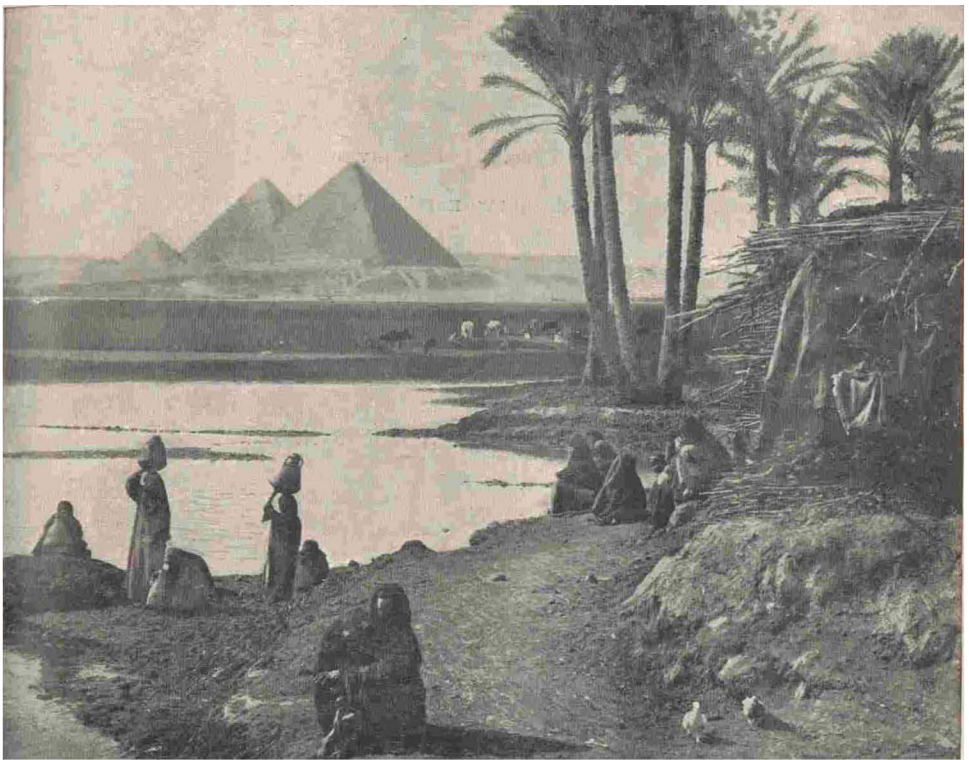


BLESSED BE EGYPT.

January,
1930.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

Table of Contents.

WINTER NUMBER—JANUARY, 1930.

HYMN.

EDITORIAL.

A CHALLENGE TO FAITH.

THE PASSING OF A GREAT CHARACTER—MISS MARY HICKS.

THE NILE MISSION PRESS. J. L. OLIVER.

OUR SECRETARY AND HIS WIFE. A. VAN SOMMER.

BOOKS ON FIRE. A. T. UPSON.

JERUSALEM, NOVEMBER, 1929. A. T. U.

A SUNDAY AT NAZARETH. A. T. U.

WITH OUR COLPORTEURS IN UPPER EGYPT. J. E. KINNEAR

HOW THE CHRISTIAN MESSAGE REACHES THE MOSLEM
HEART. J. R. MENZIES.

PAPERS ON EGYPT, NO. 2. J. M. CLEAVER.

LETTER FROM A MISSIONARY IN THE SUDAN.

BOOK NOTICES.

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.

Hymn.

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

Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs
And works His sovereign will.

Ye fearful saints, fresh courage take :
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace :
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

"Blessed be Egypt."

VOL. XXX.

JANUARY, 1930.

No. 122.

Editorial.

"They cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid."

—ST. MATTHEW xiv. 26, 27.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—ST. LUKE xxi. 26

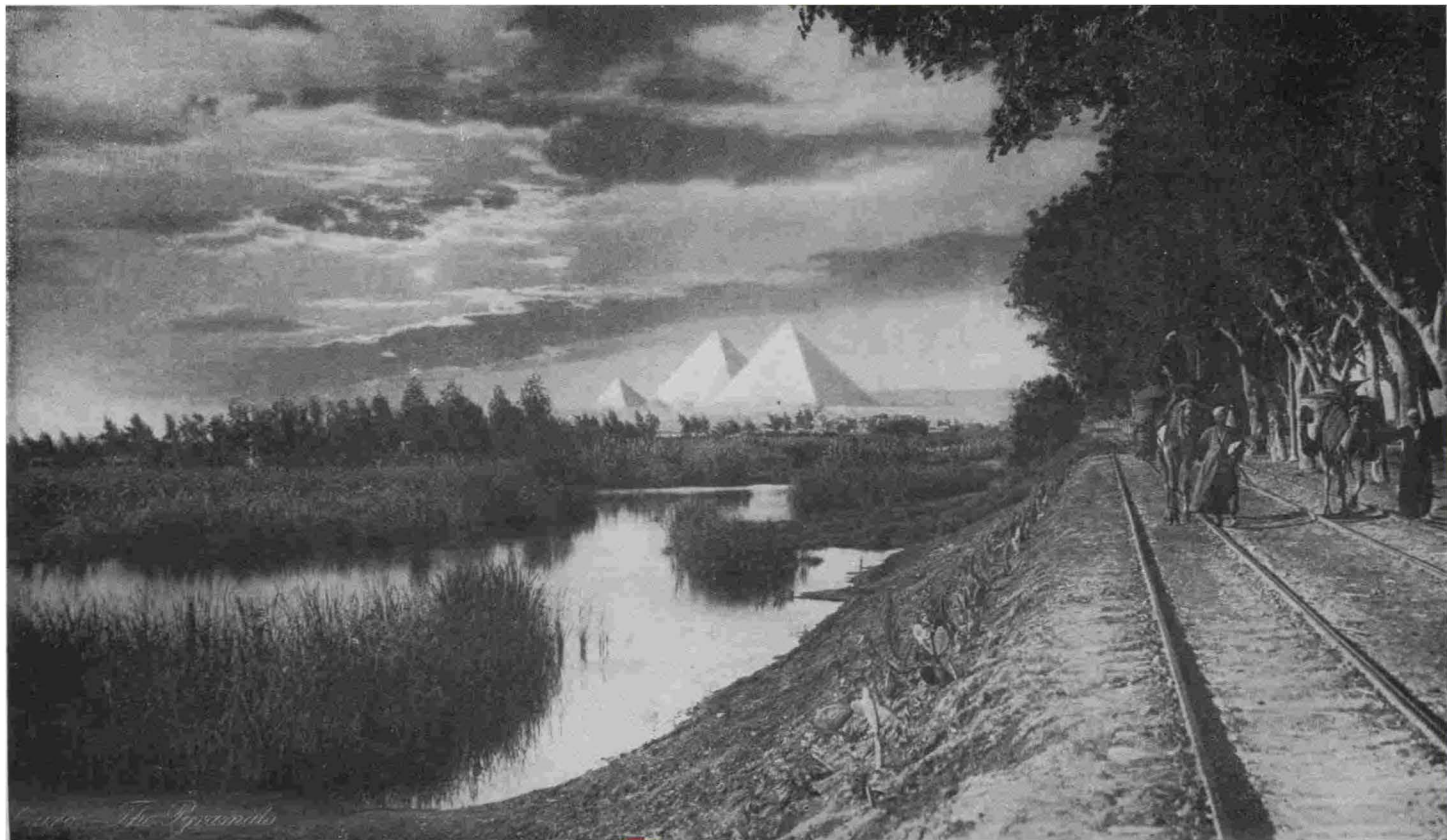
"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."—2 ST. PETER iii. 14.

As we enter this new year, many of us come in contact with those who are fearful and troubled for the future of our country, the future of the Church, the future of the next generation. We are told not to be fearful, but rather to let the peace of God garrison our hearts; and to be of good cheer, in the certain trust that the Lord Jesus is with us, and that all power is given to Him in Heaven and on earth. We need fear no evil. Our faith needs to grow exceedingly, not to falter. May He be glorified through His children's fearlessness.

There are many in Egypt who are grieving to-day at the loss of Dr. and Mrs. Zwemer. They had become part of the large family of missionaries in Egypt, and while being associated with the American United Presbyterian Mission, they seemed to belong to everyone from both sides of the sea, and to many Moslems and Christians alike. Both are much loved, and will be greatly missed. Dr. Zwemer has gone to take up a responsible position at the Princeton University, and it may be that his wealth of knowledge of Moslem lands, and Moslem needs, will lead to an awakening among the students at Princeton to a sense of a new responsibility, and a new possibility for themselves. It may lead not only to reinforcements, but to a fresh vision to Christians in America of what they may do.

We would draw attention to a short life of Miss Rosa E. Margerison, who spent some years in Egypt, working in connection with the Y.W.C.A. She was most true and steadfast in her efforts for the highest good for the young women of Egypt. While being chiefly linked with the European girls, she cared for all with whom she came in contact, and was widely loved and valued. Particulars of the pamphlet are given on another page.

We have been asked to make known a Magazine which has appeared within the last few years. It is entitled "World



THE PYRAMIDS

Dominion," and the verse, "His dominion shall be from sea to sea," is a sub-title which explains the nature of the Magazine. Particulars of this are also given on another page.

Another new book has reached us which will appeal to a different class of readers, "From the Heart of Motherhood." It contains some beautiful lines on the first-born child and its mother's love. The thought of the mother who wrote them was that a mother should be worthy of her child, and how great and wonderful the gift of an infant child may be to every mother. The poetry is rare and beautiful in many parts of the book.

Many friends have left us this year. The latest one to be called away has been Miss Mary Hicks, a C.M.S. missionary in Menouf. A letter reached us from her, after she had been taken home. We shall miss her greatly, and are so thankful that she has been allowed to continue her work to the very end of her life. She was earnest and large-hearted, full of quaintness and humour. She loved children, and children loved her. It has been her custom for many years to spend her summer holiday at Fairhaven. She liked to have the same room every year, and she loved our garden. The girls who attended the C.M.S. School at Menouf, of which she was the head, will never forget her, and we are sure that many of them will grow up to be true Christian women.

A Challenge to Faith.

We have reprinted the words of a Booklet by Miss Lilius Trotter which was brought out some thirty-three years ago, and has not been read by many of a later generation. It made a deep impression when it was first issued. There was a picture on the cover of a group of Arabs walking into the darkness. This is alluded to in the booklet. We give it now as her new year message to us still. She often gave us a lovely message at the New Year.

YOUR faith groweth exceedingly." Are not St. Paul's glad words true in a measure in these days? If we look back twenty years we see how the tide has risen. We can test it, as we test it on the sea-shore; marks that a wave would reach formerly, now and then, are the ordinary level now. "Exceedingly" may be a strong term, but "your faith groweth": *that* is true at least.

What purpose is all this faith to serve? It is the coin of the realm of heaven, and we are God's stewards. Is it meant just for getting His treasures for ourselves?

Some may take up this booklet, thinking that it is so; hoping to find some new promise, perhaps, overlooked as yet, or some fresh spiritual attainment to be sought. No; it is no question here of your own soul, infinitely precious as that is! but of the souls, infinitely precious too, of millions of men, women and children, living alongside you on God's earth. Is it worth going on to see what good your faith can do *them*?

Narrowing down the subject—leaving out the unnumbered millions of other needy lives—there lies before the Church of Christ to-day, in the kingdom of darkness, one great silent appeal:

to her faith; one special battlefield that she has never fought out for her Lord, and where a victory would bring, in a marked way, glory to Him, just because of the manifest power of the enemy entrenched there.

Yes, a great challenge lies unmet by the Church at large: Satan throws down the gauntlet and says, "I am master here, at least—here at least I have never had an overthrow"; and he is still uncontradicted. With all the triumphs of God's cause elsewhere, there remains one solid phalanx of enmity to the Cross of Christ—the unconquered crescent of the 173 millions of the Mohammedan world.

There it lies: Arabia, Egypt, Persia, Turkey, Syria, Afghanistan, Mesopotamia, North Africa, the greater part of the unpenetrated Soudan, and millions of souls in India and China and other Eastern lands, interspersed among the idolaters, and infinitely harder to be won than they. Where, among all these lands, has there been as yet such a work of the Holy Ghost as to make a perceptible break in the enemy's ranks? Here and there stray souls have come out grandly, showing what God can make of them; here and there we think that we detect a quaver in the strong line of battle array. And that is all.

The Arabs in the picture, going out into the darkness and the desert, picture it—this great, sad, Mohammedan world. The glimmering light is not that of dawn; it is a twilight settling into night; banded together the souls wander away—only the bands are not to be numbered in units, but in scores of millions. And the Church of Christ, as a whole, has idly watched them, and said, "There is no help for it: we must let them go"!

It is as though there were a spell on them from which they cannot break away; and oh, there is a spell upon us—a spell of unbelief—that we let it be so, that we, "the knights in the army of God," do not take up the challenge and vindicate His glory.

For not only is His glory at stake among the unseen principalities and powers, but down here on earth. There seems a general opinion, shared by the world and the Church, on widely differing grounds, that it is waste of time to go to these Mohammedan lands—that it is a forlorn hope.

First, there are those who judge the matter from a purely human standpoint. They say, "Experience has proved it to be useless to meddle with Moslems; their religion is suited to their ways—it is good enough for them; they are not idolaters, they worship one God, and they have a code of morality. You can do no more for them; nobody succeeds in converting them. Let them alone!"

We who know the glory of the light of Jesus do not need to argue this question of the excellence of their religion; we do not need to point to the icy coldness, the formalism, the corruption that lie underneath the fair-seeming exterior—the utter powerlessness of their creed to deliver them from sinning. They are "without Christ," that is enough. "And he that hath not the Son of God hath not life." Islam is nothing but a corpse, and the souls enthralled in it are dead souls. If you could see them to-day, the grave, intelligent men, the women with their native brightness struggling through the fetters of generations of ignorance and bondage, the sweet brown-skinned, dark-eyed

children, the boys and girls of every intermediate age, as lovable, as full of possibilities as our boys and girls at home; you would not say that anything short of Christ was "good enough" for them!

But on the other side (and this is the side taken by many who profess to believe in the Holy Ghost, the Lord and Giver of life) there are those who hold that Mohammedanism is not too hopeful to be meddled with, but too hopeless! They say, "No good is ever done in these lands; it is wasting your strength to spend yourselves upon them. They are wrapped up in self-righteousness, and paralysis, and corruption; far better go to the heathen who will hear."

This is not the way an earthly soldier would look on a vantage-ground of the enemy. It is not the way to come to the help of the Lord against the mighty.

Take it at its very worst. They are dead lands and dead souls, blind and cold and stiff in death as no heathen are; but we who love them see the possibilities of sacrifice, of endurance, of enthusiasm, of *life*, not yet effaced. Does not the Son of God Who died for them see these possibilities too? Do you think He says of the Mohammedan, "There is no help for him in his God?" Has *He* not a challenge too for your faith, the challenge that rolled away the stone from the grave where Lazarus lay? "Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God? *Then* they took away the stone from the place where the dead was laid."

Let His voice sound down into our hearts till we roll away the stone of unbelief that is helping to shut down these poor souls into their prison-house. He is doing "no mighty work" among them, that is certain; the cause may be as of old.

For remember, it is not the handful of us who are out among them that can win the battle. If it is indeed the hardest bit of the field, we want the backing of special faith at home instead of special unbelief! If it is Satan's stronghold, what is it for a few score of us, mostly women, to go up against it, many of us weighted down with the pressure of spirit that comes on one in lands that are steeped in the power of Satan? It is you at home, in the bright, free, spiritual air, who could have power with God for victory.

Will you take up the responsibility of this thing? You may not have been definitely unbelieving, but have you been as definitely believing as the case demands? Has the dishonour to Christ's cause ever pressed on you? Have you done all that you can do to wipe out the stain of defeat? It is not yet past retrieving: He "strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress." We may yet add this triumph to the roll of our King's victories before He returns!

A story of the wars of the first Napoleon has often come back to me. He was trying, in a winter campaign, to cut off the march of the enemy across a frozen lake. The gunners were told to fire on the ice and break it, but the cannon-balls glanced harmlessly along the surface. With one of the sudden flashes of genius he gave the word, "Fire upwards!" and the balls crashed down full weight, shattering the whole sheet into fragments, and the day was won.

You can "fire upwards" in this battle, even if you are shut out from fighting it face to face. If God calls you there in bodily presence, you will never be able to pray to any purpose, or work to any purpose either, *except* there; but if He does not summon you, you can as truly, as effectually, as prevailingly, do your share within the four walls of your room, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

To "see the glory of God": that, in its crystal clearness, was the aim of Jesus. Not mere pity for the dead souls, but a passion for the glory of God, is what we need to hold us through to victory. May He inspire it in us by the power of His indwelling life; then will the very "faith of the Son of God" Himself rise up within us, and the works that He did we may do also.

Oh, to measure God's resources as He did that day at Bethany: then we should give thanks beforehand at the answer received, "accounting God able."

One more story—a very homely one.

"I am going to get you a winter jacket to-day," said my sister a while ago to her six-year-old daughter.

The little fair face looked up with a demur on it.

"I don't think you'd better, mother, dear."

"Why, we were talking about it the other day, and you seemed to think it would be very nice."

"Yes—but—mother, they cost a great deal. I don't think really you can afford it."

My sister smiled. "Not afford you a new jacket? I think I can manage it."

The child flushed up. "Please, mother, I don't think you can, *really*. I've looked in your purse, and there was very little in it."

Do we not deal so with our heavenly Father? We look anxiously at the tiny coins that we can see and handle, so to speak, and we know about as much of the exceeding greatness of His power to usward who believe as my little niece knew about the bank account that lay behind the purse!

"Why should it be thought a thing incredible with you that God should raise the dead?"

"Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God?"

Do you mean to take up Christ's challenge, and with it meet the challenge of the devil?

If so, do it now.

For look once more at the picture: they are going on and on, these souls, into the desert and the gathering shadows—on and on while you are reading—on and on. If you do not rise to stop them, you in England who have learnt how to believe, who is to do it?

"IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH."

I. LILIAS TROTTER.

The Passing of a great Character.

MISS MARY HICKS.

Menouf, November 27th.

WITH great regret we record the death of Miss Mary Hicks, of the Church Missionary Society, at the age of 71 years. Most of her life had been spent in missionary work, first in Palestine, and then, when the War broke out, in Egypt. She came to Menouf in 1915 to take charge of the C.M.S. Girls' School there.

She was a great character, and her simple devoted Christian life endeared her to the hearts of the people of Menouf. In countless homes she had become a mother to the children who had grown up under her guidance for the last fourteen years, and throughout the town her well-known figure was always welcomed.

For the last six months she had seemed to become more and more frail, and when last week a cold developed into pleurisy it was found that she had reached the limits of her strength and had no powers of resistance. She had been at her work in school on Thursday morning, but on Friday was in bed, and grew weaker until, on Monday night, she passed away peacefully in her sleep.

The funeral took place on Tuesday afternoon, and she was buried in the new Cemetery which she herself has generously provided for the Anglican Church in Menouf. A large gathering of people attended the service at the cemetery, including many friends from Cairo, the Mamur and other Officials, and the chief members of the Egyptian and foreign communities.

Reprinted from the "Egyptian Gazette."

The Nile Mission Press.

"From five-and-twenty years old and upward they shall go in to wait upon the service of the tabernacle of the congregation."

—NUM. viii. 24.



ON the 3rd February, 1930, the Nile Mission Press completes its 25th year of service. For all the power of God wherewith He has enabled His servants to labour, we give praise to His most Holy Name.

But we can, as yet, only partially have grasped His plans for the work. It is very noticeable that, in the passage quoted above, the Levites only entered upon the service in the tabernacle at the age of 25. Not only that, but the very Hebrew word used is significant of warfare. The marginal reading gives this thought:—"From twenty-and-five years they shall go into war the warfare of the service . . ." The tabernacle service therefore was not merely that of worship, but also that of continual

warfare against sin and all that exalted itself against God.

May this be recognised by us all as we pass our 25th milestone of service. The 26th and onward will surely be years of warfare. May God gird us with His Armour, and may grace be given to each, as well as collectively, that we may "fight the good fight of faith." May we also remember that, "it is not by might . . . but by MY SPIRIT saith the Lord." Only so shall we follow in "the train of His triumph."

* * * * *

We are sorry to have to report that Mr. Upson has been ordered six weeks rest by his doctor in Cairo. The Committee immediately instructed him to take this, and hope that it will mean a real recovery of health. We would bespeak the prayers of our readers for him at this juncture.

It is good to know that Mr. Menzies and Mr. Kinnear are on the spot to take the burden off his shoulders at a time like this. They have both recently passed their language examinations, and done very well indeed.

Mr. Kinnear has been visiting the Colporteurs recently with Butros Eff., in the neighbourhood of Wasta, Beni Suef, the Fayoum, etc. They appear to have had blessing.

We are glad to state that Miss Mollison has now completely recovered, and having been passed by the doctor, is sailing for Egypt on the 3rd January. She will be glad to meet Miss Lucy Baker, who has already arrived on the Field and taken up secretarial work in Cairo. Miss Baker's photograph is published with this issue.

It has been a grief to us to hear that, owing to certain difficulties, Bulos will be unable to visit the Egyptian Sudan again, and we commend this needy place to the prayers of God's people, trusting that He will soon open the way for someone else to go.

Turning to Palestine, we come to what is, at present, a hard Field. Yet even there, we see signs of God's working, but it has been thought best for Mr. Wald, who has been supervising that work, to return to Egypt for the purpose of travelling with the Egyptian Colporteurs. Will our friends please pray for him as he seeks to teach the native workers the art of "soul-winning," by personal contact.

It was a blow to hear that Khalil, our Transjordan Colporteur, had been suddenly called "Home." We think of his wife and family with deep sympathy. We understand that this sudden "Home-Call" has come possibly through an injury received during the War. At the moment we have no one to take his place.

Mr. Upson took a Conference in the American Mission Church from November 22nd—24th. A special cable was sent us on the 25th November that 40 workers had taken part in a Consecration Meeting on the Mount of Olives on the Sunday afternoon. We print his account in this issue.

We are sorry that, owing to unforeseen delay, the new car that is being prepared for the "South Lands" in Algeria will not be starting as soon as we had hoped. God must have some pur-

pose in it, although, for the moment, it does not seem apparent. May it be that we have not prepared the way sufficiently in prayer. Or can it be that Satan withstands? Pray ye therefore !

At Setif, where Monsieur Lull, our new worker, is, the sales have been most satisfactory, as well as in other directions. He states that he visited "three different Markets and sold 209 books, although the natives did not buy Gospels as readily as previously, but there is always a sale for our literature." He is continually coming into contact with seeking souls, and some



MISS LUCY E. BAKER.

who have bought books during the week are coming desiring to know more of the Lord Jesus Christ. This increasing interest in Christian literature is also evident at other places. But the crowds of literates seem strangely, at present, to fluctuate. Sometimes they meet with numbers who can read, at other times very few. From Algeria generally the need for prayer is very urgent, for it has been noticeable that there is a new hardness appearing. In a certain Market, recently, after trying for two hours and "catching nothing," the books were laid out by the roadside approaching the market. "Dozens stopped to look and examine, but no one bought anything. At another place, they

were not only indifferent to the literature, but really antagonistic. After a long morning, only eight small leaflets had been disposed of."

In Algeria, as with all our work, it is necessary for us to pray for these colporteurs, that definite guidance may be given to them as to what book to offer first. "It makes a tremendous difference," writes Mr. Theobald, "to the reception of literature afterwards if the first book pleases, and if one man buys, the rest will follow. If the first book stirs up bitterness and the first man refuses to buy, it often stops all sales in that place."

Mr. Dugald Campbell, pioneer agent of the National Bible Society of Scotland, has sent letters to their Secretary informing them of open doors, and the N.M.P. are interested, because he has also scattered N.M.P. literature, and a further 40—50 parcels have recently been sent him again from Cairo, at his own request. Please pray for this Pioneer.

Turning to the Home end of the work, we are grateful to God for having sent us, at length, a Deputation Secretary in Mr. F. Harold Peacock, and we should be so grateful to any who would arrange a Meeting for him in the near future. There are many places where none have been held. Will not some of our friends take this on their hearts and write to the Head Office about it as soon as possible.

I want to make it plain that I am in no way giving up my own deputation work, but we are having to increase our clientele at home as the Field work extends, and Mr. Peacock's work is to find fresh openings and extend the interest. New avenues of service are, continually, being presented to us, and the income of the Nile Mission Press must be largely increased if we are, adequately, to respond to the calls for our literature which we hear on all hands.

We are facing the New Year, and we cannot be too thankful to God for all He has enabled us to do, and for the extra funds He has sent us this year. But we dare not rest here. We must push forward in prayer and sacrifice, for God is able to do "much more than this" in answer to our cry.

* * * * *

Will our friends be so kind as to fill in the Pink Renewal Forms enclosed with this issue of the Magazine, and send with them the usual subscription of 2/-. Kindly, also, help us by inserting new names in the space at the bottom of the Form, that we may send a specimen copy to these and so seek to increase the circulation.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
General Secretary.





MR. AND MRS. JOHN L. OLIVER.

Our Secretary and His Wife.



IN the opposite page we have the portraits of Mr. and Mrs. John L. Oliver, who recently celebrated their silver wedding. Mr. Oliver has been the Secretary of the Executive Committee of the Nile Mission Press from its very early days. He took up his post in 1905, soon after the Mission Press had been established in Cairo. He has paid several visits to the work on the field, and has learnt to know something of Palestine as well as of Egypt. The Mission Press owes much to his faith and prayer and effort in deputation work throughout the country. The work has gradually grown in Cairo, until it has links with all Moslem lands, sending out to them every year many thousands of books containing the good news of the Saviour Jesus Christ.

As Mr. Oliver has been the General Secretary, as well as the Deputation Secretary of the Nile Mission Press, the work has in time become more than one man could do, and the Committee have recently appointed Mr. Harold Peacock to share his work as Deputation Secretary. We greatly hope that this will strengthen the whole work, and add some years to Mr. Oliver, who has never been very strong.

Mrs. Oliver has always done her utmost to help her husband, and we owe her a debt of gratitude for much unselfish effort, and for her constant sharing of his burdens, while rejoicing with him for all that God has wrought. Truly He has been our refuge and strength, and He has done marvellous things for the Nile Mission Press.

A. VAN SOMMER.

Books on Fire!



PAPER is inflammable, and the Insurance Companies charge a good premium to insure it against fire. In our early days, we read in Bacon's essays something to the effect that books were of different kinds: those to be nibbled at, books to be swallowed, and books to be digested. Had Bacon lived in this our day, methinks he would have divided them into "Books on fire—Books for the fire," for a very large proportion of the literature produced on the printing presses of to-day is only fit for burning; equally it is true that a minor proportion consists of books that burn! books on fire!

"Oh! for a passionate passion for souls,
Oh! for the fire that burns."

While on deputation work in 1915, we remember a literature worker of another Society remarking that it had never occurred to him that a plea for literature could convey the idea of *passion*! but surely if political publications can burn, and if relation of social wrongs can sting, then the Gospel message can and should be on fire. "Who maketh His ministers (*i.e.*, His evangelistic messages) a flame of fire."

The Nile Mission Press will complete on 3rd February twenty-five years of a rather remarkable service, a phenomenal regularity

of production—for in these twenty-five years no less than 670 publications have been issued, which averages more than one every fortnight. The whole have been evangelistic—in the broad sense—and yet calculated to arouse only the very *minimum* of opposition. Thus, for a quarter of a century, in heat or cold, mid opposition or encouragement, health or sickness, furlough or otherwise, the N.M.P. has never failed to average a new Gospel message a fortnight—26 or 28 a year.

* * * * *

THE greatest difficulty we have ever had to face has been to obtain and maintain an adequate circulation. We have had, and still have, ten colporteurs in the Nile Valley, four in Palestine and two in Algeria. That alone, however, does not ensure a circulation. Then we have had our book depôts and our very successful system of mail orders, but that again has needed to be supplemented.

Perhaps the greatest of all difficulties, hitherto, has been the comparative lack of appreciation of literature on the part of native pastors, and even some missionaries. On more than one occasion I have taken up the matter and asked for a serious discussion of ways and means of circulation. Last winter the subject was referred to the Egypt Intermission Council. They, in their turn, appointed a Sub-Committee. When we met in the spring, attention was turned to the fact that my Partnership Scheme—by which I had registered the names of a number of distributors, called "Prayer Partners"—had developed into a scheme for all C.M.S. Church members to become volunteer distributors during Holy Week. We then reported to the Intermission Council that an expanded week of distribution—to be called "Literature Week"—should be held in the coming autumn. Further, we specially recommended emulating the plan of the Rev. J. Heinrich, American U.P. Mission, Punjab, who had been remarkably successful in setting his Church members to sell Gospels in the country districts. The plan having been taken up very warmly, we asked Miss Sharp, of S.P.C.K., to be Honorary Organising Secretary. Great plans were made by her, and about 250 volunteers enrolled for the week 21st—26th October. Bishop Gwynne sent out a very warm and appreciative circular to the Arabic section of his Church, asking that every member should do something.

On the Saturday evening before the Campaign began, missionaries and Egyptian workers of all sorts met in the American Church for a special Arabic Prayer Meeting. It was one of the finest united meetings I have ever attended. Over 120 Christian workers were present, and many offered audible prayer; among these were workers of about half-a-dozen nationalities and eight or nine societies. Then, at the close of the week, an equally successful Service of Thanksgiving was held at St. Mary's Pro-Cathedral, the Bishop himself preaching. Again 120 volunteer distributors attended, and the proceedings were so enthusiastic that we all felt what has been well-called "the electricity of concord."

This "Week of Witness"—as it is called—has done a world of good to the Church members who participated in it. Although restricted for the first year to Cairo, yet no less than 32 Churches

and institutions sent workers to help. The books distributed were all ordered from carefully selected lists, and altogether one almost felt like saying “ Now lettest Thou Thy servant depart in peace *For mine eyes have seen !*”

* * * * *

BUT, in spite of the general calm in *Egypt*, old-fashioned Moslem fanaticism is not yet dead ! The more enlightened Arabic dailies deplored the resignation of the Grand Sheikh of El-Azhar because the Higher Powers (Egyptian Moslem) ‘ spiked his guns ’ and ‘ put spokes in his wheels of progress,’ and generally contrived to make his reforms nugatory. (It may have been partly due to the comparatively large introduction of Arabic Bibles !)

And last week in Upper Egypt, undeterred even by the presence of a Christian Bey, a Moslem shouted to our colporteur, “ Oh that we were in the good old days of the sword and knife ! ” meaning that had he the power to-day, he would soon make an end of the colporteur. Perhaps he may have meant it as a hint for the Coptic Bey also !

Palestine, as will be understood, has been somewhat of a responsibility of late. Our N.M.P work there has hitherto consisted of the Book Depôt at Damascus Gate, and a staff of four Colporteurs. In general, our men have had to restrict their operations to the immediate neighbourhood of their place of residence ; for two months past it has been more or less unsafe to travel. Our men have been between two fires : on the one hand suspected by the Moslems because they preached Christ and tried to make converts—on the other hand, suspected by the Jews because they wore the red Arabic fez, and therefore were Arabic-speaking Christians, and it is an outstanding fact that every Palestinian Christian is on the side of the Moslems and opposed to the Jews. They have the settled conviction—whether right or wrong—that the Balfour Declaration has been a calamity to their country.

As regards the Depôt, several stories could be told of amazing answers to prayer, and of the Moslems reducing the rent to enable us to stay on in that Moslem quarter, and then, strangest of all, further reducing it the following year. Surely this is a very rare occurrence ! The Depôt had to be closed for one week during the worst of the trouble, but has been opened since.

It is not impossible that God may give us a place of our own, for the Jews—for the sake of their own safety—have in many cases totally abandoned their hired shops when near the Moslems, even although they are taken by the year, and the rent has been paid up to the first of Moharram (next May). I shall hope to gain some information during the United Conference of American Alliance Evangelists, N.M.P. Colporteurs, and one or two German workers from Mt. Carmel, which I have been asked to conduct in Jerusalem, from 22nd to 24th November.

To sum up, although the difficulties are very great, and although the volcano may erupt again, yet work is going on !

* * * * *

OTH^{ER} LANDS. During my recent visit to Algeria and Tunis I was able to arrange with my colleagues of the Algiers Mission Band to build a new car at N.M.P expense, the

chassis being Citroen, but the coach specially built to carry, not only a bed for a worker, but a special book cupboard, and also tanks for extra petrol. In addition, a fresh Colporteur was taken on, and the support provided for an Evangelist trained in France to work from Setif. Shortly, we hope to hear of advance to certain oases of the South—we are not publishing the destination at present, but we hope that this will develop into an important movement towards the Sahara.

Our books are being translated into various languages, and the N.M.P is still keeping to its high calling as a "Central Clearing House," in which N.M.P tracts already used in one language can be printed in another, and the original illustrations freely loaned to the Society making the new translation.

Just an illustration.—On one and the same evening last week, letters arrived as follows:—

In Spanish, from a Colporteur at Mendoza, which is well up towards the Andes, hundreds of miles from Buenos Aires, asking for Arabic books for Syrian settlers around him.

At the same time was delivered the Air Mail, brought by plane from Persia, with a fat packet of Persian proofs from Mr. Wysham, of the Persia Intermission Council.

From Algeria, on the same day, came reports of the Algiers Mission Band.

From Handley Bird, a "Brother" in South India, came a query as to how best to put into Tamil some of the work of Miss E. A. Wood, the talented artist, whose work we print here for S.P.C.K.

Last of all, came a letter, not even yet read, for it was from the Balkans, and presumably in Bulgarian, probably having reference to the translations into Bulgarian made by a German worker there.

All this sounds very interesting—one might think that it was merely a matter of playing on the keys of an instrument, or of pulling the wires. It is much more than this—it is broadcasting the S.O.S. There is much to learn from the Salvation Army motto, "Blood and Fire." Books can never fire the reader unless they are *on fire*!

"He maketh His ministers (His writers) a flame of fire."

A. T. U.

Jerusalem, November, 1929.



THE United Conference (or rather Convention) which the writer was invited to hold at the American Church, Jerusalem, during Friday, Saturday and Sunday, 22nd—24th November, proved to be "Three days of Peace and Joy." How gracious of our Heavenly Father to arrange this refreshment for His tired workers! They had recently passed through the Palestine troubles and it has been a nerve-racking time for them. Further, mission work in the country had never quite recovered from the great set-back of the severe opposition experienced as one result of the Jerusalem Conference of March, 1928.

The N.M.P. colporteurs had had no gathering in the summer of 1928 nor in that of 1929 either. Further, they had lately been saddened by the sudden death of one of their number, Khalil, the one who was badly beaten during the Jerusalem Conference, 1928. During the Great War he had to take refuge in a tree one night, and had to stay for hours there. Overcome by sleep, he lost his balance and fell upon his head, with disastrous consequences, for ever since that time he has been liable to a fit about every five or six months. It seems that at the latter part of October he sat upon the edge of a pool of water to wash his feet, when suddenly the fit came on, and losing his balance he fell into the water and was quickly drowned.

This was a great loss to us, for he had a capital knowledge of English as well as his native Arabic, and he was more enterprising and resourceful than some of the others. (He has left a wife and a small daughter; we are trying to meet the expense of sending the latter to a Christian boarding school, and any *special* help to this end would be gratefully accepted.)

How gracious of our Heavenly Father to gather us all together at such a time as this !

Those invited :—

Christian and Missionary Alliance workers (about)	15
German Carmel Mission (including 2 Germans) ...	5
N.M.P. Colporteurs, etc.	4
Also (one day) Bible Training Institute, Bethlehem	16
	40

All the C. & M.A. workers stayed with Rev. W. F. and Mrs. Smalley, head of the American Mission in Palestine, Transjordan, etc., as also did the speaker. The German Carmel Mission and N.M.P. made their own arrangements for their staffs. On the Saturday evening these native Palestinians arranged their own Social Evening, with music, simple games, etc., closing with a number of English hymns (almost all understanding English, but not hearing it in their lonely stations)—and finally eight or ten offered praise for the blessings of this year's convention.

The Programme.—On the Friday, the following was the time-table :—

- 6-40. Family Prayers.
- 7-0. Breakfast.
- 8-30. First meeting—Praise and Prayer.
- 9-0. Address by A. T. Upson on “The Second Birth.”
- 10-30. Groups (*i.e.*, each Society held a separate meeting for its own workers to give reports on work, etc.).
- 12-30. Lunch and Rest.
- 4-0. Evening meeting. Address by A. T. U. on “Being filled with the Holy Spirit.”
- 6-30. Supper.
- 8-0. Retire early for private meditation.

On the Saturday the chief addresses by A. T. U. were :—

Morning—“Preparation for Soul-Winning.”

Evening—“Methods for Soul-Winning”; also “Addresses likely to Win Souls.”

This being a Convention and not a Conference, the addresses were all given by one man, and the blackboard proved a great help, for a few of the workers are located in Syria (Hauran) and others in Transjordan, beside Palestine proper.

On the Sunday, as I was unable to raise my voice sufficiently for the public services in the church, Mr. Ibrahim Dowany, our former evangelist-colporteur, kindly preached in Arabic, at 9-30; then, at the English service at 11-0, Rev. W. F. Smalley officiated.

The most striking of the meetings was the one for "Consecration," held at sunset on the Mount of Olives. A beautiful site, up above (the Latin) Gethsemane—recently acquired and laid out by "The Travel Institute of Bible Research"—was freely loaned to us for the occasion by the American representative. A few independent Christian workers joined us, bringing our number up to 40. It was thrilling to watch the sunset over the Temple site, then to turn round to Olivet and realise that the sunset is not only followed by sunrise but is the way to sunrise, just as "Death is the gate of Life," and Calvary leads directly to Resurrection, Ascension, and Re-appearing.

At 8 p.m. my last address was given to about 40 workers, in the small hall where the other meetings had been held. The closing subject was "Their eyes were holden . . . Their eyes were opened." (Luke xxiv. 16, 31.)

Words of Appreciation. These are quoted to encourage our noble band of prayer-helpers who prayed us through.

On the breakfast table, the morning of leaving, was found a loving letter of thanks from the Palestinian workers, testifying to much help received. Also a German Missionary present requested a similar Arabic convention for next year on Mt. Carmel. (This matter was postponed for consideration in the distant future; the expenditure of time and strength *this* year, having been due to the special situation in Palestine.)

From a missionary's wife: "Your ministry here has been a *great blessing* to us all. I hope we have not overworked you."

From Rev. W. F. Smalley, Chairman of the Alliance Mission: "To my mind this was by far the best conference we have had with our native brethren. I am confident that they go back, some of them at any rate, with a new spirit of expectation of blessing in their service. We are trusting God to meet us this fall in a new way."

Although the majority of the Palestinians present were workers of the Christian and Missionary Alliance, yet the others had their share. One, a Bible-woman of the German Mission, testified to her joy in service. And our own Nile Mission Press colporteur at Nazareth has since said, "I came back from Jerusalem with new life."

To God be all the Glory.

A. T. U.



A Sunday at Nazareth.



ATER breakfast this morning, and, better, the Doctor to breakfast with us (he usually has his at 6-15, summer and winter, for the wards are full of patients and he is never over-staffed).

At 9.0 commenced a most interesting service at Christ Church (C.M.S.—the one in which Canon Gairdner was married). Dr. Bathgate helped in the choir, and the other member of this "bachelor household"—R. T. Archibald, M.A., of the Children's Special Service Mission and Scripture Union—was the special preacher. How intensely interested in his pictorial illustrations and object were the girls from the C.M.S. Orphanage; they have been listening to him day by day for a week past. Our old and venerable friend, Rev. Asad Mansour, interpreted. Then followed the Communion Service, after which the Doctor hurried away to see some of his patients. And the writer took a brisk walk along roads washed white by the first winter rains.

Some half-mile away is the American Baptist Church, and here the Nile Mission Press colporteur—Elias Taballa—had preached the Sunday sermon, as he has been doing ever since the pastor died last winter. Not bad! for a simple and not-highly-educated colporteur to hold a church together on the death of the pastor. The congregation are very poor, and mostly young men or lads. The writer did not attend the colporteur's service, for the latter would almost certainly have asked his superintendent to take some part, and to strain one's voice in a large building would be to disobey the doctor's instructions to rest!

At 12.0 a visit was paid to the Hospital, where Rev. A. and Mrs. Phillips, of El-Husn, Transjordan, were in bed, the result of an overturn of their car during Friday's heavy rain. As an old friend, Phillips was glad of a "sick visitor," even a deaf one!

Lunch over, a husband and wife (Syrian workers) called from Hauran, Syria. They had been at the United Convention at C. & M. A., Jerusalem, and now called to ask if they could put up the writer on his way, and even accompany him to Damascus. But he isn't going this time!

1-45 and time for the outing to Cana of Galilee, not to a wedding! but to provide for two little evangelistic meetings. The hospital automobile was full of us, for a blind Bible-woman and girl evangelist were to conduct a meeting for women which would be attended by some thirty of them, while we went to a little men's meeting of 15 or 20.

No sooner was the service over than the Doctor was kidnapped on his way back to the car! Always we have the sick with us! In the course of forty minutes not only were several sick examined and prescriptions written, but a poor woman, suffering the agony of childbirth—which had lasted for a day and night—was delivered of a fine healthy child, all in a few minutes and without any professional equipment, for he had but come to lead a service! Once more he tried to get to his car and yet again others *begged* for help. "What would Jesus do?"

"At even, ere the sun was set,
The sick, O Lord, around Thee lay,
O with what divers pains they met,
O with what joy they went away."

As one old lady wrote to me, in nice Arabis, "I always liken the Doctor to the Lord Jesus, because the sick look for him to come and heal them; I hope they also look to Jesus for the healing of their souls."

5-15. Back for tea; a lovely drive over the hills. Then off to the evening service, which was in English, the sermon being preached by Mr. Archibald. Rapt attention again, even on the part of ten or eleven English soldiers, two of whom came to tea next night.

At 7-30 the Doctor went off to his hospital, and the rest of us to supper at home. Then we all gathered with the Syrian nurse-girls and Bible-women, who love to have an hour's English hymn-singing on Sunday night.

A closing prayer, and early to bed. I remember Whittier's lines:—

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

2/12/29.

A. T. U.

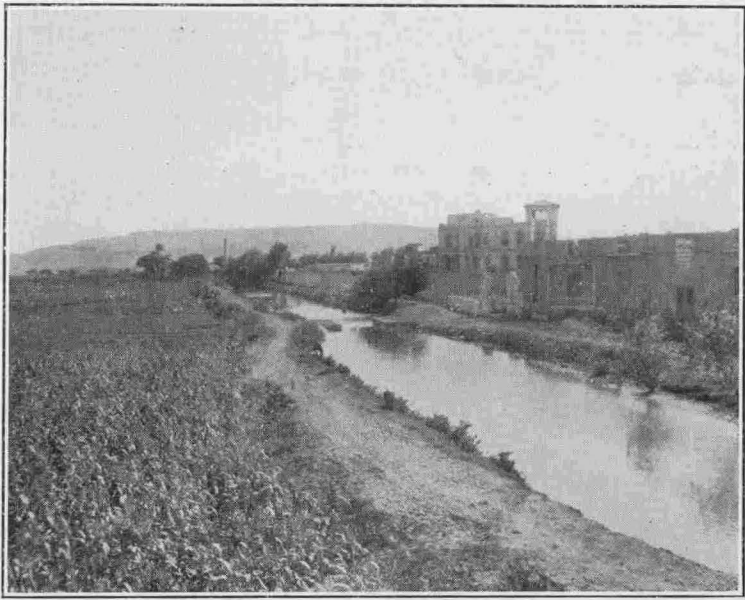
With our Colporteurs in Upper Egypt.

IT has been said that the best way to learn how to do a thing is to do it! At any rate, it is agreed that for some considerable period in one's career on the field, many of the things that have to be "done" are more or less "experience"—lessons, in preparation for some useful service in the future. Such, in many ways, was my first tour among the colporteurs in the district lying between Cairo and Assiut. The trip lasted a fortnight—perhaps long enough for the first time—and took place immediately after the language examinations at the end of October last. There were several objects in view, the first and most important being to visit and help the colporteurs in their difficult and often discouraging task. We also took the opportunity of getting fresh subscribers to our monthly Gospel magazine, "Al-Bareed al-Masry," one hundred and forty-five in all, and of collecting outstanding subscriptions. Then again, being compelled to speak and listen to nothing but Arabic for the whole fortnight certainly was a help towards fluency in the colloquial language. There is always a danger of devoting too much time to Classical Arabic when one takes it up seriously—to the detriment of colloquial.

I shall first of all outline in a brief way what we did, and then give one or two impressions that were gained from this valuable and unique experience. I was fortunate in having with me Ibrahim Effendi Butros, who is in charge of the Colportage Department, which of course is centralised in the Press. He knew the ground we were about to travel, and what we might hope to accomplish in one place or another; and, thanks to his excellent memory, we were saved a great deal of time (and shoe leather) by his knowing exactly whom to look for and where to find them.

A start was made from Cairo on a Monday morning. Our first stop was Wasta, where we were met by our colporteur for

that district, Yusef Sim'aan. Our campaign opened brightly, for which I was glad. He sold quite a number of books in the course of a couple of hours, and we obtained fourteen new subscribers to the monthly paper. Later on in the day we took the train to Fayum, a flourishing town at the heart of a large oasis. Here we spent two days calling on various classes of people. Our plan was generally to "catch the big fish" first, if possible, and so we made a practice, in all the towns we visited, of calling first of all at all the Government offices, the Mudiria, the Post Office, the Central Police Office, the Law Courts, the Railway Offices, the native lawyers, school staffs, owners of cotton stores, and then, if time permitted, humbler folk in shops. We of course had to confine ourselves to the reading public. Working on this principle, we paid similar visits to Sennuris, Beni Suef, Maghagha,

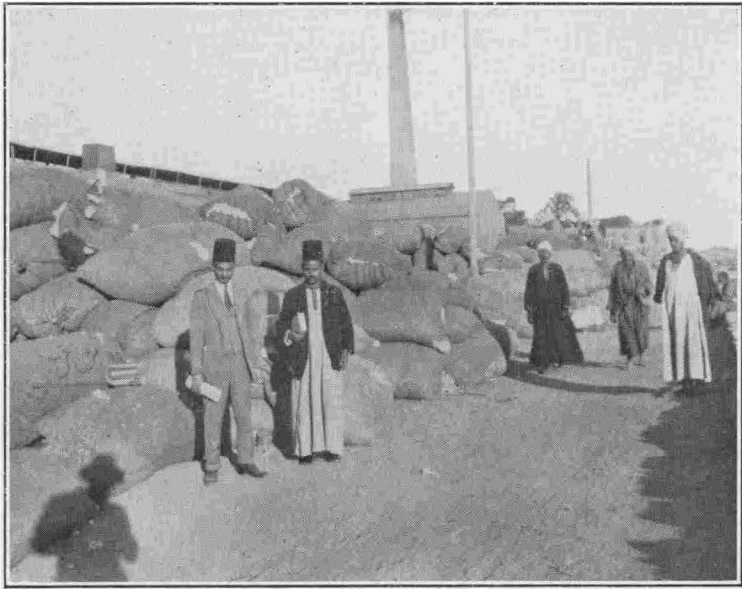


ONE OF THE IRRIGATION CANALS WHICH ARE SEEN ALL OVER EGYPT.

Beni Mazar, Minia, Fikria, Deirut and Assiut. Thus we had the opportunity to come in personal contact with three other colporteurs, Mitias, Girgis, Garas Loza, and faithful old Yacub Abd-el-Masih. Ibrahim Effendi went on to other important towns further south, while I returned direct to Cairo to take up a fresh term of language study. One felt that the whole experience, novel and varied as it proved to be, was a help to all concerned, and our only regret is that more frequent visits of this nature cannot be undertaken—at least not yet. Before we separated, Ibrahim Effendi and I discussed our "next" trip, planning ways and means of making it more effective and more profitable. We all feel such visits are just what the colporteurs need, to encourage them. After all, the task of selling books in Egypt is looked on as a very humble occupation. The colporteurs cannot help but feel this keenly at times. We want, as far as we can, to give them a better

"face," as the Chinese would say, in their own districts; and this is certainly one of the results achieved when they openly get the backing of an Englishman in their work. They, as well as the Press, get a better standing among all classes; and this we owe to them, if it is in our power to give.

Looking back over this varied experience, one seems to see it under various aspects. Life would be a dull thing without its funny side, and hardly a day went by without its amusing incident. Some of the excuses we were given by those we asked to take up the monthly paper rang so delightfully hollow that we had to smile, if not to laugh outright in a good-natured way. For example: "Oh! I can't see my way to subscribe to another magazine. You see, I get so many, the—er—er—what is the name of that paper, Mahommed?" and he finds it beyond him to recall any at all. Clerks would be bold enough to say they had no time for reading



IBRAHIM EFFENDI AND THE COLPORTEUR SIMAAN STANDING BY A PILE OF COTTON PACKED FOR TRAVEL.

—an excuse which was given the lie by the number of newspapers lying about the desk. One's school-teaching days were vividly recalled on the occasion of a visit to a certain Coptic high school, quite a large building, with every mark of efficiency about it. We happened to be ushered into the office just when a group of effendis were about to answer to the Head for some grave misdemeanour—this was evident at once. From the furtive manner they smelt one another's breath, we dropped to it that they had been indulging in "drinking tobacco smoke," as they say. One by one they were taken out and given a sound(ing) punishment—I was a trifle surprised at the severity of the treatment.

Then there was the aspect of revelation. Egypt seems to be entering on a new era educationally. This is all to the good from

our point of view, as the disappearance of illiteracy naturally creates a wider field for the spread of the Truth through the printed page. One could not help but be impressed by the up-to-date schools which the Government have erected in many of the provincial towns. It was a revelation to go into these schools and see the efficient lines on which the education of young Egypt is conducted. As for Coptic schools, some—the larger ones—are something like what schools should be, but the smaller ones left one with a very poor impression indeed. In most towns the native Evangelical Church is also carrying on educational work, and making a noble effort to bring up the children in a Christian atmosphere, as well as to equip them for a useful life.

And the native Christian Church has more than that to commend it. I can recall many a surprise meeting with some of Egypt's saints. It was a pleasure to find them, as it were—humble but happy followers of our Lord—in the midst of all the spiritual darkness that surrounds them. I remember one in particular, a Greek, still quite a young man, whom I met in Minia. In course of conversation he told me how he had been converted by attending the local Evangelical Church. Having been brought up a Greek Orthodox, he found that the message of the native Church was just what he needed for soul satisfaction; and now, as he pursues his daily work, he takes every opportunity to evangelise those with whom he comes in contact, Moslems, Jews and others. He has a shoe store and repairing shop in the main square of the town, and is a constant witness to the Lord Who means so much to him.

One got an insight also into some of the difficulties with which the colporteurs have to contend in dealing with Moslems. They must be prepared not only to receive gruff refusals of their books, but also to answer patiently the many criticisms which Moslems are ever ready to pour out upon them and their message. They need our prayers, and we hope that our friends abroad will join with us in asking for them courage and a Christlike spirit.

J. E. KINNEAR.

How the Christian Message reaches the Moslem Heart.



THE world-wide view can afford to make light of local difficulties on the overcoming of which world-wide success depends. The world-wide view on literature for Moslems had been stated thus: "The present output of literature is wholly inadequate to meet the need that has arisen." The reader with no practical knowledge of local conditions anywhere, pictures hands outstretched to buy Christian books at any price. When he further hears of the large share N.M.P. has in this literature production, he may suppose that all that we need to do is to produce more. Thus he imagines Moslems will receive the message. So they will, but probably by ways very different from those in the reader's mind.

A visit to a market and a morning spent there in trying to persuade Moslems to buy some of our smallest books, is quite

sufficient to dispel such illusions. The market may consist of anything from one thousand to five thousand people. If it is a good day, thirty or forty books will be sold, or if it is a bad day, the number of books sold may be less than ten. It is not difficult to gather from these figures that less than ten per cent. of those asked to buy books actually make a purchase. Satisfaction at the progress which Christian literature has made is turned into amazement at the size of our total sales. If so many obstacles have to be overcome to sell a few books, what a work of God a year's total sales represent. Numbers which seem encouraging to the supporter at home are incredible to the worker on the field. These two points of view when put together produce a feeling of awe in the presence of this powerful weapon which God has placed in our hands.

Little by little are learnt the devious ways by which the message of our books reaches the hearts of the Moslems. The seemingly fortuitious manner in which the existence of some of these ways is revealed to us demands that we do not consider these ways by any means exhaustive. An account of some of these, while not uninteresting, can be a valuable aid to intelligent prayer. Each link in the chain that would bind the Moslem heart to the Saviour is a point of attack by the Enemy. As we learn the links of this chain, and are not merely content to know the two ends, our prayers can be directed to those hitherto unknown points where the enemy makes strong his battle.

Colportage, while neither the only nor the most effective method of book distribution, is the most obvious. Furthermore, it is more directly under our control than other methods. Some idea, too, can be formed of the placing of the books. Each colporteur sells only in his own province, and furnishes the Press with a weekly list of the places visited and number of books sold in each. How often has one heard the remark, "The colporteurs go to the Christians." It is true that the larger books are bought by Christians, Copts or Evangelicals, but that is not to say that the colporteur does not sell books to Moslems, still less that he does not try to do so. Our colporteurs are now asked to report each week to whom their books were sold. Accuracy in figures is impossible, but from the reports it can be estimated that the colporteurs are selling some books to Moslems, and in some cases as many as half of the total copies sold are being distributed amongst Moslems. The writer himself has seen colporteurs, on their own initiative, approach and sell books to Moslems. When encouraged, they approach many more than they would have done had they been alone. It is here that the presence of a European helps. Even of the books which the colporteurs sell to Christians, many reach Moslem heads if not Moslem hands. This will be made clear in considering other means whereby our message reaches the Moslems.

Mention has yet to be made of direct sales through book depôts and in markets. These are small, but two distinct classes of Moslems are reached; it is a far cry from the student who is attracted into the depôt by a dictionary, and whose eye is caught by a Christian book, to the old fellah who can but spell out a few simple words and yet buys a small book in a market to take to his home.

Intensive work is the feature of "the faithful four's" systematic distribution every Thursday night. Each week they take 1,000 or even 1,500 leaflets and distribute them mostly among students. While a number of student are Copts, it is true that at least ninety per cent. of them are Moslems. These leaflets, though not specially prepared for Moslems or in any way controversial, have a proportionately greater influence on the young student, in that they deal with the very things that are a problem in his life, while they bear a continued testimony to the saving power of Christ.

All these are direct methods of distribution, by which the Press distributes the books and tracts which it publishes. Our object always has been, and we hope ever will be, to serve other Societies. It might seem at times as if we were enlisting their services to help us in our distribution. Whether we serve them or they help us, is eventually the same; for as our object is one, we are engaged in a joint venture for the spread of the Gospel. We are indeed fortunate in finding those who co-operate with us in distributing our books. These distribution partners, scattered over Egypt, receive as many of our books as they can use free, and distribute them. It is a great sight to see one of these Missionaries going back to a country station with his car literally weighed down under the burden of 10,000 or so tracts and booklets. He will not use all these himself, but by dealing them out in small quantities to fellow missionaries, evangelists and volunteers, the tracts will be usefully scattered over a large area, and many, if not most, will be placed in the hands of Moslems, with a word of personal recommendation. This is work in which the co-operation of other Christians is essential.

What the distribution partners do on a big scale, many individuals do on a small scale. Some of these are missionaries who prefer to buy what they give away, or who can only use small quantities, others are Egyptians, who buy either from the Dépôt or from the colporteurs, evangelistic leaflets for distribution amongst their Moslem friends. Some of the shopkeepers in provincial towns always have some of our "tracts for Moslems" to give any Moslem customers.

Some time ago, the writer was surprised by the eagerness displayed by Copts for books which had been written expressly for Moslems. They seemed especially interested in the larger and more controversial works. A great deal of light was thrown on this question by a conversation with a young Copt in the train. He told me how he was always discussing with Moslems, and how he found his knowledge quite inadequate to meet their arguments, and therefore he was desirous of procuring some of our larger books, in order, as he put it, that he might "reproduce these arguments" in his discussion with the Moslems.

The Eastern mind is more adapted to memorising than to summarising. The use which would be made of our books would not be the use which an Englishman would make of a book. The latter would take the one point he wanted, re-clothe it in his own words, and use it. The Easterner would probably reproduce the argument in very much the form in which he had read it. Thus a Copt who reads our books to help him in his discussions with

Moslems, might almost be regarded as reading the book aloud to his Moslem friends.

Literature distribution is not reaching all, by one way, but by all means reaching some. Directly and indirectly the message reaches those who are its object. Time and energy and money are involved in distributing. Publishing may be expensive, but distribution is doubly so. Every new avenue that opens up is a new source of joy and should be a new burden in prayer. Some of these ways have been traced, that our readers may tread those ways in prayer, and thus ensure that their possibilities are fully explored. Some of these ways are as yet unknown to us and perhaps yet undiscovered. Prayer too is needed in discovering new ways of placing the books in the hands of those who as yet are unreached by our message.

J. R. MENZIES.

Papers on Egypt.

No. 2.

(Written by the late J. Martin Cleaver, for the January number of "Blessed be Egypt," in the year 1900.)



TRAVELLING from Alexandria up to Cairo, our train traverses the Beheirah Province for almost two hours before we get our first glimpse of the Nile, or rather the western branch of it. At Kafr ez Zayât the railway crosses the river on a fine bridge, and here we enter the

GHARBIYEH PROVINCE,

the largest and most populous of the fourteen provinces of Egypt. It is situated between the Rosetta and Damietta branches of the river, extending as far as the Mediterranean on the north, and bounded on the south by the Menoufieh Province, which lies right in the fork of the two branches. Like all the Delta, except in the extreme north, where the land is still sandy and marshy, almost every foot of ground is under cultivation. Cotton, rice, maize, barley, wheat, simsim, &c., cover the ground in a continuous succession, two, or even three, crops a year being taken off it by the patient labour of the fellah.

The province contains a total population of 1,297,656 souls, of whom only 24,583 are nominal Christians, and 1,273,073, or 98.1 per cent. Moslems! It is divided into eleven governmental districts, with 2,133 towns, villages, and centres of population, of which 384 exceed 1,000, and 12 contain more than 10,000 souls.

The districts are as follow:—

Name of Distr'ct.	No. of Villages.	Popu-lation.	Name of Distr'ct.	No. of Villages.	Popu-lation.
1. Belcas ... 24 ...		93,921	7. El Mehallet el		
2. El Borlas ... 2 ...		18,163	Kubra ... 62 ...		166,951
3. Dessouk ... 38 ...		100,988	8. Es Sinta ... 51 ...		120,171
4. Foua ... 19 ...		49,975	9. Tal Kha ... 51 ...		95,001
5. Kafresh Sheikh 82 ...		125,730	10. Tanta ... 65 ...		238,042
6. Kafr ez Zayyât 60 ...		153,211	11. Zifteh ... 61 ...		135,503

The figures are bald and unromantic, but they represent *real* need, and it is only by taking them up district by district and

laying them out before God in earnest prayer, that they will speak with a living voice to our souls. There is no interest to the casual reader in this table, but to the one whom God has burdened with a sense of *His* need, and who has gladly taken on Himself the fellowship of prayer for this land, it will, we believe, prove a useful stimulant to definite intercession.

The seat of the Mudeer, or Governor of the province, is Tanta, the third largest town in Egypt, a most thriving, busy place, and as wicked and bigoted as it is large. It is the scene of three great festivals in the year in honour of the Moslem saint Bedâwi, when pilgrims from all parts of the Moslem world congregate to the number of several hundreds of thousands, especially to the one held in the month of August. As a matter of fact, the honour consists in giving themselves over, for the time being, to debauchery and sin. Tanta is, we may say, the key of the province, being a centre from which radiate railways and canals to the utmost extremities. Here, then, very fittingly, is the headquarters of

THE FORCE MEETING THE NEED

villages, and hamlets. The missionary force consists of one American of this province, with its 1,297,656 souls, scattered over 2,000 towns, missionary and his wife, two lady doctors, and one single lady, all living in Tanta, a city, as we said before, of 60,000 inhabitants and the centre of a district of 65 villages and 238,042 souls. Ten out of the eleven districts are without any resident foreign missionary. There is an organised native Church at Tanta with 53 members and an average attendance at the Sunday morning service of 87. There are also four other centres in which regular services are held in the school house by an evangelist or school teacher, but as yet there is only one Church member and an average gross attendance at all these services of 76. In six out of the eleven districts no preaching place is to be found, and in four not even a Protestant or Evangelical day school. Our brethren of the American Mission have also twelve boys' and four girls' day schools, employing 26 teachers, with an aggregate attendance of 747 boys and 204 girls, probably one-half being Moslems. Add to this three colporteurs of the Mission, who visit the towns and villages of this province and that of Menoufiyeh with the Scriptures, and we have the total agency now in operation for the evangelization of this vast and populous province. We may say that the government returns show 91.7 per 100 of the men and 99.8 per 100 of the women illiterate.

This, then, is the army of the Lord sent out against the bigotry and blasphemy of Islâm, and the ignorance and indifference of the lapsed or so-called Christian churches. Granted every Protestant Church member a thorough-going missionary—would that this were so even in the home churches!—we have only 54 amongst a population of *one and a quarter millions*, and 53 of these are in one place!! "One shall chase a thousand, and two put ten thousand to flight." It is well we have behind us the God of impossibilities, for on no other basis could we hope to make headway.

Continuing our railway journey from Alexandria to Cairo, shortly after leaving Tanta we enter the

MENOUFIYEH PROVINCE,

which is generally considered the richest of all the provinces of Egypt, and, in proportion to its size, the most densely populated. It lies right in the fork of the two branches of the Nile, and is a veritable garden. The whole question of Egypt is water. Wherever the river comes there is life, sandy deserts become fruitful fields, and crops seem to rise like magic to the creak of the "sakiyeh" and "shadoof" out of the rich brown mud brought down by Father Nile, and distributed by numberless canals over the face of the country. Like arteries and veins, these channels carry the life-giving fluid over the whole Delta, and all the skill and ingenuity that men are capable of is brought to bear on the problem of the conservation and distribution of this wonderful energy. What a lesson is here for the Church of God! Just think of the *river of God*, which is "full of water," the mighty river of the Holy Ghost, life-giving, soul-reviving, regenerating, renewing, flowing down from the very throne of God and of the Lamb, through the weary desert of this poor world. Its only hope, the only means by which it may rejoice and blossom as the rose. Yes, the river is full, the river is flowing, but God is *seeking channels* by which the life-giving stream may be brought to the needy places. Ask God, dear brother and sister, if there is not some place lying scorched and barren to which you were meant to have been the channel for the living water. Out in the great Nubian desert are found traces of what have been ancient canals. No sign of vegetation now, where once the rice and "bersum" waved; all sand; death reigning supreme! The *channels got choked*, that was all. May God in His mercy preserve us workers in Egypt, and you dear Prayer Circle members from ever becoming choked channels. It will mean a spiritual waste, not only in the home circle and church, but also in the far-off heathen field, where God once used you as a channel through which to pour His life.

Returning to the need of this beautiful province we are considering, we find a total population of 864,206, of whom 836,548 are Moslems, and 27,658 nominal Christians. The province is divided into 5 districts, containing 775 centres of population. The following table gives at a glance the districts and distribution of population:—

Name of District.	No. of Villages.	Population.
Ashmoun ...	66 ...	136,857
Shibin el Kâim ...	67 ...	192,703
Quesna ...	66 ...	143,040
Menouf ...	67 ...	208,013
Talâ ...	66 ...	183,593

As is found all through Egypt, many of the villages are small, but still we have in this province 273 with a population of over 1,000 and 28 over 5,000. Each one of these districts would constitute a considerable parish for an energetic band of workers, but the sad fact is that until within the last few weeks there has been

NO FOREIGN MISSIONARY RESIDENT IN THE WHOLE PROVINCE !

Our brother Rev. Kelly Giffen, of Tanta, has had the oversight of this whole field, in addition to his work in a city of 60,000 lying in a district of a quarter of a million, situated in a province of 1½ millions, in which he is the *only male foreign missionary*. A few weeks ago two brethren of the North Africa Mission went to Shibin el Kûm, and have succeeded in securing a house, which, we trust, will become a centre of great blessing among the large Moslem population round about. The American Mission have two preaching centres, with a Church membership of seven and an average attendance at the Sunday morning service of eight. In addition to these, they have three day schools with four teachers and 146 boys and three girls. The colportage work of this province is done in conjunction with the Gharbiyeh.

Five times a day, at dawn, at midday, in the afternoon, at sunset, and lastly, when the darkness draws round, the "muezzin" from his lofty minaret calls—"Come to prayer!!" The majority of the faithful are, however, either asleep, or busy at their work, or eating, or playing, and so the call is unheeded. Is there no lesson for us in this? God Himself is calling the Church to prayer for the great Mohammedan world. Surely, He will not call us in vain. Think of *His* need, and then remember that the call is to the "fellowship of His Son" in His ceaseless intercession.

J. M. C.

Letters from a Missionary in the Sudan.

Heiban, Southern Jebels, Kordofan,
A—E. Sudan

DEAR MISS VAN SOMMER,

4/9/29.

THREE months have passed since my return to the Sudan from furlough in Alexandria. I would like to tell you a little about the journey and some impressions I formed, and continue them in another letter.

Forty miles from Abri Heiban is the Abri Mission Station, where Mr. and Mrs. Mills first commenced to work in 1921, and who now have the assistance of Mr. and Mrs. Lunn. You may remember that in past years attempts to establish a mission school here met with indifferent success; and, at a meeting of the Field Council held last year, it was decided to close this station. You can imagine how, after eight years of hard work, our workers there were cheered, when, soon after this decision was made, the boys arrived in such numbers and had to be turned away almost daily for a time. Nearly 50 boys were there at school when I passed through. Not only did they come but they have also stayed, and the school at Abri is now an established institution. The Field Council has seen fit to rescind its former decision. Surely God's hand has been working to bring about this result.

As we leave the encircling range of mountain and hills at Heiban, and move out into the great stretch of open country, I

feel more and more impressed with the vastness of this country, which is but a fraction of the great African continent. The Anglo-Egyptian Sudan stretches from north to south for 1,200 miles, and from east to west for 1,000 miles, and has a population of 6½ million. Long days of trekking on camels seem to increase distances; but on my outgoing journey from Heiban I travelled by the Mission motor to El Obeid, the terminus of the Sudan railway, and capital of the recently amalgamated Kordofan and Nuba Mountain Provinces, the latter province being now called the Southern Jebels of Kordofan. El Obeid is the name which tells of Pasha Hicks Egyptian army massacred by the Mahdi. It has a population of 17,000.

Let us join with the many who are praying for the evangelisation of the countries, partly or wholly Moslem, of Europe, Asia and Africa, with their vast Moslem population of 235 million. Let us pray for the prevention of the spread of Islam southwards into the Anglo-Egyptian Sudan.

Yours sincerely,

N. M. CAMERON.

Book Notices.

AN APPRECIATION OF ROSA E. MARGERISON. Edited by E. Paine. In Booklet form and Illustrated. Now ready. Price one shilling (or 5 pt.). Postage 1d. extra.

Copies can be obtained from Miss D. MacInnes, Whin Croft, How Mill, Carlisle; Miss E. Paine, 162, Wilbury Road, Letchworth, Herts; Y.W.C.A., 17, Clifford Street, Bond Street, London; Y.W.C.A.'s in Cairo, Alexandria, Port Said and Jerusalem.

FROM THE HEART OF MOTHERHOOD. By one who fathomed its pain and its bliss. 3/6 net. Longmans, Green & Co., Ltd., 39, Paternoster Row, London, E.C. 4; New York, Toronto, Calcutta, Bombay and Madras.

"I read them carefully and thought them the most tender and moving things I had seen for many a day. They were, in chaste and beautiful language, the gradually intensifying and uplifting thoughts of a mother on the nearer and nearer approach of the great day that would see the birth of her first baby—thoughts lofty and inspired, and instinct with all that is high and good in womanhood . . . I commend them warmly and with confidence to all lovers of true poetry."—JOHN OXENHAM, in his Foreword.

WORLD DOMINION. An International Review of Christian Progress. "His dominion shall be from sea to sea." Issued Quarterly, 1/- (post paid 1/2). Annual Subscription, 4/6 post paid.

May be obtained from the World Dominion Press,
1, Tudor Street, London, E.C.4.

THE NILE MISSION PRESS.—Donations and Subscriptions received.

Date.	Receipt				Date.	Receipt				Date.	Receipt								
1929.	No.		£	s.	d.	1929.	No.		£	s.	d.	1929.	No.		£	s.	d.		
Sept. 2.	18323	..	4	0	0	Oct. 14.	18416	..	2	0	0	Nov. 4.	18507	..	3	0	0		
..	18324	{ Special	1	0	0	..	18417	..	1	11	0	..	5.	18508	..	5	0	0	
..	18325	..	5	2	6	..	18418	..	4	0	0	..	..	18509	Scotland				
3.	18326	..	1	0	0	..	18419	..	2	0	0	..	..	18510	..	3	17	0	
..	18327	..	14	7	0	..	18420	..	3	8	10	..	..	18511	..	2	0	0	
..	18328	Special	5	0	0	..	18421	..	1	10	0	..	..	18512	..	2	2	0	
5.	18329	..	10	0	0	..	18422	..	10	10	0	..	..	18513	..	18	8	0	
6.	18330	..	11	0	0	..	18423	..	1	1	0	..	6.	18514	..	5	5	0	
9.	18331	U.S.A.	2	0	4	..	18424	..	2	2	0	..	..	18515	..	10	0	0	
..	18332	..	2	11	0	..	18425	..	3	3	0	..	..	18516	..	10	0	0	
..	18333	..	4	4	0	..	18426	{ Special	3	0	0	..	..	18517	..	1	0	0	
..	18334	..	2	2	0	..	18427	{ Scotland	2	10	6	..	..	18518	..	10	0	0	
..	18335	..	10	0	0	..	18428	..	1	10	10	..	7.	18519	..	3	0	0	
..	18336	..	7	0	0	..	18429	..	2	6	0	..	..	18520	..	5	0	0	
10.	18337	U.S.A.	10	3	10	..	18430	..	2	0	0	..	..	18521	..	8	0	0	
12.	18338	..	10	0	0	16.	18431	..	10	0	0	..	8.	18522	..	1	14	4	
..	18339	New				..	18432	Special	60	0	0	..	..	18523	..	1	5	9	
..	18340	Zealand	26	10	0	..	18433	{ Special	1	0	0	..	9.	18524	..	2	2	0	
13.	18341	..	2	0	0	..	18434	..	2	10	0	..	..	18525	..	2	0	0	
..	18342	..	12	12	0	..	18435	..	5	0	0	..	..	18526	..	1	1	0	
..	18343	..	1	2	6	..	18436	..	1	3	0	..	..	18527	..	5	5	0	
..	18344	..	5	5	0	..	18437	Scotland	1	2	0	..	..	18528	Special	21	0	0	
14.	18345	..	2	2	0	..	18438	..	1	0	0	..	..	18529	..	2	0	0	
..	18346	..	10	0	0	..	18439	..	5	0	0	..	..	18530	..	1	0	0	
..	18347	..	8	5	0	..	18440	..	4	0	0	..	..	18531	{ Special	10	0	0	
..	18348	..	7	17	6	..	18441	..	4	0	0	..	..	18532	..	5	15	10	
..	18349	Scotland	15	0	0	..	18442	..	4	0	0	..	..	18533	..	1	8	104	
..	18350	..	10	0	0	..	18443	..	3	0	0	..	11.	18534	..	1	3	0	
16.	18351	..	1	0	0	..	18444	..	5	0	0	..	..	18535	..	1	5	6	
..	18352	..	10	0	0	..	18445	..	1	3	11	..	..	18536	..	1	0	0	
..	18353	..	18	9	0	..	18446	..	2	2	0	..	..	18537	..	5	0	0	
17.	18354	..	5	0	0	..	18447	..	4	6	0	..	..	18538	..	1	0	0	
..	18355	..	2	0	0	..	18448	..	17	6	0	..	..	18539	..	5	0	0	
..	18356	..	4	0	0	..	18449	..	14	9	0	..	..	18540	..	1	0	0	
..	18357	..	7	0	0	..	18450	..	1	0	0	..	12.	18541	..	2	6	0	
18.	18358	..	100	0	0	..	18451	..	5	0	0	..	..	18542	..	2	2	0	
..	18359	..	1	1	0	..	18452	..	4	0	0	..	..	18543	..	2	2	0	
..	18360	..	10	0	0	..	18453	..	10	0	0	..	..	18544	..	1	0	0	
..	18361	..	10	0	0	..	18454	..	7	3	3	..	13.	18545	..	3	5	6	
19.	18362	..	5	0	0	..	18455	..	5	0	0	..	..	18546	..	2	2	0	
..	18363	..	3	1	0	..	18456	..	1	0	0	..	..	18547	..	1	0	0	
..	18364	..	4	1	7	..	18457	..	5	0	0	..	14.	18548	..	3	5	6	
..	18365	Canada	3	4	0	..	18458	..	1	12	9	..	..	18549	..	2	2	0	
..	18366	..	1	6	0	..	18459	..	6	8	0	..	..	18550	Special	1	0	0	
23.	18367	..	17	2	0	..	18460	..	2	0	0	..	15.	18551	Scotland	1	0	0	
..	18368	..	1	0	0	..	18461	..	5	0	0	..	..	18552	..	7	6	0	
25.	18369	..	4	0	0	..	18462	..	10	0	0	..	..	18553	..	6	16	0	
..	18370	..	4	16	6	..	21.	18463	..	2	18	10	..	..	18554	..	2	2	0
..	18371	..	3	0	0	..	18464	Scotland	1	0	0	..	..	18555	..	8			
..	18372	..	3	0	0	..	18465	..	3	0	0	..	16.	18556	..	2			
..	18373	Special	1	0	0	..	18466	..	5	0	0	..	..	18557	..	4			
..	18374	..	1	15	04	..	18467	..	2	0	0	..	..	18558	..	5			
26.	18375	..	2	10	0	..	18468	..	5	15	6	..	..	18559	..	1	0	0	
..	18376	New				..	18469	..	5	0	0	..	19.	18560	..	4	9	0	
..	18377	Zealand	2	10	0	..	18470	..	1	1	0	..	..	18561	..	1	0	0	
..	18378	..	1	19	3	..	23.	18471	..	2	0	0	..	..	18562	..	3	5	0
30.	18379	..	1	0	0	..	18472	..	1	1	0	..	..	18563	{ Scotland	5	0	0	
Oct. 1.	18380	..	1	13	11	..	18473	..	5	0	0	..	..	18564	..	3	0	0	
..	18381	..	1	10	0	..	18474	Special	5	15	6	..	..	18565	..	1	0	0	
2.	18382	..	4	16	1	..	18475	..	5	0	0	..	21.	18566	..	7	6	0	
..	18383	..	5	0	0	..	18476	..	2	3	0	..	..	18567	..	5	0	0	
..	18384	..	2	0	0	..	18477	..	7	17	0	..	..	18568	..	6	0	0	
..	18385	..	5	0	0	..	18478	..	2	0	0	..	25.	18569	Victoria,	40	0	0	
..	18386	..	10	0	0	..	18479	..	2	0	0	..	..	18570	Australia	2	0	0	
..	18387	..	4	4	0	..	18480	..	2	0	0	..	..	18571	..	2	0	0	
3.	18388	..	5	17	6	..	18481	..	5	15	6	..	..	18572	..	10	0	0	
..	18389	Legacy	500	0	0	..	26.	18482	..	10	0	..	..	18573	..	19	0	0	
..	18390	..	2	0	0	..	..	18483	..	1	5	0	..	26.	18574	..	5	0	0
5.	18391	..	5	0	0	..	..	18484	..	5	0	0	..	..	18575	..	8	6	0
..	18392	..	1	5	0	..	..	18485	{ Special	36	0	0	..	..	18576	..	1	0	0
..	18393	..	2	17	4	..	..	18486	..	5	0	0	..	..	18577	..	3	4	4
7.	18394	..	1	0	0	..	28.	18487	..	7	0	0	..	..	18578	..			
..	18395	..	1	0	0	..	..	18488	..	1	0	0	..	..		..			
..	18396	..	1	0	0	..	30.	18489	Special	70	0	0	..	..		..			
8.	18397	..	1	0	0	..	..	18490	..	5	0	0	..	..		..			
..	18398	..	10	0	0	..	..	18491	..	1	0	0	..	..		..			
9.	18400	..	3	0	0	..	..	18492	{ Special	1	0	0	..	..		..			
..	18401	..	25	0	0	..	..	18493	U.S.A.	2	0	0	..	..		..			
..	18402	..	5	0	0	..	31.	18494	..	2	0	0	..	..		..			
10.	18403	..	5	0	0	..	..	18495	..	1	1	1	..	..		..			
..	18404	..	2	6	0	..	..	18496	..	3	0	0	..	..		..			
11.	18406	..	1	8	0	..	..	18497	..	10	6	0	..	..		..			
..	18407	..	7	6	0	..	..	18498	..	1	5	4	..	..		..			
..	18408	..	2	6	0	..	Nov. 4.	18499	..	5	6	0	..	..		..			
..	18410	..	1	7	7	..	..	18500	..	6	0	0	..	..		..			
..	18411	..	6	8	6	..	..	18501	..	1	0	0	..	..		..			
12.	18412	..	10	0	0	..	..	18502	..	1	3	3	..	..		..			
..	18413	..	5	0	0	..	..	18503	..	1	15	6	..	..		..			
14.	18414	..	12	0	0	..	..	18504	..				..	..		..			
..	18415	..				..	..	18505	..				..	..		..			
..	18416	..				..	..	18506	..				..	..		..			

General Purposes—

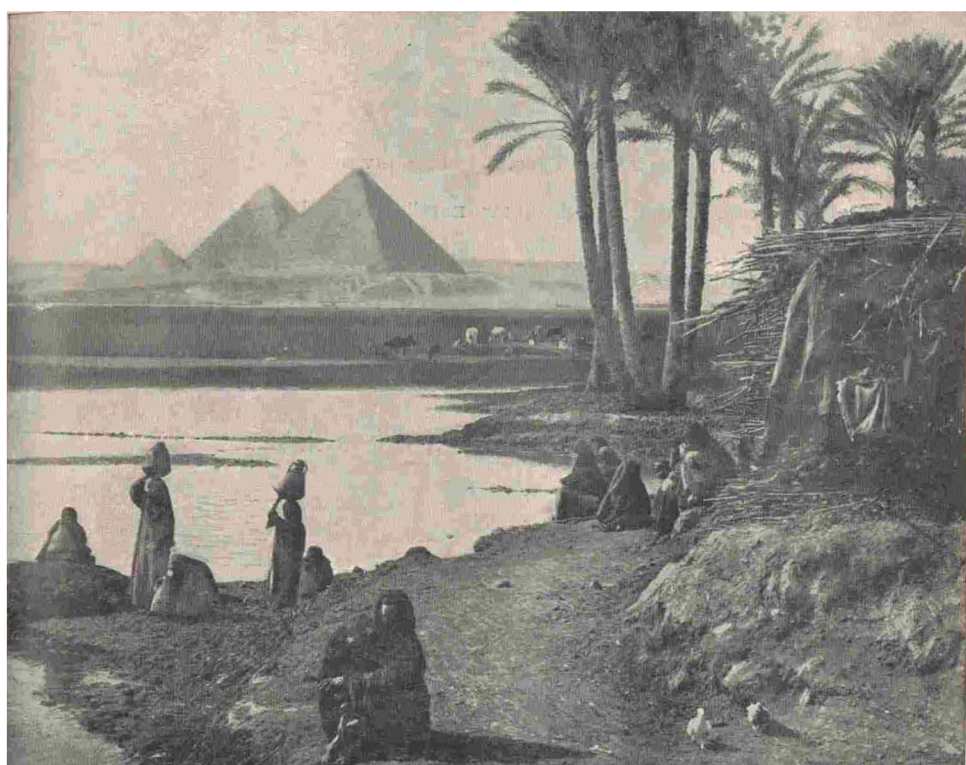
Amounts already acknowledged	2661	6	6
------------------------------	------	---	---

BLESSED BE EGYPT.

April,
1930.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Hymn

Through all the changing scenes of life,
In trouble or in joy,
The praises of my God shall still
My heart and tongue employ.

O magnify the Lord with me,
With me exalt His name;
When in distress to Him I called
He to my rescue came.

The hosts of God encamp around
The dwellings of the just;
Deliverance He affords to all
Who on His succour trust.

O make but trial of His love,
Experience will decide
How blest are they, and only, they
Who in His truth confide.

Fear Him, ye saints; and you will then
Have nothing else to fear;
Make you His service your delight,
Your wants shall be His care.

To Father, Son, and Holy Ghost,
The God Whom we adore,
Be glory, as it was, is now,
And shall be evermore.



"Blessed be Egypt."

VOL. XXX.

APRIL, 1930.

No. 123.

Editorial.

"Trust in him at all times; ye people pour out your heart before him: God is a refuge for us."—PSALM lxii. 8.

"My heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

—PSALM xxviii. 7.

"And he hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord."—PSALM xl. 3.

As we look back over twenty-five years of our Lord's loving-kindness to us, and to the work He has entrusted to our hands, we offer to Him our deep thanksgiving and praise. We began as a very small mission, with few resources, and very few workers, but He has set our feet in a large place, and has extended the work on every side.

And still we are but at the beginning of what needs to be done. We pray that God will enable us to send His message to many hidden and little-known places and people. We would ask Him to lead us into paths we have not known, and to those who have never heard of the Lord Jesus, and of His salvation. May we carry the words of eternal life to them. It has only been by trusting Him all the way through that anything has been done, and we would ask that many will join us as we pour out our hearts before Him, and commit our way to Him afresh. May He be glorified through the Nile Mission Press.

The Committee's Twenty-fifth Annual Report.



IT is with deep gratitude to Almighty God that the Committee are able to present their twenty-fifth Annual Report to their supporters.

The Nile Mission Press, launched in faith and sturdy in its adherence to the Word of God, must of necessity receive its buffetings in order that it may be proved. The N.M.P. has ridden over many a rough sea, at times almost appearing to be submerged, only to rise again stronger than ever, and as the twenty-sixth year of the work advances the Committee realise how much God has blessed. He alone knows how far its influence has been extended in lives, as well as in countries.

They are thankful for their growing Staff, which now consists of Mr. and Mrs. Upson, who commenced the work in 1905,

Miss Mollison (1926), Mr. John R. Menzies and Mr. George Wald (1927), Mr. Jas. E. Kinnear (1928), and Miss Lucy Baker (1929), and these seven European workers form a solid foundation upon which to build in the future.

Miss Mollison has been able to return after sick furlough.

It is only natural that Mr. Upson's health has felt the strain of these 25 years, but it is hoped that, with care, he may still have years of service before him, and now that the younger members of the Staff are learning the language, the Committee earnestly trust that the strain may be lifted.

With regard to the Home end, a change has been made. Mr. F. Harold Peacock has been appointed in place of the Rev. T. W. Mason as Deputation Secretary, and it is hoped that, in the Autumn he will be able to pay a visit to Egypt and Palestine, which should further fit him for his deputation work.

It was with a sense of loss that the Committee heard that Miss Blaikie, of the Egypt General Mission, who for some time had been so generously helping in the work of the Junior Department, had found it necessary to resign. Mr. Menzies is now preparing to take the supervision of that work. Mr. Kinnear is in charge of the French Department. Miss Armitage having kindly helped to stop the gap whilst Miss Mollison was ill, has returned to her own sphere of labour in Algeria, where the Committee wish her every blessing.

Lastly, but by no means least, they wish to record their thanks to the Rev. S. M. Zwemer, D.D., as he resigns the Chairmanship of the Publication Committee, which he has held for so many years, to take up a Chair at the Princetown University in America. For all his generous help in the years which are gone, they are grateful, and are glad to know that he continues his great interest in the work.

It was with deep regret that the Committee heard that the Rev. Henry Bilkert, of the Arabian Mission, their Agent in Busra, had been killed in a Wahhabi raid, and they extend much sympathy to his relatives and friends.

Several friends of the Mission, all of whom had been intensely interested in the work for many years, have also passed away during the year, notably the Rev. Chas. Inwood, D.D., Albert A. Head, Esq., and Miss A. L. Hunt.

As the Committee survey the work accomplished during the period, they realize that their workers have had a very difficult year indeed from many standpoints. The riots in Palestine proved a time of real anxiety, and they feel it must be recognised that the trouble is not yet at an end.

They are thankful to be able to state that, even with this and other hindrances, the distribution of literature increased by 82,395 books and pamphlets, which went to 25 different countries. The names of these are separately mentioned in Mr. Upson's Report, which is appended. The languages in which they were printed are Arabic, French, English and Persian.

In a remarkable way, God guided Mr. Wald back to Palestine just before the troubles broke out, and, except for one week, the Bookshop in Khan es Zeit remained open. They are glad to report that its sales have increased.

Notes of the work in Palestine appear under a separate heading.

Their work in Algeria has received an impetus. Working in close harmony with them, Mr. Theobald, of the Algiers Mission Band, has been able to raise the distribution from 5,397 copies to 17,164. In Eastern Algeria a new Colporteur has been appointed, Mr. Salvador Lull, at Setif, and their other Colporteur, Salvador Munioz, is working with Mr. Wigg at Relizane on the Western side. Both are doing excellent work, and another man is in training.

Their new car, which has been specially constructed, was unable to leave for the South before the end of the year.

Whilst on the subject of Colportage, they wish to state that an experiment has been made recently, starting in December last, of allowing Mr. Wald to visit with the Egyptian Colporteurs. His report seems so encouraging that there is a possibility of appointing a European who could regularly visit and sell books with the native Colporteurs. The men greatly appreciate this personal touch and are very willing to work, but need encouragement. It is noteworthy that our Saviour usually sent His disciples two and two. It still appears to be the ideal method.

The Colportage work in Palestine has been, owing to the riots, very difficult, and the Committee are sorry to have to report the death of one of their men, whose district was across the Jordan. His place has not yet been filled.

Mr. Upson tells of what has been termed "The Week of Witness," in which the members of the Nile Mission Press were glad to join. Several Societies and Church Members banded themselves together, and the results exceeded their expectations.

The Committee still retain an interest in Bookshops, in Bombay and Aleppo, and they hope that these centres may be maintained. Their wish for a centre in Persia has not yet been realised, and they would ask special prayer that this may be accomplished in the forthcoming year. A suggestion of Bookshops in other directions is also under consideration.

Turning to Finance, they have been thankful to be entrusted with increased receipts of £1,686 10s. 7d. over the previous year, and in view of the fact that considerable help had been previously obtained from the Milton Stewart Trust Fund, which has come to an end, it was with a real sense of Praise to God that they received two or three legacies towards the work. The full Statement of Receipts and Expenditure is printed in this number.

The Committee express their thanks to those who have helped them in the past year—the Christian Literature Society for Moslems; the Bible Lands Missions' Aid Society; the All Nations Missionary Union; and many other friends who have supported the work of colportage, etc.

They wish also to thank all those who are praying for the work, and as they seek to go forward, trust there may be a corresponding urgency in prayer, that the vitalising power of the Spirit may be upon all branches of the work.

Mr. Upson has made a short list at the end of his Report of ways in which special donations can be used, and the Committee submit these for the consideration of their friends.

"Forward."

25th ANNUAL REPORT OF THE NILE MISSION PRESS.

"**A**NYWHERE," said Livingstone, "provided it be *Forward*." The Nile Mission Press has, during the past year, gone forward. Its pace could never be that of an airship competing for the Schneider cup, rather is it the determined progress of a lifeboat, battling with huge waves, ever and anon being lost sight of, yet again reappearing on the crest of the billow, and always nearer to its goal—the perishing mariners on yonder wreck.

In the twenty-five years of its history it has never failed to produce—on an average—one new publication a fortnight, 680 in all to date, and all loyal to Holy Scripture.

Surely this is in obedience to our Lord's own command (Ex. xiv. 15): "Speak unto the children of Israel that they go forward!" What? Forward to the Red Sea, with Pharaoh's host pressing behind? Yes, indeed. Forward! "Remember Lot's wife."

Longfellow's beautiful poem, set to music, still rings in the memory from boyhood days: its hero presses forward to scale the Alpine heights regardless of all his friends' pleas.

"Try not the pass," the old man said,
 "Dark lowers the tempest overhead,
 The roaring torrent is deep and wide!"
 And loud that clarion voice replied,
 "Excelsior! Ex-cel-si-or!"

"Beware the pine-tree's withered branch!
 Beware the awful avalanche!"
 This was the peasant's last good-night,
 A voice replied, far up the height,
 "Excelsior! Ex-cel-si-or!"

* * *

"Give me a faith which ventures to the End,
 That meets the Road's disasters, unafraid;
 And, laughing, scales the heights for love of Thee."

I.—Beginning at Headquarters.

LITERATURE WORK naturally divides itself into the two all-important sections of Production and Distribution. *Firstly*, let us tell of our PRODUCTION.

When should a person write a book or pamphlet? It has been well said, "Not when he has to write something, but when he has *something to write*." How and where can he obtain the inspiration? The answer is that there is but one way to write an Arabic tract—on one's knees! (In the East we more often pray *standing*). Some of our most God-used publications have been given to us at such times of prayer. To this end, our office staff meets every morning to commence the day's work with prayer.

The chief issues of the year, actually printed by us, have been in the following languages:—Arabic, Persian, French and English.

1. *Arabic.*

We have so often given full lists of our new Arabic publications that perhaps this year we may save space by merely remarking that our output has been up to usual standard; in fact, one of our new books—Rev. Ibrahim Sa'eed's "Exposition of St. Luke"—has distinctly passed all standards, literary, typographical or expository; and we have received many words of commendation. Although a large handsomely-bound book of 662 pages, over 450 copies were sold in the first three months.

Of our many other new publications we need only mention "God's Way of Salvation," noteworthy as having sold 3,500 copies in the first ten months.

The above publication work would not have been possible without the kind grants received from the American Literature



THE NILE MISSION PRESS, CAIRO.

Showing a part of the main building in which our Sheikh's literary work is done and the Book Depôt.

Society for Moslems and the Religious Tract Society. For our free grants we may mention the help received from the Scripture Gift Mission and individual donors.

2. *El-Bareed.*

We are pleased to report that this bi-lingual monthly magazine—in happy co-operation with the Post Office Christian Association—has taken its share in a move forward. Among other things the trips taken by Mr. Menzies, Mr. Kinnear, and Butros Eff. have resulted in an increase of nearly 200 subscribers. For this we thank God and take courage. Granted that these new subscribers are not, in many cases, members of the Post Office services, yet we are very glad to have them for two reasons; the first that they may hear and receive the Gospel message which is given in these pages without fear or favour; and the second is that their subscriptions are decidedly useful, and help to keep

the magazine running. And all magazine readers become interested in our notices of new books.

Since the completion of twenty-five years of N.M.P. work does not mean that we are to slack rowing and rest upon our oars, but rather to receive fresh cheer to send the lifeboat forward, we have decided to mark the Silver Jubilee of the N.M.P. by converting " El-Bareed " into an illustrated magazine. At present there will be but two pages of illustrations, but this may develop into greater things by a later stage. Mr. Menzies has ably edited the magazine this year with the help of Sheikh Iskander.

We were much impressed to hear from the Pastor of a C.M.S. Church in Transjordan that he had read an exhortation in the September number of " El-Bareed," the purport of which was " to be ready to meet God at any moment "; then within a couple of days he passed through the most harrowing experience possible to man. It appears that his brother and family started a trip by a public autobus; a collision occurred, and the benzine caught fire, and his brother and child were burnt to death, no one being able to approach the flames. The effect on the Pastor was terrible, but, as he wrote for the next number of " El-Bareed," " I had been prepared by your warning the month before to be prepared to meet God at any moment." That had solemnised him, and to some extent prepared him. So God uses the message in unexpected ways.

3. *French.*

" Les sept secrets du chemin de Dieu." (This is Miss Trotter's most helpful book, " The Sevenfold Secret ").

" Les lis blancs d'étang." (Miss Trotter's " Water-Lilies," a 4 pp. leaflet, illustrated).

" Les filles du Roi." (Miss Grautoff's new book of E. A. Wood's pictures illustrating Solomon's " Virtuous Woman " of Proverbs xxxi.).

" La guzzana et le collier." (One of Miss Trotter's Story-Parables for Women—illustrated—" The Fortune-Teller and the Necklace ").

4. *English.*

" A Twice-Born Turk." (A book of 148 pages, containing the reminiscences or life-story of the late Sheikh Abdallah).

5. *Persian.*

" In Confidence " (for S.P.C.K., Isfahan, finished in early spring).

Following three for Intermission Literature Committee:—
 " Sevenfold Secret " (finished in spring. This book evidently gives great pleasure in Persia. We partly financed it from Miss Trotter's fund for foreign languages).

" Perfect Law." (A 32 pp. tract, very attractively got up, but it is difficult to get this into Persia. Finished in the summer).

" Apollo of the Pigmy Forest." (A 60 pp. translation of Arch-deacon Lloyd's book. Illustrated with four pictures sent out from England).

There is one question sometimes raised by visitors: "Since you are pushing forward in so many ways, why do you not use an Arabic type-setting machine"? The reason is that Arabic has so far never been well aligned, *i.e.*, no one has yet overcome the difficulty that some Arabic characters should be written higher than others, whereas in any type-setting machine they obviously need to be placed side by side. The agent of one of the great corporations visited me in Cairo three months ago, and said that he hopes to be able to provide for 320 characters out of the 350 which are used at present. Arabic newspapers in Cairo have tried machine-setting, but reverted to hand-setting until greater improvements are introduced. Meanwhile the Egyptians and Syrians are full of initiative, H.M. The King setting the example by offering a prize to the inventor of Arabic "capital letters"! (This, of course, does not apply to English).

Freshening up. So far as possible I have tried to arrange that each literary assistant should take his turn at a journey among the people, this to keep him from "staling," a state which is easy of acquisition! In February Mr. J. R. Menzies visited the Delta, and in November Mr. J. E. Kinnear made a trip in Middle and Upper Egypt as far as Assiut. Which of us does not long to leave the routine work of administration to get "out with the boys," as St. John Adcock says in describing the feelings of an Anzac soldier who had lost a leg in the War:—

"I thank the Lord, though my body's broke, and I'm hobbled
so hard and fast,
I've still got a hefty two-legged soul, and it's out with the
boys to the last."

Those who have to work at the base, organizing, managing and editing, are still able, by the grace of God, to retain a "hefty two-legged soul," fresh and young in spirit. To aid this, the Director preaches at Conventions, Mrs. Upson visits, Mr. Menzies preaches, Mr. Wald holds evangelistic meetings for English soldiers and others, Mr. Kinnear teaches an Arabic Sunday School class, Miss Mollison will be resuming English work, and our new stenographer, Miss Baker, teaches an English Sunday School class.

Secondly, DISTRIBUTION.

Great things are taking place in business circles, not only in the West but also here in the East. The leading Cairo daily, "Al-Ahram," conceived the idea of a great publicity campaign, and incidentally encouragement to aviation by organizing a flight from Egypt along the coast of Libya to Tunis, then through Setif, Algier, Oran, to Casablanca and Tangier; then across the strait to Barcelona and Paris—this remarkable demonstration was successfully performed in November. Now this has a meaning for us all, for it is clearly God's plan that we are to make use of the aeroplane at the earliest possible moment. (We have already been sending our printed proofs to Persia by Air Mail for two or three years past). At the same time a conference is announced to discuss what adjustments are necessary in customs' regulations, seeing that the airships of North Africa and other lands will soon be distributors of printed matter. Oh, ye people of God, hear the cry, Excelsior! Forward!

With all thanks to God, we are glad to chronicle an increase of circulation of no fewer than 80,000 copies this year. It is true that in 1927 we exported even more; but on the one hand that was our peak year, and on the other there was a certain amount of overstocking at the Algiers Store, due to the fact that Mr. Theobald was not able to do much itinerating the following year owing to the necessity of giving lessons to his helpers at El-Biar. The following are the summary figures :—

Cairo Dépôt (detailed below)	349,268
Nile Valley Colporteurs	29,878
General Store (Street work, etc.)	40,059
Scripture Store	9,056
	428,261

Compare with last year :—

In 1929, total distribution	428,261
In 1928, „ „	345,866
Increase	82,395

Chief Channels of Distribution :—

(A) Our *Cairo Book Dépôt* has had a successful year in spite of the increasing financial difficulties in most of the societies. Ameen Eff. deserves commendation for his hard work (as also Yaqub Eff., our printing foreman, and Yusuf Eff. Mishriky, the accounts clerk).

All Mail Orders—and they make up over a thousand postal parcels during the year—are reckoned in the following statistics of books, etc., sent out.

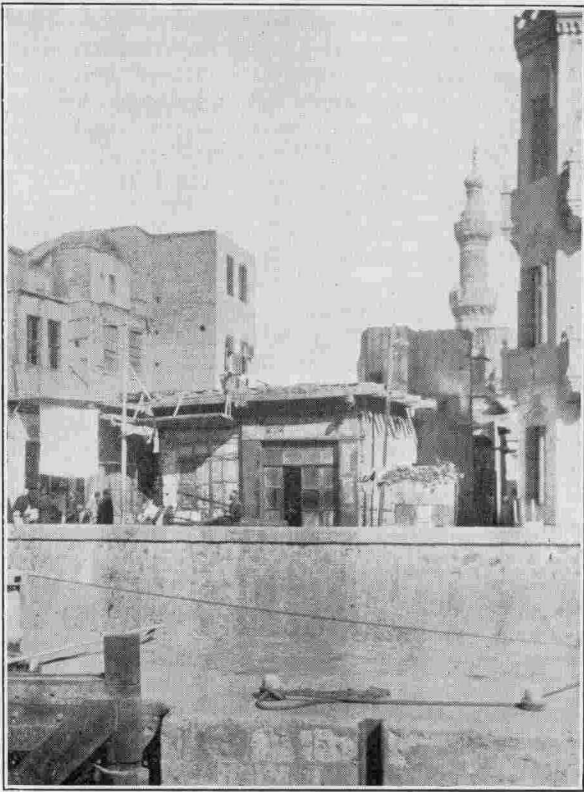
Vols. of N.M.P. publications	160,534
Portionettes (Scripture)	169,690
Other Arabic publications (Beyrut, etc.)	3,944
Gospels, N.T.'s, Bibles	8,715
English books, texts, etc.	6,385
	349,268

This bookshop gets some interesting visitors from time to time; one dark-skinned man, speaking English, applied for a free Bible, stating that he had come from Cross River, Old Calabar, West Africa!

Various Moslems have looked in and obtained Gospel messages, either free or at half-price. It is a great cheer when an Egyptian Christian buys books to give to Moslems. We must *never* run away with the idea that books sold to Christians are a side issue; not so, one never knows where they are going. For example, on 17th September an Egyptian doctor purchased 63 Arabic books at a single visit.

(B) *Our " Partnership " Scheme.* As many of our readers know, the N.M.P. Partnership Scheme is a plan to supply all our books to workers, on certain conditions. The chief of these are :—

To be personally responsible for wise distribution; to remember the work of the N.M.P., and to say a good word for the colporteurs; the postage or freight being provided by the Partner—who has a registered number—N.M.P. meets all the cost of books (its own publications). According to this plant about £300 worth of books are given in free grants year by year. Miss



ZAGAZIG.

A very Moslem quarter where we distributed books. This canal surrounds the city.

Mollison, whom we welcome back to the field, will now correspond with the " Partners." The following are a few short reports :—

Rev. L. A. Gordon writes (as Chairman of the Delta Evangelistic Committee :—" The literature which you sent last year has been used to good purpose. A man who was serving as nurse in the Government Hospital here, trained to be a Koran reader, became interested through a pamphlet given him by one of the patients, a man who has distributed quite a little of the literature. He has been here wanting baptism. There is another man who is soon

to be baptised here, who has been greatly influenced in his decision for Christ through the literature which he has received. That is a little testimony as to the value of your work."

* * *

From Dr. Boyd (who personally fetched, on an October day, no fewer than 50,000 books, packing his saloon car from floor to roof, until he had the barest space to sit and drive!) :—

"Rev. — has placed a neatly-made box, with suitable divisions, from which go from twenty-five up to one hundred every day, depending upon the number coming and going. Through this plan a large number has gone right into the — Mosque, to which entrance is difficult, but these men carry the printed messages right into the heart of the most influential centre.

Then we have three evangelists in our districts who have been well trained in the use of tracts, and through their hands are going a large number. They are able to give very wisely, since they have had a large experience both with tracts, personal evangelism, and larger meetings.

The third is the hospital. Here again the work is done personally, and the right tract gets to the man who has been prepared for such a message.

We are certainly glad to have such a variety of good tracts, covering the Christian Message, Life and Faith; and especially grateful to God that He has found the means to bring these tracts to us. I do hope, Mr. Upson, that the good work of the Nile Mission Press can go on this New Year, even increasing both the number and subjects, and the quantity that we may have for distribution."

* * *

From Miss Perkins (Egypt General Mission) :—"You ask for six lines report! If I had time I'd write six pages, but that would mean stealing time for following them up. Briefly, let me tell you that we travel on an average 136 miles a week by car or train, and at first I reckoned on giving away 25 tracts a day (five days), now it is far more. As long as our car is in good order the folks know its face and voice, and it would thrill your heart to see the out-stretched hands as we travel along the road. Only last week a car which had been following us and seen the cards and tracts distributed, slowed up alongside of us and asked for a tract. Through this literature we have opened doors, and we have a vision of being able to enter these opened doors, seeing we have two Egyptians added to our staff. We have proved that the tracts distributed along the road *are* being read, so let us pray on."

* * *

From Miss Murdoch :—"I have found Miss Trotter's leaflets a great help and blessing to the women and girls, and hope to get a further supply when I come down. Our teachers have been greatly helped by Dr. Zwemer's 'Glory of the Cross' and Scroggie's 'Tested by Temptation.'"

* * *

From Miss Langford :—"I find 'Nilpress' lending library a great success as far as my own girls are concerned, and they

really are learning to read and enjoy books; they are mostly poor girls who cannot afford to buy for themselves, and it is only by continually 'taking' books and their contents that they are educated to read them."

* * *

(Name of this partner purposely withheld. Not in Egypt):—" There were 16 baptisms from Islam on May 19th—six adults, one boy, and the children of two families. Since then the Supreme Council of Islam has been doing its worst by emissaries and a letter to gain them back; also most of us have had turns of malaria and others have been in England, and if the Lord had not been on our side, some of them would have wavered. But they are all firm, and others are awaiting baptism."

* * *

From Mr. S. Arthur, of Algeria, tells of an occasional reply of the *wrong* sort:—" Just as we were enjoying a cup of tea the other day the postman announced a registered letter from B. A great believer in doing one thing at a time, I laid the precious (?) packet on one side, much to the disappointment of my wife, who was really curious to know what this important-looking envelope might contain. What did it contain? Just this: the N.M.P. tract and an Arabic Gospel which I had sent to some shopkeeper, torn into the smallest pieces possible, along which a very nasty note—which the writer had not had the courage to sign."

(C) *Literature Week*. An attempt was made this year to stir up real interest in the distribution of books and to raise the status of literature work by getting respectable Church members to do some selling themselves. To this end, we asked the Egypt Inter-Mission Council to organize a special week, to be called the " Literature Week," or, in Arabic, " The Week of Witness." Miss Sharp, of the S.P.C.K., most kindly undertook the large work of organising, and it was decided for the first year to restrict the effort to Cairo alone, hoping that on another occasion we may do things on a bigger scale. It was perfectly remarkable how so many societies co-operated together; among them were the Nile Mission Press, S.P.C.K., and the two Bible societies, all of whom offered their books at half-price, on the understanding that they should be retailed at the full price, the balance being available for the Church funds of those who took part. Something like 30 organisations participated; the English Mission College lent a room, and Mrs. Dunbar sent out in packets no fewer than 20,000 books. In the end, after allowing for all those returned, it was found that over 13,000 books were sold, of which over 5,000 were Scriptures. The two united meetings—one of which was prayer before the commencement and the other a thanksgiving service at St. Mary's at the end of the week—will long remain in the memory. Here are a few extracts from the reports sent to Miss Sharp:—

" Among some of the apparently more interesting were an Indian Moslem, a tailor, who seemed to have travelled the wide world over. He was far from bigoted, and I hope to keep in touch with him. Another was a Syrian (or rather a Palestinian) who had been brought up as a Christian but had turned Moslem."

" Most of the Literature was gladly received. I have heard of only one instance of a leaflet being torn up."

" There was no objection ever raised against the books, and quite openly they were sold as Christian literature, not merely moral books. On two or three occasions we were given coffee, and had opportunity for explanation; ' He sent them forth two by two.' On the whole, two going together is better; one gets encouragement and cheer from one's companion."

" Dr. Bateman allowed us to go two by two in selling books, as our Lord did. He divided the districts according to the workers, and the workers were glad and active. Missionaries joined the Egyptians in journeys. We think that prayer was the



SHABBAS SHUHADA.

secret of our success. . . . The difficulties were among the effendies and students. I enjoyed the work because it gave me chances to speak to many."

" I sold some books at the station buffet. I used to put a book in front of everyone, wait for 5 minutes, and then return to speak with them. Very few refused to buy."

" One young effendi was trying to sell a Gospel in the tram. The man he offered it to was indignant, and said to him, ' Why do you offer me this book? Wherever I go in the city people seem to be selling books. It is an insult to our religion! '—and he struck the effendi in his face. The effendi did not retaliate but said quietly, ' I forgive you, sir.' His assailant was astonished, and said to him: ' What's this? I hit you and you don't hit back? I abuse you and you don't retaliate? What's

the meaning of this? Why do you behave in this way?' The Christian showed the Gospel again and said: 'I behave like this because of the teaching in this book.' 'Then,' said the Moslem, 'if that is so, give me a copy'; and he paid seven piastres (nearly half a dollar) for a copy of the New Testament."

"More and more, as the week progressed, the consciousness grew that we were being given the privilege of working with God; that He was taking and blessing and using far beyond our thought or expectation every bit of service offered. Many would echo the words of one who said: 'I was filled with wonder, for I knew that the things that happened were not possible to us; there was Another at work. It has been an experience I shall never forget.'"

(D) *Street Campaign* (against Vice and Drugs). "Our faithful four" have, for one more year, carried on their arduous work of distribution of Gospel Purity leaflets in the slums of Cairo. One of them, Gohar Eff., is being moved away from Cairo by the American Mission, but it is hoped that another will take his place. We are very grateful for all that he has done to help us. Meanwhile, incredible events are happening! Russell Pasha, the Commandant of Cairo City Police, arrested 330 drug addicts one morning last week, in two centres, and took them away for treatment. Without exaggeration, Egypt's greatest problem is Drugs! Our books on the subject have made a great impression, but we must circulate more widely.

II.—Palestine.

Mr. George Wald, who has been in charge of the Palestine Colporteurs and Bookshop, begins his report by a reference to the recent serious events.

"The last five months of the year have brought before the eyes of the whole world that land which is one of the smallest and yet one of the greatest in history. Right from the time when Israel entered the Holy Land, up till the present day, this land has been before the nations of the world, and it has been to those who have striven to interfere with it as a stone of stumbling. Almost every nation which at some time or another had Palestine under its rule, tried to rule it without taking God into consideration, and this caused its downfall. Yet through it all, God is working out His plans and His purpose."

It is the old old story of the rivalry between Ishmael and Isaac. There is no doubt in the minds of Christian workers in Palestine, that before long there will be further difficulties, perhaps about the time of publication of the report of the Commission of Enquiry; we should therefore be prepared for anything! In common fairness to the Moslems, however, it should be noticed that they discriminate between Jews and Zionists, meaning by Jews, the Orthodox Jews who were beginning to filter into Palestine even before the War. Further, as the Chairman of a large mission said recently, "We distinguish between two things that differ—on the one hand, we are firm believers in the fulfilment of prophecy, and the return of the Jews to Palestine;



A FEW OF THE WORKERS AT THE PALESTINE CONFERENCE, NOVEMBER, 1929.

but on the other hand, we hold no brief for the Balfour Declaration, which, as is now known, was a political bargain.”

But let us give a few facts. The colporteurs at the present time are three, one of whom, Mr. Ibrahim Jameel, is engaged at the Jerusalem bookshop in the Old City near Damascus Gate. The Galilee colporteur, who is named Elyas Taballaj, lives at Nazareth, and works throughout Galilee. At Jaffa is Mikhail, who works on the west side of the country as far south as Gaza, but he has met with very much difficulty this year, owing to lack of public security and fanaticism.

The bookshop has had a good year, and has, in fact, increased its sales even compared with 1928, which was better than the year before that. The total number of Scriptures, tracts, and other Gospel books distributed from the dépôt during the year was 19,906.

At the end of November, the Director was invited by the American Alliance Mission to hold a conference for the deepening of the spiritual life of the workers, in which three societies co-operated. The Conference occupied three days, and was consummated by a Consecration Meeting on the Mount of Olives. The colporteurs have been given a new vision, and we are glad to learn that they have done more personal work than before. In addition to his ordinary work, the Nazareth colporteur has been preaching for the American Baptists every Sunday for the last twelve months, as they have not been able to replace the pastor who died.

Mr. Wald continues his report : “ In a very remarkable way, God guided me back to Palestine a week before the troubles broke out in August, so that I was on the spot to help and encourage, the men, and also to advise what to do. Our work did not suffer, except that the shop was closed for a week. During that time, some men who were living in the valley of Hinnom came and sought our old faithful Jameel to ask if he would not get some to come to their house to teach them in the Word. We went along, and found about eight men, besides women and children, so after a very profitable time over the Word, we were asked if we would come again next week, which we did. These meetings have gone on every week, except that they are held in different houses.

In closing, Mr. Wald refers to the sad fact that after one hundred years of missionary work in Palestine, the native Evangelical Christian witness is much less effective than it should be. He asks why this is ; he himself attributes it to the lack of building up converts. Among the 680 publications of the Nile Mission Press are many really good books specially issued for this purpose. Why, then, are they not more widely distributed? Firstly, because we have not the men ; secondly, we have not the funds to advance as we would like. God has given us the vision of the countries round about us, *i.e.*, Syria, Hauran and Iraq, and away down towards Beersheba and across Transjordan ; we believe we shall yet have men to carry the light to the people who sit in darkness.

III.—Algeria.

We are delighted to say that the work in Algeria has gone forward, in fact the circulation has been raised by Mr. Theobald from 5,397 to 17,164. Here are the details :—

Nile Mission Press.

Sales (at low rates)—

Arabic Books and Booklets	.	6,292	
French ,, ,,	.	1,042	
English ,, ,,	.	132	
		—	7,466

Free Distribution—

Arabic Leaflets (N.M.P.)	.	2,205	2,205
			9,671

Algiers Mission Band.

Sales (at low rates)—

Bible Picture Books; Bi-lingual or French; French or Arabic Booklets and Tracts; Bird Books; Wall Sheets and Folders; Spanish Books; Bibles and Gospels; English Books	.	5,678
--	---	-------

Free Distribution—

Arabic Tracts	.	26
---------------	---	----

Scripture Gift Mission.

Bibles, Gospels, etc.	.	1,787
-----------------------	---	-------

Total	17,164
-------	--------------

The following is taken from Mr. Theobald's A.M.B. report :—

In one of her journals Miss Trotter writes: "A bee comforted me this morning concerning the desultoriness that troubles me in the work . . . We seem only to touch souls and leave them. And that was what the bee was doing, just touching flowers here and there in a tentative way, yet all unconsciously life, life, life was left behind at every contact, as the miracle-working grains were transferred to the place where they could set the unseen springs working. It is God and His eternity that will do the work; yet he needs his wandering desultory bee."

Recently we have hived off eastward and westward. In Eastern Algeria, at Setif, Mr. Salvador Lull, with Nile Mission Press literature, is daily going forth into the neighbouring markets. Here, again, his ministry is itinerant. He goes from place to place carrying the Gospel message and seeking by the distribution of the Scriptures and personal contact, to touch souls with the life-giving Word.

In Western Algeria, at Relizane, Mr. Wigg has made the N.M.P. flat his headquarters. Each week he gathers together the lads to teach them the Word of Life. Here, as on all our stations, with the great number of the boys, and the inadequate number of the missionaries, one must confess that in work amongst the lads it is still "only touching."

The car, which has done such excellent service elsewhere, is now regularly working in this needy district. Mr. Wigg, accompanied by Salvador Munioz, another N.M.P. colporteur, visits weekly the surrounding markets. Several of these have never before been touched. Will you bear him up in this new venture? Will you remember him in his weekly contacts with the boys, and the many sin-burdened souls in the far-off villages, that every touch that is made may bring life unto the dead?

Our Forward Movement. It is from Algeria that we have planned our chief advance. During last August I was able to spend two or three weeks with Mr. Theobald, not only visiting some of the A.M. Band stations, but also planning for a purchase of a new Citroen chassis, to which a special coach was to be built, this to contain the accommodation for workers and also a locked book-cupboard. The whole thing was to have been ready at the end of the year, and though a little delayed at the builders, there was good reason to believe that a party of three or four workers of the A.M.B., including Mr. Lull, who is supported by N.M.P., would be ready to start for the great Sahara on 4th February.

A great project like this has to be attempted in stages, and so it was arranged that the workers should proceed this time to a large oasis containing several important towns about 300 miles south of Algiers. As a lady said to us at Oxford this year, "I feel that the call of the desert is stronger than before Miss Trotter's death, for she seems to be present in spirit urging us forward." We hope we shall have an interesting story to tell in the next report. 1930 will be for Algeria a centenary year, and new interest will be aroused in the country and its Sahara.

May the workers find it true, as the Hon. Baptist Noel wrote many years ago, that:—

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

IV.—Africa.

Starting from Egypt westward, we must tell of lands influenced by the Nile Mission Press books, other than those already mentioned.

Tripoli (Libya).

Either Tripoli or Benghazi may prove, ere long, to be an important stopping-place on either of the two new lines of communication, the North African Railway from Alexandria to Casablanca, and the Air Route from Egypt to Morocco—neither of which is in operation at present, but both of which will surely come. Meanwhile Mr. Reid of the North Africa Mission, who has held the fort for so long, does what he can to circulate our Gospel publications.

Tunisia.

In the city of Tunis, Mr. Evan E. Short, of the North Africa Mission, has an agency for our publications at his book-dépôt in

Bab-el-Jadeed. He has also been very kindly supervising and training a young man who, it is hoped, will be a future colporteur for us. From this depôt any Christian workers in Tunis can obtain copies of our publications. Mrs. Webb, of the same Mission, also circulates our publications in Sfax.

In addition, Mrs. Robinson, the wife of the Bible Society's colporteur in Tunis, who is herself one of our Partners, writes to tell of her work: "I have sent tracts by post to 8,657 addresses last year. Some returned them 'not accepted,' others wrote rude letters, but a few have been glad to have the tracts, and one or two have sent small donations. I have also sent to all the station-masters and the Post Office directors in North Africa. Three of the latter have asked for New Testaments."

Morocco.

Our books have been in less demand in Morocco than in Algeria for example; that is largely due to the heart-breaking illiteracy of the people, but also to the large use made by some missionaries of Moghreby Script. Many thousands of our publications have been distributed in Morocco in days gone by; being in the written language they naturally appeal to educated men; we hope to develop more in the future, but it will need a personal visit to the university cities where students are numerous. In the meantime some grants of "Selected Portions" have been distributed.

Nigeria.

Not a great many this year—except for transmission to Campbell; see next paragraph—but among them have been free grants of that splendid Arabic book "Selected Portions from the Word of God" (Los Angeles Bible-House).

French Sudan.

The following interesting letter has been received from Mr. Dugald Campbell, who is on an exceedingly arduous journey from West Africa to the Nile. For the past two years we have sent him a good many books. He wrote on the 2nd December, 1929, as follows:—

"I have to acknowledge receipt of your letter, with 79 parcels containing Arabic Bibles, Testaments, Psalms and Proverbs, and 1,000 books for Moslems, which you added to the other items ordered through the National Bible Society. The latter are a fine selection, and will, I trust, find ready and interested readers. I had a try yesterday with a lot of Tripolitan Arabs, Fezzanis, and though I circulated a few, I found them much more opposed to Christian books than Moors and Arabs throughout French territory. I prefer the desert dwellers to the town folk, and there is always a readiness to listen and talk over things by the simpler people. However, Mark xvi. 15 is our *mot d'ordre*, and our business is to keep going."

French Equatorial Africa.

An interesting letter was sent by Mr. J. R. Olley from Fort Lamy, Tchad: "I have just received an excellent assortment of Arabic Gospels and Pamphlets for Moslems and Syrians, sent

to me from your Press, through the kindness of a brother. . . . You may remember me as one of your students in the Arabic course which I took up in N.Z. in 1918. . . . In October, 1924, I left for Kano, Nigeria, and was for some time engaged in Hausa-work, and later, February, 1926, I trekked to Wadai (Abeshir). Later I entered Pagan territory (Oubangi Chari), and came back to Fort Lamy in 1928. For about three years I have been labouring mainly among Saras, and have been translating the Scriptures in their tongue. . . . Occasionally I meet with Syrian traders who are glad of literature."

Ethiopia.

Abyssinia is an important country with a future, which is now coming to the front in connection with the proposed Barrage or Dam at Lake Tsana (one of the sources of the Nile), and also the very recent visit of the Coptic Patriarch to his flock, the Abyssinian Church, the first visit for 500 years. It is proposed that, in the event of a Christian book-depôt being started at the capital, it should be an agency for N.M.P. publications. There has also been informal discussion concerning the possibility of a branch of our printing works, to print in the three chief languages of the country, neither of which is Arabic; but this latter plan does not seem feasible. The Swedish Mission Press in Eritrea may find the way opened.

Since Ethiopia contains many Moslems of families once Christians, these ought to be won back to the Christ of their forefathers.

Anglo-Egyptian Sudan.

We regret that we have been unable to send Bulos Malaty, our colporteur, back for another winter in Sudan; that decision was partly due to greater difficulties found (or placed?) in our path this time, but also partly due to personal difficulties. However, we have not at all lost sight of this field, and still look forward to the removal of certain restrictions hindering the establishment of book depôts in two important centres. Prayer-helpers! it is "up to you" to pray these difficulties away.

Meanwhile, the capital of Sudan is but five days' mail from Cairo, and orders for our books are being received and dispatched.

V.—Asia.

Our Palestine Colportage has already had its separate report (See above). We may add a few remarks about some of the principal countries of Asia.

Syria.

In North Syria we have had for the past two or three years a share in the joint book depôt at Aleppo, participating with the American Press at Beyrut and the American Bible Society. The Rev. Dr. Kennedy, of Alexandretta, the "gate" of North Syria, has distributed a much larger number of our publications; unfortunately, this year he has been laid aside by illness, and has also

been without a colporteur. We hope to be able to do more in Syria; and we have not forgotten the temporary cessation of the activities of the Danish Mission in Damascus. Among our "partners," Miss Hill has been very active in giving our tracts to the chauffeurs of the taxis. Partners, please do likewise.

South Arabia (Aden).

Our agency at Aden has been continued by the kind help of the Danish Church Mission. Aden, though not large itself, occupies a strategic position at the south of the Red Sea, on the way to India. One converted Moslem, working this year at Aden, gave testimony to having been brought to Christ some years ago, largely as a result of reading our literature.

Persian Gulf.

Just as the year began, our agent at Basra, Rev. H. Bilkert, met with his death at the hands of raiders from Nejd who were invading Kuwait. This was a very great loss to the Arabian Mission, and especially so to us, for Mr. Bilkert was one of the keenest to circulate good literature, and some of our most enthusiastic reports of other years had come from him. This part of the field badly needs a visit, as the entry port of this important country of Iraq is of strategic importance.

Iraq.

Our chief agent is Rev. F. J. Barny, Baghdad, who has had thirty years of experience, firstly with the Arabian Mission, and now with the United Mission. There are also two keen Y.M.C.A. secretaries at Baghdad earnestly trying to win souls for the Master.

But Rev. A. G. Edwards, on his itinerating trips, distributes much literature. He writes as follow :—

"I do not know what we could do without the literature you have sent us. It usually goes well, and it meets a real need and often makes a permanent impression, such as is not done by the spoken word in the confusion of argument.

"On two tours this year we got over four thousand pieces into circulation each time. One tour was down the Euphrates to Basrah. The other up along the same river to the Syrian border. We met with a good reception in most places, and where we were not received well at first, sooner or later the way seemed to open up and our literature was in demand. About nine-tenths of the literature, if not more, was Nile Mission Press material. Then our colporteur has pretty well cleared our shop and reading-room of all that can be distributed free."

In a later report Mr. Edwards says that, although he does not know of any baptisms resulting from this year's circulation, yet "several have professed their faith in the Lord Jesus and have passed on; we do not know where."

Persia.

The chief service we have been able to render to this ancient and interesting country has been, as in other years, the granting of the use of our copyright and the loaning of our illustrations. The translation to Persian being made at the expense of

either the Persian Inter-Mission Council (secretary Rev. W. N. Wysham, Teheran), or the Rt. Rev. Bishop Linton, C.M.S., Isfahan. In the case of "Sevenfold Secret" we were able to meet part of the expense.

The suggested agency for our publications in Persia has not yet materialised, but the matter is still under consideration. Much of the Arabic classical literature of days gone by was written by scholars born in Persia, in fact there was at one time no clear distinction between Iraq and Persia.

India.

In this great "Continent of countries" there are many languages used by the 70,000,000 Moslems, and we are glad to



BOMBAY BOOK DEPÔT.

say that at various times our publications have been largely translated into Urdu, Bangali, Pashtu, etc., while we have recently had inquiries concerning translation to Tamil. This year the Irish Presbyterian Press at Surat has, with our permission, issued translations in *Gujerati* of two of the N.M.P. Khutbas. Mr. Archibald, of Children's Scripture Union, Allahabad, has recently received our permission to translate "The King of Love" to Urdu.

Our most interesting link is, however, at Bombay, where for the past two or three years we have had a share in the C.M.S. book-depôt, under the oversight of Rev. H. J. Lane Smith. We are now up against a big difficulty, for the missionary in question has been retired by the C.M.S., and unfortunately no other mis-

sionary is being sent to take his place. Our photograph shows Mr. Lane Smith with two of his Indian pastors and the bookshop keeper and a customer.

Malaysia.

Our single contribution this year has been the sending out of packets of a tract printed by us last year for Dr. Shellabear, in Malay and Arabic; it is by our helper, the Rev. Ibrahim Sa'eed, and is on the useful subject, "Why am I a Christian"? These have gone to Malacca, Kuala Lumpur, etc., in the Straits Settlements, and also to parts of Sumatra! But what are the missionaries at Singapore doing these days, as regards Malay literature? The Methodist Episcopal Press is no longer owned by the mission, Dr. S. tells us. Singapore is an important calling-place for ships from all parts of East Indies, and ought still to be a strategic literature centre. Malay Moslem literature can be obtained easily enough.

China.

We are not now circulating our publications in China so much as we did at one time; for this there are two main reasons, both of which are encouraging: firstly, that Dr. Zwemer's daughter and son-in-law have opened up special work for Moslems in China and formed a society called "Friends of the Moslems"; the other that so many of our publications have in days gone by been translated to Chinese itself.

However, Mr. Pickens writes:—"I have been sending a number of Arabic tracts to Kansu and Sindiang. They are in demand there. 'Who will intercede?' seems to be helpful." His address is:—Rev. C. Pickens, American Church Mission, Ichang, China.

Philippines.

We have been in correspondence with the Rev. A. M. Lopston, Jolo, Sulu, to whom we have given permission to translate into Moro, which is one of the chief languages spoken in the Philippine Islands. He has also experimented with some of our Arabic tracts.

While in England last summer, permission was also given to an American lady to translate into another of the languages spoken in the Philippine group. (If she should read this report, will she kindly communicate her field address and specify the language, as her letter has been filed under her own name, which we do not remember.)

VI.—Europe.

Turkey.

About the early part of March, just as the writer was sorting his papers with a view to going on short furlough, a registered postal packet was handed to him. It contained 72 tracts, all in Turkish, being two each of no fewer than 36 different sorts, all of them being N.M.P. copyright. It appears that Dr. Macallum, after

getting my permission to translate from Arabic *via* English to Turkish, went on furlough, and his deputy omitted to send me the two printed copies of each tract, as stipulated. On Dr. Macallum's return he gathered together the results of two years' translation work and dispatched to Cairo the 36 N.M.P. pamphlets in Turkish, the majority of these being taken from our collection, “ What God hath Used.” That is our contribution to the work in Turkey, Greece, Cyprus, Archipelago, etc. It now remains for our faithful prayer-helpers to pray down a blessing upon the circulation of these Gospel messages.

Bulgaria.

Here, also, the Moslems can very seldom read *Arabic*. But they form 18% of the population, being 690,000 strong, and interest was stirred in them by Dr. Zwemer's visit. Mr. Hoppe, of Rustchuk, has, with the Director's permission to use our copyright, translated the following N.M.P. tracts and booklets into Bulgarian this past year :—

- Miss Trotter's “ Debt of Ali Ben Omar.”
- “ ” “ The Story of the Nightingale.”
- “ ” “ The Lost Ones in the Sahara.”
- “ ” “ The Weaving of Sa'eed the Silk-Weaver.”
- Sheikh's Abdallah's “ Birth of the Prophet.”
- “ ” “ Redemption.”
- “ ” “ Did Christ Die Voluntarily ? ”
- Mr. Upson's “ Christ's Testimony to Himself.”
- Mr. Theobald's “ The Lily of the Desert.”

Albania, Serbia, etc.

71% of the inhabitants of Albania are Moslems, while even in greater Roumania are 200,000, and Yugo-Slavia contains 1,337,000, Moslems, most of whom speak *Serbian*. Up to the present we have no record of translations of our books to *Serbian*.

France and Belgian.

One of the chief difficulties met in attempting to circulate our publications in France is the fact that the country of production has a high currency, in other words the Egyptian pound remained stable throughout the War, whereas in the country of distribution (France) the franc fell to one-fifth of its normal value! However, as the N.M.P. is not out to make profit, we do not mind losing rather much on the publications circulated in France. Of course we are not publishing mainly for the French, or the Belgians, but primarily for the North Africans resident in France since the War. There are many of these. Mr. S. Arthur, of the North Africa Mission, has made a number of journeys in the North of France, and he writes to tell us of the circulation of certain of our Arabic tracts in Brussels, and in certain French departments. As showing the number of North Africans, we may mention that of the Kabyles alone there are 60,000 in and around Paris, and these of course speak Kabyle instead of Arabic.

Mr. C. Warren, of the North Africa Mission, who has a most interesting work among North Africans in connection with his

Foyer (club) has also a bookshop and a colporteur. We are glad to announce that Mr. Warren is acting as Agent for our publications in France. His address is 15, rue des Orchidées, 15me.

In addition to the Arabic publications, which many North Africans can read, a very great welcome has been given to one or two French publications, more particularly Miss Trotter's "Sevenfold Secret," also Miss Grautoff's "Filles du Roi," with illustrations by Miss E. A. Wood. Mr. Kinnear, who is in charge of the French department, has also translated "The King of Love," which is Miss Padwick's "Child's Life of Christ," but this is not yet published.

British Isles.

The chief publication in English is another of our manuals for translators to other languages, "The Twice-Born Turk." This book is arousing interest in the British Isles, for it gives an account of the life-story of our celebrated helper of days gone by, the late Sheikh Abdallah. But we also find certain other English editions still in great demand in England, these are:—

Miss Trotter's "Sevenfold Secret."

Mr. Theobald's "The Lily of the Desert."

Miss Trotter's "Story Parables." (Collected, also singly).

VII.—Overseas.

The favourite word used in Syria and Palestine for "Overseas" is Al-Mahjar, *i.e.*, the land of the emigrant. Syrians (being poorer than Egyptians) have largely emigrated to Argentina, Brazil, United States and Australia. It is safe to say that a Syrian in South America (for example) gives a far warmer welcome to one of our Arabic books than he would accord the same book at home in Syria; does not the Arabic tongue "smell of home"?

Argentina.

Our agency is at the book-depôt of Rev. J. C. Quarles, Buenos Aires. But there is a sub-agency in the city of Santiago del Estero (Mr. A. Furniss). And our old friend, Mr. Arthur Neve, tells in his letter how he uses the N.M.P. Scripture portions as a means to draw attention to his sale of Scriptures for the B. and F. Bible Society. He writes:—

"I have recently returned from a long journey north, visiting most of the large towns in the north-eastern section of the Argentine Republic. If you take your map of the Argentine and follow up the Central Railway, as you near its terminus at the city of Tucuman, you will find just off the main line the city of Santiago del Estero. Further north is Tucuman, where the declaration of Independence was signed in 1810. From Tucuman northwards the foothills of the Andes are met.

" In my journey of August-September I visited all the above-mentioned places, holding meetings and selling the Scriptures, in Spanish and Arabic. In every one of the northern cities of Argentina are found numerous families of Syrians. I found these people were highly respected, they are far more civilised than the northern Argentinians. Almost without exception they are employed in the importation of Manchester goods, and they have the faculty of making money. In Santiago del Estero the Brethren Assembly is composed of 75% Syrians, and they turned out robust Christians.

" Only having at most places one day at my disposal, my plan of campaign was as follows. I would visit the Arab shops in the afternoons, distributing N.M.P. Scripture Portions, and invite the Syrians to the Lantern Meeting at the Gospel Hall in the evening. At the Hall were shown views of Palestine and Syria, including some views of their own Hamath. Thus unusual interest was aroused. At the conclusion of the meeting Scripture in both Arabic and Spanish were offered for sale. It was also a glorious opportunity to preach the Gospel and generally interest the people in the Bible, a little known book in the Argentine even yet.

" In every place we had full meetings, and when I had sufficient Scriptures I was able to colport Scriptures to the Arabs in their own shops. In this way 232 Scriptures were distributed, of which 76 books were Arabic.

" These scattered Syrians are as sheep without a shepherd. Let us pray that the brief visit will stir up interest amongst the missionaries for these people, and that the Scriptures sold and the Portions distributed may be used of God to bring Light, Liberty and Life to many."

California, etc.

Our brother, Mr. O. Zimmermann, 1540, Lincoln Street, Berkeley, Cal., does important work in distributing to seamen in the great port of San Francisco, who carry the books all over the Pacific and " the seven seas." We are glad to have been the medium of supply.

What shall we say of the possibilities of the great metropolis of New York? As our readers know, Dr. Zwemer was removing to Princeton University as the year closed. We may be sure he will soon commence to explore the Arabic-speaking communities and put us into touch with them.

Australia and New Zealand.

Our friend, Miss Maltby, of Tauranga, N.Z.—for a time a missionary in Palestine—has now become Mrs. Henry Young. We are just publishing her new Arabic book on " O.T. Shadows "; this may be followed by an *English* edition. Mrs. Young—whose address is c/o Malata Coy, 72, King Street, Sydney—is endeavouring to put us into touch with Syrians resident in Australia. Information, from any source, would be gladly accepted. Help us to develop! Our motto is:—

" Old Message,
New Methods."

A Word to our Inner and Outer Circles.

You, dear Prayer-Helpers, have given your ALL to the Lord Who died to save you, and have counted yourselves His stewards. And you are looking Eastward for the coming of the Dawn.

"O brothers! stand as men that wait,
The dawn is purpling in the East."

Now, what wait we for? For the shout from the sky, "Behold, He cometh!" And *then, what?* Let us concentrate upon GOING WITH Him to take the everlasting Gospel with irresistible power. For "He shall go forth conquering and to conquer."

Longfellow, in the poem already referred to, described how there came to his fallen hero a voice like a falling star, "Excelsior!" But, alas! "Lifeless but beautiful he lay"—a dead hero who had perished in a noble attempt to scale the heights.

How great the contrast! As one brought to Christ through N.M.P. books wrote to us last Easter—"Our Jesus is always A RISEN JESUS!" Yea, "His kingdom is an everlasting kingdom." And His shout from the sky will be like a RISING STAR,—
"FORWARD."

Now a Word to the Larger Circle.

What will you do about it?

"Well, what *can* I do?" asks the reader. Several things:—

1. You can become a "prayer-helper," one of a band of about 1,200 keen Christians, who, month by month, receive our paper of "Topics for Praise and Prayer," and plead for us at the Throne of Grace.

2. One of the greatest needs at the present moment is to get *fresh* openings for meetings, to be addressed by either Mr. Oliver (General Secretary), or Mr. Peacock (Deputation). Also to get new subscribers to our magazine.

3. If it is your privilege to visit the Bible Lands of the Near East you can enhearten our workers by visiting them in their home and seeing something of the work done, afterwards interesting others.

4. For one English pound you can donate (say) 200 of our assorted tracts as a free grant to some needy missionary; £5 pays for 1,000, more or less, according to size.

5. Or, if interested in colportage, £10 pays for *two* men for a month, or one man for two months. (You might possibly be able to remember this in your will).

6. £50 would pay for the printing and publishing of 2,000 copies of a book of 100-150 pages; any receipts from sales being carried forward to pay for a second edition.

7. £100 would pay for six weeks' important journey, visiting sub-branches and agencies. (Details to any really interested.)

But why multiply concrete instances? Love will always find a way to help. Do you really and honestly “love Him because He first loved us?”

You do realise—do you not?—that 1930 is likely to be a testing-time to all churches and societies? But, well knowing the Red Sea to be in front and Pharaoh not far behind, He still sounds His battle-cry : “ GO FORWARD.”

The motto of the early Crusaders was “ *Dieu le veut* ” (God wills it!) Oh yes, HE wills you should advance with us. “It matters to HIM about you.” Does it matter to YOU about Him?

A. T. U.



THE NILE MISSION PRESS (Incorporated 1905).

Receipts and Payments Account for the Year ending 31st December, 1929.

RECEIPTS.				PAYMENTS.			
		£	s. d.			£	s. d.
To Cash at Bank, 1st January, 1929 :—				By HOME EXPENDITURE.			
Current Account	...	190	12 6	.. Office Rent, Rates and Salaries	...	728	12 1
Cash in Hand	...	26	17 6	.. Printing and Stationery, including "Blessed be Egypt"	...	206	13 4
			217 10 0	.. Deputations, Advertising, Postages, and Office Expenses	...	307	16 10
.. HOME RECEIPTS :—				.. Investment - War Loan	...	25	0 0
Hon. Treasurer	...	1998	11 7	.. Bank Charges	...	2	19 0
.. Legacies	...	1000	0 0	EXPENDITURE ON BEHALF OF CAIRO :—			
Scotland	...	133	16 9	.. Fire Insurance	...	24	6 0
United States of America—				.. Missionaries Passage Money, Freightage and Outfits	...	120	17 3
Legacy	...	531	17 10	.. Stationery and Advertising	...	51	14 10
Sundries	...	175	1 5				196 18 1
		706	19 3	FIELD EXPENDITURE :—			
Canada	...	31	19 6	.. Cash transferred to Cairo	...	1671	4 1
Australia—Brisbane	...	10	0 0	.. Salaries paid by Home Office on behalf of Cairo	...	233	6 8
New South Wales	...	11	10 6	.. Cash transferred to Jerusalem	...	547	13 2
Victoria	...	69	18 0	.. " " Algiers	...	550	0 0
New Zealand	...	57	17 9				3002 3 11
			4020 13 4	CASH AT BANK, 31ST DECEMBER, 1929 :—			
.. Colportage—Egypt, Palestine and Donations for Special Purposes	...		1134 9 4	Current Account	...	73	8 9
.. Sale of Magazines	...	72	13 0	Deposit Account	...	966	5 4
.. " Literature	...	58	16 6	CASH IN HAND	...	10	10 2
			131 9 6				1050 4 3
.. Interest on Deposit Account	...		16 5 4				£5520 7 6
Note.—The Society holds an Investment of £25 in War Loan 1929-47.							
			£5520 7 6				

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.

ALFRED M. BARKWORTH,
Hon. Treasurer.

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

4th February, 1930.

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

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt		£	s.	d.
1929.	No.				
Nov. 30.	18579	..	1	11	
Dec. 2.	18580	..	13	10	
" "	18581	..	1	16	0
" "	Interest on 5% War Loan	12	6		
" 3.	18582	Scotland	1	0	0
" "	18583	..	8	6	
" "	18584	..	2	6	
" "	18585	..	2	6	
" "	18586	..	1	9	0
" 4.	18587	..	5	6	
" "	18588	..	20	0	
" "	18589	..	2	1	0
" 5.	18590	..	10	0	
" "	18591	..	10	0	
" "	18592	..	10	10	4
" "	18593	..	13	2	
" 6.	18594	..	5	0	0
" "	18595	..	10	0	0
" "	18596	..	5	0	0
" 7.	18597	..	4	0	0
" "	18598	..	13	6	
" 9.	18599	..	4	0	0
" "	18600	..	5	0	0
" "	18601	..	1	0	0
" "	18602	..	2	0	0
" "	18603	..	10	0	
" "	18604	..	5	0	0
" "	18605	..	2	0	0
" 10.	18606	..	2	0	
" "	18607	..	7	4	1
" "	18608	..	1	1	0
" "	18609	..	2	0	
" "	18610	..	10	0	
" "	18611	..	5	0	
" "	18612	..	1	0	0
" 11.	18613	Scotland	1	0	0
" "	18614	..	14	1	4
" "	18615	..	3	10	0
" "	18616	..	6	6	
" 12.	18617	..	4	6	
" "	18618	..	1	10	0
" "	18619	..	7	10	
" "	18620	Special	3	0	0
" "	18621	..	2	0	0
" "	18622	..	3	0	
" "	18623	..	10	0	
" "	18624	..	1	7	10
" "	18625	..	2	6	
" 13.	18626	..	2	0	
" "	18627	..	5	0	
" "	18628	..	1	0	0
" 14.	18629	..	5	0	0
" "	18630	..	3	5	
" "	18631	..	5	0	
" "	18632	..	10	0	
" "	18633	..	10	0	
" 16.	18634	..	5	6	
" "	18635	..	13	0	
" "	18636	..	5	0	0
" "	18637	..	1	0	0
" 17.	18638	..	4	0	
" "	18639	..	10	0	
" 18.	18640	..	1	4	6
" "	18641	..	1	0	0
" "	18642	..	10	0	
" "	18643	..	1	0	0
" 19.	18644	..	1	0	0
" "	18645	..	10	0	
" "	18646	..	1	1	0
" 20.	18647	..	5	0	
" "	18648	..	2	0	
" 21.	18649	..	2	1	4
" "	18650	..	5	0	
" "	18651	..	10	0	
" 23.	18652	..	1	0	0
" "	18653	..	5	0	
" "	18654	New Zealand	10	6	
" "	18655	..	1	1	0
" "	18656	Scotland	2	6	0

Date.	Receipt		£	s.	d.
1929.	No.				
Dec. 24.	18657	..	1	1	0
" 30.	18658	..	1	2	6
" "	18659	..	4	0	
" "	18660	..	5	0	
" "	18661	Scotland	1	0	0
" "	18662	..	1	0	0
" "	18663	..	2	2	0
" "	18664	..	2	0	
" "	18665	..	10	0	0
" "	18666	..	5	0	
" "	18667	..	2	6	
" "	18668	Scotland	2	0	0
" "	18669	..	1	2	0
" "	18670	..	7	0	0
" "	18671	Scotland	4	7	0
" "	18672	..	7	6	
" "	18673	..	1	0	0
" "	18674	..	10	0	0
" 31.	18675	..	9		
" "	18676	..	3	0	0
" "	18677	..	6	0	
" "	18678	..	2	6	
" "	18679	..	5	0	0
" "	18680	..	1	2	0
" "	18681	Special	13	3	10
" "	18682	..	1	1	0
" "	18683	Scotland	3	0	0
" "	18684	..	2	2	0
" "	18685	..	5	0	
" "	18686	..	1	1	0
" "	18687	..	1	1	0
" "	18688	..	2	15	0
" "	18689	..	10	0	
" "	18690	..	1	3	7
" "	18691	..	14	0	
" "	18692	..	10	0	
" "	18693	..	10	0	
" "	18694	..	10	3	
" "	18695	..	5	0	
" "	18696	..	16	6	
" "	18697	Scotland	1	0	0
			<u>£222 12 4</u>		

<i>General Purposes—</i>		
Amounts already acknowledged	3819	10 0
As above	206	8 6
<u>£4025 18 7</u>		

<i>Special Purposes—</i>		
Amounts already acknowledged	1248	9 3
As above	16	3 10
<u>£1264 13 1</u>		

Date.	Receipt		£	s.	d.
1930.	No.				
Jan. 1.	18698	..	2	0	
" "	18699	..	10	0	
" 2.	18700	..	1	0	0
" "	18701	..	3	6	
" "	18702	..	5	0	
" "	18703	..	3	3	0
" "	18704	..	5		
" "	18705	..	5	0	
" "	18706	..	10	0	
" 3.	18707	..	5	4	2
" "	18708	..	1	2	8
" "	18709	..	1	10	0
" "	18710	U.S.A. Special	200	0	0
" "	18711	..	2	0	0
" "	18712	..	2	2	0
" "	18713	..	3	3	
" "	18714	..	7	6	
" 4.	18715	..	15	0	
" "	18716	..	6	0	
" "	18717	..	2	0	0

Date.	Receipt		£	s.	d.
1930.	No.				
Jan. 4.	18718	..	1	0	0
" "	18719	..	2	0	
" 6.	18720	..	8	0	
" "	18721	..	5	0	
" "	18722	..	1	0	0
" "	18723	..	2	2	0
" "	18724	..	3	2	
" "	18725	..	7	7	
" 12.	18726	..	6	2	0
" "	18727	..	2	0	0
" "	18728	..	10	0	
" "	18729	..	1	9	4
" "	18730	..	5	0	
" 8.	18731	..	2	0	
" "	18732	..	2	0	
" "	18733	..	10	0	
" "	18734	..	15	17	0
" "	18735	..	5	0	
" 9.	18736	..	4	6	
" "	18737	..	3	6	
" "	18738	..	2	2	0
" "	18739	..	5	0	
" "	18740	..	3	6	
" "	18741	..	1	6	0
" "	18742	..	2	0	
" "	18743	..	2	0	
" "	18744	..	2	0	
" "	18745	..	4	0	
" "	18746	..	1	7	6
" "	18747	..	1	2	6
" "	18748	..	2	0	0
" 10.	18749	Special	1	0	0
" "	18750	..	3	3	0
" "	18751	..	15	0	0
" 11.	18752	..	1	3	0
" "	18753	..	2	0	
" "	18754	..	2	6	
" "	18755	..	7	6	
" "	18756	Cancelled			
" "	18757	..	3	4	
" "	18758	..	2	0	
" "	18759	..	2	0	
" "	18760	..	2	0	
" "	18761	..	2	6	
" "	18762	..	5	0	
" "	18763	..	5	0	0
" "	18764	..	2	6	
" "	18765	..	2	4	0
" 13.	18766	..	5	0	
" "	18767	..	3	3	6
" "	18768	..	2	6	
" "	18769	..	4	0	
" "	18770	..	2	0	
" "	18771	..	2	2	6
" "	18772	..	2	0	
" "	18773	..	5	0	
" "	18774	..	1	12	0
" "	18775	..	10	0	
" "	18776	..	2	6	
" 14.	18777	..	5	9	
" "	18778	..	2	0	
" "	18779	..	2	0	
" "	18780	..	2	0	
" "	18781	..	2	0	
" "	18782	..	1	3	
" "	18783	..	2	0	
" "	18784	..	2	6	
" "	18785	..	10	0	
" "	18786	..	2	0	
" "	18787	..	5	0	
" "	18788	..	1	2	0
" "	18789	..	2	0	
" 15.	18790	..	2	0	
" "	18791	..	2	0	
" "	18792	..	2	2	0
" "	18793	..	8	3	1
" "	18794	..	7	0	
" "	18795	..	7	0	
" "	18796	..	2	6	

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

Date. 1930.	Receipt No.	£	s.	d.	Date. 1930.	Receipt No.	£	s.	d.	Date. 1930.	Receipt No.	£	s.	d.		
Jan. 15.	18797	..	2	2	0	Jan. 27.	18864	..	2	0	Feb. 14.	18931	..	10	0	
..	18798	..	..	11	..	28.	18865	Scotland	7	0	..	18932	..	5	0	
..	18799	..	1	2	0	..	18866	..	5	0	..	15. 18933	..	1	0	
..	18800	..	25	0	0	..	18867	..	1	0	..	18934	..	2	2	
16.	18801	..	2	2	0	..	18868	..	2	0	..	17. 18935	..	11	15	
..	18802	..	12	6	0	..	18869	..	10	0	..	18936	..	1	0	
..	18803	..	3	0	0	..	18870	..	2	19	0	..	18937	..	3	18
..	18804	..	12	6	0	20.	18871	..	2	0	..	18938	..	50	0	
..	18805	..	10	0	0	..	18872	..	10	0	..	18939	Canada	2	0	
..	18806	..	12	0	0	..	18873	..	2	0	..	18940	..	2	2	
..	18807	..	15	0	0	..	18874	..	5	6	..	18941	..	1	3	
17.	18808	..	2	0	0	..	18875	..	10	0	..	18942	Scotland	3	11	
..	18809	..	10	0	0	..	18876	..	2	0	..	18943	..	2	0	
..	18810	..	1	1	0	..	18877	..	10	0	..	18944	..	10	0	
18.	18811	..	2	17	3	..	18878	..	2	0	..	18945	..	10	0	
..	18812	..	10	0	0	30.	18879	..	2	6	..	18. 18946	..	2	6	
..	18813	..	2	0	0	..	18880	..	10	0	..	18947	Scotland	1	0	
..	18814	..	10	0	0	..	18881	..	3	0	..	18948	..	5	2	
20.	18815	..	5	0	0	..	18882	..	1	8	..	18949	..	2	3	
..	18816	..	7	6	0	31.	18883	..	2	0	19.	18950	..	6	0	
..	18817	..	12	6	0	..	18884	..	1	0	..	18951	..	5	19	
..	18818	..	1	10	0	..	18885	..	5	0	..	18952	..	1	8	
..	18819	..	2	0	0	..	18886	..	10	0	..	18953	..	10	5	
..	18820	..	2	0	0	..	18887	..	10	0	..	18954	..	2	0	
21.	18821	..	10	0	0	Feb. 1.	18888	..	2	10	20.	18955	..	3	0	
..	18822	..	1	2	0	..	18889	..	10	0	..	18956	..	2	6	
..	18823	..	2	0	0	..	18890	..	10	0	..	18957	Special	1	0	
..	18824	..	1	0	0	3.	18891	..	2	0	..	18958	..	2	6	
..	18825	..	2	0	0	..	18892	..	2	6	..	18959	..	6	4	
..	18826	..	5	0	0	..	18893	..	2	0	..	18960	..	10	0	
..	18827	..	5	2	0	..	18894	..	12	0	..	18961	..	12	0	
..	18828	..	5	0	0	..	4. 18895	..	10	0	22.	18962	..	10	0	
..	18829	..	5	5	0	..	5. 18896	..	10	0	..	18963	..	10	0	
22.	18830	..	2	0	0	..	18897	..	2	0	..	18964	..	5	0	
..	18831	..	2	0	0	..	18898	Scotland	5	2	..	18965	Scotland	10	0	
..	18832	..	5	0	0	..	18899	..	5	0	..	18966	..	2	0	
..	18833	..	2	0	0	..	18900	..	1	5	24.	18967	..	5	0	
..	18834	..	17	3	0	..	18901	Scotland	10	0	..	18968	..	2	0	
..	18835	..	2	0	0	..	18902	..	10	6	..	18969	..	2	0	
..	18836	..	1	11	6	..	18903	..	5	0	..	18970	..	5	0	
..	18837	..	2	0	0	6.	18904	..	50	0	25.	18971	..	6	0	
23.	18838	..	1	1	6	..	18905	..	2	0	..	18972	..	10	2	
..	18839	..	1	4	5	..	18906	Scotland	12	6	..	18973	..	1	0	
..	18840	..	2	0	0	..	18907	..	1	1	..	18974	..	1	11	
..	18841	Scotland	3	7	2	..	18908	..	1	0	26.	18975	..	10	0	
..	18842	..	10	0	0	..	18909	..	8	0	..	18976	..	1	1	
..	18843	..	2	6	0	..	18910	..	15	0	..	18977	..	1	0	
..	18844	..	3	15	8½	7.	18911	Scotland	4	0	27.	18978	..	5	0	
..	18845	..	4	0	0	..	18912	..	7	0	..	18979	Special	4	0	
..	18846	Canada	2	0	5	..	18913	..	5	5	..	18980	..	2	0	
24.	18847	..	4	11	8	..	18914	Special	18	0	28.	18981	..	8	6	
..	18848	..	2	0	0	10.	18915	..	10	0	..	18982	Scotland	4	5	
..	18849	..	4	0	0	..	18916	..	1	1	..	18983	..	5	0	
..	18850	..	2	0	0	..	18917	..	2	0	..	18984	..	1	1	
..	18851	..	19	2	0	..	18918	..	5	0	..	18985	Scotland	4	6	
..	18852	..	2	6	0	..	18919	..	2	0	..	18986	..	13	0	
..	18853	..	5	0	0	..	18920	..	10	10						
..	18854	..	1	14	0	..	18921	..	7	7						
25.	18855	..	16	6	0	11.	18922	..	7	10						
..	18856	..	5	10	0	..	18923	..	7	0						
..	18857	..	5	5	6	..	18924	..	2	2						
..	18858	..	7	0	0	12.	18925	..	5	0						
..	18859	..	1	0	0	..	18926	..	1	1						
..	18860	U.S.A.	2	0	5	13.	18927	..	2	0						
26.	18861	..	1	0	0	..	18928	..	1	0						
..	18862	..	14	0	0	..	18929	..	1	12						
..	18863	..	2	0	0	14.	18930	..	2	0						

General Purposes:—

As above £531 10 7

Special Purposes:—

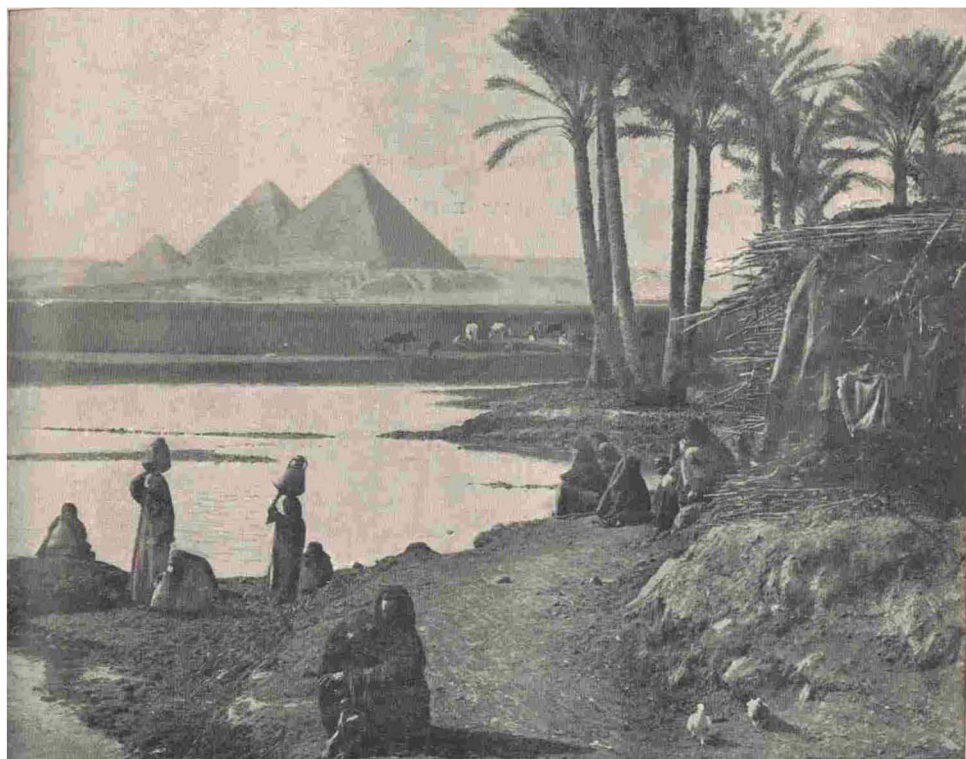
As above £222 0 0

BLESSED BE EGYPT.

July,
1930.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

“He loved Me.”

Three little sunbeams gilding all I see,
Three little chords, each full of melody,
Three little leaves, balm for my agony.

“WHO ”

He lovèd me, the Father's only Son,
He gave Himself, the precious spotless One,
He shed His blood, and then the work was done.

“LOVED ”

He loved, not merely pitied, Here I rest.
Sorrow may come—I to His heart am pressed.
What should I fear while sheltered on His breast.

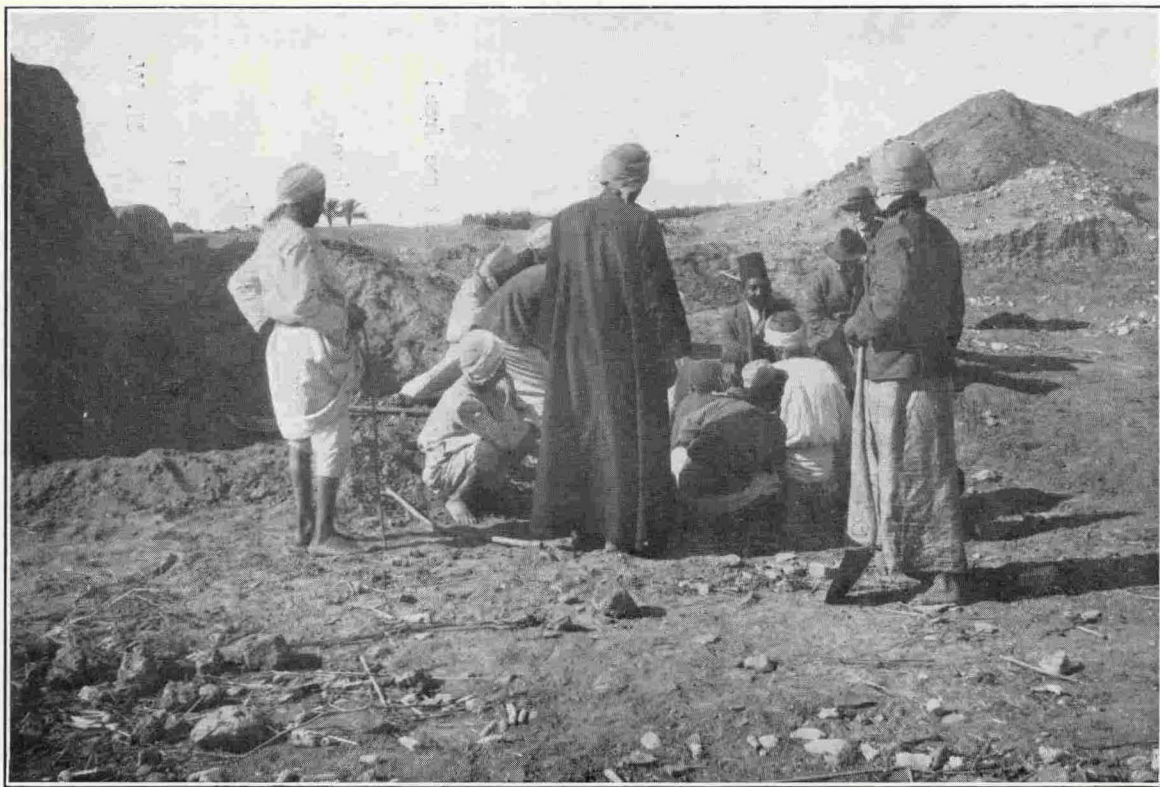
“ME.”

Wonder of wonders—Jesus lovèd *me*,
A wretch—lost, ruined—sunk in misery.
He sought me—found me—raised me—set me free !

My soul, the order of the words approve,
Christ first—me last—nothing between but love;
Lord, keep *me* always *down*, Thyself above.

Trusting to thee, not struggling restlessly,
So shall I daily gain the Victory;
I—“yet not *I*, but Christ”—Who lovèd me !

H. W.



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

“Blessed be Egypt.”

VOL. XXX.

JULY, 1930.

NO. 124.

Editorial.

“To the poor the gospel is preached.”—ST. LUKE vii. 22.

“Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind.”

Go out into the highways and hedges and compel them to come in, that my house may be filled.”—ST. LUKE xiv. 21-23.

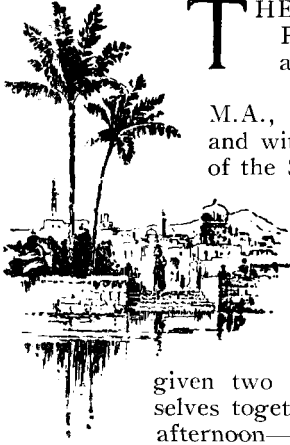
“For the Son of man is come to seek and to save that which was lost.”—ST. LUKE xix. 10.

The Report of our twenty-fifth Annual Meeting, and the Colportage Report, both of which appear in this number, tell the same story: our ceaseless desire, and effort, to take the Gospel to the poor and needy; to tell them of the Lord Jesus. It is for this that the Nile Mission Press exists.

The different accounts that come in, from Mr. Upson, Mr. Menzies, Mr. Theobald in Algiers, each one tells the same story—how they took the good news, and how it was received. May it be even now spreading silently and accomplishing the work for which God sends it.

If the question is asked, “What shall we specially pray for this year?” we may say, “still more workers.” We thank God for Mr. Upson, Mr. Menzies, Mr. Kinnear, Mr. Wald—and Yakub Effendi, with our staff of Egyptian workers; for Mr. Theobald, Mr. Lull and others in Algeria. But we still need more to sow, and more to reap—and our blessed Lord said, “Pray ye therefore the Lord of the Harvest, that he may send forth labourers into his Harvest.”

The Nile Mission Press.



THE Annual Meetings of the Nile Mission Press were held on Tuesday, June 24th, at Sion College, London.

Captain B. Godfrey Buxton, M.C., M.A., presided over the afternoon meeting, and with him on the platform were the officials of the Society, and Miss K. H. Henrey, of the British Syrian Mission, Mr. John R. Menzies, M.A., of the Nile Mission Press, Cairo, and others.

The CHAIRMAN, in opening the proceedings, said: We read that when the Children of Israel were hungry and thirsty for blessing, they were given two instructions; one was "Gather yourselves together"—that is what we have done this afternoon—and the other was, "To the rock."

It is so easy to gather to Moses and Aaron and expect the waters to flow from that rock, but let us this afternoon gather to the Rock once smitten and now exalted, for if we gather together to that Rock the waters of blessing will surely flow.

MR. ALFRED BARKWORTH (Hon. Treasurer) read a passage from Nehemiah vi., and offered prayer.

The CHAIRMAN then said: It is a very real pleasure to be here this afternoon. I had the good fortune, though perhaps not for fortunate reasons, to be in Egypt in February, and I had hardly been there forty-eight hours when one of the members of your Mission came on to the verandah where I was sitting, and we had a cup of tea together. He was Mr. George Wald, one of your newest members; a man I knew well who was brought to the Lord at a meeting where there was only the speaker and one other present. He is now at work out there, and it was truly thrilling to get that first vital touch with the Nile Mission Press. Mr. Wald is particularly responsible for the colportage work, and he did feel there was a need of following the lines of our Lord, St. Paul, and others, and going with the colporteurs from time to time in order to see how they handled the matter and to help them where he could. He had felt there was a need of stirring them up to look upon their profession as a life-work and that they should really be looking up to God in a new and fresh way for blessing on their work; and so, European as he was, he had decided to go out with different colporteurs in turn, sharing everything with them. On their first trip he went out with them, because he wanted to teach them that God was the One to whom they had to look. Each morning when they got up he would get them alone with the Lord, in the Bible and in prayer, and stir the colporteurs up to look to Him for a fresh anointing.

When they got to a village they would stop and have a special prayer, commending that village to the Lord and seeking guidance in the contacts they should make. It was thrilling to

hear how God had provided the financial need, and the physical need for rest and food, and how He had also opened up opportunities for conversation and gave the fruit. He had got back only that very morning.

When I was up in Jerusalem in March, Mr. Wald was at the Damascus Gate, with a very faithful follower of our Lord who is working in that shop at the Damascus Gate; he was there when some of them were very nearly murdered some time ago. The spirit of the Mission is to go where the work is hardest and the need greatest.

My wife and I had tea with Mr. Menzies at headquarters, and it was a joy to go into the printing press and the shop and see the foreman, and get an idea of the amazing possibilities that lay in each part of the work. This work does call for your prayers. One goes through the different offices, and in one of them one sees a gentleman of the country correcting the proofs and considering the way things are written, in order that the printed page may do its best work. Now, these things need not only detailed accuracy but a spirit alive to whether God is holding back or allowing what is set to pass. So do pray for those at headquarters, for the colporteurs, for those working in the Press; pray for the spirit of that office, that as people go in and out they may feel it is a place of God, and may know, as Ruth the Moabitess found when she went among the reapers, that the first thing to be heard is not "Get on with your work," but "The Lord bless you."

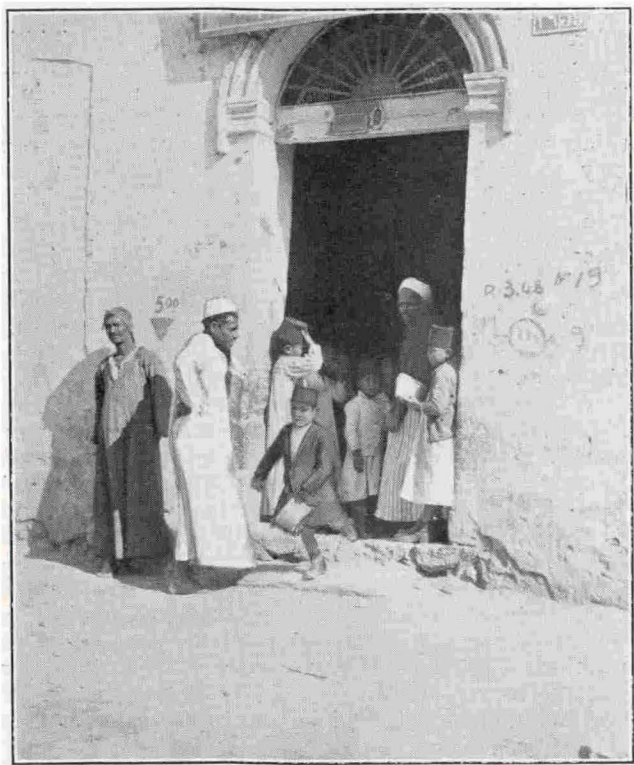
My wife and I were in the wonderful prayer meeting that Bishop Gwynne holds every month, at which from ten to twenty missionaries are present. My wife was telling me she was very much struck by the singing of "Tell me the old, old story"; the words are very familiar but we all love to hear it still. And she and I were very touched with the spirit of all towards Mr. Upson. We do all pray for him in his work there in Egypt. As we come to this meeting from getting these glimpses of what is going on there we do realize how great is the need and the call for prayer. We read, as the Treasurer showed us in the passage he gave us just now, that in the days of Nehemiah they gave the Word and they gave the sense. In the particular call of the Nile Mission Press we find they are also giving the sense. Let us pray for that. These are days when many follies of unbelief and many errors are about; let us pray that they may give the sense so distinctly and clearly, that these darkened souls may see the light and pass it on. Let us pray for those who are writing these booklets and for the nations among whose people they work.

I leave those things with you for prayer, and will only say to you what a privilege it is to be a partner in such a work as this, and I do pray that as a result of this meeting we may learn to be faithful in intercession for all engaged in it.

The SECRETARY (Mr. John L. Oliver): The Secretary's position at an annual meeting is to get out of the way as quickly as possible. But I have one or two things to speak about this afternoon. You have already heard, and have been praying about, the recent loss of Mr. Upson. I was one of those who stood at the open grave of his mother at the little village of Rayleigh, in

Essex, and when I realized that she had given her all for the Mohammedan world it just stirred my heart to the depths. An only son, and he had been given for Jesus Christ. What can she be doing to-day but rejoicing in the Presence of her Lord over the gift she gave? May that be the keynote of our minds this year—not what we can hold back, but what we can outpour for His sake.

Our Director has cabled a message of greeting saying he has thirty books being printed just now. Think of what that means with a depleted staff, as ours is at the moment. Mr. Menzies is on furlough, Mr. Wald is in Jerusalem, Mr.



LEARNING TO READ.

Kinnear one of our newest workers, is coming home to see the Committee for a day or two, and then going to Switzerland and back to Egypt.

Mr. Oliver then presented the Home Accounts for the year. He continued: We are thankful to God to be able to say He has entrusted the Committee with £1,686 10s. 7d. more than in the previous year. That is not so much new income, for nearly £1,500 is made up of amounts which have come to us through legacies. But what I always feel is this; how wonderful it is that just in the time when we are at our utmost need for these things God has been planning years and years ahead so that this help shall

come just at the moment when we are needing it. Surely, if God has done that for us in the past He will continue to do it in the future. We thank God for that increase over last year's accounts.

We have to thank God, indeed, also for the twenty-fifth annual report, which some of you will have seen in the April number of *Blessed be Egypt*. There is one other thing to say, and that is this: Dr. Zwemer has now gone to America, so we have lost his presence as Chairman of the Publication Committee, but we have not lost his interest in our work.

There is a cause for praise in the increase of our distribution. Last year we distributed 82,395 more books than in the previous year. Now, we do thank God for that. We can hardly recognise what those books may mean in the hand of God, for each book is usually read, not only by the person to whom it is given or sold, but by quite a little contingent of his friends and those in his neighbourhood.

We want also to thank God for our closer touch with friends in Algeria. Mr. Theobald, of the Algiers Mission Band, has raised the distribution from 5,397 copies to 17,164, and recently we have put on a new car, as well as two new colporteurs, under the aegis of the Band. The new car has been specially constructed; the back lifts up and the car goes as a travelling book-shop. It has gone on one visit and is now on another trek in the Aures Mountains. I have been given an invitation to become a member of the Executive of the Algiers Mission Band, and our Committee have released me to the extent necessary for me to act, and I have been invited to go and pay the Mission a visit, and I hope to go in September with my wife. We shall be grateful for your prayers.

We want to work as much as possible with other Missions with aims similar to ours. There is a wonderful feeling of unity between us and the Algiers Mission Band. Last week I had the pleasure of going to spend four days with friends of the British Syrian Mission, who use our books, and I was so struck with the way they use them that I got Miss Henrey to promise to come here to-day and tell us what she has seen at first hand of the Nile Mission Press books. We would like to be linked up with them in closer co-operation. We are at the disposal of the Missions, and if we can in any way help them we should be so glad to know the best way to do so.

We have the home end to consider for a moment. We have just had a disappointment. The Committee had been looking for a helper for myself in the way of a Deputation Secretary, and last year we thought we had received an answer to our prayers, when Mr. Harold Peacock joined us for that part of the work. But, unfortunately, he had an affection of the throat and had to have an operation, and the specialist has told him he ought not to continue in the work, so he has resigned. Will you make this a special matter of prayer? If we are to keep pace with the work in Cairo we must have extra help at home by the appointment of a lady or gentleman who will help me with the deputation work.

In closing, I would like to refer to two or three verses from the Epistle to the Romans. "Now, I beseech you, brethren, for the Lord Jesus Christ's sake." What better plea could we have

than that? Will you think of all it meant to His Father for Him to come and be crucified. "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit." Think of that, too, as a basis for prayer; think of the love of the Holy Spirit of God, whose work must be almost a perpetual Gethsemane—that great love going out for the lost, so often turned back, and yet going out again and again. The writer goes on, "that you strive together with me in your prayers to God." May that indeed be one of the outcome of this meeting. If these books are really to live they must have in them the power of the Holy Ghost, and that can only come as you pray for the writers and pray for those who produce them. May God grant that from this annual meeting we may not only praise Him as perhaps never before, but pray in a new and living way. There are some friends here who could give ten minutes or a quarter-of-an-hour to daily intercession for the Spirit of the Lord to come more than ever before into this Mission. Let us seek for the Holy Spirit. Will you not give these few minutes daily in intercession for the power of God to come into these books? Then we shall see wonderful days.

The CHAIRMAN : There are some things to pray for. Let us remember them. Let us remember those thirty books on the stocks; the treasurership to be handled as God would have it handled; and the increasing fellowship God is giving between this Press and the Egyptian General Mission, the British Syrian Mission, a member of which is here to-day, the Algiers Mission Band, and others. There is strength in that fellowship. Let us pray for it to be increased.

MISS K. H. HENREY : It is a great honour to me to have been invited to tell you a little about what the British Syrian Mission are trying to do in Syria—in our part of it—as regards distribution of literature. I suppose anyone who knows anything about it will say distribution is a very difficult problem, and we have tried to adopt several methods to increase and broaden and widen the distribution, so as to get the books out into more places and among more people. We do not want to do it just at the stations where we work, and not only in the immediate vicinity of those stations, but there are many places where there are not Mission stations and yet a great many people who can read, and therefore such places are fields for work of this description.

One of the methods we have tried is that of tours; that is to say, we go on a tour of anything from a week-end to several weeks, and keep on moving from place to place, and taking with us a large number of books and tracts. We always try to *sell* as much as possible. We do make use of the scheme of the Nile Mission Press, whereby they give a certain amount of literature for the purpose of giving away. We do use that; we use it among the Bible-women, for instance. We give them so much, and encourage them to give it away. But we have tried increasingly in the past few years to sell books, and often tracts. It requires sometimes a certain amount of tact. For instance, there are a good many men who will buy a book but not just at first. We try going in a town from shop to shop. We use them because they are open and there are always a certain number of

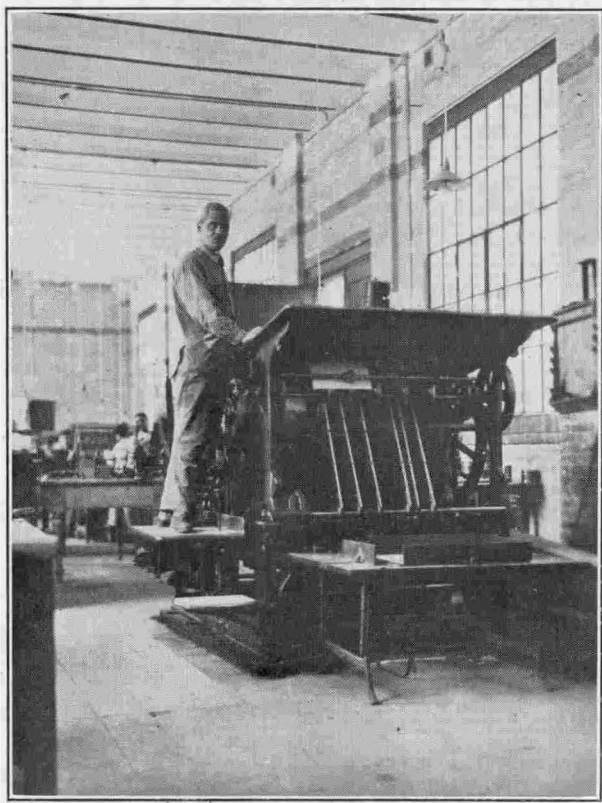
people in them. This is done in Christian areas, or areas where there are a good many Christians, and therefore where there is liberty to do these things. We go in and show what we have got, and we generally find we have to praise the binding and point out how cheap the book is, and show the pictures, in order to encourage the people to buy. And they very often do buy, and we have had very encouraging results. We keep statistics of all these different tours, showing what we sold and which books sold best; but, of course, I did not know I was going to meet anyone of the Nile Mission Press, so I have not got the statistics with me.

We tried to see what could be done in the North, and except for the most expensive books we were able to get one of the most interesting week-ends out there, at a place named Bteddin, which has a prison, where there are men who have committed murders and other serious crimes, men who have been arrested for revolts against the Government, and things of that sort. A great many of the men in the prison were only too glad to buy books, for they had many years to serve and little to do with their time. They are let out for half-an-hour a day, and a few are at work on the roads, but in all those years they have little to do, and little to think of. Most of them were Moslems, and we sold out all our books—missionary biographies, and stories, and tracts, all sorts of books. We had a very representative collection.

Another method that we use is that of lending libraries. There is one in several of our stations. We get in as many books as we can and the men of the place borrow them, and I think in each case where we started a lending library of this description it has been a new idea and men have taken to it very kindly. In one place where we were for about two years the men read every book we had got, and we only wished there were more books published by the Nile Mission Press for the libraries.

There is a story to tell you. Mr. Oliver asked me if I knew anything about our book-shop in Aleppo, where they sell the books of the Nile Mission Press. I only know Aleppo as a tourist, and I cannot say really how successful this book-shop is. I know they use it a good deal for young Moslem men who go in in the evenings to read, and there is a missionary there to meet and talk with them; but one thing happened in Aleppo in connection with this book-shop which shows that probably these incidents are repeated over and over again, if one only knew. I was there for a week last July, waiting for my friend to come home. We were going round Aleppo and we went to the Mosque of the Dancing Dervishes. It is the leading mosque of the kind, and the people there had lately come from Constantinople. The man at the head of this Mosque was, we were told, the head of the Dancing Dervishes, and he has a great influence in Syria. One of them said, "Would you like to visit the harem?" and we were taken to visit the wife of the chief Sheikh, a nice, refined, well-educated lady. While we were sitting there, we wondered whether we could not get anything in more profitable than just pay her a social call, and we prayed about it in our hearts: and towards the end we spoke to her, and found she had never had any living contact with Christians before. She had been at school in a European school somewhere and had been excused all the

Scripture lessons. At the end she said, "I have enjoyed your visit, and will you come again and speak about these things?" We had to say it was impossible, as I was going to Europe next day; and we left her feeling very sad about this. But we suddenly remembered a book by Miss Trotter, written for Moslem mystics, "The Sevenfold Secret," and we also remembered we had passed somewhere a book-shop which perhaps sold this book, and on enquiring we found the book-shop in one of the main streets, a shop where they sold the books of the Nile Mission Press. So



PRINTER AT WORK.

while we were not able to follow up our visit to the lady, we bought one of these books in Arabic and sent it to her by post, hoping that the seed might be sown in her heart, and perhaps in her husband's heart too. They were very influential people, and you never know where the influence is going to stop.

MR. JOHN R. MENZIES: It is a great joy to have one's message given in an unmistakable way. About the beginning of March, I was walking down a street in Cairo one evening, not knowing I was to be in England in the summer, and God gave me a message which I believe was a message for those of you

who help our work by your prayers. It is the 31st verse of the 22nd chapter in Luke: “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.” As I have listened to one and another this afternoon I have been more and more convinced that God wants this thought emphasised here, the necessity for your fellowship in prayer; and I have taken these words, “I have prayed for thee, that thy faith fail not,” and have sought to apply them to some of the different aspects of our work, with which I have been personally connected during my stay in Cairo, in order to help you to pray with more intelligence and more understanding of the real needs which face us.

I want to begin with the headquarters. The very building itself is an answer to prayer, a wonderful encouragement to our faith. I will not repeat the story of how that building came to be ours; most of you know it. But let us remember that. I got my first impression as I entered the building one Wednesday evening. Mr. Upson showed me round, and afterwards took me to a meeting, the weekly meeting we hold for all the employees in Cairo. The speaker was one with whom I have since become very closely acquainted. He was speaking in Arabic. I knew very little Arabic; only a few words; I tried to follow him, but it was very puzzling, though he was a dramatic speaker. The men looked very interested. We thought it was interest in what was being said; I do not know. Perhaps it was interest in seeing a new face. But I thought it was all wonderful.

The next morning I got down to the office, and the men gathered in Mr. Upson's room and began with the morning prayer-meeting. One always had great thoughts and ideals of what the native Christians were like, and one's first impressions not only confirmed these but one was apt to put these native Christians very much on a pedestal. After a time, when I got to know them better, I found they were human. They have their difficulties, and at first one did not realize what those difficulties were at all, but they are tremendous, especially the difficulty of living in an environment essentially hostile to Jesus Christ, as, of course, every Moslem land is. And one saw how this environment told, not only upon converts (as, of course, it does—and with personal knowledge one can appreciate these difficulties), but also upon the Christians, the Copts and the Protestants who have come out from the Coptic Church.

Most of my time in Cairo has been spent at headquarters. I have been doing all sorts of jobs; principally learning the language, but also doing other things in Cairo. There is a great deal of work in putting a book through the Press. A manuscript comes along and is read by one or two persons who are very competent. This means much routine work. The reading takes a great deal of thought and time. Later on the book is printed, and the very best work is put into it. Yaoub Effendi, the man in charge, is a very thorough workman and takes a real pride in the work he turns out. The finished work is good, and it deserves to be, for it is for the Lord Jesus Christ. It *does* matter the sort of paper and type you use, it *does* matter that the book should be free from errors in spelling; all these things matter very much;

and it *does* matter, too, that the book should have an attractive binding. I have found that this is so time after time as I have talked to missionaries, who have said how important it is that the appearance of a book be attractive, since the people to whom it is offered see the outside first.

But it is monotonous work, it is routine work, and there is a danger all the time that the work should block out the object of the work. Oh, that that desire for souls should be maintained, that that passion for souls might be put into all this work, as well as that the work itself should be faithfully done. Many of you probably realise the difficulties which are bound to come in in work of this kind. We have in the printing department many real Christians; we have some Moslems employed there also. Some time ago we had a great encouragement. It was during Literature Week, and we had a prayer-meeting for the workmen in the printing press—not the office staff but the workmen. Yaqub Effendi was there, with some of the senior workmen, and one or two who had not been with us very long. They were apprentices, and they used to come to this meeting. At this meeting some of them began to pray aloud for the first time. That was good, but better was to follow, for those who prayed went out with the books which they had spent their time setting-up and binding and sought to sell them in the markets. The Lord blessed them, and they had wonderful times.

I think the times during Literature Week when we went out gave us about twice as much encouragement as we receive on similar occasions at other times. We went into the markets, and you can imagine what an encouragement it was to those who had not done any direct distribution before.

There is a little room that many of our people never see. The way to it is very narrow and very dark. It is stacked with books—thirty tons of Christian books. They are not much use on shelves; we want to get them out, and a great deal of time is spent in trying to get people interested in getting them out. Most of you have heard of the Partnership Scheme. I saw Dr. Boyd, of Tanta, driving away with a supply of books and tracts; there was only just room for him in his car after he had packed them in. They were a free grant from the Nile Mission Press for distribution as quickly as possible by himself and teachers in the schools and workers in the hospital and churches. They are also going to many of the villages. In many of the villages I have visited with the colporteurs the people have said, "We don't want to buy; we have had so many given away free." Dr. Boyd had distributed them. We praise God for the distribution, which we want to be as wide as possible.

But many are comparatively indifferent, and at times it is a hard test for one's faith. Pray that our faith may not fail as we seek to get Christian workers, evangelists, native pastors, and others interested in this work.

God gives us wonderful encouragement, and we received such encouragement, especially in Literature Week. We and the S.P.C.K. and the Bible Societies co-operated and we sold the books at half-price, for retailing at full price, the balance being available for the funds of those societies and churches which took part. In Cairo in a week I think over 12,000 tracts and books

were sold. It was a week of witness, in which we were seeking to bring the ordinary Christian, the Christian who had never done anything for the Lord Jesus Christ, out into the open in order that he might declare himself one of His; and the stories that came in showed, not only that those who received the books were blessed—and we received evidence of blessing in that way—but also wonderful blessing to those who took this means of witnessing. We would love to see that done on a larger scale.

Our distribution last year was between 400,000 and half-a-million books and tracts. It sounds a great number, but if every member of the Protestant and Evangelical Church in Egypt distributed one a fortnight that number would be obtained in Egypt alone. But the books go also to Algeria and Syria and Irak. When one sees what is being done and then looks at what might be done one needs faith.

A word or two about colportage work. Although I have been in Cairo a good deal of the time, I have had a good many trips with colporteurs. If ever one realizes the need of faith it is when one is working with these men. Some have been in the work for many years and have got into rather set grooves, and it is difficult at times to get them out of the grooves. Very often the grooves are right, but often they are due to lack of faith. As one goes with them one finds that great temptation, disbelief. Oh, how difficult it is. And yet the Lord Jesus Christ is praying for us, and one is conscious that others are praying for us, that we may have faith as we go forth. I remember one colporteur, when I was working in Alexandria, who said, "It's no good going to those people; they can't read," or "They're drug-takers; they don't want your books." I said, "That's the very reason to go to them." But how few respond; just one and another. This colporteur sent one whom he thought to be a genuine enquirer to Cairo, though he subsequently turned out to be a fraud; but another sent in by one of the other colporteurs had now openly confessed Christ.

Mr. Wald is convinced the colporteurs should go out two and two. I was working with one of our hardest working colporteurs in a very difficult province. We travelled together from place to place, and sold books and talked as opportunity opened up. I remember once we spent a whole morning and sold only two books; the people would not even accept tracts free, they did not want them. But they were ready to talk, and some of them got very angry. If he had been alone it would have been a great temptation to that colporteur not to trouble about that place. That was on a Friday. On the Saturday we were in another Moslem place, with, I think, only five Christian families. There was an evangelist there, and I asked him how he was managing about distribution. He said, "It is hard to distribute books here; they tear up so many that are given." We left him, and sold quite a number in that village. One day we would sell many, but the next day it would be hard. This colporteur, in his monthly report, attributed his comparative good success to the times of prayer he and I had together at the beginning of each day.

I saw something yesterday in a paper about a desert plant that had been discovered. "Sometimes not a drop of rain falls

for five years in this parched land, but when it does rain there occurs the miracle of the rain. Within a few hours the lifeless wilderness becomes bright with green vegetation, which grows, blossoms and dies within a week." These Molsem lands are parched enough; the land only waits for the rain, that the Holy Ghost may descend, in order that these lands should bring forth their fruit and be really beautiful. The Lord knows how difficult it is for our faith, and He gives us wonderful encouragement.

Soon after I arrived in Cairo we were sitting down to lunch, when a young man came in to say Good-bye. He knew Mr. and Mrs. Upson very well. He came from Irak, and had been brought to the Lord Jesus Christ through our books. The story was a long one, but that story is only now being completed. He had been engaged in different jobs and had finished a period of instruction in Egypt. He left for Palestine, where he has been working for the Lord. The latest news of him is that he is hoping soon to work with us; this is specially fitting, as he was brought to the Lord through our books.

Another man I met was a Turk, who had been greatly impressed by the contact of a British soldier with him when they were fighting during the war. When he was driven out of Turkey he came to Egypt. He felt this soldier had something that he himself had not got, and he somehow found his way to our dépôt. From time to time we get people dropping in because they see Christian books there. He came and talked. We had with us one from Syria, who looked after him and instructed him in the way of Life. He has been baptised, and the last I heard of him was that he is doing very well. People will come in for a time and then one hears nothing more; then they turn up again after a time for further talk. Many of these callers have a very real belief in their hearts. These are encouragements, letting us know the seed we sow is there. We pray that the seed may be more widely scattered, so that when the rain does come the harvest may be more abundant. That is why we want very much to have two Englishmen in Egypt, to travel about with our colporteurs. The Lord will send us the men, and the provision for their support. We believe that this is our need. We think there is a wonderful opening there. These men would not only be encouraging the colporteurs to scatter the seed more widely, but they would also be able to follow up the opportunities which come, for there are wonderful opportunities of getting hold of people by personal talks.

Moslems who never dream of coming to a meeting or to church, are quite willing to listen to conversation about the Lord Jesus, and one is often able to see these people again and follow up the message still further. Pray that our faith may not fail in face of the great opposition and the difficulties of these days.

The CHAIRMAN: I want to keep you for a moment with a word from our Lord. It is in 1 Chronicles, chapter 22, verse 8: "The word of the Lord came unto David, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest from all his enemies round about; for his

name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name." There, that is the kind of person who is able to build for God. How often we come to these meetings and hear a call for prayer, and make up our minds to pray, and give so much time for prayer, and by next morning or next week or next month it has all passed by. But here is the secret of the man who really builds a house for God. He is a man of rest, that is his nature; he is at rest from all his enemies, and he is not merely at rest within himself but his name is rest. That is to say, when other people talk of him they recognise rest, rest of spirit, rest of heart, rest from the turmoil of sin, rest from his enemies, rest, as it says in verse 18, "on every side." And not only is he at rest, but as he rests others are brought to rest. There is peace and quietness throughout Israel.

That is the kind of man who builds a house for God. David was not that kind of man; he was a man of war, a man whose life was occupied in dealing with enemies in his own kingdom. And now God had brought out of that life a new life which was at rest, and being at rest from his enemies and having a heart at rest he, as it says in the chapter, can build a house of rest, a place where souls can find rest in God, a place where those who are troubled with sin and temptation can, through the blood, find rest.

But it takes a man of rest, who is not always needing to care for his own affairs, to build such a house. And why do we often fail? Because we are so often occupied with the enemies in our own life. We have not learned through Jesus Christ to be at rest, at rest from all our enemies. We read in Romans, "For the good that I would"—after coming to a meeting like this—"I do not"; the prayer I would like to pray, the things I would like to do, the life I would like to surrender, after such a meeting as this—the good that I would I do not. Why? Not because the will is not pure. The will is willing to do the good; God has by His grace already purified that will, so the will is pure. Not because the mind is not enlightened as to what the good is. But because of "sin that dwelleth in me." We come and make our resolves, determined to do it; and we do not do it. The house is not at rest, the life is not at rest, there is some turmoil within that prevents us building for God. We are very occupied within; there is no rest in all our borders, so there is no time to build a house of rest.

We have to pray for ourselves because we have not got though to where we are at rest within ourselves. Is this an endless thing? Is this all the salvation Jesus Christ purchased for us? No, this chapter says that this that keeps us from doing the good with purified will can be removed. "I thank my God" He shall deliver me: "I thank my God through Jesus Christ our Lord"; and the writer goes on and shows us the result: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." How it condemns when you come from a meeting like this, having resolved to do good and then not do it. But I thank God through Jesus Christ our Lord; He can deal with that enemy that is preventing us doing the good that we would. And as though he would repeat it again, the writer says, "I thank God through

Jesus Christ our Lord God sending His Son, condemned to death sin in the flesh." Yes, it is the same way, "God through His Son" can deliver us, can condemn sin in the flesh, can bring it to death, "that the righteousness of the law," that is to say, God's original claim on us, "might be fulfilled," a word that is translated in that word, "It is finished." The original claims of God may be finished or accomplished in the Spirit. And one of these claims, these righteous demands, is that we should pray always, not for ourselves always but for the world for whom Christ died.

Here was a definite change of experience—David a man of war, ever dealing with enemies, and Solomon the man of rest, ever occupied with building. And there is a definite change of experience for you and for me, if we would be those who would build the house of God. David did not do away with any of his seven great enemies. We are to do away with what prevents us from doing the good we would do by allowing God to do it for us. We read of the heart of unbelief, and in Hebrews we read of those believers—strange Irishism!—of believers who were not believing. It is a departing from God so that He cannot do it; He is never given the opportunity of doing it. I wonder if it is so with us? You believe God could make your neighbour a mighty intercessor; you believe the Holy Ghost can lead you into all truth, but because of the evil of unbelief you are always departing from the loving God, never letting Him do it for you.

So, as we close this afternoon, I would leave that word with you. The good that you would—God means you to do it. God has provided a way through Jesus Christ by which you may be set free to do it. The Holy Ghost is waiting to enable you to do it. Oh! that we should let Him do that in us which will enable us to build for Him. As I leave that word with you, may I remind you that it is the man of rest who shall build a house for the Lord. Will you build a house for Him at this time?

Nile Valley Colporteurs.

Seventeenth Annual Report of the Joint Colportage Committee to 31st December, 1929.



MOST of our readers know that the Nile Mission Press co-operates with the American Mission and the Egypt General Mission for tract colportage work in the Nile Valley, *i.e.*, the distribution of religious books as distinct from the colporteurs of the Bible Society, although our men carry some Scriptures.

The amount of contributions shown in the audited account for last year amounted to LE636,900, of which the Nile Mission Press donated LE430, American Mission LE112, and the Egypt General Mission LE55; in addition, Mr. Van Brunt gave, through the A.C.L.S.M., the sum of LE39,900.

The staff for 1929 was constituted as follows :—

<i>Name.</i>	<i>Province.</i>	<i>Local Missionary.</i>
Bulos	Kena, Assuan ...	Rev. R. W. Walker
Shukrallah	Girga to Assiut ...	Dr. "Neal" McClanahan
Yaqub... ..	N. Assuit	Rev. D. Galloway
Garas	Minia	N.M.P.
Mattyas	(Removed to Cairo) ...	Rev. R. Shaub
Yusuf	Beni Suef & Fayoum	Rev. H. McGeoch
Iqladius	Zagazig, etc.	Rev. Dr. Boyd
Ibrahim	Benha and Tanta ...	Rev. M. Roy
Yassa	Damanhour	—
Daif	(Left altogether) ...	

In view of the cutting down which is taking place in many Societies, the whole question of Colportage work has recently been looked into. The American Bible Society, a year or two ago, cut down the number of colporteurs employed by them, thinking that a great deal of the work could be done by the pastors of the churches, if they would but set their members to work. As a matter of fact, this plan was adopted by us for a limited period during Literature Week, October, 1929, and was found very successful. But the colporteur is “ permanent staff,” whereas the zeal of the temporary worker will sometimes evaporate after a week or a month.

As a simple illustration of the need of more than one agency—my wife and I were travelling to Alexandria in January after a very heavy fall of rain. The road from Alexandria to Cairo—which usually carries such a large number of automobiles and autobuses from every town to every other town—was absolutely deserted; we only saw three cars or 'buses out on the main road, for 140 miles from Cairo to Alexandria, and these three having stuck fast in the mud, were simply unable to get home to the garage, and so stayed out! What then? Had communications broken down altogether through the rain-storms of that week? Dear me, no! Not at all—Egyptian donkeys were carrying their masters as in old style, as they had done long before the automobile was thought of; plod, plod, plod,—they went on through the mud, thinking nothing of it! Granted, that at times one needs to travel rapidly by car, yet at other times, after there has been rain, the Egyptian donkey is most useful; why then dispense with him! In other words, the colporteur goes plodding on long after the missionary has gone home, and though he does not hustle, yet neither does he collapse!

Examples of some of the selling during the year :—Bulos sold 5,585 books; Yusef Smaan sold mostly to train passengers at Wasta Station 5,380 Gospel books. The other men sold between 2,000 and 3,000 each during the year.

In order to secure more personal work and better supervision, the Committee met in December and classified the men into three classes; the only one that should be called fourth-class was removed from the active list, and given a part-time job in Cairo. The two third-class men, and also to some extent the second-class men are now receiving more active supervision. Mr. George Wald, who is really working in Palestine, was requested to travel for a month or so with the Egyptian colporteurs, to report. The following extracts are from his recent report :—

"My general impression is that the possibilities of Egypt are boundless. Everywhere in Upper Egypt where I have travelled, there seems a desire for books, and of the numbers that one visited, very few comparatively refused. The sale of big books was not large, although quite a number were bought; but the books at half a paistre to two paistres were bought *willingly*. In all, I think over 800 books were distributed, and I would say 50 per cent. of these to Moslems. We did not make it our aim to go to the Christians, as such, but to visit the people generally, irrespective of their religion, visiting the shops and stopping individuals on the street. We also visited quite a number of the leading people of the villages, and everywhere we were well



COLPORTEUR AT WORK.

received. I also found it gives endless opportunities to pass on a word if one has the language. A book like 'Introvertible Truths' was well used in showing people the nature of our books.

Most Moslems will buy the 'Story of Joseph,' or the 'Flower of the Forest,' and I found these very effectual in starting the contact, and then very often they bought others, such as 'God's Way of Salvation,' and 'Safety, Certainty and Enjoyment.' We had no trouble with any of the people, and a very good spirit was shown everywhere.

The sales of books to Moslems were very encouraging. One young man in Samalut bought 'Victory or Defeat,' and about half-an-hour afterwards came back and bought 'Sweet First Fruits.' An officer in the Egyptian Army at Sohag bought 20 P.T worth, and said to me, 'others will read them.' Although

it was Ramadan, the people received the books very well. One very interesting thing I saw in a village in the Delta, named Birmah; after we had been round the village we were making for the station when I saw two little children sitting reading a book. I went up to them and found it was the Gospel of Luke. They could hardly read, but it shows that they are interested. It was a glorious time and one of profitable experience. As another has said, 'If we learn nothing more on these trips, we do learn to sympathize!' God willing, I hope to have the opportunity of travelling again with them."

Incidents. In former years we have quoted from the reports of most of the men, but as these reports become somewhat monotonous, we have decided this time to give two longer incidents:—

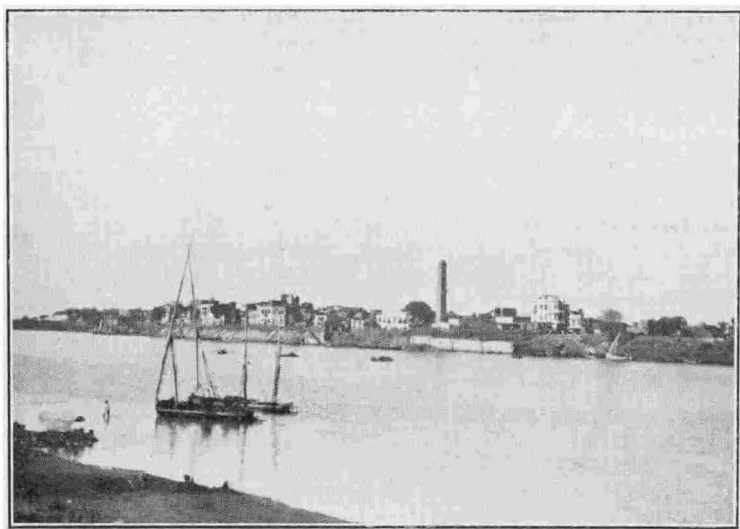
1. On the occasion of the Annual Prayer Conference of the American Mission, held at Shubra, the third week of October, the N.M.P. workers had an early supper in order to attend the evening meeting at Shubra Evangelical Church at 8 p.m. On arrival there, Mr. Upson found a man waiting to see him, who told him that he had been running about Cairo all day trying to find him. It appeared that he had been sent by Ibrahim, one of the colporteurs. This Moslem, whom we will call "M," had been the greatest persecutor of Ibrahim, but the latter had set out to try to win him for Christ, as he himself said in the letter introducing M. "I tried to win this Moslem for Christ, not through controversy, but firstly by bearing all his opposition and persecution of me, and then afterwards by making a chum of him. He then became interested in the Gospel. Now, I have sent him to you, and ask you to help him and teach him."

By the time the meeting was over, and the workers got home, it was about ten o'clock, but a bed was hastily improvised for him, and as he had not eaten, he was given a simple supper. Next morning an attempt was made to find a sphere in which he could fit during the time that he was receiving Christian instruction. This came to an end very quickly, for it transpired that those who had heard of his association with our colporteur, and his probable intention to become a Christian, had, in order to spite him, dropped a small packet of poisonous drugs into his pocket, and then reported him to the police as a trader! He was tried, and in his absence sentenced to a long term of imprisonment. He fled from Cairo, but was ultimately heard of in a provincial town some distance from his home town. The colporteur reported that he had worked out a very simple code by which he could communicate with him. The last we heard of him was that he was in a Coptic institution, and at a local meeting he had publicly confessed Christ. If he goes on in the Christian course, as we hope he will do, he will be a jewel in the crown of the plodding colporteur, who, as he said, "Made a chum of him just because he had been persecuted by him!"

2. TRYING TO LEAD A MOSLEM TO CHRIST, HE FOUND CHRIST HIMSELF! An Evangelist in the Delta (formerly, for a time, one of our colporteurs) has just told us the following story of how he found Christ through N.M.P. books.

"I was brought up in the bosom of the Coptic Church and delighted in its rites and ceremonies when I was a deacon in it. I worshipped near the feet of the Patriarch and Bishops, and I loved to visit the Holy Places and especially Jerusalem, and there I walked round the tomb of Christ with a censer visiting all parts of the Church of Resurrection, in which all Christian sects have a share. I hoped in this way to gain the Christian life, and would imitate the heads of my sect and the Roman Catholics and the Armenians and Syrians.

I grew dissatisfied with the strife between all these sects, so I resolved to say farewell to all Christian worship and went to Jaffa. While passing along its streets, I read a tract entitled 'The Prodigal Son.' I found it to be an important message for me, for it pierced my heart, showing me that I was responsible



TALKLA.

for my unhappy lot. I perceived the wealth of my Father and the poverty of man. No longer had I any confidence in my years of worship. I was the chief of sinners and needed repentance as no one else. This tract did me good; and despite its hard blows, I found its wounds faithful. . . . I began to have doubts and to look about at other men or at my past works, searching afresh for the better life. I believed in its existence even though I had no experience of it. I believed that He Who gave me this tract, so small in size but great in value, would finish the work He had begun in me. Truly God has done what I hoped for.

I had a plot of ground in the country. A fence of straw protected my crops and there I used to spend my leisure in looking after my birds and fowls and my few sheep. I was satisfied and hoped that this state of things would last. He Who came to seek and to save did not leave me in my spiritual conflict, but with a sharp weapon, struck off my carnal security and earthly

ease. I awoke to find someone I knew but wished not to know. Sheikh A— was a very religious Moslem. There was no Christian in his village. He forced his way into my cottage one day, and I, instead of turning him out as I should have done anyone else, welcomed him on condition that he should not speak on religion, otherwise I would have to force him to leave. 'No, brother,' he said, 'I love religion, and I will speak about religion; if you are willing, be my partner in discussion, until we reach the truth which can give rest to our consciences. We are three, there is no fourth with us.' 'We are two,' said I, 'Where is the third?' 'God is with us,' said he!

'Here is a book which I found by chance, thrown away by the roadside. I took it and read all of it and wanted to burn it, but my daughter prevented me from doing so, so I read it again in the evening, and it had a magical effect on me. It was as though it possessed the life which it could import to the reader. In the morning I got up very early and studied it with more care. It stirred up my conscience so much that I lit a fire to burn it, but not before it had burnt up my religious superstition. So I came to you, my friend, to tell you what I should be ashamed to tell to anyone else, lest they should think me to be a heretic.'

'Where is the book?' said I. He gave it to me and I found it to be "Sweet First Fruits." So I asked him to master its contents first; but he said, "Let us read it together in order that we may get the more gain, and God is our guide." We agreed to study it for one month together. What a great advantage I had in studying the book which was sent to me, and which had a place in my heart. I studied it, and taught Sheikh A—, who read it with intentness, so that we might have been the circle of disputants described in the book. Thus the book appeared to be written, not on paper, but on our hearts. Sheikh A— read the Quranic verses, and this encouraged me to learn the verses from the Gospel. My fear was gone and I was filled with a desire to study the Gospel as school children study it. . . . I bought several tracts of the Nile Mission Press, and taught one to 20 boys who were then under my care, and who committed it to memory, so that they recited it in the street and house and playground.

Not realising what the result would be, I distributed tracts to men, but they were filled with indignation against me and prevented Sheikh A— from consorting with me. Even my friends and family left me, but I was not alone, and will not be alone, as long as I have a firm love and a sufficient friendship while I carry about the tracts of the N.M.P. . . . This desire was started by 'Sweet First Fruits,' and quickened by 'The Quranic Discussions,' and confirmed by 'The Essay on Islam,' and explained by 'The Balance of Truth.' Truly, I love to distribute them, with faith and confidence that as they have had an effect on my hard heart, so they will affect the hearts of those like me. I am constrained by love to carry them, and to bear the heat of day and the cold of night as I carry them round the Government Offices, making no account of reproaches and being cast out, or being hungry, so long as I feel I am carrying books which lead to a happy life. Thanks be to God."

All Sorts and Conditions of—Weather.



ORRENTIAL rain—hot sun—dust storms—miles of locusts—cold, and thick winter clothing—what a mixture of weather conditions was experienced on my recent journey!

At Alexandria (Egypt), where I halted to give an interview to Miss Wrong, of the Africa Literature Group,* I was kindly entertained by Mr. Hay Walker, of the Egypt General Mission. Some rather important plans for the distribution of literature in this important city were talked over, but at the moment of writing these appear to be immature, and so for the present we can say nothing about them, except to ask for prayer for this very important city—one of the great seaports of the world, and the great port of entry of much that is good, and also much that is very evil. The day the "Khedival" steamer was to sail, happened to be one of those burning days with a "khamisin"—sirocco or sand-storm—blowing hard off the Desert. Owing to one of the plates of the ship having been repaired, it only came up to the quay about twelve, as it could not take on all the cargo until six, the heat was overpowering, there being all the difference between heat on a ship lying at anchor, and heat in your own home with the sun-shutters closed from early morning!

While waiting for the ship to start, a newsboy jumped aboard and actually sold me all the (secret) results of the negotiations at Downing Street, London, for a piastre! No European papers had anything of this; the last sitting had terminated at 4 a.m. that very morning, the news had been cabled to Cairo; (the time here is faster than London); then translated to Arabic, printed, published, and sent by midday train to Alexandria (138 miles). Egyptians are very smart these days!

After interesting calls at Port Said and Cyprus, Bevrout was reached in the early morning of Good Friday. A service was being held at 10-30, and as in any case I had to leave the premises by 11—for my ship sailed a little before 12—we had to make the best use of our time. The main outcome of the interviews with different missionaries there is this:—That our Agency is now undertaken by the "Bible Lands Sunday School Union." It had been more or less so before, but some misunderstandings had occurred through lack of clear instructions, and the matter has now been cleared up. As all the world knows, we give 40 per cent. discount to our official Agencies, and are considering the possibility of doing even more than this, but only, as we said, to *official* Agencies. We were sorry to have to leave at such an hour as midday on Good Friday, but I was a passenger on a ship which was scheduled to sail at that time!

It was very pleasant up the Syria coast on that Friday afternoon and the first part of Saturday morning, but as soon as we got into the Gulf of Alexandretta—which has a branch of the Taurus Mountains on one side of it and the North Syria Mountains on another—we found we were exposed to a considerable

* Also Dr. Caldwell of the American Mission, on giving up their book depot, gave large grants of books to our colporteurs, we seeing to the packing, etc.

gale, and it took two hours to go the distance of one hour. When we finally anchored just outside the town of Alexandretta (or as we always call it, Iskanderona), two small boats came out from shore, the one to take the ordinary passengers, and the other sent by Dr. Kennedy for myself. I agreed with the one which arrived first, as a precaution, and when the second arrived, the two men started to tell one another what they thought of each other's fathers—quite oblivious of the fact that, in such a stormy sea, there seemed no chance for either boat to get ashore at all: in fact, one boat began to knock up against the other to such an extent, that every minute I expected to see them converted into matchwood! Somehow or other they settled their dispute and got the luggage down the gangway, whence it either fell or was thrown into the boats pell-mell. After some considerable difficulty, passengers were helped in, but the boats being already half swamped, we had to sit on a wet seat and lift first one foot and then the other out of the water in the bottom of the boat! To cut a long story short, when they found we could not get ashore, the small tug which was trying to tow the two boats, hailed us to come alongside. We were then instructed to jump on the deck of the tug, quite an acrobatic feat! My foot slipped on the wet deck, but someone kindly threw me head over heels on to the tug. We got ashore somehow, but it took half-an-hour. Then we found that the boatman's charges had gone up about three hundred or four hundred per cent. on account of the gale! I afterwards discovered that the strong gale rushes through two different mountain passes on different sides of the gulf.

Alexandretta is not a very large town, having only about 16,000 inhabitants, but it is of very great importance, for two reasons. It is within a few miles of the Turkish frontier, and therefore full of Armenian refugees, and further, it is the port for Aleppo, which is a very important city. It was a most interesting Easter Sunday that I spent there. Everything seemed to take place in good time—first morning service was 7-15, the late morning or midday service at 9. What corresponds to our afternoon Sunday School is usually at 10, but on this occasion all the teachers were away; then the evening service at 3. The first service was very well attended; the general appearance of the people proclaiming them to be Armenian, but I was greatly surprised to hear that the whole of the service was in Turkish, for these Armenian refugees are only just now being taught their own language. The Sunday School is one of the largest in the Near East, there being nearly 600 names on the roll, and the average attendance of scholars for December was 465—470. Truly a splendid Sunday School! The next morning I was able to visit the Syrian pastor and see his reading room. There is no colporteur at the present moment. This is not due to lack of funds so much as to great difficulty in finding a suitable man.

Alexandretta is not nearly so healthy as Antioch, it being subject to malaria: in fact, Dr. Kennedy is just now ordered away for a prolonged rest owing to attacks of malaria last Autumn.

I was then due to visit Rev. Wm. Lyle at Antioch, but he had had whooping-cough in the house, and so had taken the two boys up the mountains to the Armenian summer resort, a pretty

spot indeed; about 1,500 feet up a steep cliff, but covered with trees. As he was wanting to see me, he tried to get a seat in a car, but it being Easter Monday, everyone was holiday-making and no one wished to come down. At last, he came down on a pack-horse, taking two-and-a-half hours to come down, and perhaps three-and-a-half to go up. A hard day's work for the sake of a couple of hours' talk with me.

At his request, I went on to Antioch, "where the Disciples were first called Christians." The town is very prettily situated at the foot of a high mountain—Mount Silpius—and on the banks of the Orontes, which is called in Arabic "the Rebel": perhaps because it suddenly takes it into its head to turn a sharp corner, and flow almost backwards. The huge automatic water-wheels of the Orontes have been reproduced on some of the banknotes as a typical characteristic of North Syria. Miss Cunningham and Dr. Emily Lytle kindly made me up a bed in the Mission House, giving me meals at Miss Cunningham's. Next morning I was shown around the Grove of Daphne, a lovely valley with a series of cascades, none of which are very large waterfalls—though one turns a small flour-mill—but the number of them is so remarkable. Every time you go down to a lower level, you find a cascade below the one you saw last. In the time of Chrysostom this pretty spot was renowned for its profligacy; it is called in Arabic "Beit el-Ma," "House of Water."

Aleppo was the next port of call. As our readers know, we have for some time had an Agency in the joint book-shop here, which is managed by the American Mission. As the result of the talk with the missionary and the shopkeeper, the Nile Mission Press has continued its grant of £20 for the year commencing July, and sent a large selection of new samples. As these have very bright covers, they make a fine display around the walls of the dépôt. From twenty to forty men seem to come in to read books every evening; some of course ask for a newspaper, others a Bible, yet others one of our books, which they would never have had the courage to purchase out in the street. One evening I preached in Arabic, and then—at the request of my host, Rev. L. H. Weatherspoon—I told of our Cairo "Literature Week," which they hope to imitate.

On the four hours' journey to Aleppo the car passed right through a swarm of locusts, which lasted for a dozen or fifteen miles. Some of these unfortunates squashed on the wind-screen, others fell in the car and were thrown out by the passengers.

Latakia was the next place of call, but how was I to get there? There had been torrents of rain in Aleppo during the Thursday, with a heavy thunder-storm. Although wearing my thickest winter clothes, and although it was the latter part of April, I found it rather difficult to get warm. Next morning there were no passengers whatever, and after wasting half-an-hour trying to arrange something, I had at last to take a special car to drive me for five-and-a-half hours right across the Musairiyah Mountains to the coast. Latakia is only a town of 20,000 or 30,000 people, but it is the capital of a small state, called by the French "Alaouites," or in Arabic, "El-Alawiyeen," meaning the heretical sects that are not Sunnis (orthodox Moslems). Here the American Reformed Presbyterians have been working for

about seventy years, and as they have a fine property which abuts on the main street, it ought to be quite feasible to pull out the window and lower it, and to start a bookshop. The pastor, evangelist and dispenser all came with Dr. Smith, the missionary, to visit me at the hotel, and I was able to tell them about our books and our work. After that, I visited the hospital and other parts of the town. Alas! the hotel proprietor had broken his promise, and coolly said that the room I had booked two or three weeks before, was occupied by someone else. However, he made me up a bed in the centre hall, and I got some sleep until about three; and was up at four, and left the town soon after five.

Nebk.—This is a comparatively small town, but it is in the centre of an important district, being exactly half-way between Homs and Damascus. To get to it I left Latakia at 5-30 in a special car, as no one else was going, owing to the rains and the report that there were bad roads between Tripoli and Homs.

Leaving the car at Tripoli, I took the mountain railway, which winds around between the Nusairiyah Mountains and Lebanon. Lunching at Homs, I got a seat in a car starting for Nebk and reaching there in two hours.

The friends who had invited me to spend the week-end with them consisted of Mr. Dahy—an evangelist of the Danish Mission, who had stayed in our house in Cairo whilst training for a year to do evangelistic work—and his wife and babe. They were exceedingly pleased to have the visit and shewed it in every way.

On the Sunday I was invited to preach at the Danish mission service in the morning; then followed a prolonged visit to their fine hospital, which is outside of the town in the desert. Dr. Fox-Maule began buying the land before the war, and as it was then pure desert he got it very cheap. After lunch I was invited to visit the Girls' School and Ladies' Hostel. Then a reception was given in my honour, attended by a score or more of local people, mostly Danish missionaries and workers. As soon as tea was over conversation arose upon the work of God, more especially how and when should a certain town be re-opened. Probably one of my three suggestions will be adopted; it is better not to announce it at this stage.

After the meeting I walked out to the Hospital again—this time to have the privilege of meeting Pastor Pripp, their senior missionary. Then, after supper, another meeting took place. Dahy's neighbours, Roman Catholics and therefore unable to attend the meeting—lent us their reception room. On the *liwan*—a very low ledge running round the walls—everyone reclined in Syrian fashion. To the 30 or so present I was able to speak on the distribution of Christian literature. This talk was, of course, in Arabic.

Damascus.—Next morning I tried to get to Damascus, but as the schools were re-opening after the Easter holidays no cars passing through Nebk had any spare seat. Nor was there a car that I could hire specially. In despair two Syrian friends run after the first car that came down from Homs. This happened to be a lorry full of tins of petrol. However, I squashed in with the benzine and got to Damascus without difficulty, except a few marks on my raincoat.

I had some interesting conversation with Dr. Brigstock, of the Edinburgh Medical Mission, Dr. MacGarland, of the Irish Presbyterian Mission, and the ladies of the British Syrian Mission, including Miss Harrison, who was then suffering from fever. After two days, I travelled into Palestine by the road that Saul travelled when he was struck to the ground and became St. Paul.

What a tiny stream the Jordan looks at the bridge of "Jacob's Daughters," where our passports, etc., were examined four times between one block-house and another!

At Nazareth, staying with my usual host, Dr. Bathgate, I saw the usual interesting visitors, and had a nice talk with our colporteur and his wife. Then went on to

Jerusalem. Mr. and Mrs. Shelley very kindly entertained me here. The main objectives were two:—

(1) To look into the whole question of the location of the book dépôt at Damascus Gate. This took us several days, for we enquired in several directions. The property which was offered to us for purchase would have cost nearly four thousand pounds, and we had not one thousand pounds that could be invested in anything of the kind. However, that was not the only point—rather, the chief objection was the distance from the City.

Then we tried in various directions to find a suitable shop in a different location. We have often prayed that we might get the Jaffa Gate, but the two or three shops that we enquired about were at perfectly exorbitant prices, and our good and permanent friend, Mr. Shelley, tells us that rents still remain at such a figure that no one can make ends meet. Further, it would seem to be wise to wait for the inevitable slump.

However, there was another side to God's will. Our readers will remember that we were ordered away from Damascus Gate three years ago, and even Christian workers discouraged us because of the determined opposition of a certain society which had a kind of bookshop near the Gate. That shop no longer exists, it having been converted into an innocent pharmacy, run by a firm of Syrian Christians!

Thus the opposition had clean gone! Further, the landlord was so anxious for us to stay there that he paid me no less than three visits, and finally reduced the rent for a fourth time—this time to the tune of ten pounds more. And so the dissolving view of our bookshop shews that at the very spot from which we were ordered out we are now requested to stay—*by the same Moslems!*

(2) There was another objective in the Jerusalem visit—an educated young convert from Iraq had written to request that he might be allowed to join me in the work of the Nile Mission Press, on the ground that he did not like the plans being made for him, and still more on the ground that he had been brought to Christ through our books. This was, of course, a delicate matter, as we are loyal to the societies of which converts are members, that is, as far as possible. In this case everything worked out quite happily, for the C.M.S. have agreed that he should be released from language teaching at the Newman School of Missions, and appointed as a evangelist at one of their stations. May God greatly use him.

I left Jerusalem in a hurry, and hardly had time to thank my kind hosts. After a night with Mr. and Mrs. King at Ismailia to do a little business with the E.G.M., I reached home on Thursday, 8th May, none the worse physically—rather, considerably refreshed.

A. T. UPSON.

N.M.P., Cairo, 26/5/30.

“Reaching Out.”

THE MASTER—“Let us go elsewhere, to the neighbouring country towns, that I may proclaim my Message there also, because for that purpose I came from God.”—*Weymouth's translation.*

THE SERVANT—“Making it my ambition, however, not to tell the Good News where Christ's name was already known. But, as the Scripture says, ‘Those shall see, to whom no report about Him has hitherto come, and those who until now have not heard, shall understand.’”—*Weymouth's translation.*

“Reaching out”! The Lord's last thoughts and words as He ascended to the Father were for the great wide world of men. “Unto the uttermost parts of the earth.” Reaching out to the unreached. This year, through the gift of a specially equipped car for colportage and evangelisation, we have been able to make extended journeys to the far-off places of Algeria. This land is in every respect a land of far distances, and to carry efficiently the Gospel message—to reach effectually its scattered population, has been an ever present problem. Algeria, twice the size of the British Isles, has a population of about ten to the square mile. In a city like London, or even in the rural districts of England, it is comparatively easy, and at a moderate expense only, to distribute many hundreds of tracts. To do the same in Algeria involves, oftentimes, long and costly journeys. To carry the Good News to the utmost confines of the land we felt the need of a more powerful car. This need has been met through the generosity of an anonymous friend of the N.M.P. The new N.M.P. car has already travelled over 3,000 miles in the distribution of Christian literature—in the back of the car is built a cupboard capable of carrying about 2,000 books, besides provisions. The main door opens upward, and provides, when in an exposed position, shelter from the heat of the sun. The door of the provision cupboard drops down and makes a table, upon which one can display the books. In addition to this, by a special arrangement of the seats, it can be quickly turned into sleeping quarters for two men. We have the same old message, “Jesus Christ, and Him crucified”—but the most modern and the most effective means possible of publishing it abroad. The problem of great distances has been solved, and independent of slower means of transport, we are enabled to extend the range of our operations to the utmost limit. The farthest point south reached by us this

year is situated about 500 miles from Algiers—the desert towns of the Beni Mzab. The chief town, Ghardai, is one in a line of towns from the desert to the sea (a distance equal to that from Southampton to Edinburgh) without a missionary. One of the most encouraging features of this visit was our contact with the Jews. In the chief town alone there are 1,500 Jews. Mons Lull told us that in all his experience among the chosen people, he had never witnessed, as here, such a real demand for Christian literature. They are isolated, but the printed page reaches them. Ghardai is a far cry from Algiers, but this is not the utmost reach of our vision. Our ambition is, with the Apostle, to tell the Good News to those, to whom no report about Him has hitherto come. The horizon lifts as we move forward, and before us are the wide desert expanses of the beyond. The Sahara is fast becoming a



ALGIER'S MISSION CAR.

highway for the advance of civilisation. Its oases, so long inaccessible, except by long, tedious camel journeys of many days, are now, by modern means of transport, brought nigh. To the pleasure seeker or the business man the Sahara is no longer the unreached, the unknown. Is it to be the "unreached land" for the messenger of the Gospel? Shall lack of prayer—lack of men—lack of means, hinder the moving forward of the life-bringing word? "Everything shall live whithersoever the river cometh." Life depends on the reach of the river! What is to be the reach of the river in these dry south lands? The word of the Master is "to the uttermost." What is our word?

The second long itineration made by the N.M.P. car was in Eastern Algeria. Four of us travelled over 1,000 miles, distributing Christian literature and preaching the Gospel. Nearly one thousand books were sold. These were sold principally in the large native markets. Our experiences in these markets were

varied—in some markets it was comparatively easy to sell our books—men were eager to buy. In others it was extremely hard, when, for a whole morning's work, only a few small books were sold. Sometimes one met with real hostility—then, no one would even look at a book. Backwards and forwards in a closely packed perspiring mass of humanity—showing one's books continuously for two or three hours in the broiling sun, and with little result, is disheartening work. It is at such moments as these that the Christian colporteur needs the faithful and continuous upholding of his prayer partners—that in these hard, disappointing and discouraging moments, faith and vision fail not. One has to quietly remind oneself at such times that the Christian colporteur is not a book vendor—a pedlar—but a messenger of the Cross, a forerunner of the Overcoming Lamb. If the mere selling of books was our object, there would be much to discourage—it is not the number of books we sell, although that means much faithfulness in little, but the number of souls we touch that matters most. Not that sales are discouraging, on the contrary there is much cause for thankfulness in the large numbers sold, but we need often to pray, "Lord, save us from the snare of statistics" if we are to remember the "high calling" and great privileges of the Christian colporteur. The distribution of literature is a most honourable calling, and is in every sense of the word—pioneering—making rough places smooth and the crooked places straight. It is essentially—preparing the way of the Lord. "Reaching out" that others may "reach to." The distribution of Christian literature is one of the most effectual methods of personal work among Moslems. In presenting the books one is brought constantly in contact with souls, and the introduction of literature often gives a unique opportunity to pass on the Word of Life.

One Friday evening the son of the Marabout came to the car and was much interested in the books. He bought "Pennel of Afghan" and the Bible. The next day he invited me to coffee. Over the cups we had a long and profitable conversation. He commended the high tone of our literature, saying that the distribution of pure literature was a good work. He asked many questions, not with the idea of controversy, but to have enlightenment. "How could the Eternal have a son? God neither begets or is begotten." It was not easy, with all the preconceived notions in his mind concerning the verb "to beget," to bring him into the light. One felt distinctly guided, and he thanked me for the answer, saying: "I have never before realized that the phrase 'Son of God' is a deep spiritual expression and not a material expression." Many other questions were asked, of which we have not space now to relate. But one point caused him much troubled thought. "The Koran tells me that Jesus said that one should come after Him whose name was Ahmed. You tell me that Jesus never said this—that there is no mention whatever in the Gospel of Mohammed." He then brought me the Bible he had purchased the day before, and we went through what our Lord said concerning Him Who should come after Him—The Comforter. "Sir, if I believe what you have said, I make the Koran a liar. I believe no one is able to change the Word of God—no one can possibly alter it—and yet you say there is no

prophecy in the Gospel of the coming of Mohammed. I am in a dilemma. I believe what you say, but I cannot understand, it passes my deepest comprehension." Even after all this he remained friendly, and did not hinder anyone from purchasing the books. The next morning the Marabout himself came to see us. We had, and it was the Sabbath morning, a gathering under the trees of an attentive audience, listening to the singing of the Gospel hymns to the accompaniment of the harp. This was followed by a Gospel address on Liberty. In the evening, in the open air, the N.M.P. car served another purpose. It was, with the help of a sheet, the screen for a magic lantern service. The men sat around on the ground, eagerly following Gospel stories told in pictures. Just beside us was an old Roman triumphal arch, beneath that arch had marched the Roman legions, possibly many of the early Christians had passed over the same place. Once again the Name of Christ was heard in place of the "vanished Church." This is only one instance of several—how the distribution of literature reaches beyond the "door of opportunity" and gives for the Gospel messenger a "door of utterance." In a land where open-air preaching is forbidden, but for our presence there in selling Christian literature, the uplifting of the Cross in that village would not have been possible. This is only one of many villages and towns not yet reached with the Gospel. "When Jesus saw the multitudes He had compassion on them." It has been said that the Greek word for "compassion" conveys the sense of moving towards a person with outstretched hands. Our Lord was ever moving towards men with outstretched hands—ever seeking to reach the unreached. In the supreme act of His divine love—His hands outstretched, nailed to the Cross—He still moved towards the multitudes with outstretched hands. In the hour of His death He reached out to the uttermost. Having loved . . . He loved to the uttermost." His last message was "the uttermost parts" for those who had not yet heard. Is it our ambition as Scripture says, "that those shall see, to whom no report about Him has hitherto come?" Have we compassion on the multitudes? Are we moving towards them with outstretched hands—the hands of prayer and intercession? Are we reaching out to the unreached? The word of our Master is "to the uttermost." What is our word?

A. E. THEOBALD.

**"Not more than others I deserve, but God
has given me more."**



WAS panting when I reached the top of those winding stairs. I had unconsciously been holding my breath, for the smells were unspeakable, and the building gave one the impression of being saturated with stale sewerage. The roof room we were making for was bathed in evening light and the air was fresher up there.

On the floor under the little windows lay the old mother, very ill and reduced to almost a skeleton. Put the tip of your first

finger on to the tip of your thumb and you have the size of her leg. She has gradually come to this condition through the hopeless grief on the death of her eldest son, three years ago. She is quite deaf and almost blind, and so weak she cannot turn herself, and she has to be fed. She is cared for by her widowed daughter, who has, apart from her mother, her own sea of trouble. Her husband died when her boy was quite young. He is grown up now and married, and for four years she has neither seen or heard from him.

About four months ago she was startled in the night by cries from the landlady, who lives in the lower part of the building. On running to her help she was seized by the thieves who were carrying off the landlady's little store of money, and was brutally thrown down the stairs and had her leg broken and her arm badly injured. For three months she had her leg in splints, and neighbours came in and out to attend to her and the old mother. And this was in all the great heat of the summer.

But the object of our visit was not the mother or her daughter, but the son of the old woman. He is the odd man in our book dépôt, who sweeps and dusts and packs parcels of books and mails them. A thin, delicate man, who probably has never known the blessing of health. You could not imagine he ever played a game or had a good laugh! or even enjoyed anything, and when he gets ill his condition is miserable.

We think he had an attack of the sun ten days ago, and one of our young men, Butros Eff., went with me to visit him.

They live in this roof room and have a little kitchen-place by the side of it. The pleasure our visit gave them, and especially to the sister, was quite pathetic. Her life for the last three years has been very hard, for the mother has been and is a great handful.

"My sister," I asked, "can you read? A few verses from the Testament each day would help you!" "No," she answered, "but I pray." I suggested that we had prayer before we left, and very simply and beautifully Butros Eff. prayed and then I followed in English.

He told her after I had asked for patience and strength for her, and she turned to me and said, "My sister, I have need of patience." I said, "I asked for more. I asked for love, and how much you need that, and I praised God that your mother has you to care for her, for she would be poor indeed without you."

* * * * *

On the way to church the day before, that verse flashed through my mind. "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the broken hearted, &c." And in church the predominating thought was, "Follow me."

K. E. UPSON.



THE NILE MISSION PRESS.—Donations and Subscriptions received.

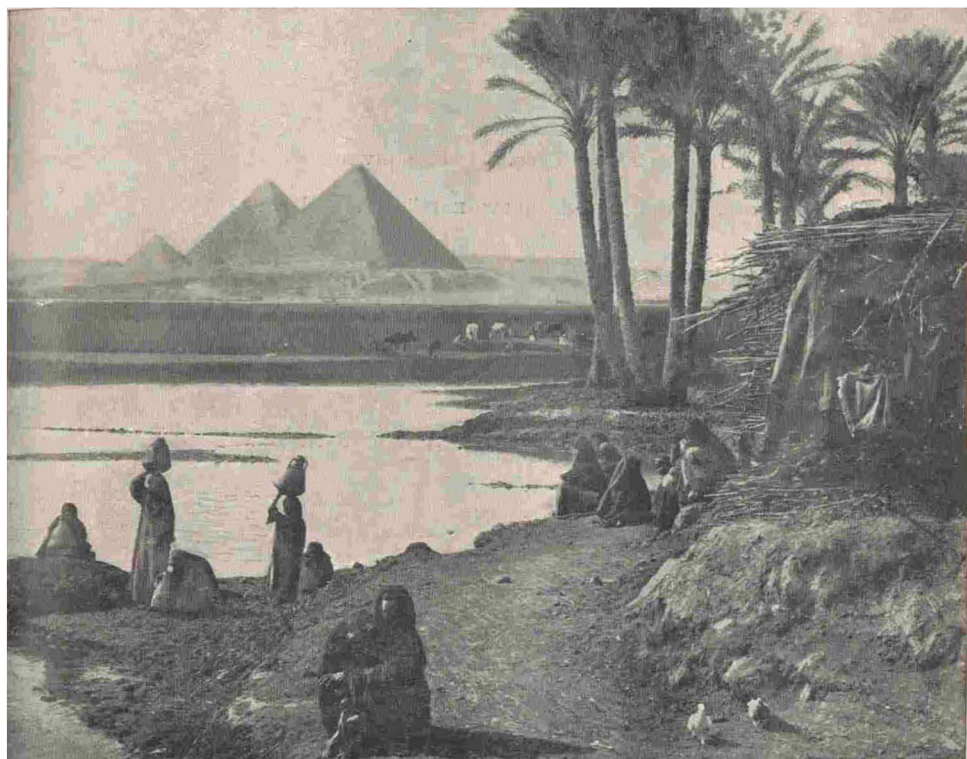
Date. 1930.	Receipt No.	£ s. d.	Date. 1930.	Receipt No.	£ s. d.	Date. 1930.	Receipt No.	£ s. d.
Mar 1.	18987	5 0	Mar. 31.	19078	2 17 0	May 2.	19168	2
"	18988	10 0	"	19079	3 17 6	"	19169	1
"	18989	2 0 0	"	19080	5 8	"	3. 19170	1
"	18990	5 0	"	19081	2 5	"	19171	2
"	3. 18991	2 0	Apr. 1.	19082	3 6 6	"	5. 19172	4
"	18992	14 0	"	19083	7 6	"	6. 19173	2 2 0
"	18993	2 6	"	19084	2 6	"	19174 Scotland	1 0 0
"	18994	7 0	"	19085	5 0	"	19175	9 11
"	18995	2 0	"	2. 19086	2 2 0	"	19176	3 10
"	4. 18996	2 0	"	19087	4 1 0	"	19177 Special	7 0
"	18997	1 6 3	"	3. 19088	2 0	"	7. 19178	2 2
"	18998	13 6	"	4. 19089	1 5 0	"	8. 19179	3 4
"	18999	8 1 0	"	19090	11 6	"	19180	2 2
"	19000	1 3 0	"	19091	5 0	"	19181	2 0
"	19001	1 1 0	"	5. 19092	4 6	"	19182	2 10
"	5. 19002	4 7 6	"	19093	2 15 0	"	19183	12 6
"	19003	10 0	"	7. 19094	1 2 6	"	9. 19184	8 0
"	19004	8 4	"	19095	10 0	"	19185	3 0
"	19005	5 0	"	8. 19096	2 2 0	"	19186	10 0
"	19006	1 2 6	"	19097	2 0	"	19187 Special	50 0 0
"	19007	10 0	"	9. 19098	25 0 0	"	12. 19188	0 0 0
"	6. 19008	6 16 7	"	19099	5 0 0	"	19189	7 3
"	19009	20 0 0	"	19100	2 0	"	19190	2 0
"	7. 19010	3 0	"	19101	2 0	"	19191	4 0
"	19011	1 6	"	19102	1 16 0	"	19192 Special	10 0 0
"	19012	5 0	"	19103	5 0	"	19193	1 0
"	19013 Scotland	1 12 6	"	19104	1 0 0	"	19194 Legacy	25 0 0
"	8. 19014	2 6	"	10. 19105	2 6	"	19195	10 6
"	19015	10 0	"	19106	3 0 0	"	19196 Special	36 0 0
"	10. 19016	5 0	"	19107 Scotland	10 0	"	19197	5 6
"	19017	4 0	"	19108	10 0	"	19198	5 6
"	19018	1 0	"	19109	2 0	"	19199	1 0
"	19019	2 0	"	19110	1 1 0	"	19200	1 2
"	19020	2 0	"	19111	2 0	"	13. 19201	5 0
"	19021	1 19 9	"	19112	19 7	"	15. 19202	10 0
"	11. 19022	10 0	"	11. 19113 New Zealand	7 0 0	"	19203	5 5 0
"	12. 19023	5 0 0	"	19114	2 0 0	"	19204	1 1 0
"	19024	1 15 6	"	12. 19115	1 3 0	"	19205	1 2 0
"	19025	1 0 0	"	19116	2 0	"	19206	1 0 0
"	19026	5 0	"	19117	5 0 0	"	16. 19207	2 0
"	19027	8 4	"	19118	2 0	"	17. 19208	10 0
"	19028	1 5 7	"	19119	8 6	"	19209	1 0
"	19029	8 4	"	14. 19120	2 0	"	19210	2 0
"	19030	10 0	"	19121	2 0	"	19. 19211 Legacy—	
"	13. 19031	12 6	"	19122	12 8 6	"	Canada 810	0 10
"	19032	4 7	"	19123 Scotland	1 12 6	"	19212	1 0
"	14. 19033	5 7 6	"	19124	2 6	"	19213	5 0
"	19034	1 1 0	"	19125	1 1 0	"	19214	5 0
"	19035	1 13 6	"	19126 Cancelled	1 0	"	19215	3 10
"	19036	7 0	"	19127	2 0	"	20. 19216	1 0
"	15. 19037	1 0 0	"	19128	1 5 0	"	19217	6
"	19038	2 2 0	"	15. 19129	2 2 0	"	19218	
"	19039	17 17 0	"	17. 19130	2 6	"	19219	6 8
"	19040	10 0	"	19131	7 0	"	21. 19220	17 24
"	17. 19041	2 6	"	19132	2 0	"	19221	1 6 5
"	19042	1 0	"	19133	1 0 0	"	22. 19222	10 0
"	19043	15 6	"	19134	2 2 0	"	26. 19223	2 0 0
"	19044	2 0	"	19135	2 0	"	19224 Scotland	2 0 0
"	19045	10 6	"	22. 19136	2 0	"	19225	2 0
"	19046 Canada	14 8 5	"	19137	2 8	"	19226	7 5 0
"	19047	1 0	"	19138	2 0	"	19227	10 0
"	19048 U.S.A.	29 7 11	"	19139	5 0	"	19228	1 0
"	18. 19049	5 0	"	19140	2 0	"	19229	1 0
"	19050	1 0	"	19141	10 0	"	19230	10 0
"	19051 Scotland	1 0 0	"	19142	10 0	"	19231	2 6
"	19052	8 0	"	23. 19143	4 0	"	19232	5 0 0
"	19053	2 0	"	19144	5 0 0	"	27. 19233	10 0
"	19054 Special	3 0 0	"	19145	2 0	"	19234	1 0
"	19. 19055	10 0	"	19146	2 0	"	28. 19235	2 0 0
"	20. 19056	2 2 0	"	19147 U.S.A.	1 0 0	"	19236	3 0 0
"	19057	3 3 0	"	24. 19148	4 2	"	19237	10 0
"	21. 19058	1 3 4	"	19149	4 0	"	19238	2 15 8
"	22. 19059	7 1 14	"	19150	1 1 0	"	19239	5 8 6
"	19060 Special	5 0	"	25. 19151	1 0 0	"	29. 19240	10 0
"	19061	6 0	"	19152	10 6	"	31. 19241	10 0
"	24. 19062	5 0 0	"	26. 19153	10 0	"	19242	2 0
"	19063 Canada	5 1 4	"	19154	2 6			
"	19064	2 10 0	"	19155	3			
"	19065	5 0	"	28. 19156 Scotland	2 0 0			
"	19066	12 6	"	19157 Colportage	16 0			
"	25. 19067	1 3 4	"	19158	3 18 5			
"	19068	7 9 6	"	19159	2 0			
"	19069	2 0	"	20. 19160 Special	5 0 0			
"	27. 19070	2 6	"	19161	10 0			
"	19071	22 10 0	"	19162	2 3			
"	19072	1 1 0	"	19163	1 2 0			
"	28. 19073	3 6	"	19164	5 2 0			
"	19074	2 0	"	30. 19165	5 0			
"	19075	10 0	"	30. 19166	3 6 0			
"	19076	1 0 0	May 1.	19166	3 0 0			
"	19077 Special	1 0 6	"	2. 19167	1 3			
						£1413 13 94		
						General Purposes—		
						Amounts already		
						acknowledged		
						As above		
						£1831 3 44		
						Special Purposes—		
						Amounts already		
						acknowledged		
						As above		
						222 0 0		
						114 1 0		
						£336		

BLESSED BE EGYPT.

October,
1930.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



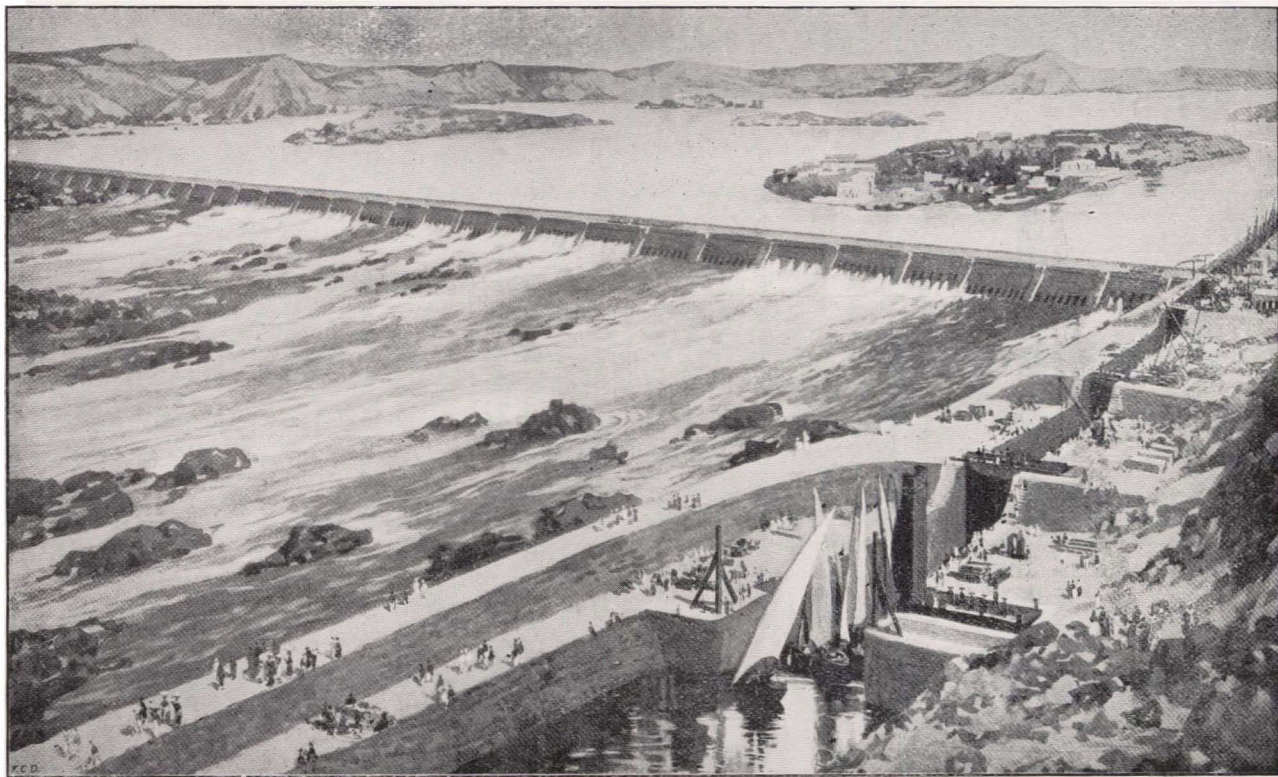
Everything shall live
whithersoever the River cometh.

Hymn—"The Wounds of Jesus."

BY REV. D. WOOD.

1. His Hands were pierced, the Hands that made
The mountain range and even glade;
That washed the stains of sin away,
And changed earth's darkness into day.
2. His Feet were pierced, the Feet that trod
The furthest shining star of God;
And left their imprint, deep and clear
On every winding pathway here.
3. His Heart was pierced, the Heart that burned
To comfort every heart that yearned.
And from it came a cleansing flood,
The river of redeeming Blood.
4. His Hands and Feet and Heart, all three
Were pierced for me on Calvary.
And here and now, to Him I bring
My hands, feet, heart, an offering.

[FROM C.S.S.M. CHORUSES.]



THE NILE ABOVE ASSUAN.

"Blessed be Egypt."

VOL. XXX.

OCTOBER, 1930.

No. 125.

Editorial.

"In lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."—PHIL. ii. 3, 4.

"Bear ye one another's burdens, and so fulfil the law of Christ."—GAL. vi. 2.

Our workers have all been very much scattered this summer, and no one has sent any news for "*Blessed be Egypt.*" This has enabled us gladly to devote nearly the whole magazine to the work of others.

The reprinting of parts of the Rev. W. W. Cash's latest book, "*The Changing Sudan,*" which he has kindly allowed us to do, will cause many of our readers to get the book for themselves. It is intensely interesting. There are now three Missions at work in the Sudan: The Church Missionary Society, The American United Presbyterian Mission, and the Sudan United Mission. The last-mentioned is largely manned and supported from New Zealand.

All these missions carefully co-operate in their great task.

We too must look forward to the time when we shall be able to extend the work of the Nile Mission Press there. We might greatly help those who are at work with many different languages, but using the Roman character.

An account of the beginning of a girls' orphanage in Cairo, through the effort of Quaker friends from America many years ago, is very interesting. It is still flourishing, and is carried on by those who have proved their Heavenly Father's constant care.

The Paper entitled "*When I am Old and Grey-headed*" will bring to our thoughts the need of caring for aged missionaries. God may give this special work to some who know what it is to be cared for in their old age.

"*Egypt To-day,*" which is written by Lieut. Maurice Little, is the outcome of thoughtful inquiries while spending some time

in that land. He feels the critical position in which she now is, and earnestly desires that Egypt may find true liberty in spiritual things, and freedom from the evils which are now rampant in her midst. The brave fight against the bad habits of the past, which many are making requires the sympathy and comradeship of Christian men and women.

We want to bear each others burdens, not in a judging spirit, but with the compassion of Christ. We want to tell them that He cares.

The Nile Mission Press.



OUR readers will like to know something of the movements of our workers during the summer vacations.

It was necessary that Mr. Upson should return home on private business, but both he and his wife are booked to return to Egypt on the 20th September.

Mr. Menzies sails on the 16th of the same month.

Mr. Kinnear spent his holiday at Geneva for the purpose of acquiring a further knowledge of French, and at the time of writing he is in charge of the work in Cairo, with Miss Mollinson and Miss Baker, who have also spent an enjoyable holiday at "Fairhaven." They were able to distribute on trains and tramways a considerable amount of Arabic literature, as well as some in English, French, Italian, Armenian, Greek, German, and finally a Russian Bible.

The Press will be in full activity therefore this month, and we ask for the prayers of our readers in connection with the winter's work.

My wife and myself are also paying a short visit to Algiers, sailing on the 25th September, and I shall be glad of your prayers during our stay there. After having seen something of our new work in that land, I shall be very glad to book Meetings to tell about it when I return early in November. Will our friends kindly arrange anything they can for me.

At the moment of going to Press, we would urgently commend the finances of the work to our readers, and as one will be away for some weeks, and we have no Deputation Secretary at present, the matter is urgent.

We have to record this quarter the sudden passing of a very faithful Local Secretary. Mrs. Moon, who represented us in Mr. Upson's own village of Rayleigh in Essex, has gone to her rest, and we offer our heart-felt sympathy to her father and sister in their bereavement.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

"The Changing Sudan."

BY THE REV. W. WILSON CASH, C.M.S.

(Some extracts from this book printed in this magazine by kind permission.)

SOME years ago I was travelling up the Nile as chaplain to a British regiment that was being transferred from Cairo to Khartoum. In the early hours of one morning I was awakened by a curious medley of sounds. The chug-chug of the steamer was mingled with the Moslem prayers of one of the crew, and not far away a soldier was whistling *Tipperary*. As the steamer came to a halt by the bank of the Nile, the picture was one never to be forgotten. The silver streak of the river stretched away to the north, enclosed by golden banks of sand, and a fringe of palm trees rose out of the water close to the shore. There were mud villages with patches of green dotted up and down; but the sight that riveted attention was the rock-hewn temple of Abu Simbal. It stood out in the early morning light with a mysterious glamour that transported one back to the days of ancient Egypt. The whole face of the rock had been carved in bold workmanship to form the entrance to the temple, which was guarded by four great statues of Rameses II., each one about seventy feet in height, carved out of the Rock.

We were soon ashore exploring and investigating this wonder of the Nile. Inside the temple the walls are covered with carvings, descriptive of battles depicting the triumph of Rameses over the negroes of the Sudan. The picture carvings show the Sudanese as slaves. They are shackled, and in one scene they are being beaten and in another beheaded.

Here was art of a high order, sculpture of a lost civilization, and architecture that has outlived the buildings of later and greater periods. Yet it all illustrated a loveless age, a time in the world's history when might was right, and when the poor and the weak were made to serve the ends of the rich and the strong.

The four great figures sit facing the mysterious waters of the Nile. With strange expressive eyes they speak of a dominant autocratic power. There is something forbidding in their expression, and they typify Egypt's rule over the Sudan down the long ages of darkness. The temple is a marvel of craftsmanship and art, yet an art that is cold and hard, which tells a pathetic tale of a civilization that enslaved a country and ground it under its heel with a cruelty and a misery unsurpassed in any part of the world. The history of the Sudan is one long story of murder, torture, slavery, and organized oppression. Century after century rolled by, and still the same cold features of Rameses looked down upon the land marked out for exploitation, and still the people suffered under the relentless indifference of a foreign yoke. The slaves of the Sudan were employed in building the monumental temples and palaces of Egypt. In the gold mines of the Sudan everything was worked by slaves, and it has been estimated that about £80,000,000 worth of gold annually was taken from the country. People travel long distances to-day to see the glorious

The Changing Sudan, by the Rev. W. W. Cash, price 1/-, may be obtained from C.M.S., Salisbury Square, London, E.C. 4.

gold work from the tombs of Tutankhamen and others, but few remember the cost of these treasures in blood and life to a poor pagan people.

Before we returned to the steamer I was asked to conduct a short service for the troops. The regiment formed a semi-circle outside the temple, and, with the same mysterious statues of Rameses looking down, they sang :—

Thy Kingdom come, O God,
Thy rule O Christ begin,
Break with Thine iron rod,
The tyrannies of sin.

The hymn echoed across the Nile, and seemed to us a prophecy of a new day for the Sudan.

All that Rameses stood for has passed away, and a new era has begun. Slavery is a thing of the past, exploitation is ruled out. The misery of ages is forgotten in the prosperity of this new day. The Sudan has at last emerged from its long night. The dawn has come, and the people to-day look without fear at the statue of Rameses before whom their ancestors trembled.

As the steamer drew away from the bank we looked back at these statues, the embodiment of changelessness in the midst of change. Inexorable Rameses had for more than 2,000 years looked down upon the dynasties of Ethiopian and Egyptian kings, upon Greek and Roman, upon Arab and Ottoman conquerors, upon a Mahdi dreaming of world conquest, upon Gordon in his ambition to relieve a suffering people, upon Wolseley in his fatal relief expedition, and upon Kitchener in his conquest of the country. Rameses had watched the ceaseless misery of ages, and now unchanged he sat with the same inscrutable features looking down upon a new Sudan, where a new and busy race is altering the face of a land that for thousands of years has been in the grip of a fateful destiny. A bend in the river shut out the temple from our view. The steamer chug-chugged against the current and we were borne on towards Khartoum.

As we approach the capital of the Sudan * let us pause and look at the country we have come to visit.

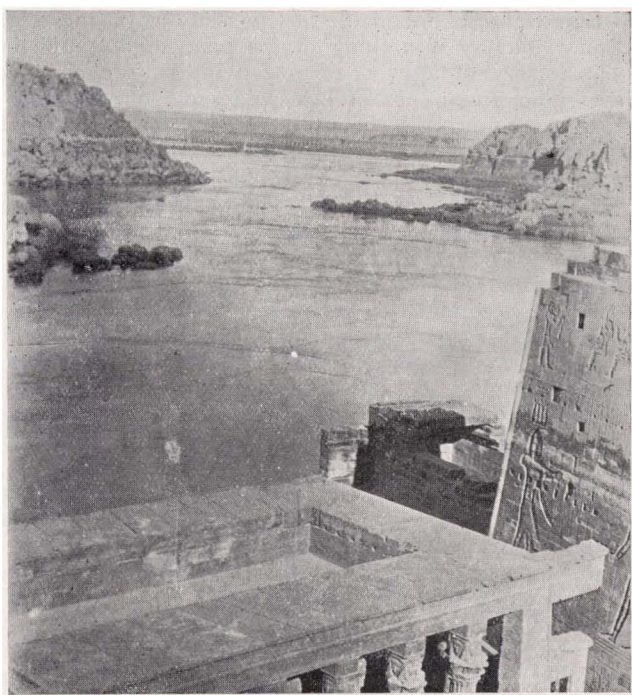
The total area of the country is about one million square miles, or roughly about that of British India, but unlike India with its dense population, the entire Anglo-Egyptian Sudan has only about six million inhabitants. Scattered over this vast expanse are innumerable tribes, some wandering over waterless deserts which stretch for hundreds of miles, some living in mountain caves, and others hidden in the jungle maze of swamp and plain.

The term "Sudan" is an abbreviation of the Arabic Bilad-es-Sudan, or the Land of the Blacks. The old title of Negro-land was used for all the country stretching from the Atlantic to the Red Sea, but this ancient name through Arab influence is restricted now to the Sudan. The Sahara spreads across the continent and includes a great area of the Northern Sudan, which is barren desert. The traveller from Egypt has to traverse this sandy waste from Aswan to Khartoum. This belt of desert is so distinct from the rest of the country as to give the impression of

* The word Sudan in this book will be used to refer to the Anglo-Egyptian Sudan. The Hausa States and the French Sudan lie beyond the present survey.

two wholly different lands. Leaving Khartoum and travelling south, the land lying between the Blue and White Nile is known as the Gezireh, and is to-day a productive cotton area through the building of the Makwar dam. The southern half from the Nuba Mountains to the borders of Uganda is forest and swamps, the haunts of the lion, the hippo, and the elephant.

The contrasts between these two areas are very striking. In the north the people are mainly of Arab extraction. In the south they are Nilotic black tribes. In the north Islam is the one religion, while in the south paganism is predominant everywhere. The desert of the north is matched by the swamps of the south. In the north there is a common universal language—Arabic, while



THE NILE.

in the south the tribes are linguistically divided into many groups with no *lingua franca*. This land of many contrasts has its capital in Khartoum, 1,500 miles from the Mediterranean Sea, yet Khartoum is really only the entrance to the Sudan proper, for the land stretches away for 1,200 miles more before Uganda is reached.

In the territory north of Khartoum there once flourished the ancient kingdom of Meroe, with its own culture, civilization, and religion. It became a subject state to Egypt, and was conquered by the Romans. The eunuch mentioned in the Acts of the Apostles was in the service of Queen Candace, who ruled at Meroe. He was therefore a Sudanese. This was the nation described by Isaiah as "terrible." The people were racially distinct from the Nilotic tribes farther south, who were enslaved and down-trodden.

The eunuch was probably the first Sudanese to hear the Gospel. Philip had expounded to him the Christian interpretation of Isaiah liii., and he went on his way, a messenger of the Gospel to the Sudan. How Christianity was first carried up the Nile is uncertain, but the rapid spread of the Faith in Egypt gave the country a self-expanding Church, and gradually churches were established up the valley of the Nile far into the Sudan, and Meroe became a Christian nation.

The seventh century saw the first invasion of the Sudan by the Moslems. An army of 20,000 invaded Christian Nubia, and the country was compelled to pay a tribute of slaves to the Moslem rulers. Dongola having been captured in A.D. 652, a treaty was signed between the Nubians and Abdallah Ibn Saad, the Moslem leader. As this is the first treaty between Moslems and Sudanese, part of it is worth quoting :—

A treaty binding on great and small among them from the frontiers of Assouan to the frontier of Alwa. Ye people of Nubia. Ye shall dwell in safety under the safeguard of God and his apostle Mohommed, the prophet whom God bless and save. We will not attack you ; nor wage war upon you, nor make incursions against you so long as ye abide by the terms settled between us and you. Ye shall protect those Moslems or their allies as shall come into your land. . . . Ye shall put no obstacle in the way of a Moslem but render him aid till he quit your territory. Ye shall take care of the mosque which the Moslems have built in the outskirts of your city and hinder none praying there. Ye shall clean it, light it and honour it. Every year ye shall pay 360 head of slaves to the leader of the Moslems, of the middle class of slaves of your country without bodily defects, males and females, but no old men nor old women nor young children.*

From this time onward there were repeated insurrections by which the Nubians tried to regain their independence. Moslem armies marched up the Nile, and on each occasion the Christian forces were weakened. In the fourteenth century the last Christian king of Dongola was defeated by a Moslem force and sent as a captive to Cairo. Arab settlers poured into the Sudan and rapidly overran the country as far as Darfur and Abyssinia, and the kingdom of Nubia came to an end.

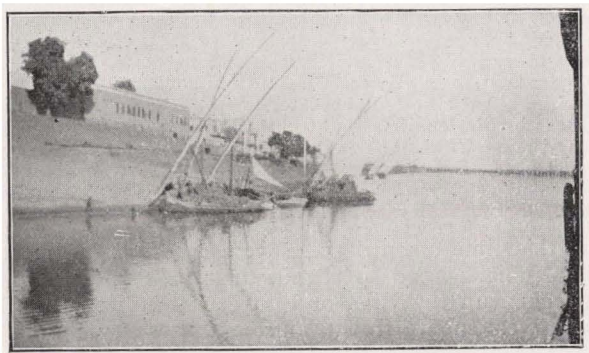
The Northern Sudan has for thousands of years had its links with the outside world through Egypt, but owing to the *sudd* or barriers of reeds and mud which block the Nile, and the impossibility of navigation, the southern area was unexplored until the nineteenth century. So impossible were the swamps and lagoons that Central Africa could not be penetrated from the north, and the lakes of Central Africa were discovered from the east coast. This isolation made the Southern Sudan a part of the great unexplored centre of the continent, while the northern half was well known. To-day, under British rule, the river has been opened up and there is a through waterway from Khartoum for 1,100 miles south, but a country of swamps, isolated from the rest of the world for so long, cannot emerge with the speed of a train into a new way of life, and many parts of the pagan Sudan are still wildly savage.

The Moslem rule extended through those areas of the Sudan where Christianity had been established. The pagans of the south had been wholly untouched by Christianity, and Islam in turn

* Quoted in *A History of the Arabs of the Sudan*, vol. I., p. 158.

failed to win them or conquer them. They remained the hunting ground of slave raiders, yet were savagely pagan as before. Christianity gradually disappeared and was replaced by Islam, and every living trace of the Christian faith was blotted out. Churches were destroyed and mosques were erected everywhere.

In 1905 the first party of missionaries sailed for the Southern Sudan. They travelled by way of Cairo to Khartoum, where preparations were made for the long river journey of 1,100 miles into the heart of Africa. A *gyassa* or large sailing boat was purchased. It lay on the opposite bank of the Nile from Khartoum, and each day the missionaries ferried over to work on it. A great deal had to be done before it could be made suitable to form the home of this pioneer party for about a month's journey. A deck house had to be built, stores purchased, including everything a party of men were likely to need who were going to live hundreds of miles from shops. These days were a trying time. The tem-



THE NILE.

perature often stood at 110° in the shade. There were numerous delays, and the missionaries were taught patience by the native workmen, who are never in a hurry and to whom time has little meaning. At last the great day came. The boat was completely equipped and ready to sail. A group of friends, including government officials, stood on the mud bank of the Nile and watched the great sail unfurled from its mast, 118 feet high. Slowly the boat moved away into mid-stream, round the headland into the White Nile, amid the cheers and good wishes of those who had come to bid them God-speed. Khartoum was left behind and the great adventure had begun.

As the missionaries gathered on the deck of the boat there came home to them in a fresh way the nature of the task they were facing. They were going to an area where no missionary had ever worked; to a people who had never heard of Jesus Christ, and to a work that would demand their very best for the Kingdom of God. It was an adventure such as St. Paul would have loved. They carried the same Gospel as he had preached, and the same indomitable faith filled them with an apostolic optimism that through years of toil was to be tested again and again.

As the boat is now launched we can look more closely at the party on board. The crew numbered ten Sudanese from Dongola, a province once Christian but now solidly Moslem. The missionary party was six in number. Three were clergy, one a doctor, and two industrial workers. Archdeacon Gwynne (now the Bishop in Egypt and the Sudan) was their leader.

For the first two hundred and fifty miles the country was desert, very typical of the Northern Sudan. The scene as far as the eye could travel was a sandy waste, dotted here and there with thorn bushes upon which camels can make a good meal, and a few scattered mimosa trees.

The new era had not then touched this barren land, but missionaries traversing the same route to-day are shown from the steamer the great tract of land that has been reclaimed for cotton cultivation. They pass the spot where, at the time of writing, another large irrigation scheme is to be carried out through the building of a barrage to conserve still further the water for the territory to the north.



KHARTOUM.

Fortunately for travellers up the Nile the prevailing wind is north-west, and the *Endeavour* made good progress. Soon the Arab villages and the mud huts were left behind, and the country completely changed in character. It was now an extensive park land. In the desert no game had been visible; now herds of shy antelopes and other game were seen. The people, too, were of a different race; instead of the swarthy Arabs the villages were filled with jet-black Nilotic tribes. The camel of the desert was no longer seen, but instead there were herds of cattle.

The missionaries had passed out of the Moslem area into the pagan regions of the south. The desert had given an impression of sterility. Now the party was amazed at the abounding life of the country. Thousands of birds and feathered fowl in wonderful variety rose as the boat stirred them to flight. Teal, duck, and guinea-fowl furnished the larder, and crocodiles and hippopotami were a common sight.

The last stage of the journey was in many ways the most difficult. The party had reached the great sudd region. The masses of mud and reed had piled themselves up across the river, and a sailing boat could not, without long delays, penetrate it.

A distance of 300 miles of this swampy barrier lay before the missionaries, when a friendly government steamer came to the rescue and towed the boat the remainder of the journey. A channel through the sudd had been cut, and the little boat, towed by the steamer, made its way through a twisting, tortuous waterway with high walls of thick vegetation on either side. The tall papyrus reeds were often over twenty feet high. Eventually the *Endeavour* moored at Mongalla. The 1,100 miles' journey was completed, and very glad the party were to be able to leave their tiny little home on the boat and to begin to prospect the land of their adoption.

At Mongalla Dr. A. R. Cook from Uganda met the party to initiate them into the pioneer work that lay before them. What of the country to which they had come? Dr. Cook, writing at that time, says: "The principal feature of the place is the Nile, which is perhaps half a mile wide, although owing to a long island in the midst the visible channel is only a couple of hundred yards, but with a rapid current of over four miles an hour. From the Nile the land slopes very gradually up to perhaps a height of thirty feet, but the country generally is as flat as a board. To the south-west is the prominent hill of Lado. This is the last hill visible from the river till Khartoum, 1,100 miles away."

First impressions were those of a flat country, swampy in places, swarming with mosquitoes; of coal-black natives of a warlike and savage type, generally suspicious and unfriendly; of innumerable dialects, none of which had been reduced to writing; of scattered hamlets formed of mud and reed huts; and of an immense task—the introduction of the Gospel into a land where cruelty and superstition had held sway from time immemorial.

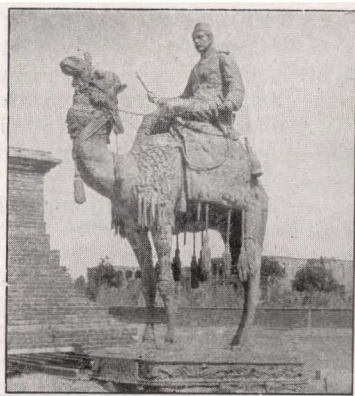
The first station chosen was near Bor on the river, about forty miles north of Mongalla. A clearing was made and a zareba formed as a protection against wild animals. The first thing to be done was to select a permanent site, healthier than Bor, and a village was found where a friendly welcome was given to the missionaries. Health was a primary consideration, and huts were speedily erected and work was begun on the Dinka language.

Here a word should be said about the Dinka tribe. The men are entirely naked, though the women often wear goat skins for a covering. The youth of both sexes usually wear only beads and other ornaments. The men plaster their hair with a disgusting preparation of dung and clay and smear their bodies with it. It could hardly be said that there was anything attractive in the spectacle of these black sons of Africa, all armed with spears, watching the missionaries as they sought to establish friendly contacts. Women in this tribe are of secondary importance to the cattle, and the Dinka venerates his animals so much that he lives in their enclosure, praises their brute strength and sings to them. A rich Dinka often owns 600 to 1,000 head of cattle, but he seldom trades with them. The reason for this is that the tribe lives very largely upon milk; millet is soaked in milk, and the sticky mess formed a daily meal. In order to facilitate eating the four front teeth are extracted, generally by the use of a fish spear, a practice which does not add to a man's beauty. A common custom is for a bull to be hobbled by the legs and then speared in the neck; bowls are filled with the blood, which is then drunk;

the wound is tied up, smeared over with a mixture of dung and clay, and the animal is saved alive for a future meal. The witch doctors are all-powerful, and are the doctors of the tribe.*

Such were the people that the C.M.S. sought to evangelize. Dr. Cook, writing at the commencement of the work, said : “ The Mission has a magnificent field before it. May God enable us to take full advantage of it.” I wonder how many supporters of the Mission at home would have seen in this environment “ a magnificent field ”?

Seldom had a Mission started with more prayer. The little band of workers were not viewing simply the swampy plains of the Southern Sudan. They knew they were pioneers and that the particular bit of country occupied was part of a great plan for the Kingdom of God in Africa. It was, to quote Dr. Cook again, “ a link, albeit a very important one, in the chain of mission stations seen by the prophetic eye of Krapf sixty years ago as he laboured at his lonely post at Mombasa. How the heart



GORDON'S STATUE AT KHARTOUM.

of the old veteran would have rejoiced could he have seen how the enormous gaps that once existed in the hypothetical chain are being steadily filled up till, as the Church of Christ lengthens her cords and strengthens her stakes, a thin white line spans the dark continent from shore to shore.”

Thinking back into 1905-06 we may well ask what was the policy of the Society in stationing a small band of men in the heart of a vast country, some ten times the size of great Britain. The first point to note is that the missionaries never hoped to cover the whole area. They sought to select strategic centres from which the influence of the Gospel would radiate to more remote regions. They had a well-thought-out plan of campaign which would include not only direct evangelistic and pastoral work, but also medical, educational, and industrial agencies. The Society had in mind the rapid growth of the Church in Uganda, and it was hoped that this Dinka country would prove again the power of the Gospel in a purely pagan area.

The year 1906 was marked by the first skilled medical help many of these Dinkas had ever received. Dr. Lloyd's work took

* See *Savage Life in the Black Sudan* pp. 132-4.

a firm hold upon the people, and patients began to come from many distant villages. The same year witnessed the publication of St. Luke's Gospel in Dinka by the British and Foreign Bible Society.* An outline grammar and vocabulary was completed and reading sheets of the alphabet, syllables, the Lord's Prayer, the Ten Commandments, and a selection of verses from the Scriptures were sent to Cairo for printing. The first year closed therefore with substantial gains: progress in language, the opening of a dispensary, growing contacts with the people—the beginnings of a brave enterprise.

In 1898 I was helping in some evangelistic work at Levenshulme, near Manchester. One night we held an open-air meeting, and Willie Haddow was present. Our message may have been crudely worded, for we were all youngsters, but Haddow, who was training to be an engineer, made his decision for Christ that night. His conversion wrought a veritable revolution in his life, and from then onwards he lived for the extension of the Kingdom of God. A number of us were members of a cycling club, and Haddow joined us. We used to cycle out on Saturday afternoons, for we were all in business offices in those days, and hold open-air meetings in some village in Cheshire or Derbyshire. We all wanted to be foreign missionaries, and round the tea-table the latest news from different parts of the world was discussed. The band gradually scattered, one going to India, another to Egypt, while some carried on the work in England. Haddow offered to the C.M.S., and was trained at Islington. In 1913 he sailed for the Southern Sudan. At Shambe on the Nile he was joined by Archdeacon Shaw, and together they began the long trek of three hundred miles to Yambio. This station had been opened about a year when Haddow arrived. The Rev. E. C. Gore was alone during that time, and great was his joy when a colleague arrived. Together they laboured for the evangelization of the Azande people.

In 1915 Haddow had an experience he never forgot. He was sitting one evening reading letters from home when he became conscious of some one standing near him. Looking round he saw four Azande boys, who said: "God is affecting us. We want to follow Jesus and forsake heathenism for ever." The lads then told of their desire to follow Christ. Very simply they answered questions and their sincerity was obvious. Just as the Holy Spirit years before had led Haddow himself from darkness to light, so here in the heart of pagan Africa there were the same unmistakable signs of the work of the Holy Spirit. The Christ Who could save from sin a young engineer in Manchester was the same Christ in the Azande tribe, and these lads came out boldly as Christians, and their conversion proved to be the first-fruits of a rich harvest.

After a brief visit to England in 1917, Haddow returned to the Sudan and took up work once more in Yambio. He was to have been joined by a colleague from Lau, but a rebellion broke out and the road was blocked, so these two men, 260 miles apart,

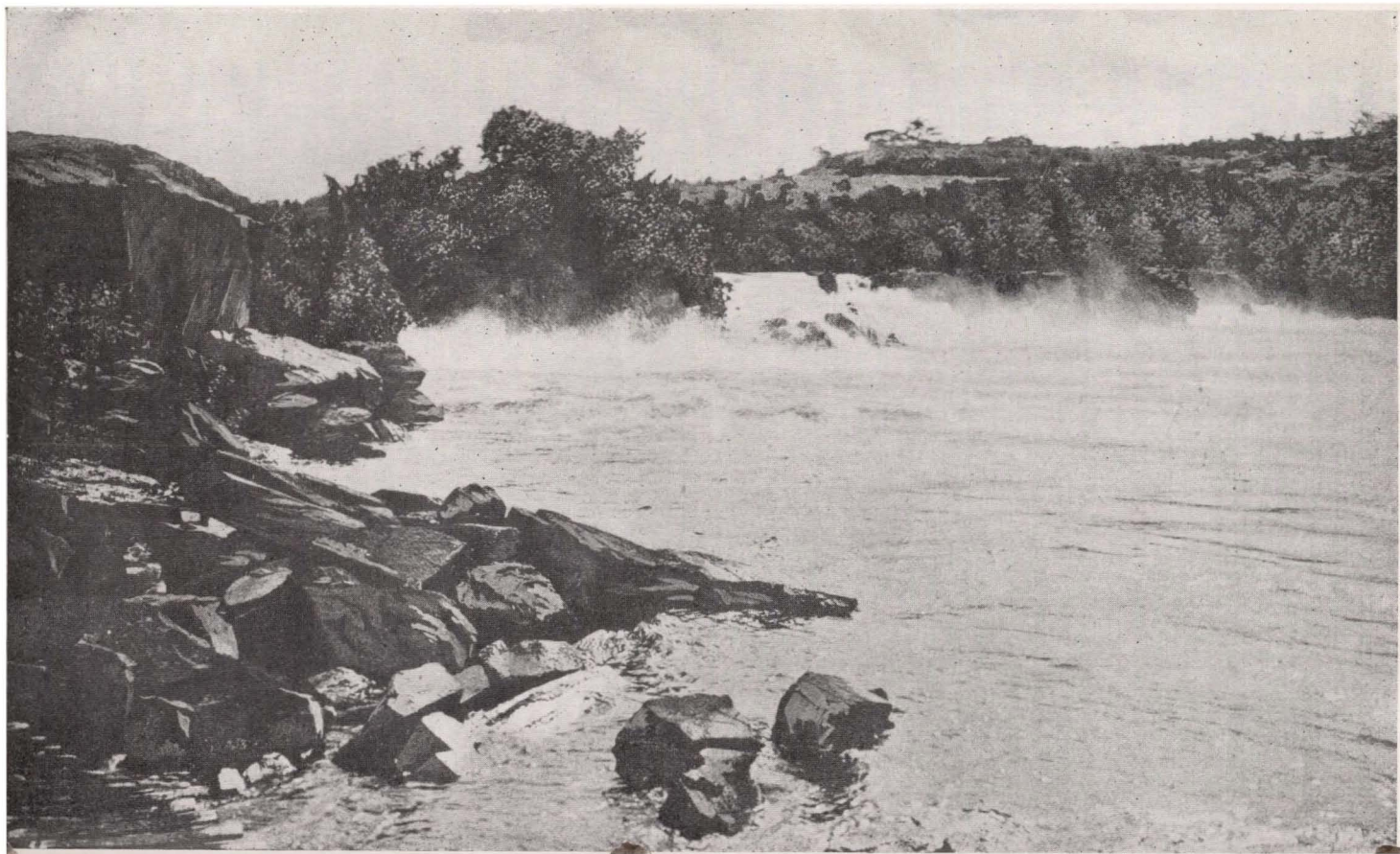
* The original translation was made by Roman Catholic missionaries of earlier days, and subsequently was revised by the B. & F.B.S. with the help of a Dinka boy. To find this beginning already made was an immense help to the C.M.S. pioneers.

had to sit tight and wait for the clouds to lift. We often speak of the loneliness of the country clergy in England, but what of a man in the heart of Africa, surrounded by paganism, a war in progress not very far away, the haunting roar of wild animals at night? It was not the quiet isolation in which one can withdraw into spiritual meditation, but a loneliness where a man feels he is surrounded by the powers of evil and darkness. The deadening atmosphere of heathenism oppressed his soul, and in those days faith in the living Christ was tested to its foundations. Conflict was met by a deep prayer life, and Haddow had the joy of seeing the power of God in the lives of some of the young men. One Sunday morning a man rose in the congregation. Very nervously he walked up the aisle, and turning to the people said: "The Holy Spirit has spoken to me. I know it. I cannot stand it any longer. I have sinned. I know God's Word is true. I am different inside, and I want you all to know it. I am full of joy. All of you, O come to Jesus Christ." The sermon had not yet been preached. There was nothing of emotional excitement, only the "still small voice" of the Spirit of God leading a soul into the radiance of abundant life in Christ.

Anyone who has tried to maintain his spiritual life in such surroundings as these, with the constant buzz of the mosquitoes, the dirt and repulsiveness of much in the daily life of the people, the entirely uncongenial environment, will know how difficult it is. The tendency is for the little things to play upon the nerves and for the routine of work to "get on top" of the worker. But Haddow found in his solitude the way through his environment to life in Christ. It was not by throwing off the fettering difficulties, but by drawing upon God's resources for life as he had to face it. Writing about this time he said: "It is there [in the African bush] that the invisible becomes visible, it is there the still voice is heard, and the being of man receives a divine impulse and glows with the fire of God. Such lonely secret places have been the very gate of heaven."

In 1921 Haddow took up his new work at Maridi, an out-station of Yambio. Here he had to begin again at the beginning, and we find him maintaining his cheery good humour while digging wells and building huts. For two years he toiled in an effort to establish the work, and he was able to report that about eighty people were coming to the services and forty boys were attending school. His untiring energy never seemed to flag, but the strain of these years began to tell. He had a severe attack of dysentery, and in his letters home in 1923 there is an intense and an appealing note. He wrote begging others to come out and join him. Wistfully he looked at England with its great army of Christian workers. Did no one care for Africa? His last circular letter was an appeal for recruits.

Early in 1924 Dr. Fraser at Lui received a pencilled note from Haddow, saying he was down with "blackwater." Dr. Fraser was himself ill with malaria, but he rushed off on his motor cycle to the aid of his friend. His fever getting worse, the doctor found he could no longer control the machine, so abandoning it he was carried the rest of the journey by porters in relays night and day. He arrived at Maridi on January 30th, four days after Haddow's death.



THE NILE AT ITS SOURCE.

Alone in the heart of Africa, with no white man near, he passed into the Master's presence. His life had been literally blazed out for God. It was a great adventure, and he never regretted having given himself for the Sudan. It was through such men as Haddow that this Mission held on through disaster and won a place for the Gospel among those who were held fast in all the degradations of heathenism.

It is a far cry from 1906 when the *Endeavour* first moored alongside a high bank with thick scrub. Tall negroes then looked on with surprise as the ground was cleared and the small tents erected. Bishop Gwynne tells how "the headman asked why they come, were they government? No. Were they traders? No. They had come to make friends with them, to learn their language, to teach them of God, to lift them up to a higher state of civilization. "We have heard that before," said the native spokesman. "The Arabs used to make promises like these to win our confidence, and suddenly one night they would bring out their guns, surround our villages, kill our old people and carry the rest into slavery." The only answer to that was: "Give us your confidence and you shall see." *

That was the reception the little party received. The going was heavy. The place swarmed with mosquitoes, robberies were frequent, and wild beasts prowled round at night and took toll of their sheep. One after another the missionaries were attacked by malaria, and friendly advisers recommended them to give in and go home. The long hours spent in mastering a language never before reduced to writing had little of romance in them. In the schools they taught the natives to read, to make bricks, to work in the garden, and to grow things they had never seen before. They were taught to use tools, to play football, and, above all, they were taught of the redeeming love of Christ.

Year after year the missionaries battled on against tremendous odds, and in the past twenty-three years seven mission stations have been established. An African Church in the Sudan is now in being, and the men who refused to admit defeat have won a permanent place for the Gospel in the life of the Sudan and an abiding affection in the hearts of the people. This chapter has been the story of consolidation, but it would be a mistake to imagine that the battle is won. Twenty odd years of labour have only touched the smallest fringe of the problem. An open door lies before us and each year seems to add to the responsibility. And now we are summoned once more to advance.



A Bit of Quaker History in Cairo.



EW Friends who visit Cairo know the special interest for them which attaches to the Fowler Orphanage for girls found there—the pioneer Orphanage in Egypt. It was opened twenty-five years ago, and owed its origin and home to the faithfulness of two Ohio Conservative Friends, who travelled thither

in 1896.

* Bishop Gwynne in the *Empire Review*, quoted in *Public Opinion*, Jan. 11th, 1924.

We knew the bare facts ten years ago, and had met the lady in charge, but not until January last had we visited the home. We also had the privilege of meeting Miss Smith, the lady with whom the Fowlers were linked in their concern. Although over eighty-two years of age, she still superintends some welfare work in Cairo.

The following account of John and Esther Fowler, from the pen of their friend, Laura J. Hoyle, was written from Cambridge, Ohio, on October 27th, 1922 :—

"I wondered if thee might not like to know a little more of John and Esther Fowler. They were very quiet retiring people in their private life, and one must search them out to know them. I counted them friends of mine, especially Esther, whom I have visited in her home after she became a widow. They were married late in life. Esther was then a Minister in our Society of Friends. She often felt called to make little trips in the name of her Lord. John told someone that he thought it would be right for him to marry Esther, so that he might be able to shield her and take care of her on these journeys. She was always very frail, but was given strength to carry out her Heavenly Father's biddings, and lived about ten years longer than her husband.

"John Fowler was always interested in the welfare of little children. His home was in Athens County, Ohio, and before his marriage (in the '80's, I believe) he was much distressed that there was no place for orphan children but the poor-houses. The country had no money for the building of a home for children, but said if he would provide it, they would take care of it. So he started out on foot to solicit the money, being a poor man himself. He determined that every man, woman and child in the county should have the opportunity to help, but it was a long, hard task to see them all. By and by a man became impressed with his earnestness and gave him a horse to ride, and finally the necessary amount was subscribed, and a farm and farm-house was bought, and the children moved from the other places in two wagons—forty of them, I think, and were installed in their new home.

"When John and Esther Fowler were in Cairo they were not ordinary tourists. They did not like to travel, and had no means with which to do it. In their later years their home meeting took up a collection to put in the bank for their maintenance. But Esther Fowler had a strong feeling that her Master wanted her to go to Egypt. It was a direct call, for she knew no one there, and knew no one in the habit of going there, so that there was no chance of her call being merely a personal interest. She asked the Society for their sanction to her desire, which meant also their financial support. It was not at first granted, but finally, the call being too insistent to ignore, way was made for their going. She told me herself that they had no intimation given them of what they were to do for the Master when they got there, only they must go.

"She always gave the credit for the work to her husband, saying that it was he who was so profoundly moved by the suffering and degradation of the little children. And I know that after their return to America, it was he who quietly but steadfastly kept asking and asking for alms for the children until the sum

of \$8,000 was acquired, which was placed in the hands of the United Presbyterian Board."

The visit of John and Esther Fowler to Egypt occurred in 1896. In these days of many tourists, where each new-comer seems to be simply one more sight-seer, how refreshing it is to think of those two saintly Quakers who visited Egypt thirty-three years ago—"Because they felt called of the Lord to do so."

The Beginning of the Fowler Orphanage.

I quote the following from an article written by Miss Smith:—

"I think the story of the orphanage is truly wonderful in demonstrating the love and care of our God and Saviour.

"In 1896 John and Esther Fowler went with me to Haret-es-Sakkiah, and were so impressed with the appearance of the school girls compared with those they had seen in the streets gather the 'gilla' after the animals, that Mr. Fowler wept when he spoke of them. He wished to do something for the Lord in Egypt. I had often wished for an orphanage or home for those who had no homes.

"When they went back to America they began to gather funds for an orphanage, and gave the money to the Board of Foreign Missions for that purpose. Every year the matter was discussed, but as the Boards were in debt and had forbidden our Mission to begin new work, it was decided that it could not be done.

"In 1906 I asked the Association to allow me to begin an orphanage in the small school in Fum el Khalig, and began in February, 1906. We began with six orphan girls and two teachers and a Biblewoman.

"We found many promises in God's word for the orphans and the needy, and our loving heavenly Father never failed us. We were in Fum el Khalig four years. Then as the place was too small we had to move again. We found a house in Shubra, not far from the railway station."

It is interesting to recall the fact that the Orphanage was begun at a time of great financial distress in the home churches. The Foreign Board was so badly in debt that they had ordered the missionaries to "retrench," and forbade them to start any new work. For that reason, some of the Mission fathers shook their heads when Miss Smith asked permission to start an orphanage. There were those who said, "You will get a lot of poor children on your hands, and then in a few years you will be coming to the Boards asking for a building, and money for the running expenses." Others said, "It will divert money from the regular church channels." Some feared that the girls would never be able to make their own way, and would be a burden all their lives. To these objections Miss Smith replied that she would not ask the Boards for any appropriation for the orphanage. She would not advertise. She would not solicit money from individuals in Egypt or America. She would simply trust the Lord to provide every need in answer to prayer. So it was in the visionary, unreasonable, impossible manner that the first orphanage for girls was started in Egypt.

How the Orphanage Home was provided.

In a few years the Orphanage had outgrown its rented quarters. A permanent building was necessary. Some of the dear Mission fathers said: "We told you so! Now you have fifty or sixty girls on your hands and no fit place for them to live, what do you propose to do?" Miss Smith replied, "We have money enough to buy land, let us buy at once." "And what good will land do you without a house? Do you know that it will take a thousand dollars to build a wall around the land, put in drainage, and build a house large enough to hold your family of girls and teachers?"

"I know that God is able to provide us a house if we trust Him, and I am sure He will provide," was the simple, humble, impractical answer.

One might think from the remarks of some of the Mission fathers, that they were not in sympathy, but such was not the case. They were making search all over the city of Cairo for a building, or for land on which to build. Miss Smith was very anxious to have the Orphanage in Fum el Khalig, and every bit of available property out that way was investigated. Then one day there came the astonishing information that the old Austrian Hospital away out in Abassia was for sale. The committee went to consult Cautawy Bey about it. When he learned that they wanted it for an Orphanage, he was willing to sell it to them for the price of the land.

Miss Smith's faith was rewarded. The Lord did provide the house.

How the Orphanage is supported.

We have already mentioned the fact that the Orphanage was started at a time of financial depression in America. The Mission Boards were in debt. Some of the work already started had to be closed, and no new work was allowed.

In the midst of that depression, Miss Smith began the Orphanage. She did not ask anyone for money. It was a venture of faith. Its bank notes were God's promises, and they were cashed in through prayer. The interest on the money collected by Friend Fowler was used to pay the house rent until the new building was purchased. Then the Fowler Fund and all other accumulated funds were used to purchase the new property.

The fact remains, that from the beginning of the Orphanage in 1906 until the present day, all the running expenses* have been supplied *through prayer and voluntary gifts.*

* * * * *

Miss Smith has been succeeded in the direction of the Orphanage by Ella M. Barnes, a woman of like mind. The spirit of her service can be gathered from the following, written in November

* Fowler Orphanage provides a home for fifty or more girls at a time. New ones are admitted at the age of three or five years, and each one is cared for and trained as a daughter of a large family. The aim is to train each one for some Christian service. Twenty-four have taught school. Ten of them are teaching this year. The total sum of teaching years of the twenty-four girls is one hundred and seven. There are nine Bible-women, and four in school preparing for that work. Eight are working this year. Their total number of service amounts to forty-five years. Others have helped in hospitals and homes. Many are married. It costs about five thousand dollars a year for the running expenses.

last:—“Some of you refer to the lady in charge of this home as a ‘wonderful’ woman, doing a ‘wonderful work’ and having ‘wonderful faith.’ I beg of you not to think of it in that way. The only thing about her is the fact that God can use such a weak instrument in His service. This Orphanage is not being run by the faith of the missionary in charge. It is being run by the faithfulness of God. To Him be the glory and the praise.”

M. N. F.

Reprinted from “The Friend,” April 25th, 1930.

“When I am Old and Gray-headed.”

“Hitherto have I declared Thy wondrous works. Yea, even when I am old and gray-headed, O God, forsake me not.”

—PSALM lxxi. 17-18.



WHEN Hudson Taylor was an old man, in the last year of his active ministry, he deliberately gave this striking and arresting testimony.

“I have sometimes met people who said: ‘Trusting God is a very beautiful theory, but it won’t work.’ But, praise God, it has worked, and it does work.

‘I remember a dear friend, an aged minister in London, who said to me in the year 1866: ‘Well, you are making a great mistake in going to China with no organisation behind you. We live in a busy world and you will all be forgotten, and the Mission won’t live seven years.’ That was the prophecy of this good man, and a wise man too.

But he was mistaken, and I could only say to him in a very simple way: “I have got four children. I have never yet needed a committee to remind me of their needs or of my duty to them; and I do not think that I have more care for my children than my heavenly Father has for His children, whom He is thrusting out to China.”

“Well, He has cared for them through all these years, and He has graciously helped us; and as the work grew He has given the organisation we had no need for, and no place for, at the commencement. But the organisation has grown up with the work.”

It would be a great mistake to associate Hudson Taylor’s faith with lack of prudence and care. No man was more far-seeing. “My servants shall deal prudently,” was a thought ever present in his mind, and upon one occasion in the Mission’s history, when he feared undue enthusiasm might prevail, he publicly asked for prayer that a spirit of prudence might be given. In support of this request he recalled the fact that God specially endowed David with “prudence and understanding, that he might build an house for the Lord.” And so the Mission has proved that organisation, and other essentials not needed at the commencement of the work, have, as Mr. Taylor said, been provided as the needs have arisen.

There is, perhaps, no more striking illustration of this than is to be found in the Mission’s Superannuation Fund. The years



THE PALM GROVES OF SAKARA.

of rapid growth, forty and more years ago, when the Hundred and other large reinforcements went forth, is inevitably reflected in an increased number of workers unequal to the strain of active service in China to-day. And to these must be added those who, by reason of the recent crisis in China, cannot return to their old stations, and yet are not young and robust enough to resume the rôle of the pioneer. With the somewhat sudden transfer of authority to Chinese leaders in many of the older stations, a development made more urgent in consequence of recent upheavals in China, there are, of necessity, a number of workers compelled to face new conditions. While they rejoice to see the Chinese leaders increase, decrease in their case means withdrawal from the work they have built up, and at the same time their strength is unequal to labour in unevangelised regions where they could not find the comforts of a home.

It is therefore of special interest to recall the fact that forty years ago, this year, a Superannuation Fund was established by one of the oldest and best friends of the Mission. It was, in many ways, a remarkable action, for at that time there was not a single member of the Mission in need of such a fund. But the generous donor, who was none other than Mr. W. T. Berger, the first Home Director of the Mission in this country, saw what in the course of nature must eventually come to pass. So he, when an old man himself, being then in his seventy-fifth year, gave the munificent sum of £4,000 to found a fund for worn-out workers. He has been well-called the "Nursing Father" of the Mission, and no gift of his many generous donations was more beautiful than this one. It is often more gratifying to contribute to some forward movement or new adventure than to remember the retired veterans. And yet, it was the pouring forth of precious ointment at the close of our Lord's ministry that moved Him to utter words of grateful appreciation which are to be associated with the Tidings of Great Joy so long as the world lasts.

Referring to Mr. Berger's generous gift, Mr. Hudson Taylor, in 1890, spoke as follows:—

"The question has often been asked: 'What will your missionaries do when they are superannuated?' and the reply has been, 'Just what they are doing now—*rely* on the faithful promises of God, and *experience* their fulfilment.'

"But *before* any of them are superannuated—our senior missionary, who went out in 1862, is still in vigorous service—God has put it into the heart of one of our oldest and most liberal friends to found a special fund for worn-out workers by a donation of £4,000, hoping that many others will sympathise with his desire to see such workers provided for independently of the current income of the Mission, and will add to the fund."

That gift has since inspired others to supplement it, both by offerings and legacies, but even then it has not accomplished all that Mr. Berger had hoped, for the more than forty workers now on the retired list in this country—not a large number, considering the size of the Mission and the exacting nature of its work—have in part to be provided for from the General Funds, and not exclusively from the Superannuation Account. But though that special fund is insufficient to meet the needs of all the retired workers, the story of its inception forty years ago will, we feel sure, be

of interest to the friends and supporters of the Mission, and call forth their thanksgiving that at this time it renders such substantial help in connection with a real need.

It should be added that the late Mr. William Borden, whose life Mrs. Howard Taylor has recently written, also left a substantial sum of money in his will for the establishing of a similar fund for the Mission in America. It is interesting to recall that in this country it was the forethought of an old man which led to the founding of this fund, and in America it was the thoughtful consideration of a young man at the very beginning of life.

During the month of March this year a sum of £150 was received from a donor towards the Superannuation Fund. It was not given out of affluence, but out of comparative poverty. The generous giver is earning a wage of fifty shillings a week. He commenced to give to the Mission thirty-five years ago, and yearly has increased his gifts until they reached £10 a year. Now in the seventy-sixth year of his age he is sending this £150 to us and the same amount to three other societies out of his savings, to help meet the needs of missionaries who, after many years of strenuous labour in China have had to retire. Such giving must surely bring joy to the heart of the One Who so loved that He gave—His Son.

For these generous friends, and for all who have been moved by a like consideration, we give God thanks, and call to remembrance the gracious and inspired words: "Even to old age I am He, and even to hoar hairs will I carry you: I have made and I will bear: yea, I will carry, and will deliver."

M. B.

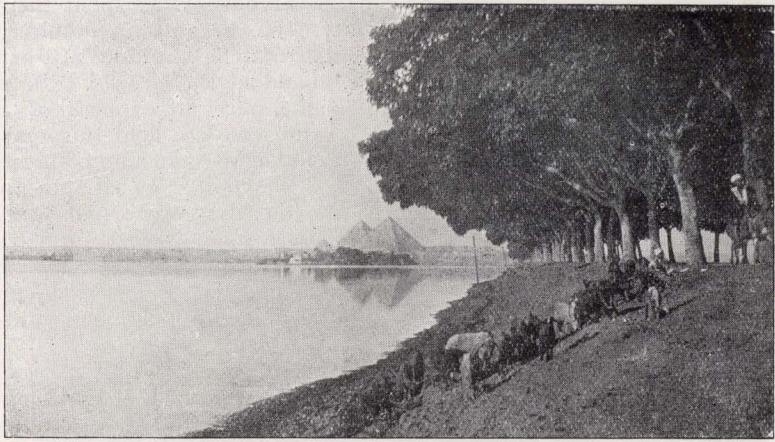
April, 1929.

Egypt To-Day.

IN recent years we have observed how two Islamic countries responded to the challenge of western civilisation. In Turkey a dictator succeeded in overthrowing the customs of centuries without suffering any hurt to himself; in Afghanistan the king who tried to follow this lead was less fortunate, and lost his crown for his pains. Egypt has produced neither a Mustapha Kamil nor an Ammunulla, but it has felt the pressure of western conditions, and stands halfway between the extremes of revolution and reaction. Returning to the country after an absence of many years one finds a strange intermingling of the old and the new. The peasant is still to be seen astride his donkey, while his consort follows on foot with the bundle upon her head. On the other hand, we see the effendi walking by his wife's side wheeling the perambulator. A veiled woman in a shortened habarah walks side by side with her sister, who has adopted European dress and carries a powder puff and lip stick. These things may seem unimportant, but they typify the opposing sides in the conflict which is being waged to-day in religion, politics and education.

The next few years promise to be critical ones for Egypt. The responsibility of self-government has been accepted by the

nation, and the future is full of challenge. Baksheesh! the drug habit! social impurity! these are terrible evils, and every observant visitor to this land knows how firm a hold all three have upon the life of the people. Until they are eliminated there can be no real progress. Egypt has yet to awaken to a realisation of her own needs; she has yet to develop a craving for the ultimate values—truth, beauty, goodness. Is it not eternally true that the people who have no vision must perish? Can Islam bring healing and inspiration to these her children? Young Egyptians of the educated class do not think so, for many of them have lost faith in the religion of their fathers; but, alas! they are putting nothing in its place. They do not accept Christianity because of that innate antipathy to the very name of Christian; there is also the fact that no religious liberty exists. Only a few weeks ago a young teacher who had made a public profession of his faith in Christ was told by the head master that,



HIGH NILE AT THE PYRAMIDS.

unless he recanted, he would forfeit his post. There are signs, however, that both antipathy and persecution are not quite as intense as they used to be. The spread of education must lead to a new spirit of tolerance, and, moreover, as Egyptian statesmen are brought into contact with European thought they must surely be impressed with the fact that freedom of religious thought is one of the first attributes of the modern state.

Here then is the challenge to the Christian Church—an ancient country stands at the dawn of a new era, its people, weighed down by a burden of social evil, are in sore need of a new vision, its young men find no resting-place in the faith of their fathers. Has the Christian Church a strategic eye for this opportunity? Is she ready to advance into the breach, crying, "Liberty to the captive, and the opening of the prison to them that are bound!"

We must not forget the splendid service of the past; the long years during which faithful servants of God held nobly to their task of preaching the Gospel, despite discouragement and

disappointment. These pioneers must often have sung with rare feeling the words of the old hymn, "Many a sorrow, many a labour, many a tear!" They had to face the full intensity of Moslem opposition, and their few converts met with relentless persecution. They must often have wondered if their energy would not have been better employed amongst a more responsive people. We see now that the foundation was well and truly laid. The young missionaries of to-day are seeing the results of this devoted service. Sometimes it is a fellah who was in hospital long ago and heard the story of the Prodigal Son, or a woman who had heard the parable of the Lost Sheep; again, the people in an out-of-the-way village had seen the Life of our Lord as shown by the lantern slide. All are ready for further teaching. For years Christian literature has been showered upon the country, and it is known that tracts and Gospels are now studied with interest. In December last a lady missionary handed a tract to a young man who was a fellow passenger in a suburban train. This Effendi was the leader of a band of youths who spent their evenings in gambling and immorality. He became an inquirer, and persuaded his friends to follow his example, and now at least ten of these young Cairenes have abandoned their old haunts and are searching the Scriptures in the pure atmosphere of a Christian home. To those who know the Moslem field this may sound a strange story, but it is true. The mother of one of these young men, seeing the change in her son's life, asked him to explain the reason for it. When she heard how he had been brought into contact with Christianity she asked if she might be taken to see the people who had worked such a marvellous change in her boy. She herself has become an inquirer, and is learning that it is the Lord Jesus Christ Who is the reformer of her son's life.

What a glorious thing it would be if Egypt, at this critical period of her history, should turn to the Cross which she so long has spurned. Then would her young men find courage and inspiration for the new responsibilities that await them, and only then would her national life be cleansed of corruption and impurity. All things are possible with God—Egypt can be won for Christ.

E. MAURICE LITTLE.

March 23rd, 1930.

"Your labour is not fruitless in the Lord."

IT was market day—the streets were thronged with natives. Amid this crowd of Arabs a corporteur sought an entrance for the Word. It was a disappointing morning—only a few deigned even to glance at the books—some openly denounced them as heretical—many turned disdainfully away as if such literature was not worthy of notice. But often the most discouraging day brings an unexpected recompense. "Light is sown for the righteous," although the hour of its appearing may tarry. On this particular morning after two hours

of almost fruitless toil, a young Arab approached the colporteur. In his hand was a copy of the "Story of Joseph" in French. "Have you the story of our Lord Jesus Christ of Whom this book speaks?" he asked. The colporteur handed him a copy of the New Testament. "Sir, I cannot read this, the print is too small, and my sight is weak." After searching through his stock the colporteur regretfully told him that for this time he had nothing he could offer him in larger type. At that moment another Arab, who, standing by, had heard the conversation, said, "I think I can find something suitable for the young man." Putting his hand in his inside pocket he drew out a New Testament in a clearer type. Offering it to the young man, he said, "Take this—I have another one at home—I too am a follower of our Lord Jesus



IN ALGERIA.

Christ." Sown by some missionaries long before in Morocco, light suddenly breaks forth at an unexpected moment to gladden the heart of one of the Lord's servants in Algeria.

* * * * *

A few hundred miles eastward another colporteur was working. Again it was difficult going. Sales were slow—hearts were closed. "Sir, I desire those books which will tell me more about Jesus." The colporteur looked into the face of this sturdy son of the hills and said, "Do you love the Lord Jesus?" "I do," responded the man. "I have learned to love Him—I love Him with all my heart," Hands were clasped in the fellowship of the one Lord. The Word faithfully delivered in some far-off mountain village of Kabylia begins to bear fruit in a crowded marketplace.

Still further on—a town towards the south. The street was lined with traders—old clothes—sandals made from used motor tyres, bread, meat, dried dates, honey cakes, highly coloured sugar sticks, in fact everything sought after by the Arab inhabitant, could be purchased in this street. Among this medley of men and things the colporteur was steadily working. Going from one merchant to another, he sought to persuade them to buy the literature he was carrying. Approaching an Arab who was sitting by a heap of dried dates, he offered him some books to look at. The man took the books from his hand, and seeing that they were Christian books, he said quietly, lest his neighbour should hear, " I believe on our Lord Jesus Christ—I believe now that He is more than a prophet—He is the Saviour—He is my Saviour." A message heard in the weekly classes in the city is not forgotten on the plain.

(ALGIERS MISSION BAND).

At Headquarters.

[One is at a loss to know what to entitle these few lines, as they do not deal with what one would ordinarily call "The work of the Nile Mission Press in the Moslem World"—but they may give our readers an idea of how the time gets filled up out here on the field. The thought came to me, when our Editor suggested to me to write something about summer time in Egypt, to take a typical day in the month of August, during which month I had the pleasure of keeping a general supervision over the Press work in the absence of Mr. Upson in England, and Miss Baker and Miss Mollison on holiday at "Fairhaven." We shall choose a Saturday—only a morning's work, as a whole day would perhaps make too wearisome reading.]

Five-thirty a.m. Awakened by the noises in Manakh Street, where the native traffic has already begun to stir. Then full consciousness is produced by street cries of "Laban, laban!" (Milk), "Aal ya beed!" (Fresh eggs), "Ispeeritoo" (Methylated spirit), and so forth *ad infinitum*, to the accompaniment of donkey brayings, which are more blatant than musical. And so one can just lie there, trying to remember what time it could have been one actually went to sleep during the sultry night that has at last passed, and what the temperature must have been. (We have seen it stay at 90° F !).

Well we finally get out of—or off—the bed (we have not even been under the top sheet) at six, not unwillingly, as the prospect of a shower, even though it be in lukewarm water, is a distinct allurements. On emerging from the bathroom one may happen to surprise the milkman just going into the kitchen to leave the morning's supply. It is just as well to follow him in. (Shall we say the effect of one's presence is sometimes noticeable in the quantity he leaves behind?)

Seven o'clock, breakfast gong. After brief prayers in the sitting-room the household assembles for the meal—in this case the "family" consists of two members! We pass the meal in comparative silence; after all, one is not very talkative first thing in the morning after a night of restless tossing under a stifling

mosquito net. "Did you have to go and wake up the servant this morning?" "No, for a wonder, his alarm clock must have gone off at the right time." "I notice you come to breakfast in your shirt-sleeves." "Well, why shouldn't I? You do the same; you don't want us to be boiled alive, do you?"

Eight o'clock (temperature 75° F.). We go down to the office, ring a bell, and the staff all assemble in the director's office for a short time of prayer. "Butros Effendi, will you read the Daily Light portion for the day?" Subject in weekly prayer cycle: "India and other lands. Mr. Oliver in England. Funds and strength for travelling." "Also, let us pray for Mr. and Mrs. Upson, and Mr. Menzies in England."

Then there is a general dispersal of the staff to the various quarters of "the fort." In the meantime the farrâsh (odd job man, sweeper, etc.) has been to the Post Office and collected the multifarious contents of Box 460. These are distributed by the accounts clerk to those concerned. While other folk are taking off their coats and getting to work, I shall just slip upstairs and have my daily reckoning with the cook. (Household Arabic is a special line of study, by the way—as it consists of a glorious intermixture of French, Italian and English, all in an Arabised form.) "Well, cook, have you got any ideas for lunch?—for I haven't." "Would you like fish, for example?" "No, that's too dear. Look here, give us what you gave us two days ago. That was not too bad. Do you remember?" "Mincibie?" "Yes." "Right, sir."

After seeing to various other things connected with the art of housekeeping, one can go down to the office (say nine o'clock; temperature 80° F.) to deal first of all with the correspondence. The first letter happens to be from an American Missionary, who is preparing for the new school year. She wants us to send her several parcels of books as soon as possible. ("Zaki!" "Yes, sir." "Give this letter to Amin Effendi, in the Book Dépôt; he will attend to it right away.") The next letter bears an Indian stamp, and reads as follows:—"Dear Mr. Menzies, Thanks for those choruses. They arrived to-day, and everyone is very pleased with them. The music has been very neatly copied . . . We hope to have a good deal more to do with the N.M.P. in days to come. . . . Yours in His Service, Godfrey Webb-Peploe, Tinnevely, South India." A third happens to have come all the way from California to tell us of the arrival of our last consignment of Arabic Gospels, and that they were having a very favourable reception among Arabic-speaking seamen. A fourth has "flown" from Persia, containing corrected proofs of a book in Persian that is at present in hand. We are just in the throes of deciphering an Arabic epistle, when there is heard a knock at the door. "Come in." Enter Yacub Effendi, works foreman: "Mr. Kinnear, we've got that new machine working this morning, would you like to see it?" We go down below and inspect. A brand-new "Monopol," which did not cost us much more than the old one we sold to make room for it, and running as smoothly and silently as one could wish! As it is right below my office window, I specially appreciate its noiseless qualities. "What particular work do you expect to do on this machine?" "Well,

it will take many small jobs which otherwise would occupy the large machine. Also, we expect to do some good colour work on it, pictures and so forth." "Good! That's a new departure for us, but it is in the right direction."

Return to the office. Just get installed when there comes another knock. Butros Effendi, colportage clerk: "Mr. Kinnear, would you look over these colportage reports." "I notice the sales are a bit less than usual in some cases. How would you account for it?" "No doubt the extra hot weather, and the general financial stringency just now. . . . And another point; Garas Loza (a colporteur) asks for his salary this month to be given him two weeks in advance." "What's the idea?" "These two weeks are his annual holiday; but his real reason is to pay for an operation his son has to have." "Let me see, how many children has he got? Four? Well, I don't suppose he has much of a chance to save. Let him have it."

(*Temperature 90° F.*). A knock at the door. Enter Zaki: "A gentleman wants to see you." "Show him in." In comes a well-dressed individual of say forty-five or fifty. The way he greets you and the volubility with which he rattles off his story quickly reveal him to be a professional beggar. His tale is that he is really a very capable irrigation expert; in fact, he takes out some plans, all drawn by his own hand (?), to explain his scheme for draining the Delta! But he is hard up. His daughter married a British Tommy, who has no work, and therefore he is obliged to keep them in his house, etc., etc. We explain that our principles do not favour his methods of gaining a livelihood, and after a good deal of persuasion, including a gentle pressure on his elbow, we succeed in dismissing him. "Bonjour, monsieur!"

Now I must dictate answers to those letters that came this morning. "Miss Helen! Will you bring your scribbler, and we'll get on with those letters, please. We must write to Mr. Oliver this morning, too." When at last we get through that budget, up come some proofs from the workshop to be corrected. While we are endeavouring to get these done in the interstices the interruptions go on. "Well Gabriel (the old bowwab), you got those things from the grocer's, did you? Give me the change and take them up to the cook." He makes a very reluctant retreat. "Hurry up, he's waiting for them." "I say," says the old chap, "when is the Mudir coming back? He says I can go off to my village in the Sudan to see my son married when he gets back." "Well, I'm sorry, I don't know for certain. I told you all I knew the other day. Get along, I haven't time to talk just now."

Amin Effendi has come in meanwhile with a letter from the head of a students' society interested in the suppression of drugs in Egypt. He asks for two hundred copies of one of our free booklets dealing with such subjects, to be distributed by the members of the society. "That's rather a good concern, isn't it? Moslems and Christians working together to fight drugs and intoxicants. Yes, by all means, let them have them. We're only too pleased to see them going out."

(*Temperature 95° F.*). (You must excuse me while I run upstairs for a minute to see if that boy is getting on with the

house-cleaning. “ I say, Mohammed, have you spring-cleaned this room to-day? ” “ No, I’ll do it to-morrow. ” “ That’s what you said yesterday. ” “ But it’s only an hour off lunch-time; I won’t have time now. ” “ Just you get on with that job, and if you’re not through by lunch-time, you’ll hear about it. Understand? ”)

Return to our proofs. Ah, the cook has been in and left a cup of coffee! In five minutes another “ entrée. ” In the next room to mine Rev. Ibrahim Saeed is busy completing a commentary in Arabic on the Shorter Catechism. He has come in to discuss a knotty point of doctrine, such as “ Should we pray to the Holy Spirit? ” or “ Just what would you say in condemnation of dancing? ” And so we go into the matter, but I always tell him he is writing the book, not I. “ Oh, but I just wanted to get your Western point of view, ” he says.

(“ Zaki! ” “ Yes, sir. ” “ Close all these windows, the heat is awful. ”)

A little proof-reading. Zaki has finished closing up windows to keep the heat out, and then comes forward as though with some request. “ Well, what is it? ” “ You see, it’s like this, Mr. Kinnear, there seems to be only one bucket between the bow-wab and me. I say it belongs to the offices; he says it is his! What am I to do? ” “ Oh well, you’d better get another. Tell the accounts clerk from me to pay you for another bucket. ”

Proofs finished at last! Now for a little Arabic study! No, a young man in rather shabby summer clothes has persuaded the doorkeeper to usher him through to me. This fellow, a Jew, educated in France, very politely asks if we might be interested in a manuscript he has with him. Could we print it and sell it in our shop? “ What’s the subject? ” It turns out to be a socratic outburst against the feminist movement! The freedom of women has ruined England, and it will surely ruin the East! Then, with rather enviable eloquence, he proceeds to develop his main arguments. “ Sorry, ” we reply, “ What you say is all very interesting and novel, but we don’t go in for that sort of thing. We are strictly a religious institution and do not dabble in questions of merely social reform. We believe we have a more radical method of helping Egypt, and that is the proclaiming of the Gospel of Jesus Christ, the Saviour of mankind. ” And with a further explanation of what we mean, I find it necessary to excuse myself, for I have just glanced at my watch. Ten past twelve! Miss Mollinson and Miss Baker will be arriving at the station in ten minutes from “ Fairhaven ”! You must let me dash off to meet them. . . . (Temperature 100° F.)



THE NILE MISSION PRESS.—Donations and Subscriptions received

Date. Receipt 1930.	No.	£ s. d.	Date. Receipt 1930.	No.	£ s. d.	Date. Receipt 1930.	No.	£ s. d.
June 2. 19243	..	5 7 6	July 3. 19337	..	2 0 0	July 28. 19432	..	2 0 0
" 19244	..	2 0 0	" 19338 Scotland	..	10 0 0	" 19433	..	2 0 0
" "Interest on 5% War Loan	12 6 0		" 19339	..	3 6 0	" 19434	..	2 0 0
" 3. 19245	..	2 0 0	" 19340	..	10 0 0	" 29. 19435	..	2 0 0
" 19246	..	5 2 0	" 19341	..	12 2 0	" 30. 19436 Special	..	5 0 0
" 4. 19247 Scotland	..	1 0 0 0	" 19342	..	1 2 0 0	" 19437	..	5 0 0
" 19248	..	1 5 0 0	" 19343	..	3 2 0 0	" 19438	..	5 0 0
" 19249	..	1 5 0 0	" 19344	..	13 0 0	" 19439	..	5 0 0
" 6. 19250	..	5 0 0	" 19345	..	10 0 0	" 31. 19440	..	1 1 0 0
" 19251	..	10 0 0	" 19346 N.Zealand	10 10 0 0		" 19441	..	7 0 0 0
" 7. 19252	..	10 0 0	" 19347	..	3 14 7	" 19442	..	1 8 6 0
" 19253	..	1 0 0 0	" 19348 {Special	..	2 1 1	" 19443	..	10 0 0
" 19254	..	14 4 1	" "Canada	..	3 5 8	" 19444	..	5 0 0
" 19255 U.S.A.	10 4 1		" 4. 19349	..	6 0 5	Aug. 1. 19445 Scotland	10 10 0 0	
" 19256	..	1 0 0 0	" 7. 19350 N.S. Wales	11 12 6 0		" 19446	..	10 0 0
" 10. 19257 Scotland	1 15 0 0		" 19351	..	5 0 0	" 19447	..	10 0 0
" 19258	..	10 0 0	" 19352	..	1 8 0	" 2. 19448 Scotland	15 0 0 0	
" 19259	..	1 1 1 1	" 19353	..	5 2 0 0	" 19449	..	20 0 0 0
" 11. 19260 Scotland	5 0 0 0		" 19354 U.S.A.	2 0 0 5		" 5. 19450	..	10 0 0
" 19261	..	5 0 0 0	" 19355	..	2 0 0 0	" 19451 Scotland	5 0 0 0	
" 19262	..	10 0 0	" 19356	..	3 0 0 0	" 19452	..	1 0 0 0
" 19263	..	1 0 0 0	" 19357	..	6 0 0	" 19453	..	5 0 0 0
" 19264	..	2 0 0 0	" 19358	..	6 9 0	" 6. 19454	..	2 2 0 0
" 19265	..	15 0 0	" 19359	..	10 0 0	" 19455	..	2 0 0 0
" 12. 19266	..	1 1 0 0	" 19360	..	10 0 0	" 19456	..	4 4 3 0
" 19267	..	1 0 0 0	" 19361	..	2 6 0	" 19457	..	10 6 0
" 19268	..	5 0 0	" 19362	..	2 0 0	" 7. 19458	..	2 0 0 0
" 13. 19269	..	10 0 0	" 19363	..	4 6 0	" 19459	..	6 0 0
" 16. 19270	..	5 0 0	" 19364	..	1 1 1	" 19460	..	10 0 0
" 19271	..	1 1 0 0	" 19365	..	1 7 5 0	" 8. 19461	..	1 2 0 0
" 17. 19272	..	17 14 6 0	" 8. 19366	..	2 0 0 0	" 19462	..	2 0 0 0
" 19273	..	17 6 0	" 19367	..	3 6 0	" 11. 19463	..	2 0 0 0
" 19274	..	2 0 0	" 19368	..	1 0 0 0	" 19464	..	1 0 0 0
" 19275	..	10 0 0	" 19369	..	16 0 0	" 19465	..	2 0 0
" 18. 19276	..	1 1 1 1	" 9. 19370	..	4 6 0	" 19466 Special	16 0 0 0	
" 19277	..	5 0 0 0	" 19371	..	3 8 0 0	" 12. 19467	..	1 0 0 0
" 19278 Special	..	2 6 0	" 19372	..	10 0 0	" 19468	..	2 0 0 0
" 19279	..	1 1 0 0	" 19373	..	1 0 0 0	" 13. 19469	..	2 6 0
" 19280	..	3 3 0	" 19374	..	25 0 0 0	" 14. 19470	..	10 0 0
" 19. 19281	..	1 7 7 1	" 19375	..	10 0 0	" 19471	..	1 0 0 0
" 19282	..	1 1 0 0	" 11. 19376	..	10 0 0	" 19472	..	1 0 0 0
" 19283 Special	3 0 0 0		" 19377	..	6 10 0	" 19473	..	5 0 0
" 20. 19284	..	2 6 0	" 19378	..	1 3 0 0	" 19474	..	3 19 8 0
" 19285	..	1 5 0 0	" 19379	..	1 0 0 0	" 19475	..	2 0 0
" 19286	..	1 2 0 0	" 19380	..	4 2 0 0	" 19476 Scotland	1 0 0 0	
" 19287	..	1 5 0 0	" 19381 Scotland	3 1 6 0		" 15. 19477	..	1 1 0 0
" 19288	..	1 0 0 0	" 19382	..	5 5 0 0	" 19478	..	2 0 0 0
" 19289	..	2 2 0 0	" 19383	..	10 10 0	" 19479	..	3 0 0 0
" 19290 Special	1 0 0 0		" 14. 19384	..	1 6 0 0	" 19480	..	5 0 0
" 19291	..	1 0 0 0	" 19385	..	1 0 0 0	" 19481	..	1 0 0 0
" 19292	..	1 1 0 0	" 19386 Scotland	13 15 10		" 19482 U.S.A.	2 0 0 0	
" 19293	..	1 0 0 0	" 19387	..	5 0 0 0	" 16. 19483	..	10 0 0
" 19294	..	4 0 0	" 15. 19388	..	10 0 0	" 19484	..	1 0 0
" 19295	..	13 2 0	" 19389	..	2 5 9 0	" 19485	..	10 0 0
" 21. 19296	..	10 0 0	" 19390	..	5 0 0	" 19486	..	2 0 0
" 23. 19297	..	2 6 0	" 16. 19391	..	10 0 0	" 18. 19487	..	4 4 0 0
" 19298	..	2 0 0	" 19392	..	1 1 0 0	" 19. 19488	..	1 0 0 0
" 19299	..	6 4 6 0	" 19393	..	2 10 0	" 20. 19489	..	1 17 10 0
" 19300	..	2 0 0	" 17. 19394	..	2 0 0	" 19490	..	1 0 0
" 25. 19301	..	2 0 0	" 19395 N.Zealand	10 0 0		" 19491	..	2 6 0
" 19302	..	2 0 0	" 19396 Canada	1 0 6 0		" 19492	..	4 0 0
" 19303	..	5 0 0	" 18. 19397 N.Zealand	10 0 0		" 22. 19493	..	3 10 0
" 19304	..	10 0 0	" 19398	..	3 0 0	" 19494	..	1 0 0
" 19305	..	2 13 2 0	" 19399	..	1 1 0 0	" 23. 19495	..	10 13 6 0
" 19306	..	7 6 0	" 19400	..	12 6 8	" 25. 19496	..	2 0 0
" 19307	..	10 6 0	" 21. 19401	..	2 2 0 0	" 19497	..	2 0 0
" 19308	..	13 6 0	" 22. 19402	..	12 6 0	" 19498 {Special	2 0 6 0	
" 19309	..	7 6 0	" 19403	..	4 4 0 0	" "U.S.A.	1 2 3 0	
" 19310	..	10 0 0	" 19404	..	2 0 0	" 19499	..	5 0 0
" 19311	..	3 15 0 0	" 19405	..	7 5 0	" 27. 19500 Special	3 2 0	
" 19312 {Special	..	8 0 0	" 19406	..	1 0 0 0	" 28. 19501	..	2 0 0
" 19313	..	2 0 0	" 19407	..	10 0 0	" 19502 Legacy—	..	..
" 19314	..	1 0 0 0	" 19408	..	5 0 0	" U.S.A. 789	10 6 0	
" 19315	..	3 0 0	" 23. 19409	..	10 0 0	" 19503	..	2 6 0
" 19316	..	10 0 0	" 19410	..	5 5 0 0	" 19504	..	6 0 0
" 19317	..	2 0 0 0	" 19411	..	3 0 0 0	" 29. 19505	..	4 0 0
" 19318	..	8 7 6 1	" 19412	..	5 0 0	" 19506	..	5 0 0
" 26. 19319	..	3 3 0 0	" 19413	..	8 0 0	" 19507	..	2 0 0
" 19320	..	1 0 0 0	" 19414	..	5 0 0	" 30. 19508	..	14 6 0
" 19321	..	9 3 0	" 24. 19415	..	1 1 5 0	" 19509	..	1 18 2 0
" 19322	..	8 0 0	" 25. 19416	..	2 0 0			
" 19323	..	1 4 0 0	" 19417	..	1 2 0 0			
" 19324	..	15 6 1	" 19418	..	1 10 0			
" 19325	..	5 0 0	" 19419	..	1 2 0 0			
" 19326	..	8 0 0	" 26. 19420	..	16 0 0			
" 19327	..	1 1 0 0	" 19421	..	1 0 0 0			
" 19328	..	5 0 0	" 19422	..	2 0 0 0			
" 19329	..	2 9 1 1	" 19423 U.S.A.	1 10 0 0				
" 30. 19330	..	4 0 0	" 19424	..	1 0 0			
" 19331	..	1 0 0 0	" 28. 19425	..	3 5 0			
" 19332	..	12 6 0	" 19426	..	2 0 0			
" 19333	..	6 0 0	" 19427	..	2 0 0			
" 19334	..	5 0 0	" 19428	..	4 0 0			
" 19335	..	12 0 0	" 19429	..	2 0 0			
July 3. 19336	..	7 15 0	" 19430	..	12 6 0			
			" 19431	..	2 0 0			

£1335 8 10

General Purposes—

Amounts already acknowledged 1881 3 44
As above 1369 8 7

£3140 11 11 1/2

Special Purposes—

Amounts already acknowledged 336 1 0
As above 26

£362 1 3