

# Blessed be Egypt

A CHALLENGE TO FAITH FOR THE  
MOHAMMEDAN WORLD

*Edited by Annie Van Sommer*

In connection with the  
Prayer Union for Egypt and Arabia,  
Asia Minor and Turkey,  
Syria and Palestine,



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## I Go! God Goeth too!

God goeth too!  
I do not go alone,  
And so I do not fear the unknown way,  
For in the midnight hour I hear God say:  
"I will be with thee—with thee all the time."  
This is the music of the old year's chime:  
These are the bells that ring the New Year in,  
Heav'n's holy peal across a world of sin.  
I go!  
God goeth too!  
I do not go alone  
Into the paths untrodden and unknown.

I go!  
God goeth too!  
I do not go alone:  
He knows the way—the mists before Him fly—  
He loves me—cares—He all things will supply.  
Will meet all foes—will guide at every turn:  
I walk with Him, and as I walk I learn.  
For as we journey He has much to say,  
And talking, sweetly cheers the pilgrim way.  
I go!  
God goeth too!  
I do not go alone:  
He walks with me, and says I am His own.

I go!  
God goeth too!  
I do not go alone:  
And so I need not trouble where He leads,  
Or seek to meet the oft recurring needs.  
He has been with me through the old past year:  
He will be with me—ever near and dear,  
My long proved Friend: so in His hand I place  
My little hand, and looking in His face,  
I go!  
God goeth too!  
I do not go alone:  
My weakness goes with the Almighty One.

WILLIAM LUFF,  
Author of "Royal Records."



# "Blessed be Egypt."

VOL. VIII.

JANUARY, 1907.

No. 30.

## Editorial.

*"He said, The things which are impossible with men are possible with God."*—ST. LUKE XVIII. 27.

*"If thou canst believe, all things are possible to him that believeth."*—ST. MARK IX. 23.

*"His Name, through faith in His Name, hath made this man strong."*—ACTS III. 16.

**A** CHALLENGE to faith for the Mohammedan world." These words have been an inspiration to many of us in days gone by. The friend who spoke them to our hearts ten years ago now writes them for us on our title page. And as simultaneously we welcome the book which tells us of "The Mohammedan World of To-day," it is looking the difficulties that lie before us in the face that we take up the challenge, and unitedly put our faith in the Name of Jesus. "In His Name every knee shall bow, of things in Heaven, and things on earth, and things under the earth. The threefold challenge will be exchanged for a threefold victory. His Name, through faith in His Name, will make *us*, even *us*, lame and paralyzed as some of us have been, it will make us strong in faith, giving glory to God.

The Mahommedan world needs witnesses to Jesus. It needs those who can say, "That which we have seen and heard declare we unto you." Let no one venture forth to win the Moslems until they have their own hearts rooted and grounded in the love of Christ. Nothing else will endure.

Our new Title is intended to mark a new purpose in our paper. It is linked with the Prayer Unions in several Mohammedan lands. It is also linked with the recent Cairo Conference, and with all those who were present there. We therefore ask that our friends in all Mohammedan lands will send us news of their sphere and work, and we shall endeavour to print them as space enables us. Short comprehensive papers giving the most recent information are wanted, rather than past histories of Missions. Especially we shall welcome every token of revival stirrings, and every answered prayer. We want to encourage each other, and strengthen faith and hope in God.

The Nile Mission Press is still in its early days, but as God enables us we trust to go steadily forward in the production of Arabic Christian literature for Mohammedans; and shall thankfully welcome opportunities of service to any part of the Arabic reading world which it is possible for us to render. The Life of Dr. Murdoch, a review of which finds a place in this number, reminds us of the need of such a life to be given for Egypt and

all Arabic Christian literature. It is possible that the present crisis will produce the man. We need God to give us such a one, filled with the Spirit for this work.

---

We ask all friends who are interested in Egypt to observe  
THURSDAY, JANUARY 31ST, 1907, as

A DAY OF PRAYER

FOR EGYPT, THE SOUDAN, AND ARABIA.

These three countries will assuredly greatly influence each other's history, and we should pray for them together.

---

The Prayer Cycle for Egypt and Arabia for 1907 will be ready in January (p.v.). The Cycle for Asia Minor will also be ready. The Cycle for Palestine and Syria may be a little later. And we shall then hope to bring out a new one for Persia. Help is asked for this from our missionary friends there.

---

Will all those who take in our Magazine make some little effort at the beginning of the New Year to bring it to the Notice of friends, and seek to extend our circle of readers. We ask this particularly of those connected with the other parts of the Mohammedan world for whom we are now opening our pages. Correspondence is invited. Letters should be addressed to the editor,

Miss A. Van Sommer, Schutz, Ramleh, Egypt.

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**T**HE following lines are the passage in "Paradise Lost," from which Mustapha Pasha Kamel quoted in his address to the Pan Islamic Society. It is the speech of Satan, spoken to the still dazed fallen angels as they lay inert.

"Princes, potentates,  
Warriors, the flower of heav'n, once yours, now lost  
If such astonishment as this can seize  
Eternal spirits; or have ye chosen this place  
After the toil of battle to repose  
Your wearied virtue, for the ease you find  
To slumber here, as in the vales of heav'n?  
Or in this abject posture have ye sworn  
To adore the conqueror? who now beholds  
Cherub and Seraph rolling in the flood  
With scattered arms and ensigns, till anon  
His swift pursuers from heav'n gates discern  
Th' advantage, and descending tread us down  
Thus drooping, or with linkèd thunderbolts  
Transfix us to the bottom of this gulf.  
Awake, arise, or be for ever fallen!"

## The Threefold Challenge for 1907.

**A** DOUBLE title stands on this month's cover; and at first sight a somewhat unconnected one. The link lies below the surface, but it is there.

For that *any* Mohammedan country can be "Blessed" is still "A Challenge to Faith!"

And that Egypt, of all lands, should claim that promise of blessing goes a step further into the improbable. It is not only a challenge to faith in the abstract, but "A Challenge to Faith for the Mohammedan World." Blessing *these*, means victory in a strategic centre.

For Egypt is the country from which the poison of Islam streams, through the colleges of El Azhar, to the heathen world around; and now the new "Pan Islam" movement recognizes it as the land of leaders. Its Secretary said in a recent speech in London: "The leadership of thought and action in Islam has passed to Egypt." Therefore that Egypt is to be blessed is a splendid daring of faith.

And, thank God, a bit of daring is setting in. We are beginning to believe that He with Whom we have to do "is at home in the impossible"; and therefore, as a necessary consequence, the clash of arms is coming.

A few years ago all was dormant: the Church acquiesced in the fact that Missions to Mohammedans were a barren affair, and the powers of hell were satisfied with her decision. There was therefore nothing to fight over; and the tiny band of sappers and miners at the front could only plod away doggedly, often for years together, without the impetus of seeing a skirmish, let alone a victory.

Now, some of the most far-sighted of God's servants tell us that the Moslem question may be the very crux of the whole battle in non-Christian lands; and the throb of faith at home pulses to one after another on the field.

And the result of growing faith and prayer is this: the Prince of Darkness has already felt its touch, and has moved; that is an immense point gained. We have drawn the enemy's fire. In a vantage-ground which he has held in massive, motionless power for ages, he would not move unless forced: mental inertia, spiritual torpor, were the spell he has used in Moslem lands. To allow this spell to be broken by a breath of active resistance, such as the rally of Pan Islam shows, means a change of tactics. Such resistance is the first phase of victory.

The powers against us have accepted our challenge. Praise God. Their counter-challenge is the clearest call to our faith to press on.

Another fresh summons has come of late to our faith, not from below, this second one, but from above.

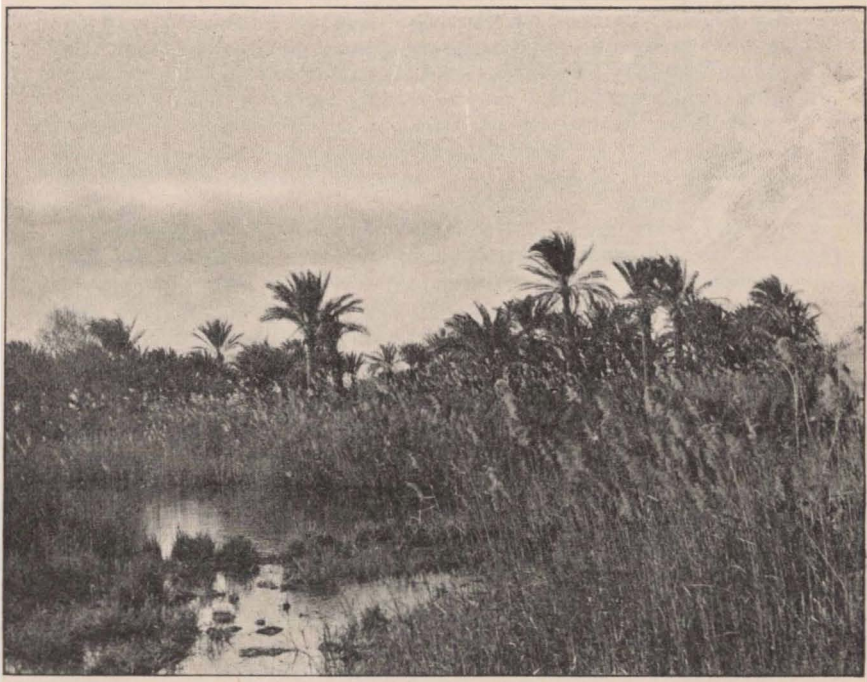
In the last two years the upper air has become instinct with miracle. In the Welsh revival God began to work on a nation. It was so markedly a national work that away on the Khassia hills the very same torch lighted on the Welsh Missions as on the hills at home. A few months before Wales seemed a very improbable land to receive such a visitation: it was torn with divisions, and in a general unspiritual state. Yet (a few months before Evan

Roberts' call), at the baby-simple words of a girl of sixteen—"I know that I love Jesus Christ"—the flame sprang.

Again and again since then, in scattered places, God has chosen a congregation where nothing seemed to be going on, and has sent the same swift kindling, unforeseen to the very day of its beginning.

This doing away with the preparatory processes, which experience leads us to expect, is the essence of miracle. Miracles are a condensing of force from its usual expansion—an elimination of the time-limits. When they begin working in the realm of grace we may look out for them in the most unlikely places: why not therefore in our unlikely Moslem world? God is challenging our faith in this. Shall we rise to the challenge?

Lastly, another new challenge to our faith comes as we look, not below, or above, but around. From land after land in the



A BIT OF WILD EGYPT.

thrall of Islam tidings come dropping in that already individual souls *are* being won—won as simply, as definitely, sometimes as quickly as souls at home. The thing has been done by the Spirit's power. What *has* been done, *shall* be done.

In the late war the Japanese were storming an all but impregnable fort, falling in crowds in the trench, as they knew how to fall; and the pile of bodies rose higher and higher up the glacis. Suddenly for one instant the Japanese flag waved at the summit—only for one instant, before the bearer was cut down. But all had seen it. Where the flag had swung for a moment was its place. Over the backs of the dead, on the shoulders of the living, the host

swarmed in one great onset that overpowered the defenders, and the flag rose to stay.

We have seen the flag wave; we have seen that Christ *can* save Moslems. It may be that in many cases it has seemed but a hardly-earned, momentary victory, scarcely worth calling by the name. Shall not that very fact fire us, as it fired those Japanese heroes? for that Christ has had the least foretaste of His triumph in a crucial point like this, is a challenge to His soldiers to make it good. Shall we not fling ourselves up the glaciis in a reckless passion of loyalty—a passion that shall make giving, or praying, or going, a mere easing of our hearts, if only we may have our share in the setting up His banner on the hardest-to-be-won of the enemy's fortresses?

The world may say that we are on a fool's errand; the Church may say—as yet—that we are on a forlorn hope; but we know better; we know the end. And all the way to the end it is a joy to have been called, from below, from above, from around—to the place where Christ's power can out-measure the greatest power of the enemy.

"Needst thou pity, knight of Jesus,  
Pity for thy glorious hest,  
Oh! let God, and men and angels  
See that thou art blest!"

## Dile Mission Press.

### QUARTERLY REPORT OF WORK—AUGUST TO OCTOBER.

#### I. Printing Department—

	Copies.	Pages and Covers.	Total pages.
<b>(1). Evangelical Periodicals—</b>			
"Orient and Occident" ... ..	16,650	8 + 4	199,800
"El-Morshid" ... ..	11,050	8	88,400
"Beshair-es-Salaam" ... ..	7,500	33 + 4	277,500
"Sunday School Lessons" ... ..	25,500	8	204,000
"All Saints' Church Magazine" ... ..	450	8	3,600
			773,300
<b>(2). For Publication Dept.—</b>			
"House of El-Hassan" (Arabic) ... ..	5,000	8	40,000
"House of El-Hassan" (English) ... ..	2,000	8	16,000
"Christ's Testimony to Himself" ... ..	1,000	26 + 4	30,000
			86,000
<b>(3). Religious Books, etc., for others—</b>			
St. Mark (Nubian) — completion ... ..	1,000	40 + 6	46,000
Life of Joseph (pp. 3-10) ... ..	3,000	8	24,000
Colloquial Scripture Lessons ... ..	500	98 + 6	52,000
"For You" booklet ... ..	10,000	24 + 4	280,000
Tract on Lord's Supper ... ..	1,000	24 + 4	28,000
			430,000
<b>(4). Various Job Work—</b>			
Leaflets, Programmes, Syllabuses, &c. ... ..			39,277
<b>GRAND TOTAL OF PAGES</b> ... ..			<b>1,328,577</b>

II. *Publication Department.*

Books distributed August to October.

	Wholesale.	Retail.	Colporteurs.	Gratis.*	Totals.
August ... ..	100	16	194	1,650	1 960
September ... ..	668	18	213	1,800	2,699
October ... ..	297	18	391	2,250	2,956

GRAND TOTAL **7,615**

\* "For You" Booklet paid for by Miss Mason.

## NOTES ON ABOVE STATISTICS.

With regard to publishing, we need funds to enable us to bring out larger booklets. We should probably get the money back (in time) from sales, but at present we have not the capital to invest. Friends in Egypt are reminded that we should be glad of more job work in printing.

The distribution, which was at rather a low ebb during the early summer, has greatly revived, as appears above. The colporteur, for whom prayer was asked in the Autumn number of "Blessed be Egypt," has been found, and is at present doing good work.

Will our readers kindly bear up in prayer all those upon whom falls the responsibility of managing and financing this work, that grace and tact may be given them in all seasons of perplexity, and that "the God of Hope may fill them with all joy and peace in believing that they may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13).

ARTHUR T. UPSON,  
*Superintendent.*

Cairo,  
November 3rd, 1906.

## The Orphanage at Callioub.

SIX years have passed since our Orphanage opened, and during all that time the Lord was with us and blessed us. Forty-five children, six of them girls, are at present enrolled. Of this number twelve are Moslims, two are Jews, and the rest are Christians. Four orphans have become members of the Evangelical Church. Our gravest responsibility with reference to our orphans is their proper education. The Lord brought them to us from all parts of Egypt, that we should show them His ways and His salvation in Christ, and that they, learning of His love, might become new creatures in Him. It is our duty to win them for His Kingdom. May the Lord help us to do our duty faithfully, blessing them and us in the use of the means of grace He has provided.

To look after their spiritual needs, and to assume the responsibility for it, would appear of almost greater gravity than we dare shoulder; God's grace alone makes us sufficient for it. Not only their souls, however, are we permitted to provide for,

but their bodies too are we called upon to sustain, and God helps us for the one as well as for the other. The average expenditure per month is at present £25. Our kind Heavenly Father has always sent us all we needed, and kept us out of debt. During the past year we have often experienced financial difficulties, week after week, and month after month we have been tried, and felt the straitness of the times, not knowing again and again how to feed and dress our children.

Had we not in our own hearts felt assured that the orphanage was God's own work, not ours, we would have given up the effort in despair. In the midst of our trials and sorrows we have learned to place our burdens upon our Father in Heaven, Who is the Father of the fatherless in a special sense. He has taught us His wonderful power and His never-failing promises, always keeping and perfectly fulfilling His word.

Concerning the future of our orphans, there always remains the question—What will our boys become? To make preachers and teachers of all of them is not possible; we are, therefore, endeavouring to teach some of them trades. In consequence, you will find some of them learning the printer's trade at the Nile Mission Press, others learning for carpenter and cook, again others preparing for a business life. The effort to provide for them all is a constant and trying one.

What a blessing it would be if an industrial school could be started in connection with our orphanage. For a long time past we have cherished this thought, but how to accomplish it has not yet been made clear. It would require considerable money. We are looking to the Lord for His guidance, Who is abundantly able to achieve it. We need also a few more rooms. The opportunity for receiving more boys at present should not be neglected for lack of house room, and yet, where will we place them? The petitions are too numerous for our limited space.

Dear friends, may I not beg you to remember our orphanage and its needs in your daily prayers, and in your contributions.

Possibly the above brief outline may have acquainted you with the orphanage and its needs; may you be guided by the Master in helping it.

He that hath pity for the poor lendeth unto the Lord, and his good deeds will He pay him again.

Yours in the Lord's service,

P. J. PENNINGS.

Calioub, 20th October, 1906.



## Address by Rev. D. M. Thornton, M.A.

*The following is from an address given by the Rev. D. M. Thornton, M.A., of C.M.S., Cairo, at the Annual Meeting of the Christ. Lit. Soc. for India, in London:—*

"IT has to be confessed with regret that the great language of Arabic, which binds together the continents of Asia and Africa, has not till quite recently engaged the serious attention of any Protestants save a few European professors and our German and American missionary brethren. All honour to the long roll of German and American missionaries who have worked so patiently and so long in laying the foundations of a Christian literature in Arabic. We may derive inspiration from their fortitude and perseverance in girding themselves to the task of acquiring what is widely recognized as the hardest language in the world! But my object to-day is to summon England, in your name, more earnestly to this task in the light of the providential opportunities now afforded to us.

"Now what is the sphere of this Arabic language? It is impossible to repeat too often, or to impress too deeply upon the hearts of Christians in England, the immense future that Arabic must have upon tens of millions of mankind in the days to come. I do not hesitate to say, or fear to be contradicted when I assert, that next to the English language Arabic is read and revered over the widest area of the earth's surface. The actual number of those that speak Arabic is at least fifty millions, and no non-Christian language is spreading at anything like the same rate. There are now over two hundred million Sunni Muhammadans, and the more educated they become the more they will seek to become acquainted with their religious language. So that it is safe to say that, so long as Islam exists and spreads, alongside of a corresponding growth in education, so long will Arabic increase in influence and remain one of the dominant languages in the world.

"What, then, is the chief difficulty that Arabic presents to the Christian Church? The Christian Church is handicapped, in seeking to Christianise the Arabic language, by the fact that she is not the first in the field. The standard classic in Arabic is not a Christian but a Muhammadan book, and this book has by far the widest circulation and greatest influence over their minds. It is true that not much of it is understood even in Arabic-speaking lands by the illiterate classes, but year by year the percentage of men who read and understand is becoming greater, and the demand for editions of the Koran are to my knowledge increasing. Against this we can point to a great increase in the circulation of the Bible in Arabic, both by Protestants and by Roman Catholics. . . .

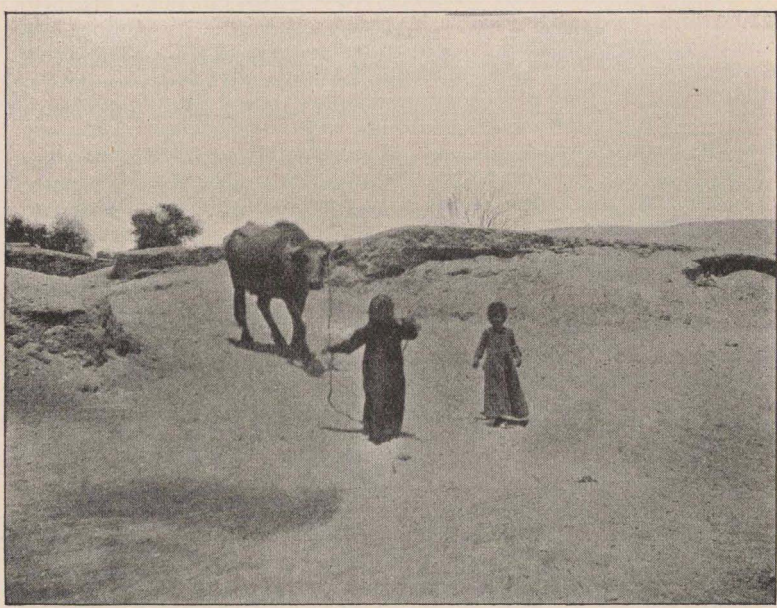
"What, then, has been so far accomplished in the way of providing, publishing, and circulating literature in Arabic? First, there has been the steady output of the American press at Beirut, in Syria. Hampered as it has been by Turkish censors, and unable to print even maps of the Turkish Empire and educational books except under close supervision by the Turkish officials, it has issued millions of Bible portions, Testaments, complete Bibles, etc., the majority of which have been circulated



in Egypt, though they go all over the Moslem world. It has also published hundreds of religious booklets and pamphlets of a non-controversial character, which are adapted to and have been circulated among the Arabic-speaking and Oriental Christians of Egypt and the Turkish Empire—that is, Syria, Palestine, and Turkish Arabia. The special feature of C.M.S. work in Egypt on literature lines up to the year 1905 has been the publishing in Arabic of such well-known controversial works as 'Sweet First-fruits,' 'The Beacon of Truth,' 'The Sources of Islam,' and some of Dr. Rouse's series of Tracts for Muhammadans (published originally by the Christian Literature Society in India), together with the sale of 'The Balance of Truth,' written by Dr. Pfander, and 'The Apology of Al Kindi,' both of which were published by the S.P.C.K., but are now out of print. Two of these are very destructive indeed to the Moslem faith, and need to be circulated with great care. The other three are more conciliatory, and to my mind more efficacious, in that they attract to Christianity as well as repel from Islam; and I can testify that they have led to several conversions of educated Muhammadans.

"Feeling, however, that a more regular message was needed for the Muhammadans, more especially those in Egypt, than could be given by such books, and realizing also the widespread necessity for the removal of misunderstanding as to the nature of the Christian message, as well as for the popularizing of Christian ethical and social ideals, we were led last year to start a weekly magazine, entitled *Orient and Occident*. This paper is written partly in English and partly in Arabic, with one or two translated articles and a hymn or poem in each number. And though I perfectly agree with what has been said about the need of indigenous vernacular literature, we in our part of the world are at least a generation behind our brethren in India, and we find that translated articles, if put side by side with the original, are read by a class of people who will not read anything else we publish in Arabic. The paper is illustrated chiefly by means of R.T.S., S.P.C.K., and C.M.S. illustrations, and has already proved a real success. Might I give you some guiding principles that we have in this work? The magazine is entirely conducted with a view to doing two things: first, to reach, interest, and present the Gospel to the educated Muhammadans of Egypt and elsewhere; second, to bring into prominence the points upon which all Christians, both in East and West, agree. That is to say, no attack is made either on Muhammad, the Koran, or any Moslem writer or leader; if we did this we should be taken up, because it is against the law. No subjects upon which Christians differ are discussed from a denominational or partisan point of view. And yet the whole tone is Christian. The positive Christian beliefs therein expressed are those of Evangelical Christians; while the *status quo* of all existing Christian bodies is not disputed. That is to say, we do not, like some Protestant Societies, decline to admit the fact that the Eastern churches are churches. We accept the *status quo*. The result has been that we have already about 400 paying Moslem subscribers, and nearly 1,500 Coptic and Protestant subscribers in Egypt, besides a growing number of readers in all parts of the Muhammadan world. I believe this is as large a circulation as that of 'The Young Men of India,' which is published at a cheaper rate of subscription. *Orient and Occident* is forbidden

entrance into the Turkish Empire, but it is taken in by missionaries in many parts of the world, and read by the adherents of their missions. It finds its way to the borders of Abyssinia, and up to the water-partings of the Nile. It is read in British possessions in the Persian Gulf, Aden, and Zanzibar. In the latter place Canon Dale, of the U.M.C.A., is engaged in translating some of its message into Swahili. It is read in India by Indian Mussulman editors, who exchange their papers for our own; and one of the Hindu professors in Calcutta Presidency College is making it known to his friends. This is enough to show that a Christian weekly in English and Arabic has a wide sphere of usefulness. In some ways this magazine is different from any other that I know of in the mission field. It is not issued as a message by itself or an end in itself, as is *The*



"A LITTLE CHILD SHALL LEAD."

*Epiphany* in India, but it aims at being the nucleus of a much-needed kind of Christian literature. Almost all the magazine is written by ourselves, and part always reprinted. But our point is to seek to produce weekly and reprint monthly what is not yet to be found in the Arabic language.

"There are other religious weeklies and monthlies that receive various contributions from native Christians and Moslem converts of Egypt. Our paper does not pretend to be indigenous. Its object is to give a weekly Christian message in Arabic, such as regular short expositions of Scripture, which could not at present otherwise be given to the nation, because there are very few commentaries in the Arabic language. It seeks to present Christ and Christianity to the Moslem and Christian of the nearer East divested of controversy but clothed with the Spirit of truth and love. It deals with individual, social, and national questions of the day in a living way, for nearly

every such subject has been presented first in our weekly meetings to the pick of Egyptian youths, and discussed by them. It provides weekly studies in the lives of the patriarchs, prophets, and great men of the world's history, and we have recently been publishing a Life of Christ. It teaches doctrine and history in the form of address and dialogue and debate, as is customary in the East. And almost weekly we are receiving testimonies to its acceptance and widespread influence.

"A few words as to our future ideals. The reception given to *Orient and Occident* in nearly 500 Egyptian towns and villages already, combined with the lessons taught us by the recent Conference of Missionaries held in Cairo, has given us several ideals for the future, which I hope to see speedily realized. The first point brought home to us has been the providential position and opening for developing literary effort in Cairo as the most important way of evangelizing Moslem lands. In connection therewith Dr. Weitbrecht was selected by the Conference to make a collection of all books written for Moslems in all languages, to be stored in some centre (probably Cairo), to be chosen by the Committee of the Conference. This at once emphasises the need both of more foreign missionaries and more Orientals engaged in literary work in Arabic in Cairo. The second fact impressed upon us, with reiterated force, from every part of the Moslem world, was the need for more trained workers, both Eastern and Western, to grapple adequately with Muhammadanism in the present generation. I am glad to be able to tell this audience that the C.M.S. has practically decided to start an international training class for promising Moslem converts, and other Oriental Christians who wish to receive a special training in the Koran and how to preach effectively to Moslems. We have reason to believe that such converts will come to Cairo in time from every part of the Sunni Moslem world. Even in Java and Sumatra the Dutch and German missionaries tell us that the people who are having the greatest influence over those tribes are the Moslem sheikhs who have been trained in the Azhar University in Cairo, and they are the greatest hindrance to the missionary work. If, therefore, the missionaries could send some of their converts to be trained in Cairo, the prestige would be so great that they would be received with open arms. This should yield to us some Orientals with linguistic ability from each Moslem land, and it is my earnest hope and prayer that before long Cairo may become a Christian educational and literary centre from which will radiate the true knowledge of Jesus Christ as Saviour into the whole Moslem world.

"What further is needed in the near future in order to carry out such ideals? The Nile Mission Press, an independent mission press in Cairo, of whose London committee Mr. Patterson is the chairman, needs at least a capital fund of £10,000 without delay. Another machine and electric or other power ought without delay to be supplied to the existing press. A central site for premises ought immediately to be bought in Cairo before the price of land has become prohibitive. And a literary secretary to the Press ought at once to be appointed, who would act as local chairman of the Publication Committee, and co-ordinate and stimulate the whole work of Christian literature in Moslem lands. I am sure that such an appointment would greatly further and hasten the objects we have in view."

## John Murdoch.\*

### THE LITERARY EVANGELIST OF INDIA.

**T**HE motto on the title-page of Mr. Morris's sympathetic Memoir of this remarkable man is "This one thing I do." It is seldom that a motto so accurately fits its subject. In comparatively early life Murdoch resolved to devote himself to the great work of giving to the peoples of India a Christian literature in their various mother tongues, and from this purpose, for over half a century, he never swerved, even by a hair's breadth. No difficulties daunted him; no discouragement made him lose heart or hope. Discouragement and difficulty he had in plenty, but it served only to feed his consuming zeal. The work was the LORD'S, and the LORD had, he believed, entrusted it in a special sense to him. Ultimate failure was therefore impossible, and every hindrance was only a call to still greater effort. He gave himself to it with absolute singleness of purpose—his time, his strength, his influence, his substance. By nature modest and retiring, he was content that he himself should be forgotten if only his work might prosper. He had no personal ends to serve. No man was ever more completely free from selfish aims and ambitions. His work was all in all to him. For that he was content to live; and for that he would, at any time, have been equally content to die. Little wonder then that he left his mark upon India, a mark such as is given to few to make. Little wonder that when, in ripe old age, he passed away, everyone, from the Viceroy downwards, felt that the millions of that land had lost one of their best and truest friends!

Mr. Morris's book is full of spiritual fragrance. The record of such a life could hardly be otherwise, especially when written by one who for more than thirty years had known and loved the man and sympathized with his high ideals. It is not a life of startling and sensational incident: that it could not be. But it is deeply interesting. It is essentially a devotional memoir, and no one can read it without feeling the contagion of high purpose and whole-souled endeavour. The whole Church, and especially the Missionary Church, owes Mr. Morris a deep debt of gratitude for the simple and beautiful way in which he has portrayed this saint of God, and we could wish nothing better than that the book should be put into the hands of every young missionary; for, assuredly, Murdoch's spirit is the spirit in which the truest and most fruitful Mission work is, and always must be, done.

Murdoch was born in Glasgow in 1819, and was educated chiefly at the University and the Normal School of that city. At first he inclined towards painting as his profession, and he spent some time in Holland studying Flemish art. In 1844, however, he accepted service under the Ceylon Education Commission, and became the Principal of the Kandy Normal School. In those days it was permissible to teach the Bible in the Government Schools of the colony. Had this not been so, Murdoch would probably never have accepted the post, for there is abundant proof that, though he was a skilful and successful educationist, his main aim from the very first was

\* *The Life of John Murdoch, LL.D.*, by Henry Morris, M.C.S. (ret'd.), author of *The Life of Charles Grant, &c.* London: Christian Literature Society, 9, Duke Street, W.C. Price 3/6 net.

to lead his pupils to Christ. He was both happy and successful in this work, but in a few years scruples of conscience disturbed him. He asked himself whether it was fair that Government money should be used to undermine the religion of the people.

"In connection with the precept, 'Whatsoever ye would that men should do to you, do ye even so to them,' " he wrote in 1849, "it appears unjust in Government to establish Christian schools with the money of heathens. It is true that their religion is God-dishonouring and soul-destroying, and that every effort should be made to enlighten them; but the end will not justify the means. The subject has occupied my thoughts and taken up much of my mind during the last two months. . . . As a last resource I have sent enclosed a list of the principal books on the Voluntary Controversy. These books, if spared, I shall study carefully and deliberately, in connection with the Bible; and though it should cause a fearful sacrifice, I hope through the grace of God to be enabled to follow the dictates of conscience."

That he never doubted what his course must be should his conscience finally condemn the action of the Government in this matter, is conclusive and eloquent proof that from the very first he was in heart a missionary of the Cross. He might have solved the difficulty by discontinuing Bible teaching, and have retained his position in the Government service. But in his letters he never once mentioned even the possibility of such a course. Whatever else he was, a messenger of the Gospel he *must* be, and if he could not conscientiously be that on Government pay, then place and pay must go. He prayed earnestly for light and guidance, but it was not till the middle of 1849 that he saw his duty clearly. He then sent in his resignation to Government, and on the first of October of that year his connection with the School Commission came to an end. This was no small renunciation. His family were comparatively poor, and looked to him, rather than he to them. Yet at the call of conscience he joyfully resigned an assured income of £350 a year, with nothing but his faith in the Divine call to fall back upon. He had asked for light and it had come, and he was not disobedient to the heavenly vision. He never once feared that he had done wrong, and we, who study his life in its completeness, cannot doubt Whose was the hand that led him.

But for some time his difficulties were great, his privations severe. In these early years of struggle—happy years, in spite of all!—he learned to live with an extreme simplicity which in after life he never forsook. His purpose was to claim the printing press for Christ; to write and print Sinhalese books and tracts of every description, and stir up others to do the same. With samples of these he would travel throughout the island, pressing them upon missionaries and all whom he met.

"I shall require," he wrote, "to travel on foot, and shelter at night wherever I can, as I shall be unable to pay for lodgings; but even this has its associations which ought to render it pleasant. I shall be following the example of the Apostles, yea, of the Saviour Himself. When tired of walking under a burning sun, I can meditate on Him Who 'being wearied, sat thus on the well.' Should I find it difficult in any place to find lodging for the night, it will be sweet to think of the passage, 'He sent messengers before His face to make ready for Him . . . And they did not receive Him.'"

In course of time Murdoch's financial difficulties decreased.

The congregation to which he had belonged in Glasgow sent him generous help, and the Missionary Committee of the United Presbyterian Church accepted him as one of their lay workers. Friends were also raised up in Ceylon. He founded the Society which has since become the Ceylon Branch of the Christian Literature Society, and to his great joy the work flourished on every hand. "When he first entered upon his course of usefulness," said the veteran missionary, Spence Hardy, "comparatively little had been done to furnish Ceylon with a healthy literature. The effect of his interposition was like that of the monsoon rain after a long season of cloudless skies and scorching winds."

In 1855 Murdoch sought to widen the sphere of his usefulness. He went over to Madras to see if something could not be done to establish a Christian Book Society for India, and was well received by all the missionaries there. In 1857 the Christian Literature Society for India was formed in London. Murdoch rejoiced greatly when he heard of it, and lost no time in introducing himself to the Secretary. A correspondence ensued which, happily both for him and for the new Society, resulted in Murdoch's appointment as Indian Secretary of the Christian Literature Society, the Society taking over all responsibility for the work which he had already started in India and Ceylon. This largely increased Murdoch's influence, and now began the great work of his life. He held this appointment from 1858 till within a year of his death, and with his vast powers of initiative, his absolute devotion and unquenchable zeal, and his marvellous capacity for hard work, he became the centre and main-spring of the Society. The Committee at home had perfect confidence in him, and gave him a free hand, and as for some years—while the terrible lessons of the Mutiny were still fresh—they had no lack of funds, the new work grew apace. Branches of the Society were established by Murdoch in most of the provincial capitals, all of which he kept well in hand, visiting them frequently and stimulating their energy by the force of his own example. This work went on, with no interval, and little change, for over forty years, and at the end of that time Murdoch could enumerate over 3,000 volumes in 18 of the chief languages of India, Ceylon and Burma, which had been published under his care, and some hundreds of which were from his own pen.

Nor did this work exhaust his energies. He also supervised the educational work done by the Society, both village schools and normal training. His sympathies, moreover, outran even the vast boundaries of India, and, in co-operation with his friend, Dr. Williamson, he was instrumental in founding the Society for the Diffusion of Christian and General Knowledge in China. In 1867 the Religious Tract Society of London also sought his aid, asking the Home Committee of his own Society to permit him to take the honorary superintendence of their work in India. Although his hands were already more than full he was willing to undertake this work also, and he retained the control of the whole of the Religious Tract Society's Indian operations until the day of his death. He was thus directly connected with almost all the Christian literary work done in the languages of India and Ceylon for nearly half a century, and his influence will be felt by generations yet to come.

In character he retained his extreme simplicity to the end. He lived almost as a hermit. He sought no applause of men, and was always ready to efface himself for his work's sake. His heart was

wholly given to India, and for the millions of India he toiled as long as his fingers could hold a pen. He was loved and venerated by his brother missionaries, and hardly less by the people of the land. After his death a non-Christian writer in one of the native papers expressed the universal esteem in which he was held:—

"Who cannot recognize the good done by that veteran missionary to the younger generation of this land? He was one of those silent workers for the good of humanity of whom the noisy world hears least, and to whom to hear the 'Well done, good and faithful servant,' of their God is the supreme reward and satisfaction. Long will it be before he ceases to live in our memory."

In his later years it was one of his greatest satisfactions to know that the people for whom he worked recognized the sincerity of his love for them, and returned it. Honours came to him, for however much he kept himself in the background his work could not but be known. His University bestowed upon him the degree of LL.D., and the Government of India decorated him with the Gold Medal of the Kaisar-i-Hind Order "for distinguished services to the Empire." These recognitions were grateful to him, but after all they were, in his own words, "but baubles." He would at any time have given them all for the knowledge that he had been instrumental in leading even one perplexed spirit into light and peace. That knowledge he had in fuller measure than most, and it was his abiding joy.

As he lived, so he died; content to be alone. He worked up to the last, correcting the proofs of his last book up to within a few days of his death. Then when strength for work was gone, and he felt the end was near, all he asked was to be left alone—alone with his own soul, alone with his undying love for India, alone with God. Death had no terrors for him. "Don't trouble me, let me die in peace," were his last words. In a few hours the whispered summons came, and he passed without a struggle to his rest.

"Thus," says his biographer, "died John Murdoch. We cannot imagine anything, even the well-known story of the death of the Venerable Bede, more deeply touching than this closing scene on earth of one of India's truest friends. At the advanced age of eighty-five, with, almost literally, the pen in his hand to the very last, his room strewed with proof sheets such as he delighted in during his long life, he fell asleep in Christ with his heart and mind fully occupied by the one great subject which had dominated his whole nature—the welfare of the people of India."

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On the 20th November, at Calioub, a son was born to the Rev. P. J. and Mrs. Pennings, of the Dutch Mission, Adelbert Antoine.

On the 25th November, at Abbasseyh, Cairo, a son was born to Mr. and Mrs. George Swan, of the Egypt General Mission, George Martin.

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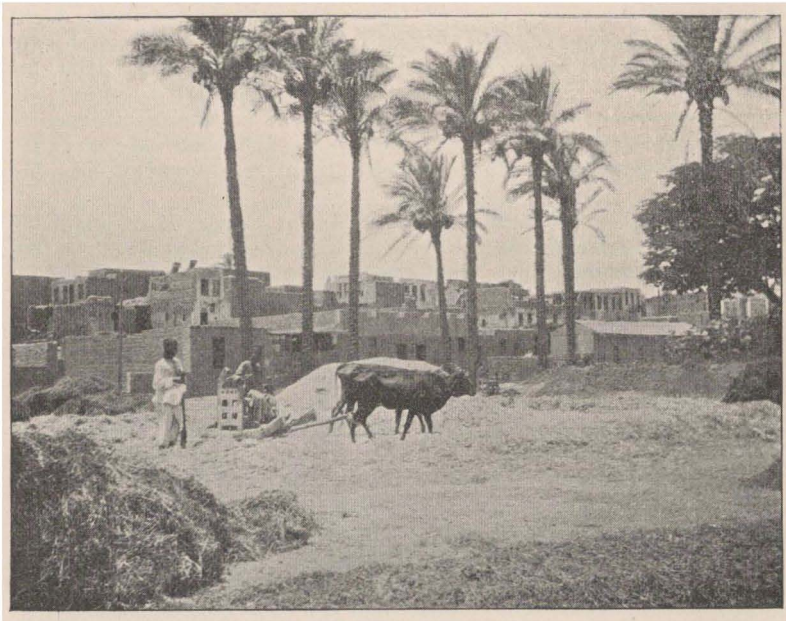


## Notes of a Visit to Belbeis.

By CYRIL CROSSLAND, M.A., B.Sc., F.Z.S., BIOLOGIST TO THE  
SOUDAN GOVERNMENT.

**B**EING a visitor and a sound sleeper, this begins for me at 7 a.m., a time at which everyone else has been about for an hour or so, and the bell is calling in to School. All the manifold activities of the farms have been in full swing long enough, the whole country being a scene of varied activity, recalling one of those curious old pictures crowded with people, each doing something, none being allowed to be naturally at ease.

Looking from the verandah which runs outside the rooms on this side, one can watch on the extreme right the villagers about



THE THRESHING FLOOR.

their houses, the box-like mud cottages being here surmounted by the dome of a mosque, and seen through the stems of beautiful, heavy-laden date palms. In the centre of this picture is the road leading to the Canal, whence come graceful groups of black-robed, black-veiled women, bearing great jars of water, donkeys and camels laden with farm produce (at this time often consisting of some hundredweights of melons), blue-gowned, white-turbaned men, and some of the jolliest kiddies made. Just to the left of the road is a threshing floor, where half a dozen operations are going on continually—threshing, winnowing, sifting, etc. The threshing is done by driving a sort of chariot on rollers round and round over the corn spread in a circle. A great heap of mixed corn and chopped straw is collected in the centre, which is winnowed by being thrown into



the air on a wooden spade or fork, the wind sorting out the materials according to their weight. It can be imagined that great clouds of dust are carried away, and a nice state of things it is to have your house to windward of a threshing floor.

After the threshing floor come the fields, a great level expanse, broken only by the frequent date palms and other trees of smaller number and less use. There are, too, the "Sâqyas," wheels which raise water for the fields, and are the whole day through revolving by the agency of a bullock, pacing round and round, with his eyes covered, lest he should become dizzy and fall.

Since the soil must be exactly level, in order that the water may run evenly in each furrow, a curious levelling operation has been in progress in one of the fields adjoining us for the past fortnight. Two pairs of oxen are yoked up, each to a kind of huge two-handled spade, of wood, and by this the soil is dragged down from the higher parts and deposited in the lower. It must be understood that the soil is in state impossible in most countries—baked dry and friable—since this ground has received no water for a month or so, and of course there has been no rain.

So much for the doings below our windows. Breakfast is at 7-30 a.m., and as soon as it is over my friend Logan is off to the School, and a little later it is time to get out the things wanted in the dispensary. The waiting-room is crowded with patients, and after singing an Arabic hymn, and a lesson from the Gospel, and prayer, the dispensary door is opened, and the long-suffering Aly admits the people one by one.

The patients are mostly of the poorest class, only occasionally does a well-dressed person turn up. But there are wide differences individually—some are as filthy as the ordinary slum-dweller in England; but, spite of their poverty and the primitive state of their houses, the great majority are as clean as the respectable labouring class at home, and many again, on market day, wear clothes, which, though coarse, are spotlessly white. Except for some occasional attempts to push past our doorkeeper, with voluble explanations that a certain group are all one family, or all from the same village, and must of necessity come in together, our patients' manners are excellent, and often dignified. I have not yet met the original of Punch's caricature of the Egyptian "fellah," who stands between, and presumably is meant to share the choicer qualities of the blood-thirsty Zulu on his left, and the "learned" and also murderous Thibetan on his right.

A large proportion of those who come are women and children. The former all dressed exactly alike, in ugly black robes, a black cloth over the head and back, reaching to and collecting dust from the ground. The veil is also black, and one can only tell one woman from another by her appearance of age, and the number of ornaments on her veil, that is, until one has seen them often, and then it is nearly as easy to recognize the lady with the veil as it would be without. There is, of course, more or less fuss made by newcomers over removing the veil, they generally modestly turn their backs on us to drink their dose; but infinitely worse is it to show the top or back of the head. One lady was particularly voluble in explanations, and before removing her head covering she flapped down in a corner under the table, and there she squatted until I had finished applying the ointment. Another woman, who had a badly burned forearm, was very chary of uncovering it if men were present.

The two great sets of diseases are those caused by fungoid parasites of the scalp, which give us some quite horrible cases, and forms of ophthalmia. How many of these children who grow up seeing will owe their sight to the care they received at the dispensary. Fancy little babies, a year old, with their eyelids sealed up and swollen out like marbles; bright, jolly little girls and boys, up to ten years old, all in pain and risking the loss of their sight, almost before life has begun. Then the old people, whose sight is getting dim through age, having the sad fact cruelly brought home to them by pain; all can so easily be relieved, and blindness averted; nothing is needed but the knowledge, the patience to go on applying the remedies day after day, and by kindness to encourage the sufferer to come not once, but daily, instead of losing all hope because a single application affects no cure. Only patience and brotherly love; but these are the great qualities still so rare after all these years after Christ.



MISSION HOUSE, BELBEIS.

One has less sympathy for the mouldy heads, avoidable dirt has so much to do with it, and generally they do not bother about getting cured until the thing has gone great lengths. Some of them are fearful in stench as well as appearance, and all are long and troublesome to heal. But one feels sympathy enough for some cases, *e.g.*, the old lady who hid under the table; there is a little girl, too, who is very sensitive on the subject, and looked daggers at me once for venturing to remove her head covering when others were looking on. I have had a special respect for her ever since.

There is another large group of cases of the saddest type, for

we can do nothing for them except possibly temporary relief. These are the victims of the parasites *Bilharzia* and *Ankylostoma*. Little is known of the ways of life of the former, so nothing practical can be done to stamp it out. One fears that because it seldom finds its way into Europeans it does not get the attention it deserves, and yet it is a fearful scourge, bringing great pain, with emaciation and anæmia, upon a very large proportion of the whole people. Whoever solves the problem of the life-history of *Bilharzia* will not only bring great benefits upon Egypt, but will do a piece of scientific work to be proud of.

The first baby with chronic dysentery that I saw was a shock. When the mother removed its little dress there was nothing but a living skeleton under it. With 50 to 100 cases to treat in the morning, what can be done with those whose only hope lies in regular nursing and feeding? Nothing but a hospital can deal with such cases and others like them. May someone's heart not be moved to care for these people more than for motors and yachts and horses. You would think from a purely selfish motive even there would be more solid interest and enjoyment in running a little hospital than in spending one's money on useless luxuries.

A lot of faith healing goes on here, unofficially. Every physical means possible is used, but the patients believe it mostly depends who applies it! I remember proceeding to anoint an old lady's eyes, but she would have none of me. I was a most excellent young man, but . . . She credited my friend with the healing touch, which I, through no fault of my own, had not. Most patients say a little prayer before swallowing their dose.

We had a nice case in yesterday, reminding us of the Punch caricature with a vengeance. A man showed us his upper arm, with a nasty ragged hole in it. He had been fighting, and the "other gentleman" had bitten a piece out of his arm! There is primitive passion for you!

Do not blame us for lying on our backs for an hour after lunch; that clinic is fearfully wearying work. For myself I am generally ready for two hours and a sleep, but Logan, who has done the work, is soon up and at something else, until "Happiness comes in with the tea-tray." Later we go out for a few miles' walk, during which we generally meet friends and talk with them, or we have a game with the boys.

So this is what things look like, and these are some of the things done, and you who read may try to form some picture of the life lived here. You cannot, you have never experienced the loneliness of it, the sense of exile that will creep in whenever one's health gets below par, and which is so hard to bear. You may thank God for every stick and stone of your home in England, and shut up sharp if you hear people cavilling at missionaries. Above all, thank God for your Church, and remember when you are there the missionary and other exiles who may not have heard a hymn for months, of Church bells for years. You may, by thinking hard, realize what that means to some of us.

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"Enter thy brother's heart with awe and prayer:  
It is God's temple, thou may'st find Him there."

## "The Mohammedan World of To-day." \*

BY THE REV. DR. W. ST. CLAIR TISDALL.

**T**WO widely different views regarding the nature of Islâm are prevalent at the present time in Europe and America. One is that taken by Carlyle and Mr. Bosworth Smith, who praise Muḥammad as "a very prophet of God," and represent Islâm as a system of pure Monotheism and lofty morality, perchance not so ideally perfect as Christianity, but far more practical, and better suited to Eastern races in general and Semites in particular. The other view is the one maintained by Palgrave, Sir William Muir, and Dr. Kœlle in England, and by Weil, Sprenger, Hauri and others in Germany. These men, possessing a thorough knowledge of Arabic literature and Muḥammadan theology, and having in most cases lived for years among Muslims in different lands of the East, draw a very different picture. Acknowledging whatever good is to be found in Islâm, and doing full justice to Muḥammad's early sincerity, they nevertheless depict Muḥammadanism in its true colours. No one who has lived in Muḥammadan lands can have any hesitation in deciding which of the two views is the right one. We all wish that it were possible to look on Islâm in the favourable light in which those regard it who have no personal acquaintance with the subject. Were that religion at all like the picture which its European admirers have drawn of it, it would undoubtedly be a great advance on Heathenism. Muslims would still need Christ, but Islâm would then be what some fancy it now is, a gradual preparation for the full light of the Gospel in heathen lands. But facts are stubborn things, and experience has taught the Christian Missionary that, save only the evil lives of professing Christians, there is no greater hindrance to the progress of the Gospel than that which is caused by Islâm.

Of course it is "illiberal" to find fault with any religion other than the Christian, whereas to criticise and condemn the latter is the sign of "advanced thought." A false "liberality" lauds Islâm to the skies, and thus removes all need for the true liberality which would lead men, who have found Christ themselves, to give this treasure to others for whom Christ died and rose again. The volume which we are now considering enables everyone who desires to do so to learn what is the real character of Islâm as it exists in many lands to-day, to ascertain what fruits it has produced where it has had free scope to show itself in its true colours, and thus to judge whether or not humanity and our Christian faith do or do not exempt us from the duty of evangelizing the Muḥammadan world.

The book consists of nineteen papers read at the first Missionary Conference of workers among Muslims, held at Cairo in April, 1906. After an introductory article by the Rev. Dr. Jessup, we have papers dealing with Islâm in Egypt, West Africa, Turkey, Syria and Palestine, Arabia, Persia, Balûchistân, North India, South India, Sumatra, Java, Bukhârâ and Chinese Turkistân, and China itself. An article on "The New Islâm in India," by Dr. Weitbrecht, enables us to perceive how even the attempt to reform the religion so as to

\* Published by Fleming H. Revell Co., New York, Chicago, London and Edinburgh. \$1.50 nett.

bring it more into harmony with Western civilization and culture has completely failed to accomplish the end in view. The book ends with statistical articles which show what the position of Islâm is with regard to the number of its adherents. We have also a paper dealing with the question, “How to arouse the Church at Home to the needs of Islâm.” The interest and effectiveness of the volume are largely increased by the illustrations, maps and statistical charts with which it abounds.

“The Mohammedan World of To-day” presents a volume of carefully collected evidence which cannot be passed by without attentive consideration by anyone who really desires to know the facts of the case. Its writers, with hardly an exception,\* are veteran Missionaries who give information about the countries in which they have spent many years of their lives. They tell us about the social and political condition of these lands, and the relation in which Islâm stands to Christianity in them. They inform us when Missionary work among Muslims began in these countries, what special difficulties and encouragements are met with, what methods are used to reach the people, and what results have as yet been attained. We are also led to see how wonderfully God has been opening up the Muḥammadan world to the pioneers of the Gospel, and how great a part of the population of these lands is now under the rule of professedly Christian nations. The Rev. Dr. Zwemer estimates the total Muḥammadan population of the world at about 232,966,000. Of these some 161 millions are now under Christian rule or protection, 32 millions under heathen rulers, 22 millions under minor Muslim sovereigns, and only 16 millions under Turkish sway. Not a few writers, however, give reason to regret that, in the Muḥammadan lands subject to England and Holland especially, an unfair degree of favour is shown to Islâm, and that Christians, whether converts from among the Muslims or members of ancient Christian Churches, as the Coptic in Egypt, are subjected to certain disabilities. In the latter country Dr. Watson states that “Christians are not eligible to many of the places in the Government service,” and that “the British occupation, instead of weakening Islâm, has strengthened it.” At a time when attention is being drawn to the danger of a Pan-Islâmic Jihâd, one is led to question the wisdom of this policy, even on secular grounds. In West Africa, we are informed, the English Government “becomes involved in backing up Islâm politically, and inevitably religiously also. Repairing broken-down mosques by order, subscriptions to Muḥammadan feasts, forcible circumcision of heathen soldiers on enlistment, etc., etc., are some of the ways in which the general trend is indicated.” We are informed that on more than one occasion the British Foreign Office has attempted to prevent American and English Missionaries in Persia from “proselytizing” among Muslims, under penalty of expulsion from the country. These things ought not so to be, and would be impossible, were the real nature of Islâm and its effects, as seen in the condition of all Muḥammadan lands, properly realized.

What fruit then has Islâm borne in the lands where it has had undisputed sway? Let us quote a few passages bearing on the subject from different parts of the volume. In West Africa, we are told, “the youngest girls are taught the worst vices; no one is innocent, none pure. Boys and girls grow up in the densest atmosphere of sin, where there is hardly a redeeming feature, and *this*

\* The exception is No. 17, and perhaps also No. 4.

all under the strictest adherence to the outward laws of Islâm. The whited sepulchre is full of bones. Immorality of every sort is rife, and there is little shame; adultery and fornication are not reduced through men having many wives. It is rare to find a woman past the prime of life living with her husband. . . . Islâm has not, and will not in West Africa, do anything for progress." In Syria and Palestine, "the social condition of Muslims is below that of the Christians, and far from ideal. . . . Early marriages are the rule, and the social evil is rare; but unnatural vice is common and hardly reprobated. . . . Underlying all nominal beliefs is the broad foundation of ancient Semitic heathenism; this is shown by the popular worship of spirits dwelling in trees, caves, and on mountain tops. The favour of these spirits is sought by prayers, vows and sacrifices." In Arabia itself, where Islâm arose, and where its influence has prevailed without check for nearly 1300 years, things can hardly be said to be better. "Polygamy is common, especially among the religious class and those connected with a mosque. Divorce is easy, and often the slightest excuse is deemed sufficient reason for getting rid of a wife. . . . I scarcely know one man above thirty years of age who has not been married two or three times." Unnatural vice is spoken of as "common in every Muḥammadan country." In the district near Aden there is "a growing carelessness towards any and every form of religion, together with a tendency towards rank infidelity, which I heard more of in Hodeidah than in Aden." Among the mountain tribes one finds "worship of dead saints and similar superstitions very common. . . . Very few Muslim children have any sense of modesty, as we understand the word." Dr. Zwemer says that "Burckhardt testifies regarding Mecca itself (which has always been to the pious Muslim the cynosure of his faith) that, just before the time of the Wahnâbî reformation, debauchery was fearfully common, and that harlotry and even unnatural vices were perpetrated openly in the sacred city." This great movement still exerts an influence in some parts of Arabia. Its adherents lay "great stress on the doctrine of *jihâd* or religious warfare. To fight for the faith with carnal weapons is a command of God never to be abrogated. In all their bloody battles they never were known to grant quarter to a Turk. They keep Muḥammad's precept diligently, 'Kill the unbelievers wherever you find them.' . . . Wahnâbism is a strong argument that Islâm, even when reformed into its original principles and practices, has no power to save a people or introduce permanent progress. There is no better polemic against Islâm than a presentation of the present intellectual, social and moral condition of Arabia. . . . As regards morality, Arabia is on a low plane." And this statement is repeated in varying language by every writer regarding one Muḥammadan land after another. Such are the fruits by which the tree of Islâm must be judged. Vices of many kinds are to be found in many so-called "Christian" lands as well; but even the greatest opponent of the Christian faith will not venture to assert that they are the fruits of Christianity, being contrary to the precepts and example of our Lord. It is, on the other hand, the life, character and commands of Muḥammad that have exerted such an evil influence on every land where his faith prevails to-day. Hence a careful student of Islâm must conclude that what Palgrave says of one part of the Muḥammadan world is true of it all: "When the Qur'ân and Mecca shall have disappeared from Arabia, then and then only can we expect to see the Arab assume that place in

the ranks of civilization from which Muḥammad and his book have, more than any other cause, long held him back.”

We must deal very briefly with the visible results of Christian missions to Muslims, though they have never yet been undertaken by the Christian Church with the zeal and energy which the cause deserves. It is not wise, for obvious reasons, to say much about the work in countries under Muslim rule, though there, too, converts have been won and martyrs have died for Christ. But in North India “there is hardly a Christian community or congregation that does not have some members who have come in from the ranks of Islām. Every year, too, witnesses further accessions.” “If we examine the rolls of membership of the Churches at Peshāwar, Srinagar, and other frontier stations, Lahore, Amritsar, Hoshiyārpur, Lūdhīyāna, Delhi, Allahābād, Lucknow, Krishnagar, etc., we shall be surprised to find how many are of Muslim origin. Perhaps the most striking indication of the inroads being made upon the Muslim ranks is the increasingly large number of Christian preachers and teachers who were once the followers of Islām.” I can myself testify to the truth of this from my own experience in India.

In Sumatra, through the efforts of Dutch and German missions, “the extremely successful propaganda of Islām, which has been going on for the last 500 years, has been brought to a standstill,” and the preachers of the Gospel “have won about 6,000 converts from the Muḥammadans, and now have 1,150 catechumens.” In Java “there are now living 18,000 who have been converted to Christianity from Muḥammadanism. . . . The converts from Islām to Christianity amount to from 300 to 400 adults annually.” In many Muslim lands very little Mission work has as yet been attempted through lack of men and means: but wherever the Gospel has been preached among them, souls have been won for Christ.

The Christian Church is not yet awake to the need of evangelizing the Muslim world. One object of the Congress at Cairo was to impress this fact upon Christian people, and to take steps towards arousing interest in the work. Nearly *one-third* of the Muḥammadan population of the globe is as yet *wholly unreached*. In lands where the Gospel is being preached, millions of them have not yet been brought in contact with the Christian Faith. Every Mission station is undermanned. Invitations to send Medical and other Missionaries are in many places received from Muslim tribes in different countries, and we have none to spare for them. “Nowhere are the efforts at all commensurate with the opportunities.”

We cannot conclude our Review of this most important and interesting volume better than by quoting Dr. Zwemer’s words at the close of his final Article: “The outlook everywhere is not hopeless but hopeful, and the great task to which Christ calls His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world.”

W. ST. CLAIR TISDALL.

## The Threshold and the Corner.

TRANSLATION OF AN ARABIC PARABLE STORY NOW BEING DISTRIBUTED  
IN EGYPT FROM THE MISSION PRESS.

(*Algerian Proverb*—"The threshold is well kept and the corner is filthy.")

THEY say that in a valley on the edge of the Sahara stood the bordj (*i.e.*, country house) of a caid; and this bordj was a small one, for the master came to dwell in it only for the hunting season.

And it came to pass that on a day among days the caid was leaving the bordj to go to his house, and before leaving he placed a man of the village as guardian in the bordj, and the name of the man was Abbas. And the caid said to him: "See these rooms; this is the store-room, and in it are barley and wheat, and branches of deglat (the best kind of dates, used by the rich, or for feasts). Take all out from time to time and spread them in the sun, that they may not spoil, and do the same with the cushions and curtains and carpets wherewith the other rooms are furnished, and shake the dust from them that the moth may not destroy them, and keep all things clean till the hour of my return, and of that hour I cannot give thee notice. And here thou hast in the skifa (entrance hall—generally shut off from house) a room where thou canst receive thy friends, and behind it this other room where thou canst lodge with thy family." And the caid bade him farewell and departed, he and his followers.

And Abbas was greatly pleased with this appointment, for he knew that the work was easy, and that it could be done at any time, and it came to pass that it was not done at all. Day after day he swept carefully the threshold and the skifa and the guest chamber, and the people of the village thought that he was doing his business well; but they did not know that when Abbas swept he only swept the rubbish into a corner of the court in the caid's house within, and that from the day of his master's departure he had never once entered the rooms of the bordj to keep them in order, for the weather was cold, and he had no heart to work.

And the winter passed and the spring came, and the weather began to grow warm, and Abbas began to work in his palm-garden, fertilizing the flower-sheaths. And at last he began to think that the caid might soon be coming, and that he had better see to the state of the bordj.

And Abbas opened the store-room, and was startled to see three rats fly out; and he then examined the state of the room, and found that the corn-sacks had been gnawed, and the wheat and the barley were scattered on all sides, and the rats had eaten the greater part, and the rest had begun to sprout, and the deglat were all mouldy and spoilt with the damp. And Abbas quickly shut the door of the room after him, and said to himself: "I must advise my head how to remedy this misfortune: and he feared to examine the other rooms, so he left them alone, and went and lay down under a palm and smoked his pipe to cool his heart. And as he saw not what to do, it came to pass that he did nothing.

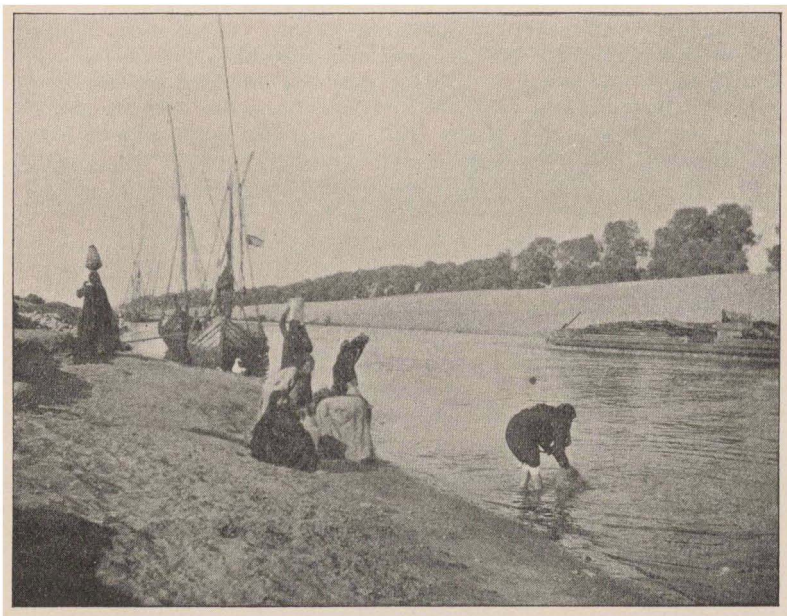
But after some days he said to himself: "I must make up my



mind to see the state of the other rooms." But when he opened them, and entered room after room, his heart was frightened, for he found that the moth had spoilt the rugs and the cushions and all the woollen goods. He looked about for some bits that would do to cover up the rest, but he could find no handbreadth that was whole.

The summer came, and one night he was awakened by a nestling above his head, and he knew it must be the nestling of a snake in the palm thatch of the roof. Abbas went into the bordj and listened, and the noise increased, and he knew that the roof must be full of snakes.

He went back to sleep, and next morning he took a long pole and struck at the roof in the bordj, and there fell down three or four



BESIDE THE CANAL.

young snakes, and he feared when he saw them and returned to the skifa and shut the door between.

And that evening, when his friends came to pass the time with him, a snake came gliding into their midst. They started to their feet, and exclaimed at Abbas: "What hast thou here, O man?" Abbas hit at the snake, but it escaped him. And he said to his friends: "This is on your heads, O men; you left the door open, and it came in from outside." But he knew in his heart that it had come from within.

The days went on, and still the snakes were lodging in the roof of the bordj. Later on Abbas noticed several cracks in the walls within, and knew that scorpions were likely to hide in them, and he said to himself: "One of these days I must stop up those cracks." But that day never came; and one evening he heard a great cry, and found that a black scorpion had stung the foot of his little son,

and the child lay for three days between life and death, and Abbas was greatly grieved, but notwithstanding he left the bordj as it was.

And one day, when he was watering his garden, he heard the barking of dogs in the village, and saw a crowd gathering in the market place, and a band of horsemen coming in. The heart of Abbas stood still, for he understood that his master was there. In that hour his slow feet knew how to hasten, and he took a broom and ran to the bordj, and opened the doors, and began to sweep with all his might, but he only made a great dust and confusion, and the terrified rats ran out of the store-room, and at the moment of the caid's entry a snake fell from the roof and writhed on the ground at his feet. The caid asked no questions, for he saw at a glance how things had been, and he silently entered room after room and looked upon his spoilt goods, and Abbas remained crouched in the filthy corner into which he had swept all the rubbish.

And the caid came up and asked him: "What hast thou to say in thy defence?" but he remained speechless. And the caid said to those who stood by: "This man has prepared his own punishment. Imprison him with the rats and the snakes that he has let breed, that he may eat of the fruit of his own way, and be filled with his own devices." And the caid turned away from the desolate bordj, and what happened there to Abbas, this history does not tell.

#### THE INTERPRETATION.

Thou also, O reader, hast in the house of thy life a threshold and a corner, and thou knowest their condition, and God knows it also. The threshold that appears before men thou dost keep it clean; that is to say, thou dost follow thy religion, and dost observe the hours of prayer, and dost miss no genuflexion in the mosque, and dost give large alms in the Ashoura, and thou art courteous and hospitable towards thy neighbours; and they see not the filthy corner within, but thou knowest that it is there. When thou doest evil, thou dost at once try to hide it, and thus dost thou sweep it into the recesses of thy heart that it may not appear; but it is not taken away. And there are dark chambers in thy heart that thou dost rarely open to the light, but thou knowest that the reptiles of sin are there. Thou dost lock well the doors of thy memory, and dost thy best to forget all that lodges there, and thou dost succeed in so doing, but thy sins remain; and now and then one of these serpents of sin glides out over thy well-swept threshold, and thy neighbours see it, and thou art ashamed, and dost blame those around for thy bad deeds, but thou dost know all the time that they came out from thy heart within. And sometimes thy children suffer because of thy sins, but even this awakens in thee only a passing regret; and as thou knowest not what to do, to be rid of thine iniquities, thou doest nothing.

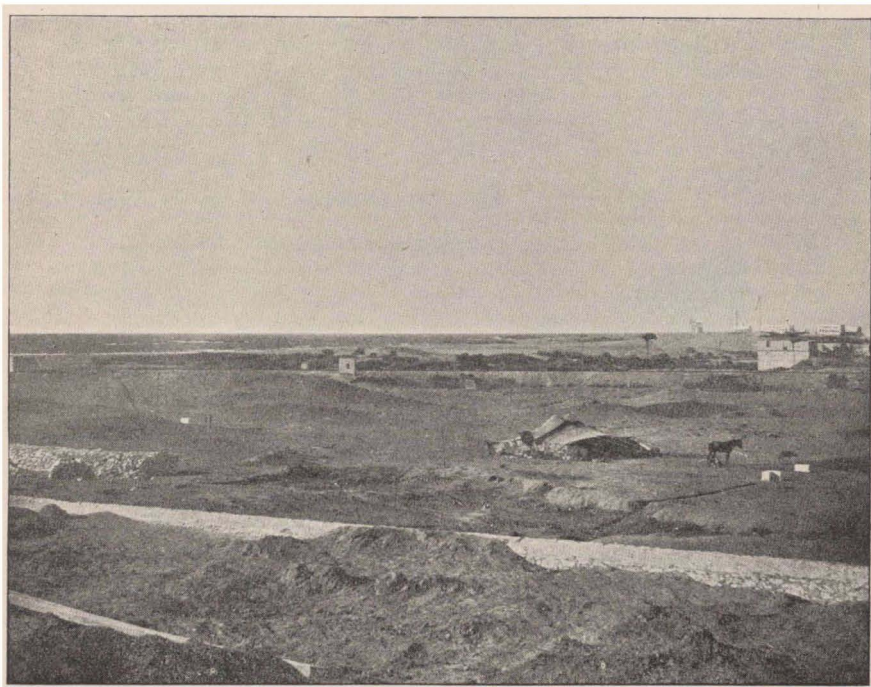
O my brother, all this were bad if the house were thine own, but it is worse because it is not thy house, but the house of Another. Thou dost belong to God, for He is Master of all things, and by Him thou wast created. What wilt thou do if suddenly His Judgment comes upon thee, and thou must open all the corners of thy heart to the light of the day of accounts? And if thou hadst to appear before God, the Glorious One, what dost thou deserve but the punishment of Abbas, that is to be shut up with thy sins without a way of escape, to eat the fruit of thy own way, and be filled with thine own devices.

My brother, as yet the prison door is not locked upon thee; as yet, thou canst open thy darkened chambers to the Light of the Most High God, and thou canst dare to remember thy sins and to behold them till thou dost begin to fear them and hate them. And then thou canst turn and behold Jesus Christ, Whom God has sent to take away the sin of the world. Thou canst not undo the harm that has come of thy lifetime of neglect, thou canst not expel the reptile brood of thy sins—they are too many for thee. But there is a power in the death that Christ died for thee on the Cross, and by that power all thy past can be cleansed before God like the heart of a new-born child; and there is a power in the Holy Spirit, Whom God would send to dwell within thee; and by that power every corner of thy heart and life can be kept pure every day.

Thus alone canst thou prepare to meet thy God. Amen.

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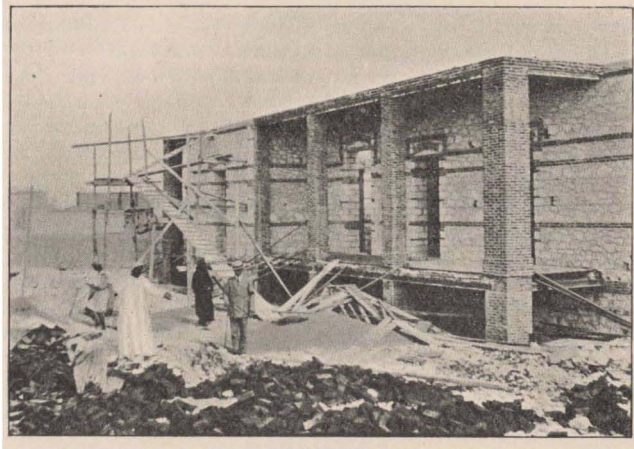
### Fairhaven.



LOOKING NORTH-EAST FROM THE VERANDAH.

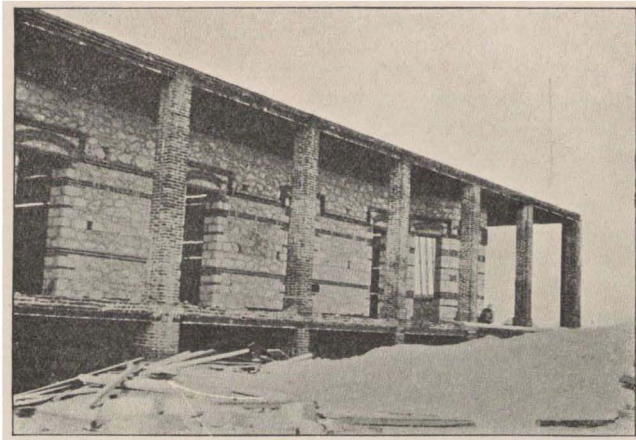
**T**HOSE who are taking an interest in the building of Fairhaven will like to know what progress is being made. These photos were taken in October, and we have been stationary for some little time in the hope of being able to go on with the next storey. In our next number we will tell of further advance upward. One of our little pictures shows our English architect, native builder, and the Bedouin woman who keeps away thieves. One recent diffi-





NORTH-WEST CORNER OF HOUSE.

culty has been that as the native builder had contracted for the parapet on the roof, he insists on building it now, rather than wait to put it on the top of the next storey. This has involved lengthy reasonings, and he is still unconvinced. We knew that a hard place would be sure to come during the building, and it is trying to have the long delays about nothing, when we want to press on and finish. But so far every difficulty has been overcome for us by God, in



NORTH-EAST CORNER OF HOUSE.

answer to prayer, and we will trust Him to complete what He has begun. We hope to be all ready before the beginning of the summer, and to have enough rooms to meet the need. Will those friends who care for "Fairhaven" pray on with us until all is well and beautifully done—no part lacking. God grant that the house may be a House of Prayer for all the Mahomedan world, and a resting-place for those who are wearied in the work.

THE Palestine and Lebanon Nurses' Mission, connected with the Church of England, has just opened a new Dispensary in Baaklem, Mount Lebanon, the capital of the Druce nation.

The Mission, which was founded in 1883 by Miss *Wordsworth* Smith, cousin of the poet, and the late Bishop Wordsworth, was taken over by Mrs. Meredith, London, of Prison Missions Work fame, and has been under the able superintendence of Miss Kitching, assisted by three competent workers, and Dr. Ali Ala-much-dun is the Medical Missionary. Dr. Ali was the first-fruits of the Mission, and was publicly baptized in Baaklem in 1896.

The Rev. C. H. V. Gollmer, late Organizing Secretary of the Liverpool Medical Mission, who was able to give Dr. Ali practical brotherly support in the time of persecution and danger in 1896, had the privilege of assisting at the opening and dedication of the new building of the Mission on November 22nd, 1906.

The new Dispensary consists of a doctor's consulting room, an operating room (with operating table, instruments, etc., special gifts), a dispensary, a large hall to accommodate 80, and a Leewan.

There is also a fine Mission House and Hospital for 15 to 16 in-patients, men, women, and children.

There is a yearly attendance of over 400 out-patients, and about 60 to 70 in-patients are treated, and more than 5,000 prescriptions are made up at the Dispensary.

Mr. Gollmer gives the following notes of his address:—

"I told the Druses that I deemed it an honour and privilege to be with them on that occasion. First, because of the object of the gathering, to dedicate that beautiful building to the glory of God for the healing of bodies and souls, and more especially because I had been associated with a Medical Mission in the great city of Liverpool, from whence I had come. It had been my privilege to assist a large number of their fellow-countrymen, as they passed through Liverpool to America; we had no less than 700 attendances in three months. I told them how that Liverpool had many beautiful Hospitals, and one newly-built specially for children; but I impressed upon them the fact that although there had been great and mighty cities of old, it was only after the advent of the first Great Medical Missionary that there were Hospitals and Medical Missions for the sick and suffering. Secondly, I told them I deemed it a privilege to be there, because it was emphatically a Druse capital. I came as an ambassador of the King of Kings, as a man with a message, but I came also as an Englishman, connected with a mighty Empire, in friendship with the Druse people.

"I came as a man *who prayed for the Druses*, and who believed that God is able and willing to bless this people, if they will only listen to His voice. I asked them to bear with me for a few moments while I delivered my message. We had no might—no wisdom—it must all come from God.

"That building would always remind them of three things—of *Sin-Suffering*, and *Sin and Suffering* borne by the *Sin-Bearer*. Passage read, St. Matt. viii. 16, 17, and Isaiah liii. 3-6: 'Himself took our infirmities and bear our sicknesses.'

"No sin, no suffering. That building was one little ray of the great love of God to sinful man, and it would be our privilege to share their sufferings and help to alleviate their pain, but anything that we might do would only be as we manifested a little of the spirit of Him, Who Himself took our infirmities and bore our sicknesses."

### Mahmoud's Question.

**H**AVE you ever wandered in some old grave-yard, far from the spot where your own loved ones lie sleeping, and, amidst the crumbling records of the past, moving slowly from stone to stone, have you mused with pensive interest of those whose very names are being obliterated by the hand of time? Such interest and such musings were mine as I wandered among the graves of Egypt. Graves there were truly on every hand, marvellous tombs, monuments of surpassing grandeur, lofty Pyramids and colossal Sphinx, but the quiet "God's Acre" was transformed into the vast undulating desert, which is ever full of mystery and charm. Now shining and sparkling in the sun's warm rays like liquid gold, and again taking on a hundred varied tints and shades as the glowing orb sinks quickly in the west.

I had left my friends behind, and, walking warily to avoid the deep pits which here and there threaten one's safety, I gave myself up to my thoughts—thoughts of life and death, and of the purpose of God which, running through all the ages, links us on to those who have gone before us and to those who may follow after. But now into my dreams and musings came Mahmoud, bringing me back with a bound from old time priests and Pharaohs, with all the thoughts they had evoked, to most modern, commonplace, every-day Egypt.

Mahmoud was little and wiry—his age might be ten or eleven; he was dressed in a loose white garment and little white cap. He was inclined to be very communicative, and seemed to enjoy piloting me through difficult places. I was afraid that his attachment was purely the result of a hope for "Bacsheesh," but when I told him I had left my purse behind, and had no money with me, not even one millième, and so could give him nothing, he said, "Never mind, O lady, never mind"; and then he continued his confidences.

He came from one of the neighbouring villages, and gave me a pressing invitation to go to his home to see his mother and sister. When we had chatted together brightly for some time I began to tell him the "Story of Jesus." In simple words I spoke of Him, of His life and death and resurrection, and then I told Mahmoud that He lives to-day, and loves us, that He hears and answers us when we pray, that He can give us peace and joy in our hearts, and make us good, and pardon all our sin. The sun was setting as we walked and talked, the desert was very still. Mahmoud listened with rapt attention, his gay chatter silenced, and I fancied—was it only fancy!—that his heart was touched. And as I still spoke of the One Who loved us, and Who would hear and help us, he paused, and lifting his great dark eyes to my face he said, oh! so earnestly, "What is His Name?"

"What is His Name?" How my heart thrilled at the question, how it thrills yet as I think of that question and of its setting. The

great Pyramid so near, the stillness and loneliness of the desert all around, above us and about us the glorious light and colour of an Eastern sunset's afterglow, with its quickly gathering shadows, and there at my side a little white-robed Arab boy, with earnest, upturned face, asking to learn the Name of Jesus.

And Mahmoud, for me, is but the type of many another boy and girl and man and woman who is living without the knowledge of that Name—the one Name “under Heaven given among men whereby we must be saved.” We are drawing ever nearer to the sunset of this “Day of Grace” as “The Times of the Gentiles” hasten onwards to their close, and it seems to me that all unconsciously, those who have not heard of the Saviour in heathen and Moslem lands are turning to God's children, and in clear and unmistakable tones are asking Mahmoud's question, “What is His Name?” We may close our ears to the pleading voices, we may bury ourselves in our luxuries and in our pleasures, and shut out the sound, and yet surely at times its echo must reach our hearts.

“What is His Name?” Are we trying to answer those pleading voices—are we giving to others the message that has meant life and gladness to us? Are we willing that it should cost us something to take them the Name of Jesus? Are we willing if it should cost us more than life itself? Well, “God loveth a cheerful giver,” and surely it is worth some cost to gain His own “Well done.”

Do not let us shut out the voices, let us listen to their clamour till our hearts are stirred and moved within us and we are ready to shake off our carelessness and indifference, and to obey with all humility and with all diligence the Master's call—“Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest,” and to still obey if He further say to us—“Go your ways, behold, I send you.” “Go ye therefore . . . and lo, I am with you alway, even unto the end of the world.”

J. B. M.



### From a Missionary in Egypt.

“I HAD lately a conversation with one of our catechists, in course of which I asked him if he could tell me whether the revival that took place last year in the village up the river and near to his home had left good fruits behind it. He said that he had been much impressed this year by the change in that village. The people—native Christians and others had given up bad language. They observed God's holy day, refusing to buy or sell on Sundays. They had become much more honest in their dealings one with another, and up till now they had continued to meet together daily for Bible reading, singing, and prayer. Surely we may thank God for this good news, and continue to plead with Him that not only showers but floods of blessing may be poured out on this land.”

## The Outlook of the C.M.S. in Egypt for 1907.

THE subject about which I have been asked to write is not an easy one, for if a really adequate account were to be given of our prospects for 1907, I should have to describe in detail all the present work of the C.M.S. in Egypt and the Soudan. Our outlook, at any rate, is a very hopeful one, and full of interest. It is, certainly, possible that some of the plans we have been making may not be carried into effect this year, for the reason given below; but on the other hand there is no reason to think that any of our former lines of work will have to be abandoned. It is true that, with this news of terrible financial strain at home, ominous whispers concerning the worldwide outlook of our Society from Headquarters are reaching us, and they seem to frame the words, "retrenchment," "withdrawal." But youth is naturally hopeful, and while we feel that this grave difficulty in the matter of raising funds may affect us to the extent of preventing our opening the gate which leads into new fields, we do not anticipate having to turn back from any furrow we have begun to plough in the old one.

Our outlook, then, differs in no very important particular from that which we faced in the beginning of 1906, and I shall therefore do best if I add some notes on the various points of interest in connection with the different branches of our work, which may stimulate the prayers of all on our behalf.

The MEDICAL Staff at Old Cairo, true to the traditions of many years, do not intend to allow 1907 to pass without increasing the accommodation provided in the Hospital Compound, and are proposing to erect a new ward, constructed simply of mud bricks, for the male Egyptian anæmia patients, of whom we treat about 1,500 in twelve months, a number which is probably higher than that dealt with in any other hospital in the country. These patients have been seriously overcrowded in the past, and as they are willing to pay a very reasonable fee for their cure (for in nearly every case it is such), we hope to be able to provide locally the sum required for the building of their temporary residence.

In all the SCHOOLS, we are feeling the importance of maintaining a higher standard in order to attract the non-Christian children. Formerly, when there were practically no private schools at all, with the exception of those run by the various missionary societies, there was little difficulty in this respect. Now, with the increased efficiency of the Government Schools, as well as the large number of admirable native schools where the Koran is taught, it seems impossible to show anything like the former high percentage of Moslem pupils.

The Girls' Training Class, under Miss Bird, has been supplying us with some capital teachers, and we are hoping for good results from the little company who are in it now.

The Class for Deaf and Dumb Boys, which we opened about two years ago, under Mr. Abdullah Iddleby, has been remarkably successful in the matter of general instruction, and the progress of the boys has been extraordinary. But the number of pupils has always been small; the parents will not send their boys, as they do not believe until they see for themselves that such instruc-



tion is possible, and so we recently came to an arrangement with a leading Copt at Zagazig, Faris Effendi Yusef, who will provide a house, etc., and give the opportunity of trying it as a Boys' School. Any friends who know of deaf and dumb boys will do well to communicate with Mr. Iddleby, c/o Faris Effendi Yusef, Zagazig.

Turning to the EVANGELISTIC work, the chief problem of the year will be, how to avail ourselves of the very hopeful openings given us at the various meetings for effendis, sheikhs, and all sorts and conditions of men, and how to follow them up to real and definite advantage. We hope to get light on this ques-



"AT WORK IN THE FIELDS."

tion at our newly-instituted quarterly meeting for Catechists, when we spend a quiet day or half-day with them in Bible study, discussion, and prayer.

The LITERATURE branch of our work will make, we hope, some forward step, in spite of the serious drawback its progress sustained in our somewhat summary ejection from the old premises last spring. We are also expecting to get an increased circulation of the "Orient and Occident," and, after all the information that has been gathered by our collectors in Upper and Lower Egypt with regard to the welcome it receives up and down the country, to let it voice a still more acceptable and withal definite message than during the last two years.

We are already hearing good news from Dr. Harpur about the new season's ITINERATING work in the villages, and only wish that we could get the reinforcements we have long been

asking for, in order to set two of the ladies, who have volunteered for this work, free to go out and make a settlement in some convenient centre.

PASTORAL. We are looking forward with great interest to the presentation before the Bishop, when he visits Egypt in February, of seven candidates for confirmation. All, except one of them, were formerly Moslems, and were baptized by us last year. They are now being prepared for the Confirmation Service, and for their first admission to the Holy Communion afterwards.

THE SOUDAN. Good progress is being made with the erection, on our land in Khartoum, of a Boarding School for Girls, and a house for the lady missionaries. The new day school is still well attended, and Miss Bewley has now been joined by Miss Williams, who has recently become a member of our educational staff in Egypt. Mrs. Hall has taken up her residence in Omdurman, where many openings for work amongst the people are afforded to her by their great affection for their late friend, Dr. Hall.

In the SOUTHERN SOUDAN, the new Gordon Memorial Mission party have established themselves at three places on the Upper Nile, but they are still feeling that further exploration must be made as to where the bulk of the population is to be found, before regarding any of these as permanent stations.

One of the chief PROBLEMS that will be facing us this year is the difficulty of finding suitable permanent premises for our work in Cairo. The great rise of prices and of the value of land has largely affected the rents. One after another the places we have occupied for years are being taken from us by landlords naturally anxious to get higher rentals than we can possibly pay. The C.M.S. Committee fully recognize the importance of securing a site and erecting our own buildings, but the financial condition of the Society is so grave, and the deficit so heavy, that they cannot authorize our making a special appeal to our friends to provide us with the premises we require until after the end of the year, when the accounts are made up, and they are able to consider the matter again.

The above notes are somewhat disjointed, and about each point which has been mentioned there is a great deal more I should liked to have said. But people can only pray *well*, when they pray with knowledge and with purpose, so I now give the opportunity for effective prayer on our behalf into the hands of any who care, by the ministry of intercession, to become "under-shepherds" with us in this wide field.

EGYPT, as the events of the past year have shown, is in sore need of shepherds who will lead the people to new pastures where they can really feed. Their own fields are barren and dried up, and they know not where to turn in search of food.

May the Lord, in His tender love and mercy, look upon the lost sheep of the Moslem world. May He remove from them all ignorance, hardness of heart, and contempt of His Word, and so fetch them home to His flock that they may be one fold under one Shepherd, Jesus Christ our Lord, Who liveth and reigneth with Him and the Holy Spirit, one God, world without end. Amen.

## The Blessed Country.

*"The wilderness and the solitary place shall be glad for them;  
and the desert shall rejoice, and blossom as the rose."—ISA. XXXV. 1.*

O glad the wilderness for me,  
And glad the solitary place,  
Since Thou hast made mine eyes to see,  
To see Thy Face.

Not heavenly fields, but desert sands  
Rejoice and blossom as the rose;  
For through the dry and thirsty lands  
Thy River flows.

O Way beside that living tide,  
The Way, the Truth, the Life art Thou;  
I drink and I am satisfied,  
Now, even now.

Eternal joy already won,  
Eternal songs already given;  
For long ago the work was done  
That opened Heaven.

(C. P. C., *Trans.* MRS. BEVAN.)

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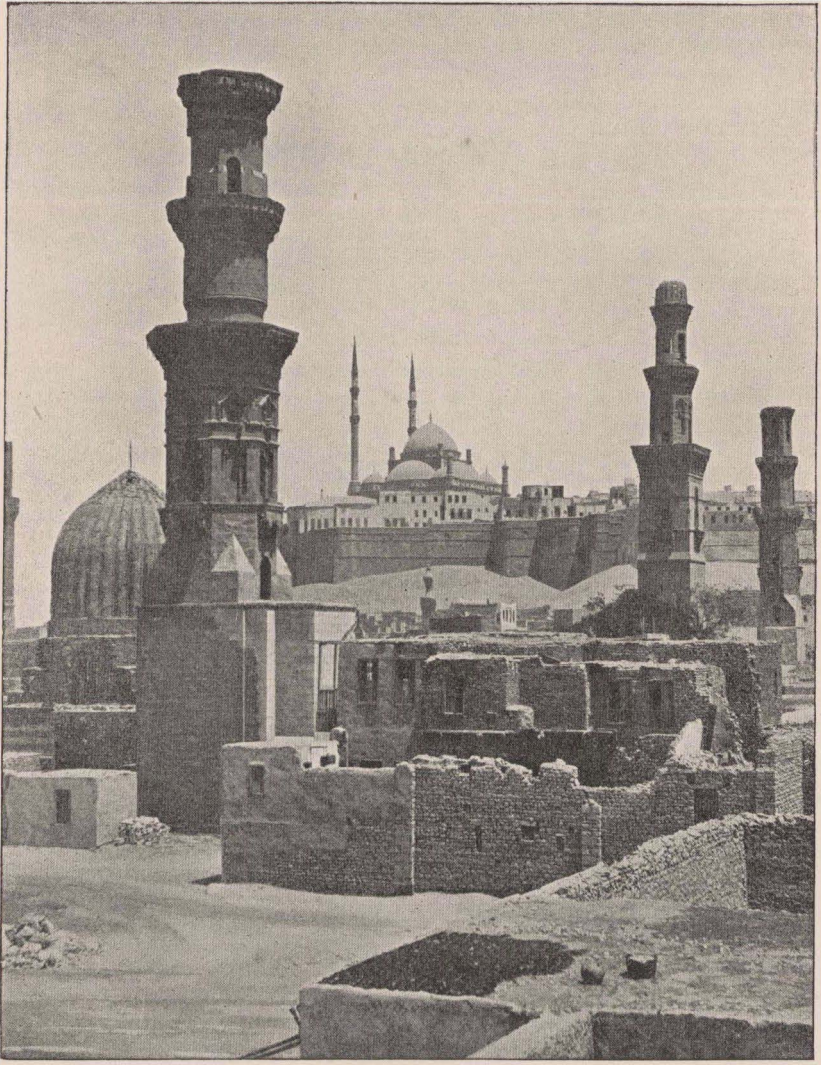
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THE CITADEL MOSQUE, WHICH DOMINATES CAIRO.

# “Blessed be Egypt.”

Vol. VIII.

APRIL, 1907.

No. 31.

## Editorial.

*“I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him.”—Dan. vii. 13, 14.*

**W**E live in the certainty of the final victory of JESUS. It is only that absolute certainty that can enable us to stand, that can help us continue, as we look at the outward symbol of Mohammedanism which rules here. How good it will be when we hear Him confess the names of those who have confessed Him here, before His Father in Heaven. We want to take our stand on His side to-day while the odds are against us, and confess Jesus where He is rejected and disowned. God take away our cowardice and give us courage to own Him before men—to be His witnesses!

Through the present Nationalist Movement, which is being promoted in England and in France, more than in Egypt herself, it is likely that fresh attention will be turned to this part of the world. Will our friends seek that this may be used for God, and that the thoughts of the Christians of England may be stirred, and their consciences awakened on matters wherein they are now doing wrong. Many things are brought to light in the pages of “The Mohammedan World of To-day,” which show the mistaken and unrighteous policy which we are following as a nation in some dark parts of the earth. Our rulers need the support of our prayers, and the moral influence of spoken and printed words on the side of right. It is well that light should be cast upon much that is hidden, but we need to be on our guard against putting power in the hands of men who are secretly working against Christ and the Christians. Whenever any agitation arises in Egypt against British control, the ones who hope that they will get it into their own hands plan together to take the lives and the properties of their Coptic fellow-subjects, who are numerically much inferior. This was done as lately as last spring, and the hope of gain and riches would soon cause a spark to kindle a fire if the same movement were revived. People in England may ignorantly do a great deal of harm, by promoting a Nationalist Movement in certain quarters.

The death of Dean Butcher removes a well-known and much-loved friend. He has been the Chaplain of All Saints’,

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Cairo, for twenty-five years. We can remember many times when a visit to his study at Church House has led to a most earnest and sympathetic inquiry into the work that was going on in the country. And the talk was always followed by prayer and kindly words of counsel. His last letter, written shortly before his death, contained warm appreciation of the work at the Mission Press. He wished so much he could have spoken for it, although no request had been made for this, but he was feeling his failing strength, and knew that his time of service was ending. He was a faithful, unfailing friend, and his last message to his "dear people" were words that fell naturally from his lips, for they were his daily life—"Beloved, let us love one another." Prayer is needed for the one who shall succeed to this important post.

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Every extension in the work of any Mission awakens keen interest, and we want to follow each fresh departure and observe its growth and development. In Cairo the little girls' orphanage carried on by Miss Smith, of the American Mission, began with six orphans in the autumn of last year; there are now twenty-one girls thus cared for.

The gift of £11,000, by Mr. Rockefeller, will enable the new College at Assiout to be built at once; the old College Buildings will be used as a School for younger boys. It is a marvellous thing that already, since the beginning of this year, seventy-five of the graduates from this College have obtained Government appointments in the Soudan. The influence of young men, many of them true Christians, and all trained in habits of truth and moral uprightness, may be as great as many missionaries. For it gives the living example of a Christian life in a place of responsibility among the Soudanese. Let us pray for these young men that they may live Christ there.

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The second year's work at the Nile Mission Press has ended, and we thankfully start out on our third year. The steady increase of work brought to us, promises well for the future. We want to keep pace with the demand, and enlarge our borders and add to our machinery. Further information will be found in our Nile Press statistics. It is God's beginning, and His carrying on. Only He could have conquered our difficulties so far. We rely on Him for days to come. Sometimes friends speak of doing the work on business principles—meaning the advisability of working on borrowed capital. We cannot feel this would be right. We do want capital—but not debt. Will some of God's servants supply it for Him, not for a dividend on earth, but interest in Heaven? They will not lose.

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The sad tidings have been received by cable of the death of Miss Adèle MacMillen, of the American United Presbyterian Mission. It has come as a shock to her many friends in Egypt. Miss MacMillen gave some twelve years of devoted work to Egypt, and won the deep regard and affection of all who knew her.



NOTE FROM MISS VAN SOMMER.

I find, to my great sorrow, that Fairhaven cannot be finished in time for the summer holidays this year. I quite hope that the building will be completed and ready for furnishing in the autumn (D.V.).

I will ask friends not to write to me for the next two months, as I shall be staying in Switzerland on the way home. After that until October my address will be, Cuffnells, Weybridge, England.

All communications relating to Fairhaven should be sent to Miss M. I. Saunders, Kingswood, Weybridge; and those relating to the Nile Mission Press to the Secretary, J. L. Oliver, Esq., 16, Southfield Road, Tunbridge Wells.

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### Is Japan Turning Moslem? \*

**O**UR readers will remember that last autumn the air was full of rumours, which originated one hardly knows how, that Moslem Sheikhs had been invited to Japan to instruct the people in Islam, that the Mikado had turned, or was turning, Moslem, and that it was only a question of time for the whole Empire to become a bulwark of Islam in the East. We knew these rumours at the time to be absurd, and we were only pained and sorry to see people gravely discussing such puerilities, without exerting themselves to get at the facts.

But, at the same time, we took pains to write to two representative Japanese, President Honda and Mr. Kajinosuki Ibuka, two prominent public men, well-known in the educational world, whom we knew to be in touch with the nation and Government, to inquire about the truth of these things. And here is the reply just received from Japan.

*"Meiji Gakuin, Shifa, Tokyo, Japan,  
February 18, 1907.*

The Revs. W. H. T. Gairdner and D. M. Thornton, Cairo.

Dear Friends,

Your polite letter dated December 4, 1906, and addressed to President Honda and myself is before me. A copy of your magazine 'Orient and Occident' that you so kindly sent us, also came in good order.

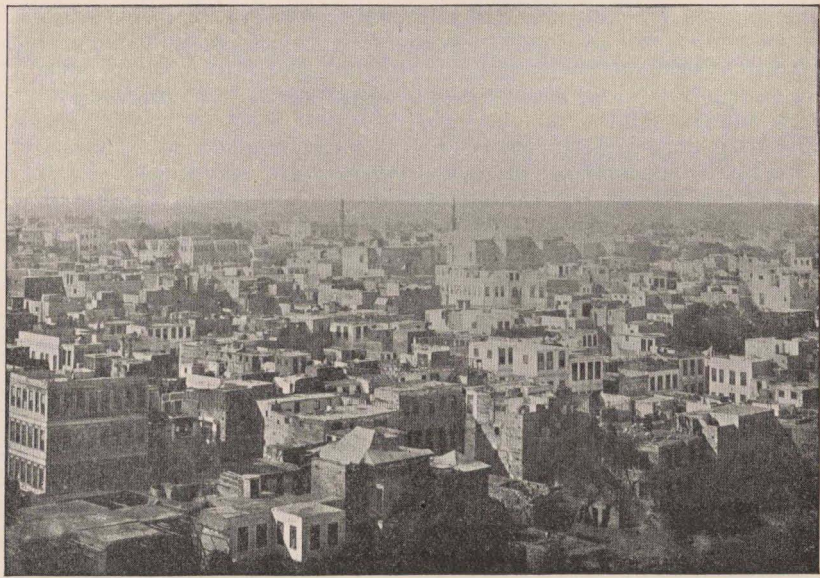
Sometime last fall, my friend and colleague, Dr. William Imbrie, received a letter from Dr. ———, of Syria, who asked practically the same question. Dr. Imbrie made a careful investigation of the matter, taking pains to inquire at the American Embassy, the Board of Religions in the Japanese Government, the office of the 'Japan Times,' and some private individuals. The result was as indicated in his answer to Dr. ———, that is to say, there is not a *shadow* of truth in this rumour that 'the Mikado wishes to become a Moslem,' or that 'the Japanese have decided to adopt Islam.' A short while ago, there was a notice in the papers that a Mohammedan of some note arrived from Turkey. Perhaps he is the distinguished 'Sheikh sent from Constantinople to teach the Emperor.' If so, nothing more has been heard of him. Certainly, the Emperor has never seen him. As far as we know, there is not a single Japanese Mohammedan in the whole Empire.

Yours in Christ,

KAJINOSUKI IBUKA."

\* From "Orient and Occident," March 29th, 1907.





CITY OF CAIRO, LOOKING WEST.

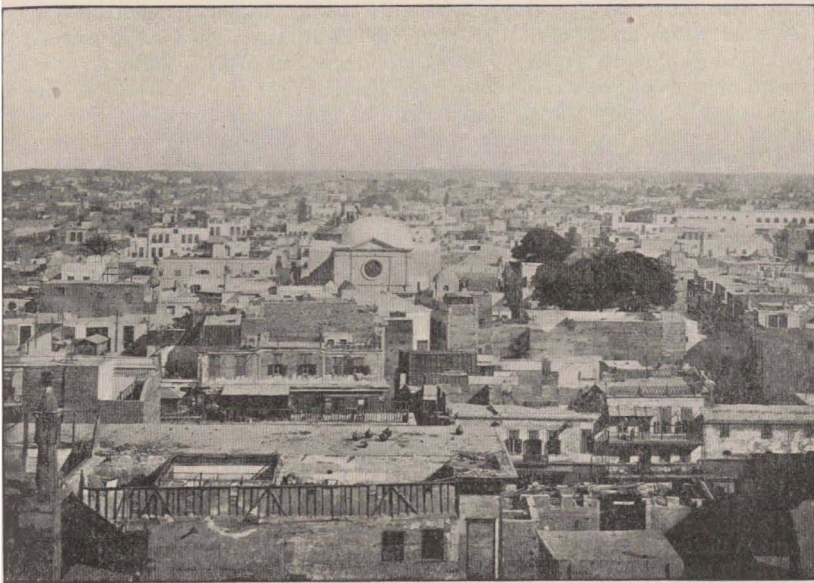
### The Nile Mission Press.

*"And when the fight is fierce, the warfare long,  
Steals on the ear the distant triumph song,  
And hearts are brave again, and hands are strong,  
Alleluia."*

**A**S we print the statistics of work done during the last quarter, and a brief summary for the year ending February 28th, we give heartfelt thanks to God for sustaining us thus far, and for helping us to make some advance. But friends can hardly realize the fight it is to go forward. We need continually to lean on God alone, for He only never fails us. Mr. Hudson Taylor once said, "God always helps a forward movement," and I believe He would have us meet our difficulties with a resolute step onward. Thank God He has enabled us to keep clear of debt, but in a forward movement we ask our friends to face it together with us, and share the venture of faith.

We want to add another and larger machine. It may be this will be laid on the heart of some friend to give entirely, or it may be several will join together to meet this special need. Then we need larger premises. At present the adjoining shop is closed, and it is only used for storing oil. We believe we may be able to hire this, and add it to our present premises, using it as a machine room.

If we can do this, and at the same time get our landlord to extend our lease for a few years at a reasonable figure, it would save us from moving yet awhile. And after some years we believe God will give us a Site and Building of our own. It is better not to try for this just now, on account of land being at a very high price. This is likely to come down within another ten years, and then may be our time to buy.



CITY OF CAIRO, LOOKING NORTH-WEST.

Will some of our readers take these two needs on their hearts before God, and ask Him with us to supply these additional premises and a new machine.

We print a plan of our present quarters, showing what we have, and what we need. Another need which has been a difficulty through the past year has been a larger supply of Arabic type. We thought we began with a sufficient quantity to last for some time; but the Arabic type is made of soft metal, and it wears out quickly. Owing to this last summer, for a time our printing was not good, and a few of us joined together and bought a fresh fount to go on with. Already this is insufficient, and I have been making another effort to get help for a fount of Arabic type to be kept solely for printing the Scriptures. The reason for the need for a separate supply of type for this purpose is, that when printing any parts of the Bible, such as the Colloquial Gospel of St. Luke, soon to be in the Press, the type has to be kept up for a very long time. It cannot be printed off quickly as in ordinary printing. We are really needing several founts of type for this one object now, and we believe that many friends will be glad to help us to print God's Word in a language understood by the poor of the land. We hope that St. Luke will be followed by the Acts of the Apostles, and then by the other Gospels.

The accounts which reach us from time to time of the Colportage work are very encouraging. Twice the Colporteurs have come and spent a week with me during the year, and have told me something of the way the people received the books. Last time I was glad to find the Moslems near here were freely buying the Arabic Parables, written by Miss Trotter and her friends. There is now a series of some sixteen of these—a few being also in English. Then a book was brought to our notice

by the Rev. A. A. Cooper, of the Bible Society, called "The Sweet Story of Jesus," written for children, which had proved very valuable in India. This has been put into simple Arabic, and was brought before our last Publication Committee. There were only £3 in hand, and it would cost £14 to print; but we felt we would go forward, and look to God to enable us to bring it out. Within a few days £5 was sent in to use as we liked, and we felt it was sent for this Book. We hope it will now soon be ready.

The following is from the Superintendent's report:—

"Our colporteur, whose name is Asad Abdu, (As'ad means 'happiest' and Abdu 'His servant') has done very good work during the latter months of the year just ended. This is the more gratifying, as through the resignation of our best man, and the comparative incapacity of the second, who afterwards left, the colportage sales had greatly fallen off during the early part of last summer, although some colportage work was still done each month.

In December, Asad was itinerating in the Delta, working his way down the Western or Rosetta branch of the Nile. Two large towns named Dessouk and Fuah have the reputation of being very fanatical. The colporteur was of course unused to the Delta, as his home is miles away among the Native Christians of Upper Egypt.

At Dessouk an assistant in the office of the 'Wakfs' or Moslem 'Ecclesiastical Commissioners' who have the care of the mosques, etc., shouted down the street to call the people together against him, saying, 'Here is a man sent by one of these infidel Societies carrying books to corrupt our holy religion.' Asad pulled out one of the books specially written for Moslems, 'The Coranic Sayings about the Christian Scriptures,' handed it to a *sheikh*, and said, 'God forbid, Sir; this society was formed not to corrupt religion, but to reform it.' The *sheikh* took the book, which is written in such a way that hardly a fanatic could take offence at it, and began to read aloud very eagerly. (That is the regular custom,—one man reads aloud to a group gathered round his shop or *café*.) Asad adds, 'Inwardly I was very frightened, and kept crying to the Lord for help, and then tranquility was given to me, and finally when the *sheikh* had found nothing to complain of, he handed me a cigar.' (After that he would not harm him at all).

'Then great boldness was given unto me, and the people bought my small books with great avidity, and I greatly praised the Lord, and also turned to thank the one who had summoned the crowd together against me, since it had resulted in their buying the books. My joy, however, was not so much for the sale of the books, but for the evident victory of the Lord Who had turned the evil of man into good.'

He sold about 1,000 small volumes that month, and they all contained a Gospel message."

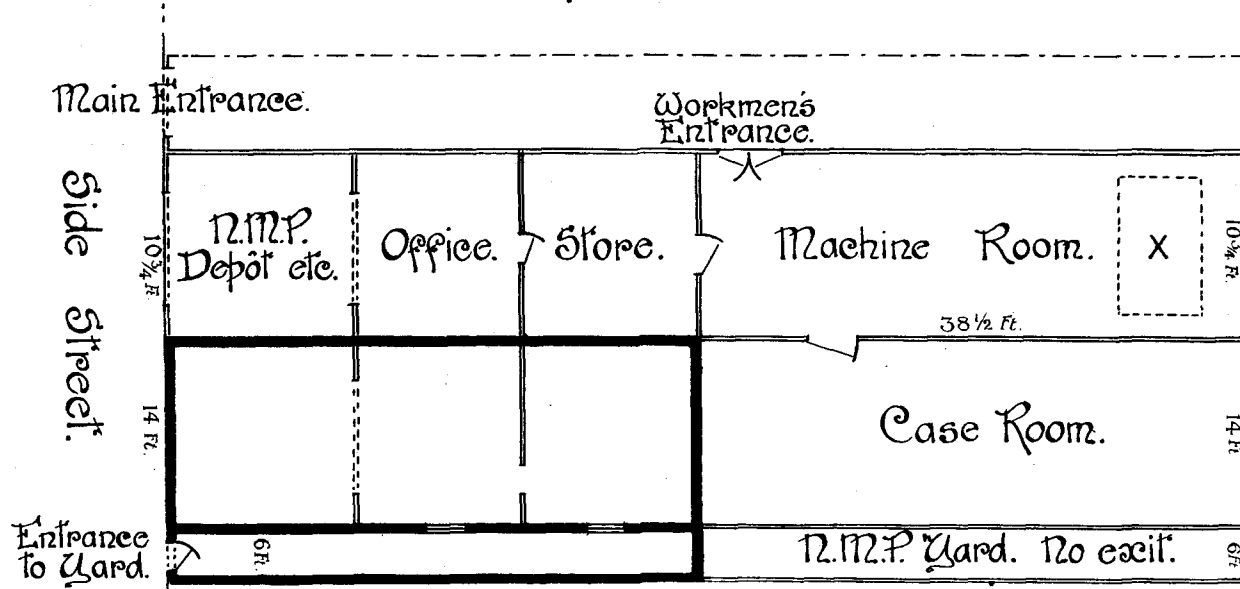
Those who helped us first to start the Nile Mission Press may feel full of hope with the thought that the work is growing. They will not want to turn back—or to "*fail or be discouraged.*" They will rather, we believe, join hands with us in pressing on.

There are two pictures of Cairo before us. They show but a little part of this great city—a city which is foremost in the Mohammedan world. If you look at our frontispiece you will see the Citadel Mosque, which dominates Cairo. That Mosque is an emblem of the Mohammedan religion. It is a challenge to our faith in Christ. How shall we take it up?

"Not by might, not by power, but by My Spirit, saith the Lord of Hosts." "The Sword of the Spirit is the Word of God." "Our weapons are not carnal, but mighty through God to the pulling down of strongholds." It is not by passively standing still and looking on, that the work will be done. We need to send this Sword of the Spirit right into the hearts of the people in Cairo and throughout the land.

A. VAN SOMMER.

# Premises of the Nile Mission Press.



QUARTERLY REPORT OF WORK—Nov. 1906, TO END OF  
FEB. 1907.

I. *Printing Department*—

		Copies.	Total pages.
<b>(1). <i>Evangelical Periodicals</i>—</b>			
"Orient and Occident"	(Weekly) ...	36,770	441,240
"El-Morshid"	(Weekly) ...	14,450	115,600
"Beshair-es-Salaam"	(Monthly) ...	10,000	370,000
"All Saints' Church Magazine"	(Monthly) ...	600	4,800
Echo of "Orient and Occident"	(Monthly) ...	2,900	46,400
"Book-el-Qadasa"	(Fortn'tly) ...	3,300	26,400
"Christian Soldier"	(Monthly) ...	1,200	14,400
"Sunday School Lessons"	(Monthly) ...	34,000	272,000
			<b>1,290,840</b>
<b>(2). <i>For Publication Dept.</i>—</b>			
"The Live Charcoal" (Arabic)	... ..	5,000	40,000
"The Live Charcoal" (English)	... ..	2,000	16,000
"El-Mansour" (re-printed)	... ..	5,000	40,000
"House of Hasan" (English re-printed)	... ..	2,000	16,000
			<b>112,000</b>
<b>(3). <i>Religious Books, etc., for others</i>—</b>			
Life of Joseph (pp. 11-26)	... ..	3,000	48,000
Psalm-Book (English)	... ..	1,000	52,000
Mission Intercession Service	... ..	200	1,600
Annual Leaflet	... ..	500	6,000
Clear Proofs of Messiah (for Jews in Palestine)	... ..	2,000	72,000
Booklet of Daily Texts	... ..	500	6,000
Index to "Orient and Occident"	... ..	3,500	14,000
Programme of Mission-school Subjects	... ..	200	6,400
			<b>206,000</b>
<b>(4). <i>Various Job Work</i>—</b>			
Catalogue, Programmes, Leaflets, Cards, Handbills, &c.	... ..		236,130
<b>TOTAL (to end of Feb.)</b>		<b>...</b>	<b>1,844,970</b>

**General Summary for the Year.**

I. *Printing Department.*

	PAGES.
(a) Evangelical Periodicals .. ..	3,667,320
(b) For Publication Department .. ..	380,000
(c) Religious Books for Others .. ..	1,266,400
(d) Odd Job-work .. ..	525,679
<b>Total for Year</b> .. ..	<b>5,839,399</b>

During the first year of eleven months ending February 28th, 1906, we did  $4\frac{1}{4}$  million pages, and during the full twelve months' year ending February 28th, 1907, nearly 6 million pages, or considerably *over ten million pages* since April, 1905. It is difficult to see how to do more than this with our one wharfedale machine, for, although during the latter part of the summer we are somewhat slack, yet during the winter season we can only get through the work by doing overtime at an increased rate of wages. The call is urgent for another and larger machine, for larger premises to hold both it and the oil-engine necessary to drive it, and for a larger staff of men.

II. Publication Department (for the year).

			VOLS.
Colporteurs	...	...	6,492
Wholesale	...	...	3,006
Retail	...	...	285
Gratis	...	...	7,550
Total for Year			17,333

II. Publication Department.

Summary of Books distributed for last six months to end of our financial year.

	Wholesale.	Retail.	Colporteurs.	Gratis.	Totals.
September ... ..	668	18	213	1,800	2,699
October ... ..	297	18	391	2,250	2,956
November ... ..	25	49	974	1,800	2,848
December ... ..	75	—	1,158	50	1,283
January & February	340	50	1,433	—	1,823
TOTAL ..	1,405	135	4,169	5,900	
				TOTAL ..	11,609

Letter from Dr. B. McGill.

American Mission, Dolaib Hill,

January 12th, 1907.

A man from Owaj said to me during one of the midday meetings—"It is true that every good thing comes from God, and He deserves to be praised for it; He made me sick, and He has made me well; He gave me my child, and He took him again; but it would be wrong for me to murmur against God." My remarks on the abounding evidences of sin, and its loathsomeness, and the necessity for being saved from it, led him to say, "I know that I am poor and sinful; but if God should say, 'Let all men come unto Me, and I will re-create them so that all the evil shall be removed, and they will do no more sin,' I would go very gladly." To hear a Shulla express such thoughts made me feel much as a wearied traveller in the desert might feel when he comes unexpectedly upon a spring of purest water, "I thanked God, and took courage." Concerning the life everlasting the same man said—"Yes, our wise men have told us that the spirit lives after the body dies, and in many cases they have talked with the spirits of the dead even after their bodies had been put in the graves."

Some boys thus learned the first and great commandment.

"Thou shalt love the Great God with all thy heart, and with all thy heed, and with all thy might"—here came a pause, and then, after a smile as of remembrance—"with thy hands, and with thy fingers, and with thy feet, with thine ears, and with thine eyes, and with thy lips; and thou shalt love thy neighbour as thyself." The first part was acknowledged by the men to be proper and fitting; and the second part in so much as it refers to members of one's own village or tribe; but, said they, "Shall we love the Dinkas of such and such a district, and the Nuers of such a town? No, we will fight against them and kill them, for they are very bad."

One night I sat in a near-by village, talking of the goodness of God to a few old men. When I had finished, one of them said, "O yes, God is kind when He gives us houses, and food, and clothes; but when He sends us death He is not kind, for death is evil." I tried to show him what death means to a child of God.

The old men, and many of the younger too, have many a dark hour thinking of death, and what lies beyond it. Having observed a typical case of leprosy, I enquired into the Shulla ideas regarding its cause, etc., and learned that to the Shulla mind, leprosy was a token of the anger of God against sin.

A boy was brought to the station, and remained for some days under treatment for a club wound of the skull. Just before I went to work on him I heard his father say something, and thinking that he had addressed me, I asked him what he had said; he replied, "I was asking God to spare my son's life." I think he prayed all the time that I was at work. This was not the only occasion on which I have worked to the accompaniment of Shulla prayer. The father's prayers were answered favourably; the boy recovered, and became strong and vigorous. Only a few weeks ago two Dinka women asked me to prescribe for them; and a little later came, saying, "Never mind the medicine, we will once more implore the favour of the Deng-did."

On one occasion I was trying to teach the sinfulness of man, and his utterly ruined state, since every sin deserves the wrath and curse of God, and I said, "Since we are all sinners, and since every sin deserves so great punishment, what can we do to be freed from the guilt of sin?"

A boy replied, "We must pay." Said I, "What will you pay?" To this a man gave answer, "I will sacrifice the blood of one cow, or of two cows, or of four cows, to be freed from my sins." At this a boy laughed, and said, "Ugh, if you begin sacrificing cows for your sins, you will soon have nothing left." I asked, "But what of the poor men who have neither cows nor sheep, nor anything else—what can they give?"

The man who had spoken answered, "If I have sinned against a man, and have nothing else to give, I must give myself to him, and be his slave for a given number of years or during my whole life, and thus be freed from my sins." "But," said I, "You have sinned against God so much, and your debt to Him is so great, that all the cows in the world and all the goods in the world could not pay it. What will you do?" To this came the reply, "I will die, and give my life for my sins." Said I, "Your life is not your own, you received it from God; will you try to pay Him with what He gave you?" From this I went on to Christ's sacrifice and our salvation through Him and through Him alone. In the face of the greatness of the needs of these people, one's incompetency forces itself painfully upon one, and we realize that it is not in man to give deliverance; so we are obliged to cry mightily unto God that He would send the light of His love into each one of these poor darkened lives. It comforts us in our separation to know that the armies of God are a mighty host, and that our united prayer is that God would hasten the day when He shall dwell with men.

Yours very truly,  
HUGH MCGILL.



## C.M.S. Work in Turkish Arabia.

BY DR. BRIGSTOCKE, C.M.S.

A SENTENCE following the request for a short account of C.M.S. work in Turkish Arabia, both compels me to do my best to comply with it, and also makes me wish that someone with greater power with the pen had been the recipient of the request. "So little is known of that part." Oh that I had the power to so transport my readers there in thought, as to cause them to see and realize the need, the opportunities, and the conditions of work there, the inevitable result of which would certainly be greater interest, greater sympathy, and more earnest prayer for needy, neglected Arabia.

Allow me to say by way of preface that Baghdad is in Turkey. This is not a mere geographical statement (though even for that I need hardly apologize, for it is by most thought to be in Persia), but has a depth of meaning that only those who have lived and worked in the same empire can fully appreciate; but which for those who have not had that experience I may say means briefly this—that opposition to all true progress is to be expected as the most prominent and consistent policy of those in authority.

Passing then to the position of Baghdad from a missionary point of view, the following points will, I hope, be a help towards an understanding of its importance and isolation.

Baghdad is the hub of a great wheel of caravan routes, itself a city of 180,000 to 200,000 inhabitants, it is thus connected with all the surrounding countries—caravans, large and small, pass constantly between it and Syria, Armenia, Persia, and Central Arabia. This not only means the passing to and fro of merchandise and ordinary travellers, but causes it to be traversed by thousands of pilgrims annually, chiefly from Persia and India, to visit the sacred cities of Kerbela, Nejf, Samarra, and the mosque of Kadhimain, all within easy reach of Baghdad.

It is stated by an authority on Arabia to be the most important entrance to Arabia itself, with the interior of which we even now have communication by means of our patients.

Our nearest missionary stations are Mosul (C.M.S.), ten days' caravan journey to the north, Busrah (Arabian Mission), four days' by river steamer to the south, Damascus (Edin. Med. Miss. Soc.), twenty-five days by caravan to the west, and Hamadan (American Mission), about fifteen days by caravan to the north-east. I can confidently say, therefore, that you will agree with me that we are not cramped for space, and this is true both within the city as well as without, for with the exception of a sub-agency of the British and Foreign Bible Society, there is no other agency for bringing the Gospel to Mohammedan or Jew than the work of the C.M.S.

Of the population of the city, two-thirds are Mohammedans, the remaining third, except for about 5,000 Christians, are Jews.

Before describing the agencies at work there, let me remind you that in Turkey, in addition to the Moslem fanaticism which every missionary to Mohammedans must expect, is opposition from the Government; also that the majority of Moslems in and around Baghdad belong to the Shi'ah sect, which is so defiled by contact with a Christian, that its adherents can never eat with a Christian, or, if he is strict, ever again use the cup out of which a Christian



visitor has drunk coffee. A Shi'ah counts his beads to know which doctor should be called in in case of illness, and then counts them again to know whether he may follow his advice or take his medicine; his superstition is such that if a doctor sneezes once while examining a patient, he may save himself the trouble of completing the examination or of prescribing, for they will not follow his treatment. After hearing this, I always managed to get out a second somehow, as sneezing twice is not considered fatal to successful treatment.

In a general way the people there have more of the true Arab about them than the Syrians, in appearance, dress, manners, and customs.

Such then, briefly, are the people, and this is the district which the C.M.S. station in Baghdad is striving to influence.

It is a sad contrast to pass from the figures which represent the population and the area of this large district to those which represent the sum total of evangelistic effort in the same.

The agencies employed are—(1) a Medical Mission, (2) Schools, (3) a Book Shop.

The number of missionaries has altered sad to say, so often and so rapidly that it is hard to give. In the C.M.S. list of missionaries you will probably find four given, of that number two were obliged to leave on sick leave a year ago, thus leaving Rev. E. Lavy and Miss Lavy alone, while Dr. Johnson, who joined them from the Palestine Mission, is leaving again this spring on furlough. These facts alone are eloquent of the need, and anyone can appreciate the sad disproportion; but oh that I could enable you to realize *all* that it means, it would be heart-breaking to dwell on this aspect of it. Of the various agencies, do not accuse me of partiality if I put the Medical Mission first, and apparently unduly magnify its importance. I do not think I could do that, for in a city like Baghdad, were it not for the Medical Mission, it would be hard indeed, if not impossible, to get near our Mohammedan neighbours.

I was told that when Dr. Sutton first went there he was considered the one bad thing in Baghdad, and there was much opposition from time to time; but now go to Baghdad, and Dr. Sutton's name is a household word, and a visit in the early morning to our Out-patient Department would graphically demonstrate to you our present position. You would find the street near our Medical Mission premises thronged with people, and on the arrival of the dispenser to give out admission tickets a clamouring crowd would almost mob him. So great is this rush at times that he literally runs away back to his house and seeks shelter there for some time, until the more impatient have got tired of waiting and gone off, and the crowd is lessened somewhat. The reason of this rush is that only a certain number of tickets are given out, as, owing to insufficient help, it is not possible to attend to all.

Then there is the In-patient Department, a hired native house in a very crowded quarter, which accommodates eighteen patients. It is the best we can do in the meantime, but it is sadly inadequate, and the accommodation far from ideal. We badly need a properly constructed hospital in a healthy open site, it is an essential for the welfare of both patients and workers. At present, with our limited accommodation, we admit only cases, almost without exception surgical, which cannot possibly be treated as out-patients; also, on account of our small number of workers, we cannot undertake the entire charge of the patients admitted, and so each one has a

friend with him or her who waits on them, brings them their meals, etc. This arrangement, while decidedly interfering with the order and tidiness one likes to see in hospital wards, has this compensating advantage, that it brings a greater number to the services held in the wards day by day.

By its work the Medical Mission brings us in contact with large numbers of all classes, not only of the inhabitants of Baghdad, but all the surrounding district, and we have gained their confidence. This being the case, the Mission must become more and more widely known, increasing numbers will flock to it—what sort of a reception are we going to give them? Alas! it appears that, for the second time since January, 1906, we are going to receive them with *closed* doors. Dr. Johnson, of Kerak, was transferred there for a year, his furlough is now due, the Medical Board will not, as yet, I am sorry to say, sanction my return, and the Committee have "no one to send."

The work of the schools also has been very sorely hindered by interruptions and lack of workers. The Girls' School, indeed, has been closed for nearly two years for want of a lady to superintend it. Miss Kelsey had charge of it, and its progress was most encouraging; but since her home-call, in the cholera epidemic of 1904, we have had no one to take it up, and after struggling on for some months it was decided to close it for, as we then thought, a few months.

The Boys' School has made good progress under Mr. Lavy's superintendence, but it is and has been hard work, for growth in the school necessitates an increase in the teaching staff. The difficulty of getting suitable native teachers is becoming a serious difficulty, even in Syria; but when I tell you that our nearest source of supply is Mardin, twenty days' journey, you will readily understand the difficulty is greatly increased. The work of the Book-shop is and has been very encouraging, both from the sales of Scripture and the opportunities it gives of meeting and conversing with Mohammedans who might not otherwise be reached.

I have written so far of Baghdad, the older, and for many years the only, C.M.S. station in Turkish Arabia, and the one in which I have had the privilege of working; but much that I have said of Baghdad is applicable to Mosul, situated near ancient Nineveh, with a population of about 80,000, which was occupied by the C.M.S. in 1900. It, too, has suffered much for want of workers, at one time indeed there was only one European missionary, when Miss Martin bravely held the fort alone for about eighteen months. At the present time Dr. and Mrs. Griffith and Miss Martin are at work there.

The same three agencies are employed, and the district it seeks to influence is a large one, inhabited by Kurds and Arabs, who are entirely unevangelical as yet.

Before closing I shall be expected to say something of results. Would the readers of "Blessed be Egypt," who must know something of the difficulties of work among Mohammedans, be surprised, considering the state of this Mission (and let me add that its past history has been much the same, frequent ups and downs, especially downs, it would seem) if I were to say there are no results. That, thank God, is, however, not the case, the whole aspect of the work, the attitude of the people, the encouragements we have had, and are having, compel one to say, truly, the work is the Lord's, His blessing

is upon it, for, humanly speaking, what could four or five missionaries hope to do in such a city and district; in any but a missionary enterprise it would never be even thought of, it would be considered so self-evidently absurd. When one of my predecessors was proceeding to Baghdad, he was told by one of our best known and most experienced missionaries in that part of the East, "Your work will be gathering out the stones." Much of our work must still be that, for here and there the ground is showing signs of breaking to let the tender shoots spring up, nay, more, the early blade has even already appeared; but I would have you remember, on the other side, the strong inhibitory influence. Confession of Christ in Turkey means to a Moslem almost surely loss of life, certainly loss of property, and banishment from home and family. How many of us could stand that test. Surely those who speak so disparagingly of Missions to Mohammadans cannot realize this tremendous cost, and surely, were this more deeply realized by Christian people, it would call forth more outpourings of soul in prayer to God, more earnest, more persevering work on their behalf. We need your prayers, they need your prayers.

In the spring of 1904 a high and sudden rise in the Tigris led to its bursting one of the retaining embankments and flooding the desert around Baghdad as far as the eye could reach; slowly the water soaked in, and after it had disappeared, the formerly hard, unyielding desert, which for years had been utterly devoid of any form of vegetable life, except it may be a few thorns, brought forth a luxuriant crop of green grass. That surely is a true picture of the future of this country. Let us do our share in hastening the day.

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## Beyond the Pamirs.

A MOHAMMEDAN LAND WHICH IS LITTLE KNOWN.

By Rev. J. AVETERANIAN.

**K**ASHGAR belongs to those countries of the earth which, till but a short time ago, have been entirely inaccessible to Europeans. About 500 years ago Mohammedanism was introduced into Kashgar. Soon after having subdued Bokhara and Samarkand, the Arabs directed their attacks also to Kashgar. Their chieftain, Fussuf Kadrehan Ghazi (the Conqueror), addressed to the Kashgarian nation a proclamation, in which he said that no harm would be done to him who accepted Islâm; he, however, who refused to do so would be immediately killed by sword. The Kashgarians meditated about what was to be done. As it was evident that they would not be able to resist their superior enemy, they resolved to accept the new religion.

From Kashgar the victorious chieftain went on to Farkend, and quickly subdued also this town. In Chotan, however, he met with an earnest resistance. The two Kings of that country (Tohakti Reshid and Nukti Dekshid) were very brave, vanquished the Mohammedan army, and killed most of the soldiers. When the Kashgarians heard that the Arabs had been defeated, they speedily abandoned Mohammedanism and returned to their own religion. Tradition tells us that the Arabs marched seven

times against Kashgar, but were defeated every time. At last a learned Arab came to Kashgar as a missionary, lived there as a simple merchant, and tried to teach the people reading and writing. The Prince Royal himself took lessons, and the missionary succeeded in winning him for Islâm, to the sorrow of his old father. As soon as the Prince ascended to the throne, he introduced Mohammedanism by force, but until to-day this religion has not taken root in the hearts of the Kashgarian nation. Only the Mollas and the learned men understand the religious system of Islâm; the people are for the most part very ignorant, though good-natured. The Kashgarians have no confidence in the Mollas; they say that all Mohammedan priests are liars, and in most cases they are not wrong.

The first European who has been in Kashgar was the famous traveller, Marco Polo, who died in 1323. In the great description of his travels, he also speaks of Kashgar. Then for centuries no European entered the country. About sixty years ago, an English traveller, Shoro, went there, and wrote a little English-Kashgarian grammar.

In 1857, the celebrated German traveller, Schlagintweit, came on his return from India to Chokand, where he intended to meet with Chan Chudajar; in Kashgar, however, he was put to prison by King Weli Chan Töre. The King asked Schlagintweit why he had come to Kashgar. When he heard that the traveller was going to Chokand to see Chudajar Chan, for whom he had letters, he asked to see those letters. When, however, Schlagintweit refused to give them to him, the King ordered him to be put to death before the town, having several times in vain tried to make him understand, that by showing the letters he would save his life. He was buried near the shore of the river, the waves of which, however, have afterwards destroyed the place. When I was staying in Kashgar, the French Government sent an iron monument to the Russian Consul Petrawski, who had been sent to Kashgar with forty soldiers, and ordered him to ornament Schlagintweit's grave, in remembrance of the great traveller and his sad end.

The King of Kashgar, who had Schlagintweit put to death, was a very cruel man. Especially he was a woman-hater. As soon as a woman appeared in the street, where he was passing by, he ordered her to be put to prison and beheaded without mercy. However, his terrorism lasted but a short time. An eager Mohammedan, Facob Beg, came from Taskend, and aroused the inhabitants of Kashgar against their King, proving him to be subject to the Chinese (to be under Chinese influence). After a short time Facob Beg had many adherents. One day he took the King's palace by storm, with the assistance of his followers, and made Weli Chan Töre a prisoner. Being a Sejid and a descendant of Mohammed, the King was not allowed to be killed by sword. Therefore Facob Beg ordered him to be placed under a wall, which was thrown upon him. This done, all the Chinese in Kashgar were put to death.

After having subdued Kashgar, Facob Beg and his adherents besieged the town of Fengisheher, in which there were Chinese soldiers and many Chinese inhabitants. He intended to subdue the town by hunger. The inhabitants failed in all their attempts

to break the chain of the surrounding enemies, and the hoped-for help from Peking delayed. When the Chinese officers saw that their provisions were nearly exhausted, they assembled all the defenders of the town in some large buildings, set them on fire, and perished in the flames. Facob Beg soon became as bad a tyrant as his predecessor had been. He had no less than forty wives, and his household was exceedingly expensive. Outside Kashgar he had a palace built, with beautiful gardens. In order to get the money for all his expenses, he charged the population with insupportable taxes. When people saw that Facob Beg ruined the country more and more, their sympathies were again turned to the Chinese.

While sowing the seeds upon their fields, the peasants used to pray God to make their wheats and other corn grow. But at that time they prayed God to make Chinese grow instead of the wheats. At last they secretly sent a message to Peking, asking the Chinese to have mercy on them and deliver them from Facob Beg's tyranny. Then the Chinese sent a large army, which subdued Kashgar. Facob Beg poisoned himself; his government had lasted from 1864-1877. Some Mohammedans buried him; but when the Chinese had taken Kashgar, they burnt his bones. His sons fled to Russia.

Kashgar lies in the plain of Terim, and is on three sides surrounded by the high mountains of the Kuenluen, Pamir, and Tienshan, so that only difficult passages lead to the rivers Indus, Amu, and Syr. Numerous smaller rivers flow down from the surrounding high mountains, but they disappear in the desert-sands after having fed some oases on the brink of the descents. Broader is the Terim, the only large river in the interior of High Asia, the flowing together of the rivers Chotan, Farkend, both springing from the Karakorum and Kashgar. It takes its rise from the Pamir, and towards the end of its course is called Labnor. After receiving from the Tienshan several tributaries, which feed some oases, the Terim is lost in sweetwater basins surrounded with salt-deserts. In the east of Kashgar, there lies the desert of Takla Mekan, about which people tell strange stories. They say whole cities are buried in its sands, and, in fact, people who have been digging there, have found silver, gold, and antiquities. As to its breadth the desert can be traversed in fifteen days, as to its length in about thirty days. Though there is no water now, beds of old dry rivers, and many ruins of bridges are to be seen there. The Kashgarians do not travel through this desert, because it is said to be haunted by evil spirits.

It rains very seldom in Kashgar, because the high mountains keep the clouds back. However, the snow, that covers the highest regions, melts partly in spring, and sends much water down to the country; well-arranged systems of canals lead this water to the fields; vine, and fruit yards, and produces great fertility. The rivers bring much sand down from the mountains, so that in summer, when there is little water, the canals are full of dust and sand. They are cleaned by the sand being heaped up on each side, so that the water has again free course. By the frequent violent winds, however, these heaps of sand are whirled up, more sands are blown down from the mountains, spread over roads and fields, and clouds of dust veil

the sun sometimes for days. When the wind ceases, there follows a rain of dust, which sometimes lasts ten days. People call it "Kumjaghar," that is, it is raining sands. In this way, whole villages are buried by-and-by.

Afterwards the air is clear again, the sun shines, and the weather is splendid, and people, who during the Kumjaghar became so nervous that even intimate friends quarrelled with one another, feel relieved and become peaceful again. But a month later, storm and rain of sand may repeat.

The ground is very fertile in Kashgar, principally near the beds of the rivers. There grow cotton, rice, wheats, barley, Indian corn, vine, and other fruit. Silkworms also are reared there. The Kashgarian language is mother to the Turkish dialects. The cause for the Turkish language having remained so remarkably pure there, is that the country is surrounded with high mountains, and that the people have no intercourse with other nations. Formerly there existed no written language. What the Kashgarians had heard from their forefathers, was transferred to children and grandchildren. A true Kashgarian will never attempt to introduce any new custom, he will rather say: "Let us follow our fathers' ways in everything."

People dress very simply. In the warmer season they walk about bare-footed, as there are almost no stones. A long white shirt girt with a belt, with trousers under it, and a little cap on their head—these are the summer clothes.

In winter a fur-cap is the general covering for the head; cloaks lined with cotton protect from the cold, and instead of stockings people wear long woollen bands, which they tie around their legs. Thereover they put boots or over-shoes, which should rather be called leather stockings.

In the morning people take tea, which, however, is prepared differently from ours. Cream, salt, and tea are boiled together, and taken with bread. For dinner rich people eat "pilav," that is, boiled rice with mutton. This food is prepared in the following manner:—Fat of the broad fat tails of the Persian sheep is molten in an iron saucepan, and well boiled on a bright fire. After that, salt, cut carrots, boiled onions, and the meat, which has been cut to pieces, are put into the saucepan and boiled, until the onions and carrots have nearly disappeared. Then they pour water upon it, as much as is necessary for boiling the rice. After having boiled the meat a little longer, they pour the cleaned rice into it, and boil it without covering the saucepan. When the water is nearly absorbed, quinces and some saffron are laid upon the rice, which is now covered and stewed for half-an-hour on a small fire. Then the repast is put upon the table, which consists of a clean thin cloth spread on the ground. All the inmates of the house, after having carefully washed themselves, sit down beside this cloth, and grasp into the plate with their right hands, which is mostly performed in a skilful and clean manner. Orientals never use their left hands when eating.

Poor people's favourite food is Sujukash, which is also very savoury. Of meat and carrots, which have been cut to small pieces, of peas, lentils, and pot-herbs, there is prepared a soup. Then they make a paste of flour, cut it into long pieces, and put them into the soup.

In the evening, again they take tea and eat bread with it, which, according to the Oriental fashion, is baked flat. Before the meals the oldest man tells thanksgiving. The women eat almost always alone.

The Kashgarians are beautiful people, and remind of the inhabitants of the Caucasus. Their figure is slender, and of middle size. The men wear beards, however their heads are close shaved. In the house also they always wear caps.

The houses are low and mostly one-storied; the walls consist of unburnt tiles. In order to make the roof, large beams are laid over the walls and covered with rush-mats, upon which they put hay and earth. The houses have no windows, however; in the midst of the plain roof there is a large opening, through which the sun shines. If it rains, matters become very bad; but, luckily, it rains very seldom in Kashgar; during my five years' stay there it rained only twice. However, I saw that during one shower more than two thousand houses were ruined. The reason is that the earth contains much salt, and consequently the walls are easily dissolved by the rain.

There are no stoves, only very simple fire-places, with open fire. The streets in Kashgar, as well as in all Oriental towns, are narrow and full of corners, as the houses are built very irregularly. Everywhere wild dogs are running about, doing the work of scavengers, for all rests of meals are thrown into the street, and speedily devoured by them.

The bazaars are covered with rushes and mats. Once a week there is market-day in every town.

The town of Kashgar is surrounded with walls, behind which there is a deep wall-ditch. The town walls are below seven to eight metre thick, but above they are narrower, and reach a height of twenty metres, so that from outside the town not a single house is to be seen. They are clay-built, and have battlements, on which the Chinese guardians are posted. Kashgar has three large gates, at each of which there is a custom-house. Customs, however, are taken only for inland products, for instance, wood and fruit, whereas foreign goods pass free. Two of these gates are shut at seven o'clock in the evening, one however remains open until ten o'clock. Early, at six o'clock, all three gates are opened again.

The Kashgarians are not fond of hunting, neither do they wear weapons, which is the custom of all Orientals. They are quiet and peaceful people; if they once get into quarrel, they use their hands as weapons. For centuries they have been living separated from all the world, and consider themselves the best people on earth.

They are a communicative and talkative nation. Though there are no newspapers, everybody knows in the evening what has happened in the town in the morning. If there comes a stranger into the town, they talk in detail about where he lives, how he looks, what clothes he wears, whence he has come, and if he is good or bad.

In the morning and in the evening all people go to the mosque for prayers, and after service they sit down in the square before it for gossip. This pleasure is decidedly liked better than work; but people also need not work there so much as in Europe, because everything is exceedingly cheap.

In summer people like to sit in the beautiful gardens, where they eat and drink, or read, and play, and sing. For the latter purpose they principally choose the poems of the Emir Shir Ali Nevaji. Their instruments are very different from those of other Oriental nations. The "Kalon," for instance, reminds outwardly of the European guitar, but it sounds like a piano. The "Setar" resembles to a ten-stringed bow-cither; but only one string is touched, the other ones sound at the same time. The Kashgarians have also a sort of tambourine. Instead of the drum, they have a strange instrument, iron chains fastened to a large stock; the stock is moved to and fro, so that the chains crack together, as if somebody cracked his hands or beat a monotonous drum.

Vine-culture is not important in Kashgar. They prepare only one sort of wine, which is drunk with water, and serves as a medicine to sick or weak people. To drink wine for pleasure is not the custom in the Mohammedan country.

Opium, however, is used for pleasure and intoxication, though not so much as in China and India. Another strange means to provoke intoxication is prepared of a plant called "Neshe." On its leaves there are delicate dust-like formations, which grow with the plant. These are gathered, mixed with tobacco, and smoked with it. When the leaf-dust becomes hot, it melts; when cold, it is as hard as stone, melts, however, immediately when heated again. With Neshe, people grow more quickly intoxicated than with the strongest wine. Large quantities of the dust of this plant are exported to India, where the Buddhistic priests and the Lamas smoke it with preference.

The principal saints of the Kashgarians are the first preachers of Islâm in this country who have died martyrs. Their graves are in beautiful gardens, and adorned with monuments. The days of their deaths are celebrated in a distinguished way. Many people visit their graves then, and spend the day with eating and drinking, singing, and playing.

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## Advance in the American United Presbyterian Mission.

**M**UCH of what is to be said on this subject really pertains directly to the life and work of the native evangelical Church. The large body of Egyptian workers that God has raised up, together with the general membership of this Church, are bearing to-day the bulk of the work of evangelizing their own land. And this must be increasingly true as the years go by. Lord Milner once said, concerning England's work in Egypt, that its success must be measured not so much by what England is doing for Egypt as by what she is helping the Egyptians to do for themselves. The same test may be justly applied to Mission work.

Therefore for every sign of advance in the spiritual life of the native Church we should praise God. One such sign is a manifest growth of the prayer spirit. Reports from all parts of the Church indicate an increasing sense of the necessity of prayer and a deeper experience of its power. More prayers are heard in the meetings,



and they are more fervent and definite. Special meetings for prayer have been formed in various places, and in some instances have resulted in marked blessing. In other places we have learned of voluntary Prayer Circles, which brought much blessing to groups of friends who thus bound themselves together. Even in one congregation, where there is much to dishearten in the average life of the membership, we know of three or four souls who have agreed to meet together daily to pray for a blessing upon the Church.

Another hopeful and inspiring sign is seen in the reviving times that some congregations have experienced in recent months. At Maasara, a town near Assiut, nearly fifty new members were received into the Church during the past year, which meant a doubling of the membership in that place. At Menharry, in Middle Egypt, one hundred and twenty-six new members were added in the course of the year. In both places it was manifestly the result of a distinct work of grace. In the latter place the congregation was without a pastor. One of the chief causes in promoting an awakening there was the zeal of an elder, who, it is said, often spent till nearly midnight labouring for souls. At Nakheila, another town near Assiut, a marked work of grace has been going on for two years. It has been characterized by much of the spirit of prayer and praise during all that time. The membership and attendance have so increased that the congregation was compelled some time since to enlarge the Church. Some months ago, feeling that the fervour of the revival was abating somewhat, they observed a day of prayer and fasting. All work was laid aside, no food was taken, and the whole day was spent in the Church considering and praying over their spiritual state. We believe that the experiences of these congregations are but the foretaste of the great revival we are yet to see in the Egyptian Church.

Growth of the spirit of evangelism is another encouraging sign. One Presbytery, that of Middle Egypt, has laid plans for an evangelistic campaign throughout its bounds. One of the pastors there advocated the erecting of less expensive Church buildings, in order to devote more money to the preaching of the Gospel in needy stations. This sentiment has a pathetic touch to those who know what the ordinary Church building in Egypt is like, and compare it with the comfortable and often luxurious Churches found in Christian lands. The Presbytery of Upper Egypt is also taking earnest advance steps for reaching outlying regions with the Gospel. This same encouraging sign is found in a good many individual congregations and pastors. In one town, El Bayyadiya, the workers are sent out two by two on Sabbath afternoons, and twelve meetings are held simultaneously in the streets in different quarters of the town. Some two or three hundred are reached in this way on the average every Sabbath, though at times there have been as many as seven hundred who heard the Word at these meetings. The number of new towns opened for work during the past year has not been small; and in some places it has been in the teeth of bitter opposition.

Perhaps, on the whole, there is no more significant sign of advance than the evidence seen in the recent annual meeting of the Synod of the Nile, that the native evangelical Church is "finding herself," and entering upon her mission as a national, independent, self-extending Church. Beginning with a movement for a more systematic gathering and dispensing of the Church's gifts, it is

working out into an enlarged conception of her Lord's call, and a new sense of responsibility for bringing Christ to every soul in this land; it is a conviction that she is come to the Kingdom for such a time as this; while, coupled with this, is a dawning assurance that the Lord has made her able for the task.

During the past year 951 persons were added to the Church by profession of faith, making a total membership of 9,349. Twelve Mohammedans were baptized. The average attendance at regular services showed an increase of more than 1,500, the total average attendance at the Sabbath morning services being 18,713. The gifts of the Church for religious purposes amounted to £7,516, an increase of £1,566 over the preceding year. Several new Churches were built, new congregations organized, and new pastorates formed. A class of ten students, the largest ever graduated from the Theological Seminary, was sent forth to the work during the year. There are now 57 organized congregations, and 137 other stations having regular preaching; there are 39 native ministers of the Gospel, 17 licentiate, and 9 lay preachers, and 13 students in the Seminary.

In the educational work of the Mission, each year brings a strengthening of the opposing forces, and the competition of other schools becomes more keen, schools well equipped in everything except in what we seek most, high moral tone, and the power of the pure religion of Christ. The increasing difficulty of the situation makes the progress seem more remarkable, a progress so continuous and rapid that the enrolment has more than doubled in the last twelve years, and receipts from pupils in less than five.

There are now 179 schools, with an enrolment, during 1906, of 15,871. Fees for tuition and board amounted throughout the year to more than £12,400, and towards the remainder of the expenses Egyptian donors contributed £1,715.

Many of the signs of advance are of a kind difficult to tabulate. From many a school come testimonies to better work done or a better spirit manifest among teachers and pupils. Each year there is improvement in the calibre of the teachers employed, native and Syrian, and a constant effort is made, especially in such schools as are under the immediate supervision of missionaries, to strengthen the religious influences at work amongst the pupils, through prayer meetings and young people's societies, as well as in the ordinary opening exercises and Bible lessons.

From several quarters come testimonies to a greater readiness on the part of Moslem pupils to receive Bible teaching, a fact for which we are the more grateful when we remember that in all the boys' schools north of Cairo the Moslem element predominates. A Moslem father, when bringing his boy to school, declared frankly, "I lay no conditions upon you; teach him what you will." Moslem girls take part in the weekly prayer meetings, searching their Bibles for verses to commit to memory. The boys in a small school, almost entirely Mohammedan, memorised 150 texts during the year, besides studying the Gospel daily.

More Moslem girls were received as boarders than in previous years, and the daily Christian influences told upon them, influences stronger in a school where not the teachers alone, but the majority of the pupils, are Christian. In the Cairo Girls' College there were twenty-four Moslem boarders, most of them from high-class families, and as the Session advanced a wondering appreciation replaced the chafing resentment they had first felt against the strictness of

the Christian code of life. One of the number became an earnest enquirer after the truth.

This school has long outgrown its quarters in the Ezbekieh district, but a gift of £3,600 from Mr. John D. Rockefeller will make it possible to begin at once the erection of more suitable premises on a site in the Abbasiyeh neighbourhood. A small school was opened last April near this site, and has enrolled 107 pupils, of whom three-fourths were Mohammedans. As the girls come from wealthy families, the receipts for tuition have, so far, almost covered the running expenses of the school.

Nine new schools were opened during the year. One of these is entirely Moslem. It is in the village of Karnak, and about forty girls are in attendance, while some have drifted from it to the Luxor Girls' Boarding-school, as boarders or day-pupils.

The marvellous part that educational work has played in the evangelization of Egypt was strikingly brought out in a public manner when on February 11th the native Synod of the Nile assembled to lay the foundation stone of the first of the new buildings which are to be the future home of Assiut Training College, and towards the erection of which Mr. John D. Rockefeller has recently given the sum of £11,000. The stone was laid by the Moderator, Rev. J. G. Hunt, D.D., "in the Name of the Lord Jesus Christ," to whose service we hope the institution will ever remain true.

Many earnest and encouraging words were spoken by the Egyptian ministers, one of whom had been the first student enrolled, when on March 5th, 1865, six young boys, the nucleus of the present College, gathered together in a humble stable to receive their first lesson. The enrolment last year was 726; but the aim of the institution remains unchanged. It is still the nursery of the Church, and it is from it that the schools have received their teachers, the Churches their pastors and evangelists, and the Soudan its Egyptian missionaries.

As we looked round at the large audience of ministers and elders, public men and college students, all of whom, with few exceptions, owed to the College their preparation for a life of useful service; when we thought of all that had been accomplished and would be accomplished for the regeneration of Egypt through their instrumentality, and recalled the lowly beginnings of which some of them had been eye-witnesses, the future seemed to glow with new promises shining out of the experience of the past, and faith gloried afresh in the privilege of serving a God with Whom "all things are possible," and "Whose mercy endureth for ever."

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Dr. S. M. Zwemer's many friends will be glad and thankful to hear that the celebrated oculist, Dr. Pagenstecher, of Wiesbaden, considers that he will retain his eyesight undiminished. For some time past there has been grave cause for anxiety, and we trust that this hopeful verdict will prove true. Dr. Zwemer is already preparing for the next Conference to be held in Lucknow in 1911 (D.V.). A German Committee has been formed as a result of his brief visit to Germany. Dr. Zwemer is now again in America.

THE HARIM REPORT shows how God has answered prayer by opening doors and also hearts to His own truth. In Tanta, that stronghold of bigoted Mohammedanism, many Moslem homes are open to the Bible worker. In Alexandria, some Moslem women found their way to the Church for the first time. When asked if they had been benefited by the missionaries' visits to their homes, they said, "Yes, we know many things about God we never knew before. We love to think about them, and when we sit together we talk about what you teach us." What a change from idle gossip about their neighbours, or the low stories of the professional story-teller. One motherly kind-faced Mohammedan woman looked up in the Missionary's face, after a talk on Christ's help, when His people abide in Him and He in them, and said, in a breathless sort of voice, "Is that teaching for us Moslem women, too, Ya Sitt?"

The women who are in the light are beginning to realize their responsibilities to their sisters in darkness. In the Fayoum, a pupil of the Biblewoman takes her Bible, and goes to her Moslem neighbours to read to them. In Cairo, a young Syrian woman, a former graduate of the Boarding School, but now married, pays the salary of a Biblewoman, thus having her substitute working for her. This Biblewoman was formerly a Moslem.

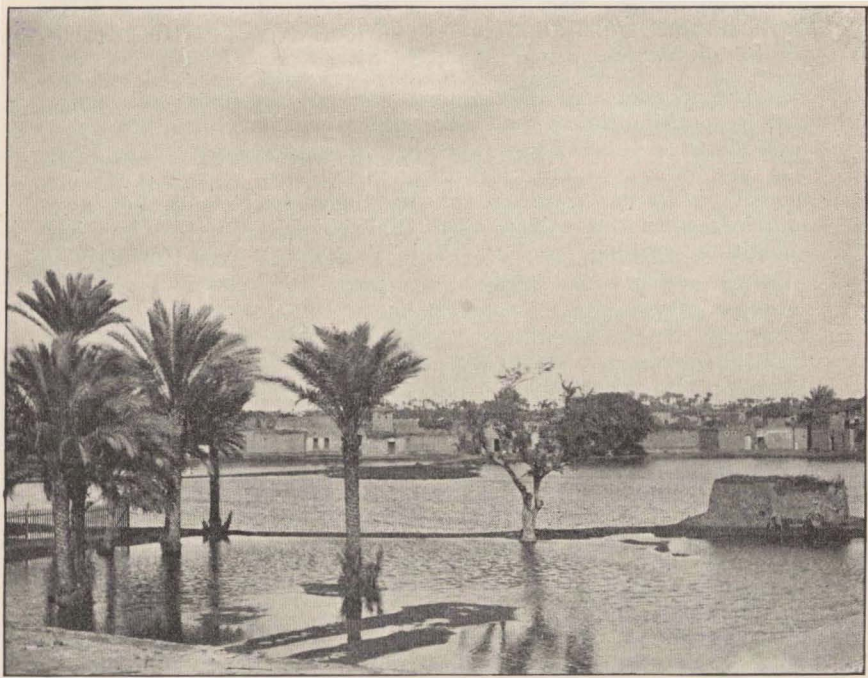
Sometimes mixed motives lead the women to take lessons from the Biblewoman. In Zagazig, a young girl, after a visit to Minieh, started to learn to read. Months afterward she shamefacedly told the missionary the reason for this sudden desire. When she went to Minieh she expected to be regarded as a princess, but when she went to Church and found all the women finding the place in the book and reading, she felt so ashamed that she took the book offered her, and pretended to sing. Then, to her further chagrin, someone took the book from her and turned it right-side up. She said she saw herself an animal under a silk habbara, while their knowledge made them princesses though they dressed in Malayat.

The Congregation in Assiut supports a blind evangelist (who was educated in the College) to work amongst the women, his visits to be as a rule monthly instead of weekly, and to be devoted entirely to expounding the Word. He has carried on his labours throughout the year with great faithfulness and acceptability. Even Sabbaths are not days of rest to him, and he sometimes reaches 300 houses in a month. Though his salary is provided by the congregation, he has such a humble appearance, and belongs to so poor a family that some of the women are inclined to offer him money in return for his services, but no amount of pressure will induce him to accept such aid. Once or twice, when all refusal was unavailing, he took the money, saying that he would give it to the Church, which he did. Money is too well loved in Egypt for such conduct to pass unnoticed, and the character he has gained for honesty, sincerity, and single-minded devotion to his work, makes his message more effective, and his presence more prized.

## Chebin-el-Kanâter.

**T**HE Chebin-el-Kanâter district is typical of many other parts of Egypt. It is a town of about 6,000 people, in the centre of about 60 villages, all within an eight-mile radius, and with populations varying from 1,000 to even 10,000. The people are almost entirely Moslem, though in most villages there are a few Coptic houses, sometimes only two or three, though now and again we find twenty to thirty Coptic families clustering around a small whitewashed Church.

It was with a view to reaching the Moslems that we began



WHEN THE NILE IS HIGH. CHEBIN-EL-KANÂTER.

*The Threshing Floor—Winter.*

by finding out all the Copts of the district. At first they bitterly opposed us on the ground that we were Protestants, and wolves in sheeps' clothing, but to some extent this has worn off, and we have started a number of meetings in Coptic houses.

As we had expected, the Moslems were willing to come to a Coptic house, because they thought we were only addressing the Copts. In this way a beginning was made. We started with four such meetings in different villages, and these have been going now for nearly two years. Often we have had the meeting rooms packed, and, strange to say, though among Copts, our audience was largely composed of Moslems.

This method is impossible where there are no Copts. Our

plan for villages of this kind is to walk through some of the main streets, and whoever invites us to a cup of coffee to accept the invitation, and, while seeking to be as courteous as possible, to read and explain the Gospel message. In this way small informal meetings can be held in the streets, and much individual work done. This, however, largely depends on the tact and skill of the Evangelists in dealing with the people. A Moslem for the Moslems should be our motto in choosing evangelists. A converted Moslem can always hold a crowd better than a Copt. Here we have two evangelists, one an ex-Moslem, and the other a Copt; both do good work, but it is the former I rely on when I fear a disturbance; and I have never yet seen him fail to



WHEN THE NILE IS LOW. CHEBIN-EL-KANÂTER.

*The Threshing Floor—Summer.*

quieten an angry crowd or to get a hearing. In a few of the better known villages we have had regular open-air meetings, and have never been interfered with. The magic lantern has proved an attraction; the pictures act as a good draw.

These methods are in a very primitive stage, but they could be developed to a larger degree, and many more could be brought under sound of the Gospel. The need is enormous, but most Missionary Societies are crippled through lack of funds.

Will you, brethren, ask yourselves what you can do for the thousands of unreached villages of Egypt?

W. W. C.



## World's Young Women's Christian Association, Cairo.

**T**HOUGH the origin and scope of the World's Young Women's Christian Association in Cairo are pretty well known, it is thought that a few facts concerning the development of the work may be of interest to the readers of "BLESSED BE EGYPT."

It is now rather more than four years since Mrs. Boldero, the first President, having collected £1,000, came with Miss Margerison, the Hon. Secretary, to start the Home and Institute in the present flat in Sharia Kasr-el-Nil.

Since then to the time of writing 255 girls have stayed in the Home, of which 171 were English and 84 of other nationalities. The majority have been those earning their living as governesses, either filling non-resident engagements or looking for work; the minority has included hospital nurses and girls in business.

During the present season the capacity of the Home has been taxed to its limit (14), a temporary bed having often been requisitioned in a passage! while as many as three or four a week lately have had to be refused admission. The difficulty on the part of the "working girl" of finding suitable rooms, together with the fact that the present premises are being sold for rebuilding, will oblige us to find other quarters, so that we hope to be able, by another season, to take two flats and so to accommodate more girls.

So much for the Home side—to turn to the Institute. The total number who passed through our doors for one purpose or another in 1906 was 3,714, including 895 at the Sunday Bible Class and 775 visits to the Registry Office.

These members represent attendances, not always different people.

As our Association aims at supplying the social, intellectual, physical and spiritual sides of human nature, from time to time meetings and lectures take place in our large airy hall, whilst social and musical evenings, working parties and excursions are arranged. Classes for English, French and Arabic are held when possible, though we are careful not to undersell those whose living depends on teaching. The crowning purpose of the Association is, of course, focussed in the gatherings for Bible Study, which are held weekly and monthly.

The Sunday Bible Class, held all the year round, often numbers from 30 to 40 during the winter months. When not too hot or too cold this takes place on our spacious flat roof, made very attractive with pots and boxes of flowering plants, and looking out on to a wide view of the noble Mokkatlam hills and the graceful minarets of the Citadel Mosque. Our roof is often used for tea parties of one sort and another, and for a quiet sit and bask in the sun on the part of a tired inmate of Connaught House, not excluding the President or Hon. Secretary! Three Bible Circles for the study of the St. Paul's Epistle to the Philippians have been arranged this winter, and are held monthly, though the numbers attending each are not large, there is the possibility of growth, and the subject in itself is an inspiration. A small branch of the Children's Scripture Union is held monthly (Hon. Sec., Miss Cullen).

The members during the past year have spent part of the time eagerly making scrap-books, work-boxes, etc., for the children at the C.M.S. Hospital, Old Cairo.

During the past year meetings have been addressed by Miss Cay (Hon. Secretary of the original branch of the Y.W.C.A. in Cairo); Miss MacInnes, of Hampstead; Professor Simpson, of Edinburgh; Colonel Granville Smith, Coldstream Guards, and others.

Lectures of extreme interest were given on “Dickens,” by the late Very Rev. Dean Butcher, D.D.; on the “Discovery of the Earliest Manuscripts of the Gospels on Mount Sinai,” by Mr. Gibson, D.D.; and on the “Greek Influence in the World,” by the Rev. W. Temple Gairdner.

One cannot help alluding here to the loss we have sustained by the death of Dean Butcher, who was ever ready with sympathy and interest, and at the same time to acknowledge the great debt of gratitude we owe to Lady Cromer for so constantly using her influence on our behalf and for much practical advice.

The Membership at the present time stands at 215—107 Members and 108 Hon. Associates.

Our limitations, of course, are many. The fact that but few girls remain for more than one or two seasons will never greatly increase our Membership, whilst the difficulty of evening meetings, the weather, and the great facilities for all forms of out-door life do not tend to in-door gatherings.

Amongst those who have made use of Connaught House (so named by gracious permission of H.R.H. Duchess of Connaught), I know there are many who can testify to the spiritual help received in this great cosmopolitan city, apart from the practical advantages they have obtained.

If anyone would like to show a practical proof of sympathy in this work, any contributions, however small, will be gratefully received by the

Hon. Secretary,  
MISS MARGERISON,  
Connaught House.

In conclusion, I would ask for the prayers of all who read this little paper on behalf of the development of our work, and for the plans for our future abode. Were it not for the strength to be derived from our motto—

“Not by might nor by power, but by MY SPIRIT saith the LORD OF HOSTS,”  
this work would never have been started or continued.

DORA MACINNES,  
*Acting President, World's Y.W.C.A., Cairo.*

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“O germ! O fount! O word of love!  
O thought at random cast!  
Ye were but little at the first,  
But mighty at the last.”



## The Louisa Procter Memorial Schools.

SCHWIFAT, MOUNT LEBANON.

ON March 1st, at midnight, Louisa Procter, an Irish lady, was called away to higher service at the advanced age of 78, and her mortal remains were laid to rest in the midst of her people and work in Schwifat, Mount Lebanon, in the presence of a very large and representative gathering of sympathetic friends, fellow-workers and pupils.

She was one of those women, like Mrs. Henry Thompson, Mrs. Mentor Mott, and Miss Jessie Taylor, whom God had raised up for "the regeneration of the people of Syria."

Moved with zeal for the glory of God and the spread of His Kingdom, she resolved to devote herself, and the means with which God had blessed her, to the cause which lay so near her heart.

In 1880, coming out as a traveller to Syria, she joined Mrs. Mentor Mott and assisted her in her work, as one of the founders of the British Syrian Mission; she then passed on to help Miss Hicks, of the Female Education Society at Shemlan, and afterwards joined Miss Taylor in her valuable school work for Druse and Moslem girls in Beirût.

In this way she became acquainted with the methods adopted by the three Societies, which she afterwards found of great use in the work to which God specially called her.

In 1886, having received an earnest petition from the people of Schwifat, she opened a Boarding School for Girls with fifteen pupils.

When in England, Miss Procter had previously sought the advice and sympathy of the late Mr. George Müller, of Bristol, and he suggested the desirability of praying for something definite.

He thought her great need was a native gentleman, who would help to build up a solid and lasting work for God among the young people, for this they prayed together, and God raised up, Mr. Janius Saad, who has been a most faithful and zealous co-worker with Miss Procter for over twenty years.

In 1888 an extension was made by the addition of a boarding school for boys, commencing with 11 boarders, the number has risen to 70, and there are 33 day scholars besides.

This branch of the work is carried on in a large and solid building completed in 1896.

Over 1,200 boys and girls—children of Druse, modern Greek and Catholic parents—have been brought under Christian training and a distinct Protestant influence, and at the present moment there are 183 scholars in attendance, 114 of these being boarders.

There are branches of the Y.W.C.A., a Christian Endeavour, and One by One band, established in connection with the work.

Miss Tindall and Miss Stephenson, two English ladies, have just lately been a great comfort and support to Miss Procter, and no less than twelve native teachers and three Bible-women have been assisting her and Mr. Saad in their Educational and Missionary Work, and in addition, in many parts of Syria, Palestine and Egypt, scholars, who have passed through these Schools, are now occupying positions of usefulness in many towns and villages, where

their training must necessarily exercise a leavening influence in favour of Christian truth.

The whole of the property in connection with the Mission at Schwifat has been entailed, and is under the control of Trustees, two in England, and two in Syria, Mr. Janius Saad, now the director of the work, being one of the latter, will carry on the work on the same lines as heretofore.

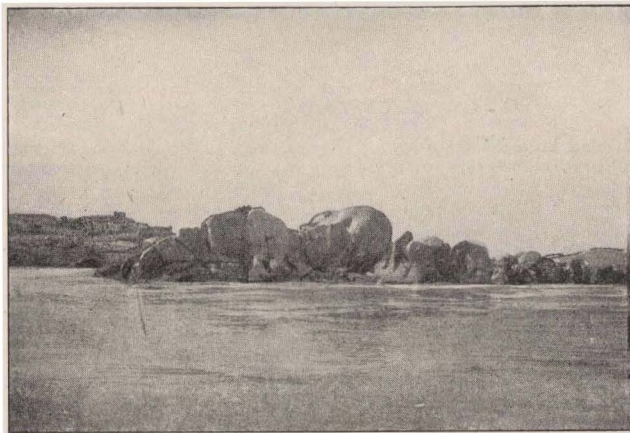
Copies of the trust deed are lodged at the British Consulate and in the Turkish Court.

Sir Robert Hay Drummond Hay, C.M.G., His Majesty's Consul-General at Beirût, came up with the Vice-Consul to Schwifat in a severe rainstorm to attend the funeral Service, which was held on March 3rd, to show his sympathy with the work of a woman, who was so highly respected and loved by all classes of the community, and whom he himself had known for over twelve years, and whose work he had highly valued and substantially supported by his influence and help.

The funeral Service was conducted by Mr. D. Oliver, of the Friend's Mission, and by the Rev C. H. V. Golliner, who had been invited by Miss Pröcter for some special services and meetings.

Mr. Oliver, who spoke in Arabic, and whose words were endorsed by the sympathizing friends present, and by the Consul General himself, dwelt particularly—on her humility—her zeal and her devotion to duty—her self-denial—her self-forgetfulness—and above all, her love for the Syrians. While the English address summoned up the whole of her life work in the words:—

"She hath wrought a good work upon ME;  
She hath done what she could."

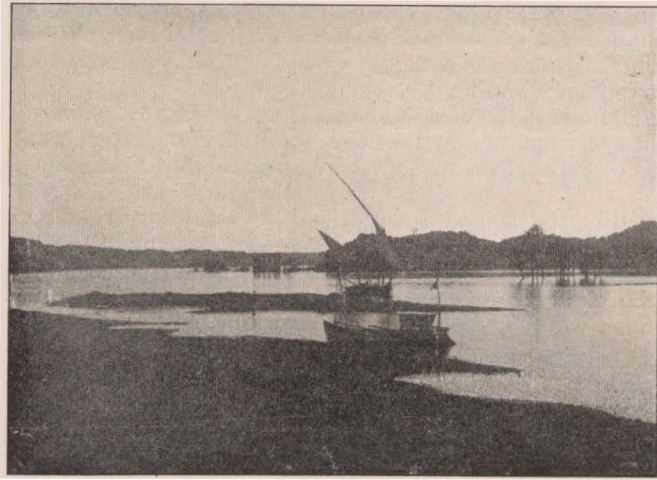


"BOULDERS NEAR THE GREAT DAM."

### "The Gateway to the Sudan."

SOME distant friends may be interested in a brief account of a fortnight's trip southwards. My sister joined me at Schutz early in January, and we started together on a short expedition through the gateway of the Sudan to Wady Halfa. The weather

was cold, but we looked forward to enjoying summer sunshine within the tropics, and gladly left behind all needless warm clothes and wraps. We mention this in order to warn our readers to do the opposite if they should ever follow in our steps, for we shivered with cold, and wrapped ourselves in the red blankets from our berths. We left the sun behind us at Assuan, and set out for Shellal, above the great Dam, for the part of the journey which is bound to be made by water. There were a little party of us on the river steamer "Toski," and we soon passed Philæ in the darkness, and went slowly up against the stream on the wide expanse of the Upper Nile. The following description is given from the pen of Dr. Kelly Giffen, of the American Mission, working at Khartoum, in his book,



"THE START FROM SHELLAL."

### "THE GATEWAY TO THE SUDAN."

"Assuan may be regarded as the gateway to the Sudan, for the narrow rock-confined channel is a veritable gateway through which all must pass who follow the Nile into the Sudan and the beautiful island of Philæ, with its ruined temples, almost seems to close the entrance as we go into the way.

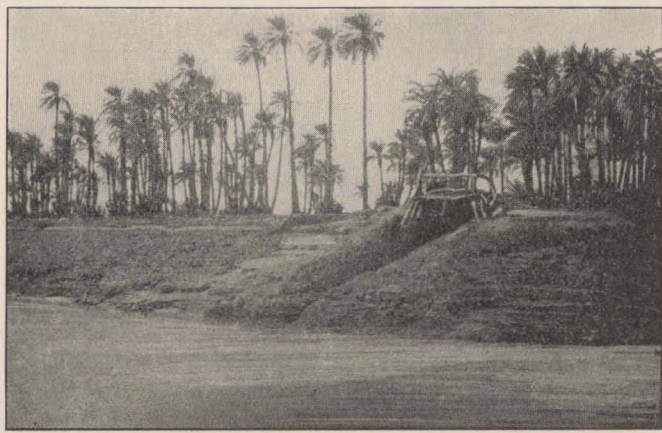
From Assuan to Wadi Halfa the Nile scenery is different from all that lies either below or above these two points, and it has a fascination all its own. The river occupies all the valley; only at rare intervals, in some little cove closed in by the great rocks, there is a grove of palms; a little higher up, on the stony banks, are a few rude houses where the people live. It is wonderful how tenaciously the people cling to these desolate surroundings and refuse to leave them. The men go off into Egypt to some kind of service, but always with the longing and desire to return to their own native homes on the barren rocks and sand; meanwhile the women and children remain at home and exist. There is certainly not much life, and to any other race it would be a killing monotony. The sun shines every day here, and at times the hills, rocks and sandy plains are aglow with the heat. Still, these are not without their enchanting beauty, for there is a constant change of colouring according to the light and shade of the shifting day. A sunset in Nubia is something one cannot describe or ever forget. You never grow weary of watching it, and the quiet with the lap of the water against the banks, is like a mother's lullaby, and you fall asleep in the pure dry air to rest and are refreshed in a manner that does not come in the bustle of life elsewhere. You wake again in the early morning, when the water, the rocks, the sand and the sky are all a deep purple. Presently the sun transforms everything into a golden glow and heat, and the day that follows is



like the day that preceded, and the fascination is the same. The charm of the morning and the blissful rest of the night are full compensation for the heat of the day.

I do not believe anyone should miss the journey up through Nubia, the gateway to the Soudan. A steamboat is just the thing by which to make that part of the journey. Any other method would be hazardous to one's peace of mind and comfort. A sailboat would be too slow and the noise of a railway journey would not afford the same quiet or enjoyment of scenery, as one would be shut in against the hills and be brought too close to the burning yellow sand.

At Wady Halfa you are really in the Soudan, but cannot realise it. It might be Egypt. The people for the most part are the same, only a little blacker; the shopkeepers are Egyptians; the groceryman and the restaurant proprietor are Greek. Arabic is the common language here; so it is all the way from Cairo to Equatorial Africa. Changes are gradual. The heat grows more intense and the rays of the sun descend in lines a little nearer the perpendicular. The complexion of the people shades off from bronze to ebony black. When at



THE RIVERSIDE IN NUBIA.

last you find yourself in the very heart of the black country it comes like a sudden awakening, you cannot recall when you left Egypt nor where you crossed the line into the Sudan."

What struck us very much as we looked at the river banks, hour after hour, was the scanty vegetation and the few signs of life; and yet we were told that no less than fifteen villages were of sufficient size and importance to have the regular visit of a local post-boat. Our friends the German missionaries at Assuan are making these Nubian people their special care. I could not help thinking that one way of reaching them would be through a colporteur, plying his trade backwards and forwards on a post-boat—stopping at a village till the next boat picked him up—and finding out all who could read. We are glad to think that the first Gospel in the Nuba language was printed at the Mission Press a year ago. There is no railway for the journey from Assuan to Wady Halfa. Everyone has to go by boat. But we could see the telegraph poles all the way—the connecting link unbroken from Alexandria to the Sudan. We passed Korosko, with its memories of Gordon's last camel ride to Khartoum. This was where he disembarked, and said his farewell to General Graham. Later we passed Toski, though out of sight on the western bank, where the Dervishes met one of their early defeats. A midnight visit by some of the party to the temple of

Abou Simbel, cut deep into the hill side above the river, awakened our wonder at the days in the long past when men cared enough for the gods of their imagination to undertake such a stupendous task in this desolate region. And at last, after several times running aground on sand banks at night, we drew to shore at the sign of "Halfa," and set foot in the Sudan. That it really was the Sudan was proved by the fact that only Sudanese postage stamps were available.

This was for long our frontier town, and the lines of the encampment were not far off, though now but few soldiers are there. We walked the streets, and looked at the people, the women being all unveiled, which showed how slight a hold Islam had here. What a sorrowful thing that the possession of the Sudan by England has led to the teaching of Mohammedanism to the inhabitants, who knew little of it. Do the Governors of Gordon College realize what they are doing? It seems as if God were certain to take some way of overturning the present policy, to make room for JESUS. *His*



"THE TEMPLE OF ABOU SIMBEL."

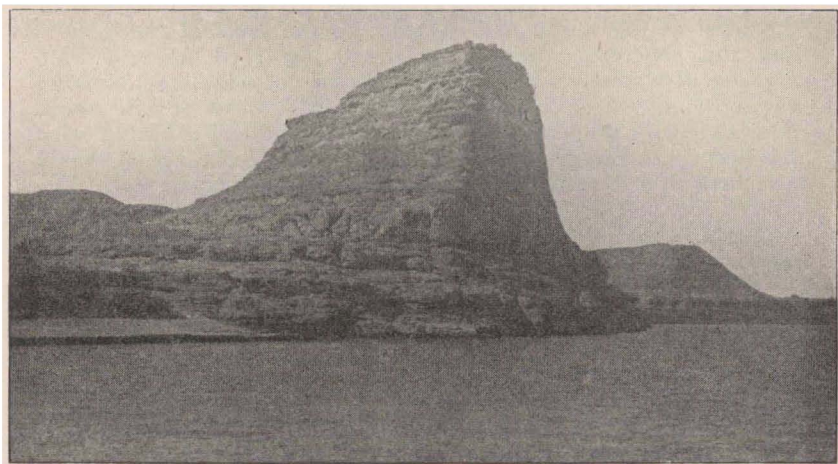
*throne shall stand for ever.* It was a glad discovery to find that a standard had been raised in Wady Halfa for Christ—a very little one, but still it was there. We saw the words American School, and we found a young preacher belonging to the Native Evangelical Church, who, with his fellow-worker, the teacher of the school, came to see us, as we sat on the deck of our steamer at night. He told us of the beginning of their work here, and what efforts they made to gather together the Christian natives, both men and women, for prayer and Bible instruction. It was a little light in the darkness. May it spread ever more and more over the hundreds of miles of populated country that lie between this and the first Mission Station at Khartoum. We heard later that several natives in these parts take in the Magazine, "Beshair es Salaam," and an offer of a parcel of Arabic tracts from the Mission Press was eagerly accepted.

We set out after two days for our return journey, coming quickly down with the stream, and enjoying the first sunshine which we had seen since Assuan. All was most beautiful, and we longed to be able to come back, and know the people. A description from a charming little book by Conan Doyle may interest our readers.

EXTRACT FROM "THE TRAGEDY OF THE KOROSKO."

"Two hundred miles of Nubian Nile lie between the first and the second cataract.

It is a singular country, this Nubia. Varying in breadth from a few miles to as many yards (for the name is only applied to the narrow portion which is capable of cultivation) it extends in a thin, green, palm-fringed strip upon either side of the broad coffee-coloured river. Beyond it there stretches on the Libyan bank a savage and illimitable desert, extending to the whole breadth of Africa. On the other side an equally desolate wilderness is bounded by the distant Red Sea. Between these two huge and barren expanses Nubia writhes like a green sand-worn track along the course of the river. Here and there it disappears altogether, and the Nile runs between black and sun-cracked hills, with the orange drift-sand lying like glaciers in their valleys. Everywhere one sees traces of vanished races and submerged civilisations. Grotesque graves dot the hills or stand up against the sky-line: pyramidal graves, tumulus graves, rock graves—everywhere graves. And occasionally, as the boat rounds a rocky point, one sees a deserted city up above—houses, walls, battlements, with the sun shining through the empty window squares. Sometimes you learn that it has been Roman, sometimes Egyptian, sometimes all record of its name or origin has been absolutely lost. You ask yourself in amazement why any race should build in



KOROSKO.

so uncouth a solitude, and you find it difficult to accept the theory that this has only been of value as a guard-house to the richer country down below, and that these frequent cities have been so many fortresses to hold off the wild and predatory men of the south. But whatever be their explanation, be it a fierce neighbour, or be it a climatic change, there they stand, these grim and silent cities, and up on the hills you can see the graves of their people, like the port-holes of a man-of-war. It is through this weird, dead country that the tourists pass, up to the Egyptian frontier."

We are glad to have seen it all, and to know the length and breadth of Egypt, the land that claims our life and prayers. Arrived at Shellal, we returned to trains and civilization, and were soon on our way northward to Luxor, and then back to Cairo, Alexandria, Ramleh, and the building of Fairhaven.

A. VAN SOMMER.





## The "Living Link."

THE "Living Link" feature of Church Missionary life, the editor of this Review has very earnestly advocated for more than thirty years. Indeed, so far as he knows, the phrase first suggested itself to his mind, and was then frequently on his tongue and pen, when the young men of the Fourth Street Presbyterian Church of Detroit, of which he was then pastor, undertook to establish such a living link between themselves and the Island Empire of Japan in the person of Rev. George William Knox, as their representative. The eminent success of that experiment—for in those days these young men were pioneers in this undertaking—confirmed the conviction that any Church that will follow the example, so warmly commended by Dr. Forbush, will find its intelligent interest, earnest praying and self-denying giving marvellously stimulated.

This seems to us the natural and commonsense way of doing foreign missionary work. Praying and giving are lifted out of the level of the vague and abstract to the level of the definite and the concrete. Instead of scattering seed upon a wide expanse of waters, to be carried we know not whither, and lodge we know not where, we sow a distinct field, water it with tears, nourish it with prayers, watch its growth, and feel identified with the harvest. We get a clearer conception of the actual wants and woes of a destitute world, and how they are being met. The field we thus till through others, becomes our own; we grow properly jealous of its interests and zealous for its fuller development.

Some idealists have opposed this method on the ground that it promotes spiritual selfishness and narrows down sympathy by a circumscribed sphere of special labour. But wherever faithfully tried, it has been found expansive rather than exclusive, and broadening rather than belittling, as in the conspicuous instances above cited. With our most enthusiastic commendation would we approve such a plan of linking the home Church with the foreign field.

A. T. P.

*From the Missionary Review of the World.*

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The above short paper on "The Living Link," written by Dr. Pierson, emphasizes afresh the good results which have followed the plan of a Home Church or Community adopting a special sphere of interest in the Mission field, and concentrating prayer, effort, and sacrifice on that place and people. This may be done in addition to having "our own missionary," and will possibly prove an even more satisfactory way. It is likely to be more continuous, and a harvest will surely be reaped as years go by. Many praying friends at home will have the joy of knowing the *afterwards*, which is now often unknown, through the passing away of the one who was the link with the spot. I wish some Church would adopt Alexandria, and another would adopt Cairo. They are strategic centres in the Mohammedan world.—ED.

## God's Reminder.

" Know that the LORD hath set apart him that is godly for *Himself*." Psalm iv. 3.

SET apart for Jesus  
Wondrous honour this!  
Highest joy in heaven,  
Summit of earth's bliss.  
Angels e'en might covet,  
All thou'rt called to share,  
In a life of service,  
For the Master here.

Set apart for Jesus,  
That He may rejoice,  
Over thee with singing—  
His own special choice.  
Is thy heart at leisure,  
Loyal, true to Christ?  
Lest He find thee faithless,  
When He comes to tryst.

Set apart for Jesus,  
This is thy life's grand theme,  
Just to be well pleasing,  
Henceforth unto Him.  
One—thy Lord and Master,  
One—to serve alone,  
Branded with His blood-mark,  
Nevermore thine own.

Set apart for Jesus,  
Ready at His call,  
He must have the first-place,  
In thy thoughts—in all.  
Love ne'er deems such, bondage,  
It is perfect rest,  
When within the circle  
Of His will, most blest.

Set apart for Jesus,  
*Then* the world shall see,  
Something of His beauty,  
Mirrored forth in thee.  
And thy life made Christ-like  
Will refulgent shine,  
Wooing hearts to serve Him,  
Who has captured thine.

Set apart for Jesus,  
*Kept* so day by day,  
As the powers of darkness  
Hold still firmer sway.  
Soon the King will triumph,  
He must reign supreme,  
But while He's rejected,  
Be thou true to Him.

Set apart for Jesus,  
'Mid the battle strife  
And the ceaseless turmoil  
Of this one brief life.  
Yet a little moment,  
And thou then wilt be,  
Set apart for Jesus,  
Through eternity.

*Glenvar.*

W. A. G.





A CHRISTIAN FAMILY OF THREE GENERATIONS.

# “Blessed be Egypt.”

VOL. VIII.

JULY, 1907.

No. 32.

## Editorial.

“*The just shall live by his faith.*”—HAB. II. 4.

“*The just shall live by faith.*”—ROM. I. 17.

“*The just shall live by faith.*”—GAL. IV. 11.

“*Now the just shall live by faith, but if any man draw back, My soul shall have no pleasure in him.*”—HEB. X. 38.

“*Looking unto Jesus, the Author and Finisher of our faith.*”—HEB. XII. 2.

“**G**OD has faith in His own omnipotence. He has the power to do all things, and He believes that He can do all things. The faith of that man in whom the principle of faith is restored, harmonizes with God’s faith, and he also perfectly believes that GOD CAN DO ALL THINGS.”

*From “Divine Union,” by Upham.*

Our crying need, as we come face to face with the problems spoken of in these pages, is to have faith in God, and not to draw back. *More faith—more faith—in God.* He will work, if we absolutely trust HIM.

And in order that our faith may grow, let us step out upon God’s promise, and act, relying upon Him, without seeing what is to come next—trust Him with the consequences of our taking Him at His word. May the faith within us be so strong and living that it may overcome the deadness and the unbelief that reign in the world around us.

The Annual Meeting of the Nile Mission Press calls for a note of praise from us that God has carried us through our second year’s work. The second year of every enterprise is a hard one. We have not done much more yet than begin to work, and we see so much that may be done. We will set our faces towards the hope before us, and pray on, and work on, until the message of life shall be carried to every part of Egypt and the Mohammedan lands around us.

Will all who belong to the Prayer Union, and all who read this paper, put faith in God with us, that He will provide a site in Cairo and a building for the Mission Press during this next year. We may have to leave our present premises on May 15th, 1908.

For this we need strong and immediate help, and direct guidance as to where it shall be. The land would cost about £1,800. It needs a miracle. But God can work a miracle. Nothing is impossible to Him.

Will our readers take special notice of the book, “Our Moslem Sisters,” brought out by Messrs. Fleming Revell, on behalf of the women of the Mohammedan world. It is an outcome of the Cairo

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Conference, held in April, 1906. At that time Dr. Zwemer asked that this book should be written in order to bring the women's need before the minds of Christian women, and point out the responsibility which is laid upon them in this matter.

There needs a real move to be made in all Christian lands. We believe that the evangelization of the Mohammedan world demands a sacrifice on the part of the women of Christendom. And it will never be accomplished till that sacrifice of home and comforts and life itself is offered.

If the hearts of some English women respond to this cry, we shall be glad to hear from them, and find an opportunity of meeting together to consider what can be done.

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A message of cheer reached us of late in a letter of an unknown friend from India, saying that since the Cairo Conference, Egypt had been laid on the hearts of some of the praying ones there.

The next Conference, which is appointed to meet at Lucknow in 1911, D.V., will assuredly draw this link closer, and we welcome the fellowship of our brethren who are working among the Mohammedans of India. Will some of them send accounts of their work to "Blessed be Egypt." We need more information of a broad character, in order to enable us to give intelligent sympathy.

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The departure of Lord Cromer from Egypt is an event which is bound to have a considerable influence in this land. The policy which he has consistently followed, of trying to meet the wishes of the Moslems in every possible way, has made them stronger than they were before the British occupation, but it has not won them. He has left an unblemished name for integrity and uprightness, for which, as English people, we thank God. We would ask that special prayer may be made for his successor, Sir Eldon Gorst, both for the influence of his personal life, and also that God may control his will and mind in his future policy.

It is earnestly to be desired that the Copts would reform themselves, both in their religious observances and in their money matters, so that they might deserve and receive the confidence of the State.

So large a Christian community ought to have weight in the government. But the traditions of the past, and the desire to conciliate the Moslems, have been against them.

There was an outburst of abuse of Lord Cromer in many of the native papers just before his resignation. He ignored this entirely in his closing words, both spoken and written. It was a striking example of a magnanimous character, which was alluded to in a valuable article of "The Spectator."

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*From "Spectator":—*

"In these circumstances, one might expect Lord Cromer's Report to show signs of bitterness and disillusionment, and of a sense of the ingratitude displayed by a large section of the Egyptian population. Yet the Report for 1906 contains not a trace of soreness, or even of disappointment. It is as just, as equitable, as full not only of statesmanship, but of sympathy and the most genuine desire for the welfare of Egypt and the Egyptian people, as any of its predecessors—reports written when everything in Egypt seemed bathed in the rosiest of rosy light. Instead of vexation, or even

pessimism, there is the old genial sanity and optimism. The gravity of the situation is, of course, faced with all Lord Cromer's habitual candour and clear-sightedness; but it is made the occasion, not for misgiving, but for pointing out how that situation can be best used for furthering the interests of Egypt in the future. The past is thus used, not as a foundation for rebuke, or even for regret, but for far-seeing projects of reform. The English statesman fixes his calm, untroubled gaze, not on the evils of 1906, but on the needs of the coming generations, and, like Wordsworth's Happy Warrior, "turns his necessity to glorious gain." He admits, none more openly and emphatically, that there are many things that require amendment and reform in Egypt; but instead of indulging in the game of recrimination and counter-recrimination in regard to them, he asks with straightforwardness and simplicity how they can best be reformed, and what are the obstacles to such reform? It has never been part of his conception of public duty to make things seem smooth or pleasant for the Home Government when the facts were neither smooth nor pleasant and demanded to be faced. But though a great and patriotic British statesman, he has not permitted his care for Britain to overshadow his duty to the land over which he ruled in fact, if not in name. His first, his inspiring thought has always been to govern in the interests of the governed. "Will it tend to the good of Egypt and of the Egyptians?" has been the touchstone by which he has tried every question of administration and statesmanship that has come before him."

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"Egypt, and the Christian Crusade" is the title of a new book from the pen of Rev. Charles Watson, son of Dr. Watson of Cairo. The writer has a life-long knowledge of his subject, and he makes clear to his readers in vivid words the history, geography, and spiritual need of the land and its people. We advise all our readers to obtain this book for themselves, and to lend it to friends.

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We print a few, all too brief, extracts from an intensely interesting Report of C.M.S. work in Egypt, entitled, "Cairene and Fellaheen." We earnestly trust that friends of C.M.S. may use their utmost efforts to meet the present crisis in the work by providing permanent premises in Cairo. The continual possibility of being turned out is a source of weakness to a Mission; while the evidence afforded by a well ordered and settled Mission Headquarters—that you are come to stay—strengthens confidence. The relief to the workers also is very great.

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Until further notice, all correspondence for the Editor should be addressed:—Miss A. Van Sommer, Cuffnells, Weybridge, England. She hopes to have opportunities of meeting friends in the Autumn, and will, D.V., let them know the place and date in our October number.

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A Meeting is held to pray for Egypt and the work of The Nile Mission Press, every Thursday afternoon, at 3 o'clock, at the office of The Press, 16, Southfield Road, Tunbridge Wells. Friends living in the neighbourhood or staying there for a while will always be cordially welcomed.

*From Letter to Prayer Circle Members:—*

"In these days, when a dark cloud of doubt seems to have settled on everything, when the very foundations of our faith are assailed, how increasingly important has the testimony to the fact of answered prayer become. Nothing can shake the confidence of the man who has asked and received, for the answer to his request brings infallible proof of the existence of a God Who is no mere disinterested spectator of His own creation, a God Who is concerned with the welfare of His children, and listens to their cry. While philosophers are reasoning about the existence of God, and sceptics are denying it, or at least His concern for the cry of men, simple souls may be holding blessed converse with Him, obtaining promises and rejoicing in answers. May your fellowship with us in this work of intercession for Egypt be a means of strengthening the faith of the Church, each difficulty overcome by prayer will



WOMEN IN THE LEBANON.

become an opportunity for testimony to the reality of the Living God. How glad He must be to be trusted in these perilous times! Truly they are times of great responsibility, but may we not equally say, times of great privilege, in the opportunity they give for trusting Him."

J. M. C.

*Extract from Letter from Mr. F. Kehl:—*

"We in India feel that there is a peculiar bond between Egypt and India, as with our 60 million Mahommedans we have to face the same difficulties. In pondering over the new era which will soon open up in Egypt when the Prayer Cycles begin their work in real earnest, one is struck by the glorious prospect of such work as contained in Isaiah xix. 19, 21, 24. To have some small share in hastening the fulfilment of these prophecies is indeed a privilege, which if now realized will be an incentive for hundreds to enlist as co-labourers in prayer for Egypt and Arabia.

## The Price of Victory.

"GOD alone can save the world, but God cannot save the world alone." It sounds strange to say that God needs men. Christ said, "Without Me ye can do nothing," and we are making Him say, "Without you, I can do nothing." But there is a sense in which it is true, for men are in God's plan for working out His will. His Church is in that plan. Every Christian, too, is in that plan, somewhere. God might have made the plan differently perhaps. Everything could have been different, but we take things as they are, when we say God needs men.

Isaiah has revealed the will of God for Egypt: "Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day . . . for that Jehovah of hosts hath blessed them, saying, "Blessed be Egypt, My people." This then is God's will. There can be no doubt about it. To realize this will, God needs men. This is the price of His victory, and ours.

1. *The Man of Vision.*—Almost the greatest need of the missionary enterprise to-day is for men of vision. Back of every successful movement there stands a man of vision, a man who saw the possibilities. The initial command is, "Lift up your eyes, and look." The initial need is for men who will see the possibilities for an evangelized, a redeemed Egypt.

Not all Christians have caught that vision, either for Egypt or for any part of the world, and so they do not support Missions. Not all who support Missions have caught that vision, and so they give grudgingly; they do not give themselves. Not all who have given themselves, and even become missionaries, have caught that vision, and while they serve usefully, they do not inspire others.

The need is for men of vision. They are needed in the pulpit. Such men hold up the possibility of doing the thing which God commands. They hold up the possibility of doing the thing now, which Christ asked His Church long ago not only to do, but to get done. They see, and they make others see, that what God commands must be quite possible, both because His commands are always reasonable, and because He helps those who try to obey.

It is a strange thing, that while Christ said to His Church, nineteen centuries ago, "Go ye into all the world, and preach the Gospel to every creature," almost one-half of the world is still beyond the reach of any messenger of Jesus Christ. It is, of course, because the Church has not felt the full obligation of the Command. But it is more strange still, that where Christ's disciples have really begun to obey, so few of them have thought it possible to ever get the Command fully obeyed. Believing as they did, it was natural not to really plan, or try, to get the world evangelized.

Men of vision are needed, then, to hold before the Church both the obligation and the possibility of evangelizing Egypt and the world, until, assuming that obligation, the whole Church shall bend her energies towards getting the will of God done upon earth. That is what the Church is organized for, that there "might be made known through the Church, the manifold wisdom of God . . . in Christ Jesus our Lord." Men of vision see this. They get others to see it.

The clearest and fullest vision that men have caught in recent times for the redemption of Egypt, is that which the missionaries in Egypt had, when they sent to America an appeal for 280 mis-

sionaries. Those who signed the appeal may find that more than that number of missionaries will be needed. They may find that a great many more things will be needed besides missionaries. But they were men of vision, because they were planning to get Egypt really evangelized and realize God's will in that country.

The missionary enterprise needs men who will hold up that vision before the Church, until the thing is done, *whatever it costs*.

2. *The Man of Prayer*.—From Sumatra, Hester Needham once wrote, "I believe we are in the midst of a great battle. We are not ourselves fighting, we are simply accepting everything that comes; but the Powers of Light are fighting against the Powers of Darkness." Paul often wrote in that same vein.

That is why men of prayer are needed. The forces to be overcome are spiritual, and only the spiritual can overcome them. Some of them are superhuman, and the merely human is not strong enough to overpower them. So we make our appeal to spiritual power, to the superhuman. We pray to God. We conquer on our knees.

It doesn't matter where we are, we can help in the conflict. This world of ours is a sort of closed circuit, and what is done in America helps or hinders across the sea, in Egypt. The man of prayer in America can generate spiritual power which is instantly available in the Nile Valley. He can turn defeat into victory for the missionary in Egypt. He can baptize the native worker with power, and give courage to the new and timid convert. It is all very simple and plain to the man of prayer.

We said that almost the greatest need is for the man of vision. The greatest need of all, however, without any exception, is for the man of prayer. Dr. A. T. Pierson once compared prayer to electricity, and men of prayer to cells in a battery. Sometimes, of course, conditions hinder the individual cell from generating the greatest amount of power possible. But even where all are in good condition, there is often need for more power. Then, the *number* of cells in the battery has to be increased.

The missionary enterprise needs a greater *number* of men of prayer. A recent visit to the fields is the ground for testifying that over there, in Egypt, there are channels for spiritual power to-day unfilled, agencies to-day inoperative, lives to-day unfruitful, organizations to-day ineffective—dead, lifeless machinery waiting to be vitalized by the Spirit of Life in answer to prayer.

A new phrase has been coined. It is "intercessory missionaries." An intercessory missionary is one who selects a worker abroad and undertakes to pray definitely and daily for that worker. Each missionary in Egypt ought to be supported by a group of intercessory missionaries, men of prayer.

"If we are simply to pray," said J. Hudson Taylor of China, "to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism. . . . We must serve God, even to the point of suffering." When we say that the missionary enterprise in Egypt calls for men of prayer, we mean men of prayer after that sort.

3. *The Man of Wealth*.—A book which needs to be written is "The Gospel for an Age of Wealth." However, the book is in process of writing. He Who sits "over against the treasury" is writing it to-day by His Spirit in the lives of His faithful stewards.

It has in it a chapter on "Faithfulness in Little," another on "Faithfulness in Much," another on "Joy."

The book is especially needed for our age and country. Individual fortunes in America have already reached limits that were unheard of and unthought of in ancient times, even for kings. And not only have a few attained to great wealth, but the middle classes also enjoy comforts and privileges that were known to only the wealthiest classes in days gone by. So almost everybody needs the book.

The peculiar thing about the wealth of Americans is, that it is not really earned for the most part. It is discovered. We have happened upon a country of great resources. Its prairies are possessed of untold fertility. Its hills are seamed with rich coal mines. Its valleys hide springs of valuable oil for burning. Its subterranean caves are great storehouses of natural gas. Its mountains are covered with the finest forests, and their fissures are filled with the costliest minerals. And we happened upon this wealth. Not that Americans are lazy or slothful. On the contrary, they love to work, and they work hard to bring the wealth of Nature into their storehouses and barns. But the wealth they gather is enormously out of proportion to the labour expended. It is really a gift, a gift of Nature, a gift of God.

These great resources which have been suddenly opened up, and which make Americans wealthier, as a class, than people in Europe, must be in God's plan. These great resources are meant by Him to be used, not wasted; wisely invested, not foolishly spent. This climax of wealth is a wonderful opportunity for the Kingdom of God, if God can only have His way with men of wealth, not men of great wealth only, but men of little wealth, too.

So Christ waits. As He waits, He is winning to Himself men of wealth—men of limited wealth and men of great wealth. "Touching the tender and bleeding and kingly hands of their Divine Master, and standing under the shadow of the Cross," men of wealth are acknowledging His Sovereignty over their lives, and are saying to Him, Lord, what wouldst Thou have me to do with *Thy* wealth?

Then comes Christ's opportunity. He speaks of His great enterprise, the missionary enterprise. It is big, big like the wealth of the country. It is international, world-wide. He asks men of wealth to enter into partnership with Him in this enterprise; to be His stewards, since they acknowledge that the wealth they hold is His.

It is the opportunity of our country and of our age to launch the missionary movement on an adequate scale. The scale of it! That is where the fault lies. The great railroad systems of our country are doubling and quadrupling their tracks. Why? Because railroad service with a single track is not on a scale which will care for the business. With a quarter of a million dying in Egypt each year, the worse than "single track system" of one missionary to 80,000 is inadequate, hopelessly so. The tracks need to be doubled and quadrupled. And men of some wealth must do it.

Special openings occur for the investment of wealth. A college for the Delta would capture and hold for Christ the citadel of knowledge in Lower Egypt. For fifteen years the matter has been agitated, but the money has not come. A half a million dollars would be needed. In the fourth century, Ptolemy did not hesitate to spend a fortune to build the Pharos, a many-storied tower "for the salvation of navigators." Is there no one in the twentieth cen-



tury to build for sixty or a hundred thousand dollars at that same city of Alexandria, a building for the eternal salvation of landsmen as well as of seamen? And so we might go on, from station to station, pointing out the places where the work *and Christ* wait for the man of wealth.

Will this age of wealth last for ever in our land? Perhaps beyond this and other generations, but God grant that speedily this magnificent and daring project, Christian Missions, may be launched on an adequate scale and pushed through to a successful issue, with the resources which are really Christ's, but which He has committed "in trust" to the man of wealth.

4. *The Man Himself*.—"Some one must go, and if no one else will go, he who hears the call must go; I hear the call, for indeed God has brought it before me on every side, and go I must." So spoke Henry W. Fox, of India. And Christ waits for men like Fox, who will go.

This is the price of victory. It was the price Christ paid. "We must remember that it was by interceding for the world in glory that Jesus saved it. He gave Himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves."

Yet there are so many hindrances. Friends object. Satan hinders. It really is strange that men break through at all, and succeed in reaching the foreign field. "Some of us almost shudder now to think how nearly we stayed at home," wrote a missionary.

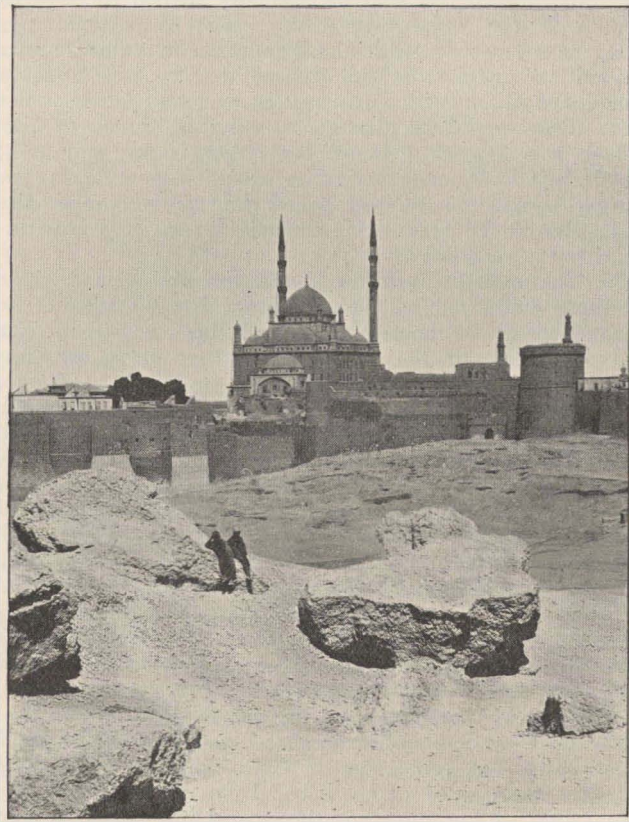
But the Command abides, "Go." And the need is greater there than here, one Christian to every three, here; one to every three hundred and ninety-nine out there, in the Nile Valley. A hundred years from now, will some things matter, or will This? And is not Christ there? "Lo, I am with you always, even unto the end of the world." And, after all, is not Life there? "Whosoever shall lose his life for My sake and the Gospels, shall save it." Shall we not pay the price of victory, and "win for the Lamb that was slain the reward of His sufferings?"

*From "Egypt, and the Christian Crusade," by Rev. Charles Watson.*

### The Victoria College, Alexandria.

**T**HE Victoria College at Alexandria now affords instruction to 215 boys, of whom 79 are Israelites, 79 Christians, and 57 Moslems. The new building to which the College will be transferred is in course of construction. It will accommodate 350 boys, of whom from 120 to 150 will be boarders.

Some remarks which I made on laying the foundation stone of the new College last summer appear to have led to some misapprehension. They seem to have been interpreted as meaning that I wished to advocate the introduction of a purely secular system of education into Egypt. Such is very far from being the case. I am not in favour of purely secular education, whether in Egypt or elsewhere. It is true that, on account of the difference of faiths among the pupils, religious instruction does not form part of the regular school course at the Victoria College; but voluntary classes are held, in which religious instruction is given to Israelites, Christians, and Moslems, respectively, by teachers who do not necessarily form part of the school staff. For these lessons, classrooms are lent, and the teachers in each case are at liberty to give such instruction as they think proper. I believe I am correct in stating that the greater portion of the pupils at the Victoria College received religious instruction, either at their homes or at the school. I do not say that the system is one which deserves to be copied elsewhere, but under the peculiar circumstances which exist in Egypt, it is one which met a public want. It appears to be working very fairly well."—*From Lord Cromer's Report.*



CAIRO. THE CITADEL MOSQUE.

## The Annual Meeting of the Nile Mission Press

was held on Monday, May 27th, at the Police Institute, Adelphi. Mr. Albert A. Head presided, and spoke a few words on the 2nd Psalm, "*Ask of Me*, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He expressed the desire that all present should be in the attitude of intercession. Mr. Percy Allen presented the Treasurer's Report, which showed an encouraging increase in the list of donations. He said that the chief need at the present time was that of a larger printing machine. The cost of a double-royal machine would be £230, and with the addition of an oil engine, which would be necessary for driving it, together with freight, it would be altogether £400. He asked that friends would bear this in mind, and trusted that some might feel that they were doing a real service for God in giving a portion of the money towards this printing press.

Mr. J. L. Oliver, the Secretary, then spoke a few words in submitting the Third Annual Report, which showed that during the year nearly six million pages had been printed at the Mission Press. The number of books and tracts distributed and sold had been

17,333. Mr. Oliver said that he specially wished to emphasize the importance of the Colportage work. The Colporteur at present labouring in connection with the Press was a valuable man, and the accounts received from him showed that he was being used by God in conversation with Moslems as he went about among the villages. They would be glad to extend this branch of the work.

There was a great demand for larger books, and as soon as they had their fresh machinery they would hope to bring out new and larger books. Mr. Oliver asked for special prayer that they might be able to go forward in the next year, in a way in which they had not yet done.

The Chairman then said a few warm and encouraging words of all those connected with the Mission Press—those at work in Cairo, and the home helpers. He felt that as yet we had only touched the fringe of the work and realized its possibilities. At the same time there was matter for great and increasing encouragement in what they had heard. He was glad that the Treasurer had been able to show a satisfactory financial statement, with a balance in hand. But he knew that sometimes there was apt to be a misunderstanding in connection with Christian work when it was said that there was a balance in hand. It often led people to think we were better off than we were. It very often happened that although there might be a balance in hand when the year closed, that there were so many calls upon the Treasurer, and so many cheques to be drawn, that the balance in hand at once disappeared.

Mr. Head expressed a wish that the practice might more universally prevail of setting aside a tenth of income for the Lord's work, in which case there would be sufficient to meet the need of all these efforts. He spoke of the sight of the masses of people in the streets of Cairo, and reminded his hearers that it was not now under Turkish rule, but under the protection of Great Britain. He said, "Let us pray for the spread of the Gospel amongst these people—and may I say that we are spreading the Gospel in a way that commends itself to everybody—for after all it is the Scriptures which can overcome all difficulties. You have heard of the blessing which has attended the work of the Colporteur. We want to see more and more the publications issued by this Press go forth in their thousands—I was going to say in their millions—in order to shed the light far and wide over Egypt."

Mr. J. Gordon Logan, of the Egypt General Mission, who, with Sheikh Habib, was most warmly greeted by Mr. Head, then spoke as follows:—

"I am very glad, dear friends, to be here this afternoon. I do not suppose there is any one better fitted to bear testimony to the good work being done by the Press than a missionary from the field, one who reaps the benefit of it, and sees all that is going on, and I am glad to be here to bear that testimony. We want courage to press forward this difficult work. If we have faith, God will do mighty things with this movement which has been started. I should like to bear testimony to the work done by our brothers Upson and Gentles out there. There are many difficulties; the country is going ahead by leaps and bounds, and the cost of living has greatly increased. There are difficulties too with regard to labour, and the expense of working the Press is much greater than it was. But these two men have gone on faithfully, facing all the difficulties, and whether in sickness or in health are always very hard at work sending forth the

Truth. And I just feel that they need our prayers exceedingly, and our sympathy. They are working there splendidly, I think. I should like to testify, too, to the help we get from the Press in our missionary work. One of the first books put out by the Press was the colloquial Gospel of St. Luke. That book alone has been a real help to our work in Egypt. In going about the villages, in the Dispensaries, and in the various other departments of our Mission, the book has been a blessing to many of the simple country people. I would call attention also to the booklet, 'For you and for me.' This little Gospel tract has been circulated by hundreds, and this man who is with me to-day has often distributed it in the villages, and has seen souls blessed through reading it. Miss Trotter's tracts, too, are a great help in the work by putting before the people in simple parables the way of salvation. In these days a great need of Egypt is pure literature. The Government Schools are turning out every year thousands of young fellows able to read; but what do they get to read? You cannot stand on any railway station platform, or travel in the trains in Egypt, without seeing the vile trash that is put into their hands. Translations of the vilest French novels, and obscene illustrated papers are circulated by millions throughout the country. A great need of the people therefore is pure literature—literature that shall touch their hearts, and teach them the way of salvation.

"Another point I should like to bring before you is this. Last Spring we had in Cairo a great Conference, the first general Conference of missionaries from all parts of the Mohammedan world—from Cairo, from India, Persia, all parts of the Turkish Empire, Arabia, North Africa, and from other lands. There were gathered together at Cairo sixty delegates from different Societies, and many other friends. We spent nearly a week waiting upon God, and considering His cause among the Mohammedans. I was asked to take up the subject of 'the support of persecuted converts,' one of the most difficult problems we have to deal with. In a place like Egypt, when a man becomes a Christian, he gives up of necessity his friends and his home, and is deprived of the means of making a livelihood. It behoves us therefore to do all we can to help him. We do receive converts as teachers in our schools and as Evangelists, but that cannot go on, and if a revival took place in Egypt we could not deal with it wholly on these lines, we must also have other employment if we are to support effectively all our converts, and it seems to me the Press, if enlarged and extended in its operations, would supply a form of industrial work that would be most valuable in helping to meet the need. Another point of importance is this. At that Conference all the missionaries working amongst Mohammedans were drawn together in a wonderful way. We felt, as we gathered there day after day, that we were one, and that in dealing with the Mohammedan problem we stood as a solid whole. We went away from that Conference feeling a new interest in God's work throughout the Mohammedan world, and a new desire to push it forward by every means in our power. Very shortly after that Conference an agitation took place amongst the Mohammedans, over the Akaba incident, an agitation which had its centre in Cairo, and worked out from there to all parts of the Mohammedan world. It showed something of the scope of the Pan-Islamic movement, which is steadily going on, and is gathering force every year. The one great aim and object of this movement is to consolidate the forces of Islam against the

Christian nations, and from Cairo the movement is being propagated by the circulation of literature in all parts of Asia and Africa. A missionary from China, who has many Mohammedans in his district, told me that although he got his 'Weekly Times' regularly, the Mohammedans had the news about Egypt before it came to him. Cairo is the great strategic point of the Pan-Islamic movement. I came home with an Indian officer, and he told me that the new policy of Kitchener in India was, as he described it, "concentration on the strategic points." I feel that we, as God's people, want to take some lessons in that direction. We want concentration to be made against the forces of Islam in Cairo to-day. It is from there that the printed word goes out and reaches all parts of the Mohammedan world. For nearly twenty-five years Egypt has been governed by Great Britain, and we have blessed that country with all the blessings of good government and civilization, but we may bow our heads in shame when we think of what we have done for the Mohammedans of Egypt towards giving them the Gospel. Take that great Delta country, North of Cairo, where there are 12,000 villages. When we went out to Egypt ten years ago there was not a single one of these villages occupied by missionaries from Great Britain, and to-day there are only three. The village of Shebin-el-Kom, occupied by the North African Mission, and the villages of Shebin-el-Kanater and Belbeis by the Egypt General Mission. In the Beheirah Province alone there are 3,000 villages and no missionary. Something like 600,000 souls without a single witness from this land to tell them of Jesus. And it is very much the same story all through, as far as the other parts of Egypt are concerned. People seem willing to risk their means on anything but the cause of Jesus Christ. Shortly before I left Egypt I walked out from Cairo four or five miles, right into the heart of the desert, and as one went on, it seemed almost like the city of a dream which rose before one's eyes. There was a tremendous scheme of roads, all planned out and beautifully made, lines of railway, huge hotels rising in the desert, a great opera house almost finished, and many houses building. Thousands and thousands of pounds have been spent on this scheme. Men have been willing to risk their whole fortunes to make more gold. It is a mighty venture of faith, for not a single person at present is living on the ground. They believe they will come, and they have been willing to risk all in hope of gain. Why are God's people not willing to risk more for the cause of Christ? How cold we are about it! We do not believe God's Word (St. Mark x. 30) where He promises a hundredfold interest to those who sacrifice their all for His sake and the Gospel's, or we would act differently. We shall never, I believe, receive the spirit of Pentecost at home until we are willing to go and give these dying multitudes the Gospel. God cannot baptize selfishness with the Holy Ghost; the spirit of Pentecost is the spirit of Foreign Missions. I will now ask our brother (Sheikh Habib) to tell us about his work, and how the Lord has been blessing him; but before he speaks, may I just give you some particulars about his career. He comes from Fez, the capital of Morocco. He belongs to one of the Shereef families in Fez, and for twenty-eight years lived in that land a most zealous and devoted Mohammedan. He was very bigoted in regard to his own religion, and hated all those outside it. When Mr. Cooper, of the North Africa Mission, was killed in the streets of Fez, this man was standing by rejoicing in the act. The man who killed Mr. Cooper was one of his

friends, and he did his utmost to get the murderer away safely. Some time after that he started on a pilgrimage to Mecca, expecting to get peace for his soul, but he found nothing but unrest. He had heard and read in Moslem books of the wonders of Mecca and Medina, and thought that by visiting them he could get all he required, but he found out his mistake, and left disgusted and sick at heart. On his way back he stayed at Suez, where, for the first time in his life, he saw a Bible, and heard the Name of Jesus Christ. God spoke to his heart, and he was brought to the Saviour. After a time of training he went to Tel-el-Kebir, where the great battle was fought in 1882, to work amongst the Mohammedans, preaching in the villages, and distributing books and tracts amongst the people. Two months ago I brought him to meet the Christians of this land, and to show him something of Christian work, in order that he might get further blessing. He is going back on Thursday to resume his work in Tel-el-Kebir, and I trust you will all pray for him. I will now ask him to say a word."

Sheikh Habib then gave the following address. He spoke in Arabic, but Mr. Logan translated it into English, sentence by sentence:—

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." I was formerly a Mohammedan, living with my family in my own town. I was living in darkness, as they were, but the Lord saved me, and I was led to believe in Him, in a very wonderful way. The Lord called me by one verse from His Holy Word, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And this proved the best medicine for my sickness. After I believed in the Lord Jesus I went to Tel-el-Kebir, and worked there in the Lord's Vineyard. There are a number of villages which I visit from month to month. When I went into the villages round about Tel-el-Kebir first of all there was darkness there, just as great as the darkness in Morocco; but, praise God, the Lord has blessed my efforts during the two and a half years I have been there, and now there are many people there who are beginning to read the Bible and to know about the Lord. At first there were hardships, but now the Lord has taken them all away, and the people are glad to receive me. I visited one village where at first I had to endure some hardship, but after a short time the people there became my friends. Some of them read the books I gave them to read, and they sent their children to the school to learn there. I am thankful to say that wherever I go, and no matter what village I enter, the Lord is with me. When I was in my own country amongst my friends and relatives I was always unhappy; now, although I am in a strange land and alone, the Lord God is always with me, and I am happy. To show you how the Lord never forsakes me, I will tell you a little incident. One day I went from Tel-el-Kebir to a village to preach. It was a place called Korein, about 8 miles from Tel-el-Kebir. I went to the man from whom I usually hired a donkey, and asked him to let me have a donkey, but that day he was not willing to give it to me. This happened in July last, when the heat of the sun is very strong, and my friend and fellow-worker said, "Since it is so hot to-day, you ought to stay here." I said, "Perhaps I will be dead, and not able to go to-morrow, so it is better for me to go to-day, although I have to walk." So I took my books and started off at eight o'clock in the morning. I went on from eight o'clock until

twelve, going from village to village, distributing my books and tracts. At twelve o'clock the heat was very great, and I found myself far away from the village out in the desert, and I was very thirsty. I could not go on walking, so I sat down on the sand, for I was so very tired. I began to pray God to give me strength to go on to some village where I could get something to drink. The Lord showed me that He could do something for me, and He did something wonderful for me. While I was praying I heard someone calling me, and saying my name, "Habib." I turned round to see who was calling me, and found one of the people from Tel-el-Kebir. I said, "What are you doing out of the way here in the desert?" He was riding one donkey and driving another, and he said the latter had taken the wrong path, and he had followed it. "But what are you doing out here in the desert?" he asked. I said, "I was preaching in the villages, and came out here in the desert, and I got very tired and thirsty, and I began to ask God to help me, when you called my name." I asked him if he had any water to drink, because I was so thirsty.

"Well," he said, "if you are thirsty, I have got water with me, and food too, and, since we have met here, come and let us have lunch together."

He got down off his donkey and brought some water, and, besides that, some bread and other food. When I saw that I began to laugh. He got angry, and said, "What are you laughing at me for?" I said I was not laughing at him, but I was glad because the Lord heard my prayer. And I opened my Book and showed him the 23rd Psalm, "The Lord is my Saviour, I shall not want." I also showed him that verse, "Ask, and it shall be given you; seek, and ye shall find." My friend, whom I had known for a year and a half, was a Mohammedan, and had always refused to take a Bible from me, but from that time he took a Bible and began to read it.

We sat down, and drank and ate, and he said, "I will finish what the Lord hath done for you; you had better get on the other donkey and ride home." So I got on the other donkey, and we rode off together. All the way along we were reading the Bible and talking about the Lord. When we got to Tel-el-Kebir we went to the school where his boy was being taught. He asked his boy to come to him, and said to me, "Please give my boy a Bible, that he may read it every day." And he took away a Bible himself to read in his own home amongst his own people. So the Lord works.

The Rev. George Patterson then moved a vote of thanks to Mr. Head for presiding. In concluding, he said: "I am quite sure people in this country do not at all realize the tremendous call this work is making at this moment upon the Church of this country. If we did realize it we could not sit still as we do. We do not sufficiently realize that in the Mohammedan Universities at Cairo and at Fez hundreds and hundreds of young men are being educated. They are Mohammedans, and they are being educated with earnestness and determination, and they are being set down in the centre of that vast Continent and are winning a tremendous victory for Islam. Yet we are sitting still with folded hands. We have to realize that it is the great struggle of the century which we have just begun. The Christian Church will have to face this struggle with Islam, and the great work we ourselves have to further is the proclamation of the Gospel of God's grace and love to the millions upon millions of people in North Africa. I hope you will bear this

in mind, and remember the testimony that has been borne to the possibilities of the small work that has brought us together this afternoon. The Chairman has told us that the work has only just begun. Remember how much may be done if the Christian Church will support us by their prayers, their sympathy and their practical help."

QUARTERLY REPORT OF WORK—

MARCH, APRIL, MAY, 1907.

I. Printing Department—

	Copies.	Total pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident" (Weekly) ...	30,830	369,960
Supplement ("Echo") to ditto (Monthly) ...	8,080	129,280
"El-Morshid" (Weekly) ...	11,900	95,200
"Beshair-es-Salaam" (Monthly) ...	7,500	277,500
"All Saints' Church Magazine" (Monthly) ..	450	3,600
"Book-el-Qadasa" (Fortn'tly) ...	4,800	38,400
"Sunday School Lessons" (Monthly) ...	32,000	256,000
		<u>1,169,940</u>
<i>(2). For Publication Dept.—</i>		
"Sweet Story of Jesus" (for the young)... ..	1,000	112,000
"Threshold and the Corner" (Parable Series) ...	7,000	56,000
Temperance Tract .. .. .	1,000	8,000
		<u>176,000</u>
<i>(3). Religious Books, etc., for others—</i>		
Life of Joseph (completion) ... .. .	3,000	24,000
"Torch of Guidance" (for Moslems) ... .. .	2,000	128,000
C.M.S. Report ... .. .	2,500	142,000
History of the Church (for the Copts) ... .. .	1,000	68,000
Objects of Y.W.C.A. ... .. .	1,000	6,000
Annual Report of Y.W.C.A. ... .. .	600	9,600
Temperance Tract (Amer. M.) ... .. .	5,000	40,000
Tract on "False Pride" ... .. .	3,000	60,000
Tracts on "Social Purity" ... .. .	{ 5,000 3,000	{ 80,000 24,000
		<u>582,100</u>
<i>(4). Various Job Work—</i>		
Catalogues, Leaflets, Programmes, Certificates, &c. ... .. .		85,754
		<u>85,754</u>
GRAND TOTAL PAGES (to end of May) ...		<u><u>2,013,794</u></u>

II. Publication Department.

Distribution of Books—March to May.

	Vols.
Colporteurs ... .. .	2,528
Wholesale ... .. .	902
Retail ... .. .	119
Gratis ... .. .	550
Total	<u>4,099</u>



## GENERAL NOTES.

Another record has been made this quarter, for we have printed no less than *two millions* of pages, of which over *95 per cent.* have been *evangelical books and periodicals*, full of Christian teaching.

The colportage work is more encouraging than ever just now. Many little groups of people have begged the colporteur to "come again soon," or to "stay with us for a few days that we may learn more."

CAIRO, *June 5th*, 1907.

ARTHUR T. UPSON,  
*Supt.*

P.S.—The attention of readers in Egypt, &c., is directed to the following notice of a valuable new publication.

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## THE SWEET STORY OF JESUS.

By Mrs. J. D. BATE.

(*The English published in 1907 by Elliot Stock at 2s. 6d. net.*)

"This Story of the life of Jesus is told in simple language for children between five and twelve years of age. The book has peculiar interest, inasmuch as it has already had a wide circulation in its translations into Bengali, Ooriya, and Hindu, and is being used of God to awaken interest and impart knowledge to multitudes of little children in the Orient. As a first lesson book for the nursery or a Sunday afternoon nothing could be much more appropriate. It will find, we doubt not, a wide circle of readers."—*The Life of Faith*.

Similar appreciative notices have appeared in *The Christian*, and many other English evangelical periodicals.

Now published in ARABIC for the first time. The style adopted is chaste, grammatically correct Arabic, yet the whole of the words used are within the vocabulary of all young people able to read. Most suitable for an inexpensive present to a school pupil. Friends are asked to help us to get it into the hands of those for whom it is intended.

The Arabic edition (only) will be obtainable of the publishers, NILE MISSION PRESS, BOULAC, CAIRO, at the following prices:—

Coloured paper cover,	- - -	P.T.4, or 10d.
Boards,	- - -	P.T.6, or 1s. 3d.

(Postage extra in each case.)

Money Orders, etc., payable to

ARTHUR T. UPSON,  
*Superintendent.*

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## "Egypt and the Christian Crusade."

WE have pleasure in calling the attention of our readers to this book, which has just been published by the Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia, Pa. The author, Mr. Charles R. Watson, is a son of one of the veteran leaders of the American Mission in Egypt. Rev. Andrew Watson, D.D. Born in the country, and having continued in constant, intimate touch with the needs of the land, he is peculiarly well qualified to write.

"*Of making many books there is no end,*" is specially applicable to Egypt; but in spite of the number of volumes to be found dealing with this interesting country, we venture to think that this one meets a very definite need. We have long desired just such a book to put into the hands of those who wish to have an intelligent understanding of the history, people and religions of Egypt, as bearing on the *present* spiritual condition and need of the land. Absorbed in the history of five thousand years it is extremely difficult so to detach oneself from the intense interest of the story as to retain a clear view of the thin line of Divine Providence running through the records of the milleniums. There is in this book just enough all-round information to effectively connect the present with the past, and not too much to bewilder and confuse the reader. Of course it is intended primarily for the members and adherents of the United Presbyterian Church in North America, and this naturally and necessarily affects the character of the whole book, yet all who are in any way interested in the evangelisation of the land of Egypt will find compressed into its 285 pages an amount of accurate, interesting information, which will certainly stimulate intercession and make it much more intelligent and therefore effective.

A glance at the table of contents will indicate the main features of the book. It consists of nine chapters, the first four dealing with the country, the people, their history and religions. These are thoroughly readable chapters, succinct without being dull, and interesting without being discursive. We would take the liberty of quoting somewhat fully the closing paragraphs of chapter 3, as we desire that our praying friends may lay to heart these weighty words, so that not only our kinsmen across the ocean but we ourselves may pray that England may be found faithful to the trust imposed upon her.

"British administration in Egypt has been severely criticized because it seems often to lend its influence to Mohammedanism. A double defence is commonly offered. The one that Great Britain is only assisting in the government of Egypt and not in full control; the other, that as a matter of fact, the country is a Mohammedan country, nine-tenths of the country being Moslems. The first excuse is only specious, for every one knows that the government faithfully registers British wishes, and that "Egyptian hands and English heads" is a true characterization of the political situation. The second excuse is a bit of false reasoning. The government of the country ought to be for Egyptians as Egyptians, not for adherents of any faith. If the Moslems are Egyptians, the Christians are equally truly Egyptians; rather are the Christians

the true Egyptians, and the Moslems only invaders and intruders.

The fact, however, remains that government offices and schools are open on the Christian Sabbath, though closed on Friday;\* that native Christian employees in Egypt must work on Sabbath, although even in the Turkish Empire (Beirut, Damascus, Constantinople) no Christian clerk need go to work on Sabbath; that native Christians are arbitrarily shut out from a number of departments of government service, although qualifying for them; that all native commissioned officers in the army are Moslems; that there were more Christian *'omdehs* throughout the country in the days of Isma'il than under the British; and that, though the Christians generally outstrip Moslems in government examinations, preference is given to Moslem candidates.

The policy has developed in Moslem ranks a spirit of pride, which leads the Moslem Egyptian to believe that he is essentially superior to a Christian. It has led the Moslems to bolster up their claims by threats of a Holy War, and has encouraged them to play politics with their religion. The situation is almost parallel to the situation in India before the Mutiny. There, the compromises which the government made only aroused religious suspicion. For the Moslem can understand a man who has a different religion and who stands by his convictions; but the Moslem cannot understand the man who has no religion, or, having one, fails to openly avow it. Ulterior motives are naturally imputed. In India it required a Sepoy Mutiny to correct the evil, and lead the British Government to declare itself a Christian government. Will it require such an experience to restrain this growing spirit of Moslem intolerance in Egypt, and to lead Great Britain to come out into an open declaration of their own convictions, although exercising every toleration toward her subjects in their different faiths?

We have surveyed, in outline at least, five millenniums of Egyptian history. We cannot always fathom the inscrutable mysteries of Divine Providence in history. We know that, if we could only read and fully understand, the history of every nation is the record of God's loving endeavour to draw men to Himself. We see that clearly in the history of Israel, because the inspired Word has traced out for us the Divine purpose. We cannot indicate definitely, in Egyptian history, the crises at which God gave to the people of Egypt the opportunity of making a choice. Neither can we point out the testing periods in which God put the Egyptian nation on trial. But we believe that again and again, in her past history, these crises and periods came to Egypt, and because the nation would not respond, as Israel also failed to respond at Kadesh Barnea, God found it necessary to lead Egypt back into the wilderness for years, and even centuries, of national discipline and suffering.

We believe, however, that another day of opportunity and privilege is dawning. Victim of degrading poverty that had made him servile and cringing, the Egyptian has, within three brief decades, been brought to a condition of material prosperity which is developing within him a feeling of self-respect and an increasing degree of independence. Ignorant throughout centuries, and contented in his ignorance, the Egyptian has now become eager to learn, and a revival of knowledge has literally swept the country. Hitherto unbending in his social customs, and uncompromising in his attitude

\*To work on Friday is not a breach of Moslem religion, as for the Christian with his Sabbath.

toward Western life and thought, the Egyptian has been forced into contact with the Western world, to the great modification of his social life and a complete change of his attitude toward Western civilization. For centuries, too, experiencing the demoralizing domination of Moslem rulers, until "his spirit failed," the Egyptian has suddenly been granted a political "saviour and defender," and Christian England has been brought into the Nile Valley to check Moslem tyranny and bring order out of chaos. Add to these significant facts, the significant coincidence of a missionary movement—evangelical in its spirit, national in its scope, prevailing in its efforts, and are we not irresistibly led to believe that all these movements, whether industrial, intellectual, social, political, or missionary, are, after all, only as scaffolding for building, in God's great redemptive purpose for Egypt?

It behoves us, therefore, to pray that Christian England may be found faithful in the great part she is playing in the plans of God; that the Church may, by the adequate extension of her Missions, give Egypt every advantage possible for deciding aright; and that Egypt herself, in the impending crisis of a determining decision, may not neglect so great a salvation as God is preparing for her."

—*Extract from Mr. Charles Watson's Book.*

It has been truly said that the problem of Egypt is its Moslem population, and we would add the conviction that the strategic point of the Moslem world is more and more centreing in Egypt, while the members of the decadent Eastern Churches will always be a subject of interest, and their enlightenment no mean concern in Egypt, yet we cannot but feel that the Providence of God is only leading us to touch them incidentally, and as they touch the Moslems.

"A recent authority places the number of Mohammedans in the world at 232,966,170. Numerically, therefore, one-twenty-sixth of the Moslem population of the world is to be found in Egypt. This does not give a true idea of the influence which Egypt exerts in the Moslem religious world. Arabic is the language of the Koran. No country, therefore, whose language is not Arabic could properly claim primacy in the Moslem religious world. Among Arabic-speaking Mohammedan nations, giving us an aggregate population of some forty-five million souls, Egypt may certainly claim to be the leading nation, both because one-fifth of that world is to be found in the Nile Valley, and because Egypt, with her great Mohammedan University, the Azhar, is the acknowledged seat of Mohammedan learning. Egypt is, therefore, in a true sense, the centre of the Moslem world, the citadel of its power, the stronghold of the Crescent. If Christianity can carry, by assault or by siege, this 'Port Arthur' of Islam, we may easily count upon victory for the army of Christ along its whole far-flung battle line."

—*Extract from Mr. Charles Watson's Book.*

We are glad Mr. Watson has given some account in chap. 5, of the early Moravian Mission to Egypt in 1752. The missionary records are the richer for the lives of such men as Dr. Hocker, Danke, Antes and Wieniger. The story of the early efforts of the C.M.S. (1825—1852) is told, and a chapter is devoted to the first

years of the American Mission, which was providentially led to open work in Egypt in 1854. Whatever happens in the future, the Evangelical Church, which has been gathered out and organised as a result of the work of this Mission, will be a dominant feature in the spiritual life of the country. It is interesting to note that there are now 59 organised congregations, of which 13 are entirely self-supporting, with a membership of 8,639. And it is further noteworthy, as showing the standing of the Protestant community, that a census of the Evangelical Church, taken in 1898, showed that 521 men out of every 1,000 could read, and 200 out of every 1,000 women, whereas the figures for the country at large were 124 men and only 61 women, including even the large foreign population.

Space forbids us to do more than mention that there is an instructive chapter dealing with the Missionary Agencies at work in Egypt. The need of literary work at this stage is accentuated by the fact that the schools are turning out probably 15,000 pupils each year able to read.

"While some books have been translated or written by missionaries in Egypt, very little literary work has been done by them. The reason for this is the reliance of the Mission on the Beirut Printing Press for Bibles, religious books, and tracts. The Press at Beirut, Syria, has been a missionary agency of incalculable value, in Egypt as elsewhere in the Levant. With the development of work among Moslems, a new importance is attached to literary work. The recent Cairo Conference of Workers among Moslems made appeal for a special effort to reach Moslems "by organizing more efficiently the production and distribution of literature for Mohammedans." In the providence of God, the Nile Mission Press also came into existence, and stands ready to promote such work."

—*Extract from Mr. Charl's Watson's Book.*

Useful appendices are added, and also a map and Index. It is fitting that the author should close with a chapter on the Final Victory, its promise and cost. The land cannot as yet be said to be effectively occupied from a Christian standpoint. Explored it has been, but the end of the exploration is only the beginning of the enterprise, as Livingstone tersely put it, and now is the time to grasp this unique opportunity, not only of blessing Egypt, but, through Egypt, the Moslem world. We heartily commend this little book to all who are praying and labouring for the land of the Pharaohs.

J. M. C.

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### Female Education.

"I AM told, however, that the intellect, as well as the morality of the Egyptians has been neglected. To this statement also I give a most emphatic denial. Look at the case of female education. Can any thinking man suppose that this country can really imbibe the true spirit of civilisation until the position of women has been changed? If so, I venture entirely to differ from him. Well, gentlemen, some few years ago, my distinguished friend Yacoub Artin Pasha, Kassim Bey Amin, and a very few others, alone took any interest in this question. The rest of the population were not merely indifferent; they were absolutely hostile. Look at the change now. The Egyptian Government has not got schools enough to provide for all the girls whose parents wish them to be educated."—*From Lord Cromer's Report.*

## From "The Story of Two years' Work of the C.M.S. in Egypt."

"CAIRENE AND FELLAHEEN."

LITERARY AND EVANGELISTIC WORK  
IN CAIRO, 1905-6.

**L**ITERARY" and "Evangelistic" work in Cairo are so intertwined that we think it best to bring both under the same section of this report.

At the time when the last report, "Cairene and Fellaheen," was issued, "Orient and Occident," our weekly illustrated Magazine, was just about to be issued; while the meetings at Beit Arabi Pasha, for educated Moslems, had been going on for one year, but without visible fruit in the shape of conversions.

Very much has happened since then. "Orient and Occident" is now half-way through its second year; first-fruits have come from the efforts put forth at Beit Arabi Pasha; and interesting developments have manifested themselves in the work generally.

"ORIENT AND OCCIDENT."

The first number of this weekly Anglo-Arabic Magazine, edited by Messrs. Thornton and Gairdner, appeared on the first Thursday in the year 1905, and has come out on Thursdays regularly ever since, allowing for a short break for the summer holiday of 1906. Several thousand presentation copies were sent out, and the number of those who have actually become subscribers has been very satisfactory—some 1,500 in Egypt and the Sudan. These 1,500 copies go into every conceivable town, and many of the smaller and large villages in Egypt. And as it is safe to say that every copy is read by at least a few more persons than its owner, we may safely say that our reading circle runs into some thousands. We ought to say that the greater number of these are Christians, Copts and others; but there are at least some hundreds of Moslems who actually subscribe to, and therefore many more who read, the Magazine. And for these alone it is eminently well worth while making this effort. But the Christian readers are valued by us also, for through them we are enabled to bring newer, more living, helpful views of Christian truth and practice before the minds of many whose religious influences are for the most part narrow, traditional, and unelevating.

The reception which the Magazine has been accorded has been very gratifying. The Press for the most part noticed it with approval; the one or two angry murmurs that greeted it from the Mohammedan Press were only to be expected. We constantly receive letters, in many cases from Moslems, testifying to the pleasure with which it is read. And our collectors in Upper Egypt tell us that great is the interest which it has created in that part.

The scope of the Magazine is wide, for we believe that more people and better people will read its religious parts if its contents are diversified in an interesting way; and, moreover, there is a great need, for its own sake, of general literature permeated by Christian thought and ideas. Consequently we have published many short Biographical articles, with the story of men and women who have

nobly served their generation; historical articles, showing the importance of certain great critical eras of world-history; scientific articles (by medical men) showing the evils of excess from a scientific standpoint; articles on practical Ethics, etc. In the religious part we have made it our great aim to bring the Word of God before the people, and we have therefore had a series of weekly illustrated portions of the Old and New Testament stories, with a pointed Commentary accompanying each. There have also been articles, chiefly in dialogue form, showing the difference between Islam and Christianity, and pointing out Moslem misconceptions concerning our Faith. There have also been other dialogues treating more generally of fundamental doctrines, and striving to put old truth in fresh light. There have also appeared series of articles about foreign lands, such as Japan, Uganda, N.-W. America, showing the progress of Christ's Kingdom in all the world.

#### LITERATURE.

"Orient and Occident" does not cease with itself, but is proving a fertile mother of literature of a more permanent description. For many reprints of its various Bibles and other articles have been issued, which it is hoped will be useful for evangelistic work and general distribution. Many of these reprints are purchased readily in Cairo and the provinces.

*Book-Depôt.* We have to chronicle with deepest regret that on the expiry of the lease of our premises in Sharia Mohammed Ali, where we have been for fifteen years, we got notice to leave. We were compelled to take temporary premises in Beit Arabi Pasha; but the success of the Book-Depôt in its old quarters makes us desire all the more earnestly that we had premises of our own in the centre of Cairo. During the past year and a half the business has greatly increased; the sales of Arabic and English books, both in the Depôt itself and by colporteurs in Cairo and the provinces have gone up by leaps and bounds, so that it is clear that all time and management and trouble that can be put into this literature-circulating work will be repaid, and the importance of doing this work, in a country where reading is so much valued, and where the printed page can penetrate so much farther than the voice, simply cannot be overestimated. We shall allude to a striking instance of this presently.

#### EVANGELISTIC MEETINGS.

These have been carried on from two centres—the Book-Depôt (for the more simple folk) and Beit Arabi Pasha (for the sheikhs and better-educated classes). The former have been carried on quite regularly, and the attendances have been usually very good. Absolute order prevails, and the closest attention is given to the preaching. At the close all take leave of the missionary or catechist by a cordial shake of the hand. We feel confident that these meetings will one day bring forth much manifest fruit. The other meetings were temporarily suspended for the latter part of 1905 and the first part of 1906, owing to various reasons, chief among which was the very excited state of El-Azhar element in Cairo, which element had been the most prominently represented at these meetings, and, even at their quietest, had proved contentious and prone to disturbance. This excitement was greatly increased by the fact that last autumn a young Syrian Sheikh from the Azhar, who had attended the summer



meetings, and had more than once taken the lead in disturbance, was, in the wonderful providence of God, converted to Jesus Christ. A power greater than that of man seemed all at once to lay hold of him; he surrendered to it, and, after instruction, was baptized with great joy on Ash-Wednesday, taking the name of Bulus (Paul)—a fitting title, when one realizes both what he gave up for Christ, his ability, and the mysterious manner of his conversion. Sudden though this was, however, a preparation lay at the back of it, and illustrates the peculiar importance of literature in this work among Moslems. A copy of “Sweet First Fruits,” found and read in his father’s house—a controversial tract read in Cairo—the New Testament given to him by Mr. Thornton after his attendance at the meetings—these were the great means by which he came to the Light of Christ.

#### OTHER MEETINGS.

The General Meetings for Effendis, “undergraduates” and young men generally, underwent some interesting developments during the year. Some of the young men were so interested by the meetings and the subjects treated, that they proposed to start a Society of their own, jointly with ourselves, expressly for uniting the various, often conflicting, elements of the Egyptian nation, and the free, amicable discussion of important questions. A start with this Society was made in the spring, and the meetings were continued, not without success, till the summer. It will be interesting to see whether this sort of work, so useful in its place, will be able to stand the strain of the prejudice created by evangelistic meetings and conversions. If it does, it will be a notable victory for religious freedom in Cairo. It is certainly remarkable, that though the parentage of the Society was well known, it has always been mentioned with respect even by the most anti-English newspaper in Cairo.

*Other Conversions.* We have had the joy this year, in addition to the young Sheikh mentioned above, of baptizing another young Syrian from Aleppo, who was brought to Christ from the Christian character of a merchant there, and who came to Egypt “searching for Christ, his brother” (as he said). He has manifested delightful signs of Christian simplicity and goodness. With him was baptized a young Syrian woman from Nazareth, the fruit of the C.M.S. work there. Later in this year were baptized an Egyptian dyer (but not an ignorant man, for he had been in his youth several years in the Azhar), together with all his house—wife and three small children. This man was not the fruit of our own work, but came to us from Upper Egypt. For his truly remarkable history we have not space here. “One soweth and another reapeth.” But moving indeed in its reminiscence of Apostolic times was the sight of the whole family, from the father to his infant daughter, descending by turn into the water, there to be buried with Christ, and rise with Him into the new life eternal.

On one of these joyful occasions was baptized the infant son of two Moslem converts of the Egypt Mission—possibly the first instance in this land of the baptism of the offspring of two parents, themselves both baptized Moslems, truly an earnest of a *national* Christianization in the future. The father, a convert of five years standing, is now witnessing alone for Christ in Ghizeh, a suburb of Cairo, where he has to suffer not a little for the Name of the I ord Jesus.

#### THE WORK IN THE VILLAGES.

This work is an extension of the Medical Mission in Old Cairo,

and is intended to reach the hundreds, or even the thousands, of ex-patients, who, having heard the Word in the Hospital, go back to their homes in the country. A very large proportion of them come from the province of Menoufieh, in which is situated Denshawai, of historic fame (though, as it happens, that particular village has few, if any, ex-patients of ours), and it is in Menoufieh that our first experiments in the following-up work have been made.

It was during 1903 that the nucleus of the fund was collected which enabled this extension work definitely to be begun, by the purchase of a house-boat, in which Dr. and Mrs. Harpur could live for the greater part of the year. Some such movable house was absolutely essential for this work, because of the necessity of doing much preliminary survey work before founding any permanent station, and the impossibility of finding temporary accommodation in the villages. Even when our ideal of founding out-stations is realized, we shall still need our locomotive house, for the purpose of keeping in touch with the various centres.

The story of this third year has been, in effect, an experimental stay at a third centre, some ten miles North of the centre tried last year, a place called B——. This will be a very important centre later on. Dr. and Mrs. Harpur found work there decidedly difficult, perhaps owing to the fact that one of our Cairo converts came from this place, and is well-known there; nevertheless, a good deal of headway was made, as is seen from Dr. Harpur's remarks below.

We had thus an opportunity of comparing the two centres touched in 1904-5, and 1905-6, as to which was best for making a permanent out-station. It was with very great pleasure that the Conference received the offer of Miss Cay, our most experienced worker among village women, to go out and be the first to settle in a village out-station. All that was wanted was now another lady-worker to accompany her. But alas! here has occurred one of the blocks which seem so mysterious to those who are ardent to press forward; for though Miss Harris, of the Canadian Auxiliary, volunteered to accompany Miss Cay, no one has yet been found to fill the place she will vacate in the educational work in and near Cairo. We have hopes, however, that ere long a new recruit from home will set her free.

In addition to founding such out-stations, manned by missionaries, it is our great desire to leave trusted Egyptian workers in as many as possible of the village centres influenced by Dr. Harpur; and, in fact, this year a start has been made in this direction, and a trustworthy man was left in a village named Sirse. A specimen of the difficulties which this work has to encounter all along the line was soon given:—Such a prejudice was created against him, that the Omdeh told him he could not be responsible for protecting him if he stayed in the village!

There is the difficulty. What men can we put in such villages, and what are they to do when they are there? Experience seems to show that they must have some *raison d'être*, such as a school or book-shop, for staying in a village. And it is further certain, they must be men of very unusual faithfulness, courage, and zeal. *Where are such to be found?* At once is revealed the need thus created, or rather emphasized, for some sort of training—an institution in which to train our own men for our rapidly-extending work. And plans for meeting this need are being earnestly and practically considered. And if there is one point more than another to which we would draw

the attention of readers of this Report, and ask their prayers, it is this raising-up and training of men sufficient for the awfully exacting task of living and working among the Moslems of Egypt—especially in these lonely village centres.

## Letter from the Sudan Pioneer Mission.

ASSUAN, *June 5th, 1907.*

**S**INCE the last news was sent to this Magazine about our Mission several changes have taken place for which we have reason to praise the Lord. He has planted three young trees into this corner of His vineyard during the past winter, and to each has given enough rain and enough sunshine for their growth.

1. The Girls' School was opened in the beginning of October, 1906, when about a dozen girls from 6 to 15 years old gathered under the wings of our teacher, Sitt Lulu Girgis. The latter had been teaching in the American Mission School in Luxor before, and certainly we were very glad to get the help of an experienced person. Although our school, as is the whole Mission, was intended mainly for Mohammedans, it could not keep its doors shut for children of other religion, and we have Copts—for the greater part—Jews, Greeks, Protestants, and Mohammedans, and the number has continually been growing, so that now there are over 70 names on the roll, though hardly more than 50 regular attenders. Though not very musical, the children are zealous in learning how to sing, and most know now about a dozen hymns by heart. One great change about these children must strike everyone who has seen them before—whereas it was difficult eight months ago to tell which was the dirtiest, they now rival one another in cleanness and tidiness. Our longing is that such a change will take place in all these young hearts.

2. By the arrival of the qualified doctor the Medical Missionary work may be said to have been properly started, and there is plenty of it to keep three or four persons busy every week-day morning. The operation most in request is the one for entropinna and trichiasis, *i.e.*, the growing of the eyelashes unto the eyeball. Many patients—coming the first time and before being examined—hold out their hand with the usual fee, saying, "I want operation!" Here also, as ought to be the case in every Medical Missionary Station, the most important part of the work is considered to be the address and prayer with the patients before the consultation is started. As for the bodily treatment so also for the spiritual influence on the patients the necessity is felt for a hospital, and we are praying for the early realization of that longing.

3. Magic lantern meetings have been held this past winter, and have attracted fair crowds. There they sat and stood in our garden of many different religions and creeds, but all listening attentively to the "old, old story," which certainly was new to many of them. Quite a "sensation" was created by the magic lantern meetings held in our place by the Rev. D. Thornton, of the C.M.S., on three consecutive nights. We are very much indebted to him for that invaluable help.

May all these efforts bring souls to Christ in sincere conversion and we will be richly repaid.

W. G. FRÖHLICH, M.D.



YOUNG AND SAD.

## **Our Moslem Sisters,**

EDITED BY ANNIE VAN SOMMER AND S. M. ZWEMER, F.R.G.S.,

is a charming book, on a subject that should be of paramount interest to every philanthropist. It is "a cry of Need from Lands in darkness, interpreted by those who heard it"; a gallery of living portraits, drawn by skilful artists; portraits of the victims of one great social evil, residing in seventeen countries, widely separated from one another and scattered through four Continents—Asia, Australasia, Africa, and Europe; extending

from Pekin to Sierra Leone, and from Turkestan to Malaysia. These seventeen lands are only specimens of what might be seen and heard in many other lands as well, wherever the religion of Mohammed has reduced woman to a state of degradation and slavery. The evil is *one*, though in its outward appearance it may differ in some respects. The first difference is between the lands where Islâm has held undisputed sway, uninfluenced, as in Arabia and Turkestan, by other systems of religion or civilization; there the picture is darker than where, as in India and Turkey, it has come into contact with European morality and customs. Another difference in the condition of Moslem women arises from their social position. It is only in the higher ranks of society that men are able to avail themselves of the degree of licentiousness which Mohammed legalized for his male disciples; consequently the evils of polygamy, female slavery, concubinage, and divorce affect the rich more than the poor, and the higher the grade of society the lower is the standard of morals in both men and women.

The book has as many authors as it has chapters—twenty-five in all. Of these, twenty-two were written by Lady Missionaries, one by a converted Moslem, now a Missionary in Turkestan, and two by Medical Missionaries.

The blackest stain on the annals of the human race is the cruelty of man to woman, in every land on which the light of the Gospel has not shone. Woman in non-Christian lands is not regarded simply as a weaker vessel, but as one of a baser clay. Christ alone taught men, not to despise, but to honour her the more because of her weakness. Mohammed was the first so-called prophet of God, who, in direct contradiction to the teaching of Jesus Christ, raised to the rank of a Divine Doctrine the Pagan idea that woman is in soul and intellect, as well as in body, man's inferior, created by God to be the slave of his lusts, instead of the helpmeet of his spiritual being, created like himself in the image of her maker. To quote the words of Kasim Ameen, a learned Moslem Jurist of Cairo, "Man is the absolute master, and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and the light are his, darkness and the dungeon are hers. His is to command, hers to obey. His is everything that is, and she is an insignificant part of that everything." ("Our Moslem Sisters," page 7.)

By one verse in Surah xxiv. of the Korân, Mohammed erected a prison for one half of the Moslem world; by it he instituted the veil, and so "the bright, refining, elevating influence of women was for ever withdrawn from Moslem society" (page 7). "To be sure, female infanticide, formerly practised by the heathen Arabs, was abolished by Islâm, but that death was not so terrible as the living death of thousands of Arab women who have lived since the reign of the 'merciful' prophet, nor was its effect upon society in general so demoralizing" (page 140). In like manner, the cruel custom of *Suttee* was abolished by the British Government in India, but to be burned on the funeral pyre with the body of her husband was a far more merciful fate than the existence of misery and shame, to which the religion of the Hindu condemns the widow

who has the misfortune to survive her husband. There are 115,000 widows in India under seven years of age. A Moslem wife has no title till she has a son, and then she is called the mother of so-and-so, instead of being called by the name of her husband (page 173).

Each of the twenty-five chapters of the book draws aside the veil, behind which the millions of Moslem women are imprisoned, and enables us to see for ourselves the squalor and degradation of our sisters in all these lands so widely separated from one another, and enables us to hear voices which are a call to every Christian to do more than he or she has ever done heretofore to help to send the Gospel of Christ into every Moslem dwelling.

But the book is far from being a picture of Darkness without any light. Side by side with the gloomy, hopeless story of Mohammedanism, and its degrading influence upon the women, and still more upon the men of Moslem lands, there runs through every chapter a bright picture, and one full of hope, viz., that of the light of the Gospel penetrating into these prisons, by the means of Christian Missions, and chiefly through the instrumentality of Medical and Lady Missionaries. It would be impossible in a short review to give an adequate idea of the impression left on one's mind by the study of these twenty-five letters, all of them written, as it were, from inside the walls of the various prisons in so many lands. One letter, contained in chap. xvii., and written by a Persian woman, will show that the pictures drawn by the American and European Missionaries are not darker than the reality.

An article lately appeared in a Persian newspaper, in which the writer spoke strongly of the degraded state of his fellow country-women. He taxed the mothers with the great mortality among the children, and made the amazing statement, that in Australia every woman who loses a child is punished by law with the loss of a finger!

Wonderful to state, this article elicited the following

LETTER FROM A MOSLEM WOMAN

to the honoured and exalted editor of the "Guide":—

"I myself have no education, but my two children, a boy and a girl, have. Every day they read your paper for their reading lesson, and I listen with the greatest attention. Truly, as far as a patriot's duty goes, you are discharging it. Your paper is having a remarkable effect on the minds of both men and women. I rejoice, and am delighted with your love for race and country, and praise especially the articles recommending the education of women. . . .

"You have spoken well about the poor, unfortunate women; but first the men must be educated, because the girl receives instruction from her father, and the wife from her husband. You reproach these ill-starred women, because they are addicted to superstitious practices. Your humble servant humbly begs to say that they are not so much to blame.

"In this very city I know men of the first rank, who have even travelled in Europe (I will not mention their names), who are superstitious to an incredible degree. Before putting on a new suit of clothes, they consult the astrologer, and look in the

calendar for an auspicious hour; and if shoes or other articles come from the bazaar at an unlucky moment, they return them till the stars shall be more propitious; when they contemplate a visit, they take the rosary and cast lots to ascertain a fortunate time. Is it then strange that women should believe such things? You write, that in a foreign country you have seen Persian men who had fled there to escape from their wives. You are telling the truth, because, indeed, the women are a thousand times more incapable than the men. And why should they not be, when they always sit behind a curtain, wrapped in a veil? The husband can flee from his wife to a foreign land; but what of her who is left behind? Her arms are, as it were, broken; her condition remediless, hopeless. For her there is but one place whither she may flee—the grave!

“Again, you speak of their ignorance of domestic economy, the rearing of children, etc. When a poor woman is taken to her husband’s home, it is true she knows nothing of these things, but by the time she is the mother of two or three children she begins to learn; she economizes in food and clothing; she looks after her children; she adds to her husband’s prosperity. She takes a pride in the home, in which she hopes to enjoy many happy days; but, poor creature! she sees one day a woman entering her door, who says, ‘Your husband has married me.’ She recalls all her struggles for family and home, and her heart is filled with bitterness. Quarrels ensue, and her husband, taking a stick, beats her till she is like well-kneaded dough. They go before a Judge, who, without making any investigation of the case, gives sentence in favour of the man. ‘You have not,’ says he to the husband, ‘in any wise transgressed the law; the female tribe are all radically bad; if she says anything more, punish her.’ The more our husbands’ circumstances improve, the less they will care for us. Why, then, reproach the women? It is proper to advise the men, who have learned two things thoroughly from the law of the Prophet. One thing I have mentioned, and the other is this.”

She goes on to relate how, when her lord comes home in the evening, he performs his ablutions and says his prayers; goes to the men’s apartments. His wife prepares the *ajil* for him (a meal answering to our afternoon tea, but consisting of intoxicating drinks meat, fruits, etc). He spends the evening with musicians and dancing women. At one or two o’clock in the morning he visits her partially or wholly intoxicated—and, she adds, “Many women, on account of these evil practices of their husbands, give themselves up also to wicked ways, and others take to their beds with grief. Should such a one take her case to a judge, he is worse than her husband, and should she complain to the religious heads, many of them in secret indulge in the same vices.”

We regret that we have not room for the whole of this remarkable letter. We hope all who read this review will purchase the book and read it for themselves. Every chapter of the book tells us, that in Islâm there is no hope for woman. What wonder that they have the proverb: “The threshold of the house weeps for forty days when a girl is born;” “unwelcome at birth, unloved in her lifetime, without hope in her death.

There are exceptions; and we read of some noble Moslem



women, kind husbands, happy homes. But they are few and far between. They are not the fruit of the religion of Mohammed, but in spite of it. Even the False Prophet did not succeed in wholly destroying the image of God in woman or in man. "The God of Christianity is a God of love, the God of Islâm is an Oriental despot." To call God "father," is



AN UNDER CURRENT OF TROUBLE IN THIS FACE.

blasphemy to a Moslem. To do so would not give to a Moslem the same conception of God as the sweet word "Father" does to a Christian, for the father of a Moslem family, ordered after the law of the Prophet, is an Oriental despot, whom his child never calls "father," nor dares his wife to call him "husband."



We heartily recommend "Our Moslem Sisters." It seems almost impossible that any honest person could read it, and not acknowledge the duty of sending the Gospel to every Moslem family.

R. BRUCE, D.D., *Rector of Little Dean.*

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## OUR MOSLEM SISTERS.

ANNIE VAN SOMMER and S. M. ZWEMER (Editors).

Illustrated, Cloth, 12mo, \$1.25 net.

Never before has there been gathered such a mass of testimony as to the conditions of women in Moslem lands. Not merely Turkey, Arabia and Persia are described, but North Africa, India, and South Eastern Asia. The degradation of woman, her hopelessness for this life and the future, are set forth very clearly and forcibly.

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## The Evangelization of Egypt.

That Mission schools in the past have served the missionary purpose for which they are established is proved by fifty years of history. The College at Assiut is, perhaps, the most conspicuous example of a strong Christian College. Its record is truly a remarkable one. It has had under its influence, during its establishment, 4,000 different individuals. About 200 have taken the full course and graduated. Of these who graduated, seventy are ministers in the native Protestant Church in Egypt. Of the 288 men school teachers in Protestant Schools in Egypt, 200 had their training in this College. In one year alone, recently, about 100, mostly undergraduates, went from the College to teach in village schools.

The Christian influences which dominate the life of this College are very strong. The College Christian Union is an aggressive organization, and labours definitely to bring students to Christ. Sixty-two students made a public profession of their faith in Christ during a recent year; thirty-five during another year. Seventy of the members of the Union have pledged themselves to some form of Christian work. General contributions to religious work amount to about \$500, while, in addition to this, half the support of a native missionary in the Sudan has been assumed by the Christian students of the College.

A less easily defined, and yet an equally real, service which the Educational Work has rendered to the cause of Christianity in the Nile Valley, is to win for it respect and honour from those in government service. A number of testimonials of officials are on record.

E. A. Floyer, Inspector-General of Egyptian Telegraph Service: "I am very glad to say what I think about your educational methods in Egypt. They have been of the greatest possible help

to me in organizing a staff for my work. When I began work in Egypt, in 1878, I quickly realized that the first essential was to instruct and bring up a new staff *ab ovo*. The Government schools, now in such thorough efficiency, were fallen into the same decay which then characterized every Department. I established my Telegraph schools and searched for likely recruits. I drew from the Ecole de Frères, from Miss Whately's, and from the American Mission. There is no question that the lads from the latter had a real business education."

Heshmat Pascha, Egyptian Governor of the Province of Assiut: "I am able to say that both the city of Assiut and the whole Province have derived a very great deal of help from the presence of this institution. Through its influence thousands of our young men have been trained into chaste and noble character. Many of these have entered the school from most humble homes, often indeed from homes of poverty, and they are now living in comfortable and honourable stations of life. Some are occupying positions of trust in the Government both in Egypt and the Sudan, others have entered business life and agriculture, and others have become educators and ministers of the Gospel. And I have become thoroughly convinced of the excellent life and fidelity of every one of them with whom I have become personally acquainted. In closing, I desire to repeat that this institution has been and is indeed a great blessing to the whole Province of which I have the honour to be Governor."

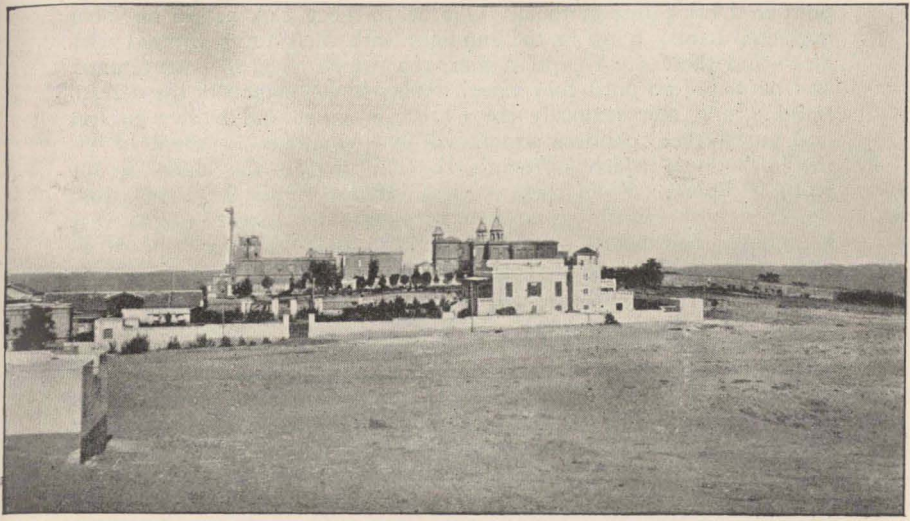
In recent years, however, the success of the educational method has been more limited. This is almost entirely due to the fact that keen competition has arisen in the educational world. On the one hand, there is the Government educational policy which threatens to secularize the Christian schools. Studies required by Government standards make it more and more difficult to give a large place to religious teaching, even in Christian schools. On the other hand, the cost of living in Egypt has increased, and the standards of education have been heightened. Thus, increased cost of living makes the educational method relatively more expensive, while at the same time the raised standards of education and the pressure of required studies make it a less effective method of work.

These considerations have raised the question, whether a change of method is not called for. Egypt must be evangelized. The educational method of evangelization, while effective, involves too great a cost to permit, without almost unlimited resources, of its general and universal extension to so wide a field as must be occupied in Egypt. May not prayer, patience, and consecrated planning devise some other less expensive, but equally effective method?

*From "Egypt and the Christian Crusade."*

We have printed the above extract from Rev. Charles Watson's book, with the desire of concentrating the attention of Missionaries in Egypt on the thoughts contained in the last paragraph. We seem to need a new settled purpose to find out the way to preach the Gospel to every creature.—That more men and women should give themselves wholly to the work of winning the souls of the individual Moslems to Christ. To this end may it not be well that in each Mission a few of their number should be devoted to this one thing; and that it should be as much a recognized work on the part of their fellow Missionaries, as if they were in charge of a school or a hospital. It will need intense earnestness of purpose, and the power of the living Jesus to make them "fishers of men." Both men and women are needed for this work.

A. VAN SOMMER.



PALACE OF THE KHEDIVE'S MOTHER.  
View from Fairhaven looking northward.

## Fairhaven.

**I**T was with a thankful heart that we saw the last brick laid on the building of Fairhaven before we left Egypt this summer. It had been a disappointment to have to disappoint others in not being ready to receive our friends by July. But though the building itself is finished, so much still remains to be done that we could only ask them all to have patience with us, and we should hope to be ready for them next summer. We now look forward to opening Fairhaven in the spring, and will ask all those who are so kindly intending to send gifts of linen, pictures, books, wall texts, etc., etc., to let me have them some time in the summer or autumn, so that I may take them out with me when I go, or send them by a friend. Seven of our rooms have been adopted, and we hope that fourteen more may also be taken up by friends who like to have a share in it. We have thirty-two rooms altogether. The House is well built, and every one who pays it a visit speaks of the beautiful situation and lovely sea view. God has helped us so far, and He will make it perfect. We thank Him from our hearts.

A. VAN SOMMER.

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## Mohammedan Childhood.

**N**OTHING can be more sad than the lot of children in a Moslem land. They fall heirs to all the miseries which ignorant, superstitious parents can bestow upon them. The poor wee mites are denied the ordinary comforts and daily care of a Christian home. The fear of the evil eye adorns them with charms—blue beads, leather bags, old teeth, and filthy garments—while it deprives them of the pleasures of a bath, clean, comfortable clothes, and proper care when ill. One way of treating sore eyes is to sprinkle

powdered brick-dust in them. Our hearts grow sick as we see poor neglected babies lying in the sun-light with their faces covered with flies—and these are Egyptian flies, too, which excel in perseverance, and never let go until they must. When one remembers the careful training, and how jealously the Christian father and mother protect and guard their children from evil, one shudders to think of all the wickedness which surrounds the children in the lands of the False Prophet. From their earliest infancy, until they are grown up, they hear evil things spoken of lightly, so that from the very beginning, their hearts grow hardened to sin, and think little of it. Then, too, it denies them the joys of home. They have yet to learn what that word means, and they know so little of it that they have no such word in their language. No wonder that such is the case, when often two or more wives live together in one hareem, or the father's interests are centred in several different houses in one town, in each of which one of his wives live. We have seen some children who scarcely knew where they belonged, going about as they did from one house to another, where their father's wives were kept. No one seemed to care much where they were, and as for training, they received none. We recall hearing one Moslem girl tell that she only knew her father, seeing him through a lattice window from the second story as he passed along the street below, her mother pointing him out to her. The girls are robbed of the happy, care-free life of girlhood, and are thrust, all unprepared, from childhood into the burdens and responsibilities of motherhood. Added to this, she is made to believe she is an inferior being, not capable of rising to a higher plane, and thus it is all the God-given gifts lie dormant and remain undeveloped. The husband, the home, and the children all suffer in consequence. Just the opposite, but none the less deplorable, is the case with the boy. He is taught to believe that he is a superior being, and everything else was made to bend to his will. As a consequence he grows up selfish, hard-hearted, unscrupulous, and licentious. Sadder and graver yet than these things mentioned darken the lives of the Moslem child, but we will draw the curtain, and ask all who now read to pray—pray for the Moslem father, mother, and child.

*Will lady missionaries in Moslem lands send us some articles on the children round them.—ED.*



“ O Love that will not let me go,  
I rest my weary soul in Thee,  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be.

O Light that followest all my way,  
I yield my flickering torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine's blaze its day  
May brighter, fairer be.

O Joy that seekest me through pain,  
I cannot close my heart to Thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That morn shall tearless be.

O Cross that liftest up my head,  
I dare not ask to fly from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be. Amen.”

REV. G. MATHESON.

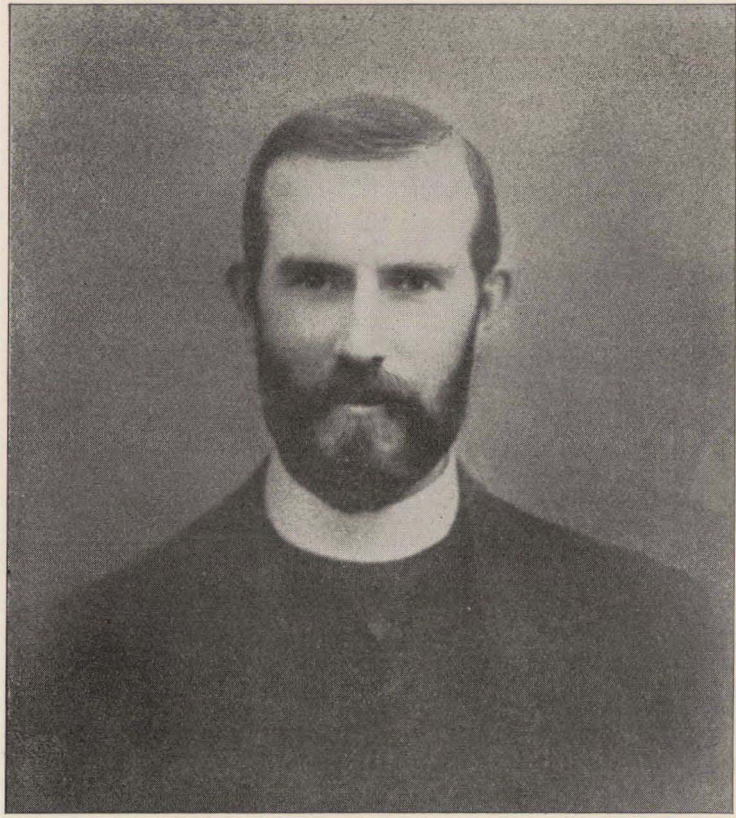
“ O Love that will not let me go,  
I rest my weary soul in Thee,  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be.

O Light that followest all my way,  
I yield my flickering torch to Thee;  
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And from the ground there blossoms red  
Life that shall endless be. Amen.”

REV. G. MATHESON.



REV. DOUGLAS M. THORNTON.

*" Hearts I have won of sister or of brother  
Quick on the earth or hidden in the sod,  
Lo every heart awaiteth me, another  
Friend in the blameless family of God.*

\* \* \*

*Yea thro' life, death, thro' sorrow and thro' sinning  
He shall suffice me, for He hath sufficed:  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ."*

# “Blessed be Egypt.”

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Vol. VIII.

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No. 33.

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## Editorial.

*“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”—1 COR. II. 9.*

*“For from of old men have not heard nor perceived by the ear, neither hath the eye seen a God beside Thee, which worketh for him that waiteth for Him.”—ISAIAH LXIV. 4 (R.V.).*

**T**HESE are two verses of singular beauty in the Old and New Testaments. One seems to carry us beyond into the unseen eternal home; the other to lift off the burden from the weary heart down here. And yet both are the same. One verse is but the quotation of the other, by the same Spirit Who spake through the prophets.

To love Him and to wait for Him are our part. The Lord Himself, the Mighty One, prepares for us, and works for us, He, and no other beside Him.

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The whole Missionary Community in Egypt have felt stricken with the blow that has fallen on their friends of the Church Missionary Society. We could ill spare Douglas Thornton, and yet the summons has come to him. We look beyond to the place prepared for him, and we trust the work in the Hands of the One Who has taken him—Who only can do it. Our deepest most heartfelt sympathy is offered to those whom he has left behind—to Mrs. Douglas Thornton and her little son, to the parents, and brothers and sister at home, to his fellow Missionaries in Cairo, and to the large circle of Egyptian friends who are mourning for him.

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We have received the sad tidings of the death of another friend since we printed our Summer Number—one who has never seen the work, and yet one to whom we owe much. The Ven. Archdeacon Williams, of Te Aute, New Zealand, died on March 14th. It is said of him that he was a man with a large heart, who was never tired of giving of his abundance to those less fortunate than himself; and many a cause and many an individual owe much to his generous aid. He was enthusiastic in his devotion to Missionary work, and contributed largely to Missions, not only in New Zealand, but in all parts of the world. He strove for the extension of the Kingdom of God. The name of Samuel Williams will be gratefully remembered by those who have laboured for the establishment of the Nile Mission Press.

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When everything seemed against it, he stood by it, and when others feared for the future, he carried it through. We believe in years to come that the harvest which will be reaped from the wide-spread sowing of the printed words of the Gospel in Egypt, will be largely due, under God, to the far-sightedness and large heart of Archdeacon Williams.

Although prices of land in Cairo still remain very high, there are occasionally now forced sales, necessitated by the owner having bought with borrowed money on speculation, and being obliged to sell the property to pay for it. This might give us the opportunity of buying a site for the Nile Mission Press at a reasonable price. For this we need to have the money in hand, so as to be able to take advantage of some such opportunity. We mention it in case any friend of the work would feel that God had given him the power and the will to do this.

Plans are already being laid, and a programme is already in the course of preparation for the next Mohammedan Conference, which is to be held in Lucknow in four years time (D V.). We have therefore ventured to print extracts from the Report of the great Shanghai Conference recently held, specially those parts relating to the Christian Federation of China—Evangelistic work—and Literature. If we substitute for "China" the words, "the Mohammedan World," we shall find that much that has been considered by our brethren in their distant field of work will apply to our own field. And it may be that the experience mentioned, and the plans formed by them, will be a guide and help to some of us. We have exactly the same ends in view, that are spoken of under the heading, Problems of Missionary Comity. We have also the thoughts before us, described under the heading, Evangelistic Work. The suggestion of the best kind of training of Evangelists being the manner of twelve under the personal leadership of the Missionary, is one which we may well consider at this time, when Evangelists seem to be sorely needed.

The advisability of one Missionary in ten being devoted to Christian Literary work is also valuable. The purpose taken up in earnest to carry the Gospel message to every soul in China during the next twenty years, finds a response in our hearts, and we look afresh to the Holy Ghost, the Lord and Giver of Life, to teach us all how to do the same for the whole Mohammedan World.

It is proposed to hold a Week of  
PRAYER FOR THE MOHAMMEDAN WORLD  
from the 12th to the 19th January, 1908.

Will those friends who will join us in putting this forward, and in arranging some central gathering in London, and in other parts of the world, communicate with either of the following :—

J. M. CLEAVER, Sec. of the Egypt General Mission, 6, Randolph Road, London, W.

J. L. OLIVER, Sec. of the Nile Mission Press, 16, Southfield Road, Tunbridge Wells.

Or MISS A. VAN SOMMER, Sec. of the Prayer Union for Egypt, Cuffnells, Weybridge.

We shall welcome the co-operation of those who are linked with work among Mohammedans.

Indeed, we shall do more than welcome it, we earnestly ask for it. There seems such apathy creeping over English people at large with regard to missionary work, and this at the very time when doors are open, and there is an unprecedented willingness to listen. Instead of pleading with Christian people here, let us unitedly plead with God to awaken an earnest heartfelt desire in hundreds of His children to yield themselves and all they have for the salvation of the Mohammedans, and also to teach us how to win them.

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We welcome a new book that is being brought out by the Student Movement in America—Address: 3, West 29th Street, New York City. “Islâm: A Challenge to Faith,” by Samuel M. Zwemer, M.A., D.D., F.R.G.S., a text-book on Mohammedanism, arranged for 12 studies. 300 pp. Paper, 35 cents, cloth, 50 cents.

The author is one of the leading authorities on Mohammedanism. The treatment of this, his latest volume on the subject, is descriptive and historical. It is most interestingly written, and the maps, charts, and tables are of great value.

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Our proof-reader at the Mission Press is asking for certain dictionaries that he needs for the work. We are needing about £12 to enable us to buy these and books of Reference. The following are required:—“Lane’s Arabic-English Lexicon,” “The Commentary on the Coran,” by El-Razi. It is possible some retired Missionary might be able to let us buy these at half-price; or some friend might be interested in helping us to buy them for the Mission Press.

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We received some months ago a series of questions relating to Mohammedans in Egypt, from a distant friend. As it is possible that others of our readers may have the same uncertainty in their minds on different points, we have printed the questions, with replies to them.

The chapter from Dr. Zwemer’s new book, called “Ethics of Islam,” which we also print, will give clearer knowledge of what Mohammedanism actually is, to those who as yet have had no opportunity of seeing it in real life. We are sure that more light is wanted in order to stir people up to give themselves to the work of carrying the message of a Saviour to the Moslems.

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The bound copies of “Blessed be Egypt” for 1907 will be ready in November, price two shillings each, post free. There will be a few copies for sale of the two years, 1906 and 1907, bound together, price three shillings and sixpence, to be obtained from the Secretary of the Nile Mission Press, J. L. Oliver, 16, Southfield Road, Tunbridge Wells.

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## In Memoriam.

DOUGLAS MONTAGUE THORNTON.

*March 18, 1873—September 8, 1907.*

THE announcement of the home-call of Douglas Thornton came as a sudden shock to all who knew him. It is only a year since he was at home full of life, and overflowing with purposes for the development of the work in Egypt. As a boy of thirteen Douglas Thornton first made his decision to devote his life to God's service, and from that time he never turned back. When he was nineteen he went up to Cambridge, and from the first he took an active part in the Christian Union, and in evangelistic efforts among the poor in Cambridge and the surrounding villages. It was in 1892 that he first decided to become a foreign Missionary, and he signed the Student Volunteer Declaration on his twentieth birthday.

The missionary call came home to him with such power, that on re-entering his college rooms, which were tastefully furnished, the thought came to him that they were too luxurious for a future missionary. Within an hour many of his pictures and knick-knacks had been sold, and the money realized was given to the C.M.S. He wrote to a friend at this time, "I feel so much more comfortable now." From this time he threw his whole heart into seeking to interest others in the Missionary cause, and many students were influenced by him to devote themselves to Missionary work. Each summer vacation during his student life, he spent a month or more helping in the Children's Seaside Services. He was one of the first to make Missionary maps of Africa and India upon the sands; and on these occasions he spoke with such of the work at the different Mission Stations represented on the map, that many who came to look merely out of curiosity became deeply interested, and remained for an hour listening to the Address.

From the first he took a deep interest in the Student Movement in England, which was founded in 1892, and from 1895, when he joined the Executive, and 1896, when he became its Educational Secretary for a year, he took an active part in its development.

He was the pioneer of Missionary Study in England. In 1896-7 he wrote a text-book for students, entitled "Africa Waiting," one of the first Missionary Study books published in England. He also did a great work amongst students in Theological Colleges all over England. He laboured to draw the Church of England and the Student Movement into as close touch as possible, and he succeeded in interesting a large number of Churchmen of all schools of thought in the Movement.

### WORK IN CAIRO.

In 1898 Douglas Thornton was accepted by the C.M.S. for work amongst Mohammedans in Egypt. He was ordained in St. Paul's Cathedral by the Bishop of London in October, 1898, and the following month started for Cairo, and there the last nine years have been spent in active missionary work. On his last night in England he said to his family, "Don't feel sorry for me; I have got the desire of my heart at last." He made rapid progress in the study of Arabic, and within a year was

able to take part in reading the prayers at the Arabic service. Some months later he began to give addresses in Arabic. In 1903 he and his colleague, Mr. Gairdner, moved to Bait Arabi Pacha, a house with large rooms on the ground floor suitable for meetings. Here weekly Bible lantern lectures were given, also special meetings for Al Azhar students, when animated discussions were held about Christianity. It was in this house, at one of these meetings, that Sheikh Bulus was aroused to anger by the Story of the Crucifixion. He was leaving the house, followed by many others, when, to his astonishment, Mr. Thornton begged him to come again. Bulus was finally persuaded to accept a New Testament and some copies of "Orient and Occident," and after reading these he was at length convinced of the truth of Christianity. He was baptized on February 28, 1906. Sheikh Bulus, with his help, has had private discussions during the past winter, at Bait Arabi Pacha, with some of his old friends and fellow students.



BAIT ARABI PACHA.

The "Orient and Occident" Magazine, which has now been in weekly circulation for nearly three years, has been the means of quickening the spiritual life of the Copts in many places, as well as interesting hundreds of Moslem readers in Christianity. Mr. Thornton paid three tours this summer to Upper Egypt, and in each town that he visited he received a warm welcome from readers of the Magazine. He has described these visits himself, and adds, "Oh, the immense opportunities that these crowded towns of Egypt present for faithful permanent work. But no one else can be spared from Cairo to go to these places again, unless we be immediately reinforced." And now the worker, who longed to re-visit these places, has been called away after four weeks' illness, and we wonder how the work is going to be carried on. But we believe that his life has not been lived in vain, and that the memory of his whole-hearted surrender and

faithful service will ever be a quickening power in the hearts of those who knew and loved him. It was the love in him which conquered. When, last year, he signed his name in a book at a friend's house, it was love that made him add these well-known words of Henry Martyn's, "Now let me burn out for God." His wish has been granted; he has crowded a life work into thirty-four years, and we believe that life will come out of death, and that God will send some special blessing through this sorrow to the country and the people whom he loved so much, and for whom he laid down his life.

We would commend to your prayers his young wife, who has always shared to the full in his missionary zeal and labours; also his little boy, and his "son in the faith," Sheikh Bulus, who will all miss him so sorely.

"He being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord."

#### THE LAST DAYS AND FUNERAL.

After suffering for three weeks from typhoid fever, pneumonia set in, and from this time Mr. Thornton's condition was most serious. He grew daily weaker, and at length passed away at 5 a.m. on Sunday, September 8th. During the last few days, in the intervals of consciousness, he was always happy and peaceful. In his delirium he often spoke of the work; sometimes he preached and prayed with great earnestness; at other times he spoke to his colleagues about the Mission. Shortly before the end he murmured, "Let patience have her perfect work." His last words were, "I shall have Friday for the Moslem meeting . . . the work."

The *Funeral* took place on Sunday afternoon. The service was in Arabic, as he would have wished, the native workers taking part. Many of his Egyptian friends assembled at Bait Arabi Pacha, at 2 p.m., to have a last look at their leader. They showed their sympathy by sorrowful silence. At 3-45 the procession started to the Cemetery, where they were met by the Rev. J. Thompson Burns, Curate-in-Charge of All Saints' Church, Cairo, who read the opening sentences in English. The service then proceeded in Arabic. N., a Syrian Christian, formerly one of Mr. Thornton's helpers, read Psalm xc. Then a Copt, belonging to the Coptic "Young Men's Society of Faith," in whose recent formation Mr. Thornton took the deepest interest, read the lesson. Arabic hymns were sung on the way to the grave. The committal prayers were read by the Rev. W. H. T. Gairdner, and then "Abide with me," Mr. Thornton's favourite hymn, was sung in Arabic. Four short addresses followed. First the young Copt, who had read the lesson, spoke; then S., a catechist, told, in Arabic poetry, how he was the first Mohammedan convert to be baptized by Mr. Thornton, six years ago. Then N., the Syrian, spoke of his life, and how he worked with such "burning zeal." Finally, the Coptic Bishop of Kenh, whose acquaintance Mr. Thornton made during his recent tour to Upper Egypt, gave a short and beautiful address. So the service ended—and there, in the land of his adoption—

"For a while the tired body  
Lies with feet toward the dawn,  
Till the last and brightest Easter Day be born."

E. M. T.

## The Shanghai Conference.

*From China's Millions.*

### PROBLEMS OF MISSIONARY COMITY.

BY E. J. COOPER.

THE subject of Federation was one of the greatest considered by the Conference. As on the eve of a battle that was to decide imperial issues, the Conference met in expectation, if not in deep anxiety, to consider this question, which will largely determine the history of the Church in China and, may be, influence the Church of God throughout the world.

The Conference was well prepared in spirit for drawing closer together in federation by the resolution on oneness in essential doctrines unanimously agreed to by a standing vote, followed by the singing of the Doxology, on the opening day.

Four hundred delegates, representing four thousand Missions, denominations, and nations, recommended the formation of a federal union under the title of "The Christian Federation of China," with a view to (1) "Encouraging everything that will demonstrate the existing unity of Christians"; (2) "to advise and recommend plans whereby the whole field can be worked most efficiently with the greatest economy of men, time, and money"; and (3) "to promote union in educational, literary, social, medical, and evangelistic work, and, in general, to endeavour to secure harmonious, co-operant and more effective work throughout the whole Empire." This is full of promise for the second century of Mission work already entered upon in China.

To give practical effect to these resolutions the Conference recommended the formation of provincial councils which should represent each Mission and the Chinese Church; and also nominated an organizing committee to arrange, in conjunction with the provincial councils, a national representative council.

These resolutions are the expression of a real unity of heart, begotten in much prayer, inbreathed by the Holy Spirit, which will be a vital force in overcoming all the many difficulties of practical federation.

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The Memorial to the Home Churches should be carefully read by all. Space will only allow of calling attention to one or two matters of prime importance urged by the Conference on these Churches for the healthy maintenance, development, and improvement of existing organizations. It calls for increased efficiency, specialization, and concentration. The Conference recommends that workers engaged in spiritual ministry, medical, educational or other special departments of service, should be free from the distraction of having to devote time to such things as book-keeping, oversight of the erection of large buildings, etc. Co-operation and federation between different Missions. And calls for a large increase of missionary workers, both of men and women, especially those qualified to train evangelists and pastors; also for Christian teachers to meet the need of a large increase in secondary schools; and for the extension of philanthropic effort on behalf of lepers, blind, insane, and

dumb. The Memorial further expresses the fervent hope that the Churches of the West will be awakened to a larger and a more worthy conception of the scope of missionary work, and of the vast opportunities now presented to God's people for the use of their highest gifts and wealth.

## EVANGELISTIC WORK.

BY A. R. SAUNDERS.

The thoroughly evangelistic spirit that pervaded the whole conference may be judged from the unanimity with which it passed a resolution declaring that every missionary, whether engaged in pastoral, medical, educational, or charitable work, was first and foremost an evangelist; and that in the working of all branches of missionary work the evangelistic purpose should always be emphasized.

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The fact that we are now entering upon the second century of missionary effort in this land was well kept in mind by all, and the general feeling was that it was a most fitting time for some forward movement aiming at the speedy evangelization of the whole of China. The Conference Committee on Evangelistic Work had indeed anticipated this feeling by the introduction of a series of resolutions along this line, the scope of which was that every individual in China should be reached within twenty years with such a knowledge of the Gospel as will suffice for the acceptance of Jesus as a personal Saviour. For the purpose of collecting and tabulating such information as may be necessary for the carrying out of this object, and to transmit the results to the home Churches, the Conference voted that its Evangelistic Committee be continued, with power to add to their number. When reliable statistics as to the number of additional workers (Chinese and foreign), and the funds needed to accomplish this end have been collected, an appeal (not now included in the Conference memorials) will be issued to all the home Churches.

The Conference was unanimous in its declaration that the Chinese Churches should be encouraged to take considerable share in this forward movement by the support of their own evangelists, and when the appeal is sent to the Home Churches allowance will have been made for this. The Evangelistic Work Committee is already taking steps to obtain the necessary statistics by the appointment of sub-committees of two missionaries in each province, and it is hoped that large reinforcements will be in the field in time to start the forward movement in January, 1909. In order to make the idea as to what is meant by the evangelization of a people as uniform as possible, it has been suggested that fifty days' preaching to one thousand of a population should give such a knowledge of the Gospel as would suffice for the acceptance of Jesus as a personal Saviour, and that the time in which this may be done be twenty years. This, then, is the evangelistic forward movement planned by the Conference to mark the opening years of a new century, and may God's people everywhere make earnest and constant prayer for its accomplishment. To give the Gospel to every creature in China in a systematic way within twenty years is a gigantic undertaking, but faith in a living God says it shall be done.

All were convinced that much more could be done for the evan-

gelization of their own people by the fuller consecration of the Chinese Christians, that would make them more active in the propagation of the Gospel in the pursuit of their daily callings, and the missionaries have returned to their stations determined to seek for this fruit among the converts. During the Conference it was remarked that evangelistic work was the foundation upon which all Missionary work rested, but the faithful witness borne to the power of the Gospel in the daily life of the Christian was the very heart of all evangelistic effort, and the conviction of the committee as expressed in one resolution was shared by all alike, that upon the degree of success attained in this depends the success of all other evangelistic methods. It is true in China as elsewhere that where the individuals are faithful in the life the Church is living, and conversions are the result, but where this is wanting there is only death and barrenness.

Other forms of evangelistic work were emphasized in resolutions, such as:—The circulation of Gospel tracts, the sale of the Scriptures, street chapel preaching, guest hall work, reading rooms, etc., and for the first time has the Christian newspaper been suggested as an evangelistic agency in China. It was felt that as the taste for newspaper reading is only now being created in China, the missionary should seize the opportunity for the spread of the Gospel by the more extended preparation and sale of religious periodical literature. Hitherto Gospel tracts have been mostly of a doctrinal character, and the great amount of good done by the circulation of these was cheerfully and thankfully acknowledged, but there was a wide-spread feeling that the time had come when the several Tract Societies might seek from the missionaries stories of striking conversions and changed lives among the Chinese, with a view to the publication as tracts to illustrate the power of the Gospel.

This short account of Evangelistic Work Day must not be closed without reference to another important matter that occupied our attention—the training of men as evangelists in distinction from pastors and teachers—and all missions were urged to see that schools for that purpose were established in every province where not already existing. In view of the proposed forward movement a large number of such men will be needed and no time should be lost, but the feeling of the Conference was that such training will be best accomplished after the manner of the training of the twelve under the personal leadership of the missionary.

The Conference is over and the resolutions have been passed, but the only power by which all can be carried into effect is that of the Holy Spirit, and may all who read this pray earnestly for the missionary upon whom such responsibility rests, and for the Evangelistic Work Committee that the Holy Spirit may guide them in all their search for facts to lay before the Churches in the home lands.

## CHRISTIAN LITERATURE.

By F. W. BALLER.

The Resolutions submitted to the Conference on the above subject embraced the need of setting special men apart for literary work to meet the needs created by the new conditions in China, and the appointment of Committees to endeavour to secure the amalgamation of existing Religious Literature Societies, and to prevent overlapping.



Mr. Darroch, in introducing the subject, referred to the wave of interest in educational matters that is now spreading over the country. Schools, equipped with apparatus for teaching Western learning, were springing up everywhere—in large and small cities, in market towns, villages, and hamlets: the schoolmaster was abroad in every place. It seemed as though, in a few years, compulsory education would be the order of the day. This meant that all would be able to read; hence it was the duty of Christian missionaries to provide them with something to read on higher subjects than those touched on by mere secular education. It was reported that the Empress Dowager was exerting her influence to establish Girls' Schools all over the land—the gates of knowledge would be opened to women as well as to men.

Coming to the question of what was being done to meet the present and prospective needs of the new situation, Mr. Darroch stated that fewer men were engaged in this work than was formerly the case. Giving the number of Protestant missionaries as 4,000, he pointed out that if ten per cent. were engaged in this direction, there should be 400 missionaries occupied with the production of Christian literature. As a matter of fact, there were not ten men giving their whole time to such service.

Passing to the quality of the work done, he emphasized the need of raising the standard so as to approximate more closely to those ideals of style and finish that obtained among Chinese scholars. This, he said, would help to win the reading classes to at least a hearing; in any case, it was better to let the offence rest in the message itself than in the style in which it was presented for their acceptance.

In the discussion that followed, some of the speakers, while agreeing in the main with the opening remarks, pointed out that a good deal of most useful work in this department had been done by those who, while not able to give their undivided energies to literary work, had produced most excellent tracts and books, which had been very useful, and had done much to produce the present literary awakening. And it was also shown that, while in some cases it is important and necessary to have men whose whole time is devoted to the production of literature, it is also important to have those who, by reason of their daily preaching and teaching, are in living contact with Chinese speech and thought. This view of the case seemed to express the general sentiment of the Conference.

The question of all literature produced by missionaries being distinctly and pronouncedly Christian was emphasized. One speaker referred to two popular books on astronomy, and stated that the one, though ably written, was silent on the subject of the Creator; while the other saw Him in the works of His hands. In view of the fact that the writings of would-be philosophic infidels, such as Spencer, Darwin, and Huxley, were being read widely all over the land, it was felt that this should be ever kept in view, and that books should be carefully read before being put in circulation.

Depôts for Christian literature, how to be conducted, and by whom, was the next subject discussed. The experience of one speaker was that in his district such a depôt had been made self supporting, and had, during last year, yielded a fair margin of profit. This he attributed to the fact that the circulation of good books had been pushed, that they had been advertised, and that the depôt had been made the centre for literature of varied kinds,

scientific, etc., as well as religious. The need for such places being stocked with temperance and anti-opium literature was also referred to. The drinking habits of the West were gaining ground in many quarters, large quantities of beer and wine were imported from Japan and other countries, and there was need that literature pointing out the evils connected with the drink traffic should be widely disseminated. Books for women, for the maintenance of the devotional life, etc., were also suggested as being valuable stock.

The feasibility, or otherwise, of uniting several of the present periodicals into one quarterly magazine, and of merging several newspapers into one Christian daily newspaper, was also considered. In connection with this, mention was made of a proposition by a group of Chinese Christians, that a large joint-stock company should be formed, controlled by Protestant Missionaries, for the production of a Christian newspaper, having its headquarters in some convenient centre, and branches all over the country. Some speakers opposed the idea of merging several papers and magazines into one, on the ground that there was room and need for different papers written in different styles; to have all in the literary style would debar many from reading at all, whereas papers in the vernacular supplied a great want and met the condition of a large number of comparatively illiterate readers. And it was remarked that there would be no objection to interchange of newspaper articles; in this way the best of each might become the property of all classes in turn.

The need for books of an apologetic character was brought forward by one engaged in educational work. He drew a parallel between the condition of things in the early stages of Christianity, and the condition of China to-day, and said that the evidential side of things needed to be brought before the attention of the rising generation, lest they should be turned into paths of materialistic infidelity through infidel writings now so widely circulated.

West China and its position in regard to Christian literature was dealt with by a speaker from Chentu, the capital of Si-chuen. He stated that the Press in that city was a great bond of union among all the missions labouring in the West, and pleaded for help that it might be able to more adequately cope with the problem of how to supply wholesome literature to over a hundred million of Chinese in the Western provinces of Si-chuen, Yun-nan, and Kwei-chow.

The paper prepared by Mr. Darroch on "Christian Literature," together with the discussion and ventilation of the whole question, will be of great value to all classes of missionaries, and should guide to more enlightened effort in the days to come.

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Yet another outpost station has been occupied on the far frontier of Turkestan. The Central Asian Pioneer Mission has begun work at Hoti-Mardan, where Rev. W. S. and Mrs. Norwood have established their first Mission Station. We shall look for further tidings, and wish an earnest God-speed to this latest beginning of a fresh effort for Mohammedans.

## The Ethics of Islam.

### CHAPTER VI.

From the new text-book—**Islam: A Challenge to Faith.**

By REV. SAMUEL M. ZWEMER.

MARTENSEN defines Christian ethics as "the science of morals conditioned by Christianity." If we use the same definition for *Mohammedan Ethics*, we already know from the two previous chapters what articles of faith and religious conceptions of duty are behind the moral teaching of Islâm, and fundamental to it.

The three fundamental concepts of Christian Ethics are all of them challenged by the teaching of Islam. The Mohammedan idea of the Highest Good, of Virtue, and of the Moral Law are not in accord with those of Christianity. "The highest good is the very outwardly and very sensuously conceived happiness of the individual." Ideal virtue is to be found through imitation of Mohammed. And the moral law is practically abrogated, because of loose views, as to its real character and teaching and finality.

ITS REAL CHARACTER. "Islâm," says Adolph Wuttke, "finds its place in the history of the religious and moral spirit not as a vital organic member, but as violently interrupting the course of this history, and which is to be regarded as an attempt of *heathenism* to maintain itself erect under an outward monotheistic form against Christianity."

"The ethics of Islâm bear the character of an outwardly and crudely conceived doctrine of righteousness; conscientious in the sphere of the social relations, faithfulness to conviction and to one's word, and the bringing of an action into relation to God, are its bright points; but there is a lack of heart-depth, of a basing of the moral in love. The highest good is the very outwardly and very sensuously conceived happiness of the individual.

The potency of sin is not recognized; evil is only an individual, not an historical power; hence there is no need of redemption, but only of personal works on the basis of prophetic instruction; Mohammed is only a teacher, not an atoner. God and man remain strictly external to, and separate from, each other; God—no less individually conceived of than man—comes into no real communion with man; and man, as moral, acts not as influenced by such a communion, but only as an isolated individual. The ideal basis of the moral is faith in God and in his Prophet; the moral life, conceived as mainly consisting in external works, is not a fruit of received salvation, but a means for the attainment of the same; pious works, and particularly prayer, fasting, and almsgiving, and pilgrimage to Mecca, work salvation directly of themselves. Man has nothing to receive from God but the Word, and nothing to do for God but good works; of inner sanctification there is no thought; the essential point is simply to let the *per se* good nature of man manifest itself in works; there is no inner struggle in order to attain to the true life, no penitence-struggle against inner sinfulness; and instead of true humility we find only proud work-righteousness. To the natural propensities of man there is consequently but little refused—nothing but the enjoyment of wine, of swine-flesh, of blood, of strangled animals, and of games of chance, and this, too, for

insufficient (assigned) reasons. The merely individual character of the morality manifests itself especially in the low conception that is formed of marriage, in which polygamy is expressly conceded, woman degraded to a very low position, and the dissolution of the marriage bond placed in the unlimited discretion of the man; there hence results a very superficial view of the family in general; the moral community-life is conceived of throughout in a very crude manner. Unquestionably this form of ethics is not an advancing on the part of humanity, but a guilty retrograding from that which has already been attained." \*

After this philosophical summary of the real character of Mohammedan Ethics, an account of its practical teaching and effect will make the picture more vivid although still darker.

**THE MOSLEM IDEA OF SIN.** Moslem doctors define sin as "a conscious act of a responsible being against known law." Wherefore sins of ignorance and of childhood are not reckoned as real sin. They divide sin into "great" and "little" sins. Some say there are seven great sins: idolatry, murder, false charges of adultery, wasting the substance of orphans, taking interest on money, desertion from Jihad, and disobedience to parents. Others say there are seventeen, and include wine drinking, witchcraft, and perjury among them. Mohammed himself said: "The greatest of sins before God is that you call another like unto thee God Who created you, or that you murder your child from an idea that it will eat your victuals, or that you commit adultery with your neighbour's wife." All sins except great ones are easily forgiven, as God is merciful and clement. The words permitted (*halâl*) and forbidden (*harâm*), have superseded the terms for guilt and transgression. Nothing is right or wrong by nature, but becomes such by the fiat of the Almighty. What Allah or his prophet forbids is sin, even should he forbid what seems right to the conscience. What Allah allows is not sin, and cannot be sin *at the time He allows it*, though it may have been before or after. One has only to argue the matter of polygamy with an intelligent Moslem to have the above statements confirmed. There is no distinction between the ceremonial and the moral law, even implied in the Korân. It is as great an offence to pray with unwashed hands as to tell a lie, and "pious" Moslems who nightly break the seventh commandment (according to their own lax interpretation of it), will shrink from a tin of English meat for fear they be defiled eating swine's flesh. The lack of all distinction between the ceremonial and the moral law is very evident in the traditional sayings of Mohammed, which are of course at the basis of ethics. Take one example: "The Prophet, upon whom be prayers and peace, said, One dirhem of usury which a man takes, knowing it to be so, is more grievous than thirty-six fornications, and whosoever has done so is worthy of hell-fire."

One cannot read the Korân without coming to the conclusion that, according to its teaching, Allah himself does not appear bound by any standard of *Justice*. For example, the worship of the creature is heinous to the Moslem mind, yet Allah punished Satan for not being willing to worship Adam (Surah ii. 28-31). Allah is merciful in winking at the sins of His favourites (the prophets and those who fight His battles), but is the quick avenger of all infidels and idolaters. The moral law changes according to times and circum-

\* Christian Ethics, Vol. I., p. 172.

stances. God can do what He pleases. The Korân often asserts this. Not only physically but morally He is *almighty*, in the Moslem sense of the word. Allah, the Korân says, is the best plotter. Allah mocks and deceives. Allah "makes it easy" for those who follow Mohammed (Surahs viii. 29; iii. 53; xxvii. 51; lxxxvi. 15; xvi. 4; xiv. 15; ix. 51).

THE LOW IDEAL OF CHARACTER IN ISLAM. A stream cannot rise higher than its source; a tower cannot be broader than its foundation. The measure of the moral stature of Mohammed is the source and foundation of all moral ideals in Islâm. His conduct is the standard of character. We need not be surprised, therefore, that the ethical standard is so low. Raymond Lull, the first missionary to Moslems, used to show in his bold preaching that Mohammed had none of the seven cardinal virtues, and was guilty of the seven deadly sins; he may have gone too far. But it would not be difficult to show that pride, lust, envy, and anger were prominent traits in the Prophet's character. To read the pages of Muir or Koelle or Sprenger is convincing.\*

But to take another example, what did Mohammed teach regarding truthfulness? There are two authenticated sayings of his given in the traditions on the subject of lying: "When a servant of God tells a lie, his guardian angels move away to the distance of a mile because of the badness of its smell." That seems a char-

\* The following instances, taken from Koelle's *Mohammed and Mohammedanism* are sufficient proof:—"The first to fall as victims of Mohammed's vengeance were some individuals of the Jewish persuasion who had made themselves obnoxious above others, by attacking him in verse. He managed to produce an impression amongst the people that he would like to be rid of them. The hint was readily taken up by persons anxious to ingratiate themselves in the Prophet's favor. The gifted woman Asma and the hoary poet Abu Afak were both murdered in their sleep: the former while slumbering on her bed, with an infant in her arms; the latter while lying for coolness' sake, in an open verandah. No one dared to molest the assassin of either of these victims; for it was no secret that the foul deeds had been approved of by the Prophet, and that he had treated the perpetrators with marked favour." (P. 169).

Another instance is as follows: "One of their more influential Rabbis was Kab Ibn Ashraf, who had looked favourably upon Mohammed, till he changed the Kibla from Jerusalem to Mecca. Then he became his decided opponent, attacking him and his religion in verse, and working against him in various ways. He was to fall first as a victim to Mohammed's vindictiveness. The Prophet despatched four men, amongst them Kab's own foster-brother, to assassinate him, and sanctioned beforehand any lie or stratagem which they might see fit to employ so as to lure him aside. It was dark when they arrived at his house, and he was already in bed; but they cunningly prevailed upon him to come out to them, and when they had him alone in the dark they foully murdered him. Mohammed remained up, to await their return; and when they showed him Kab's head, he commended their deed, and praised Allah. But on the following morning when the assassination had become generally known, the Jews, as Ibn Ishak informs us, were struck with terror, and none of them regarded his life safe any longer." (P. 172.)

Further on we read: "But some time before it was actually carried out, the inhabitants of Khaibar were horrified by one of the dastardly assassinations to which Mohammed did not scruple to stoop, for the purposes of revenge. The victim selected this time was Sallam, a leading man of the Beni Nadhir, who, after the expulsion of the tribe from Medina, had settled in Khaibar and enjoyed great influence there. He was accused of having had a hand in stirring up the Meccans to the war in which they laid siege to Medina. Mohammed never had any difficulty in finding amongst his followers willing tools for executing such secret missions. Ibn Ishak mentions it as one of the divine favours to Mohammed, that 'the two tribes of the Awsites and Khazrajites were as jealous about his head as two male camels.' Accordingly, as the former had assassinated Kab Ibn Ashraf, the latter aspired after an equal distinction, and asked the Prophet's permission, which was gladly given, to do away with Sallam. Five Khazrajites, one of whom Mohammed had appointed chief for the occasion, reached Khaibar after dark, and, professing to have come for the purpose of buying corn, were admitted to Sallam's upper apartment, where he was already lying on his bed. But as soon as they had him thus in their power, they fell upon him with their daggers and massacred the defenceless man, without the slightest shame or compunction. By the time the startled Jews came to see what had happened, the assassins had decamped, and were on their way to their master, to receive his thanks." (P. 179.)

acteristic denunciation, but the other saying contradicts it: "Verily a lie is allowable in three cases—to women, to reconcile friends, and in war."\* "The dastardly assassination," says Muir, "of his political and religious opponents, countenanced and frequently directly as they were in all their cruel and perfidious details by Mohammed himself, leaves a dark and indelible blot upon his character." With such a prophet it is no wonder that among his followers and imitators "truth-telling is one of the lost arts," and that perjury is too common to be noticed. Since Mohammed gathered ideas and stories from the Jews of Medina and palmed them off as a new revelation from God, it is no wonder that Arabian literature teems with all sorts of plagiarisms,† or that one of the early authorities of Islâm laid down the canon that it is justifiable to lie in praise of the Prophet. In regard to the Mohammedans of Persia, Dr. St. Clair Tisdall says, "Lying has been elevated to the dignity of a fine art, owing to the doctrine of *Kitman-uddin*, which is held by the Shiah religious community" (The Mohammedan World of To-day, p. 117).

ISLAM AND THE DECALOGUE. According to a remarkable tradition (Mishkat, Book I., Ch. 2, p. 3), Mohammed was confused as to the number and character of the commandments given to Moses. "A Jew came to the prophet and asked him about the nine (sic) wonders which appeared by the hand of Moses. The prophet said, "Do not associate anything with God, do not steal, do not commit adultery, do not kill, do not take an innocent before the king to be killed, do not practice magic, do not take interest, do not accuse an innocent woman of adultery, do not run away in battle, and, especially for you, O Jews, not to work on the Sabbath."

The lax and immoral interpretation by Moslem theologians of the Third, Sixth, Seventh, Eighth, and Ninth Commandments of the decalogue are very evident. But that interpretation is based on the Korân itself, which is full of the vain use of God's name and needless oaths, which permits murder in Jihad, which allows polygamy, divorce, and the capture of slaves. How Mohammed regarded the Tenth Commandment is plain from the story of Zainab (see Surah xxxiii. 37).

There are certain things which the ethics of Islâm allow, of which it is also necessary to write. They exist not in spite of Islâm, but because of Islâm, and because of the teaching of its Sacred Book.

Polygamy, Divorce, and Slavery. These three evils are so closely intertwined with the Mohammedan religion, its book, and its prophet, that they can never be wholly abandoned without doing violence to the teaching of the Korân and the example of Mohammed. In Moslem books of theology, jurisprudence, and ethics, there are long chapters on each of these subjects. Nor can there be the least doubt that polygamy and slavery have had a tremendous power in the spread and grasp of Islâm. It is the testimony of history that the slave traders of Zanzibar were also the missionaries of Islâm in darkest Africa; and the last census report of Bengal states that the increase of the Mohammedan population there is due, not to conversions from Hinduism, but to polygamy and concubinage as open doors into a higher caste for submerged Hindu womanhood. We must also consider that the loose moral code of Islâm is ever an attraction to the unregenerate.

\* Zwemer's Moslem Doctrine of God, p. 41.

† See Brockelmann's Geschichte d. Arab Literatur Introductive.

It is impossible to give here, even in outline, the true character, extent, and effect on these three "religious institutions" of Islâm. A Moslem who lives up to his privileges, and who follows the example of "the saints" in his calendar, can have four wives and any number of slave concubines; can divorce at his pleasure; he can re-marry his divorced wives by a special, though abominable, arrangement; and, in addition to all this, if he belong to the Shiah sect, he can contract marriages for fun (*Metaa'*) which are temporary.

As Robert E. Speer said, at the Student Volunteer Convention at Nashville, "The very chapter in the Mohammedan Bible which deals with the legal status of women, and which provides that every Mohammedan may have four legal wives, and as many concubines or slave girls as his right hand can hold, goes by the title in the Koran itself of "The Cow." \*

The degrading views held as regards the whole marriage relation are summed up by Ghazali, when he says: "*Marriage is a kind of slavery*, for the wife becomes the slave (*rakeek*) of her husband, and it is her duty absolutely to obey him in everything he requires of her except in what is contrary to the laws of Islâm." Wife-beating is allowed by the Korân, and the method and limitations are explained by the laws of religion (see Klein, p. 190, and Moslem Commentaries on Surah iv. 38).

The Slave Trade. Arabia, the cradle of Islâm, is still a centre of the slave-trade, and, according to the Korân, slavery and the slave-trade are divine institutions. Some Moslem apologists of the present day contend that Mohammed looked upon the custom as temporary in its nature; but slavery is so interwoven with the laws of marriage, of sale, of inheritance, and with the whole social fabric, that its abolition strikes at the foundations of their legal code. Whenever and wherever Moslem rulers have agreed to the abolition or suppression of slave trade, they have acted contrary to the privileges of their religion in consenting to obey the laws of humanity.

From the Korân we learn (Surahs iv. 3; xxviii. 40; xxiii. 49; xvi. 77; xxx. 27; xxiv. 33, etc.) that all male and female slaves taken as plunder in war are the lawful property of the master, that the master has power to take to himself any female slave, either married or single, as his chattel; that the position of a slave is as helpless as that of the stone idols of old Arabia; and that, while a man can do as he pleases with his property, slaves should be treated kindly and granted freedom when able to purchase it. Slave-traffic is not only allowed, but legislated for by Mohammedan law, and made sacred by the example of the prophet (*Mishkat* Bk. XIII., Chap. 20). In Moslem books of law the same rules apply to the sale of animals and slaves.

In 1898 the late J. Theodore Bent wrote respecting the slave-trade in the Red Sea: "The west coast of the Red Sea is in portions still much given to slave-trading. From Suez down to Ras Benas the coast is pretty well protected by government boats, which cruise about and seize dhows suspected of traffic in human flesh; but south of this, until the area of Suakin is reached, slave-trading is still actively carried on. The transport is done in dhows from the Arabian coast, which come over to the coral reefs of the western side ostensibly for pearl fishing. At certain seasons of the year slave-

\* In Turkey the word "cow" is actually applied to women by the Moslems. See *Behind the Lattice* in "Our Moslem Sisters." Revell & Co., 1907.

traders in caravans come down from the dervish territory in the Nile valley, and the pretty Bedouin sheikhs on the Red Sea littoral continue at and assist them in the work."

Dr. C. Snouck Hurgronje describes the public slave-market at Mecca as in full swing every day during his visit. It is located near Bab Derebah and the holy mosque, and open to everybody. Although he himself apologizes for the traffic, and calls the anti-slavery crusade a swindle, he yet confesses to all the horrible details in the sale of female slaves, and the mutilation of male slaves for the markets. Eunuchs are plentiful, and are speedily imported to act as guards for mosques; they can be bought for £24 apiece (Mekka, vol. II., pp. 15-24). The explorer, Charles M. Doughty, who spent years in the interior of Arabia, wrote:

"Jiddah is the staple town of African slavery for the Turkish Empire: Jiddah, where are Frankish consuls! But you shall find these worthies, in the pallid solitude of their palaces, affecting (Great Heaven!) the simplicity of new-born babes; they will tell you they are not aware if it! . . . But I say again in your ingenious ears, Jiddah is the staple town of the Turkish slavery, or all the Moslemeen are liars. . . . I told them we had a treaty with the Sultan to suppress slavery. 'Dog,' cries the fellow, 'thou liar—are there not thousands of slaves at Jiddah that every day are bought and sold? Wherefore, thou dog, be they not all made free if thou sayest sooth?'" (Arabia Deserta, Vol. XI., last chapter).

**THE SOCIAL BANKRUPTCY OF ISLAM.** A system for ever handicapped in any effort toward progress by the incubus of such gigantic evils (sanctioned in their Prophet's life and in his book), could not escape social bankruptcy. Islâm has been on trial for thirteen centuries. "By their fruits ye shall know them." Not without reason does Johannes Hauri speak in his prize essay about the "influence of Islâm on the lives of its followers."

It has often been asserted that Islâm is the proper religion for Arabia. The miserable, half-starved, wholly ignorant, but canny Bedouin now say: "Mohammed's religion can never have been intended for us: it demands ablution, but we have no water; fasting, but we always fast; alms-giving, but we have no money; pilgrimage, but Allah is everywhere." Islâm has had fair trial in other than desert lands. For five hundred years it has been supreme in Turkey, the fairest and richest portion of the old world. And what is the result? The Mohammedan population has decreased: the treasury is bankrupt; progress is blocked; "instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary;—a failure greater and more absolute than history can elsewhere present."\* In regard to what Islâm has done and can do in Africa, the recent testimony of Canon Robinson is conclusive. Writing of Mohammedanism in the central Soudan, he says:

"Moreover, if it be true, as it probably is to some extent, that Mohammedanism has helped forward the Hausas in the path of civilization, the assistance rendered here, as in every other country subject to Mohammedan rule, is by no means an unmixed good. *Mohammedan progress is progress up an impasse*; it enables converts to advance a certain distance, only to check their further progress by an impassable wall of blind prejudice and ignorance. We cannot have a better proof of this statement than the progress, or

\*Cyrus Hamlin, *Five Hundred Years of Islam in Turkey*. A.B.C.F.M. 188.



rather want of progress, in Arabia, the hope of Mohammedanism, during the last thousand years. Palgrave, who spent the greater part of his life among Mohammedans, and who was so far in sympathy with them that on more than one occasion he conducted service for them in their mosques, speaking of Arabia, says: 'When the Korân and Mecca shall have disappeared from Arabia, then, and only then, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back.'

And Professor A. Vamberry, in the Nineteenth Century for October, 1906, speaking of the impossibility of political independence for Egypt, says: "I am the last to wish to blacken the leaders of Mohammedan society, but I beg leave to ask: does there exist a Mohammedan Government, where the deep-seated evil of tyranny, anarchy, misrule, and utter collapse does not offer the most appalling picture of human caducity?"

MOSLEM ETHICS A PLEA FOR MISSIONS. When Canon Tayler and Dr. Blyden published their extravagant glorifications of Islâm, Mr. R. Bosworth Smith accused them of plagiarism from *his* life of Mohammed, and subsequently in an address before the fellows of Zion's College, on February 21, 1888, he said: "The resemblances between the two creeds are indeed many and striking, as I have implied throughout; but if I may once more quote a few words which I have used elsewhere in dealing with this question, the contrasts are even more striking than the resemblances. The religion of Christ contains whole fields of morality, and whole realms of thought which are all but outside the religion of Mohammed. It opens humility,\* purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king, and love higher than obedience. *Its realized ideals in the various paths of human greatness have been more commanding, more many-sided, more holy, as Averroes is below Newton, Harun below Alfred, and Ali below St. Paul.* Finally the ideal life of all is far more elevating, far more majestic, far more inspiring, even as the life of the founder of Mohammedanism is below the life of the founder of Christianity. If, then, we believe Christianity to be truer and purer in itself than Islâm, and than any other religion, we must needs wish others to be partakers of it; and the effort to propagate it is thrice blessed—it blesses him that offers no less than him who accepts it; nay, it often blesses him who accepts it not."† And so the famous apologist for Islâm himself pleads for missions to the Mohammedan world.

\*The following account of Moslems at prayer is typical:—"Personal pride which, like blood in the body, runs through all the veins of the mind of Mohammedanism, which sets the soul of a Sultan in the twisted frame of a beggar at a street corner, is not cast off in the act of adoration. These Arabs humbled themselves in the body. Their foreheads touched the stones. By their attitude they seemed as if they wished to make themselves even with the ground, to shrink into the space occupied by a grain of sand. Yet they were proud in the presence of Allah, as if the firmness of their belief in him and his right dealing, the fury of their contempt and hatred for those who looked not toward Mecca nor regarded Ramadan, gave them a patent of nobility. Despite their genuflections they were all as men who knew, and never forgot, that on them was conferred the right to keep on their head-covering in the presence of their King. With unclosed eyes they looked God full in the face. Their dull and growling murmur had the majesty of thunder rolling through the sky."—The Garden of Allah, p. 153.

† In F. F. Ellinwood's *Oriental Religions and Christianity*, p. 218.

## "Love-Links."

"A Band whose hearts God had touched."—1 Sam. x. 26.

**W**HAT a pretty name! What does it mean?" is often exclaimed, when our little band is mentioned. Well, it's just this. Over in Egypt, though so near to us, are towns and villages containing hundreds, nay thousands, nay millions of women and children (to say nothing of men) who do not know the God Whose Name is LOVE, and who for them, sinful and ignorant, dirty and degraded as they are, gave His Son to die on Calvary's Cross, just as much as for you and for me.

True there are many Christian agencies at work in Egypt, but, with them all, there is only estimated to be *one lady Missionary to every 60,000 women!*

So "LOVE-LINKS" are those who will lay this to heart, and do all they can, by definite prayer and practical effort, to reach this generation with the Gospel and Medical Aid. The "Love" is the love of our Father God for Egypt's daughters, the "Links" a living chain of those who will *go* or *send* to them as He shall lead.

At first we were only able to raise enough to support a Hospital Bed at Assiout, costing £12 a year. This is the testimony of one patient, who, after an operation, left it cured and saved:—

"Ya Sitt (= O Lady), I leave this place knowing HIM and His great love for me. I never knew anything more than the cattle. I'm going to Church every Sabbath when I reach my town. God bless all who help this Hospital!"

Now, in addition to "Our Bed," we have Our First Missionary, who sailed for Suez, on January 29th, 1906, in connection with the Egypt General Mission (Interdenominational) for whom we seek to raise £80 yearly. Nothing to our knowledge has been done to reach the female population of Suez, but now there is a Day School for *girls*, who also receive medical attention; the *women* are visited in their hareems and mud huts, and a special meeting is held for them on Sunday afternoons with good attendance.

The aim of "Love-Links" is to raise a Fund as quickly as possible to send out and support in these neglected Egyptian villages more lady missionaries, with whom we may keep in constant touch and definitely pray for as our Representatives. These we are willing should go out under either of the existing Evangelical Societies, providing the Committee accept them and our funds permit. Our deep desire is to be able to send forth a Second Representative without delay. Someone has offered for this, but at present our annually promised subscriptions do not admit of our adopting her. To do so we need at once *large sums to be sent in*, or a *great number of small sums!*

It would greatly help if friends who cannot give more would become Sunday Penny Subscribers (amounting to 4s. 4d. a year). This would enable us to gauge a little our yearly income, and we should know how far we were justified in going forward.

Would you like to become a "Link?"

It involves—

PAYING yearly 1s. Membership Fee \* and Freewill Gifts.

PRAYING daily for Egypt's Women and more Workers.

\* This helps the expense of sending bi-monthly "Jottings" to keep our "Links" informed of the progress of our Band and its representatives.

"BLESSED BE EGYPT."

Perishing! perishing! women of Egypt,  
 Hearts bowed with burdens too heavy to bear:  
 Jesus would save, but there's no one to tell them,  
 No one to save them from sin and despair!

Christ is not willing that any should perish;  
 How then can I as His follower live  
 Longer at ease with one soul going downward,  
 Lost for the sake of the help I might give.

Illustrated pamphlets, giving further information of the needs of Egypt's women, will gladly be sent on receipt of name, address, and penny stamp, by the Hon. Secretary and Treasurer:—

Miss G. E. MASON, Broadwater,  
 89, Marina, St. Leonards, Sussex.

"LOVE-LINKS" GOSPEL BOOKLET FUND.

This Fund is for the production in foreign tongues of a dainty little booklet, entitled "For You."

Its aim is to show in the very words of Scripture that all are sinners, and God's wonderful salvation plan wrought out *for* us by Jesus Christ on Calvary's Cross, and *in* us by the Holy Spirit day by day.

It has been translated into *Arabic* for free distribution by our Missionaries wherever that language is understood. Already 10,000 have been printed at the Nile Mission Press, Boulac, Cairo,\* and distributed in parts of Egypt, Syria, and Arabia, and we are now waiting to be able to produce further editions.

*Every 6d. contributed will pay for 50 copies.*

It can also be obtained in *English* and in *French*, price 3d. per dozen (postage extra), from G.E.M., 89, Marina, St. Leonards.

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## A Word from Asia Minor.

BY ANATOLIUS.

**A** SIA MINOR is the heart of the Turkish Empire, though not its largest section geographically. It is larger, however, than either France or Germany, and is a domain of imperial importance in itself. Other provinces, such, for example, as those in Macedonia or Arabia, are valuable members of the Turkish body politic, but the national blood and breath are bound up with the fortunes of "Anatolia," the local name which corresponds in general with Asia Minor.

The general configuration of the mighty peninsula, in which Europe and Asia meet, is that of a series of fertile plains, each encircled by a wreath of rugged mountains. As the plains are more or less elevated above the sea, their climate and products vary between those of the temperate and the semi-tropical zones. Often the plain narrows to a valley, and then the mountains face each other like a double row of frowning sentinels, and pour their water down to swell the brook that races along the floor of the valley. The mountain slopes were formerly clothed with extensive forests of pine, beech, and other trees, but in recent decades have been all too

\* Missionaries may apply there for free grants from Mr. A. T. Upson.

rapidly denuded, and in consequence the scanty rainfall has been still further diminished. The rocky peaks stand strong and calm, pointing up to Heaven like Gothic spires. The slopes offer pasturage to abundant flocks and herds, and invite those who can enjoy a holiday to take refuge in the mountain air from the heated plains below. Frequent springs pour forth their crystal streams for the refreshment of man and beast, and in some cases the temperature of a spring will stand at 40 to 50 degrees Fahrenheit, summer and winter. The Devonshire headlands, with their downs, and woods, and western waves, all in their exquisite beauty, forcibly recall the range of broken mountains that skirts the whole south shore of the Black Sea, 500 miles long, though Devonshire is unrivalled in its natural loveliness, and there is no comparison between the two coasts in what has been done by the hand of man. The rough and wrinkled face of nature in Switzerland reminds one of the interior of Asia Minor, but the former is adorned with green grass and trees all through the summer, while the latter, after a short and charming spring, is bare and brown till carpeted with the snow of another winter. Asia Minor is over-arched, however, with the wonderful Mediterranean blue.

The mountains contain veins of coal, copper, silver, and, doubtless, other metals, but for the most part these lie unworked. Agriculture is the main reliance of the people. Fine wheat is the leading staple of production. Indian corn, barley, hemp, in some parts cotton and rice, vegetables of many kinds, melons, and fruits, such as grapes, apples, peaches, apricots, plums, pears, and cherries, as well as walnuts, almonds, filberts, and other nuts, are produced in considerable abundance. Silkworm culture is a growing industry in several sections. The uplands furnish pasturage for great numbers of cattle, sheep, goats, and horses. Milk abounds with its products, butter and cheese. Poultry-keeping is an important item with the villagers, and increasing quantities of eggs are shipped every year to the European markets. Statistics are wanting, but those who are best informed believe that Asia Minor is better equipped as to its natural resources than is Germany. For the most part, however, the resources of the Asiatic country are yet to be developed for the welfare of its inhabitants.

Within recent years commerce has made real progress in this part of the Sultan's dominion. Chaussee roads have been built between principal cities, and they are as important in their way as railroads are. Steamship lines have found increasing travel and traffic to carry. Smyrna is already a commercial metropolis, and fourteen lines of steamers ply regularly between Constantinople and ports along the south shore of the Black Sea. A good many cities are waking up commercially. The development of the natural resources and the increase of trade tend to provide people with more of God's material bounty—and most of them are meagrely supplied at best—make for stability of social and political institutions, and require a rising grade of education and general intelligence.

The people of our great peninsula number 15,000,000, of whom some 4,000,000 are nominal Christians of one type or another; the remainder belong to the Mohammedan races. These latter comprise all the Turks, the Circassians, and other immigrants from Russia, and, perhaps, 2,000,000 Kurds.

Turks, of course, resemble other peoples whose sacred book is the Korân, but numbers are descended from Christian ancestors,

and some of them are aware of the fact. For five hundred years it was the custom to take at least one thousand boys annually from Christian homes, circumcise them by force, and place them in the forefront of the Turkish armies as the Janizzanes. Whole villages have often transferred their allegiance to the Mohammedan faith to save their lives, while women and girls without number have been swept behind the doors of Turkish *harems*. In some cases nominal but unwilling conversion has been followed by later and successful recantation. Buildings used as mosques above ground by day, have contained secret underground rooms used for Christian worship at night, and the same men have officiated at both services, once as *imams*, and again as priests.

The common village Turks are, as a rule hospitable, patient, kind-hearted, docile men. A foreigner who speaks Turkish may be relied on to be a Turco-phile. Our missionaries enjoy eating at Turkish tables, sleeping in Turkish houses, and entertaining Turks in their own homes. Points of religion, matters of faith and practice, are discussed quite freely between the two parties, but Mohammedanism makes its devotees intensely self-satisfied, and the winning effect of the Gospel is slow in making itself felt.

It is the fatalism of Islâm that accounts for the sudden outburst of fanaticism in massacre. Every event is believed to be written in the decrees of God in advance, in such a way that the human agent is not really free and responsible. Sin is a misfortune rather than a crime. A man is annoyed by a fly when he wishes to sleep, and he strikes it a savage blow; at another time, in a similar frenzy, he sheds Christian blood; his compunction of conscience are hardly more acute in the one case than in the other.

Though polygamy is allowed, and is frequently practised by the rich and the great, many of the homes of the peasantry are happy, and conjugal fidelity is maintained to the end of life. Still the possibility of plural marriage and of divorce hangs over every home, and it is a demoralizing influence for both men and women. A physician not long since spent a Sabbath in a large Turkish city, where no missionary had ever been before. His fame had preceded him, and patients flocked in hundreds for his treatment. As a physician, his observation of the social life of the city disclosed two marked types of disease. One was a class of nervous disorder prevalent among the women, and due to their seclusion behind the lattice and the veil—for no man trusts any woman, and no woman trusts any man. The other type of common disease was stomach trouble among the men, caused by their intemperance.

The primitive Turkish virtues of simpler days are breaking down among the would-be progressive people. To call a man "an old Turk" is to call him honest, reliable, public-spirited to a degree lacking among men in these degenerate days. Intemperance is increasing, and is becoming a matter of course. Not long since, the writer was entertained over night by one of his hospitable Turkish friends, a *bey* of influence and wealth. He was drinking freely with others that evening, and invited me to join them. I declined, and when the opportunity seemed favourable, inquired whether his sacred book did not forbid drinking. "Certainly," replied my host. I asked whether it was not to be regretted that he, a Mohammedan, should do what was expressly forbidden by his law. "Oh," he continued, cheerfully, "I don't say that it is right to take this liquor; I say it is a sin. If I were to say it is right, I would deny the Korân,

and damn my soul for ever. I say it is a sin (he held up his glass), I drink it, and then I cast myself on the mercy of God. I guess He won't be very hard on me."

Not long afterward, on a Black Sea steamer, one of my companions in travel was an *aide-de-camp* of his Majesty, and I asked him whether drinking was common among his official acquaintances at the capital. "Yes," he replied, "most of them drink now-a-days, but they keep it from the knowledge of the Sultan."

Mohammed weighed the Oriental Churches in the balance, and, so far as he knew them, he found them wanting. Then he organized his own great crusade. He believed, as every Turk from his own observation believes to-day, that Oriental Christian worship was idolatrous. Protestants are held to be free from this sin. It is the most damaging charge that can be laid at the door of the Oriental Churches, that, so far as I am informed, they have never won a Mohammedan to believe in Christ as revealed in the Gospels. The first thing necessary is to show Mohammedans, by practical example, what the Christianity of the New Testament really is.

Many a Turk—man, woman, or child—first learns to understand the motives of a Christian character when sickness drives him to a missionary hospital. There prejudices are disarmed, suspicions dissipated, mistaken suppositions corrected, the Scriptures heard and read, warm friendship for the doctor and his assistants established. Testimony is sometimes heard to the effect that a patient first learned in the hospital that it is wrong to lie, curse, quarrel, or that life may be lived without jealousy, bad language, deceit, and similar daily concomitants.

Turks speak approvingly of the Christian Scriptures, and the Government authorize their circulation. The American Bible Society's colporteurs circulate some twenty thousand copies a year of the Bible or some part thereof in Turkish. The books are bought to be read. Books in that land of strict censorship are not so numerous as to be lightly treated. A colporteur of the English Bible Society was not long ago offering his books for sale on a Friday, when the governor of the city, a strong Circassian Pasha, came along the street with a retinue of officials, on his way to the mosque. The governor had had intimate relations with missionaries in a former position and now he stopped and asked Nicola how his book sales were getting on. The colporteur answered that sales were reasonably brisk. The Pasha expressed a hope that no one interfered with the sale of the good books, and the colporteur assured him that the governmental recognition already given afforded him and his books ample protection. The governor then urged the bookseller to give Bibles away free, that thus larger numbers of people might profit by their teaching, and when told that the Society's rules forbade free distribution, he urged Nicola to make his prices as low as possible, and circulate as many copies as possible, and then passed on. This public endorsement by a *Muterrarif* was a great advertisement for the colporteur, and caused a great demand for his Bibles. The entrance of God's Word giveth light.

Turks are making great efforts to multiply and advance their schools. Western science in elementary ways is finding a place in curricula where only the Korân and its Commentaries were formerly taught. Many young people desire to enter missionary schools, but official supervision in most cases debars them from doing so. If official pressure is relaxed only a little, Mohammedan students will

gladly enrol themselves in the American Colleges of the country. As a party of military men lately were being shown over one of these Colleges, one of them inquired whether Mohammedan students would be admitted. He was informed that, so far as the school administration was concerned, there was nothing to prevent them from coming, but that the officials usually debarred those who wished to attend. One of the party broke in to say, "It is the Armenians and Greeks who are wise enough to take advantage of the opportunities of such an institution, while we Turks are so foolish as to keep our sons away." The Viceroy of that province said, that if he had a son of suitable age he would send him to the College in question.

It does not seem to be generally known that a large minority of the Turks are Shia sectaries, who are despised by the Suanites, and who cordially hate the Suanites in return. Shias are low, ignorant, and superstitious. Believing in the transmigration of souls, and so in no proper personality, they say that He Who was revealed to Christians as Jesus was revealed to them as Ali. Many suppose that they are of Christian origin, and it is commonly affirmed that they practise a form of the Lord's Supper very secretly. They are on very fraternal terms with their Christian neighbours, and say, "Less than the thickness of an onion skin separates Shias and Christians."

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### The Great Hindrance.

THE following conversation was overheard recently on board a Greek steamer, between a rich Greek gentleman and distinguished Greek lady:—"Think of it! A missionary woman to dare teach me religion! But I spoke to her as she deserved. True, I was somewhat rude, which was not quite proper; but I could not repress my indignation. Go to the heathen, Madam, I told her. *They* need your light and your instruction. We Greeks don't need to be taught by you. We are full of the Gospel! We gave it to the world! What are you doing here? It is an affront to us, and we cannot endure it! I spoke to her in a strain like this, and she could not recover after my repeated and well-aimed thrusts. But really, even now, when I think of it, my indignation is aroused. What impertinence of these people coming to us to explain religion, when we have enlightened the whole world!" To this the distinguished lady answered that her friend certainly behaved as he ought towards such an individual.

This case is typical; and it gives the one chief reason why true religion is such a rare thing in this world. No one will accept a penny who considers himself rich. No one will stretch out his hand to accept a piece of bread offered to him, who thinks there is plenty at home. *Pride of heart.* This is the chief obstacle to the progress of the Gospel, a real mountain to be removed by faith and cast into the midst of the sea—a true demon that is to be cast out only by fasting (humiliation) and prayer.

It is perhaps among the Greeks that this hindrance has to be met oftener than among others. A glorious past is a great capital to draw upon as regards motive to achievement and noble perseverance, but it is a broken reed to rely on as regards actual possession; for the past is past, and just as no amount of mummy Pharaohs will do any good to present day Egypt, however mighty

they were in their own times, so the Greek of to-day needs the power of the living God, which is not to be baffled by obstacles. His Word is a mighty weapon for the pulling down of strongholds, and we find day by day one here and another there yielding to His power and accepting the offer of the Gospel.

It is wonderful how self-abasement takes the place of previous self-importance, and this to such an extent that he gladly takes reproach for Christ's sake, and, what is still more significant in this age of hand-to-mouth struggle, he even foregoes not only his own interests and gain, but at times the possibility of winning his daily bread.



THE SWEETWATER CANAL.

A man was working for some years in a factory here in Smyrna. Through his witness for Christ two young men, both working in connection with the same firm, were converted. This aroused great opposition, and religious talk or discussion of any kind was absolutely forbidden. But even the silent witness of the life of these simple Christians was a cause of irritation, and, one after another, all three were dismissed from work. They were brought into great straits, but the Lord strengthened and encouraged them. Gradually the two young men found something to do, while the original one of the three, after working on his own account for some months with much difficulty, was at last recalled and reinstated in his position, because the firm had to employ *three* men to do the work he had been doing, and their honesty was called in question.

But the great obstacle to the rapid diffusion of the Gospel is not fear of persecution or loss of employment; it is that pride of heart which hinders souls from seeing their lost condition and their need of a Saviour.

*Smyrna.*

X. P. M.



## A Friend's Impressions.

**Y**ES! the hindrances and discouragements in Asia Minor are great, and if Christians in the home lands could see for themselves they would better understand and show more warm sympathy, both by prayer and gifts, for this part of the Lord's great Harvest Field.

If it is not too hot for you this summer morning, with the thermometer above 80, let us take a peep at the congregation of Greek evangelicals in Smyrna. The American chapel is full, and we fear we are late. Oh! no! The Armenians have not quite finished their service, and as soon as it is over the Greeks will come. The atmosphere is somewhat close, but we must not mind that. As we take a turn while waiting we may meet an elderly man and some others. They come from a Bible Class in Turkish, and others from one in Greek, both for men and boys.

The bell rings, and we watch the congregation assembling. Greek girls and teachers file in from the American Collegiate Institute, boys and teachers from the College, and men, women, and children of the Greek congregation. Outsiders come in and stay for a time, and may hear some word which will attract them to come again, or at least help to remove prejudice, for there are strange ideas as to what Evangelicals do and teach. The hymns and prayers are hearty and earnest, and the Gospel of full salvation is proclaimed with power. Surely with such faithful preaching this must be a fast increasing congregation. It ought to be, but we have to remember the great hindrances that have to be overcome, and the fact that the increasing difficulty of earning a living forces many of the most promising young men to go to America.

You are tired, for the noise from outside and the heat inside are exhausting in spite of the interest one feels. Let us rest till 3, and then come through streets where women and children are sitting at the doors, past cafés where men are singing, gambling, or dancing, to a sort of ragged school. We overhear a few polite remarks about Masōnas, and may have a stone or a little dust, or mud (in wet weather), but this only shows we are recognized as Protestants, who in their estimation, are only worthy of contempt.

The broken and wired windows give a somewhat dilapidated appearance to the school house which is in a very low part of the town and has suffered from contempt and stoning like those who teach there. What a mixture! rough lads and girls, a few quiet ones, and babies of all sizes. It requires much patience and tact to keep any sort of order, and frequently nothing can be done till some of the wildest have been put out. Many hymns are sung, and an address on the Gospel for the day follows a short prayer.

We are weary with watching for one short afternoon, and we heartily join in the informal prayer meeting of teachers, with which the work closes, and pray that the labours of the long-suffering superintendent and the pastor's wife, who toil on in all weathers in this hard corner of the field, may one day see fruit that will remain.

The Evangelical children have a separate Sunday School, which we are too late to visit before the service at 5 p.m. The busy Sunday closes with a prayer meeting at 7-30, when letters from absent members and friends in America and elsewhere are read, and when various needs are brought to the Throne of Grace.

If you are staying during the week we may attend the Tuesday evening prayer meeting and the Thursday afternoon meeting for Greek women, which is conducted by the Pastor's wife, or you may go with her to visit the sick and sorrowing, to advise a young mother, or to try to win back a wandering one. Early on Tuesday or Friday morning you will find her on her way to the clinic, where three Christian doctors freely give advice, and while waiting for their turn there is often a splendid opportunity to point the suffering ones who come to the Great Physician.

The Pastor may take you to his large Bible Class in the College, or with him on his round of visits, and you may draw from him information as to what he is translating or writing; for more good Gospel literature is a great need in this work.

While you are being refreshed by a cup of tea in the Pastor's house he may tell you of his evangelistic tour to Adana, where many addresses were given, most of which had to be translated into Turkish, that being the language of those Greeks. One of the translators had been converted during a former visit.

You become deeply interested as he tells of a visit to a few lonely Christians at Aidin, or to the large Church at Magnesia, or far away in the ancient Pontus among the people of Ordon, Semen, and surrounding villages, where the inhabitants are very poor. Earnest pastors are instructing them, and out of their great poverty they give at least a tenth to the Lord's work. How you long for further details, but steamers do not wait, and you hurry off, determined at least, to pray for Greeks when you read of them in the New Testament.

E. C.



## Questions and Answers.

<i>Statistical return made public in August.</i>	No. OF SCHOOLS IN EGYPT IN 1906—505.			
	Of these, 200 were Egyptian Institutions.			
	120	,,	American	
	85	,,	French	
	35	,,	Italian	
	29	,,	Greek	
	20	,,	English	
	9	,,	Austrian	
	4	,,	German	
	2	,,	Dutch	
1	,,	Russian		
		PUPILS	{ 71,666 males 20,441 females <hr style="width: 100%;"/> 92,107	

*Wanted information as to the means and agencies which the Pan-Islamic Society of Egypt can use in extending Mohammedanism and assailing Christianity.*

It is hardly organised enough to be called a Society. The principal means used is the PRESS. The "Lewa" is the organ, and has three separate editions, Arabic, French, English. Money from secret sources, largely Turkish. The "Moayad," which is more of a religious Moslem daily paper, not quite so political as the "Lewa."

*How many Mosques are there in Egypt, excluding the Sudan ?*

Not known. 200 to 300 in Cairo alone.

*How many priests ? and assistants ?*

Not called priests, and have no priestly office. Thousands of Sheikhs everywhere ; they are leaders.

*How are the Mosques and the priests supported ?*

Endowments administered by the Government through Ecclesiastical Commissioners.

*Is there regular Sunday worship in them ?*

Friday is the Sabbath, but prayer is said five times every day.

*Is there preaching of their doctrines and attacks on Christianity in these or other assemblies ?*

Yes ; for 15 to 20 minutes only at midday Friday, no other time. At other times, prayer only. The preaching of doctrines is done in little groups of men sitting out to drink coffee together. Mohammedanism works quietly and insidiously.

*Are there any schools connected with them and entirely under their control ?*

Yes. Some like El-Azhar and Tanta, &c., &c., where theology is taught. But the kuttabs or village mosque-schools are under Government inspection. In year 1890 there were 50 kuttabs ; in 1900, 569 ; and in 1906 no less than 4,554—152,748 boy pupils and 12,839 girls. They principally teach reading the Coran.

*In the Government schools are the teachers all Moslems ?*

No. The larger ones have several English masters to each one.

*Are the Moslem teachers allowed to teach all the doctrines of Mohammedanism, even the most objectionable ?*

The Sheikhs, and they only, teach the religion of Mohammed for two or three hours per week out of 40 hours of instruction.

*Are they allowed to attack the doctrines of Christianity, and to incite the scholars to detest and even to hate Christ ?*

They usually do not do this systematically ; I cannot say how much may occur incidentally.

*Is there not a large college at Cairo entirely in their hands ?* Yes.

*How long has it been established?*

Since 972 A.D. (nearly 100 years before William the Conqueror!)

*How many professors?* 224.

*How many students?* 9,069.

*Are young men trained to go out as emissaries to oppose and destroy faith in Christ?* Yes.

## Discoveries of Manuscripts.

From *Daily Chronicle*.

A NATIVE clearing his ground at Edfu, in Upper Egypt, near the site of an old Coptic monastery, some months ago accidentally laid bare a small tomb-like receptacle, in which he found a number of parchment manuscripts bound in thick papyrus covers. He sold them to an Arab dealer for a few pounds, and the Arab in turn resold them to a Copt for £500 before any news of the discovery leaked abroad. Eventually, however, the matter came to the ears of archaeologists, and a rush was made from the European museums for the far-away Copt who held the treasure.

The race was to the swift. It fell to Mr. De Rustafjaell, F.R.G.S., the well-known traveller and explorer. After safely securing the manuscripts their new owner sent them to England, and at the present time they are safe in English hands, though a great foreign university has tried to obtain them.

The treasures have been identified as unique Coptic and Greek ecclesiastical manuscripts, of the ninth to eleventh centuries, of great archaeological importance, and about a dozen rolls of sixth century Greek papyri.

Especially important are twenty-five leaves of the apocryphal sayings of Christ in a Coptic translation of a lost Greek original, of which previously only thirteen leaves existed—twelve in the National Gallery at Paris, and one at Berlin.

### SERMONS BY SAINTS.

The discovery also comprised:—

Parts of the Gospels of St. Matthew, St. Mark, and St. Luke, in Greek and Coptic.

The Apocalypse of St. John, in Coptic.

The history of miracles by Cosmos and Damien (dated sixth century).

A sermon by St. Pisenhios, in Coptic (this copy is unique).

A sermon by St. Cyril, Bishop of Jerusalem (A.D. 351-386), on the Sacred Cross, in Coptic, from an existing Greek original (the only complete work); and

A unique manuscript, in the Nubian language, dealing with the life of St. Menos and the canons of the Nicæan Council.

Only fragments of manuscripts in the Nubian language have been discovered hitherto; hence the present script, which is in an excellent state of preservation, is of first-rate importance.

Translations of the manuscripts are a matter of time, and are not at this early date available. From a dedication in one of the manuscripts the monastery, on the site of which they were discovered, is proved to have been named "St. Mercury of the Mount at Edfu," and one of the volumes is a history of the martyrdom of St. Mercurios. A modern Coptic monastery stands near the site, but the name of the older foundation had been lost until this discovery.

## Extract from Monthly Letter to Prayer Circle.

"MAY I, first of all this month, very affectionately warn you against an insidious attempt of Satan, to hinder your intercessions either by suggesting the futility of the undertaking in which you are engaged, or else by inducing you to discount the value of your prayers. By listening to the former suggestion hope and faith are paralyzed. The work is difficult, and we gain nothing by hiding our eyes from the facts. Joshua and Caleb saw the giants and the walled cities just as truly as did the ten spies, but faith enabled them to keep the right proportion. The others lost hope, not by superior knowledge but by omitting God from their calculations. 'We are well able to overcome it,' was not the boast of ignorance, but the simple confidence of faith which could say, 'The Lord is with us; fear them not' (Numbers xiv. 9). Will you afresh assure your heart, beloved fellow-worker, of the ultimate triumph of the work in spite of all the difficulty, and having, by faith, got the victory for yourself, pray that those in the firing line may get it too, and be kept on top of the difficulties. Then, as to the temptation to discount your prayers, let me say this, as Almighty Power and Omnipotent Love are set in motion by the simple cry of childlike trust, it is surely false humility to speak slightly of what some are pleased to call 'Our feeble prayers.' Beloved, if our prayers are feeble, it is simply because we ourselves are not right with God. The Apostle James says, 'The heartfelt (*i.e.*, inwardly prompted by the Holy Spirit) supplication of a righteous man (a man of rectified life) exerts a mighty influence' (Dr. Weymouth). If you are right with God your prayers are exerting a mighty influence."

J. M. C.

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## "Our Church Policy."

I. It is the mission of The Whole Church to give the Gospel to The Whole World.

II. This entire Church being A Missionary Society, each member of The Body is under covenant to help fulfil the will of The Head: to give the Gospel to every creature.

III. Every Christian is commanded to "Go," if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home.

IV. Our Giving should be an Act of Worship (Prov. iii. 9), Cheerful (2 Cor. ix. 7), and according to the Rule of Three (1 Cor. xvi. 2).

INDIVIDUALLY	"Let every one of you
SYSTEMATICALLY	Lay by him in store on the
	First day of the week
PROPORTIONATELY	As God hath prospered him."

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**Dile Mission Press.**

**QUARTERLY REPORT OF WORK—**

JUNE, JULY, AUGUST, 1907.

*I. Printing Department—*

	Copies.	Total pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident" (Weekly) ..	14,755	177,060
"Echo" (to ditto) (Monthly) ..	2,340	37,440
"El-Morshid" (Weekly) ...	11,050	88,400
"Beshair-es-Salaam" (Monthly) ...	7,500	277,500
"All Saints' Church Magazine" (Monthly) ...	450	3,600
"Booq-el-Qadasa" (Fortn'tly) ...	4,800	38,400
"Sabbath School Lessons" (Monthly) ...	25 900	207,200
		829,600
<i>(2). For Publication Dept.—</i>		
Scripture Text-Cards (20 different ones) ...	500	10,000
"Threshold and The Corner" (English) ...	2,000	24,000
"Saeed, The Weaver" (English) ...	1,000	12,000
"Aly Ben Omar" (English) ...	1,000	12,000
"The Day of Judgment" (Dr. Rouse) ...	1,000	20,000
"FOR YOU" Booklet (reprinted) ...	5,000	100,000
"Coranic Sayings" (reprinted) ...	3,000	108,000
"Christ's Testimony" (English Translation) ...	2,000	64,000
		350,000
<i>(3). Religious Books, etc., for others—</i>		
Completion of "Mizen-ul-Haqq" (for E.G.M.) ...	750	27,000
"The Atonement" (Goldsack) (for Amer. M.) ...	5,000	100,000
Index, etc., "Life of Christ" (for C.M.S.) ...	3,000	24,000
"Power for Service" (Canadian M.) ...	1,000	28,000
Dialogue, "Ahmed & Boulos" (for C.M.S.) ...	2,500	170,000
C. E. Syllabus for (Amer. M.) ...	640	2,560
		351,560
<i>(4). Various Job Work—</i>		
School Certificates, Leaflets, Tickets, etc. ...		171,040
		1,702,200
GRAND TOTAL PAGES (to end of August) ...		<b>1,702,200</b>

*II. Publication Department.*

**Distribution of Gospel Literature—June to August.**

	COPIES.
Colporteurs ... ..	1,626
Wholesale* ... ..	812
Retail ... ..	27
Gratis ... ..	75
Total	2,540

\* Most of these were sold at cheap rates for *free distribution* by the purchaser.

**NOTES ON THE QUARTER'S WORK.**

Partly owing to the absence of missionaries during July and August, and partly to the financial crisis in Egypt throughout this summer, we were slack in the Printing Department for six weeks or so. Still, "all things working together for good," we have been

able to do a much larger proportion of booklets for our own Publishing Department. Things are now looking brighter in Cairo generally. This crisis had long been expected through *over-speculation*. It was very acute at the time; e.g., shares of a certain much "boomed" Land Company (£5 shares), which had shortly before been at £7, fell to less than £1½. One or two Banks closed their doors.

It grieves me to report that, after the crisis appeared and passed, rents do not seem to show any sign of decrease. Land is certainly cheaper in one or two districts, but, alas, farther out from the centre than we are already. But God will guide in His own time.

The attention of all friends in Egypt, Arabia, North Africa, etc., is drawn to the new "detailed list" of N.M.P. Publications. In this connection we may explain that "The Sweet Story of Jesus" was at first priced too high, and when it was found that it had cost less to produce, it was lowered to 3 piastres (stiff paper cover), and 4 piastres (in boards).

Lady Macrae has met the expense of translating and printing one of her little tracts, "Jesus is Coming," and wishes to get it gratuitously distributed through the country. Will missionaries and other friends able to distribute it gratuitously, write to the Press for copies. These being free of charge the postage, which is not great, is paid by the recipient. There are also a few left of Miss Mason's "FOR YOU" (1st edition).

I have lately translated into English, for use in India, etc., one of our Arabic publications—"Appendix to Sale's Preliminary Discourse." This is interesting and informing. It is being published by the Christian Literature Society, Madras, the printing being done by us.

Pray on, dear friends, for a good season's work. The prospect is bright, but we need to bring out larger books, and we also need suitable MSS. of *the right sort*. It is difficult to define exactly what that sort is, but *original Oriental* stories with deep religious tone underlying throughout, would probably take very well with the people.

Yours in service,

ARTHUR T. UPSON,  
*Superintendent.*

Nile Mission Press, Cairo,

September 4th, 1907.



# A DETAILED LIST OF Nile Mission Press Publications.



- "THE SWEET STORY OF JESUS," (Reduced Price).  
*Price, in boards,* - - - 4 piastres.  
*Do., good paper cover* - - - 3 "
- An Arabic "Life of Christ" for children. 108 pp. Cr. 8vo.  
 Originally written in Bengali by Mrs. J. D. Bate, Missionary in India.  
 Translated into chaste Arabic, yet the vocabulary is so simple as to be understood by all children able to read.
- "ABBREVIATED NEW TESTAMENT,"  
*in coloured paper cover,* - - - 2 piastres.
- This is a kind of summarised "Harmony of the Gospels," specially useful for a first presentation of Scripture teaching to Moslems.
- "APPENDIX TO ESSAY ON ISLAM,"  
*80 pp. Roy. 8vo., in col. cover,* - - - 2 piastres.
- This book consists of three additional chapters written by "Hashim-el-Araby," (?) the translator of Sale's "Preliminary Discourse" (called in Arabic, "Essay on Islam"). Full of interesting geographical and historical notes bearing on the strange fables mentioned in the Coran. Now being translated into English for use in India.
- "COLLOQUIAL SCRIPTURE LESSONS,"  
*Crown 8vo., boards,* - - - 2 piastres.
- Published at the expense of the authoress, a lady experienced in work among girls. Consists of sixty lessons in entirely colloquial language. Useful for reading to classes of village women, also of service to new missionaries and visitors wishing to acquire Egyptian colloquial Arabic.
- "ROOTS AND BRANCHES,"  
*82 pp. Cr. 8vo., in stiff boards,* - - - 2 piastres.
- An important summary of the Christian religion, originally got out by Rev. Dr. Potter, Presbyterian Missionary in Persia, and altered and adapted to Mohammedan needs by a united committee in Cairo, including one well-known convert from Islam, and then put into Arabic. Its two parts correspond to the two divisions of the Moslem religion, *i.e.*, "Imān" and "Din," or Belief and Practice.
- "THE RELIGIOUS MOVEMENT IN THE WEST," - - - 1 piastre.
- Is a brightly-written original Arabic pamphlet of 40 pages describing the Revival in Wales.
- "A COLLECTION OF ARABIC STORIES," - - - 1 piastre.
- Contains 4 of the Story-Parables (referred to later).
- "CORANIC SAYINGS" (*about the Christian Scriptures*), - - - 5 milliemes.
- Was originally compiled by J. Monro, Esq., C.B., formerly Commissioner of Police for Bengal; translated to Arabic (and adapted) by Mr. Summers (now of the Bible Society, Madrid). Eagerly purchased by Moslems everywhere. *13th thousand now ready.*
- "PERPETUITY OF THE LAW OF GOD," - - - 5 mills.
- A sermon by the late Rev. C. H. Spurgeon; translated by special permission.
- "CHRIST'S TESTIMONY TO HIMSELF" (*Arabic*).  
*A pamphlet of 26 pp., in coloured cover,* - - - 5 mills.
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