

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,

The Official Paper of the Nile Mission Press.

WINTER NUMBER—JANUARY, 1908.

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"A MOSLEM WIFE'S LAMENT."

"NOT DEAD, ONLY DRY," FROM "OUR MOSLEM SISTERS."

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Strong Consolation.

“Which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil. . . . Jesus.”

“My soul is anchor'd, fixed eternally,

Anchored in Thee!

Jesus, I found Thy heart was opened wide

To take me in,

Love, tender love, my confidence to win.

Thither I fled for refuge, there I hide,

No restless longing left unsatisfied;

Comfort so strong and hope so firm, so sure

Within the veil my rest for evermore.

An anchored soul!

My many aims and longings all at rest

Jesus is best!

Jesus, He fills my vision, He, my goal;

No empty void, no fruitless barren spot;

Jesus my fulness—He who faileth not!”

MERCEDES RIVOLTA.



ASSOUAN.

“Blessed be Egypt.”

Vol. IX.

JANUARY, 1908.

No. 34.

Editorial.

“And it came to pass when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams’ horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them . . . And it came to pass on the seventh day that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

“And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout: for the Lord hath given you the city.”—JOSHUA VI. 8, 16.

“Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant Go up now, look toward the sea. And he went up and looked, and said there is nothing. And he said, Go again seven times.

“And it came to pass at the seventh time that he said, Behold, there ariseth a little cloud out of the sea like a man’s hand. And he said, Go up, say unto Ahab, Prepare thy chariot and get thee down that the rain stop thee not.”—I KINGS XVIII. 42-45.

“By faith the walls of Jericho fell down.”—HEB. XI. 30.

“And he prayed again, and the heaven gave rain.”—S. JAMES V. 18.

“**H**E prayed again.” As we begin our New Year we would ask for fresh desire to pray for Egypt and for the whole Mohammedan world—renewed persistency in our times of intercession—new faith in God. And as we seek these things, we know that they will be granted to us. Of ourselves we cannot pray prevailing prayer: human weariness and changeableness and unbelief all cast a blight upon the prayer life, but holding on to God for power to pray and never letting go, we find “the Spirit helpeth our infirmities.” He can keep us true and intent and persevering till the victory is won.

We are thankful that the suggestion made in our last number of a Week of Prayer for the Mohammedan World with Three days of united meetings has received a warm response. The use of Devonshire House has been granted by the Society of Friends, and all Missions working among Moslems are cordially co-operating with us. We hope that distant friends will join us in prayer for the Moslems during the week, and that they may arrange united meetings in their own neighbourhood. Particulars of London arrangements are given on another page.

Our friends of the American Mission in Egypt have sustained a great loss in the death of one whom they all valued greatly—the

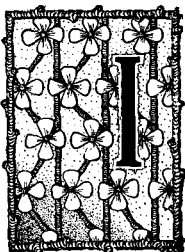
Rev. Dr. Chauncy Murch, of Luxor. He had lived long in the country, chiefly in the Upper Nile, and had greatly endeared himself to the native Christians. We offer our true sympathy to his widow and son, and to all his fellow missionaries. The need of more workers is being felt in this Mission, and we trust that reinforcements will be sent from America, so that those now doing double work may not break down. Even though new missionaries can be of little use for a year or two after arrival, the fact that they have come is an element of hope. It is easier to do extra work for the time when you know it is not for long, and that help is at hand, than when it appears likely to become interminable.

The same need exists in the Egypt General Mission. We have offers of Service from several ladies who we trust will soon be on the field, but there are no men coming forward. Yet opportunities are many, and several villages have asked us to send workers. The thought of the people of Kassassin wanting an English missionary seems wonderful to those of us who remember the events of 1882. Will not some young Christian Englishmen give themselves to this work of taking the message of Christ to the Villages of Egypt?

We would draw the attention of our readers in Great Britain to the present need of help for the Nile Mission Press. The amount of printing done weekly is very large, and it is done for all missionaries at as low a cost as we are able to put it. But the expense of rent is heavy and we need to continually supply necessaries, and meet the salary of our Superintendent which cannot be met out of printing receipts. We therefore ask that friends will remember us just now, and do all they can to help us in going forward. We shall have finished our first three years on Feb. 2nd, as it was on that day in 1905 that we took possession of our present premises, and we look back with thankfulness to God's care of us through many dark days; but we want to do better than we have done, and ask those who believe in the power of the printed words, to stand by us now.

Winter-buds.

BY I. LILIAS TROTTER.



T was up on a mountain slope last September. Our two tents were pitched in a field overhanging a deep gully of fig-trees and olives, and we were spending a week in visiting all the native villages within reach, our two French helpers and ourselves.

We were having a hard time of it: it was a new bit of the country-side, and the mule drivers, on whom we had to depend for an introduction, had set us down, possibly on purpose, in a hamlet which proved to be a nest of marabouts. Their college was just above us, and the sounds of the lads' chant hummed through the stillness. Its grave, gentle

head was our host. All around they were courteous and hospitable to ourselves, impregnable in their quiet hostility to our message—all but a woman or a girl here and there.

We had met for our morning prayers together on a ledge under the uppermost olives, and "the word of the Lord came to us" with such a fitting to our need, that I pass it on to those who feel, as we were feeling that morning, how "far back" the burst of victory looks as yet in Moslem lands.

* * * * *

It came in a marginal reading of the R.V. of Zech. iii. 8 and vi. 12—a name for our Lord that none of us had seen before. "I will bring forth my Servant"—not the "Branch" as our A.V. gives it: something far behind that, "the Sprout"—"the Shoot"—in ch. vi. 12, "the Bud."

It was a beautiful name for Him to take in those bygone days, for it was "the day of small things" then, even as with us here and now. Only the meagre foundation of His earthly house had been laid, and "the ancient men" had wept over them; but "the eyes of the Lord" were rejoicing,* for they looked forward to the golden age of the future, not back to the golden age of the past. His winter-bud of promise lay sheathed and dormant: He only could see the unfolding to come.

"Behold the Man whose Name is the Bud. He shall grow out of His place, and He shall build the Temple of the Lord, even He shall build the Temple of the Lord, and He shall bear the glory." Those will be earth's summer days. It is only winter yet.

* * * * *

Above all, it is winter in our Moslem lands. The predominant characteristic of Islam is its icy coldness: mouldiness and decay have touched all its institutions with their blight: its fanaticism has a frozen hardness about it: it is a religion without the glow of an ideal: its God is only a name for iron fate. Take the bleakest of dull wintry days in England, try to imagine a spiritual atmosphere that is its counterpart, and you will know a little of its dreariness.

Yet go out on that dismal day, and stop at the first bush or tree that you see: here and there on the bare boughs you will find a tiny knot; within it, folded, plaited, crumpled, coiled or rolled, lies the glory of the leafage to come. It is all covered up, for God has many thoughts over the baby buds. You will find them nestled in the expanding bases of last year's leaves, or sheltered by their petioles closed around them like extinguishers, or armour-clad in scales, or felted in wraps of fur, or glued together with a delicate resinous secretion, or clothed in clustered stipules; plan after plan, according to their kind, for warding off cold, moisture and insects, and for toning down the light that might draw them out before their time.

Yet it is all there. If you take a section of a maple-bud, for instance, in mid-winter, you will see a beautiful little crown of green leaves, or a flower in miniature. All it waits for is the breath of spring.

Are there winter-buds in these dreary countries where Islam reigns? Thank God, YES.

* Zech. iv. 10, margin.

Here and there, in every Moslem land where Christ's servants have taken Him, there are signs of dormant life. It is all very quiet as yet, quiet as the January days at home. There is little sign of vitality or expansion, and that little has to be shielded from view: daylight would do it more harm than good as yet.

An old writer on botany, Grew by name, says quaintly, "According to the Form and Foulding of every Leaf or Germen, is its protection ordered; about six ways whereof may be observed, sc by Leaves, Surfoyls, Interfoyls, Stalks, Hoods and Mantlings . . . Every Bud, besides its proper Leaves, is covered with divers Leafy Pannicles, or Surfoyls, which, what the Leaves are to one another, are that to them all. For not opening except gradually, they admit not the Weather, Wet, Sun or Air to approach the Leaves, except by Degrees respondent, and as they are gradually inured to bear them."

We who have lived long in these lands, understand the similitude: there are dormant buds all around us; secret believers who dare not show themselves yet, waiting for a breath of Pentecost. We cannot wish that they should be set free in any other way. We have seen many a frost fall, and have learnt the delicacy of undeveloped life, and the withering power of the icy air around. We have seen stray isolated shoots grow brave beyond their fellows through the fostering of a few warmer days, only to become a mark for the bitter blasts that followed. We long for something greater and more enduring. We long for the Spring: the most fragile buds will open fearlessly then. Even the three-and-a-half year's ministry of the Son of God on earth resulted only in a "winter-bud" of timid half-comprehending souls, till Pentecost came.

They are waiting out here, these early buds, "joined," praise God, in essential life with Christ the Bud Himself. You at home can be "helping together by prayer" to bring in the April days. You can, by laying hold on God's power, make an atmosphere in which the dormant life will dare to assert itself. You can bring down the spring breath of heaven into these winter lands, warm and fragrant, and there will come a stir in all the motionless baby leaves, and they will become, as Grew puts it, "by degrees respondent." The torpor over which we grieve as yet will disappear, the forerunners will move out and declare themselves and make way for a host to follow, and as you pray on, and the tide of spring-time rises, they will break out with that wonderful burst which comes in all lands where winter has reigned, and proportionate to the intensity of the cold and the length of its duration. I remember how a friend from Finland, working in the Swiss Salvation Army, told us that the spring glory in Switzerland seemed to her *nothing* compared with the ecstasy of its inrush in her own country.

No winter remains on earth like the winter of Moslem lands, in its bitter holding out. That matters little. Spring follows winter: the more we have had of winter, the nearer we are to spring: and the more Arctic the winter, the more sudden the burst.

Even now it may be close upon us. This very month of January a week is to be set apart for prayer for Moslem lands. Shall it bring the break-up of the frost?

It may well be so. A sentence in a sermon by Canon Aitken in the early days of the Welsh revival, has often come back to me. It ran somewhat thus: "It is often said that prayer ushers in revival: it would be truer to say that the prayer *is* revival in

its preliminary stage.” Shall the January week of prayer for Moslem lands mean *that*, so far as it depends on you?

“The seven eyes of the Lord . . . rejoice” now, so we believe, over “the day of small things” in His winter-buds. What will be the glory of their joy when the spirit stir comes, and their dear frost-bound souls blossom into all their possibilities of faith and love and sacrifice for Him and for His Kingdom!

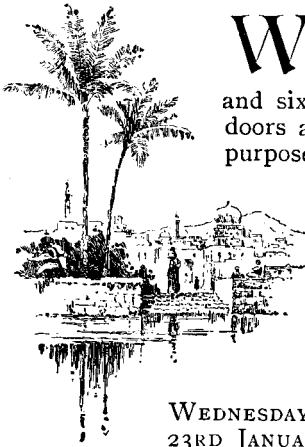
“Through all the fog, through all earth’s wintry sighs
I scent Thy Spring, I feel the eternal air,
Warm, soft and dewy, filled with flowery eyes,
And gentle, murmuring motions everywhere—
Of life in heart, and tree, and brook, and moss;
Thy breath wakes beauty, love, and bliss, and prayer,
And strength to hang with nails upon Thy Cross.”

Even so, “Come, O Breath”—Breath of spring-tide, Foretaste of the Eternal Summer—“Come . . . and breathe.” Amen.

A Week of Prayer for the Mohammedan World.

JANUARY 19th TO 26th, 1908.

DEAR SIR,



WITH a view to calling attention to the great need of the Mohammedan world, numbering some two hundred and sixty million souls, and the present open doors among them; and more especially for the purpose of bringing these needs before the Lord in definite united Intercession, it is proposed to set apart **THE THIRD WEEK IN JANUARY** from the 19th to the 26th, for prayer on their behalf.

It is intended during this week, to have **UNITED MEETINGS AT DEVONSHIRE HOUSE, Bishopsgate Without, E.C.** (by the kind permission of the Society of Friends), on **TUESDAY,**

WEDNESDAY AND THURSDAY, THE 21ST, 22ND AND 23RD JANUARY.

These meetings will be for prayer, but our thoughts will be directed to the different parts of the field by Missionaries belonging to all Societies which work among the Moslems.

We see at this time a remarkable drawing together of the Mohammedans from all countries where the faith of Islam now rules—Morocco, Algiers, Tunis, Tripoli, Egypt, Arabia, Palestine, Syria, Turkey, Asia Minor, Persia, Afghanistan, Turkestan, India, The Malay Peninsula, China, and East and West Africa. Everywhere a movement is making itself felt for the purpose of upholding the religion of the Prophet.

We feel that Christians need to draw together—those belonging to all Churches and lands who are seeking to win the Moslems to Christ—that we may unite in prayer and faith for them. We

believe that as we move forward in faith, the powers of heaven will move, and God will work with us: "*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.*"—2 COR. X. 4.

ALBERT A. HEAD, *Chairman of Committee.*

H. E. FOX. *Hon. Sec. Church Missionary Society.*

The above proposal has my hearty sympathy.

THEODORE HOWARD.	<i>Home Director China Inland Mission.</i>
KINNAIRD.	<i>Chairman Bible Lands Missions Aid Soc.</i>
KARL W. KUMM.	<i>Sudan United Mission.</i>
JOHN MCMURTRIE.	<i>Convener of Missions of Established Church of Scotland.</i>
CHAS. G. MOORE.	<i>"Life of Faith."</i>
R. C. MORGAN.	<i>"The Christianian."</i>
MARY MORLEY,	<i>Chairwoman Zenana Bible and Medical Mission.</i>
JOHN BROWN MYERS.	<i>Home Sec. Baptist Missionary Society.</i>
GEORGE PATTERSON.	<i>Christian Literature Society for India.</i>
JOHN SHARP.	<i>Edit. Supt. British & Foreign Bible Soc.</i>
GEORGE SMITH.	<i>Foreign Sec. United Free Ch. of Scotland.</i>
TISSINGTON TATLOW	<i>Student Volunteer Movement.</i>
C. L. TERRY.	<i>Sec. North African Mission.</i>
WM. WILSON.	<i>Sec. Friends' Foreign Mission Association.</i>
H. W. WEBB-PEPLOE.	<i>Chairman Scripture Gift Mission.</i>
G. WINGATE.	<i>Central Asian Pioneer Mission.</i>
W. MACKWORTH YOUNG.	<i>Church of England Zenana Mission.</i>
J. MARTIN CLEAVER.	<i>Egypt General Mission, 6, Randolph Road, W.</i>
J. L. OLIVER.	<i>Nile Mission Press, 16, Southfield Road, Tunbridge Wells.</i>
A. VAN SOMMER.	<i>Prayer Union for Mohammedan Lands, Cuffnells, Weybridge.</i>

Hon. Secs. for Arrangements.

Hours of meeting each day, 11.30 to 1 p.m. general meeting; 3 to 4.30 p.m. *ladies meeting*; 7 to 8.30 p.m. general meeting.

The Chair will be taken by Mr. Albert Crosfield, Mr. Albert A. Head, Sir W. Mackworth Young, K.C.S.I., C.S.I., Mr. R. C. Morgan, Col. G. Wingate, Rev. C. G. Moore and others. There will be a speaker from some part of the Mohammedan World at each meeting.

Tuesday—Morocco and North African States, Egypt and the Sudan.

Wednesday—Turkey, Asia Minor and Palestine, Arabia and Persia.

Thursday—India and Turkestan, China and Eastern Archipelago.

Nile Mission Press.

QUARTERLY REPORT OF WORK—
SEPTEMBER TO NOVEMBER, 1907.

I. Printing Department—

	Copies.	Total pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident" (Weekly) ..	26,500	318,000
"Echo" (to ditto) (Monthly) ..	3,225	51,600
"El-Morshid" (Weekly) ..	5,100	40,800
"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" (4 Sundays at a time)	25 900	208 800
		<u>938,700</u>
<i>(2). For Publication Dept.—</i>		
"Authenticity of Death of Christ on Cross (Joint Edition)	4,000	384,000
"Appendix to Sale (English for C. Lit. Soc.) ...	1,000	80,000
		<u>464,000</u>
<i>(3). Religious Books, etc., for others—</i>		
"Invitation to Moslems" (by Sir Wm. Muir) ...	5,000	240,000
"Jesus is Coming" (for Lady Macrae) ...	5,000	80,000
"The Crucifixion"	2,500	40,000
"In Memoriam, D. M. T." (English) ...	500	20,000
ditto (Arabic) ...	2,500	150,000
Selections from Rev. Beshai, (native pastor) ...	1,000	68,000
		<u>598,000</u>
<i>(4). Various Job Work—</i>		
Certificates, Programmes, Prospectuses, Cards, etc.		175,610
		<u>2,176,310</u>
GRAND TOTAL PAGES (Sept. to Nov.) ...		2,176,310

II. Publication Department.

Distribution of Gospel Literature—Sept. to Nov.

	COPIES
Colporteurs	964
Wholesale	3,045
Retail	105
Gratis	2,620
Total	<u>6,734</u>

NOTES ON THE QUARTER'S WORK.

At the time of writing, things are still looking serious in Cairo. There was not sufficient time for a real recovery from the local financial crisis of June and July before troubles in New York and other banking centres brought down prices *lower even than they had been in the summer*. We hear of engineers and contractors leaving the country owing to work on many important new constructions being suspended. Many local presses are keeping down their staffs to summer limits, and almost all the men who have ever left us have, during the last month or two, asked if they might come back.

One is very thankful to report that the Nile Mission Press has remained just comfortably full of work. The accompanying statistics show that we have again beaten the record in all directions, with regard to the actual printing done. The Publication Department has also shown increased vitality in three directions; translation and editorial work; new publishing, actual and contemplated; and in book distribution. In the latter connection what has been missed through the temporary illness of a colporteur has been more than made up in other ways.

Co-operation in publishing lessens expense, and works good in various ways. Attention is directed to our first experiment in this direction as referred to in the newly revised (to date) list published in this number.



FROM CAIRO TO THE PYRAMIDS.

During the month of November there have been more missionaries than usual writing for small packets of our literature. We hope others will follow suit. The "Appendix" (written in Arabic by the greatest Syrian Arabic scholar of modern days, just deceased), which I translated to English, and which is published by the Christian Literature Society, Madras, has been called by leading missionaries in Cairo "a book that is indispensable to every student and every worker." The criticism of the Coranic Arabic in Chapter III. is really exceedingly able. We have some copies for sale.

Before the issue of the New Year number of this magazine our translation of McConkey's book on "Prayer" will probably be ready. Although it will be a fairly large book, yet, by the terms of the permission given by the original publisher, it can only be given

away. Will missionaries, therefore, help Miss Van Sommer to get it into the hands of native Christians (in any Arabic-speaking country) by writing to us for a few copies at a time, and enclosing postage? Should any like to help towards the expense of publication, their assistance would be appreciated.

About the same time, our joint pamphlets (2) on "Books for Workers among Moslems," will probably be ready. If the "English Guide" should be kept back, the "Arabic Guide" will probably be ready. Both will be done in the English language.

ARTHUR T. UPSON,
Superintendent.

*Nile Mission Press,
Boulac Road, Cairo,
December 2nd, 1907.*

16, SOUTHFIELD ROAD,
TUNBRIDGE WELLS,
ENGLAND.

MY DEAR FRIENDS,

WE are indeed thankful that our Superintendent is able to send us such an encouraging Report of the work as the foregoing, and we feel sure that our prayer-friends will join with us in praise to our Heavenly Father for enabling us to spread, more widely, by the printed page, the Gospel of "The Son of His Love."

We want, however, to do much more—may God keep us from being satisfied with anything "whereunto we may have attained."

The Executive Committee wish to thank all the friends who are at present helping them by means of Collecting Boxes and Cards, and to take this opportunity of urging them to relax neither prayer nor effort. If those who are interested in this way wish to extend their operations, I shall be happy to forward some literature concerning the work if they will send me a postcard, at any time, to above address.

We are hoping (D.V.) that Mr. Upson, our Superintendent, will be home on furlough about May next, and should any of our friends feel guided to arrange a meeting for him during that month, I shall be glad if they will communicate with me as soon as possible.

We are again having to face a further rise of 50% on to the rent of premises, and we would ask for prayer that the increased burden may be met.

We also hope that, ere long, we may be able to have more Colporteurs at work as soon as their support (£30 per annum) becomes assured. The country is opening up—education is going on apace—the need therefore increases. Lastly, we long that through the books and pamphlets that we print, both for other Societies as well as for our Publication Department, souls may be "born again," and saved from the bondage of Islam.

May we all go forward into the New Year with a strong faith which shall bring glory to God, and set His arm free to work once again, "wonders," in the land of Egypt.

Your fellow-worker,

JOHN L. OLIVER, *Secretary.*

A Mahomedan Congress in Cairo.

Reprinted from "The Times."

SIR,

TO THE EDITOR.

In my correspondence with the leading and civilized Mahomedans it has frequently struck me that the idea, not only of social and cultural, but also of religious reform, is steadily gaining ground. In former times any approach of similar questions was reckoned amongst the most hazardous, nay, sacrilegious problems, and even the most courageous reformer would have shrunk from mentioning the words religious reform, by which he might have been accused of heresy and despised by his fellow-believers. Quite recently, however, a change is noticeable in this direction. Religious topics, thought to be the sacrosanct of Islam, are unsparingly discussed, and I have before me a Tartar paper called *Tevdžuman* (i.e., the "Interpreter"), and published in Bagchesarai in the Crimea, in which the proposition is made to discuss in a congress questions of general importance for Islam, with the exclusion of all political tendencies and bearings. The appeal is signed by its editor, Ismael Bey Gasprinski, and published in No. 60 of the said paper. It runs as follows:—

In paying due attention to the relations of the Mahomedan world, we shall be grieved to notice that, wherever and under whatever rule they be, they always remain behind their neighbours. In Algiers the Mahomedans are superseded by the Jews, in Crete by the Greeks, in Bulgaria by the Bulgarians, and in Russia by everybody. It is patent that groaning under despotism and unable to profit by liberty and Constitution, they pass their time in patience and submission. We ought to investigate into the causes of this deplorable state, for admitting, for example, that the Algerian Jews surpass the Algerian Arab, it is astonishing and quite inexplicable that the poor and devout Buddhist should get ahead of the once energetic Moslem.

This is the much more to be wondered at when we see that in the recent times important thoughts and questions have arisen in the Islam world, and that, amongst others, the situation of our women has been under discussion in Egypt, Russia, and India. There have been besides many other topics touched relating to the mutual condition of the Eastern and Western civilisation; questions which ought to be handled with ripe consideration and solved in accordance with the special wants of the different countries. But since these questions are of extraordinary interest for the cultural revival of Islam, it is preferable to discuss these matters in a common general way instead of the hitherto used single and separate form. The first congress of the Russian Mahomedans in 1905 has greatly contributed towards the rousing and development of these thoughts, and now a much greater necessity has arisen for the convening of a general congress, the activity of which may be useful to Islam. The congress, embodying our learned clergy and literary celebrities, must not be frightened by the European clamour of Pan-Islamism, for our representatives, gathering from all parts of the world, and striving to solve many social and cultural questions, will open more than one hitherto barred way and door. We shall thus be able to sanction the unavoidably necessary reforms and innovations in Islam. After obtaining by deliberation the unity of thought, and by striving to propagate these ideas in the whole Islam world, we shall have created a sound understanding and a general awakening of the hitherto sleeping Mahomedans. At the time of public association Islam was a ruling power, now three-fourths of it are ruled by others. The world is constantly changing and progressing, and we are left behind for many, many miles. As this congress, owing to certain reasons, cannot meet in Constantinople, we trust to be able to unite in Cairo, which is looked upon as the second centre of Islam. We are anxious to have the opinion of the Mahomedan Press concerning the programme and the discussable points, and there is much hope that we shall meet in September next year in Cairo.—ISMAEL.

I dare say nobody will undervalue the importance of this appeal. There are three points which deserve our particular attention. (1) Mahomedan reformers do not choose for their gathering the seat of the spiritual chief of Islam, but a town which

they call the second centre of Islam—namely, Cairo—where, sheltered by the British, they find full guarantee for free speech and an unrestrained discussion. This public acknowledgment of the toleration of British rule will afford a good lesson to the clamouring Nationalists on the Nile, whether they take it to heart or not. (2) The appeal furnishes an open disavowal of any Pan-Islam tendency, which never could enter the mind of any sober-thinking Mahomedan under the present circumstances, and which every Christian knowing the East must declare to be a bogey. (3) It will evidently strike that, among all Mahomedans, it is just the Tartars who come forward with the important proposal, which, owing to the immovability of the tenets of Islam, the movers of the Congress will have to treat with great caution and moderation. Their object in view being decidedly the reformation of Islam, they are just now engaged in the preparatory labours, a fact which is fully deserving our attention.

Yours obediently,

Budapest University, Oct. 12.

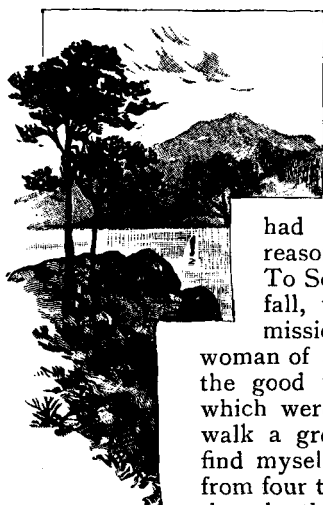
A. VAMBERY.

News from Persia.

WESTERN PERSIA MISSION. TABRIZ STATION.

TOUR IN SALMAS PLAIN AND VICINITY.

May 9th—July 5th, 1907.



IN the eight weeks of this journey, rather more than half of it was devoted to the Kurds in Salmas plain, and two districts to the north east and south east, respectively near to Khoy and Urumia. To one place, Istiran, Garabed had once gone by special invitation of the Sheikh, and had been well received, but for various reasons, had been unable again to visit them. To Somay he had gone three times, and last fall, was accompanied by a Swedish lady missionary, and a Christian Armenian woman of Salmas. We were much favoured by the good weather, and the state of the roads which were dry and firm; so we were able to walk a great deal. It was a great surprise to find myself able to go with the helpers, on foot, from four to eight miles a day, on level ground; though the ascents were impossible and the long descents sometimes fatiguing. Once we had a wagon, and once went on horseback, but much of our travelling was on donkeys, and once Garabed had to ride an ox. We went in as humble and cheap a manner as possible, not wishing to attract the attention of robbers. Much of the time we passed in high mountain regions; the scenery being fine, the air and water delicious, while the great profusion and variety of lovely flowers were a constant delight. We took our own bread, as everywhere it was scarce and high; many were eating barley bread, and

glad to get enough of that. Flour was at almost famine prices, and at one place we saw a family, who had not eaten bread for three weeks, subsisting on the milk of three sheep, and the leaves they gathered on the mountains. I have never seen so much poverty as on this journey, and our food seemed luxurious by comparison, though made up largely of cheese, milk, and the ever useful egg, which the Kurds call "hegg." Our cook sometimes took his gun and shot birds for us, and two of these were waterfowl, whose species I could not determine; almost too handsome to kill and eat.

Our first stopping-place was Vardan, in a very poor Kurdish house, but we could spend much time outdoors, and in the open porch, so the darkness of our windowless room did not much matter. The people were so honest, we could leave the place, which had no door to lock up, in their charge, and return to find nothing missing; a thing which seems almost incredible. From Vardan as a centre, we visited adjacent villages; in some of them finding true Kurds; in others, Sunnis, resembling them in habits and occupations, but knowing only Turkish, and apparently differing somewhat in faith. These are called Kurasanis, but I incline to think it only a nick-name. They appear to be a peaceful, quiet people, and do not engage in marauding expeditions, like other Kurds, by whom they are often despoiled. The Istiran Sheikh, Mehemet Salih, who came to Khoy to visit Mr. Pitt and myself some years ago, and who was an inquirer into Christianity, was one of the religious heads of this people. The gentle, kindly old man died this spring, and we went to visit the brother who has succeeded him. We crossed the mountains which separate Salmas from Kotur, and found his village home, in a beautiful secluded valley. Ordinarily the people would all be in the mountains for the summer, living in tents, but now the country is so unsettled, only those go who must, to care for and guard the flocks and herds; thus we could find many in their homes. The Sheikh, Jallal Effendi, received us kindly, and the men who had been our guests in Khoy were glad to see us; in fact, it was like going among old friends, as all appeared to regard us with favour. The Effendi's wife was ill in bed, but I went twice to see her, and found she is by birth a Kurd. Garabed had excellent chances to talk to her husband, and we hope he will allow the Gospel to be preached in all his villages. He asked for an Arabic Bible, and one has been sent him. We were there three days, and hope to go again. In all these places, Turkish is the only language required. This people seem to us more noble in character, and more sincere than the Shiahs to whom we are accustomed, but also firm in their faith, and not disposed to change, as they think themselves better morally than their neighbours.

On this particular journey we were gone seventeen days, and visited ten villages. After that we sent to Somay, to the fighting brigands. On the road we saw two heaps of stones by the wayside, which mark the spot, from which last autumn were taken the dead body of the oldest son of the Aga we hoped now to visit, and that of his servant, killed at the same time, by the men of the tribe we wished to see afterwards. The country of Somay is beautiful, and the pastures in spring particularly fine, while the arable land is good. As water is not scarce, one is struck by the absence of trees and gardens, but soon learn they dare not plant what might serve as shelter for the attack of enemies. It is a land dwelling in the shadow of death, and in bondage to fear. On account of tribal and

private blood feuds, men living in near places cannot go from one to another in safety. We walked about with entire freedom, and felt not the least fear, but if we asked for a guide to a near place, the answer would be, "They are our enemies; no money would tempt us to go on that road." One man told us his brother was servant to the hostile Aga. For a year he had not been able to see him and in case of war they would be obliged to fight against each other, though they had no personal quarrel. They said also, in case of one side being victorious, they would not hesitate to put to death even the women and children of the vanquished. Yet we found these people frank, hospitable, intelligent and lovable. We went to see the chief, Mehemet Shareef Aga, and found him sitting on a platform outside his house, his four sons beside him, and retainers with gun in hand, standing before him. We were taken in to see the ladies, and, as they did not know Turkish well enough to converse, the sons came in to interpret. Most of the men know Turkish, and many of the women also, so we had not the difficulty about language which we had feared. Kurdish is not a difficult tongue, and one familiar with Persian would soon acquire it, as it is very similar in character. We were fortunate in having, as companion, an Armenian helper from Turkey, who had there learned Kurdish, and who read to them from a translation of the New Testament, printed in the Armenian character. They readily understood him and said it was quite their dialect. As some hymns have also been translated and we hear a grammar has been prepared, which we may be able to get in manuscript, we see a foundation has been in a measure prepared and there is no reason on the score of language for our not at once evangelizing this race. Almost any of our missionaries or helpers could in a few months master Kurdish, and in fact, many Nestorians are already familiar with it.

The innocent blood of four missionaries calls upon us to do it; Mr. Dammen and Mr. Labaree, who lost their lives directly, and Dr. Cochran and Dr. Labaree, whose lives were certainly shortened by the sorrow caused by the Kurds. Their condition is so like that of our ancestors before the Gospel was brought to them, and they are so hopeless of any improvement in their condition; certainly we are debtors to the Kurds, that as we have freely received, we should freely give the news of the only possible remedy for their ruin. I asked the oldest son if he could read, and when he said he could not, inquired the reason. Shrugging his shoulders, he answered, "Because I am a Kurd," and one, laughing and pointing to the strings of cartridges hanging on the wall, said, "These are our books." They told us the youngest son, a lad of perhaps eighteen, was that day to be married to the widow of his older brother; she is considerably older, and has several children. This is done to retain her property and herself in the family and avoid the complications which might arise from her marriage elsewhere. After the young men had left, a respectable middle-aged upper servant asked me with much earnestness, if we knew when Christ is to come. All Moslems believe that Jesus is to return and prepare the way for the triumph of Islam, but the belief is among the Kurds that He is to come and reign forty years. It is pathetic to see that they are hoping that He will, somehow, change things for them. Certainly they are looking for succor in things temporal, and have no adequate idea of what He is, or what He can do for

them, but they are, in a dim way, hoping that when He comes, things will, somehow, be better for them. This man said to me, so despairingly, "Of course, we know ourselves that robbers, murderers, and men who do such deeds as we, cannot inherit the kingdom of God; but what can we do? There is no remedy." Truly, it looks as if these poor men are so entangled in the devil's net, and so incapable of independent action, that it is hard to know what to say to them. We rejoice that we are not left to our own wisdom in speaking to them, and that with God all things are possible; though we cannot see any way out for them, He does. I told this man as plainly as I could of repentance, faith, atonement, the new birth, the indwelling Spirit, and the high calling of the sons of God. Never in this world shall I know how much of it he received, for he, with three others in another village, to whom came the opportunity of speaking the next day, were killed two days afterward. Returning to our lodging, after some rest, we were roused by a great commotion and the sound of the same wailing they make for the dead.

We were told, on the previous night, several young men from the enemy's village, where we were planning soon to go, had climbed to the roof of our room, slipped into the yard in front of house, and had stolen seven sheep. The loss had not been discovered till the flocks came home from pasture at noon to be milked; now the women of the family were crying themselves sick, and the head of the house was preparing to go that night to make reprisal. It was a pity for us, too, as they evidently felt our coming had brought bad luck to them. We did our best to persuade Mamou not to go, and he finally gave it up. Next day we went to a village, where a Kurdish lady a widow with several children, reigns like a little queen. The Kurds, unlike other Moslems, show great respect to their women, who are not veiled and secluded, but enjoy great freedom, and exercise much influence.

This lady could not speak Turkish, but was so anxious to know why we had come, it gave a good chance to talk to her through an interpreter. She was a little lame, as we learned, from a gunshot received in a fight. She was playing with a rifle, and when Garabed asked her, "What can you do with that?" she replied, with a sweet smile, "I can kill plenty of men like you." She reminded me of one I had seen in Salmas, who told me how, when one of her relatives was, as they believed, poisoned by the chief of a rival clan, the heads of that tribe were invited to the funeral feast, and murdered as they sat at the table. I expressed some horror, and she said, "Yes, it seems bad, but what else can you do? If they kill, it is necessary to kill in return." We told her of the law of Christian forgiveness, and of Jesus praying for His murderers, and she was evidently impressed, saying, "It is sweet, and the right thing to do, but very difficult."

That night all at our village were in a state of great excitement, telling us their men returning from the market that day, had been robbed of their loads and money; now they must have revenge; a band of men were to go that night to bring back sheep, or failing in that, to give the signal for fighting in the morning. The women were urging on the men, and exulting in the prospect of strife and spoil. We said to Mamou's old mother, "Yesterday you were crying your eyes out over the sheep, and to-day your son is going, perhaps to be killed; have you no tears for that?" "What would you have? we are Kurds." As we saw war was about to begin,

we judged it prudent to retire to some neutral village, so in the morning we went by a wild mountain path to a place lower down, not involved in the quarrel. We saw men on foot and horseback, hastening from every side to the field of battle, a group galloping from the house of the Aga, the young bridegroom among them, and some, alas! not to return alive. We heard the sound of firing, and in every mouth was the cry of "Sharra! sharra! war! war!" We were asked why we were leaving, when such a fine sight was to be seen.

We went to Kurdish village for Sunday, and then for three days to a Christian pastor's house in a Nestorian town where the atmosphere was in striking contrast to that we had just left. It is a pity some of the people who do not believe in missions could not have been there to see the difference. We visited some more Kurdish places, and went up to a hot sulphur spring in the mountains, and stayed there two days. Many persons come there to bathe, and we met a number whom we had seen in our first journey in the northern part of Salmas plain; they greeted us like old friends, and begged us to visit them again. We found many ready to hear what we had to say and some who listened with real earnest. For some days the fighting in Somay continued, and a number were killed; but we hear it is again quiet, and a Mullah who was very bitter against Garabed when he first went there four years ago, and who publicly bewailed his inability to have him put to death, has seen him in Salmas and asked that we should not forget them, but come again. On this journey we were absent fifteen days, and visited ten villages. We then went to Old City and took lodgings in a Jewish house, where they were good to us but very anxious lest we should do something to defile their prayer room, in which I slept, and so destroy the efficacy of their devotions. On Saturday we attended service in one of their synagogues, and afterwards Garabed talked to them about Jesus as the Son of David and the King of the Jews, and what work God expected them to do in the world. They were impressed and have since sent to ask him to come and address a public meeting, and answer questions about our Lord. They say they are all in the dark about the meaning of their own Scriptures and their Rabbi cannot give them any light. A young Jewish tailor from Warsaw is in Salmas, who is very anxious to be baptized, but the brethren there think best to wait till they are better informed as to his doctrine and life. There are also two Catholic Chaldean priests, who are much dissatisfied with their own church and would like help from us. One knows English well, and has read the New Testament. We need so much wisdom to know how to deal with them, and hope all to whom these words come will pray for them. At present we have no difficulty in making evangelistic tours in Persia, and it is remarkable how ready the people are to receive and listen to us.

Please accept Christian love and greetings from Baron Garabed and myself, as well as the two Christian women who accompanied us on the journey to the Kurds, Khanzadeh, a Nestorian, and Anna, an Armenian.

Pray for the speedy evangelization of the Kurds and Jews of that region.

Yours most sincerely,
 GRETTIE Y. HOLLIDAY,
American Mission.

Calioub.

DEAR MISS VAN SOMMER,

IT is now some time since we wrote to you concerning our work, and believing that many who are unable to read our Reports in Dutch are interested in our progress and remember us in their prayers, we gladly give some account of our efforts.

At present we work only in Calioub and the surrounding villages. In Calioub we have thirty Church Members, some of whom were Moslems. This year we have been able to bring the Gospel to a larger number of both Christians and Moslems by means of medical work, and through the gift of a friend we have distributed two hundred Gospels free to Moslems.

True we meet with many difficulties, and we know that the Kingdom of our Lord comes not without opposition. We plant and water and trust for the increase. Our Church Membership has this year been added to by the admission of a few Copts and three of the orphans. Of the latter we may truly say they have chosen the Lord to be their portion and His law is their joy. In our orphanage we have fifty-two boys—Christians, Moslems, and Jews—and thanks to our Lord, Christian education is in most cases having a most blessed result. Will you pray that all may believe in Jesus as their Saviour, and may become useful men in the future? We receive much comfort and encouragement from those who have left us, and thank God that we see the fruits of the training they have received in their lives.

School work becomes more and more difficult and expensive, the natives not being content with simple instruction such as ours, but requiring all the advantages of the Government schools, and the Moslems have another objection in that we teach their children the Bible. The orphanage school in Calioub is open to outsiders, but we greatly regret that few come to it. In the boys' school at Barrage we have both Christian and Mohammedan pupils.

Six years ago we took into the orphanage two little brothers who were deserted by everyone, even their mother, and were in a poor, wretched state. They very soon improved, and their minds opening to spiritual impressions, they became simple believers in the Lord Jesus as their Saviour. In 1902 one died by the cholera and soon after the mother turned up, having been two years seeking for her children. From that time a change came gradually over the one who was left to us, and we sadly watched the struggle between light and darkness. They were Moslems, and the mother used all her influence to draw him back into Mohammedanism. When the Spirit of God strove in his heart he resisted it, until it seems he could bear it no longer, and so ran away. We did not try to bring him back lest his influence should be bad on other Moslem boys, but we hope and pray that his Christian education may not be fruitless, and that even from "a far country" he may yet repent and return to his "Father's house."

Some of our boys have been very ill this year, but thank the Lord He has restored them. The friends at the C.M.S. Hospital in Old Cairo, and at the German Hospital in Cairo, are always most kind, and help us for Jesus' sake.

One of our girls, Lydia, who a few years ago became a Christian, has this year had a time of much trouble, and we with



"DRAWING WATER."

her. She became engaged to a young Christian, and when her uncle, a Mohammedan, heard of it he was very angry, and other members of the family also. They gave notice to the officials complaining that the girl had been baptised and made a Christian against her will. Several officers and an inspector were sent to inquire into the matter, and Lydia was questioned concerning her change of religion. She confessed her faith in the Lord Jesus Christ, and stated that it was according to her own will that she had become a Christian, and we thank God she stood firm. However, her engagement is broken off and she has chosen to be a Bible-woman, and is preparing herself for this work. May God by His grace make her a good servant of the Lord Jesus Christ.

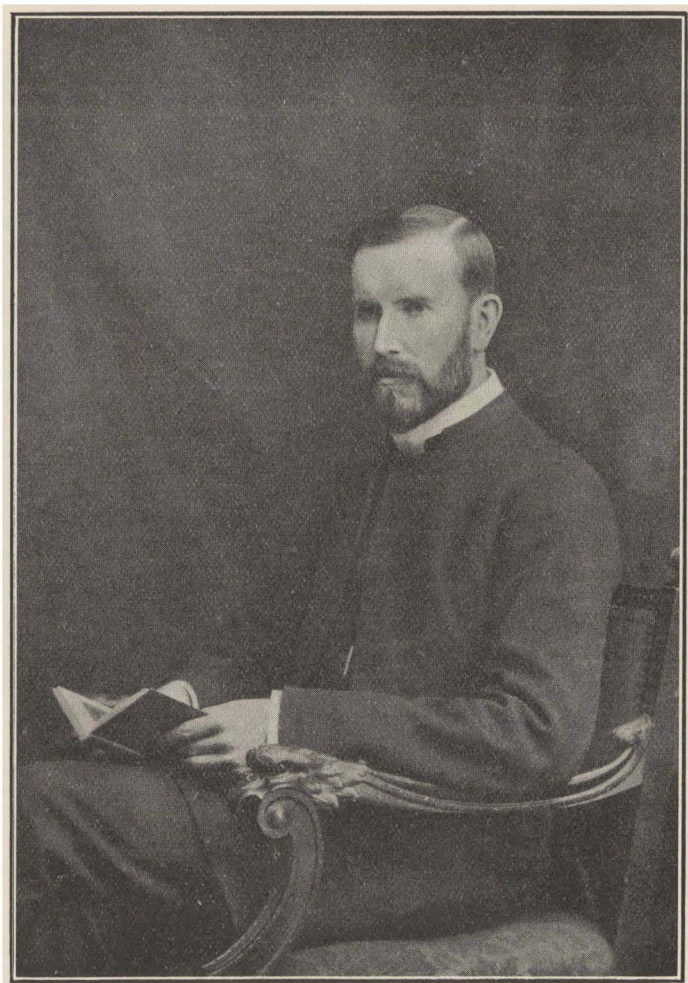
With regard to the financial state of the orphanage we have every reason to thank our Heavenly Father for His loving care. We closed our seventh year in October with a balance of six shillings. The Lord has also heard our prayer and sent sufficient means to enlarge the building. We enter upon this new year of work in the orphanage trusting in Him. The gold and the silver are His, and His tender mercies are over all His works.

Dear friends, remember us. Pray that even our small mission may help to hasten the coming of the Kingdom of our Lord Jesus Christ in Egypt.

Yours sincerely,

P. J. PENNINGS.





*W. H. T. G. faithfully
D. S. Montagu*

Extracts from a Short Life of Rev. Douglas Thornton

By W. H. T. G.

(Re-printed from "Orient and Occident," an Anglo-Arabic Magazine, founded by them in 1905.)

DOUGLAS Montagu Thornton was born on March 18, 1873, at Southwold, Norfolk. He was of the company of the "sons of the clergy," his father, the Rev. C. C. Thornton (who survives him) being a clergyman of the Anglican Communion.

There was every natural reason why both strength and piety should characterise one sprung from such sources as these. And

it appears that both qualities were early in evidence; his mother, who died before he was five, used to call him, "the Little Bishop." We should say here how incalculably much he owed to his step-mother, a true mother to him, whose services to himself he never wearied of acknowledging all his life.

FIRST RELIGIOUS EXPERIENCES.

Despite the early piety of the "Little Bishop," he dates what he himself calls his conversion back to the year 1886, when he was thirteen. Writing on Sept. 4th, 1887 (ten years to a *day* before the day on which his condition became critical) he says: "This is the evening of my conversion eleven years ago. It took place in the streets at Nottingham, about 6 p.m. It makes me feel how little I have done for the Master. And, as I go down to Marlborough, (his old school) on the 21st, with R., it will remind me of my young converted days. You know I always had 'assurance of salvation' throughout my Marlborough days."

The circumstances were as follows:—his young brother Cecil (after whom his son is to-day named) was dangerously ill, and like to die. The boy was himself converted to God during this illness, and had spoken to his brother Douglas about the things of God. However he had not heeded, though he was impressed. But when a telegram came saying that Cecil was in a critical state, and asking prayer, and this was followed by another in the afternoon announcing a successful operation, he then felt the personal call of God. His aunt, Mrs. Henry Thornton, had already been speaking to him of the life of consecration, and, as he walked through the streets taking a telegram of thankfulness for the good news, he yielded himself to God. "It was there (he writes) the light dawned. I thanked God for Cecil, then I felt led to thank Him for giving me health and strength, while He saw fit to give my brother sickness . . . Then it dawned on me further, 'I have never really thanked Him for sending Jesus to die for me.'—So there and then I did so, and then and there I gained assurance of forgiveness, which I have never lost."

Immediately he tried to witness for Christ in his own school (this was characteristic of him always), and this he did by reading his Bible after prayers before the other boys, while the supper was handed round. Only one other boy did the same. Eastern readers cannot have any conception of what this sort of thing costs the one who does it, in English school and university life.

UNIVERSITY LIFE.

He, himself, says there was nothing farther to record, particularly in spiritual progress, during his school days. If he did not progress much, he, at any rate, did not lose what he had gained. Just before going up to Cambridge, however (he writes), "I began to learn victory's secret from one who had learned it from Geo. Grubb. Selfishness and impurity were the besetting sins. Over both these God showed me how to win His victories, at Cromer in 1892. But this was testimony to fact, not revelation of Person."

This "Revelation of the Person" soon came, however. He went up to Cambridge, and soon became a prominent member of the Christian Union of the undergraduates of that University. The "burning zeal," truly denoted as his chief characteristic by his oldest native friend at his grave-side, even then markedly

characterised him. Rumours of it came over to the sister University of Oxford, where I was at the time, also in my first year, and those reports were my first introduction to the name of "D.M.T."—fourteen years ago. His foreign-missionary enthusiasm, always such a prominent feature, was even in that first year marked, and caused him to be elected Secretary of the University Missionary Union in 1893.

His reputation for extraordinary zeal was indeed already formed when the summer brought the end of his first College year. But he himself was not satisfied. He wished to learn two things: one, how to work for Christ; and the second, the "Revelation of the Person" before mentioned. He determined to spend some of the vacation in doing Christian work among the children who spend the summer in the watering-places round our coasts. While engaged in this work a friend urged him to go and attend a Convention being held at Keswick, in the North of England. The first part was devoted to foreign missions; the second, to religious life and experience. The former greatly intensified and fixed his enthusiasm for foreign missions, which burned on to the day of his death. But it was at the latter that he gained what he chiefly needed—the spiritual apprehension of the living Person of Christ. At one of the evenings of the Convention he went to hear certain speakers well known in the religious world in England. "It was crowded and stifling (he writes): the meeting began: H. B. Macartney rose up full of the Holy Ghost. He electrified everyone in a word, so it seemed to me. This is something of what he said:—'Now it seems to me what all we people want to-night is to get into the presence of God at once. If we wish to speak about God, the Holy Ghost, let us believe in Him and realise Him. Shall we all say, *I believe in the Holy Ghost?*' We all did I had confessed my faith in Him; and He came in all His fulness into my soul. Immediately I seemed to see Jesus. . . . The truth seemed so easy now, 'We in Christ and Christ in us.'

"No sooner had he finished than I felt impelled to testify. So out I went, and, as the door in the side was locked, I jumped out of the top of the window. Down into the market place [where there was preaching going on]. 'Let me speak to-night!' and I did. And so the life in Him began in deed."

It might be legitimate to query such emotional experiences, if we did not now know that they were real. The life that has just closed has proved that the influence of that evening at Keswick was continued, effectually, to the very last hour of his life.

His last two years at Cambridge were marked by extraordinary earnestness. I remember, in my second year at Oxford, hearing of the lead he took in emphasising the spirit of self-sacrifice in Christian life at the University. He sold his sofa; then a valuable print over his fire-place; and gave the proceeds to God. He emphasised the need of daily prayer, of the "morning watch," by inventing a curious machine, connected with an alarm-clock, which the profane called "D. M. T.'s gallows," the object of which was to wake the sleeper every morning by dragging off his bed-clothes. Early rising was, constitutionally, difficult to him. Every evening, at 10, he joined with a few like-minded for special prayer. The intensity of this sort of thing produced a perfect ferment in the Union to which he belonged, many members thinking that he and others had gone too far. But the nett result of his undergraduate

days was, unquestionably, a deep influence on the life of his College and University. His influence over individuals was remarkable. His efforts to help them, to interest them in the Kingdom were unceasing. His organising power and social gift were incomparable. He was perfectly fearless of public opinion, looking only to God and his sense of personal duty.

In the next year (1896) came two great opportunities, which he fully seized, and which have borne fruit down to the present day. The first of these was in connection with the adoption, by the British Christian Movement, of the Watchword, “*The Evangelization of the World in this Generation*,” as its own article of belief and inspiration to effort. Thornton adopted this Watchword personally with his heart and soul, and this fact largely accounts for the fiery nature of his course in Egypt. Of course, it was not a prophecy that the world *would* be evangelized in this generation; but it was a deliberate avowal that it *might* be, and *ought* to be: that is to say, that the Church of Christ might and should carry the Gospel of Christ to every individual in all the five continents in the present generation. To that end the Movement (in adopting the watchword) definitely works. Towards it Thornton deliberately directed the efforts of the remainder of his life. And the first contribution he made towards it was devoting himself heart and soul to the assistance of the small band of student-leaders who induced the British Movement to adopt this watchword as its own, and to bring it before the Churches and the Christian public of Britain.

The second great opportunity of that year was in close connection with the first. The Committee of the British Movement, believing that the cause of foreign missions could best be forwarded by promoting the knowledge of the subject, appointed Thornton to the task of organising bands in all the Colleges for the study of missions, and preparing text-books to form the foundation of that study. He already had acquired an unusual knowledge of the subject,* and he proceeded to fling himself into his new task with characteristic fire and boundless energy. He read scores, nay, hundreds of books and pamphlets, about India, Persia, Palestine, Egypt, Abyssinia, Western Africa, South Africa, East Africa, the Nile, the Congo, the Niger, with the prevailing religions of those parts, Hinduism, Buddhism, and Islam, till he became a perfect specialist on the subject. He sat long hours of the day in the British Museum, buried in books: long hours of the night at his home in Croydon preparing his studies and text-books. The result of these truly magnificent labours was the initiation and thorough organisation of a scheme of Missionary study throughout the Colleges of Britain, and the completion of a text-book on Africa and the Missionary Problem, called “*Africa Waiting*,” which has, in its way, become a classic, and set the standard for the numerous similar works that have since appeared.

It is considerations like these that ought to make us realise in Egypt the value of the man we have had in our midst, and the extent of our loss. Such unparalleled experience, research, knowledge, such unique preparation, the like of which we shall probably never witness again! And to be withdrawn after only nine years work—at the age of 34!

“Thy will be done.”

* In the following year he won a University prize for an essay on certain minor Indian religions.

His missionary studies had interested him particularly in the Moslem world and the Islamic faith. He saw in them the ones who had been most of all sinned against by the Christian Church: the ones whose enthusiasm and fire might have been enlisted for, instead of against, the Cross, had the Christians of the sixth and seventh centuries been true to the Lord's commission, and loyal to the faith and life revealed by Him. He saw in them the ones who most of all deserved, and whom it was most of all necessary, to regain for Christ and His Kingdom. And, in seeking to find where he could most advantageously put his life in pawn, so as to help in carrying out the stupendous task, he came to the conclusion that Egypt, the undoubted centre of the Moslem world, was the place of all others. At first he had thought of Hausaland, that marvellous centre of West African Islam. But it was not to be. It was about this time that I became really intimate with my friend. The same studies (in which he had been my guide), had brought me to the same ambition, to make Christ known to Moslems; and to the same desire to go to the valley of the Nile.

We were, however, unaware of each other's thoughts. And great was our surprise and mutual pleasure when we found we had both, in the same week, offered to the same Society for the same work in the same field. Thus began the partnership which continued unbroken for nine years, and has only been dissolved by the hand of Death.

In the autumn of that year 1898 he was ordained Deacon by the Bishop of London in the great cathedral of St. Paul's. He was ordained Presbyter by the Bishop of Jerusalem, in Jerusalem, about a year afterwards. Though yielding to none in breadth of sympathy and practical co-operation in Christian work, he was a wholehearted son of the Anglican Church, the beliefs of which were his fervent belief, the rites of which his sincere comfort and delight. It was beautifully fitting that the last act in which he showed his last dying gleam of consciousness of the world without, should have been the reception of the Holy Sacrament of the Lord's Supper according to the Anglican form which he wholeheartedly loved.

In the autumn of 1898, he sailed for Egypt to take up the work of preaching Christ's Gospel in that country. He was already betrothed to the lady who, in 1899, became his wife, Miss Elaine Anderson, daughter of the late Sir William Anderson, K.C.B., F.R.S., the Director-General of Royal Ordnance Factories. She survives him, with their little boy, Cecil, named after the dead brother through whom he himself found life. Our prayers follow her and him, to their new home in England. May God be with him! may He give him back to us one day in the room of his father, our leader and friend!

A SELF REVELATION ON THE THRESHOLD.

What were his ideals on leaving his native shores? We have seen how filled he was with burning zeal, with initiative and bold enterprise; we have seen how elaborate his preparation, how extraordinary his technical knowledge of his missionary profession. This was a unique equipment: but we need something still to complete the sketch. It is found in a letter written to his betrothed a few weeks before leaving England, in which, in a few burning words, he states his ideal for the life on which he was entering:—

"I want this letter to be from my heart . . . I want you secretly before your Maker to make a firm resolve that you will

help me to be true to my past convictions, wrought out on my knees, and in the presence of the life and Book of Christ.

"I must be true to God and conscience all my life. I will not, by the help of God, allow the world to dazzle me, in wealth, in popularity, in literature, in soul.

"I see before me two divergent ways. The one is that of settlement and ease, the other that of pioneering as a preacher-prophet all the time. I do not feel prepared to say that God wants me to be living comfortably—in the sense of settled down. I trust that you will always stand in readiness to bear a separation if the Lord shall cause it. It may be we shall stay in Cairo many years. I may be summoned to Hausaland, or other lands.

"Again, I trust you will not think me selfish if I have to work at nights, in years to come. I fear there will be very little "drawing-room" time in my active life. I feel I must work while it is called to-day. God willing, Cairo must undergo a transformation of religious life. How to bring this about calls for our constant prayers. It must be done."

Read and re-read these remarkable words. How often, when ideals are compared with performance, hardly a trace of likeness can be recognised. But compare this ideal, expressed in 1895 with the reality on which we in 1907 look back. They are identical! And how many hundreds of Copts and Moslems in Upper Egypt can bear witness that, to the last, he was indeed "the preacher-prophet all the time." A glorious meeting at Minya was his last work before coming back to Cairo to lay his wearied body upon the bed from which he never rose again.

* * * * *

HIS MATURE WORK.

The mention of the Book-Depôt leads me to emphasise one of his greatest ideals and desires: to supply and circulate good literature, and thus advance the Kingdom of Christ, not in Cairo only but all through Egypt, by means of the printed pages. He greatly developed the business of the Book-Depôt (first in the site at the top of Sharia Mohammed Ali, then in Bait Arabi Pasha, Bab-el-Luk), laying in a stock of excellent English books and Arabic books published in Beyrout, Jerusalem, Cairo, etc., and by means of colportage, advertisement, etc., circulating them far and wide. His idea was to displace some of the rubbish that is sold and read, with good literature; and to bring Christ before people everywhere.

The same object underlay his publishing schemes. The Magazine, "Orient and Occident" owed its inception and the planning of its main features to his inventive versatility. And he conceived the idea of republishing tracts and articles of permanent value, and circulating them throughout Egypt. Two of the chief of these came from his own pen—"The Life of Abraham," and "The Life of Joseph"; also (in part) "The Life of Christ." In these he, being dead, yet speaketh.

But he was never one to sit all day at a desk writing. The dominant passion was that for *men*. for souls. He was, therefore, the moving spirit in organising the series of meetings in Bait Arabi Pasha, from 1904-1906; meetings which must be fresh in the memory of so many young men in Cairo, whether students of the old order or new, of the Azhar or the Higher Colleges. Meetings for the former often produced lively times; he

enjoyed this, for he had much of the fighting spirit in him. And however lively our friends became, he was never put out of countenance or shouted down. And I think he must often have taught salutary lessons as to the value of Christianity by the superiority of his courtesy and forbearance on those trying occasions. . . .

But his speaking at meetings was less important than his work in that infinitely rarer, harder, and more difficult branch of service—dealing with individuals. From morning to night he was at the service of any who desired to speak with him about the things of God or of righteousness. Often have I seen him waylaid by somebody as he went out to get his hardly-earned hour of exercise, and he would cheerfully give it up: and perhaps he would go on talking with that man till long after his supper-time, not coming up-stairs perhaps till the house had retired to bed. In the train, in the tramcar, he was ever ready to enter into conversation with the passengers about the things of the Kingdom. If he went a ride in the desert he would speak to the donkey-boys. If he went abroad on Easter Monday it would be with a chosen band of associates to distribute Christian literature to the holiday-makers. And it was a subject of half-laughing admiration among us that he even was heard speaking about these matters to his dragoman half-way down the shaft of the Great Pyramid! It was in season and out of season with D. M. Thornton.

For converts to Christianity he had a particular tenderness, helping them in their numerous difficulties, protecting them, taking a special delight in instructing them, in weekly classes, on the life of Christ, the History of the Church, Doctrine, etc. His latest scheme was to have a little band of these men and others always with him, so as to instruct them, now in the practical work of preaching and conversation, now in the Bible and other subjects connected with religion. But it was not to be. May God yet fulfil his desire, in His own way and time!

Another of his dominating ideals was that the ancient National Church of this country should shine forth in her pristine glory, and be a glorious force in the moral and spiritual evangelization of the land, and in the preaching of Christ to those who know Him not. And both in Cairo and Upper Egypt he greatly encouraged his Coptic friends, visiting and speaking in their meetings, and even at times their Churches, and winning the confidence of prelates, clergy, and laity alike.

He was an ardent pro-Egyptian. He sympathised with whatever is sincere in national aspirations, though of course he kept free from politics. He liked to hear his student-friends discuss their political and social aspirations, and liked to see every effort they made towards self-help, every sign of initiative, every symptom of dispensing with outside assistance, and managing things themselves. All this he never discouraged but always encouraged. He regularly read the native Press of all shades of opinion, from *El-Lewa* to *El-Mokattam*, and was perfectly independent in forming his judgment on what he read. Egypt has lost in him a true friend, and one who if he had lived would have been a true mediator between classes and nationalities in this country, owing to the central and uninfluenced position he occupied, and the confidence that he was winning on all sides.

But evangelism was his real vocation. The narrowness of

Cairo sometimes oppressed him beyond bearing. He longed for the “evangelization of Egypt in this generation.” For this reason, how great was his joy when at last the way opened up for him to preach Christ’s Gospel in Upper Egypt. The kindness of many friends—Coptic, German, American—prepared the way, and some glorious meetings resulted. Those days—in Assouan, in Luxor, Kena, Tahta, Minya, Beni-Suef—were the happiest and the most exultant of all the days of his nine years in Egypt.

And they were his last. They were the final act of his life.
Finis coronat opus.

The prevailing characteristics of our friend’s noble life was, as the reader will have seen, *single-heartedness* and *intensity*.

I do not want even to suggest he was a faultless character—he would hate that that should ever be suggested—no men of so great calibre are faultless. But his faults were the defects of his qualities; so, his enthusiasm might sometimes be rashness, his rapidity of thought might lead to inconsistency of thinking, his uncompromising devotion to principle might make him slow to see others’ viewpoint, or severe on their weakness or stupidity. But what are these things compared with the pure heart, with its strength as of ten, *because* it is pure; with the utter faithfulness; with the passionate, changeless devotion! He had the one thing needful—he sought first the Kingdom of God and His righteousness. The Kingdom of God was not an object of his life, or even *the* object of his life, it *was* his life. He lived for nought else. Not for one hour, since that day at Keswick in August, 1893, did he swerve one hair’s breadth from the vow he then made, from the principle he then adopted to govern his entire life. Vow and principle held good till the end, and were as bright and living that last night in Cairo as fourteen years before. By day he worked for God. At nights, true to that warning to his betrothed in 1898, he usually sat up late, studying, or writing business letters. If his sleep went from him, he would lie awake, and, in the watches of the night or the early morning, would ponder and plan how God’s Kingdom might be more swiftly, efficiently forwarded. Or Muezzin’s cry before dawn, or the bell of the Catholic convent at early morning, would arouse in him meditations about God and His truth. And when day was come, he would tell us of his visions of the night.

He looked forward to a regenerated East, a regenerated Egypt, a Cairo which should have “undergone a transformation of religious life.” He did not see these things, but he died in faith, not having received the promises, but having seen them afar off and persuaded of them. It is for us to go on working in his spirit to make these things a reality. “How to bring all this about will need our constant prayers. It must be done.”

Aye, it must, noble heart! And here, in bidding thee farewell, we yield *ourselves* to receive a double portion of thy spirit and do it. Shall not this be the resolve that shall be formed, truly and before God, by all who have read these lines. *Then* will he not have lived in vain. Then will his death not even *seem* premature. Then shall this grain of wheat that has fallen into the ground *not* abide alone, but true to the law of *life through death*, which was the law of Christ’s life, and to which all His servants must subscribe, it will spring up and bear much fruit, multiplying itself times without number. So may it be! So, by God’s grace, *shall* it be.

Our Thanksgivings.



9th Day.—For the successful completion of new wards, which have long been urgently needed for the accommodation of ankylostomiasis patients at Old Cairo.

C.M.S.

13th Day.—We desire to give thanks for great interest recently manifested by our Moslem neighbours in the Gospel of the Grace of God; for the arrival of three new missionary workers—Miss Banks, Miss Caws and Miss Jackson-Bennett; for courage given to one of the converts to testify boldly in the midst of meetings of Mohammedans to Jesus Christ as his Saviour and Lord; and for the conversion of a Teacher.

W. DICKINS, *Alexandria, N.A.M.*

For two Baptisms during the year. For £850 received in answer to prayer and the erection of Schools and Church to seat 200-250. That the Lord used the enmity and opposition of man to establish His work in their midst. That the prayed-for reinforcement has come.

Shebin el Rom.

17th Day.—That the Nile Mission Press has been sustained a third year.

20th Day.—For the Lord's care for the Orphanage during the past year, and that He made it possible to us to enlarge the house.

Calionb.

25th Day.—For revivals in several new towns, where new-born souls rejoice in deliverance from the bondage of sin. For the breaking down of barriers, so that the native women are publicly preaching the Gospel with blessed results. For a school of training for young men entering the ministry, and for a number of new recruits who have offered themselves for the service of the Lord. For the completion, free from debt, of a new church in Assiout.

Signed in behalf of the Canadian Holiness Movement,

LYDIA A. BRADLEY.

29th Day.—All along the road, in every advance, in every new missionary, or chaplain, or worker, God has shown His special care and wisdom. If we mark time to His bidding it is that we might be better equipped for Advance. Only let us remember that the level ground behind once looked like unsurmountable difficulties ahead.

From ARCHDEACON GWYNNE, Khartoum.

30th Day.—For more liberty; for more favour toward mission work generally by Government officials and others; for a larger attendance at all religious meetings; for the steadfastness of many young men coming to the Sudan; for the care of all missionaries, life and health preserved.

AMERICAN MISSION, *Khartoum.*

Arabia 6th Day.—For the six baptisms last May. For the Hospital in course of erection. For making the Keith-Falconer Memorial Church a centre of refreshment and blessing.

J. C. YOUNG, *Aden.*

Arabia 10th Day.—For the completion of the new chapel and school at Bahrein and for the sum needed to build the new mission house, which is nearing completion. For a deepened interest in the Arabian Mission among the Churches in America.

S. M. ZWEMER.

Thanksgivings from Palestine and Syria.

9th Day.—That arrangements have been made whereby sixteen more girls have been received into the Training Home, thus bringing the number up to fifty.

MISS A. W. JONES,
FRIENDS' MISSION, *Ramallah.*

10th Day.—For inclining the minds of the Directors of the Edinburgh Medical Missionary Society to the better equipment of the Medical Mission in Nazareth.

P. K. Vartan.

11th Day. (Palestine).—For Blessing in the Hospital to patients, and for health of Workers in the Mission.

D. W. TORRANCE,
TIBERIAS, *United Free Church of Scotland.*

16th Day. (Syria).—For increased willingness on the part of parents of the better class to send their children to Mission Schools. For the growth of self support in the Native Church.

IRISH JEWISH MISSION, *Damascus.*

23rd Day. (Syria).—Praise for the opening for work in the village of Ghareefy, and for what Miss Emrik has been enabled to do there during the summer; for the many opportunities of reading the Bible, of teaching, and witnessing for Christ that she has had. God has distinctly answered prayer in regard to this village work.

PALESTINE AND LEBANON NURSES MISSION, *Baahleen.*

Appendix to Sale's Preliminary Discourse.

(TRANSLATED BY ARTHUR T. UPSON, NILE MISSION PRESS, CAIRO.)

MOST of those who are in any way interested in Mohammedanism, have at some time or another, struggled through Sale's translation of the Korân, and probably some have read "The Preliminary Discourse" prefacing the translation, and certainly not the least interesting part of the book. This "Preliminary Discourse," which gives a scholarly and useful account of the state of Arabia before the appearance of the Prophet, a brief life of Mohammed, and an account of the nature and contents of the Korân, was translated into Arabic and published in Egypt under the title "Essay on Islâm," to which the translator, who signed himself "Hôshim el Araby," added some notes of his own. These notes are now rendered into English by Mr. Upson, and will form an excellent addition to our copy of "Sale." In the attempts of Christian writers to preserve a truly impartial and judicial attitude towards the religion of Islâm, there is a tendency to gloss over, explain away, or at least ignore as mere excrescences, the puerilities mixed up with the system. We would therefore commend this little book to the attention of our readers. It will perhaps serve to correct our estimate of the dignity and historical accuracy of Mohammedanism. The translation is well done, and the book will be found interesting and instructive to all who are anxious to understand the elements of a system which claims allegiance from probably 250 millions. The comments on the third chapter dealing with the grammatical inaccuracies of the Korân may seem to English readers as rather hair-splitting and unworthy, but it must be borne in mind that the *one miracle* authenticating the prophetic claim of Mohammed was the "inimitable sublimity" of the book.



A Moslem Wife's Lament.

“Less than the dust beneath thy chariot wheel,
 Less than the rust that never stained thy sword,
 Less than the trust thou hast in me, my lord,
 Even less than these!

Less than the weed that grows beside thy door,
 Less than the speed of hours spent far from thee,
 Less than the need thou hast in life of me,
 Even less am I.

Since I, my lord, am nothing unto thee,
 See here thy sword, I make it keen and bright,
 Love's last reward—Death comes to me to-night,
 Farewell, Zahirudin.”

"Not Dead, only Dry."

From "*Our Moslem Sisters.*"*

DRY: that we know sorrowfully well; it cannot be otherwise. It is dry soil because Islam has come nearer doing "despite to the Spirit of grace" than any other religion; it is, as has been truly said, the one anti-Christian faith, the one of openly avowed enmity to the Cross of Christ, the one that deliberately tramples under foot the Son of God.

It is dry also because in the religion itself there is something searing, blighting, as with a subtle breath of hell.

This is true of the lands where it has laid hold, and true of the hearts,— it is dry.

Dry soil, NOT dead soil. If you were out here in Algiers and could see and know the people, you would say so too. The next best thing is to bring you some of their faces to look at that you may judge whether the possibilities have gone out of them yet or not: women faces and girl faces, for it is of these that I write. Will you spend five minutes of your hours to-day in looking—just looking—at them, till they have sunk down into your heart? ARE they the faces of a dead people? Do you see no material for Christ if they had a chance of the Water of Life? These are real living women, living to-day, unmet by Him.

To begin with, the first glance will show their intelligence. Get an average ignorant Englishwoman of the peasant class to repeat a Bible story that she has never heard before. She will dully remember one or two salient facts. Go up to a mountain village here and get a group of women and talk to them, and choose one of them to repeat to the others what you have said.

* Published by Fleming H. Revell Co. May be obtained from all book-sellers, price 3s. 6d.





You will feel after a sentence or two that your Arabic was only English put into Arabic words; hers is sparkling with racy idiom. More than that, she is making the story *live* before her hearers: a touch of local color here — a quaint addition there. It is all aglow. And this is a woman who has sat year after year in her one garment of red woollen drapery, cooking meals and nursing children, with nothing to stimulate any thoughts beyond the day's need.

And their powers of feeling:

do their faces look as if these have been crushed out by a life of servitude? Not a bit of it. No European who has not lived among them can have any idea of their intensity: love, hate, grief, reign by turns. Anger and grief can take such possession of them as to bring real illness of a strange and undiagnosable kind. We have known such cases to last for months; not unfrequently they end fatally; and more than one whom we have met has gone stone-blind with crying for a dead husband who probably made things none too easy while he lived.

And then their will power: the faces tell of that too. The women have far more backbone than their menkind, who have been indulged from babyhood; their school of suffering has not been in vain. In the beautiful balance of God's justice, all that man has taken from them in outward rights has been more than made up in the qualities of endurance and sacrifice that stand, fire-tried, in their character.

And down beyond these outward capacities, how about their spirit-nature? It may be hard to believe at home, but it is a fact that just as the parched ground of August is the very same as the fertile earth of spring, so these souls are the very same as other souls. God is "the God of the spirits of all flesh." "He hath made of one blood all the inhabitants of the earth." For IMPRESSIONABLENESS on the Divine side, they are as quick as in enlightened lands: I think, quicker. It is only that as soon as the impression is made "then cometh the devil" with an awful force

that is only now beginning to be known in Christian countries, and there is not enough of the Holy Spirit's power to put him to flight. There will be when the showers come!

As yet the soil is dry: the womenkind are a host of locked-up possibilities for good and sadly free possibilities for evil.

The dark side lies in untruthfulness born of constant fear of the consequence of every trifling act, moral impurity that steeps even the children—wild jealousy that will make them pine away and die if a rival baby comes. Their minds are rife with superstition and fertile in intrigue.

The story comes before me of three warm-hearted maidens who a few years ago belonged to our girls' class: the eldest came but seldom, for she was toiling over shirtmaking for the support of her mother and sister. This sister and a friend made up the trio.

Their mothers were "adherents"—we had hoped at one time MORE than adherents, but compromise was already winning the day: the daughters had open hearts towards the Lord, all of them in a child-like way.

Where are they now?

They came to marriageable age, and Moslem etiquette required that they should marry. We begged the mothers to wait a while and see if some Christian lads were not forthcoming: but no, fashion binds as much in a Moslem town as in the West End of London.

The eldest girl was carried out fainting from her home to be the wife of a countryman. He was good to her: his mother became madly jealous. Within two years the bride fell into a strange kind of decline; when death came there were symptoms showing that it was from slow poison.

The second to marry was the little friend. At her wedding feast those who had forced the marriage on, drugged her with one of their terrible brain-poisons. The spell worked till she could not bear the sight of us, and hated and denounced Christ.

It wore itself out after a few months and light and love crept back. We went



away for the summer. Before we returned she had been put to death by her husband. Through the delirium of the last day and night her one intelligible cry was "Jesus"; so the broken-hearted mother told us. She was an only child.

The third is still alive, a mere girl. She has been divorced twice already from drunken, dissolute husbands. Long intervals of silent melancholy come upon her, intense and dumb, like threatening brain-trouble. She was playful as a kitten five years ago.

Poor little souls—crushed every one of them at sixteen or seventeen under the heel of Islam. Do you wonder that we do not consider it an elevating creed?

And yet they have gone under without tasting the bitterest dregs of a native woman's cup; for (save a baby of the eldest girl's who lived only a few weeks) there were no children in the question. And the woman's deepest anguish begins where they are concerned. For divorce is always hanging over her head. The birth of a daughter when a son had been hoped for, an illness that has become a bit tedious, a bit of caprice or counter-attraction on the husband's part—any of these things may mean that he will "tear the paper" that binds them together, and for eight francs the kadi will set him free. This means that the children will be forced from the mother and knocked about by the next wife that comes on the scene; and the mother-heart will suffer a constant martyrdom from her husband if only divorce can be averted. The Algerian women may claim the boys till seven and the girls till ten or twelve; the countrywomen have no claim after the little life becomes independent of them for existence.

Look at the awful and fierce sadness of this face: more like a wild creature than a woman. She has probably been tossed from home to home until she is left stranded, or wrecked on rocks of unspeakable sin and shame: for that is how it ends, again and again.

Turn from her: we cannot have her to be the last. Look once more at a girl, untroubled as yet. If you want to see what the women could be if but the social yoke of Islam were loosed from their shoulders, study the little maidens upon whom it has not yet come. Take one of them if you can get hold of her—even a stupid one, as this one may be with all her soft grace—let her expand for a few weeks in an atmosphere of love and purity. Watch the awakening: it is as lovely a thing as you could wish to see, outside the kingdom of God.

And if this budding and blossoming can come with the poor watering of human love, what could it be with the heavenly showers, in their miracle-power of drawing out all that there is in the earth that they visit. Oh the capacities that are there! The soil is "only dry."

And in the very fact of its utter dryness lies our claim upon God. "I will make the shower to come down in His season; there shall be showers of blessing," is His promise. The "season" for the showers in these southern lands, is the time of utmost drought. It is not in July when the gold lingers in the grass, but in September when the tangle of the spring has sunk to ashen grey, ready to crumble at a touch—it is then that we know the rains are nearing. God's "season" comes when all has gone down to despair.

So we look round on our Moslem field, and triumph in the dryness that is so like death, for it shows that we need not have long to wait.

A DETAILED LIST OF
Nile Mission Press Publications,
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The Nile Mission Press.

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1907.	Receipt No.	£	s.	d.	1907.	Receipt No.	£	s.	d.
Sept. 18.	214	..	8	4	Oct. 31.	231	..	10	0
" "	215	..	8	4	Nov. 4.	1063	..	3	1½
" 20.	216	..	8	4	" "	232	..	1	0 0
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" "	1039	..	10	0	" 5.	234	..	5	0 0
" 27.	218	..	9	0	" "	1064 (Victoria)	20	17	3
" 28.	1041	..	5	0	" 8.	1066	..	2	6
Oct. 1.	1042	..	1	11 10	" "	1067	..	1	8 7
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" "	1054	..	1	11 0	" "	243	..	2	2 0
" 14.	219	..	1	0 0	" "	244	..	1	1 0
" "	1055	..	10	0	" "	245	..	1	0 0
" 18.	1056	..	1	3 0	" "	717	..	8	6½
" 21.	1057	..	10	0	" 8.	1072	..	1	1 10
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" "	1059	..	2	9 8	" "	247	..	1	0 0
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" 23.	220	..	10	0	" "	1073	..	1	18 0
" 25.	221	..	8	4	Dec. 12.	1074	..	3	0 0
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" "	223	..	5	0	" "	1076	..	5	0
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" "	227	..	1	0 0	Sales	4	7 5
" "	228	..	5	0	Total	£146	9	11	
" "	1062	..	10	0					
" 30.	229	..	7	2					
" 31.	230	..	10	0					

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,

The Official Paper of the Nile Mission Press.

SPRING NUMBER—APRIL, 1908.

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A MOSLEM GIRL WIFE.

THE STUDY OF ISLAM.

LETTER FROM REV. F. E. HOSKINS.

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“Strive, Wait, and Pray.”

Strive ; yet I do not promise
The prize you dream of to-day
Will not fade when you think you grasp it,
And melt in your hand away ;
But another and holier treasure,
You would now perchance disdain,
Will come when your trial is over,
And pay you for all your pain.

Wait ; yet I do not tell you
The hour you long for now,
Will not come with its radiance vanished,
And a shadow upon its brow ;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray ; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears ;
An answer, not that you long for,
But diviner, will come one day ;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.



LANDING THE SUGAR CANES AT CAIRO.

“Blessed be Egypt.”

VOL. IX.

APRIL, 1908.

No. 35.

Editorial.

“When the desire cometh, it is a tree of life.”—PROV. XIII. 12.

“A wholesome tongue is a tree of life.”—PROV. XV. 4.

“The fruit of the righteous is a tree of life, and he that winneth souls is wise.”—PROV. XI. 30.

“Delight thyself also in the Lord, and He shall give thee the desires of thine heart.”—PSALM XXXVII. 4.

FABER wrote: *“For the lack of desire is the ill of all ills,”* and it sometimes seems as if the Lord withheld His blessing in order that desire may be awakened, and made intense and earnest and persistent. We want more longing for souls, more longing to speak words of healing, more longing for the Lord Jesus Himself. He knows the real desire of the heart. He satisfieth the longing soul. And when the tree of life is in the midst of the garden of a human life, even Jesus, Who comes to dwell within, He will let our words be leaves of healing, and our fruit shall be life in the souls around us. May God kindle the desire.

We have all lost a friend in the Rev. Francis Paynter, who passed away in the early part of this year. He has been a rare character among us. There was no one else quite like him. He seemed to have always the spirit of a little child, and yet he reminded us in another way of David, who poured out his earthly treasures for the House of his God, because he had set his affection to it, and rejoiced with great joy because with perfect heart he offered willingly to the Lord. When he gave, he gave royally. Mr. Paynter helped us in the establishment of the Mission Press. He became one of the first members of the Association when it was incorporated. It may be now that we have lost him, others will follow in his steps and identify themselves with the work in this special way. The last letter which we received from Mr. Paynter was one expressing his great regret that he could not preside at one of our Days of Prayer for the Mohammedan World. He said if it had been the week before, or the week after, he might have come. We little thought that by the following week he would have crossed the Bar. We shall ever remember him with loving gratitude.

The Days of Prayer, of which mention is made on another page, seemed to be but a little beginning of much that is to follow. It may be that others will be raised up to do more effectually what was attempted to be done in January this year.

At some of the meetings prayer was made for the expected visit of Dr. Zwemer to England and the Continent later in the year.

B

The date is not yet fixed, but possibly preparation can be made to arrange meetings for him in different centres. As yet England is not roused for the Mohammedan world. She needs to be roused, and to grapple with the need. It is no use shirking it until it is too late. There will be a bitter debt to pay in days to come.

It is our conviction of these things that leads us to turn from man to God, and to plead with Him for the life of the Moslems now, that they may be saved.

The news from the Mission Press for the month of January is encouraging. Advance is being made both in the amount of work done, and in the circulation of the books and papers printed. 1,200 of these were sold in January. Mr. and Mrs. Upson are coming home for their holiday in April, and Mr. George Swan has most kindly offered to be at the Press for two hours a day during Mr. Upson's absence, to supply his place as far as possible. This offer has been heartily and thankfully accepted by the Committee.

Will friends continue to pray with us that a Site and Building for the Mission Press may be given us in Cairo. Let us pray on till the answer comes.

The Egypt General Mission have been enabled to establish their headquarters at Zeitoun, a suburb in the north of Cairo. The address will be Masken es Salem, Zeitoun, Cairo. Mr. Logan will have the lower flat as his home and office, and Mr. and Mrs. George Swan will have the upper flat as their home and the office of the paper, "Beshair es Salaam." We thank God for supplying this great need to the Mission in answer to prayer. The House is in the desert, but near to the railway, which has trains to and from Cairo every quarter of an hour, so that it is within easy and speedy communication.

We are much grieved to hear of the death of Mrs. Jessup, the much loved wife of Rev. Dr. Jessup, of the American Mission, Beirut. Our heartfelt sympathy is given to him and his family.

We print in this number a review, by the Rector of Holt, Norfolk, of the new book by Dr. Zwemer, "Islam, a Challenge to Faith." With what he writes we are in keen sympathy, earnestly desiring to see a revival of true religion in the Eastern Churches. A book has been brought out lately in England, called "A History of the Reformation," which we believe might be very helpful to our Coptic brothers, in their desire and seeking for reform. A little band of spiritual men in the Coptic Church, who would give themselves to prayer and searching out God's will, and following the leading of the Holy Spirit, would bring to pass eventually a Revival in their whole Church.

Will our readers specially remember in prayer the opening of "Fairhaven," the Rest-house for missionaries at Ramleh, on the sea-coast of Egypt. The House is nearing completion, and we need the thoughts and prayers and care of our distant friends. We shall

hope to be ready early in June. As we are receiving letters from some who would be glad to come during the winter, we think it best to say that it is only those whose lives are wholly devoted to Christ's service who are invited to make it their House of Rest. It is built for men and women who have given themselves to the extension of the Kingdom of God among Mohammedans, whether in Egypt or in India, or elsewhere.

We have received more than one inquiry as to how to obtain a copy of the diagram of “The Mahommedan World of To-day,” which was shown at our Days of Prayer. An effort to get it printed and published for use at meetings showed that it would be needful to obtain a larger number of orders than we fear it would be possible to find.

If any of our readers are clever at drawing diagrams, could they undertake to do half a dozen enlargements from the little map on page 45, measuring 10 feet by 8 feet, or 8 feet by 6 feet, and let us advertise them for sale. We should be glad to do anything to help to open people's eyes to the need of the Mohammedan world.

A Conference is to be held (D.V.) at Ramallah, in Palestine, this summer. We are sorry that particulars have not reached us in time to print them; but we would ask our Prayer Union members to remember it.

Thoughts on Business.

CRITICISING SUPERIORS.

A CORRESPONDENT writes: “Should an employer be criticised by his employees among themselves? Does not the habit of criticising superiors beget a spirit of disloyalty among employees, and so cause much of the friction they complain about? If employees would speak and think kindly of those above them in authority, and have some consideration for the trials and annoyances with which executives have to contend, would not this tend to create an atmosphere of good feeling all round?”

The answer is “Yes.” Employees are too prone to get the notion that they are on one side and their superiors on another. It is possible to magnify the shortcomings of a superior until they seem very grievous. And when a number of employees get together and pool their ill-feelings they often get worked up over some fancied wrong, and are disposed to distort every motive and misinterpret every act of the man above them. They come to see their manager through a mental fog not unlike that through which we are often obliged to view the opposing political candidate, be he saint or sinner.

An employee and his superior should be friends. Between friends there is a necessary disposition to “bear and forbear,” to give each other the benefit of every doubt, to make liberal allowances, and to be friends in spite of differences of opinion. Unforgiving criticism is fatal to friendship.

Dile Mission Press.

QUARTERLY REPORT OF WORK—

DECEMBER AND JANUARY AND FEBRUARY, 1908.

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
" Orient and Occident " (Weekly) ...	26,080	312,960
Index, etc., to ditto ...	2,100	8,400
" Echo " to " O. & O. " (Monthly) ...	1,020	16,320
Index to ditto ...	1,000	8,000
" Beshair-es-Salaam " (Monthly) ...	7,500	277,500
" All Saints' Church Magazine " (Monthly) ...	450	3,600
" Booq-el-Qadasa " (Fortn'tly) ..	4,680	37,440
" Sabbath School Lessons " (4 Sundays at a time)	27,500	220,000
		884,220
(2). For Publication Dept.—		
Prayer (McConkey)	2,000	248,000
Christ in Islam (N.M.P. & A.M.)	2,000	152,000
Evidential Value of Eucharist	1,000	52,000
		452,000
(3). Religious Books, etc., for others—		
Evidential Value of Eucharist (C.M.S)	1,500	78,000
Intercession of Christ (A.M.)	1,500	126,000
Tract on Smoking (Canadian H. Miss.)	5,000	80,000
Tract for Med. Miss.	2,000	16,000
Carol Booklets	200	2,400
Short Circular Report (A.M.)	700	25,200
C.E. Cards	775	3,100
5 Tracts (" Gospel Trumpet Mission ")	4,500	150,000
Life of Samuel (pp. 9-16)... ..	3,000	24,000
Life of St. Paul (pp. 5-12)	3,500	28,000
		532,700
(4). Various Job Work—		
Certificates, Programmes, Cards, etc,		118,080
		1,987,000
GRAND TOTAL PAGES (Dec. to Feb.) ...		

II. Publication Department.

Distribution of Gospel Literature—Dec. to Feb.

	COPIES
Colporteurs	1,717
Wholesale	940
Retail	210
Gratis	1,295
Total	4,162

General Summary for the Year ending February, 1908.

I. Printing Department (12 months).

Pages printed:—		PAGES.
(a) Evangelical Periodicals ..	..	3,822,460
(b) For Publication Department ..	..	1,442,000
(c) Religious Books for Others ..	..	2,064,360
(d) Job-work .. ..	..	550,480
Total ..		<u>7,879,300</u>

II. Publication Department (also for the year).

(a) By Colporteurs	6,835
(b) Wholesale (<i>i.e.</i> , at discount	5,699
(c) Retail	461
(d) Gratis	4,540
<u>17,535</u>	

REFLECTIONS ON THE YEAR'S WORK.

(1) We would ask friends to join with us in praise to God that the workers have been kept comparatively free from sickness, so that work has gone on without a break. This has been another year of growth. For one thing, whereas the first year we printed $4\frac{1}{4}$ million pages, and last year thought we had done the maximum possible with present staff and existing plant by reaching about $5\frac{7}{8}$ millions, yet this time we have done over two millions more than that, being only a little short of 8 millions of pages in the 12 months. We are very thankful for this.

(2) In the matter of distribution we have disposed of 17,500 *separate volumes* (counting large books and small tracts), and while the gross total is about the same as that of last year yet this time we have not had the distribution of several thousands of gratuitous copies of “For You” to help. On the other hand, *Sales* have increased by 3,000 volumes; of the total of 13,000 vols. the Colporteurs have sold 6,835. This is considered very satisfactory.

(3) Regarding the work of our Publication Department 15 (reprints or) new publications have appeared this year. For details the reader is referred to the complete list in this number, revised up to date.

(4) We have been very gratified to receive several quite unsolicited letters of thanks for work put into the books and periodicals printed by us at the expense of other missions. One or two quotations may be interesting and encouraging to the many friends who have upheld us by prayer.

“Our magazines came to you a year ago; you have always given us satisfaction, and it has been a great rest to me personally to have it with you.”

“Thank you very, very much for your promptness in completing order.”

“Colporteur's passports are done very nicely.”

“I certainly think it very cheap.”

“Thank you very much for granting me the discount (*i.e.*, missionary rates). I can assure you it is appreciated. . . .

I am pleased with the tracts.”

Others might be quoted but these will suffice. There are still difficulties ahead of us, but one hardly thinks that anything will be sent by the "Lord of Love" stiffer than those we have come through. The future is bright, but we have hardly yet touched the fringe of what we hope to do when it shall please God to bring us safely back from a short holiday. During my absence Mr. Gentles will keep the printing going ahead, while Mr. George Swan has kindly promised to act as Deputy-Superintendent.

ARTHUR T. UPSON,

Cairo,
3rd March, 1908.

Superintendent.

NOTICE.

Friends in Egypt are requested to note that the Press will this year be closed for about a fortnight, from 24th July—when Mr. Gentles leaves for a well-earned holiday—to 8th August, when Mr. Upson returns. This was the only possible plan whereby both men could get a short furlough.

Three Days of Prayer for the Mohammedan World.

THE fog settled down on London at the beginning of our week of prayer, and it stayed there all the time we were gathering together for those three days at Devonshire House. As one by one friends made their appearance on the first day they told us it had taken two hours to get there. We thought of "the prince of the power of the air," and felt that while we looked for the Powers of Heaven to move in answer to our prayers, there was another power at work to keep us from praying. Letters and telegrams arrived from some of our expected speakers to say they were prevented from coming, and it was but a little group at some of the meetings who finally united in offering their petitions and intercession on behalf of their Moslem brothers. Nevertheless, some eighty or ninety persons were present two or three times, and smaller numbers at the other times. Also frequent new faces were seen, so that at all nine meetings there were probably some 250 people altogether; and all of these came to pray with intentness, with earnest purpose of heart for the salvation of the Mohammedans. They were but a small part of a great company who were meeting for prayer in different parts of the world simultaneously. We had tidings from America, Algiers, Egypt, Bulgaria, and other lands, and everywhere we felt the same earnest spirit of expectancy which characterized the London meetings.

One missionary's letter of invitation to her fellow-workers lies before us. It says:—

"I feel that our need of coming together is not so much for intercession as to bring ourselves into line into the place where the intercession of those in other lands may tell on us, and on the work God has given us. Their prayer will surely cause the Spirit-wind

to awake! If we want the wind to come this way, 'rushing' and 'mighty,' it must be in Grace as in Nature, by the irresistible drawing of a vacuum.

"Many of us realize individually that sense of vacuum, we are conscious of the emptiness of our endeavours, the poverty of our spiritual experiences, we feel our intense need of the Holy Ghost; if we are to be anything, or do anything with these lives of ours, which are going by so fast, it will be as these individual longings merge into unity before God, that His conditions for coming to us will be fulfilled.



THE MOHAMMEDAN WORLD OF TO-DAY.

"Shall we let all barriers go down, and be 'of one accord in one place,' for this, while He is passing by.

'I want the promised Holy Ghost,
I want the gift of Pentecost
To fill me to the uttermost.
Lord, hear and undertake.'

At our meetings in London we had the presence, in some cases at one meeting only, in other cases at nearly every meeting of those representing all English Missions among Mohammedans. Rev. Prebendary H. E. Fox, Rev. F. Baylis and Rev. Dr. Elliott, of C.M.S., Mr. Albert Crosfield, of the Friends' Foreign Mission Association, Dr. Terry and Mr. E. Glenny, of the North Africa Mission, Mr. J. M. Cleaver, of the Egypt General Mission, Colonel G. Wingate, C.I.E., of the Central Asian Mission, Sir W. Mackworth Young, of the C.E.Z.M., and many others.

Several special requests for prayer were sent to Devonshire House. One writer said, "If I were present I would try to rouse the assembly to realize and pray for BALUCHISTAN, for which two lady doctors and two lady missionaries, and one doctor and two clergymen for men, represent the force sent by Christian England to a country the size of Great Britain—absolutely no other missionaries."

The whole range of Mohammedan lands was remembered in the course of the three days. Different speakers drew attention to the several parts. The Rev. W. H. Findlay, of the Wesleyan Mission, spoke of the urgent need of stemming the flood of Islam in the centre and west of Africa before it has fully conquered the convictions of the people.

Mr. W. T. Bolton, of the North Africa Mission, spoke of the heart-rending need of Morocco in her great distress and upheaval. Mr. J. M. Cleaver, of the Egypt General Mission, sounded an urgent call for men to give themselves to the work of winning Egypt for Christ, the present powerful centre of Mohammedanism. Rev. Dr. St. Clair Tisdall, C.M.S., spoke for the whole Turkish Empire, and said that unless in this generation Christians would rouse themselves to take the message of Christ to the Moslems, their children would be forced to meet them with the sword. The future could only bring one of two alternatives—either they would yield to love and be won, or the whole system would pass away in awful bloodshed. It is the hearts and lives of the people that we want to save while there is time. Would that the deadness and apathy and unwillingness of our own people might give place to a mighty effort to reach the Mahomedan world in this generation, and break down the barriers with an overwhelming tide of the love of Christ.

Mr. H. W. Allinson, C.M.S., told of the wonderful hopefulness of the work in Persia.

There was no speaker for Arabia, but much prayer was made for her, and for Palestine. Far Eastern Turkestan was remembered, and five young men present sent up a special petition for themselves in going out to give their lives for Russian Turkestan.

Miss Fowler, of the Friends' Mission, told of the change that had come over the work in India, and how places were now open that were formerly impenetrable. She and all speakers felt the urgent need of more missionaries wholly devoted to the Mohammedan work.

Mr. J. B. Martin, of the China Inland Mission, pleaded the cause of some twenty to thirty million Moslems in China. No Mission works directly among them, as it is impossible to work both among the heathen Chinese and among the Mohammedans. There seems a need for a new Mission, or a new branch of an existing Mission, which shall be wholly devoted to save the Moslems before it is too late.

The tremendous need, and the incredibly small supply, or attempt at supply for that need, would make us all despair, if it were not a fact that we have a living Eternal God Who works miracles. It is just our impotence and His almighty power that leads us to turn from man to God. Let us not rest, and give Him no rest, until He establishes His Kingdom in these lands. And may He show us all what to do, and enable us to do it. We have felt that if friends at home would seek from God some mission field of their own, even though they may be business men, or mothers of families, or young

people at College, or training for the work of life, they would find that God would divide a portion to them, and give them perhaps Arabia or Turkey or Baluchistan to pray for continually, to learn all about it, know all that is being done, and identify themselves with Christ's cause in that land. God would give it to them.

It was this thought that led to the preparation of the Prayer Cycles for the different Mohammedan lands—that those who claim their portion by faith may pray intelligently and take possession, land by land, in the Name of the Lord. Will those of our readers who hold them in their hands seek to use them day by day, and so the whole Mohammedan world “*will be bound by golden chains about the feet of God.*”

Review.

Islam: A Challenge to Faith. By Samuel M. Zwemer, F.R.G.S., Student Volunteer Movement Missionary in Arabia; pp. xx. + 295. S.V.M. for Foreign Missions, New York, 1907.

THIS book is a great addition to the debt which missionary students owe already to the pen of Dr. Zwemer. *Arabia, the Cradle of Islam* (1899) was a monograph of rich information and fascinating interest, going far beyond the bare limits of its own title. But *Islam: A Challenge to Faith* should have ten times the circulation of the earlier book, for it is the supply of a need that is rising in urgency, and it is the sort of supply that should create a fresh demand. It is a series of “studies on the Mohammedan religion and the needs and opportunities of the Mohammedan world from the standpoint of Christian Missions.” It “lays no claim to originality, save in the form in which the results of the labours of others in this wide field are presented.” But its precise value at this moment lies in the fact that it does present the results of those labours on most points of importance in the great Moslem problem. Islam is in so many ways a study for experts that many missionary-hearted readers are deterred by its apparent difficulties. To estimate in detail the teaching of Islam, to analyse and trace to their sources its various elements, to interpret the Koran in the light of traditions relating to Mohammed and of the commentaries of Moslem scribes, to master the points of Moslem controversy—these are tasks for specialists, and ultimately for Arabic scholars. Dr. Zwemer has already deserved well of the Christian world in this direction. His book on *The Moslem Doctrine of God* has shattered the fallacious argument that Islam, being a monotheistic creed, is to be welcomed so far as a half-way house; he has proved that it is just the Moslem idea of God which is the root of all that is un-Christian and anti-Christian in Islam. And now his new book comes at the psychological moment when a synopsis of the whole Moslem question is needed for the general reader. Chapter I. deals with the origin and sources of Islam, disproving the Moslem description of the pre-Islamic Arabian history as “the times of ignorance,” and pointing out Mohammed's debt to the Jews and Christians of Arabia and to the native “Hanifs,” who may be described as anti-polytheistic reformers. To describe Islam as “not an invention but a concoction” is not quite a just or a happy phrase, but it is redeemed by

truer language when the author describes Islam as "a composite religion," and "a perfectly natural and comprehensible development" out of the social, political and religious circumstances of its day; and he is right in regarding the genius of Mohammed as the genius not of origination but of organization. Chapter II. is a sketch of Mohammed as the prophet of Islam, which closes with striking evidence of the fact that Islam has ended in the apotheosis of its founder, who has become the prophecy as well as the prophet, and has taken the place of the Christ Whose claims he denied. Chapter III. gives the history and the extent of Moslem advance to West and East. Chapter IV. is an outline of the faith of Islam. The account of what Moslems believe about Jesus Christ is reduced to a somewhat bare sketch, no doubt by considerations of space; it is a pity, however, that Dr. Zwemer did not here point out that most of the features of this "sad caricature" of the Saviour are due to the fact that Mohammed knew more of Apocryphal Gospels than of the Canonical. Chapter V. deals with the ritual and practice of Islam, and Chapter VI. with its ethics. Dr. Zwemer rightly lays stress on fatalism as "the keystone in the arch of Moslem faith," and as the very paralysis of all progress. He might have added that it is a one-sided development; Mohammed lays stress in the Koran on the free-will of man as well as on the power of Allah, but the Moslem world has ignored the former, and the result is the fatalism which made the Moslem an irresistible warrior, but has destroyed his sense alike of sin and of sympathy. The survey of Moslem ethics in Chapter VI. is timely, in view of the circulation of such a misleading book as Seyid Amir Ali's "Islam" (in Constable's "Religions, Ancient and Modern"), which gives a view of Islam that is far from true to its darker aspects. Especially forcible is the quotation from an English apologist for Islam, Mr. Bosworth Smith, who has, after all, to advocate missions to Moslems on the ground that "the religion of Christ contains whole fields of morality and whole fields of thought which are all but outside the religion of Mohammed."

Chapter VII., "Division, Disintegration and Reform," is more than a sketch of Moslem sects and orders. It is a striking proof that the religion of Mohammed has failed to meet the needs of mankind; for if some of those sects and orders are a return to primitive Islam, others again, like the Sufis and the Babis, are protests on behalf of elements of religious truth neglected or denied by Islam in the strict sense.

Chapter VIII. is a survey of the present condition of the Moslem world, in which stress is rightly laid, on the one hand, upon the appalling illiteracy of Moslem lands, and on the other upon the grave possibilities of the political unrest of Moslems under European rule in Africa and Asia, and upon the intellectual awakening of the new Islam of Aligarh and Cairo, at once the ally of Christian civilization and the antagonist of the Christian faith.

In Chapter IX. we have a brief sketch of the history and extent of Christian missions to Moslems, and in Chapter X. a review of their methods and results. Chapter XI. states "the problem and the peril" under the three heads of (1) occupied and unoccupied lands, (2) the Moslem peril in Africa and Asia, (3) Pan-Islamism. In Chapter XII. "the challenge to faith" rings out clear and strong. But the book must be read and re-read; no review

can do justice to its intensity of conviction or its cogency of argument, to the careful maps which tell the tale of Moslem advance and fragmentary Christian effort, or to the masterly analytical tables which show the composite nature of Islam as a faith, the development of its system from its faith, the statistics of Moslem lands, and the main outlines of Arabic controversial literature.

The book has its defects; no book with such a wide sweep could avoid all defects. By a curious printer's error a line has dropped clean out of page 40, after the line ending "students of history."

The excellent bibliography at the end of the book, admirably distributed under the headings of the different chapters, contains no mention of Canon Sell's *Essays on Islam* (a series of masterly sketches of Moslem sects and orders), or of M. Sayous' *Jésus Christ d'après le Koran*. Could Dr. Zwemer some day give us a book of his own on the Christ of Islamic belief and tradition? Gerock's *Christologie des Koran*, which he mentions, is a sealed book to English readers.

One sentence calls for comment. "There are three currents of Mohammedanism which are spreading in Africa—from the Upper Nile, from Zanzibar into the Congo region, and lastly up the Niger basin. Christianity, which is only a feeble plant in those regions, is likely to be overwhelmed altogether, just as the flourishing North African Church was overwhelmed by the Arabs at an earlier stage of history." This sentence is a quotation from Mr. Colquhoun's article on "Pan-Islam" in the *North American Review* of June, 1906; but the quotation seems to imply Dr. Zwemer's assent. An English Churchman may be permitted to doubt whether the Christianity of the C.M.S. Missions in Uganda, or on the Niger, or of the U.M.C.A., from Zanzibar to Nyassa, is "only a feeble plant." And a student of history may perhaps point out that the North African Church of the Roman Empire perished before Islamic aggression, because it was largely a colonial and not a missionary Church. It cannot be compared to the missionary Churches of Uganda, or the Niger, or Nyasaland, with their native ministry and their evangelistic zeal.

One other criticism only. This book contains no suggestion of the revival of the Eastern Churches of Bible lands as an ally in the anti-Moslem conflict. No doubt they are weakened by ignorance and superstition; but surely it was a wise instinct which led the Archbishop of Canterbury to send a small mission of clergy to the Assyrian Church with the idea of raising its standard and purifying its tone. It was the divisions and corruptions of those Churches which in part led to the rise, or at least the spread, of Islam in the seventh century. Yet God has not taken their candlestick away; still, after centuries of Moslem oppression, they have the old ministry, sacraments, creeds; they are native, vernacular witnesses to the faith of Christ; and Western Christendom could not have a more unselfish aim than to purify and intensify the flickering light of Christian truth in those old Eastern Churches, which may yet be God's instruments in regaining for Christ the lands where the Gospel was first preached by their spiritual ancestors.

It is a more welcome task to close this review with a renewed word of gratitude for such a book as this. It will confirm the belief of half-hearted Christians in the justice and the necessity of missions

to Moslems, and to races among which Islam is advancing. It will equip whole-hearted Christians with the information that they need to give shape and force to their convictions on this great question for Africa and Asia—Mohammed or Christ. Perhaps it may awaken the latent love and loyalty of not a few who serve Christ at home, and prove to them a very call of God to go over and help the sore-pressed toilers and fighters at the front where the Crescent still defies the Cross.

L. B. RADFORD.

Morocco.

THE attempt to evangelize Muhammedans of North Africa was made about thirty years ago by the "North Africa Mission," and it was to this Mission that the "first-fruits" of conversion were given. The work still goes on, being built on faith principles by means of hospitals, dispensaries, refuges, boys' and girls' homes, house, shop, and street visitation, also by itinerating amongst the outlying tribes among the mountains, plains and valleys.

By appealing to physical suffering the souls of the natives are reached, and entrances into homes, hearts, cities and villages are made by the missionaries; so that a small medicine chest, a few powders and ointments will take him anywhere. In fact, by these means and by love the missionaries have made themselves indispensable, and even though their preaching and their doctrine are not desired, their medical help is sought. I think this accounts for the absence of marked persecution or opposition on the part of the native. Government officials, men in "high places," the rich as well as the poor, send for the missionaries in time of need, and they are held in high respect by these representatives of the Moorish Government, hence the common people are not afraid to come. Missionaries enjoy the privilege of being referred to as "the People of One Word," "the Followers of the Messiah," and "Those who would lack nothing if only they would witness to the Prophet." It is my firm conviction, after twelve years living in Morocco, that if there is not as much result to show for all these years of service as expected, missionaries have won the confidence and respect of the Moslems, and possible the chief feature of their work is *an influence*.

Natives expect the missionary to speak to them about their souls, and often ask for "the New Testament talk." Frequently I have been requested to do so when on my missionary journeys. I remember on one occasion being in an "out-of-the-way" village one evening. When I was pitching my tent the men of the place came round out of curiosity and wanting to be friendly. One of them offered me a pipe of native tobacco. I declined, saying, "No, thanks, I do not smoke." Whereupon he inquired, "Are you one of those people who go about the country with the New Testament?" I replied in the affirmative, whereupon he jumped up, went off to his hut, and presently returned, carrying three pages of Mark's Gospel, and handed them to me. I expressed many regrets on seeing God's Word destroyed in this way. Holding up the three torn pages, I read and explained them to the men lying around me. Absolute quietness was given me as I proceeded. The fact of my non-smoking was associated in their minds to Christianity, and it told me that

they had received an *influence* from a predecessor of mine on that road.

Morocco is "open" for the Gospel apparently much more than most Muhammedan countries. Missionaries and others visiting us have often remarked with wonder at the liberty we enjoy, and the way the Arabs and Moors receive the teaching. Prejudice has broken down and given way, so that it is no longer a disgrace to be seen coming to or going away from the missionary's house. The Bible is read by very many who at one time dare not even handle it. In Fez, the capital town, about a dozen native colporteurs and workers have lived for a number of years, preaching (privately) in the streets and shops, meeting for united prayer, addressing the gathered patients at the dispensary, and yet have been let alone by the Government as well as the ordinary people.

In another town, a much smaller one—Tetuan—for twenty years three or four missionary ladies have lived and worked, visiting the homes of rich and poor, preaching Christ to all: known, loved and trusted by the whole town. Although they are quite unprotected, humanly speaking, they have never been molested, nor had their work interfered with. It is often argued that work among Moslems is too hard to hope for many results. From my personal experience I admit that it seems so, but I feel that if we only had faith to believe "God is able," and that nothing is ever *hard* for Him. There are, however, more conversions than is generally known. Three years ago quite a "revival" broke out in Tangier, when it is believed over forty men made a genuine profession of conversion. One Sunday afternoon I well remember the doctor being sent for by all the in-patients to pray for them, as they were under conviction of sin.

The signing of an agreement between England and France over Moroccan matters disturbed the natives exceedingly. The Pretender up in the North issued propaganda to the effect that he aimed at saving the country from falling out of the hands of the Sultan, who was "Christian" at heart, and was in league with the "Infidels." Then rose Raisooli, the notorious brigand of Zeenat, who further increased suspicion, superstition and hatred to the Christian by his capturing Europeans and festering the highways, burning villages, and challenging loyal leaders. Then came about the International Conference at Algeciras, which handed over to France the authority to "police" Morocco, which step towards civilization being strenuously resented by the natives has nerved them to resist to a man. Suspicion and jealous fear is therefore augmented. The riot and bombardment of Casablanca has called for "thirst for the Christian blood." A futile attempt on the part of the Sultan's brother to consolidate the kingdom, by asserting his divine call to the throne, has further complicated matters. Missionary work in the interior has had to be abandoned, missionaries having had to leave their stations for the coast towns. France, determined to terrorize the natives into order by sallies and destruction of villages, is, unfortunately, stinging them on to further resistance, for men, maddened by this encroachment, are going inland proclaiming "Holy War" against the Infidels and Jews, so that the crisis is a serious one. The missionary in Morocco has never had to face such a serious one, for even though the old system of bribery and corruption gives way to the European method of law and order at the hands of the French, the difficulty in seeking to evangelize the natives will be, if anything, greater, since the French have no sympathy with mis-

sionary work, and, in fact, try to stop it whenever possible. It is a crisis that must be faced courageously, with meekness, and the spirit of prayer. Our hope and comfort lie in the fact that much prayer is being offered on behalf of this unhappy country.

It appears that it will be a long time before things settle down again, and the question arises—What are the local workers to do in the meantime? And should they leave the country for other territories in North Africa?

Guidance is given to all who seek the glory of God, and surely it is a matter of much prayer.

W. T. BOLTON,

Casablanca.

[The writer would ask prayer for guidance, as he hopes to set sail for Casablanca again at the end of March.]

Other Signs of a Revival in Egypt.

BY REV. W. H. REED, OF THE AMERICAN MISSION.

THE last few months have brought joy and gladness to many hearts in Middle Egypt. Truly the Spirit of the Lord has been manifest in love and in power. The spirit manifested by the workers is one in delightful contrast with that of a few years ago. In many churches there have been times of refreshing.

You have noticed in the report of last year that during the year 126 were added to the church at Menhari. Within the last few months a number of other churches have been richly blessed. Last summer Dr. Watson visited Gaziret el-Sharona or the Island of Sharona (so called because that during the season of the high Nile it is entirely surrounded by water), and 42 new members were received into the church. Later 14 others were admitted, and still there are others seeking church fellowship. Shortly afterwards it was my privilege to visit Charona, a large town on the banks of the Nile near there. Thirty-seven new members confessed their faith in Christ and eight back-sliders were restored to church fellowship. Since, 14 others have been admitted, and still there are 30 asking for the privilege of church fellowship. They are being instructed more fully in regard to the duties and privileges of Christians. For some time one of the elders there has had charge of a class for inquirers, and he faithfully teaches them the duties of the Christian life. On the afternoon of my visit I rode several miles to another town, called Garabea, where for many years a blind man has been faithfully preaching the Gospel. Being deeply impressed by what I had heard of the class of inquirers at Charona, I suggested the advisability of a similar class there. Four or five of those present in the preacher's home promised to become members of this class, and after the evening meeting the number of names on the roll increased to 39, which was much higher than our highest expectation. After two or three months there came a strong request for Communion Services, for 85 had asked to unite with the church. The native preacher who went to examine the candidates and conduct the Communion Service received 47, and they are anxious for another

Communion Service, for others are very desirous of publicly confessing their Saviour.

There is another place which should be mentioned in this connection. It is Beni Mazar. Near the beginning of the year four of the members, feeling the need of a deeper spiritual life and awakening in that community, devoted themselves to special prayer and began working for lost souls, and in a few months there was quite an awakening, and 14 were added to the church, although no preacher was working in the town. A preacher was sent there for two or three months, and 17 others publicly acknowledged Christ. Two elders and also deacons have been elected and installed, and a call presented to one of the native preachers.

Not only does the spiritual life manifest itself in the number of souls added to the church, but also in the desire to have pastors and evangelistic workers. It was indeed pitiful to hear the pleas for preachers at the summer meeting of the presbytery. It was not a plea that preachers be appointed to the different places full time, for they knew that since workers were so few, that was out of the question. It was often a plea that instead of having a preacher for six months they might have one for seven months, or instead of having one for eight months they might have one for nine months. One congregation put forth the pitiful plea that for nearly a year they had not had a preacher at all.

Another manifestation of spiritual life is the effort put forth to obtain pastors. Two calls were presented and accepted. One of these was from Menhari, where the 126 new members were added last year. The congregation has now a membership of nearly 400, and supports the new pastor from the first. This is quite unusual, for often the congregations receive at first, aid from the mission treasury to the amount of half the salary. The other is from Fikria, a new and flourishing town near Menhari. The prospects for the future are very good indeed. Since then two other calls have been presented to one man, one of which has been accepted, and still there are prospects that before the end of the year one or two other calls may be made out. So great was the cry for workers that the presbytery has undertaken to raise money especially to support irregular workers at least part of the time.

There is a deep undercurrent of joy, of encouragement, and of victory which one cannot help feeling as one visits the various congregations. In some places I was deeply impressed by the singing. It was not as tuneful as one might desire, but what it lacked in quality was fully made up in volume and heartiness. One night while at home I heard a crowd of Mohammedans passing our house chanting in deep sonorous tones, and I thought what a power their singing would be to stir up fanaticism and superstition in case of an uprising. But one Sabbath as I sat in one of these revived congregations, and listened to the large audience heartily singing the glorious Psalms of David, I could not help but think that here was a mighty army led by the Lord of Hosts.

It is most encouraging to behold the earnest spirit manifested in many of the elders and members. Many of them are ready to help in every way possible to promote evangelistic work. One might point to the elder who was formerly a leader of a band of robbers, but by the grace of God was converted and became the means of establishing a church in his own town. He takes a very active part

in the work of the presbytery and the churches. I was especially impressed by the spirit shown in his prayers—that spirit of love and longing for the salvation of others which cannot find full expression in words. Another elder offered to leave his home and work, in order to teach the Gospel, although he had no assurance whatever that he would be continuously supported. He is situated in a difficult place, and has endured much for the sake of Christ. In offering himself he said that as far as making money was concerned, the Lord had always blessed him in whatever he laid his hand to, and he had always had sufficient, but still he was not satisfied nor at peace, and longed to devote himself more fully to the Master's service, although the presbytery could not advise him to leave home under the circumstances yet. In his present position he often makes long journeys in order to preach the Gospel in out-of-the-way places. It is the presence of such men in many of our churches that brings hope, joy and gladness to our hearts. Should not facts such as these encourage us to persevere in united prayer that "the Lord of the harvest" may cause this glorious work of soul-saving to abound more and more?

Bible Women and House-to-House Visitation.

A Paper read before the Women's Session during the Annual Meeting of the American Presbyterian Mission, held in Beyrout, Syria, December 10th, 1907.

IN considering the opportunities for work of Bible-women we must bear in mind that these naturally vary according to the locality and the circumstances, beliefs, etc., of the population.

I speak of the only place where I have had any practical experience—the great and crowded city of Damascus. If anywhere there is scope for the work of a Bible-woman it is there. Numbers of women, of all ranks and sects, are unable to read for themselves—many are keenly anxious to learn. Those who cannot are almost invariably ready to hear, and value the opportunity of doing so. There is little to distract them outside their homes, even visiting among their friends is chiefly confined to the feasts or to occasions of birth or marriage, sickness or death. As many even in the respectable and fairly well-to-do homes lead busy lives, with household cares and the almost universal home-trade, which supplies the wife's pocket-money and pays the dress bills and the school fees of their girls, they are more ready to receive the Bible-woman or visitor in their own homes than to attend classes or meetings.

Again, there are the sick ones to be sought out, and the aged and infirm, while in many cases, especially among Moslems and Druses, the only way to keep in any kind of touch with former pupils in our mission schools is by visiting them in their homes, and here the Bible-woman is invaluable.

This touches, however, on a nearly related, but, I think, a very different sphere of work. May I throw out the suggestion that to use a Bible-woman as a quasi-school-official, to hunt up absentees or truants, seems a mistake? That very necessary and important

piece of work appears to me, along with all visiting of those in actual school attendance, to fall much more appropriately to the share of the teachers.

Another point that I would suggest for discussion is, how far the Bible-woman should be used as an alms-giver? Personally, I hold that anything which tends to make her a mere dole out of alms is greatly to be deprecated.

This leads us to a second point:—

II. The conception of what a Bible-woman's work should be.

We are all familiar with the traditional Bible-woman of missionary magazines, who acts as escort or cicerone to the foreign lady, and often as her interpreter as well. A useful personage she may be to many a beginner in a strange land, amid new customs, and while as yet tongue-tied, but surely few of us would be content to remain long in such leading-strings; and the more efficient the foreign worker, the less opportunity is there for the development of her native helper.

It seems to me that this is useful as an initiatory stage in the development of workers, both foreign and native, but in neither case to be prolonged beyond the point when it is helpful as a means of training for more independent service.

Again, there is the Bible-woman as Visitor and Scripture Reader. This is a work that calls for knowledge, experience and tact, but it is eminently useful. This type is perhaps the one most widely needed, and yet the most difficult to supply.

There remains the Bible-woman who is a house-to-house teacher, with the Bible as her text-book. She has entrance into homes where the former might not so readily find an opening. She may, with advantage, be a younger woman, of less ripe experience, and the work may prove to herself, as well as to her pupils, a stepping-stone to higher things.

In practice, I believe, a blend of all three, but especially of the two latter types, is the most desirable. The qualities called out in a teacher save the worker from becoming stereotyped and unctuous, and the definite object in view, and the steady application required, are a safeguard against the tendency to sink into an easy-going habit, so deadening to all spiritual life.

III.—What, then, are the qualities which make the ideal Bible-woman?

Most of us have to use what material we find to hand, though it may be far short of what we fain would have. But it is well to have our ideals, and to seek to realize them.

(a) First and foremost, then, she should be a woman with a true spiritual experience—this as a *sine qua non*. It is worse than useless to accept for work of this high order those who seek it merely as a respectable means of gaining a livelihood. The ideal Bible-woman is one, from an inward impulse to communicate to others what she herself has learned to value.

(b) She should be one with those among whom she works, and yet superior to them in a way that will make itself felt and win their respect.

(c) She must be sympathetic, with a “heart at leisure from itself” to enter into the joys and cares of others—but *not* a gossip

or a busy-body. "Swift to hear, slow to speak," should be her motto.

(d) Even such assets as plain features and somewhat mature years are not to be despised! And surely it is to be desired that she have "no encumbrances"! for the place of a mother of young children is in her own home. Of course, in the case of elder women, to have won the rich experience which can best be gained in the daily life of home and the bringing up of children is another matter.

(e) Lastly, she should be a Christian with a *growing* experience. Only a deepening insight into spiritual things and an enlarging outlook can keep her fresh and strong, ready to hand on to others, like a good householder, "treasures new and old." She must be ever learning if she would be "apt to teach," filled herself with the living water, if it is to be in her an over-flowing spring. Else she will inevitably sink to the level of a chattering parrot or a dreary mimicking gramophone! To be constantly called on to give out, unless there is an ever-fresh supply, is a well-nigh irresistible temptation to hypocrisy and cant.

IV. But if we cannot secure ready-made our ideal Bible-woman, what are the best conditions for developing to the utmost the available resources? Is it necessary to say that there must be a leader who makes it her business to foster a close sympathy with her fellow-workers? Who recognizes that her best service to the women she fain would reach will be done indirectly and through *them*? and who therefore gives of her best, that by raising *them* to a higher plane, they in their turn may reach and raise others?

To this end she should visit both alone and in the company of her Bible-women. Thus only can she realize their difficulties and help them to meet them. It is my own opinion that this visiting should be periodical and regular, but not constant, for they must have scope for independence.

Her most cherished opportunity will be the hour of Bible study with them. I would suggest that this be *mainly* used as a help to the worker's own spiritual and intellectual growth, but incidentally it is valuable to cover ground which will be taken with the Bible-woman's pupils, for often she is taxed to meet the questions which are brought to her, and none value help so much as those who have learned their own needs in seeking to teach others.

I have found a rather rapid study, section by section, or chapter by chapter, of Epistles and Prophets, as well as of the Gospel narratives, greatly appreciated by our Bible-women in Damascus.

Hints on teaching others and bringing them into helpful conversation can be best given, I think, by practical demonstration while visiting with them.

The receiving of reports in detail which involves the discussion of individual cases is surely best arranged for in private. All gossip has to be so strenuously avoided that it is not well, as a rule, where several Bible-women meet, to enter upon such topics.

Let the leader pray with and for her Bible-women, and help them to express themselves in simple heartfelt petition, that they in turn may be able and ready to lead others to approach the Heavenly Father with their needs—their real needs, not their conventional or supposed ones. Shall we ever attain to using ordinary colloquial Arabic in prayer reverently and simply? Why *not*?

As a final suggestion, surely it is well for there to be always

some Bible Class or Classes for the women at which the Bible-woman will be present, and to which she will heartily invite those whom she visits. Might not her *pupils* be expected to attend such a class? Would it be possible to grade, so that those who can bring and use their Bibles would be grouped together, and the more ignorant form a more elementary circle? This might stimulate to quickened interest, and save our classes from being too much confined to the older and the poorer sort. Surely all ranks and ages ought to be represented in them?

These are only some openings into a very wide field for discussion and helpful intercourse. We may hope to learn much from those among us who have had wider and longer experience in the deeply interesting field of Bible Work and House-to-house Visitation in this land.

M. L. JOHNSTON,

Of the British Syrian Mission.

The Letter that came from a Far Country.*

THERE was once, they say, a little lad named Abdelkader, who was heir to a great property, but his parents died, both of them, before he was master of two years, and he was left to the care of his father's brother, and this man, his uncle, was also appointed to be guardian of his inheritance.

Now this uncle was a wicked man, and he mortgaged the land and sent the child away to a distant part of the country, where he was brought up by a brother-in-law of his uncle, and the uncle lied concerning him, and spread the report that he was dead.

And when he grew older the man who brought him up told him that he was a poor orphan, who had been left homeless and received for charity, and that he must work hard for his living. And so it came to pass that he toiled in the fields, and scarcely learnt to read or write.

And when he grew to be about twenty-two there came one evening a letter addressed to his name, and it came when he was alone in the house, and he hid it, and next day he took it out to the fields, that he might find out what was in it; with difficulty he read it, and it ran thus:

"Unto the lord the honourable the gracious Abdelkader, son of Mubarek, greetings unto thee and the mercy of God and His blessing. And now I come to inform thee, that I who write unto thee this letter, am the brother of thy mother, and my name is Abd el Aziz ben el Hassan. And some while ago I discovered thy story, that thou art alive, and my heart ran to thee, for thou art my flesh and blood, and thou knowest not thy state, that is to say that thou hast fallen into the hands of enemies, who have robbed thee of the great heritage that was left thee by thy father. And the man who has defrauded thee is strong and subtle, and I had no wish to contend with him. And I saw no way to win thee back thy rights, save one way, and that was that I should buy thine inheritance and give it back to thee. And these last years I have

*One of the latest Parable Stories of Miss I. L. Trotter, now being brought out in Arabic at the Nile Mission Press.

"toiled to redeem thy rights, and now I have paid the price thereof, and thy title deeds are in the hands of the Cadi of thy birthplace, and await but thy signature, and here is his name and his address. And I would fain have brought thee the news myself, but I am journeying to a far country. But if thou dost take the Cadi thy cognia,* and this letter, he will make all over to thee, and shortly I will come and see thee and we will rejoice together. Written by the hand of Abdel Aziz ben el Hassan, in the date of the 15th of Sha Ashoura."

And as Abdelkader read this letter he marvelled greatly, and knew not what to believe concerning himself, whether he were indeed a poor lad, obliged to work hard for his bread, or whether he were in truth heir to great riches. And he read the words again and again and tried to think. Then he hid the letter under a stone, for he had a fear that it might be taken from him, and next morning he told the story to the master who had brought him up.

And the man was very angry, and said, "O fool, dost thou think there is no Abdelkader in the world but thou; it was meant for another, not for thee."

But the lad answered, "It may be so, yet it bears my name, and I mean to try my fortune; I will journey to this place, and that which happens will happen."

And his master tried to persuade Abdelkader to show him the letter, but Abdelkader feared, and neither by threats or by persuasion could the man conquer him; but before sunset he, that is Abdelkader, went to the hiding place and read it again, and he compared the address with his cognia, and made sure that the name was his own, and he hid his cognia with it.

And when he came back to supper he found that the wise men of the village had been invited to have supper with his master, and after supper they called the boy and said, "O Abdelkader, thou wilt not be such a fool as to believe this letter that has come to thee—it is but a fraud and a forgery that someone is playing on thee, and not a genuine letter—bring it to us, and we will prove these our words."

Now Abdelkader became in doubt, for he had not thought of this; but he said within himself, "Something tells me my letter is true; I will see if I can get any news of this Abdel Aziz."

So on the morrow, when he went to the market in the town near by, he enquired if there was anyone who knew the place from which Abd el Aziz wrote, and he found one man who had been in that direction a year before, and this man told him thus. "In truth, my brother, I heard there of one named Abd el Aziz ben el Hassan, and they said he was a man of wonderful goodness, and that he had been accounted the master of great riches, but that of late he had been living like a poor man, and working very hard to lay by money, which was a strange thing and a cause of marvel."

And the heart of Abdelkader leapt for joy and love, and he thought within himself, "it was for me that he was working."

And he rested his heart on the story, and went to his master once more, and told him that he meant to journey and seek the truth of the letter. But his master was very angry, and said that if he left him he should be cut off from among them for evermore, and said likewise, that he would imprison him till he came back to his right mind.

*Certificate of identity.

So he shut up Abdelkader in a room alone and locked the door on him. But in the night he made a hole in the wall and escaped, and went to the field for the letter under the stone and the cognia, and by the light of the moon he found them and took them, and he ran by night and hid by day till he was far from the house of his master, and then he toiled on his way for three weeks till he arrived at the house of the Cadi, where, as the letter told him, lay the title deeds of his inheritance.

And when he came to knock at the Cadi's door he looked unlike the heir to a great estate, for he had had to sell his burnous and his shoes to find food for the journey, and all he had to show was his cognia and the letter of Abd el Aziz.

But the Cadi smiled on him and said, "Thou hast well done in that thou hast come; for thus did Abd el Aziz say to me—he would not force the matter—but he wished it should be of thine own faith and courage that thou shouldst come to claim thy right. Thy title deeds shall be made over to thee this day, in the presence of witnesses, and thou shalt set to thy seal, and shalt have that which is thine own."

So it came to pass that when Abdelkader went to rest that night he was no longer a wayfarer, but the master of houses and lands that he had not yet seen, and time remains not to tell how he clad himself in fitting robes and went to take possession, and how he marvelled at the beauty of all the things that were now his property. And he looked forward, as the crowning of all his joy, to the meeting that was yet to come, with the one who had redeemed his inheritance, and had bestowed it upon him.

THE INTERPRETATION.

A letter has come to thee also, O my brother, from a far country. This letter is the Injil el Adhim,* which comes from Heaven. It tells thee, not of earthly riches that perish, but of "an inheritance incorruptible and undefiled, and that fadeth not away." And the meaning of this inheritance is peace with God, and His favour, and the full possession of His love in our hearts and power to conquer our sins: and all these things are the earnest of Heaven already begun. As a man with a heritage to his son, so God has willed this heritage to the sons of men.

But the Injil tells us that Satan is our enemy, and that he has stripped us of our heritage, as Abdelkader was stripped of his, and, as with Abdelkader, our enemy keeps men in ignorance and darkness that they might never know what they might have had, and it is because of this cunning of Satan that all we tell thee is to thee a new thing, because he that is Satan has planned that thou shouldst be kept without knowledge thereof.

And, like the letter that came to Abdelkader, the Injil tells thee yet further news. It tells thee of One Who has toiled for thee, and sacrificed His all to win back for thee the heritage whereof Satan has robbed thee: and this One is Jesus, the Messiah, and the letter from Heaven, that is the Injil, tells us of this wonderful love, and of all that it cost Him to redeem our inheritance, even to cost of life itself.

And the Injil tells us further what to do in order to gain what Jesus has bought for us. It tells us we must have faith and courage,

i.e. *The Great Gospel.

each one for himself, to leave the old life, and to come to God to receive the gift that awaits us.

And it will doubtless happen, O my brother, that if with purpose of heart thou doest thus, those around thee will seek to hold thee back, for they will wish thee to remain with them, in the way in which thou wast brought up. Some will tell thee, like the guardian of Abdelkader told him, that this letter of the Injil is not meant for thee, but only for the Christians. But thy cognia, so to speak, is that thou art a sinner, and the Injil says that the good news is for all sinners, therefore it must be for thee.

And others will tell thee, like the wise men of the village, that the letter of the Injil is not a genuine letter, and that thou canst not trust it. But if thou wilt come to us, the Messihine, we can give thee proofs of its purity from all change of wording or of signification. But without waiting for these proofs, listen to thine own heart and to God's voice therein, which will bear witness that it is true, and no lie. And leave the voices of men, and dare to separate thyself from those who would hinder thee, and count all things but loss that have been thine hitherto, and come to God in thy spirit, and show Him thy cognia, so to speak, that thou art a sinner, and show Him the words of the Injil that say that Jesus came into the world to save sinners; and come fearlessly in His Name to receive the heritage of pardon and peace that He has won for thee. And God will rejoice in the faith that thou dost put in Jesus, that He is the Mediator of mercy and the means of salvation, and He will give thee there and then, for the sake of the Name of Jesus, the inheritance He has won for thee.

And little by little thou wilt find out the riches of this inheritance, and wilt possess it, and rejoice in it, and thou wilt look forward to the perfect joy when Jesus the Messiah returns to this world, and thou wilt see Him face to face, and give Him thanks for all that He has wrought for, and thou and He will rejoice together that thou didst dare to believe His letter and to receive His gift. Amen.

And he who desires to read this letter of the Holy Injil, and has not yet obtained it, may come or send to the servant of his God, Paul ben Villon, at the shop of books in Sidi Mohammed Sherif in Algiers, and we pray you, O our brothers, not to delay in obtaining it, for the time is short.

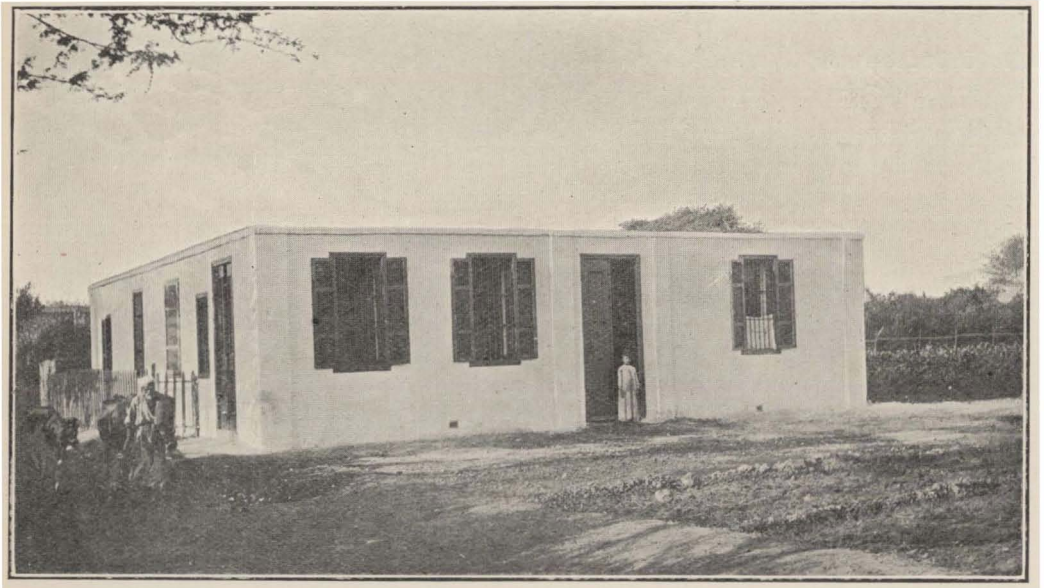
Letter from Mr. W. Wilson Cash.

CHEBIN EL KANATER.

YOU will be interested to hear about the meetings we have been holding in the new building we put up last year. In September last we began on Sunday mornings evangelistic services at 8-30 a.m. As the market is close by, and market-day is on Sundays, we had no difficulty in getting an audience. Every Sunday the Depôt is packed with Moslems, and often we have to continue the meeting till 11 (that is 2½ hours), as the people are unwilling to go away. Of course, we have keen opposition, and often the sheikhs try to break up the meetings, but "God giveth

the victory." We have been preaching the Cross as straight as we possibly could, and although at times we have emptied the room through it, yet often we have seen the power of the Cross grip the people, and they have listened eagerly, without a word of opposition. The evangelist, Ishaak, is still doing good work in these meetings and in the villages.

My wife is pushing ahead with her girls' school. The new teacher, Sitt Asma, is a great success. The school is becoming quite famous in Chebin, and the people are taking a very keen interest in it. The progress the girls have made in Bible knowledge is wonderful.



BOOK DEPÔT AND MISSION ROOM AT CHEBIN EL KANATER.

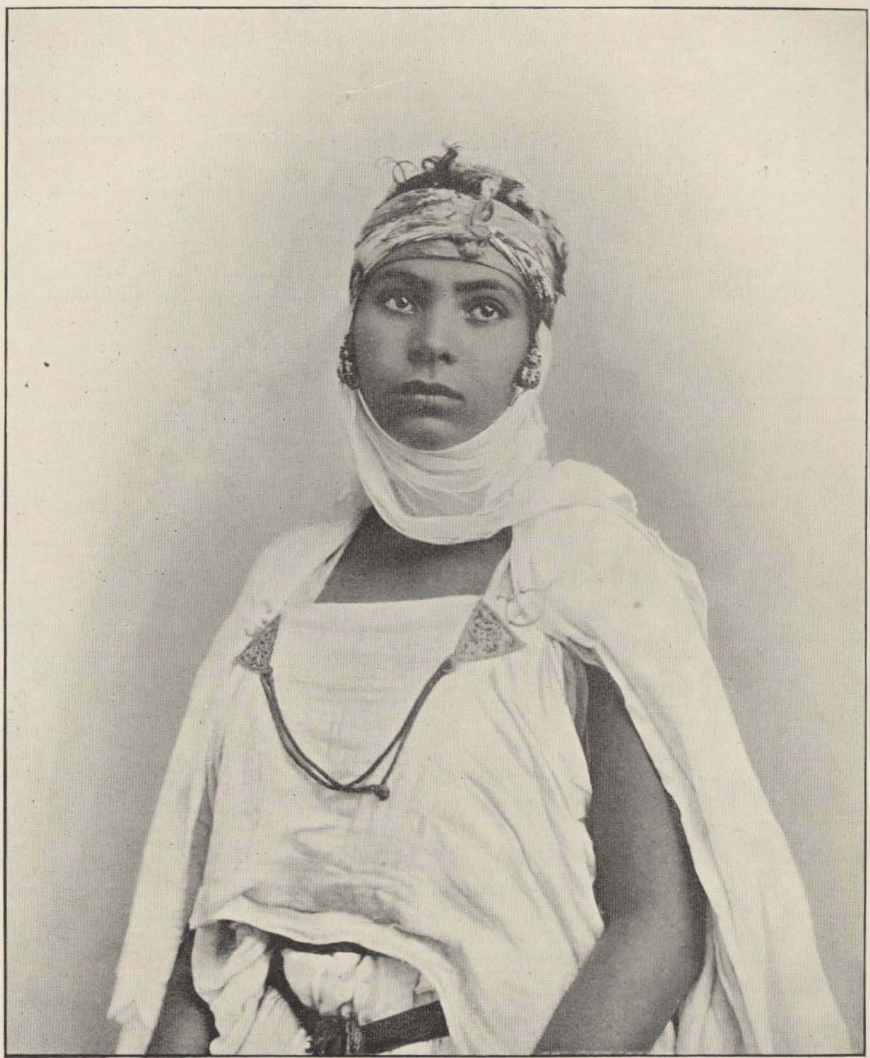
The Clinic is in a flourishing condition also, there were 75 present to day, and Mr. Steel has his hands full. The boys' school has a larger number of boys than ever before, I think. We had a special meeting for them a little time ago, and Mr. Swan presented each boy with a copy of St. John's Gospel. . . .

Yours very sincerely,

W. WILSON CASH.

Friends who remember Elias Thompson will be interested in this letter. The Mission Room referred to is that built on the site that was given for a Memorial Mission House. It has not been possible so far to do more than build this room, which is used both for Dispensary and meetings. But God is blessing it. We shall trust that some day the dwelling house may be added.





A MOSLEM GIRL WIFE.

"The night has a thousand eyes,
And the day but one;
Yet the light of a whole world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

The Study of Islam.

From the "Home Workers' Gazette."

I.—THE URGENCY OF THE NEED OF SUCH STUDY.

ONE of the rough outlines of missionary study suggested in the lecture on that subject at the S.P.G. Summer School in June, 1907, was the Moslem world. The following notes are intended, in the first instance, for the guidance of various home-workers of S.P.G., who wrote to ask the lecturer for advice in the pursuance of this study. It is hoped that they may serve also to encourage others who have been deterred by the apparent difficulty of the subject. Islam is indeed, in many ways, a study for experts. To estimate in detail the teaching of Islam, analyze its elements and assign them to their respective sources, to interpret the Koran in the light of the traditions that relate to Mohammed, and of the traditional exegesis of Moslem scribes, to master the problems of Moslem controversy—these are tasks for specialists and ultimately for Arabic scholars. But there are other tasks which are within the reach of humble students like ourselves, and as certainly within the range of our duty to the Church of Christ. One of the greatest needs of the present day is that many more Christians should know, at least in outline, the main results of the labours of specialists, and the chief features of the problems that are presented to the Church of Christ by the Moslem world. Not least serious is the fact that while the reactionary dervish orders of Africa are winning new ground for Islam among lower races, the reforming Moslems of India are busy presenting to European, and especially to English readers, a view of Islam which is far from true to its darker aspects, and which is weakening the belief of English Christians in the justice or the necessity of Missions to Moslems or to races among which Islam is advancing. It is of the first importance, therefore, that educated Christians who have a strong impression of the evils of Islam, and a deep instinct of loyalty to the claims of their Lord, should be urged and helped to equip themselves with the information that is needed to give shape and force to their convictions on this great question—Mohammed or Christ?

II.—THE CHIEF POINTS OF STUDY.

1. The life and work of Mohammed.
2. The Koran: (a) its sources; (b) its teaching.
3. The strength and weakness of Islam as a religion.
4. The history of its conquests.
5. The Moslem world of our day: (a) its distribution (lands and races); (b) its divisions (sects and orders).

III.—A FEW SUGGESTIONS FOR READING.

(a) These notes are meant, in the first place, to enlist readers of the scantiest leisure and advantages. For such the best beginning is Canon Sell's "Islam—Its Rise and Progress" (Simpkin, Marshall and Co., 9d.), which is a brief account by a practical expert of most of the matter outlined above. For the Koran itself, Sale's "Koran" (Warne, 2s.), gives a translation and a preliminary essay, but the best introduction is, perhaps, Lane-Poole's "Speeches and Table-

talk of Mohammed," "Selections from the Koran" (Macmillan, Golden Treasury Series), with an excellent preface. For 3 read Lefroy's "Mohammedanism—Its Strength and Weakness" (Delhi Mission Papers, No. 21, 2d.), and the "Contrast between Christianity and Mohammedanism," by Canon Dale, of Zanzibar (U.M.C.A., 1s.). For a sketch of Islam from the life read "A Mohammedan brought to Christ" (Imad-ud-din), (C.M.S., 2d.). For the prospects of Islam, read Canon Robinson's "Mohammedanism—Has it any Future?" (Wells Gardner, 1s. 6d.).

(b) For more advanced readers with more time, Margoliouth's "Mahomet and the Rise of Islam" (Putnam, 5s.), is the last and most scholarly and judicial life of the prophet. Carlyle's picture of Mohammed in "Heroes and Hero-worship," well, *c'est magnifique mais ce n'est pas l'histoire*, and Bosworth Smith's "Mohammed and Mohammedanism" is the best apology that a believer in Christianity can make for Islam; Syed Ameer Ali's "Islam" in Constable's series of Religions, Ancient and Modern (1s.), is the special pleading of a partisan, like his "Spirit of Islam." The fullest account of Islam as a religion is Sell's "Faith of Islam" (Trübner, 12s. 6d.); but St. Clair Tisdall's "Religion of the Crescent" (S.P.C.K., 4s.) is good, and Zwemer's "Moslem Doctrine of God" is valuable as tracing evils of Islam to their roots in its cardinal ideas of the nature of God. For the practical problems of Missions to Moslems, see "The Mohammedan World of To-day" (Revell, 5s.), a series of papers by workers in Moslem lands, uneven in merit, but especially good on Islam in India and in Arabia and on general statistics. For women's needs, see Miss Van Sommer's "Our Moslem Sisters"; for the Moslem sects and orders, Sell's "Essays on Islam" (Simpkin, Marshall, 4s. 6d.).

This bibliography is not intended to be complete, but to suggest a book or two of real value on each aspect of the problem of the Moslem world. The books can all be borrowed, if necessary, from the S.P.G. library.

L. B. R.

Letter from Rev. F. E. Hoskins.

BEIRUT, SYRIA,

February 3rd, 1908.

IT is so long since I wrote a "Mimeo" letter that I hardly know where to begin, and so will do as Virgil did. Most of you know of our stay in England and our delay in Paris. God was better to us than our fears, and nothing has happened to cast any doubt on the decision of the surgeon and physician in England. After several changes in plans I made a flying trip through Switzerland and Italy, and after a short voyage of four days reached Beirut only some eight hours later than Mrs. Hoskins and Harold, who preceded me by eight days. We had a royal welcome from both Syrian and American friends, and were in time for our Annual Meeting. That soon passed off, and we slid gently into harness.

Our Mission circle was shocked and saddened by the death of Mrs. H. H. Jessup. Yesterday was Christian Endeavour Day, and after a beautiful memorial service at least 200 Endeavourers went down to the Cemetery and laid beautiful flowers upon her grave,

because she had the privilege of forming the first Society of Christian Endeavour in Syria.

About two weeks ago we went down to Sidon and were present at the dedication of a beautiful new Reading Room that the native friends in Sidon and Syria have erected to the memory of Rev. W. K. Eddy. They raised for this purpose about 36,000 piastres (\$1,250), and the building is in every detail as perfect as could be built in Syria. It was not an easy trip for Mrs. Hoskins, because it reopened the sorrow that came to us in the U.S. by the cablegram of more than a year ago. It was touching to see a large audience in tears, as though Mr. Eddy has passed away only a few hours before, when his death occurred some sixteen months ago. There were some very beautiful things said and done, and we could not but rejoice over the spiritual sons and daughters which Mr. Eddy has left behind him.

The saddest class of sufferers in all Syria, who are up to this time without any provision or place where they can die in peace, are the sufferers from the various forms of tuberculosis. But last week I had the pleasure and privilege of purchasing for Dr. Mary Eddy a piece of ground and a large building, which will soon be prepared and ready for the reception and care of these sad sufferers. It is a cause of gratification that our Mission has been allowed to be the pioneer in this good enterprise. Our Board is not at any expense in this matter, but it will help many of the other Board enterprises. We are sure that many of the wealthy Syrians of all sects will come to the help of this enterprise with gifts of money and aid in expense of caring for the poorer patients.

I am just trying to complete a *resumé* of the year's work (1907) to be embodied in our "Facts and Figures," a little pamphlet which we make ready for the travellers visiting Beirut. Perhaps I shall send copies of it to all who receive this Mimeo. You may be surprised to see a Baltimore postmark on these envelopes; the fact is that I am having our daughter Clara, in the Girls' Latin School, do the addressing and mailing. She has done the same once before. In a very few days I shall be fairly started on the great task of the First Font Reference Bible, which task will easily extend into four years of pretty steady toil. I have been busy for some time in arranging the preliminaries. The American Bible Society will be glad to add to the \$4,000 already in hand, since at least \$12,000 will be necessary before it is completed.

We have wished you all a blessed New Year in the safest words a Christian may use, "God give you all, whate'er His love deem best."

Very cordially yours,

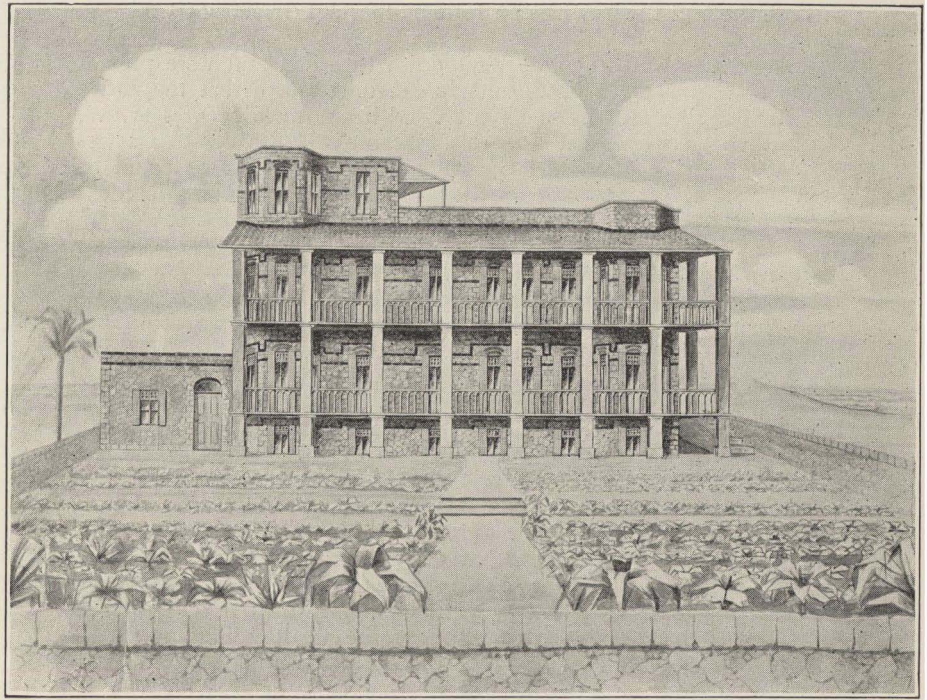
FRANKLIN E. HOSKINS.



"Difficulty is the very atmosphere of miracle—it *is* miracle in its first stage. If it is to be a great miracle, the condition is not to be difficulty but impossibility.

"He may question us as He did the disciples of old as to the 'whence'—but it is only to prove us—for whatever His questions or His reticences, we may be absolutely sure of an unperplexed and undismayed Saviour. 'He Himself knew what He would do.'"

C. G. M.



"FAIRHAVEN," LOOKING EAST.

"Fairhaven."

THOSE of our readers who have followed the building of Fairhaven from the beginning will rejoice with us that the work is nearly finished. We hope to be able to tell of the opening and dedication of the house in our July number. The foundation stone was laid on the 18th April, 1906, so that it has been two years building, and the last part is now being done.

The purpose of Fairhaven is to provide a Rest-house for missionaries in Egypt, a place to which they can come for a few days or weeks, as needed, at any time of the year, and find in it a quiet spot where they may rest and be strengthened to go back to their work. It is a few minutes' walk from the sea, which can be seen from three sides of the house, so that sea bathing and sea breezes may both be enjoyed. During the months of June, July and August we shall be prepared specially to welcome missionaries living in Egypt and Arabia, and during the rest of the year the house will equally be open to those from other Mohammedan lands who may be glad to come to us for a few weeks, rather than to go home for a longer time.

There is another purpose for which Fairhaven is built, and that is to provide a place where groups of missionaries may meet together for prayer for the Mohammedan world, and for their own lives, and for power to win the Moslems. One Mission may take a week apart here and give it specially to prayer for their own Mission, or several might meet together and bring the problems

of their own work collectively to the Lord. We have felt for many years that this is the greatest help we can give each other, to unite in prayer for the special work for which we are living. We do from our hearts believe that in His goodness our Heavenly Father will send us abundant answers. The money for building Fairhaven has been given in answer to prayer. It is not the work of any society, and at no time during the building have we had funds in hand to do more than the next part, and yet God has given us enough for the immediate need. We feel that He will surely finish what He has begun, but that He will still do it in answer to prayer. So we ask all those who have helped us to join together in prayer just now—may we say for these next two months—that everything may be finished perfectly.

One by one the rooms have been adopted, the cost for the Building being given by different friends, each room being named. It has been a matter of great interest to me that no two friends have ever asked for the same room. It has seemed as though it were really the Spirit of God dividing them out, and giving one room to one, and one to another. Three rooms only now remain to be adopted.

The furnishing has been done in the same way. Out of twenty-six rooms, the furniture of fifteen has been given or promised.

We hope to be able to take in about twenty-six people at a time, and to make the charge for food and service one that will be possible for all to pay. Another matter of interest has been that by far the greater part of the funds, indeed, almost all, has been given by women. We have had a few kind and liberal gifts from men, but it seems to have been a work that God gave us women to do, and we thank Him for letting it be so, and remember that it was said of our Lord and Master, “and many women were there which followed Jesus from Galilee ministering unto Him.” That we may minister at Fairhaven to those who are spending their lives for the Saviour is our desire.

We are sending a copy of this number of “Blessed be Egypt” to all who have helped us, and would ask that if they want to hear more about “Fairhaven,” and to know how it is opened and afterwards, that they will take the Magazine in, and we shall hope to send some news to it every quarter. After this month (D.V.) my address will be:—Fairhaven, Palais San Stefano, Ramleh, Egypt.

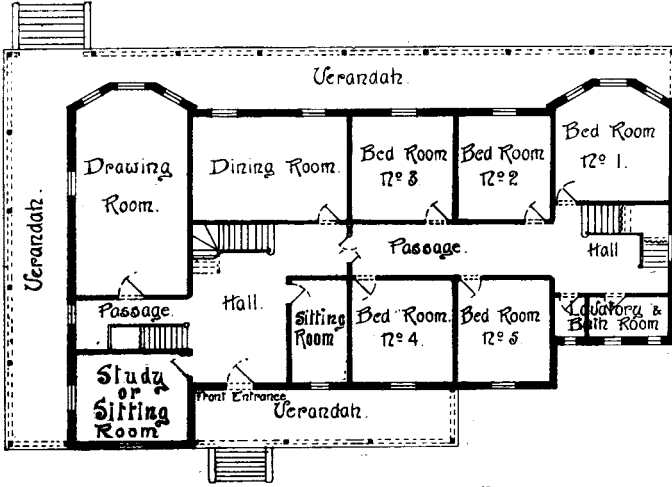
As I hope to make it my home, and keep the house, and carry on the work of the Prayer Union from there, will friends who are passing through sometimes pay me a visit, and strengthen our hands in God.

My Sister, Miss E. Van Sommer, is becoming the Secretary in England, as Miss M. I. Saunders, who has been our Secretary till now, will be taking up other work. We give most heartfelt thanks to her for all the help she has given us. My sister's address will be the same as my own below. We have had some very dark days during the last few years; there have been some vicissitudes that could never be told, but in looking back the words come to our heart and lips: “I have said mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. O Lord, God of Hosts, Who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee?”

Cuffnells,
Weybridge,

Your Friend and Fellow-worker,

ANNIE VAN SOMMER.



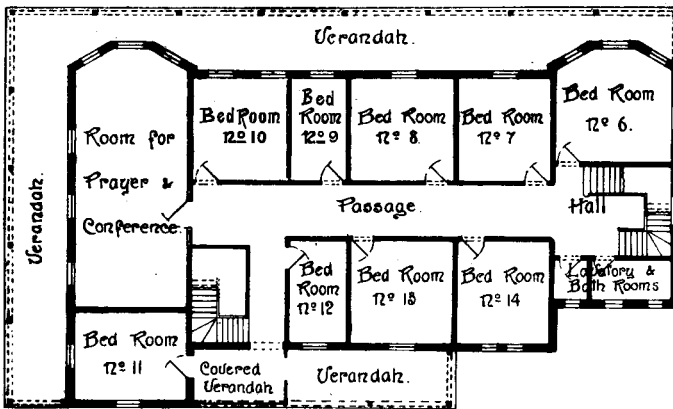
Ground Floor Plan.

Sitting Rooms.

- Welcome.
- Good Cheer.
- Charity.
- Trust.

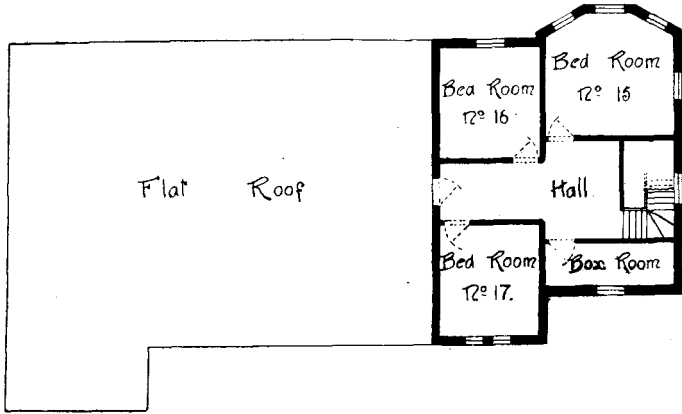
Bedrooms.

- No. 1. Love.
- „ 2. Joy.
- „ 3. Peace.
- „ 4. Faith.
- „ 5. Hope.



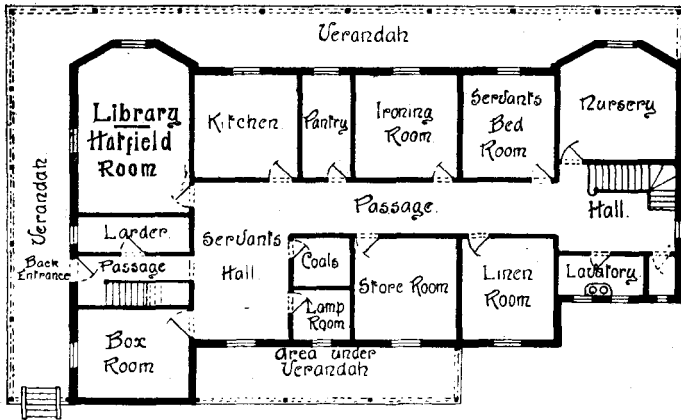
First Floor Plan.

- No. 6. Daybreak.
- „ 7. Gladness.
- „ 8. Rest.
- „ 9. Strength.
- „ 10. Mercy.
- „ 11. Victory.
- „ 12. Sunset.
- „ 13. Grace.
- „ 14. Courage.
- „ 15. Comfort.



- No. 15. Sunrise.
- „ 16. Patience.
- „ 17. A Thankful Heart.

Second Floor Plan.



Basement Plan.

DEAR MISS VAN SOMMER,

I think it will be interesting to all those who read "Blessed be Egypt" to know the result of the Board Secretaries' Conference on the Moslem problem. I enclose an account of that meeting as found in the *New York Observer*.

With kind regards,

Yours very sincerely,

S. M. ZWEMER.

COPY.

FIFTEENTH ANNUAL CONFERENCE OF THE FOREIGN MISSION
BOARDS OF THE UNITED STATES AND CANADA.

This action was taken relative to the Mohammedan problem :

"Whereas it is generally admitted by all who have studied the subject that special intellectual preparation is necessary not only to meet Moslem leaders in controversy and answer their many objections to Christianity, but in order to present the Gospel to the masses in terms which Moslems will not misunderstand.

Resolved (1) that (in accordance with the papers and discussions at the Cairo Conference, 'Methods of Work,' pp. 37-40 and pp. 222-230), we urge that every missionary sent to Moslem lands or set apart for special work among Moslems needs the following training to become an efficient worker :

1. A thorough knowledge of the Mohammedan vernacular.
2. Some grammatical and practical knowledge of Arabic and the Koran.
3. A general acquaintance with Moslem tradition, its character and contents.
4. A careful study of Tisdall's 'Manual of Mohammedan Objections to Christianity.'

And it is our conviction that such preparation should be required not only on the part of the preacher, but also on the part of workers among women and medical missionaries, because of the great strategic value and effectiveness of their work if equipped with such special knowledge, and the danger of their being misunderstood and being spiritually impotent without it.

Resolved (2) that we call the attention of missionary societies contemplating new work in the foreign field, and all those working in pagan districts contiguous to the border marches of Islam with its aggressive peril, to the following unoccupied fields in Asia and Africa, and pray God that these lands may soon be entered and occupied.

The Central and Western Sudan, including the regions known as Kordofan, Darfur, Wadai, Bagirmi, Kanem, Adamawa, Bornu, Sokoto, Gando and Nupe. Less than a score of missionaries are found in this area as large as the United States with a population of no less than 30,000,000.

Afghanistan, estimated Moslem	..	..	4,000,000
Hejaz, Hadramaut, Nejd and Hassa (in Arabia)	..	..	3,500,000
Southern Persia	..	..	2,500,000
Russia in Caucasus	..	..	2,000,000
Russia in Central Asia	..	..	3,000,000
Khiva	..	..	800,000
Mindanao (Philippines)	..	..	250,000
Siberia (East and West)	..	..	6,100,000
China (unreached sections)	..	..	20,000,000

We recommend that a new Committee be appointed on the Mohammedan Problem to be composed of representatives of those Boards and Societies which have work in Moslem lands or are contemplating such work, and that this new committee be a standing committee to hold office until 1911 in order that they may represent the Foreign Mission Boards of the United States and Canada in preparation for the Second General Conference of workers in Moslem lands to be held at Lucknow that year, and also to help make the foregoing resolutions effective.

That the following constitute the Committee :—

C. R. Watson, H. N. Cobb, S. M. Zwemer, W. I. Haven, R. M. Somerville, R. R. Speer, J. L. Barton."

Friends in Asia Minor.

LETTERS have been coming from missionaries in all parts of that land, expressing their warm appreciation of the Prayer Cycle, and their deep need of being continually remembered. The pressure in some places is very great, owing to the want of workers, retrenchment in the home Churches, and consequent lack of funds on the field, scarcity of work, and of food, amounting almost to famine, besides the constant oppression from outside. One says: "The needs of this people—both spiritual and temporal—increase yearly, and we can only cry, 'How long?' Plead for us constantly and earnestly."

Another: "The Prayer Cycle helps to strengthen faith where there is a strong temptation to its weakening. You are using the strongest weapon that can be used, and are in this way perhaps doing more for this poor country than if you were present in it."

Again: "I do want to tell you we are feeling the influence of your prayers, and it frequently seems as if the 15th brought us peculiar blessing."

Some send notes of praise to God for His care and keeping, and are longing for a revival to sweep over the land.

A missionary from Smyrna, who was touring in the interior, wrote an interesting account of one place, where there is a poor but earnest evangelical community. A fire in 1902 had raged in the Armenian quarter, and out of twelve hundred houses only two hundred were left, and those were among the poorest. Since then the service has had to be held in a miserable old Turkish house, with low ceilings, and no ventilation except by opening the door; and during the cold weather it is a choice of shivering or breathing unwholesome air.

On the American "Thanksgiving Day" he gathered the people together for praise and prayer, explaining to them the meaning of the day, and suggested giving expressions to their thankfulness to God by an offering in money for a Church and Schools, both sorely needed. They had already contributed nobly, considering their poverty; but this seemed to be forgotten, and again they gave, till the sum soon mounted up to nearly £80, and perhaps more.

The missionary writes: "I cannot depict to you the enthusiasm or the joy on the faces of these humble disciples of Christ. The offering may seem small to some; but to those of us who know the donors it means sacrifice of a very high order, rigid economy, and real hardship to some of the givers, but it means large blessing for all."

In Smyrna also we hear of a special meeting being held not long ago to celebrate the semi-Jubilee of the "Greek Evangelical Union," when the pastor, Dr. Moschou, asked the Church members—most of them very poor—whether they would like to give a thank-offering to the Lord for sustaining the work these twenty-five years, but that it must be in addition to their usual contributions if they did so. The pastor's wife writes: "It was touching to hear one and the other offering their gifts, even the boys and the girls, besides the grown-up people. Those who could not give all at once would do it within the year. Some of them were very generous; one young wife whispered to her husband, 'Let us give the money we have saved for our organ'—and in a minute the husband said, 'I give £—.' The whole amounted to more than £82. The Lord did bless, and He will increasingly bless us."

Do not these, our brothers and sisters in Asia Minor, teach us a lesson of *Love* and of *Sacrifice* for His sake? M. C.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

1907.			Receipt No.	£	s.	d.	1908.			Receipt No.	£	s.	d.	
Dec	18.		1077	1	0	0	Feb.	1.		1127	30	0	0	
"	19.		1078	1	5	0	"	"		1128		5	0	
"	20.		1079		2	6	"	"		1129	1	13	7	
"	24.		250	1	0	0	"	"		1130		8	4	
"	"		251		2	6	"	"	3.	1131	3	17	10	
"	"		252		10	0	"	"	"	267		8	4	
"	28.		253	6	0	0	"	"	4.	1132	12	10	0	
"	"		1081		3	4	"	"	5.	1133		10	0	
"	"		1082	63	0	0	"	"	7.	1134		2	6	
"	31.		1083		5	0	"	"	8.	1135		3	0	
"	"		1084		2	6	"	"	11.	1136		18	4	
"	"		1085	1	3	6	"	"	"	268	15	0	0	
"	"		1086		4	2	"	"	15.	1137		12	2	
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Jan.	2.		254		2	6	"	"	"	269	1	1	0	
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"	"		1103		5	0	"	"	"	272		10	6	
"	"		1104	25	0	0	"	"	29.	273		5	0	
"	"		1105	25	0	0	"	"	"	274		10	0	
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"	"		258		2	6	"	"	"	276		6	0	
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"	"		1113	3	18	11½	"	"	5.	1162		1	0	
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"	"		1116	9	12	6	"	"	"	281	1	1	0	
"	22.		1117	2	0	0	"	"	11.	1168	5	15	0	
"	"		1118	7	0	0	"	"	12.	282		8	4	
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"	"		264		5	0	"	"	"	1170		5	0	
"	"		265		10	0	Scotland	{	1080		19	1	6½	
"	"		266	1	1	0	"	{	1164					
"	27.		1120	5	0	0	U.S.A.	{	1140		5	6	1	
"	"		1121		7	6	Subscriptions to	{	724					
"	"		1122		8	4	Magazine and	{	to		26	4	4	
"	28.		1023 (Victoria)	5	5	6	Prayer Cycles	{	884					
"	"		1124	10	0	0	Sales	{			1	7	9	
"	"		1125		10	0								
"	31.		1126		8	1½								
Total											£	352	19	0½

A DETAILED LIST OF NILE MISSION PRESS PUBLICATIONS,

Corrected to March, 1908.

- "DALEEL GADEED." *8vo.*, 48 pp., - - - - - 1 piastre, or 2½d.
This is a new booklet in Arabic and English, published jointly by the C.M.S. and the N.M. Press. It breaks new ground, taking up the institution of the Lord's Supper as evidence for the historicity of His death, and the observance of *Sunday* as evidence of the Resurrection. Very important for Moslems. Unlike anything attempted before. Now ready.
- "CHRIST IN ISLAM." *Crown 8vo.*, - - - - - 1½ piastres, or 4d.
This is all in Arabic, being a translation of a booklet by Rev. W. Goldsack, of India. Also specially for Moslems. Takes the "line of least resistance," drawing attention to the mention of Christ in the Corân, (1) as in the direct line of prophecy, (2) His miraculous birth, (3) His miracles, (4) *Kalimatullah*, etc. In each section it is shown how much fuller light is shed by the account given in the Gospel. Now ready, but will probably be sold out quickly.
- "AUTHENTICITY OF DEATH OF CHRIST UPON THE CROSS."
Royal 16mo, 92 pp. - - - - - 1 piastre.
Newly issued in large Joint-Edition at one-half previous price.
This co-operation of publishing houses has resulted in cheapening the cost to all parties. An important book for giving to Moslems. Not only indicates "Proofs of the Historicity of the Crucifixion," but investigates "Why does the Coran deny the Crucifixion"?
- "THE SWEET STORY OF JESUS," (Reduced Price).
Price, in boards, 4 piastres; *good paper cover*, 3 piastres.
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 Shiekh Y., the translator of Sale's "Preliminary Discourse" (called in Arabic, "Essay on Islam"). Chaps. I. & II., full of interesting geographical and historical notes bearing on the strange fables mentioned in the Coran. Chap. III. being a most able criticism of the literary style of many Coranic passages.
- "APPENDIX TO SALE" (as above).
An English translation by A. T. Upson. Should be in the hands of every student of Islam, chap. 3 being absolutely indispensable. A few copies on sale at the Nile Mission Press for 7½d. or 3 piastres. Friends in India please order of the Publishers, Christian Literature Society, Madras.
- "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.*, "*Imân*" and "*Din*," or Belief and Practice.
- "PRAYER," by James H. McConkey. *Crown 8vo., 120 pp.*
Mr. F. Kelker, the publisher, wishes us to distribute our Arabic translation gratuitously. Native Christians, mission-workers, and others may have *small parcels* on application to us. Small Donations towards the heavy cost of the large first impression of this book would be gladly welcomed. 750 copies already distributed gratuitously to the Pastors, Evangelists, Colporteurs, Bible-women, Teachers, etc., of all the Missions in Egypt.
- "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*).
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Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

In connection with the
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Asia Minor and Turkey,
Syria and Palestine,

The Official Paper of the Nile Mission Press.

REPORT NUMBER—JULY, 1908.

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CAMPAIGNING ON THE PIRATE COAST. BY REV. JOHN VAN ESS.

WAITING FOR THE WATER TO COME.

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Companionship.

S. John xi. 35.

“We thank Thee, Lord, for weary days,
When desert springs were dry,
And first we knew what depth of need
Thy love could satisfy.

Days when beneath the desert sun
Along the toilsome road,
O'er roughest ways we walked with One,
That One the Son of God.

.

We know Him as we could not know
Through Heaven's golden years;
We there shall see His glorious Face,
But Mary saw His tears.

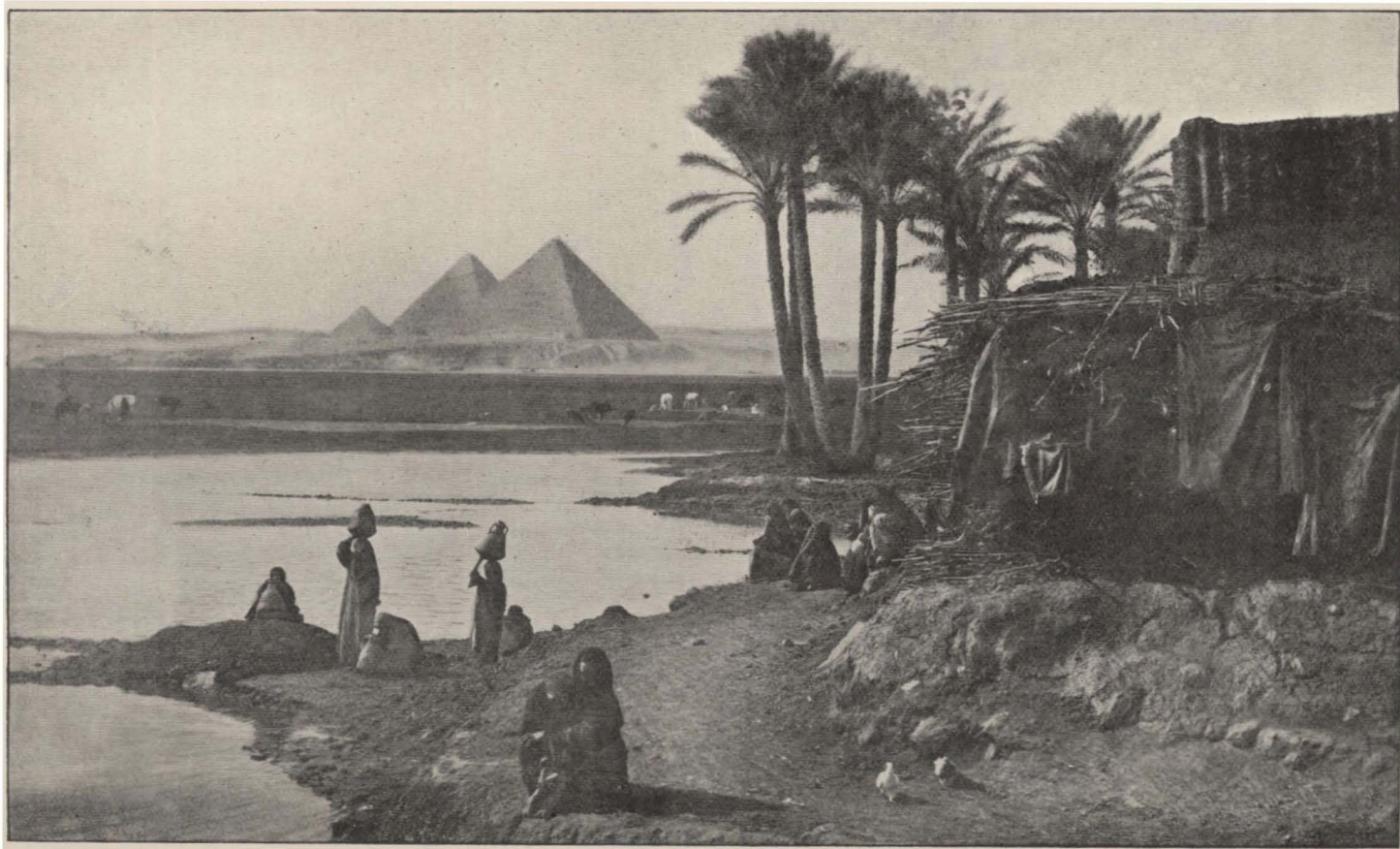
The touch that heals the broken heart
Is never felt above.
His Angels know His blessedness
His way-worn saints His love.

.

And now in perfect peace we go
Along the way He trod,
Still learning from all need below
Depths of the heart of God.”

P. B.

From “Hymns of Ter Steegen, Suso and others.”



THE PYRAMIDS OF GIZEH.

"Blessed be Egypt."

VOL. IX.

JULY, 1908.

No. 36.

Editorial.

Jesus saith unto them.

"Do ye not remember? When I brake the five loaves among the four thousand, how many baskets full of fragments took ye up?"

They say unto him, Twelve.

And when the seven among the four thousand, how many baskets full of fragments took ye up?"

And they said, Seven.

And He said unto them, How is it that ye do not yet understand?"

IN day of scarceness and perplexity we may stay our hearts on the remembrance of what the Lord has done in days gone by. He is the same Lord, and with Him is plenteous redemption. "He is plenteous in mercy." "The Lord thy God will make thee plenteous in every work of thy hand." When the Lord Jesus reminded His disciples of the miracle of the loaves, He did not dwell on the numbers of people fed, but on the quantity left over, as though He would strengthen their faith with the reminder of the inexhaustibleness of His supply. We bring our few loaves to Him, our little store and give it to Him. And with a touch of His Almighty Hand He makes it more than enough. They had but five barley loaves, and two small fishes: But Jesus was infinite.

This being our Summer Number we have included the Report of the Nile Mission Press with the usual quarterly magazine, making it a double number, instead of issuing it as a separate pamphlet. We believe that the many friends who read "Blessed be Egypt," will give thanks with us for the way in which the work is developing. Those who remember the hard times we had at the beginning, and how God met our need, and brought the Press into existence through many difficulties, will share with us in our thanksgiving for the necessity of enlarging our boundaries and lengthening our stakes. We have had to say, "The place is too strait for me; give place to me that I may dwell." And more place has been given us. It will not be long before this prayer is repeated, and we earnestly trust that by the end of the four years for which we have obtained a lease, we may have been able to buy land and build our own premises. We keep this aim before us, although for the present our quarters remain where we began the work—in a hired house.

Again we have to give our sympathy to friends of the American United Presbyterian Mission in Egypt in the loss of one of their oldest Missionaries. The Rev. Samuel C. Ewing, D.D., died in

Cairo on the 3rd of April, 1908. He had been failing for some time previously, but the sorrow is not thereby lessened to the wife and friends who miss his loved presence. As one by one these gaps are made in the little circle of missionaries, occurring now so frequently, we look across the seas to ask who is coming to fill their place. The number already is all too few. The need is greater.

We print an extract from a secular paper giving the account of the death of a noble young Englishman, Mr. C. C. Scott Moncrieff, at the hands of treacherous Soudanese. The way he faced their murderous attack with the silent prayer and then a smile on his face, seems to have greatly impressed the onlookers. There was no one present but those who killed him, to bring these tidings. The way a Christian died has made its mark. Our heart-felt sympathy is given to his father, Sir Colin Scott Moncrieff, who is one of the makers of the Egypt of to-day. He was his only son.

The Nile Mission Press.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—ECCLES. XI. 6.

EVER scattering! Always sowing! This then is our privilege and this is continually to be our work. The increase is given in God's time and way. This should bring rest of heart to those of us who are engaged in trying to sow the one Message which alone can bring "Peace with God," and "The Peace of God."

The sowing has gone on yet another year and signs are not wanting to show that God is working on the seed sown. We give Him all the glory for the year's work, and pray that He will entrust us with still more seed to sow. There is much to Praise for; the continued health of the Workers, the support of another Colporteur, and His Grace in keeping the native staff loyal. Again with reference to Premises. Long leases are hard to obtain where we are situated in Cairo, partly owing to the fact that the Government will soon be opening the new Bridge across the Nile, thus bringing increased traffic and a certain amount of competition for Buildings. We were therefore specially thankful for the opportunity of concluding a new lease for four years with enlarged premises, so much needed owing to the increase of work. We have now the extra room for the new and larger Printing Press that is a real necessity, and ask our friends to join in Praise that a gentleman has given the money to purchase an engine to instal power so that the heavy machinery may no longer be dependent upon hand labour.

As soon as possible, therefore, we want to obtain either a new or a good second-hand Double Royal Printing Press. The cost of a new Machine with the appliances necessary to fit it with power, Freight, &c., to Egypt, will be about £500.

That this sum may be quickly sent us we make a Special Appeal, the Machine being a necessity, and we feel we should not go into debt for it. In the present Number we enclose a printed

slip asking all our friends to send us some contribution towards this object.

Fuller details of the work will be found in the Superintendent's Address delivered at our Annual Meeting, and the Balance Sheets are also printed in this Number, which we are making our Annual Report.

It is with regret we have received the resignation of Rev. Dr. Campbell, who for some years has acted as Hon. Local Secretary in Victoria, Australia. His unceasing efforts on our behalf at his advanced age, were an inspiration. His successor, Rev. W. Wallace, we welcome very warmly.

Rev. F. S. Lawrence, of Moultsford, and J. Martin Cleaver, Esq., Secretary of the Egypt General Mission, have joined the Executive Committee, and we must not omit to thank Mr. George Swan, of the same Mission, for so kindly coming forward and giving his services for a part of each day, at the Press, during the absence of our Superintendent on furlough. The latter will be returning to Egypt in July, and our Master-Printer will then be coming home for a short time.

JOHN L. OLIVER,

16, Southfield Road,
Tunbridge Wells,
England.

Secretary.

Subjects for Prayer.

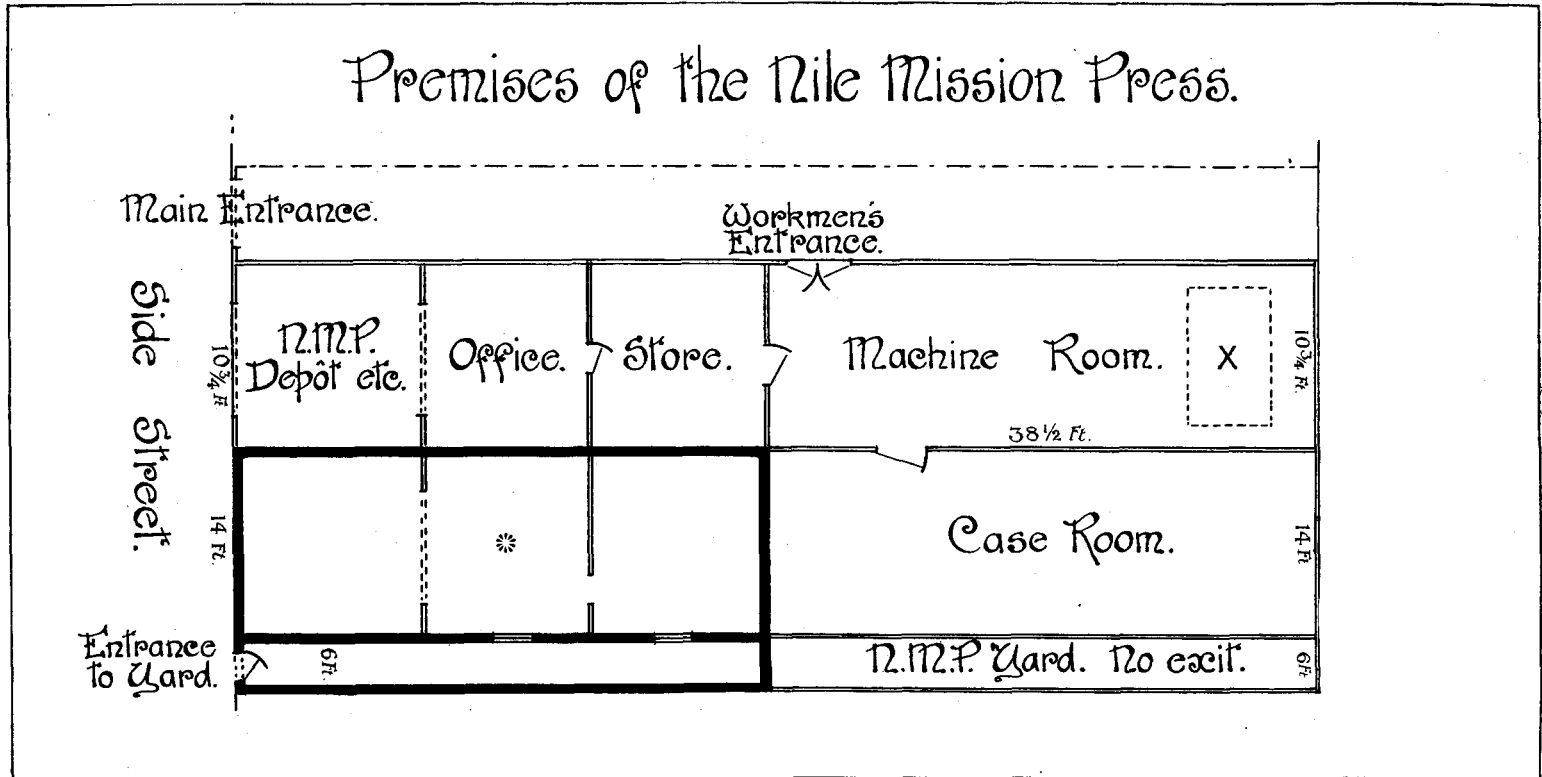
- That souls may be won to Jesus.
- That the native church may be revived through our Publications.
- That the workers may be kept in health, spiritually and bodily.
- That the money for the new Printing Press may be forthcoming.
- That a third Colporteur may be supported. (£30 per annum.)
- That the work may go on smoothly during Furloughs.

THE ANNUAL MEETING.

OUR Annual Meeting was held on Thursday, April 30th. The Treasurer's Statement of Accounts, which were presented to the Meeting, are printed in this number.

The Chairman, Rev. J. H. Gibbins, M.A., B.D., Vice-Principal of the Bishop's Hostel in Liverpool, said "they all regretted the absence of Miss Van Sommer, who sailed for Egypt on the 23rd April." He continued:—"It was my privilege some years ago to know a missionary who has done perhaps more than any other man, in this generation, for Egypt, for stimulating the interest in this particular branch of mission work—I mean the work among the educated Mohammedans. I refer to the Rev. Douglas Thornton, whose death last year startled us all so much. In regard to the value of the work, it is probably known to all of us. One would perhaps emphasize one point, that is, that we have here to-day in Egypt a central board for carrying on the work of the printing press. The opportunity is one which is not peculiar to Egypt, and is one which is shared in specially by China, perhaps not to quite the same extent by India—that is, the increased interest that is being taken in knowledge for the sake of knowledge. There is a special oppor-

Premises of the Nile Mission Press.



* Extension just arranged for.

tunity, therefore there must be a special future, for such work as that which brings us here to-day."

Mr. A. T. Upson, the Superintendent, then spoke. "I do not exactly know how to bring home to you the need for Christian literature in Egypt. It is easier in some ways to say what has been done rather than what has not been done. But let me mention one or two points. If you go to a railway station in almost any part of Egypt and want something to read in Arabic (supposing you are an Arabic scholar), one of the first things the newspaper boy will offer you will be an Arabic translation of Hamlet. If you want English, the Egyptian government schoolboy will say, 'Excuse me, sir, are you an Englishman?' 'Yes.' 'Just lend me Carlyle's "Heroes and Hero Worship," will you?' 'What do you want Carlyle for?' 'Don't you know he spoke of "the hero as prophet?'" He will tell you more about Carlyle than you know yourself.

Another instance. I had a pupil who was reading for a Government examination, and he wanted to read English with me. I said 'Very well,' and was going to propose Scott. Scott was not deep enough for him. He said 'I had rather not read English with you unless you read Herbert Spencer.' These are instances showing how there is going on, I won't say a progressive development, it is rather a sudden development. Here is a fact. About the year 1890 there were, roughly speaking, 50 kuttâbs. A kuttâb is a mosque school, an institution for teaching the boys and girls to chant the Koran. They sit on the ground, the Koran being raised on a little stand, and they sway their bodies backwards and forwards as they chant, "In the Name of God," etc. That is better than nothing, because they teach them to read and write. These kuttâbs are under Government inspection. Ten years passed and the 50 became 500. In seven more years the 500 became 5,000. Can you tell me of any country in the world where schools have multiplied a thousand per cent. in seven years?

One more incident. I went into a respectable book shop in Cairo and saw lying there for sale a book called 'The Gallery of Art,' or some such fancy title, in French. It had 120 pages, all in French, with French pictures. These 120 pages contained 120 illustrations of different postures of the nude. That is what young Egyptians are being taught of Western civilisation. In Arabic they put it down in black and white, but when they learn French they have it all in pictures. There is need for a Vigilance Society, there is need for a Pure Literature Society, there is need for such work as we are doing, there is need above everything to get hold of the rising generation in time, for they are drifting to secularism much faster than they are coming to Christianity.

Now I want to speak this afternoon on the printing department of the Nile Mission Press, on the translation work, on the circulation of our publications, and lastly on the colportage work.

(1) **The printing department** is intended to be self-supporting—it is practically so this year, in spite of heavily increased rent and the fact that printing is done for missionaries at missionary rates. We have some of the work here. The 'Orient and Occident,' of the C.M.S., is a most important publication in English and Arabic, that is brought out weekly, and about half-a-dozen others that are periodical; and all sorts of books, mostly in Arabic. We printed last year 3,820,000 pages of evangelical periodicals like this.

For the Publication Department there were printed about one and a half million pages. In the first year we had $4\frac{1}{2}$ million pages, in the next year nearly 6 million pages. We did not think we could possibly do more with one machine, yet last year we did 8 million pages—18,000,000 pages of gospel literature in the first three years, with only one large machine and no motive power to drive it.

About the periodicals. Periodicals are most important. Let me give a quotation from a book just published by the Student Volunteer Movement, written by the Rev. Dr. Barton, for many years a missionary in Turkey. He says, on page 7:—

'For its permanent results not the least valuable portion of religious literature is the periodical, attracting attention by its recurrence, repeatedly appearing, and speaking with no uncertain sound. It would be most inadequate to attempt to Christianize the people by the aid of mere Christian literature alone, yet as the interpreter of Christian living, and as a silent preacher of the religion of Jesus Christ, the printed page is the most powerful auxiliary the Christian physician, pastor and worker can possess.'

This is not the time to say much of the difficulties of our work. I might just run through a few of them—the long, hot summer; the sickness of the men, not in the summer but in the winter, because we have some winter there and some rain; and the poor material we have to work upon—some are shaping well, however, through the good teaching of our master printer. One, an Egyptian boy, a really converted Christian, came from the Calioub Orphanage, and now he is in charge of the large double-crown machine and is really doing splendidly. Last year we started a new plan, *i.e.*, to take the men for a picnic to the Barrage—that is, a barrier to the Eastern and Western branches of the Nile, just at the apex of the Delta. It was in June; the temperature was about 100 in the shade. They took off their galabiyas and some of them took off their boots, and played football in the English style. From that day they began to understand us better.

(2) **Translation and Editorial Work.** The qualifications of a good translator are very great indeed. We are hoping to develop writers, to find men able to write in simple Arabic. It is most difficult to translate into Arabic without carrying over the English idea. You must let a man do it as though he were writing from the beginning. In a little book called 'Christ's Testimony to Himself' I did it first in Arabic, not in English, and then, after selling 1,000 or 1,500 copies, I put it into English. Last year I translated from Arabic into English the Appendix to the Preliminary Discourse of Islam—Mohammedanism—written by *El-Yasigi* as a supplement to Sale's Introduction to the Koran. That was suggested to me by a missionary in India, who wished to put it in some of the vernacular languages of India.

They had never had before what I might call a central clearing-house—that is what the Nile Mission Press is going to be. There are many books written for Mohammedans in N.W. India by Dr. St. Clair Tisdall, and Rev. Imad-ud-Din and others, full of good things for the Mohammedans. We cannot get them into Arabic till we have got them out of Hindustani and into English. On the other hand we have excellent books in Arabic, which

might be put into Hindustani, Bengali, Tamil, Telegu, but they have to come into English first. The Nile Mission Press is to be the central clearing-house.

One of the books we have lately brought out is a translation of a book printed in English on Prayer. 2,000 copies were printed. It is a book of 120 pages, which was given gratuitously to Bible-women, colporteurs, Sunday School Teachers and others. We have already had many testimonies to the value of it. Christians have been lifted up, revived, set praying. That is the best help we can possibly give them, to stimulate them to pray. Many have written post cards—G.P.O. officials and others, government servants,—“Please give me a copy of the wonderful book on Prayer.” So you see good is being done in that direction.

(3). **The Circulation of our Publications.** During the year we disposed wholesale, at a discount that is, of 5,699; retail, only a small number, 461. By colporteurs, 6,835. Given away gratuitously, 4,540. New publications during the year, such as those I have shown you, 15. We have just brought out a new edition of 4000 copies, of “Proofs of the Death of Christ.” It is being read all over the country, and the topic is the death of Jesus Christ upon Calvary a sacrifice for us all. It is not easy to get these books into circulation. One colporteur, however, sold six thousand in one year. We get them into North Africa, into Syria, into Palestine, and into the Egyptian Soudan, and Arabia.

(4). **Colportage.** Just a few words on the colporteurs, who are sent among the Copts and the Mohammedans. The Copts are nominal Christians belonging to the church founded by St. Mark in the first century, the Coptic church. I stood once outside a village café and spoke to a Copt. Pointing to a Mohammedan, he said, “There is a Moslem, give him your literature.” “Why?” “Why, because he does not drink, his book forbids it.” I said, “What about yourself?” “Me,” he said; “everything is lawful to me, I am a Nazarene. Here is a proof of it,” and he bared his arm and said, “Do you see that cross, tattooed by my mother soon after my birth? That is a proof positive that I am a Christian. I was born of a Coptic family, and it is a licence to me to drink and do everything the Mohammedans cannot do.” These need reaching as well as the Mohammedans, and our colporteurs go to all alike. But they are very active in preaching the Gospel, although they may do it in a very simple way. For instance, one colporteur, As'aad, who has been with us for a year or more, wrote to me that he knew of two Copts who have been won for Jesus Christ. I did not know exactly what he meant by “won for Jesus Christ.” Two months after he had spoken about these men, I asked about them. He said, “I have not been to their houses since that time when they told me that they were converted and believing in Jesus Christ, and took me in and gave me hospitality.” I said, “Do you think they are real Christians?” He said, “The neighbours tell me that from that time they put strong drink out of their houses.” This speaks for itself.

At Minya, a town in Upper Egypt, a colporteur was standing near the post office, showing a little tract which we had translated into Arabic, “Jesus is Coming.” Some Copts came up to him and said, “What is this? Who is coming?” “Jesus is coming again.” “Yes, but when is He coming?” “Ah, we do not

know." "Is He coming immediately?" "We do not know." "Well, what are you talking about, then?" "We are simply preaching this. Be prepared for His coming whenever He shall come. Be prepared for His coming by becoming converted and living a holy life and receiving the Holy Spirit." These men were very much impressed. They took copies of the tract—it was given away gratuitously—and went home and talked to others, "This man says Jesus Christ is coming again."

One more incident. A letter came to me about a week ago from a colporteur in Upper Egypt. He had been in a town, and some Moslems had got hold of him and they said, "How can you say that Jesus Christ is Lord? Did He not say in the seventeenth of John—(many of these Mohammedans are Bible searchers)—'This is life eternal, that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent.'" The colporteur answered him, "Yes, God is the true, the living God. Jesus Christ was sent by Him, but the Christ Who was sent by the Father performed many miracles by the grace of God, He offered Himself a living sacrifice, He tasted death for every man in order that He might free us from the yoke of sin and death and give us perfect liberty in the Spirit." Then he went on to speak of the resurrection of Jesus and His appearance to the disciples, fulfilling the prophecies of the Old Testament, and how He was conceived by the Holy Ghost, as even the Koran says. The Moslem went away talking to himself and saying over and over again, "Mohammed was born of the seed of man. Just so. The Koran says so. Jesus was conceived by the Holy Ghost. Yes, the Koran admits that." He went away to his house talking over what he had heard.

Just one word in closing. The question has been asked, what is the effect of our work upon Al-Azhar University in Cairo? We were praying at the end of the year very earnestly, "O Lord, show us some missionary results. Show us that something is being done." Within three or four days I got a letter from Al-Azhar University, which begins with a caricature of the cross—a flaming cross. The letter is personal abuse from beginning to end, but the writer makes a most excellent reference to a little tract by Miss Trotter, "The Live Charcoal and the Fire-Pot," which states that a good Moslem will not surely go to Paradise, that his pilgrimage and his fasting will not take him there. He made an extract from that forgery which they are just rediscovering, "The Gospel by Barnabas"—never written by Barnabas at all, but written by an Italian monk in Italian, and full of quotations from Dante's Divine Comedy. He thinks that is the best weapon he can take to attack Christianity with, so he gives a long quotation from it. That was very encouraging to me. It shows that the Spirit of God is at work.

The Nile Mission Press, Statement of Accounts.

For the Year ended 31st March, 1908.

Receipts.			Expenditure.		
	£	s. d.	£	s. d.	
To Balance at Bank, 1st April, 1907			314	9	7
„ Donations and Subscriptions—					
Received by Hon. Treasurer	471	18	9		
Received from Hon. Treas. for Scotland	96	8	7		
Received from Hon. Treas. for U.S.A.	5	6	1		
Received from Hon. Treas. for Victoria, Australia ...	26	2	9		
„ Special Donations for Gas Engine	85	7	3		
„ For Colporteur	30	0	0		
„ „ „ „ „ „	30	0	0		
„ Subscriptions to Magazine— “Blessed be Egypt” and Prayer Cycles			61	10	4
„ Sales of Literature			8	14	3
„ Bank Interest			5	1	8
			145	7	3
			£1134	19	3
By Office Rent and Secretary's Salary	216	0	0		
„ Printing Magazines	55	14	3		
„ Printing and Stationery	30	1	8		
„ Travelling, Office, and General Expenses	82	17	5		
„ Bank Charges		19	10		
			385	13	2
„ Cash transferred to Cairo— Printing Dept. (see Account “ A ”)	60	0	0		
Publication Dept. (see Account “ B ”)	232	0	0		
			292	0	0
„ Type and Machinery shipped to Cairo	35	13	10		
„ Paper, Stationery, &c., shipped to Cairo	78	11	5		
„ Insurance of Premises and Machinery, Cairo	4	2	9		
			118	8	0
„ Passage Money—Superintendent home				25	0
„ Balance at Bank, 31st March, 1908				313	18
				£1134	19
					3

Audited and found correct, WALTER C. OLIVER, A.C.A., *Hon. Auditor.*
PERCY K. ALLEN, *Hon. Treasurer.*

Account "A." Cairo Printing Department.

Year ended 29th February, 1908.

Receipts.	£	s.	d.	£	s.	d.
To Balances, 1st March, 1907—						
Cash at Bank ...	...	100	19	10		
Cash in hand ...	...	13	1			
				101	12	11
„ Donations ...	...	30	15	0		
„ London Remittances ...	...	60	0	0		
				90	15	0
„ Receipts on Work A/c ...	...			928	16	1
				£1121	4	0

Expenditure.	£	s.	d.	£	s.	d.	
By Purchases of Stock ...	...					
„ New Type (less donations towards same) ...	...			114	19	0
„ Trade Expenses—							
Salary and House Rent (Manager) ...	...	249	4	7		
Wages ...	...	355	14	6		
General Expenses...	...	45	19	2			
Rent and Lighting ...	...	88	10	0		
Own Printing ...	...	17	9	6		
Repairs to Type & Machinery ...	...	9	19	7		
Duty and Freight ...	...	12	1	0		
					778	18	4
„ Balances, 29th February, 1908—							
Debts owing to the Press ...	...	9	15	0		
Cash at Bank ...	...	211	6	6		
Cash in hand ...	...			6	9	
					221	9	1
					£1121	4	0

Account "B." Cairo Publication Department.

Year ended 29th February, 1908.

Receipts.		£	s.	d.	£	s.	d.	Expenditure.		£	s.	d.	£	s.	d.
To Balances, 1st March, 1907—								By Purchases of Stock							
Cash at Bank					61	14	0	„ Trade Expenses—					69	3	4
„ Local Donations	20	0	0					Salary and House Rent							
„ London Remittances	282	0	0		302	0	0	(Superintendent)	249	4	7				
„ Sales at Depot	55	7	10					Colporteurs, Salaries, &c.	52	14	6				
„ Sales by Colporteurs	49	1	7					Postages, &c.	1	3	2				
								Translation	2	11	3				
					104	9	5	„ Balances, 29th February, 1908—					305	13	6
								Debts owing to the Press	8	19	5				
								Cash at Bank	84	7	2				
													93	6	7
													<u>£468</u>	<u>3</u>	<u>5</u>
													<u>£468</u>	<u>3</u>	<u>5</u>

QUARTERLY REPORT OF WORK—

MARCH, APRIL, AND MAY, 1908.

I. *Printing Department*—

	Copies.	Total pages.
(1). <i>Evangelical Periodicals</i>—		
"Orient and Occident" (Weekly) ...	27,262	327,144
"Beshair-es-Salaam" (Monthly) ...	7,500	252,500
"All Saints' Church Magazine" (Monthly) ...	450	3 600
"Booq-el-Qadasa" (Fortn'tly) ...	4,680	37,440
"El-Arsh el-Abyad" * do. ...	2,000	40,000
"Sabbath School Lessons" (4 Sundays at a time) ...	28,000	224 000
* Only started in May.		
		<u>884,684</u>
(2). <i>For Publication Dept.</i>—		
"Guide to Arabic Books" (Finishing)	1,000	28,000
"Letter from a Far Country"	2,000	16,000
"Egypt in 1908"	250	250
		<u>44 250</u>
(3). <i>Religious Books, etc., for others</i>—		
"The Reward of the People" (Coptic Mission) ...	1,200	216,000
"El-Tahoot" (Canadian Mission) ...	1,000	192,000
"In Christ, and Christ in us" (Brethren) ...	2,000	40,000
"Liberty of the Spirit" do. ...	2,000	112,000
"One Body, One Spirit" do. ...	1,000	64,000
"Book of Psalms" (American Mission) ...	3,000	228,000
"Christian Endeavour Constitution" do. ...	3,000	36,000
"Life of Ruth," pp. 1-8 (C.M.S.) ...	3,000	24,000
"Life of Samuel," pp. 1-8 do. ...	3,000	24,000
"Life of Barnabas" do. ...	1,000	70,000
"Minutes of Annual Meeting" (American Mission) ...	100	4,000
"Scripture Texts" do. ...	250	1,500
		<u>1,011,500</u>
(4). <i>Various Job Work</i>—		
Cards, Programmes, Circulars, Handbills, Wrappers, Leaflets, etc., etc.		143,462
		<u>2,083,896</u>
GRAND TOTAL (March to May) ...		<u>2,083,896</u>

II. *Publication Department.*

Distribution of Gospel Literature—March to May.

	COPIES
Colporteurs	2,055
Wholesale	1,160
Retail	466
Gratis	119
Total	<u>3,800</u>

W. R. GENTLES, *Master-Printer.*



General Gordon and Education in the Sudan.

BY AN OCCASIONAL OBSERVER.

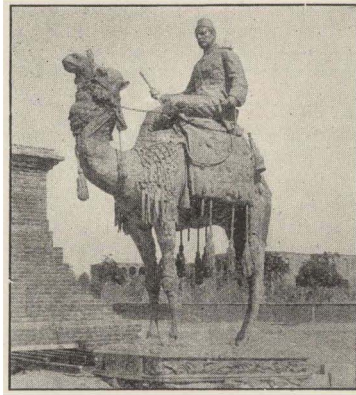
Reprinted from "The Missionary Review of the World."

WHO has not heard of Khartum? And especially of what occurred there during the last few months of the year 1884 and the first few days of the year 1885. After the lapse of twenty-two years, the events of those few days are still indelibly stamped on the heart of every Britisher surviving that period; and why? Because on the second of January, 1885, there fell in Khartum one of the noblest sons of the empire, and the one great friend of the down-trodden black man up to that time entering the city. He perished, and the city with him, and thousands of her citizens whom he had hoped to save, but with whom he preferred rather to die than to escape alive while they were being slaughtered in cold blood. Then for thirteen years Khartum was a desolation and a waste, but in 1899, as if by magic, there began to spring up on the ruins of the old a new city which is destined to far surpass it in arrangement, sanitation, beauty, extent and duration. In the middle of this new city there stands as yet but one statue. It is a figure in enduring bronze of a man seated upon a camel facing the desert, and that face bears the image of him who died for the old city, General Charles A. Gordon. He sits there silent, but yet speaketh. And may he speak until his countrymen shall hear and heed. They heeded not until it was too late to save him when he was still alive, but they shall yet hear, for the spirit of Gordon still lives. He came to give the blacks liberty, but they arose and slew him; and his own people, because they understood not his situation, let him perish. But that they still stand for the principles for which he stood is abundantly evidenced in the reverence they now have for his memory and in the honour that they heap upon him. But as it was then, so it is now, his countrymen do not fully realize the situation.

I. GORDON STOOD FOR JUSTICE TO THE BLACKS.

He was the first Governor-General (with the possible exception of Sir Samuel Baker) who up to his time did not plunder the Sudani and morally corrupt him. In Gordon's eyes, the life of the poorest black was as sacred as that of any other human life. He himself did not injure him, and, as far as possible, he did not allow any other to harm him, and, if he could prevent it, he did not permit

him to destroy himself. Any fair-minded investigator who has gone into the situation as it is to-day, no matter what his prejudices may be, must admit that now, for the first time in all their long, black, brutal, bloody history, the poor Sudanese are experiencing some honest attempt at justice being done them by a government powerful enough to see that justice is done. In Gordon's day, the government of the Sudan was not stable enough to enforce all the good intentions of that great man. The Sudani is no longer the legitimate prey of anybody stronger than himself. He and some others of lighter complexion are learning in these latter days that there is at least one great nation in the world which can boast of governors and judges who can not be bought at any price.



II. GORDON STOOD FOR LIBERTY.

He did not believe in slavery. He fought unceasingly the diabolical trafficker in human flesh, but he was powerless to put an end to the infamous traffic. The slave-raider no longer carries off with impunity his thousands of helpless victims. For all such as are caught a place is prepared. Those who were slaves under former governments are gradually obtaining their freedom as they may desire it. Of course, it is not meant that kidnapping is entirely abolished. There are far-out portions of the Sudan where it is next to impossible to apprehend the slave-hunter in every instance, but woe to the one who is caught red-handed in the act. Not only is the Sudani protected from the slave-trader from without, but he is prohibited from selling his children to his neighbours or others, and the stronger tribes are no longer allowed to plunder the weaker. As far as British rule has been established in the Sudan, an honest attempt has been made to bring order out of the chaotic state in which the country was left by the Dervishes.

III. GORDON STOOD FOR HELPFULNESS TO THE BLACK MAN.

He would even go out of his way to do him a kindness. When face to face with famine, he shared his scanty stores with those about him. He could not bear to look upon distress. Much of the grain that might have gone to sustain himself and his troops during those last few weeks of his life was given out to the weeping wives and children of soldiers even then in the camp of the Calipha. The Sudan government of to-day is seeking in many ways to relieve the

material distress of the people. If there is a dearth of "dura" (the principal grain of the Sudan), within the boundaries of any tribe, because of blight or lack of rain, the Government usually take prompt measures to supply, as far as possible, that tribe with what is necessary to sustain life and to produce another harvest. Sanitation has occupied the special attention of the authorities. The city of Khartum is perhaps the most sanitary town in all Africa. As far as practicable, an attempt is being made to inculcate habits of cleanliness, industry and thrift among the natives.

IV. GORDON FAVORED EDUCATION.

It is well known that it was his purpose to establish in Khartum an institution of learning for the people of the Sudan, and into it he doubtless hoped to gather some of the children of the many tribes and train them in things useful and helpful to themselves and to all whom they might influence. To his mind, such an institution would not fail to educate the most vital element in any boy: the moral and spiritual. Any education leaving out those two phases of a boy's nature is a failure, and worse; and this is doubly true where the people have no ideas on this subject or where, as in the Arabic-speaking part of the Sudan, those ideas are vitally erroneous. As we look over the new city, we marvel that no Christian institution fittingly commemorates the life of the noble Gordon. Certainly the ignorance is great enough where not two in a hundred can read or write his own name; and certainly morality is at low enough ebb where not half a dozen pure-minded men and women could be found in ten thousand; and surely there is some little need of spiritual light in the midst of the dense darkness of heathen superstition and degradation and of Mohammedan bigotry and fanaticism where the supreme object of worship is a dead false prophet and where the sincere desire of every worshipper is the spoliation of everything not Mohammedan. Now let us have a look at the education institutions of the city: In its centre stands a noble-looking structure with two minarets, and, especially about noon, there may be seen scores of men streaming toward it from every direction, with faces turned toward Mecca; they bow and chant to an unhearing god. Here their religious teachers gather and the people are instructed in their holy book, the "Koran," and in religious fanaticism. A little farther to the east we come to a primary Mohammedan school, under government control, called a "Kuttab," where about one-third of the time is spent in teaching the Koran, and more or less hatred of everything else. Following along the Blue Nile, still a little further to the east, we come to a magnificent building with splendid grounds attached. We enter and find it is a school, and, as far as we can see, finely equipped with up-to-date apparatus, but it is not often that the casual visitor gets a chance to see what is going on in the various rooms and, as to program, he is usually told that the supply has just been exhausted or that the new schedule of studies is still in the press. And there it usually remains until the visitor gets out of town, unless he should be some noted Mohammedan; then things are different. The latter is afforded every facility for making a thorough examination of the entire plant, and he invariably goes away highly pleased. Why should he not? He finds it a first-class Mohammedan religious school. In one room he finds the

Koran as the text-book, and in another, Arabic grammar taught largely by examples drawn from the same book. In another, he listens to a recitation on the history of the prophets, of which Mohammed is the chief, and all, of course, from a Moslem standpoint. He finds that at least one-quarter of the time is devoted to the teaching of the religion of the Prophet, and all in the most orthodox fashion by a long-robed Mohammedan "sheikh" from Cairo. Then he finds in that same building, so we are told, a room fitted up as a mosque, equipped with "Kibla" and all, until he begins to think that somehow he must have missed his way and got into the Al-Azhar by mistake. All visitors are informed that this is Gordon College, named in honour of the hero of that name who fell near the spot where that structure stands. And the Christian visitor gasps in astonishment, for he had always heard that Gordon was a follower of Jesus Christ, and had something higher in view for the Sudanese than the drilling into them of the Koran.

There is also a training college connected with this institution, where the object is to teach the young "shieks" of the Sudan the rudiments of surveying, and also to instruct them most thoroughly in the Koran and in Mohammedan law, in order that they may go out into every part of the country and impress upon the minds of the people that man's chief end is to be a good, fanatical Moslem and to pray for the day when the hated Christian may be driven out of the Nile valley, and the good old time of the Dervish rule be re-established. In this same building, there is an industrial department doing good work and a first-class laboratory for scientific research presided over by an eminent bacteriologist, but as the pupils receive no instruction in this laboratory it may be left out of the account as far as educating the boys of the Sudan is concerned. The institution as a whole must be put down as thoroughly Mohammedan in so far as religion is concerned. True, a very few boys are supposed to receive instruction in the Bible, but it can hardly be said that much effort, if any, has been made to find a competent instructor for this department. Surely the name Gordon College is a misnomer and can only be calculated to deceive the Christian people of Great Britain. General Gordon is not honored in this institution, but the Prophet Mohammed is. Mohammed's divinity school of the Upper Nile would be a much more appropriate name, for it certainly teaches more of the Prophet's sacred book than of any other subject. This name might give the Christian people of Great Britain, without whose consecrated money the institution would, probably, never have existed, a proper idea of the sort of Gordon memorial they have contributed toward and also some conception of the enormous power they are putting into the hands of the Mohammedans for the spreading of their religion throughout the entire Sudan and the whole of Africa.

THE INFLUENCE OF GORDON COLLEGE FOR ISLAM.

The writer can conceive of no more powerful instrument in the spread of Mohammedanism than much of the instruction given in Gordon College. The Arabian prophet himself could have wished for nothing more helpful in the dissemination of his religion. If the object to be gained is the establishment of Mohammedan fanaticism, no other method could be more effective. The native of the Sudan is forbidden to have firearms, and wisely so, because

he would only await a favourable opportunity to use them on his rulers and, incidentally, on every other white man. But the amazing spectacle is to be witnessed in Khartum of a government, which has as its profest object the quieting of religious fanaticism, actually cultivating and stimulating that very spirit in every governmental educational institution in the entire Sudan, by annually importing as teachers in these schools students, or former students, of the Al-Azhar university in Cairo, which is known the world over as not only the largest, but the most bigoted school of Mohammedan learning in existence. The supreme object of each one of these, aside from a big salary, is to instil into the minds of every pupil Mohammedan hatred of the Christian. A sheikh from the above-named university, who some time ago was asked to go to Khartum as a teacher, only recently told a friend of the writer that it was the duty of the Moslems to kill the Christians. The sheikh in Gordon college will exert an influence extending farther and more rapidly and acting with infinitely more power on the minds of the Sudanese than all civilizing influences that can be brought to bear upon them. Thus through the instrumentality of Gordon college the weapons of the Al-Azhar university are being put into the hands of the young men of the Sudan; and this instruction, fortified by a knowledge of the sciences, is slowly, but surely, preparing the way for a bloody Mohammedan crusade which will have as its object the sweeping out of the entire continent of Africa every vestige of Christian civilization. The blacks of the Sudan, who are largely non-Moslem, need no incentive to become Mohammedans and very few of them need any urging. The Mohammedan religion with its loose morality, plurality of wives, its ease and simplicity of divorce, and, above all, its love of loot, naturally appeals to the passions of the black man, as it always has to uncivilized peoples. It is almost fatal, as far as his religion is concerned, for a black man from any of the tribes south of Khartum to make a sojourn in the capital city of the Sudan, be it ever so short, because it is almost certain that on his return to his tribe he will announce himself as a Mohammedan, whether he has been made one or not. The lamentable fact is that in most instances he has been made one, at least as far as outward ceremony is concerned. He learns to smoke cigarettes, drink whisky (although the latter is forbidden to the native of the Sudan), wear pantaloons, shave his head and cover it with a "tarboosh" and acquire a few words of Arabic. Then in the eyes of his tribesmen with all this array of accomplishments and magnificence he must be a Mohammedan as he claims to be, and he is therefore looked up to as a great man. He soon falls in with the retinue of some British or Egyptian officer's servants, who are nearly invariably Mohammedans from Omdurman and frequently of the worst type, and it is not long until his tribe is fallow ground for the seed of Islam. It is only with the deepest regret that in fairness to the Christian world, and especially to the people of Great Britain, the fact must be recorded, that knowing the readiness and even eagerness with which the heathen black man becomes a Moslem, and knowing also that the Arab looks upon the land of the blacks as his legitimate and special sphere for the propagation of the Mohammedan religion, the Sudan government, for which the British nation is so largely responsible, seems to be making a deliberate and systematic attempt to

Mohammedanize the entire country. Is this the object toward which the martyred Gordon's loyal Christian countrymen gave of their consecrated money in the establishment in Khartum of that magnificent institution known by his honoured name? The Christian world deserves an answer, and that before it is too late.

"Fairhaven."

WHEN we arrived in Alexandria, at the end of April, the Building still looked far from being completed. But we had all asked God that it might be finished in time for the hot season, which begins in June, so we looked beyond the outward appearance and began to prepare to live in the house and get it ready.

The plasterers and painters and carpenters worked on through May, and on the 1st of June Miss Wood and I slept in "Fairhaven" for the first time. The two lower floors were almost finished, but upstairs there was still much to be done.

Letters began to arrive from all parts of Egypt asking if we could receive the missionaries for a few weeks this summer. Several mothers wished to bring their babies during June—one, sorrowful to say, who was to have come, did not live to reach "Fairhaven." Dr. and Mrs. Frölich, of the Sudan Pioneer Mission, Assuan, had the great sorrow of losing their first little one. The heat tells so greatly on the babies. It is the heaviest cost that missionaries have to bear, to see their children fail and pass away from the effects of the climate.

Our funds for building were exhausted at the beginning of June, so that we gave directions to stop all further work, except what had to be finished or was required for safety. We felt sure that if God were bringing the missionaries, that He would enable us to receive them; and we must complete the house when we are able. So we ask friends to remember us through the summer and afterwards. The demand for sleeping accommodation is so great that we have had to turn every available spot into a bedroom. The box-room is to be a little bedroom, named "Upward," with three windows. The dining room is occupied, the little room "Welcome," and what was to be the nursery, for the time being, will all have to contain beds. During the summer the verandahs must become the sitting rooms. Members of nearly all the Missions wish to come during June, July, and August. Some from C.M.S., some from the American Mission, the Egypt General Mission, the North Africa Mission, the Sudan Pioneer Mission, the Nile Mission Press. We thank God for all, and earnestly trust that they may have a happy, peaceful time, and that our incompleteness may in some way be turned into a blessing. It is possible in a country where no rain will be expected for some months to make the best of camping in unfinished rooms. We shall unitedly commit our house to God's holy keeping, but we shall not try to have any opening till all is done and paid for. That this may be accomplished in the very near future we trust and hope. June is not ended yet, and our prayer may still be answered. If not, God knows best.

Your Friend and Fellow-worker,
ANNIE VAN SOMMER.

June 12th, 1908.

Houseboat, Hamoul Menoufeyah,

May 28th, 1908.

DEAR MISS VAN SOMMER,

Your letter of the 22nd, asking for news about our houseboat work has not left me much time to write, particularly as my hands are pretty full with a temporary hospital in tent on the bank, where there are at present five surgical cases. Mrs. Harpur has just taken the temperatures and reports all are going on well. From our dispensary there are nearly always some cases needing surgical treatment, and it is not always possible to find some place for them to sleep in; however, now that the weather is warm patients can sleep in tents. On May 11th I did an operation for a boy from a village near. I had arranged about it a few days before, and the friends brought a mattress for the boy to lie upon and I provided boards on trestles, the friends also supplying food according to my order. At once we were brought into personal contact with the boy's father and friends that would have been impossible otherwise. On the 13th a poor Copt was brought to the dispensary in a very bad way. A small operation had to be done at once to give him some relief, and on Friday, 15th, he was removed into a small tent pitched for him. When Ahmed, the first case, left, a man named Saalim, who had a small operation done at the dispensary on Monday, 18th, asked to be allowed to stay in Ahmed's place for a few days, instead of coming daily to be dressed. (I have got so far and now a man has come to bring me to a village to see a bad case, and I fear my letter won't get finished in time). But before this, Friday, 15th, a little boy named Mahomed had been brought with rather serious hæmorrhage from a bad cut across forearm. He had been bathing in a village pond and his arm came on something sharp, a broken bottle perhaps. The village barber treated the case for a week, and there had been hæmorrhage several times, so that when he was brought to us he was in a very weak condition indeed. Worse, perhaps, than the loss of blood was the poisoning of the wound from want of proper treatment, so that poor little Mahomed has had a hard task to pull through. His father and sister (for his mother died when he was 3 days old) have done their best for him, and we gave them the small tent to themselves. On Tuesday, 19th, two other accident cases came, and there was a difficulty to arrange for beds. However, Mrs. Harpur had several empty paraffin tins which had not been disposed of, and these, turned on their sides, made good supports for the board beds. Some old tent siding was put over the boards to make them softer. Saalim's place has been taken by another operation case, and Soleeb the Copt, has now passed successfully through a serious operation. Our temporary hospital now consists of 5 beds (?), and a sixth patient sleeps outside the tents. It was quite providential that we moored at such a good place. There is a bit of waste land where the tents are pitched, and the owner is very pleased that our hospital is there. A fine old sycamore tree gives shade to the tents most of the day. One of the accident cases is the result of a little boy playing with a revolver, which went off and lodged a large bullet between the bones of his foot. It is about 3½ months since we came here. Some well-to-do people here allowed me to hire a large guest room and court yard for the dispensary; it has proved most suitable, and there have been large numbers. Mr. Fairman, of the N.A.M., from

Shebin-el-Kom has very kindly come to us several times (on Tuesday mornings) and given the address. He always has an attentive audience. We have found it a great advantage in many ways being near the railway line.

Miss Crowther was with us for several weeks and did a great deal of Evangelistic work among the women, both at the dispensary and in the surrounding villages. She met quite a number of women who had been patients in the Old Cairo hospital, and found they remembered much they had learned there.

We have now two Catechists working in the district, and a small school in a very large village near here.

We were much pleased to hear that you have accomplished the work of building "Fairhaven." I am sure it will be a great blessing to tired missionaries from time to time.

I hope you will excuse my letter written rather hurriedly. Our "tent hospital" is quite a new experience, and does not represent the more ordinary work in the villages. I trust that through these cases we will be more welcome when we visit the villages from which the patients have come.

Yours very sincerely,

F. J. HARPUR.

P.S.—This year we have given away large numbers of cards with one or more of the Ten Commandments printed on them. They were printed for me at the Nile Press.

Campaigning on the Pirate Coast.

REV. JOHN VAN ESS,

Arabian Mission, Ref. Ch. America, Busrah, Persian Gulf.

THE above title appears ominous and romantic. Campaigning on the Pirate Coast of Arabia is neither. When one remembers that the *pax Britannica* is perhaps best preserved in the Persian Gulf, and when one learns that throughout such campaigning one must subsist for weeks and months on fish and dry rice, the ominous and romantic fade together.

The Pirate Coast is that portion of the Arabian littoral which extends from the Peninsula of Katar on the north to the Straits of Ormuz on the south. In the early days when the smoke-ship had not yet arrived to terrify the Arab, and when dhows came from Bombay and Zanzibar loaded with treasure for trade, piracy and the slave-trade flourished. But thanks to the "mosquito-fleet" of Indian marine, and the insistent demands of the British Government, that whole coast has become entirely safe for travel and trade.

The Arabian Mission has, since the early nineties, paid regular visits to that region, once or twice a year, sometimes in the person of a doctor or clergyman, and oftener in the person of native colporteurs. Accordingly, in the spring of 1907, I was detailed to make a tour of the coast with the assistance of Ameen, sweet first-fruits of Gospel effort in Arabia. An up-steamer calls fortnightly at Dubai and that is the only communication with Bahrein, outside of sailing dhows.

By chance, however, the down-mail from Bahrein to Bombay was that week to call at Dubai, and we considered ourselves fortunate to have timed our departure accordingly. But fond hopes were shattered, for we ran ashore at Abu Musa, a small island half-way across the gulf, where for ten days we gazed at the hills of red oxide and pondered on the ways of mice and men. But finally a Calcutta rice ship came to our relief and left us at Dubai. Owing to the stringency of the Belgian customs at Lingah, trade has been driven across the gulf and Dubai has within a few years risen to be the emporium for all the coast. With its large export of pearls, and its larger import of rice and manufactured goods, it bids fair to become a city of first importance.

Formerly, missionaries and colporteurs were accustomed to lodge with an Abyssinian pearl merchant named Yusuf, but for four years he had been cold in his demeanour and other lodgings had been sought. Then a strange thing happened. Yusuf in a dream was visited by the Virgin Mary and a monk. The same month a pearl for which he had paid Rupees 4000, he sold in Bombay for Rupees 40,000. Therefore missionaries augur well for Yusuf and his house is volens, nolens, our stopping place. A Franji is not an everyday sight on the Pirate Coast, and, when walking through the winding streets, if by chance I came upon a woman emerging from her hut, she would crouch in a corner, hide her face, and scream "Bismillah er Rahman er Rahim, I take refuge from Satan the accursed." Passing slaves would rend the air with ajeeps at my height and my glasses. But their timidity passed away when they learned I had medicine to dispense, and for ten days I did a thriving practice.

A "hakeem" must be omniscient, for did not Lofman set the example of feeling the pulse, and that was all, then to detail a full history of the patient's past, present and future health?

Lofman, I was told, never needed to enter a harem. A rope was tied to the woman's hand, passed through a hole in the wall, and by feeling the rope he could describe and prescribe. Sadly enough one can *in absentia* diagnose nine-tenths of the diseases on the Oman Coast a condition of affairs resulting from the large slave-population, and a prudent guest will locate half of the remaining diseases, so it was easy for me to gain something of a reputation. Ameen and Solomon in the meantime canvassed the Scriptures. Of the buyers three-fourths were women, for in the Pirate Coast practically all Arab women read, in fact a far greater proportion of women than of men. It was discouraging work. All day they tramped through the deep hot sand, making sales of probably sixty portions daily, when at sunset a mullah would have collected three-fourths of the books and return them as forbidden and "Kufr." A seid attempted to inflame the mind of the sheikh against us and succeeded in obtaining an order for our expulsion. But we prayed and remained. After ten days we proceeded to Sharga, ten miles from the coast, and lodged with Abd el Latif, pearl merchant, trader and British vice-consul, who had the gout and a smattering knowledge of English profanity. But Abd el Latif was a kindly man, set a good platter, boasts a gramophone, and a two-storied house, so to lodge with him keeps up one's spirits and helps to make one comfortable. Seven days we spent with him, while the men patiently sold and explained the Word. It is hard

to preach the Word there, for Mammon fills the hearts of the coast Arabs. Pearls are their meat and drink, pearls are their talk and pearls are their god. They buy and sell in terms of thousands of rupees, for no one keeps accounts in single rupees, but in boxes, each box being sealed and containing R. 2000.

Then came an invitation to visit Abu Dhabi, ninety miles up the coast. We seized the opportunity with alacrity, for only twice before had a missionary been there, and that only on flying visits. The sheikh had sent his private sail-boat, and after twenty-eight hours we reached Abu Dhabi, and anchored just as a severe storm broke over the sea. A house had been provided for us out in the desert next to the castle. At our door stood two huge British cannon dated 1811, and so we felt safe from desert marauders. Zaid bin Khalifah rules with an iron hand, and has done so for time out of mind. A blind and bent grey-beard told me Zaid was a hundred and fifty years old. He is all of ninety, however, and still hale and hearty, he mounts his Arab and bounds across the desert from castle to castle. His seven sons, bearded and stalwart, make a rare picture as they come in the patriarch's train. Despite the bed-bugs and sand roaches, life in the desert has a charm all its own. As I strolled far out back of the castle and looked out across the undulating sands, the surf of the great Arabian waste, they seemed to beckon me on and on and on towards the setting sun. It is the call of the silent, bewitching, insidious and awful and when one hears it one feels an almost overpowering impulse to rush into the desert's arms. The sheikh warned me, however, not to wander too far away, for every month the Bedouins kidnap unwary travellers, black or brown, carry them far into the interior, and sell them into slavery.

One day I asked the sheikh to sell one of his mares. He said that to sell her outright was impossible, as violating all Arab traditions but he would sell me one eighth of her leg. I must have looked perplexed, for he smiled and explained that it did not imply vivisection but that it was done this way—when the mare foals, the eighth becomes a quarter, the half and so on till you get one, two, three, four legs, chest, back, etc., up to the ears and then *ya nasib* the colt may turn out a horse. For the chance, 800. One day one of his valuable mares foaled a pretty colt, a male, and there was swearing and mourning and sorrow. Soon after another foaled a female, and there was joy, presents to the slaves and an extra course for my dinner. According to that reckoning an Arab baby-girl comes into the world with a heavy handicap. After thirty days my khakis had begun to look disreputable, and Solomon proposed to wash them. So he went to the bazaar and proceeded to ask for soap. They shrunk back in horror and surprise. "Soap," they cried, "it hurts women and has a malignant odour; no, we do not use soap!" The next day I suggested to Feirooz, a slave detailed for my use, that he wash his garment, crusted with the accumulated filth of months. "No," said Feirooz, "I have spent Rupees three for musk, rose-water and cinnamon. If I wash it out now, where is the money?" The problem staggered me and I kept silence. Then he chuckled, shrugged his shoulders and side-stepped away whistling "*Ta Ra Boom de Aye.*" When I asked him where he learned that, he said "In Zanzibar, before they seized and sold me."

Back of the castle in the distance were fifteen tents of Bedouins who had come from the borders of Hadramaut, and whom Zaid had retained as scouts. Solomon asked one of them one day who his father was, and to our surprise the unlettered Bedouin proceeded to name his ancestors, one by one till the twenty-first. At the eleventh he faltered and made a mistake, and a ten year old boy corrected him and so he finished. To hear those swarthy Ishmaelites talk Arabic is like hearing pages from the Koran or the Kaaba poets. Rare words delicate inflections, complicated vowel changes and plurals of plurals fall from their lips like pearls.

For ten days I had been treating Tahnoun, Zaid's second son, for paralysis, with little result, and next to the castle, an Arab with a leg shattered by a bullet.

Then came a seid renowned for his piety. His process was to take a cup of water, read over it a portion of the Koran, and pour it down the throat of the sick man. Before a crowded mejlis he boasted of his cures, many and difficult, and then I proposed to him that we test the power of Jesus or Mohammed, if he extract the bullet by his process I would become a Moslem, and vice versa. He declined, and the next day I probed and syringed the wound, and to my astonishment, out dropped the bullet! The following day the seid left at dawn. "But," said the shiekh, "after all, the eloquence of the Koran far excels the eloquence of the Gospel." "When a caravan comes in from the desert," said I, "do they ask for rose-water to quench their thirst?" For twenty-five days Ameen and Solomon sold the Scriptures uninterruptedly, and explained it in season and out of season. Then we left after a cordial invitation to come and spend the summer in the mountains of Oman. Zaid had provided a dhow for our return, two bags of rice, three sheep and Muscat sweets. For two days and nights we sailed but when within four hours of Lingah a cyclone broke, and all that night we drove before the blast. The inky blackness the gleams of lightning flashing on the puffing porpoises, the war of distant surf and the cries and prayers of the captain and crew played havoc with our nerves, but when day broke the sea subsided and we squared away once more for the Persian Coast. The next day we arrived, then back to Busrah with its carriages, and steamers, and tasselled Turks and all the bustle of a fort. But when the night is still I hear again the call of the silent, and I long to rush into it, for "*stronger than their souls protecting is His love for them.*"

Waiting for the Water to Come.

A CERTAIN well-known minister said of his parish, "If it is not saved by the Gospel it shall be soaked with it." That is what we are trying to do with Egypt and its adjacent countries, to flood it with the Gospel. Up and down our Colporteurs are continually going seeking out those who can read, and supplying them with the Scriptures.

Every field has its difficulties, and it is an easy matter to persuade oneself that the field in which we are occupied is the most difficult and least encouraging of all. When we feel that way, perhaps the best cure would be, to interest ourselves more in the work of others. In this Cosmopolitan agency we have some times

had occasion to transfer a colporteur from one end of the agency to the other, and when this temporary change has happened to a man, who believed his district the most difficult of all, he has afterwards only been too glad to return to his own hard field. How wonderfully diversified is God's work! how deeply interesting and instructive is every department, and how stimulated and helped we are by looking on the work being done by our brethren in the next field.

The favoured position of the Bible Society is that of being closely linked with all Christian workers in every department of Christian work, and the strong link that brings us together is the Word of God. In the Mission Hospital and School as well as in the Church and the home, we consider our aim and purpose lost, and our work lacking its great essential if not accompanied by God's word—the revelation of His love in Jesus Christ to all.

During the past year the Society has distributed through its Egyptian Agency 48,559 copies of Scriptures in forty-four languages. This circulation has been made at great cost through Egypt and the Soudan, Syria, Palestine and Cyprus, Malta, Arabia, Abyssinia and East Central Africa, where there is an estimated population of 17,000,000.

While travelling recently through the Eastern Soudan far away from the beaten track, the writer with his three native men and three camels were feeling sorely the need of water. The camels had not drank for four days, the last drop of water had been drained from the goat skin and shared by the three men and myself some hours before sunrise. Our hope was in tracking until we reached the wells so distinctly marked on the map. Many miles had been covered before the sun rose like a ball of fire from behind the Abyssinian mountains, and our little caravan moved on in a temperature of 120 until the wells were sighted, when both men and camels hastened their steps until they came up to the three holes pierced in the valley. Here we were met by the cries of Soudanese women and children who had walked long distances for water only to find the wells empty. In their disappointment they cried, saying, "Sir, we are waiting for the water to come; Sir, can you cause the water to come?" This experience is just a picture of the spiritual needs of these people. The vast Soudan, Abyssinia, and the countries mentioned above, with their crowded towns and villages, are all crying out for the Water of Life. Shall we pray more earnestly for willing messengers who shall go forth with the Water of Life of which Jesus said, If a man drink he shall never thirst, "but it shall be in him a well of water springing up into everlasting life."

"Just the art of being kind
Is what this sad world needs."

"A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shone bright,
The cares of life were made more light,
And sweetest hopes were born."

From the Report of the British and Foreign Bible Society for 1908.

EGYPTIAN AGENCY.

Besides Egypt and the Soudan, this Agency includes Syria, Palestine, Cyprus, Malta, Arabia, and Abyssinia, with the East Central Africa Sub-Agency at Mombasa.

Estimated population of the whole Agency, 17,000,000.

During 1906 the sales by Colportage amounted to 33,986 copies, against 33,772 in 1905 and 38,419 in 1904.

The Society supported 64 native Christian Biblewomen in this Agency last year—35 in Egypt, and 29 in Syria and Palestine.

The total issues of the Agency in fifty-four languages amounted last year to 48,559 copies, against 53,722 in 1905 and 54,428 in 1904.

Total cost of the Agency last year, deducting receipts from Scriptures sold: £4,552.

Headquarters of the Agency: 27, Ramleh Boulevard, Alexandria.

INTRODUCTION.

IN this Agency the Society's circulation last year was 48,559 copies, more than 5,000 below the total for 1905. The falling off, however, is entirely due to the fact that fewer books were purchased by Missions. The results of colportage show a slight increase, notwithstanding that for some months we had two fewer men employed at Port Said.

The unrest which prevailed in Egypt last year could hardly fail to affect the Society's distribution. All our colporteurs in the Delta and Alexandria felt the existence of prejudice, even of animosity, and had to exercise great discretion and self-control to avoid unpleasant incidents. While insults were many, violence was seldom attempted. But the atmosphere has been charged with electricity. This unhappy recrudescence of anti-British and anti-Christian feeling among Moslems has been faced with no small courage and forbearance on the part of our colporteurs themselves.

THE AGENT.

We greatly deplore the fact that continued ill-health has compelled the Rev. A. A. Cooper to resign the charge of the Egyptian Agency. Mr. Cooper has been in the Society's service for nine and a half years, most of which he has spent in Alexandria, first as Assistant, and since 1902 as Agent. Our last six reports have borne witness to the literary skill with which he has year by year described the administration of this picturesque field. Unfortunately, only a very small part of the following pages comes from his ready pen. Mr. Cooper has arrived in Scotland, and is now regaining strength in his native climate, which is far more bracing than that of Alexandria.

When we look back over the services which Mr. Cooper has rendered in Egypt, we realize several outstanding facts. In Egypt itself the Society has now become the medium for supplying the Scriptures to half the population, including the chief progressive and industrial centres, as well as thousands of small villages. Every village in Lower Egypt sees the Society's Bibleman on his tours. The Sudan hinterland was re-opened to our work six years

ago. In Palestine a long-projected scheme was successfully carried through with universal approval and support: we refer to the suppression of one or two of the smaller depôts and the establishment of a strong, independent central depôt at Jerusalem. The East Africa Sub-agency has been recently revived, and Mr. J. A. Bailey is to be congratulated on the excellent results achieved in his first year of service. The sales in the Agency have increased since 1900 by 60 per cent., and a very large proportion of sales consists of Bibles and New Testaments. Side by side with this growth we have been privileged to witness striking cases of deep spiritual results from the simple reading of God's book. Further, the institution of "Bible Sunday" in 1899, followed a few years later by a special Centenary effort, led to the Society becoming better known, more widely trusted, and more generally supported. During the last seven years the sum of fully £1,500 has been raised in the Agency for the general purposes of the Society and its Centenary Fund.

LANGUAGE DISTRIBUTION.

As will be seen from the linguistic table (see Appendix IV.) no fewer than 54 languages and dialects were represented by the versions circulated in this polyglot Agency last year. Arabic, as the chief language of the field, figures with 21,882 volumes, against 26,985 in 1905. The decrease is chiefly due to the feeling of irritation among Moslems against Christian and European influence in the country. Our sales in English also show a remarkable decrease; only 5,910 volumes were sold, against 12,843 in 1905, this falling off is entirely owing to two causes—the reduction of our staff during half the year, and the fact that the Agency has ceased to supply Scriptures bound in olive-wood covers, most of which were English editions.

Owing to the return through the Suez Canal of so many Russian transport steamers, coming from the far East with troops and released prisoners-of-war, our issues in Slav languages rose last year to 11,644 volumes, against 2,772 volumes in 1905. The Turkish, Greek, and Italian languages, which are of special importance, as they are spoken by a very large and important fraction of the foreign population, again show a decrease, as also do the issues in Armenian, German, Hebrew, and Hindostani.

TRANSLATION, REVISION, AND PUBLICATION.

During the year Mr. Irrsich, our depository at Alexandria, revised and carried through the press an edition of the Gospel of St. Mark in Nuba, transliterated by himself into Arabic characters from the version of the late Prof. Dr. R. Lepsius, which was originally published in roman type (standard alphabet). The present edition was printed at the Nile Mission Press in Cairo. Mr. Irrsich hopes in the course of next autumn to have completed his manuscript copy of Isaiah in Judæo-Arabic.

BIBLEWOMEN.

Last year the Bible Society supported 64 native Christian Biblewomen, employed in connection with different Missions working in the Egyptian Agency: of these Biblewomen 29 were stationed in Syria and Palestine.

EGYPT.

Population (1897), 9,734,000, including 113,000 foreigners. Of these, over 38,000 were Greeks; 25,000 Italians; 20,000 British; and 14,000 French; besides other nationalities. Only 6 per cent. of the entire native population can read and write.

There are nearly 9,000,000 (or 92 per cent.) Moslems; 730,000 (or 7.5 per cent.) Christians; and 25,000 Jews. The Christians include over 600,000 Copts; 54,000 Greek Orthodox; 56,000 Roman Catholics; and 12,000 Protestants.

Circulation (including the Sudan), 41,385 copies, against 46,888 in 1905 and 48,569 in 1904.

I. ALEXANDRIA.

Circulation 8,966 copies, against 10,426 in 1905 and 10,681 in 1904.

With its fast increasing population, its preponderance as the commercial centre for the whole country, its quick and easy means of communication by land and sea with all parts of the Agency, Alexandria is also the most natural centre for the Bible Society's work in these regions. Here the Society has its offices.

In 1906 the Agency's warehouse at Alexandria received and stored 33,637 volumes of new stock, and sent out 41,621 volumes to the other depôts all over the Agency. Some independent centres of Scripture distribution, under the control and management of various Missions, are now purchasing their Scriptures direct from this warehouse—*e.g.*, the Alexandria Harbour Mission, the Dutch Mission at Kalioub, near Cairo, the Egypt General Mission, the St. Andrew's Church of Scotland Mission, the United Free Church of Scotland Mission at Tiberias, the English Presbyterian Mission at Aleppo, and the Reformed Presbyterian Mission at Alexandretta. These Missions keep up colportage work of their own, and the issues to them of 5,682 volumes are included in 'Sales to Missions.' The Swedish Mission in Eritrea, and the Rev. K. Cederquist at Adis Abeba, in Abyssinia, have both received grants 'on missionary terms' to the number of 589 volumes.

IN TOWN AND HARBOUR.

During last year colportage work in this large and growing city has been carried on solely by our venerable friend Colporteur Yûsuf-el-As'ad, except for a fortnight during which our Cairo colporteur also laboured at Alexandria. Despite the weight of his years and the special difficulties due to the state of Moslem feeling, Yûsuf has done well. On each working day of the year he sold on an average just over six books. His total sales were 1,998 volumes—comprising 147 Bibles, 222 Testaments, and 1,629 Portions.¹

The following extracts from Yûsuf's reports tell their own tale of zeal, joy, and suffering in the work:—

THE MOTHER OF JESUS.

'I entered the court of a Coptic church, and presented my books to a man who had come in from one of the villages. He

¹ Since this report was written and received our friend Yûsuf has 'fallen on sleep,' much loved, highly esteemed, and greatly regretted. The family succession is maintained in the person of his young son Boulos Yûsuf, who is doing excellent work for the Society as depôt-keeper at Jerusalem.

read the record of the marriage in Cana of Galilee, but when he came to the expression "Woman, what have I to do with thee?" he raised his hands, and in a horror-stricken voice exclaimed, "See what the Protestants have done! They have changed the *Injil*, and used the word 'woman' in addressing the Virgin." A wiser member of the same communion explained that the term was one of honour, which seemed to satisfy his not-so-well-informed brother Copt, who afterwards purchased a Bible.'

CERTIFIED BY THE MONKS.

'I regularly visit the Roman Catholic monastery, and always dispose of a good number of Scriptures to the monks. One day, as I was leaving, I offered the New Testament to a Greek. "No!" he cried out, "I do not wish for such a book. It is Protestant." The doorkeeper then came to my assistance, saying, "These books are all very good, and all the monks have bought them." This served as a guarantee to the Greek that they were orthodox, so he purchased a Bible.'

'I approached a group of people sitting at a *café*, among whom was a woman. "Do you wish to purchase a French Testament?" I asked. "No, no, begone!" said the men. The woman, however, took the book, read a few verses, then persuaded the men to purchase copies of the New Testament.'

AT THE RAILWAY STATION.

'The railway station affords a good opportunity for reaching men from all parts of Egypt. One day at the *café* there I offered a Bible to a young Moslem who was sitting with some companions. "This is the book of the Copts," said they. "Do you not know that this came from God?" I asked. They answered, "We know not." "You do not know, but I know; and it is necessary for you to learn the truth in this book," said I. The young man said he would buy a copy. A strong protest was raised by his companions, but he withstood them bravely, and became the owner of a treasure.'

MOSLEM v. JEW.

'Among Jews argument is sure to arise. As I was seeking to bear testimony to them to the death of the Messiah, a Moslem said to me: "These are Jews, leave them. Your speech is not useful to them." Then he asked, "Have you a large Bible?" I replied by producing our large Arabic Bible, and offered it to him. He took it with much delight, and paid the price. Whenever I meet this man he gives testimony to the pleasure he finds in reading it.'

THE SON OF GOD.

'One day I offered my books to an Italian, who replied angrily, "Go away! go away!" "Yes, I will go, but I should like to know why you are so angry with me." "You Protestants say that Jesus was the son of Joseph, and not the Son of God," he replied. "Let me read you some passages from the Gospel, in order to prove that Protestants and their Book declare Christ to be the Son of God," said I. I then read to him such passages, and he was so glad that he said, "Let me purchase not a Gospel only, but a complete Bible."'

‘I approached a Moslem who proved to be very bigoted. No sooner did he know what books I had than he shouted with an angry voice: “Go! go! you and your infidel books. Go away from me; you bear the greatest infidelity with you, because your Book calls *Saidna Isa*” (*i.e.*, Our Lord Jesus) “the Son of God.” Notwithstanding all my entreaties, this Moslem would not be moved from his false impressions concerning the Saviour.’

IN ALEXANDRIA HARBOUR.

Here last year the sale of Scriptures amounted to 1,388 volumes. The Rev. H. P. Reid, Consular chaplain and minister of St. Andrew’s Church of Scotland, who superintends the Alexandria Harbour Mission, writes: ‘Work was carried on in the harbour for nine months only, as our colporteur was away; but he has now returned again, and work is being carried on with renewed zeal.’

Some idea of the cosmopolitan nature of the work will be gained from the fact that the Scriptures were sold in over a dozen languages—a fact which not only demands polyglot gifts in a colporteur, but shows what wide possibilities for spreading the Gospel present themselves. The colporteur has exceptional opportunities of distributing the Scriptures, as he meets with seamen and officers at the Bethel as well as on the ships.

II. PORT SAID.

Circulation, 16,679 copies, against 11,174 in 1905 and 17,714 1904.

Mr. W. H. Taylor, who has been for twenty-one years the Superintendent of our colportage at Port Said, sends the following review of the work for 1906:—

The number of copies sold here last year amounted to 16,679, in over twenty different languages—1,479 Bibles, 5,121 Testaments, and 10,079 Portions—as against 11,174 volumes in the previous year. The increase of 5,505 volumes is accounted for by the large number of Russian Scriptures sold during the early part of the year among Russian wounded and prisoners-of-war from Japan and Russian troops homeward bound from Vladivostock returning in the transports which passed through the Canal. A large increase on previous years is also shown in versions in Chinese and in the dialects of India. Our usual colporteur in the town of Port Said was absent last year, and this cause is responsible for the decrease in our sales in Arabic, French, Greek, and Italian. The *depôt* sales are slightly lower—524 volumes against 581 in 1905.

The unique position of Port Said, with teeming multitudes of all nations and all languages passing East and West, gives the Bible Society a great opportunity and responsibility to supply their spiritual needs—in much the same fashion as the various local shipping agencies supply the vessels’ commissariat. To carry this effectively entails large expense, and calls for no little tact and self-sacrificing labour on the part of the colporteurs. For as soon as each ship makes fast—and this means on an average eleven vessels a day for every day in the year—it has to be visited at once, so that all on board, passengers and crew alike, may have an opportunity of possessing a copy of God’s Word in their own tongue.

Turning now to the details of every-day colportage on ships, we have constant evidence that the books purchased are usually well read. It happens almost daily that a sailor produces a Bible or Testament which he has bought at Port Said on some previous voyage, and its owner is not ashamed, before his mates, to confess that he regularly reads his book.

RUSSIAN WARSHIPS.

Our visits to Russian transports returning from the East in the early part of the year elicited some most interesting facts as to some of the Scriptures sold by us on board the vessels of the famous but ill-fated Baltic Fleet and other Russian warships which passed through the Canal a year before destined never to return. For instance, one poor fellow, badly wounded in the great sea-fight, was rescued and taken with others to the Japanese hospital, where he remained for several months. Returning to his country on one of the transports, he showed to us with evident gratitude a copy of the Four Gospels in Russ, which he had purchased here on his way out in the fleet; that little book had been his companion through all the experiences of war, wreck, rescue, and hospital. This is one of many instances where the smaller volumes sold were rescued with the owner; but we were informed by one of the officers that most of the larger Bibles and Testaments went down with the Russian ships which sank. We are assured however, that even the latter books were well read during those months when the Baltic Fleet was cruising about in the Indian Ocean, and in the lull before the battle.

Mr. Taylor concludes: 'In these days of advancement and learning it is astonishing to find how little is known about the world-wide Bible Society. Standing on the saloon-decks of our great floating palaces, I am often asked, "What are the Society's objects?" "How is the Society supported?" And oftener still the question comes, "Does the Society support itself out of its sales of Scriptures?" We are thankful for the opportunity of putting into the hands of people of all classes copies of the Society's pamphlets which describe its work in all lands.'

During Mr. Taylor's absence on furlough, Mr. A. Hope effectively superintended our work at Port Said for six or seven months last year. His difficulties were increased by a greatly diminished staff and by unavoidable delays in the arrival of Russ editions of the Scriptures owing to the disturbed condition of Russia. Quarantine against Port Said has also had its usual effect. During those six or seven months there were forty-five days' quarantine against the Port, in which period ten Russian transports passed in voluntary quarantine, and other ships for the same reason, could not be boarded.

Mr. Hope was greatly impressed with the importance of Port Said as a centre for colportage. 'Here the Society's work is brought before men of all classes, rich and poor, learned and unlearned, who hail from every quarter of the globe. I venture to say that, if the Society's operations are to be well reported of, it must be represented here by men of tried Christian character, of some education, and with a knowledge of two or more languages.'

THE POWER OF THE BIBLE.

Mr. B. von Gross reports two incidents from his own experience:—

'A German engineer, lying in hospital here, after I had had some conversation with him, asked me to bring him a Bible. After reading it for some time, he one day said: "It is strange that I have had to come to Port Said to know Christ as my personal Saviour."'

'Another engineer, also on a German steamer, who was inclined to scepticism, accepted a leaflet on his outgoing voyage, and on his return bought a Bible. On a later voyage he gave the following testimony: "The Bible becomes more and more precious every day, not only to me but to others on this ship who gather together to read and talk over the Word of God."'

Mr. Hope concludes: 'The future of Port Said promises to be bright. Large extensions are being carried out in connection with the harbour, Custom House, and railway—all with a view to making the port more suitable for export and import. When these improvements are completed, the number of ships lying here for more than a few hours will be increased. The produce of the interior will not make its way almost entirely to Alexandria as in the past, but this place will become a good second as a port of export. Increased trade will mean an increase of population, and this already needy town will need more than ever the services of the Bibleman.'

A NEW LAUNCH.

Through the joint generosity of one of our Vice-Presidents and a member of the London Committee, a new motor-launch was sent out in the spring of 1907 for the use of our colporteurs as they visit the vessels in the harbour of Port Said.

III. CAIRO.

The importance of Cairo for the Society's work can hardly be over-estimated. In addition to its being the seat of the Egyptian Government, there are several other reasons why it deserves our most careful attention. As one of the strongest, if not the strongest, Moslem centre of influence in the world, with its University where 12,000 students of Islam gather from all parts of the globe, it calls for special effort. Great things might be done through a capable native worker among these students and the many thousands of their co-religionists who form the great majority of the population. There is also a large European population, which can have been but partially touched, the Society having had only one colporteur canvassing this large city. Moreover, Cairo is also important as being more closely in touch than Alexandria with the Sudan, which in the near future will probably afford greater facilities for Bible distribution than it does at present.

Nessim Eskenazi, our colporteur, has sold in Cairo during the past year, 1,304 volumes.

From Cairo, the Rev. D. M. Thornton of the C.M.S. Mission writes, in May, 1907: 'You will be interested to hear that during the last two months there has been an unprecedented demand for Bibles on the part of the Sheikhs of the great Moslem University

of El Azhar, for the express object of comparing the Old and New Testaments with the Koran.' This famous University at Cairo is the principal seat of Koranic learning. The sciences taught and the methods of instruction have hardly changed since it was founded, A.D. 969. To-day it has 10,000 students, drawn from every Muhammadan country between Calcutta and Sierra Leone, most of whom propose to become teachers of their faith.

Orient and Occident is the title of a weekly illustrated paper in Arabic and English, edited at Cairo by two C.M.S. missionaries. One of its issues last winter was a special Bible Society number, which discussed for Moslems the question whether the Scriptures can be translated, and gave a brief review of the history of the translation of the Scriptures from the earliest times. The issue of a special Bible number of a vernacular paper is unique in Egypt, and gives gratifying evidence both of the increased interest in the Holy Scriptures among intelligent native readers, and also of the way in which so many Christian missionaries in the land of the Pharaohs are quietly but effectually aiding the work of the Bible Society.

IV. LOWER EGYPT—THE DELTA.

Circulation, 13,932 copies, against 17,585 in 1905 and 13,427 in 1904.

The circulation last year has fallen over 3,600 copies below that of the previous year. This is because we had one colporteur less, and also because of those political and judicial incidents which sorely ruffled the Moslem temper. At the beginning of 1906 Muhammadan feeling against Christians was accentuated by the action of Great Powers in interfering with the financial control of Macedonia. A few months later the threatened rupture between England and Turkey over the Sinai Peninsula boundary question greatly increased the ferment. Then the killing of a British officer of the army of occupation by some natives of the village of Denishwai, a crime which was justly and severely punished, formed another disturbing element in Egyptian Moslem life. The judgment passed on the criminals, whilst it had the effect of leaving no doubt in Muhammadan minds of the firmness of the British rule, caused them to show in petty ways their detestation of all things Christian. Our humble colporteurs, carrying the Christian book, often became the butt of ill-suppressed spleen. Insulting words were freely flung at them; on occasions they were assaulted; and most Moslems in the Delta, if they did not resort to insults and blows, obdurately closed their minds against the appeals of the Bible-sellers.

MOSLEM HOSTILITY.

The following are a few significant experiences in the Delta during the periods mentioned above:—

At the time of the difficulty over the Sinai Peninsula boundary, a Moslem said, addressing a colporteur: 'The Government, the missionaries, and the Bible-sellers are all in league to change our religion, but we are awake to the fact. We are Moslems, *and so are the Japanese!* Your blood has become corrupt. Go away, you accursed dog, who have the three gods.'

Another colporteur writes: 'I entered a *café* full of Moslems. They asked "What do you desire?" "I have a good book."

"We do not desire your books: get out, you accursed dog!" Then they seized my bag, and flung it on the floor, and said: "If you do not depart speedily, we will burn your bag and your books." "These are the books of God," said I. "Are there other books than the Koran?" they replied. Then they beat me because I held that the Scriptures were from God. "Take him, and let us kill him as did the English to our brethren." Then they seized me, and were about to thrust me into a small dark room, when, using all my strength (this colporteur is noted for his strength), I snatched up my bag and escaped.

Another colporteur writes: 'The people in my district have altogether changed during the last few months. They show great hatred for me and my books, just because I am employed by an English Society. Said one man, when I asked him to purchase one of my books: "No, indeed, I will not touch your books. Do the English imagine that they will obtain their wish, and rule the world religiously and politically? And do they imagine that they will be able to overthrow Islam?" "These are questions I cannot go into," I replied. "But the day is coming when you will suffer with the English," replied the Moslem.'

FRIENDLY EGYPTIAN SOLDIERS.

Colporteur Markos Theophilus, who works in the Dakalieh province of the Nile Delta, was offering the Scriptures for sale among the passengers in a train, when a Moslem, after examining a book, threw it down the car after Markos, exclaiming in great anger: 'This is the book of the Christians, who are trying to change our faith. Away with it and them!' Markos very quietly approached the man and asked for an explanation of such treatment of him and his book. At this point two native Egyptian soldiers, themselves Moslems, who had seen all that had taken place, came forward to the angry passenger and said: 'This man we know very well and he is respectable. We also know his books, which are good, and the Society he represents is a noble one. We now demand from you, sir, that you fetch that book, wipe the dust from it, and apologise to this man for your uncalled-for behaviour.' The passenger at once stood up and said: 'I am deeply sorry for what I have done, but I knew not that these books were holy books, and to show you the sincerity of my speech I shall now buy one of your holy books.' He purchased a book, and kissed Markos on the face and hands; then others also bought copies. And thus ended—thanks to the wisdom and firmness of two native soldiers—what might easily have proved a very unpleasant experience.

'JESUS OR MUHAMMAD?'

In 1903 one of our colporteurs sold a Bible to a Moslem merchant in the town of X. Visiting his shop later, the colporteur found the Moslem greatly annoyed to discover that his purchase was the book of the infidel Christians. After some little time, the colporteur lost sight of the merchant, who had apparently sold up his business and departed to some other district. Recently, after an interval of nearly three years, our colporteur, when journeying in another part, was accosted by the Moslem merchant of X. After greeting the colporteur with the utmost cordiality, the

merchant produced a book from the folds of his long robe and said :—

‘This is the Bible which I purchased from you in X. three years ago. I read it carefully for weeks, my wife being very angry with me for so doing. Eventually she agreed to join me in the reading, and we read in St. Luke and elsewhere of the birth of Christ, then of His life, His death, and resurrection; turning to Koran, we carefully compared all this with the birth, life, and death of Muhammad. We were slowly drawn to Jesus Christ, and to believe in the story as given in this book. We saw that, while Jesus was holy, Muhammad was a sinner; that, while Jesus was from God, Muhammad was not; that, while Jesus had the power of God with Him, Muhammad had not. We said, “This is of a truth the One Saviour,” and we asked ourselves, “Which shall it be, Muhammad or Jesus?” And we could but choose Jesus.

‘We then sold up our business and our dwelling, and travelled to Upper Egypt, where there are many Copts, and asked to be baptized as Christians. We failed to find any one who would baptize us; every one told us to go to some one else. Thus we continued to wander from place to place. During this time my wife passed away, after a short illness, and as she was dying she prayed, “Lord Jesus, I am dying, but, according to Thy will, receive me as Thou didst receive the thief on the cross.”’

This is all we have heard from the colporteur so far. It is remarkable that such an inquirer should not have found some Christian missionary in his wanderings; and the pity of it is that the Copts, to whom (in the estimation of the Moslems) the book belongs, should have so little spiritual life in their Church for the help of such a convert. Here, at least, is one of those by no means singular cases where the Divine Word—apart from all human agency whatever—has been sufficient, in the light of the Spirit’s teaching, to work a complete revolution in the life and thought of two Moslems.

In the Delta last year 13,932 volumes were sold by seven colporteurs, against 17,585 sold by eight colporteurs in 1905. Considering the attitude of the Moslems during the greater part of the year, and remembering that the large majority of the dwellers in the Delta are Moslem, we have reason to be thankful that this decrease of 3,653 volumes is not very much larger. Out of the total sales in the Delta 11,832 are in Arabic.

THE SUDAN.

Circulation 1,259 copies, against 1,262 in 1905, and 1,780 in 1904.

In this difficult and interesting field our circulation was practically the same as that of the previous year.

A COLPORTAGE JOURNEY OF 4,500 MILES.

In January, 1906, Mr. C. T. Hooper left Alexandria for an extended tour through the Eastern Sudan, with full sanction of the Government. The object of his tour was to inspect the work done by a colporteur, who had in previous years made visits to the larger centres from Khartum, to gauge the openings and the opportunities for future work, and to glean, at first hand, reliable information for

the Society's guidance, both as to the conditions of the country, the attitude of the people, and the real necessity for sustained colportage.

The route was as follows. Starting from Wady Halfa, the northerly terminus of the Sudan Government Railway, Mr. Hooper journeyed by rail to Station No. 10 in the desert, thence by the new railway, at that time unopened, to Kerima, which taps the fertile Dongola Province. From there he pushed his advance beyond the railhead by camel, as far as Merowe, the new capital, and thence to Dongola, the old capital of the province. From this point Mr. Hooper retraced his steps to No. 10 Station, and so south to Abu Hamed, Berber, and El-Damer.

El-Damer, the new capital of the Berber province, was Mr. Hooper's starting-point for his longest, most arduous and least interesting stage of thirteen days' march to Kassala. This town was transferred to the Sudan territory by the Italian Government a few years ago, and is one of the most important posts in the Eastern Sudan, which at this point verges on the Italian colony of Eritrea. Kassala is but two and a half days' journey from the nearest station of the Swedish Mission in that colony, in the pagan country of Kunama, and embraces a great variety of nomadic tribes (the principal being the Hadendowa), of whose language and customs little is known.

ON THE EDGE OF ABYSSINIA.

From Kassala Mr. Hooper continued his journey, travelling south to Gedaref (a town through which many tribesmen pass from Central Africa in making the pilgrimage to Mecca), and thence to Gallabat, which abuts on King Menelik's dominions, and formerly belonged to Abyssinia. The whole neighbourhood is still somewhat unsettled, and brigandage on a large scale is not uncommon. From this point his journey was pursued south-west crossing the rivers Rahad, Dinder, and the Blue Nile to Senga. As no boats were running, his journey down the Blue Nile was continued by camel, touching Sennar and Wad Madani. Reaching Khartum, his caravan of three camels was disbanded, after doing continuous service from Kassala—a distance of over 700 miles.

Some days were spent with Stephanos Maqâr, our colporteur in Khartum and Omdurman, and the journey was then continued north by rail to Shendy; here the engineering works of the Sudan Government Railway are situated, and a number of men employed. A halt was also made at the Atbara junction, where several copies of the Scriptures were sold. From this point the journey was continued to Suakin and Port Sudan, where sales were also made. Reaching Suez on the evening of April 20th, Mr. Hooper took train to Alexandria, arriving on April 21st. The time occupied in travelling was three and a half months.

The distance covered, carefully calculated, comes out as follows: By camel, 1,000 miles; by rail, 2,088 miles; by sea, 715 miles; by river, 400 miles; making a total of 4,503 miles. Notwithstanding the scarcity of readers in the regions traversed, 614 volumes were sold on the journey, including 56 Bibles and 39 Testaments.

A series of graphic extracts from Mr. Hooper's journal of this long and arduous journey appeared in *The Bible in the World* for November and December, 1906.

The impressions received by Mr. Hooper from his experiences may be briefly summarized. Seeing the country was so depopulated

and the people so illiterate, he concluded it would be well for the present that the efforts of the Society's colporteur working in the Sudan should be confined to Khartum and Omdurman. Here merchants and traders are ever coming and going from all parts of the Sudan, and from this point the Scriptures can be circulated through other provinces. Places near can be occasionally and easily reached by means of the boats that ply on both Niles at certain seasons.

Mr. Hooper also recommended that extended tours by an experienced European worker should be undertaken every three or five years, when a systematic canvass of all the principal districts could be made. This could be best done during four or five months of the year, from December to April inclusive. Apart from the character or quality of the work of such an agent, it must be remembered that the best of native colporteurs in these lands only touches a certain class or grade even of his fellow-countrymen, while he completely fails to influence many other of his own people, to say nothing of the alien (or European) element, which is so large. An incidental advantage, which has been manifest through Mr. Hooper's recent tour, is the special opportunity afforded a European of enlisting the sympathies—or at least of removing the prejudices and awakening the interest—of others than natives.

AT KHARTUM.

Colporteur Stephanos Maqâr, who now works Khartum and Omdurman, sold 1,259 volumes during last year. The following are two extracts from his journals:—

'In the market-place of Omdurman I met a man of the Ghali tribe, and offered to him a Bible. He said, "I am a Moslem: I praise the Lord." To him I said, "This book is for the Moslems, and for all men." "No, it is only for the *Messehyyeen*," (i.e., Christians), he replied. Thereupon I left him. After a little time he called me, saying, "Come." He then examined the book, and asked, "What is its price?" Having given me its price, he said, "It is necessary that I know the *Tourat* and the *Injil*." Thereupon I thanked the Lord.'

'One day I offered a Gospel to a man from Dongola. "I am from the people of the Mahdi," said he. "If you are from the people of the Mahdi, does the Mahdi not love the book of God?" I asked. "He loves the book of God, but the *Injil* he does not love." said he. "Then," said I, "he is not the Mahdi, for one who does not love the *Injil* does not love God." Then the man was ashamed, and bought the book.'

From the "Egyptian Daily Post," Tuesday, May 12, 1908.

The Fighting in The Sudan.

THE "Sudan Times" which arrived this morning contains the following particulars of the fighting in the Blue Nile district, and the death of Mr. Scott Moncrieff and others:—

Mr. Currie, Director of Education, has been at Kamlin during the stirring events of the last few days, and he formed the link of communication between the headquarters of the Government at Khartoum and the forces operating with Dickinson Bey. Mr.

Currie started from Khartoum on inspection tour of the schools of the Blue Nile Province.

He arrived at Kamlin Wednesday morning, where he found Mr. Corbyn, Deputy Inspector of the Legal Secretary's Department.

In the afternoon of the same day the Mamur of Kamlin received orders from the Governor of the Blue Nile Province to start at once for Katfiah with all available police, and report to Mr. Scott Moncrieff, who was ordered to do the same from Rufa'a. The Mamur at once started with eleven policemen. Later in the afternoon, rumours came in that Abdel Kader wad Habuba had collected a band armed with spears and was defying the Government, and had settled at Tugr, some 5 miles from Katfiah and 30 miles from Kamlin.

On Thursday 30th Mr. Corbyn got a letter from the Mamur stating that Mr. Moncrieff and the Mamur of Messelemania had been treacherously murdered. The Mamur of Kamlin stated that he was in Katfiah and asked for ammunition, which was sent to him by Mr. Corbyn.

Information was at once communicated by wire to the Governor of the Blue Nile and to the acting Civil Secretary at Khartoum. In the meantime, messengers were sent to bring in Mr. MacKenzie and the settlement survey parties, who were out in the country surveying.

. . . . Some particulars about the murder of the late Mr. Scott Moncrieff and Yuzbashi Mohammed Effendi Shareef have been obtained from persons who recently arrived in town from the locality where the murder took place. It seems that before they proceeded to Tugr, they were warned not to approach Abd-el-Kadir, as he would surely kill them. They did not heed this warning, believing them to be inspired by enmity to the man. Upon arrival at Tugr, they left their camels out of the village and proceeded on foot and alone. They were met by Abdelkadir, who pretended to be very submissive and friendly, and invited them to his house. They entered the "hosh," and were seated on "angarebs." Water and tea were offered to them, and while they were drinking they were attacked by Abdelkadir and his men and speared to death. It is stated that the Mamur was murdered first, and that when Mr. Scott Moncrieff saw them rush at his companion, he bent his head for a moment (perhaps in silent prayer), and then looked upon them with a smile awaiting their ruthless attack. It is stated that both Mr. Moncrieff and the Mamur were unarmed.

IN MEMORIAM.

Mr. C. C. Scott Moncrieff, who was treacherously murdered by Abdelkadir Wat Habbuba, at Tugr, on the 29th April, was the only son of Sir Colin C. Scott Moncrieff, formerly Under-Secretary of State, Public Works, Cairo. Mr. Scott Moncrieff was born in 1883 and received his education at Marlborough College, and Corpus Christi College, Oxford, from which latter institution he graduated in 1905. He was attached to the Sudan Government in September, 1906, and was appointed Deputy Inspector, Blue Nile Province, January 1st, 1907. He was noted for his love of athletic sports. During the brief period of his service with the Sudan Government he manifested remarkable ability and tact. His untimely death cuts off one of the most promising young officials of the Sudan Government, and brings deep sorrow to his illustrious family and wide circle of friends.



THOUGHT TO BE THE MUMMY OF JOSEPH'S PHARAOH.

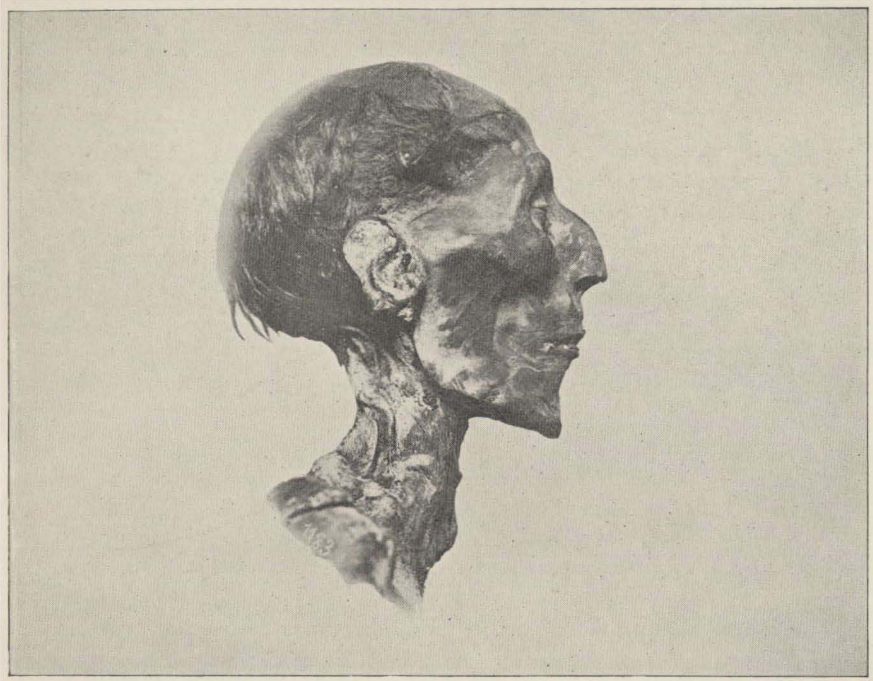
Genesis xli. 15. And Pharaoh said unto Joseph, I have dreamed a dream. . . .

38. *And Pharaoh said unto his servants, can we find such a one as this, a man in whom the Spirit of God is?*

41. *And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.*

Ch. xlvii. 5. And Pharaoh spake unto Joseph saying, Thy father and thy brethren are come unto thee. 6. The Land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell.

7. *And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.*



RAMESES THE GREAT: THOUGHT TO BE THE PHARAOH OF THE
OPPRESSION.

Exodus i. 8. Now there arose up a new king over Egypt which knew not Joseph.

9. *And he said unto his people, Behold the people of the children of Israel are more and mightier than we :*
10. *Come on, let us deal wisely with them lest they multiply, and it come to pass that when there falleth out any war, they join also our enemies, and fight against us and so get them up out of the land.*
11. *Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.*
13. *And the Egyptians made the children of Israel to serve with rigour :*
14. *And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.*

Ch. ii. 15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian.

23. *And it came to pass in process of time that the King of Egypt died; and the children of Israel sighed by reason of their bondage, and they cried and their cry came up unto God by reason of the bondage.*



WOMEN'S APARTMENT IN A MOSLEM HOME.
The light comes through chinks in the walls.

Appeal to the Duma by Mohammedan Women.

WOMEN ON THE WARPETH.

From "Daily Telegraph."

ST. PETERSBURG.

RUSSIAN Mohammedan women—and their name is legion—are on the warpath. Their aim and object is emancipation, and they have resolved to give their husbands no peace or quiet until they have obtained it. And it must be admitted they are going to work sensibly. There is to be no violence, no public demonstrations, as in contemporary England, no boycotting of husbands by wives, as in ancient Greece; nothing, in fact, but an appeal to the sense of fairness of the male legislator. For in the Duma there is a Mohammedan party, which generally votes solid with the Progressives, and might, therefore, be reasonably supposed to look upon women's rights as essential to progress. Anyhow, it is to the Mohammedan deputies of the Duma that the women of the Province of Orenburg have addressed the following instructions:—

"In spite of the circumstance that our holy religion made us free, certain ignorant despots of husbands oppress us and force us slavishly to execute their caprices. According to the Mohammedan Shariat law, women may learn, undertake journeys, pray in mosques, pilgrimage to Mecca, carry on every kind of commerce, give letters of exchange, and become sisters of mercy. Examples of this are offered by Arabia and other countries, where Mussulman women founded societies, built mosques and various philanthropic institutions, and wrote books. There have been celebrated poetesses and writers among them. The wife of our prophet accompanied her husband to the war; she also studied foreign writers and sciences. But nowadays our husbands forbid us to study even our faith. They will not authorise us to read religious books. Our learned mullahs, who proudly give themselves this name, in league with reactionary journalists, are carrying on a campaign of agitation against our emancipation, their design being that we should remain for ever in ignorance.

"Our husbands deprive us of liberty, and keep us confined like prisoners within four walls. They take favourite wives to themselves whenever they like, and marry several times. It is our lot to live under perpetual oppression and prematurely to die—generally of consumption. The Mohammedan law accords us many liberties, and our husbands are not entitled to look upon other women with other than chaste eyes. And yet, in most cases, they give themselves up to revels in restaurants, taverns, and hotels, wasting their time in the society of women whose conduct discredits the name and dignity of their sex. We Mussulman women, glory be to Allah, have been receiving education of late, and already have begun to understand our Shariat law, which has taken none of our rights from us. We grasp the fact that we Mohammedan women are also human beings.

"Mohammedan Deputies! It is your duty to demand all rights for Mohammedan women. It behoves you to insist on the passing of a law protecting us against the arbitrary injustice of our tyrannical husbands, against oppression and torture. Aye, torture.

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Master Printer: W. R. GENTLES.

Grace there is my every debt to pay,
Blood to wash my every sin away,
Power to keep me holy day by day,
In Christ for me.

Strength there is my every load to bear,
Love to soothe my every anxious care,
Power to make this heart a house of prayer,
In Christ for me.

Power to conquer every subtle foe,
Power to bid the alluring tempter go,
Power to make this earth a heaven below,
In Christ for me.

Joy there is to make my glad heart sing,
Love to which my fainting soul may cling,
Home when earth is done with Christ, my King,
In Christ for me.

Love there is to save me through and through,
Love to keep me always sweet and true,
Love to strengthen me all things to do,
In Christ for me.

Saviour, I my will to Thee resign,
Make me only, solely, wholly Thine,
Let me ever for Thy glory shine,
I pray, I pray!

Saviour, make me all I ought to be,
Filled with Thine own love and purity,
Cleanse my heart and make me more like Thee,
Just now, just now.



ST. SOPHIA, CONSTANTINOPLE.

“Blessed be Egypt.”

Vol. IX.

OCTOBER, 1908.

No. 37.

Editorial.

“*Jerusalem, which is above, is free.*”—GAL. IV. 26.

“*Where the Spirit of the Lord is, there is liberty.*”—2 COR. III. 17.

“*The glorious liberty of the children of God.*”—ROM. VIII. 21.

THE event of the hour which has taken place in our midst is the proclamation of a Constitution in Turkey, and the echoes of joy which this has awakened in the far reaches of the Turkish Empire, have thrilled the hearts of those who care for Moslems. What will the effect of freedom be in the Mohammedan World? It gives us fresh impetus in hastening to take them the glad tidings of the One Who came to proclaim liberty to the captives. The opening of the prison to them that are bound.

With the Quarterly Report of work done at the Nile Mission Press, mention is made again of the immediate need of another and larger printing machine. This is in itself a source of great encouragement. The work has grown; and the possibility of responding to the demand for yet more to be done, depends on our enlarged capacity for doing it. So far we have found that every step in advance has been taken with direct united waiting upon God for that special thing. And now with this fresh incentive upon us to press on and carry the printed message farther and wider than we have yet done, we ask all our friends who read “Blessed be Egypt” to join us in one united petition that this need of a new and large Printing Press may be supplied. Will you join us in your own private prayers for this

ON THURSDAY, THE 15th OCTOBER?

We believe that God will send it to us. He has given us the larger premises, so that we have room for it. He has also led a friend to give the engine for power to work the Press. Surely, then, we have a strong plea that we may bring to Him that the Printing Machine itself may be given without delay, so that it may be at work before this year closes. The cost of the Machine, together with freight, &c., will be about £500. Several of us are already praying for it, and we have the promise, “where two of you shall agree together,” and we therefore, with confidence, ask you all to join. We shall hope in our January Number to be able to tell of answered prayer.

Our present Number contains the account of the Ramallah Conference. We have printed it in full, believing that many

Missionaries who were not present will be glad to read it. The news of it, which has reached us through those who were present, has been most blessed. It seems as though God were specially preparing His children for the spreading of His Kingdom among the Moslems, at the moment when hitherto closed doors are being thrown wide open. That a free Press and religious liberty should be proclaimed in the Turkish Empire, is a clarion call to go in and use these priceless privileges.

To this end we ask, with intense earnestness, for many men and women to volunteer for the work of preaching the Gospel to the Moslems. There should be some result to the hearing of God's message through Dr. Zwemer at Keswick. If feelings were stirred, but no one offers himself for the work, what must the harvest be? The responsibility to hearing the call, and withholding oneself, takes one back to Christ's own words of that servant who *knew his Lord's will, and did it not*.

It is with very great sorrow that we have heard of the passing away of Miss Constance Newton, of Jaffa. Twenty-four years of self-sacrificing, devoted work in Palestine, has been closed by a suffering illness and death. The Hospital at Jaffa remains as a lasting Memorial of her life. We are thankful to know that it has been accepted by the Church Missionary Society, and that its missionary character will continue the same. Miss Mangan gave her life to the founding of this Hospital, and Miss Newton has laid hers down in its maintenance. Surely a harvest of blessing will be given to those who henceforth carry on the work.

Palestine and Jerusalem have been the centre of many thoughts lately. For the first time since Moslems took the city, Jews have been allowed to go within the Temple area. We hear they are flocking in. Already hopes are stirred for the immediate future.

One of the most marked features of the new era of freedom inaugurated with the Turkish Constitution, has been a movement towards the emancipation of the women simultaneously in Constantinople, in Jerusalem, and there are signs also in Alexandria; the women put off their veils, and come out *with their husbands* into the light of day, taking their place as companions, and not as slaves. Is it possible to stop the tide? Will it not soon become an irresistible, overflowing flood?

How much has happened since the Three Days of Prayer for the Mohammedan World last January. We are earnestly hoping that another three days may be arranged early in 1909, perhaps towards the end of February. For we have proved God answers Prayer.

The Nile Mission Press.

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Ps. lxxii. 12.

EVERY need is a fresh call to prayer, so it is with hearts filled with praise to our Heavenly Father that we are again able to record His faithfulness during the summer months. As those of you who know Egypt are aware, the heat is very trying, work is usually slack, and at home it is harder to gather funds. Added to these difficulties this year, our Superintendent was on furlough, there was an increased rental of from E£92 to E£150 to meet, and a large paper bill of over £60 came due at the same time. This meant drawing on our already slender funds almost to the uttermost. God, however, has supplied each need, and we wish you also to join in praise.

Mr. Upson (Superintendent) has now returned to Cairo, and Mr. Gentles (Master-Printer) is at present in Scotland taking a well-earned rest. Will you, dear friends, please specially remember them and their wives and families in prayer?

We asked for prayer last quarter, that during the furloughs the work might go smoothly, and we are glad to be able to state that God has also answered this petition.

Fresh opportunities are presenting themselves to us. In addition to Egypt, our publications have been sent into North Africa, Syria, Palestine, the Egyptian Sudan and Arabia. Applications have also come from West Africa, Turkey, and recently from China. Those of you who were privileged to meet with us in London from January 21st-23rd in special prayer for the Mohammedan World, will remember that we were told of the little at present done amongst the Chinese Moslems, and prayers were offered for them. Now comes, we trust, the answer in part, viz., the request for our literature to be sent, so that it may be translated into that language for some of those for whom we prayed, and we shall continue to plead that God will give it an abundant harvest.

We wish again, in this number, to specially remind you about the new and larger printing press for which we made an appeal and asked for definite prayer. Of the £500 needed for this we have only had the very poor response of £42 sent to us. We had hoped that the whole of that for which we pleaded would have been received ere this, but we are still praying that if this be God's best plan for us He will enable you, dear fellow-workers, to do your best in the matter, so that we may be able to send out the new machine when our Master-Printer returns this autumn. I am now seeking openings to tell of the work during the winter months and in the New Year, and if any of you can give either a drawing-room meeting, or arrange a lantern lecture or other gathering, I shall be most grateful if you will kindly write me on the subject. I feel sure that there are many of you who could do this for the work if you really prayed about the matter and sought God's guidance as to how it could be brought about. Let us remember the terrible system we are working against for Christ. Dr. Zwemer reminded us—in burning words—of it, at Keswick, this year; of the vastness of Mohammedanism, its strength, the readiness of its adherents to suffer and die for the faith; its Satanic inspiration; its sensuality, which unfitted it to be the religion of any man, much less of women and children; its grovelling ideals, and its awful lack

of spirituality. It is the only religion that demands heaven without an atonement; hopeless, illiterate, fanatical, sunk into a moral rottenness that can only be described in Apostolic speech: "Whose God is their belly, and who glory in their shame" (Life of Faith).

Shall not such a call as this inspire us all afresh to do what in us lies, to bring the pure Gospel of our Lord Jesus Christ to those who are lying "in the Wicked One"?

Your fellow-worker,

JOHN L. OLIVER,

Secretary.

16, Southfield Road,

Tunbridge Wells, England.

Subjects for Prayer and Praise.

Prayer: "*If ye shall ask anything in My name, I will do it.*"—
St. John xiv. 14.

For the Superintendent and Master-Printer.

For the two Colporteurs, that they may be kept spiritually, and also protected during their journeys.

For the Native Staff, some of them still Mohammedan.

For the work done for other Societies, that our Press may be a real help-meet to them all.

For the Publication Department, in the collection of fresh books and Tracts, and in the difficult translation and proof-correction work.

For the Autumn meetings to be held on behalf of the work and for fresh openings.

For all copies of Scripture, and for every pamphlet and Tract which has been scattered, that God will use them to the Salvation of Souls, both among Moslems and Copts.

For all needed funds to be sent in, and for the amount so really required for the new Press.

For a spirit of real oneness amongst all connected with the work, that we may be welded together with the Spirit of the Master.

Praise: "*Whoso offereth Praise glorifieth Me.*"—Psalm l. 23.

For all the way God has led us, even for the difficult places.

That souls have been blessed.

That the Workers have been kept in health and strength.

That new opportunities are opening before us.

That the needed funds have been forthcoming.

QUARTERLY REPORT OF WORK—
JUNE, JULY, AND AUGUST, 1908.

I. *Printing Department—*

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ..	13,465	161,580
"Beshair-es-Salaam" (Monthly) ...	7,750	286,750
"All Saints' Church Magazine" (Monthly) ...	450	3,600
"Booq-el-Qadasa" (Fortn'tly) ..	4,680	37,440
"Sabbath School Lessons" (4 Sundays at a time)	36,500	292,000
		<u>781,370</u>
(2). For Publication Dept.—		
"Drowned in Sand" (Arabic)	1,000	8,000
"Wonderful Love" (Arabic)	1,000	8,000
"Ali Ben Omar" (English)	1,000	12,000
"General Grant's Fear" (Arabic)	1,000	8,000
"Crucifixion of Christ" (Arabic)	3,000	300,000
		<u>336,000</u>
(3). Religious Books, etc., for others—		
"Colloquial Gospel of St. Luke" (B. & F.B.S.)...	2,000	272,000
"Life of St. Paul," 13-32 (C.M.S.) ..	3,000	60,000
"Tract on Smoking" (Canadian Mission)	2,000	32,000
"Tract, Glorifying in the Cross" (E.G.M.) ...	1,000	16,000
"Scripture Catechism" (Canadian Mission)...	1,000	52,000
"Tract, from 'Beshair'" (E.G.M.) ...	1,000	12,000
"Sundav School Lesson Summary Cards	2,000	26,000
"C.E. Cards"	600	2,400
		<u>472,400</u>
(4). Various Job Work—		
"El-Arsh el-Abyad Magazine"	4,000	80,000
Cards, Programmes, Wrappers, etc.		78,050
		<u>1,747,820</u>

II. *Publication Department.*

Distribution of Gospel Literature—June, July and August.

	COPIES
Colporteurs	3,204
Wholesale (<i>i.e.</i> at a discount) ...	88
Retail (<i>i.e.</i> nett)	1,160
Gratis	26
Total	<u>4,478</u>

NOTES ON THE WORK.

A TRULY URGENT NEED.

About a year and a half ago I made a brief appeal in the pages of "BLESSED BE EGYPT" (backed up at greater length by Miss Van Sommer) for an additional and larger machine, but I greatly regret to say that up to the present it has not been forthcoming, and it cannot be purchased out of the General Fund. At that time the need was thought to be clamant, but how much more it is so now, I leave the reader to judge from the following facts:—

(1) In spite of being closed for ten days in the middle of the present summer we have printed 45,000 more pages than during

the corresponding three months of last year, when we did not close at all.

(2) We have now, in the Good Providence of God, been able to get the increased accommodation which was an absolute condition to the installation of new machinery. But that raises the question, How is the increased rent (£60 extra) to be met? The answer is—Earn more by doing more work. But how can we, on the present machine? To get through what we have got through with it Mr. Gentles has put in many an evening of overtime, his men being paid 50 per cent. extra wages for that overtime. With the new machine we hope to save that loss, and the physical wear and tear also.

(3) The kind owner of the gas engine hopes to come to see it at work some time the coming winter, but where is the extra machine which it was to drive in addition to what we have already?

(4) Through the new Turkish Constitution, and the (at any rate) expected liberty, it is only reasonable to anticipate more work—if we are prepared to undertake it promptly. Already both "Orient and Occident" and "Beshair-es-Salaam" are increasing their orders.

Will kind friends and helpers, both in Egypt and in the "Homelands," set to work at this matter, those giving who can, whether materially, or of their time and power in prayer.

COLPORTAGE WORK.

As will be seen from the statistics, the colporteurs have done very good work during the burning summer days. The one has been in Upper Egypt, and his sales have been greater than the other, who has been, for the latter part of the time, among the Mohammedans in the Delta, to whom, being naturally a good "talker," he has told the Gospel for hours at a time.

In July, the Upper Egypt man was attacked by a Moslem Bey, who cursed him and his religion, and tore up a large number of the books. Mr. Swan went down to Alexandria to take counsel with the secretary of Sir Eldon Gorst, and after a time, when the whole thing had been looked into, a rebuke was sent to the Bey by the police of the district. Our local committee thought it good not to apply for any compensation for property destroyed.

PUBLICATIONS.

Will friends note that, not being able to wait for the Urdu and other portions of the "Descriptive Guide for Moslem workers," Mr. Gairdner and I have issued the Arabic section separately, but so arranged that it can be bound with the other parts? It is all in English, and should be carefully preserved for reference.

"The Three-fold Secret of the Holy Spirit," by the author of that wonderful book on "Prayer," has been translated into Arabic, and can be issued as soon as £12 is specially contributed for it.

THANKS.

Heartfelt thanks are due to those friends who upheld Mr. Swan and Mr. Gentles during my absence; may I beg them to continue to pray *for me* at this time?

Yours in Christ's happy service,

ARTHUR T. UPSON,
Superintendent.

Hureeyeh! (Liberty).

BY A TRAVELLER.

FINDING myself in Jerusalem, naturally I must be much interested in the wonderful changes which are being effected in the Turkish Empire, changes which have been wrought in a manner unparallel in all the ages of history. Neither slab, nor uniform inscriptions, nor hieroglyphic, nor parchment, nor modern library, tells a tale so full of the unexpected as the proclamation issued by the Sultan on July 24th, 1908, in which he granted the Constitution of 1876. The story told in all ages is "What we have we hold." It is the strong maintaining his might. It is the oppressor enslaving the masses. It is the sovereign denying rights or privileges to his loyal subjects. All students of British history prize highly the Magna Charta, Habeas Corpus Act, and other Acts which embody similar cardinal principles of liberty that have been by stubborn persistent endeavour forced from the ruler's clenched fists and placed in the hands of the rightful owners—the people. Little by little have the subjects become the sovereign. To-day it is by the greatest stretch of the imagination we can form the slightest conception of the condition of our forefathers in matters pertaining to the state and religion. We who have been born and cradled and schooled in the land of liberty, where we need not cry with Patrick Henry, "Give me liberty, or give me death." Where we have had nothing to do with the gaining of liberty, we cannot form any adequate conception of the changes which are expected to be effected by the granting of the Constitution to the Turkish Empire.

The Sultan of Turkey, granting a Constitution, would in itself have been sufficient to make all the world sit up and rub its eyes. What the world has been saying, I have very little knowledge of. Yet I am satisfied the suddenness of the Sultan's proclamation must have been a source of great amazement to all the civilized world. If men and women living under the banners of liberty have been struck with wonder, imagine what must be the feelings of all beneath the Crescent and the Star. Everywhere the air is vibrant with shouts of "Hureeyeh" (Liberty). Everywhere demonstrations have been held. Constantinople, Beyrouth, Jerusalem and all the centres have exhibited their wild delight in public demonstration for the blessings granted in the constitution. Here are a people who have been blindfolded, gagged, ear-stopped, shackled and manacled; in a moment, in an unexpected and unlooked-for moment, have been ushered into the light, given freedom of speech, the right to hear, and the privilege to work and come and go at their own sweet pleasure. What people in any age, so down-trodden, so oppressed, have in so brief a time been granted such a large measure of liberty and rights of democratic government?

It is not mere idle talk to say these were an oppressed people. Why the Governor of Jerusalem held in his possession for days the telegram sent him by the Sultan announcing the fact of the granting of the Constitution, before he was pleased to make known to the people this last and great and unexpected blessing. And then he only made the announcement when the chief men of Jerusalem clamoured after having heard of the good news from Beyrouth.

It was our privilege to be in Jerusalem on the eighth and closing day of demonstration in connection with the granting of liberty. Jerusalem has been the scene of many wonderful events. Its history

is studded with occasions of immense importance. It has been besieged dozens of times. It has been captured a score of times. It has been razed to the ground again and again. No wonder Josephus asserts "No other city ever suffered such miseries." Yet Mount Zion has witnessed the returned captives weeping for very joy. And in the time immediately succeeding our Lord, His disciples were made glad in the Pentecostal blessing. But when was there an occasion like this, when peoples with an inborn hatred for each other, intensified with their own bitterness, forgot their bitterness and ceased to hate? Yesterday the Jew, the Moslem, the Roman Catholic, the Greek Catholic, the Abyssinian, the Coptic, the Armenian, watched each other with intense jealousy and hatred. But to-day, under the spell of the magic word "Liberty," the citizens of the Holy City are presented with a spectacle such as its inhabitants have never hoped for. People of all classes and creeds are mingling as one. The Moslems invited all others to join with them in making merry. Or the Greeks, or the Jews played the part of host and entertained all as one. So utterly was the city intoxicated with pleasure that even the Jews entered the Mosque of Omar. On each occasion of these special demonstrations a platform was erected for the orators of the day. Without any programme or prearrangement men without number were ready to deliver an address or read an essay on the greatness of the privileges that were granted. Just outside the Damascus Gate thousands thronged the "Sheep market," and thousands more crowded every available space on the adjoining roofs and walls. The entrances to the square were adorned with arches gaily decorated with green boughs, bunting, flags, Chinese lanterns, and lanterns of all sorts. A large rostrum had been erected in a commanding position. This, too, was similarly adorned with this notable addition—a large portrait of the Sultan—the hitherto hated Sultan. In about the middle of the square was an enclosure for the notables and the band. Leaving the hotel we soon found ourselves in the living stream leading to the Damascus Gate, where we elbowed with the merchant, the labourer, the soldier, the shepherd, the policeman, and the Bedouin, with his coarse clothes. But strangest of all the women in thousands were there: Christians, Moslems and Jews. Moslem women, with unveiled faces, sat or stood through the swiftly passing hours of the evening without one blush or thought of shame. Was not this the era of Liberty, and should it not be theirs? Who was to be bold enough to deny them the blessing for this evening?

Jerusalem is divided into "Quarters," known by the people who live there—the Jewish quarter, the Armenian, the Greek, the Moslem quarter. From the several "Quarters" the people marched in procession to the scene of great rejoicing, each bearing torches, lanterns, banners, and flags, and accompanied with some form of musical instruments. What a crowd! What a scene! Here the band is playing. And there a dance is enjoyed. A number of men form a circle and begin their peculiar form of dance—a kind of a hop and a jump as they circle round. Who are these joining the circle? Why they are Jews, Moslems, etc., all together. To us who live in the free West it is incredible, incomprehensible, the exclusiveness of sect, which amounted to total prohibition of mingling in social life. Let a Jew dare even to pass the Greek quarter and there was trouble. But now the shibboleth (Hureeyeh) is on every man's tongue, and the lion's jaw is broken.

But what is meant by this liberty? That *is* the question of the

hour. One man described it thus: "If the man I work for hits me, I hit him." Another said: "I'll not have to pay any more taxes." And still another, when I questioned him, said: "We don't know what Liberty is. We are only a poor people, but I think it means 'Everybody doing good for the citizens of his own town.'" Thus the varied answers run.

If the people do not know what is embodied in the constitution granted, why this universal spontaneous outburst of enthusiastic rejoicing? Why? Because they find themselves free to gather where they will and without fear give expression to their thoughts. Heretofore no man in the Turkish Empire discussed question of state in public address. All speeches were but sickening flattery of the Sultan, hollow sounding praises of the Governor, empty nothings of the officials. Think of Jerusalem with its rapidly increasing population—almost equal to that of Winnipeg—with only one newspaper, and that a weekly, and not any larger than one page of the Free Press. The lynx-eyed censor watched every word printed lest some seed of discontent should be sown in the minds of the oppressed people. Though they do not know all that is meant by Liberty, yet they know now without let or hindrance each is free to speak his mind. We were told "Before the Constitution, we were Jews, Moslems, Christians, Greeks—now we are All Ottomans—we are brothers." Thus in a day a new idea of national life is borne in upon these people so strongly separated by their religious prejudices.

Little wonder is there that there is almost universal rejoicing among all Ottomans with the granting of the Constitution, though it is understood here that an expression of regret has been forwarded the Sultan by those of Mecca and Medina. It is hoped the iron hand of oppression will be softened and finally removed. Sixty years ago, when Emerson visited England and observed some of its wrongs and brutalities, he concluded they did not belong to the genius of England, remarking: "What oppression exists is incidental and temporary." With any degree of confidence we cannot pass the compliment on to this land—for oppression seems to be indigenous to it. The system of taxation here has been the storm centre of trouble. For political reasons a few thousands may be imprisoned. A few lives may be taken, or the conscience of a small number may not be respected, but the tax-gatherer was everywhere and with everybody.

From time hoary with age the tenth of the produce must be given for taxes. There have been two methods of tax-gathering. The first, the Government sent the soldiers, who settled in a village and lived on the people, and in addition took at least a tenth of the produce for the Government and a satisfying portion for themselves. By the second method, and the one commonly employed—for you know the soldiers are corrupt and avaricious—the Government farms the taxes, or puts up at public auction a Pashalik or district. The highest bidder gets it. The purchaser must have bondsmen. A deposit must be paid, and when the contract is signed, one third must be paid down, a second third must be paid within a short period, and a balance before all the fruit is collected. It sounds much like a real estate advertisement. One-third down—balance in six and twelve months. But it is worse than that. The purchaser sub-lets his district. In either case, by means of the soldier or the tax-gatherer, the Government gets more than its just amount, and in addition there is the tremendous "take-off" for either the soldier or the tax-gatherer, or it has still been for both.

and tails you lose," for the Government. The poor peasant is always between the upper and nether mill-stones. Four years ago, in the Pashalik of Jerusalem—that is, the district about, not including the city—the taxes were increased by \$200,000.00. Could you wonder the natives refused to sow the grain? but they were threatened if they desisted, the taxes would be imposed just the same. In fact, the taxes have been so excessive that thousands of olive trees have been cut down and burned, because the tax imposed was greater than the value of the yield. But for the cutting down of the trees they had to pay a fine.

I asked my informant: "How does the Government arrive at the value of the crop?" He said each village is entitled to a representative for a certain number of its inhabitants, who is a medium between the people and the Government. These act as assessors. They say the taxes should be a certain amount. Take an example. The representative says the village is worth in taxes £125. A rival of this man goes surreptitiously to the tax-gatherer and gives to him the pleasant information that the representative's tax should be £8, and the taxes of the village £145. Of course the tax-gatherer immediately agrees, and compels the representative to pay his amount (for he has been arranging matters so that he would go scot-free), and the village must pay its additional amount. The highest amount is the one always most acceptable, and the amount that the people *must* pay.

A gentleman who has lived in Palestine for more than a quarter of a century, to whom I was speaking, knew only of one instance where there was no cause of complaint regarding excessive taxation. When learning of it he was much surprised, and asked for the reason of this very unusual situation. He was quietly and proudly informed, "Our village has six representatives. The Government is ignorant of what we have. We are sent for. We give them an honest assessment of what the village raises, and pay the instalments a day in advance. Consequently never have a soldier sent to us. We never have to feed the officials." Truly honesty is the best policy.

This is not all of the taxation question. While foreigners do not have to pay for soldiers, all Christians and Jews must pay two dollars per year, but are exempt from conscription. And the Moslems must serve in the army for three years.

Every village has a salt-tax, a house-tax, sheep, camel, cow tax, an education tax, etc., etc., etc., and etc. In a municipality—such as Jerusalem—no tax for local improvement can be levied without permission from the Sultan; and a municipality may have a tax imposed on it by the Sultan at any time and for any purpose.

As an instance of this the Mayor of Jerusalem, Faïdy El Alaini, by the way, a bright, intelligent, and reputed to be a conscientious gentleman, whom it was my privilege to meet, cited a case which occurred within his term of office. The Sultan holds as his private property the basin of the Dead Sea. Being desirous of having it explored from different scientific standpoints, he ordered the Mayor to secure competent persons for this work and report. This has been done, and Jerusalem has been exploited to the extent of \$5,000 for the exploring of the Sultan's private property. As a direct result of this the streets of Jerusalem cannot be swept as often per day as otherwise they would have been. Is it any wonder the people are wild with delight over the new conditions? "There is method in their madness."

Now that the Constitution has been granted, what will be the result? No one definitely knows, but thousands are expecting definite

results. Knowing the record of the Sultan, is this not a deep laid plot of his? A temporary cure for a chronic trouble. Will he not put the quietus on this Constitution again as he did in 1876? Not abrogate it—but simply hold it in abeyance? We think not, and we think this cannot happen because conditions have changed during these years? Then the Constitution was the result of a mere handful of far-seeing men, who saw beyond their day, but without the support of the people or army. The people in no sense of the term had been consulted. They had not asked for the Constitution. Hence, when the Constitution was withdrawn the people did not offer any objection. They were not conscious of anything having been given to them. So they did not lose anything. What protest could they present? The Sultan's futile efforts to satisfy his insatiable greed have at length become nauseating to the people. During these bleeding, blighting, blasting years, many an Ottoman has seen for himself the comforts and pleasures and liberties of the masses in the lands of freedom. As a merchant's best advertisement is his satisfied customers, so a contented, industrious people is the best commentary on a system of Government and a code of laws. From the University of Experience and Observation a large class of Turks has been graduated annually. As naturally as "Birds of a feather flock together," these men, true, with many extraneous and erratic ideas, yet with a common national purpose—Turkey for the Turks and liberty for every Ottoman—have bound themselves together with bonds stronger than steel.

Through years of patient plodding a general scheme of education of the people along these lines has been followed. It has been customary for foreigners, with much appearance of justification, to speak of the "Young Turk" movement as having yielded no result beyond the production of empty vaporings generated by tracts from Paris and perchance from London. Little by little the army—the right and left arms of the Sultan—has been won. Witness the facts—The troops unfurled the banner of resistance to depotism. Turkish soldiers are hurried to the scene of discontent. Not only do these refuse to operate against them, but even supplied them with recruits. Divisions were ordered from other parts of the country, but these refused to advance. The Sultan, driven to bay, is compelled to yield. The army is for freedom. Twenty-three thousand of the Secret Service of the Porte have been dismissed. Does any one enquire: "Can this movement last?" Would it not be more appropriate to ask: "Can this movement die?"

In conversation with the President of the Young Turk Party in Jerusalem, Hussenini Effendi, I remarked, concerning the possibility of a return to the former condition, and if possible, and if they might find themselves in even a worse state. With a kindly smile, born of knowledge, and with eyes beaming with truth, he confidently replied: "The Sultan cannot help himself. Eighty per cent. of the people are not only in favour of the Constitution, but want it. What can the Sultan do?" The Sultan had withdrawn the Governor of Jerusalem who, from the above, evidently was not in favour of the new movement. No announcement having been made concerning the appointment of a new governor, we enquired of Hussenini Effendi if it were known who was likely to be appointed. He said: "It is not. Formerly we were much concerned when a new Governor was to be appointed, for he had so much power and could do as he liked, but now he must be concerned about us."

In substantiation of this contention the case of the Governor, or

at least the Sultan's representative sent to Jaffa since the granting of the new Constitution, is certainly very much in point. As might be expected, after this official arrived at Jaffa, he was fêted. In his address, he spoke of the excellent qualities of his father; his endearment to the people—he had been a former official elsewhere—and of the good works he had performed. Unfortunately—or more correctly, fortunately—for this official, his unsavoury record was known. In reply he is thanked for his kind words. His father's excellence of character is praised and his good deeds are acknowledged, but he is assured they have to deal with him and not his father, and it is action, not only words, the people require. Mark the changed conditions. Freedom of speech. A fearless and honest expression of opinion, and this by an officer of the Turkish Army. What is the result of this boldness? I was going to say sacred boldness. Yes, I'll say it. What is the result of this sacred boldness? Is the assembly awed and silent with fear as to the consequences? Is this army official dismissed, imprisoned for years, or life, shot or banished? What happens? These speeches were delivered on Sunday. On the following Tuesday the Sultan's representative, without being recalled, quietly withdraws from his post. When has the like occurred in Turkey? Can the movement die?

On the evening of the memorable demonstration at the Damascus Gate the Commander of the Forces, by his presence, showed his hearty sympathy with the new conditions. Gladly I availed myself of the privilege of being presented to him at a later date. As a Canadian, and a British subject, we assured him our hearts echoed the feelings which were manifested on that occasion. And that we considered this an epoch-making event in the history of the Turkish Empire. The Commander was good enough to reply that "This stage of development could not have been reached except by the assistance and leading of God. The majority of the people are now ready for the new Constitution—for Liberty." Anxious to know what effect this movement would have on the Missionary situation, and not forgetting for the time being the poor Armenians, the question was asked, "If a Christian should become a Moslem, would he be protected from the other Christian sects, and if a Moslem should become a Christian, would he be protected from the Moslems?" The answer was clear, "Certainly, this movement is to give freedom to all. It is to make all Ottomans brothers in the great Turkish Empire." Whatever may be true in other parts of Turkey, without a doubt the officers and soldiers here are heart and hand in favour of the Constitution. Before coming from beneath the clear blue West-Canadian skies, and I write beneath skies no clearer, I obtained a passport. But in this land, with its new light, I also obtained a passport which has given me, whether among the Turkish soldiers, the merchants in their shops, the boys of the street, or the peasants on the roadside, an entrance to their hearts in the pronouncing of the word "Hureeyeh." It is the magic wand that has worked wonders in this land of hitherto cursing, oppression, bondage, and death. It remains true that a nation has been born in a day. Yet it is a proper and pertinent question to ask—Must not the child learn to walk? Certainly. Then will it not take generations for this oppressed people to learn to govern themselves, and would it not have been better if a smaller measure of self-government had been granted first and fuller powers added in the future? Not necessarily in this twentieth century, with its rapid communication with other lands and especially with Great Britain's sympathetic attitude of

benevolent neutrality. We are not so sanguine as to believe or even suppose that this new barque of state will have no rapids to pass within its own borders, or stormy seas to sail in the ocean of foreign relations. There are many who think before the dove may find a resting place in these ancient lands, the sword must again be stained. Be this as it may. The conduct of the bloodless revolution shews that reform from within is not only supposedly feasible, but is quite within the possible in Turkey. It is amazing to behold the universality of good humour and patience manifested.

Again, to revert to the condition in Jerusalem, it is now over three weeks since the city and province have been without a Governor. A condition of affairs not known to have ever existed before. Yet there is perfect order. Peace reigns everywhere. The moderation manifested by the reforming party is nothing short of miraculous. I am persuaded as one has said, "There is genuine reason for hoping that the sectarian strifes which for so long have drenched the soil of Turkey with blood are about to give place to the more pacific struggle of the polling booth and the Parliament chamber." And may we not think as the races are brought together, and learn of each other's good qualities, that this unholy, uncivilized strife shall be transformed into a vieing with each other in an endeavour to rouse the dormant forces of the Empire.

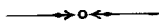
Let us do justice to ourselves by not expecting the impossible. Mr. Kipling's pregnant platitude, "The East is East, and the West is West," still obtains. It will never do, unless we wish to doom ourselves to disappointment to hold as standards for Turkey the intensity in achievement in the West. The climate is different. The past is different. The method of thought is not the same. The environment of the two do not coincide. Yet we look forward to the "Fuller wisdom and complete happiness of the future."

"For I doubt not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

In order to assist in gaining a better comprehension of what might reasonably be expected, I was very anxious to secure, if possible, a copy of the Constitution; and have been successful in obtaining a partial translation of the major and most important portion, which I append as it has been given to me. It is not an attempt at a literal translation, but the effort has been directed towards conveying the meaning of each section dealt with.

There have been several important amendments made in what is known as the Constitution of 1876. Notably in clause 7. The right to declare war or dismiss Ministers of State, or dissolve Parliament, no longer rests with the Sultan. The Constitution asserts that Parliament has absolute control of the finances of the Empire. There is to be one representative elected to Parliament for every 50,000 male electors, who must be twenty-five years of age. It maintains the equality of all citizens, liberty of speech and of press, of worship and education.

M. M. BENNETT.



The Turkish Constitution of Midhat Pasha, 1876.

TRANSLATED BY A TURK.

1. The Ottoman Empire consists of the kingdom, divisions and vilayets, and it is all as one body, not liable to divisions under any circumstances.

2. The Capital of the Empire is the city of Constantinople, and this city has no concession over any other city in the Empire.

3. The Sultan stands as the Caliphate of Islamism, and is always represented as has been heretofore by the eldest member of the children of Al Othman.

4. The Sultan is the protector of the Mohammedan religion and ruler of all Ottoman subjects and their sultan.

5. The person of the Sultan is Holy and not responsible.

6. The rights and liberty of the descendants of the children of Othman, their personal riches and properties and their salaries during their lives are guaranteed them by the public.

7. The dismissing of officials and placing them in office, rank and giving medals, coining of money, the name to be called in prayers, the one to make treaties with foreigners, the declarations of war and of peace, the leadership of the sea and land power, the order of all the movements of the army and the legal and judicial courts; the making of the laws pertaining to the matter of jurisprudence, the lightening of punishments or their pardoning; the calling of the General Assembly or the dispersing of the same; the breaking up of parliament when necessity demands it on conditions of a new election of members; all the above are the holy rights of the Sultan.

8. Ottoman is applied to every person of the Ottoman Empire without fail, from every religion or creed. One can either become or lose this by certain states which are appointed by law.

9. Every Ottoman subject is fully endorsed with all his personal liberties, and he is enforced not to go over the liberties of others.

10. Personal liberty is protected from all kinds of assault, and it is not allowed to administer any punishment by any means except for the causes and the means appointed by law.

11. The religion of the Ottoman Government is the Mohammedan religion, and on this foundation, and without swerving from it, and without it interfering with public zest and morals. All the other known religions in the Ottoman Empire are free under its protection with the continuation of the special privileges granted to them as it was heretofore.

12. Printed matters are free within the law.

13. Any Ottoman subject has the perfect right to go into any kind of community pertaining to trade, industry and agriculture.

14. Any one or a number of the Ottoman subjects have the right to make complaints of any clause against the law pertaining to the public. Also they have the right of doing the same, making themselves plaintiffs against officials.

15. Education is free and every Ottoman has the right of public and personal study provided it does not conflict with the law.

16. All schools are under the supervision of the Government, and ways will be provided to make them all under the same regulations so that the education shall not in any way conflict with the different religions.

17. All Ottomans are equal at law, as well as in the right of having official positions, with the exception of such as pertain to the religion.

18. Anyone who wants a position in the Government must know Turkish.

19. Everybody can apply for public office, and such office will be given according to the deserts and merits of such person.

20. Taxation will be divided between all Ottomans according to their ability and according to special laws.

21. Everybody is secure with their property and money, which he looks after according to the regulations, and no one's property can be taken away unless it is for public use, and then its real price must be paid beforehand and according to law.

22. Every person's home is guarded against assault, and the Government cannot enter it by force except under such circumstances as are appointed by law.

23. No one can be forced to appear before a court except the court such person is liable to, and according to laws to be arranged hereafter.

24. Forced labour is forbidden except when circumstances demand it in time of war.

25. Not a para shall be taken from any man on the pretence of Government taxes unless it be in accordance with the law.

26. Torturing and every kind of harm is utterly and to the last degree forbidden.

27. The Prime Minister and Sheikh Ul Islam are appointed by the Sultan of such persons that he trusts, and so are all the rest of the representatives.

28. The Council of Ministers is presided over by the Prime Minister, and he is responsible for all important matters pertaining to the interior and exterior. Any permission has to be applied for to the Sultan.

29. Every Minister attends to the affairs of his office according to instruction. Anything outside that goes to the Prime Minister; the Prime Minister consults the Sultan, and the Sultan can refer the matter to the Council of Ministers for discussion, and for all this there are special laws.

30. Every Minister is responsible for all his doings in office.

31. If one or more of the members of Parliament should make a complaint against a Minister, such complaint is presented by the President of the Parliament to the section where it belongs, and there they make the necessary investigation and then present the matter to Parliament, and if a two-thirds majority decided against him, then the Prime Minister is to get permission from the Sultan to have such Minister tried.

32. The laws and courts to try Ministers are to be appointed by special law.

33. There is not a bit of difference between the Ministers and any Ottoman in personal cases. But such cases are to be tried in the public courts pertaining to such cases.

34. If any court prefers charges against a Minister, that Minister leaves his office until proved innocent.

35. Should differences arise on any subject between the Council of Ministers and Parliament, and the Ministers insist, and again is refused by Parliament through a majority and explaining their reasons

for objecting to such, then the Sultan alone can either dismiss the Ministers or Parliament on condition it is re-elected in the time appointed by law.

36. In case of necessity to the safety of the Empire when Parliament is not in session, the Sultan can call the Council of Ministers and enact temporary laws, provided they are not contrary to the Constitution until Parliament meets and passes them.

37. Any of the Ministers any time they wish, or one appointed by them can be present at the session of Parliament, and has the right to talk before a member of Parliament.

38. If a Minister is so called to Parliament to answer certain questions, he can appear or send a substitute, or defer his answer for a later period, taking the responsibility upon himself.

39. Every official is chosen from those most fit for such position, and everyone thus appointed cannot be removed on charge without a legal cause unless he resigns by himself, or it is seen necessary that his removal is needed for matters pertaining to the Government. Such official if of good conduct should be appointed to a higher position or granted a salary according to a special law.

40. Every official is responsible for everything pertaining to his office according to the laws to be made hereafter concerning each position.

41. Every official must respect his superior and obey him provided it does not go beyond what is required by law, in which case he shall be personally responsible.

42. The General Assembly is composed of two bodies—one is Parliament and the other is the Senate.

43. Each of the above bodies meet every year—at the beginning of September, and dissolve at the beginning of March. Being called and dissolved by Imperial Edict, neither of them can meet when the other is not in session.

44. If the Sultan sees fit, in matters pertaining to the Government, he can call the General Assembly before the time, lengthen or shorten the time of their meeting.

A Memorable Meeting.

AMONG the many memorable meetings of the Keswick Convention this year, there is one which will stand out as never to be forgotten—the meeting on Tuesday afternoon in connection with the Student Volunteer Missionary Union. If Keswick had the honour, sixteen years ago, of bringing into existence the British branch of this now world-wide movement, she was certainly repaid a hundredfold by the presence of the deputation from the Union, and by the profound impression made upon the large audience assembled to hear them. With his usual earnest and genial speech, the chairman, Mr. Albert Head, gave the delegates a very gracious welcome to the Convention, and assured them of the deep and prayerful interest that Keswick had always taken in the Student Movement.

Mr. A. G. Fraser, of India, spoke first. After referring briefly to the progress of the Movement in the universities of Britain, he dealt with the rather thorny question of "Educational Missions." His plea was that we must rescue education in India for Christ. The present unrest among Eastern nations he

looked on as a hopeful thing. "India," he said, "believes the unseen to be the real," and the Gospel of Christ must be taught as meeting that conviction which lies deep in the Indian mind.

Following Mr. Fraser came Dr. Zwemer, of Persia. He had not spoken three sentences before the audience felt that they were in the grip of a master of assemblies. It was not mere "logic on fire," it was fire itself, running with prairie-like speed and sweeping all before its onset with resistless force. It recalled in its intensity, passion, severity, pathos, and spiritual power, the great speech of the late Dr. Duff, of India, in Edinburgh, when the audience were utterly broken down under the mighty Spirit of God. All over the tent both men and women were under strong emotion, many of them in tears. Shame, conviction, sorrow, confession, chased each other through one's



soul, as they listened to the startling indictment of the Christian Church arising out of the mere facts of the case.

Mohammedanism was his theme. In terse, rapid, searching speech he made the whole Mahommedan world stand out before us in realistic vision. He pictured its vast extent, stretching from East to West, and with its 230 millions of followers constituting the great Goliath of our day that "defies the armies of the living God."

Dealing next with its character, he dwelt on its strength—the absence of caste; the Puritanic readiness of its adherents to suffer and die for the faith; its Satanic inspiration; its sensuality, which unfitted it to be the religion of any man, much less woman or child; its grovelling ideals, and its awful lack of spirituality. It is the only religion that demands heaven without an atonement;

hopeless, illiterate, fanatical, sunk into a moral rottenness that can only be described in Apostolic speech: "Whose God is their belly, and who glory in their shame."

Up to this point the tension of the hearers had been almost physically painful. The mingled tenderness and sternness of the speaker had alternately touched to tears, and smitten to a shame that could scarcely look up. It was with some sense of relief that one listened to the closing picture of the future of this huge system of error and sin.

Two forces, said Dr. Zwemer, are at work against it. First, disintegration from within. It is breaking up everywhere. All the new parties are evidence of this. The daily papers tell of this in the East. Second, the work of the Gospel. The Bible is now printed in every Moslem tongue. Christian Missions have occupied every point of vantage in the Mohammedan world. Never once has Christianity been defeated in its battles with Mohammedanism. Two hundred and fifty ordained clergymen were once Mohammedans. The work of the Christian Church in this field is hopeful in every sense of the word. What is the appeal? The appeal at Keswick surely is—"Father, the hour has come; glorify Thy Son," not Mahomet, but Christ. It is to be hoped that this burning address, given out of the soul of a man filled with the fire of the Holy Ghost, will be published verbatim, and scattered in thousands over Christendom. It is a terrible indictment of the Church's inaction and unbelief, but no less an encouragement and incitement to new effort and ceaseless prayer.—From *The Life of Faith*.

Jews and Turkey.

A correspondent of the "Jewish Chronicle" points out the great opportunity offered to the Zionist movement should the "decentralization" policy, advocated by an important section of the Young Turks, achieve realization. In the Young Turkey party, it is pointed out, two distinct schools of political thought and action exist. The one school aims at the blending into a whole of the many different races that comprise the Empire, and establishing a limited autocracy with a centralized government directed entirely from Constantinople; the other favours the decentralization of the Government on racial lines, regarding an encouragement of racial patriotism as an element of strength rather than weakness to the Empire as a whole. It is, of course, impossible at present to indulge of any prediction of the course events will take, but it is regarded as certain that if the decentralization scheme is put into effect, Palestine will become a separate entity, and there is a considerable likelihood of its being virtually recognized as a Jewish State, under the suzerainty of the Sultan. The leaders of the Young Turkey party, it is observed, are by no means oblivious of the value to the Empire of a prosperous Palestine, nor of the capacity for prosperity which resides with the Jews. If, then, affairs should proceed on the lines indicated here as possible, the Zionists have before them a unique opportunity of achieving their object. But then anything may happen in Turkey.

Extract.

Jerusalem, August 21.

THE promulgation of the Constitution in Turkey appears to have inspired a prominent Rabbi in Poland with the idea that the time has come for the Jewish nation to rise up and vindicate its claim to the cherished site of the memorable Temple of King Solomon in the Holy City, where the "Holy of Holies" once stood, and where stands now the beautiful structure of the Mosque of Omar, and the Church built by Emperor Justinian known as the "Aksa Mosque," both of which are places of worship for the "faithful."

The pious movement has started with a memorial, which has just been received here for transmission to its high destination, addressed by the Chief Rabbi of Czernikow, in Galicia, to His Gracious Majesty Edward VII., and bearing the date of 9 Ab 5668 (August 6, 1908), Jewish Fast day observed in commemoration of the Destruction of the Temple), and in which that devout Rabbi, as the "Messiah of God," fervently implores the powerful King of England to intercede with the Sultan of Turkey and help him to obtain from the latter the permission to build a Temple for the Hebrew race on Mount Moriah by the side of the Mosque of Omar, on the very site where King Solomon built the first Temple, so that the glory of broken-hearted Israel may be redeemed under the sway of the newly-proclaimed Constitution in the Ottoman Empire, guaranteeing to all the Sultan's subjects dwelling in the Ottoman dominions, equality and liberty of action.

It is very doubtful, however, whether the realization of such a scheme has any chance of success under Moslem rule any more than the restoration to the Greek Christians of the Church of St. Sophia at Constantinople, which has been converted into a mosque ever since the conquest of that city by the Turks, but the mere fact of the presentation of the memorial referred to will be interesting to Zionists throughout the world, as it coincides with a resolution passed about the same time at the half-yearly Conference of the English Zionist Federation to the following effect: "The Conference of English Zionists deprecates any and every movement which tends to divert the energies of the Jewish people from the only means of obtaining a permanent solution of the Jewish question; that is, by securing a home for the Jews in Palestine, and pledges itself to concentrate the whole of its work in that one great object."

Our First Summer at "Fairhaven."

DISTANT friends who have prayed for us, may give thanks together with us for our first summer in "Fairhaven." Truly, we have felt God's loving kindness every morning, and His faithfulness every night. Our first loved visitor, Mrs. Bywater, C.M.S., came on the 8th June, and from that time on till now, three months later, we have had from sixty to seventy visitors—some staying a few days only, some staying six weeks; generally, the time has been a month.

In June we were able to use the ground floor only; in July we took possession of the first floor, and that was quickly filled. In August the three rooms on the roof were occupied also. Now, in September, our numbers have dropped, and as some help has come in during the summer, we are taking advantage of a half empty house to finish the unfinished parts of the Building. We have to build our chimneys a metre and a half higher, to tile the shelter on the roof and the front verandah, to make the centre section of the back staircase, and to fit up the linen and store-rooms with cupboards and shelves. Afterwards we must level the front garden away from the house, and finish the inside painting; as we had only put one coat of paint on, when we had to stop work at the beginning of June. We have most of the money in hand to do these things—enough to begin with, and we shall trust that within the next six weeks the little that will still be needed will be sent in.

It has been a very great happiness to see the visitors thoroughly enjoying themselves. They said they felt so free, and they all made friends with each other, so that we seemed like one large family. We used to meet together at noon for half-an-hour's intercessory prayer daily, taking the petitions for the day in the Prayer Cycles for Egypt and Arabia, so as to cover the whole field in a month. And we all shared each other's special needs for their own branch of the work, and followed each one to his or her station as they went back to begin afresh.

The verandahs were a constant pleasure to them all through the day. Twenty-six was our largest number at a time, and we felt, that from that number to thirty will be about right in days to come. Our freedom from mosquitoes, sand flies, hornets, and all manner of creeping things made us wonder if it may not be best to keep our enclosure desert, rather than turn it into a garden, as water brings many living things which we are glad to escape.

And now our next hope is, that during the months when Missionary visitors in Egypt will be more rare, friends from England will use "Fairhaven" as a Rest House for tired workers from our cities. Also that missionaries from other lands will come to us. It is possible that some from India may like to use it as a half-way house, and meet their friends here who could come out from England to join them. November is a very delightful time of year in Egypt, and we shall be ready to receive visitors any time after the beginning of October. The only qualification will be, that they are either foreign missionaries (men or women), home workers, or friends of Missionaries come out to meet them. We want our house to be well used through the winter months, so we will ask our readers to speak of it to friends at home, in England, America, and Germany. We have been a very cosmopolitan household, and, in our times of united prayer, one has prayed in Dutch, another in German, another in English, and all with a most beautiful spirit of oneness in God, and in our purpose in life, that the Mahommedan World may become the Kingdom of our Lord and of His Christ.

A. VAN SOMMER.

Fairhaven, Palais San Stefano,
Ramleh, Egypt.



A VILLAGE BUILT ABOVE HIGH NILE LEVEL.

The Ramallah Convention.

(AUGUST 8TH TO 16TH, 1908.)

"This is God's Hill, in which it pleaseth Him to dwell: yea, the Lord will abide in it for ever."—Ps. LXVIII. 16 (P.-B. V.).

THE Missionary Convention at Ramallah, among the hill-tops ten miles from Jerusalem, has been a blessed time, unique as to the oneness of spirit on the platform, and the perfect understanding between chairman, speaker, committee, and audience.

With visitors, and those who attended from "Ramallah," and drove up from Jerusalem, the attendance at some of the meetings reached 190. There were about 140 Missionaries from Palestine, Syria, Egypt, Asia Minor, and Arabia, representing many nationalities—British, American, Canadian, Australian, German, Swedish, Swiss, Danish, Greek, Hebrew Christian, Syrian, Armenian, and probably others, working in about twenty-one missions or societies, besides independent workers. These gathered with one accord in one place, acknowledging one common need and longing, and scattered again, filled with one song of praise for God Who, out of His grace, had blessed exceeding above all they had expected. The Lord met with, filled, and satisfied us there, and it must have brought joy to the Father's heart of love, and the Saviour's yearning to bless, that these

empty vessels came apart and received of His fulness. We were constantly reminded of the large circle at home, and all over the world, who had undertaken to bear this convention before the Lord in intercession. Let them realise that they may offer fervent praise for the exceedingly gracious answer. The consciousness of their ministry was a perpetual cheer and encouragement. Our hearts beat in oneness with theirs, and we thank them.

Through the kindness of the Friends' (American) Mission, the meeting tent was pitched in their grounds. Over the entrance were the familiar words, "All one in Christ Jesus," and behind the platform, in large letters stretching right across, "Jesus must reign." Under the pine trees in front of the tent, His Convention opened on Saturday afternoon (August 8th) with tea. Through this opportunity of getting acquainted, and because the members of the Convention wore a badge giving their name, society, and station—an equivalent to a formal introduction—a sociable friendly spirit took possession from the beginning.

The Chairman was Mr. J. D. Crosbie, of the Keswick Council, who came all the way from Ireland with Mrs. Crosbie. They quickly found themselves installed in a heart-union and love that they will not lose. The Rev. Chas. Inwood was the Keswick Deputation. There is no doubt that, having one Chairman all through, and the continuity of teaching from one speaker, and the two working together in absolute harmony, greatly helped towards the wonderful time that followed. The Introductory meeting was held the same evening, when Mr. Inwood impressed on his hearers, from the words, "There is none . . . that stirreth up himself to take hold of Thee," that the blessing of the Convention would bear a direct relation to its prayerfulness, for as a man takes hold of God in real intercession, so God takes hold of him in blessing. After that, for eight days, we had the privilege of meeting the Lord three times daily in that hallowed tent. At 7 a.m., Mr. Crosbie gave a short Bible reading or a few appropriate thoughts, and then all hearts bowed before God in adoration and prayer. It was not at all uncommon to hear prayers in three languages, besides some in very broken English, and how we all praised God for our one common Saviour. We met again at 10 a.m., and at 5-30 p.m., Mr. Crosbie on each occasion reading a suitable portion of Scripture, and Mr. Inwood giving an address, with the exception of the second Saturday, when the discussion of difficulties in the morning, and the Praise meeting in the evening took the place of the addresses. These were blessed messages. The insistent notes were three—the need of utter consecration to God; the need of maintaining daily prayer and communion with the Lord over the Word to keep up this attitude of consecration; and the need and glory of a personal Pentecost. These three main things were prepared for or amplified in the other subjects selected, and the hearers were led up step by step to the receiving of the Holy Spirit in His fulness in the meeting of Friday night. Two of the addresses were vivid opposites: one, on the glory of God entering His own Temple—the utterly yielded soul; and the other, the solemn history of the departure of the glory from that Temple, but also its return. (The one allusion to money was made on Friday morning when, passing out of the tent, the people were permitted to

make a Thankoffering). The response was one of the truest indications of how deeply they were being blessed. The subjects of the closing Sunday took a look forward, at the needs which would confront us when settled down again into work.

Each address throughout was God's message, and had its proper place in the completeness of the whole; and in every meeting the quiet, tender whisper of the Holy Spirit spoke definitely through the speaker to the hearts of thirsty, needy souls.

The first Sunday morning, the message was from Ps. lxxviii. 19-22, on the Sin of Doubting God. The only safe test of our life is the Word of God, so passages were brought up before us that our consciences might give the verdict whether we wholly believed them or not. A helpful point to many was that "All things work together for good"—not only such things as are commonly acquiesced in as covered by this statement, but things harder to receive, such as "accidents, constitutional delicacy, or troubles and injuries through the carelessness and thoughtlessness of others." Oh, the sin, folly, inconsistency, and ingratitude of it, that so often we are "found doubting." The reason is, there is something wrong with the heart, and the Lord Jesus may have to come with the knife to set us free.

The evening address was on the Path to Carmel: "Sound of abundance of rain." God is calling men to Carmel that there may be revival of His work. Shall the lands you represent share in that revival? Are you prepared to pay the price? There are three steps in the path to Carmel. May God show them to us that we may tread it, and tread it quickly and bring down revival.

First, in 1 Kings xviii. 1, a stern, hard test of obedience is applied by God to His servant. He says, "Go, face Ahab, and I will send the rain." Your Ahab may be that person who stands between you and God; or one to whom you must acknowledge that you have wronged him; or one who has wronged you, to whom you must make known your forgiveness. Second, verse 30, the broken altar must be repaired, whether it be the altar of family prayer or that of private prayer, often broken down under the seeming pressure of what we call the Lord's work—spelling nothing but loss in the believer's life; or the altar of faith itself. Third, in verses 31, 32, there is a second altar. A new and larger act of consecration to God of spirit, soul, and body, must be made in obedience to the solemn command, "Yield yourselves unto God." It was upon this altar that the Fire of the Lord fell—the Fire of a personal Pentecost. Will our hearts give a verdict for Revival here, and now resolve upon those three simple solemn issues?

The next day (Monday), from 1 Cor. iii. 16, 17, and 2 Chron. v., vi., and vii., Mr. Inwood unfolded the subject of the Glory of God entering His own Temple. The preliminaries are the entrance of the Lord Jesus, typified by the Ark (chapter v., verses 5-7) into the innermost centre—not the borders—of the life. Note, in verse 10, the transferred, not destroyed, obligation of obedience—no longer in the Law, but to the Lord Jesus Christ, Who has taken the tables of stone into His custody. There is a sudden outburst of joy when Christ comes into the heart (chapter v., verses 12, 13) and then the Holy Ghost begins to shine

and speak within. There is, however, a larger and later entrance of God into His Temple, given in answer to very definite prayer (chapters vi. verses 40-42, and vii. verses 1-3) in which Solomon was a type of our Ascended Lord; our High Priest making intercession for the coming of the Holy Ghost. The prayer before the first Pentecost, and our prayer for a personal Pentecost, only got into union with His intercession. Whereas, at the first entrance, "the priests could not stand to minister," now "they could not enter into the House of the Lord"—it was completely filled with the Glory of God. The Fire appears now, completing the triplet of outstanding Symbols of the Presence of God (not seen in unison since Sinai), for the baptism of Fire is not a Conversion. In such a heart there is room for the carnal, or for the human and personal, as we have been singing :

" Take my poor heart, and let it be
For ever closed to all but Thee."

The being is filled with a new and deeper reverence, and awe, song gives place to silence, and the mercy of God becomes a more real and amazing mystery than ever before. The utterly yielded soul is a transparent temple for God to shine through. Your sorrows, experience, service, home-life, work, recreation, rest, become a revelation of Him.

No personal Pentecost can be experienced by those who are not in a right attitude towards God. Therefore, on Monday evening and the next day, three consecutive searching addresses were given. The first was based on the Nazarite vow in the sixth chapter of Numbers. The benediction concluding the chapter teaches that the life of such rich blessing is a life of out-and-out separation to God. It is an optional life, but the Heavenly Father longs that every child shall live it. It is a very sensitive life. It includes, first (verses 3, 4), the entire consecration of influences and example, and the deliberate separation from every intoxication—that is, from all that distorts and dethrones the spiritual judgment, not only from the worldly and sensual, but from all religious fads and cravings for abnormal gifts. "A sane spiritual judgment, the grace of sanctified commonsense, is one of the greatest things." Further, it is a consecration that is always manifest (verse 5). It cannot be hidden. It is an entire break with fashion and conventionality, and carries with it a willingness to bear shame and reproach for the Lord. Finally (verses 6, 7), it is an unpopular, lonely path (St. Luke ix. 59-62, and St. Matt. x. 37).

The second of these searching messages was from Psalm li. 11, on the solemn subject of the Departure of the Glory from the Temple, and then its blessed Return, as described in the book of Ezekiel. The reason why the Glory was driven away (chapter viii. verses 5-16); the solemn pauses in its departure, to see if there were any longings waiting to hear the call which would bring it back (chapters ix. verse 3; x. verses 4, 18, 19; and xi. 23); the interval of fourteen years filled with sharp discipline and suffering, but also with a most marvellous body of teaching, warning, and promise; and the blessed return (chapter xliii. 1-5) by the same door through which it had departed—through our weakest point and worst gate of all. And from this temple the living waters flow (chapter xlvii., and St. John vii. 37-39).

The subject of the third was Miracles of Grace (Ezek. xxxvi. 25, 26).

I. Two miracles of removal; cleansing from all filth. The whole chapter treats of voluntary transgressions (2 Cor. vii. 1), sins of the body such as lying, and sins out of the body such as pride—and from all idols. Idols may be things (a) positively sinful, (b) doubtful, (c) legitimate in themselves, but taking the first place, and (d) sacred—idolatry in the secret language of the heart not necessarily open. The first two are swept out of the life. The last two are put in their right place, and the spirit of idolatry cleansed away.

II. Two miracles of renewal—the transformation that takes place. A heart like the heart of God Himself, that hates idols and goes out after Him; and a new spirit—a fragrance distilled by the Holy Spirit Himself in the surrendered spirit, and which cannot be imitated in a sham sanctification. The best of all is, that God does it all. He reiterates "I will," "I will," and all we have to do is to consent to let Him do it, and to dare to believe that He does.

At the testimony meeting, a Swedish brother told in broken English how arrested he had been at the repetition of the words, "I will," his own Bible did not give them. "Did Mr. Inwood say it, or were they really there?" he wondered. When he looked in an English Bible he found they were there, and he said, "I hope He will hold them before me, and say them to me continually."

The following day, Wednesday, the morning address was on the Work of the Holy Spirit, as taught in Gal. v. Living in the Spirit (verse 25), a sort of foundation—the very life of God shed abroad in these poor hearts of ours. The one essential of growth is that we watch the atmosphere. (R.V. "by"). The atmosphere must get into me as well. Only as you cultivate the habit of breathing in the Spirit, can you be as fruitful as God desires. Walking in the Spirit (a) verse 16. The Greek means "walking about," that is, capable of walking, no paralysis. The Holy Spirit is prepared to remove from our lives everything that makes a holy walk impossible (b) verse 25. Greek "walking in step"; along a path which the Holy Spirit chooses, of which He determines the direction, and in which He sets the pace. His tenderness fixes no exhaustion, no friction, companionship too: "Come, we'll walk together," He says. The great hindrance is the flesh or self (verse 17), and this walk can only be through the crucifixion of self. The figure behind crucifixion is that of the Lord Jesus Christ, never as a Sin-offering, but as a Burnt-offering in the utterness of His surrender of Himself to the Father's will. Not that self ceases to exist. It ceases to hinder. Not destruction of the will, but surrender of the life to the Father's will. Not long laceration, but the love and will of God dominating. Not once for all—no finality of surrender. Waiting through the Spirit (verse 5), and long waiting (Greek). There is sometimes a weary interval between the sowing and the sheaves, the testing time, not half so easy as working. Waiting patiently. The Holy Spirit is given for this.

That evening the address was on the Life of Consecration. Called to be Saints" (1 Cor. i. 2). What is a saint? One

who utterly abandons himself to God, to be made all God wants to make him for the working out of His will. When the Holy Spirit is supreme, man becomes a saint. The Triune God yearns for men to be saints (Gen. i. 26; John xvii. 9; James iv. 5, Meyer's translation), that they may be qualified for partnership with the Lord Jesus, as prophets, priests, saviours, and kings. (a) As Prophets. God's tenderest messages are entrusted to them (Ps. ciii. 7). In their inmost souls there is an awe of God, and they dare not keep silence. (b) Priests with the three-fold ministry of sacrifice, making intercession, and blessing. (c) Saviours, called to the work of soul-winners. "You can be a missionary without a passion for souls, but you cannot be a saint." (d) Kings, exercising authority for God, if He puts you into a position of authority. God never makes saints out of saints. He makes saints out of sinners. He will do it for you if you let Him (1 Thess. v. 23, 24).

On Thursday, the morning subject was the Place of Prayer in the fully consecrated Life, as taught by the record of the prayer-life of the Lord Jesus in St. Luke's Gospel. (1) Prayer at His Baptism (chapter iii., verses 21, 22) before the descent of the Holy Spirit as the final preparation and public ordination for His public ministry. How much less dare we touch the Lord's work without the Holy Spirit, and so the Father gives Him as we pray (chapter xi., verse 13). (2) (Luke, verses 15, 16): (a) After a long day the Lord Jesus sought not sleep, but prayer. These are days of abnormal strain and pressure in life. God's safeguard in quiet, secret, restful communion with Him. At times during the day, sit still before the Lord for five minutes. (b) At a time when all applauded. Popularity in Christian work is a very dangerous attainment. Do not accept the verdict of the crowd about your work. Get alone with God and see the much better work you might have done. (3) (Chapter vi., verse 12): Christ felt the importance of the choice of workers so deeply that even He would not make it without a whole night spent in prayer. We have nothing to do with the choice (chapter x., 2), but we need prayer to find it out and to endorse it, for not every missionary is thrust out by God. Before any new development of the work get alone with God until you know His will. (4) (Chapter ix., verses 28, 29): At His Transfiguration. A similar experience is possible (Rom. xii., 2), though not normal—the Glory of the indwelling Christ breaks through the veil of flesh. (5) When facing death (chapter xxii., verse 41). The concrete result was this: When the disciples saw Him praying—not heard Him saying something about prayer—they said, "Lord teach us to pray."

In the evening there was a very blessed message from Rev. xxi., verses 5, 6. The Living Water was Christ's favourite and almost His only figure of the Holy Spirit (cf. John iv. 14, and vii. 38). God's word is: "By the gift of the Holy Spirit in all His fulness, I make all things new." On the human side this fulness makes (a) a new Bible, for when the reader is mastered by the Holy Spirit, the Word throws a new light on the daily path, becomes a new food, discovers an authority before which we bow, and in the medium through which the Divine Heart speaks to the human heart; (b) a new Saviour. The Spirit filled man sees as none other does the need of the Blood and Sacrificial death of the Lord Jesus, but he is occupied with the glory of the Saviour. What He is in Himself—more than with what He has done for him; (c) a new Heaven. He is satisfied with Christ—has heaven on the way to heaven. On the Divine side, the

Lord Jesus gets a new portrait, a "speaking likeness"; the Holy Ghost gets a new channel, always open (not a canal) for anything to flow through anywhere; and the Father gets a new child, ready for anything, service of suffering, to live or to die. And all this newness keeps getting newer. The only condition is an empty heart that brings all its emptiness to God to fill. God says, "I make." "How, Lord?" "I will give unto him that is athirst." "I take."

Friday, the sixth day, was truly "a day of the Holy Ghost." At the 7 a.m. meeting, the opening prayer, and Mr. Crosbie's address on Eph. v., verse 18, and all the succeeding prayers were one expression of a great need and longing. At 10 o'clock Mr. Inwood gave out as his text the divine command: "Be filled with the Spirit." "If the disobedience to it were realised, that alone would break down this meeting in a moment." I. The context shows the command was given to regenerated people. To select three points, they had been (1) forgiven through the Blood (chapter i., verse 7). The figures employed in the Bible had the reality, finality, and completeness of the pardon; (2) born again, a change of condition in them, a transformation from death to life; and (3) sealed in declaration of Divine ownership and its rights—"the Spirit is the Divine Guardian of the kingly rights of the King"—for the exclusive use and under the exclusive control of the Lord, so that he says to my arch-enemy, "Hands off. You have no mortgage whatever on this soul." II. Why was this command given? St. Paul says to these people "Be filled with the Spirit, because it was something they had not got. The reason is not that they may speak with tongues or have great evangelistic power, but because the fulness of the Spirit will meet their deepest need in three realms. (1) In the realm of their own spirit, verses 19, 21, bringing a deeper, richer, and continuous joy—not emotional, but the calm, pure delight of a loyal soul in the will of God. A joy that can share a little suffering for the Lord Jesus and, even more, when the heart is smitten with an indescribable anguish, is filled with joy in sharing some of His own pain, and bringing too, a sweeter readiness to yield to others the spirit of self-assertiveness, which is the last to go down before the Spirit of God. (2) In the realm of their social relationship, verse 22, and chapter vi., 9, if it does not make you better wives, husbands, children, fathers, servants, masters, you have not got the real thing. (3) In the realm of conflict, chapter vi., verses 10-18, for temptation becomes infinitely more subtle and keen. Satan does not aim his attack at me, but at my Master. He can only get at Him in the Glory through His people." The form of the command is passive. If not filled, it is because we do not allow Him to fill us. There is no hindrance on His side.

After reading Luke xi., verse 13, and James iv., verses 2, 3, at the evening meeting, Mr. Inwood said he desired to lead those present to a personal Pentecost, so that the Convention might not be merely a refreshing resting place, but have a definite sequel in the life. I. The preliminary essentials are: There must be a right personal relation to the Lord Jesus Christ; the putting away of any wrong or doubtful thing which God has discovered to us; the word of God must be accepted as the final appeal; and the Personality of the Holy Spirit reverently recognised. II. Then we are ready for the question, "How may I obtain the fulness of the Spirit?" Two things are necessary—conviction and action. (1) A conviction, wrought by God through the Word that (a) a personal Pentecost is possible for me—no mere inference drawn even from Scripture or the teaching

of a teacher or experience of another ; and (b) that it is the supremest need of every child of God, who wants to have the character of the Lord Jesus in him, for service, suffering of all kinds and fierce temptation. This two-fold conviction carries with it the obligation : " I and I need, therefore I ought." If not I am spurning the best, being content with less than the Father and the Son desire. The Father's greatest gift is the Son. The Son's greatest gift is Himself, and the greatest gift of the Father and the Son is the Holy Spirit. (2) Action is needed, in the two directions of purpose and choice and of claim. Purpose to be true to the conviction, cost what it may, " I ought to, and by the grace of God I will be filled, here and now, once for all." Then make the claim, which we call prayer (Luke xi., 13), the direct appeal to God Himself on the ground of the Blood shed (Gal. iii., 14), not of your need or desire, and for the glory of Christ only. As you ask, dare to believe the Father gives. Trust the faithfulness of God.

This solemn address was concluded by silent prayer, and—the one occasion during the Convention—Mr. Inwood tested the meeting. Would those who intended solemnly taking the steps just mentioned, rise? There was instant response, a very small proportion remaining bowed in prayer, and some of these were sunlit souls living already in conscious experience of fulness. There was no emotion, a deep "hush of solemn power," the potentiality of the "awful glory of the Holy Ghost." Silently most persons afterwards left the tent and went away alone to give solemn thanks to the Heavenly Father Who giveth the Holy Spirit to them who ask.

Mr. Inwood's teaching on this important subject is very simple and helpful. He does not split terms or make perplexing grades of experience. A "personal Pentecost" is his special definition. Speaking generally, "he considers the initial act to be the Baptism of the Spirit, and the daily continuation the filling, or fulness." This comes in the life when the believer is utterly consecrated, and the fulness is for everyone who obeys this condition. As long as nothing is taken back from consecration the fulness is there, and the Holy Spirit will do in and through you the work that He sees needs to be done and which is most for God's glory. Prayerful study of the Word, a fixed habit of prompt obedience and unshrinking vigilance—the same conditions on which He enters—are the conditions on which He abides. The fulness may be lost through disobedience, but claimed again on fulfilment of exactly the same conditions as at the beginning, but into that second filling will surely come a tenderness and contriteness of spirit as the heart is smitten with the awful sin of having driven Him away, and we shall walk softly all the rest of our days. This was all explained in the question-and-answer-to difficulties meeting the next morning. Another question was : "How would the meeting of the previous evening help forward revival in our several fields?" We must not suppose that a Revival would necessarily begin to-morrow, but "make our petition for Revival deep." The largest contribution that we can make to it is to be prepared ourselves, and we can greatly hinder it by a spirit of friction among workers. Other replies enforced the supreme importance of the habit of prayer as the one governing principle of life, but without bondage : "The time must be got ; the form of it is not important." Also, of the need of prayerful study of the Word to educate the understanding through which the Holy Spirit keeps the spiritual instinct alive and sensitive, and renders the judgment sane and steady and true. A very helpful answer was about

the attitude towards Christians who allow in their lives things from which we feel it right to be separated. We must follow the Lord and be willing to bear the reproach of being different, but keep the spirit sweet. Anything like censoriousness or looking down on others is not of the Spirit. Live the life, it will tell. But missionaries need physical relaxation.

During Saturday night's testimony meeting the greatness of the blessing of the week began to be known. A shower had fallen on the whole company. Chairman, speaker, committee, and very many others with one mind and one mouth testified that out of His grace God had given them the best week in their lives. Many sins and many needs had been met and put away or satisfied, and fulness had been given with an overwhelming consciousness of God's presence, the remembrance of which made every voice hushed and earnest.

On Sunday at the early meeting, Mr. Crosbie passed on a glad thought, in view of approaching scattering "Jesus lifted up His hands and blessed them." "They returned to Jerusalem with great joy."

At the 10 o'clock meeting, Mr. Inwood's text was, "To Whom coming" (1 Pet. ii., verse 4), the secret of the perpetual enrichment of the spiritual life. Always coming, lured into His presence by the grace already tasted and not by our need (verses 2, 3), and here he enlarged on the word "Grace," containing most food of all words in the Gospel, as the word "'come' contains more music. Always coming to give to the Lord ourselves and every new capacity and any service we hope to do. Always coming to receive gifts from Him, common and everyday gifts, special and surprise ones—some blessed news or it may be a cross—that is, not something that hurts or pains self, but something that comes into the life when self is crucified, that pains the Christ in you, and pains your heart." I do not know that He can give you a greater privilege than sharing His own pains. And at the end, He Himself will come with His chariot (John xiv., 2) and say, "Step in, My child." We enter it, not crowned, but somewhere on the way He will give us the crown, the last love-token on this side, and as we step ashore we shall take it off and cast it at His feet. Backsliding begins the first moment you fail to come.

In the evening, at the closing meeting, after reading aloud together the twenty-third Psalm, Mr. Inwood gave his final message on, "I will trust" (Isa. xii., verse 2). He told of the King's jewel room, full of riches in the personal godliness, but under lock and key. "There will come a day when your riches will hang upon the question whether you have these things or not." They are to be had freely, but conditionally. The condition has been fixed by God; He will neither break it nor allow us to do so. The lock is the promises, and trust or faith is the only key. I. What is trust? A clear persuasion that the promise is from God and for me, and a definite committal of myself to God for the fulfilment of that promise in me. Such a persuasion leads us to rest on the promise and say: "I know God will do what He promises, for He will not and cannot lie." II. The text recognises the will as a tremendous factor in faith. Not a lazy assent, but your "I will," must express your purpose of faith, sometimes as a solemn grim resolution in times of assault, and again, as a calm, sweet rest. The value of the key is only discovered by using it not spasmodically, but habitually, and the more it is used the more its real value is known. It should be used for just what you need in detail the very moment that need arises; when the tides of feeling are lowest in the soul; when you go down from the

abnormal to the normal, from the mountain top to the valley, and Satan suggests you have lost ground. Transition from the special to the ordinary does not imply any loss of power. Use it especially when you are in the dark. "I challenge you to an energetic and continual use of the key, on the ground of your love to the Lord, for does He not say, 'Child, if you love Me, lean hard.'"

The following morning, before sunrise, Mr. Inwood, and Mr. and Mrs. Crosbie, and many more with whom we had entered into the blessed fellowship of those who walk together in the light, left. They drove off towards the sunrise and to Jerusalem. We stayed behind and watched the mists lift, and the same sun rose on them and on us, and we realized that to the Saints there is no separation. As they came in sight of the city, the mists blotted out all but the Mount of Olives, and the new Jerusalem beyond the walls. The clouds lifted and fell again, and to them it seemed to be a figure of the day when the Holy City, New Jerusalem, shall come down from God out of the clouds—the day when the Lord Jesus will get not merely a new portrait in His people, but a perfect likeness, and they, none wanting, will sing the new song, lost in wonder, love and praise.

The last hymn we had sung together in the tent was:—

"Oh that with yonder sacred throng
We at His feet may fall,
Join in the everlasting song;
And crown Him Lord of all."

The Robert College, Constantinople.

BY PROFESSOR T. J. DAMON.

"THE Syrian Protestant College at Beyrout, and Robert College at Constantinople—these are the two greatest things in the Turkish Empire." Thus wrote a recent traveller after completing an elaborate trip in the East. He did not forget the dimmed glory of San Sophia, or the majesty of Baalbeck in ruins, or the perfection of the Mosque of Omar; but in these colleges he had seen two of the mighty factors in solving to-day's *Life-giving* problem in Eastern Mediterranean lands.

This article must limit itself to Robert College, whose early history and the story of its founder will ever read among the romances of education. The Rev. Cyrus Hamlin, a young man of sturdiest New England parentage, of ancestors who, as he tells in most interesting autobiography,* had *iron* in their blood, came to Constantinople as a missionary nearly seventy years ago. He was associated with a small group of stalwart pioneer men, who knew how to trust and endure. Of this band, however, Mr. Hamlin, beyond all, seemed to be the indomitable genius, who could turn his hand to every need, and who was ready to strike out a generation ahead of his time. When the anathema of the Armenian Church fell heavily upon the students in the seminary that he was conducting, and he found his boys with hardly clothes to their backs or food for their mouths, and there were no funds to relieve these needs, he set them to work. Two hours a day in the little shop which he fitted up, transformed them into comfortable and respectable beings. The exercise and

* "My Life and Times," by Cyrus Hamlin.

variety were beneficial. He worked with them. The self-respect of the boys was raised. "But you are secularizing the missionary work," was the objection.

The first efforts in this "secularizing" were in the manufacture and setting up of sheet iron stores, then coming into use. But this was not enough. Mr. Hamlin thought of a bakery. Absurd! The bakery, however, became one of the most astonishing and important successes of Dr. Hamlin's career. Many were the unforeseen difficulties which were to be overcome: the opposition of his colleagues, but Mr. Hamlin had certain friends who never doubted him; the opposition of the powerful guild of bakers, but Mr. Hamlin knew Ottoman law, and had found out that every foreign community could maintain its own bakery; the arrival from America of the engine for the mill, with a piece of pipe missing, but Mr. Hamlin took down his science books and did not stop till he had cast the piping successfully; the tempering of the chisels for sharpening the mill-stones, when no one in Constantinople could do it, but again the science books came down, and again the Mr. Hamlin became an expert in a new direction. So the baking establishment became a reality. But the buying of materials? the baking of the bread? And who would buy the product of a missionary's oven?

Every difficulty was mastered, however, and soon the people of Constantinople were buying the first yeast bread they had known. It mattered not if it came from a missionary's oven; it was always good, and never under weight.

Then came the Crimean War. The bread supply was a grave question with the British. Mr. Hamlin was summoned. "Are you the baker?" demanded the officer. "I am an American missionary," was the reply. "God forbid that I am a heathen that I should need a missionary!" exclaimed the officer.

At what price could he supply the encampment with bread, anyway? Mr. Hamlin translated the current Turkish prices and weights into English, and gave his reply. "But that is only half what I pay for bread that my men won't eat," said the astonished officer.

A contract was concluded, however, according to Mr. Hamlin's estimate. The delicious bread, first a thousand one-pound loaves, then two thousand, and finally reaching eight tons, were delivered daily to the joy of the soldiers. But as the Lord sent down a double supply of manna on the sixth day, and withheld the food on the Sabbath, so an extra supply of bread was delivered on the first Saturday afternoon. War knows little of the Sabbath, except as it seems to choose that day for some of its bloodiest work, and the peremptory order came to take back the bread and deliver it on the morrow. But the bread was left according to Mr. Hamlin's previous word before making the contract, and the next Saturday and all through the war the double supply was received without further protest.

One day, after the battle of Inkerman, the great transport ship Himalaya anchored along the Asiatic shore of the Bosphorus. Mr. Hamlin saw it from his seminary in Bebek on the opposite shore, and hastened across to assist in removing the wounded soldiers. They were in frightful misery; their clothing, filthy with Russian vermin, adding to the horrors of disease.

Tons of clothing were to be burned, so hopelessly vile it was, and yet there was nothing to take its place. The suffering was appalling. Mr. Hamlin said, "Don't burn that clothing, but give it over to me, and I'll have it washed."

He realized not what he had undertaken; how he would bring down about his ears a village mob when the clothing was removed to Bebek; how the women whom he hired to wash it would flee from their task.

What was to be done? There were some empty beer barrels at the Hospital. Mr. Hamlin would construct a washing machine from one of them. Officers balked him in his attempt to secure this, and there were several hours delay in getting the necessary order from higher sources. But the order was secured, the washing machine constructed, and with fear and trembling the horrible clothes put in. The water ran off in a chocolate colour, the sides of the trough were lined with dead bodies of vermin, but the clothes became fresh and new. Ton after ton of clothing was rescued in this way, and till the shutting up of the Hospital the clothing was kept washed, and the soldiers were blessed as no one can estimate. The work was done without any contract, and people prophesied that there would be much red tape in getting the pay for the washing. There was not the least difficulty, however, for Mr. Hamlin's bills needed no investigation. The clothing was divided into three classes, and paid for at so much a dozen for each class. Fifteen hundred pieces were sometimes finished in a day, and the poor women who did the work experienced a period of prosperity such as they had never known.

Mr. Hamlin saw the condition of the Scutari Hospital. He offered to organize a night corps to patrol the dark halls of agony, and minister to the sick during the long hours. Thirst, delirium, and death were all unheeded throughout the night. The offer was refused with scorn. But soon came the better days, when Florence Nightingale, that "good, heroic type of womanhood," arrived to bless and transform. When one of the disgraceful doctors, soon removed upon his acts becoming known, began to give excuses to Miss Nightingale why a door to certain supplies could not be opened, that great soul spoke out calmly—and it seems to me one of the wisest ultimatums woman ever gave in a righteous cause—"If you don't open the door, I shall have it broken down."

Florence Nightingale and Cyrus Hamlin—I think of them as heroine and hero in the confusion at Constantinople during the Crimean days.

The war closed, the troops went home, and Mr. Hamlin found himself with a balance of something like £6,000 from his bakery and laundry—surely an unwarranted sum for a missionary to make, he thought, even though he had not relaxed or neglected his missionary work during all these months. So he turned the money into a Church building fund.

It chanced that a New York merchant, visiting in Turkey at the close of the Crimean War, smelt some of the bread from the Mission Bakery—as a boatload of it lay alongside the quay. This incident, with inquiries which it brought forth as to the source of such good bread, led to the meeting of the merchant, Christopher Robert, and Cyrus Hamlin. In the whole Turkish Empire there was not then an educational institution of advanced

grade. Mr. Robert saw the need, and felt it deeply. A college for the Christian education of the young men of Turkey and neighbouring lands—this was the plan which he and Mr. Hamlin were to accomplish. The college was to be open to male students without distinction of race or creed.

After twenty years of work under a Mission Board Mr. Hamlin resigned, and, in 1860, went to America to raise funds for this college. The clouds of the Civil War were gathering fast. April, 1861, came, Fort Sumpter was fired on, the war had begun, and no one could give any attention, much less money, for a college in Turkey. Mr. Robert would not give up, however, and sent Mr. Hamlin back to Constantinople with £6,000. Opposition immediately developed from several foreign quarters, but in 1863 the college was at length opened with four students. The next year there were six. But very shortly afterwards the college building was overtaxed, and ever since it has been difficult, often impossible, to keep pace with the applications. Last year, with accommodation for 450 students, both preparatory and collegiate departments, it was necessary to refuse many.

The college was opened in temporary quarters in the old building of the Mission Seminary, where Mr. Hamlin had already laboured for many years. But he had already secured a superb site on which to build the college. It commanded the Bosphorus at its most beautiful point, the great towers and castle, Roumeli Hissar, built by Mohammed II., in 1452, the year before the fall, were just below; opposite, on the Asiatic shore, was the corresponding castle, Anatoli Hissar, built by the Turks a half-century earlier. This, of all sites, was the place for Robert College, thought Mr. Hamlin. But how came it that such a site was obtained? Its owner, to whom it had been a most precious possession, had scorned to sell it some time before. Now he was Ottoman Ambassador to France. His dinners were among the great events of Parisian society, when suddenly the generous allowance from Constantinople to support such style, was cut off. The Ambassador was heavily in debt—and so he let his land go.

So the land came into the possession of the college, and Mr. Robert was ready to build. But Russia and France, having their religious interests, rose up like a stone wall against such a liberal institution on such a site. Foiled in their opposition to the starting of the college they were determined that it should never gain a situation on the guarded banks of the Bosphorus such as they had never been able to acquire. For eight weary years every means was tried in vain to secure permission to build. Just as success seemed at hand a change of vizirs, or a change of diplomats—most of the negotiating was done through the British Embassy, as the United States then had no high officials at the Sublime Porte—would shatter all hopes. Patience had been used to the exhaustion of both parties almost. "Will this Mr. Hamlin never die and let me alone about this college business?" exclaimed an exasperated vizir. Then came Admiral Farrogut, fresh from his Civil War honours, in his tour around the world. He was dined and fêted at the Turkish capital. But he had been given one little question to ask, and to each grandee he said, "Why can't this American College be built?" then kept an ominous silence? What did this mean? Turkey was frightened. Was the United States going to help the Cretans in their insurrection? Better grant this little college matter, which seemed to interest such mighty men, and if possible smooth things over.

So just when hope seemed at an end, word came to Mr. Hamlin that an Imperial Iradé, a permit signed by the Sultan himself, would be granted immediately. The news was astounding. There must be some mistake. But there was no mistake. The Iradé was granted; Hamlin Hall, an induring monument, was started in 1879, and occupied two years later. To-day the college has five substantial stone buildings, a president's house, and seven professor's houses. For thirty-five years the college waxed strong under its second president, Rev. George Washburn, D.D., LL.D., whose half century of residence and labor in Constantinople, just closed by his return to America, has helped incalculably in the transformation of Turkey. Under him many of the leaders of Bulgaria were nurtured in Robert College, and in spite of the astonishing school system which has been rapidly built up in Bulgaria, the college still has a goodly representation from that land.

Armenian students have been greatly hampered in coming to the college during the last few years; but in view of the recent events in Turkey, it is to be hoped that a new day is dawning for the Armenian youth of the land. And what shall we say of the Turkish youth, of whom during the past year some thirty representatives have attended the college? The Greek students, who to-day are in the majority, come from every part of Greece proper, the Islands, the Black Sea cities, and Turkey.

During the past five years the college has been under the able management of its third president, Rev. C. F. Gates, D.D., LL.D., whose experience in educational and missionary work in Turkey extends over the past twenty-five years. The teaching staff consists of forty professors and teachers. Among the students many nations and creeds are united in friendly toleration and rivalry, as they study and recite side by side, or enter the athletic contests on the football field, or in the splendidly-equipped gymnasium. And whether they remain at the college year merely to learn English, or whether they continue for a part course or become alumni, the one object of their education—that they may have Life, and Life more abundantly—is kept ever in mind.

A Village Mission in Palestine.

"Come, let us lodge in the villages."

IT was in 1895 that, constrained by His call to go to the villages, Miss Nicholson left Jaffa, where for 14 years she had been engaged in mission work, and settled in Abood, a village in the Mountains of Ephraim, near Timnath Serah (Joshua's Portion). With the help of two native workers, school and medical work was commenced, the medical work proving especially useful in opening the way for regularly visiting the neighbouring villages. Later on, others joined the work, and an urgent call coming to open similar work at Im-el-Fahim, Miss Nicholson left Abood in the charge of her fellow-workers, and went with a native teacher to commence in this new centre. A native Dar was converted into a simple, but suitable dwelling-house, school, and dispensary. The Christians living here,

without teacher or Church, gladly welcomed the meetings and school, while many friends were made among the Moslem neighbours and in the surrounding villages. Soon from one of these villages—Burkeen—came an eager appeal for a school, a room being provided rent free. The work at Burkeen grew steadily, and that village is now the headquarters of our little band of seven English and three native workers. Everywhere we find the simple village people ready listeners to the Gospel, and the messengers gladly received. Many are the open doors for regular work in villages now only occasionally visited and in others yet untouched for want of workers. Each village station requires at least one worker who knows the language and has had previous experience in the work. Who will pray "the Lord of the Harvest" to "thrust forth labourers"? Or who will obey the call and "come into the villages"? Dwelling thus in Native houses, easily made pretty and cosy with a few English touches, and living on native food, the Missionary is one with the people, and can carry on the work in a considerable area at little expense. A native, middle-aged widow does the housework and cooks, and proves invaluable in training the boarders in native domestic accomplishments, without which our village girls, however well-educated, would be decidedly at a disadvantage on leaving school. This Spring the Lord opened the way for two of us to cross the Jordan and work for a few months at Kerak in Moab. Here we found an unusual and real hunger among many for that which would give them victory over sin. The fruit, no doubt, of earlier labourers in that field, whose names were often lovingly mentioned. We were astonished to find how many people could read, and discovered it to be the result of a school kept by two native women for thirty years. As children these two were sent to the boys school by their parents, who were determined, in spite of much opposition, to educate their girls. On leaving school they opened one for girls at their own expense. The eager way their former pupils gathered round Miss Nicholson led these teachers to start a women's meeting daily, and they soon had some twenty women in attendance. But, alas, they found they could not give the hungry hearts what would satisfy them, and so at last very humbly they came to Miss Nicholson to be taught themselves. For a little while we rented a one-roomed house in a Moslem village farther south. There were no windows in our mansion, but holes in the roof and cracks in the door admitted sufficient light and air. With the first streaks of dawn men and women came daily with various real or imaginary pains, impatiently knocking at our door for medicine. This brought us a continual audience, and opened the way for us to go to the sick in their houses, among whom we found some eager listeners. Not a few men in that village appeared really interested and eager to hear more: silencing their companions they would ask for the Bible to be read and explained. Deep indeed is the joy of taking the "Water of Life" to those who seldom or never heard before. From Kerak we were unable to reach as many Arab encampments as we had hoped, but while visiting Salt the Lord has opened the way for us to spend three weeks among some of these dwellers in tents, and this we are trusting will open the way for us to reach other tribes farther south, and to eventually work our way into Arabia, our longed-for goal.

L. B.

The Dile Mission Press.

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