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الفوقية



ALMB

7, II + 3

1913

El Barro 1

Blida. نون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"For My thoughts are not your thoughts,
neither are your ways, My ways, saith the LORD."

"No thought of Thine can be hindered."

Editorial

There is an old Proverb which says, He who lives longest sees most;
And it comes true very often before our eyes. Though we only see
the wrong side of the Tapis that is being woven, with its "face"
heavenwards, and the colours seem very mixed whiles, and the work
rough, and no pattern evolves from the tangle: still these who wait
and watch see most and learn "slowly" to believe.

As we look round in this northern bit of Frikia, we see the
untouched multitudes, we hear their cry, we take count of the un-
reached towns,- the villages in their thousands, and our hearts fail
us; then we look back over a quarter of a century new, spent in the
land, and we say wonderingly, What hath God wrought? Open doors,
where they were iron-barred, and Invitation, where there was Refusal
welcome in place of being "cast out", & Seed sown everywhere. So we
look up, where they see the right side of the Fabric and understand,
and we encourage ourselves in the Lord our God. Thus looking up, we
dare look forward knowing that the fields "are white already to
harvest", and that the King stands at the Gate.

* * * *

Silently, secretly, while all men sleep,
Worketh He, certainly, deeper than deep,
Certainly, worketh He, springeth new fast,
Seed that was buried, deep down in the Past.

* * * *

June 1913.

Ts: 52.
13-15

اِنْشَاء ٥٢

١٣ تَتَوَجَّهُوا عِبَادَ رَبِّهِمْ بِالْعَفْلِ يَجْلُوا وَيَتَزَجَّجُوا وَيَكُونُوا
 ١٤ شَفَانَةً عَظِيمًا بِأَسْمَاءِ سَنِينَ نَبِيٍّ كَمَا دَهَشْتُمْ
 مِنْكُمْ نَاسًا كَثِيرًا يَعْزُبُ عَنْكُمْ مَنَظَرُهُمْ فَخَسِبَ عَنْتُمْ
 عِلْمُكُمْ فَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
 وَرَبُّكَ مَا هُوَ شَهِيدٌ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
 ١٥ هَكَذَا تَأْتِي بَعْضُ أَجْنَاسٍ كَثِيرَةً فَذُمَّ أُمَّةَ السَّلَاطِينِ
 بِسَبِّهِمْ وَأَجْوَابَهُمْ عَلَىٰ تَأْخُرِ يَتَوَجَّهُوا حَاجَةً
 مَا جَاءَهُمْ شَيْءٌ خَبِيرٌ بِهَا وَيَجْعَلُونَ الشَّيْءَ
 مَا سَمِعُوا أَنَّهُ يَنْبَغِي بِهِ سَبِّهِمْ

اِنْشَاء ٥٣

Ts: 53.

١ مِنْ صِدْقٍ بِالْخَبْرِ إِلَىٰ جَانَا وَلَمَّا تَهَيَّأَتْ
 ٢ فَدَرَّةٌ دَرَّاعِيٌّ بِسَبِّهِمْ رَأَىٰ كَبِيرٌ فَذَمَّهُ
 كَيْ وَاحِدًا جَرَّعَهُ كَيْ جَدَّةٌ تَنْبِتُ مِنْ أَرْضِ
 يَا بَسْمًا مَا عِنْدَ رَيْبٍ وَلَا يَهْلُوكُ تَهْرُنَا
 لِيَهُ مَا كَانَ لَهُ شَيْءٌ مَنَظَرٌ كَمَا يَلْحَقُ نَشْتَهَبُونَ*
 ٣ كَانَ مَحْفُورًا وَمَيُّوودٌ مِنَ النَّاسِ يَحْرَبُ الْحَزَنَ
 وَالْغَبِينَ وَمَوْلَىٰ بِالْوَجَاعِ كَيْ وَاحِدًا يَلْظُمُونَ
 الْعِبَادَ وَجَوْهَهُمْ مَسَّهُ الْكَفْرُ وَمَا عِنْدَنَا
 ٤ حَاجَةٌ فِيهِ بِسَبِّهِمْ وَلَكِنْ تَحْتَلُّوْجَاعَنَا
 وَاتَّقَالُوا عَلَيْهِ أَحْزَانَنَا وَاهْنَا حَسْبُنَا مَضْرُوبًا
 ٥ مَعْلَفٍ مِنَ اللَّهِ وَمَذْلُولٍ مِنْهُمْ وَلَكِنْ هُوَ مَجْرُوعٌ
 بِسَبِّهِمْ ذُنُوبِنَا مَضْرُوبٌ فِي أَجْلِ مَعْصِيَتِنَا
 الْعَفْوُ بِهِ إِلَهُ سَبِّبَ لِعَاقِبَتِنَا هَاطَتِ
 ٦ عَلَيْهِ وَجَرَّاحَتُهُ رَانَا بِرَيْنَا بِسَبِّهِمْ
 رَانَا بِأَكْبَرِ هَاطَتِ كَيْ الْقَتْمِ فَذَمْنَا كُلَّ وَاحِدٍ
 الْفَرِيدِ إِلَىٰ رِضَانَتِهِ وَرَبِّهِ هَلْ عَلَيْهِ ذُنُوبُنَا جَمِيعٌ*

كان من علوم اياه هو سلم في نفسه
 وما اهل شي فيه في الخروف الي ياد يوه
 لامذبح وكي النعبه فدا ام الي يجر وه
 راهي بساكنه هذاهو ما اهل شي بويه
 من الظلم واليكم اتاخذ ومن ناس وقته من
 كان يقيم باله اخذها من ارض الحيين
 وبسبب ذنوب امة كان مخر وب
 وجهلوا له فبره مع العاصيين ولكن هو
 مع الغني بعد موتهم الحمراء على ظاهر
 ما عمل شي البشر وما كان ينه مكر بويه
 ما ينسب واما ربه ارض بصره عده
 بالوجاع اذا جعل نفسه كنيه على ذنوب
 يشوب ذنوبه يظهر حياتته وفكده
 ربه واهو ضا يحس على ربه تنسب
 بنسب تعبته عينه تشوب وتتشبع
 وعند الصالح به عرفته يترى ناس
 كثير وهو يتكلم به ثوبهم
 هذا الكثر نفسهم فسيه مع الاكابر
 وبفسه غنيهم مع العجهد بين
 على ظاهر سلم في نفسه لاموت
 والحسين مع المدة نبين وتكلم به ثوب
 ناس كثير وشبع به المذنبين

تنسب



THE SECRET OF THE DESERT.

Beneath the sand-dunes glowing,
There spreads a crystal floor,
And living streams a flowing
Beneath it evermore.

. . .

What though in tracks unmeasured
We wander far and wide?
The secret of the desert,
Is ever with our Guide.

. . .

O praise Him, that He leads us
Above those living lines—
O praise Him that He needs us
To follow with His signs.

. . .

The fount of life is Jesus,
And the water that He gives
His blessed Holy Spirit
That quickens all that lives.

. . .

O ever springing waters
O ever flowing stream
For all His sons & daughters
More than they dare to dream.

. . .



Through all the fogs, through all earth's wintry skies
 I scent the spring, - I feel the Eternal air
 Warm, soft, and dewy filled with flowery eyes.
 And gentle murmuring motions everywhere
 Of life in bird and tree and brook and moss
 Thy breath wakes beauty faith and bliss and prayer
 And strength to hang with nails upon Thy Cross.

THE NORTH WIND'S BUSINESS.

As the summer of this land is its winter when all things sleep waiting for the awakening days which come in autumn, so this on spring's advent will not be out of place here.

And shall we not read spiritual meanings into it, as we read? Shall we not hear the crackle of our bits of dead weed breaking off, as with a winter's blast, of some tiny hardship to which we may be called as soldiers of Jesus Christ? And hearing it shall we not rejoice? But these days of the North wind as yet lack that wondrous magic when one feels that the sap of new life has begun to stir. Not for many a long hour yet will a single bud burst 'round the elm tree bough. With the first bite of a bitter wind all visible progress is

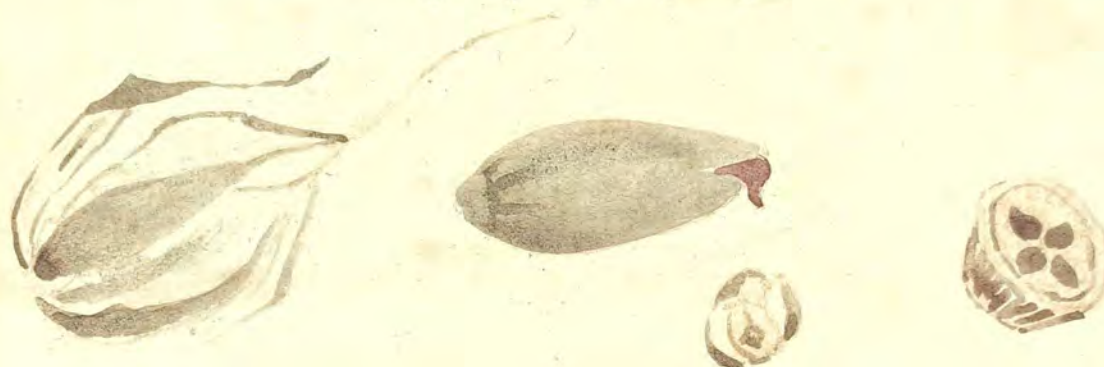
checked, and the earth shrinks back into another spell of deep and soundless sleep to await the appointed hour of its revival.

Though spring is still far off, as yet a mere hope, having an existence only in the imagination of the winter-weary, (or summer-weary, as the case may be) there is nevertheless one certain sign that much of winter's work is done. This is the strangely clean, almost neat, appearance of the woods and hedges. Not until the new year has come, not until the process of decay has been completed, does this clearance become apparent; but it is obvious now. Only a few weeks ago it seemed that the wrack of a dead year could never be absorbed and hidden. One felt then that the earth must for ever be littered with the refuse of the past, that the matted leaves must for ever clog the hedges and the dead grasses litter the banks. That a new fresh growth could ever rise through the withered mass and hide the sere and sodden heaps seemed an impossibility. But now the earth is cleansed miraculously. There is no need for the new to hide the old, for the old has already gone. The fields are scoured, the hedges cleared; wind and rain have found their way into the deepest nooks, "the wind passeth & cleanseth them", and the earth herself has taken back and transformed what seemed useless and a disfigurement. And doubtless the new life is even now stirring beneath the surface, making ready to appear when Spring's true voice shall call.

Towards evening the sky clears and the air has a still, cold, keen edge. A wintery glow, pale and beautifully graduated in tone, rises about the western horizon, and the promise of hard frost is almost fulfilled. Twilight is short, and as one looks at the withering boughs of the oaks thrown up sharply against the sunset light, the earth itself grows grey-blue and indistinct. Though it is cold and still, and though all the colours are subdued, there is a har-

mony about them that suggests a deep quiet organ tone that must lead on at last to a louder and more varied outburst of Nature's music. Music of sound, and music of colour! for are they not both one, outward experiences of one divine diapason to reach divers souls! and can there not be tones of colour and Harmony; and tones of sound and again Harmony; appealing to the sense of men.

* * * * *



SEED THOUGHTS.

"He holdeth back the face of His throne
and spreadeth His cloud upon it."

The sense of Epiphany came before the dawn, in the tremulous sound of the church bell on the Blida plain below, and so gentle at first that might almost have been the tinkling bells of the wise men's camels, and growing into a "crescendo" of joy, as will that "manifestation," come to be at a better daybreak!

There is something very beautiful to me, these days, in the "breeding of the Spirit over the chaos of old, the still, speechless overshadowing of love and yearning festering the life germs before even the fiat "Let there be light" went forth. One is so apt to think both in the Genesis story, and in the processes of the new creation around, that the light flood is the first act, but there is a long love history behind that, and life stirs in every germinating seed, long before the new growth breaks up into the sunshine. It fills one with hope for what may be going on in these dark slow-moving meslem lands, unknown to us who live in them.

The beginnings of moral enterprises in this world are never to be measured by any apparent growth, the root is always concealed in the very soil which gives it life, and in which it spreads and hides, then comes the period in which it contends with opposing elements but grows by the very things that would destroy it, as plants do by the winds which would prostrate them. At length comes the sudden ripeness and the full success, and he who is called in at the final moment deems the success his own, he is but the reaper and not the labourer, other men sowed and tilled, he but enters into their labours.



FROM THE DESERT.

٨ نخل الويدان العتيبين

Coming across from the Djerid into the Souf country, we seemed to have got among another people and wondered almost that they spoke the same language. Instead of the closely packed palm gardens, the gigantic cases of thousands of palms, here beside the little village of

tiny clustering domes was a straggling line of almost buried palm



trees. You can trace by then where the hidden river was flowing silently yet surely underneath. Sometimes 6 ft. below the gypsum crust. Sometimes 30ft., but wherever it was the crust had to be pierced, and the sand dug out. Then the palms are planted with their feet in the water, as they say, with their roots spreading down to the

unseen river. The sand is kept out by little hedges of palm leaves, rising tier above tier, up the sides of these pit-like gardens.

Thus, the palms water themselves! For other things, for there are other things extracted from the sand, they make little cemented channels round tiny plots, of perhaps 1 foot wide by 2 and 3 long, containing it may be some ten lettuces to a plot, tobacco plants line the water ways so that no inch of ground within the water sphere is wasted.

Every garden has its well, "A garden... and... a well". Wonderful wells they are in this Seuf land! How shall I describe them!

First a hole is pierced through to the river God has placed below. Then they have long tapering palm poles adjusted so delicately that a child can bring up its basketful of water. Round the village above the bee-hive domes you can see like masts the poles of the wells. Each one stands on a little platform two or three feet down to draw water:

their closely woven palm leaf baskets doing duty as buckets. The inevitable trough in front, all cemented, and round that again a palm leaf hedge to keep out the sand.



Not a thing in their life can ignore it, their houses are built for it, it floors their homes, it is the plaything of their children while it forms the labour of the men.

For always day by day there is the "Working the sand", nothing else keeps the garden pits clear, for down their sides continually and for ever drifts the silvery mass kept at bay only by endless toil. This sand at once their bane and difficulty is also their crown of rejoicing. For ever in an eternal fight with it; it makes them the conquerors that they are, for they accomplish the all but impossible task of raising living things in spite of it.

They do it because of the never failing supply of their hidden stream not yet have they exhausted it. Undisturbed by any cloud wreath, protected by its hard belt of gypsum it is safely there.

From that dryest sand on our last morning the sweetest rose we ever saw, was brought to each of us, I think it was by a blue robed woman; little knowing she held in her hand, the fulfilment of a promise of long ago; to us fraught with spiritual meaning for her and for the Land, verifying the Word which said =

The Desert shall rejoice

and

blossom as

the rose.



DAR NAAMA CONFERENCE.

"And the thing was done suddenly. These words certainly describe the Conference of 1913. We had given up all thought of one, when we heard that the Rev. J.J. Luce of Gloucester could come over we only waited for a possible cable answer to our "come" & then sent out the invitations. Necessarily, many could not be with us on such short notice. Still we had the house fuller than ever, and the numbers there seemed no less. A new element was present in greater force,-- our brethren from French Mission stations. Their need for was met through Mr Luce's knowledge of that language. So the addresses were half in French and half in English gliding from one to the other easily and so as to make no break in the continuity of the whole.

Perhaps Love and Trust and Encouragement were the Key notes. Hands that hung down were lifted up. The Praise meeting on Saturday morning, after the "Two days", which was all that could be arranged for--revealed some of the Blessing which had come down. A sheaf of letters since has confirmed it. So "Glory Honour, Praise and Power, we sing to Jesus Christ our Redeemer. Amen.

* * * * *

"I will stand upon
my watch,
and set me upon
the frozen place,
and will
watch to see
what **HE** will say
unto me."



THE LETTER "M".

Chap. VII

Missionaries & Their Muddles.

In one of her racy books Amy Carmichael remarks that for a missionary engaged in evangelistic work there are few things so good as a turn at the educational, and she goes on to explain her thought, I quote from memory, by saying that from the very elastic nature of evangelistic work a missionary is apt to grow intellectually slack, whereas in a native school five minutes of inattention on the part of the teacher brings the prompt and patient punishment of inattention and turbulence on the part of the pupils, and the teacher realizes that for every moment of her work she must be "all there".



As we are commanded to love the Lord with all our mind, so we know we are to serve Him with all that "mind" represents of thought and care, and "gathered-up-ness".

Perhaps for want of noting what passages we have read to such an end, we read and re-read the same, until the peer woman comes to think that the stories of the blind man and Zacheus are all we have to tell her of the Will of the Father.

Or perhaps we mix up our Arab friends and make a muddle of their family histories, which is very hurtful to their feelings.

I remember a young missionary who was much loved by the people, and part of her attraction for them was her wonderful mastery of their names, brothers, sisters, aunts, cousins, children, maladies and everything that concerned them, and I never

knew her make a mistake on any of these points.

And again, in the arrangement of our day I think we must try hard for "gathered-up-ness" and not leave the priceless moments just to the impulse of the moment.

There is a kind of aimable wandering round among the people which is not quite doing our service with all our mind, though it may well be with all our heart. Let us with prayer and thought seek to know where we are to go and what is to be our message, so that instead of "I thought I would just run round a minute" we may even be able to say "He that made me whole the same said unto me".

And again there are other matters in our lives depending really almost entirely on this service of "with all thy mind", as in the case of our room, arranging drawers and boxes so that we can lay our hand at once on any of our possessions without loss of time.

Our reports, have we not found that if we miss for a day netting numbers and visits, we find it quite difficult on the morrow to be sure that we are exact.

And our accounts! As I have been writing these lines I have felt that I ought to end each paragraph with "peccavi", Here I think I should begin and end with that salutary confession, yet I have tried, and all the harder after hearing Mr Smeeten's story of the trouble taken by Mr Hudson Taylor to rectify an error of a few pence in his yearly budget, for he felt a faulty report was not the perfect thing he wished to offer to his Lord.

Scientists tell us of many penetrating forces in this wonderful world but surely none is so penetrating as the service of our all-seeing Lord. "Not one peer moment 'scapes Thy Breast" Not the smallest action but comes under the command, "let all things be done in order".

P R A I S E R E C O R D S .

A L G E R .

1943.
April For the new start with the little boys & the good spirit amongst them. For Omar & Boualem' Baptism. Headquarters. That we are kept in touch with our neighbours. For listening ears in some of the villages. Dar Naama. For the coming of Aissa's people for Easter. For Boualem's Mother. Dar el (Fedjr)
- May. For Amar's stand against the "Sabea." Headquarters. For new children in place of old ones who have left. Dar Naama. That Hanifa & son are alive & well. Dar el Fedjr.
- June. That Boualem has found work. Headquarters. That Dehabeah is recovering from her accident. For eager listening in villages & more boys in class. Dar Naama. For many answered prayers during this month. For the Conference. Dar el (Fedjr).

E L B A R R A .

- April. For answered prayer for Reading Class. For God's leading in village visiting. Blida. For Senor Soler's work at Mascara. That Chira is free for work among the women who come to her. Relizane. That the workers are able to return. Miliana.
- May. For openings in a new quarter of the town. Blida. For help in the Arab boys class. Relizane. Good class attendances. Miliana.
- June. For answered prayer for a dying girl. For several new "links". Blida. For Chira bent Fatima's lovely spirit & faith in the Lord Jesus. For softening in Mehalia. Relizane. For good times with our girls, little & big. Miliana.

Common-places that are not always common.

All big chances come to me by doing the small ones.

Never forget that it is by doing well the work one has to do that one gains larger work. Good workers are never plentiful and they do not need to seek promotion it seeks them.

It is right to seek a larger sphere if by larger sphere we mean larger opportunity for doing good, but it is fatal to despise the place where God in His providence has put us, and regard its occupations as too trivial and unimportant for us.

When the time arrives the way always opens, generally quite unexpectedly, and it is the only possible way. It is the distant road that is hidden. The next step is always inevitable when it has to be taken and thus the journey is very simple to anyone who does not ask to see the distant scene, and is content to take one step at a time. and when you think of it is it ever possible to take more.



THE JOURNEY OF THE MAGI .

These people above and around, are for sand tray lessons, Any other Bible story can thus be illustrated. The sand tray can be 30c x 20c and 2 or 3 deep, or larger. If large the teacher can demonstrate to the whole class; if small each child can arrange its own picture, in its own way and make endless variety. Sticks and stones, and other things can also be utilised, bringing into play the imagination of the child, so helping to impress the lesson on its mind.

* * * * *

No battle moves forward to smooth and uncontested victory. It is opposition that makes the glory of the battle.

This is the glory of the Gospel, it gives a new point of view, a new standart of value, and a new climate for the soul.

We cannot get more light, if we do not use what we have.
 "Failure to follow the light as fast as we are sure it is the light blocks further light."

"The ideal missionary life is this: the husband a Jack of all trades out of doors, the wife, a Maid of all work within"
 Livingstone.

"Ten minutes spent in His society every day, yes, two minutes, if it be face to face, & heart to heart, will make the whole day different."
 H. Drummond

"A small tool can often do the work impossible to a big one".

"Less than the least of all saints."

* * * * *



A BATTLE THAT WAS WON.

As it was in the beginning, & is NOW,
& ever shall be, world without end. Amen.

During the winter of 1883-84 when Messrs Meedy and Sankey were in East London, one evening was reserved for an address to the atheists, sceptics and free thinkers of all shades.

Five thousand men from the atheist clubs which closed, expressly, marched in by order of their leader and took possession of the hall, filling every seat. Mr Meedy spoke from "Their rock is not as our Rock, even our enemies themselves being judges."

At the close Mr Meedy said, "We will rise and sing, "Only trust Him", and while we do so will the ushers open all the doors, so that any man who wants to leave us can do so"

I thought, "All will stampede, and we shall have an empty hall." But, instead, the great mass of five thousand men rose, sang, and sat down again, not one man vacating his seat. What next?

Mr Meedy then said, "I will explain four words, - receive, believe, trust, take, Him." A broad grin pervaded all that sea of faces.

After a few words upon receive, he made the appeal, "Who will receive Him? Just say, "I will"

From the men standing round the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, "I can't," to which Mr Meedy replied:

"You have spoken the truth my man; glad you spoke. Listen, and you will be able to say, "I can" before we are through." Then he explained the word believe, and made his second appeal, "Who will say "I will believe Him?" Again some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted out, "I won't."

Dear Mr Meedy overcome with tenderness and compassion, burst into broken tearful words, half sobs, "It is, 'I will' or 'I won't' for every man in this hall tonight. Then he suddenly turned the whole attention of the meeting to the story of the Prodigal son, saying, the battle is on the will, and only there, when the young man said I will arise the battle was won, for he had yielded his will and on that point all hangs tonight. Men you have your champion there in the middle of the hall, the man who said 'I won't' I want every man here who believes that man is right to follow him, and to rise and say 'I won't!'"

There was perfect silence and stillness, all held their breath till as no man rose, Meedy burst out, "Thank God, no man says 'I won't' Now who'll say 'I will'?"

In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting, "I will, I will" till the whole atmosphere was changed, and the battle was won. And from that night to the end of the week nearly 2000 men were swung out from the ranks of the foe into the army of the Lord by the surrender of their will. Hallelujah!



2912

THE ANVIL AND THE HAMMERS.

The everlasting covenant.

"I stood one evening by the blacksmith's door,
And heard the anvil ring the vesper chime,
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
To wear and batter all these hammers so?"
"Just one," the blacksmith said, with twinkling eye,
"The anvil wears the hammers out, you know."

"And so methought the anvil of God's Word
For ages sceptic blows have beat upon;
And though the sound of clanging blows is heard,
The anvil is unharmed, the hammers gone."

* * * * *

By Truth at all Times firmly stood,
And shall from Age to Age endure.

In the first quarter of this year, a word was inserted which has struck a chord. It was this:

"When we stand before the throne
We shall see what we might of been."

From Denmark came a response, from one who has now gone in and has "seen". Others have called attention to these words which follow, taken from contemporaries.

"The preacher was speaking of the Judgment day, & he used this illustration. He said: 'What will condemn you as you are called before the bar of God? Will you have to relate and confess all your sins from infancy? I think it will be somewhat after this fashion. The Almighty will hold a picture before you of the man He intended you to be when He made you, the stone shaped and hewn by the cutting, the clay moulded into beauty by His hand. You will look upon That picture of what you might have been, and of what you were intended to be, and you will be smitten by the awful contrast between that picture and yourself.'"

And again,--

"So somewhere there exists a draft by the hand of God of what our life might have been, and still can be; some have lived wonderfully near God's thought for them: let us find and follow that Divine original."

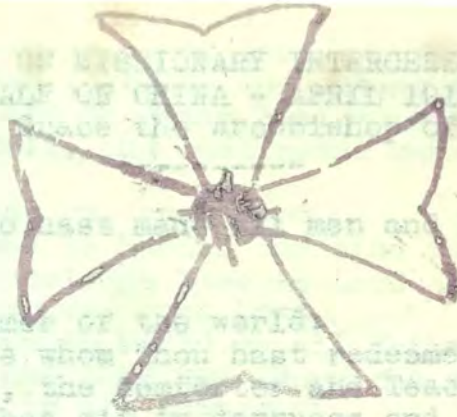
We make no comment.

* * * * *

LITANY OF CONTINUOUS INTERCESSION
ON BEHALF OF CHINA - APRIL 1918.
... by His Grace the Archbishop of Cant...

Father, Who have saved all men and hasten
made
upon all.
Son, Redeemer of the world,
upon those whom thou hast redeemed.
Holy Spirit, the Comforter and Teacher
to them that sit in darkness and in the
shaded and glorious Trinity, Three Persons
upon all men.

...ct, Lord, our Redeemer, nor the offences
...ber...
...strike...
...ed in...
...us,
...that all...
...to have...
...those...
...passing in the night,
...collection...
...US...
...the path...
...and that...
...be the will... speedily overcome



We beseech Thee to hear us, good Lord.

That it may please Thee to bless the work of Thy Church in China, that those who preach Thy Gospel, or teach the young, or bring healing to the sick, and all others who labour for Thy glory may be enabled to win souls for Thy Kingdom.

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and guide all Missionary Societies working in China, especially the Society for the Propagation of the Gospel, enabling them to support the work, and encouraging all Missionaries in that land;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and extend the work of Medical Missions in China, and to grant that more Doctors and Nurses may respond to the call, and that means may be provided for ~~the~~ their work;

We beseech Thee to hear us, good Lord.

That it may please Thee to hasten the time when Thy Holy Church shall win China to acknowledge Thee as Lord and Saviour.

We beseech Thee to hear us, good Lord.

That it may please Thee to build up all Chinese Christians, granting them Thy grace that they may adorn the doctrine of Thee, their God and Saviour, in all things;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless Thy people gathered from amongst the heathen, that they may be as the salt of the earth, and abound in good works to the glory of Thy Name;

We beseech Thee to hear us, good Lord.

That it may please Thee to raise up among them a faithful ministry to feed Thy flock entrusted to their care;

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the way of truth all such who have erred and are deceived;

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of ~~Thy~~ Thy Holy Spirit to amend our lives according to Thy Holy Word;

We beseech Thee to hear us, good Lord.

Son of God: we beseech Thee to hear us.

Son of God: we beseech Thee to hear us.

O Lamb of God: that takest away the sins of the world:

Grant us Thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy on them that know Thee not.

Our Father, which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we

forgive them that trespass against us. Add lead us not into tempta-
tion; But deliver us from evil. Amen.

Let the heathen fear Thy Name, O Lord;
And all the kings of the earth Thy Majesty.

O God, we have heard with our ears, and our fathers have declared
unto us, the noble works that Thou didst in their days, and in
the old time before them;

Awake, awake, put on strength, O arm of the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without
end. Amen.

Let us pray.

O Almighty God, Who wilt have all men to be saved, and to come
to the knowledge of the truth, make us to know and feel that there
is no other name under heaven given among men whereby we must be
saved, but only the Name of our Lord Jesus Christ; to Whom with Thee
and the Holy Ghost be all honour and glory, world without end. Amen

The grace of our Lord Jesus Christ, and the love of God, and
the fellowship of the Holy Ghost, be with us all evermore. Amen.

* * * * *

"Thou who hast inspired the cry

Thou alone canst satisfy"



CHINA & CHRISTIANITY.

A Government call to prayer.

The Chinese Government has ordered the provincial officials to notify the Christian Communities that Sunday April 27th is to be set aside as a day of prayer, when services attended by representatives of the authorities, are to be held by the Christian Churches on behalf of the Constitution of the Republic. So ran the order.

The Archbishop of Canterbury, speaking in Convocation referred to the "enormous significance of this unparalleled action" The response has been heartfelt.

Many members of the newly elected National Assembly are Christians, and there is every indication that Christianity will spread still more rapidly when the new Government has its educational and social projects in working order...Christians form a powerful section of the people.....

There is a vigorous movement on foot for the formation of a Chinese Free Church, Protestant in character, and free from the control of European Bishops and Missionaries.

"Times". Ap. 25. 1913.

The use of the press as a means of preaching Christ is familiar in China. It is 100 years since the R.T.S. at the request of Dr Morrison sent its first help there. These messages have not been ineffectual.

An Extract.

We trust that the brave fight China has made to end the Opium traffic is now closing in a victory. A victory ceded reluctantly by those whose antecedents should surely have promised better things.

"A Log For The Burning."

"I am seeking for one who...will work in My manner the work I give."

'Twas a very ignorant little branch but he had learnt one fact, which was, that he might one day be sent away down to the valleys to make a fire to warm someone. That much had a wise old oak-stump who had seen out generations of wood-cutters & charcoal-makers whispered up to him as he was yet swaying to & fro in the sun-lit air at the Col. And he was glad glad glad as he swung & every little leaf on him rustled with joy as he watched the wood-cutters fire & said "some day I too shall get red & beautiful & warm somebody."

He said it even the day they cut him down, though he had not thought it could hurt so, & stripped him of his dainty leaves. Even in his pain he cried out in joy to the blue sky "I shall warm someone"

All through the long jolting ride in the mule-drawn trolley he whispered to his brothers: "don't think of the ache we are going to the mist filled valleys to warm some one! When came a weary cutting & trimming. Never had he guessed it took so much just to make him "a log for burning".

Followed on this a long dreary waiting time in the wood-merchant's yard exposed to rain & sun & worse than either to clouds of foul choking dust. Still he whispered bravely: "I'm in the valley, I'll soon warm some one". How the devoted heart of him beat with joy the day he found himself again on the mule-trolley, off for work this time in very truth for had not the master himself declared him & his fellows well seasoned legs, fit for the burning.

Again came the flinging out at the side of a road almost as if he were a thing of no value, but now they picked him up & stered him in the dry wood-shed. "Seen to work" he sighed happily. And next day at sunrise some one took him & carried him off to the fire-place. "Now, now, I shall warm some one" he said. But the draughts blew every way at once & he could not light. Just then close to him he felt a tiny breath, a different one this. "Ah no, there are draughts enough" he meant, "let me alone!" "Patience" said kind old Bellegs. "I've come to help, not hinder, I understand what you need little Log". And Little Log lay still & to his great joy found himself glowing beautifully. Oh the delight of seeing wee yellow flames shooting off from him & the honest pride he felt as folk came to him to be warmed.

Scarcely had he burnt two hours however when down came on him a cold spluff! ugh! wuff! a whole shovel full of charcoal dust & here was a new torture was this, a careful hand patted it down tightly all round him extinguishing those flames he was so glad of, and could anyone be so cruel? surely, surely that was cold water that came on the top of it all. "Banking in the fire nicely" did a voice say? Little Log lay half choked & disheartened & sadly wondered what that meant.

But at sunset they uncovered him & Bellegs came & helped him & to his surprise he burned up better than ever "I do warm them all" he crackled happily. But just in the zenith of his glad burning was repeated the horrible experience of the morning. By this time however he had warmed to his work & his flames being more vigorous he forced them through the choking dust rebelliously muttering "I came down to burn". But with a flying rush came a bigger shovel full of the

ghastly dust & more cold water. "Fook Bet! Adam", he sighed & resigned himself to die, he thought, but in reality to sleep & husband his forces till the Moola had need of him.

So at sunrise when some one gently took away the charcoal-dust & old Bellows helped him in ten minutes little Log was awake & burning brightly & giving out much heat. Such a raw morning it was. Clouds like heavy white mantles wrapped the house round & the cold dank air filled the room when the outside door opened. But little Log's flames and red embers made a big cheery fire & conquered the cold. A few minutes later through the white drip of the roads outside crept in two little shivering forms wet through & in a trice



twenty muddly toes & twenty cold fingers were stretched out happily to his blaze while wet haicks were stretched & dried. And behind the children stood Moola of the Log right content "Well done brave little Log" said he, "to give us so bright a fire so early this cold morning to warm my little Ones."

"I warm some one" crackled little Log, "thanks to thee Oh Mullah who didst not allow me to expend my heat

uselessly but didst keep me hidden in the charcoal dust till thy moment came. Again I thank thee that thou didst help me not to miss thy purpose for me."

And his rich red embers fell apart & he gave out more heat than ever. "I've warmed the little ones he meant to warm in the time he planned I should do it." glowed the happy dying Log.

And the two little half frozen children coo-ed with delight in the warmth & the Moola smiled well content.

THE "WILD BIRD" AGAIN?

* * * * *

The wild-bird has come to live in the out-station garden and she is not really a wild bird any more, but the merriest little half-tame bird that ever rejoiced the hearts of strange grown up folk. Folk who sometimes take a ridiculous time to understand the veluble stories which she tells with her eyes shining, her cheeks pink and her language of a kind all her own.

How stupid people are that don't know that you mean shoes when you talk about "bastat," and why should they look a bit puzzled over

a mythical ride in a glerious "barresa" (carrossa) or a visit to a wonderful "habira" (baheira)? But the nicest stories of all are about the shepping that has been done or which is going to be done when the wild-bird and her Mether and the Couffa go to town together. According to her Mether these are very trying occasions for the wild-bird believes that all nice things exist solely for her pleasure, so why leave them in shop windows when she is longing to put them in her ceuffa?

So as they go, her chief remark is "oh my Mother buy me one like that." "One like that" on the last occasion happened to be a tiny missionary baby! The wild-bird was attracted by the sound of his wee voice uplifted and said "Oh my Mother what is that?" on being informed that it was the



missionary baby she immediately remarked "oh my Mother buy me one like that".

The love of the little backward "Flower" for this tiny sister is very sweet. Though she is years older the baby is ahead of her in many ways and is far more attractive than the slower elder sister. But the "Flower" rejoices in her and is the first to want her to be noticed and petted and a share of

her good things is kept for the
"Bird". It is one of the loveliest
times for the out stationers when
she comes to sleep,— her wee
eager face all aglow as she climbs
up on our knee. Then she sings the
hymns she knows about the love of
the Lord Jesus & His coming to save
from sin. We think His heart is glad
with ours, & we leave her in His
arms for the years to come.



* * * * *

"Where did you come from, baby dear?
Out of the everywhere into here.

"Where did you get those eyes so blue?
Out of the sky as I came through.

"What makes the light in them sparkle and spin?
Some of the starry spikes left in.

"Where did you get that little tear?
I found it waiting when I got here.

"What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

"What makes your cheek like a warm, white rose?
I saw something better than anyone knows.

"Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

"Where did you get this pearly ear?
God spoke, and it came out to hear.

"Where did you get those arms and hands?
Love made itself into bonds and bands.

"Feet, where did you come, you darling things?
From the same box as the cherub's wings.

"How did they all come to be you?
God thought about me, and so I grew.

"How did you come to us, you dear?
God thought about you, and so I am here.



DELLYS. A Three-Fold Visitation.

I let the entries go as they stand from a journal of the day. They speak for themselves.

Nov. 29. 02.

Last night our two A.M.B. workers returned from Dellys. Madame Arnaud and M.E. now Madame Olives, after such a fight! They too have "passed through" for each day's record is full of houses visited & ready eager listening, but under such difficulties. The first two days were glad and free, then they were awake to the fact that the police were after them, and that the people were closing their doors against them in consequence. Madame A. went bravely to the authorities and took all the responsibility, believing that her liberty of action as a French subject could not be interfered with, and they went straight ahead through all the painful sense of suspicion and surveillance that we know so well; up and down through the steep winding streets of the native town and through miles of country roads to the outlying places to which Alger women had given clues, and finally just when they felt their work was done and they had given notice at the little Inn, came government orders that Madame A. was to cease what she was doing, and they learnt that unknown to them gendarmes had been watching them all the way through.

Praise God the wind bloweth where it listeth and nothing can stay the blessed heavenly forces from setting to work on the seed sown.

The next entry is this:-

May 19. 04.

One Monday the same couple set out once more for Dellys. We hear that they went before the authorities first thing and were told "We shall not hinder you" and with glad hearts they have been freely in and out of the houses finding such a welcome, and signs of springing in some of the seed sown. - Hallelujah!

Now we come to our last entry - at least I do not know that there is any record of work between.

Ap-3.13.

Again two set forth, another pair this time, and spent six busy days.

This Word of the Lord had come, "there is no restraint with the Lord to save by many or few". It seemed abundantly answered that first Thursday afternoon. We began by looking up two addresses given by friends in Alger. In both houses the women were delighted to get news from a very far country. We had openings to other houses and in all there was interest and attention.

On Friday it was stiff, the people evidently suspicious, but we still had the promise of "no restraint" with God and we looked to Him that there would be none on the side of the people. And not in vain, for the climax came towards evening.

(It is strange to note here no question now of restraint by the authorities. Praise God for His deliverance.)

So the "restraint" was blessedly "off" from Saturday onwards, and our average visits were twelve to nineteen; this usually meant being led from house to house, or really, from group to group, of listeners. Once the leading was most marked, turning a corner one morning a woman "happened" to have a bit of her face at her nearly closed door, but after a quick questioning remark "Are these they?" to our little "girl guide", opened it and asked us in. Here was a link with our predecessors. There are a great many days in nine long years yet the memory of Madame Arnaud & Madame Olives lived on in some dear women's lives, as a "sweet saviour of Christ". It was teaching to hear descriptions and bits of cheruses etc., and they evidently expected us to be just as good as they.

Two things seemed to fasten themselves in the people's minds. That God was pained when they sinned and that He loved and sought after them. Then the story of the Prodigal seemed specially appropriate, as so many prodigal sons were in the far Alger country. Shall we forget how the wife of Housha Kaddeur ben Rabah wept for her boys? Her daughter "Mert ben Yusef" had previously told us of them and we hope to seek them out.

May I mention 3 special houses? Dar Halleui - Zehera is such a winsome eager girl, although she has lived three years with a bad husband, a postman, Saa Itteuel. His house is the one which appeared to us so suitable as a Mission Station built high, with a pretty outlook. His wife & mother were very nice. Dar Mascari, where is the pale, sad eager face of Duradia sister of Achri of 21 Girafe, Alger. The impression on our minds was, that here was a people open to the Gospel.

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A. M. B. NOTES.

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RED CAPS. IN ALGER. Two small Red Caps were fumbling over a torn jel trying to twist the loose piece into a button hole. "If you come to we'll sew it up," we said, where upon No: 2. immediately discovered a rent on his shoulders, & No: 3. came in to see the work properly done. Next working day the 3 became 8. & the rents were some of them very large & had to be dealt with strictly "sur place". After the mending came a lesson & so began this daily set of wee Red Caps!

A WEEK'S OFFERING. Among the Caps. No: 1. ran out to buy & returned with a stick of chocolate! Half was presented to the teacher. "Here is a sou for you" chimed No: 2. you can buy what you like yourself, perhaps sweets" suggestively. No: 3. with a very dead carnation offering, whispered, "My Mother wants to see you!" Nine fat Brazil nuts was handed up by No: 4. "I bought them for you". So this small class of smaller Caps,

Arose from the dead
For he lives, who gives,
The wise Man said.

* * *

AMERICAN VISIT. We have had four friends from America with us, & are trying as much as may be, that they should see the length & breadth of the land, & its huge & deep need; while they in turn are bringing us, new hope inspired by their tested methods & trained ways!

VISITORS from the BOATS due to call here on their way to Zurich have also been welcome, helping to link the East & West, Need & Supply in fresh bonds. These bonds will be cemented yet closer at Zurich itself where the

S.S. CONVENTION. will be held in the early part of July & lead we trust to much development in the days to come.

* * *

MILIANA. Prayer papers have been issued from this Outpost asking Prayer Comrades & Prayer Mothers, i.e. for these who will take Boys & Girls individually, on to their hearts & pray for them.

DELLYS. After nine long years this place has been touched again. Open hearts & open doors, make us hope that here, & possibly in other towns, Temporary Posts may be organized for two or three months residence, while workers are too scarce to do more.

NIGHT-POSTS. Also another thought much on our hearts is to be able to "bat" (pass the night) in our outer most villages, & so to be able to double our radius, we have many offers for this, it means some sacrifice, who will go?

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STATION REPORTS.

April. May. 1913.

ATTENDANCE	DATE	H.Q.	D.N.	D.F.	D&A.	BLI.	REL.	MIL.	MAS.	TOU.	TOTALS
Meetings	Apr.	73	26	48		144	278	38			607
"	May.	79	28	55		209	194	84			649
											1256
Industrial	Apr.	57	104	320		41	398	165			1085
"	May.	75	108	260		99	332	287			1161
											2246
Medical	Apr.	23	48	6		51	18				146
"	May.	30	29	8		71	7	21			166
											312
Other	Apr.	256	29	69		78	74	201			698
Visitors	May.	189	25	49		108	57	184			612
											1310
Resident	Apr.			6		2					8
Guests	May.			3		1		8			5
											13
Visits	Apr.	154	54	85		38	15	8			354
Station &	May.	80	75	39		54	14	26			288
Villages											642
Distri-	Apr.	15	4				6				25
bution	May.	2	15	1			3				21
Scriptures											46
Distri-	Apr.	9	9			2	4				24
bution	May.	59	13				11				83
Tracts.											101

* * * * *

Just to rest, dear Lord, with Thee,
 Just to let my spirit free,
 Without an effort, without a strain,
 Just to lean on Thine arm again.
 Just to let the burden go
 Of all I want, and all I know
 Just with grateful heart recall
 That I am nothing, Thou art all.

Nothing - for all Thou gavest me
 Is rendered freely back to Thee -
 All - for Thou Thyself wilt bring
 The living water from the spring -
 Nought to ask for, or be denied,
 If only Thou be glorified.

.

Nothing to ask, since Thou art mine -
 Nothing to give, for I am Thine -
 Nor earthly speech, nor heavenly word,
 But only as Thou movest, Lord.
 Then this, or that - since both are best -
 Thy speech is strength, Thy silence - rest.

* * * * *

"Lowliness is one of the best expressions of Love, it makes
 Christ wonderfully real to those who see it in us."

Anon.

* * *

الحمد لله ربنا يا نجس

* * *

Tune. "Stars," for Ps: 103 (words last Couffa.)

The first system of musical notation consists of two staves, a treble staff on top and a bass staff on the bottom. The time signature is 9/8. The music is written in a key with one flat (B-flat). The melody is primarily composed of eighth and sixteenth notes, with some rests. The bass line provides a steady accompaniment with eighth notes.

The second system continues the musical piece. It features a double bar line in the middle, after which the time signature changes to 12/8. The notation remains in the same key and uses similar rhythmic patterns as the first system.

Chorus.

The chorus section is marked with the word "Chorus." above the first staff. It consists of two staves of music, continuing the melodic and harmonic themes established in the previous systems.

The final system of musical notation concludes the piece. It includes a double bar line and a 12/8 time signature change, mirroring the structure of the second system. The piece ends with a final chord and a double bar line.

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L I T E R A R Y
S U P P L E M E N T.
* * *

* I N S E T *

A small booklet is just now appearing,
called,

"BACKGROUND & FOREGROUND."

Being a Resume of the last 25 years,
preparatory to the issue of an

ANNUAL REPORT.

* * *

Contents.

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1. Value of the Press.
2. Literature Notes. Reviews.
3. Extract from "Moslem world". July.
4. Syntax in St Luke's Gospel.II. (Algerian Dialect.)
5. Psalm 136. In Modern Arabic Verse. Memoranda.

VALUE OF THE PRESS.

A contemporary speaking of China has made these forcible remarks, which are worth consideration. - He says, in other words that five years ago, one of the oldest missionaries of Central China expressed in the strongest terms his conviction that the reform movement then manifest in China was traceable in no small degree to the Christian Literature so diligently scattered. The same conviction appears in a statement recently drawn up by American missionaries of North China: They say:

"Not only is it true that the Christian Church has played no small part in bringing about these transformations, but it is equally true that of the most effective agencies employed by the Church in playing that part has been the printed page."

Societies have been inserting this leaven, in the midst of the apparently unresponsive lump of Chinese people, and it has done its work.

Many a supporter of missions - I still quote - who is enthusiastic about educational work never gives a thought to press work. He would teach children to read, but never asks what there is for them to read when taught. Many do not see that the failure to use the press renders futile much costly work.

Will not most of this soon apply to our Moslem World. - In the N.M.P. Report for this year we read: "Dr Oh: Watson states most emphatically that "Christian Literature for Moslems is the strategic method of reaching them. Firstly because Islam is the religion of a book and therefore the printed page becomes the method of work amongst them. Secondly the unusual advantages which the printed page possesses. The living messenger, if a man may ordinarily speak to men only, if a woman to women only. The Printed Page may speak to all alike!"

The enfranchisement of women, which is at the doors, the learning to read of the girls in every land, form the most urgent appeal for a literature to be ready for them. - Our contemporary concludes "At such a time can we be content to see the cause of Christ served by this agent only along the lines of severe economy & restricted effort which the parsimony of the past has compelled." Shall it not thenceforth be served by the best we have, of trained intellect, cultured intelligence, full of power to grip and sympathy to understand the deepest need of the people for whom we plead, and unhindered by monetary restraints.

Ed:

LITERATURE NOTES.

Reviews.

The eighth Annual Report of the N.M.P. (Nile Mission Press) has just reached us, dated 1913. Progress all along the line is the first note coupled with praise to the Giver of this good. The next, besides Dr Zwemer's sojourn in Cairo we note with great joy the acceptance of a lady as Hon. Assistant for

WOMEN'S LITERATURE

This in itself means a forging ahead on the women's side. We welcome as a far off corner may this German lady, Fraulein Franke, to her new work at the heart of things.

Their statistical comparison with past efforts is encouraging we mark with satisfaction the following -- as on the way to the fulfilment of International Combination.

"What we are seeking for Egypt is new but a part of our plan for the nations of the Moslem World as a whole". With reference to the new Periodical, "the object of the N.M.P. is to reach Moslems with the Gospel not only in Egypt, but throughout all lands, and the quarterly serves as a forum for the exchange of thought among widely scattered workers, and binds together in a common fellowship these who are seeking for the evangelization of Islam."

We note this world-wide policy is carried out by the extent of its operations, - 100 kilos of books going to Central and South China, - others to Brazil, and from Samarkand in Russian Turkestan to our own doors in Algeria.

We are glad to learn that the whole series of twenty one Story Parables, so familiar to our own eyes, have been revised and are being issued in editions of 5000 each. Also a word from Persia that says the translations of these Parables are found very acceptable even among the unconverted, - East and West and North and South the message runs, -El-Hamdulillah!

Another little edition of our tiny Prayer-Book has seen the light making 35 copies now in circulation. Also a new tract for girls has appeared. We give an illustration below! With thanksgiving we hear another is on its way. All three being by different authors, holds promise of multiplication shortly. Though this is a day of very small things, it is surely also the thin end of a mighty wedge, which ere long shall force open closed doors.

Four dainty booklets have also been prepared for the Zurich S.S. Convention, representing the four seasons of the year.

Other matters, texts, etc. have been issued in Arabic and Latin characters and found interestingly useful. We trust this may be taken up.



Here is a text from

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We insert this month a metrical version of Psalm 136. from the pen of P.S. We hope this will be followed by others. The Creation of the World & of Man, the Temptation & Fall, with the promise of Redemption & its accomplishment in Christ, have been written, also a new series has been commenced entitled "The Divine Story", The first part containing some of the chief prophecies as to the Coming of Christ, & His Work, followed by the announcement of the Angel to the Virgin Mary, the Magnificat & the Story of the Birth of Christ (all this in Modern Arabic verse). We hope by the kindness of the Author to be able to give some of these.

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Extract from the "Moslem World".

"From Taking away the Key of Knowledge." July 1912.

"All missionaries who have struggled to attain to a working knowledge of the Arabic language themselves, have taught it in day schools or have tried faithfully to circulate the Scriptures and other Arabic literature among common people in Moslem lands, must have felt again and again how the Arabic speech itself is at once a vehicle and a barrier to evangelization. It is a vehicle because of its widespread use, but a barrier because of its highly classical literature and the style of Arabic used by those who write not for the common people but for the learned classes. Professor Macdonald deals with this question from the standpoint of the Arabic scholar, in trenchant fashion, in his recent book, Aspects of Islam (Pages 320, 321). Speaking of the barriers to the spread of education among the masses and the uplift of Moslem nations, he uses these words, which we heartily endorse: "Another necessity will be to teach in a language that the pupil can understand and to cease to veil education in a literary dialect, which not one per cent of the people can follow. This holds especially of Arabic-speaking countries, where the difference between the Arabic spoken by all and the Arabic of literature is as great as that between the modern and ancient Greek. Thus in Egypt the hapless



attempt is being made to screw all education up to this pseudo-classical standard. How hopeless is this attempt a single instance will show. One day in Cairo, I was shown most courteously by the Principal of what is called the Cadi's college over his institution. This is a professional school for the training of Cadis and legal officials generally on the native side, and it is hoped that its influence may in time lead to a reform of the Azhar from within. The Principal first described to me the curriculum of the college, and he told me that the language used throughout was literary Arabic. Nothing else was allowed in the class-rooms, and they expected in a year to be able to enforce the use of it among the students outside the class-rooms. Then I was taken to hear parts of the lectures. One on Canon law, especially interested me. The lecturer knew his subject, and was making it plain to the class. But suddenly there dropped from his lips a phrase of the purest colloquial. Mush kids (Algerian would be "Ma hoosh hokadha or Moshi hakadha) said he, "Isn't that so?" He would have written Laisa Kadhalik? or something similar but in speech, the language of the street was too strong for him. And so it will always be. Dead languages can never be evoked into living use, however strong our spells or firm our purpose. They will only walk as ghosts among us, and blast and thwart our labours. Hear, then, the last word on Muslim education. It must learn to bring forth character, and it must clothe itself in a speech understood of the people. In the past it has never taken thought for people. It has trained the scholars and let the masses go. With a stiff intellectual snobbishness, it has never seen that the abiding victories of science are won in the primary school. And so, even now, it clings to a scholastic language which bars the gates of gates of literature to ninety per cent of the people. That bar it must learn to lift."

End of quotation.

This attitude is understandable in the Moslem teacher who has never troubled himself about the education of the common people, but what passes comprehension is the fact that some missionaries of the Gospel, which is to be preached to every creature, have taken the same ground, and practically make Christianity and the Gospel an esoteric religion, sacrificing the interests of the masses to the prejudices of a privileged few, by their unwise opposition to versions of the Scripture or other literature in the language of the people.

In Arabic to be the only language that is not to be cultivated in a literary way in the succeeding stages of its history? There is a continual evolution of language, and the tongues which exercise the greatest living influence to-day and possess an ever growing literature, are those that cultivate the living form of the language in a literary fashion.

P.S.

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"Pray for us, that the Word of the LORD may have
free course."
Paul A.D. 54.

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Chap. 1.8.

(Note 8)

واحد النهار وهو يخدم فداً ام الله جات فيه الفرعه

An example among many showing the mistake of speaking of tenses in Arabic, instead of treating the verb as Action completed or not completed. Here يخدم refers to past time, but to an incompleted action. (i.e. continuous "while he was working or serving") during which the action جات occurs. It is therefore in the Imperfect mode of the verb. The phrase if written واحد النهار كان يخدم الخ would have the same meaning, but would not be so graphic.

Chap. 1.10.

(Note 10)

This word in Colloquial usage has lost its possessive meaning "my Lord". It has become almost a proper name and is exactly equivalent to الرب اله: with article is very rarely used.

In I.32 we have سيده رب This exceedingly common expression is sufficient to prove that رب has lost its original sense of "my Lord" and is used as equivalent to الله. This latter however could not be used with سيده. The phrase as used by the Arabs is exactly equivalent to "The Lord God". السيده اله is never used, and would sound strange. الله اله is used سيده رب is used by Arabs and Kabyls alike. The latter adopted it from the former. Even سيده has lost the possessive sense in this phrase.

Supplementary Note.

I am inclined to think that رب used instead of الرب comes from the Vocative يا رب which is sometimes written يا رب. This expressive being continually in the mouths of the Arabs رب or رب became the usual form of the word when speaking of God, and the idea of the

possessive **ربى**—was gradually lost. In this sense the Berbers adopted it e.g. Rebbi in Kabyle is the general name for God and does not mean to them "my Lord".

When used in construction it preserves more of its proper sense e.g. **رب العالمين** or **رب البيت** or **رب الدار** "creditor" Compare the expressions **الله اعلم** "God knows" (with implication "No one else can say") **الله يبارك من يشاء** "He whom God loves He visits" said of or to one who is sick.

Chap.1.25.

(Note 22) **نزع** with **على** has the meaning of "lifting off" a burden **نزع عن** "to take away from" i.e. by force **نزع من** "to take away from" e.g. six apples from a heap. **هلل له** and **هلل من** have practically the same meaning. The 1st renders the idea of a request addressed to some one, the second the request of something from him

Chap.1.33.

(Note 28) **أبدا** one of a few examples of **أبدا** remaining in Vulgar Arabic. Others are **دائما** I have heard **تارة** though rarely. **ايضا** is in use but its place is taken generally by **تارة** in some cases by **حتى** or **اد حتى** according to the sense required. **بدا** seems to be for **بدا** although the "Tariwin" is no longer heard. **أولا** is sometimes employed. Generally however a preposition (**في** or **على**) is used with a noun to express the meaning of the noun in Acc. with **أبدا** e.g. **في الاول** is used much more frequently than **أولا**

Chap.1.46.

(Note 35) **نعى** **نعم** **عظم** is rarely used in the sense of glorifying or magnifying God **نعم** gives best this sense and **عظم** **العظيم** conveys the sense required **عظم** when used of God is generally understood in the limited sense of pronouncing the words **الله الكبير**

e.g. اطلع يا الشيخ وعظم الله عظم الله i.e. "Go up the minaret and give the call to prayer" عظم الله also is used in a limited sense, being used for the formula الله أكبر when meeting a funeral.

Chap. 1.65.

(Note 49) بقر صار عاد are used with greater frequency than in Classical Arabic as auxiliary verbs.

عادوا "began and continued" (δια λελειπτο)

It would perhaps have been more in accord with the Greek to have rendered v.66 thus وجميع الناس الى سمعوا هذا النبي يحفظونه في قلوبهم as the tense is not continuous ελεειπτο although one may say that they put it in their hearts in order to keep it, and then بقر would be quite natural. The word تسر could have been used instead of حفظ and also صتر lit. "to tie up (money) in the corner of a handkerchief in order to keep it safely" c.f. French serrer dans le coeur.

Chap. 1.69.

(Note 53) فرج خلاص Lit. Vers. واحد الفجا عظيم This latter would generally be understood as "a century of salvation" by the greater number, not understanding the figure. It is true that فرج "horn" is often pronounced فرج and "century" as فرج but the figure would not be understood. C.f. English Prayer Book "A Mighty Salvation". Ostervald "puissant Sauveur". Segond "puissant Sauveur". Oltramare "puissance liberatrice".

Chap. 1.75.

(Note 58) تقوى الاحسان embraces all works of righteousness towards men, as towards God. The term فداسه has been used in preference to the latter, however, as the idea of holiness in the Christian sense must be introduced into the vocabulary فداسه and مقدس are in use but not فداسه.

احمدا لله الرب الرفيع × رحمتك على الدوام تدوم
 احمدا هو الله العفيم × رحمتك على الدوام تدوم
 احمدا هو رب الارباب × رحمتك على الدوام تدوم
 يعمل عجائب بلا حساب × رحمتك على الدوام تدوم
 خلق في اليد والارض وسواء × رحمتك على الدوام تدوم
 واستمر الارض على السباه × رحمتك على الدوام تدوم
 جعل الشمس حكم النهار × رحمتك على الدوام تدوم
 تمشي في سيرها مثل الجبال × رحمتك على الدوام تدوم
 حكم الليل جعل الانوار × رحمتك على الدوام تدوم
 الفرمغ كواكب صغار × رحمتك على الدوام تدوم
 ضرب في مصر كل الابكار × رحمتك على الدوام تدوم
 قطع اولاد اسراة احرار × رحمتك على الدوام تدوم
 سفل فداهم البحر الاحمر × رحمتك على الدوام تدوم
 حارب في الوسط كبار وصغار × رحمتك على الدوام تدوم
 غلب في عون في وسط البحار × رحمتك على الدوام تدوم
 قود في البحر اءفوم الابرا × رحمتك على الدوام تدوم
 ضرب فداهم ملوك كبار × رحمتك على الدوام تدوم
 اعصر لقومه ارض الكفار × رحمتك على الدوام تدوم
 تجرهم في كل الايمان × رحمتك على الدوام تدوم
 تجاهم من جميع العديان × رحمتك على الدوام تدوم
 احمدا الرب ياتس كل بلاد × رحمتك على الدوام تدوم
 اليفوت كل العباد × رحمتك على الدوام تدوم

MEMORANDA.

As we close we hear the book chosen for this year's study by the United Layman Missionary Movement in America is The Moslem World, this also is full of meaning for the future.

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On the Missionary Firing Line.

We read in a contemporary Dr. Zwerner has recently adopted a novel method of reaching Mahomedans, he advertised, in a leading Cairo paper for personal interviews and for requests for books and Christian advice by mail.

Thus far many replies have come and personal interviews are increasing. Students from the Azhar University are visiting him for conversation and prayer.

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Old things too are passing away in Persia, the land of the Lion the Scimitar and the Sun. It was two Christian swords, which European powers held in tight grip, that made the Lion powerless, as lawful possessions are slipping away into Christian hands. From the onset where Martyn translated the New Testament into Persian Literature has been emphasized: in the last 10 years Education has increased by leaps and bounds.

The Hamadan Missionary Conference of last summer marked an epoch in Persian Missions, a Continuation Committee was appointed, to consider questions especially that of developing a national church for Persia, & of joint action in the matter of publications. Thus we see all Nations moving forward on the same lines.

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CHORUSES.

Tune. Verily, Verily I say unto you.

الحق مكتوب في كتاب الله
الحق مكتوب في كتاب الله
كأمن يامن بيسوع المسيح
عند الحياة الدائمة

Tune. Praise Him, Praise Him.

(Note. The word بناتي can be used throughout likewise either of the others.)

بناتي

1. الحمد لله يا انتما بناتي
الحمد لله هو يجيبنا
2. فبوا الله يا انتما راري
الحمد لله هو يجيبنا
3. سبحوا الله يا انتم اخواتاتي
الحمد لله هو يجيبنا