

"Blessed be Egypt."

VOL. 1.

OCTOBER, 1899.

No. 1.

CONTENTS.

	Page.		Page.
Prayer Union for Egypt	1	Work in Cairo. By Rev. J. B. Hollins	11
Gordon asks for Prayer	2	Conference of Christian Workers at Ramlah	14
Port Said	3	Accounts of Meetings at Aboukir	16
Egypt. Paper I. By J. Martin Cleaver	4	Village Work among the Women	18
The American Mission	6	Personalalia	21
Letter from Dr. Henry	9	Daily Prayer Cycle	22
Notes by Dr. Harpur	10	"Christ, I am Christ's"	24

Prayer Union for Egypt.

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

"The mighty utterance of a mighty need."

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

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

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

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

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

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

*By Miss Lillias Trotter, published by Messrs. Marshall, Keswick House, Paternoster Row, London.

an Institute and branch in Alexandria. The Egypt Mission Band was taken to Egypt by God's guiding hand; and there is renewed hope in God for the Moslems. For *all* we thank and praise our faithful God.

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

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

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

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

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

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

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

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

GORDON ASKS FOR PRAYER.

FROM "THE HISTORY OF THE CHURCH MISSIONARY SOCIETY."

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

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

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

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

Port Said.

ASK for special prayer and sympathy for Mr. and Mrs. Locke of Port Said. They have bravely worked there for many years at “The Seamen’s Rest,” and are at this time very specially needing the remembrance of friends at home.

Mrs. Locke writes: “Our very valued friend Mrs. Constantine tells me in a letter, that she was in a meeting where you or one of your helpers prayed for us. Now we value prayer beyond everything else, and we do daily thank our heavenly Father that he has raised up for us friends who pray continually on our behalf. Hallelujah, “I believe God answers prayer.” My husband, myself and Miss Rogers have been here just over ten years, and believe we are where God put us.

“Our work is to a large extent that of seed-sowing, yet He has often encouraged us by results. He has given us grace to continue year after year. He has used our house as a haven of rest, not to sailors only, but to many passing missionaries. We are not in connection with any Society, but have always, and do still call ours a faith work, entirely depending upon God for the supply of all its needs.

“I enclose you our last report, which looks, I know, just a contradiction to faith. Still the dear Lord ‘knoweth them that are His.’ And He knows wherein we have failed; we wait upon Him to reveal it to us. He has taught us many very precious lessons during this our testing time. While we do so need the silver and the gold, yet we value His teaching as far beyond either. The burden is heavy and long-continued, but our hope is in God, and the great longing of our souls is to glorify Him.

“We are having a very trying summer, and now at the end of September, each day is hotter than the one before. I am not strong, and the climate of Egypt has always been trying to me.

“I have three precious little boys of my own to train for Jesus; please pray for me that I may be faithful. I have not been outside Port Said for eight-and-a-half years.

“Thanking you for your loving sympathy, and trusting you will continue the same on our behalf.

Believe me to be ever,

Yours in His glad service,

ALICE LOCKE.”

Seamen’s Rest, Port Said.

I am sharing this letter with others, for “if one member suffer, all the other members suffer with it,” and some of us may have it in our power to help as well as to pray.

A. VAN SOMMER.

Papers on Egypt.

No. 1.

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

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

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

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

The figures as to population are all taken from the last Government Census made 1st June, 1897, and as to Church Schools, pupils, etc., from the 1898 statistics of the American Mission. The other societies working are confined in their operations to Cairo, Alexandria, Rosetta, and Kalyoub, and their work so far is, comparatively speaking, small. The C.M.S. have a Boys' School and a Girls' School in Cairo, and the same in old Cairo, as well

as an hospital and dispensary. The North Africa Mission have a Girls' School in Alexandria, and one in Rosetta, and the Dutch Mission have a school in Kalyoub and one at the Barrage.

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

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

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

BEHEIRAH PROVINCE,

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

The population of this Province is **631,000**, of whom **621,000** are Moslems. These are scattered over *seven districts*, containing about **2,947** towns, villages, and centres of population. Most of these villages are small, there being only **219** of them exceeding 1,000. In addition to these there is the Oasis of Suva with some 5,000 souls. By means of light railways this Province is being opened up wonderfully now, hundreds of these little hamlets being accessible in the easiest manner. The bulk of the people are fellaheen, cultivators

of the soil, simple, ignorant, kindly people as a rule, but bigoted Moslems with an intense hatred of anything that would seem in their eyes to lower the dignity of their prophet, or exalt any to be a partner with "Allah."

THE FORCES MEETING THE NEED.

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

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

15th Sept., 1899.

J. MARTIN CLEAVER.

A Short Account of the American Mission in Egypt, by one of themselves.

THE American Mission in Egypt began in Cairo near the close of 1854 with the arrival of a new missionary and his wife, and a few days later they were joined by a missionary of ten years' experience from Damascus.

The Mission belongs to one of the smaller bodies of the Presbyterian family, and is under the direction of a board of managers located in Philadelphia, Pa., U.S.A. The present address of the corresponding Secretary is, 1,425 Christian Street, Philadelphia, Pa. He is always ready to give any information about the Mission.

A short time before the founding of the Mission the C.M.S. had ceased carrying on its work in the country. The object of the American Mission is to obey the command of the Master. "Go ye into all the world and preach the Gospel to every creature," and it has always acted on the principle of entering every door opened to it in the providence of God, whether it led to Moslems, Jews, or nominal Christians. For a long time it had an interesting work among the Jews in Alexandria. This work still continues, but the number of Jewesses attending our schools has greatly diminished, partly because others have entered the field, and partly because the Jews having become alarmed have opened schools for their own children.

Not many weeks after the arrival of the missionaries on the field, services were opened on the Lord's day, both in English and Arabic. The first persons to receive and reciprocate the visits of the missionaries were Copts, belonging to the remnant of the once renowned Christian Church of Egypt, but who through long ages of oppression by their Moslem Conquerors, and from other causes had fallen from the purity and simplicity of the Christian faith, so that few knew anything of Salvation by faith in Jesus Christ, or conversion by the Spirit of God, or divine life in union with the Son of God. They had come to think they could work out their own salvation, especially by fasting, in which they spend more than half the year. At the same time like the Roman Catholics they believe in the intercession of the Saints, transubstantiation, picture worship, the confessional and absolution by the priests, &c.

With the exception of a very few who had come in contact with the C.M.S. missionaries, they were almost as ignorant of Scripture truths as their Moslem neighbours, while through oppression, and offers of worldly advantages if they would become Moslems, they had been reduced in numbers to perhaps about 300,000.

Schools were opened for the young by the missionaries, and the Copts sent their children to be educated, evening meetings for prayer and the study of the Word were held, and the men attended and eagerly listened, services were conducted on the Lord's day at which a gospel address was delivered and the songs of Zion sung.

All these means of grace were more and more appreciated and used by the simple-minded, religiously-inclined Copts, who had for centuries been feeding on husks, thirsting and hungering for the bread and water of life. Scriptures were distributed in the vernacular, also other Christian literature, and were read with delight. After a time the clergy became alarmed when they saw that many absented themselves from the churches where the services were conducted in the dead Coptic language, in many cases not understood by the priest himself.

They at first threatened excommunication upon all who attended Protestant meetings, and then actually executed their threats. It thus became necessary to organise those who accepted the Scriptures as their very rule of faith, and Christ as the sole ground of salvation, for mutual edification and help, and for the observance of the sacraments. Naturally the organization took the form of Presbyterianism.

The first congregation was organized in Cairo, in the year 1863. There are now 46 organized native Churches, and 27 native pastors. The Presbytery of Egypt was organized in Cairo, April 13th, 1860, and its first act was to ordain the late Rev. John Hogg, D.D., to the Gospel ministry: Now there are four Presbyteries and one Synod.

Alexandria was occupied by our Mission in 1857. Assiut the Capital of Nagpur, Egypt in 1865, and subsequently Mansura, Luxor, Tanta, Zagazig, Benha, and Maghaga, while native labourers have in increasing numbers occupied out-stations and made frequent visits to neighbouring towns and villages.

The chief methods used by this Mission have been the following:

- (1). Evangelistic tours on the Nile for preaching the Word and the distribution of religious literature.
- (2). The establishment of schools for teaching and training the young, and preparing them to read the Scriptures for themselves; and also as a means of reaching the parents and relatives, the schoolhouse at the same time affording a place for evangelistic meetings, conducted by the teachers. Over 2,000 Moslems attended the Mission schools in 1898.
- (3). The publication or distribution of Scriptures and other religious books. During the last few years, many tracts and a few valuable books on the controversy between Christianity and Mohammedanism have been published and put in circulation. More than 500,000 volumes of religious and useful books have been distributed by the Mission during its history.
- (4). Zenana work, by which women unable to attend the school and often too the Church services, are taught reading, and have the Scriptures read and explained to them in their homes, while at the same time they receive sympathy and aid in various ways to enable them to bear the burdens, and perform the duties pertaining to their lot in this world.
- (5). The establishing of Sabbath Schools and gathering into them of the young who are taught the Word of God, in the order laid down in the International lessons.
- (6). The training of young men and women for the work of Christ among their own countrymen. The seminaries for girls are located at Cairo and Assiut. The training college for boys is at Assiut, and the theological one at Cairo.
- (7). Doctors, thoroughly imbued with the Spirit of the Great Physician, are located at Assiut and Tanta. They hold classes for the poor, at which religious instruction is imparted, and they respond to the calls of the sick in their homes in the surrounding country, and prescribe for both soul and body.

It is the great aim of the American Mission in Egypt to raise up a native evangelical Church, self-governing, self-sustaining and self-propagating. The foreign missionary is used mostly for training native Egyptians *for* and *in* the work. The occasional visits of the foreign missionary to the towns and villages, though necessary and useful on various lines, yet unless followed up with regular work by native labourers, do not secure the best results.

There are few missionaries fluent enough in the language, and apt in the use of simple illustrations taken from the customs and habits of the people, to enable them to be as readily understood as the natives. The Mission has no personal superintendent as chief.

The missionaries in the field form an Association. This Association chooses yearly, a President, Treasurer and Secretary, but their officials have no authority over the other missionaries in this work.

All receive their appointments to places and to work by a majority vote of the Association, and each missionary is free and independent in his or her own department, along the lines laid down by the Association, and is amenable to the Association only. Indeed the Board of Managers at home never interferes with the appointments of the Association.

The growth and present status of the work may be seen from the few figures of the following table.

Description.	Jan. 1st, 1870.	Jan. 1st, 1880.	Jan. 1st, 1890.	Jan. 1st, 1899.
Ordained Missionaries	6	8	14	15
Unmarried Lady Missionaries ...	2	6	9	10
Physicians	1	1	0	4
Native pastors ordained.....	1	6	12	27*
Other native religious workers ...	8	25	36	41
School teachers	17	85	152	295
Pupils in all Schools	633	2218	6304	12872
Sabbath School Scholars.....	118	1575	4427	8040
Books distributed Vols.	6446	20720	31067	73939
Organized Churches	2	11	29	46
Church Members.....	180	985	2971	6163

*There are now 81 native pastors.

Doors are open everywhere, and gladly would the Mission extend its operations. But the resources of the Mission are reduced, and retrenchment is ordered. It pains our hearts to cut off any part of the work. We appeal then to all lovers of Christ and his cause, to lend a helping hand, whether in small sums or large, so that retrenchment may be prevented, and also that we may extend in Egypt proper, and be able to answer the calls from the Soudan.

Contributions or gifts may be sent to any of the missionaries and will be put to the credit of the Mission.

Hospital Work in Asyut.

WE have for some time been so glad to know that you are interested in the dear old land of Egypt, and the many millions that are sitting in darkness.

This is the only Christian hospital from Cairo south.

Last year was the second of its existence, we treated 373 patients. Of these 65 were Mohammedans, 185 Copts, 10 Catholics, 113 Protestants; 19 villages being represented.

We had to rent an old house, in a very insanitary condition, which can never be improved, and go to considerable expense in making it into a temporary hospital; it is in the city and has very bad air.

The Egyptians are prejudiced against the *name* of hospital, but all who come in soon get this removed.

We have two Bible readers, and prayers are conducted morning and evening. We teach them their "questions," verses of Scripture and prayers, and many tell us it is "just like church!" Several who have never heard the "Old Story," hear it here for the first time.

In the Clinic, held in the lower rooms of the Hospital, and in another part of the city, there were 14,351 patients treated, 1,214 house visits, and 60 made to villagers.

Just before leaving EGYPT we were able to secure a very desirable lot for a new hospital, and for this we wish to raise £2,000. We desire your prayers for this great work that lies before us, as we believe it is a

real blessing to the poor, sick and afflicted ones of EGYPT. Many times we have *had to turn away* those who have come and begged us "for the sake of CHRIST" to take them in and treat them, because we had no more room!

I might also add that since the firm of John Aird & Co. have been building the Dam at *Asyut*, they have appointed me by contract as their physician, and we have taken in a number of Englishmen who have found the hospital a benefit in that hot and trying climate of EGYPT in the days of their illness.

We thought perhaps you could influence some of your friends who would be able to help us build the New Hospital. We are at present on furlough (at Indiana, U.S.A.) and expect (d.v.) to return to EGYPT in a year from now. In the meantime I shall go out among the Churches here, and try and raise all the money I can. We believe that the Lord will give us the needed £2,000.

(Extract from letter from Dr. L. M. Henry of Asyut.)

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

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

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

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

8th Sept., 1899.

F. J. H.

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

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

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

While sitting in the guest room of the Omdeh's house in the village of M——, a well-to-do Fellah came and spoke to me. I could not remember where I had seen him before, but he explained that he had consulted me at Old Cairo about his little girl, and gave me a warm invitation to visit his village, of which he was the Omdeh. Next morning he sent his mare and donkey for us. It was Friday, and

shortly after our arrival all the men went off to prayers, except our host. He showed me his hand, two fingers of which were bound up; and he told me that a camel had bitten him a short time before, and the fourth finger had been injured and *as the sore was not healed he could not pray!*

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

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

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

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

8th Sept., 1899.

F. J. HARPUR.

Cairo.

MOST thankfully do I accept the invitation to write a short account of work for God being carried on in Cairo, the very centre of Mohammedanism with its 600,000 souls,—gladly because I want to enlist the earnest prayers of each member of the Prayer Union for Egypt, on behalf of the Capital city of the Country, and to bring before you a few special subjects for intercession at the Throne of Grace. You will understand that I am writing as a representative of the C.M.S., the American Mission being described in this number by one of their members. There is not space to give you particulars of our dear little Hospital at Old Cairo, one of the brightest spots in Egypt—whither the fellaheen, country folks, and others, men, women and children, are brought from some 500 villages around, and are carefully and lovingly treated, and taught the love and grace of God in Jesus Christ, by life and lip, and then sent back to their homes with some knowledge at least of the way of Salvation; nor can I tell of our Schools for boys and girls, two in Cairo, and one in Old Cairo; nor enlarge upon the work at the Bible Depôt, outside which the Word of God is lying open, so that passers-by may look into it, and come in to speak with our agent about the Gospel, and the claims of Christ; nor the visiting the women in their homes by some of our ladies, and Bible-women—all these I can only mention in order that you may know something of what is being done, and bring these various efforts to reach the masses in this large City before our gracious God and Father, and pray that they may be abundantly owned and blessed of Him, and increased, so that whereas at present only the fringe is being touched, these thousands of souls in Cairo may really have the grace of God brought to them in the power of the Holy Ghost. It is rather of the direct Evangelistic work that I am writing, and I wish to give you a little insight into this most important work to call forth your earnest and believing prayer.

Thank God the door is opened for us, for we have a perfect right to preach within our School property, in one of the most populous thoroughfares in the City, but there are many adversaries.

Here in Cairo is the great Mohammedan University of the world, and if any extra effort is put forth to attract the followers of their religion, some of the Sheiks almost immediately are on the alert, and do their best to overthrow and stop the lifting up of Jesus as the Saviour of the World. For some time, in addition to the ordinary Sunday morning Service held for the native Christians—any Mohammedans being of course warmly welcomed—we were able to have a thoroughly Evangelistic Meeting for Moslems on the Sunday as well as the Thursday evenings, but at present, for lack of helpers, a week evening alone is being given to this.

We begin by singing hymns at the entrance to our school, to catch the attention of the passers-by, and, as such singing is quite a novelty in Egypt, many and many a one, who otherwise perhaps would never have come under any Christian influence, has thus been drawn in, and heard for the first time the offer of Pardon and Peace and Eternal Life through the glorious Son of God. The meeting is held on a raised terrace leading to the School in the courtyard, and the attendances vary from about 30 to 60 or 70. If there has been a stir made by the adversaries of the Gospel, crowds often come out of curiosity to hear what is being spoken against, and thus, out of the very opposition, our God brings good.

The meeting itself begins with a short prayer, and the reading of the Word of Life. Then follow one or two addresses, and another prayer brings it to a conclusion. It seems necessary that these meetings should consist almost entirely of speaking to the people, and seeking to point them to Christ. The great majority of those who attend, we are thankful to say, are Moslems, and during prayer many of them are simply sitting still, or talking to others—they cannot or will not enter into the prayers, and so our great object is to lift up in their midst Jesus, the Lamb of God, that they may look to Him, and that He may cleanse them in His precious Blood, and put His Holy Spirit within their hearts, and teach them how to pray. We have our own times, before and after the meetings, of looking up to God for His Blessing, and then telling him what we have done, and what we have said in His name.

The Moslems are very fond of argument, often will one interrupt the speaker with questions, but after trial, we have found that to answer them there and then leads only to confusion and noise, and the end of all preaching to them, and so we invite any who have difficulties or who wish to speak with us, to meet us the next day at the same place, or at the Bible Depôt.

And thus the work is going on quietly, with at times outbursts of opposition and attempts to stop the preaching of the Gospel. Will you pray (i.) for our native evangelist? He it is who has the chief part of the preaching, owing to the language difficulty. He is a sincere Christian man, wishing to serve and glorify Christ with all his heart, and ever ready to do whatsoever is set before him in the way of work, and I feel that he deserves and needs the support of all of you who have taken upon yourselves to pray for the cause of Christ in Egypt, for he has had few privileges in the way of training. He longs to be filled with the Holy Ghost. Pray then that he may be deeply taught of God's Spirit and that his preaching while "not with enticing words of man's wisdom," may yet be "in demonstration of the Spirit, and of power," and that both in this way and in his visiting, he may be made wise to win souls. Then (ii.) there are some special cases for whom we shall be most

thankful for your helping together at the Throne of Grace.—A young man who has been under instruction by our evangelist for some three or four years, and who is convinced of the truth of the Gospel and yet has been kept back through fear from confessing his faith. He is now with our brethren at Alexandria.—Another young Moslem, in a good position, was attracted into one of our meetings by hearing the hymn-singing. He came through curiosity, but thank God, he continued to come, and thus for the first time heard the gospel of the grace of God. After coming to my study for quiet talks several times, he said, "I see there is a great difference between your religion and ours." "Yes," was the reply, "there is a great difference. You know something of your Koran and now it is for you to study the Gospel, which is the Word of God, and ask God to teach you the truth. He has promised to give His Holy Spirit to every one who asks, and He will shew you the way of salvation if you seek Him with all your heart." This young man seems to be really sincere and candid in his enquiries. May the Lord reveal Himself to him.

A third young man believes in the Lord Jesus as the Son of God and the Saviour of the world. He and a friend often pray together, but he fears being cast off by his family, and losing his inheritance. They both need our prayers. Another young Moslem has made a profession of faith in Christ, but has been persecuted, and I hear has, under pressure, made a public renunciation of Christianity.

Dear brethren and sisters in Christ Jesus, let us remember in truest sympathy and love these souls for whom Christ died. Pray for these special cases that I have briefly laid before you—these young men who in the midst of difficulties that we have never been subjected to, are yet, I believe, seeking Him Who alone can satisfy them and lead them into the way of peace. Ask our God, Who is the God of all grace, so to fill their souls with His love, and so to endue them with strength and courage by His Holy Spirit that they may be glad, at all costs, to confess their faith in "Jesus Christ our Lord, both theirs and ours."

Pray for this large city, with its hundreds of thousands of souls who in their blindness and ignorance are relying for salvation upon Mohammed, rather than upon the Son of God.

Pray for this land with its multitudes of villages, in many of which I fear the Gospel is never heard, and for the opening up of the Soudan, where, thank God, a few messengers of Christ are about to carry the glad tidings of the Great Emancipator. Pray earnestly (St. Matt. vii. 7), go on praying (St. Luke xi. 8), and believing (St. Mark xi. 22-24), the Lord is waiting that He may be gracious (Isa. xix. 25), and His shall be the endless praise (Rev. vii. 9, 10).

May I add a personal request? We have been obliged to return to England in consequence of the illness of my dear wife. We feel that the Lord alone can heal her, but we know that He is able, and we have ventured wholly upon Him (St. Mark xvi. 17, 18; James v. 14, 15). We should feel it the highest honour and privilege to return to our work if He deem us worthy. May His name be glorified through this sickness, in the land of Egypt.

J. G. B. HOLLINS, C.M.S., Cairo.

Impressions of a Conference of Christian Workers.

Held at Schutz, Ramleh, Egypt.

IT was an interesting gathering that came together at Schutz—the summer resort of the American Missionaries—on the last two days of July and the first of August in the present year. The one aim in view was of meeting with the Lord, and consequently being drawn closer together in that Christian unity which formed the leading theme of our Lord's high-priestly prayer in St. John xvii.

It was the first gathering of its kind, and has developed from the Annual Business Conference of the American Missionaries, part of which they were accustomed to devote to consulting how best to develop their work, as well as to subjects of a more spiritual nature. On this occasion they kindly threw this part open to members of other Societies.

Besides members of their own mission who were, with very few exceptions, all present, there were also with us:—

The Rev. Douglas Thornton, of the C.M.S. mission at Cairo. Mrs. Bywater, and many of the ladies from the C.M.S. school at Babilouk. The Rev. J. L. McIntyre and Dr. Lasbery, and some of the lady-nurses from the C.M.S. Medical Mission in Old Cairo. The Revs. R. H. Weakley and A. A. Cooper, of the British and Foreign Bible Society. Mr. and Mrs. Summers, Mr. and Mrs. Dickens, Mr. and Mrs. Fairman, Mr. Kumm and Mr. Upson, from the North Africa Mission, Alexandria. The Misses White and Mills, from their little Mission House, Bacos; The Rev. T. R. Lawrence, of the Soldiers' and Sailors' Institute; The Rev. W. Cowan, of St. Andrews' Scotch Church, Alexandria; Messrs. Cleaver, Cooney, F. E. Swan and G. Swan, of the Egypt Mission Band.

Schutz—a district in Alexandria's residential suburb of Ramleh,—within a quarter of an hour's walk from the sea, is situated on comparatively high ground, considering the flatness of its environments, and is admirably adapted for a health resort. Without a doubt the American Missionaries have obtained the most suitable site in Schutz for their house, which stands in a large garden, and is surrounded on three sides by a very broad verandah. In a corner of this verandah, divided off with grass mats, the gatherings were held. A more suitable place for meetings in the middle of summer in a hot country, could scarcely be conceived.

The Conference opened on the Monday night at eight o'clock with a Prayer-Meeting. Mr. Hunt, who was in the Chair, made a very few remarks on the nature of our convention, and the rest of the time was devoted to prayer. The Spirit of Supplication was poured out, being spontaneous and without break, and foretold of blessing to follow. A few suitable verses from "Bible Songs" were sung at intervals, and we all parted, looking for great things from God on the following day.

On Tuesday afternoon the Conference re-opened with a paper from Mr. Cleaver of the Egypt Mission Band, on—

"OUR NEED OF CONFESSION AND HUMILIATION BEFORE GOD,"

emphasising the fact, that if we took a low place before God, we were in a position where He could bless us.

Mr. Cooper of the Bible Society followed with a message on—

“OUR NEED OF PRAYER IN THE SPIRIT,”

dealing largely with the *negative* side, and contrasting popular notions of ‘prayer in the Spirit’ with the Word of God.

The meeting was thrown open, but there was comparative silence, the hand of God was upon us, and manifestly the desire was to talk with Him alone, rather than with one another. This bore fruit after the close of the assembly, when little groups betook themselves to prayer, some resorting to the beach and others to places nearer at hand.

The American Missionaries had most kindly made arrangement for all attenders to receive hospitality, so that there was no rushing away to be back in time for the evening meeting. Each family entertained two or more of the visitors, and this happy arrangement caused the time between the meetings to be most conducive to the purpose of the Conference, bringing the members of different societies into close contact with each other: the mutual help and blessing and increased unity that this produced cannot be over-estimated.

The evening meeting was opened by Mr. Summers of the North Africa Mission, with a paper on—

“THE SUPREME AND DETERMINED AIM OF FOREIGN MISSIONS.”

This was a most helpful paper, especially to those who were comparatively new in the field, and was so handled as to call forth a maximum of interesting and profitable discussion.

The necessity of a point of contact with the people whom we wish to reach was emphasised, and this gave rise to helpful remarks on the comparative values of School-work, Medical Missions, Industrial Missions, etc.

The supreme importance of all these points of contact being subordinate to **the** great object in view and controlled and directed by the Holy Spirit also was touched upon.

On Wednesday afternoon, Dr. Harvey read a most helpful paper, taking for his subject—

“HOW CAN WE BECOME MORE EFFECTIVE WORKERS AMONGST MOHAMMEDANS?”

He dealt largely with the Spiritual Equipment, but also mentioned numbers of *practical* points which must have proved invaluable to the numerous young missionaries present, coming as they did, from one of such ripe experience as Dr. Harvey.

One of the features of the discussion which followed, were the remarks of the Rev. R. H. Weakley, the veteran Missionary amongst Mohammedan peoples, who was one of the colleagues of Pfanda in founding the Constantinople Mission about forty years ago, then at Smyrna, and *now* head of the British and Foreign Bible Society here.

He gave as his opinion that it was the power of *Christian Sympathy* that would have the most effect on the Moslem mind, and appealed on behalf of the followers of Islam that they should be treated as *men*, not as Moslems, pointing his remarks with a very telling story from his own experience. This became the keynote of the rest of the discussion, the whole tone of which was of a very deeply Spiritual character.

The final subject of the Conference—

“HOW CAN A MISSIONARY’S OWN SPIRITUAL LIFE BE BEST SUSTAINED AND DEVELOPED?”

was opened by the Rev. F. J. Finney in the unavoidable absence of Dr. Watson. He dwelt much on our need of *making time for communion with God*, emphasising the *importance of prayer and reading of the Word*.

During this meeting a telegram of sympathy passing on some texts arrived from some members of the Prayer Union for Egypt, who were met together at the Keswick Convention in England. The discussion which followed again was most helpful, and all seemed satisfied with the exceeding abundance which God had poured out during the Conference.

The texts that were telegraphed were, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8. "Who is He that overcometh the world, but he that believeth that Jesus is the Son of God." 1 John v. 5. Words of strong encouragement from God for workers among Mohammedans. Christ is sure to conquer. We need have no fear for results.

Account of Meetings held by Missionaries at their summer Camp at Aboukir.

DURING the month of August and first week of September we were encamped close by Aboukir Bay—the scene of the famous battle of the Nile, and where Sir Ralph Abercromby in command of the English army finally drove the French out of Egypt—in company with the North Africa missionaries, some of the C.M.S. and other workers. It was a very profitable holiday to most, if not all of us, and we appreciated the rest and time we were able to give to waiting on God for His plans during the coming winter campaign. The forenoon of every Wednesday was devoted to the discussion of our spiritual needs—the necessary equipment for service, and also the best methods we could adopt in order to reach our Moslem brothers and sisters. A most interesting meeting (the last we attended) was held on Wednesday, 6th Sept., for the purpose of discussing the practical aspects of our work amongst Moslems, Rev. Wm. Summers presided. There were many questions submitted by those present, amongst them being the following:—

- (1). How can we (collectively) awaken our churches in the homeland to a sense of their responsibility with regard to the Moslem world, and thus stir them up to the prayer of faith on behalf of Moslems?
- (2). How, after coming into contact with Moslems in meetings, &c., are we to most effectively follow up the work and practically demonstrate Christian love, without in any way fostering the spirit of cupidity so sadly prevalent in Moslem lands?

- (3). Taking into consideration the supreme importance of the Holy Spirit's work and realizing the utter worthlessness of our efforts—apart from His power;—which have been found the most profitable channels into which to guide the Moslem mind, in order to bring about conviction of sin?
- (4). In how far should the Missionary or Society in Egypt allow himself or itself to be guided with methods of work by the Government authorities?
- (5). Is it advisable to give presents, such as clothes, etc., to the native women, in order to gain a more personal influence in spiritual matters?
- (6). What attitude should the missionary take up in regard to lending money to seemingly earnest enquirers, who are in difficulties, or interest himself to obtain employment for them?

After considering question No. 1, the following resolution was proposed, seconded and unanimously adopted. That we agree to appoint Rev. Wm. Summers to write a letter of enquiry to the Rev. J. Finney, the local American Missionary, in order to ascertain how far that mission would join the C.M.S. and N.A.M., Egypt Mission Band, and other workers in preparing a statement, and appeal on the question of the evangelization of the Moslem world which would be for the further instruction of the Church in the homelands, in order to elicit more interest and prayer in the work. It was suggested that in the event of such an appeal being made, it should be unanimous and from representatives of all the Societies in Egypt—Egypt being the centre and key of the Mohammedan world. It was also decided that this appeal should include a deliverance, dealing with the Moslem problem, such deliverance to include—

- (A). A statement shewing the obligation the Church of Christ was under to evangelize the Moslems, as being amongst the "All nations."
- (B). A testimony as to the extent to which the weight of this burden is realized by the actual workers in the field.
- (C). A plain, unexaggerated statement and description of the Moslem world politically, materially and spiritually.
- (D). A resumé of Biblical teaching as to the future of unevangelized Moslems.
- (E). An account of what has been done and the success attending the work.

As the result of this meeting, we felt more and more thrown on God, in order that we "might be filled with the knowledge of His will in all wisdom and true spiritual understanding," and filled with His Holy Spirit to enter into this great conflict against the powers of darkness. During our stay in camp we had many blessed meetings with the men of the Royal Irish Fusiliers, many of whom were encamped but a short distance from us. We realized the power of God in the midst, and we have reason to believe some souls entered into newness of life in Christ Jesus. To Him be all the glory.

EDWARD SWAN.

Village Work among the Women.

C.M.S. HOSPITAL,

OLD CAIRO,

Sept. 21st, 1899.

HAVE been asked, by one who has Egypt laid upon her heart, to give you a short account of women's work in the villages of Egypt.

The centre of my work lies in Old Cairo hospital and dispensary, but occasionally the Lord gives me the joy of going to a village: and I venture to say that there is no joy save that of having the knowledge of a personal Saviour to equal that which arises from the fact that one is really on the way to a village to tell the old, yet ever new story of the Saviour's dying love to some of these poor fellaheen women of Egypt.

Now will you travel with me in thought to one or two of these villages. It is Saturday afternoon, lunch over, and the sound of the donkeys' "fantasia" chains is heard outside our door—these worthy animals all impatient to carry us off to our work. At last we are mounted, and we very soon leave Old Cairo behind, and find ourselves being trotted gaily through delicious bean fields; finally arriving at a village called Besateen (Village of Gardens). Now please don't imagine for a moment that we *have* reached a village of gardens; although the name would make you think so! Just on the outskirts of the village we come within view of a number of stately palm trees, and as we wend our way carefully through them we arrive almost immediately into the heart of the village, which consists of a crowd of mud huts all packed closely together (no architect required). Our first thought is,—Where are the people? We have not long to wait. Upon the first intimation of our arrival groups of dirty little Arab children proclaim the news that English "Sittat" ladies have arrived: whereupon the women and men put in an appearance, and after a good stare at us the women, for whom we have come, invite us into their houses. We dismount, leaving our donkeys in charge of our boys, and we enter the abode of the women, which is not at all inviting in appearance: though I think sometimes they are preferable to London houses. You must not appear surprised at meeting a huge black cow, donkey, or goat emerging from the door by which you desire to enter.

Upon entering we are greeted with "Tafuddlely ya sitt"—you are welcome, oh lady—and a mat is soon spread across the mud floor, upon which we sit. After a few necessary compliments, such as, "You honour us"—"Your baby is very ugly!" etc.; by which time our eyes have grown accustomed to the semi-darkness, we proceed to tell them why we have come.

We think we are settled—but not so! Our hostess chimes in with, "Taaly fouk el howa quies keteer"—"Come up on to the roof," "better air." We meekly follow our friends up narrow winding stone steps until we reach the roof, which is indeed "quies keteer" after the stuffiness below.

Again we send a short despatch to the throne of grace for the co-operation of the Holy Ghost to work in these dark hearts, and in a few minutes we are in the depth of our subject—the old, old story—with

a group of earnest listeners around us who are hearing for the first, and perhaps the last time the messages of God's love and plan of salvation for them. We sow the seed believing that it will not return unto the Lord void. We bid our friends good-bye, and they plead with us to come again soon and bring the Book that they may hear more, but alas! we cannot go for lack of time and workers.

Presently we find ourselves in the court yard of a somewhat larger house, surrounded by a group of sixty or seventy women and children, who listened earnestly to the story of Nicodemus coming to Jesus by night. How still they became as we read further of God's great love in giving His son to die for a sinful world. At the close of an hour we rose to leave: they begged us to stay and tell them more, and reproved us for not having gone to them before with "such words as these." As we passed through the bean fields on our return journey we halted to rest, and soon we had a very interested group around us. Again we gave the Lord's message, and distributed portions of the Word of God to those who could read.

We stayed at another village, called Der a teen, on our way home, and finished up the busy afternoon by putting a poultice on a miserable little baby.

Come with me now to a village called Tulbeah, within easy distance of the great Pyramids. It is our first visit—almost immediately we meet a man who knows something of our dispensary or hospital, and we at once become friends. He conducts us to the Omaili's house, where we are treated with great politeness, and shown up to the Harem. After very superfine compliments, and drinking of the inevitable strong coffee, or sugar and water—which is indescribably nasty, we lose no time in telling, with hearts full of joy, the message we believe God has given us for them.

The women of the harem are shut up from one year's end to the other—no man is ever allowed to intrude upon them, and they lead idle, useless lives. So you see, humanly speaking, it rests with women to preach the gospel to women. What is needed in this country is a great company of Spirit-filled women, who are ready to devote their lives and their love to our benighted sisters of Egypt. Oh! women of England, what are you doing for the women of Egypt, who are bound in the chains of gross superstition, connected with the teaching of the false prophet and his followers?

I believe the Medical Mission here has opened up something like five to six hundred villages, but none of us are able to follow up the work begun at the hospital and dispensary, because we have more work than we can get through on the spot.

Just a few words more and I must finish. During the month of April we had a very happy day's itinerating. The Catechist, Habeeb our dispenser, two other ladies and myself, started by sailing-boat at 6 a.m. Arriving at a village called Abu-Rag-Wan at 9.30, we finished our journey by train and donkeys.

On our arrival we were conducted to the Omdeh's guest house, where we drank coffee. Afterwards a room was set apart for me to see patients, about 50 women and children came. We put them to sit in rows, and before any of them were seen for their bodily needs—they heard of Jesus and His love. How that they needed a medicine which no doctor in the world was able to give. We might be able to give them medicine to cure their bodies, but only Jesus the Son of God was

able to cure them of a disease which they all had. Some seemed to drink in the words (especially one old woman), understanding wonderfully—others heard as with deaf ears, but we believe that our God is "Mighty to save." Of course there were many cases that I could do nothing for, as they required the skill of a medical man. At 11.30 we found ourselves free from sick folk, and informed our host that we were going into the fields to eat, at which news he indignantly replied—"No you must come up on to the roof! dinner is being prepared." After a good deal of "Kalaam" or talk, we found our way to the roof, and there awaited the arrival of an unfortunate turkey which had been caught, killed, plucked, and cooked, in a remarkably short space of time. We were just about finishing our repast when a second turkey arrived—we almost groaned. At last with thankful hearts we sang grace and I left the place of eating.

After lunch I gave another hour to the sick, then packed up all medicines, and we devoted our whole afternoon to the preaching of the Gospel. Our Catechist and his son going to the men, and we to the women. Time fails me to tell you of all that happened that day, 9.30 p.m. found us again in our rooms at Old Cairo telling the Lord all that we had said and done in the service of the King.

I long to go and live among these dear village people, you will not get a heartier welcome anywhere. The doors are wide open. Who will come forward and claim the villages of Egypt for Christ? We need your prayers, pray for us, come and help us.

Yours in fellowship with Him,

E. CROWTHER.



AN EGYPTIAN VILLAGE.

Personalia.

REV. J. P. WHITE, of *Mansurah* American Mission, is now in America taking opportunities of speaking on EGYPT. He and Mrs. White are staying at Arkansas City, Kansas. THE REV. G. A. and MRS. SOWASH of *Alexandria*, are taking the Rev. J. P. White's place at Mansurah.

MISS CORA B. DICKIE has removed from *Cairo* to *Tanta*.

DR. JOHN and MRS. GIFFEN of the American Presbyterian Mission, *Cairo*, are on furlough at St. Clairville, Ohio, U.S.A.

THE REV. S. G. and MRS. HART of *Assiout*, are also on furlough in New York, U.S.A.

Reinforcements are being sent out this Autumn to the C.M.S. and to the N.A.M.

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

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

Miss K. FLOAT and Miss B. M. TIPTAFT will join the North Africa Mission Staff in Alexandria at the end of this month. Miss WATSON and Mr. HOOPER will be returning to their work.

Friends of the Egypt Mission Band will be glad to hear that all the news received from them is good, for which we thank God.

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

"This is the Victory that overcometh the World, even our Faith."

**Special Needs for Thanksgiving and Prayer during this year, together
with the continual needs which we would bring to God.**

1. Thanksgiving for peace throughout the Nile Valley, and prayer that the Gospel may quickly be carried from Alexandria to the Lakes, and that large numbers may be fetched home to Christ's Flock.
2. For the English in Authority, and for those who are doing their duty in all departments of work, and in all parts of the Land, that Christ's Name may be honoured, and His day kept holy: and that their power and influence may be fearlessly exerted for Him.
3. For the Native Rulers and Officials, that they may become acquainted with Christians, and may be convinced by their lives and words that Christ their Saviour is the Son of God.
4. For the French, and all others belonging to European Nationalities, especially Greeks and Maltese.
5. For *all who at heart believe in Christ* but have not yet confessed their faith, *that they may have courage to confess Him now.*
6. For the Copts, that the Spirit of God may be poured out upon them, with thanksgiving that He has begun to answer this Prayer. Also for all Jews.
7. For *the women of Egypt*, Moslems, Jewesses, Christians, of all ranks, that they may be blessed, and become a Blessing to the Country. For the Y.W.C.A. in Alexandria. For Miss Rose Johnson.
8. For the Church Missionary Society, Cairo. Rev. F. and Mrs. Adeney (resident at Helouan); Rev. and Mrs. J. B. Hollins; Rev. W. and Mrs. Taylor; Mrs. Bywater; Miss J. Bywater; Miss H. Adeney; Miss M. J. Greer.
9. Old Cairo. Dr. and Mrs. A. C. Hall; Dr. and Mrs. Harpur; Miss M. Cay; Miss F. M. Sells; Miss L. Crowther; Miss E. A. Lawford; Miss E. F. Waller; Miss E. Shields; Miss M. Brown; Dr. E. O. Lasbrey.
Rev. Douglas Thornton; Rev. J. L. MacIntyre; Rev. L. H. Gwynne; Rev. and Mrs. R. MacInnes; Mr. W. H. Gairdner; Miss Braine-Hartnell; Miss G. M. Western.
10. For the American Presbyterian Mission, Cairo. Rev. S. C. Ewing, D.D., and Mrs. Ewing, Rev. Andrew Watson, D.D., and Mrs. Watson, Rev. Wm. Harvey, D.D., and Mrs. Harvey, Rev. John Giffen and Mrs. Giffen, Rev. J. G. Hunt and Mrs. Hunt, Miss M. A. Smith, Miss A. Y. Thompson, Miss E. O. Kyle, Miss Grace Brown.
11. Alexandria. For the Scotch Church and Mission. Rev. W. and Mrs. Cowan, Rev. M. and Mrs. Taylor, Miss Kirkpatrick, Mrs. Gibb, Mrs. Robinson, Mr. Buchanan, Mr. Gordon, Mr. Kestin, Mr. Shimmins, and all Teachers and Assistants.
12. Alexandria. American Mission. Rev. F. J. and Mrs. Finney, Miss Leonora McDowell, Miss Adèle McMillen, Rev. W. L. McClenahan.
13. Alexandria. North African Mission. Pastor and Mrs. Summers, Pastor and Mrs. Dickens, Mr. C. T. Hooper, Mr. and Mrs. W. T. Fairman, Mr. W. Kumm, Mr. A. T. Upson.
14. The British and Foreign Bible Society, the Rev. R. and Mrs. Weakley, Rev. A. and Mrs. Cooper; and the American Bible Society; that God's Word may be carried and read throughout the whole Nile Country, and for an increase of Christian Literature.
15. For the Egypt Mission Band. Messrs. Wm. Bradley, J. Martin Cleaver, Frederick Cooney, J. Gordon Logan, Edward Swan, George Swan, Elias Thompson.
16. The Sailors' and Soldiers' Institute in Alexandria, and for the Rev. T. R. and Mrs. Lawrence, and for all Soldiers and Sailors.
17. The Soldiers' Institute in Cairo, and for Mrs. Todd Osborne, Mr. Stewart, Miss Jack and Miss Laurie.
18. For Mansurah American Mission. Rev. G. A. and Mrs. Sowash, and Miss Minnehaha Finney.

19. For Assiout. Rev. J. R. Alexander, D.D., Rev. S. G. and Mrs. Hart, Rev. W. H. and Mrs. Reed, Rev. E. M. and Mrs. Giffen, Dr. L. M. and Mrs. Henry, Professor and Mrs. McClenahan, Mr. H. F. and Mrs. McLaughlin, Miss Jessie Hogg, Miss Carrie Buchanan, Miss L. Teas.
20. For Benha. Rev. J. and Mrs. Kruidenier, with assistance from Miss C. C. Lawrence, M.D.
21. For Zagazig. Rev. K. W. and Mrs. Macfarland.
22. For Tanta. Rev. J. Kelly and Mrs. Giffen, Miss Anna Watson, M.D., and Miss C. C. Lawrence, M.D., Miss Cora B. Dickie.
23. For Luxor. Rev. C. and Mrs. Murch.
24. For Damanhour, Semaloot, Damietta, and all Stations carried on by Native Helpers.
25. For Maghagha. Rev. David Strang, D.D.
26. For the Government Schools. The teachers and children, and for all Mission Schools. May a very special blessing be asked for these. Pray for the Gordon Memorial College.
27. For Rosetta. The North Africa Mission: Miss Watson, Miss Van der Molen.
28. Port Said and Suez. Mr. and Mrs. Locke, Mr. Eoll working among the Sailors, and Miss Van Sant.
29. For Scattered Workers, Mr. and Mrs. H. Harris; Miss Perryn Jackson; Miss Kemp; Mr. Peter Rudolph in Alexandria, and the German Hospitals and Deaconesses in Cairo and Alexandria. For Miss White and Miss Mills at Bacos.
30. For the Dutch Mission at Kalioub. Rev. and Mrs. Spilenaar, Mr. and Mrs. Pennings.
31. For our Prayer Union, that we may all continue in thanksgiving and prayer, expecting great things from God for Egypt, and that His promises may be fulfilled in our life time. That every Mission may be strengthened, and all their needs supplied, and that greatly increased interest and sympathy and effort may be given in Great Britain and America. May the Christian people of both Countries be one in working for God in Egypt.

A Card of Membership of the Prayer Union for Egypt may be obtained from

MISS ANNIE VAN SOMMER,
 CUFFNELLS,
 WIMBLEDON,

To whom all correspondence about the Magazine may be addressed.

*** Some of the above-mentioned are at home on furlough, but hope to return to Egypt.*



Christ, I am Christ's,

“CHRIST, I am Christ's! and let that Name suffice you.
 As for me, too, He greatly hath sufficed.
 Lo, with no winning words I would entice you,
 Paul has no honour and no friend but Christ.

Yes, without cheer of sister, or of daughter,
 Yes, without stay of father or of son,
 Lone on the land and homeless on the water,
 Pass I in patience till the work is done.

Yet not in solitude, if Christ anear me,
 Worketh Him wonders for the great employ,
 Oh! not in solitude, if souls that hear me
 Catch from my joyance the surprise of joy.

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

What was their sweet desire and subtle yearning,
 Lovers and ladies whom their song enrols?
 Faint to the flame which in my breast is burning,
 Less than the love with which I ache for souls.

* * * * *

Give me a voice, a cry, and a complaining,
 Oh, let my sound be stormy in their ears!
 Throat that would shout, but cannot stay for straining,
 Eyes that would weep, but cannot wait for tears.

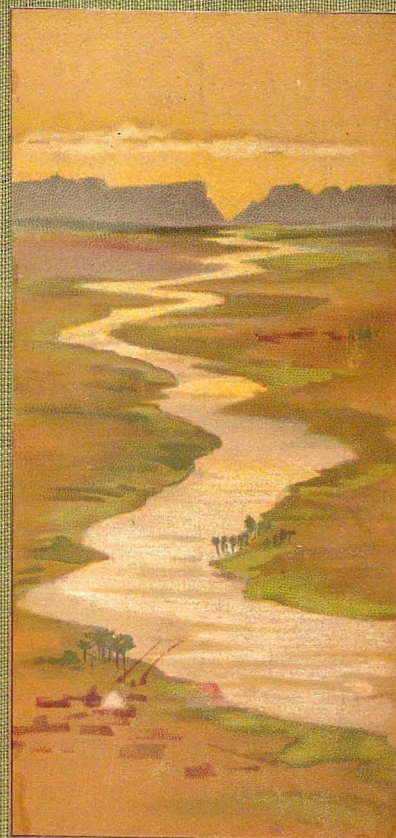
Quick in a moment, infinite for ever,
 Send an arousal, better than I pray,
 Give me a grace upon the faint endeavour,
 Souls for my hire, and Pentecost to-day.”

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

BLESSED
BE
EGYPT

Everything shall live
whithersoever
the River cometh.

1900



“Blessed be Egypt.”

A QUARTERLY PAPER

In connection with the
Prayer Union for Egypt and
with the Egypt Mission Band.



Table of Contents.

PRAYER UNION FOR EGYPT.
BLESSING IN THE NATIVE CHURCH.
EVERYTHING SHALL LIVE.
PAPERS ON EGYPT. No II.
THE HIDDEN CHRIST.
TABLE OF PROVINCES.
MAP.
CALIOUB.
CONDITION OF EGYPTIAN WOMEN.
ZAGAZIG.
LETTER FROM MR. J. G. LOGAN.
AGREEMENT IN PRAYER.
LETTERS FROM MRS. BYWATER AND DR. HARPER.
“BE ALL AT REST.”
PRAYER CYCLE.
PERSONALIA.

PRICE THREEPENCE.

PUBLISHED BY

MARSHALL BROTHERS,

KESWICK HOUSE, PATERNOSTER ROW, LONDON, E.C.

May be obtained from all Booksellers.

“Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parchèd grounds refresh, as with a shower,
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We keel how weak, we rise how full of power.
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?”

ARCHBISHOP TRENCH.

"Blessed be Egypt."

VOL. 1.

JANUARY, 1900.

No. 2.

Prayer Union for Egypt.

Now in a song of grateful praise
To our dear Lord our voice we raise,
With all His saints we join to tell
Our Jesus hath done all things well.

WE do from our hearts begin the New Year with thanksgiving to Him "who is faithful that promised." We thank Him for giving us the ministry of intercession, and for knitting us together in faith. May we have hope in God to pray for our brothers in South Africa. We need not wait for the link of rail and telegraph from Cairo to the Cape, but with far-reaching love, both for English and Dutch, never rest in an unceasing prayer for truth and righteousness and peace, and that the victory may be Christ's over Satan, that all may be one. It is impossible for us to join in prayer at this time for Egypt, and not send up a heartfelt cry for South Africa. A few responses have come in to our plea for two to agree together in prayer. We have two in Glasgow, in Leicester, St. Leonards, East Finchley, Brixton, Wimbledon. But this is only a small beginning, and we would earnestly ask that others will take this to heart and set apart an hour together once a week, or month as may be possible, for united definite prayer for Egypt, and that they will send in their names to the Secretary.

Two or three friends have written to tell of blessings received through having a whole day of prayer. May we do this more often, in little groups during the coming year. It is better not to attempt anything large, but where, it may be, seven to twelve friends are able to set apart one day, or two or three days, for united intercession, we know that mighty results will come from God.

Both our Archbishops have specially recommended that the year 1900 shall be a year of prayer. May we as a union not only resolve that God helping us, it shall be so, but carefully and resolutely carry it out, recognising that it is a determination which will meet every possible hindrance and opposition from the enemy. Circumstances, lack of desire, lack of courage, wandering thoughts, slothfulness, *all* combine to hinder us from praying; but what is our remedy? The discovery of the joy of fellowship with our Lord! The being one with Him in intercession for the lost sheep. The finding out that when we seek it, the Holy Ghost Himself does help our infirmities, and make what was once a weary effort in very deed a channel of life to others. "Oh, what will the Harvest be?"

We all give heartfelt thanks to Miss Lilia Trotter for so beautifully painting a Parable for us on the cover of BLESSED BE EGYPT. May countless human watercourses be found to convey the water of life from the river to the desert.

Blessing in the Native Church.

AMERICAN MISSION.

WE are not only a Prayer Circle, but also in a very real sense a *Praise Circle*! The Word says: "By prayer and supplication with *thanksgiving*" we are to make known our requests to God. Perhaps the lack of praise is the reason there are so many petitions labelled "unanswered." May the Lord bring us all to praising point, and keep us there!

We have been remembering the work in Alexandria from month to month, and we have been looking for blessing, have we not? Well, the dear Lord *has* heard, and is answering, praise His name! Let us, therefore, unite to praise Him—(1) for His manifest presence and power in the Sunday morning services; (2) for an increase of the spirit of prayer amongst the members as shown in the monthly prayer meeting; and (3) for the desire amongst many of the young men to do some definite aggressive work amongst the unsaved. Several have voluntarily come forward to know how they can best help in the work, and there is now a little band of volunteers meeting together to assist one another, and to co-operate in some such definite attack on the stronghold of Satan. This spirit of aggression is generally sadly lacking, and it is therefore a subject of deep thankfulness that it is being manifested. Praise, therefore, and pray still further that before the new church which is being erected is completed, a temple of living stones, indwelt by the Holy Spirit and filled with the glory of God, may be standing, a monument to the Lord at the entrance to Egypt.

"Everything shall live whither the River cometh."

BY THE REV. E. L. HAMILTON.

THE beautiful picture on the cover of our magazine, while representing the river Nile which flows through Egypt, is also suggestive of two other rivers spoken of in the Bible.

First of all in John vii. 38, where we have Christ's promise to those who believe on Him, "Out of his belly shall flow Rivers of living water"; and then in Ezekiel xlvi. 9, "Everything shall live whither the river cometh."

There can be no doubt that the river of living water which Christ promised should flow forth from the believer is the Pentecostal Gift of the Holy Ghost. St. John makes this very plain in verse 39, "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Now the river which Ezekiel saw in his vision, flowing forth from the Temple, and going down into the desert, and into the sea, may be taken at least as an illustration of the River of Living Water, which flows forth from the believer when he is living a life of faith upon the Son of God, and when the Holy Ghost is in entire possession of his spirit, soul, and body—His Temple.

Let us first of all briefly look at the Vision and its primary teaching, then we will see how it may apply to the believer.

I. *The Vision.* In chapter i. verse 1 we learn that while Ezekiel was in captivity with the people of God in Babylon, that he had "visions of God." These extended over a period of about 21 years. The particular vision in which he saw the river flowing forth from the Temple, commences in chapter xl. In verse 2 he says, "In the visions of God, brought He me into the land of Israel and set me upon a very high mountain." He then goes on to describe what he saw :

1. The frame of a city.
2. A magnificent Temple in the city.
3. A man with a measuring line and reed.

Then he describes how this man took him all over the Temple, measuring the doors, gates, arches, pillars, courts, windows, chambers, walls, in fact, the whole of the Temple. After the measurements were completed, two things happened: First, the glory and the presence of God returned to the Temple, chapter xliii. 1-5; then the holy waters began to flow from beneath the threshold of the Temple (chapter xlvii. 1-9) getting broader and deeper in its progress, first ankle deep, then knee deep, then to the thighs, and then water to swim in, flowing down into the desert and into the sea, bringing with it life and healing whithersoever it went.

What is the primary teaching of this Vision?

We get the answer in what we might call the preface to it, chapter xxxix. 25-29. We have here a vision of what God will do for Israel when He has gathered them together in their own land, and He is sanctified in their midst. As a nation, they shall become a channel of blessing to the whole world. During the millennium the word of God shall go forth from Zion, the river of living water, the Holy Spirit, will bring life and healing to the nations of the world and everything shall live whither the River cometh!

II. *How can this vision be applied to the believer?*

1. THE TEMPLE may be taken as a Believer. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. iii. 16.
2. THE MAN WITH THE MEASURING LINE may be taken as the Lord Jesus Christ. We are told (chapter xl. 3) that he was "like the appearance of brass." This is somewhat like the description we have given to us of our Lord in Dan. x. 6 and Rev. i. 15.
3. THE MEASURING LINE may be taken as the word of God by which our lives can be measured, and by which we shall be judged hereafter.
4. THE RIVER issuing forth from the threshold of the Temple, is the Holy Spirit flowing through the believer, fulfilling our Lord's promise, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Now, when was it that the glory of God manifestly filled the

Temple, and that the waters began to flow forth? Not until the measurements of the Temple were complete and correct.

When can God manifestly dwell in the heart of a believer, and he become a channel of blessing to others? When he is living according to the measurement of God's word.

We see the truth of this principle illustrated in the history of the *Early Church*, as given in the Acts of the Apostles. They were living according to God's word; the result was, God manifestly dwelt in their midst, and the church became a channel for the Holy Spirit. See how the rivers of blessing flowed; in Jerusalem 3,000 converted in one day; in Samaria Philip went down to the city and preached Christ unto them, and there was a great revival; in Cæsarea the Holy Ghost fell upon the people as Peter preached, and so wherever the disciples went, they were channels, and everything lived whithersoever the river came.

What is true of the Early Church, is also true concerning *religious communities*. Whenever a mission or a section of the Church of Christ is living according to the measurement of God's word, it becomes a channel of blessing. We have only to read the early history of the Society of Friends, the Methodists, and other religious communities, to see the truth of this. How one is thrilled as we read of George Fox, George Whitefield, the Wesleys, and those associated with them. How mightily the rivers flowed through them! We do not say that these communities had all the light, but they lived up to the light which God had given them, hence the blessed results. And what is true concerning the early church, and religious communities, is true concerning the *individual believer*. It is when we are living according to the teaching of the New Testament, that we are in a *condition* for God to use us as a medium through which He can bless others.

Let us be very careful to distinguish the difference between *condition and cause*. Living according to the word is the condition of being a channel, but not the cause. The cause lies in the Sovereignty of God. We cannot possibly merit being used and blessed. "God is good to Israel and to such as are of a clean heart." A clean heart is the condition, but not the cause. Alas! how often have we thought that because we are right with God, or because we have prayed so much, God must bless us, and then we have wondered why there has been so little blessing. Being blessed and used of God is all of Grace, but let us ask the Man with the measuring line, to reveal and to remove everything in our hearts and lives which would hinder the rivers of living water flowing forth, so that we may be always in a right condition for God to use us as a channel.

In conclusion, there are two more lessons in connection with Ezekiel's river.

1. The River was small in its beginning, but increased in volume and size as it went along. First, ankle deep, then knee deep, then to the loins, and then water to swim in; and so with us, the beginning of the flowing forth of the living waters may be small and possibly unperceived by us; but as we get to know God better and worship Him in the Sanctuary of our own heart, the river will increase in volume and size, and in extent, far reaching.

2. The River increased, but not from other sources. All other rivers are increased by smaller rivers and streams running into them, but not so with this river; there was only the one source, and that within the veil, “proceeding out of the throne of God and of the Lamb.” “The River of God is full of water,” and all that is needed to bless mankind may be found in Him.

“ We have drunk the living waters,
 On the Tree of Life have fed ;
 Therefore deathless do we journey
 Midst the dying and the dead.
 Here as living springs to be—
 Fountains of that life are we.

Fountains of the life that floweth
 Ever downward from the Throne,
 Witnesses of that bright glory
 Where, rejected, He is gone.
 Sent to give the blind their sight,
 Turn the darkness into light.”

Papers on Egypt.

No. 2.

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

GHARBIYEH PROVINCE,

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

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

The districts are as follow :—

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

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

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

THE FORCE MEETING THE NEED

villages, and hamlets. The missionary force consists of one American of this province, with its 1,297,656 souls, scattered over 2,000 towns, missionary and his wife, two lady doctors, and one single lady, all living in Tanta, a city, as we said before, of 60,000 inhabitants and the centre of a district of 65 villages and 238,042 souls. Ten out of the eleven districts are without any resident foreign missionary. There is an organized native Church at Tanta with 53 members and an average attendance at the Sunday morning service of 87. There are also four other centres in which regular services are held in the school house by an evangelist or school teacher, but as yet there is only one Church member and an average gross attendance at all these services of 76. In six out of the eleven districts no preaching place is to be found, and in four not even a Protestant or Evangelical day school. Our brethren of the American Mission have also twelve boys' and four girls' day schools, employing 26 teachers, with an aggregate attendance of 747 boys and 204 girls, probably one half being Moslems. Add to this three colporteurs of the Mission, who visit the towns and villages of this province and that of Menoufiyeh with the Scriptures, and we have the total agency now in operation for the evangelization of this vast and populous province. We may say that the government returns show 91·7 per 100 of the men and 99·8 per 100 of the women illiterate.

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

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

MENOUFIYEH PROVINCE,

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

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

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

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

NO FOREIGN MISSIONARY RESIDENT IN THE WHOLE PROVINCE!

Our brother Rev. Kelly Giffen, of Tanta, has had the oversight of this whole field, in addition to his work in a city of 60,000 lying in a district of a quarter of a million, situated in a province of 1½ millions, in which he is the *only male foreign missionary*. A few weeks ago two brethren of the North Africa Mission went to

Shibin el Kûm, and have succeeded in securing a house, which, we trust, will become a centre of great blessing among the large Moslem population round about. The American Mission have two preaching centres with a Church membership of seven and an average attendance at the Sunday morning service of eight. In addition to these, they have three day schools with four teachers and 146 boys and three girls. The colportage work of this province is done in conjunction with the Gharbiyeh.

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

J. M. C.

The Hidden Christ.

IN 330 A.D., when Constantine founded the great city which bears his name, he dedicated its chief Church to Saint Sophia, or the Eternal Wisdom. This edifice was afterwards destroyed by fire and restored by Justinian, 532 A.D., at a cost of £1,000,000 sterling. So magnificent was it that no wood was used in building except for the doors. But when, in 1453, Constantinople fell before the Turks, their Sultan, entering, defaced the Church and turned it into the Principal Mosque—as such it has stood ever since.

Amongst the decorations which had covered its walls was a beautiful mosaic of "The Christ." This the head of the Mohammedan religion caused to be painted over, so that henceforth "The Christ" was hidden from all who entered. Now, after the lapse of nearly 450 years, the paint is said to be wearing off, and the form of Him, of whose existence the worshippers have been so long kept in ignorance, is reappearing.

Is not this but a Parable, and one which should call forth our earnest, believing prayer and effort until, not only in the Mosque in the City of the Golden Horn, but throughout Moslem lands far and near, the time may speedily come when the Risen Christ shall stand out in His Divine Glory once again over a congregation of devout Christians bowed in a Christian Church?

Mrs. Todd Osborne writes that the repairs of the new Russel Soldiers' Home and Gordon Hall in Cairo are going forward, and they hope to be ready for the opening in the early spring. She says the sum of £1,843 is needed to complete the building. God has already sent so much in answer to prayer: we may with confidence look to Him that this Home may be opened free of all debt.

Egypt, its Provinces and Population.

	Name of Province.	No. of Districts.	Centres of Population.	Moslems.	Christians.	Total.
LOWER EGYPT.						
1	Beheirah	7	2,947	621,306	9,919	631,225
2	Sharkiyeh	6	3,228	732,124	17,006	749,130
3	Dakhaliyeh	6	1,324	718,230	18,478	736,708
4	Gharbiyeh.....	11	2,133	1,273,073	24,583	1,297,656
5	Kalyoubiyeh.....	3	926	362,932	8,533	371,465
6	Menoufiyeh	5	775	836,548	27,658	864,206
	Total.....	38	11,333	4,544,213	106,177	4,650,390
UPPER EGYPT.						
7	Beni Souef	3	430	294,191	20,263	314,454
8	El Fayoum	3	1,106	352,634	18,372	371,006
9	Geezeh	4	407	390,177	11,457	401,634
10	Minyeh	8	888	453,867	94,765	548,632
11	Assiout	9	656	611,574	171,146	782,720
12	Girgeh	5	925	575,206	112,805	688,011
13	Keneh	7	1,169	657,022	54,435	711,457
14	Noubah.....	4	718	235,237	5,145	240,382
	Total.....	43	6,299	3,569,908	488,388	4,058,296
GOVERNORSHIPS.						
1	Cairo	—	2	493,285	76,777	570,062
2	Alexandria	—	12	253,353	75,413	319,766
3	Damietta	—	15	42,443	1,308	43,751
4	Port Said and Canal	—	24	34,881	15,298	50,179
5	Suez	—	20	21,641	3,329	24,970
6	Arish	—	3	16,978	13	16,991
	Total.....	—	76	863,581	162,138	1,025,719
	Grand total.....	81	17,708	8,977,702	756,703	9,734,405

N.B.—The above figures are taken from the last Government census made 1st June, 1897.

Y.W.C.A.

ALEXANDRIA.

PRAISE is asked for the God-given encouragement and provisions during the past months.

Prayer that the work may deepen as well as increase; that some way may be shewn by which Syrian girls can be more effectually helped; that workers already stationed at Port Said and Suez may be able to meet girls landing at those places; that the European girls living at Cairo may be reached.

Calioub.

OURS is the only Dutch Mission station in Egypt. Holland is a small country in comparison with England or America, and the Dutch send most of their missionaries to India, therefore Egypt has only a small share of their missionary army, but, knowing this, we value the more the prayers of our fellow-workers in the land of the Nile, and though they are from four other nations, yet they think of and pray for their Dutch brothers in their modest place.

THE DUTCH MISSION

commenced in Egypt in 1868 by two missionaries (brothers) arriving at Calioub, but from the beginning the work had much trouble. Scarcely a year had passed when one of the two died from fever, and the other was forced to return to Holland, being dangerously ill from a sunstroke.

In 1871 another Dutch missionary (Mr. Nyland) came and settled in Calioub, a village consisting of 12,000 inhabitants, out of which 10,000 are Moslems.

In 1874 Mr. and Mrs. Spillenaar arrived to share this work, but in 1876 Mr. Nyland departed for Palestine in connection with another Missionary Society, and so the Spillenaar's remained alone.

Especially in the first eight years they had much trouble and need, and the work was very difficult. They were obliged to live in a mud house in a closely packed village, where the air was impure and they caught scorpions and serpents in abundance. They were much troubled by heavy sickness, three of their children dying in this place.

Soon after their arrival in Egypt, Mr. Spillenaar commenced with the colportage of Bibles, travelling through nearly all the provinces of Calioub, in connection with Mr Weakley, of Alexandria.

At home, he and his wife opened a school for the native children, and it was in this way they reached at first the Egyptians.

By and by the natives had more confidence in the missionaries, and consequently they sent their children in a greater number.

So the work went on, slowly, and with much trouble and need, but the workers put their faith in the Lord, who would not leave them.

1882 was the year of the dreadful war of Arabi Pacha, and this was also for our missionaries a most difficult time. As long as possible they remained among their Egyptians, until they were forced to fly away. Through many dangers and by the wonderful hand of the Lord, they reached at last a ship which brought them to Holland. After a stay of eight months, the war being over, they returned to Egypt and continued their work which consisted of evangelizing in the houses, teaching the young, the service on Sunday and the Sunday School. Though they now lived in a better house than before, it was not suitable for the work.

In 1883 the money was in hand and the Mission house could be built. In 1885 it was completed and the missionaries could live there. All the rooms down stairs are used for the school, and the largest is used for the service on Sunday and the Sunday School.

The number of scholars increased and is now about 70 boys and 25 girls—most of them are Moslems.

The members of our church were formerly Copts and the number of those who were converted and took for the first time the Lord's Supper were 7, and now after some years this has increased to 56. Some of them have gone to other places and some have died, but the last time we took the Lord's Supper, there were 42 present.

For the last five years we have also had a boys' school at Barrage with 50 scholars. In both schools the pupils are taught by five native teachers, the missionaries assisting with the Bible lessons, singing, and needlework.

With thanks to the Lord, we may tell you that the schools have been a blessing to the Egyptians, precious fruit the Master has shown His servants; and now we go on, waiting upon Him, that He may do more, and work by His Holy Spirit in many hearts of the young Moslems and Copts, that they may confess the dear Lord Jesus Christ as their Saviour. Some weeks ago a Moslem came and told the missionary he would like to know much more of the Bible. Formerly he had been Mr. Spillenaar's scholar, and so he came in connection with the Gospel, now he has bought a Bible himself, and for the last three weeks he has been a regular visitor to our meetings and the Sunday service. Pray with us the Lord, that He may give this young man His Spirit, and that he may have the courage to confess the Saviour.

Every evening we have a meeting for the young men—members, and all who wish may come. Moslems and Copts visit these meetings now and then, these gatherings are always very nice.

Mr. Spillenaar has a donkey and in this way is enabled to visit the neighbourhood and surrounding villages, he finds many there who wish for a Christian Church, but we have no helpers to preach the Gospel every week, and it is too far for them to come here to the service, so until now we are unable to help them. Our prayer is, that God may supply also in this part of the work our need. Besides this, we pray Him to give us in Calioub a good church too, as one schoolroom is too small for our services, and in summer it is very hot.

We need for this purpose about £8,000, or 20,000 francs; our Dutch Mission Society has the burden of great debt, but they and we pray to God, and we tell Him what we want.

The ground near our house is already in our possession, and every day it is our prayer, Oh Lord, give us a house to

GLORIFY THY NAME

in the Egyptian world, we know He hears us, and we believe that He will do it soon, for He knows how much we need it.

Please pray with us, and for us. How should we thank Him, if soon our prayers were answered!

We have also another wish. We should like an orphan house, so that we may educate for the Lord those poor native children for whom no one cares.

We are now treating with the Pacha of Calioub for a piece of ground near our house. On this ground there are standing two houses, one of which would be especially suitable for our purpose. The Pacha is very kind to us and will sell it for a moderate price,

but we must make up our minds quickly, and in a few days give him our decision. We are praying much about this, and we will thank the Lord with all our hearts if He will grant us our request, and will give us the opportunity to work for Him in this way.

And then we need our Lord's help, also especially in the studying of the Arabic language.

My husband and myself are longing so very much to do here all things for Him, and how happy we should be if my husband could take all the work from Mr. Spillenaar, who is needing with his wife so very much for their health to return to Holland—he has been 25 years in Egypt. Slowly the work goes on, and we pray the time will come, that we may be to the Egyptians, Egyptians ourselves.

And so we believe it, with all our fellow-workers, every one in his own place; not doubting that He, who is still the same as on the day of Pentecost, will enable us to speak in foreign languages, and will give us all much fruit in the work which is done in His Name.

If we do not see it on earth here, may that dear Name be glorified in heaven in all of us together.

Yours in our Lord,

EVERD PENNING.

The Emancipation of Egyptian Women.

A REMARKABLE article with the above title has lately appeared in the *Asiatic Quarterly Review*, the writer being a Moslem of eminence, Kassim Bey Amin, Counsellor of the Court of Appeal in Cairo. It has created a profound sensation in the Moslem world, and is particularly interesting to those who are bearing the burden of Islam before the Lord, as a sign of the times, a token that the foundations of this edifice, which has so long defied the armies of the Cross, are tottering, and that many of the more intelligent Mohammedans are feeling the straitness of its traditions, and are desirous of shaking themselves free from the yoke of bondage. We would not pretend that this is in any real sense a spiritual awakening, and from the tone of the writer of this article it is evident that he considers that the present condition of Moslem women is in no way due to the teaching of the pure Islam, but rather to a deteriorated form. But the point of importance to those who are looking to see the hand of God working amongst the followers of the Prophet, is the frank acknowledgment of the degraded condition of their women, and a bold, outspoken protest, together with a proposal for such sweeping reforms, as no one has ever yet dared to make.

The writer seeks to justify his position before the Moslem world (as, of course, he must) by an appeal to the Koran as the one authority on all matters, religious and social, and endeavours to show that it is by a departure from the teaching of the Prophet that these abuses which so characterize Moslem society of the present day have arisen. It would not be a difficult task to demonstrate, as no doubt many of the Ulemas will do, that the customs he attacks

belong to the *very essence* of Islam, and cannot be separated from it, but this is not our present purpose. We merely wish to put the article before our readers that they may be encouraged and stirred up to take hold of God for blessing on the writer, and the growing class he represents, of those who are searching the foundations, and are bidding farewell to traditionalism and bigotry, the outcome of ignorance, that they may be led to see that the great, the *only emancipator* of women, is Jesus Christ, the Son of the living God. The writer says:—

"I have recently published at Cairo a work in Arabic, urging on my fellow countrymen the necessity of modifying our laws and customs where they concern women.

"In the present article I have tried to set forth in outline the ideas which are developed in the book, because I am of the opinion evolution so important in the ideas of our country would interest some of the many readers of this *Review* (the *Asiatic Quarterly*).

"Observation and history unite to indicate a correlation in every society between the position of women within it and the degree of civilization to which that society has attained. When organized States first came into existence, the condition of women resembled that of slaves. To refer only to the condition of the Arabs before the appearance of the Prophet, a father could with impunity kill his daughters, and a man could possess an unlimited number of wives without his relations being regulated by any law. Islam brought with it a considerable amelioration in the condition of women by proclaiming from the first their liberty and independence, and by conferring on them the same legal capacity as man in all acts of civil life. Neither by its disposition nor its spirit has the Koran been the cause of the actual inferiority of the Mussulman woman.

"Unfortunately, all the good effects which might be expected from the Mussulman law have been destroyed through the influence of savage custom, which existed amongst the people who have accepted Islam, and which were introduced into it along with many other customs and prejudices.

"These customs were made worse by the almost uninterrupted succession of despotic forms of government which ruled the Mussulman peoples. Wherever despotism reigns it extends like a spot of oil from the Sovereign to those who surround him, and from those to others. Everywhere it encourages the oppression of the weak by the strong. Woman being the weakest creature, man has treated her with contempt, has deprived her of her rights, and trampled underfoot her personality. *She has therefore lived in a state bordering animality: mother, daughter, wife, what does it matter? she has been brought under subjection to man because he is man, and she is woman. Man has absorbed her individuality, and has left her nothing in the whole range of the universe but the corners of his house to live in. An impenetrable veil of ignorance and obscurity separates her from the world. She has been but a plaything for man which amuses him, and which he breaks and throws away into the street when he has had enough of it.* Hence have come in our Moslem world Polygamy, the right of repudiation accorded to the husband and never to wife, the custom of having eunuchs to look after the women, the veil, separation, seclusion, &c.

"For the last twenty years, however, the domination of man over woman among us has, as a matter of fact, been ameliorated, the

result of a better sense on the part of the men and reforms introduced by the Government. At the present day a certain number of women go for walks, frequent the market-places, and accompany their husbands on a journey. Men—at least, educated men—do not consider their wives unworthy of their confidence and friendship.

"But this is an illusory state, and will be always limited to the surface if we do not frankly attack the antiquated customs which stand like barriers to the development of woman's individuality—that is to say, her ignorance, and the separation between her and man.

"It is the absence of all education which debars the Egyptian woman from cultivating, like her European sister, the study of science and art, and from engaging in commerce and industry. This represents an enormous intellectual capital socially immobilized. But for her own sake, too, woman needs instruction, one of the first requisites for the attainment of a little happiness on this earth. All human beings have a natural right to develop their talents to the extreme limit Nature allows them. Religion, morals, laws, sciences and arts, apply to women as well as to men. There is a vast domain common to all where everyone should search as he or she likes. To live with closed eyes; to live like a bird in a cage; to live with head bowed down to the ground with all the immensity of space above and around; to turn away one's eyes from the stirring sight of the stars which shine by night; not to hear the millions of voices of visible and invisible things which convey to the ear the mysteries of the infinite; not to commune with the soul of the universe—why should this be the fate of women?

"Is it because woman has ignored the requirements of life that she has lost her rights? Man, seeing himself wholly responsible has claimed all rights. Deprived of all education, her intelligence, has remained in a rudimentary condition and *her conscience has withered*. But we should be unjust in upbraiding her for these defects—it is the men, our fathers and forefathers, who are responsible.

"A sad *uniformity in ignorance* exists among all Egyptian women. They differ from one another only in the mode of their dress and the value of their jewels. One might also affirm that *the higher the rank to which an Egyptian woman belongs, the more profound is her ignorance*. Thus, the women of the lower classes, those that work in the fields, are, comparatively speaking, less ignorant. The countrywoman, the toiler in our fields in reality, knows as much as her husband; their intelligence is about equal. An enormous distance, on the contrary, separates woman from man in the upper and middle classes.

"This difference in education is, and must be, an unfortunate thing for both. All common life is impossible between two different dispositions. The woman may be good, the man of a noble character, but, notwithstanding this, they live out of touch and sympathy with each other.

"We continue bringing up our daughters as we did a thousand years ago, and do not perceive that everything around us is changed. In our time, when the exigences of life are so numerous and so harsh, when interests are complicated, domestic life often attains to the proportion of a large administration. The management of a

household has become an art which it is impossible to acquire, except by a person of numerous and various attainments. The education of children alone demands attainments and an experience which cannot be found in a woman without intellectual culture. I call the attention of my fellow-countrymen to this educational problem. If we wish to regenerate our race from *the low state into which it has fallen*, if we wish to bring up men with initiative, able to depend upon themselves in the battle of life, it is with the woman, the mother, that we must begin our regeneration. Woman's part not only consists in reproducing her species; the infant being born, the mother ought to be able to make a man of him. This noble mission is exercised by woman in European society. With us she can rarely dream of fulfilling it.

"The principal obstacle to the education of woman is, without doubt, the state of seclusion in which she is condemned to-day to live. While this custom prevails, nothing will be accomplished." A few of our young daughters have received a sufficiently liberal education in our schools, but having been shut up at the age of thirteen or fourteen, they have gradually forgotten all that they have learnt and are not able to learn anything else. This confinement of the woman in a narrow circle shuts her out from all communication with the outside world which thinks and acts. She can no longer indulge her curiosity, her thirst for knowledge, acquire experience, or develop her faculties. *She passes her life extended on a sofa, in smoking and in sleeping.*

This confinement, the consequences of which are evidently so fatal to the health of women, to their spirit and morality, we will now examine from the religious point of view."

The writer here goes on to show that the veil, and separation of men and women, are not creations of the Koran, but have been enjoined because they have been thought to have an extraordinary influence on morality. The result he proves to be entirely the opposite, and he proceeds:—

"Here, too, as elsewhere, the charm of prohibition produces a result contrary to its object.

"Nevertheless, I do not see what merit a woman can claim, deprived of her free-will and liberty, in pretending to be virtuous. Is a malefactor whom society has sent to prison allowed to allege that he has become an honest man during the time he was incarcerated?

"*Humiliating to the woman*, detrimental to her health and morals, wounding the dignity of man himself in the sense of the reciprocal distrust which attaches to them, our customs are primitive precautions which are repulsive to every cultivated mind. When man reaches a certain state of intellectuality and sentimentality, he feels a repugnance at playing the part of a *despotic ruler* at home. His nature revolts at the idea of *slavery* under any form. He cannot, under the fallacious pretext of safeguarding the virtue of his wife, approve of being allowed to do away with her individuality. Europe is before us. Let us profit by her experience, instead of being employed in a sanctimonious admiration of ourselves.

"If we raise woman by giving her education and liberty, we may be able to change the whole history of Egypt, and possibly of all the

East. This is a question of life and death for us, and for all Mussulmans, because the misfortune of the East is not, in my opinion, a religious problem, as generally understood. That does not mean to say that our religion has not undergone a deformation which requires some reforms. But if our religion has been degraded, it is because our character has been lowered. The great subject—the subject of subjects—is in connection solely or principally with the education of woman.

"We cannot seriously change our social state before changing that of our family. Religious and moral instruction, which are so generally extolled and praised by us as a remedy for our misfortune, would not produce the desired effect. It is not sufficient alone that grain should be good in order to germinate; it requires also to light upon favourable soil. But this favourable soil will be always lacking as long as woman is unable to prepare the future welfare of her children.

"The changes which I, myself, would urge upon my countrymen are:—

"1. Let the women be educated.

"2. Accord to them the liberty of their acts, their thoughts, and their sentiments.

"3. Give to marriage its dignity by adopting, as its base, the reciprocal inclination of both parties which is impossible if they do not see each other before marriage.

"4. Make regulations in regard to the husband's right of repudiation; give the same right to the wife. Make it in all cases a solemn act which cannot validly take place except before a tribunal, and after having been preceded by an attempt at conciliation.

"5. Prohibit polygamy by law.

"Not only do these reforms contain nothing contrary to our religion, but I affirm that they emanate from it. I have pointed out the way which should be followed in order to preserve the essential stamp of Islam. Properly understood, our religion would become a marvellous factor of progress, and suit itself to all changes, instead of being sunk, as it is now, in immovability and routine."

The women of Egypt number almost *five millions (!)* and can only be reached by women, as things stand at present. The proposals made by the writer, if carried into effect, would not only revolutionize the social order, but would completely change the aspect of the whole Christian work. As to the effect on the Moslem world, it is impossible to estimate it. Pray, brethren, pray! God is working. Let us seize the opportunity of wielding the mightiest weapon God has put in our hands, and watch unto prayer, continuing in the same with thanksgiving, till the Emancipator has really come in His great power to the down-trodden women of Egypt.

"Concerning the work of my hands *command ye me.*"—
Isa. xlv. 11.

American Mission.

ZAGAZIG,

December 4, 1899.

THIS district includes the eastern part of the Delta. It is generally believed the land of Goshen was in this part of Egypt. The guide books say that it was in the triangle formed by Zagazig, Belbeis, and Tel el Kebeer, so that you may think of us as situated in, or at least very near, the place of Israel's sojourning. Joseph was Jew enough to see that his brethren received the best part of the land. Certainly it has lost none of its richness, for this city and district are noted for the production of cotton.

Near Zagazig are the ruins of an ancient city that must have been very large; at least it covered a good deal of ground. Its name is mentioned in Ezekiel xxx. 17. In this district, to the east near the lake, lie the ruins of old Zoan, but the ruined temples and mud walls tell us little of their former greatness. At Tel el Kebeer by the railroad is a beautiful little spot, perhaps better known to our English friends than these old ruins I have just mentioned. There repose the bodies of some of England's brave sons who gave their lives as a sacrifice for Egypt, that she might enjoy more liberty, justice, and equality, and pay her debts. The little cemetery is well kept, and to me it was a hallowed spot.

The majority of the people in this district are Moslems. There are some large towns where there are only one or two families of Copts. The Moslems are less bigoted than in Upper Egypt, while the Copts are more so. In some of our schools the majority are Moslems. In this district we have eight schools, and there are two or three that we have been instrumental in opening, but they receive no aid from us; there is an evangelist who, besides preaching here in the city, visits some of the towns; two colporteurs are visiting the towns offering the Word and other books, or speaking a word as they have opportunity. This last year they have sold a number of books on the Mohammedan religion; a few years ago they would have been afraid to carry such books if they could have sold them, now they not only carry them, but speak about them. We have also scattered a number of small tracts, showing the excellence of the Christian religion in contrast to the Mohammedan.

A Bible woman visits the houses, teaching some to read, and reading to others, and explaining the Bible to them. A number of Moslem women have been taking lessons, among them the wife of the head teacher of the government school. One day in the week there is a meeting especially for the women and girls of the school.

Perhaps you will accompany me to one of the schools which I visit as often as I can. Someone from the street generally runs and tells the teacher I am coming, so they are all in their places and rise and salute as we enter. The room is about 12ft. by 24ft., with the ground for the floor, and mud walls; it is not a very inviting place, but much better than the homes of most of the boys. As we enter we think we are getting into a hive of bees or some such similar place.

We will, perhaps, first look to see if the windows are open, then we look around to see how many children there are. They are sitting as close as they can on the seats, and the teacher tells us he has sixty-four; some are very small, and the oldest are fourteen or fifteen years of age. Sometimes I tell the teacher to have the usual classes, at other times I hear all the English classes, and one or two Arabic ones, and make them sing, and ask some Bible questions. The teacher always has his Bible open on his table, and is one of my most faithful ones in teaching it, both by word and by example. Before an hour is over you will be tired and glad to get out, but I usually stay two hours, and wonder how the teacher can manage to stand it day after day. He has told me that two of the boys wish to become Protestants, and are so called by the people in their village. After a cup of coffee we may be able to get away, but sometimes I must stay and take dinner with the teacher; he would be displeased if I did not. At first I did not enjoy a native dinner, and would try and get away if possible, but now I can tear up the chicken or pigeons, and eat with my fingers as if I had been born to it. If we have a little more time, we may visit another school in a different part of the district. Before the light railroads were introduced we had to ride four or five hours on donkeys! Now we can get within two miles of the town by the railroad.

The school is to have an examination, or rather an exhibition, so we have a special invitation and must not fail to be present this evening. We intended to start in the forenoon, so as to see the school in the afternoon, but we missed our train; the one in the afternoon would get us there a little late, but better late than not at all. When we alighted from the train it was quite dark, and there were no donkeys there to meet us, but a number of people also got out so we inquired if there were any of them from the town we wished to go to, and found there was one. He conducted us to the village. We found the examination had already commenced, and that some had gone home because we were not there. Two or three classes were examined in English, arithmetic, and Arabic; we had a number of songs, recitations, and dialogues. I was pleased with their efforts, and wondered how the teacher could get them so well trained. The teacher gave a talk on the advantages of education, and near midnight the audience of perhaps two hundred, mostly farmers, was dismissed, having enjoyed a rare treat in their lives. I was entertained in the house of one of the chief Moslems of the town, who lets us have the house for the school free of rent, and was as hospitable to me as I could expect from any Christian brother. Verily the prejudice is being slowly broken, when a follower of the false prophet will give his house for a Christian school, where the Bible is read and prayer offered every day. In this village the Moslems take more interest in the school than the Copts.

May I suggest to the Prayer Union that as you pray for us you do not forget our native workers. Many of them are weak and are exposed to many temptations and trials, but they are our hope for a revived Christianity in Egypt. They are the fruit of years of training, and without them we can do little.

I remain yours in the Master's service,

K. W. McFARLAND.

Letter from Mr. Logan, of the Egypt Mission Band.

ALEXANDRIA,

28 October, 1899.

DEAR FRIENDS,

WE have made an important step this week, and one that requires much believing prayer at the back of it. We were obliged to give up our little house in the Bâb Sidra native quarter, owing to the bad smells and heat from a native oven below it during the summer, and this week we have decided on a new house with a large shop below it, suitable for the sale of books and the holding of meetings. We take possession and open the campaign in it, at beginning of November. The impression has got abroad since we left the other place that we have retired from the field, and it will be a rude shock to the Sheikhs to find us in possession of a central corner in the main street and not fifty yards from the mosque—Hallelujah! We are as full of hunger for the souls of these people, and the earnest desire to see the devil thoroughly defeated and driven out, as we ever were. The war is of God beloved, and we realize that the forces of eternity are at our backs; but God wants that steady, persistent, praying faith brought into play—the faith that levelled the walls of Jeric o with a crash without a human touch.

George Swan and I paid a flying visit to a number of towns and villages on the Delta this week, for the purpose of settling on a suitable place for a station. The country is lovely at this time of year, the vast cotton fields being shorn of their fleecy harvest by hundreds of pickers. Great stretches of land are also planted with Indian corn, and every here and there a large square is cleared and fenced round by the long blades of the plant, inside of which the cobs are spread out to be dried by the sun. On the train from Alexandria to Tanta, I had a long talk with a young Greek about his soul, and he seemed deeply impressed as we laid before him the eternal issues at stake. The Lord upset all his ideas of Salvation by works, and he came to the conclusion that he was a lost sinner and must come as such to the only Saviour. Pray for him in his ignorance and need. We spent the first night at a town called Met Ghawr, where we had a long talk and prayer with an Advocate of the Native Court, Chaleel Effendi, and the teachers of the little American school. Next morning we left for Zagazig. On the train a boy came round selling Moslem books regarding their prayers. They were large volumes, and dear, and nobody wanted to buy them. We gave him a few of our books to sell and they took at once. It was amusing to see the Moslem volumes going into the rack, and the boy pushing Christian literature all over the train. That evening we visited a large Moslem village of about 10,000 inhabitants, on the edge of the desert, and were much impressed with the needs of the place, where there is no school or work of any kind. There and at Met Ghawr there is an open door for a station in co-operation with the American Mission. Please pray that we may have clear, definite guidance in whatever step may be taken.

On leaving Zagazig next morning we were besieged by nearly all the paper boys of the town, anxious to buy books from us. Many of them travelled in the train as far as Benha, and we sold

over six dozen books, which they retailed to the passengers on the train and platforms. They ran along the platform shouting the titles, one of which was "Mout Siedna Jesa" (Death of the Lord Jesus), an account of the death and resurrection of Jesus, from the Gospels; also "Mahommed or Jesus—which?" "The Sinless Prophet," "The Accuracy of the Gospel," &c., &c. Pray that a mighty work may be done through these books. They have all been paid for, and the Moslems who bought them will not soon tear them up, for the Sheikhs or anybody else. We returned to Beit el Hamd on Thursday, rejoicing in all the way the Lord had led us.

Yours in the Gospel,

JOHN GORDON LOGAN.

Agreement in Prayer.

"If two of you shall agree on earth as touching anything that ye shall ask, it shall be done unto them."—Matt. xviii. 19.

MEN are fully aware of many of the advantages of partnerships. They even form partnerships for the prosecution of some labours that would seem most likely to be performed by a single individual, as, for instance, the labours of authorship. But they are not aware that any gain would result from entering into partnership, with the *promises of God as their capital, and the throne of grace as their place of business*. The encouragement of the text does not address itself merely to an association formed of two persons; the context shows that it does not. But our Lord teaches that association in prayer is so exceedingly profitable, that even if two only should embark in it, there would be grand results. Let three, four, or a hundred and twenty, of one accord, of one mind, seek to utilize the promises, commensurate fruits shall appear in some early day of Pentecost. The *great thing* is not the numbers, but the agreement. The prayer of two whose souls are attuned to exactly the same key, and who have learned to merge their separate interests in one common interest, shall prevail more than the prayers of tens of thousands whose minds are occupied, more or less, with lingering considerations of purely personal good.

The Church in these latter times has grasped earnestly at the advantages connected with association; and the number of its societies is beyond estimate. But it is comparatively overlooked that *association in prayer* should take the lead of every other association. Upon the plateau in front of the mercy-seat, God, as it were, sees innumerable suppliants, each one, in some sense or other, standing by himself; and hears innumerable petitions which only accidentally coalesce—for the most part are quite different in sentiment and aim from one another, and sometimes are strangely opposed to one another. Now, God would teach us that in prosecuting our associate enterprises, we must prosecute them with united prayer.

The prizes held out to believing prayer are also prizes for Christian concord of the most intimate kind.

Oh, who can tell what mighty, what magnificent freight of celestial treasure will reach the shores of this world, when

Christians bind themselves together with the utmost stringency, before the mercy-seat, surrendering all divided interests, and constituting themselves one firm; feeling that all depends upon their absolute agreement? Cannot every parent understand this? Is it not his delight when a gift bestowed on one child is a gratification to all? Is it not a grief to him to observe that his children have divided interests? Ten thousand prayers are dismissed daily, with this one word, "Love one another with pure hearts fervently!"—*Geo. Bowen.*

Letters from Mrs. Bywater and Dr. Harpur.

C.M.S GIRLS' SCHOOL,

CAIRO,

December 14th, 1899.

THE chief item of personal interest at present is the departure of Dr. Harpur and Mr. Gwynne for the Soudan. They left Cairo by the evening train on Wednesday, the 6th inst. A good many friends assembled at the railway station to see them off. Among these were our kind friends Dr. Watson and Dr. Harvey of the American Mission, and many of our own Mission circle, and native helpers. A few days before they left, we had a short dedication service inside the tent which is to shelter the pioneer party, and is to be, we trust, a place of blessing to many of the poor Soudanese. The tent is a large one, coloured green with a crimson lining. It was put up in the compound of the Old Cairo Hospital, with two smaller tents alongside of it, one of which is to serve as kitchen and store-room for the party, and the other for sleeping in. The Sirdar's formal permission to enter the Soudan had arrived that morning and was pinned to the central pole of the tent, and served to call forth deeper thanksgiving in all our hearts. Prayer and Praise were thus joined together in commending God's servants to His protecting care, as they go forth at His bidding to open up this new sphere of work. On the afternoon of the day they left us, we again assembled at Old Cairo, and had Holy Communion all together. United thus as living members of the true Vine: May He be glorified."

From Dr. HARPUR.

"On Post Boat. Dec. 9th, 1899, between Assouan and Halfa:

You will see by the above, that we have actually started for the Soudan. Mr. Gwynne and I ask the prayers of your Union, that we may be kept trusting in God and guided in each step. We thank God for the way the things have opened up so far.

"When passing through Assouan we went to see the engineering works, and were glad to hear that the Sunday before a service had been held there by an English clergyman, and arrangements were being made for a second service. One of the men we met seemed much pleased about it.

"Mr. Gwynne found out that there were about fifty Englishmen engaged in the railway works at Boulac. They need help, for many of them are in great temptation and need your prayers."

"Be all at Rest."

"Be all at rest, my soul, toward Elohim; from Him comes my Salvation."
—*Ps. lxxii. 1 (Cheyne).*

"Be all at rest, my soul," oh! blessed secret
Of the true life that glorifies thy Lord;
Not always does the busiest soul best serve Him,
But he who RESTETH on His faithful Word.

"Be all at rest," "let not your heart be rippled,"
For tiny wavelets mar the image fair
Which the still port reflects of heaven's glory—
Thus with the image He would have thee bear.

"Be all at rest"—for rest is highest service,
To the still heart God doth His secrets tell,
Thus shalt thou learn to wait, and watch, and labour,
Strengthened to bear, since Christ in thee doth dwell.

For what is service, but the life of Jesus
Lived thro' a vessel of earth's fragile clay,
Loving and giving poured forth for others,
"A living sacrifice" from day to day?

And what shall meet the deep unrest around Thee
But the calm peace of God that filled His breast?
For still a living voice must call the weary
To Him who said, "Come unto ME and rest."

Wherefore "be all at rest, my soul," toward Him,
If thou a revelation of thy Lord wouldst be,
For in the quiet confidence that never doubts Him,
Others His truth and faithfulness shall see.

"Be all at rest"—for rest alone becometh
The soul that casts on Him its every care;
"Be all at rest"—so shall thy life proclaim Him
A God who worketh and who heareth prayer.

"Be all at rest"—so shalt thou be an answer
To those who question "Who is God and where?"
For God is REST, and where He dwells is stillness,
And they who dwell in Him that rest shall share.

FREDA HANBURY ALLEN.

To be obtained from Y. W. C. A. Institute, Richmond, Surrey. 3d. per doz.,
1s. 6d. per hundred. Postage extra.

"This is the Victory that overcometh the World, even our Faith."

**Special Needs for Thanksgiving and Prayer during this year,
together with the continual needs which we would
bring to God.**

1. Thanksgiving for peace throughout the Nile Valley, and prayer that the Gospel may quickly be carried from Alexandria to the Lakes, and that large numbers of the people may be fetched home to Christ's Flock. That the Holy Spirit may work mightily.
2. For the English in Authority, and for those who are doing their duty in all departments of work, and in all parts of the Land, that Christ's Name may be honoured, and His day kept holy: and that their power and influence may be fearlessly exerted for Him. For all the Chaplains.
3. For the Native Rulers and Officials, that they may become acquainted with Christians, and may be convinced by their lives and words that Christ their Saviour is the Son of God.
4. For the French, Italian, and others belonging to European Nationalities, especially Greeks and Maltese. May workers be raised up.
5. For all who at heart believe in Christ, but have not yet confessed their faith, that they may have courage to confess Him now. For work amongst young men.
6. For the Copts, that the Spirit of God may be poured out upon them, with thanksgiving that He has begun to answer this Prayer. Also for all Jews.
7. For the women of Egypt, Moslems, Jewesses, Christians, of all ranks, that they may be blessed, and become a Blessing to the Country. For the Y.W.C.A. in Alexandria. For Miss Rose Johnson. For the Y.W.C.A. in Cairo. That an Institute may be started.
8. For the Church Missionary Society, Cairo. Rev. F. and Mrs Adeney (resident at Helouan), Rev. and Mrs. G. B. Hollins, Rev. W. and Mrs. Taylor, Mrs. Bywater, Miss J. Bywater, Miss H. Adeney, Miss M. J. Greer, Miss. G. M. Western.
9. Old Cairo. Dr. and Mrs. A. C. Hall, Miss M. Cay, Miss F. M. Sells, Miss L. Crowther, Miss. E. F. Waller, Miss E. Shields, Miss E. V. Brown, Dr. E. O. Lasbrey, Rev. J. L. MacIntyre, Miss L. E. D. Braine Hartnell.
Rev. and Mrs. Douglas Thornton, Rev. and Mrs. R. MacInnes, Rev. W. H. T. Gairdner, and Native Helpers. Gordon Memorial Mission to the Soudan, Dr. F. J. Harpur, Rev. L. H. Gwynne, and Native Helpers. May a Station be established at Khartoum.
10. For the American Presbyterian Mission, Cairo. Rev. S. C. Ewing, D.D., and Mrs. Ewing, Rev. Andrew Watson, D.D., and Mrs. Watson, Rev. Wm. Harvey, D.D., and Mrs. Harvey, Rev. John Giffen and Mrs. Giffen, Rev. J. G. Hunt and Mrs. Hunt, Miss M. A. Smith, Miss A. Y. Thompson, Miss E. O. Kyle, Miss Grace Brown, and Native Helpers.
11. Alexandria. For the Scotch Church and Mission. Rev. W. and Mrs. Cowan, Rev. M. and Mrs. Taylor, Miss Kirkpatrick, Mrs. Gibb, Mrs. Robinson, Mr. Buchanan, Mr. Gordon, Mr. Kestin, and all teachers and Assistants.
12. Alexandria. American Mission. Rev. F. J. and Mrs. Finney, Miss Leonora McDowell, Miss Adèle McMillen, Rev. W. L. McClenahan.
13. Alexandria. North Africa Mission. Pastor and Mrs. Summers, Pastor and Mrs. Dickens, Mr. and Mrs. W. T. Fairman, Miss K. Float, Miss B. Tiptaft, and Native Helpers.
14. The British and Foreign Bible Society, the Rev. R. and Mrs. Weakley, Rev. A. and Mrs. Cooper; and the American Bible Society; that God's Word may be carried and read throughout the whole Nile Country, and for an increase of Christian Literature. For all Colporteurs and Book Shops. May "the Word of God spread mightily and prevail."

15. For the Egypt Mission Band. Messrs. Wm. Bradley, J. Martin Cleaver, F. A. Cooney, J. Gordon Logan, Edward T. Swan, George Swan, Elias H. Thompson and Native Helpers.
16. The Sailors' and Soldiers' Institute in Alexandria. For the Rev. T. R. and Mrs. Lawrence, and for all Soldiers and Sailors.
17. The Soldiers' Institute in Cairo, and for Mrs. Todd Osborne, Miss Jack, Miss Tull, and Miss Hay, Mr. and Mrs. Bailey.
18. For Mansurah American Mission. Rev. G. A. and Mrs. Sowash, and Miss Minnehaha Finney, and Native Helpers.
19. For Assiout. Rev. J. R. Alexander, D.D., Rev. S. G. and Mrs. Hart, Rev. W. H. and Mrs. Reed, Rev. E. M. and Mrs. Giffen, Dr. L. M. and Mrs. Henry, Professor and Mrs. McClenahan, Mr. H. F. and Mrs. McLaughlin, Miss Jessie Hogg, Miss Carrie Buchanan, Miss L. Teas, and Native Helpers.
20. For Benha. Rev. J. and Mrs. Kruidenier, and Native Helpers.
21. For Zagazig. Rev. K. W. and Mrs. Macfarland, and Native Helpers.
22. For Tanta. Rev. J. Kelly and Mrs. Giffen, Miss Anna Watson, M.D., and Miss C. C. Lawrence, M.D., Miss Cora B. Dickie, and Native Helpers.
23. For Luxor. Rev. C. and Mrs. Murch, and Native Helpers.
24. For Damanhour, Semaloot, Damietta, and all Stations carried on by Native Helpers.
25. For Maghagha. Rev. David Strang, D.D., and Native Helpers.
26. For the Government Schools. The teachers and children, and for all Mission Schools. May a very special blessing be asked for these. Pray for the Gordon Memorial College.
27. The North Africa Mission. For Rosetta, Miss Watson, Miss Van der Molen. For Shebin el Kom, Mr. C. T. Hooper, Mr. A. Upson, Mr. W. Kumm.
28. Port Said and Suez. Mr. and Mrs. Locke, Miss Lyons, Miss M. Watson.
29. For Scattered Workers, Dr. Smith, Mr. and Mrs. Hermann Harris, Mr. Herbert E. Randall, Miss Perryn Jackson, Miss Kemp, Mr. Peter Rudolph in Alexandria, and the German Hospitals, and Deaconesses in Cairo and Alexandria. For Miss White and Miss Mills at Bacos.
30. For the Dutch Mission at Kalioub. Rev. and Mrs. Spilenaar, Mr. and Mrs. Pennings. That an orphanage may be established here.
31. For our Prayer Union, that we may all continue in thanksgiving and prayer, expecting great things from God for Egypt, and that His promises may be fulfilled in our life time. That every Mission may be strengthened, and all their needs supplied, and that greatly increased interest and sympathy and effort may be given in Great Britain and America. May the Christian people of both Countries be one in working for God in Egypt.

For our Magazine and all Home Helpers of the Work. In praying for all Missionaries by name, there are certain special requests we need to bring. For wisdom from God to meet the questions of the Moslem mind. For Spiritual Power in preaching and conversation. For a grip of the Arabic language. For health and strength. For guidance in plans for work.

* * *Some of the above-mentioned are at home on furlough, but hope to return to Egypt.*

A Card of Membership of the Prayer Union for Egypt may be obtained free from the Secretary,

MISS ANNIE VAN SOMMER,
CUFFNELLS,
WIMBLEDON,

To whom all correspondence about the Magazine may be addressed, and from whom it may be obtained for One Shilling a year. The payment in Egypt is 5 Piastres tariff, and may be sent to
J. Martin Cleaver, Esq., Bait el Hamd; Moharrem Bey, Alexandria.

Address of the Secretary for the Prayer Circle of the Egypt Mission Band,

J. E. PIM, Esq., Bonaven, Antrim Road, Belfast, Ireland.

Personalia.

OUR Friends, Pastor and Mrs. Dickens, of the North Africa Mission, expect to come home on furlough next April, after five years in Alexandria. They will gladly speak at any meetings that may be arranged for them, and tell of the Lord's work in Egypt.

Dr. Anna Watson, of Tanta, writes that any hospital supplies, such as beds, bedding, blankets, sheets, towels, or help for buying instruments for their Medical Mission Work, would be valued.

Miss McDowell and Miss Thompson, of the American Mission, have had six weeks each with Dr. and Mrs. Murch on the "Ibis," visiting the Mission Stations in Upper Egypt. They went to very many towns and villages strengthening the faith of the little groups of native Christians, and cheering them in their work.

Mr. Hooper and Mr. Upson, of the North Africa Mission, have opened a new station at Shebin el Kôm; and Mr. Kumm, with a friend, has gone to visit the outlying villages in the Desert.

The C.M.S. have received good reinforcements this autumn. The Rev. F. Adeney, in speaking of a Quiet Day which they were going to have together at Helouan on the 30th December, said that they expected that their number would be twenty-three.

Dr. A. C. Hall was to arrive in Cairo the last week in the year. Mrs. Hall is remaining in England for a time.

The Egypt Mission Band have opened a Book Shop in the Pompey's Pillar quarter of Alexandria.

Books.

The Expansion of Egypt under Anglo-Egyptian Condominium.
By A. SYLVA WHITE. (Methuen & Co.) 15s. net.

Present Day Egypt. By F. C. PENFIELD, U.S. Consul General
(Macmillan & Co.) 10s. net.

England in Egypt. By SIR A. MILNER.

Pyramids and Progress. By Mr. JOHN WARD. (Eyre & Spottiswood.)

We have been asked to give a list of helpful and instructive Books on Egypt. Will friends contribute to this corner of our Magazine.

“Blessed be Egypt.”

A QUARTERLY PAPER

In connection with the
Prayer Union for Egypt and
with the Egypt Mission Band.



Table of Contents.

LINES FROM “THE DISCIPLES.”
EDITORIAL.
EXTRACT FROM MR. MOODY’S LIFE.
“A PRAYER FOR ALL SAINTS.”
PAPERS ON THE PROVINCES. No. III.
THE NORTH AFRICA MISSION.
SHEBIN EL KOM.
TANTA.
“OMDURMAN,” FROM REV. A. A. COOPER.
BELBEIS, BY MR. GEORGE SWAN.
SHEBIN EL KANATER, BY MR. CLEAVER.

PRICE THREEPENCE.

PUBLISHED BY
MARSHALL BROTHERS,
KESWICK HOUSE, PATERNOSTER ROW, LONDON, E.C.
May be obtained from all Booksellers.

“Strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness.”

“Measure thy life by loss, instead of gain ;
Not by the wine drunk, but the wine poured forth ;
For love’s strength standeth in love’s sacrifice ;
And whoso suffers most hath most to give.”

“But if, impatient, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another ; here, and here alone,
Is given thee to *suffer* for God’s sake.
In other words we shall more perfectly
Serve Him and love Him, praise Him, work for Him,
Grow near and nearer Him with all delight ;
But then we shall not any more be called
To suffer, which is our appointment here.
Canst thou not suffer then one hour,—or two ?
If He should call thee from thy cross to-day,
Saying, It is finished !—that hard cross of thine,
From which thou prayest for deliverance,
Thinkest thou not some passion of regret
Would overcome thee ? Thou would’st say ‘So soon ?
Let me go back, and suffer yet awhile
More patiently ; I have not yet praised God.’
And He might answer to thee—‘Never more.
All pain is done with.’ Whenso’er it comes,
That summons that we look for, it will seem
Soon, yea, too soon. Let us take heed in time
That God may now be glorified in us ;
And while we suffer, let us set our souls
To suffer perfectly ; since this alone,
The suffering, which is this world’s special grace
May here be perfected and left behind.”

“Blessed be Egypt.”

VOL. 1.

APRIL, 1900.

No. 3.

“By his strength he had *power with God*: Yea he had power over the angel, and prevailed: he wept and *made supplication* unto him.”—HOSEA xii., 3, 4.

“And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said Jacob. And he said, thy name shall be no more called Jacob, but Israel; for as a prince hast thou *power with God and with man, and hast prevailed.*”—GEN. xxxii., 26, 27, 28.

“For the weapons of our warfare are not carnal, *but mighty through God,* to the pulling down of strongholds.”—2 Cor. x, 5.

Editorial.

IN sending out our third copy of “Blessed be Egypt,” we want to thank God from our hearts that He has caused it to be so kindly received by friends at home and in Egypt. Will all our members specially pray for the approaching visit of the Rev. C. Inwood to that land. He is to be in Assiout (D.V.) on Sunday, April 1st, continuing there six days; then Cairo for six days, and winding up in Alexandria. Pray specially for the Native Churches.

May we through the Holy Spirit have *power with God and prevail*. May we be kept from using any weapons but those He gives us, that we may be made *mighty through God* to the pulling down of the stronghold of Mahommedanism.

“With man it is impossible, but not with God; for with God all things are possible.”

Paragraph from the *Life of D. L. Moody* (authorized edition):—

“But that Eastern visit was productive of greater blessing in Mr. Moody’s life. The hunger for more spiritual power was still upon him. ‘My heart was not in the work for begging,’ he said. ‘I could not appeal, I was crying all the time that God would fill me with His Spirit. Well, one day, in the City of New York—ah, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust of the balance.’”

A Prayer for all Saints*

BY THE REV. CHARLES INWOOD.

"That ye might be filled with all the fulness of God."—
Ephesians iii. 19.

THERE are no shallows in God's Word, but there are depths and greater depths. This passage is one of the latter. The conception of experimental holiness which it presents to us is the sublimest and most profound ever penned by the Apostle Paul. Its greatness almost bewilders us. No one will wonder that it is in the form of prayer, or that it was the closing petition in his prayer for the Ephesian believers. In praying for this, he was praying for the richest blessing which it was in man's power to receive, or in God's power to give.

We cannot fathom these depths. That were not possible to a sinless seraph, much less to a sinful man. Only an infinite measuring line can fathom an infinite depth. But though we cannot fathom these depths, we may bathe our souls in them; we may cast ourselves upon them and let them bear us up, as the strong waves of ocean bear up him who restfully floats upon them. May the HOLY SPIRIT show unto us what a wonderful experience this is, and lead us to desire and claim it at once for ourselves!

"FILLED WITH ALL THE FULNESS OF GOD."

What does this include? It means far more than being filled with thoughts of God, however clear, or correct, or sublime, or devout, or awe-inspiring they may be. It means far more than being filled with the gifts and graces of the HOLY SPIRIT. Much is said about them in the New Testament. Abundance is one of the distinguishing features of the SPIRIT'S gifts in the Gospel dispensation. We read of being "full of faith," "full of grace," "filled with all joy and peace," "full of power," "abounding" in "hope" and "love." All this is inexpressibly precious, but does not mean as much as the text.

It means much more than the being cleansed from all sin. Heart-purity is a precious experience. Would to God that every child of God enjoyed it! But it is a negative blessing. It denotes the utter removal from the soul of everything "that defileth, or worketh abomination, or maketh a lie." But this precedes and conditions the filling: all sin must be washed away; self must be dethroned and crucified, before GOD will pour into the heart and life and service the overflowing fulness of His own Personal presence.

To be filled with all the fulness of God means to be

COMPLETELY POSSESSED BY GOD.

The infinitely HOLY ONE enters the central Holy of Holies within us, takes up His abode there, delights to rest there, and from that inner shrine silently and ceaselessly sheds forth the radiance of His glory, and the fragrance of His love through all the chambers and avenues of the soul. A God-possessed soul! What a blessed experience! Not a citadel, or vault, or nook, or inch of territory

*Reprinted by kind permission from *China's Millions*.

owned or held by the foe. Every avenue of approach open to God and sentinelled by Him. Every secret chamber thrilled and lighted with His presence. The entire being as much indwelt by God as was the burning bush in the desert of Horeb more than three thousand years ago. And what a moment that is

WHEN GOD ENTERS

to take full possession! *Sometimes He enters amid shouts of "Hallelujah,"* in which the soul's rapture becomes so intense as to be almost agony. We hear His heralds cry:—"Lift up your heads, O ye gates; . . . and the KING OF GLORY shall come in." We fling open the gates and bid Him welcome, and He enters with shouts of triumph as Conqueror and King. Louder and louder the chorus swells; deeper and deeper the rapture grows; till all the soul echoes and trembles with shouts of glory, and glows with a joy more like heaven than earth. And *sometimes He enters in silence*, as He entered the Temple of old. The cloud in which He wraps Himself cannot be heard as it moves, but can be seen and felt. It fills and floods the temple. The priestly faculties within the soul are unable to minister—confounded, silenced, overpowered by the overwhelming glory of God. They feel

The speechless awe that dares not move,
And all the silent heaven of love.

Reader, if you think this language too strong, listen to the testimony of a few witnesses.

Hester Ann Rogers describes that moment thus:—"I was deeply prostrated with His presence, and remained unable to move and quite insensible to all around me. While thus lost in communion with my SAVIOUR, He spake these words to my soul: 'All that I have is thine, I am JESUS, in whom dwells all the fulness of the GODHEAD bodily. I am thine; My SPIRIT is thine; My FATHER is thine; They love thee as I love thee. The whole DEITY is thine: He even now overshadows thee; He now covers thee with a cloud of His presence.' All this was so realized to my soul in a manner I cannot explain that I sank down motionless, being unable to sustain the weight of His glorious presence and fulness of love."

Dr. Levy wrote:—"I seemed filled with the fulness of God. I wept for joy. The fountain of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life."

Dr. Charles Finney wrote:—"I wept aloud with joy and love. These waves came over me and over me and over me, one after another, until I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more!'"

Again, to be filled with all the fulness of God means to be

COMPLETELY CONTROLLED BY GOD.

God does not take possession under false pretences. When He enters, He enters to control. Before He enters, the keys of the soul's secret places are all given to Him. His richest indwelling is

conditioned by total and unreserved submission to Him. He controls all the motions of the heart, all the choices of the will, all the verdicts of the conscience, all the flights of the imagination—all that is intellectual, emotional, and moral within us. He controls us, not by the sheer force of His own Almightyness, but with the glad consent of our own wills. He so controls us that we are kept from all wilful and conscious disobedience, and antagonism, all resistance to His will, whether active or passive. We then will what God wills; we choose what He chooses; we prefer what He prefers; we hate what He hates; we love what He loves. We are delivered from all secret hankering after sin, and after that which is on the borderland and high-road to sin; we are so controlled that the trend of the soul's movement is not towards sin, but uniformly and wholly towards holiness and God. Such a state is possible, but possible only so long as we are "filled with all the fulness of God."

Again, to be thus filled means to be

COMPLETELY SATISFIED WITH GOD.

It is not an easy thing to satisfy man. The devil, with all his resources and all his ingenuity, has never been able to fully satisfy one human being since the world began. Those who serve him most ardently are least satisfied by his service. Man is a complex being. That which satisfies one part of his being may shock and damage the rest. That which pleases his body may starve or damn his soul. But God completely satisfies the soul which He fills. In this text the fulness of GOD is set over against the emptiness of man. The INFINITE pledges Himself to satisfy the finite. GOD satisfies the entire man. He satisfies the conscience, and the will, and the affections; He satisfies the *Ego* behind the will, and conscience, and affections. He satisfies, not only the cravings of the newly awakened or justified soul, but the purest spiritual instincts and yearnings of the soul which is entirely sanctified. We can never become so holy or so mature that God can no longer satisfy us.

DISSATISFIED CHRISTIANS.

We are sorrowfully forced to admit that there are many Christians who are not perfectly satisfied. Some are as dissatisfied as any worldlying could be. Perhaps this passage discovers the reason of this. The man who occasionally tastes a little food may thereby keep himself from starving to death, but he is never satisfied, because he never takes enough. So the reason why many Christians are dissatisfied is this: They have "tasted that the LORD is gracious," but have never sought to be filled with God. Others are not satisfied because they are seeking satisfaction in the gifts rather than the Giver. They seek to be full of work, and full of zeal, and full of joy, and full of power, and if days come in which they cannot work, or in which they lose the old gush of feeling and glow of zeal, they grow dispirited and discontented. Reader, there is no such thing as a ceaseless flow of feeling. There is ebb as well as flow in all human emotion. Service and zeal are safe enough as the fruits of a perfectly satisfied soul, but even they become a peril and a snare the moment we seek satisfaction in

them. They cannot take God's place. The glory and joy of satisfying us He will not give to them.

Thy gifts, O LORD, can not suffice,
 Unless Thyself be given;
 Thy presence makes my paradise,
 And where Thou art is heaven.

And when we are thus possessed, and controlled, and satisfied by God, the fact cannot be hidden from others.

We cannot hide God. When He fills a church, or a creed, or a book, or a life, men see it, and feel it, and know it. He enters our hearts, not to conceal His presence and action, but that He may through us win fresh hearts and lives in which to display His presence and power,

An inert substance or a living body may become so surcharged and transfused with another force foreign to itself, that when we touch it we feel only the foreign force which fills it. Galvanize a pail of water, and then put your hand into it. You touch the water, but you feel only the electricity which pervades it. Take a bar of iron and put it into the fire. Soon the fire enters it, and takes possession of every atom of which it is composed. If you touch it when red-hot you will scarcely feel the iron, but you will certainly feel the fire. You cannot touch the water without feeling the electricity; you cannot touch the red-hot bar without feeling the fire. So it is with a man when he is filled with God; you come near to him and touch him, and as you touch the man you feel God. That touch may mean a shock to startle, or a fire to burn, or an energy to heal.

This is

WHAT THE CHURCH OF GOD NEEDS TO-DAY.

We need men and women of whose piety no one can be in ignorance or doubt; men and women whose every glance, and tone, and deed is full of God; men and women who are as full of God on the week-day as on the Sunday, in the home as in the sanctuary, in the business as in the prayer-meeting, when away from home on holidays as in the sick chamber; men and women so full of God that you cannot come into contact with them without being forced to acknowledge: JEHOVAH SHAMMAH: “the Lord is there.”

This is the old-fashioned and God-honoured doctrine of sanctification. It does not preclude growth. A completeness which precludes growth is not possible on earth or in heaven. A tree is not hindered in its growth by being “full of sap,” but quite the reverse. Nor does this fulness mean human perfectibility. We are not a whit less human, less fallible, less dependent, less in need of momentary cleansing through the blood. God takes away nothing that is essential to our manhood and womanhood, with all its limitations and frailties. We are men and women still, but we are men and women filled with God.

Reader, *all this fulness is possible to you.* You may not be clever or rich, you may not be strong or beautiful, you may tread a very lowly path, and may have to engage in very ordinary duties; but, whatever your talents or station in life may be, God is able and willing to fill YOU. He is ready to do so NOW. Will you claim this fulness now? The steps are short and very easy to the really

earnest soul. They are these: get down on your knees before God; be honest; look up into His face; then say to Him in quiet, humble, restful confidence:—

'Lord, Thou *canst* fill me.
 "Lord, Thou *wilt* fill me.
 "Lord, Thou *dost*."

Papers on Egypt.

No. 3.

IN order to complete the consideration of Lower Egypt, we shall have to compress three Provinces into the limits of this paper, which means an increasing baldness of statement, and consequently, a greater demand on the patience and prayerfulness of our readers. Embellishment of facts with interesting details often serves to impress them on the memory and quicken the interest they are intended to arouse, but we shall have to depend on the facts alone, and trust the Lord to make them, in their very weariness and baldness, a means of bringing the prevailing prayers of our readers to bear on the needy fields dealt with.

The first Province we took up in these papers was the Beheirah, situated to the west of the Western or Rosetta branch of the Nile; the next two, the Gharbiyeh and Menoufiyeh, lie in the fork of the two branches, and the last three to the East of the Eastern or Damietta branch. The most northerly of these is the

DAKHALIYEH PROVINCE

which is bounded on the north by the Mediterranean, and on the south by the Sharkiyeh Province. It contains a population of 736,708 souls, divided into 6 Districts as follows:—

Name of District.	No. of Villages.	Population.
Dakarnis	94	112,201
Fariskûr	54	88,550
Mansûrah	61	122,742
Mit Ghamr	98	185,311
Mit Semanûd	73	109,350
Es Sinbellawîn	87	118,554
Totals	467	736,708

The chief town is Mansûrah, a large, prosperous city, situated on the bank of the River, and containing a population of about 36,000 people. Out of the 467 towns and villages of the Province some 14 have a population exceeding 5,000, and 247 over 1,000. The Moslems number 718,230, or about 97·5 per cent. of the population. Such, briefly, is the need.

Early in the history of the American Mission, a station was established at Mansûrah, and it is to-day the head-quarters of the force which Evangelical Christianity has in the field to meet the need of this large Province. Here they have one Missionary, his wife, and a lady worker who takes charge of the Girls' School. These are the only foreign workers resident in the whole Province. The Native Church in Mansûrah has a membership of 58, and there are 4 other preaching centres with 10 members and an

average attendance at the Sunday service of 89. The only organized native Evangelical Church with a Pastor is at Mansûrah. Of schools there are 11 for boys and 1 for girls, with 16 male and 4 female teachers, having an attendance of some 592 boys and 224 girls. A Colporteur of the American Bible Society travels round the towns and villages with Bibles, portions, tracts, and school books. This constitutes the whole force at present available to spread the knowledge of salvation by faith in Jesus Christ amongst the three-quarters of a million inhabitants of this Province.

Next in order and immediately south of this lies the

SHARKIYEH PROVINCE

in which, antiquarians tell us, the ancient Land of Goshen lay. Pharaoh said to Joseph, “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.” And truly it is a good land even to-day. Unlike the rest of the Delta, it might almost be said to be woody, particularly towards the south. Groves of date palms, tamarisks, and sycamores abound, while oranges, lemons, peaches, apricots, &c., grow in profusion. Every square yard seems to be under cultivation, and at this season of the year, when the fields are green with the clover, and young barley and wheat, few prettier stretches of land could be seen anywhere. The following table gives the disposition of the population in the six districts into which the province is divided:—

Name of District.	No. of Villages.	Population.
Belbeis	68	122,736
Fakûs	44	90,250
Hehiya	56	107,493
Kafr Sakkar ...	55	82,599
Minya el Kamh ...	90	147,215
Zakazik	83	198,837
Totals	393	749,130

Out of the 393 villages some 237 have a population exceeding 1,000, and 23 exceed 5,000. The chief town is Zakazik, containing almost 36,000 inhabitants. It is a great cotton centre, having three mills in which the seed is separated and the raw cotton baled for export. The Moslems number 732,124, or rather more than 97 per cent. of the population.

To meet the need of this Province, Evangelical Christianity has in the field one missionary (of the American Mission) and his wife, residing in Zakazik, where there is a native Church with 23 members, and an average attendance of 70 at the Sunday service. At four other centres, where are day schools, the Gospel is also preached. The American Mission have also 7 Boys' Schools, and 1 Girls', with an attendance of 551 boys and 52 girls, of whom about 60 per cent. are Moslems. Within the past month two members of the Egypt Mission Band have gone to live in Belbeis, in which town and district they are, as far as can be ascertained, the only witnesses for the Lord. The hundreds of villages are easily accessible—railways intersect the Province in all directions—but there are no messengers.

The last of the six Provinces of the Delta or Lower Egypt, and the smallest of all is

KALIOUBIYEH,

which lies to the west of the Skarkiyeh, and extends from Benha to Cairo, to the east of the Damietta branch of the Nile. The last hour of our railway journey from Alexandria to Cairo is spent traversing the fruitful fields of this Province.

From the accompanying tabular statement the disposition of the population can be seen at a glance.

Name of District.	No. of Villages.	Population.
Kalioub	45	113,119
Noua	49	116,532
Toukh	61	141,814
Totals	155	371,465

The Province contains 14 towns, whose population exceeds 5,000 and 119 over 1,000. The Moslems number 362,932 or rather more than 97·5 per cent. Kalioub itself, a town of about 13,000, is occupied by the Dutch Mission (two workers and their wives), who also have a school at the Barrage, the great dam across the Nile a few miles to the West. The American Mission have a preaching centre at Benha, which is visited by one of the missionaries from Cairo, and one of the medical missionaries from Tanta has a clinic twice weekly. The Native Church has 13 members, and an average attendance at the services of 27, and there is also a school for boys and one for girls with six male teachers and one female. This completes the list of agencies at present in operation for the evangelization of the Province.

We have now glanced at each of the six Provinces composing the Delta, and we are sure, if our readers have carefully weighed the facts presented, the cry will ere this have gone up, "O Lord, how long!" The object of the papers has been to enable our readers to appreciate the need, not to gain a little sentimental sympathy for the multitudes in these villages lying in darkness, and appreciating the need to take these Provinces up, one by one, district by district, and bring them to God in an intercession begotten of intelligent conviction by the Holy Ghost, till we in the field shall be stirred to more determined efforts and self-denying enthusiasm and deeper broader holiness, and others, fitted by God for the work and called by the Spirit, shall be thrust forth to labour in the harvest fields of Lower Egypt.

J. MARTIN CLEAVER.

The North Africa Mission in Egypt.

THE North Africa Mission is an Association of Servants of Christ especially interested in the evangelization of the people of North Africa. The general affairs of the Mission are undertaken by a Council which meets monthly in London, and the address of the Hon. Secretary is 21, Linton Road, Barking, London, E. Its operations extend from Morocco to Egypt, including those countries, and its missionaries number about one hundred.

It began its work in Egypt in the year 1887, when two of its missionaries, who had already gained experience of work among the Mahommedans, removed from Morocco for that purpose. The City of Alexandria was chosen as a base of operations. This city contains to-day a population of 319,722, of which number 273,648 are natives, that is, Egyptians, and of this number we find 204,303 are Mahommedans. The city itself is divided into twelve divisions, and the first division is divided again into nine divisions, the third of these being known as the Ras-el-teen quarter. This contains 19 streets, 528 houses, and 4,741 Egyptians, nearly all of whom are Moslems. Here, in the midst of the natives, a Mission House was secured, in which and from which the work of the Mission has been done until the present time.

The means it has employed have been the missionary training school, a medical mission, a girls' school, evangelistic meetings, lantern meetings, believers' meetings, itinerating journeys, the distribution of the Scriptures, visitations to the cafés, visitations to the homes of the women, and the opening of new stations.

It was felt that the first work was the training of the missionaries themselves for efficient service in the use of the language. The staff has consisted of a permanent, fully qualified native teacher, the employment of part of the time of a native convert in conversation, and the occasional employment of a Sheikh for the pronunciation.

The Medical Mission was found most useful at the beginning of the work. The patients heard the Gospel while waiting for their medical interviews. But, since the doctor broke down in health, this department has been closed.

The girls' school contains at the present time about 50 girls, some of whom have been under instruction for years, and are fast reaching the age of womanhood. They are from Mahommedan families in the neighbourhood.

Evangelistic meetings are held each evening of the week except Saturdays. The first part of the meeting consists of singing, prayer, reading of the Scriptures, and preaching in Arabic. Then, afterwards, opportunities are given for the asking of questions and the solving of difficulties.

On Friday evenings the magic lantern is used, the meetings being divided into two parts, the first consisting of pictures illustrating some important subjects for the imparting of practical wisdom in daily life, and the second illustrating the Word of God and the great subject of Redemption. These meetings have often been largely attended.

A Believer's Meeting in Arabic is held each Sunday morning, at the close of which the members partake of the Lord's Supper. This was arranged chiefly to meet the spiritual needs of our native brethren.

Itinerating journeys have been undertaken from time to time by all the brethren, and a large part of the Delta, or lower Egypt, visited with the Gospel message, and the Word of God largely distributed. Many of the cafés in different parts of the City, have been visited. A regular visitation in the homes of the women has been maintained by the sisters also.

A new station has been opened at Rosetta, where two lady missionaries are working, and another station, at Shebin-el-Kom.

has been opened by two brethren, while another has gone into the oases of the desert to make known the Gospel in the regions beyond.

The missionaries are depending on God alone for their support, and have gone forth in His name without human promise or guarantee of support. They acknowledge that He has supplied their needs, often in unlooked-for ways, but they need much the constant and importunate prayers of their believing fellow Christians, that their faith may ever be strong in the Eternal Word of Promise.

W. D.

[Since the above was written by Mr. Dickens, one of the workers of whom he speaks, Miss Watson, of Rosetta, has passed away. We need to pray specially for her fellow worker, Miss Van der Molen, who is left alone in the work. Pray that the North Africa Mission may be reinforced and strengthened, and that all their needs may be supplied.—ED.]

Shebin el Kom.

"Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."—Matt. ix. 38.

HERE we have a distinct command to the disciples of the Lord to pray. The one great petition of the prayer is, that the Lord send forth labourers into His harvest. His heart had been moved with tender compassion as His eye gazed upon the multitudes, and He saw them as tired, scattered sheep without a shepherd. Turning to His disciples, He speaks of them as a plenteous harvest with scarcity of labourers, and commands them to pray that more labourers be sent.

All true labourers are chosen by God and sent by Him to do His work. Have we fully realized the part and privilege given to us in praying Him that He send out more labourers? May God give us more than ever the spirit of believing prayer, while we avail ourselves of this great privilege and obey this command.

Around me on every side are long stretches of land with numbers of towns and villages crowded with people without one solitary labourer among them. May God help us to see these multitudes as He sees them, buried and burdened with sin, then the cry of our hearts will be unceasing prayer for God-chosen and God-sent labourers for His harvest.

Shebin-el-Kom is the capital of the province of Menoufieh, which is the most populous and fertile of all the fourteen provinces of Egypt. The town stands on the river Shebin, and is about 30 miles N.W. of Cairo. It seems to be a remarkably suitable centre for missionary work, for it is on the Railway and within easy reach of Tanta Junction, whence all parts of Egypt can, with facility, be visited. Then it has first-rate water communication with both the eastern and western branches of the Nile and other rivers and canals. Further, being in the centre of the province, good bridge roads lead off in every direction, so that any of the villages of the province of Menoufieh may be reached on donkey-back in a day.

The province contains about three-quarters of a million of people, of whom about seven-eighths are Moslems. The town of Shebin has a population of about 21,000, of whom 20,000 are followers of the false prophet.

On the sixth of November last Mr. A. T. Upson and I entered this town, believing that the Lord had called us to take up work in this place and the villages around, of which there are 66, each of which can be reached in a day. We engaged temporary rooms (suitable houses being very scarce), where we met many of the leading men and made not a few friends. At first many looked upon us with grave suspicion, often stopping us in the street and asking our business, and on one occasion we were advertised in one of the leading papers as teachers of English. This brought us several applicants to our rooms, to whom we had to explain that we were not answerable for the advertisement and that our business was of another character altogether. But all these experiences the Lord was using to bring us in touch with the people, to win their confidence, and remove prejudice.

Not having liberty to hold meetings in our rooms (the owner of the house objecting), we spent much of our time among the many villages. The Lord, in a very wonderful way, giving us favour in the eyes of the people, so that now many of the places we can visit with the greatest freedom.

After three months waiting upon God, He has been pleased to answer prayer by giving us a suitable house, for the present, in the centre of the town. Many men commenced to come to us before we could finish it, and we believe the Lord is going to give much blessing.

We are endeavouring to visit, as often as possible, the villages during the day, returning in the evening to meet the men in the mission house. Being the only two solitary workers in this district, it is easy to see that it is impossible for us to reach half of the people.

May I ask you to join us in praise and prayer for the following:—

Praise to God for the great opening He has given in this place, and the willingness of the people to listen.

For giving us favour in the eyes of the people, a house in which to do our work, and removing difficulties. Also for graciously supplying all our needs hitherto.

Prayer that more labourers may be sent into this district. Men are sorely needed to work among the men and boys. Women are needed to work among the thousands of neglected women and girls.

That guidance may be given to us in opening a book shop in Shebin-el-Kom where Scriptures may be sold or given.

That the Lord would show to us how best to reach the neglected Fellaheen (peasants). These people are very illiterate and simple—they rise with the sun, men, women, and children, and can be seen leaving their mud huts with their donkeys, buffaloes, and oxen to spend the day in the fields, where they all work together. At sunset they wend their way to their huts again, only to repeat the same the next day. I have always found them most ready to let their animals rest, while they squat around me in the dust, and listen to the simple Gospel. Oh, for God-sent messengers to these

simple people, with the simple message of His love in Christ. We are hoping, by the use of donkeys, to reach more of these interesting people, but we find it difficult with so much other work.

I shall be happy to give further particulars of the work here, but I think I have said enough to show that there are abundant opportunities for work, and few to do it.

Rejoicing in the privilege of being a labourer "together with Him" in seeking to bring the Gospel into the villages of the Delta, praying and expecting great things from Him.

Yours heartily in His glad service,

C. T. HOOPER.

The Work in Tanta.

TANTA has a population of 60,000 souls, of whom 45,000 are Mohammedans. The Tanta district includes the provinces of Gharbiyah and Manufiah.

The mission work in Tanta, which is at present in charge of Rev. and Mrs. J. R. Giffen, was begun by them in January, 1893.

A house was rented, which served the double purpose of a dwelling, and a place for religious meetings. Schools were opened for both boys and girls. Village schools were also established, and have increased, until the pupils now number 1,100. Of this number 516 are Mohammedans.

The instruction in these schools is decidedly religious. They are opened each day with the reading of Scripture and prayer. A Bible lesson is given daily, in which Mohammedan, Jew, and Copt study together. Who can estimate the value of this early training? Pray that the seed thus sown may take root, and bear an abundant harvest.

The congregation soon outgrew its place of worship, and a neat little chapel was erected. This provides an audience room for all of the Church meetings, while the side rooms are used for the boys' and girls' schools. This building has been a great comfort and help in the work. The young congregation has grown in membership from eleven to fifty-eight. The average attendance at the Sabbath morning service is one hundred. The average attendance at Sabbath school is seventy-two. The average at the weekly prayer meeting is thirty-three.

The boys' and girls' schools have steadily increased in numbers until their apartments are full, and if more pupils are admitted, more room will be required. It has been proposed to rent a house for the girls' school, and have their rooms for the boys' school. This will give both schools an opportunity to grow. Miss Dickey, who is in charge of the girls' school, would, with the teachers of the school, make this house their home. A part of the house could be used for the school, and a part reserved for a boarding department. There is not in all the Delta (Cairo not included) a boarding school for girls. Such a school is very much needed. In no way can the girls be so well taught the lessons of neatness and cleanliness as in a boarding school. Parents from the villages are asking that

their daughters may be educated in a boarding school. There is a demand for such a school. The missionary is ready and anxious to undertake the work. But there is no money in the treasury. What shall be the next step? If it is the Lord's will that such a school be established, will He not provide the means? We have faith to believe that He will.

The book-shop and colporteurs are by no means an unimportant method of disseminating the truth. Last year through the Tanta book-shop 3,627 volumes were sold or distributed. Of these 874 were the Scriptures. The faithful colporteurs visit every village and hamlet throughout the whole district, reading and explaining the Scriptures, selling and distributing books, talking with the people on the great theme of Salvation through Jesus Christ our Saviour.

This bigoted Mohammedan centre seemed a needy place for medical work, consequently Drs. Lawrence and Watson were located here, and began work in December, 1896. They have a dispensary, do house to house visiting, and admit a few of the more urgent cases into the house.

There has been a gradual increase in the demand for medical service, and an increase especially in the number of patients who desire to come into the house for treatment. In the beginning no provision was made for indoor patients, but the need for such accommodation has become imperative. Therefore a few rooms have been fitted up in the dispensary, where a limited number of patients are admitted. It is hoped that in the near future, a house may be rented, and fitted out as a small hospital, so that there may be no longer the necessity of turning away any who may come asking for admission.

The work needs your sympathy and prayers.

Bible instruction is given in the dispensary and at the bedside. Pray that the Holy Spirit may accompany the reading of His word. Pray that the Sun of Righteousness may come with the healing in His wings to these sin-sick souls. Remember the environment of ignorance and superstition in which they live, and then pray that the fetters which bind them so tightly may be broken in the presence of the truth as it is in Christ Jesus.

Some Reflections on a Recent Journey into the Soudan.

BY REV. A. A. COOPER, M.A.

(British and Foreign Bible Society).

IT was a remarkable providence that brought together in Omdurman, and permitted to hold converse on common interests for ten days, five representatives of the three Societies which are now committed to do Christian work in the Soudan.

The three Societies to which I refer are:—(1) The Church Missionary Society, one of the oldest Evangelical Agencies in the land, first established here in 1825, and, after an interval of

seventeen years, revived in 1882, whose messengers in years past carried the Gospel far up the Nile Valley, and whose aim it has long since been to establish a Gordon Memorial Mission in Khartoum. (2) The American Presbyterian Mission, whose is the strongest Christian influence exerted on the people of Egypt, traces of whose work are to be seen all along the Valley, and whose claim to enter the new Field is the pressing one of her own sons' call to be cared for—nor less the wish to find a missionary outlet for a large Native Church. (3) The British and Foreign Bible Society, first of Evangelical Societies in the century to essay work in Egypt. This Society's earliest emissary reached Cairo in 1817, and from that day to this, continuous contact has been maintained with, and assistance rendered to, every missionary effort in the land. So long ago as 1866 the Bible Society had a Dépôt in Khartoum.

May we not take this singular occurrence, at such a juncture, as a harbinger of good, a pledge of our common desire and purpose to do our united best by the newly-opened territory and its needy peoples?

How needy the land we traversed is, it would be impossible to set forth here. Readers of this Magazine are learning not a little of the news of the Delta (and Egypt proper, it should be remembered, is yet another field) from Mr. J. Martin Cleaver's useful papers. I will not, then, speak of Egypt, though I travelled its entire length—from the sea to the first cataract—and saw much of its busy towns and villages, which, for all the excellent work done, with straightened resources, by the American Mission, are still barely occupied in the name of the Church of Christ.

But Nubia also in its whole extent I saw. What has been done for Nubia? Nothing, or at best an almost imperceptible something. There is not a single Christian school, not a teacher or evangelist from end to end of that land, where Christianity lingered long after Islam captured Egypt. Only a few pages of God's Word (the Gospel of St. Mark) have recently been published by the Bible Society in the Nuba dialect, and will, we trust, bring a first inkling of the Truth as it is in Christ Jesus to the men and women and little children of Nubia.

Farther south we trod but the margin of that vast—also untouched—territory, the Egyptian Soudan. It need scarcely be said that for many a long year nothing could be attempted for this part of Africa. A noble Christian life was lived before then, and was sacrificed in their midst fifteen years ago. The memory of it is still green. For a few years also, in the sixties, a Christian Mission pursued a quiet work, and the Scriptures went forth freely from Khartoum as centre. But on the occasion of my recent visit to Omdurman, never a Bible or portion of Scripture could be found, that had, at a risk, been treasured during the troubled times of Mahdi and Khalifa. It was as much as a man's life was worth to be found in possession of a Christian book. Men buried their treasures in those days. They dared not so much as *bury* the Bible.

It is still not permitted to the Missionary Societies to begin work amongst the native races. The Gospel, so far as the Moslems are concerned, is still under the law of the authorities. The infinite need of the millions, who scarce know their right hand from their left, remains to the instant prayers of the Church. But we may

rejoice that at least—and this is no small gain—the Word of God has now free course in the Soudan and from Omdurman, with its crowded and busy markets, will run to the farthest corners of the land. Most thankful I was to be permitted in the course of the recent journey to revive, for the Bible Society, work that has been in abeyance for upwards of thirty years, work that (we trust) will never again be interrupted. A depôt for the sale of the Scriptures has been opened in the Khalifa's capital, which will eventually move to Khartoum when the people move, and an experienced colporteur has auspiciously commenced his labours among the polyglot populace.

Meantime, till the gates are thrown open to the messengers of Peace, our own countrymen are the unwitting servants of Providence in preparing "a highway" for the free passage of the Gospel. Wonderful changes are coming over the land which is coveted by the Church for her King. This physical and social transformation, which we *witnessed* in Omdurman, the present seat of government and largest centre of population, and which is due to the strenuous service of our English officers, will ultimately but ensure the more speedy triumph of the Gospel when once it has found an entrance.

Omdurman, though now two-thirds tenantless, is cleaner and better kept than any town or village in Egypt. Fifteen months ago it was a reeking pest-house, not less physically than morally. To-day, at least, the outward corruption has disappeared, and Omdurman presents an admirably clean and healthy aspect. The broad, spacious new roads invite the desert breezes; and they blow, sweet and strong, across its wide expanse of street and hut.

Not less striking is the change elsewhere. A thousand miles at least of navigable water have been opened up again to peaceful trade; and the great cross-country caravan routes, on which so much of the business and prosperity of the land depends, are once more safe, even into the far interior. There are places, it is true, once flourishing and important, which are still complete ruins. But the rapidity with which towns near the Nile are recovering gives promise of a speedy general revival, when once the people have had time to realize their new security.

The *people*, as we saw them at Omdurman, are orderly, decent, quiet, and industrious. The utmost good humour marked the interest shown by the people in our movements. On the very day of our arrival I walked, after sunset, for five miles through unknown streets and byways without the slightest molestation. We saw no trace of fanaticism. Customs of Islam, such as the veiling of women, are practically unknown. Thousands, I am persuaded, are but skin-deep adherents of the religion of the Prophet. It is more than doubtful if even the high-placed Emirs were actuated in their late fights purely by religious zeal. Compulsion brought some to the Khalifa's side; expectation of booty brought more. As a case in point, I might name Abdullahi's trusty lieutenant, Osman Digna. It so happened that he made his recent journey in captivity, from Suez to Rosetta, during the month of Ramadan when every devout Moslem was keeping strictest fast from sunrise to sunset. But Osman Digna, leader in a religious revolt as he was, partook of his food unabashed, in full view of his co-religionists.

It will be readily understood then that a momentous physical and social change is "in being" throughout the Soudan. Our

fellow countrymen, officers of the English Army, who scorn delights and live labourious days in order to hold with credit the outposts of the Empire, deserve unstinted praise for the accomplishment of their courageous and all too ungrateful task. By-and-by, we may rest assured, Christianity will march with swifter step throughout the land, for the new and settled conditions of life thus secured to its people. And in the meantime, everyone whose heart goes out to the dark Soudan can pray for the fifty or sixty ruling Englishmen, that they may not look at their own work as the be-all and end-all for the governed, nor by their example hinder the people's search for God, but rather further amongst them His kingdom, who has given us as a nation all our capacity and all our prosperity. The provision now made for the spiritual needs of the English officers in Rev. L. H. Gwynne's regular Sunday service is something to thank God for.

Not less deserving of our sympathy and prayerful remembrance are the nominal Christians who, for dear life's sake, sold their faith, who have now again discarded Islam, albeit they have not put on Jesus Christ. Besides, there are many young men in the Army and in the Civil Service, educated in Christian schools, who thus far have been destitute of every help and encouragement to a pure Christian life. For these the first Arabic service was conducted on the 14th January by one of my two companions in travel, Rev. Dr. Andrew Watson, of the American Mission, and is, we believe, being continued by Dr. Harper, of the Church Missionary Society.

It is true the door is closed to the prosecution of aggressive missionary work. But we need not fold our hands and wait for Providence to open the barred door. We have the key in our own keeping here in Egypt. Everything that I saw in Nubia and in the Soudan is an additional incentive to the prosecution of all missionary work at present in progress in Egypt proper.

For the manhood of Nubia is here, furnishing the crews and the stewards of the River steamers, the servants of the great Nile hotels, and hundreds of doorkeepers and domestics to the Delta. And while Nubia's sons come to Egypt, Egypt's young men are being sent to administer the affairs of Nubia and the Soudan. Is this two-fold fact not a call to the Church of Christ in Egypt to see to it that the manhood of Nubia shall find here treasure more precious than the gold they earn, and that the young Egyptians, who go South to positions of trust, shall carry with them the fear of God and the love of Jesus Christ?

The Land of Goshen.

(Extract from a diary letter of Mr. George Swan's, giving some account of beginning at Belbeis.)

"The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell."—Gen. xlvii, 6.

SO said Pharaoh nearly 4,000 years ago, and it remains true to-day, that the land of Goshen is the best of the land. As I write I find myself alone in the village of Balbeis, about 15 miles to the south-east of Zagazig.

MONDAY, 22nd JANUARY, 1900.—Left Alexandria at 9 a.m., weather cold and threatening. Arrived at Benha 11.30, changed for Zagazig, which was reached at 1.30. Three and a quarter hours' wait here, so took my dinner at a restaurant and then sallied forth in the horrible mud and wet to visit Mr. Macfarland, an American missionary here. It had been raining from the time I left Alexandria, and as no proper provision is made for rain, everything gets into an awful state. I had a nice time with Mr. Macfarland. The train was three-quarters of an hour late leaving Zagazig, and I arrived at Belbeis at 6.30 p.m. I mounted a donkey, gave my portmanteau to the donkey boy, left my bicycle at the station, and, after very many stumbles on account of the slipperiness of the mud, arrived safely at the Greek Hotel, the appointed rendezvous. Muallim Maawood was there. Mr. Logan was due from Cairo about an hour later. We could do nothing that night, so after a time of Bible study and prayer together, we went to bed.

TUESDAY, 23rd JANUARY. Rose at sunrise. After breakfast, the landlord told us of a house to let, so we went off to inspect it, and found it quite beyond all our hopes. New, three rooms and a kitchen, wood floors, plenty of good air in a very healthy position, being quite open on three sides and getting all the breezes. We saw the landlord, a Greek, and all the better for that, as we shall not be in so much danger of being turned out. We arranged rent, paid it, got a contract, and expect the house will be ready for us in two or three days. Mr. Logan left in the afternoon for Alexandria. Muallim Maawood and I went for a walk to the other side of the village, where is the very fine Ismailiya Canal, on the other side of which stretches the broad expanse of the desert, at this place perfectly flat, until away on the horizon it is bounded with low-lying hills. We crossed the canal over a very fine folding bridge, over a well built lock, the work of the Forges et Chantiers de la Méditerranée. From the high canal bank on the other side we had a grand view of the country, and a beautiful country it is, studded all over with trees and date palms, farmsteads, and every inch under cultivation. While we stood there enjoying the scene, the sun set in splendour, and from every muezzin came the cry that denotes the end of that day's fast, and almost simultaneously a universal shout from the people in the village and those at work in the fields: A shout of joy, a shout of relief.

WEDNESDAY, 24th JANUARY. This morning, in true Eastern fashion, I sent my wasta (go-between, or mediator, the word used of Christ in the Gospel) in the person of Muallim Maawood to arrange an interview with the Mahmour, or head of the district, and shortly afterwards I went to be introduced. The Mahmour turned out to be a very genial man, and received me very well. He was seated on a divan with one of the leading Effendis of the district. After exchanging the usual compliments, partaking of the customary coffee, and the Mahmour expressing the desire that I should call upon him every day, we left. After dinner, Maawood went away, and I was left alone for the first time, but Mr. Cooney will join me as soon as we can get into our house.

In the afternoon I took a ride into the desert on my bicycle. Very good riding surface at present, which may be on account of

strong winds and rain. I rode out in a south-easterly direction for two miles, by my cyclometer, and can well understand now the feelings of the children of Israel as they left the land of Goshen (the best of the land of Egypt) for the desert, and how it was necessary to harden Pharaoh's heart (he had previously wilfully hardened it himself) so that God could bring his people out with signs and wonders, and "a mighty, outstretched arm," so that as they stepped out into the unknown they might have ground for strong confidence in their God and Guide. I saw a good deal of mirage as I rode, and one sparkling, rippling lakelet seemed only fifty yards away from me at one time, but quickly vanished.

I tried the broken cisterns, Lord,
 But all their waters failed,
 E'en as I stooped to drink, they fled,
 And mocked me as I wailed.
 Now none but Christ can satisfy,
 None other name for me,
 There's life, and love, and lasting joy,
 Lord Jesus, found in Thee.

THURSDAY, 25th JANUARY.—To-day Belbeis is all alive. It is market day, and a very busy market it seems to be. After breakfast, I went out to the edge of the desert and saw the Camel Market. This was large and very picturesque with the large sprinkling of well-to-do Bedouins. I wish I could give you an idea of the general market, with its enormous variety of goods all spread on the ground, even to jewellery, and the noise of haggling and bargaining. In the afternoon, called on the Mahmoud who was trying a donkey-stealing case, and afterwards rode out as far as Bordein to test the road to Zagazig. Found it good for a country road, and managed to cover the six and three-quarter miles in forty minutes without exertion.

FRIDAY, 26th JANUARY.—In the afternoon I went for a ride on my bicycle part of the way along the new Light Railway to Aboo el Hummâd (in process of construction). The road was fairly good, and the scenery very fine, the country being beautifully wooded with palm groves, acacias, &c. There were also many birds—the hoopoe, the heron, a beautiful kind of plover, many lovely varieties of kingfishers, besides other small birds.

SATURDAY, 27th JANUARY.—Engaged a boy this morning to do housework—a dirty little Arab boy, the best I could get—gave him a lecture on cleanliness, but suppose I shall have to give him many practical demonstrations before he learns the elementary rules. I paid a visit to the Government School and saw the Masters. This is a purely elementary school. Took a run to Zagazig to have a talk with Mr. MacFarland, of the American Mission, *re* teacher. We need to get one who will be able to teach us Arabic, and also to teach a small school which we hope to open as a definite point of contact with the people. The village is almost exclusively a Moslem village, and we need to go to work carefully at first until we get a thorough footing. It has a unique reputation for bigoted Islamism, and is called the training ground of Al Azhar, the great University in Cairo. God grant that before long it may have a reputation as a training ground for Christ; but this will much depend on the prayers of those at home. Will you take this place

on your hearts and lay it before God in real, intercessory prayer? You will find the statistics of the place in one of Mr. Cleaver's papers on The Provinces. Ponder over them until they be transformed from dead figures into living, saddening facts that, in their turn, need to be transformed by the power of prayer into glorious facts of a Church gathered out unto His Name. On my arrival at Zagazig, I went to Mr. MacFarland's, and had an interview with Khraleel Effendi Hadâd, and agreed to engage him as tutor and schoolmaster. I think he will turn out well. In the evening, attended a prayer meeting of the American Mission.

SUNDAY, 4th FEBRUARY.—The son of the Captain of Police, an old pupil of our new master, paid us an early visit. He understands a little English, and stayed to a little meeting we had together. So I sought to put before him the blessed gospel message in the very simplest English language. We had our meeting partly in Arabic, partly in English. We had some Syrians to visit us in the evening, and had another little polyglot meeting with the teacher. Later on the Chief of Police, himself, called with his son.

MONDAY, 5th FEBRUARY.—School opened this morning: first pupil Mighail arrives, a little Syrian; after him, two other little ones and a big boy. Had a visit from the Mahmoud (head of the District) and one of the chief Effendis of the town. They and six or seven more of the head men are very anxious for us to start a class specially for them to learn English. I had a wire from Mr. Cleaver that he was coming up for a while. He and Mr. Ned Swan have been unable to find anyone willing to let them a house at Mit Ghama where they had thought of settling. So J. M. C. has come up here to have a look round this District. We had a long talk in the evening *re* future arrangements. Decided to ask the Mahmoud to get up a class of his friends. We would teach them 3 nights a week, and they would give us a certain fee per month: this fee will help to pay the teacher.

TUESDAY, 6th FEBRUARY.—Cleaver left on my bicycle to have a look round. He rode off to Aboo el Hummâd, then to Tel el Kebir, and then to Karein, a large fellah village right in the desert with about 10,000 people, and no school and, of course, no missionary, but it did not seem a suitable place for our purposes.

WEDNESDAY, 7th FEBRUARY.—Received three more pupils to-day. Two of them Moslems. Mr. Cleaver went off by train to Shebin el Kanater, and returned about 2.30 p.m., having seen and secured a first-class house in this growing village in a healthy situation. We cannot but believe that our little houses have been specially prepared for us by God. They are far better than anything we had expected. The principal object before us, at first, is to obtain a more intimate knowledge of the colloquial Arabic, but we hope at the same time to lay the foundation of a permanent work.

GEORGE SWAN.

[Mr. George Swan did not write this letter for print, but I thought the members of the Prayer Circle would understand the present need of prayer for him and Mr. F. Cooney best, through his own words.—EDITOR.]

Letter from Mr. Cleaver to the Prayer Circle in Belfast.

MOHARREM BEY,

ALEXANDRIA,

February 10th, 1900.

DEAR BROTHERS,

I HAVE just returned from a visit to Belbeis and neighbourhood, and I am sure you will be glad to hear of our brethren there, and of all I saw. My chief object in going was to look about for a place where Ned Swan and I could settle down for a month or two, and if the place were found suitable, make it into a permanent station. Twice I have tried Mit Ghamr, but all to no purpose, so we felt that perhaps the Lord was closing that door, and so I left on Monday morning, arriving at Belbeis in the evening. I found our brothers, George Swan and Fred Cooney, settled down pretty well, getting to know the people of the village, and deep in the mysteries of the Rippingille Cooking Stove. They are training a bright little boy to do household work, and they hope that in a few months he will relieve them of most of this. They have a teacher for the School, a young Syrian, called Khaleel Haddâd, whose mother is a Bible woman under the British Syrian Mission at Damascus, and have already started with a few boys. Of course, the Moslems are very wary and suspicious, but they trust that they may, by love, win their confidence, and get the blessed Gospel message to their ears and hearts. The place is entirely Moslem, or practically so, and our brothers need much wisdom in their walk among the people. The house they live in consists of three rooms and a kitchen—one of these rooms has been converted into a schoolroom, and in the other two they live and sleep.

On Tuesday morning I set out on George Swan's bicycle for an inspection of the villages to the eastward, riding along the track of the new agricultural railway to Abu Hammâd, where it joins the Ismailiya line. From here I pressed on, partly over desert and partly along the Canal, to Tel el Kebeer, the famous battlefield. The village there did not seem promising, and I determined to ride across the desert to a large "fellaheen" village called Karain. It lies almost due north of Tel, and was a most enjoyable ride. The surface of the desert was hard and the air most bracing. From here I thought I would make straight across the desert for Abu Hammâd again. I stopped a party of Arabs on camels, and asked them for directions. They said "keep the sun a little on your left, and go straight on, and God be with you." They were greatly interested in the machine and wanted to know how much it cost, &c. After salaams I left them and rode as directed. It was most interesting to be out alone in the great desert, but the wind had sprung up, and was against me, so I had plenty of work to do. In "mid-ocean" I passed some camels which seemed to resent the intrusion of such a strange new animal on their preserves, and they showed their disapproval by careering about with their noses in the air, until I had left them behind. After a pretty tough ride I made Abu Hammâd all right, and being thoroughly hungry, found out a Greek shop and got about six eggs cooked in oil, a loaf of bread, a

glass of tea without sugar, and then 3 oranges. A little rest after my meal, and then off again to return to Belbeis. I arrived about 5 p.m. having covered 43 miles. None of the places visited seemed suitable for Ned and me to settle in for a few months, but I firmly believe God will give us these places, Abu Hammad and Karain, to evangelize. A house would require to be built at least in the latter, but I feel this is a matter for future development. So far as I can ascertain, there is nothing being done in either of them at present.

On Wednesday morning, I took the train to visit two places along the line in a westerly direction; the first, Shibeen el Kanater, and the second, Meshtoul. The latter is a large fallaheen place some distance from the Railway Station, the largest town in the district of Belbeis after the town of Belbeis itself. The former is just inside the Mudiriyeh of Calioub, and is a growing place with one or two large cotton mills, but, so far as I know, not even a school in the place as a centre of light. Arrived here, I wandered about the place from end to end, but could see no vacant house. Tired out, I sat down at a café, and, like Abraham's servant, asked the Lord to undertake for me, and guide me to the spot He had prepared. Before leaving the café, I asked the proprietor, a Greek, if he knew of any house to let; and after a talk with another Greek in the café, he volunteered to take me to a friend of his who had one. We found the house, and it just seemed the very thing we were seeking for, so I took it for two months on trial, and left rejoicing that the Lord had guided us so beautifully. It is situated on the outskirts of the village, and open to the North wind, and contains three rooms upstairs and two downstairs, which would be most suitable for meetings, school, or anything like that. The landlord is to whitewash and clean it up, so as to be ready for us towards the end of next week, when we will go into occupation. If we find the place suitable at the end of two months, we can get a lease of the house for as long as we like. It might become a very useful second Station. It is only sixteen miles from Belbeis, so that we should be able to meet together often for prayer and mutual encouragement, so necessary for one's spiritual life here. Remember these plans specially in prayer. We require great wisdom to break the ice, as it were, in a new quarter, and a foolish step or hasty word might do us much harm in our efforts to reach the Moslems of this land.

All are well and send warmest greetings,

Yours ever in Him,

J. MARTIN CLEAVER.

EXTRACT FROM A MORE RECENT LETTER.

SHIBIN EL KANATER.

21st February.

You will see from the address that I am "up country," Mr. Ned Swan and I having arrived here just two days ago to take possession in the Lord's name. You know this is a country of villages closely packed together. The people do not live in lonely farmsteads standing in the midst of the land they cultivate. They all congregate in densely packed villages, living in their mud-houses.

and going out to their fields, which are in the vicinity of the villages. No hedges or ditches divide the fields one from another, no railings or barbed-wire fences—all is open and perfectly level, and every square yard under cultivation.

On our way here from Alexandria we saw Mr. George Swan at Belbeis, for a few minutes, and a little further on we passed Mr. Cooney in the train on his way back to Belbeis. He had been here all day preparing for us, getting our luggage unpacked, beds up, and so on. We had only time for a shout as he passed us. Arriving here, we found things all in order, our oil stove burning brightly, and the kettle singing a welcome. It was now about 7 p.m., and we had been travelling all day, so we were glad to get some tea and turn in for the night. This village contains some 5,000 people, nearly all Moslems. It forms the centre of a large number of smaller villages. In fact, the landlord tells me there are about ten within a quarter of an hour in every direction. The nearest mission station is at Kalyoub, where the Dutch Missionaries are working, and on the other side, eastward from us, and about sixteen miles away, is Belbeis, where our brothers have just started work. We scarcely know as yet how the work will develop, but we are quietly watching the moving of the pillar of cloud. Last night our Greek landlord and his wife were in with us, and we had the joy of reading the Word with them. . . . God bless you all, and give you the joy of sharing with us the glory of bringing in sheaves for Jesus out of the Land of Goshen.

Your brother in Christ,

J. MARTIN CLEAVER.

SINCE the beginning of the year two much-loved members of our Prayer Union, whose names are in our Cycle, have passed away—Mrs. Hollins, for whom we have long been praying, the dearly-loved wife of Rev. J. G. Hollins, C.M.S., and Miss Ada Watson, of the North Africa Mission, whose work at Rosetta has been greatly blessed by God. We would give thanks for them, and pray for those who are left.

Miss E. Dorcas Teas, of the American Mission, Assiout, would greatly value hospital supplies, bedding, &c. Can some of our friends have working parties, and also receive these needed things for Mission Hospitals in Egypt?

Miss Van Sommer is hoping to go to Egypt early in April, and will be glad to visit her missionary friends in their own stations, and share personally in their work for a little time, instead of by correspondence. Her address in Egypt will be—

Bait el Hamd, Alexandria.

This Magazine may be obtained from all Booksellers, or from

MISS VAN SOMMER, CUFFNELLS, WIMBLEDON,

Letters relating to the Prayer Circle of the Egypt Mission Band may be sent to the Secretary,

JOHN E. PIM, Esq., BONAVEN, BELFAST.

“Blessed be Egypt.”

A QUARTERLY PAPER

In connection with the
Prayer Union for Egypt and
with the Egypt Mission Band.



Table of Contents.

HYMN : BANDS OF LOVE.

EDITORIAL.

PRAYER AND MISSIONS, BY MISS EFFIE K. PRICE.

PAPERS ON EGYPT. No. IV. BY J. MARTIN CLEAVER.

CHRISTIAN LITERATURE IN EGYPT, BY REV. W. SUMMERS.

LETTER FROM MISS FINNEY.

AGREEING IN PRAYER, BY REV. W. H. T. GAIRDNER.

TWO OF YOU.

ROOD EL FARAG, BY MISS HESTER CAMPBELL.

A NEW OPENING, BY MISS CROWTHER.

A VISIT TO UPPER EGYPT, BY MISS A. Y. THOMPSON.

EXTRACT FROM LIFE OF MR. D. L. MOODY.

EXTRACT—SIR MONIER WILLIAMS.

PERSONAL.

PRICE THREEPENCE.

PUBLISHED BY

MARSHALL BROTHERS,

KESWICK HOUSE, PATERNOSTER ROW, LONDON, E.C.

May be obtained from all Booksellers.

Bands of Love.

RUTH I. 16, 17.

A homeless Stranger amongst us came
To this land of death and mourning ;
He walked in a path of sorrow and shame,
Through insult and hate and scorning.

A Man of Sorrows, of toil and tears ;
An outcast Man and a lonely ;
But He looked on me, and through endless years
Him must I love — Him only.

Then from this sad and sorrowful land,
From this land of tears He departed ;
But the light of His eyes and the touch of His hand,
Had left me broken-hearted.

And I clave to Him as He turned His face
From the land that was mine no longer ;
The land I had loved in the ancient days,
'Ere I knew the love that was stronger.

And I would abide where He abode,
And follow His steps for ever ;
His people my people, His God my God,
In the land beyond the river.

And where he died would I also die—
Far dearer a grave beside Him
Than a Kingly place amongst living men,
The place which they denied Him.

Then afar and afar did I follow Him on,
To the land where He was going,
To the depths and glory beyond the sun,
Where the golden fields were glowing.

The golden harvest of endless joy,
The joy He had sown in weeping ;
How can I tell the blest employ,
The songs of that glorious reaping !

The recompense sweet, the full reward,
Which the Lord His God has given ;
At rest beneath the wings of the Lord,
At home in the Courts of Heaven.

P.G.

“Blessed be Egypt.”

VOL. 1.

JULY, 1900.

No. 4.

Editorial.

“And having done all, to STAND. Stand therefore, . . . praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.”—*EPH. vi.*, 13–18.

“Ye have need of patience that, having done the will of God, ye may receive the promise.”—*HEB. x.*, 36.

“Let us not be weary in well doing; for in due season we shall reap, if we faint not.”—*GAL. vi.* 9.

HOW often the words “stand,” “stand fast,” “continue,” “continue instant,” “steadfast,” “perseverance,” and such like, recur in the Scriptures! Especially do we find them in the Epistles. The Apostles felt the need of constantly urging on the early Church the necessity of a constant spirit, and we doubt if there is a greater or more pressing need in the Church of Christ to-day than for this very same quality. The present characteristic of the Christian world seems to be a spirit of unrest; an unwholesome, nervous hunting after some new thing. Every new fad is eagerly taken up, and we have seen some of God’s most earnest children taking heed to fables and delusions of Satan, and their usefulness thereby destroyed.

But even if our lack of steadfastness does not result in complete apostacy, yet think of how it affects our prayer life. How often we have just failed to get the answer by reason of our giving up at the critical moment! Think of how it affects our work, whether in the homeland or in the foreign field. It is one of the great dangers to which those who are labouring amongst the heathen are subject, but even more especially to those working amongst Mohammedans. Thank God each exhortation is a promise, a guarantee of Divine power, but we need to lay hold on the Mighty One for this special blessing. He can, He will, answer our cry. David prayed “Renew a constant spirit within me.” (*Ps. li.*, 10, marg.), and the God who is enough, will, by His Holy Spirit, so strengthen us in our inward man that we shall be steadfast, settled, and always abounding in the work of the Lord.

“Stand fast in the LORD.”—*Phil. iv.*, 1.

“Stand fast in the FAITH.”—*I Cor. xvi.* 13.

“Stand fast in . . . LIBERTY.”—*Gal. v.* 1.

“Stand fast in ONE SPIRIT.”—*Phil. i.*, 27.

“Continuing instant in PRAYER.”—*Rom. xii.*, 12.

“Be ye steadfast, unmoveable, always abounding in the work of the Lord.”—*I Cor. xv.* 58.

THE subject of increased Christian Literature for Egypt and all Arabic speaking peoples is one which needs earnest attention. Mr. W. Summers has sent us a paper for this number, and we invite further correspondence upon it, and active co-operation with those who are already doing what they can in the matter. The suggestion is made that prizes might be offered for books and papers on certain lines. True narratives, children's stories, lads' stories, &c., to encourage native talent. There are many men who could write, but who need to have their talent developed. It would greatly forward the movement if there were a printing press in the hands of business men in Cairo who would devote themselves to this as a business undertaking. A printing and publishing firm for Arabic Christian Literature.

ONE matter that is engrossing the attention of several women workers in Egypt is the establishment of Girls' Boarding Schools. We have a paper from Miss Finney on this subject, and would ask our members to lay this to heart, and help it forward.

THERE is a movement among the members of the Native Evangelical Church to have Conferences for the deepening of the spiritual life among themselves. Let us, as a Prayer Union, very earnestly ask that this may be carried out under the guidance and control of the Holy Spirit, and with God's best blessing.

Prayer and Missions.

(AN ADDRESS BY MISS EFFIE K. PRICE AT THE INTERNATIONAL STUDENTS' CONFERENCE, LONDON, JANUARY 1900.*)

I WANT to remind you of three things to-night about prayer, believing, as I do, that Prayer and Missions go, almost without saying, together.

First, let us remember anew that prayer is a great illuminator. When a man comes conscientiously into the presence of the Living, Eternal, Almighty God, his secret sins begin to stand out in the ineffable countenance of God; and he knows, even though he may have come with boldness to the throne of grace, that he is, in the presence of the Holy God, a sinful man. As there begins to come to him in his prayer-life some consciousness of his own sinfulness; and as he begins, possibly, to loathe himself in his own sight, it dawns upon him—feebly perhaps, and yet certainly—what is the exceeding sinfulness of sin. As this comes to him, he begins to understand—very little it may be—but in that little measure, what the awfulness of the sacrifice of the Son of God must have been, when He

“ Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.”

* Reprinted by kind permission from the Report of the Conference, to be obtained from the office of the B.C.C.U., 22, Warwick Lane, London, E.C.

that in His humiliation, He might bring to us, by His redeeming blood, a freedom from the disease which is upon us all. As this comes to a man in his prayer-life—the Holy Ghost illuminating for him in his hours of prayer these things—there also comes to him, with a great rush, a new flood tide of love from God Himself for men and women who have not yet known what it is to be free from sin, and to say for themselves that “there is now therefore”—weak though they are—“no condemnation to them that are in Christ Jesus.” There comes, too, to a man in his prayer-life, little by little, the illumination of the will of God for himself. It is not enough that you and I say stedfastly, “I come to do Thy Will, O God.” We must know what the will of God is. First, we know that it is the will of God that we are always to pray and not to faint. As we wait upon God, we find that He waits to show us His eternal will, day by day—first for ourselves, and then for the world. It is a remarkable experience, that of coming through a life of prayer, continuing stedfastly in prayer, praying without ceasing, daily, hourly, momentarily, into a larger revelation of the plan of the Eternal God for this world of His. One can hardly speak of an experience such as this, and yet one who prays knows that in hours apart with God He does reveal by the illuminating power of the Holy Spirit what is His will for His people here on earth. It is true, too, that there comes to the man who prays, a new point of view. Old things pass away; other things which he has not loved he comes to love; and he comes more and more—and I say it reverently—into the attitude of the Son of God Himself. He begins to understand what it is to be a stranger, to be a sojourner and a pilgrim here on earth, having no abiding city. Old frivolities have passed away, a new sense of proportion has come to him. All that gives him this illumination of the sense of sin, of the mission of the Eternal God the Son, of His sacrifice, of the will of God, of His desire for this earth—all this gives him a new longing, a new pining for the coming of the day when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

In the second place, let us remind ourselves that prayer, so far as you and I are concerned, is *the great dynamic* of the spiritual world. Strange, is it not? that in prayer—the most exalted and the most exalting act of man upon earth, his communion with God, intimate, real, secret; his abiding under the shadow of the Almighty—that therein should be the power to shake the very gates of hell, to bring all the forces of the heavenly world to bear upon the purposes of God here upon earth; and that you and I with prayer as this dynamic, should idly, or ignorantly, or indifferently pass it by! And what are we told to pray for? We are told distinctly, are we not, by God in His revealed word, that we should pray for one another, that we may be built up in the knowledge and grace of our Lord Jesus Christ. We are told that we should pray that God would thrust forth labourers into His harvest. We are told that we should pray that doors may be opened for those labourers. We are told that we should continue stedfastly in prayer that these men and women who are carrying the message of the Gospel of Christ may have utterance, that they may speak with boldness and declare, day by day, the mysteries of the Kingdom of Heaven. We are told that we should pray without ceasing, stedfastly. “Thy Kingdom come.” When we have made these prayers, we have, our

God tells us, the petitions that we ask. If we asked them in faith, believing, the world would be evangelized in this generation and the gates of hell would be shaken for ever and ever.

Thirdly, lastly, and possibly most important for you and for me to-night, let us remind ourselves that prayer is not an easy matter. The counsels of the Eternal God are not lightly entered into. We cannot rush into the Holy of Holies. The great forces of the spiritual powers which are to triumph gloriously we shall not set in motion easily. Oh, that we might have this more deeply upon our hearts than ever before. *Prayer is not an easy matter*, it is a struggle, it is a battle, and a call to prayer is a call to battle. Sometimes we have the impression in a vague kind of way—and yet I think it is very real—that prayer is an easy thing. It is thought to be a delightful frame of mind, an attitude into which people may glide and from which they may come very easily. Never was a greater mistake made. God is not thus mocked. You and I should know that prayer is robust, and that every energy of the flesh, that every power of our physical being, that every power of our intellectual being, is called into action when we come to stay our minds upon God. I know no more arduous effort than the effort to stay one's mind upon God and so to be kept in perfect peace.

It may be that God calls some of us who have up to this time been somewhat indifferent, somewhat spasmodic, somewhat idle and careless in our prayer-lives, to a new battle of prayer. Life is bound to be a battle. For my part I prefer to fight on the winning side and with the winning weapon; I prefer to give myself—my energy, my time, my greatest powers—to prayer, since God has ordained in His providence that prayer is the weapon by which the hosts of darkness shall be utterly confounded.

I know it is said of Hudson Taylor—and I doubt not it is true—that he himself has said, that in all his busy life, with multitudinous demands upon him, he has done one thing, day by day, he has made place and way for prayer, believing that, if he did this, the other things would be taken care of, that the will of God would be done and that He would be glorified so far as the effort of Hudson Taylor was concerned. I would that everyone of us to-night might resolve—possibly for the first time, possibly anew—to give ourselves, cost what it may of sacrifice, of toil, of pain hereafter, for the remainder of our mortal lives, to prayer, if God will give us opportunity.

I am sure that the inertia of our mortality makes prayer a battle. It is very hard for us first, to remove ourselves to some quiet place; it is very hard for us to quell the multitude of thoughts within us; it is very hard for us to have brought into captivity all our thoughts, and to have our imaginations cast down. God is able to do these things if we will only give Him the opportunity. It is not to be an easy thing for you and me to ask for the great things which are in God's purpose for this world. When the Holy Spirit maketh intercession for you and for me, with groanings which cannot be uttered, we cannot expect that it will be other than a battle for us. To-night let us hear anew the call to battle, a call to prayer, with a very clear understanding that, in the student's life and elsewhere, it means struggle, it means battle, but it means victory.

Papers on Egypt.

No. 4.

WE have said that Egypt is a land of villages, and, with this in view, we have been seeking to understand the need of the Provinces, as apart from the so-called "Governorships," or large towns which, although geographically situated in the Provinces are not under the control of the "mudeer" or governor of the Province in which they lie, but have a separate and independent governor for themselves. These towns, six in number, are all lying in Lower Egypt, and so in order to complete our consideration of this division of the land, we must briefly glance at a few facts relative to each one of them. The following statistical table will help to show the need at a glance:—

Name,	Moslems.	Christians.	Total population.
1. Cairo	493,285	76,777	570,062
2. Alexandria	254,353	65,413	319,766
3. Damietta	42,443	1,308	43,751
4. Port Said and Canal	34,881	15,298	50,179
5. Suez	21,641	3,329	24,970
6. El Arish	16,978	13	16,991
	863,581	162,138	1,025,719

As one would naturally expect, the proportion of Christians is much higher in these towns than in the country districts, in fact, almost 60 per cent. of the Christians (nominal) of Lower Egypt are resident in Cairo, Alexandria, and along the Canal; and out of 109,000 foreigners residing north of Cairo, over 97,000, or almost 90 per cent. are in these three localities.

These foreigners, representing as they do Christianity to the Mohammedans, and forming such a large, wealthy, and influential class of the population of Egypt, require a few words in passing. They consist of Greeks, Italians, Maltese, English, French, Germans, Swiss, with representatives from almost every nation under the Sun, but the first two, *i.e.*, Greeks and Italians, are largely predominant. These, and more especially the Greeks, assimilate very readily with the native Egyptians, and their influence for good or evil is very great. Greek Orthodoxy and Roman Catholicism are not the best soils for the growth of a healthy moral character and national righteousness, nor are they very desirable patterns of New Testament Christianity to present to our Moslem brethren, in fact, from an Evangelical standpoint, one of the greatest hindrances to the progress of the gospel amongst the Mahommedans in Egypt, is the presence of these masses of nominal Christians, having only the name, but knowing nothing of the power of Christ—decayed and decaying branches of the Gospel tree. Anything therefore that will help them to a knowledge of the true Gospel of Salvation will indirectly mean blessing for the followers of the false prophet and for the whole land. We would specially plead for prayer for our Greek brethren. Their need is indescribably great, and there is practically nothing being done for them as a class. They number between fifty and sixty thousand, scattered about in every corner of the land, and

living in closest contact with the native Egyptians. What we would rejoice to see would be a definitely organized effort to reach this people. Perhaps someone reading these lines will consecrate his life to God for this work! And will all bring to bear the mighty power of intercession on their behalf?

What we have said about the Greeks is also true about the thousands of Roman Catholics. The Maltese, who are utterly inaccessible to Evangelical work in their own island by reason of government prohibition, are quite open in Alexandria, where they number many thousands. The inevitable tendency of the conglomeration of so many forms of dead religion is towards utter godlessness and blank infidelity, which nothing but a living Christ can meet and counteract. To us is committed this glorious gospel with all its transforming power, and on us is laid the responsibility of discharging our trusteeship as good stewards of the manifold grace of God. In thinking of, and praying for Egypt, dear Christian brother or sister, will you therefore remember especially the large foreign element, and pray that it may be transformed into a helping instead of a hindering influence, the curse of a nominal Christianity being entirely removed.

To return, however, to our consideration of the need of the Governorships and the force meeting the need, as we would naturally expect, there has been a concentration of effort on the part of the two great Evangelical Societies, the American Mission and the Church Missionary Society, on

CAIRO

as the very heart of Islam and centre of the activities of the whole country. Cairo, with its hundreds of mosques, its gigantic Mohammedan University of El Azhar, said to contain from ten to twelve thousand students, and its half million of Moslems! The American Mission has here a strong headquarters' station right in the heart of the city, as well as four other preaching centres. A large Girls' Boarding School, Day Schools, a Book Depôt, and Theological Training College, under the immediate superintendence of the veteran workers, Drs. Ewing, Harvey, and Watson, as well as a devoted band of four or five lady missionaries. The Church Missionary Society's headquarters is also here, and from the Book Depôt, Boys' Day School, and Girls' Boarding School is going forth a growing stream of missionary activity. The staff consists of four ordained missionaries and five lady workers. Old Cairo, a large native district, is also occupied by a Medical Mission of the Society, consisting of a Hospital and Dispensary, under the charge of two qualified missionary doctors and a staff of consecrated lady workers. There is also a Day School for Boys and one for Girls. Notwithstanding all that is being done, there still remain five or six large districts of the city in which there is not even an Evangelical Day School.

ALEXANDRIA,

the "gateway of the East," probably one of the most cosmopolitan cities in the world, consists of twelve districts, and contains a total population of about 320,000 people, of whom some 280,000 are native Egyptians. Working amongst these we have the American

Mission with a flourishing Church of 67 members and an average attendance at Sunday morning service of 128. They have also one other preaching centre, a Day School for Girls and another for Boys, and a Book Depôt. The North Africa Mission hold a nightly meeting specially for Moslems at their station in Ras el Tin district and carry on a Girls' School, and the Egypt Mission Band in another district have a Book Depôt, which is used as a centre for Gospel meetings. In Bacos, a suburb of Alexandria, Miss White and Miss Mills have carried on a Girls' Day School for the past two years with an attendance of some 70 little Moslem girls. Mr. Hermann Harris also conducts regular meetings with a view to helping the native Christians, and in the German Hospital, under the Kaiserswerth Deaconesses, we have an indirect but most useful aid to removing prejudice and gaining an entrance for the Gospel to the hearts of those who come in contact with it. Work amongst the Jews, of whom there are about 10,000 in Alexandria, is carried on by the Established Church of Scotland Mission. Here, then, as in all Egypt, we find that "the harvest truly is plenteous, but the labourers are few."

We can say nothing more about

DAMIETTA

than this—it is a city of almost 44,000 people, only 3 per cent. of whom are even nominal Christians, and there is not yet a single foreign Missionary resident in it. There is no one to go! The American Mission have a Day School which is used as a preaching centre by their native Evangelist, who has an average attendance at the Sunday meetings of twenty boys and seven men, and this is the only Evangelical work going on in the place.

PORT SAID

and the Canal, including Ismailya, contains over 50,000 people, and is a flourishing centre of the British and Foreign Bible Society, whose agents distribute thousands of Bibles and portions in scores of languages by means of Colporteurs visiting the ships passing through the Canal. But the native population of 37,000 or so is barely touched, the only workers being an Evangelist of the American Mission, and Miss Watson, who has a little school for Arab children.

At the south end of the Canal lies

SUEZ,

a town of some 25,000 inhabitants of whom more than 22,000 are natives. Amongst these there is not yet one single evangelical worker of any sort. And lastly we would mention

EL ARISH,

the border town between Egypt and Syria, about 90 miles east of Port Said and containing over 3,500 people, only 13 of whom are even nominal Christians. Here, also, there is not one representative of Evangelical Christianity. The District includes the whole Sinai Peninsula with its 13,445 Arabs, mostly wandering about through its rocky wilds, but sometimes settled in the occasional fertile valleys, cultivating the date-palm. Amongst these sons of the desert, remnants of Ishmael, there is no one to tell them that they may become spiritual children of their father

Abraham by faith in Jesus Christ and heirs of the glorious promises made to him.

The survey has been hurried, but the need, the actual need, is indescribably great. Behind these dry, common-place figures we would again remind our readers there is a sorrowing humanity, a Christless multitude. Look prayerfully at the need and supply, asking God to show you what to do, and then whether it be to pray, or to give, or to go, do it with all your might.

J. M. C.

Christian Literature in Egypt.

IT goes without contradiction that the Christian Literature of our dear Protestant lands—whether it be religious, philosophic, or scientific—is one of the most powerful of secondary factors in producing the strong, chastened, and mature Christian men and women so often seen in the lands of the open Bible. It is but a secondary factor, and we should ever remember those which are primary—the discipline of God the Father, the mediation of God the Son, and the advocacy and indwelling of God the Holy Spirit.

When we survey the many and rich views of recorded Christian thought and research, the query suggests itself: How fares it with our brethren in Christ who are native to the land of Egypt; and how fares it with those who will yet turn from Mohammedanism and own allegiance to the Lord Christ?

That there is something of a literature at the command of the native Christians in Egypt may be gathered from the fact that in 1898 there were sold over 11,000 "religious books," representing a total value of £380. Then, if we put alongside these figures the number of Scriptures circulated during that year, viz., 37,000 (the British and Foreign Bible Society and the American Bible Society each contributing about a half), it will be seen that there is in Egypt a fairly wide circle of Christian readers. I have described them as "Christian readers," as only a comparatively small number of these publications are bought by the Moslems.

Leaving out of account the well-selected and valuable Library of educational books and general literature produced by the Jesuits and other Orders of the Roman and Greek Churches, I pass on to remark that the collection of books now at the disposal of Protestant Christians has been brought out, largely by the American Mission Press in Beyrout, partly by the Religious Tract Society of London, and to a limited extent by the Missionaries in Jerusalem. A cursory examination shows that, besides a goodly array of educational works and treatises on elementary science, there are over a dozen medical and strictly scientific books, all of which are the fruitage of the fertile minds of the American Missionaries of Syria. Besides, there are the religious books, many of which are translations from the English, and include a scholarly and modern adaptation of Hodge's *Outlines of Theology*, Mosheims ("full, rational, correct, and moderate") *Church History*, D'Aubigny's *History of the Reformation*, a helpful *Commentary on the New Testament*, and such like works of a theological character. It will be recognized that these books cannot be too highly spoken of, as

they are all of the sound, solid, informing, Presbyterian type. Then there are about 150 tracts of different kinds, some controversial, but mostly evangelistic. In Beyrout a weekly religious paper is conducted with not a little ability and has a limited circulation in Egypt, while at Cairo a Church periodical is edited in the interests of the native Evangelical (Pres.) Church of Egypt.

Thus it will be seen that not a little has been done in years gone by to provide for the intellectual needs of Arabic-speaking Christians in Egypt. Yet it will be observed that what has been accomplished is largely of a foundation character. The better books consist of class books for theological and other students. They are the essential beginnings and initial stepping stones to wider branches of study and intellectual pursuit. As the native Pastors and the more advanced Christians in Egypt are not satisfied with their restricted, though excellent, fare, they eagerly stock their shelves with the cream of English and American Christian literature. This paucity of helpful books written in a liberal, Christian spirit is keenly felt by the more educated inquirers amongst Mohammedans, and they cannot help contrasting our poverty with the thousand and one books which expound and illustrate Islam. In discussing a remedy for this state of things I am afraid to hazard a suggestion as to what should be done. It is well to remember that a literature cannot be made to order—it must grow. Perhaps the best course is to foster the development of the native Christian mind and heart in the channels which, though unappreciated by us, will best suit their character and temperament.

Most probably the makers of native evangelical literature will come from among the graduates of the Assiout and Beyrout High Schools. In these halls of mental discipline I understand that the students are encouraged to thoroughly study their own wonderful language and to conceive an enthusiasm for its literature. Because of this these schools should claim a large share of our interest and prayer.

I have not yet touched upon controversial literature, the need of which probably suggested the writing of this paper. All workers of experience amongst Moslems feel the need of such books. A simple statement of the Gospel is not enough for the Mohammedan. He demands that we prove the authority of our message and the reality of its claims upon his acceptance. His habits of mind unfit him to understand and appreciate the cogency and value of our cumulative system of Christian evidences, hence the need of a special line of apologetics. This has been met to some extent, and it will not be out of place to mention some of the more important works in Arabic.

1. “The Apology of El Kindy.” This is perhaps more curious than useful. It is the work of an Arab Christian in the ninth century and admirably sets forth the different aspects of the Mohammedan controversy as understood in the second century of Islam.

2. “The Balance of Truth.” This is our classic. It deals with most of the points involved in the Mohammedan controversy, and has been in the field for many years. This is the kind of book to put into the hands of a Moslem who is already unsettled in his faith.

3. "The Sweet First-Fruit." Such it is aptly named, as it is the first known attempt of a Christian Arab to meet his long-feared Mohammedan opponent. For many weary centuries the Moslem solved the question with the sword, but in this book recourse is had to the more powerful weapon—the pen. Though controversial, it is cast in the pleasing form of a story, and reminds one of Emily Holt's vigorous sketches of Protestant life and suffering. It is eminently suitable for introducing to a Moslem the excellences of Christianity. So impressed am I with its value that I would like to see it printed in a very cheap, and possibly abridged, form, and sold in thousands all over Egypt. While giving definite Christian teaching, it might allay the irritation now felt in some circles because of our recent evangelistic activities.

4. "The Beacon of Truth" is by the same gifted author. It is a miscellany of arguments for Christianity drawn from the Koran, and by means of them he presses the battle to the gate more forcibly than in his previous work. These two books have been rendered into English by Sir W. Muir, and their value is enhanced by appreciative introductions from his pen, in which he sets forth the purpose and scope of the books.

5. "A Treatise on Islam" is a translation into Arabic of Sale's "Introduction to the Koran." Those who have read it in English will value its learning and wide research. The translator has added two appendices, one of which—on the diction of the Koran—is valuable.

6. "El-Hadaya" or "Right Guidance," is the title of a series of volumes now being published by an evangelical Egyptian under the cognizance of the American missionaries. Three volumes have already appeared, and a fourth is promised. It is an energetic and detailed reply to two popular but scurrilous attacks on Evangelical Christianity, and it seems to meet the doubts and difficulties of the native mind. An educated, inquiring Moslem having greedily devoured the first three parts, declared, in his enthusiasm, that this is the book by which Islam will fall, and recommended that it be scattered broadcast throughout the land. We give a warm welcome to this first print of Egypt, as it is a promising sign that the educational work of the American Mission will in the near future produce apologists as well as preachers.

There are, in addition to these, several pamphlets and tracts of varying value, suitable for more general use.

Notwithstanding the existence of these books, our need in controversial literature is two-fold.

1. The lines of argument already dealt with need to be developed in a more philosophic and exhaustive manner, so that they may pass from the mere polemical into the constructive class of literature. The circle of educated Egyptians is growing wider every year, and they need, and in course of time will demand, more dispassionate dissertations, in which the different questions at issue will be treated with a franker recognition of the rationalistic temper which now obtains among them. The missionary who undertakes this work must prepare himself for it by years of wide and close study of Arabic literature.

2. The arguments already in use should be popularized, and be rendered more accessible to the bulk of the people. Here again we must enlist the services of the ready native writer. By a little

encouragement and suggestion, a series of helpful and popular leaflets could easily be produced.

I would like to give point to what I have written by advising the formation of a Christian Literature Society, similar to the Religious Tract Society of London. Its object would be to encourage native and European writers on sound evangelical lines, and to assist them in the publication of their works. In course of time, it would project and conduct periodicals after the style of the "Sunday at Home" for adult reading, and the "Boys' Own Paper" for more youthful reading. It would also encourage the use of illustrated books and stories for the women and Fellaheen. Another important service it could render would be the publication of a monthly or fortnightly controversial journal under a wise and gracious editor. Such a paper would find its way to thousands whom the spoken word could not reach. The rapid spread of the English language in Egypt indicates the need of such an organization for pushing the circulation of our best English books. The scum of our literature will soon find its way amongst them. It is our duty to circulate its masterpieces. Sufficient has been said to show the desirability of such an undertaking. Tract societies have been called into existence in India, China, and elsewhere, and the service they render is warmly appreciated by all. About a year ago, I heard of a society being formed in Cairo for the circulation of strictly Mahomedan books, and several have been published under its auspices. This, together with the growing demand for reading brought about by the spread of education, are further considerations urging the establishment of an Arabic Tract Society.

I commend the foregoing remarks and suggestions to my yoke fellows in the field, and the friends of Egypt in the home land, and trust that they will elicit the necessary inquiry and discussion which, under the gracious leading of the Holy Spirit, will lead to some combined attempt to meet the growing intellectual and spiritual needs of the people of Egypt.

WM. SUMMERS.

Letter from Miss Minnehaha Finney

(OF THE AMERICAN UNITED PRESBYTERIAN MISSION.)

IT may interest you to know that during the past year the number enrolled in the Mansoura Girls' School was 226, of this number 98 being Mohammedans, 52 Copts, 39 Jewesses, 25 Catholics, and 12 Protestants. During the past three years there has been a steady increase in the attendance of Mohammedan girls; in 1897 there were 38, in 1898 there were 76, and in 1899, there were 98. These facts show that the door for entrance among the Mohammedans is opening wider and wider each succeeding year. Some time ago, I had the pleasure of making the acquaintance of the Superintendent of Public Instruction in Egypt. He is a man of great ability and wide experience in educational matters, and has examined thoroughly into the existing conditions of the Egyptian youth in regard to the possibilities of mental training and culture, and he says there is no hope of raising the standard of life among the Egyptians until the women are given

the advantages of mental and domestic education, and he said that this can be done only in boarding schools. I have heard the same sentiment expressed by educated men among the Egyptians themselves, and the fact that this need is being felt in Egypt tells us that female education in Egypt is assured. According to one of our old poets, there is a tide in the affairs of men which, if taken at its flow, leads on to glory. So also, in regard to the affairs of our Master's kingdom, there is a tide, which, if we are zealous and faithful for His glory, we will take at its flow.

The flood-tide of female education in Egypt is rolling in. Are we going to let it roll in on the treacherous quicksands of unbelief, or are we going to do our duty and direct its flow to the Rock of Ages, Christ Jesus? It is the prevailing opinion among the missionaries that boarding schools for girls are in every way better than day schools. But we have two only—one in Asyut and one in Cairo, and they reach the girls in their surrounding towns only. We feel that there is a pressing need for simple, cheap, home-like boarding schools for girls in more of the larger towns; in fact, in all of the larger country towns which are centres of large and populous districts, and where the business men of the surrounding villages go to transact their business. The majority of people in Egypt, especially the Mohammedans, will not send their girls far away from home to school. They think of one hundred miles as we in America think of one thousand miles.

We feel that especially in the Delta there is a pressing need for a boarding school. Various facts have led to this conclusion. In several of the villages in the Mansoura district the people have begged for girls' schools, and it has always been impossible for us to open them, because we cannot think of sending young girl teachers to live among strangers in the villages. During the past year, we have had several girls come to us from villages near Mansoura. In every case they were bright, interesting Moslem girls, and in every case they remained with us only two or three months, simply because their parents found it very unsatisfactory to allow their daughters to live in the houses of other people. If we had had a boarding school here, all difficulties along this line would have been obviated. I sincerely believe that we ought to take steps to have several more cheap boarding schools in Egypt, and I am going to state some reasons why I think we ought to open such a school in Mansoura. I speak of Mansoura in particular, because I know the conditions and needs.

Our school building contains six rooms suitable for use, with an average seating capacity of twenty-five each. This building is occupied by the schools for both boys and girls. Last month the number in attendance was over three hundred, making an average of fifty and more for each room. You can easily judge that we are very crowded. In fact, we are so crowded, that our school is getting into bad repute in the town, from a sanitary point of view. We must do something before the hot weather comes, and, if we can manage to get the needed funds with which to accomplish it, we want to give the school building up entirely to the boys' school, and remove the girls' school to a rented building. If we cannot do this, we shall either have to close one of the schools or send away one-third of the pupils. Should we be provided with the means with which to rent a building for the girls' school, these are the

reasons in favour of making it a boarding school:—1. Mansoura is the centre of a very populous cotton-growing district, in which the people are thrifty and rapidly awakening to the fact that their boys and girls must be educated. 2. Mansoura is a railroad centre with roads extending in five directions, thus making it easy for us to reach people in hundreds of villages from within half an hour to one and a half hours from Mansoura, and since the business people in these villages transact their business in Mansoura, they think nothing of the distance and journey and, I am sure, could be easily persuaded to bring their daughters to us, knowing that they could see them often. 3. Mansoura is the centre of a great Mohammedan district. We must reach our degraded, down-trodden Mohammedan sister, and there is not a better and more promising field in which to increase our efforts along this line than in the Mansoura district.

Mansoura, Egypt, Jan. 1st, 1900.

Agreeing in Prayer.

*Church Missionary Society,
Cairo.*

THERE is a very special promise attaching to united prayer. It occurs in a remarkable passage in St. Matthew's eighteenth chapter. Here the Lord, foreshadowing His own utterances at the close of His life (John xiv.-xvii.), speaks of the power that was to be given to His Church on earth, His Body, the fulness of Him who filleth all in all. Refusal to hear the unbiased opinion, given in the love and power of the Spirit, is identical with refusal to hear the Lord (17): What this spirit-filled Body binds or looses on earth *is* (rather than *causes*) binding or loosing in heaven (18): Finally, whatever this holy body, yea, even the humblest limbs of it, agree together to ask the Father, is thereby granted (19). And then follows the deep reason, not only for the third of these three marvels, but for all three: Whenever such agreement is found, the agreement even of two or three, it means “that they are in His Name,” possessed of His attributes, and of His personal rights—He is in the midst of them, the principle of their unity; therefore they, as it were, sign His signature and name without forgery. Their request, His request, is answered (20).

We see, therefore, both the reason for, and the special virtue of, so great a thing. So unique and so God-like a thing is real unity on earth, absolute disinterested agreement in heart and motive, that its occurrence is, and cannot be, anything short of the presence of God Himself. We know the agreement of the Triune God: Earthly agreement is its manifestation.

This then cuts at the root of all envy, jealousy, petty irritation, personal dislike, contempt, conceit, self-assertiveness, and much else, the existence of which is thus palpably the sign that this divine unity does not exist, and the *cause* why many prayers and prayer meetings fail to reap the promise.

We know what, as a matter of fact, often exists between people even as they kneel side by side; unavowed personal dislike and worse,

or causeless mutual irritation, or mutual comparison, or criticism of the other's progress—very small possibly, but the smallest unscrewing of the peg of a violin is sufficient to notably destroy the "concord" or agreement between two strings. So delicate a thing is christian unity. Where is the divine agreement then? Where is the common Name? Where is He in the midst of them? These things have fled, or, rather, were never there. The promise is not reaped. One thought about the word "Amen," *à propos* of this very subject: it also is the sign of a Divine Presence (2 Cor. i. 20.), and of heart unity and passionate consent. It is, therefore, often more a sign of grace, and love, and humility, and therefore more efficacious in result to say Amen to another's prayers, than lead in prayer oneself; to fall in with another's request and way of framing it, than to initiate it oneself. It emphasizes self-effacement. This is another virtue of united prayer.

We see then the virtue of it, the meaning of it, the stern yet most tender conditions of it.

Finally, therefore, why not use it more? Why not make a practice of agreeing in prayer? Why not first consciously agree with "two or three," and then pray? The Church will be purified, and rise to her true dignity and privilege; God will be glorified, and the world blessed, prayer answered. *"Put away, therefore, all malice and all guile, and hypocrisies, and envies, and all evil speakings, . . . ye also as living stones are built up a spiritual house to be a holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ.*

W. H. T. GAIRDNER.

"Two of You."

SOME months ago a sentence spoken by the Rev. W. H. T. Gairdner, "Why not make more use of the Divine quorum of two in prayer?" led to some of us agreeing to meet every week, or month, two together, to pray definitely for Egypt. We have the names of about thirty friends who do this now in some fifteen different places. If other friends would like to join us, will they send in their names to Miss M. Rulsford, 41 Ashton Terrace, Glasgow, who kindly undertakes to send out every month, the special requests for prayer that come to us from different parts of the field. We believe that everything will be done in answer to the prayer, and every difficulty conquered.

A. VAN SOMMER.

Rood el Farag.

FOUR walls and a gate, enclosing a piece of ground, constitute at present the Mission premises that are "to be," and stand on a broad stretch of flat ground between the City of Cairo on its N.W. side and the River Nile. It is a hot day in May when we find our way by the somewhat pretentious gates into the enclosure, in the middle of which a small tent has been erected,

which, with some trestle benches placed around, forms the improvised Medical Mission. Inside this somewhat slender shelter from the sun's scorching rays, the doctor is preparing to receive his patients.

Here a number of men are seated round the kindly-looking, black-gowned, turbaned Evangelist, who, seated on the ground with his back to the wall, is having a little meeting with them, and seeking to explain to them something of the wonders of God's grace and the way of salvation through the Lord Jesus. Climbing over the mounds of earth and rubbish, we form into two groups—the Bible-woman and myself in the centre of one, and Miss C. in the other. The women, in their dismal black garb, gather round us, while a few children make sand houses in the corner hard by. For some time very interested audiences listen to the Gospel message, and the questions, answers, and remarks elicited show that the story of the Prodigal Son, and then the story of the Redemption, of the birth, life, and death of Jesus, the Son of God, their Saviour and ours, is gradually finding its way into their darkened hearts and minds. "Sent down from Heaven from God, better than all the Prophets and Messengers, because perfect and sinless, the Redeemer, the atoning sacrifice for sin. No salvation, but through Jesus. No cleansing, but through His blood. No way to God, but by Him. He, the true Substitute, forshadowed by Abram's Ram, offered up in the stead of his son, but this man, making one sacrifice for ever for the sin of Moslem, Christian, and Jew alike, will they believe, will they pray, "Oh! God, cleanse me from sin in the Blood of Jesus Christ?" and then slowly they learn and repeat the simple prayer.

Now the doctor is ready to receive his patients, and then men, by ones and twos, enter the tent, which, when furnished by medicines, patients, beds, forms, &c., and the doctor is somewhat overfull for comfort. Leaving the Bible-woman with the women patients, we stroll out toward the long line of low dwellings behind the enclosure, seeking to evade the attentions of an angry buffalo, who evidently thinks we are trespassers on its demesne, and must therefore be "persecuted" accordingly. Entering the low doorways of these little mud-built houses, we gather a few women round us, here and there, and tell them once more the old, old story, illustrated by parable or incidents in the life of our Lord. Some listen, others do not. Here we have a rather larger group outside, where two women "are grinding at the mill." We speak of the coming of the Lord, and how some will be ready at that day and some will not, and how sin is the great reason why man is unfit to meet a Holy God. It is difficult to gain a hearing, for neighbours crowd round and interrupt, asking questions as to dress, manners of life, &c. Retracing our steps, after some time, to the enclosure where, under the wall, we endeavour to shelter from the fierce rays of the sun, the ever welcome cup of tea is partaken of, and an impromptu luncheon refreshes, it is to be hoped, the tired doctor—one cup? did I say, nay, more, two, or three!—and then we gather up our traps, and by bicycle, or more *luxurious* omnibus and tram, make our return journey to Old Cairo. Ah! the soil is very poor, doubtless, but seed has been sown, some have heard of Jesus to-day, and some have been tended and cared for, or pain alleviated and drawn by patient kindness, and we, well,

the Master does not forget, and HE says, "Ye did it unto ME."

Only one sandy corner of Egypt's sandy desert, alas! how many like it are still unwatered by the River of Life!

A New Opening.

OLD CAIRO.

June 17th, 1900.

I WILL not again describe our new Mission premises, as Miss Campbell—formerly a C. M. S. Missionary in Palestine—has already given you an idea of what they are like. As you will understand, they are not very elaborate; but what matter, so long as we can find a people to whom we can preach the Gospel.

About a year and a half ago, Old Cairo was made the poorer by its Sahel being removed from the river side to the N. W. side of the great city of Cairo. I must explain to you what constitutes a Sahel. It is a landing place for boats plying between Upper and Lower Egypt.

Come with me in thought for a few moments and you will see the Mohammedan merchant in his stately flowing robes and turban, likewise the poor Fellah in his humbler garb driving a tremendous bargain with the boatmen in possession of their grain. Both classes of buyers will spend a whole hour chattering, nay, screaming at the top of their voices endeavouring to bring down the sellers in their prices, but the latter remain, as we should say in Arabic "Gamid," a very expressive word, meaning firm until the last moment, then will knock off a half piastre (1d.), saying, "For your sake only, oh my master." Then a few salutations, such as "God give you peace" and "May you never see evil," whereas a few moments previous to the utterance of these salutations they had been cursing each other.

Now take a peep at the doctor. We leave the scene at the landing stage with all its hurry and bustle and take a short walk through a field and enter in through the gates into our compound, which will, we believe, in God's own time, *not ours*, be the birthplace of many souls born into the Kingdom of God.

Since Miss Campbell's visit, Dr. Hall has erected a wooden shelter under which he escapes from the scorching rays of the sun, the tents in the summer months being absolutely unbearable. No doubt if we cast a glance through the crowd of 100 to 150 people, all waiting to see the doctor, we may observe perhaps one or two of our merchant friends. They have left the scene of their business transactions, and are more willing to remain silent and hear what we have to tell them of the good news of God's salvation. They will hear you, but do not imagine that they rise up and cry out "What must I do to be saved?" because they are not at all anxious about their souls. They imagine themselves to be very pious, and think that if they repeat their stated number of prayers, fast at the appointed time, give a few alms, make a pilgrimage, and testify to Mohammed, as the prophet of God, that they are well pleasing unto

Him, and that He will, without doubt, open the door of His mercy to them in the last day. All these false notions one has to quietly do away with, and only those who live and work in a Mohammedan country realize how long it takes to break through these barriers of self-righteousness and self-satisfaction.

All these people whom we see sitting round the doctor have had the Gospel preached to them, for the doctor spends Friday night sleeping in the tent and is ready to begin work early in the morning. He carefully plods through the work of seeing all these patients with their extraordinary ailments. Greater part of them are extremely dirty, consequently human nature revolts, but—"He giveth grace," and He causes us to remember His divine love and compassion. Really, for Jesus sake, we can do anything.

Miss Sells and I arrive somewhat early on Saturday morning, and *we* turn to the women—for you know these women want women. We separate and go to the different huts, or sit, with a group of women around us, in the field, and we tell of Him whose love for them never grows cold, and who is still waiting for them to come to Him with all their sins to be washed away in His blood. If you go into the houses you must be prepared for any interruption, *e.g.*, I went into a narrow passage and found my way to a group of women, two of whom were "grinding at the mill." I was led to speak to them on John vi., about the Bread of Life who came down from heaven and who promised that any who came to Him should never hunger or thirst any more. All were listening intently when a woman jumps up, seizes a long piece of sugar cane, and begins to chastize a host of unruly chickens who had made their exit from a dark hole called a room. She succeeded in driving them back again, then came and sat down, saying, "Yes, Oh Lady, go on." But it is not a very easy thing to pick up the thread of your subject and once more gain the attention of your hearers.

I remember upon one occasion a woman said to Miss Sells: "Will you come and see a woman who is very ill?" "I will come," was the answer. "Where is she?" "In here," was the reply. Then Miss Sells proceeded to grope her way into a miserable hole, as dark as pitch. Finally, with the help of a light, Miss S. found her way to the side of a poor, wasted, dying woman, who had not even strength to look up. "How long has she been lying here?" "About two months." "Has she seen the doctor?" "No!" I doubt if she had even had a drink of water for some time past. Miss Sells gave her a message of love from the Saviour, then went for the doctor, who was busy with the patients in the Compound. He came, spoke a few words of comfort, and gave her some medicine, but she was beyond the reach of any earthly physician, for shortly after she died. Now this is just one case out of hundreds, nay, thousands similar to it, and these poor, down-trodden creatures are your sisters once created in the likeness of God, but brought to this state by sin and the tyranny of man.

Would that women of England could realize how much women in Mohammedan countries have to suffer!

There are many daughters of Zion still sitting at ease, who will one day wonder why the names of so many of the women of Egypt and other lands are not found written in the Lamb's Book of Life, and in that day it shall be said unto them: "For I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no

drink; I was a stranger, and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not."

Then shall they also answer Him, saying: "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?"

Then shall He answer them, saying: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

Remember, dear friends, God does not want your money so much as he wants your "Ministry of Intercession," your love and personal service.

"Dwell deep" for us in Mohammedan countries, and pray without ceasing.

Yours in Him,

L. CROWTHER.

A Visit to Upper Egypt,

BY MISS ANNA Y. THOMPSON, OF THE AMERICAN UNITED
PRESBYTERIAN MISSION.

I CONSIDERED it a great privilege to accompany Dr. and Mrs. Murch, last autumn, on a tour through part of Upper Egypt. I joined them at Kena, and we journeyed on the Mission boat "Ibis" as far as Assouan, stopping at thirteen places where work is being carried on. Seven weeks were thus very pleasantly spent, during which we re-visited many former acquaintances in their homes, and the churches and schools that are established, and there were many things to make the heart glad as we went from house to house.

There is a larger number of women able to read than might be supposed, especially among the members of our Protestant Church. Some of these in their early days had the privilege of getting a start in reading by being allowed to go to the boys' school, while they were small children; others had been taught by their husbands, or by some boy who was brought in for the purpose; while others still had had the advantages of education in girls' schools, such as are found in Kena, Luxor, or Assiout.

One Mohammedan woman, who had spent some time in one of our boarding schools, told me she still remembered what she was taught in school, and she could sing well the Psalms she there learned.

I am often reminded of the verse: "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."

We were much impressed by the patient suffering of one young woman who is very seriously afflicted with dropsy. What a comfort the words of the Bible were to her, and it seemed such a blessing that she could read them herself. I was surprised this week to learn that she is still living, though suffering greatly.

In one of the places where we visited, our preacher and his wife were originally Moslems, but they have been earnest Christians for years, working for the salvation of the souls about them, and having the esteem of all, Moslems, Copts, and tourists. In another place, our preacher or catechist, is from far below Fashoda, and his wife, a freed slave, who spent some time in our Cairo boarding school, had gathered a little school of girls around her. These are both converts from Mohammedanism.

Before the hot weather came on this season, I spent nearly seven weeks in Assiout, but my visits, owing to the circumstances of my appointment, were mostly among the families of the Protestant congregation. While there the Rev. C. Inwood held meetings for five days, twice daily; in the college in the morning, and at the church in the evening. On Thursday morning he took the regular church service for the women, and it was interesting to me afterwards to hear some of the women and girls in their homes, repeat the text and tell some of his illustrations, his subject being the cleansed heart, and the results of it.

I spent twenty-four hours at the home of one of our pastors south of Assiout, and visited all the houses I had time for, and did the same at one congregation north, on my way home. This latter place is noted for the capable women in the church, four of whom take turns in leading the women's prayer meeting, when about sixty attend. The women also attend the night meetings which are held in the church, a rare thing in Egypt.

We have also received from Miss Grace Brown, of the American United Presbyterian Mission, some account of her effort to start a school for the Moslem children at Rod-il-Ferrug. It has been a personal undertaking, and she has tried to meet the expense through saving every piastre she could from her own resources. The little school has prospered, she has the help of a converted Moslem for a teacher, and they have carried on a Christian Endeavour Meeting on Fridays, and a meeting on the Sabbath as well as a school.

Some friends at home may be able to take this work to heart, and both pray for the new extension, and also send help. We all rejoice in every step out in claiming another corner of the land for Christ.

Second Visit to England, 1872.

(EXTRACT FROM THE LIFE OF D. L. MOODY.)

WHILE the audiences at the North Side Tabernacle were large and the meetings fruitful in results, it was impossible for Mr. Moody to do any visitation work, as there were no homes within reach. The fire had laid the city in ashes for a large area surrounding the Tabernacle. Where the people came from to attend the meetings was a mystery. Such as built shanties among the ruins were constantly moving.

Finding, therefore, that he could be spared from Chicago, and desiring to learn more of the Bible at the feet of English Bible students, Mr. Moody determined to cross the sea again. He started in June 1872.

This visit demands special consideration, on account of one incident that undoubtedly marked another turning-point in Mr. Moody's career.

He was determined not to undertake any work if he could help it; but one day he went into the prayer meeting at Old Bailey, and at the close of the service the Rev. Mr. Lessey, pastor of a church in the north of London, asked him to preach for him the next Sabbath. Mr. Moody consented.

The place seemed very dead and cold at the morning service. The people did not appear to be very much interested. It seemed to him as if he had been beating the air, and he felt as if it had been a lost morning.

The next service was at half-past six in the evening, and while he was preaching, it seemed as if the very atmosphere was charged with the Spirit of God. There came a hush from heaven upon the people, which showed that God was searching their hearts. He had not been much in prayer that day, and could not understand it.

When he had finished preaching, he asked all who would like to become Christians to rise, so that he might pray for them. They rose by hundreds all over the church—it seemed as if the whole audience was getting up.

Mr. Moody said to himself: "These people did not understand me. They did not know what I meant when I asked them to rise."

He had never seen so many rise in America, and did not know what to make of it, so he put that test again.

"Now," he said, "all of you that want to become Christians, just step into the inquiry room."

They went in and crowded the room so that they had to take in extra chairs to seat them all. The minister was surprised, and so was Mr. Moody. Neither had expected such a blessing. They had not faith to believe that God can save by hundreds and thousands as well as by ones and twos.

When Mr. Moody again asked those that really wanted to become Christians to rise, up rose the whole audience. He did not know what to do, so he told all who were really in earnest to meet the pastor there the next night.

Next day he went over to Dublin, but on Tuesday morning he got a dispatch urging him to return, and saying there were more inquirers on Monday than on Sunday. He went back and held meetings for ten days, and four hundred were taken into that church.

After some time the secret of this marvellous manifestation of the Spirit's working was revealed. There were two sisters that belonged to that church. One was strong, the other was bed-ridden. One day, as the sick woman was bemoaning her condition, she thought came to her that she could pray, and she began to pray God to revive the church of which she was a member. Day and night her prayer went up to God, but the church still remained cold and dead.

One day she read in a paper an account of some meetings Mr. Moody had held in America, and, though she did not know him, she began to pray to God to send him to her church.

Her sister came home that Sunday, after Mr. Moody had preached, and said—

“Well, who do you think preached this morning?”

She guessed the names of a good many with whom her pastor was in the habit of exchanging.

Finally her sister said: “It was Mr. Moody, from America.”

The bed-ridden saint turned pale, and said—

“I know what that means. God has heard my prayer.”

She spent that afternoon in fasting and prayer, and in the evening the answer came in fire from heaven. Mr. Moody believed that that revival brought him back to England the next year. As a result of it, he received invitations from Rev. William Pennefather, rector of St. Jude's, Mildmay Park, London, and Mr. Bainbridge, a prominent Methodist layman of Newcastle-on-Tyne, to hold meetings. But he had not come prepared for a long stay, and so returned to America after three months, and rejoined his family, being urgently invited, however, to return to England next year.

Sir Monier Williams.

C.M.S. ANNUAL MEETING, 1887.

“**T**HOSE non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of light, but end in utter darkness. Pile them, if you will, on the left side of your study table; but place your own Holy Bible on the right side, all by itself, all alone, and with a wide gap between.” Two illustrations followed of the absolute uniqueness of the Bible: (1) Where else do we read of a sinless man who was made sin. (2) Where else do we read of a dead and buried man who is life. He concluded with “it requires some courage to appear intolerant in these days of flabby compromise, and milk-and-water concession; but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called “Sacred Books of the East” which sever the one from the other utterly, hopelessly, and for ever. Not a mere rift which may be easily closed up, not a mere rift across which the Christian and non-Christian may shake hands and interchange similar ideas with regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought. Yes! a bridgeless chasm which no theory of evolution can ever span.

Go forth, then, ye missionaries, in your Master's name; go forth into all the world—and after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are Love, Joy, Peace, Reconciliation. Be fair, be charitable, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered

down to suit the palate of either Hindoo, Parsee, Confucianist, Buddhist, or Mohammedan; and that, whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety plank of compromise, or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the Living Christ will spread His everlasting arms beneath, and land him safely on the Eternal Rock."

Personal.

MRS. Bywater, and the Rev. Mr. and Mrs. Adeney, of the C.M.S., have left Cairo for England, for the summer.

The Rev. A. R. and Mrs. Alexander, of Assiout, and their family, together with Miss McDowell, have sailed for America.

Owing to the quarantine regulations in Syria, most of the missionaries in Egypt who had hoped to have spent their summer there, have had to abandon the plan and go instead, either to Ramleh or to Aboukir.

The C.M.S. have taken over the charge of Ramleh Church Services until October.

Miss Jack, of the Soldiers' Home, Cairo, has been seriously ill in the German Hospital. We are thankful to know she is now much better.

Mr. J. Martin Cleaver, of the Egypt Mission Band, is at his home, Dunraven, Belfast, for a few months, and will speak at meetings of the Prayer Union for Egypt, where they can be arranged.

"Blessed be Egypt."

A QUARTERLY PAPER

In connection with the
Prayer Union for Egypt and
with the Egypt Mission Band.



AUTUMN NUMBER—OCTOBER, 1900.

Table of Contents.

EDITORIAL.

A MISSIONARY GATHERING.

MY SUMMER IN EGYPT, BY MISS A. VAN SOMMER.

"MAKE DITCHES," BY C. T. HOOPER.

WANTED! MEN!!

THE PROPOSED TRACT SOCIETY—MR. ARTHUR T. UPSON.

AN EXCELLENT INNOVATION.

THE BIBLE IN EGYPT, BY REV. A. A. COOPER, M.A.

PRAYER UNION IN THE UNITED STATES.

THE PRESBYTERY OF MIDDLE EGYPT, BY REV. DAVID STRANG.

NINE DAYS' HOLIDAY IN THE DELTA—MR. WM. BRADLEY.

AN INTERESTING MARRIAGE.

PRICE THREEPENCE.

PUBLISHED BY

MARSHALL BROTHERS,

KESWICK HOUSE, PATERNOSTER ROW, LONDON, E.C.

May be obtained from all Booksellers.

“Blessed be Egypt.”

VOL. 1.

OCTOBER, 1900.

No. 5.

“The world through its wisdom knew not God.”—1 Cor. i. 21. (R.V.)

“And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ.”—John xvii. 3. (R.V.)

“How shall they hear without a preacher?”—Rom. x 14.

“Go ye into all the world, and preach the Gospel to the whole creation.”—Mark xvi. 15. (R.V.)

“The Gospel . . . is the power of God unto salvation to every one that believeth.”—Rom. i. 16.

Editorial.

THIS is our case in a nutshell! There is no knowledge of God in the “natural man.” Knowledge of Him, as He is revealed in Jesus Christ, is essential to eternal life. How can men know unless they be told? His command is—“Go and tell the good news.” For in *it* is power to save. This then is the end and aim of all true missionary work, taking its motive from the Word of God. The means to this end may be, and are, very varied, but the end, the aim, remains the same throughout all the ages. The need of man does not vary with his surroundings or state of civilization. His need is not as a Hindu, or Moslem, a European, Asiatic or African, but as a *man*. The God who made him, who knows his need, has provided the remedy, and to us Who have experienced the efficacy of that remedy is entrusted the making of it known to all mankind.

Counsellors are not wanting to-day, who tell us that the great need of our beloved Egypt is education, good government, and civilization, as preparations for the introduction of the “glad tidings.” The speciousness of the arguments employed leads many astray, even of those who profess and call themselves Christians. We need to be on our guard lest our minds be deflected in the least degree from the truth. Expediency is the great loadstone which is setting the course of most of the rulers of the nations to-day, whilst principle, the true Pole, is being cast aside as impracticable and unworkable. And this tendency is unfortunately seen and felt even in the Church of Christ. In these difficult, trying days we would earnestly commend to all our readers the Word of God, the unchangeable, incorruptible Word, as the safest chart, the truest compass, and the only infallible sailing directions.

We are glad to call attention again to the subject of Christian Literature for Egypt. We publish a communication on this subject from Mr. Upson, of the North Africa Mission, and commend his remarks to the prayerful and earnest consideration of all who are interested in this important matter, and would invite further expressions of opinion on the subject from some of the older missionaries. We trust that something practical will result, and would ask our readers to bring the matter unceasingly before the Lord in prayer.

"Whether one member suffereth, all the members suffer with it." The awful crisis through which our brethren in China are passing has sorely tried our hearts. The infant Church is truly passing through the fire. Let us pray without ceasing that the fire may refine and purge, loosing it from bonds that bind it, and setting it free to more effectually accomplish the will of God in that land.

The 12th of September was a red-letter day in the history of the Native Evangelical Church in connection with the American Mission in Alexandria, when the foundation stone of their new Church was laid. Hitherto the services of the Mission have been held in St. Andrew's Church, but the need of suitable buildings for the work has been long felt, and now, largely through the generosity of the First United Presbyterian Church, of Alleghany, Pa., the means for building the necessary premises have been provided. We rejoice, with our brethren, and pray that not only may the present edifice be successfully completed to the glory of God, but also that the spiritual Church, built up of "living stones," and indwelt by the Holy Spirit, may ever increase until the day of Jesus Christ, and be a light-bearing centre in that great city.

Our readers who have been remembering the work of the Egypt Mission Band in prayer, will be glad to know that a small Home Council has been formed in Belfast, Ireland, to take control of the Home end of the work, and aid in arousing prayerful interest in our beloved adopted country amongst Christians in the homeland. The Chairman of this Council is Rev. Charles Inwood, whose world-wide experience and keen love for foreign mission work will be most helpful, not only to the Band, but also to all efforts for the evangelization of the country. The principles upon which the Mission is working are shortly—an interdenominational Band of Workers, whose object is to assist in the evangelization of Egypt and the Soudan. The work is directed by the Home and Field Councils, and supported by the free-will offerings of the Lord's people, no personal solicitations or collections being authorized. It is not considered expedient to set up any new form of Church Government, but the Band will cordially co-operate to the best of its power with the existing evangelical Churches in the land. A Prayer Circle, uniting all those upon whom the Lord has laid the burden of this work, has been in existence since the foundation of the Band three years ago. The hon. secretary, Mr. John E. Pim, of Bonaven, Antrim Road, Belfast, will be glad to send cards of membership to any who care to join in this definite intercessory work.

A Missionary Gathering.

ON the 14th of August, at the invitation of the Rev. and Mrs. Douglas Thornton, a large party of Missionaries met together at the Ramleh Parsonage, for the purpose of having special prayer for their work in Egypt. Those present included the Rev. Dr. and Mrs. Harvey, the Rev. J. Kelly and Mrs. Giffen, the Rev. J. G. and Mrs. Hunt, Dr. and Mrs. McLaughlin, Rev. G. A. Sowash, Rev. J. Krudenier, Rev. W. McClenahan, Mrs. Finney, Miss Thompson, Miss Smith, Sister Dorcas, Miss Finney, and others of the American Mission; Rev. W. H. T. Gairdner, Rev. J. L. MacIntyre, Dr. Lasbrey, Mrs. Taylor, Miss Bywater, Miss Waller, Miss Adeney, Miss Greer, Miss Western, Miss Brown, Miss Braine Hartnell, of the C.M.S.; Mr. and Mrs. Summers, Mr. Fairman, Mr. Upson, of the North Africa Mission; Rev. T. R. and Mrs. Lawrence; Miss Swan; Mr. Bradley, Mr. Cooney, and Mr. T. E. Swan, of the Egypt Mission Band, and Miss Van Sommer.

At the Rev. Douglas Thornton's request, a helpful address was given by the Rev. J. G. Hunt. He spoke on

THE FELLOWSHIP OF CHRISTIANS.

"This is one of the most prominent and permanent features of Christianity. He who has never felt it, has much reason to question whether he is a child of God; he who feels it much, will have much of joy in his Christian life. Of this fellowship, the Scriptures often speak.

1. FELLOWSHIP IN FAITH.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." (Eph. ii. 19.) Fellow-citizenship is a close bond of fellowship. We belong to different countries and nationalities here, and, do or say what we may, this fact is more or less of a barrier to mutual understanding and sympathy. But have we not all felt the thrill of a common and higher citizenship, even the citizenship which is in heaven, the "better country"? In Eph. iii. 6, we find a still closer bond of fellowship. "That the Gentiles should be fellow-heirs." Here fellow-heirship among all Christians is implied. And this implies kinship. Christians belong to one family (Eph. iii. 15). So Christian fellowship is likened to the most intimate and sacred relationship known on earth, that of the family.

2. FELLOWSHIP IN SERVICE.

A common craft tends to draw men together. Yet it is possible in earthly affairs for two to work side by side under the same employer and remain bitter enemies. This however is impossible in the service of Christ. One cannot labour sincerely and zealously for souls without being drawn toward all others engaged in the same work. If one does not feel the fellowship of service, he has much reason to question the character of his own service. It is instructive to note Paul's sense of fellowship with other workers, in the frequent recurrence in his letters of such terms as "fellow-workers," "fellow-labourers," "fellow-helpers" (though these three are the same in the original, *sunergoi*), "fellow-servants" (literally, fellow-slaves, *sundouloi*), "fellow-soldiers," and

again that closely related term so tinged with pathos, “fellow-prisoners,” and these too are often coupled with terms of tender affection. (See Phil. ii. 25, iv. 3, Col. i. 7, iv. 7, Phil. 1-2, 24.) We see the value he set upon such fellowship in his words to the Philippians (Phil. i. 3-5), “I thank my God upon every remembrance of you, always in every prayer of mine for you, all making request with joy, for your fellowship in the gospel from the first day until now.” Paul possessed the rare and beautiful trait of giving large credit to other workers, though he could say without boasting that he laboured more abundantly than they all. He highly prized fellowship in the furtherance of the gospel. We may be members of different societies, and have different views and plans of work. Yet possessing the common aim of winning souls, extending the kingdom and glorifying God, there must be a deep sense of fellowship, and well may we prize it. Though we meet with those whose methods we must strongly disapprove, it is ours notwithstanding to rejoice that Christ is preached and be slow to condemn or hinder their work.

3. FELLOWSHIP IN INTERCESSION.

Prayer is the highest as well as the most natural exercise of the redeemed soul. It is not then strange if we find here the deepest channel of Christian fellowship and its highest possibilities. Take that one passage from the sayings of our Lord: “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” Matt. xviii. 19-20. Mr. Gairdner’s valuable exposition of this passage in the summer number of “Blessed be Egypt” makes further comment unnecessary. Note only that the emphasis here is not upon prayer, but upon agreement in prayer. To this is pledged the Father’s answer and the Master’s presence.

Now a word as to the basis of this fellowship. The Greek word translated “fellowship” (*koinonia*) suggests the idea of a common possession. The common possession of Christians is nothing less than fellowship with God, even with each Person of the Holy Trinity. “Truly our fellowship is with the Father, and with His Son Jesus Christ.” (1 John i. 3), we have been “called unto the fellowship of His Son Jesus Christ our Lord” (1 Cor. i. 9), we have the “fellowship of the Spirit” (Phil. ii. 1). Or to sum it up in a sentence, “Through him (i.e. Christ) we both (Jews and Gentiles—all Christians) have access by one Spirit unto the Father” (Eph. ii. 18). This is then the strong and unchanging ground of the mutual fellowship of Christians, viz., their common fellowship with God. We walk together because we are agreed in fellowship with him. Herein is the deep significance of Christ’s intercessory prayer, “that they also may be *one in us*” (John xvii. 21). We are branches of one Vine, receiving our life from the same Source, and indwelt by “one and the self-same Spirit” (1 Cor. xii. 11). Especially does this last fact emphasize and explain the fellowship of intercession. The common indwelling Spirit maketh intercession for the saints, thus they are able to “agree” in prayer, and they are able to prevail in prayer, because he maketh intercession “according to the will of God”

(Rom. viii. 26-27). So this wondrous fellowship with the divine One, producing fellowship in faith, in service, and in intercession, binds the children of the kingdom in a golden chain around the throne of heaven."

At the close of this address some time was spent in prayer, and after the Benediction had been pronounced by Dr. Harvey the friends had tea in another room, and dispersed shortly afterwards.

Centre of Popl ^e	Lower Eg ^{PT}
Evangelical	11,333.
Church Centres	14 or
one in over	800

My Summer in Egypt.

BY A. VAN SOMMER.

HOW many times since I reached Egypt last April have I thought of friends at home waiting for letters which have never come! Week after week—as mail day has arrived, the home budget has seemed to take up all the available time, and ever has the good intention been to write before mail day the coming week. May I give a little sketch in our Magazine of what has gone on, with a plea for forgiveness that it has been so long delayed?

Soon after arriving in Alexandria all the Egypt Mission Band gathered together to welcome the Rev. Charles Inwood and Mrs. Inwood, who had been some of their closest and best friends in Belfast. And then came a few days of earnest consultation and prayer for future guidance, and plans were formed for

HOME ORGANIZATION OF THE WORK,

and for definite methods in the field. Early in May the party broke up again. Mr. George Swan and Mr. F. Cooney went back to their village station at Belbeis, Mr. E. H. Thompson and Mr. T. E. Swan to Chebin-el-Kanater, Mr. Cleaver went home, and Mr. J. G. Logan and Mr. W. Bradley went on with the work in Alexandria. My bit of work was to go and see what could be done to make our brothers in the villages rather more comfortable; for, from what I heard, I knew it was a hard life there, and I wanted to do any little thing I could to make their houses home-like. One needs to make a dwelling-place into a home as far as may be.

The first thing was to inspect them and see what could be done. I was told it would be impossible for me to stay anywhere at Belbeis, but I could stay at Chebin, and from there I might go over to Belbeis for the day. So one afternoon, after a fortnight's stay in Cairo with dear Mrs. Bywater, of C.M.S., I went down to Chebin-

el-Kanater to pay my first visit to a native village. Mr. Ned Swan and Mr. Thompson met me at the station and took me through the little crowd of people, and past the buffaloes patiently walking round the threshing-floors, and the scattered houses and huts, with their surroundings of camels and donkeys, goats and chickens, until we came to

THE LAST MUD HOUSE

in the village. Here we went in, through a centre door, having rooms on either side that were being whitewashed, into a back yard, and from this by an outside staircase into a balcony above, which led into the house. I saw the friendly black face of Abdullah who had been a servant at Beit-el-Hamd smiling a welcome for me. He had tea ready for us, and I was soon shown the whole domain. It consisted of a sitting room, which opened on to a verandah each end, and two bedrooms leading out of it, and then the kitchen had a door into the verandah further round. It was a complete little house that we felt thankful God had given for the beginning of the work. Built of sun-dried mud bricks it is not very durable, and we hope the time may not be long before He gives the power to have a piece of ground of our own and a

MORE SUITABLE BUILDING

both for Mission House and school.

Meantime all was being made ready to open the school on the 1st June. The teacher had arrived, and all the school desks were standing in the yard, and the workmen were busy cleaning and whitewashing, while parents and boys arrived from time to time to ask when they were going to begin, and what were the fees.

On the last day of May, we all, including the two from Belbeis, had our day of prayer together. It was such a hot day, and so hard to concentrate thought and faith. It seemed as though we had to look away from our own to others' needs, and spent most of the time in prayers for distant workers and sufferers in South Africa, Sierra Leone, and Hausaland, and were thankful to think we might in a little way share their harder place, and more painful work.

I spent a fortnight at Chebin-el-Kanater, and felt at the end that very little had been done. We succeeded in getting a carpenter one day and carefully gave him instructions as to a few things that had to be done before we could get any further. He took the measurements and promised it all in a day or two, and departed to be seen no more. After waiting in vain, Mr. George Swan came and spent a day in carpentering for us, and so the things were finally finished. Meantime I went over to Belbeis for a day to see what could be done there. Mr. Ned Swan took me over, and the two brothers met us at the station. I was told

THAT NO ENGLISHWOMAN

had ever been known to come there before, and the sight was so unexpected, that the crowd of donkey boys relapsed into dead silence, from their usual vociferous cries, and they let us pass through the midst of them unmolested. Then we had a mile walk to the village which stood on higher ground than the surrounding country, and was very picturesque. We passed through the narrow streets and down the Bazaar, while still the people stood and looked in silence, until we came to

A SQUARE, FOUR-ROOMED COTTAGE

opening on to the road, and this was our friends' abode. I found them still living with all their things in their boxes, and without a sign of any curtain at the windows or mats on the floors, and, alas, I have never been allowed to put curtains to those windows yet! We had a very happy day and paid a visit to their school, and heard the boys repeat verses, and answer questions. One bright little lad attracted me, he had such white lips with his brown face, and I asked Mr. George Swan if he did not think he had anemia, an illness from which the country people suffer greatly, and for which the C.M.S. doctors have a reliable cure. Since then I have heard that Mr. Swan took the little fellow to the C.M.S. Hospital, and that he was taken in and cured. The

FATHER WAS SO GRATEFUL

that he entertained Mr. George Swan to a grand dinner, dressed him in native dress, and showed every sign of thankfulness. We are all so glad of any opportunity of showing practical kindness to the people—it goes further than anything else. But even kind words count for something, and I have longed to be able to speak to these peasant women as I have wandered about in the fields at Chebin. I could not talk enough Arabic to be any good, but only say a word or two of greeting and smile at them. And even this would meet with a warm response; one would kiss my hand, and another would pat my cheek—their favourite way of expressing a kindly feeling—while they all had much to say.

I love these Egyptian women, there is a great deal of

REAL WOMANLINESS

concealed by an unsightly dress, which does not make them appear to advantage. In their own homes one meets a gentleness, courtesy and consideration which make one feel there is a loving nature underneath, and one longs to be able to talk to them from the heart. May the time yet come! We were told at Belbeis that a deputation of little "banât" (girls) was coming to see us, to ask me

TO START A SCHOOL FOR GIRLS,

but they never arrived. There is an opening in most of these villages for girls' schools. It needs two ladies at the head of them, and then assistant native teachers. It would be quite possible, when once the language is known, for little groups of workers to carry on such schools in the villages, and in many places they would receive a welcome. It has been found that school work brings more confidence between parents and teachers than any other way. It opens the home, and produces a friendly relationship. What the people need is to see unselfish, loving, Christian lives lived in their midst, before they can receive a message in words.

After a fortnight at Chebin, I went for a fortnight's visit to Mansourah where I stayed with Miss Finney of the American Mission at the house of the Rev. G. A. and Mrs. Sowash. A home which is now made empty through the death of the sweet young wife and mother.

It is close beside the Nile, and every evening Miss Finney and I would take a sunset walk together, when her work for the day was ended, and we talked over her longing desire for a girls' boarding school, and we watched the daily decreasing river, until it seemed as

though it were possible to walk all across on dry land. The streams grew smaller and the islands grew larger, and we saw the crops growing on the sandy river bed, and the mat huts which the people had built to live in. Every night the single lights used to shine out here and there from these, and there was a

FREQUENT BABEL OF VOICES

rising up from the bank of the narrow stream, where the people gathered to fill their water skins. They tell me that long since, the mat huts, and green crops, and islands have disappeared under the mighty rush of water from the over-flowing river.

I went to the native service on Sunday, and heard the

EARNEST PREACHING

of their pastor, whose spirit I could catch although I could not understand the words. In the afternoon Mr. Sowash asked me to take a class in the Sunday School. It was a joy to speak to these native lads, who seemed to know enough English to take in what was said.

My next visit was to Dr. Anna Watson, and Dr. Caroline Lawrence at Tanta. This is a delightful Mission House. On the ground floor there is a clinic frequented by many native patients, and a few beds for those who need to be taken in and cared for. On the next floor the two doctors and Miss Cora Dickey live. And the top floor is occupied by the Rev. Kelly and Mrs. Giffen, and their son and daughter. It is a busy home indeed. All meet for breakfast about six o'clock in the morning, and then all disperse for separate work. Mrs. Giffen goes to the boys' school, Miss Dickey to the girls' school, Dr. Watson to her clinic and outside patients. Twice a week Dr. Lawrence goes to Benha for outpost duty. She took me with her one day, and it was intensely interesting to see the groups of men and women gathering to wait for the doctor. And then the

EARNEST, ANIMATED WORDS

of the Bible woman, who takes up her position in the middle of the women and talks to them out of the Gospels with all the enthusiasm of an Eastern narrator, her address being followed by a chorus of exclamations of wonderment. The same thing goes on in quieter fashion among the men, the teacher here being the native Evangelist. There was such a mixture of patients—a policeman, a begging Dervish, old and young, both men and women, and crying babies with sore eyes—each and all kindly and patiently tended by Dr. Lawrence, until, finally, we had to hurry to catch our train back to Tanta. One feels this medical work has a great part to do in the advancement of Christ's Kingdom. The people need to feel the practical love, and unselfish kindness, that disarms prejudice and wins confidence. I should be so glad if friends at home would

HAVE WORKING PARTIES,

and help supply the needs of these Missions in Egypt—both here, and at Cairo, and at Assiut. Many things are wanted for hospital comforts, and for patients. I think we might do it,

One day Dr. Watson and I went to look at Kafr-ez-Zayat together, to see if it would be a good place for some of us to work in. I had told her of the little group of women workers at home who are getting ready to come out and work among the women and girls, and that I wanted to find the best place to begin. I felt we needed the protection of some other English families living there, and also a healthy spot, and one where there was an opening to begin work. It seemed to me as if Kafr-ez-Zayat would prove suitable. It is on the banks of the Nile, and is becoming

AN IMPORTANT CENTRE.

The Light Railway will come here, and, being on the main line between Cairo and Alexandria, it is easy of access. The American Mission have a boys' school, but none for girls, and they would gladly see us start a girls' school. Dr. Watson hopes to open a clinic, and I told her we should like to help her by following up her patients for her. It is the place where the boats on this branch of the Nile come to discharge their cargo, so that it would be possible to keep up friendly intercourse with a large number of river folk. There was an upper storey flat standing empty and to be let, just over-looking the broad stream of water flowing in front of us. I longed to take it, but felt if it were

GOD'S CHOSEN PLACE

He would give it to us at the right time. I said to Dr. Watson that I thought I should come back in October next year, and we will prepare for then. I should thank God, indeed, if He guided our steps to this spot.

After this happy visit, I went back to Alexandria, and had two months there, July and August. Part of the summer's occupation was the

HAPPY ONE OF VISITING,

and receiving visits, from the many missionaries gathered together in Ramleh. The C.M.S. were at the parsonage, having undertaken duty at Ramleh Church for five months; and the American Missionaries were at their houses for summer resort at Schutz and Bacos. They had come up from all parts of the country. We saw each other frequently, and from time to time joined in their meetings for prayer and conference. At one of these, I was allowed to propose the forming of a

PRAYER UNION IN ARABIC

for the Egyptian Christians connected with their Church, This is being carried out, and we hope at the beginning of the New Year, that some hundreds of Native Christians will be one with us in daily prayer for Egypt. The names of the workers were too many to print, so that the Mission Stations are named instead, but it will all lead to definite prayer, and to expectation from our faithful Lord. Readers of the article in the *Nineteenth Century* will understand how very, very careful we have to be now not to draw attention to individuals in any way. But the work of Christ's kingdom is going on, and some time we

SHALL JOYFULLY THANK

Him that He has let us share, in ever such a little way, in His rejection. I am certain of this, that what is needed is not so much what is called aggressive work, although this has its place, as that many more Christians should live among them, lives of unselfish practical goodness and love, showing living examples of Christ-likeness to the people, and, together with this, patiently teaching the young, and, being ready at all times to enter into conversation with the older ones, praying for them individually, and telling of the Lord Jesus as a living, present

SAVIOUR AND FRIEND,

Who died for us. It is a life-work for many men and women who will by faith and patience inherit the promises.

May God give us all patient endurance at home to go on praying; and out here to live and learn the language; but chiefly "to abide in Him," and He will bring forth much fruit.

"Make Ditches."

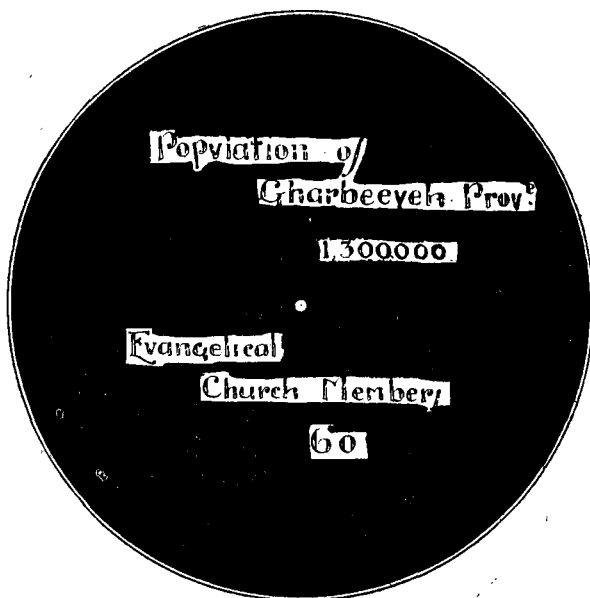
Make the valley full of ditches. . . . The valley shall be filled This is but a light thing in the sight of the Lord. He will deliver into your hands."—2 Kings iii. 16-18.

ONE has often been reminded of the above passage when itinerating in the Delta of Egypt. At low Nile the poor fellaheen may be seen working away under the burning sun digging and deepening the ditches and channels, preparing for the rising waters which all eagerly expect.

The country is so very flat and the system of irrigating so perfected, that it is now one great network of small waterways running in every direction giving life to man, beast, and vegetation. The natives say that "the Nile is God's longest blessing to man, and that he who drinks once will return to drink again." When asked if we have such good water in England I have sometimes answered them by telling of the wells and streams of clear water which I consider far superior to the dirty water of the Nile, but they have shaken their heads and said "La, la, mush mumkin" (No, no, not possible). This last summer has witnessed the lowest Nile that can be remembered. Instead of the deep, wide river, there was just the narrow stream of water deep down in its bed on which all and everything depended. The whole land was parched and dry under the hot sun. Notices were issued restricting to specified times the use of water for the land, but at those times all kinds of methods were used for raising the water from the bed of the river. The click of the water-wheel and the crack of the whip could be heard day and night as the buffaloes were urged on in order to secure all that was possible in the time allowed. Often, as the time drew near for the rising of the Nile, I have been asked by the fellah if I thought that there was going to be a high Nile. While writing this, the waters are rushing down, bringing life and blessing to the whole land.

While seeing these things around me and thinking of this passage before me, I have thought, just as the prophet commanded the people to "make the valley full of ditches," so has the Lord commanded his servants to go forth and prepare the people for the great blessing He is going to send.

We are sometimes asked by friends at home: "Well, what are you doing in Egypt?" I might answer by saying that we are making ditches among the ten millions of this land through which we believe that the Lord is going to send floods of blessing. Already the waters are rising, and many hearts have been flooded with Gospel light. The labourers are few, very few; the work is great, very great; and much time has been needed for uprooting the weeds of long standing and clearing away the stones hoary with age, but we believe that in many places the soil has been ploughed, the seed sown, and is growing to His glory.



Mission Schools have, after years of labour, prepared many to read, and the Gospel which was once refused is now accepted and being read by many, and I am prepared to sell or distribute in some way among the towns and villages of the Delta as many Gospels as friends will send me. It is the Gospel that the people need. It is the Gospel of the Lord Jesus Christ that shall overthrow the deceit of Islam. It is the river of Gospel Light which alone can fill and flood the parched souls of this land. Just as the Nile floods the whole land, reaching every town, village, hamlet, and farm, so must the Gospel be carried to every soul in the land.

Many are Moslems because they know of nothing better. An educated Moslem told us not long since that he observed that we believed in the Gospel enough to travel land and sea to tell it to others, which they, as Moslems, did not do with Islam; but how few

have gone forward with the Gospel to the followers of the false prophet. What we need is more men and women who have responded to the call of God and entered the open door at His bidding. What opportunities stand out before the heralds of the

Population of Lower Egypt
 about 6 000 000

Evangelical
Church Membership

▪

600

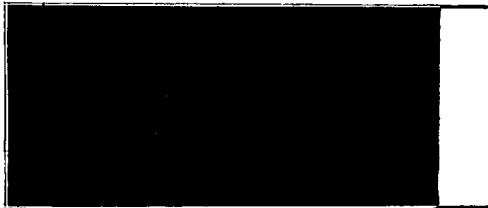
or

ONE 10

10 000

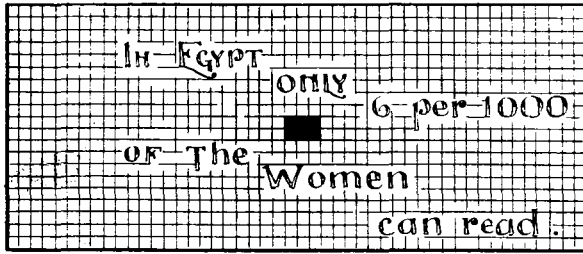
Cross to-day, and, as Mr. A. T. Pierson has said, "True opportunity is always God-given. 'Behold I have get before thee an open door and no man can shut it.'" But doors unentered do not remain open, and if God once shuts, no man can open, and we may knock in vain. Unused opportunity never returns; it is forfeited for ever. One fact is plain, open doors now challenge us to enter every land. Before us stands the opportunity of the ages. The rapid and sudden multiplication and accumulation of these openings compels us to

Population of Egypt · about · 10 000 000 .



Mahomedans · 9 000 000 .
Jew · + Christian ·
1 000 000 .

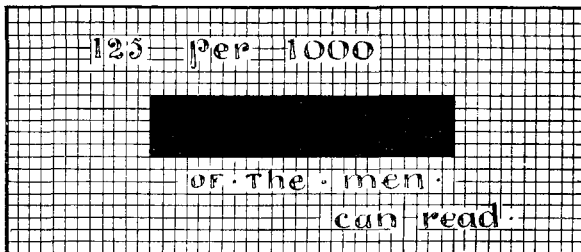
wonder and adore, for He who only doeth wondrous things is at work, and so the iron gates open of their own accord before His messengers and heralds." What we are praying for is God-sent workers who shall help us to make the valley full of ditches and to



Wanted! Men!!

THE following stirring appeal was written in reference to Arabia, but as the circumstances in Egypt seem to us to be eminently suitable, we have taken the liberty of altering it:—

“Given the right men, and Egypt may be won for Christ. Start with the wrong men, and little will be accomplished. But what qualifications are needed!—what enthusiasm, what fire of love, what dogged resolution, what uttermost, self-sacrificing zeal for the salvation of men and the glory of Christ! But upon this point I prefer to quote here the words of a man pre-eminently qualified to speak upon the subject. Three years ago he wrote to me:—‘ It is extremely important, then, in an enterprise like yours, to have the *right stamp* of men—men who have made some sacrifices, and who do not count sacrifice to be sacrifice, but privilege and honour; men who do not know what *discouragement* means, and men who expect great things from God. Such alone will prove really successful workers in a field so replete with difficulty. Unless Eternity bulks very largely in the estimation of a man, how can he encourage a native convert to take a step that will at once destroy all his hopes and prospects of an earthly character, and possibly result in imprisonment, and torture, and death itself? And unless you have men who are prepared, should God seem to call for it, to lead their converts into circumstances of such danger and trial, it is not very likely that they will find converts who will go very much in advance of themselves. Men of this stamp are not to be *manufactured*; they are God-made. They are not to be *found*; they must be God-sought and God-given. But the Master who has need of them is able to provide them. Nothing is too hard for the Lord.’”—General F. T. Haig.



The Proposed Tract Society.

I SHOULD like to add a few remarks to the able paper by Mr. Summers on "Christian Literature in Egypt" which appeared in the last number of this magazine.

Some of us had been meditating upon this subject and rejoice to find it taken up. The danger is now lest there should be such unanimous agreement upon it that nothing further is said.

The following suggestions are offered for what they may be worth.

(1.) That, instead of the formation of a distinctly "*Arabic Tract Society*," the proposed organization take rather the form of an

EGYPT TRACT (OR LITERATURE) SOCIETY

the publications of which could still be circulated in other Arabic speaking countries. Such a Society would make a special point of the circulation of English periodicals, tracts, &c., as there is a growing demand for almost any kind of English reading. This, of course, to be in addition to the special work of publishing treatises, &c., in Arabic.

(2.) With regard to the suggestion concerning the stimulation of the genius of authorship among the students of Assiout College, and other Christian Institutions, I would draw attention to the prize scheme of the Sunday School Union (London) under which rewards of £25, £50, or £100, (as the case may be) are offered for the best stories on given subjects, *e.g.*, Gambling, Temperance, &c. This results in the acquisition of a number of popular stories, several of the best of which can be effectually used, and further in the developing of hitherto dormant powers. But can this be applied to the mission-field? It was tried with

CONSIDERABLE SUCCESS IN CHINA

as is shown from the following extract from the Biography of David Hill, Wesleyan Missionary.

"Another idea born of the successful essay scheme in Shansi was to offer prizes to all Chinese teachers and preachers for the most suitable tracts on various Christian subjects. The plan roused a good deal of interest. More than a hundred essays were sent in from all parts of China, some of them of considerable merit in literary style and reasoning. The prize essays were published and several of them still command a good circulation in tract form." (p. 221.)

(3.) There is still a wide field for Evangelical tracts, especially those which deal with the Bible, its Integrity, its Universality, &c. For an example of a very suitable and peculiarly successful one, see Sir Wm. Muir's "*Da'wat-ul-Muslimeen*" (Invitation to Moslems to read the Scriptures.) Copies of this at five millèmes each have been readily bought by Moslems, who have seemed struck by

ITS ARGUMENT AND APPEAL

and have been unable to offer any objection whatever to its style of address.

Another useful tract of a similar nature is the one just being issued by Mr. Summers.

(4.) I am somewhat curious to know whether a "marked"

Arabic Testament or Bible is considered suitable, and if so whether its production is feasible. Such marking would be by general approval of Evangelical bodies, attention being directed to passages expressing ; (a) The unique claims of the Lord Jesus Christ Himself ; (b) His fulfilment of the prophecies of the Old Testament concerning Him ; (c) His mediation, &c.

What do the

OLDER WORKERS IN EGYPT

think of this ?

In conclusion I subjoin a second extract from p. 221 of "David Hill."

"We find him (Hill) presenting a paper in June, before the assembled Hankow Missionaries, urging the formation of one central Tract Society for China with a view to the economy of labour, and the production of a superior style of publication. Need had already led to the formation of a number of separate societies at such various missionary centres as Shanghai, Hankow, Canton, and Peking.

"It was proposed that one central committee, with representatives from the various regions of work, should direct and control the output of Christian books for the whole Empire. Local difficulties and magnificent distances proved too strong for this proposal, but for some years the Religious Tract Society, of London, contemplated the accomplishment of the plan and at one time approached Mr. Hill with the request that he would act as the general director of the enterprise. He did not, however, feel called to this special work, and, though with considerable hesitation, declined the offer. No appointment would have been more universally welcome. Since then, some half-dozen societies have been independently working ; each with a special style of its own. The Hankow Society alone, of which Griffith John and David Hill were long the presidents, has during the last ten years sold no less than

TEN MILLION

publications of a directly evangelistic character."

We have not the same difficulty of enormous distances here in Egypt, but no doubt there are other difficulties in the way of united action. Still our presence here is evidence of our power to overcome obstacles by "His Grace."

ARTHUR T. UPSON,

SHEBIN-EL-KOM,

MENOUFIEH, Sept. 1900.

An Excellent Innovation.

"The Railway Administration have decided that henceforth all employes of the Christian faith will be given a holiday on Sundays, and Mahomedans, as at present, on Fridays. The new regulation has so far been applied to one or two departments in Cairo, but if found to answer it will be made general throughout all the offices and workshops. The decision has, we understand, given great satisfaction to the European *personnel* of the Administration, and it might be introduced, with advantage to both the employes and the public, throughout all the Government Departments in the Capital."—From *Egyptian Gazette*, September 19th.

We thank God for this answer to prayer.

The Bible in Egypt.

ANNALS OF THE BRITISH AND FOREIGN BIBLE SOCIETY,

BY THE REV. A. A. COOPER, M.A.

WHEN the present writer in the spring of 1899, after a prolonged tour through Palestine and Syria, reached the ancient and interesting town of Aleppo, he was conducted to the simple memorial of an unknown predecessor in the Protestant graveyard of the city; and with feelings of surprise and curiosity, not unmixed with reverence, read the following inscription:—

Sacred to the Memory
of the
Rev. Christopher Burckhardt,
native of Basle, in Switzerland,
who departed this life August 14th, 1818,
aged twenty-four years.

After having traversed Egypt and Syria with the sole object of disseminating the Holy Scriptures, a nervous fever terminated his career of pious and indefatigable exertion and called him early to his reward in Heaven.

No one could tell me more than these words conveyed. All trace of the identity of this youthful Bible-worker had vanished from local knowledge. Some months later when returned to Egypt and pursuing research as to the British and Foreign Bible Society's early work in the Levant, I discovered with inexpressible interest that the young man, whose unadorned memorial had been shewn to me in Aleppo, was the Society's pioneer-agent in Egypt and Syria.

THE BIBLE SOCIETY

was scarcely into its teens when a unique communication reached it from a Catholic physician in Malta, appealing for a centre of Bible work in his native island. The appeal was not forgotten. To Malta at that time the eyes of the Churches were turned with hope, as to a half-way house to the Levant. The Church Missionary Society, the London Missionary Society, and the American Board of Commissioners for Foreign Missions were quick to perceive the importance of Malta for their prospective operations in the Levant, and to seize the advantage of British protection which the island offered. With all these the Bible Society was in communication from the first.

On May 27th, 1817, the Malta Bible Society took shape. The Rev. W. Jowett, M.A., of the C.M.S., the Rev. Isaac Lowndes, L.M.S., and Dr. Cleardo Nandi, the staunch but intelligent and liberal-minded Catholic already referred to, became its joint secretaries. For a quarter of a century from that date Malta was the starting point, and the base of supplies, for the great work of Bible distribution in the Eastern Mediterranean.

From Malta, late in 1817, the Rev. Christopher Burckhardt, a young man of most earnest piety, of excellent gifts and uncommon courage, selected and maintained by the generosity of that princely philanthropist, Henry Drummond, set out on a journey which, in those days, was both tedious and fraught with great peril. Burckhardt, by his zeal and piety, had most favourably impressed all who met him, and inspired them with the hope that a brilliant career of

distinguished usefulness lay before him. The task for which he had been commended to the Malta Bible Society was that of carrying the treasure of the Church of the West, the Word of God, to the immemorial lands of Egypt and Syria—lands of its birth. Happily, authentic records remain from which details of his work may be gleaned.

"We have seen many here who appeared to be well adapted to take Bibles and Testaments into Egypt; but most showed some fear, either of the Bashaw, (Pasha) or of the Mussulmen, or of the different Christian denominations, or of the Jews; but our esteemed Burckhardt left Malta on board a Greek vessel, with six large cases full of Bibles and Testaments, in various languages, without any fear; he read conversed, and distributed in the most open manner; and Divine Providence, which, without doubt, conducts these grand and important objects, assisted him in every step, as well in giving him a right discernment in his enterprises, as in preparing the people for the reception of the word of truth.

"On his arrival in Alexandria, Mr. Burckhardt landed courageously, with all his cases, which he took to an inn, where he with difficulty obtained a little garret, which hardly held him and his cases. After two or three days, the masons came to make some alteration in the inn, and began to pull down his room; but he, thinking the situation favourable for the sale and propagation of the Scriptures, would not quit the house, but removed, with his health-giving merchandise, into a shed belonging to it. There he conversed with everyone that passed by, peasants, strangers, and merchants, both foreign, and from the interior of the country. The seamen, who are very numerous at Alexandria, came so often to him, that he wrote to us, saying, that 'the Greek Testaments which he had dispersed would only be like so many drops thrown into the sea; so great was the demand for the word of God.'

"In his hours of leisure he walked all over the place, visiting the Patriarch, or the Archimandrite, or the Greek Priests, mixing also, often with the Turks, Copts, Jews, &c. Thence he departed for Grand Cairo, on board a country boat, surrounded by a great number of Bibles. After experiencing some dangers, he arrived, took a little lodging, and, as before, exposed his wares to public sale. Here he found, that, not only was his mission known to all, but that he was really waited for: and Jews, Turks, Syrians, Copts, Christians, and Pagans, went to visit him, and, what is of more importance, to profit by him. A few days after his arrival, he wrote to me thus: 'My dear friend, I have now nothing more to give to these people; all my stock is expended. If I had had with me twice or thrice as many copies of the Scriptures, I could have disposed of them without the smallest difficulty.' In this central situation he had the pleasure to arrange various things for the future success of our Malta Bible Society, in those extensive countries, with the Bishops, Patriarchs, and other persons of rank."

Close on Burckhardt's steps came the Rev. W. Jowett, a Cambridge graduate of distinction, and a man well equipped for the Mission with which he was charged. That Mission was one of inquiry as to the spiritual state of the Eastern Churches, and especially as to the openings amongst their clergy, and people, for the diffusion of the Holy Scriptures. The fruit of his researches is still valuable and interesting reading to the student and the missionary: "Christian Researches in the Mediterranean."

We cannot do better than allow William Jowett to tell his own story in brief, so far as it refers to the work of Bible distribution.

From the Rev. Wm. Jowett to the Committee of the Malta Bible Society.

June, 1819.

"You have been already acquainted with my departure from Cairo for Upper Egypt, furnished with a stock of twenty-two Arabic Bibles, and a commendatory letter from the Coptic Patriarch to his Bishops and Clergy. On my arrival at Esne I first opened my small but invaluable treasure. This is the last Bishopric southward in Egypt. I waited on the Bishop, and having presented my letter from the Patriarch, was very kindly received. I gave him a copy of the Arabic Bible, and begged him to recommend the sale of it among

his people. But I soon found there was no need of soliciting this recommendation, the people, having seen the Book and the pleasure with which their Bishop received his present, came immediately to buy, and I have no doubt that I could have soon disposed of my whole stock. A prudent consideration of the wants of the towns I meant to visit in my return rendered it necessary that I should husband my poor resources. Besides the one I had given I could only spare three. It was really painful to see the eagerness with which one after another came to my boat to ask whether I could not let them have one copy more; they came with various reasons or pretences, and were with difficulty persuaded that the number I had would only furnish a small supply at best to the other Churches.

"Proceeding further up and stopping at Edfu, I learnt that this was the last town where Christians were to be found. I went to their quarters, and found their numbers not to exceed forty in men, women and children, and their condition very miserable and poor, poorest of all, however in this, that none of them could read At Kennee (Keneh), a very considerable town on the eastern bank, through which those pilgrims to Mecca pass that do not return to Africa by way of Suez, I found a very intelligent Copt, Muállim Botros (Peter). He was surrounded by many of his nation, very respectable and well behaved men. When he saw my Arabic Bible he recognized the work, saying that about two years ago he had bought a copy of a Jew in Cairo. Instead of twenty, with a promptitude very rare in these parts, he wished to give me fifty piastres for it, but this I refused, telling him that the English named only one price. Young men who were about him began to draw out their money, begging that they might have a copy. On returning to my boat, I sent him two more copies; he sent me word back, that the people snatched them up so quick, that he had not one left for himself, and begged me to spare him another. I was so much gratified by this ready disposition, and had observed in the very countenances of the by-standers so much superior intelligence and good training, that early next morning I called upon him with two more copies, adding as a reason, that, as this town was a grand thoroughfare of Mahomedan pilgrims, it was peculiarly desirable that the Christians should be confirmed in their faith by reading the Scriptures abundantly."

Thus, by the year 1819, the Bible had found its way in several tongues, and especially in Arabic, from the sea to the first cataract, and had been everywhere welcomed with extraordinary eagerness by Moslem, Copt, Jew, and Catholic, by Turk and Egyptian, Greek and Ethiopian.

Nor was the ground permitted to lie fallow. Year by year there came and went those who made it their business, while in the land, to scatter far and wide knowledge of the truth, as it is enshrined in the Word of God. Jowett was in Egypt again in 1823, bent on the same errand of promoting the circulation of Holy Scripture, and with that in view entering into friendly intercourse and correspondence with the heads of the various religious communities in Egypt. Missionaries on their way to Palestine also, who spent some months in Egypt, and had previously furnished themselves with ample supplies of Scriptures at the Malta depot, on their arrival at Jerusalem, May 1823, reported in detail on their work in Upper Egypt and announced the distribution during their stay of "nine hundred copies of the Bible or parts of it."

When, in 1826, missionaries of the C.M.S. first settled in Egypt, Bible work may be said to have become somewhat more systematic, Malta still remaining the supply base. And they had coadjutors in this labour whose connections it is now difficult to trace. Thus a certain Rev. Donald McPherson, "late a Missionary in Egypt," writes from Edinburgh to the Bible House in London under date January 25th, 1830:—

"Having been kindly favoured by the Committee of your Auxiliary Bible Society at Malta with regular supplies of Bibles and Testaments in the various languages of the East, during my late residence at Alexandria in Egypt, I feel

it to be my duty, now that I have returned to my native country, to furnish you with some account of their distribution. . . . The enclosed communications, addressed to the Committee of the Bible Society at Malta, will enable you to form some idea of the extent given to the circulation of the Scriptures in Egypt. . . . In itinerating in Egypt, I have distributed vast numbers of copies of the Scriptures amongst the Mahomedans and Native Christians, of which I have kept no regular account. In August, 1828, the Rev Mr. Muller, of the Church Missionary Society, accompanied me on a Missionary tour to the Delta; and in the course of our journeyings we had many opportunities of disseminating the word of God amongst those who, until then, had never been visited by a single ray of Revealed Truth."

Again the Rev. J. R. Lieder, C.M.S., who had returned to England on furlough after a stay of six years in Egypt, thus records his impressions:—

London, January 2nd, 1832.

"According to your desire that I would give you some account of the spread of the Holy Scriptures in Egypt, and the effect produced by it,—as also some hints in regard to the future operations of the British and Foreign Bible Society respecting Egypt and the East in general,—I make with the greatest pleasure the following remarks:—

"During our six years stay in Egypt all parts of it have been several times visited by us; and we have circulated the Holy Scriptures, not only in the Arabic, but also in the Turkish, Greek, Armenian, Italian, French, German, Spanish, Hebrew, and Coptic languages. We have endeavoured also to introduce the word of God, or parts of it, according to circumstances, into the schools of these nations, in which we generally succeeded; hundreds of children now begin to read the word of life.

"There are still great numbers in Egypt who are not provided with the word of God: some of them cannot read it on account of the smallness of the types; others are ignorant of the value of this great treasure; and many cannot obtain it from want of money; for hitherto we have been perhaps too strict in demanding at least a part of the price, in order to keep up as much as possible the sale of the Scriptures."

(To be continued)

Prayer Union in the United States.

MRS. J. P. WHITE, of Topeka, Kansas, formerly a missionary in Egypt, was one of the early members of our Prayer Union, her number being 64 on our books. She has carried back with her to America a great longing after Egypt, and an earnest desire to stir up her fellow Christians at home to pray definitely for the work here.

In speaking at the Convention of the Women's Missionary Society of the United Presbyterian Church, held in Nebraska last May, she moved this resolution, "That we pledge ourselves to enter into solemn covenant with each other, and with our God, to engage in united prayer daily, for the various departments of our work, according to a plan that shall be formulated by a Committee of three, appointed by the President."

This Mission works in India and in Egypt, and we are sure that both branches will feel the far-reaching effect of this movement, if faithfully carried out. "Prayer moves the hand that moves the world."

We observe that in their Prayer Cycle, which has been drawn up to aid in definite prayer, giving is linked with praying, and the suggestion is made, that prayer on Saturday should be specially for thank offerings from the entire Church.

The Presbytery of Middle Egypt.

OUR American Mission in Egypt, being founded and directed by a Presbyterian Church, conducts its work in accordance with Presbyterian order. The country from the sea to its southern border is apportioned among four Presbyteries, and these are united in the Synod of the Nile, a name chosen with reference to the anticipated extension of our field into the Sudan, which has been partially explored, though our most southerly permanent station for the present is at Aswân.

Some years ago the writer was assigned to the region allotted to the Presbytery of Middle Egypt, which comprises the provinces of Minya, Beni Suef, and the Fayoum. He and his wife are the

ONLY MEMBERS OF THE MISSION

residing between Cairo and Asyut, a distance of nearly two hundred and thirty miles by the railroad. The Theological Seminary in Cairo, the Training College in Asyut, the proper management of book distribution and other reasons require some concentration of forces in those two places, and, with our present numbers, it is unavoidable that large districts must be given to the supervision of one missionary. Hitherto my place of residence has been Maghagha, a village of 9,600 inhabitants, according to the Government census. It was selected, not so much for its population, as for its situation, half-way between Cairo and Asyut, and in the

MIDST OF A LARGE GROUP

of little Protestant communities, none of which at that time had a settled pastor. It has been my work to visit our various stations, conduct ordinary preaching services, administer the sacraments, inspect the schools, and often to attempt the *role* of peacemaker. In all these things my work has been conducted in constant co-operation with the native pastors, evangelists, and teachers. Almost without exception they have been very cordial in asking and accepting advice and assistance, and in every place some, at least, have been hospitable to the extent of their ability.

The whole region is

DOTTED WITH TOWNS,

villages, and hamlets. Some of the latter may have fewer than 200 inhabitants, while the largest town has over 30,000. The population of the three provinces is reported as 1,100,692 Muslims, and 133,400 Christians, making a total of 1,234,092. Scattered among these we have thirteen organized congregations, seven settled pastors, and about a dozen evangelists, the number of the latter being not quite constant. Two of the congregations

ARE SELF-SUSTAINING.

All the others and many little unorganized evangelical communities receive more or less financial aid from the Mission. The total number of communicants in this Presbytery at the close of last year was 1,688, and of these the males exceeded the females by more than 200.

We had in the same Presbytery last year 28 schools for boys, with 34 teachers, and an average attendance of 1,405 pupils. For girls we had only five schools, six teachers, and an average attendance of 349 pupils. Of these latter 95 were little girls in boys' schools. Nearly all these schools are supported by tuition fees and by the benefactions of liberal natives in their several localities. Only two receive grants from the Mission, but several have obtained private assistance from individual missionaries.

FIVE TEACHERS ARE EMPLOYED

in house to house instruction of girls and women in their own homes. Almost their only text-book is the New Testament.

A large amount of valuable work which cannot be tabulated is done by the colporteurs who traverse this whole region selling scriptures and religious and educational books to the people. Several of these I know to be adepts in amicable discussion of religious topics. They thoroughly know the country and the superstitions and prejudices of the people, and, being "mighty in the Scriptures," besides having their wits well sharpened by frequent exercise, their services are invaluable in preparing the way for the teacher and the evangelist. It is an interesting fact that for several years past they report increasing sales of Bibles to Muslims.

A friend asks,

"WHAT DO YOU NEED?"

Very many things indeed. I will mention a few. About two years and a half ago there was a Government sale of land in Maghagha. The Mission was not prepared to buy, but with contributions of individual missionaries, of native friends, and of a few foreign residents we bought an excellent lot, but have been able to put on it only two cheap temporary buildings, one for a boys' school and place of meeting, the other for residence of evangelist or pastor, and a room in it is now used for a small school for girls. We need at least £500 to build on the lot a church, boys' school, girls' school, and parsonage. We need funds also to erect in Maghagha or elsewhere in this district a proper Mission-house, to avoid the present cost of rent and to have a permanent and more suitable residence for a missionary family. In many places a small subsidy, £1 a month or even less, would secure the maintenance of a village school, but one hesitates to ask such help for fear of discouraging self-support. In the writer's opinion

BETTER RESULTS WOULD

be obtained by aiding existing schools with buildings, furniture, maps, &c. In many places the schools are badly housed and great improvement could be made at comparatively small expense. We very much need more teachers of women. Few suitable persons for this service are available, but it is believed that a number could be obtained if they could be assured a moderate salary.

Finally, we need the prayers and sympathies of our fellow-Christians all over the world, especially when men, densely ignorant of mission work and bitterly hostile to Christian ethics, are charging upon missionaries most of the commotions that now afflict pagan and Muslim nations, and many who should know better are half persuaded by their clamour.

DAVID STRANG.

Nine Days' Holiday in the Delta.

MONDAY morning, August 27th, found me seated in the 7 a.m. train for Cairo. My travelling companions consisted of Greeks, Italians, and Arabs. Judging by appearances they were not desirous for the knowledge of Eternal Life.

As our "express" sped along I was greatly struck with the fertility of the country at this season of the year—in the midst of summer. It is evident when there is a high Nile the spirits of the people are correspondingly elevated; the broad grin and light-hearted "salâms" reveal the fact that they do not expect to die this year of starvation!

After a four hours' journey in dust and din Cairo is reached. It is a sight to see the crowds roll out, and watch those stalwart Moslems greet and kiss each other on both cheeks.

I arrived at the American Mission and received a hearty welcome from Dr. and Mrs. Watson and Miss Thompson. The former have seen forty years' service, and the latter twenty-nine in this land,

BEARING WITNESS

to the Gospel of Jesus Christ, as the only power to meet the need of hearts led captive by sin.

After a few hours' rest and refreshment I continued my journey to Chibin-el-Kanater. On my arrival there at 6 p.m. I received a real welcome from Mr. Thompson and a number of his little pupils. It was *very* amusing to see them gather round, and hear half a dozen at a time addressing him, plying him with all sorts of questions. After five minutes' walk we arrived at our little station, and found our servant "Abdullah" (meaning "Servant of God") had a nice supper waiting for us, which we heartily enjoyed.

Supper finished, we both retired to the balcony, and reviewed the past, and refreshed our hearts in rehearsing

GOD'S UNFAILING FAITHFULNESS

in blessed days gone by, and encouraged ourselves that "it is better on before!"

Next morning we were awake early, with the sun shining brightly in our room; but, better still, the Sun of Righteousness was shining in our hearts.

After breakfast I went to the school, which is immediately below the dwelling-house, to be present at the opening prayers. It was a sight to praise God for, to see forty-two boys (ranging in age from five to nineteen years, Copts and Moslems) subjected to Christian discipline, who, a few months ago, were growing up like young wild animals. After the roll-call the head teacher (Saleem Kitby) read the forty-fifth chapter of Isaiah, and then led in prayer. I was never more convinced of the fact that *the Gospel is the power of God*. Would to God we believed it, as He means us to! My heart overflowed with praise as I witnessed its effect there, in less than three months.

As soon as the devotions are over, the boys separate into different classes for the study of arithmetic, grammar, geography, dictation, English, &c. The school closes from 12 noon till 3 p.m., as the heat is intense between these hours at this time of year.

Lessons are resumed again from 3 p.m. till 5 o'clock. The last hour is given to the study of the Acts of the Apostles in Arabic. We are in great need of

SUITABLE PREMISES HERE.

The present house is built of mud, and contains three rooms upstairs, in which the brethren live, and two schoolrooms beneath. These rooms are not more than about 15 by 12 feet each, and at this moment they have to accommodate about sixty boys and teachers. Such a thing would not be allowed at home, where the heat is just half of what it is out here.

On leaving the school I went out for a walk along by the banks of the little canal, with its bulrushes just as in the days when Moses' mother made the ark for her infant boy, and hid him in it.

The thought rose in my heart will God

RAISE UP A MAN

from amongst these people to lead them out from under the bondage of sin and Mohammedan oppression? God grant it. He, who "hangeth the earth upon nothing," and "calleteth the things that are not as though they were," can raise up a man from amongst the Moslems, and fill him with wisdom and grace to do exploits in this land in the name of Christ.

At dinner Mr. Thompson told me the boys wanted us to go with them at 5 p.m. for a bathe. It was a treat to see the glee they were in when we consented. At the appointed hour, after parade, about twenty gathered round us, and off we went to make them happy, Thompson arm-in-arm with the blind teacher, and the boys gambolling around us in great delight.

The next day I visited our second station, Belbeis, which is only an hour from Chibin. It was simply marvellous to hear those Moslem boys tell the stories about the birth, life, death, and resurrection of Jesus Christ. The need of proper premises here is identical with that of Chibin: we look forward confidently to its met, for, "our Father knoweth."

I returned by the evening train to Chibin, after settling a three hours' "wordy" dispute between two natives over a very childish affair.

The next two days were spent in letter-writing and our day of prayer. This is undoubtedly the "high-day" of the month; when all outward distractions and duties are set aside, and one gets uninterrupted time for saturating mind and heart with the thoughts and

PURPOSES OF GOD.

The outcome being a life-giving touch from the great compassionate heart of Christ, and a going out with Him in desire that all men should come to Him and live.

On Saturday Mr. Thomson and I paid a visit to the wonderful "Barrage" which spans the Nile near Cairo.

On our way back we called on the Dutch missionaries at Calioub, and spent a very pleasant afternoon in company with Mr. and Mrs. Pennings. We were naturally much interested in seeing their spacious schools and premises, and to hear of the

people God has enabled the Mission to gather out from amongst the Copts during the past twenty-six years. Bidding them farewell we returned home much benefited by our day's outing.

The Lord's Day in a village where every day is alike is a real test. No church, no fellowship, nor helpful influences excepting those contained in home letters, and spiritual books, and, greatest of all, *the Word of God*. In the afternoon there is a Sabbath School for those who care to come, but, this being market-day in Chibin, the Moslem boys are prevented from coming. The worst part of the business is that the markets are controlled by an English company. Pray that they may be led to recognize the day of God, and

CLOSE THE SUNDAY MARKETS

(they have power to do it), and teach the people to keep this day holy.

Monday morning we left together to spend a day and night in Cairo with Dr. Harvey, of the American Mission.

Tuesday morning after breakfast we attended the opening exercises of the girls' and boys' schools. There were present about 430 boys and girls. After the opening praise song Dr. Watson gave them a Bible talk, and led in earnest prayer for blessing on the lessons and duties of the day. We started shortly afterwards to catch our train for Kafr-*ez-Zayât*, which we reached in about a couple of hours, and began "house-hunting," as it has been on our hearts that some of us might settle there. We visited the house of the Omdî (*i.e.*, the chief man of the town), and found he was away. His son, however, interviewed us, and gave us coffee, then questioned us as to our intentions, business, &c. We told him we were missionaries, which gave a

NEW EXPRESSION TO THE SITUATION,

and then he said we should wait and see his father. We got back to the station in time to see our train move out, and were compelled to remain there for four hours.

After lunch and rest in the station we were allowed to travel by a goods train to Tanta, the scene of the great Moslem festival in honour of their Saint Bedâwi. After finding rooms we went out to look around us before supper. The feast continues for eight days, and the people pour into the place in cattle wagons, on foot, on donkeys, and every other means of conveyance available.

It is said that the attendance reaches 1,000,000 people about the fifth day. As far as the eye can see there is one mass of tents, numbering from 10,000 to 20,000.

We made our way through the crush to their different places of interest. Seldom have I seen such an apparently happy gathering of people, passing to and fro, brandishing their sticks in the air, shouting, laughing, and talking to each other without introduction.

After supper we set out again. The scenes we witnessed were indistinguishable. Groups of people here and there eating, drinking, smoking, singing, dancing, and praying. Quite an innovation has taken place latterly by the addition of "hobby-horses," circuses, fireworks, and a theatre, bringing with them

ALL THE DEVELOPED VICES

of the Western world.

At 9 p.m. the streets were almost black with people lying in heaps along the sidewalks fast asleep. Altogether it was a sight not soon to be forgotten.

We returned and retired to rest, thanking God for the privilege of having been born in a Christian land, and for the heart assured of a lasting joy which neither time nor eternity can ever eradicate. The outcome of all that we saw was a greater determination to give ourselves up unreservedly to be possessed, and be used, by the Holy Ghost to convict of sin, righteousness, and judgment, so that the people of this land may hear and know that there is a "God in Israel" waiting to reconcile them to Himself in His Son Jesus Christ.

Next morning we separated, Mr. Thompson returning to Chibin, while I came on to Alexandria, having benefited physically and spiritually by my visit, and having a greater eagerness than ever to resume the work and abide in it "Till He Come!"

WILLIAM BRADLEY.



MR. AND MRS. CLEAVER.

An Interesting Marriage.

On Thursday, October 4th, a very happy ceremony was witnessed in the Wesleyan Church at Southsea. This was the wedding of Mr. Cleaver, of the Egypt Mission Band, and Miss White, daughter of Dr. White, of Southsea. There were present many relatives and friends of the bride and bridegroom. The Egypt Mission Band was represented by the Rev. Charles Inwood, who officiated, and by Messrs. A. W. Vance, Crawford Bowne, William Fulton, George Swan, and William J. W. Roome. The morning was very wet and stormy, but during the service the sun shone out and the sunshine seemed to bring with it a glad message of peace and blessing from God Himself. Special hymns were sung, and an address was given by Mr. Inwood. He spoke of the interest, both general and personal, usually taken in such a ceremony, and of the deeper interest in this particular marriage from a Christian and missionary point of view. The service closed with a short season of silent prayer.

Personal.

THE closing days of the Missionaries' Summer Holiday at Ramleh were shadowed by a great sorrow which came to the American Mission. The dearly loved wife of the Rev. G. A. Sowash was taken ill with typhoid fever. She went to the hospital on 1st Sept., and died on the 4th. It was a great shock to her husband, and to all her fellow missionaries, she being greatly loved by them. The funeral took place the same afternoon, and a large company of sorrowing friends, together with the husband and three tiny children, were gathered in the Chapel of the Deaconess Hospital, round the open coffin and the sweet young wife and mother. A short service was conducted by the Rev. Kelly Giffen and the Rev. C. Murch, and prayer was offered by Pastor W. Summers, of the North Africa Mission, and then all followed to the grave in the Protestant Cemetery. Our Prayer Union members will especially remember the great need for prayer for their fellow member, Rev. G. A. Sowash, and his motherless children.

MR. GEORGE SWAN, who has been at home on furlough for a short time, returned to Egypt at the end of October. During his stay in the Homeland he has addressed meetings in Newcastle and district, and also Belfast and Portsmouth.

MR. JOHN GORDON LOGAN, of the Egypt Mission Band, hopes (D.V.) to visit the various Prayer Circle Centres in November to speak on behalf of Egypt. Will our praying friends bear him up in this work?

ON October 4th at Southsea, by the Rev. Charles Inwood, J. Martin Cleaver of the Egypt Mission Band, was married to Eileen daughter of Dr. White of Southsea. Mr. and Mrs. Cleaver are expected to return to Alexandria in November.

MISS VAN SOMMER returned from Egypt at the end of October.

Will all friends who wish to take in "Blessed be Egypt" for the coming year send in their Subscriptions to her? Will College Secretaries and others let her know of any change of address? The Subscription is *One Shilling*, but if members would like to join in helping to start the Arabic Prayer Union for Egyptian Christians, at the beginning of 1901, will they add sixpence to their subscription, so that our English Prayer Union may be the parent of the Arabic Prayer Union for Egypt? Questions upon any point of interest in Egypt will be welcomed, also correspondence, either from friends in Egypt or at home, in connection with any part of the work that may be of interest to all.—Address: Miss A. Van Sommer, Cuffnells, Wimbledon.

FRIENDS wishing to join the Prayer Circle of the Egypt Mission Band should write to John E. Pim, Esq., Bonaven, Antrim Road, Belfast.

Books.

"Arabia, The Cradle of Islam." By REV. S. M. ZWEMER.
7s. 6d. (Oliphant, Anderson.)