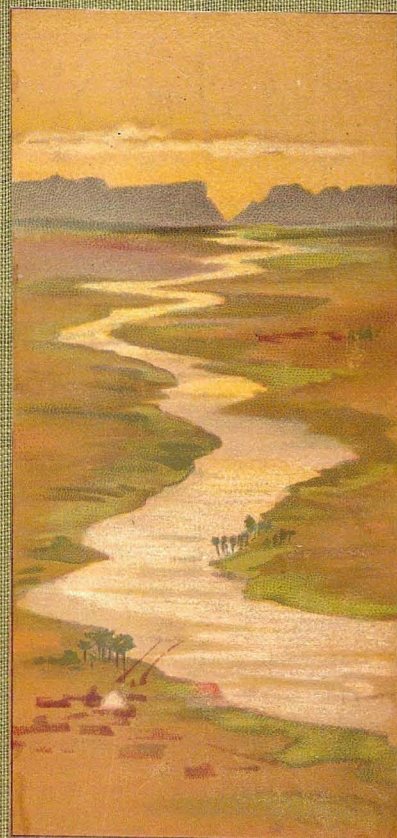


BLESSED  
BE  
EGYPT

Everything shall live  
whithersoever  
the River cometh.

1901







# “Blessed be Egypt.”

A QUARTERLY PAPER

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



NEW YEAR NUMBER—JANUARY, 1901.

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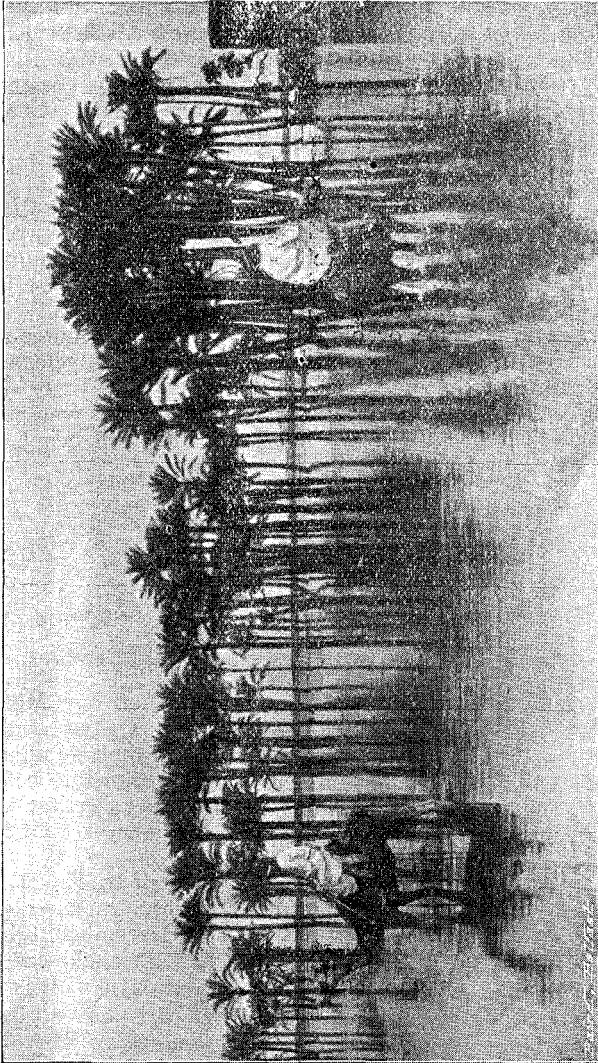
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great extent of land which, a few weeks later, would be green fields. Dr. Askren told us he was there when the water came. He was sitting in the balcony with a friend one evening in July, and in the distance they heard shouting and singing. "The water is coming," said his companion and presently it came, at first a little and then



WHEN THE NILE OVERFLOWS

deeper, and in the morning there was a depth of fifteen feet in front of the house.

One day a party of us went up the mountain near Assiout. We started at daybreak on donkeys and reached the top while the sun was still low in the sky and it was not too hot.



WHEN THE NILE OVERFLOWS



It was a sight to remember. Few travellers who go up the Nile in the winter season can enjoy it as we could in September. As far as eye could reach there was a great expanse of water, and here and there the villages standing out like islands built just above high Nile level, and far away into the distance ran the railway line, a thread curling here and there, and the white smoke of the train showed us where it went.

The puzzle was to know which was the Nile. Where was the river, and where did the overflow begin? The boats were the best indication, but small boats can go anywhere. And then away beyond the waters we saw the beginning of the desert. Assiout is on the western bank of the Nile. Behind us was a range of rocky, waterless mountains, where nothing can live, and we looked on one side of the river at the Libyan desert, and across to the other side at the Arabian desert, and the flood of waters between. It is a wonderful sight, and one only seen in the Nile Valley. We knew that in a few short weeks the river would retreat to its own channel, green fields would link village to village, and everything would live wheresoever the waters had come.

But beyond the loveliness of our surroundings, was the intense interest in all that was going on at Assiout. It was truly a collegiate town, being a great centre for the Mission Schools carried on by the American Presbyterian Church. A few minutes walk from the doctor's house stood the range of buildings, which include the boys' college, the class rooms, church, dormitories, the master's houses, and girls' school. All day long the college bell sounds for the change of lessons; and when one goes to look at the busy hive of young Egyptians with their eager faces, and one listens to the quick, intelligent answers, it inspires one with strong hope for the rising generation. There is quite an army of teachers. Dr. John Giffen was the head in the absence of Dr. Alexander, who is in America with his family. Then there are Professor and Mrs. McClenahan, Rev. Maurice Giffen, Rev. W. H. Reed, Mrs. McClaughlin, Mr. Williamson, Mr. McCallum, Miss Duncan, Miss Ramsay, and many Egyptian teachers. Mrs. McClenahan took me to the class rooms on two mornings, and we sat down and listened with great interest to the teaching that was going on. I always learnt something myself. It is a nine years course, and as we reached the elder students, they were sometimes young men past twenty years old. The number is about five hundred. About a fifth of these are Moslems, the rest being Copts. Many are the sons of the adherents of the Native Evangelical Church, and the hope is, that some of these may give themselves wholly to God's service, and may become pastors and teachers in the Church, while many more are scattered about the country in government employ, and are filling places of usefulness and influence.

I would earnestly ask that our Prayer Union members will take this Assiout College to heart, remembering both teachers and scholars. May the Holy Spirit be continually to them the Author and Giver of Life, renewing weary minds and hearts, and awakening a keen desire to follow closely in the footsteps of the Lord Jesus.

When the large hall is filled with the students for daily morning prayer, and you look at the sea of young faces with red tarboushes, and clothed in their white galabiers, you think of the possibilities of the future for them in this land of Egypt. How much may depend

on us and on our faithful continuance in prayer! And what can we do to help? I asked one day that they would tell me all the things that were most wanted, for I feel the secondary wants of a Mission are next in importance to the missionaries themselves. They told me they needed a dining-room for the second class boys. The place where some two or three hundred now have their food is very dark and unsuitable. Then a matron is wanted to care for the dormitories and the boys' clothes, just as we need such a one in all our public schools. Can any of our readers help? The next place to be visited was the girls' school. This is superintended by Miss Jessie Hogg, assisted by her sister, Miss Rena Hogg, the daughters of one of the first missionaries who worked here; and they were both born and brought up in Assiout. They, too, have a staff of good workers, and the large house has a cheerful atmosphere about it. The girls are of all ages, both Copts and Moslems, and one felt the strong, healthful influence that was surrounding the young lives, and the glad hope of brighter days for many of the women of Egypt.

May God grant that these boarding schools may be multiplied throughout the country, and that many of our college students may take up, as the purpose to which they will devote their lives, the training of the girls in the Nile country.

Our American friends will welcome us if we work side by side with them in one accord. And what might it not be for the land which God has entrusted to us? There are over 18,000 towns and villages, and at present only three Protestant girls' boarding schools, though we hope there will soon be more.

Another school in Assiout carried on under the supervision of the same missionaries is the Hiart School, where there are about three hundred girl day scholars. Here we find a delightful motherly Egyptian woman as head, Muallima Sitt. Her picture shows the kindness of her heart, and when we saw her in the middle of a large class of girls, teaching them the Bible lesson, we longed to be able to understand her words. She seemed to be following a plan I once heard Mrs. Pennefather urge for teaching children the Bible: "Question it in, and question it out"; and the ready answers showed that they were taking it in. This is not the only school under the care of the Mission, in addition to their own work. There is also the Weesa School, supported by another influential Coptic family. The church is another outward sign of prosperity. It is a large building, capable of holding many hundred men and women. The pastor, Maawad, and his wife, Sitt Aneesa, have the confidence and affection of the people. I heard him one weekday taking the Women's Meeting, and he too adopted the plan of questioning. The room was full of native women with their black habaras over their heads, earnestly listening to the faithful teaching of their pastor, and readily responding to his questions on the fundamental facts and doctrines of their faith. We may thank God for these native pastors and their simple, direct Gospel lessons. They are laying a good foundation.

The Hospital and Dispensary were the next great interest, and I could not help longing for the time to quickly come for the new building to take the place of the old, for it has been truly working under difficulties. Sister Dorcas and I carefully explored the foundations of the new building. She showed me the wards and the waiting rooms, the operating room, and the nurses' rooms, but it

was still a ground plan, and we could easily step up and down the height of the walls. Sister Dorcas, too, needs help. Have we any trained hospital nurses wishing to give themselves at their own charges to work in the Mission Field; or have we friends who might help them to go?

My fortnight's visit to Assiout was quickly over, and I said good-bye to all the workers and new friends, to the sight of the students walking up and down at the waterside learning their lessons, and to the waters themselves, and the great dam which is being built across the river, and which one can see in the distance. It



MUALLIMA SITT.

is indeed like a young plantation. May God's blessing rest upon it always.

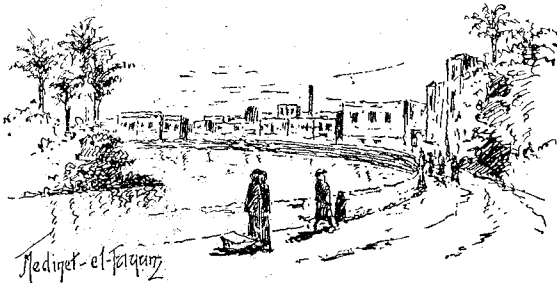
A few hours' journey brought me to the Station of Wasta, and here I met my dear Miss Thompson, of the American Mission, who was going to take me with her to the Fayoum.

We travelled for two hours in the dark across the desert that separates the Nile from this ancient and large oasis, away to the West. There are eighty villages in the Fayoum. We went first to Medina, the chief town. It is watered by the same old canal that has existed for thousands of years, and that is still called Joseph's

Canal, and is said to have been made by him. Miss Thompson had lived and worked in the Fayoum for ten years, and we found friends everywhere. She had only to put her head out of the carriage window and a friend would appear at any station. She took me with her to the house of a young Egyptian lawyer and his wife, who entertained us most hospitably.

The canal ran almost round their house, and we walked beside it through the town. It was crossed at frequent intervals by picturesque bridges, and made one think of Venice. Miss Thompson took me with her to see their church and school, now cared for by native helpers alone, as there are no Missionaries in the Fayoum. We longed for someone to come, for it is a rapidly-increasing place, both in size and population, and there seemed a great need for an earnest group of workers to help and strengthen the preacher and teachers, and also to seek to reach the Moslems. I asked our host if there was any work done for them, and he said no. From Medina we went to Sinouris, and here we had a delightful visit to Pastor Schnowdi and his wife.

He has the spiritual care of all the Native Evangelical Churches in the Fayoum, and, having lived here for many years, has earned the love and confidence of the people.



"THE FAYOUM."

Sinouris is a large village of 10,000 inhabitants, all built of mud, but so neatly kept, and with such an orderly population, I was told there was hardly any crime.

Our few days here were full of visiting, and it was delightful to see the love that was bestowed on their old friend Miss Thompson. We went to the men's prayer-meeting in the church adjoining the house where we were staying, and after an earnest address from the Pastor we heard one after another of these grave-looking, turbaned men rise and pray, in their own Arabic tongue, with intense reality and reverence.

The next day we had a meeting with the women, and they crowded round us with every token of affection. We knew that among them were many who belonged to the same Lord. Our hostess was the ideal of a sweet, womanly Egyptian; and she brought up her children beautifully. We could not talk to each other, but one loved her instinctively. The sight of a Christian home in their midst belonging to some of their own people must open the eyes of those around them to the possibilities they may share. One old family, which had for many years been Christian, was intensely

interesting. There was the fine old father, who told us with pride that he had married his wife when she was eight years old, and he could carry her in his arms, and she in her turn told us that she had had fifteen children, several of whom sat round us. Presently one lad took me out for a walk into the country, and we saw the marvellous crops of maize and durra, higher than our heads, and a glorious sunset lighting up all the land. How one's heart went out to it all. Miss Thompson and I were the only Europeans there, and we were amongst the people we felt that God had given us; she to live in their midst for her lifetime, and I to plead their cause, though able to do so little myself. May we each do to the uttermost the part God gives us.

Our visit to the Fayoum was soon over, and we came back to Cairo, feeling that we left a good part of our hearts behind us.

It is only so slightly that I can tell my story, but each glimpse into the needs of the different parts of the land only intensifies one's longing after the people. One longs to have a deeper compassion over the multitudes, even the compassion of Jesus Himself—one that will call forth in oneself and in others the same steadfastness of purpose that leads to the giving up of one's own life for theirs. I earnestly ask some of my fellow-countrywomen to give themselves for this service, to take up as their life work the winning of the girls of Egypt for Christ.

One lesson we all have to learn when seeking to live for God in a Moslem land is, the day by day life of faith in the Lord Jesus, the Son of God. Little wonder that Satan assaults the faith of that small company that stands face to face with Islam. If he can shake their faith and move them from their own foundations, the power to speak to the hearts of others is gone. He has put Mohammed in the place that belongs to Christ, and it needs all the strong belief, the unswerving loyalty, the heart devotion, of a disciple of Christ, to stand and to withstand. It needs more; no one but the Holy Ghost in them can make them fearless and steadfast and victorious.

We want this power of the Holy Ghost among us as our greatest need. We are all beginning to recognize this. Go where you will in Egypt now, whether you speak to a missionary or a native pastor, or any Egyptian Christian layman, the same desire will be expressed by thinking men. "We want the Holy Ghost to come upon us, to work in our midst." And surely this longing is from God, because He wants to give us our heart's desire. "My soul, wait thou only upon God, for my expectation is from Him." May this prayer soon be changed to thanksgiving and heartfelt praise for the overflowing river of God.

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"Meeting with one whose looks are all imbued  
With a still depth, a shining quietude,  
Men say (for these none findeth elsewhere),  
'Lo, this man cometh from the mount of prayer.'"



## Opening of Russell Soldiers' Home and Gordon Hall, Cairo.

*From the "Egyptian Gazette" of the 27th November, 1900.*

THE above Home was opened with much *eclat* on Friday afternoon by Major-General the Hon. R. A. J. Talbot, C.B., commanding the army of occupation in Egypt, in the presence of a large and select company that nearly filled the large and handsome Gordon Hall, which contains sitting accommodation for about 700 persons, and which is the main feature of the new Soldiers' Home, measuring no less than 75 feet in length and 45 feet in width, the height being 25 feet. At one end was erected a dais which will serve as a platform for future meetings, and on this dais, which was prettily decorated with flags and plants, the General, several officers and clergymen and some ladies took their seats.

The proceedings commenced with a hymn, followed by prayer, after which Mrs. Todd Osborne, the generous-hearted lady who was mainly instrumental in obtaining the funds for the purchase of the property, made a statement of the work she had undertaken and so ably carried through.

She had, she said, begun her work among the "soldiers of the Queen" in 1870, and in 1876 opened Homes in Glasgow and Maryhill, which were havens of refuge from the temptations which ever hedge round the path of the British soldier. In 1882, in answer to the invitation of the Cameron Highlanders, who had been stationed in Glasgow, she visited the regiment in Gibraltar. At their earnest request she returned in 1883, with two lady workers, and in 1884 opened the Soldiers' and Sailors' Home in Europa Road. In 1886, Captain James Armstrong (retired 26th Cameronians) went to help temporarily, and remained until his death in 1895 as Hon. Superintendent. Through his liberality a boat was built and a work begun which is carried on still among the 130,000 seamen who visit the Bay. In 1890, a notorious public-house next door to the Home was bought to be used as a temperance refreshment-room, to the great satisfaction of officers commanding regiments stationed at Buena-Vista. An ex-Army Service non-commissioned officer managed this with great success. In 1890, a house was bought in Algeciras, five miles across the Bay, as a Mission House. Here a godly ex-gunner and his wife labour among the Spanish people; 130 children are taught daily in the school by a Spanish master and his wife; 8,000 Spanish began to work on the Bek in 1896. They live in La Linea on the Spanish lines. Mrs. Todd Osborne has a Missionary with his wife and a native teacher labouring among them. The Foreign Navy Mission contributes towards his support. In 1897 Mr. Joseph Stewart was sent with the Cameron Highlanders to Cairo from Gibraltar. On the 23rd November a small Home was opened. This proving quite insufficient, Mrs Osborne made an appeal through the columns of *The Christian* for help. A gentleman wrote offering to pay the rent of a house to be used as a Soldiers' Home in memory of his son who had died in Egypt, and in April, 1898, Sir Francis Grenfell opened the Russell Soldiers' Home at the corner of the Esbekieh.

This also proving inadequate and inconvenient, and the Alhambra being in the market, Mrs. Osborne prayed with many others that the money for the purchase might be given. £3,000 was definitely asked for, and within thirteen days three cheques of £1,000 each were sent on with lesser gifts from poor and rich. Lady Lennox, widow of General Lennox, collected among her personal friends £264. The Alhambra has cost with legal and other expenses about £3,900 sterling for building alterations, new sanitary system, etc., etc. The estimates were £3,522, but there are fees, furnishing, fixtures, and the heavy expenses which the fitting up of the splendid building necessitate; for all of which money is needed, and fully £8,200 will be required ere the Home can be free of debt. Of this, £6,500 has come from the homeland, and three friends promise £100 each if the remaining £1,400 can be subscribed, to enable Mrs. Osborne to open this Home without debt or bond. Mr. Russell has promised £100 yearly for the support of the Home (the upkeep of which will be considerable) in memory of his much-loved son, and he has also subscribed £800 for the building. Colonel Gordon, Egyptian Army, nephew of General Gordon, "Saint and Soldier," honoured and revered, has promised a portrait of his uncle for the beautiful Gordon Hall. The property has been bought in the name of trustees. There is no committee; Mrs. Osborne is alone responsible for this great work, for the maintenance of which about £2,000 is required annually, and which is supported entirely by free-will offerings.

Mrs. Osborne said she left the work in Cairo under the superintendence of Mr. and Mrs. J. A. Cooper, who have left their home in Scotland to come out and be father and mother to our young soldiers in Cairo. Having grown-up sons of their own, they will know how to sympathize with and help our young lonely tempted countrymen.

At the close of Mrs. Osborne's discourse, General Talbot rose and, amidst much applause, which was repeated several times during the speech he gave, declared the Russell Home open. The General's speech, clear and to the point, occupied fifteen minutes in delivery, and the remark he made concerning Lord Roberts's letter to the English nation wherein he stated that the British soldier had fought like a hero and behaved like a gentleman in South Africa, was vociferously applauded. The opening ceremony was brought to a close soon after five o'clock by the singing of the National Anthem and the Benediction, which was pronounced by one of the clergy present.

The new Soldiers' Home, which is within a stone's throw of Shephard's Hotel and Cook's offices in the Esbekieh quarter, was originally the Alhambra music-hall and later was used as a cigarette factory until purchased by Mrs. Todd Osborne on behalf of the trustees for some £3,000 and transformed into what it is now by Messrs. Hamilton and Grant, the well-known Cairo contractors, at a cost of something slightly over £3,500. The fine Gordon Hall is splendidly lighted by electricity, the lights being placed all round the room, with a large lamp in the centre.

On the ground floor of the building is a fine corridor 50 feet by 12½ feet, which forms the entrance, having on one side a large bar and coffee-room 36 feet long and 25 feet broad, with a tea-room leading to it in which any of the men when with their families may have refreshments and afternoon tea, &c., and the kitchen. On the

opposite side are situated the reading-room, superintendent's room and library, lavatories, and bathrooms, with a small open-air promenade adjoining for smokers. On the first floor are the private apartments of the staff of workers opening on a broad verandah, and on the top floor over this are a prayer-room, men's bed-rooms, laundry, &c., and a large terrace from which a good view can be had of that part of the city.

Before closing we should mention that the Russell Soldiers' Home is intended to be a home for the British soldier in Egypt in the fullest sense of the word, and that, although conducted on religious principles, no attempt will be made to coerce anybody, whether military or civilian, to attend the prayer meetings unless they so desire of their own free will. Further, the place is undenominational and is open to men of every Christian creed, whether Protestant, Roman Catholic, or Orthodox. The trustees for the Cairo Home are Mr. John Colville, M.P., Mr. John Cory, the well-known coal mine owner, of Cardiff, Captain G. A. K. Wiseley, R.E., London, Mrs. Todd Osborne, Newton Mearns, and Messrs. R. Hunter Craig and John Osborne, of Glasgow.

It has been suggested that many ladies and gentlemen in Cairo would be glad to know how they can help. Gifts of furniture, we are informed, will be most acceptable. Two pianos are required, chairs, divans, books, papers, periodicals, rugs, pictures, and anything to make the Home a true home will be gratefully received, and if any friend can give bicycles to enable the workers to get over the ground where they visit as quickly as possible they will be warmly appreciated. There is room for many deck and lounge chairs on the broad roof, which is to be given up to the soldiers.

We all unite in heartfelt thanks to God for the opening of this new Soldiers' Home in Cairo. It is an answer to years of prayer from those who have known the need. We hope that all visitors to Egypt who care for God's work will go and see it, and do what they can to help. Let us continue to pray that all needed supplies may be sent in, and may God's blessing be there continually.—EDITOR.

### A Plea for a School for Armenian Girls.

**I**N former years we have had Armenian girls in the C.M.S. Boarding School, but have been obliged to refuse all but one this year, as they are unable to pay the fees. This school being specially for Moslems, we cannot admit Armenians at reduced rates. It is very sad that there is no boarding school to which we can pass them on, except the American Mission—one which is generally full. A great number are refugees, and many of them motherless, and yet we cannot help them. They are clever children, and would well repay educating. The need for a boarding school for Armenian girls in Cairo is certainly great. As, however, very few of the Armenians here are wealthy, the initial expenses of starting the school would probably have to be met from England.

Such a school could be easily managed by an English lady without a knowledge of the Armenian language, as many of the Armenians know English, and all wish to learn.

Looking at the matter from a spiritual point of view, the need is even greater. If these nominal Christians are to grow up to be true Christians, it is most important that they should be educated in a distinctly Christian school, especially in a place like Cairo, where there are so many temptations to evil. J. E. B. BYWATER,

C.M.S. Girls' School, Cairo.

Nov. 21st, 1900.

*The following has been sent us by Miss Bywater from Mr. Knadjian, an Armenian who, with his English wife, is prepared to do what they can for their young country-women.*

"The Mission work among the Armenians in Egypt was begun for the first time after the Turkish massacre, when a great rush of refugees to the land of the Pharoahs increased the number of resident Armenians. Among these refugees were many Protestants, and when they settled down free from fear of Moslem fanaticism, and secure under British protection, they felt, with their other national necessities, the need of spiritual nourishment, and the religious and church life to which they were used in their own country. Those of them who were more sensitive to this great need joined hands with the few resident Protestant families who were, of course, better off than themselves, and tried to establish a church. For this purpose they applied to the American Missionaries for advice and help, but they, already having their hands full in other directions, could only offer the use of one of their schoolrooms for meetings, and also some small financial help.

For some time these earnest Armenian brethren struggled together to keep up the work so feebly begun, till God, in His good providence, sent us here to labour among them. It seems we did not come too soon.

Now, soon after we were settled down in Cairo and had begun our work in good earnest, I found out that, to make this newly-planted Armenian Evangelical Church more enduring and efficient, I must have a school for the younger generation. For this purpose we once more applied to the Missionary Societies, but it was found that none were prepared to take up work among the Armenians. But this did not discourage us, and, after much prayer for divine guidance, we opened a day school and tried to make it self-supporting. This we have not yet been able to realize, but the difficulties are not insurmountable, and we hope, by the grace of God, to be able to do so in the future.

Our school is divided into three branches, Boys', Girls', and Kindergarten. Last year there was an average of fifty scholars in all, and we could have had many more if our means would have allowed us. At the beginning of the second year we were obliged to refuse admission to many for the same reason, and our premises are too small to admit more than we have at present.

There is yet a great need felt, not only by ourselves, but by the teachers of both the American and Church Missionary Schools, namely, a boarding-school for the Armenian girls. There is an idea prevalent—and I believe it is true—that in order for a girl to get a thorough education she must go to a boarding-school. Especially those Armenian refugees who come from the interior of Turkey see the difference between Eastern and Western manners, and they are alive to the sense that they must bring up their child-

ren fitted to the altered surroundings and circumstances. They see that they cannot train their children as they wish and therefore are anxious to send them to the boarding-schools.

There are boarding-schools for Moslem, Coptic, and other Arabic-speaking girls, but not a single place where an Armenian girl could go and be properly educated. The difficulty is, not only the language, but a good many other things which make a native school unsuitable for an Armenian girl. The only place where an Armenian girl can go at present is the Roman Catholic School, where they are admitted quite readily.

Besides those who can pay, there are others who can pay very little or nothing at all. It is very sad to think of those scores of poor girls, many of them orphans, growing up in poverty and ignorance and sin. One cannot help pitying them, and endeavouring to do all that can be done for them. The teachers of both Missionary Schools can testify to the fact that many bright and promising girls are left uneducated, not because they are unwilling, but because there is no place for them to go to.

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## Bukhteeya and Her Husbands.

A STORY FROM EGYPT.

BY RENA L. HOGG.

**I** DO not know how it is with you, but for myself, whenever I take a periodical into my hand, some mysterious force leads me to pick out the stories first. Perhaps it is a disposition to judge others by myself, along with a desire to inveigle you into reading what I have to say, that leads me now to pass over more weighty and instructive subjects, and ask you to listen to a very simple tale. It is not a love story in the ordinary sense, yet it is a tale of love and marriage—a story "to be continued," surely, though even I who tell it cannot say whether it will end happily or not.

It is nearly four years since we saw her first, a Mohammedan girl of eleven or twelve, with a bright little face and an eager, energetic way about her. It is difficult to say where lay her special charm, but it is certain she had one. She was not pretty. Her nose had the faintest turn upwards, and her mouth seemed made to match; for she would purse up her lips into a little pout on a moment's notice if anything were said that wounded her dignity. But then the next moment smiles would conquer, and the ornamental blue markings tattooed on her chin, having something the effect of a dimple, seemed to give a piquancy to the little face that was usually so sunny.

Bukhteeya was never slow to claim her rights and generally got her own way. No matter how closely packed the little crowd was that squatted around the pillars on which we sat at our weekly meetings in the village house, Bukhteeya had no difficulty in squeezing through or stepping over. "My place," she would say, and somehow that was the end of it. There she sat, her elbows



resting on her knees and her face on her hands, listening intently to every story, and ready with her comments and questions at any juncture. If a Psalm or a text were being taught, her voice was always prominent, repeating diligently that she might be the first to say it without a mistake. At the close she took her turn in teaching, repeating some story she had heard before—the prodigal son, the good Samaritan, the woman who touched the hem of Christ's garment, or Martha claiming her sister's help, and always the story took on some vivid colouring for which her teacher was in no way responsible, a colouring that made the events sound like part of yesterday's happenings.

We wished Bukhteeya to come to school, and she herself was eager and ready, while her parents, with true Oriental courtesy, would never oppose us. Yet from week to week the matter was deferred till, growing weary of delay, she determined to take the law into her own hands and come alone. Two miles were nothing to a country girl, and as she had no belongings she had nothing to carry. "The high house, in the midst of the palm trees near the railway," had been direction enough for her, and that her teacher might be harder to find than her teacher's house had not once crossed her mind. Yet so it was. She entered boldly the outer door, and, with a side glance towards the reception-room, which stood empty, ventured past the inner door also. But here she must needs come to a standstill. Which of the three half-ways should she follow? Which of the ten doors would lead to the friend she was seeking? There were schoolgirls standing near, it is true, any one of whom might easily have guided her to her goal, but no one offered, and to her request for direction they volunteered only the monosyllable, "Up," and then fell to giggling and staring, after the habit of girls, and wondering what this little barefoot maiden, in her dirty gown, could want with the teacher. Some of them had worn just such a dress themselves once upon a time, but then that was long ago, and to laugh at Bukhteeya seemed to make that "long ago" retreat to a still safer distance that must be beyond everybody's ken. Meanwhile Bukhteeya only held her head the higher, and began to mount the stairs with an assumed independence, not deigning to parley further with girls who dared to look down on her. Arriving at the second story, the same puzzle awaited her, and, having no guide but the one word "Up," Bukhteeya knocked at no doors, but mounted on, and on, and on till the school, the dormitories, the missionaries' house were all below her, and she emerged at last on to a broad, flat roof, from which she could see the long line of railway she had followed so hopefully that morning, which might lead her back to her own little village, hidden amongst the palm trees by the side of the Nile.

I did not see Bukhteeya as she stood forlorn on the roof of our house that morning, so that I cannot affirm that she did not cry; but nevertheless I feel sure she did not. I feel as sure as if I had seen her that her nose seemed to turn up just a little more than usual while she pursed her lips with an air that said plainly as words that "the grapes were sour," that she did not care whether she found her teacher or not, and on the whole she would really prefer to go home again and not stay to be laughed at by a lot of rude girls who, even if they did wear coloured muslins and leather shoes, were not a bit better than she; and then she turned on her

heel, and, without further sign of her inward mortification, hastily retraced her steps.

I could wish I were inventing this story, for I should like to change it here, to have chanced to leave my class-room for a moment just as Bukhteeya was going out, and to have made arrangements at once for keeping her in school, the parents yielding when they found the deed done, concluding that Fate had decreed it. How would the story have ended in that case? What would



Bukhteeya be doing now? How would her character have developed?

But as I am not inventing, I must stick to facts, and the fact is that before a week had passed the fiat had gone forth that Bukhteeya should be married, and possibilities for schooling had become for her a thing of the past. I remember well her looks as she sat at the meeting that morning while the women discussed it all, and Miss Dickey and I grieved and waxed indignant by turns. "It was

not her fault, she said. She did not want to be married. She would far rather go to school and learn to read—but what could she do?

She seemed rather happier about it a month later, when she found herself the proud possessor of a new dress, bespangled with nickel coins and of a pair of large earrings, price 15 cents, the admiration of all beholders. But happier thoughts were soon lost in sombre realities, and the poor child found wedded life nothing but a burden. I cannot recall the details of that short and stormy experience, but after three months of this new servitude divorce came to her as a happy release, and she was once more squatting amongst her friends on the Sabbath mornings joining in the Psalms she liked so well. Of course, a certain amount of talk had to be endured, but she had her retort ready. "You told me a husband was a good thing," she said, with some defiance, "but now I know that it is far better to be just a girl." And "just a girl" she remained for more than a year—a year of hope and of promise, a year to which belongs all of love that my tale can offer.

We have all felt the strange fascination in following the history of a dawning love. Should not the fascination be all the greater when it is the love of a soul for its Saviour, a love which can transform a life and change a destiny? But how can I give the history of such a dawn? And have I the right to do so? For the proof of the dawn is the final rising of the sun in all its glory and the flooding of the earth with light, and if the Sun of Righteousness has truly risen on Bukhteeya, there are such heavy banks of cloud along the horizon that she seems still to be sitting in darkness, so that in truth I cannot tell whether her sky is but temporarily overcast, or whether it be still night. Yet surely there were new stirrings of soul that year. It is difficult to put into words impressions that are gathered from things so slight as the tones of a voice and the changes on a face, new silences where there had been before ready speech, hand pressures, tenderness, readiness to serve. All the time I knew that I might be mistaken, yet in my heart I confidently counted Bukhteeya a Christian. Coming home from her first journey on the water, she told how the vessel had rocked and she had been afraid till, in her fear, she remembered that Jesus, when He stilled the waters, rebuked the disciples for their little faith, and, remembering that, she tried to be brave and the fear left her. More than once she declared herself a Christian, and to the incredulity of those around, who threw up to her the fact that she was a Mohammedan, not a Copt, she would answer either that she was no Mohammedan, that she would be baptized like them tomorrow if her friends would allow it, or else that Jesus was for Mohammedans and Copts alike—that there was no difference. Asked if she understood what it meant to be a Christian, she said that a Christian was a person who, whatever he was doing, was always trying to please Christ. She and another girl, a Christian Copt, formed a habit of going upon the roof together every day about sunset, when they would repeat over the Lord's Prayer, adding a number of extempore petitions, according to their ability, and this fact of itself, more than any verbal assurances, made me feel that whether Bukhteeya were a Christian at heart or not, she was at that time not very far from the Kingdom of Heaven.

And where is she now? A second marriage, as unsought and

as unwelcome as the first put a sudden stop to her coming to our meetings, and Bukhteeya at once found herself plunged into fresh troubles. I think she tried that time to be good. Her account of it seemed to me singularly pathetic, just because there was an apparent struggle to live up to her light along with such a patent falling short of the true standard Christ would have us aspire to. The mother and sister of her husband were the difficulty. There were ceaseless troubles, some injustice, a little tyranny, much tale-bearing, hard words and curses. Bukhteeya learned with her lips to bless those who cursed her, but not with her heart to love her enemies. She could say "God forgive you," when her forgiveness was not requested, but she could not say "Forgive me" to one as much in fault as herself. The husband sided always with his mother and sister against his little wife, punishing her to please them; but as he finally grew weary of constant quarrels, Bukhteeya was a second time divorced.

She was not to enjoy her liberty long, however. A month or two later her friends agreed on a third husband for her. "Please God she will be successful this time," they said. But three failed to prove itself a lucky number, and no long period had elapsed when one Sabbath morning, as I was riding towards the village, I was surprised to see Bukhteeya coming to meet me alone. She had run off from her husband, she said. She could not stay with the man any longer. He beat her, and beat her. She could not and would not bear it. She had gone home, but her parents refused to receive her. They ordered her to go back and submit, as they could afford no further expense on her behalf—but how could she? So she had come to find me, she explained. Much at a loss what to do, I bade her go on to the school and there await my return.

The road from the school to Bukhteeya's village is interrupted by a canal, which must be crossed in a primitive ferry-boat. On the return journey I overheard the ferry-men discussing the very subject that was filling my mind, having got wind of the matter through Bukhteeya's father, who, finding that the girl had not returned to her husband as commanded, had set out to bring back his wandering daughter. It was all the father's fault, they affirmed; he married off his daughter too cheaply. The husband had not been required to give more than a pound, and how could one expect that he would care whether his wife were happy or no, when, should she leave him, he could easily get another in her place. Let a man pay a good round sum for his wife and then it would be to his interest to treat her well.

A few minutes later I met father and daughter returning together. Their explanation of the husband's action varied slightly from that of the ferry-men. It seemed that the man wished to remove to another town. To take his wife with him would be expensive, while if he sought divorce the payment of certain dues would be expected. The simplest and cheapest method was to treat her in such a way that she herself would seek release.

The women of the village have a third explanation. Men are like that, they say, and what can one do? Bukhteeya should have learned to submit. It was all Bukhteeya's fault.

The man's plan did not succeed. The women's advice was adopted. Bukhteeya returned, submitted; and, a month later, after a violent quarrel between her father and husband, was divorced again.

Bukhteeya is in her father's house. If I introduced her to you now I should introduce her as a woman fifteen or sixteen years old, a little bold, with a touch of sourness about the mouth and a look as if she felt that the world was against her. Do you wonder that her heart is a little hardened, that it is not so open to tender and elevating influences? What will the end be? What will save her?

I have not written this little life story simply to interest you in those amongst whom we work, though such a result would be good; not to enlist your prayers on behalf of one whose future is a concern to me, though should a prayer rise spontaneous from your heart, that also would be something to thank God for. I have written it in the hope of bringing to your mind afresh the fact that our calling as a missionary Church is not merely the rescue of perishing souls; that it is not enough to lead a soul to Christ if we must then leave it in an environment where high, and pure, and noble Christian living is well nigh impossible. The calling of the Church is to create a new environment, to purify the social atmosphere so that the renewed soul may grow in strength and stature. It is to conquer and destroy in Christ's name the forces that are causing souls to perish. It is to fight to the death with those systems that grind down the weak, corrupt the strong, deaden the sensibilities, and kill the soul. Such a system is Mohammedanism. Such a work demands that the Church consecrate its best to the service and labour long before results can be tabulated. Do not think that nothing is being done for Mohammedans in Egypt because you do not hear of great numbers converted. A silent and essential work is being done. Be patient and constant in your interest and support. Remember that in any great war much has been accomplished towards the ensuring of final victory before the first decisive battle has been fought or even one of the enemy has fallen.

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## Mission Schools in Helouan.

**I**T has been a very great joy to me to see such an awakening of interest in Egypt, for ever since my first visit to that country more than eight years ago, my heart has ached for our poor sisters, and I have longed that something might be done to ease their burden.

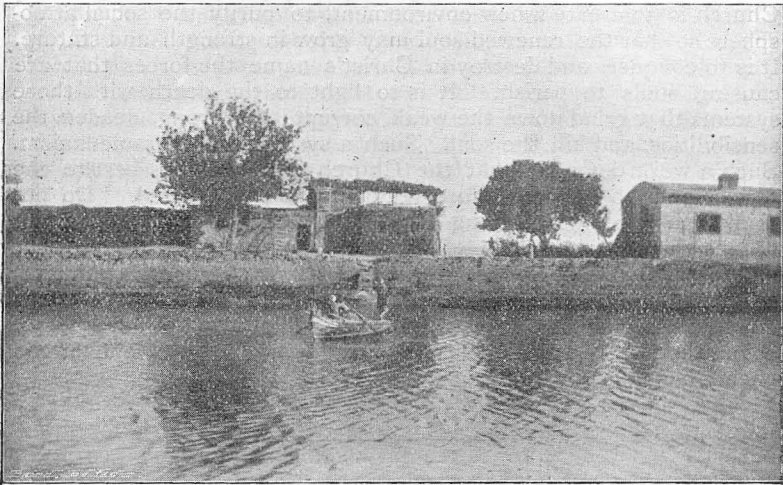
It is almost impossible to imagine the utter emptiness, aimlessness, and misery of the lives, especially of the upper-class women of Egypt, and when I went for the first time into the "harem," or women's apartments, in a large, high-class house on the occasion of a wedding, the faces of the women gathered there haunted me so terribly, I felt I must do something to bring light and happiness into some at least of these sad lives. Only with the hope that perhaps others may be led to join in this work am I writing of the two schools which I have been able to start at Helouan. They are now being carried on under the superintendence of Miss Perryn Jackson, whose name the readers of BLESSED BE EGYPT will see in the



Prayer Cycle on the 26th day. I would earnestly ask that many will remember her and the work, for there are many difficulties.

Helouan is a small town about eighteen miles south of Cairo, noted for its sulphur springs, and on account of them it has become a famous winter health resort. There is also a considerable native population, and visitors are much struck with the intense quiet of the place. Nearly all the houses seem to be closed; they are the homes of high-class Turkish or Egyptian families, and the ladies must be kept entirely secluded.

My great wish was to start a school for high-class girls, where they could receive a thoroughly good education, and what is far more important, where they could learn of the love of God in Christ Jesus, His only begotten Son. For many reasons, I was at first obliged to abandon the thought of such a school, and I decided to begin by opening one for poorer children, as that would not present



ON THE MAHMONDIAH CANAL.

so many difficulties. With the kind help of the C.M.S. Missionaries, to whom I owe much for their warm interest and sympathy, I was able to rent a small house in a village near, a teacher was found, and nearly six years ago this village school was opened with sixteen girls. I think the people were rather proud of their school; they had not seen much of English people at that time, and I was soon known to them as "the lady belonging to our school." We had first to teach the children to wash their faces, and to keep the flies from their eyes. To most of them, too, it was a new sensation to have to sit on a bench; but they soon improved, and there was a very marked difference between the children who came to school and those who did not. Hardly any were able to read even their letters, but all could understand their own language, and from the very first they heard the Gospel message.

The work went on quietly for some time, the teacher steadily and patiently, day by day, plodding on. It was not an easy task;

she soon had thirty or forty children to teach, and as never more than four or five were at the same stage I used to wonder how they were kept so quiet. But this dear girl had the love of Christ in her heart, and by His grace she was able for His work, until He called her home to Himself some few months ago.

When first this school was opened, one child came who seemed more intelligent than the others. She knew her letters, and evidently had been taught something of the Moslem doctrine, for I used to see her scowl whenever Christ was spoken of as the Son of God. I was led to pray very specially for this child, that she might learn to know Jesus Christ as the Son of God and her Saviour, and it was a very great joy to me to hear, about two years afterwards when I had been obliged to return to England, that my prayer had been answered, and she has been kept faithful in spite of much persecution. God has given us much blessing, but He has also allowed us many trials of late, and it seems sometimes as if it were impossible to go on. A short time ago, we were obliged to close the school, but now, I am thankful to say, it is in full work again with twenty-seven children, and a Moslem school which was started in opposition to us has been closed. The children are coming again to the Sunday-school, and we trust that, after these dark days, a brighter time is coming for this little village school.

After many difficulties, the high-class school was opened rather more than four years ago, and Miss Jackson, who has taken charge from a very early period, is writing her own story.

A. W. EDWARDS.

This Christian school for high-class native girls was opened about four years ago. It is difficult work, but most interesting; we feel that the parents have far more confidence in us now, and though the opposition against the Christian teaching has been very great, we feel it is in a measure breaking down. Our numbers in the school are constantly varying, as so many families stay only for a few months in Helouan during the cooler weather.

Most of our children are Moslems, of high-class Turkish or Egyptian families; we have also Syrians, Copts, and Jewesses.

Certainly the childhood of the Turkish women is the happiest time of their lives. The children are generally bright and intelligent, full of fun, and thoroughly enjoying games. Unlike some of their little English sisters, they love coming to school; though I cannot say they all love learning their lessons! Holidays are not always appreciated, and we were told that one little girl of about four years old said at home, "Oh, to-day is Sunday. What a pity! no school!"

I think it is a general idea that Eastern girls are not much beloved by their parents. That has not been as a rule my experience here; most of the parents I meet seem devoted to their girls, and some take a real interest in their education, being most anxious for them to be well taught—sometimes, however, their ideas of education and ours differ considerably. But they are learning to understand and appreciate our efforts better now.

The mothers of the children are delighted to have us call on them.

At our school, the girls learn Arabic, English, French, music, arithmetic, &c., and needlework; at the latter they are very clever, and the parents think so much of fancy work that we have to let the girls spend most of the afternoon at it. They are not very musical, but they do enjoy singing; they can now recite and sing hymns in English, French, and Arabic, and their English action songs are very pretty.

A Bible lesson is given every morning. To most of the girls this was entirely new, and the beautiful Bible truths were very real to them; several wept as they heard of the sufferings of Christ. Some were quite surprised when told they should pray, and more than one has said, "But we don't know how to pray." We have a weekly prayer meeting, the attendance at which is quite voluntary, but as a rule most of the elder Moslem and other girls come to it. It was at first strange to them to see us kneeling in prayer, and some stood; now I think all kneel with us. They do not, with one exception, pray themselves, but often when we mention some definite request we are going to make, they will speak of some girl who is ill, or some school matter, to be remembered; some time ago, when we were looking for a new school house, there were many real prayers that a suitable one might be found, and I am sure some of the children looked for a definite answer. And we have indeed received it, for our present house is most successful.

Their answers to Bible questions, and their remarks have sometimes been very thoughtful, and we do ask our readers and Prayer Union members to pray very earnestly for this interesting but difficult work. We do long to see a real working of God's Holy Spirit in the hearts of these girls. Surely this work must appeal especially to Christian English Girls whose lives have so much brightness and freedom, and who have such possibilities before them, as they think of their Eastern sisters. But let them remember that He who is able to save to the uttermost is able to change these sad hearts and aimless lives into bright, and holy, and consecrated ones.

It is *woman's* privilege to take to Eastern women the Gospel message. "How shall they hear without a preacher?"

PERRYN JACKSON.

"If thou should'st never see my face again  
 Pray for my soul. More things are wrought by prayer  
 Than this world dreams of. Wherefore let thy voice  
 Rise like a fountain for me night and day.  
 For what are men better than sheep and goats,  
 If, knowing God, they lift not hands in prayer  
 Both for themselves and those who call them friend?  
 For so the whole round world is every way  
 Bound by gold chains about the feet of God."

Tennyson.

## Progress at Shebin el Kom.

(EGYPTIAN DELTA).

" And Paul . . . . went in unto them and . . . . reasoned with them out of the Scriptures . . . . Some mocked and others said, ' We will hear thee again of this matter.' . . . . Howbeit certain men clave unto him and believed."—Acts xvii. 2, 32, 34.



AT PRAYER.

AS we look back over the past twelve months we are compelled to exclaim, " What hath God wrought ? " The evangelization of Moslems is a very difficult work, only to be compared with labour amongst Jews, and, from the nature of the false Mohammedan creed, as well as the care taken to avoid political complications, must be slow, uphill work.

Still, as we reflect upon our Lord's gracious dealings with us during our first year here, we can but say, " Bless the Lord, O my soul."

For clearness I will divide my remarks into four sections:—i., Organization; ii., " Village " work; iii. " Town "

work; and iv., " English " work.

I. *Organization.*—This is a wide term, and represents an expenditure of much time and effort. After some disappointment we were gladdened in the month of March by obtaining a convenient house in a good position (overlooking the river) from a liberal-minded landlord. This is at the present moment occupied by Mr. and Mrs. Hooper. Then in July we were again cast upon the Lord, for when Mr. H. took over that house, what was the best course for me to pursue ? A new house was then being built exactly by the side of our first one, and it was offered to us by the owner. It seemed to be " of the Lord " and after much prayer and waiting we decided to take it, but the rent was £E 45, and the landlord required half of this down for the first six months in advance. This was a serious matter for two workers without guaranteed salary, but again " prayer was made without ceasing unto God," and to the honour of His Name the money was sent to me several days before the owner was ready to give possession.

We have here in this new house a fine bookshop, and two rooms for " men's work."

Then above there is accommodation for myself and two brethren who are daily expected from England. Also we are just now obtaining a third house for our sister, Miss Van der Molen, who has joined us in Shebin. Thus (D.V.) we commence the New Year with six workers here.

Arabic study of course still takes up much of my time, but I praise the Lord that he has enabled me to use the language as much as I have done.

2. "*Village*" *Work*.—Through a donation from a friend in England we were enabled to spend nearly every Tuesday up to July amongst the village folk. Amongst the larger places visited were (a) *Sers-el-Liyannah*, where we found 15,000 fellaheen, simple people, very few of whom could read. Some sat around us for over an hour listening to Matt. v.; (b) *Ashmoon*. Here is a railway station. Just before leaving quite a small crowd begged for portions, which on this particular occasion were given gratis. The station-master begged from us all four Gospels; (c) *Tukh-en-Nasara* (reached by donkey in 2½ hours). A large majority of the 9,000 inhabitants are Copts. They were very fanatical, and said that there was no need for Gospel books there, they had one copy of the Bible in the Church—that was sufficient for the parish! (d) *Batanoon*. Here we were entertained by the two Coptic Priests, who bought Gospels for their schools; (e) *Melig*. (See back numbers of *North Africa*); (f) *Menouf* (22,000 people—more fanatical Moslems than those at Shebin). A Moslem gentleman bought a fully-vowelled Arabic Bible, then sent his servant after us to request another; (g) *Tala* (by rail.) Thence we were driven out by a Coptic gentleman to his farm. Returning to Tala we sold several gospels and copies of Sir William Muir's "Invitation to Moslems to read the Scriptures."

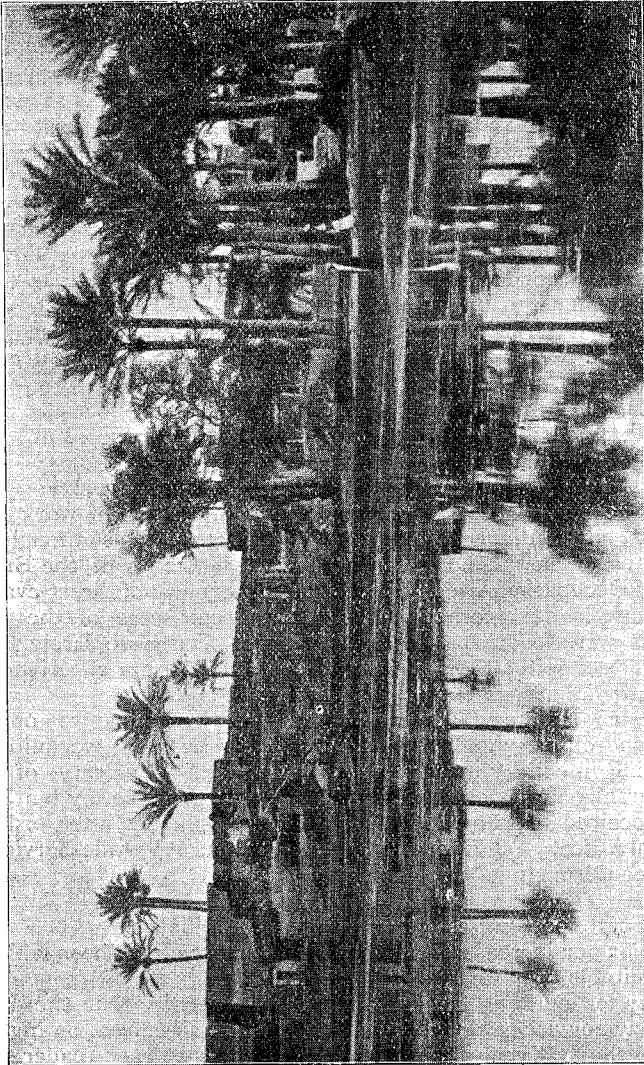
Next morning the younger brother of the Copt visited came to Shebin to return the "call," and before leaving purchased over ten shillingsworth of books.

III. *Town Work*: (a) *Distribution of Scriptures*.—Your prayers are asked that the new bookshop may speedily be opened. Advantageous terms have been offered. May the workers be speedily enabled to close with them; (b) *School Work*. At first there seemed no special opening in this direction, yet, since sending out my last circular, I have had many requests from parents, especially since the partial collapse of the Coptic School last August. Many of these nominal Christians send their children to the Moslem Government Schools, where the learning of the Koran and the study of the principles of Islam form part of the regular programme.

Being personally qualified to organize and superintend an Evangelical school, I am ready to commence whenever the Lord shall open the door; (c) *Weekly Service*. Since last March we have held an Arabic service every Sunday morning. This consists of Psalm-singing, Prayer, Reading of the Word, and a Gospel address. We generally have present seven or eight, consisting of Moslems, Copts, and Syrians. We hope this winter to hold also a Sunday Evening service; (d) *Evening Receptions*. Let me give a recent example. A fortnight ago a friend of mine brought two other Moslems to see me. We began the conversation upon Mr. Summers' tract. On the Friday the same friend introduced seven or eight others. These stayed from 5 p.m. till 8, bringing forward objections to the Scriptures and alleging corruption and alteration, which charge they dropped when I showed its unreasonableness. The following evening (Saturday) they came at 6 and left at 8, after seeming surprised to find the despised "Nazarene" prepared to meet their objections. I announced that on Sunday there would be a regular service at 6 p.m. if they cared to come.



On Sunday, at the appointed time thirteen were present beside ourselves, the majority being Moslems, who were respectful up to the point of reverence. When we rose for prayer and uncovered our heads, they all did the same, an act unusual to Moslems. I spoke on "What think ye of Christ?" and no doubt the testimonies



AN EGYPTIAN VILLAGE.

to the Deity of the Lord Jesus and the nature of His salvation as educed from the Word were hard for them to listen to. An hour's quiet talk followed, when they received answers to many questions

The following week I was in Alexandria and so lost sight of them, but last Tuesday they all turned up again, and for four or five evenings they have visited us for two hours at a time. Among



AN EGYPTIAN VILLAGE.

the subjects discussed have been : 1, Necessity of a Mediator ; 2, Inability of the Prophets to act as such through their fallibility ; 3, The sinfulness of Mohammed, proved both from history and also the Koran ; 4, The Islamic claim that there are in the Bible references to the advent of Mohammed. The most outstanding of these are Deut. xviii. 15, 18, where the "prophet" is Mohammed (!!!) and John xvi. 7, where the "Paraclete" is also Mohammed (!!!) ; 5, If Christ be "The Way, the Truth, and the Life," and God's "Beloved Son," and if He be absolutely pure, how can Gal. iii. 13 be true (a "curse"). (e.) *Women and Girls*. Will you pray about the new work begun to-day? Miss Van der Molen has secured a suitable house, and she, with Mrs. Hooper, will work amongst women and girls. After next summer I hope they may be joined by Miss Philpott.

Whilst travelling, also, one meets opportunities. The other day, when coming from Alexandria, I opened an Arabic daily paper and began to read ; an Effendi saw me and expressed surprise. I then said, "I can read you something more interesting than that," and brought a copy of Mr. Summers' tract—"The Koranic references to the Christian Scripture." The result was a friendly discussion, which lasted until we reached Shebin, and the sale of several copies of the tract.

N.B.—I have several thousands of this tract for sale. The wholesale price is 8s. 4d. per 100, and they are retailed at a half-piastre each (1½d.).

IV.—*Work among English Soldiers*.—During August and September the heat was too great for the continuation of work here. Accordingly we adjourned to Aboukir Bay, where Nelson fought his famous battle in 1798. Near here was the camp of the British Army of Occupation, which offered us opportunity of direct evangelistic work in our mother-tongue. Last year some of the Irish Fusiliers were converted at our meeting. I have lately been cheered by a letter from one of them detailing his experience of ten months imprisonment in the Transvaal.

The last summer (1900) a temporary soldiers' home was opened on the shore by Rev. T. R. and Mrs. Lawrence, and we united in conducting meetings nearly every evening. A private of the Leicestershire Regiment gave his heart to the Lord in my tent, and others received blessing. (This soldier was shortly after ordered to South Africa.) I was also able to conduct "Parade Services" for Nonconformists on two Sunday mornings.

#### PRAISE AND PRAYER.

1. For opportunities of work among the villages.
2. For our increase of numbers, and that we have been able to obtain suitable premises.

*Pray for our two needs:* 1. For the people, that the Holy Spirit may convict of sin. 2. For us, "more power from on high."

May the first year of the new century bring to each reader such joy and blessing as can only come from sweet communion with the "Unseen Guest."

## Latest News of the Egypt Mission Band.

**M**R. and Mrs. J. Martin Cleaver returned from England at the end of November, and are now living at Beit-el-Hamd, Moharrem Bey, Alexandria.

Mr. George Swan returned to his work at Belbeis a month previously, and since his return has had the great sorrow of hearing of his father's death at Newcastle. We are so thankful that Mr. George Swan had been with his father for some months this summer. It had been hard for Mr. Swan to give his son up for foreign mission work as he was devotedly attached to him, and we are sure that the sacrifice will be rewarded by the One for whose sake he went to Egypt. These sacrifices of separation are often infinitely harder than for men to lay down their lives. Surely our Father in Heaven who for our sakes did Himself give His Son, has fellowship of suffering and the tenderest compassion with each one who does the same on earth.

Mr. F. Cooney has been encouraged in his work with the boys at Belbeis. In one of his recent letters he says, "One of our little mites of boys, five years old, was so struck with that verse, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest,' that he went home, got the Bible and asked his mother to find it for him. She could not find it, so he was quite unhappy and cried, as he wanted to show it to her. Then he repeated it, and asked her if she wanted rest, and she said 'Yes.' He said 'Well, come to Jesus.' His father, who is a money-lender, is afraid he will become a preacher."

We shall be so glad if some day God enables them to have a boarding school for boys. We believe the continual care and training of the character would do much to develop these lads who have good material in them. We long to see them grow to upright honourable manhood as well as to be true Christians. God grant it.

Mr. Elias Thompson writes cheerfully of his boys. They had been allowed to have football in the market enclosure, and were thoroughly enjoying the game. It does an immense amount of good to teach the lads active games. They are very responsive to training. The contrast between a boy who has been to school for a few months and one who has only idled about his village is very marked. The one is clean, alert, eager to do anything, with his mind awakened and some desire to improve; the other, just the opposite of all this. It is well worth much pains to train these men-children. There is room for many more young Englishmen to give themselves to the work; and although it may seem like years of patient toil before any results may be seen, yet the day by day teaching of God's word, the daily prayer in the name of the Lord Jesus, the careful explaining of the gospel, and what it means to be a Christian, and how to become one, are most truly transforming human lives. We are sure that it is a work for eternity.

Mr. Ned Swan came up to Alexandria to join Mr. Bradley in welcoming Mr. and Mrs. Cleaver on their arrival, and we hope soon to hear of the whole party being assembled together at Beit-el-Hamd for Christmas and the New Year. The gathering must be shadowed by Mr. George Swan's recent bereavement; and we feel that we close this year with an intense realiza-

tion of our responsibility towards God for the work to which He has called us all, so that we earnestly pray that renewed power to live and speak and work for Him may be given to each one, both in Egypt and at home.

Mr. J. Gordon Logan is still in Scotland, where he has been taking meetings among the prayer circles of those interested in the work. He has also spoken in England and Dublin, but is longing to be back in the field again, and hopes to reach Egypt early in the New Year. The Rev. G. C. Grubb is going out with him (D.V.) to pay a visit to the Mission Band, who will all joyfully welcome him among them again.

Miss Van Sommer expects to be at home for some months, and will be glad to speak for Egypt at any meetings that friends may be able to arrange. She would specially like to go to women's colleges and tell the students of the need and the possibilities of work among the girls of Egypt. Mr. W. J. Roome, the Secretary of the Mission (address, Whitehall Buildings, Ann Street, Belfast), will also be glad to speak at meetings for the Band. He and the Council at Belfast will arrange days or hours of prayer from time to time, in which we hope that distant members may join us. It is already known that as a Mission we set aside the last day of every month for prayer for God's work in Egypt, and our part in it, and we earnestly desire in the New Year to advance on our knees assured that it is only as we go forward in faith that progress is really made. May we *not be slothful, but "followers of them who through faith and patience inherit the promises."*

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Reprinted from *The Life of Faith*, December 19, 1900.

## Great Need at Alexandria and Cairo.

**M**RS. HERBERT TRITTON, president of the World's Y.W.C.A., writes as follows:—

"Could you very kindly soon find a corner for the enclosed appeal? There is such an urgent need for help in both Alexandria and Cairo! The dangers and temptations are so great, and a safe home and mothering are terribly needed."

EXTRACT FROM LETTER FROM MISS JOHNSON.

Z.W.C.A., Alexandria.

"Come over and help us"; night and day our cry rises up to the Lord of the harvest for more workers, more help, and larger possibilities of meeting larger needs, needs which even we are only beginning to learn to understand. We want you to share this cry with us, therefore I write to tell you of some of the pressing needs

1. At least two more workers: two who are at one with their Lord in His yearning over those who are alone, sad, sorrowful, and without Him; self-supporting, or could be in measure supported by friends; who have had a thorough all-round education, and have the power of learning languages, and who would be ready to go into training for a few months.

2. For Alexandria, a building of our own. The town is growing in importance and size, and we are constantly having to refuse help from want of (a) *sufficient* room, and (b) *suitable* room. What we need is a good-sized, airy, well-drained building, with ground floor for public and sitting rooms; second floor for governesses and others; third floor for the many girls who are not eligible for any existing Home; and the top floor for poor Syrian girls, who are sent over to earn their own living, and who are often lost in the sin-whirl of Alexandria through want of a Home. Such a house could be made self-supporting, and by its convenience, and the fact of its being well-drained, would save much fatigue and suffering to the workers.

3. For Cairo, a boarding-house. Twice last week I was asked to start one in Cairo, and it makes my heart bleed to say "No" when I know the need, but this means one of the two workers and funds.

4. Furniture. So much of what we have is second-hand, and sometimes it is hard work to make the things even hold together, and even when we can we have not nearly enough.

Should any of you feel this is the Lord's message to you to "send portions unto them for whom nothing is prepared," will you write to me direct, or to Miss Stevenson, World's Y.W.C.A. Office, 26 George Street, Hanover Square, W.

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## Personal.

**D**R. and Mrs. Hall, C.M.S., have gone to Omdurman, and Dr. Harper has returned to Cairo. The Rev. L. H. Gwynne is living at Khartoum, where he has been appointed acting-chaplain to the English soldiers.

Mr. and Mrs. Summers and family left the North Africa Mission in Alexandria on November 28th, and went to Tangier, where Mr. Summers will take up work for the British and Foreign Bible Society. Mr. Hooper, of the N.A.M., was married to Miss K. Float on the 31st October in the Scotch Church at Alexandria, by the Rev. A. A. Cooper. Mr. and Mrs. Hooper have begun work together in a new Mission House at Shebin-el-Kom. They have been joined by Miss Van der Molen; and the Station at Rosetta will be closed temporarily. Three new workers are being added to the staff of the N.A.M. in Egypt: Miss K. Philpott and Messrs. Hope and Fraser.

The Rev. G. C. Grubb has accompanied Mr. J. Gordon Logan on his return to Egypt. They are expected to arrive about the middle of January. He will be paying a visit to the Egypt Mission Band, and will probably take some meetings in the new Gordon Hall and Soldiers' Home, Cairo.

The Rev. Kelly Giffen and Dr. McLaughlin, of the American Mission, have gone to Omdurman, where there are already some adherents of the Native Evangelical Church who will welcome them amongst them.

A Conference was held at Assiout in the third week of December, called together by the Egyptian pastors, to pray for the outpouring of the Holy Ghost. Dr. Watson, Dr. Harvey, and Miss Thompson went to Assiout from Cairo to attend these meetings.

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### Prayer Union for Egypt.

**T**HE Prayer Cycle for 1901 may be obtained price 3d. post free from Miss A. Van Sommer, Cuffnells, Wimbledon. In Egypt the price is one piastre tariff. Members of the Prayer Union pay a subscription of one shilling a year to Miss Van Sommer, and receive a copy of BLESSED BE EGYPT quarterly.

Members of the Prayer Circle of the Egypt Mission Band pay a subscription of one shilling a year to John E. Pim, Esq., Bonaven, Antrim Road, Belfast; to Miss A. Logan, 18 Victoria Place, Stirling; or to any of the local Secretaries; and each member will in future receive a copy of BLESSED BE EGYPT quarterly.

The Magazine may also be obtained by non-members of either Union for one shilling a year, or five piastres tariff, Egyptian money, and may be ordered in England from Miss A. Van Sommer, Cuffnells, Wimbledon; in Alexandria, from J. Martin Cleaver, Esq.; in Assiout, from Miss Rena Hogg; in Cairo, from Mrs. Bywater, C.M.S., or from Miss Thompson, American Mission.

If friends would like to help in starting the Arabic Prayer Union for the Native Evangelical Church in Egypt, will they add sixpence to their subscription to our Prayer Union?

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"Win a sweet spirit and a happy face,  
And thou shalt be a quiet resting place,  
Whither, beyond the wheels, the angry hum,  
Tired hearts will seek, and souls the crowd hath trod,  
Saying 'The Good Physician bade me come;  
For greenness, peace, and tender gleams of God.'"



# “Blessed be Egypt.”

A QUARTERLY PAPER

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



SPRING NUMBER—APRIL, 1901.

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“Forgive them, O My Father, ”  
They know not what they do,”  
The Saviour spake in anguish,  
As the sharp nails went through,

No pained reproaches gave He  
To them that shed His Blood,  
But prayer and tenderest pity,  
Large as the love of God.

For me was that compassion,  
For me that tender care ;  
I need His wide forgiveness  
As much as any there.

It was my pride and hardness,  
That hung Him on the tree.  
Those cruel nails, O Saviour,  
Were driven in by me.

And often I have slighted  
Thy gentle voice that chid,  
Forgive me too, Lord Jesus,  
I knew not what I did.

O depth of sweet compassion,  
O Love Divine and true,  
Save Thou the souls that slight Thee,  
And know not what they do.

# “Blessed be Egypt.”

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VOL. II.

APRIL, 1901.

No. 7.

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## Editorial.

**S**INCE we sent out our New Year Number, only so short a time ago, our whole people have been orphaned in one moment by the passing away of our Queen. She was not, for God took her.

“A truce to the trumpet’s blast,  
And the song that the bugle sings,  
For the queen of queens hath passed  
To the peace of the King of Kings.”

In a letter written on the third of February by the Bishop of Sierra Leone, he says, “Returning yesterday I was enabled to conduct a *very* large (thousands) Memorial Service in the Victoria Park, with governor, officials, and troops present. To-day I preached from Proverbs xxxi. 29, and St. Matthew xxvi. 13., and touched on the life of our late beloved Queen.

“Like her whom our Lord commended, she did that which shall be told for a memorial of her. Like young children who have lost their mother, only time will show how great the loss. To Him who brake the alabaster box of His own body, and poured out the precious ointment of His love, let us present ourselves afresh and be poured out.

“Our love, alas, too often finds the ordinary channel wide and deep enough to contain it. Would that it might, like Mary’s, burst forth in flood, and find original channels for itself!”

In speaking of this National event, and of the new reign beginning at the threshold of the new century, the Archbishop of Canterbury reminded us all, how great the encouragement to prayer for our King and Queen, when we look back and see the manifest answer that God has given to the Prayers that went up ceaselessly for Queen Victoria.

“The King’s heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever He will.”

May we claim a prayerful interest from all our Members in a new channel of sympathy outside ourselves? For some time past, friends of Syria and Palestine have expressed a wish that they had a Prayer Union for those lands like our own for Egypt. We are venturing to draw up a cycle for them after the pattern of ours; naming Stations and Missionaries, and purpose, if God enable us,

to offer it to all those assembled at the Brumana Conference, and to every Missionary in the country. Pray that a special blessing from Heaven may be with us in this effort: that each copy may have the seal of God upon it, and that it may lead to a great increase of intercession.

An offer of great kindness and liberality has reached us lately. Mr. George Cleaver, an uncle of Mr. Cleaver of the Egypt Mission Band, has offered to take the whole trouble and expense of postage in sending out "BLESSED BE EGYPT." The net cost of the Magazine is threepence each copy. We have heard from time to time that it has not been found possible to obtain it at the Booksellers. We have therefore gratefully accepted the offer, and in future, friends wishing to obtain the Magazine are asked to write to George Cleaver, Esq., 11 Carlton Hill, London. N.W.

We would ask our readers to bring the Magazine to the notice of friends, and to help us in extending the circulation. It is a home piece of Mission Work for Egypt. About nine hundred were sent out of the New Year Number, but we should be glad to bring the required number of copies up to two thousand a quarter.

Special attention is also directed to the hundred bound copies of the first five numbers of "BLESSED BE EGYPT" of which information is given at the close of this number.

## Students in Bible Lands.\*

THE REV. D. M. THORNTON.

(Church Missionary Society, Cairo, Late Educational Secretary, S.V.M.U.)

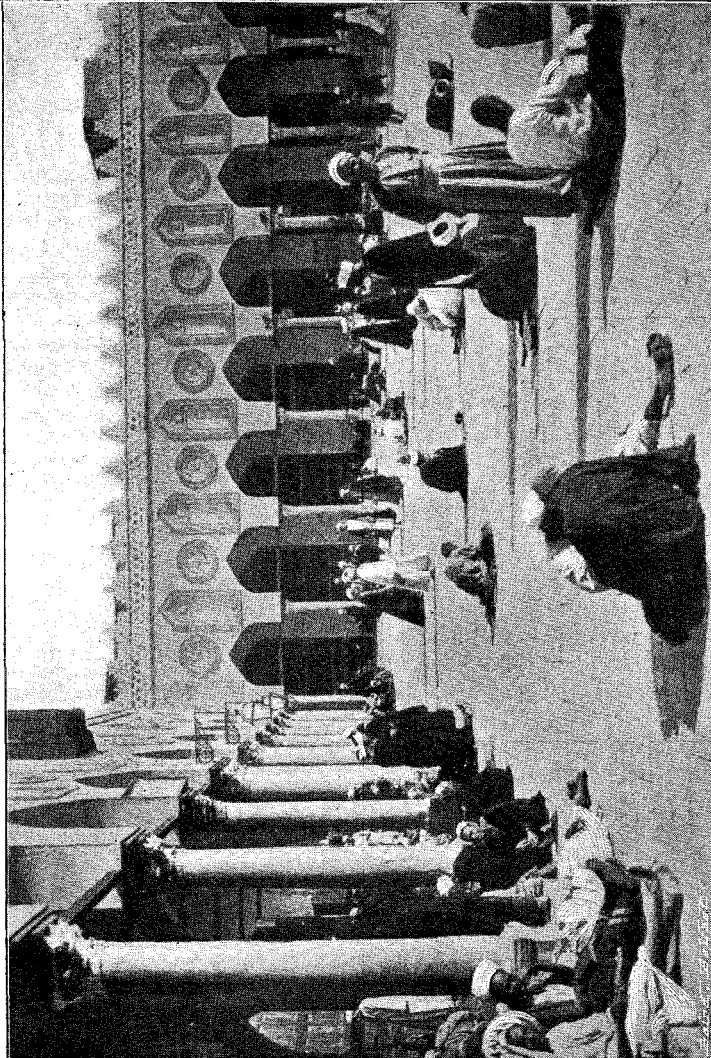
I WANT to pass on to you, my fellow-students, some of the facts which I have gathered with regard to students in Bible lands. Later on, I hope to tell you something about the Arabic language, which is the great medium of communication in these parts. But at the beginning of the new century I would seek your prayers very especially for those who might be the evangelists in this generation of these Moslem lands. And is there not a peculiar interest that is attached to fellows who are born and bred upon the very hills and plains that patriarchs, and prophets, and apostles trod, and last, but not least, the lands which were blessed with our Saviour's bodily presence?

The first thing that you must realize is the greatness of the change that has come over these lands since those historic thirty-three and a half years. They were then, all of them, under the Roman Empire. The Greek language was the current commercial language of the day. Every educated person had studied it.

In a word, then, there has been a two-fold history to Bible

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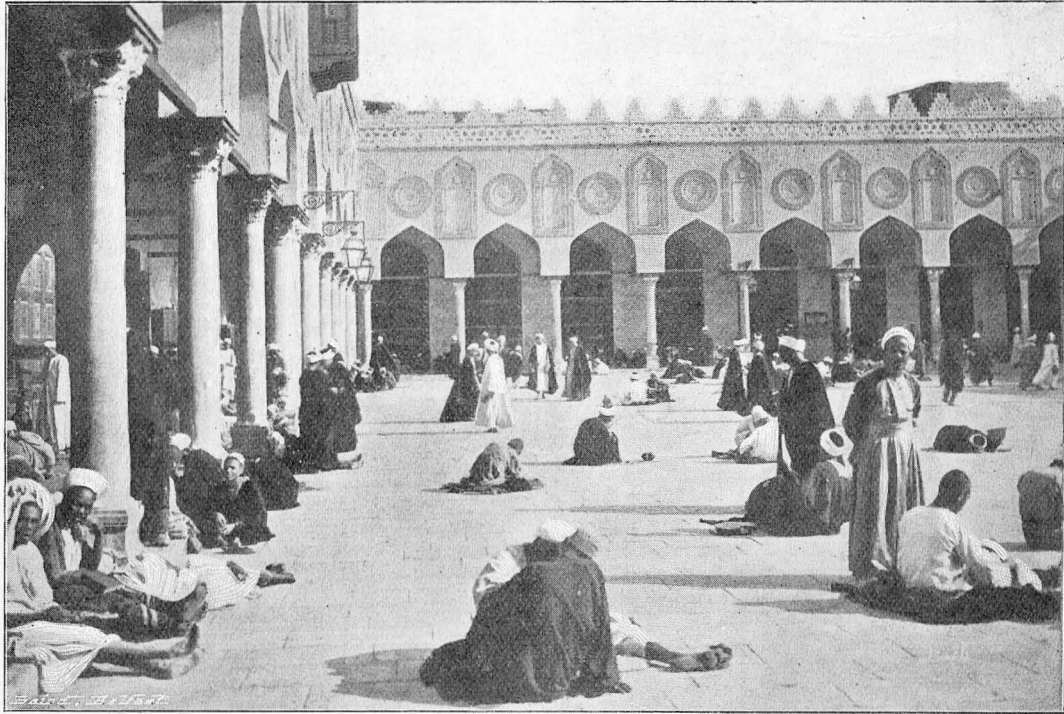
lands in the past. Firstly, the period of their subjection to Roman rule, and after the downfall of that empire, the period of submission to one religion and one politico-religious head. Notice that both these have been periods of international communication, the former by the agency of Greek, and the latter by the means of Arabic.



AL-AZHAR, THE MOSLEM UNIVERSITY.

THE INFLUENCE OF ARABIC.

But the language bond still remains, and more, the area of the tie is ever widening. Further and further in Western Africa spreads the knowledge of Arabic. Once again it is to be the language of administration of all the valley of the Nile. The



AL AZHAR, THE MOSLEM UNIVERSITY.

disciples of Mohammed al-Senusi are spreading a purer and uniform knowledge of Arabic throughout the rest of Northern Africa. Still, it seems to hold its own as a religious force in Eastern lands where it is never spoken at all colloquially. In fact, it is one of the greatest dominant languages of the world. And probably it is only exceeded by English in the area over which it is spoken and understood, and by Chinese in the number of those that speak it.

Therefore it comes to this, that *students in Bible lands are all students of Arabic*. And when we come to consider what is being done among students in these lands, it means to say, what is being done among Arabic-speaking students.

#### THE STUDENT FIELD.

I am obliged to limit what I am going to say to Arabic-speaking lands because I know nothing about the students of Asia Minor. But with the exception of St. Paul's Institute at Tarsus, and the American and Armenian Schools in Smyrna, I am not aware of any other Christian Institutions there. Besides which, they are outside my subject, as Arabic is not the spoken language of those parts. Nor can I speak with any authority upon the student field in North African States, except that there also the number of students who are natives of the country is now lamentably few. There is no Protestant Missionary Society whatever that has any pupils in its schools advanced enough to be called students. It amounts therefore to this, that outside Egypt and Syria there are practically no Arabic-speaking students to be found, except a few who are studying in Europe and America.

Coming then to Egypt and Syria, what do we find? I fear the outlook is not as bright as some of the leading educationalists lead us to believe. And why? Because it has to be confessed that nearly all the direct influence of Christian education in these lands has hitherto only been brought to bear upon Oriental Christians. It has been inevitable (and we are sure that God has a purpose in it) for the simple reason that schools for Moslem pupils *only* are still unallowed by the Turkish Government in Syria, and until twenty years ago the same was true of Egypt.

#### CHRISTIAN STUDENTS.

What, then, are these Christian institutions? First come the two university colleges in Beyrout, the former being the admirable Syrian Protestant College, with over five hundred undergraduates and preparatory students, the latter being the Catholic College of St. Joseph. To both of these are attached very influential presses, to which we in Egypt have nothing to compare. There are also theological classes attached, the American Presbyterian class being held up in the hills behind the town. The students of the Protestant College come from a very wide range of country. I found there this autumn that students had arrived in October from the Greek islands in the north, from the Persian Gulf in the east, and from Asyut in the south. If any college, therefore, needs our prayers, it is this one. It was a great privilege to speak to a voluntary Sunday evening meeting of over three hundred of them upon the watchword of the Student Volunteer Movement, and to find among the teaching staff, men who had been connected with the movement in America, and some whom I had met at Cleveland in 1898.



Then we come to Palestine, and find the C.M.S. Training Institution at Jerusalem, which has about twenty lads there at a time, who reach the same standard as High Schools but also gain a very fair training in Christian fundamental truths, and the differences between Protestant teaching and traditional beliefs. All of these lads go out to be teachers and workers in Palestine, and some are eventually ordained. Jerusalem is also the centre of a very important Roman Catholic school of theology, and very interesting it is to come across priests who have been trained there. I met one who came all the way from Toronto, and he was just about to finish up at Rome. But his logic was that of the scholastics, and very out of date.

In Egypt there is no college proper, but there are three Christian institutions that may be ranked as high schools. These are the Coptic and the Jesuit colleges here in Cairo, and the American Presbyterian college in Asyut. I have gone over them all, and think their influence is in the reverse order of that in which I have mentioned them. But the Jesuit school has very few Moslem pupils, and the same must be said of the American college. The reason, too, why the Copts get as many Moslems as they do, is solely because they have in religious teaching not even an opening or closing prayer. This is relegated to the primitive theological classes for the lads who are to become "married priests" very shortly. The Asyut College is the centre of the great work of the American United Presbyterians in Egypt. From it go forth all their teachers of close on two hundred primary schools. And as nearly two thousand Moslem pupils, out of eleven thousand in all, come to these primary schools from Alexandria, and Rosetta, and Port Said, as far as Assuan, this college exerts a very wide influence. Pray, then, above all, for the students of Egypt in Asyut, that they be really converted, and that more and more may be willing to give up secular employments so as to work wholly for the Lord. Since the battle of Omdurman the demand for English has more than doubled that for French-speaking clerks, and wages have risen, so that temptations just now are very great. But, thank God, not only are there about two hundred teachers, but over thirty pastors now in the Evangelical Church, and about ten theological students always studying here in Cairo for the ministry. Among them is a notable and very able Moslem convert, who feels he has a message to Moslem students. His name is now Michael Effendi Mansour, and please remember him.

And here we must just mention the two new Government High Schools in Cairo, the only two at present in Egypt. They are just on the pattern of Indian High Schools; but the Koran is taught in them, though the Bible finds no place at present even as a text-book. The two English principals are good men, and I hope we shall soon be able to reach these students. But the position here is a difficult one, for Egypt is still governed as a Moslem land.

I have not in the above list mentioned any of the Greek schools but before passing on to non-Christian education, we must not forget to tell you of the great revival there is taking place in the Greek Church in this matter. It is said that Russia is spending no less than £60,000 every year in Syria and Palestine on education alone. This is a factor which has its bearing on all Mission work

in the Levant, because if Russia draws away all the Greek Christian children from Protestant schools, nearly every school in the Turkish dominions will find it difficult to keep open. There are some lapsed schools of this kind, which were started by the Irish Presbyterian Mission round Damascus years ago.

The Jews, as you all know, are still getting into Palestine in spite of every obstacle put in their way. They are now said to number nearly half the population of Palestine, *i.e.*, about 100,000. The Zionist movement has recently decided to spend some of its capital upon education of poor Jews in Hebrew and the Old Testament. This has an important bearing upon the student question in Palestine. It seems as if the Jews will never take to Arabic. They either speak German, French, or English, besides the colloquials of the country from which they have emigrated.

#### MOSLEM STUDENTS.

But last of all we come to Moslem students, who form by far the largest proportion of the whole number. Where are they to be found? Not, as a rule, in colleges and institutions as we understand them. All over the Moslem world are to be found pupils gathered round some leading sheikh, as the famous Fathu'llah at Mecca, who taught philosophy, and now the great Senusi, of the desert. Nobody knows how many of them there are, and few of them have more than a limited influence. But to-day the influence of Sheikh Senusi is undoubtedly very great. I refer you to the *C.M.S. Intelligencer* for January, 1899, for Mr. Sell's account of the rise of this sect. One, who has talked with many Senusi in several cases west of Egypt, tells us that there are about six hundred pupils (another account says twelve hundred) around their sheikh, who come from all parts of Northern Africa, and learn to speak Arabic correctly and imbibe orthodox Islam from their leader, and then spread through the whole Sahara, starting schools. It is clear then that they are enlarging the area in which Arabic is known. They have already reached the confines of Darfour from the north, and Hausaland on the west. They are said to possess a large number of fraternities here also in Egypt, and it is an open secret that the Powers of France and England are anxious as to their future.

But there are two ancient institutions which still retain some of their former international influence. The one is the school of Moslem theology at Damascus. I have never been more impressed in these lands with the religious power of Islam than I was when I visited this school in the mosque of Ommayade. The interest of the place is doubled by the fact that this mosque was once a Christian church dedicated to John the Baptist; and still they show you his tomb within its precincts. This mosque is undergoing entire repairs, and Christian masons are being employed upon it. It has had all the nave renewed and carpeted with hundreds of Persian and other rugs, "all paid for by the people," so the sheikh told me who showed me round. Open work among Moslems in Damascus is absolutely forbidden, and only prayer can open the door.

The other and probably the greatest educational influence in the Moslem world, is "al Azhar" University here in Cairo, "the victorious." I think that the religious influence of the place is fast

waning, even though the numbers still keep very large. I find there are about two thousand pupils who might be called undergraduates, and about another six or seven thousand who range from the ages of twelve to eighteen. The remaining eight thousand or so are merely boys, most of whom are in the preparatory schools round Cairo, taught by accredited sheikhs. It is a mistake to say that most of these go out as missionaries. There are about fifteen hundred who come from countries other than Egypt. But most of these are sons of sheikhs, or wealthy men, who look upon the Azhar as the best place for their sons' education. For a description of the student life and work, I must refer you to Mr. Adeney's article in the *C.M.S. Intelligencer*, April, 1897. But what, in a word, is the result of this education? The divorcement of memory altogether from reason and intellect; the development of a personality which is useless for any other occupation than that of teaching Arabic phonetics, grammar, and the Koran; the closing of the mind to all honest inquiry, all modern ideas and truth, outside the Koran and the Arabic language. In spite of this, however, there is now a growing demand on the part of the pupils themselves for a knowledge of English, and as this cannot be given within the precincts of the mosque, it may be our opportunity to give what they need. Will you unite in praying that here, too, the way may open?

SOME STUDENT PROBLEMS.

- (1) How to reach more Moslem students by Christian schools?
- (2) How to train Christian students to win Moslems for Christ?
  - (a) in spite of the cleavage between Christian and Moslem, racial, educational, religious;
  - (b) in spite of all the political, moral, and spiritual hindrances.
- (3) How to reach Moslem students, only get-at-able by missionaries from Europe and America, who know Arabic.

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### The University of Al Azhar.\*

EGYPT is now, more or less, under British protection, and in consequence enjoys a degree of religious freedom which is unknown in the rest of the Turkish Empire. We can teach and preach, no man hindering us, and there are vast opportunities of influencing the Moslems through the press. But, on the other hand, Egypt is the very stronghold of Islam. It is not a large country, for there are only about 7,000,000 people in it, of whom 6,500,000 are Moslems. But what makes it a very important, and at the same time an especially difficult field of labour, is that here in Egypt is the great Moslem university of Al Azhar to which students come from all over the world, and from which year by year go forth hundreds of Moslem "missionaries"

\* Reprinted by kind permission of the C.M.S. from the *Intelligencer* of April, 1897. This is the article referred to by Rev. Douglas Thornton above. Census returns show increased numbers since it was written.

to carry the doctrines of Islam to their native countries. Al Azhar is really a mosque, and the university lectures are given in what we should call the body of the church. But, as in the Temple of old, the mosque is surrounded by corridors and chambers in which the students sleep and eat, and study privately. These chambers are divided into sections allotted to the various countries from which the students come. There are also a certain number of students who lodge outside, and only attend the mosque for prayers and lectures. The students are of all ages, from mere boys up to grey-headed men, and many of the poorer among them are supported out of the funds of the university. It is difficult to tell how many students there really are, for no register is kept. The students come and go as they please, and attend what lectures they like; and I have been told that many go on receiving the daily allowance of food long after they have left the university.

The university at work is a strange sight. The courtyard which lies between the gate of the mosque itself is crowded with students of all ages and all grades of respectability dressed in all the colours of the rainbow, some sleeping, some eating, some repeating a lesson to a friend, or *vice versa* hearing a lesson repeated, some in small knots discussing a question of grammar or tradition. Round one side of the courtyard is an open corridor in which a boys' school is held, each class squatting round its teacher.

But within the mosque itself is to be seen the most impressive sight. The whole floor is covered with mats on which are seated in Turkish fashion hundreds of students from whom there rises a constant buzz of sound. Many are repeating lessons to themselves half aloud, swaying themselves to and fro as they say the words. Others are gathered like a swarm of bees round one seated in the middle almost hidden by the rest, who is shouting out explanations of some difficult point in the book they are reading, while others again are grouped in front of a raised seat placed against one of the pillars from which a learned Sheikh is delivering a lecture. The hubbub is deafening, and the want of order painful.

The sleeping arrangements are very simple. Some of the older and richer men have rooms which hold two or three beds packed closely, but the majority unroll their mattresses or rugs at night on the floor of the long room in which they eat and study during the day. The university is none too clean, and certain small creatures abound, as the visitor finds to his cost.

Such, outwardly, is the great university of Islam, scarcely changed, I suppose, since its foundation. And the teaching given at this famous university is as strange and antiquated as its manners and customs.

The university has no modern side, foreign languages are prohibited, and the onward march of science is unnoticed. One subject predominates all others—the Arabic language—for not only does its study occupy a very large proportion of the students' time, but it is the medium of all other teaching, oral or written. And no wonder, since Arabic is the language of Heaven and since the Koran, God's greatest revelation to man, was sent down to Mohammed in the Arabic language. And here we are at the root of the matter. Theology and science are almost one at Al Azhar. The Koran is the standard both of religion and of grammar, and it is quite as much a sin to break one of the rules of grammar as to

tell a lie. Thus to the student of Al Azhar his language becomes part of his religion, and he would almost as soon think of changing his native tongue as of changing his faith. It is one of the commonest reproaches used against a Christian in this country that he does not know Arabic, not having studied at Al Azhar. In a sense it is true, as none are so bound down to the letter of the Koran as the Sheikhs of Al Azhar: even their every-day language being in consequence different from that of ordinary men—a kind of stilted book talk. The axiom with which the student at Al Azhar begins his work, and which dominates his whole university course, is that the Koran is infallible. He is not allowed to question the truth of its statements in theology or science, and whatever will not agree with it must be rejected. As it was written to meet the special local circumstances of the inhabitants of Arabia in the sixth century, the result upon the student may be imagined. Instead of his university course enlarging his ideas, it tends instead to cramp and cripple them until he becomes a narrow-minded bigot like his teachers, the uncompromising opponent of all enlightenment and progress. And let no one think that the study of the Koran tends to produce a favourable inclination towards Christianity. On the contrary, the student at Al Azhar learns to believe that the Christian Gospels have been corrupted, that Christ was never crucified, and that Christianity is the great hindrance to the progress of the one true religion—Islam.

The influence of such a university on the Moslem world is terrible to contemplate. The spiritual teachers of Islam are for the most part men to whom the spirit is nothing, the letter everything, and wherever they go they must hinder the progress of Christianity and true civilization.

But if the influence of Al Azhar is great on the countries to which it sends its sons, what must be its blighting effect on Egypt itself? However just and impartial the government may become in European hands, it is scarcely possible for Al Azhar to change. It is, and always will be, the uncompromising foe of Christianity, and the Sheikhs who are trained there, and who depend upon it for their livelihood, must always be our bitterest opponents.

Interest in missionary work among Moslems is increasing, and already there are many missionaries working in Moslem lands such as Palestine, Persia, and parts of India, but very little has yet been done for Egypt, the stronghold of Islam. What is the use of expending strength on the outposts, while the citadel is as yet unassailed?

While the supply of Al Azhar students goes steadily on, there will be little result to missionary work in Moslem lands. What I long to see is a band of university men of spiritual and intellectual power devoting themselves to the attack of the citadel of Islam. Let them come here and study Arabic and Islam at its fountain-head, and thus get into their own hands the very weapons of the enemy in order to turn them round against the foe. This would be no easy task, but one specially attractive to the Christian student who has devoted his intellectual gifts and university training to the service of Christ. One can scarcely estimate the moral effect such men would have on the Moslem world through their influence on students at Al Azhar, and I doubt not they would be used in the conversion of many individuals besides.

F. F. ADENEY.

## A Bird's-eye View of Mission Stations in Cairo.

**I**N whatever part of Cairo visitors may be staying—as they leave their quarters and take a stroll round the city, by some unknown law of gravitation, they are almost certain to find themselves presently by Shepherd's Hotel. It is a central point; and so we would begin there, and give a rapid glance at the various mission houses as we, too, take a walk round.

The first we come to is the latest established. This is the



AMERICAN MISSION. CAIRO.

Russell Soldiers' Home and Gordon Hall, which was opened last November, and is already becoming a centre of usefulness. No visitor should leave Cairo without having seen it. Mr. and Mrs. Cooper are the superintendents, and there is busy work always going on in this home, long prayed for by the soldiers. There has never before been a Hall of any size in Cairo where Evangelistic meetings could be held; and now we believe that men of all Nationalities are able to hear the Gospel Message of Peace within these walls. It is a work of intense and far-reaching importance.

The Soldiers' Home is within three minutes walk of Shepherd's Hotel, down a street facing it, a little to the left. Back to back with this is the American Mission. It is down a street facing the hotel, a little to the right. We have a picture of it. Almost the

whole length of the left side of this street is occupied by the Mission Buildings. The church in the centre ; the boys' school on one side, and the girls' school the other side. Overhead there are the missionaries' houses, and on this side the Theological College, while the girls' boarding school is opposite, and further on in the street we come to the bookshop. In this group of buildings we find nearly all those whose names are down in our cycle of prayer for the Cairo American Mission. We have the likeness of one of these, Miss Thompson, and we send a petition to all the others to send us their portraits ; that those who read about them and their work may feel better acquainted with them.

This house is the headquarters of the work in Cairo, but there are numerous outlets and branches in different parts of the city. It is a delightful surprise in visiting some distant quarter, which seems far removed from anything like Christianity, to go into a good-sized, well-kept house, and find gathered together scores of neat, clean children in the most perfect order and discipline, and to see them quietly attentive to their morning Bible lesson, and to hear them sing some Christian hymn and repeat texts in Arabic.

You may find this day by day throughout the year except at holiday times in some ten different parts of Cairo. Truly we thank God from our hearts. Through long years of experience our American Missionary friends have tried and proved the best ways of working, and those who come later, look to them for example and counsel, which is ever kindly and wisely given.

The boarding school for girls has so advanced in size and influence that many upper class children are now trusted by their parents to Miss Kyle's care.

Service is held in Arabic on the Sabbath morning, and there is also an English service which many English-speaking people attend. The well-known white haired missionaries who have so long and so lovingly ministered here are regarded with deep affection and respect by all classes in Cairo. May they still be spared for many years to come. A detailed account of all the departments of work is given by one of their missionaries later on in this magazine.

Extending our walk from Shepheard's Hotel for about a mile in



MISS ANNA Y. THOMPSON.



Miss Western. Rev. R. McInnes. Miss Lewis.  
 Miss Braine-Hartnell. Mrs. R. McInnes. Dr. Hall. Miss Sells. Dr. Lasbrey. Miss Waller. Miss Browne.  
 Rev. and Mrs. Douglas Thornton. Miss Bywater.



Miss Greer. Rev. J. L. MacIntyre. Mrs. Hall. Dr. Harpur. Mrs. Bywater. Miss Cay. Rev. and Mrs. F. Adney. Miss Adney.  
 Miss Crowther. Rev. W. H. T. Gairdner.

GROUP OF C.M.S. MISSIONARIES, CAIRO.

the direction of the citadel, we come to the Mission Buildings belonging to the C.M.S. We first pass the bookshop; and although these bookshops may not at first sight seem so interesting as other parts of the work, they are very often the *via media* of intercourse with the Moslems. An inquirer will come first to the bookshop. The reading of a book is often the means of opening a man's eyes, and we earnestly hope for the time when there shall be a Press in Cairo corresponding to the one in Beyrout, and a more extended and powerful effort made to reach the Arabic-speaking peoples through Christian literature.

The main block of C.M.S. buildings consists of the boys' school, opening on to a courtyard, and upstairs is the large room which has been fitted up as a church. Here the regular service is held in Arabic Sunday morning and evening, and occasional services are carried on in the week. The Rev. F. Adeney, the Rev. R. MacInnes, the Rev. Douglas Thornton, and the Rev. W. H. T. Gairdner are those to whom this part of the work specially belongs. The Rev. F. Adeney lives in Helouan, but he is constantly in Cairo, and the others live there altogether. Another mile takes us to Bab-el-louk where we find a large group of lady workers. Entering an old Turkish house through the courtyard, we may find if we go about mid-day, a number of children in red pinafores lining the sides of two long tables, having their dinner. At another table, crossing these at the head of the room, are dear Mrs. Bywater, the mother of the mission, Miss Bywater, Miss Adeney, Miss Greer, and Miss Western. Some of these are in charge of the girls' school, and others are busy visiting, teaching, and studying Arabic. In a large old room overhead, we may sometimes meet all the C.M.S. Missionaries gathered together for their weekly Bible reading. Our engraving prepared from a photo kindly lent us from C.M. House, shows the whole party of missionaries both here and at old Cairo three miles away. We may reach the Medical Mission there by taking half an hour's ride on the electric car. There is too much to tell this time but we hope for full descriptions and pictures of the work there for a future number. Miss Bywater and Miss Greer have sent us a short account of their school in Cairo; and the out-station at Rod-el-Ferag has been spoken of in a previous number. We are glad to hear there is now a permanent dwelling, and resident worker there. The finest view of Cairo is seen from the railway as one comes from Upper Egypt. The Citadel Mosque with its minarets towers above the city on the east; innumerable Mosques rise up on every side. The river flows ever silently by. It is a beautiful, but sorrowful sight. Outwardly the power of Islam is supreme. There are 400,000 followers of the Prophet. The weakness of the tiny, scattered groups of Christians may seem as nothing. The single ones here and there lost in the crowd below; but united by a living faith to a living Saviour above, work on in unceasing confidence, in sure and certain hope of a joyful resurrection: a time to come when the stone cut out without hands shall break in pieces and destroy all the opposing forces of this world, and a new and Heavenly Kingdom shall come.

"By faith the walls of Jericho fell down."

"There is a river the streams whereof make glad the city of God, the holy place of the tabernacles of the most high. God is in the midst of her, she shall not be moved, God shall help her and that right early."



## Work in Cairo.

AMERICAN PRESBYTERIAN MISSION.

**T**HERE are three districts in Cairo where there are services every Sabbath morning, the Esbekieh, Haret-es-Sakkaeen, and Koolalie. Sabbath Schools are held in these places also, and also in Fum-al-Khaleeg, Zahir, and Rhodi-el-Furag, in all which there is an average attendance of 452, with 41 teachers. In the Esbekieh and Haret-es-Sakkaeen teachers' meetings are held, so that the International lessons may be well studied, before the teachers come to their classes.

There are two hundred and eighty-two members in the three Cairo Churches who are communicants.

There are twelve prayer-meetings for men in Arabic held during the week in five districts in Cairo, two of which are conducted by a convert from Mohammedanism, who has good knowledge of the Koran, &c., as he was educated in the Azhar. The meeting in the Koolalie has been well attended, and the interest in it, and the opposition to the teaching of its leader by Moslem sheikhs, are growing from time to time.

The two meetings for persons understanding English are the regular Thursday evening prayer-meeting at Dr. Harvey's house, and the Bible Class for Young Men, which is held in his own house by Mr. Hunt. There is also a Christian Endeavour Meeting on Sabbath afternoon, before the evening service, which is also conducted in English.

There are sixteen prayer meetings in Arabic for women and girls during the week, in seven different districts, with an average attendance of one hundred and twelve women and four hundred and sixteen girls. There is a prayer meeting in connection with each of the six girls' schools, which is sometimes turned into a temperance meeting in five schools, and once a month a missionary society in each of the six. The amount collected in 1900 from these missionary societies amounted to over £30, which helped to pay for teachers of women, of whom there are eight under the care of Miss Smith, in the southern part of the city, and twelve under the care of Miss Thompson in the north and west parts. There were seven hundred



GROUP OF NATIVE WOMEN.

and twenty-seven names of women enrolled as pupils, of whom one hundred and sixty-one were learning to read, two hundred and eighty-eight are able to read in the Bible, and the others were regular hearers of it.

There were twelve hundred and seventy names of girls enrolled in the six girls' schools, one of which is a boarding school with over eighty boarders. The boys' school, with the names of the little boys who attend the primary girls' schools, had an enrolment of five hundred and twenty-five boys.

In the Theological Seminary there were ten students under instruction in 1900, five of whom were about to finish the three years' course of study. Between the sessions, these students are

actively engaged as preachers, in different places, and during their terms of study they help in the Cairo work.

*The Murshid* is the weekly religious paper for the Evangelical community, and is edited by Dr. Watson.

A part of the work which is very necessary is the Bible depot, and the supervision of the six colporteurs who go about the city selling books, or to the surrounding district.

May God fill the workers with His Holy Spirit, and make His word effectual to the saving of souls.

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### The C.M.S. Girls' Boarding School in Cairo.

**T**HIS School has been in existence for seven years. At first Moslems had a great objection to letting their children be so completely under Christian influence as is rendered necessary by a boarding-school; but in time, they come to see that the practical results of Christian teaching are not bad, though when the point of public confession of faith is reached, all their prejudice and fanaticism comes to the front.

The work is slow, and often patience and faith are sorely tried, but we can look back with thankfulness to some fruit of seed sown in the past, and therefore take courage for the future.

At present we have eighteen boarders, the greater part of whom are Moslems and Jewesses. In addition to these, we have a small number of day-scholars, almost all of whom are Moslems. One Moslem and one Jewess amongst the boarders are anxious to be baptized, but there are many difficulties in the way, since their parents are very much averse to anything of the kind.

Hitherto we have had three baptisms—one three years ago, and two sisters last year. The one of longest standing is living a truly consistent life. She is now being used as a helper in the Medical Mission. It is very pleasant to see with what gentle courtesy she behaves, even to the poorest and most ignorant old women, thus winning a way for her message.

The sisters have been taken away from us, and we fear that their relations will do their best to get them married to Moslems, but we still trust that the youngest, who has always been the more hopeful, may be allowed to come back to us, to be trained as a worker.

There are several former pupils, now grown up and living at home or working for themselves, mostly Christians—at least in name—with whom we keep in touch by means of the Scripture Union. It is our great desire that all Christian girls, past and present, should learn to love their Bibles more, and realize that they can do something to help and teach those around them who have not the light which has been given them.

The work amongst day scholars is more difficult than that amongst boarders owing to the counteracting influence at home, but in some cases real work has been done, though just as it seemed to be most hopeful the children were removed, through fear of consequences.

Let me give one instance.

Two sisters came regularly, and for a long time were most opposed to Christian teaching, and used to make objections constantly in the Bible lesson, but after a time the objections became fewer, and at last the elder sister even began to attend a voluntary prayer-meeting held by the girls.

Soon after, she was kept at home. The younger sister continued coming and in time began to ask many questions about becoming a Christian, and even said that she really loved Christ, and her conduct corresponded with her words.

Very soon she was kept from school. We called to see why. She was ill, and would be back after a few days. After a week we tried again. She had gone away to the country with her brother for change of air, and would be back in a month, and then would come. On our way out, we saw the girl herself standing behind a door opening off the passage, and since then she has not come, and when we have called she has not been visible. She lives quite near us, but might be in China, for inaccessibility. We have another girl now, who would probably meet with the same fate if she went so far, but she takes care to keep well outside the border line, though I am sure she believes more than she will confess to.

One thing seems to be the same everywhere, namely, that the poor are more accessible to the Gospel than the rich, who are inclined to think that "they have need of nothing."

There is much need for schools for poor children, poorer than those we are allowed to admit to our present one. They might form a centre from which to reach the parents more effectually, and even if only the children themselves are considered, it would mean a new generation at least less prejudiced against the Gospel than this one.

Perhaps to some who read this, "Pray ye . . ." may lead to "Go ye . . ."—and if so, it is worth while to notice that dirty street children are very troublesome, and not at all romantic. They will probably come to school three days out of five at irregular intervals; they have no idea of order, and have great difficulty in using their minds, but still the Master's words remain in force, "Take heed that ye despise not one of these little ones."

I should like to mention one or two visiting experiences:—

One was at an upper-class house during Ramadhan. An elder sister of our pupils was given the task of entertaining me, and the method she chose was reading extracts out of Arabic descriptions of the seven heavens, the last day, the fate of unbelievers, and so on. She read a great deal, and then exhorted me with much zeal and vehemence to turn Moslem, so as to escape all these horrors. She knew more than most Moslem women about her own religion, and gave me the full benefit of her knowledge. I had not much chance against the torrent, and could only pray that the little I did get an opportunity for saying, might sink in, and do some good.

Another lady with strong European tendencies invited me cordially to her house, chiefly I fear for the purpose of English and French conversation, because when I turned the talk towards religion, she very evidently did not desire it, and soon began to be "out" when I called, and so it ended except that the daughter did not remain long at school afterwards, though that may be only a coincidence.

Will all those who read this, pray that a real "thirst for the Gospel" may be aroused in the hearts of these people, rich and poor alike; and that to such prepared ones we may be guided in all our work?

J. BYWATER.  
M. GREER.

## A Visit to Shibin-el-Kom.

BY A BROTHER MISSIONARY.

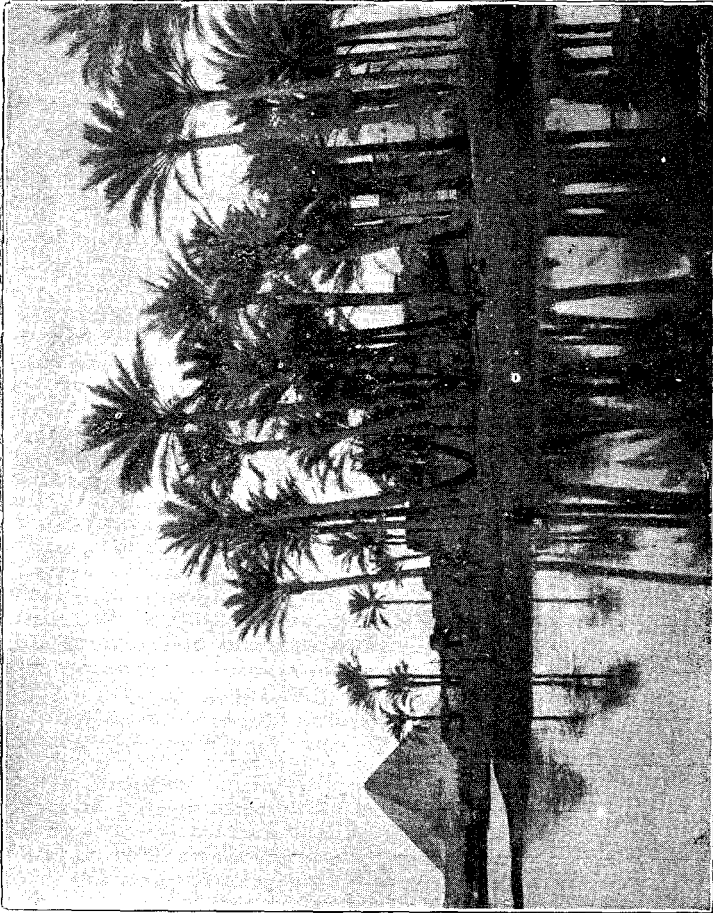
IT was my privilege and pleasure, a short time ago, to see something of the work of our brethren of the North Africa Mission in the Provinces, and as it so admirably exemplifies aggressive evangelistic work I will try and describe it as one of the means God is using to spread His Kingdom in Egypt.

Missionary work is necessarily of various kinds, and different methods reach different classes of people; again some of us are called to work in the large towns and centres of population, and others among the simpler folk in the villages. Shibin-el-Kom, although it is the capital of a province, and has the local government offices there, is not very different to many of the large villages or little country towns that are such a feature of Egypt. To a town dweller like myself, it was a most delightful change when I stepped out at the little wayside station and walked up through the town to the house of Mr. and Mrs. Hooper, whose guest I was. It is charmingly situated on the banks of the canal, which is a great deal more like a river with its winding banks, than any canal at home. Once inside I was much struck by seeing how a native house may be rendered more healthy, comfortable, and beautiful by the exercise of ingenuity and care. Some good people at home always expect a missionary to live in a perpetual state of discomfort and squalor, and are almost disappointed not to hear of his sleeping on a rock, eating off the floor, &c., but experience seems to teach us that the more reasonable care a missionary takes of his body, the more work he will be able to do, and the longer he will last.

In the afternoon we went for a walk round the town, stopping here and there to speak to people in the market, sitting down to accept the national form of hospitality in the form of coffee in one shop, and inviting all to the evening meeting in the *mandara*, as the room on the ground floor where male guests are received is called.

This evening meeting took the form of an informal talk or discussion largely seasoned with reading of the Word of God. A large Arabic Bible stood on a little table by itself, and the brethren make it a rule to read from it as often as possible. Thus, if the discussion turns on any verse or event mentioned in the Bible, they open the Book and read the whole passage and context out loud. Difficulties of all kinds are brought up, and the discussions are long and eager, but order and decency are insisted on and obtained without any great difficulty. Just to give you an idea of the sort of subjects brought up by the more educated Moslems, one young fellow sitting next to me started on this: "Why our prophet is even spoken of in your own Book, though you try to hide it. Is it not written in

the Koran, 'Jesus, the Son of Mary, said, I will send one after me called Ahmed'? Is not this written in your Gospel too, but you will not translate the word Ahmed?' The idea that our Lord in speaking of the Comforter whom He was to send to His disciples could by any possibility mean any *man*, seems to us too puerile to linger over for a moment, but objections like this have to be met and answered, as this one was on this occasion, in doing Moslem work. Next day the brethren arranged to take me with them on



VILLAGE.

one of their weekly visits to one of the surrounding villages. There are sixty villages within a few hours reach of them, averaging a population of 5,000 each, or to put it in another way they are within easy reach of 300,000 people.

The village chosen on this occasion was one called Meleeg, distant about two hours' ride on donkeys. When we arrived we made our way first of all to the Coptic quarter, because in this place there are quite a number of Copts with a church and school of their own. Our packs of books, consisting of Bibles, Testaments,





VILLAGE.

and portions, were undone, and quite a brisk little trade done in selling them. It is pathetic to see how densely ignorant the Copts often are of their own Bible: you hear remarks like this, "Oh, these are Protestant books," or, "we don't want these, they are American books." I remember once at a village it took me nearly half an hour to sell a single Gospel, value five farthings, to a suspicious Copt. Then we were invited into the Omdeh's house to drink the inevitable coffee, where we were able to speak to the dozen or so men there. When we got up to go, and said we were going to the Moslems, they were greatly surprised, and wanted to know what was the good of taking them the Gospel, and besides weren't we afraid what they might do to us? However, at last some of them got so stirred up that they actually said they would come with us to the market. They came, but were careful not to appear to belong to us at all, nor did they render any help; still it was something for them that they came at all. Now out here one's object in work like this is exactly the opposite to what it would be at home, you try *not* to collect a crowd. A crowd always means excitement, noise, then arguments more forcible than polite, leading to an enforced retreat. So we strolled quietly through the market till at last we sat down outside a tailor's shop, and began talking to one or two individuals. People are wonderfully accessible, taken singly like this, and one can generally get a respectful hearing when there are only two or three. Presently there were two little groups round us listening and also putting questions. Then the enemy in the shape of an old sheikh made his appearance, and, elbowing his way through the little crowd, he planted himself opposite us face to face, and began in an aggressive manner to ask were we Christians, were we teaching about Christ, was the book we had the Gospel, &c. This was the prelude to what I suppose he would have called an argument, but was really a series of attacks on us and our faith poured forth with great volubility. Presently things began to get a little warm, and the people rather excited, so we judged it was time to be moving on. So we got up and walked on quietly till the crowd had all dropped off, and then started afresh, and this time fell in with a most learned man who happened to be sitting in a shop, and we spent a very interesting time there. Once an unprepossessing looking man broke in on us, and, with war in his whole tone, asked scornfully what business "the Nazarenes" had holding a meeting, but our learned friend was too interested to want to be disturbed, so he soon quieted the intruder. At last the time came for us to go, and we mounted our donkeys amid a chorus of good wishes and promises to come and see us. It was a lovely ride back to Shibin-el-Kom, and we arrived there just about dark. Then followed supper, for which we were *quite* ready, and after that the usual evening meeting in the *mandara*, and, interested as I was, I felt guiltily glad when it was over, for I had been struggling to suppress huge yawns for the last hour or so, and as the meeting lasts for about two or three hours, you can perhaps sympathize with me.

Next morning I only had time to just look at the big room facing the road which the brethren are going to open as a Book Shop, and then to say good-bye, and take the train back again.

Referring to Mr. Cleaver's Papers on Egypt I see that the province of Menufiya, of which Shibin-el-Kom is the capital, has a

total population of over three quarters of a million, and that there are three hundred and thirty-two villages in it. At present our brethren of the North Africa Mission are the *only foreign missionaries* living and working in the whole province.

May God strengthen their hands to do this good work, and send out many more such to take the Gospel to the countless villages of Egypt.

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## "Easter Eve."

C.M.S., CAIRO,

*April 6th, 1901.*

**T**O-DAY has been indeed a notable day for the C.M.S. in Cairo, for two young men, who were once Moslems, have been admitted into the Church of Christ by baptism. Both have already had to suffer much loss for Christ, and their present sincerity is undoubted. And as they are but the firstfruits of several more who are getting ready for baptism, let us pray that they may by their example lead many to take up their cross and follow Christ. Pray also that in starting life afresh they may be kept, guided, and strengthened day by day.

Some account of the service will, I think, interest you all. After some debate we decided to baptize by immersion. The candidates wished it, the English Prayer Book puts it as the first of two alternatives for adults, and the ancient Coptic Church of Egypt invariably follows this custom, even in the case of infants. So the idea is far more familiar to these Easterns than it is perhaps to us. The custom, I know, in many parts of the mission field is becoming widespread, and, if conducted reverently, it is certainly exceedingly impressive and symbolic, and can be made a real spiritual help.

As we have not yet attained to having a consecrated building for our church services, we had to construct a small tank for the occasion, which was placed in the room used as a Church in the Old Cairo dispensary. It stood where the communion table is usually placed, only *behind* the platform. It was nicely draped with red, and decorated in front with palm leaves, as was also the whole building in readiness for Easter Day. And punctually at 5 p.m. the service began, the catechumens, between their respective Godfathers, being seated on the right of the room, in front of where the men usually sit, and the officiating clergy opposite to them on the left between the harmonium and the women's seats.

After opening with "Prevent us, O Lord," and the "Prayer for Purity," Mr. Gairdner read the opening exhortation, prayers, Gospel, and address, all joining in the thanksgiving. I followed with the exhortation to the candidates, and the vows of renunciation, belief, and obedience, asking each severally the appointed questions. And as I asked them if they believed in each clause of the Christian creed, and they answered, "All this I steadfastly believe!" it sent a thrill through one to feel that Christ had really conquered each heart, and He, who was once only a prophet to them, had become their Lord. It brought back to my mind many

a lesson we have had together in the Creed, and many a Bible-study over these precious truths. Thus by the time we were praying the four petitions all our hearts were stirred, and the "Amen" at the end of each came like a shout of triumph for every lip. It was doubly significant having chosen Easter Eve for the event, as the teaching of these petitions and the consecration prayer afterwards seemed to find a special echo in our hearts to-day. I do not wonder now that among the ancients Easter Eve was the favourite day for baptism.

Now came the reception into the Church of Christ, that rite so peculiarly English and yet so beautifully significant. The leading by the hand, the naming of each person individually before admission into covenant with God, trine immersion in the name of each Person in the Trinity, the sign of the Cross with all that it signifies, and the declaration of incorporation into the body of Christ's Church. Then, while the newly-baptized had retired to robe afresh, we sang two Arabic hymns interspersed with silent prayer for them and other seekers of Christ. These hymns were "A prayer for the operation of the Holy Spirit," and "A prayer for the blessing of God on our baptismal service," beginning with the stirring command—the Lord said, "Go into all the world, preach and baptize in My name all who believe," &c.

Then came the Collect for Easter Eve, and a short address on the need of crucifixion, mortification, and burial of self on our part, in which case God would do His part by raising us, quickening us, and making us to sit in heavenly places with Christ. Finally, a word of welcome and encouragement to our two brethren in Christ, after which we sang, "O Jesu, I have promised," to the tune of "Hark the herald," as suiting the metre better in Arabic! Then Mr. Adeney closed with the post-baptismal service and the blessing, and ———, a sheikh who once vigorously opposed our evangelical meetings in the Mohammed Ali Street, and ———, a Syrian who was formerly a boy in the C.M.S. Bishop Gobat School, and there first drank in (all unconsciously) Christian teaching, shook hands with everyone at the door as they went out. All our workers, thank God, are encouraged, and we hope, also, some of the inquirers who were present.

D. M. THORNTON.

## Easter Day.

**J**UST at the time that the above intensely interesting service was going on in Old Cairo, I was watching by the bedside of my dying father. For the sake of distant friends who will hear in no other way, may I add these few words? He was busy in his Master's service up to the last. We had no expectation of so sudden a home call. The previous Sunday, when I went into his room the first thing as usual, he reminded me that it was his wedding day, and he told me of little incidents of the day fifty-six years ago. He was thinking of my mother all day, and seemed to be fretting for her. The following Sunday they were together again. I stayed at home with him that day, with a vague apprehension of trouble, and at night, as we sat down to supper together, instead of saying grace as usual, he uttered a little prayer, giving thanks for all the mercies and blessings that God had given him. It seemed like a life-thanksgiving.

On Thursday mid-day he was taken ill with congestion of the brain, the result of one or two falls that he had. He quickly sank into unconscious-

ness, from which he never rallied. All through Good Friday he lay dying. We watched him gradually sinking through the night, and then through Saturday and that night, and when Easter morning came, at 9 o'clock God took him.

The following Saturday we laid him to rest beside our mother in Wimbledon parish churchyard. The working men and their wives and all the children for whom he had cared so much followed him to his grave. His great delight had been to visit the poor and the sick, and to make children happy: and the love that was poured out on every side was very comforting to those who were left. I believe it awakened in the hearts of hundreds of people a desire to follow in his steps, for “he went about doing good.”

ANNIE VAN SOMMER.

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### “When He giveth Quietness.”

**W**HO then can make trouble? Job xxxiv. 29. Quiet from God is better than any earthly rest. It is possible to be in the midst of commotion and excitement, false accusations and fault-finding, and yet to have one's mind kept so perfectly still that it seems like being inside a shell. What is going on outside cannot touch you.

“Though the *earth be removed*, and though the mountains be carried into the midst of the sea . . . God is in the midst of her: *she shall not be moved.*” Psalm xlv. 2, 6. “Because *He is at my right hand* I shall not be moved.” Psalm xvi. 8. “Whoso *doeth these things* shall never be moved.” Psalm xv.

A conscience void of offence toward God and man, and the absolute certainty of the Presence of the Lord with us. When we have these we are not troubled. We may have to wait, and perhaps to wait long, for outward things to be put right, but we need not wait long for quietness of spirit.

“Through waves and clouds and storms  
He gently steers the way;  
Wait thou His time, the darkest night  
Shall end in brightest day.”

I believe we have to learn how to get rest of heart and mind right in the midst of all the difficulties, and not to wait until the worst is over, and we have leisure to find rest.

Rest of spirit is the gift of Jesus. “He giveth quietness.” “I will give you rest.” “My peace I give unto you.” John xiv. And we have to receive the gift in just the same way that we receive everlasting life.

“Come unto Me.” Matt. xi. 28. “Him that cometh I will in no wise cast out.” John vi. 37.

“We which have believed do enter into rest.” Heb. iv. 3; John v. 24; John vi. 35, 40, 47

And the rest of spirit that Jesus gives us has the very same effect in our lives that the forgiveness of sins has in our hearts.

“He that hath entered into his rest, hath ceased from his own works.” Heb. iv. 10; Isaiah xxvi. 12.

“To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Rom. iv. 5, 6, 7; v. 1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

We sometimes find people making the same mistakes in seeking for heart rest as they do in seeking for salvation. They try to turn over a new leaf, and subdue all outward appearance of disturbance. As it were, they pour oil on their own troubled waters, and think it a calm, when the waves are still driven on by the storm that rages behind untouched.

The Lord has a better rest to give us than that.

There was once a storm at sea, when the waves beat into the ship, and the disciples cried out in fear, “Master, carest Thou not that we perish? And Jesus arose, and rebuked the wind, and said unto the sea, Peace, be still, and there was a great calm.”

A few hours later, and there came a man to meet them, a man with an unclean spirit. He had often been bound with fetters and chains, and the

chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

"Jesus said unto him, Come out of the man, thou unclean spirit . . . and the unclean spirits came out. And when the crowds gathered together to look, they saw him that was possessed with the devil sitting at the feet of Jesus, clothed, and in his right mind.

It mattered not whether it were a storm at sea, or a storm in a man's soul. When Jesus manifested Himself, and spoke the word, There was a *great calm*. It may be we know the quiet that comes from God at some great crisis: we know His perfect peace when an overwhelming sorrow overtakes us, but it passes with the intensity of the need; and when we go on in our ordinary round of daily duties, there is again the fitful hour of unrest, and the changeableness of mood rather than a patient continuance in well-doing.

We need to dwell in the land of rest—not to pay it occasional visits. "Trust in the Lord, and do good, so shalt thou dwell in the land." Ps. xxxvii. 3.

"Until the Spirit be poured upon us from on high . . . then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa xxxii.

God's rest is not a lodging, it is a quiet dwelling place: a home.

"The Lord hath chosen Zion; He has desired it for His habitation. This is My rest for ever: here will I dwell: for I have desired it." Ps. cxxxii. 13, 14. "Arise, O Lord God, into Thy resting place." 2 Chron. vi. 41.

Just as the Lord's rest is in His people, so He tells us to rest in Him. "*Abide in Me.*" Over all earthly things He writes "this is not your rest." He will not let us settle down here and make this world our home. Again and again He comes and scatters the family, and breaks up the household, and separates friends; that we may set our minds on things above, not on things on the earth. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." Deut. xxxii. 11, 12.

"Lord, Thou hast been our dwelling place in all generations," Psalm xc. was the prayer of Moses, the Man of God, who knew no earthly home, no possession, no inheritance here. It is sometimes only when all things take to themselves wings and fly away, that we learn to "rest in the Lord and wait patiently for Him."

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto Thee, O Lord: I said, Thou art my refuge and my portion in the land of the living." Ps. cxlii. 4, 5.

"The sorrows of death compassed me and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech Thee, deliver my soul. . . . Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Psalm cxvi. In our extremity, we often find our rest.

The dew only falls on a cloudless night. When the clouds are sweeping across the sky, driven by fierce winds, there is no dew that night. When there is stillness, and a clear, starlight night, silently the dew has fallen.

And when our minds are restless, and full of anxious, troubled thoughts, and we live in a hurry and turmoil and fret, just so long are we hindering the Holy Spirit from resting upon us.

Did God want builders? He chose men of rest. "Behold, a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." 1 Chron. xxii. 9. Is not the Lord your God with you, and hath He not given you rest on every side? . . . Arise, therefore, and build ye the sanctuary of the Lord God." v. 18, 19.

Of Asa it is written, "He built fenced cities in Judah, for the land had rest and he had no war in those years; because the Lord had given him rest. Therefore he said unto Judah, let us build these cities . . . because we have sought the Lord our God, we have sought Him, and He hath given us rest on every side. So they built and prospered." 2 Chron. xv. 6, 7.

Whether they build His Sanctuary or bring living stones to the heavenly city, all God's builders need first to learn of Him and to find rest to their souls.

The Romans sometimes invaded a prosperous, happy country, full of towns and villages, families and cattle. They would crush down their feeble

resistance, and, marching onward, would leave behind them burned homes and deserted streets. They said wherever they went they left peace behind them, but it was the stillness of desolation. We do not want a peace like that. But sometimes God has to send this to His people because they will not take it any other way. 2 Chron. xxxvi. 21; Lev. xxvi. 34, 35; xxv. 2, 4, 5; Ex. xxxi. 17; Isa. xxviii. 12.

We find busy people, active workers, laid aside for months and years because they would take no rest either for body or soul. The cattle must rest, the land must rest, and man must rest, because our God is a God of Rest. "He maketh the storm a calm, so that the waves thereof are still." Ps. cvii. 29. "Which stilleth the noise of the seas, the noise of their waves, and the *tumult of the people.*" Ps. lxxv. 7. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God." Ps. xlv. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. xci. 1. "For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me." Ps. xxvii. 5; xxxi. 20.

What a striking contrast do we find in the abode of the evil ones. "The unclean spirit . . . walketh through dry places, *seeking rest, and findeth none.*" "They have *no rest, day nor night.*" Rev. xiv. 2; Isa. lvii. 20, 21.

There is no rest anywhere, for ever, except in Jesus. "Blessed are the dead which die *in the Lord* from henceforth: yea, saith the Spirit, that they may rest from their labours." Rev. xiv. 13.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusted in Thee." Isa. xxvi. 3.

Waking or sleeping the inheritance of the people of the Lord is the land of rest. We want not only to dwell there ourselves, but to seek it for each other. "Shall I not seek rest for thee, that it may be well with thee?"

It is linked with every blessing the Lord gives us.

Do we long to know Him better? "Acquaint now thyself with Him, and be at peace. Thereby good shall come unto thee."

Do we earnestly read His words? "Great peace have they which love Thy law, and nothing shall offend them."

Do we live looking unto Jesus? "The Lord lift up His countenance upon thee, and give thee peace." Num. vi. 26.

Do we hear His voice? "He will speak peace unto His people." Ps. lxxxv. 8.

Are we weary? "I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety." Ps. iv. 8.

May we have it every day always? "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." And the *peace of God, which passeth all understanding, shall keep your hearts and minds* through Christ Jesus.

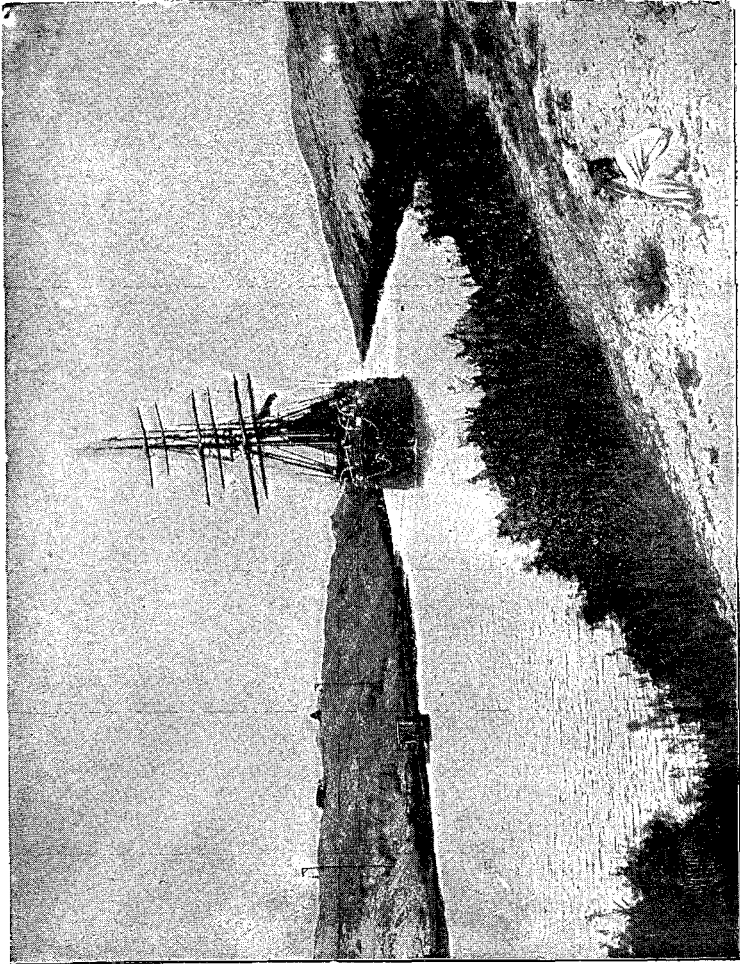
ANNIE VAN SOMMER.

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"Is the work difficult?  
 Jesus directs thee.  
 Is the path dangerous?  
 Jesus protects thee.  
 Fear not, and falter not,  
 Let this word cheer thee,  
 All thro' the coming days,  
 He will be near thee."

## Latest News of the Egypt Mission Band.

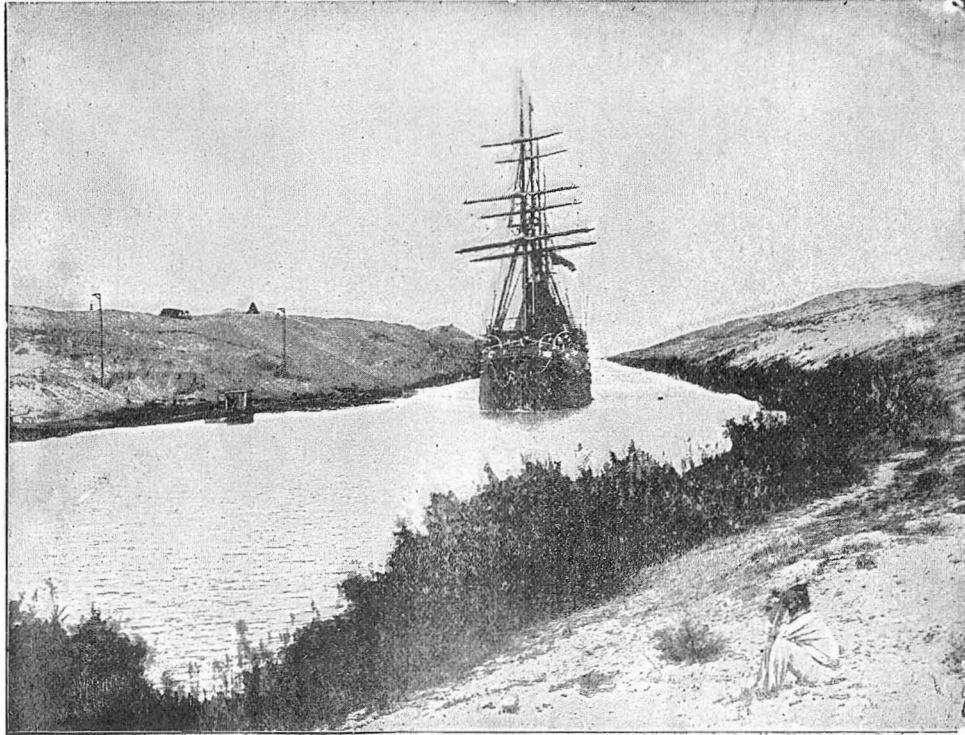
**M**R. LOGAN and Rev. J. C. Grubb sailed for Egypt in the early hours of the first day of the new century. They reached Alexandria on the 16th of January, and landed next day, receiving a warm welcome at Beit el Hamd. The following



SUEZ CANAL.

week Mr. Logan paid a visit to Mr. Bradley, at Zifteh, and then being joined by Mr. Thompson, he went to Suez to see what opening he could find for beginning work there. Suez is a most important place, being the southern port of the Canal. Until now, we do not know that there has been a single witness for the Lord Jesus on the shores of the Red Sea—that vast stretch from the Gulf of Suez to the Straits of Aden. Multitudes, multitudes dying without a chance of hearing of Him! If Suez can be occupied, it



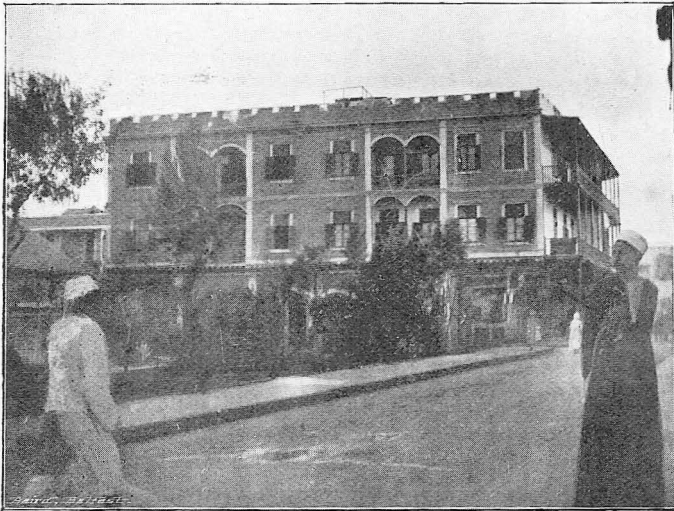


SUEZ CANAL.

will form a valuable base for the distribution of God's word, and literature which the Holy Spirit can use for the conviction and conversion of Moslems, Jews, and darkened Christians.

Mr. Logan was successful in finding a house, in which, after a brief return visit to Alexandria to collect his belongings, he has now gone to live. We would earnestly join in praying for him in these days of waiting and watching for the first beginning of opportunities for speaking for his Master. He was hoping very shortly to have meetings in his own room for those Egyptians who would be willing to come to him.

Mr. Logan tells us there is a great agitation going on throughout Egypt, with regard to the education of the girls, and their training, to take the same place in Society as the European women.



MR. LOGAN'S NEW HOUSE IN SUEZ. THE FOUR TOP WINDOWS ON YOUR LEFT.

He is translating a book into English which has just been written on the subject, called "The New Woman." All the Arabic papers are discussing it, and the title is on everyone's lips.

It makes us realize we must take our opportunities and not let them slip. May God raise up and send out Christian women to train the rising generation of Egyptian women.

We have very bright news from Mr. Bradley in his first days at Zifteh. He has a small flat overlooking the market square, and only one minute's walk from the river, by which he can walk for miles when the work of the day is over.

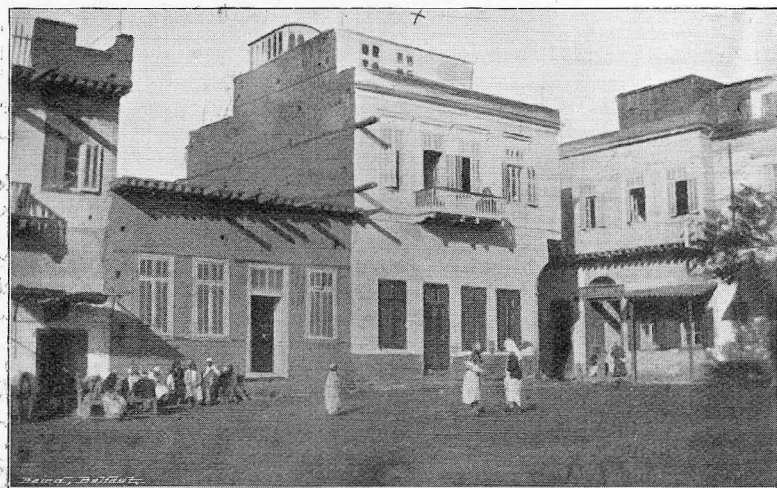
To his great joy, the Rev. J. C. Grubb has gone to pay him a visit for some weeks. Mr. Grubb is learning Arabic and helping in the teaching of the boys. They go over the Nile to Mit Ghamr, a large village on the other side, where the American Mission has a good school. Mr. Bradley seems to be teaching there daily, and in his latest news he tells us that schools are also to be started at Zifteh. He has found a house for the purpose, and it is hoped that

the American Mission will immediately be able to begin work there. Our brother, Mr. Bradley, is thus able to have the opportunities



MARKET SQUARE, ZIFTEH. MR. BRADLEY'S HOUSE—BALCONY BENEATH THE X.

afforded for coming in contact with these young growing lads, and to teach them without having the expense of the Schools, his own personal expenses being borne by the E.M.B. funds. Besides the teaching, he has constant, loving intercourse with the many who come and go, the opportunity of meetings in his home for those



MR. BRADLEY'S HOUSE, ZIFTEH. UNDER X TOP FLAT.

whom he can gather there, and the blessed purpose before him of so living Christ in their midst that souls may be brought to the living Saviour. He looks forward to Zifteh being his life work. Let us specially remember him in his new mission station. Mr. Ned Swan has just gone to pay him a little visit.

There is no very special news from Chebin el Kanater; Mr. Thompson has been going over to Belbeis to help Mr. Cooney in Mr. George Swan's absence. The latter was down with malarial fever, caused by his sleeping on the ground floor, there being no other floor in their house. The malarial atmosphere is generally within a few yards from the ground, hence the extreme importance of having houses with a second storey. Mr. Cooney has been trying to buy land, with the intention of building a healthy mission house, and we earnestly trust that this may soon be accomplished. At both places, Chebin and Belbeis, the work of the schools has gone on steadily, and evening meetings for the people have been held.

The latest account of Mr. George Swan was that he was recovering health and strength in Alexandria, and intending to return to his work.

We have very good news from the Headquarters house at Alexandria. Mr. and Mrs. Cleaver have moved into their new home situated on the right-hand side of the road running from the Attarine to the Canal, Rue Ragheb Pasha. They have the entire house, and on the ground floor is the Mandara, or reception room, to which they can invite Egyptian visitors, and where they hope to have meetings. Next to this, with a separate entrance, is the girls' school carried on by Mrs. Cleaver, with the help of her sister, Miss White, and a Syrian teacher named Ferida. The little girls are coming in numbers to this school, and many more could be received if there was room for them. We thank God for the beginning of the work for the women and girls in this corner of the Mission. The year has opened full of hope and promise for us all. We would, indeed, magnify the Lord and exalt His name together.

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### Personal.

**M**ISS CARRIE M. BUCHANAN and Mrs. Amanda R. Morrow arrived safely in Egypt on the 7th of February. Miss Buchanan went at once to the annual meeting of the Missionary Association at Asyut, then in session. Mrs. Morrow went to Tanta. She and her nephew, whose house and children she is to have charge of, would soon go to their station, Monsourah. According to the arrangement made by the Association, Miss Buchanan will go to Luxor to open a Girls' Boarding School at that station, Miss Ferrier will go to Cairo, Rev. and Mrs. Coventry to the same, the Rev. Mr. Hunt to Tanta, Dr. John Giffen to Cairo, Rev. and Mrs. Reed to Medinet el Fayoum, Rev. J. K. Giffen and Dr. McLaughlin were continued at Khartum. Some of these changes will not take effect until next autumn. Medinet el Fayoum is not a new station; work has been carried on there almost from the beginning of Egypt, but no American missionary has been permanently located in that district.

Miss Carmichael, of the Faith Mission and the Evangelistic Association Home of Rest, Dunoon, Miss Robertson, and Mr. T. D. M'Gregor have gone to help Mr. and Mrs. Cooper in the Cairo 'Soldiers' Home.

We have heard of the birth of a little son to Mr. and Mrs. Hermann Karl Kumm, in Germany.

The sad news has just reached us that dear Dr. H. Smith, late of the North Africa Mission, has been taken from us. He has long been failing in health, and has been up the Nile during the winter. Arriving at Assiout, he became ill on board the steamer on Wednesday, March 6th, was taken to the American Mission Hospital on the Friday, and passed away on the Sunday. Dr. Smith was loved by all who knew him, and his memory will ever be cherished by friends in Egypt. The fruit of a lovely Christ-like life will remain with us.

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## Books.

### "CHRISTIAN EGYPT."

"IN this volume, written by the Rev. Montague Fowler, and published by the Church Newspaper Company, we find an excellent idea well carried out. Mr. A. J. Butler has produced an account of "The Ancient Coptic Churches of Egypt," and from Mrs. Butcher we have had "The Story of the Church of Egypt." In Mr. Fowler's book, however, we have something much more comprehensive and more practically useful. To begin with, though Mr. Fowler supplies a concise but clear *résumé* of the history of the Coptic and Abyssinian Churches, he devotes a large proportion of his work to a description, in all possible detail, of all the Christian agencies now active in Egypt, from the Coptic Church to the smallest Protestant mission. A due measure of space is given to the Greek, the Anglican, the Roman Catholic, the Armenian, and the American Presbyterian organizations. Mr. Fowler has been at pains to collect, on the spot, all accessible particulars, the accuracy of which is guaranteed. The result is a volume which should be in the possession of every person who desires to acquaint himself with the achievements and the possibilities of Christianity in Egypt."—From *The Globe*.

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Miss Van Sommer has had 100 copies of the first five numbers of "BLESSED BE EGYPT" bound. It makes a neat little volume in sage green linen, with one of our coloured illustrations on the cover, price 2s., including post. As there will never be any more of these, those who wish to have a copy are asked to write for it at once to Miss A. Van Sommer, Cuffnells, Wimbledon.

"BLESSED BE EGYPT" may be obtained quarterly, for one shilling a year, from

GEORGE CLEAVER, ESQ.,

11 Carlton Hill, London, N.W.,

who can also supply single copies and back numbers, 3d. each.

## Amongst the Fellahien of Lower Egypt.

“And the Apostles, when they were returned, told Him all that they had done.”—LUKE IX. 10.

THE Lord having laid it upon my heart to take an itinerating journey, and friends in England having sent gifts for the purpose, I left Shebin on Jan. 28th. I propose to mention in successive order some of the towns and villages visited, and just a few incidents connected with them.

(1) *Batanoon*. A large fellahien village reached by rail. The master of Coptic school provided a most acceptable dinner on an inky table—stewed meat, soft native cheese, radishes.

(2) *Tukh* (9,000 people, 6,000 of them Copts). In the morning, while selling books, one of the Copts took me up on the question of usury, and offered to prove his point from my copy of the Psalms. When he failed he said, “You are selling a corrupted ‘Protestant’ copy which only contains 150.” (!)

(3) *Tala* (14,000). No inn being found, I accepted the proffered hospitality of the “Omdi” (Mayor). On entering I found myself in the mansion of a Bey, with floors of coloured tiles, rich hangings to the doors, etc. I slept on a spring bedstead, with mosquito-netting, etc., luxuries found only in houses of the rich. At breakfast the Bey engaged me in discussion, and I was able to show from the chapter of the Coran called “Women” that Jesus was styled by Mohammed on one occasion “Word of God.” He admitted that the “Logos” must be everlasting.

Whilst dining with a friendly Greek at a café a Copt came in and was surprised at my refusing cognac, so I said, “This is forbidden to both Moslems and Christians.” He immediately drew up his sleeve, and showed the cross upon his right wrist (borne by all Copts), and said proudly, “That cross shows that I am not a Moslem, and may therefore smoke, drink, or do anything I like.” I said, “How long has the ‘sign of the cross’ been a licence to the bearer of it?” and showed him the necessity of regeneration.

(4) *Mehallet-Menouf*. Found several men playing cards in a café. One of them, a Syrian gentleman, was so interested that he left the cards, and accompanied me to the station, remarking, “So you really believe the Lord Jesus is coming. Dear me! then we must prepare to meet Him.”

(5) *Mehallet Marhoum*. Here, instead of visiting the Bey in his mansion, I went to his coachman in the coach-room, who seemed eager to hear the message and eagerly accepted a Gospel. As on other occasions, tracts were sold in the train.

(6) *Kafir-*ez-Zaiyat**, the “Manchester of Egypt.” A good part of Sunday was spent at the railway station, where the Moslem clerks, finding themselves unable to resist my arguments, brought in a very learned man. The station-master, assistant, telegraph clerks, etc., all gathered round to hear this professor silence me. He began

with the sublimity of the Coran as being the one proof of its Divine origin. To this I answered that I had on my bookshelf a copy of the "Seven Poems" hung upon the "holy house" at Mecca, because of their unrivalled eloquence, and mentioned names of other Arabic works held in great esteem, but for which Divine authority was never claimed. At that moment the express came in, and my opponent sprang up, and was soon off to Cairo. In the evening the chief telegraph clerk came to see me. He said that his two principal objections to Christianity were (1) Celibacy of the clergy, (2) Confession to the priest. I assured him that neither of these errors was allowed by us, they having been allowed only by the so-called "Catholic" Church. He next said that if Christ had really died such a momentous event should have been foretold. We read Isaiah liii. together, and he seemed impressed by it. "But how was it," said he, "that so great a prophet as Moses did not refer to the coming of Jesus?" For answer we compared Deut. xviii. 15 with Acts iii. 22-24. He then said that he often read part of the Gospel by himself when off duty, but that he needed assistance in the interpretation of it. Said he, "Did Jesus Christ really claim for Himself Deity?" In answer I handed him a copy of a list of thirty passages, showing "The Claims of Christ Concerning Himself."

(7) On visiting a large village called *Ebyar* I sat outside an Arab café to let a small crowd stare at me until their curiosity died away. I was told that I was the first Englishman that had been inside that village. Here was a *Kuttaab* (small school) kept by two Copts; one was totally blind, and the other nearly so. It was odd to see them trying to keep order.

(8) At *Berma* I was given supper and a bed by the *Omdi*. The bed consisted of a light mattress unrolled upon the floor, and the "bedclothes" a cover of quilted cotton. A Coptic friend came in and sat down to see me undress, meanwhile talking on the possibility of prayers for the dead availing them. My "bed-mates" (!) would not let me sleep well, something of an "all-night campaign" taking place. In the morning I had a warm argument with Copts on the Mass, also Mosaic Tabernacle *v.* Christian Church, etc.

(9) *Besiyun*. Among the incidents here was one showing the place held by the "false prophet" in the hearts of his followers. A tailor invited me to sit on his shop-floor with him and began to speak on the Coran, asking me what I thought of it. I said, "We have no need to consider it, for we have the Bible, the Word of the Living God, sent down to us before the Coran was in existence." "But," said he "our prophet Mohammed was before the Tourat and Injil" (O.T. and N.T.) "How was that?" "Why, he was created of light from the foundation of the world." Said I, "Does he not, in the Coran, admit that he is of the children of Adam?" "Yes." "Tell me then," said I, "which came into being first, the child or his father?" The bystanders laughed, and I passed on.

(10) On my way to a small village called *Kafir Khair* my path lay for a good distance on the bank of the grand old Nile. My attendant was a little girl, sister of the owner of the donkey. She had probably not been so far in her life, and about mid-day asked how long before sunset, being afraid of not getting back before dark (!) Alighting to speak to a Coptic gentleman at Sulhagar, she put down my books and luggage, mounted the donkey and

fled. We sent a man after her, but she could not be seen. Here was a predicament, for I was far from any place or person I knew. However, the Copt to whom I was speaking kindly lent me his own donkey, and I proceeded on my way.

At Kafr Khair I was most hospitably treated by Y——, a friend, who spent two hours searching the Scriptures with me on the subject of the New Birth. When asked if he had yet experienced this change he said, "Not yet, but I am a seeker." Proceeding the next day to Mehallet Diäi, I ferried over the Nile to (11) *Shubra Kheet*, where I recognized old friends. I stayed two days, talking with little groups of men, reading, and selling books and tracts. Mr. Kiell, an Englishman residing there, insisted upon accommodating me for two nights that time, leaving me free to work amongst the Mohammedans as I wished during the day.

Afterwards I proceeded to (12) *El Arfe*, where I had previously spent two months. At the lucanda (inn) at which I stayed I found a young Englishman hailing from Margate College! I was enabled to get into deep spiritual conversation with him.

(13) *Derout*. Here I stayed with an Egyptian "close brother." He was very hospitable, even allowing me to join him in reading and prayer.

(14) *Fuah*. A large town on the Nile. Here I saw our old friend H——, who for some time has known something of the truth, and who still reads the Scriptures, but is much afraid of the persecution of his fellow-sheikhs, upon whose charity he lives.

(15) *Negelah*. A large "fellaheen" village. A friend of whom I made inquiries as to hiring a room said, "If *you* give up home and friends, and travel into all the world for the love of Christ, may I not also, for the love of Christ, help you by entertaining you here two nights.

(16) On the Monday morning I hired a donkey, and it and I ferried across the Nile together. At Kafr Rabia a Moslem gentleman provided me with lunch. There being no opening for work here, I went on to Bimam, where I spent the night with a rich Copt. The "long fast" of fifty-five days was now on, but not being strict in these things, he gave us seven courses. After supper his son brought out a phonograph, and amongst the cylinders used was one containing the "Adzan" (Moslem Call to Prayer). What a combination of East and West!

After spending a day at (17) *Bishet es Saba*, I went on by Light Railway to Zifteh, a pleasant town on the Eastern branch of the Nile, where I spent two helpful days in the company of Rev. G. Grubb and Mr. W. Bradley.

Thank you for your prayers for me whilst itinerate. May I ask you to remember also the work at Shebin-el-Kom.

Yours in the service of Christ,

ARTHUR T. UPSON.

*N. African Mission,  
Shebin-el-Kom,  
Egypt, March, 1901.*



## SONG OF HOPE.

---

“Children of yesterday, heirs of to-morrow,  
What are you wearing? Labor and sorrow!  
Look at your loom again; faster and faster  
Fly the great shuttles prepared by the Master.

There's life in the loom;

Room for it!

Room!

Children of yesterday, heirs of to-morrow,  
Lighten your labor and sweeten your sorrow.  
Now while the shuttles fly faster and faster  
Up and be at it, at work for your Master.

He stands by your loom;

Room for Him!

Room!

Children of yesterday, heirs of to-morrow,  
Look at your fabric of labor and sorrow.  
Seamy and dark with despair and disaster;  
Turn it, and lo! the design of the Master.

The Lord's at the loom;

Room for Him!

Room!”

*Mary A. Lathbury.*

[Sent for “Blessed be Egypt,” by Mr. Elias H. Thompson.]

# “Blessed be Egypt.”

A QUARTERLY PAPER

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



SUMMER NUMBER—JULY, 1901.

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“THE GOSPEL IN NORTH AFRICA.”

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**PRICE THREEPENCE.**

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This Magazine may be obtained from Mr. GEORGE CLEAVER,  
11, Carlton Hill, St. John's Wood, London, N.W.

## “Sometime—Somewhere.”

*“O tarry thou the Lord's leisure ; be strong and He shall comfort thine heart, and put thou thy trust in the Lord.”—Psalm xxvii. 14.*

Unanswered yet ? the prayer your lips have pleaded,  
In agony of heart these many years ?  
Does faith begin to fail, is hope departing,  
And think you all in vain those falling tears ?  
Say not the Father had not heard your prayer ;  
You shall have your desire sometime, somewhere.

Unanswered yet ? though when you first presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known.  
Though years have passed since then, do not despair,  
The Lord will answer you sometime, somewhere.

Unanswered yet ? nay, do not say ungranted ;  
Perhaps your part is not yet wholly done,  
The work began when first your prayer was uttered  
And God will finish what He has begun,  
If you will keep the incense burning there,  
His glory you shall see, sometime, somewhere.

Unanswered yet ? faith cannot be unanswered,  
Her feet were firmly planted on the rock ;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder-shock.  
She knows Omnipotence has heard her prayer,  
And cries “ It shall be done ” sometime, somewhere.

ROBERT BROWNING.

# “Blessed be Egypt.”

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VOL. II.

JULY, 1901.

No. 8.

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## Editorial.

**I**N sending out our Summer Number we would ask all our Prayer Union Members to remember that this is a very trying time for our Missionary friends in Egypt. They need our faithful prayers for continual refreshing and rest of spirit. Heat, plague, weariness, the need of a holiday which cannot be had, all combine to make this a very testing season. May we join in prayer that those who have looked forward to the Conference at Brumana may not be hindered from going there, through quarantine regulations; that all who are able to attend the Conference may have a new and renewed blessing from Heaven; and that all who have to remain in Egypt may have a hidden source of supply, “a secret spring,” so that everyone can say, “I shall not want.”

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The Prayer Cycle for Syria and Palestine is now ready. Grateful thanks are sent to all those friends who have so warmly responded to the request for information. Being the first one, it is feared that there may be several mistakes and imperfections, for all of which forbearance is asked. It is not intended to bring out another Number till December, 1902, by which time it is hoped more perfect knowledge may be obtained. Still we trust that this first one may bring comfort and hope to many a solitary worker in the thought that he is not alone in the fight, but that many by faith are fighting at his side. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

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The attention of our readers is drawn to two papers in this present Number—those on the proposed Printing Press and the proposed Christian Literature Society. Surely they are two parts of a whole; and we may earnestly ask that God will make known His plan in every detail, and cause us all to carry it out together, so that a very real move forward may be made.

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We would unitedly offer our heartfelt sympathy to Mrs. Hogg and her family in the loss of their son and brother. The name is one long revered and loved in the American Mission. The victory of the Lord Jesus over death for all His own has been vividly and gloriously manifested in the willing, joyful laying down of this young life in the morning of his days. “He asked life of Thee, and Thou gavest it him, even length of days for ever and ever.”

The use of the little Bathesda Chapel in High Street, Keswick, has been again kindly granted us, during the Convention. It is therefore proposed to have two meetings there, at 10.30 a.m., on July 22nd and 29th—the Monday mornings before and after the Convention—when there will be special prayer for Egypt, Palestine, Syria, and Asia Minor. All friends who take an interest in these countries are invited to attend.

## The Nile Printing Press.

A PLEA FOR THE NEED OF A FREE MISSION PRESS FOR ARABIC READING PEOPLE.

**T**HERE is a passage in the description of the flood that is wonderfully like the description of the overflowing of the Word of God.

The waters of death and the Water of Life.

We read, "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered . . . and all flesh died." Gen. vii. 17, 18, 19.

Now if we look at the Acts of the Apostles, and glance through, we find an ever rising stream of the Water of Life: The Word of God.

"Go stand and speak . . . all the words of this life." Chap. v. 20.

"Many of them which heard the word believed, and the number of the men was about five thousand." Chap. iv. 4.

"And the word of God increased." Chap. vi. 7.

"They that were scattered abroad went everywhere preaching the word." Chap. viii. 4.

"Samaria received the word of God." Chap. viii. 14.

"The Gentiles also received the word of God." Chap. xi. 1.

"The word of God grew and multiplied." Chap. xii. 24.

"So mightily grew the word of God and prevailed." Chap. xii. 24.

A few years ago Dr. Pierson gave a most striking address at Mildmay on the lesson in the Book of Esther. The decree of death was given. "And the letters were sent by posts into all the provinces to destroy, to kill, and to cause to perish all Jews, both old and young . . . The copy of the writing for a commandment to be given in every province was published unto all people that they should be ready against that day. The posts went out, being hastened by the king's commandment." Esther iii. 13, 14, 15.

But mercy prevailed, and a decree of life was given, if possible to overtake the decree of death.

"And Mordecai wrote in the king's name . . . and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries . . . So the posts went out, being hastened and pressed on by the king's commandment . . . And in every province and in

every city whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast, and a good day."

In drawing a telling lesson from this historical record we were reminded of the decree of death, gone forth into all the world, that falls upon every human being one by one, and of the glorious decree of life eternal, the everlasting Gospel, that was sent to overtake the messenger of death. And now by the King's commandment let the posts be hastened and pressed on, that the message of life may be in time.

It is with a longing desire to hasten the message, and that it may be *in time* for thousands beside the Nile, that I venture to bring my plea to friends at home and to my Missionary friends in Egypt.

Let us together bring this thing to pass. A free Mission Press for the Nile country from the sea to the lakes.

May I explain the plan and its purpose? It may help us to hear what is being done elsewhere.

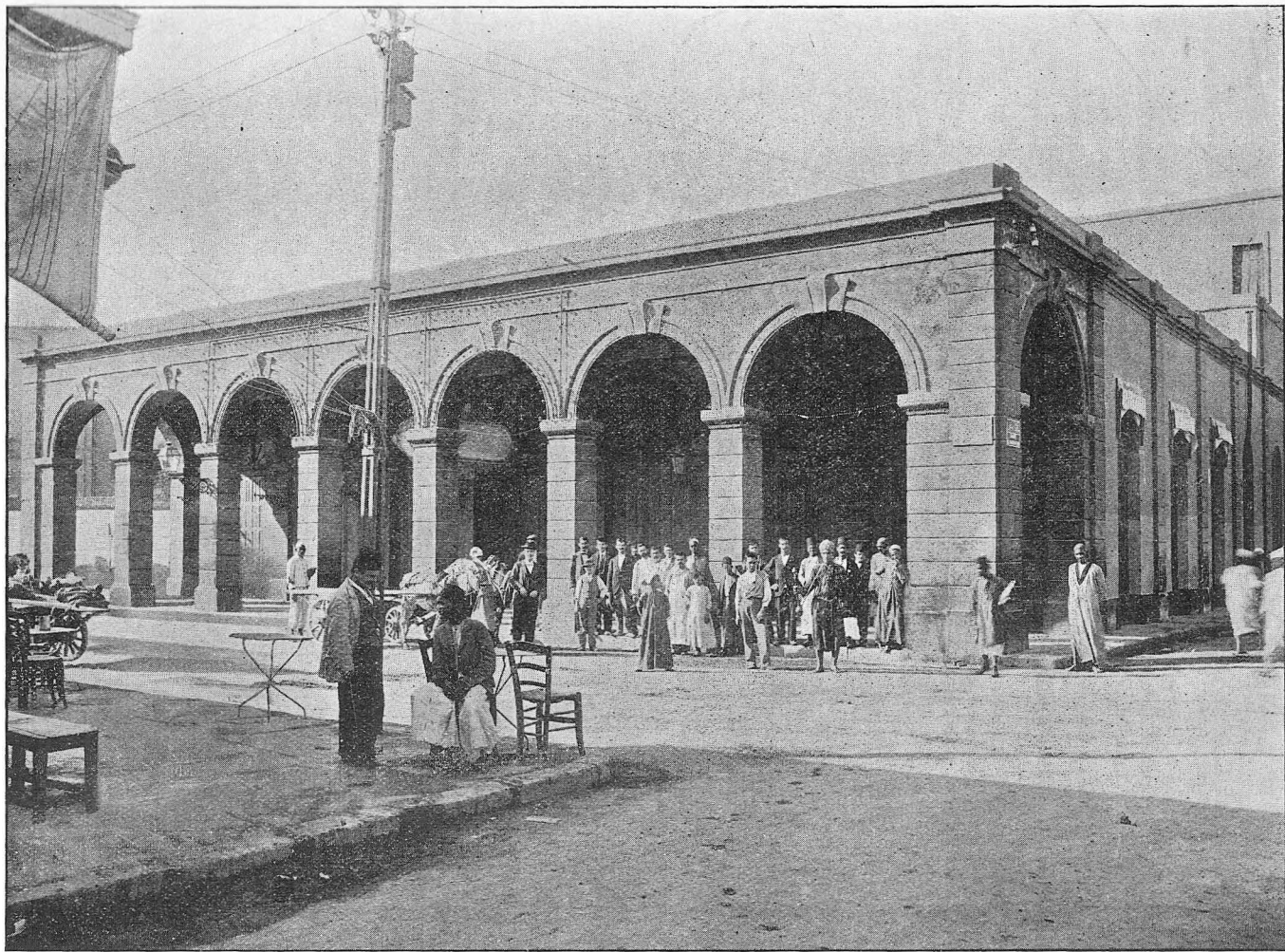
In South America Mr. Torre has had a Mission Press for the last year or two in Buenos Ayres. His helper, Mr. Hodge, has brought home such an encouraging report of the effort and its result that it fills the hearts of those who have long prayed for South America with deep thankfulness. As soon as the Missionaries found that if they wanted a tract of their own printed, they had only to send it down to the Mission Press, and get back as many thousand as they wanted, and nothing to pay, they began to write from all parts of the Continent. It gave an impetus to this whole branch of Mission work. And now, when seeking to increase their staff, and begin afresh with a new press, warm encouragement was being given by every Society. It had been proved what a real help it was.

No bound books are printed, but papers, magazines, tracts, booklets, wall texts, children's papers, and the like. I know in proposing that we shall do the same in Egypt, some alarm may be felt lest it would be used for controversial literature, and things that might get us all into trouble. But this is not intended. My wish is to have a Publication Committee of Missionaries from the different Societies to decide upon what should be translated into Arabic, to encourage Egyptian writers, to bring out magazines fit for different classes of readers, helping and encouraging all individual effort. Missionaries would be perfectly at liberty either to sell their papers, or give away freely, according to the circumstances and opportunities.

The next great need will be the right man in charge of it, the right printers, the needed premises, and then the press itself. We are confident in the hope that God will do all this for us. Indeed, we believe He has planned and prepared for it Himself, and that we have but to listen and obey.

Since the thought has come, and before any announcement has been made, He has sent in a first gift of £50 towards the expense. We are sure He will send all that is wanted, and that He will not only begin, but will carry it through. Many a one of us owes much to a chance reading of some little book, perhaps "Safety, Certainty, and Enjoyment," or "A Life on Fire," or "A Challenge to Faith for the Mahomedan World." May there be thousands in Egypt in days to come who shall owe their life to the gift of some little book or paper, some magazine or tract, that has come to their distant village, or desert home, from the Nile Printing Press. God grant it.

ANNIE VAN SOMMER.



THE ALHAMBRA, AFTERWARDS THE SOLDIERS' HOME, CAIRO.

## The Russell Soldiers' Home.

(MRS. TODD OSBORNE'S.)

CAIRO,

*April 29th, 1901.*

DEAR MISS VAN SOMMER,

**N**OW that our very busy season is over, and we have a little leisure to look back upon the time that has passed since our beautiful Home was opened in November, we are sure that, with your warm interest in this work, you will be glad to hear something of what God has been doing for and through us here.

It is pleasant to be able to say that our soldiers are coming about the Home in increasing numbers, but still more so to be able to speak of the many who, although never pressed on the subject, are seeking and finding Jesus as a conquering Saviour. We do not care to quote numbers in this connection, but it would surprise many of our friends if they could be here at times, and see the earnest faces of many of the lads as they draw "the mother" into a corner for a quiet talk, or go openly into "the father's" room to sign the pledge, have prayer, or ask the way of salvation.

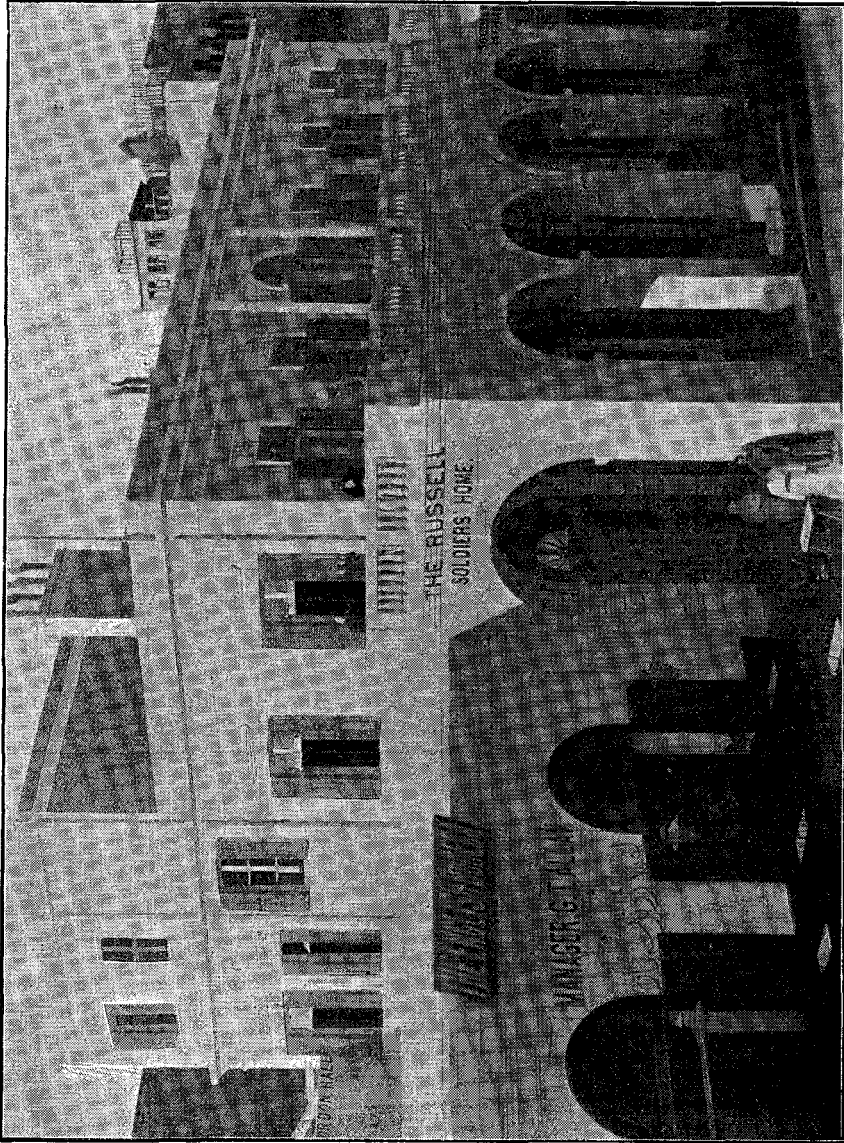
In the hospitals, too, where the season has been a very heavy one, God has been pleased to own the visits of our workers very much. It has been a real joy for us to know that several of those who have died have passed away peacefully resting on their new-found Saviour. I have also had much encouragement in my weekly visits to the prison, where I have the privilege of not only visiting the men in the cells, but of having them all together for service.

But our work is not confined to soldiers—Jews, Greeks, Armenians, Italians, French, Roman Catholics, Copts, and even Mohammedans, come about the Home, and I have had representatives from most of these come to my room to enquire as to the way of salvation by Jesus Christ. Oh! how one longs to be able to speak to all these people as one would like; and what openings there are here for truly consecrated souls who have the ability to speak to some of these different nationalities in their own tongues. I hope to have a Mission started soon among the Italians by one of our civilian members, who is thoroughly capable. "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." One cannot tell how great the need is for all kinds of aggressive work here. When one peers down into, and mixes with the depths of sin that abound in the places where Satan seems to hold undisputed sway, one returns, as I frequently do, literally sick, and sick at heart with the scenes one has to look upon, and the thought of how little one can do to stem the awful tide. After all, the workers in Cairo seem to be like but a cockleshell of a boat on a mighty seething ocean of iniquity, who themselves would soon be overwhelmed were they not constantly casting themselves upon "the Master of ocean, and earth, and sky."

But to return to the Home work proper. I am sure you would smile could you peep into our great sitting-room in the Gordon Hall some evenings, and take in the scene before you. Here is what you would oftentimes find:—one or two stretched out on deck chairs reading their favourite magazines; others, two or three deep, in the



draughts or chess problem; a stalwart Highlander, with his legs dangling from a table, while with his left hand enveloped in the folds of a sock or stocking, and his brow deeply wrinkled, he is earnestly proving to all and sundry that he knows how to darn (and so he



THE SOLDIERS' HOME, CAIRO.

does); while another company are deep in the mysteries of "the mother's" work basket, sorting out linen buttons, arranging the needle-book, *disentangling* hanks of cotton or yarn, rolling up tapes, etc., etc.; and as this group may be found to be composed of Engi-



THE SOLDIERS' HOME, CAIRO.

neers, Artillery, Pay Corps, Army Service Corps, Hussars, and Sea-forths, it makes quite an interesting picture, with some of the ladies in the midst. Another "job" which perhaps all hands enjoy still better is when the lads are packed off to wash their hands, and on their return are set to peeling apples for Sunday's dinner dumpling, or to shred oranges with which to make marmalade.

During the season the tea hour on Sundays has been a favourite time for visitors to look in and join us, when they would find forty to fifty soldiers and friends seated round a long table placed down the centre of the Gordon Hall.

In such ways as these we have been getting close to the men, and gaining their confidence, *after which* it is not difficult to lead them to deal with mightier matters.

Another very interesting phase of the work here is that the Home is fast becoming a sort of rallying point for the Missionaries in the country. There are few of these to whom we have not already had the privilege of offering a welcome, and whom it has been our joy to entertain for a longer or shorter period in our one Lord and Master's Name. Here, too, we have been permitted to start a "tenth" Missionary prayer meeting, which is held—if possible—on the 10th of each month, when all the Missionaries and friends in the district are invited to spend an hour together in prayer. These have been times of real spiritual refreshment. Just recently also, the annual conference of the "Egypt Mission Band" was held under our roof, all of the seven being enabled to be present, to their and our mutual joy. It has been our privilege to have the Rev. G. C. Grubb with us for some weeks, and God has been using him much both in the Home and at the different barracks, where he has taken the parade services on several occasions. The Christian men specially have been benefitting by his wise counsels and deep knowledge of the things of God as evidenced in his addresses.

And now it is getting hot, nearly all the visitors have gone, and we shall not be able to do quite as much outside as we have been doing, but we, none the less, will require the prayers of God's children that we may not get borne down by the heat and the awfully depressing evil influences around us, which seem to permeate the very air we breathe.

The workers here all send you hearty Christian greetings, and I remain,

Yours sincerely in our Coming Lord,

THOS. A. COOPER.

## A Letter about the Calioub Orphanage.

I DARESAY most of the readers of "Blessed be Egypt" know that in last October we were allowed to open the Orphanage. I quite expect that their interest in the work has not diminished, and they will be glad to hear what I am now going to tell them about it, with the hope that a better knowledge of the work will cause more love and sympathy for it, and that many with us may be led to call upon the Lord to bless this work to the hearts of many Egyptian orphans.

It was on the 22nd of October that the first three orphans came to us, three Moslem children, very, very poor, and only clothed

in rags. The eldest one, perhaps nine years old, was a girl who brought her little brothers to us—one was four and the other six years old—she took care of them as if she were their mother.

After the death of their parents an aunt received them into her house, but treated them very unkindly and roughly, and let them very nearly starve. The girl was forced to work in the fields and earn the bread for herself and her brothers. Though she worked from morning until the evening, she did not receive more than one piaster a day ( $2\frac{1}{2}$ d.). Often the little boys came to her crying for food; she gave them what she had, but she dare not ask her unkind aunt for any more bread, though her aunt had plenty. Now their aunt is dead, and thanks to God we have the children with us.

Though it is not our rule to take girls into our Orphanage, as we have at present not sufficient room or help—that day we did not know what to do with the girl. It was touching to see the love between those poor little boys and their sister. Tears filled her eyes at the thought of leaving her two brothers the following day; so that at last we resolved to take the girl too, as the child had no one to care for her. I only wish you could have seen the glad look on the little girl's face when we told her that she could stay with us, and she did thank us so heartily. In addition to these first three we received eight other orphans, so now we have eleven altogether. The last two who came to us are Moslems; they came from the village of Bilbeis. Mr. Cooney wrote to us and told us that he had found them there. Their father had died, and their mother had married again, and cast the children out of their house, so that they were left to live on the charity of the villagers at Bilbeis. Mr. Cooney thought that perhaps we should think that they were suitable for the Orphanage. Indeed, we agreed with him, and we were very thankful that he helped in looking for the boys. A day was fixed, and we sent our helper to bring back the boys with him. But it was such a trouble for Mr. Cooney as well as for the helper to get the boys. Though they had no single relation in the whole village, yet the people, when they heard that a Christian wanted to come and take the boys, they would not give them up. But at last the helper was able to reach the train with them and they safely got away. The children, however, about four and six years old, had fifteen to twenty small pieces of money in their pockets, which several persons gave them, hoping to persuade them not to go away with that Christian.

Here we have another example of the fanaticism of Islam, and that the Moslems would rather see their children die than to give them into the hand of the Christians, as some time ago a Moslem told me himself.

Some of the orphans are very ragged and rough at first, but in most of them we soon observe a change for the better. They learn to be obedient and well-behaved, and really when we are speaking to them of Jesus our Saviour, the great Friend of children, they listen very attentively.

I wish you could come and see them sitting around the long table for dinner or supper. How joyful and happy they look!

After supper we teach them a hymn or Psalm; their voices can always be heard distinctly repeating the words diligently, each of them being eager to say the verse without a mistake, and seeing who can be the first to say it.

Before they go to sleep at night we have prayer together, but several days ago I noticed that some of them prayed in their bedroom afterwards of their own accord.

It is a sure mark that the seed of the Word of God is beginning to spring up, and we rejoice that in the time to come it will bear fruit to His glory in their young hearts.

Some weeks ago one of the orphans was obliged to go to the hospital in Cairo, in order to be nursed there, as his eyes were dreadfully diseased and weak. Two of the other boys cried when their friend was going, and told us that they would pray to the Lord every day that He might cure him; while our little Moslem boy, of four years old, said that he would thank the Lord Jesus if He would bring back Sami quite well again. From all this we expect to have a blessing in having such innocent little children in our midst, and so early brought under Christian influence; the Lord has made our hearts rejoice, and He has blest us already in our beginning.

We began the Orphanage praying that the Gospel might be blest to the hearts of many Copts and Mohammedans.

Indeed, besides the care for their souls we have the care for their bodies, too, and we are very anxious to feed and clothe them all. But as we trust that our Heavenly Father, the Father of the fatherless, will always give us whatever we need; we continue to look to Him "as the eyes of servants look unto the hand of their masters."

Especially during the last few months we have had the experience in a touching way how the Lord knows all our need and supplies it. Just when we wanted it the most, He sent us His help. It seems as if He would say to us: "Fear not, My child, go on trusting and waiting; go on in My Name and strength; 'The silver is Mine and the gold is Mine'; 'I will never leave thee nor forsake thee.'"

We wanted to tell this to all our co-workers in our Lord's vineyard, that you may all thank Him with us, and pray Him too, that, as the need is growing (because the number of orphans is increasing too) He may supply all our need. Brothers and sisters, pray for us, that the Lord may make us faithful in this work, and that He may turn the hearts of many of His children to help us with their gifts and prayers.

Yours in the Master's service,

*Calioub, April, 1901.*

EVERDINE PENNINGS.

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## A Letter from Dr. Caroline Lawrence.

AMERICAN MISSION.

MEDICAL MISSION WORK AT BENHA, EGYPT.

*May 22nd.*

**T**HE peasants of the smaller villages come to our clinic here. It has grown to considerable size from very small beginnings, four years ago, so that upwards of a hundred will gather during an afternoon. At a typical clinic one sees the Egyptian in

the rough as he comes fresh from the fields and markets, as yet uninfluenced by Western progress or Mission efforts.

As the patients sit crowded together in the waiting-room there is little, especially among the women, to distinguish the individual. Each one wears the same coarse, indigo-dyed, more or less dilapidated gown and head-covering. In presence of men the face is covered, and only one eye is on duty. It is only when by threes and fours they are admitted to the privacy of the doctor's room that the faces are recognized and a name fitted to each. As the veils are removed and outer garments thrown back the reasons for their coming are apparent. This one comes begging relief for ophthalmia. That one holds a bundle in her arms, which on investigation proves a wee emaciated child. It struggles feebly and wails pitifully as the doctor examines its poor little morsel of a body. The mother and doctor do not agree as to diagnosis—the one lays it to the evil eye, the other improper feeding and dirt. We long to gather in such little waifs and restore them to health, but here again mother and doctor disagree, so some medicine, sympathy, a word about Jesus, the children's Friend, and much advice, which is not followed, must dismiss the case.

An especially sad appealing face catches one's attention. With many despairing gestures the story of a deserted wife is told. Her only boy has died, she has grown old and unattractive from grief and weeping, and her husband, tiring of her, is threatening to bring home another wife. "Will not the doctor give her some of the wonderful Frank medicine to make her fat and attractive?"

A jolly bonnie baby is crowing and reaching out its little hands from a perch on its mother's shoulder. Inspection reveals that it rolls its eye aimlessly, and is quite blind. When one tells the mother that restoration is out of the question, she probably falls on the floor and tries to kiss the doctor's feet, and implores her for the sake of the prophet to bring back her child's sight. "But why did you not bring your child sooner? A few months ago I might have done something." "Alas! I did not know about this place. But for the love of your Christ do bring back my baby's sight."

We must not tarry too long over one patient. But the poor mother cannot be reconciled to the verdict, and lingers around the door, and ever and anon during the afternoon comes plucking at the doctor's elbow with her question.

A woman who has stood apart from the others now comes forward, and as she throws back her veil the sight is startling, for she is a marked case of leprosy.

And so they come one after another.

The men, too, furnish interesting variety. A pompous, long-robed, red-slippered sheik of a village comes for his eyes. He brings with him, maybe, a wife or two, children, and servants. Their eyes must be treated all around, the head of the family paying each small fee with the air of a professional philanthropist. He is keen for an argument on Christianity and Islam. He is given a Testament, and urged to return and bring the family.

In his wake, perhaps, stumbles a ragged, miserable old fakir, whose holiness expresses itself in the time-honoured custom among this gentry of mere changing one garment for another until the first has departed by the natural process of wear and tear. He wants eye-water which will smart, and when he gets it covers up his head,

and huddling in a corner calls down all the blessings of the prophet upon the doctor. One wonders if Christ's blind beggar was not of this sort.

Another well-to-do fellah comes bringing a present of corn and an elaborately arranged bouquet of heavily scented flowers. He is simply effervescing with gratitude for an asthma relieved. He kisses the doctor's hands, and compliments her until her head is quite turned.

And so they come one after another until the last is seen.

Before seeing the doctor each patient must have his dose of spiritual therapeutics from the Evangelist or Bible-woman.

Earnest Gospel talks are given to the waiting patients, and as time and opportunity offer individual appeals are made.

The fathers are urged to put the children in schools, and the mothers talked to on cleanliness and the care of their children. There is never a refusal to listen to the teaching. The opportunities are great, and with God's blessing need but a faithful worker.

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## North Africa Mission.

ITINERATING BY MR. HOOPER AND MR. HOPE.

SHEBIN-EL-KOM,  
EGYPT,

May 1st, 1901.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom."—MATT. IX. 35.

**H**OW favoured were the cities and villages where the voice of the King was heard proclaiming the Gospel of the Kingdom. During that short ministry His voice was heard on the mountain side and in the valley, on the sea and near the shore, in the towns and villages, as well as in the temple and the home. He was always preaching and teaching the Gospel of the Kingdom. The true messenger of the Cross has been entrusted with the same glad tidings. The Apostle writing to Timothy says, "The glorious Gospel of the blessed God which was committed to my trust." No greater privilege was ever conferred upon man than that of following Jesus in teaching and preaching the Gospel of the Kingdom, and no greater responsibility was ever undertaken by man.

On Monday, April 8th, Mr. A. Hope and I left Shebin-el-Kom to preach the Gospel in some of the towns and villages of the Delta. We took with us a large variety of Scriptures, which were offered for sale to those who were able to read. As we travelled on the crowded trains many were found who were ready to read and talk on religious things, some books were sold, others were read and politely returned as the reader alighted from the train.

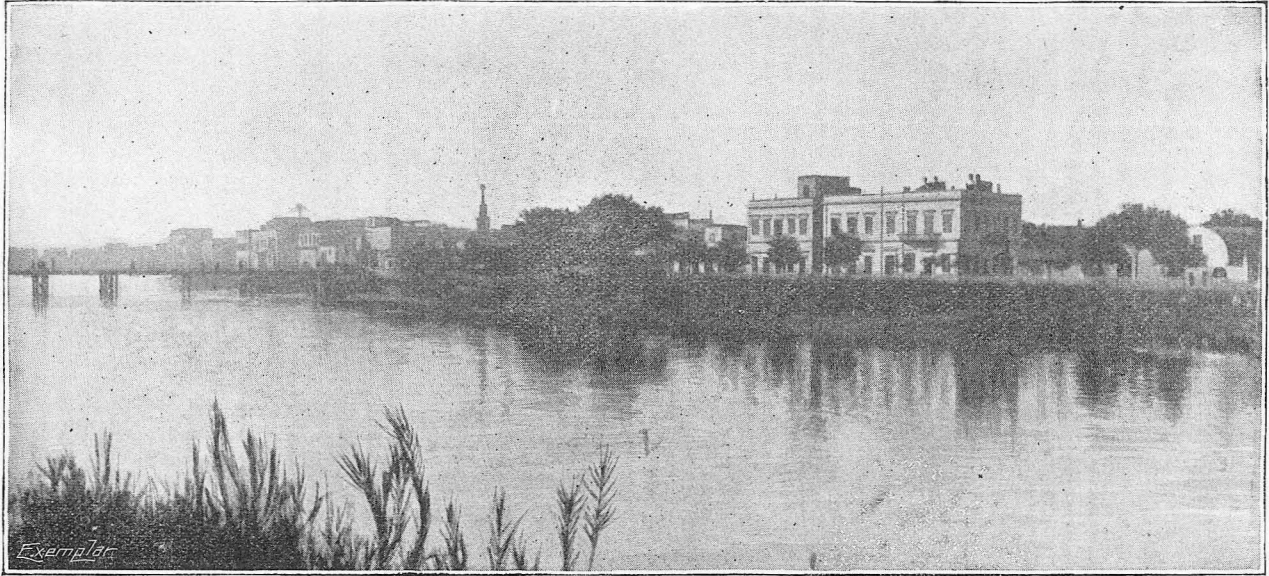
The first town we called at had a population of about 34,000, and from the fact that it is said to contain 365 mosques, one can see that Islam still reigns. Three days were spent in this dark place preaching and scattering the Word. Cafés, shops, markets, and Government offices were visited. Several Moslems who had never seen the Scriptures purchased copies from us, and at once

began to read. The Copts were very angry at this, and accused me of casting pearls before swine. One, speaking very rapidly and emphasizing every word with his hands, said, "Why don't you go to the heathen? What is the result of all your labour among Moslems? Copts become Moslems, but Moslems never become Copts." I simply answered by saying that I had not seen either, but I had seen some Moslems and Copts who had become Christians. After much conversation, and urging them to open their hearts to the light of God, we left them. We also visited two of the many outlying villages, but were saddened to find that not one of the 6,000 souls could read.

All that Islam had brought to these poor creatures was darkness and sin. The next day we left for S—. On the train we met a Moslem who had received a Bible from Mr. Dickins nearly two years since, and was reading it. Arriving at S— met many old friends who had received books from us before. As we walked through the markets several bought books, and asked many useful questions. During our stay in this old town we visited the Coptic Church. Being the time of the feast the priest was very busy, standing in front of a large picture intended to represent Christ. The children were coming to the Church with roses in their hands for Jesus, which the priest took from them, and laid on the table in front of the picture. Later on in the day the picture is taken down and the roses offered to Jesus, and then kept until next year, when they are replaced by new ones. A few boys were chanting the story of the crucifixion, while the priest filled up his time in waving the incense. How one wished to tell these people of the peace that comes through faith, and the joy of knowing the Saviour. I asked for permission to speak the Gospel to them, but it was not granted.

The next day we were supplied with mounts, and rode to the town of A—. This place I visited three years ago, and soon I was welcomed by many old friends. Two sheikhs who had received Gospels from me at that time came and bought complete copies. One ventured to say how much he appreciated the teaching of the Book, and went on to predict that Egypt in ten years would be half Christian. One of these men told me how he had read the Gospel of Matthew to a wealthy Bey in the town, who had recently died. Other Moslems were visited, one family being specially open to hear the Word. On Sunday we crossed the Nile, and walked out to two villages, praying the Lord to open up our way for preaching the Word. No. 1 seemed to be closed to us. No. 2, about twenty men gathered, to whom we gave the simple Gospel story. On our way back we called again at No. 1, when after a little friendly chat with a few men, the number increased to about twenty. We then took some chairs that were near by, and seated ourselves under the shade of some trees, the men sitting on the ground round us to hear what we had to say. After speaking for some time they asked permission to fetch two of their religious teachers, who were better able to defend their faith. Soon they arrived, one a fine old man with a white beard, the other younger, and who opened the conversation, but soon passed it on to the older man, while he himself retired. The subject discussed was "The foundations of saving faith." Many pointed passages from Scripture were read, while all listened eagerly. At this orderly and unexpected gathering the Lord helped me to show that in Islam there is no





SHEBIN-EL-KOM.

saving faith, and that only Jesus can be "the way, the truth, and the life." The old sheikh, rising to leave, was asked by one of the men sitting round if he would explain these things more fully to them in the mosque. The sheikh gave him a severe rebuke, said good-bye to us, and returned to his village, while we went back to S—— thanking God for the privilege He had given us of speaking in His Name.

On the morrow we left on donkeys for B——, a village of about 4,000. Soon we were in conversation with some men, who sent for the brother of the Omdî, who, when he came, took us to his house. Soon the Omdî appeared, also a number of men, who sat round listening attentively. Some purchased books on the recommendation of the Omdî. These two brothers were wonderful men, free from bigotry, though Moslems in name. The Omdî had a large number of controversial books dealing with the Scriptures and the Qurân, such as "The Balance of Truth," "The Beacon of Light," "Al Kindy," and many others, besides a complete Bible and some of the best commentaries that are to be procured in Arabic on the Bible. He had also "Grace and Truth" in Arabic. He said that he wished to buy any books that could be obtained that would help him in understanding the Scriptures. He gave me a standing order to send to him any new books, for which he will gladly pay. For these men I would ask special prayer, for one feels that they are very near the Kingdom. They showed us great kindness, providing dinner, and promising to visit us at Shebin. In the afternoon we left for the next town. Here we had many opportunities of speaking for the Master both to Copts and Moslems. One sheikh tried for some time to show the sufficiency of Islam to meet man's need. But spiritual things were not understood by him, poor fellow. After spending about twenty-four hours in this village we passed on to another large centre of the Deltâ, where there were about 40,000 souls. Here we made a special point of visiting the Moslems in their shops. Many refused both our books and conversation, while others talked freely and bought our books. We were specially encouraged in this place from the fact that we sold more Scriptures here than in any other. Sleeping two nights in this town, we passed on to S——. Here we waited only a few hours, at the close of which time we had some very close dealing with Moslems on the subject of sin and its remedy. The sins of the prophets were dealt with from Adam (who is reckoned by them among the prophets) to Muhammed—thus showing how impossible it was for them to save others when they themselves needed saving, and how only Jesus, the sinless and spotless One, could be the accepted Substitute and Saviour for a sinful world. Then followed the subject of His mediatorship. The fact that Jesus lives while all the other prophets are dead (which the Qurân also teaches) seemed to come with great force to one man, who said to all with a loud voice (summing up all that had been said), "The teaching which we have listened to is sound and good, though we do not believe it, and we all know and must admit that the living is far superior to the dead." At this a bigoted sheikh came over from the other side of the room, and asked him not to say such things, and tried to take him away. However, he remained until the end, then, after selling six books, we crossed the river, and mounted our donkeys for Shebin, and thus ended ten days of happy interesting service among the towns and villages.

In going among Moslems in this way one comes in touch with the same old questions and difficulties, but the encouraging feature is this, that the people are buying the Scriptures and reading them. Friends are asked to continue in prayer. Pray that the Word may have an entrance into the hearts of many who are reading it for the first time.

Should any friends wish to know further particulars concerning the Lord's work in the villages we shall be pleased to give them information, and should any wish to help we can tell them many ways in which they may do so.

Yours in His glad service,

C. T. HOOPER.



## Dr. McLaughlin's Journey to the Shilluks, with the Rev. J. Kelly Giffen.

AMERICAN MISSION.

**A**LL Missionaries are prohibited from some parts of the Sudan. They are not permitted to work up the Blue Nile River, in Khartum, nor among the Moslem population. Although it may seem strange to you, yet this command comes from those who ought to be willing to help convert all men, and especially the people of the Sudan. Rev. J. K. Giffen and I were requested by our Board to begin work in Khartum, but this we were explicitly commanded by the Sirdar not to do, but were permitted to go "at our own risk" to the non-Moslem countries in the White Nile districts. We were met very kindly by the English Governor at Fashoda, and were told where to locate our camp, which proved to be a very nice place near his house, but were told not to go beyond the Shilluk and Dinka tribes, as it would not be safe, he said.

Tewfikiah, the seat of Government for the Fashoda district, is about sixty miles above the latter place, and is located on the banks of the White Nile, and is more healthful than Fashoda. At Tewfikiah the natives called on us at once, and were very curious, not only to see us, but also were anxious to see all that we had; we could leave money or anything lying around without the least danger of it being stolen; they seldom touched anything without permission. Not only the Shilluk people, our closest neighbours, called on us, but there were Dinkas and a few Nurvirs called.

The Shilluks and the Dinkas are the principal tribes in the Tewfikiah district; the Dinkas are the most numerous, and are found both above and below Fashoda. The two tribes resemble each other very much, and live in the same kind of houses, eat the same sort of food, and both drink maressa (beer), are polygamists, and wear the same kind of clothes when they wear any. The Dinkas have the most cattle. The Shilluks seem superior in every other way. Each tribe has a distinct language of its own. As there is no written language among any of the tribes, and as it is possible they will need to know the English in the future, and they also would have the advantage of having good books in the English language, we think it advisable to teach them English from the first, so we will establish English in the schools at once. The children of both sexes, under about 18 years of age, go without clothing. The men wear a single strip of coarse cloth knotted over the shoulder, and hanging down loosely over the body. The women wear skins of sheep and goats in the same way. The men all carry one or two spears, and always a war club, and often carry the second club. The influence of such men as Samuel Baker, who gave four years of his life for the suppression of slavery in the Nile Basin, and of General Gordon, who not only gave six years but his life, is evident among the people. Gordon was a true soldier Missionary, and his life among this people was not lived in vain. Gladstone's prophecy that "such examples are fruitful in the future" is true to-day. In conversation with a Shilluk one day in camp, he said, "Before the English came here it was not safe to go away from home alone, and if a person was found out alone he was killed and eaten, but now it is different, we do not kill people, but let them come into our homes, and we give them food to eat, and it is safe to go where you like." Usually the very worst class of people are the first to enter new countries, but we trust that the Sudan will be an exception to the rule, and that the rulers of this country will see their way clear to continue full control of immigration, and prohibit dealers in spirituous liquors, and all vicious persons, from going among this people, who are totally unfit to care for themselves. We hope that the respect they have for the English will not be shaken. One day after Mr. Giffen had taken great pains in showing them a camera—he had taken it all apart, and put it together again—and he asked them what they thought of it, one of them said, "We have been told that God made everything, but we do not believe it; we believe that the English made everything." We ask as a great favour that you remember us and the work in your daily prayers.

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"God sends great angels in our sore dismay,  
But little ones go in and out all day."

## Mrs. Cleaver's Story of her Work.

**I**N looking back over the last five months of our work here one can only say, "Himself hath done it," for the wonderful way our school has grown and prospered has been entirely His doing.

Many friends will remember that when we were returning to Egypt in November last, it was much upon our hearts to open a Girls' Boarding School and Orphanage. The way for this has however been, for the present, closed. The chief difficulty was to find a suitable house, large and sanitary, and although we saw many, the landlords were not willing to let them for the purpose for which they were required by us. Here let me describe, in a few words, house hunting in the native quarter of Alexandria, which I think you will agree with me is not quite as easy as it is at home. To begin with, you are your own house agent, such a person being practically unknown in Egypt, and therefore you have to prowl around the streets and lanes enquiring of every passer-by, whether there is a vacant house in the neighbourhood. Cafés are a fruitful source of information, as there you can generally find an idle man drinking coffee, who knows the private business of every man, woman, and child in his own district, and who for a few piastres will conduct you to the nearest vacant house. One's next puzzle is to find the key and the landlord, which is also a lengthy process. If he is not at work he is probably to be found in some distant café. Having captured the landlord and thoroughly inspected the house, one finds that it is neither large enough, nor has it the slightest pretence to being sanitary, so one sorrowfully turns away and starts the hunt afresh. On finding what seems to be a likely place for a Boarding School, the owner either absolutely refuses to let it at all, or else puts you off by saying that he must consult his three brothers, his aunt and cousin, and his two nephews before he can give you an answer. If you are foolish enough to wait you are told in the end that he has in the meantime let it to someone else, and you cannot have it. Most landlords utterly refuse to do any repairs, or to see to any of the sanitary arrangements of the house, even if it has not been done up say for ten years before. Therefore you naturally hesitate before undertaking all the repairs required in a very large native house.

The first two months after our return here were spent in this way, searching for a suitable house for a Boarding School. But finding that at the time, we could not get one large enough, we thankfully took our present house, where we carry on a day school, until the way becomes plain for our Boarding School and Orphanage to be opened.

Let me now say a little about our day school, how it was started, and how gloriously the Lord has blessed and enlarged it. In the middle of January last I felt it very definitely laid on my heart to try and do something for the women and girls of the Bab Sidra quarter here. That is the quarter in which the E.M.B. have been working since they came out, and in which they had their bookshop, and in which Nikola, the Evangelist, lives. The women and girls, of course, they (the E.M.B.) had not been able to touch or help at all, and I felt it as a call from God that whether the Boarding School and Orphanage was started or not, these women and



MRS. CLEAVER.

MRS. CLEAVER'S SCHOOL.  
FAREEDIE.

MISS MAY WHITE.

girls should be helped and taught. In praying over the matter, I felt it was best to begin with an afternoon class for girls, to teach them needlework, and speak to them of the Lord, hoping that if He willed it might grow into a good day school. We consulted Nikola, and decided to open the class in his house. His wife Lulu promised to help me as far as she could, and Nikola said he would make it known in Bab Sidra that there was such a class. For the first few days no children came, though most people knew about it, so we had to keep quietly praying and believing and looking to the Lord for the children. I shall never forget my joy and thankfulness to God when, on the fifth day after we started, two little Coptic girls came. The next week we had six, and for a fortnight we had only these six. No Moslem girls came at all until the third week, when two turned up. Very frightened they were for the first two days. One of them kept whispering to her sister every time I closed the door, "Now the English lady is going to kill us! See, she has shut the door." The poor little sister wept a good deal, but when they found that they got away quite safely at 4.30 p.m. they returned the third day, bringing three little friends, also Moslems. From that time the numbers increased steadily and rapidly, and when we moved into this house, about three months ago, we turned our afternoon class into a regular day school, teaching the girls reading and writing in Arabic, English, singing, musical drill, and needlework. The Lord very graciously supplied us with a Syrian teacher, just when we required her most. My old teacher and fellow-worker, Fareedie Saleebie, who had worked with me in the school at Bacos, was disengaged, so we thankfully accepted her as from the Lord, and she is with us now. Since we opened the regular day school work our members have increased so much that we have had to refuse admittance to over a hundred girls, our schoolrooms being so small that we cannot possibly accommodate more than about sixty. We have now got sixty-five girls, and it is quite the exception for any of them to be absent. School opens at nine o'clock in the morning, though, as a matter of fact, the children are hanging about the door from about seven. We begin with prayers and a Bible lesson, after which the morning, till noon, is given up to reading and writing lessons in Arabic and English. Let me say that of the sixty-five girls we have, only one knew her Arabic alphabet when she came to us. Several of our elder girls, however, have been getting on very nicely, and can now read simple Arabic sentences. Our great hope is, of course, that they may learn to read and understand the Bible for themselves. The afternoon hours, from two till half-past four, are devoted to needlework, singing, and musical drill. How I wish you could have seen the children's first attempts at marching, etc. My sister and I have often had to have a good laugh at the extraordinary attitudes the children get themselves into. Of course they had no idea which was their right foot and which their left, and their vain attempts at marching were truly absurd. We find the musical drill is excellent training for them, teaching them instant obedience (very foreign to the natures), and habits of accuracy in doing little things. We can say thankfully that there has been great improvement in everything since we began work, and we praise God very much for it all. The girls have learnt by heart, in Arabic, the Lord's Prayer, the Ten Commandments, the Fifty-first Psalm, and they are now learning the Hundred

Texts, selected by the Irish Church Missions. Besides this they have learnt "Jesus bids us shine," "Tell me the old, old story," and "Sweetly sing," all Arabic translations of our English hymns.

The other day we had our children photographed; some of them, however, would not come, as they object to being "made a picture of," and some were afraid we wanted to shoot them with the camera, so our group is not quite complete, but we are only too glad to have a group at all. Will friends join us much in prayer for these girls, many of whom are beginning to take a real interest in the Bible lessons. Pray that God the Holy Ghost may open their eyes to see Jesus.

I should have liked much to tell you of the great need of the women here, but will only now ask you to pray very earnestly for them. Each girl in our school means one open house to be visited, and each house contains many women. This visiting work is so exceedingly important, and the school makes it so much easier to enter the homes, but alas! my sister and I are kept so constantly busy in the school till half-past four in the afternoon, that visiting has been out of the question. I have had a few very blessed opportunities of speaking to the women when they occasionally come here to see us about their daughters, but these opportunities are few. We are praying much, and will our friends join us in prayer, too, that this department of the work may be taken up, and that the Lord may open up the way after the summer holidays for it to be thoroughly and systematically done.

Will our friends join us in praise too, deep, heartfelt praise to God, for all His leading and blessing on the work, for He hath indeed done great things for us, whereof we are glad.

AILEEN M. CLEAVER.

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## A Christian Literature Society for Egypt.

**J**UST one year ago Mr. Summers, then of the North Africa Mission, but now in charge of the British and Foreign Bible Society's work in Morocco, broached this question in a very suggestive paper, which is still no doubt fresh in the minds of many of our readers. After giving some account of the existing agencies for supplying Arabic Christian literature, and of the various productions, he made a practical suggestion, that a Society should be formed for the purpose of preparing, printing, and circulating evangelical Christian literature throughout Egypt and adjacent Arabic speaking countries, as the way for this seemed to open. In the October Number Mr. Upson referred to this subject, and offered some further suggestions, and although nothing has since appeared yet it has been occupying the minds of many of the workers, and has called forth much and constant prayer.

Having had opportunities of ascertaining the thoughts of some of the oldest and most experienced workers in the country, I would say there is an almost unanimous conviction of the need of such an organization as was mentioned by Mr. Summers in the article referred to. The abstract question of its utility, we might almost say its indispensability, seems to be clear to all.



The call for such an organization consists primarily in the fact of a *great new awakening*. We are face to face with far-reaching changes in Egypt. The nation is waking up from the intellectual slumber of centuries. From villages and hamlets even the cry for education is coming, and in the large towns there are a dozen schools to-day for every one of ten or fifteen years ago. The progression is not merely arithmetical, but geometrical, each year witnessing an advance altogether out of proportion to the previous one. The facts as to the awakening of a new intellectual life in Egypt are well ascertained.

To meet this new development agencies of all kinds are at work. Newspapers are being printed by the score, books are being called for, and of course are being supplied from various sources, some good, many, perhaps most, anything but desirable. The new state of affairs clamours for a strong aggressive Christian agency which shall be the means of correcting error, proclaiming the truth, stimulating a taste for what is pure and wholesome, and, above all, bringing to the people of every grade in the land the knowledge of that righteousness which can alone exalt a nation, the righteousness which is by faith in Jesus Christ our Lord.

Perhaps some will ask—What advantage is there in a new agency? Do not the existing Missionary bodies do enough in this direction? Why then multiply machinery? Many answers could be given to these questions, but I will confine myself to a few of the most important that occur to me. And let me say at the outset, that one cannot speak too highly of all that has been and is being done by the various Missions at work in Egypt; and the fact that their efforts are now becoming inadequate to meet the rapidly growing need of the "New Egypt" does not in the least detract from the value of the services rendered. It is simply a matter of specializing. Most Mission-fields have come to it sooner or later, and the Societies of India and China are sufficient evidence of the utility of the system.

Now as to the advantages of such a Society:—

(1) Such a Society would produce a unity of aim and method which is now wanting. Especially in regard to controversial books, papers, and pamphlets this would be an enormous advantage. At present there is a scattering of effort, and even, perhaps, sometimes what seems to be almost contradictory teaching.

(2) The literature issuing from such a Society would have an authority which that produced by individual effort has not. This advantage is obvious.

(3) A further advantage would be found in the concentration of experience, a most valuable result in the case of a country like this, when injudicious or unbalanced utterances may do so much harm to the whole cause.

(4) The existence of such a Society would add definiteness to much Christian thought and effort which at present is vague and profitless, and would provide the means for the carrying into effect of many partially formed plans in regard to literature.

(5) It would encourage native industry and talent in the production of suitable material for publication.

(6) It would tend to draw together the Societies which are at present working for the evangelization of Egypt.

Other reasons for the formation of such a Society will readily present themselves to the mind of the reader. But the question

comes, How can we best go about forming such an organization? Might I venture to suggest that all that is needed to start this work is the cordial co-operation of one or two representatives from the various Societies working in Egypt. Say two from the American Mission, two from C.M.S., one from N.A.M., one from British and Foreign Bible Society, and one from the Egypt Mission Band. These would form the nucleus of a Committee or Board of such a Society. This Committee, elastic in construction and free as to methods, would form at once the substantial basis of the proposed Society. Its business would be to meet at stated intervals to discuss the best methods of producing and publishing literature for the country, considering the matter of proposed issues, and generally act as it seemed advisable in the interests of the work. It would probably soon be necessary to look out for a suitable man to act as Manager or Secretary, to devote his whole time and effort to this particular work, under the counsel and direction of the Committee, and I have no doubt he would be provided by the Lord as the need arose.

The financial question would, I think, cause no serious difficulty. Already we have heard of interest in the subject being aroused, which will certainly lead to practical effort, and if, as we believe, the Lord Himself is leading our thoughts in regard to this matter, we need have no fear for want of means. In any case no liability is incurred by the proposal, and the Committee need only go forward as the Lord by His providence leads the way and provides the means.

The time seems ripe, and the conditions obtaining in this country seem eminently suitable to such a consolidation. Might I commend this subject to the serious consideration and prayers of all workers in and for the land and its people.

June 8th, 1901.

J. MARTIN CLEAVER.

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## Extracts from British and Foreign Bible Society's Report, 1900.

"THE past year has been one of undoubted progress, and in certain directions of quite exceptional interest." So writes

Rev. A. A. Cooper in the opening words of the Report of last year's work. Our readers may not be aware that the British and Foreign Bible Society's operations, having a headquarters in Alexandria, are concerned not only with Egypt and the Soudan, but even extend over Syria, Palestine, Arabia, and Red Sea Littoral, Cyprus, Malta, Abyssinia, and even work as far as Mombasa and Uganda. Yes, the unpretentious depôt in Alexandria is, as it were, the heart from which flows out a life-giving stream of Holy Scriptures to all these different localities. We extract a few facts from the Report, not only to interest our readers, but also to awaken their praise and stir up their prayers to God for this blessed work. Mr. Cooper writes:—

"To show in a little more detail the trend of progress, let me go back a few years. In 1890 the sales in this Agency amounted to 17,937 volumes. Six years later they had risen to 21,903. In

1898 the total of 28,623 was reached. The plague hampered our efforts during the following year; yet the advance of 1898 was maintained, for during 1899 the circulation by sale within the Agency amounted to precisely the same figures, 28,623 volumes. And now for the past year we can with thankfulness acknowledge the good hand of our God still upon us, for He has given to us to see 30,645 copies of His Holy Word go out by purchase among the people of these lands.”

In the Soudan, during the eleven months of 1900 when work was proceeding, no fewer than 1,260 vols. of Holy Scripture were sold! And the Society is able to chronicle with devout thankfulness a call for Scriptures in the vernacular of Abyssinian unprecedented for a generation. Proceeding, Mr. Cooper says:—

“The past year (1900) represents the largest total circulation ever achieved by the Society in this field; the aggregate of issues of all kinds being 44,190 vols.” These represent 29 European languages, 15 African, and 14 Asiatic, in all 58, exclusive of 15 diglots and 5 languages in special character.

In Alexandria itself steady progress is reported. Speaking of the Colporteurs’ work the Report says: “Turning to the results of Colportage for the year, it would be difficult to exaggerate the importance of the following figures. No fewer than 432 Bibles, 654 Testaments, and 2,917 portions have gone out into the homes of the people . . . Twice as many Bibles (and upwards) were purchased during 1900 by the common people as were sought for in 1899, and by this means of Scripture distribution alone, *i.e.*, by the faithful labours of the Society’s Colporteurs, no fewer than 4,003 vols., or one to every 75 of the general population, have gone forth to be, we trust, a savour of life unto life to their readers.”

We would like very much to be able to reproduce some of the incidents as told by the Colporteurs from their daily experience, but space will not permit, except for the following, which is a typical one, met with constantly by those who are endeavouring to get the Word of God into the hands of the Moslems. One of the Colporteurs writes:—

“Again, whilst I walked the streets I displayed my books before some Mohammedans who were sitting in a coffee-house. One bought a copy, whereupon another reproached him saying, ‘This Book is not for us; it belongs to the Copts.’ ‘Nay,’ said his friend, ‘The Taivât, the Zabon, and the Injil (the Law, the Psalms, and the Gospel) are all from God, therefore ought we to read them. To know a thing is better than to be ignorant.’”

We have said that a remarkable desire for the Word of God has been manifested in Abyssinia during the year 1900. In the summer specially-bound copies of the newly published Ethiopic New Testament had been presented by the Society to the Emperor Menelik and his Queen, and to several princes and notables, and to the Abuna (or Archbishop) of the Church of Ethiopia and the Bishop of Godjam. From nearly all of them letters of grateful thanks have been received, the latest having just arrived from the Emperor Menelik himself, and in which he asks for more copies of the Word, which he himself undertakes to see circulated. In this connection we would add an extract from the Report.

“Readers of the *Reporter* have seen some account of the return from Eritrea to his native home near Gondar of the Missionary

teacher of the Swedish Mission, by name Tajeling, and of the wonderful opportunities he found of proclaiming the Evangel, and of witnessing to his faith before princes, priests, and people. Ultimately he had audience of the Emperor himself, who, at the close of a lengthy conference, by Tajeling's request, handed him the following remarkable permit:—

"The Lion of the tribe of Judah hath conquered. Menelik II., appointed by God King of Kings in Ethiopia. The man, by name Tajeling Gebra Marrain, who dwelt in Massonah, has visited us. We have tested his belief, and no one on account of his faith may do him any wrong.

"Given in the town of Warijlo, the 6th of November, in the year of grace 1891."

Well may the Report characterize this incident as "pregnant with significance and perhaps with promise." And in closing this section Mr. Cooper writes:—

"One fact of extraordinary significance remains to be put on record. *Not since Bishop Gobat's day has there ever been such a demand for Scriptures in the language of Abyssinia* as has been joyfully met by this Agency during the past year. *Eleven hundred and sixty-eight* volumes have been shipped to Massowah, and the cry is for more. Owing to the exhaustion of the current editions, the Society is face to face with a demand which it cannot at once supply."

Interesting as is the whole record of the year's work, by far the most engrossing and heart rejoicing, is that part which deals with the Soudan. It is a marvellous record of the grace of God, and we trust most of our readers will see to it that they procure a copy when printed. We can only extract from the summary of results the following:—

"Colporteur Stephanus has been six months in Omdurman during the year, and five on tour at three separate times. Colporteur Abd-el-Ahad was one month journeying to Omdurman and three months stationed at that centre. Up till the end of August the ground was being slowly and cautiously covered by the former and by a temporary helper who worked for about four and a half months. Their joint sales amounted to 361 volumes in 6 languages. The tour, East and South, added 188 volumes in 7 languages, making a total of 549 volumes sold by Stephanus (with some assistance) during the eleven months, January to November. In the four months (August to November), including the month spent on the journey, Abd-el-Ahad was the means of distributing 711 volumes in 10 languages, of an average value considerably higher than that which rules in Egypt. The total issues therefore for the eleven months, by Depôt and Colportage, amount to 1,260 volumes, viz., 137 Bibles, 219 Testaments, and 904 Portions."

Surely we who have the best interests of this land at heart may rejoice with the Society in seeing the good hand of the Lord manifestly with the work. "The seed is the Word." What a glorious harvest we may look for!

---

"God sends three preachers: one has might of deeds,  
And one has words that spring as living seeds;  
The third, a face that heals and intercedes."

## Latest News of the Egypt Mission Band.

**W**E have good accounts from Mr. and Mrs. Cleaver in ALEXANDRIA, the headquarters of the Mission. Mrs. Cleaver and her sister, Miss May White, who has made great progress with the language, have been working steadily at their school. In her account of it in this Number Mrs. Cleaver mentions the need of help in visiting the homes of her pupils. It may be this will be a call to some home worker who is longing to give herself to a Mission life. Mr. Cleaver has been visiting the



MRS. CLEAVER'S SCHOOL, AND REV. G. C. GRUBB.

other stations, and has also been consulting with fellow Missionaries in Cairo as to the formation of a Christian Literature Society. He is bringing out a paper called "News of Peace." It is edited by Nicola the Evangelist, and help has been promised by the C.M.S. helper at the Book Depôt, and by Mr. Michael Mansour, a converted Moslem, whose meetings are attracting much attention in Cairo. May this new magazine be on all our hearts for prayer, that divine wisdom and ability may be granted for its publication, and that it may carry a blessing to the Moslems.

At BELBEIS our brothers, Mr. George Swan and Mr. Fred Cooney, have moved into their new house, a flat which their landlord has built for them above their school. It seems quite a success.

They lately had an examination at their school, at the end of their first year's work. It was held in a large tent set up for the occasion. Mr. Cleaver writes, "Quite 100 of the people came to see the boys, including the chief magistrate, head of the police, etc., and everything seemed to give satisfaction." Mr. Thompson and Mr. Bradley were able to be with them at Belbeis on this occasion, so that five members of the Band were together. These reunions can seldom occur now, as all are busy in their own stations.

Mr. Thompson has had some trouble at SHEBIN EL KANATER. His companion, Mr. Ned Swan, has returned home for a few months, leaving him alone. Some of the Moslem pupils refused one day to stand for the opening prayer, and went home rather than



RESIDENCE OF MR. AND MRS. CLEAVER.

obey the direction to do so. One was quickly brought back by his father, and punished by him in front of all the school. This did not, however, restore order; there was still a disposition to resist hearing the teaching. One boy remarked, "My heart is now like wax, and you come, and I feel as if you will convince me against my will." How surely the time is coming when they will no longer fear to be convinced, for they will know the truth, and the truth shall make them free.

The outcome of this has been that a rival school has been started in Shebin el Kanater, and this will make it harder for the time, but the end will *doubtless* all be well. They are soon to have better accommodation here, and we must especially pray that all attempts of the enemy to break up the work may be defeated. The native teachers need our continual prayers that they may be encouraged and helped in their part of the work.

Mr. Logan writes:—

"About a month ago the Copts, of whom there are some sixty families, asked me to help them with their boys' school, and I commenced taking the first hour of each day there; such a nice lot of boys; some of them Moslems. The Coptic boys are taught to read, write, and speak the ancient Coptic language, which was almost completely stamped out under Moslem rule, and would undoubtedly have disappeared long ago but for its use in their religious services. A few years ago there were not ten men in Egypt who could use the language intelligently, and now there are five hundred, and in several families it is the only speech used. Well, my boys are a great comfort to me, and I have no doubt our friendship will bear fruit for Jesus.

"Shortly after starting the school work I came to terms with a family of Moslems (four brothers), and rented a large shop not far from my present house. It is a bright airy place, and could seat about one hundred people, if necessary. I am fitting it up at present with book-cases, lamps, tables, etc., and have a library of over a hundred good Arabic books which anyone can have access to without charge. Besides the library I have a large stock of Bibles, Testaments, and Scripture portions in many languages, especially Arabic, Turkish, and Persian, as we hope to reach the pilgrims passing to and from Mecca. This is the great centre for them. It might interest you to know that the name of the Depôt in Arabic is 'RAFA' or 'RAFOUS,' a sign that ancient Egyptians put over their bookshops, and the interpretation is 'FOOD FOR THE SOUL.' My helper in the work is a young Moslem convert—Istefanus by name (Stephen). Pray, pray that he may be a real Stephen in this dead, dark town, where there never has been a European or native Missionary at work before, a Stephen 'full of faith and of the Holy Spirit,' 'full of grace and power' which cannot be withstood. Ah, the darkness and the need here and in the untouched regions of Arabia beyond, to which our heart continually goes forth. Nothing but the mighty power of God in some modern Stephen can meet it.

"This month I have brought out a new Arabic tract translated from the English of Dr. Rouse, of India, altered and adapted. Its title is, 'True Religion and its five pillars.' The five pillars of Islam are (1) There is one God, and Mohammed is His prophet; (2) Their Prayers; (3) The Fast of Ramadan; (4) Almsgiving; (5) The Pilgrimage to Mecca. In contrast to this the 'five pillars' of the true Religion are (1) There is one God; (2) Man is a sinner and needs Salvation; (3) He can only obtain it by means of a great Saviour; (4) There can be no Salvation without atonement; (5) Salvation is by faith only. The works are the outcome of Salvation. Pray for this book, which contains the simple Gospel, that it may be used to His glory."

There is nothing fresh from Mr. Bradley. He is still "pegging away." He feels very much the sin of English contractors in working their people all through the Sunday. This is a matter that needs to be set right.

Altogether, the accounts from the field have a hopeful ring about them, and we trust that some of the Mission Band may be able to attend the Brumana Conference, and be refreshed and strengthened, and that the others also may be "kept by the power of God."

## EXTRACT FROM "THE CHRISTIAN UNION HERALD."

"The Rev. J. Kelly Giffen and Dr. H. T. McLaughlin having explored the region of the White Nile above Khartum, have reported to the Association in Egypt and the Board, in favour of beginning work at a place on the Sobat river, which they designate as Dolaib Hill, about ten miles from the entrance of the river into the White Nile, and the same distance from Tewfikiah, on that river. The Government has given leave to prosecute Mission work among the non-Arabic speaking tribes of that region, and made a grant of the free use of 200 acres of land for the Mission Station. On the recommendation of the Board, the General Assembly has authorized the initiating of Missionary operations as recommended by the Missionaries who have explored the field. The Mission will be a distinct one, to be known as 'The Sudan Mission.' Messrs. Giffen and McLaughlin will return to the field in August, and at once open up the work."

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**"The Gospel in North Africa."**

**W**E are glad to draw the attention of our readers to this new work on North Africa, which we can warmly recommend. Beautifully illustrated, it will be acceptable to those who chance merely to turn its pages. Graphically written in short chapters, it is sure to win the closer attention of many a casual reader. To the student it will prove useful as a book of reference; it is so divided that should he desire a general idea of the whole country, or a more detailed account of a particular part, he can quickly turn to a chapter devoted to the object of his research.

The arrangement of the book is somewhat unique. It is in two parts and by two authors. The second part contains the object of the book, viz., a full account of the North African Mission. It was founded in 1880, and is now working in Morocco, Algeria, Tunis, Tripoli, and Egypt. On January 1st, 1900, the number of Mission Stations was eighteen, with a staff of one hundred Missionaries. The story of discouragement or of success is faithfully recorded, and appreciative reference is made to the work of others.

While the second part introduces us to the various stations and the principal workers of the North African Mission, the first part pictures to us the scene of their labours, the people with whom they have to do, the political, social, and religious aspects of life as it is in North Africa generally, and in each of the countries severally.

For example—the chapters in the first part, entitled "*Egypt and Arabia*," prepare us by general descriptiveness to locate and better appreciate the work of "*The Mission in Arabia and Egypt*," as told in Part II.

We are fortunate in having as the writer of Part II. one of the founders of the Mission; his knowledge therefore of its history enables him to give us a comprehensive and exact account of the work accomplished. We discover also that Part I. was not written by a mere traveller through the land, but by one who, having



acquired an intimate knowledge of the country and its religion, cannot dissociate the one from the other, but shows conclusively how the country's history, as well as the political and social life of the people, are made and marred by the religion of the land.

We have referred to the arrangement of the book as somewhat unique. We leave it to our readers to judge whether a useful method has been adopted, or whether the repetition which we cannot fail occasionally to note, might have been avoided by a less laboured scheme, and by condensing into fewer chapters the various subjects which are treated of separately.

At the same time the amount of information which we gather from these pages, and the illustrations, which so realistically bring before us objects of interest, will make the book pleasant reading and a useful study.

Our review would be superficial if we failed to tell our readers how deep will be the impression they receive from this work of the oppression of Mohammedanism. The truth is told us about Mohammed and his religion; and the effects of the creed of Islam are shown in the moral degradation and corruption of the whole land of North Africa. So that, while we regard with thankfulness the statistics given us, we realize how inadequate are the efforts put forth against the forces of Mohammedanism; and we trust that some will be led through the pages of this book to go and work for God in one of the needy countries of North Africa.

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"The next mode of Missionary endeavour for the evangelisation of Muslims is *the judicious use of literature*. It is often better to persuade a Muslim to read a portion of Scripture, or a book or tract, than to speak to him directly. The advantage of the book is that the message comes to him without the presence of even the writer, and appeals to his mind and conscience in solitude. If written in the right spirit, the book disarms prejudice and arouses conscience. Every preacher should be supplied with tracts and leaflets, and distribute them among such of his hearers as are likely to be profited by them. For this purpose we need a series of tracts, for the most part yet unwritten, which would treat of the fundamental things of religion and lead all readers to consider those things which belong to God and the highest interests of the souls of men. These should be scattered by millions all over the land."

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There are still fifty copies of the Bound Numbers of "BLESSED BE EGYPT" for 1900. Price 2s., including post.

Prayer Cycle for Egypt, price 3d.

Prayer Cycle for the Holy Land and Syria, price 3d.

To be obtained from

MISS A. VAN SOMMER,

Cuffnells, Wimbledon,

until September, after which this will no longer be Miss Van Sommer's address.

The "E.M.B. News" can be obtained from the Secretary,

MR. W. J. W. ROOME,

Whitehall Buildings, Ann Street, Belfast,

for One Shilling a Year.

The Magazine, "BLESSED BE EGYPT," can be obtained from

MR. GEORGE CLEAVER,

11, Carlton Hill, St. John's Wood, London,

price One Shilling a Year.

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MISS A. VAN SOMMER hopes to go abroad early in October for two or three months. She will be glad if all friends wishing to communicate with her will write before the end of September, as after that time her address will be uncertain.

# “Blessed be Egypt.”

A QUARTERLY PAPER

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



AUTUMN NUMBER—OCTOBER, 1901.

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THE BRUMANA CONFERENCE.

THE AMERICAN MISSION LADIES' CONFERENCE.

PERSONAL.

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**PRICE THREEPENCE.**

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This Magazine may be obtained from Mr. GEORGE CLEAVER,  
11, Carlton Hill, St. John's Wood, London, N.W.

"Some day the silver cord will break  
And I no more as now shall sing;  
But oh, the joy when I shall wake  
Within the palace of the King!  
And I shall see Him face to face,  
And tell the story—Saved by grace.

Some day my earthly house will fall,  
I cannot tell how soon 'twill be;  
But this I know—my All in All  
Has now a place in Heaven for me.

Some day when fades the golden sun  
Beneath the rosy-tinted West,  
My blessed Lord shall say 'Well done!'  
And I shall enter into rest.

Some day; till then I'll watch and wait,  
My lamp all trimmed and burning bright,  
That when my Saviour opes the gate  
My soul to Him may take its flight.  
And I shall see Him face to face,  
And tell the story—Saved by grace."

F. J. CROSBY.

# “Blessed be Egypt.”

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VOL. II.

OCTOBER, 1901.

No. 9.

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## Editorial.

THE first great sorrow has come to the Egypt Mission Band since our Summer Number was sent to the Press. A brief telegram, telling of the passing away of Mr. Elias Thompson on the previous day, was received on July 12th, and it was a message that brought heart-breaking grief to many friends in England, Scotland, and Ireland. He left behind him most tender and loving remembrance: the memory of a noble and beautiful young life laid at the feet of his Master without reserve. He brought it as a willing offering, and poured it out unto the Lord; and we, too, would be one with him in giving back to God the precious gift that had been lent us for a little while.

The last wish expressed by Elias Thompson, that three men should give themselves for Egypt in his place, will surely be fulfilled. May God make it clear whom He has chosen for this service.

As some of our Readers may not know the history of the Egypt Mission Band, we have reprinted in this Number the short story of the way in which God took them to Egypt; together with Mr. Elias Thompson's own words, in which he told how the Lord had brought him into touch with the others, and led him forth by the same way.

It has been a source of much thankfulness that the Prayer Cycle for Palestine and Syria has been so warmly received. Many Missionaries have responded to our request that they would send us the addresses of friends at home in Great Britain and America, to whom we might send a copy of the new Cycle. These have been sent, as desired, and we will gladly forward as many more as may be wanted, free of all cost. We have still about 300 copies remaining out of our first thousand.

The desire has now arisen to have a similar Prayer Cycle for Asia Minor, and we propose to gradually collect information which will enable us to do this for the whole country—Turkey in Europe, and Turkey in Asia. At present little is known of work or workers in those parts, and consequently little definite prayer is offered. Will friends who are able to help in this by giving information, be so kind as to communicate with the Editor of this Magazine?

By the end of November bound copies of the four numbers of this year's "Blessed be Egypt" will be for sale. There will also be a few copies of both years, 1900 and 1901, bound together. Particulars at the close of this Number.

"Oh think to step ashore, and that shore, Heaven!  
To take hold of a hand, and that hand, God's Hand!  
To breathe a new air, and that air, Celestial Air!  
To feel invigorated, and know it, Immortality!  
Oh think! to pass from the storm and tempest  
To one unbroken smile,  
To wake and find it Glory!"\*

\* These lines were sent for "Blessed be Egypt" by Elias Thompson last February.



*Yours affectionately,  
Elias N. Thompson.*

## In Memoriam.

ELIAS H. THOMPSON.

"FATHER, I WILL THAT THEY ALSO WHOM THOU HAST GIVEN ME, BE WITH ME WHERE I AM."

**W**E would reverently take our Lord's words into our *own* lips, and say, "*Even so, Father, for so it seemed good in Thy sight.*"

God asked him in the strength and spring of his young manhood to give his whole life to Him, and he gave it willingly and joyfully; He has asked us to give our best and dearest, most lovely and most beloved, and we, too, would fain give him willingly, though it may be in tears and pain.

Not for one day would any of us call him back, but rather seek to be one with him in his gladness, his freedom, his unclouded fellowship with his Lord.

The news of Elias Thompson's death, on the 11th of July, was quickly carried to the many homes and hearts where he had been loved and welcomed, but it may be that some who read our Paper will not yet have heard particulars of his last days, and we therefore tell what tidings have reached us in a few words.

Looking back it seemed as though he had been led very closely in the steps of his Lord. Just at the last all seemed to fail him. He had remained alone at his village station of Chebin-el-Kanater from early in May, intending to leave for a holiday in August. He had let his head teacher go home to Damascus, and kept up his boy's school himself, with the help of his blind teacher, Otta, and his younger teacher, Ameen. Early in June, trouble arose through the Moslem boys leaving the school in a body, and a rival school being opened, to keep them away. As Mr. Thompson was much attached to his boys, this was a great trouble to him; but he felt that it was such a critical time, that he abandoned his intention of going to Switzerland, and determined to stay at his post through the summer. He was under the impression that he had failed utterly to touch the hearts of the people of his village, and that if he left it, no one would feel it. It may be that he knows now that it was far otherwise.

In a letter written on the 15th June he says:—

*"Sorrow and trial are our portion here; and I think we shall find them no less in the footsteps of the Man of Sorrows, than in the wilds of sin and separation from God. Thank God that the furnace purifies, and that He knoweth our frame . . . I feel very much being alone at this crisis in the work; and especially as I am so unfit to deal with the question myself. I can only seek to keep close to Christ, and that He may overcome my innumerable defects. The weather adds to the stress of affairs, and it's hard to keep in a praiseful or victorious spirit . . . We specially need prayer at this time."*

To another friend he wrote on June 15th:—

*"The message of to-day's letter was just what I need, for I am feeling the stress of loneliness a good deal, and my insufficiency to meet the need of the work here. There is so much that might be done, so little that is really accomplished. We have been having a very hard time, too, in the school, for the Moslem boys objected about three weeks ago to stand up for prayers, and one morning, when asked to, all walked out of the school. Since then another school has been opened, and as this is only a small place we have lost almost half our boys . . . It may be that if we go on quietly doing our duty to the few as faithfully as to the many*



they will come back to us again . . . We have been having some interesting times in our meetings, although the audiences are composed generally chiefly of boys.

" . . . Now that the teacher is away I take the prayers daily in the school, and also try to take two out of the three meetings in the week. We have the Sunday School at 3-30 on Sunday afternoon, and the meeting at night, as well as a meeting at 7-30 p.m. on Wednesday.

" . . . I can say that the pressure of work during the past month or so has driven me nearer to the Rock that is higher than I.

"One is so liable to get slack in one's prayer life, and to have the times of real communion with God through the Word crowded out, when there is a continual round of other things to be attended to. And once a slackness in that direction comes in, it shows itself in a lack of patience and love which brings dishonour on the Name of Him Whom we desire to serve . . . Of course we are not understood here, a fact which is hard to bear sometimes . . . Our Master was misunderstood, and are we to have a better time than He had? only one longs for a more real willingness to suffer with Him, and not to rebel in one's heart against the ingratitude and discomforts that are daily to be met with.

" . . . The Lord of Hosts is with us, the God of Jacob is our Refuge."

And again, only nine days before the end, he wrote:—

"July 2nd. I think perhaps we are only being taught by degrees, and therefore only beginning to know the difficulties of the task before us, and the real opposition which will meet every forward movement against Islam . . . What they are themselves, they expect others to be, and one goes about under a continual feeling of being spied upon and watched if that the 'arrière pensée' may be discovered. It is trying, but can only be lived down. One feels that it all depends on our walk with God, and in the power of the Spirit; for to become slack would be a sure step to a yielding to the Prince of the powers of the Air all around us. Therefore we value prayer as we value nothing else, and feel a deep debt of gratitude to those who are exercised on our behalf. Looking back on three years of sojourn one feels personally to have failed utterly, and yet that till marching orders (not inclinations) come, the ground must be held for Christ."

How soon after these lines were written came the call Home. A door was opened in Heaven, and a voice said, "Come up hither," and immediately he was there. But the ground is still held for Christ.

On the 5th of July the Egypt Mission Band met together for their Quarterly Council Meeting. They had arranged to have it in a room at an hotel at Zagazig, as being a good central place. Mr. Cleaver came from Alexandria, Mr. Logan from Suez, Mr. Cooney from Belbeis, Mr. Bradley from Zifta, Mr. George Swan had come up from Port Said, where he had been working for a few weeks, and Mr. Thompson came from Chebin-el-Kanater. The others soon saw that Elias Thompson was not well; he seemed very feverish, and laid down most of the day. He was very peaceful, and so grateful for every little attention. At night Mr. Bradley returned with him, and the next day Mr. George Swan took his place. Then followed a few days of fever and anxious nursing. Dr Lasbrey, of the C.M.S., came down to Chebin to see him, and helped to take him to the German Deaconess Hospital in Cairo. The day before this was done, on Monday afternoon, Mr. George Swan wrote that he saw his lips moving as he lay in bed. He was parched with fever, and the day was so hot that even the birds were flying about with their bills open to get a little air. Elias opened his eyes, and looked up with a radiant face—a look that those who loved him know so well. The description of Stephen would come to one's mind: "His face was as the face of an angel." He said, "George, I believe that Jesus has called me to lay down my life for Egypt." This had truly been his



ELIAS H. THOMPSON.

heart's desire. He believed that it was only by dying for them that the Moslems would ever be won for the Lord. Then he added that he hoped his death might be the means of bringing three more men for the work.

Unconsciousness soon began to overtake him, but even as he wandered he repeated again and again, "Crucified for the sake of Egypt."

The solitary way was ended. He had suffered with his intensely sensitive nature from the life of exile. Outwardly, during those last three months of his life, he seemed brighter than ever. The sunshine of his face had often cheered his fellow-Missionaries as he looked in for a flying visit. His thoughtful consideration of how best to help his fellow-workers had never been more constant, but inwardly the turning from all earthly things to the Heavenly Friend—the things above—had been deepening and absorbing his thoughts and heart, and when we heard that he was gone, we knew that to him it had been but a step from earth to Heaven. Like his Master he had been made perfect through suffering.

He died at 1-15 a.m. on Thursday, the 11th of July, having been taken to hospital the previous Tuesday. His fellow-members of the Egypt Mission Band gathered together from their distant stations, and carried him to his grave. He was buried in the English Cemetery at Cairo the same afternoon. All the Missionaries belonging to other Societies then in Cairo met beside his grave, and the Service was read by the Rev. H. T. Gairdner, of the C.M.S., who had been his close personal friend.

And then the grief of the villagers who had turned against him, and for whose sake he had died, began to be seen. "All the village was weeping," they said. When a few days later Mr. Fred Cooney went to Chebin to help to settle up the matters there, one old man said to him, "*Why did God send an angel to live among us, and take him so quickly away?*" May not those of us who cared for him—but were so powerless to help him—may we not continue in prayer for those Moslem boys who had been taught by him, and who truly loved him, though they forsook him. It may be that from Chebin-el-Kanater we shall some day hear of one who was first led to Christ through Elias Thompson, who shall yet rise up to be a blessing to his countrymen.

For us, his fellow-members of the Egypt Mission Band, we know that we shall never see his like again. If it may but make us as he was, so humble, so true, so noble in every thought and act, that one could only describe his character as "Christ-like," our little band of workers will be more of a blessing in Egypt than if we still had him in our midst. And for him we can only be comforted as we think—

*He shall hunger no more, neither thirst any more, neither shall the sun light on him, nor any heat: for the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of waters, and God shall wipe away all tears from his eyes.*

"THESE ARE THEY WHICH FOLLOW THE LAMB WHITHERSOEVER HE GOETH. THESE WERE REDEEMED FROM AMONG MEN, BEING THE FIRSTFRUITS UNTO GOD AND TO THE LAMB.

"AND IN THEIR MOUTH WAS FOUND NO GUILTE, FOR THEY ARE WITHOUT FAULT BEFORE THE THRONE OF GOD" (Rev. xiv. 4, 5).

## Funeral Sermon.

EXTRACT FROM "THE EGYPTIAN GAZETTE."

THE following touching tribute to the memory of Mr. Elias Thompson, a prominent member of the "Egypt Mission Band," whose death occurred a few days since, was made in the pulpit of St. Mark's Church, Alexandria, on Sunday, by the Rev. W. H. T. Gairdner, M.A., C.M.S. :—

"I cannot let this service close without a reference to a young life, which, known to some, unknown to most of you, slipped quietly away from our midst last week. In this church, to which Elias Thompson often resorted and whose services he genuinely loved, it is fitting that a tribute, however small, be made to his life of silent self-sacrifice and a note of praise sounded for it to God, its Giver. Elias Thompson was the youngest of a band of seven young business men who, four years ago, were led by the mysterious Providence of God to lay down their business in Great Britain and go to Egypt in obedience to their Master to spread what lay within their hearts—the Gospel of Jesus Christ. He himself left affluence, good society, prosperous business and admirable prospects, surrendering first himself, and with himself, I believe, the whole of his goods, to the service of Christ. He came to Egypt and for some two years lived silently in your midst here in Alexandria. He lived the type, you might almost say, of a poor man, for he spent on himself the smallest fraction of what was his; giving his time to the long and painful study of the Arabic language, and witnessing for his Master to great and small, Egyptian and European, Moslem and Christian, and in doing unnumbered acts of kindness and mercy. He went about doing good, so he was loved intensely by all those who knew him, but was known to very few; for, in coming to Egypt, Elias Thompson suffered that social ignoring (that is I think the justest term to use) which is perhaps the inevitable lot of the Christian Missionary. None the less it probably entered deeply into the soul of this man who had moved so freely amongst his peers in the home country. Afterwards he went to a little township in the Delta, and lived among the people, starting a school and spending his time in teaching, studying, and telling of the Lord Jesus Christ. For weeks together he was alone—the only Englishman in the place. He was alone; and alone faced the disappointments and heartbreaking discouragements which must be the lot of all pioneers; besides other sorrows of which we cannot speak here. Three days before his death, when as yet there was no danger foreseen, he looked up suddenly and said with agitation, and yet with great joy, 'I believe that God is calling me to lay down my life for this land.' It was so. He passed away, laying down his life for the land of his adoption; being called by his Lord to glorify Him in death rather than life. 'He that hateth his life for My sake shall keep it.' Truly this man hated his own life; truly, as the world counts loss, he lost it if ever man did. Now, he has kept it, gained it. 'If any man serve Me let him follow Me, that where I am there may My servant be also.' Truly this man loved and followed his Lord; and where Jesus is, there is Elias Thompson to-day. 'Except a corn of wheat fall into the ground and die it abideth

alone; but if it die it bringeth forth much fruit." Truly the corn of wheat has fallen, and has died. And now we ask ourselves, Where shall be the fruit and the harvest? Please God it shall begin on this Sunday morning and in this church: in you and in me. The death of this man seems to me to be a trumpet-call to us all, and most of all to you, his fellow-countrymen in Alexandria, among whom this noble life of which you hear for the first time perhaps to-day was lived. He was a man who put his all in pawn and lived the eternal life; the life of absolute self-surrender."

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"Death may hide, but it cannot divide,  
 Thou art only on Christ's other side;  
 Thou art with Christ and Christ is with me,  
 And in Christ united still are we."

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### Latest News of the Egypt Mission Band.

**D**EEP sympathy has been expressed on all sides with our brothers in Egypt for the loss which they have sustained. Their sorrow has been shared by all their fellow Missionaries, who have felt it as their own. We are reproducing an engraving of the little group of seven, whom God sent out to work for Him three and a half years ago. Already, in this short time, some of them have much changed. Care and anxiety have left their mark. The first break has come in their number, through God's own Hand, and even already He is filling it up again. No one can ever take Elias Thompson's place. He has his own place in Heaven, and Heaven is nearer through having him there. Down here not one, but many are wanted. Mr. W. Wilson Cash has been chosen to go out this autumn, and two others are also offering for the work. May only those be sent whom God has chosen, but may none hold back whom He is calling.

After the sudden shock and sorrow that had come to all of them, the Mission Band separated for a few weeks. Mr. Bradley went to Syria to attend the Brumana Conference. Mr. Cooney went to Italy with the Rev. W. H. T. Gairdner. They, too, had been about to start for Syria, when quarantine was suddenly put on. Mr. George Swan had a fortnight's rest at Ramleh, and then went back to Belbeis. Mr. Logan came up to Ramleh to attend the American Missionaries' Conference there, and then returned to Suez. Mr. and Mrs. Cleaver had the joy of welcoming their first-born son on the 22nd of July, and they are now in Alexandria. Mr. T. E. Swan, who is at home, was married on the 6th of August, to Miss Mary Mitchell, of Monaghan, and they are hoping soon to sail for Egypt. All the Mission Band expect to meet again before long, and Miss Van Sommer is hoping to join them in December, for two or three months. She is preparing to write a short life of Elias Thompson, and will be glad of any help that can be given her, both by friends at home and in Egypt. The desire of all his friends would be, not to glorify him, but so to tell of his unselfish, faithful devotion, that others might follow in his steps, as he followed Christ.

Any letters which can be lent for this purpose, will be carefully returned to the senders.

A desire is expressed in many places for meetings to be held, at which accounts of the work in Egypt might be given. As this is a real need, and there is no one now able to meet the need, the wish has arisen that some one, whose heart is in the Mission field, may offer himself for this special part of the work—to become travelling Secretary for the Egypt Mission Band. It would be necessary to go first to Egypt, and become acquainted with the need of its people, and of the possibilities and openings before us, and then to come back and speak for Egypt. The object of these meetings would not be to collect money; there would be no collections; but to awaken and extend a wide and deep and real interest in the work. For want of knowledge, sympathy grows cold; where the living link is nurtured and welcomed, prayer and interest become warm, and spread on every side. We feel at this crisis God is calling us on, to increase our numbers, extend our boundaries, and to expect great things from Him. Will College Secretaries take note of this request. It may be that God may choose and separate one of those, who would gladly go out as a Missionary, but who is prevented by home ties from being able to leave England permanently; or it may be that this work would prove a first step to a Missionary's life. In the event of these words meeting a response in the heart of some reader, will he communicate with the Secretary, Mr. W. J. W. Roome, at Kingscourt, Wellington Place.

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*The following is an extract from the Book, "Blessed be Egypt," now out of print, which tells the story of the beginning of the Egypt Mission Band.*

"When He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest' (Matt. ix, 36-38, R.V.).

"Was it even so again in Egypt? Was it that the Lord had compassion on the scattered and straying multitudes, and that He bid His disciples pray?

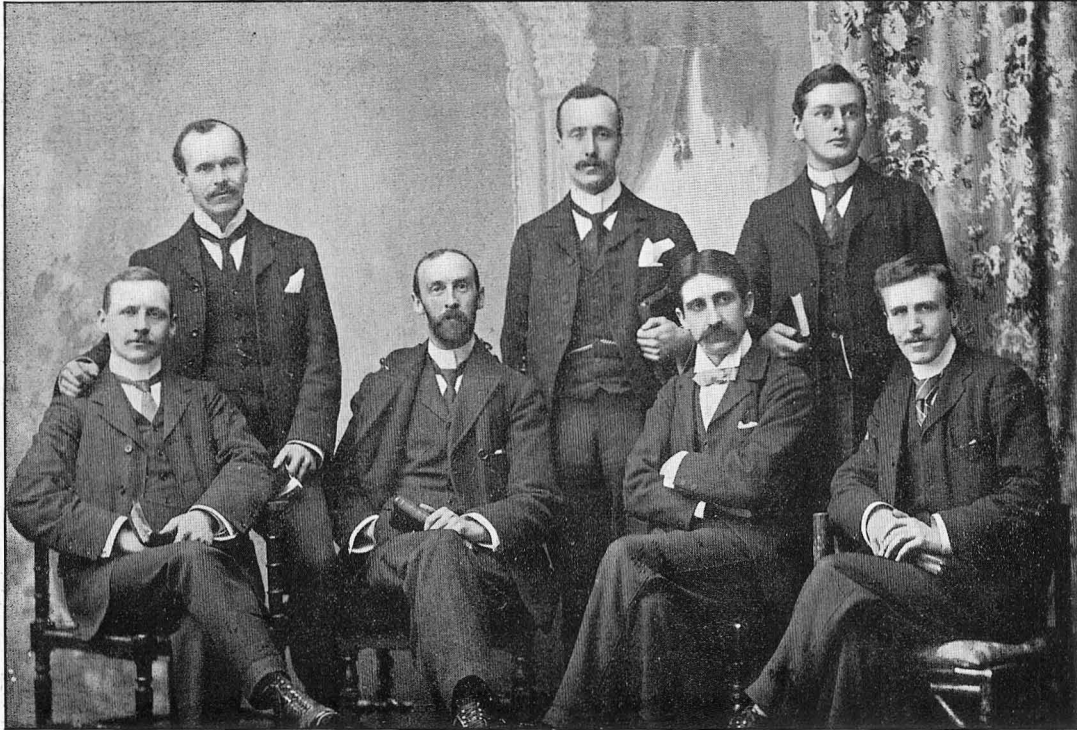
"About four years and a half ago, the intensity of the need and the scanty supply of labourers, and still more, the hardness and unyieldingness of the soil on which the seed was sown, led a few of God's children to form a Prayer Union especially for Egypt. They prayed for the land and its people; for the Jews, Moslems, and Copts; for the missionaries and mission schools; for the Word of God carried throughout the country; and for the British soldiers stationed there.

"They took for their text, 'Continuing daily with one accord in prayer' for Egypt; and truly they can look up with thankfulness and say, 'We have proved God answers prayer.' Each Mission can tell of encouragement. There is no feeling of hopelessness with regard to the conversion of the Moslems. The American Mission-

F. COONEY.

J. M. CLEAVER.

E. H. THOMPSON.



W. BRADLEY.

J. G. LOGAN.

T. ED. SWAN.

G. SWAN.

"BLESSED BE EGYPT."

aries can tell remarkable instances of the work of the Spirit of God in their schools. The North African Missionaries can tell of wonderful readiness to hear the Word, and of open doors, where a few years ago there was hostility. The increase of education is bringing large numbers of the people into the possibility of reading for themselves, and on all sides there is hope and faith and expectation.

"It seemed to some of us who shared the work in deep heart-sympathy that there were two things to pray for unceasingly, until the answer came:—THAT GOD WOULD OPEN THE WINDOWS OF HEAVEN AND POUR OUT HIS SPIRIT ON ALL HIS OWN PEOPLE IN EGYPT, AND THAT HE WOULD THRUST FORTH MORE LABOURERS INTO HIS VINEYARD.

"The cry of those belonging to the Church Missionary Society was, 'Send us men!' The work was growing, and there were open doors but no one to go. Instead of increasing, their numbers could hardly be sustained. The great and urgent need, which pressed on many hearts, was that of men to give themselves wholly to Evangelistic work. At every station the school work was going on. In two or three centres Medical Missions were prospering, and the work amongst the women in the large towns was cared for; but so few, so very few men who knew Arabic could give themselves up to preach Christ to the Moslems. And yet they could be reached. They were perfectly willing to listen, but there was hardly anyone to go amongst them and devote their lives to this purpose. It was through knowing this, and through the sight of the multitudes, sitting in darkness and in the shadow of death, that a friend of the Missionaries, Miss Annie Van Sommer, took the matter specially to God in prayer. She prayed for men to come forward for this one work—To take the Gospel to the Moslems.

"After waiting for some time on God about it, the opportunity came for her to attend the Students' Summer Conference, held that year at Curbar. She was allowed a quarter of an hour to tell the Students of the needs of Egypt. For three weeks preceding the Conference one prayer was in her heart and on her lips, night and day—that God would send out seven men from that Students' gathering to Egypt.

"When the time came, before one word had been said about it, God brought her into contact with a little group of young men who had come from Belfast. She was told they had all heard the Lord's call to the Foreign Mission field; that they were prepared to leave all and follow Jesus; and that four out of a little group of six had come to Curbar, asking God to shew them there, where they were to go.

"When first she was told this story, after just coming into contact with the little group, Miss Van Sommer took it earnestly to the Lord in prayer, asking Him to shew her if these were the men for whom she had been praying. Her only thought had been to reinforce the Missions out there, but this little band of young men felt they were to go depending on the Lord alone for support, and looking to Him direct as their Head and Leader.

"This seemed to open unknown and unexpected possibilities and even dangers, and Miss Van Sommer felt she dared not tell them of Egypt, unless the Lord would give her a very distinct assurance from Himself that the thing was from Him, and that it was His



doing, not hers, or theirs. As she prayed on through the night, in her lodgings near Curbar, all fears were taken away. She felt it was out of her hands into His, and that it was God Himself Who had prepared it all, and had His own plan that He would carry out; and that He had only brought her there to give His message to them.

“In the early dawn of the following morning she looked at ‘Daily Light’ for the day, the 31st of July, and read, ‘I have given Him for a witness to the people, a LEADER and COMMANDER to the people’ (Is. lv. 4).

“A few hours later the opportunity was given to meet the four who were at Curbar. They all sat down in a field together and spoke of Egypt. There was no wish to persuade or to accomplish a desire; the only thought in every heart was, ‘Is this the Lord’s call to the little band from Belfast? Does He want them in Egypt?’

“It was put unitedly into His hands, and they all agreed to separate and wait upon God about it, until His will was clear to them. The difficulties of the situation were faced. There was no certain prospect of support from any quarter. Most of them were in business, and were prepared to part with it, and use in common whatever they possessed. They belonged to different denominations, but were so much one in spirit this was no barrier.

“For the next two or three days much time was spent apart in prayer, seeking clear guidance for the future, and before the whole party broke up and separated the conviction was deepened in the mind of each one that Egypt was the ‘vineyard’ to which God was saying to him, ‘Son, go work to-day,’ and each had gladly responded, ‘I go.’

“The words which had been used as a bond that drew them all together were—‘These are they which follow the Lamb whithersoever He goeth’ (Rev. xiv. 4).

“In the testimonies which were given at their farewell meetings, it will be seen that this was a personal, individual call to each one separately, so clear and strong that more than one felt that if none of the others went he was himself to go to Egypt; and, as they all saw this in each other, they felt it was no impulse or imagination, but a real purpose for life which had come from heaven.

“At the time, the first thing to be done was to go back to Belfast and tell the other brethren, and then the harder task of telling home friends, and the beginning of the severance of home ties. All went quietly forward. No word was said about money, but every need was supplied. One great friend of the little band, who afterwards accompanied them on the voyage, had also at a distance been praying alone that their way might be made clear to them at Curbar, and as he prayed the words came with startling emphasis to his mind, ‘Out of Egypt have I called my Son.’ A little later, when he met some of the party, and they told him they knew were to go, he said, ‘Tell me first, is it Egypt?’

“The seventh member of the party joined them before the time came to go forward, and then as each step to be taken confronted them it was found that difficulties disappeared, and there was light on the way. One of the number went first, four followed shortly afterwards, and at the present time the remaining two are about to join the other five, thus making complete the party of seven. Whether others are ever to join them or not they do not know, but they are sure that the same Lord Who has gone before them, and

Who performeth all things for them, will make His will clear in times to come as He has done in the past.

"When the little band landed in Alexandria, He guided them to a house, which is for the present their home. He supplied them with Arabic teachers, and helped them through the first days of the difficult language. He gave them the loving friendship of missionaries on every side, and He has given them the joy of being His messengers to needy souls around them.

"We would 'show forth Thy loving kindness in the morning, and Thy faithfulness every night. For Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands' (Ps. xcii. 2, 4)."

Before sailing for Egypt, in the early part of 1898, a farewell meeting was held on the last night of the year, at which each member of the Band told how he had been led to join. The following is taken from Mr. J. M. Cleaver's testimony:—

"The next spring God began to draw together a band of young men for work in the open air. In connection with these meetings we used to gather together for a half-night of prayer every week. These gatherings were so blessed, that soon the little band numbered about thirteen. The young men were from many different denominations, and were already engaged in active Christian work in connection with the Churches to which they belonged. During all this time I was constantly waiting upon God to know where He would have me go. It seemed utterly impossible to me that the way would ever open, but I seemed to get it very definitely from God that I should keep myself free and wait for Him to open the door. On February 16th, 1897, at our usual half-night of prayer, God seemed to come very close and speak to our hearts. Before I went into the meeting I felt God was going to do a 'separating work' that night. On comparing notes afterwards with the others, I found that most of them had had the same impression. One brother prayed that each of us might be like Gideon, and cut down our own groves, and get down low before God, that He might be free to do with us as He willed. A solemn time of heart-searching followed. It was laid on the heart of one of the members to roughly draft out on a piece of paper the following Missionary Declaration:—

" 'LORD, I AM AT THY DISPOSAL FOR  
FOREIGN MISSIONARY WORK AS SOON  
AND WHEREVER THOU CALLEST ME.'

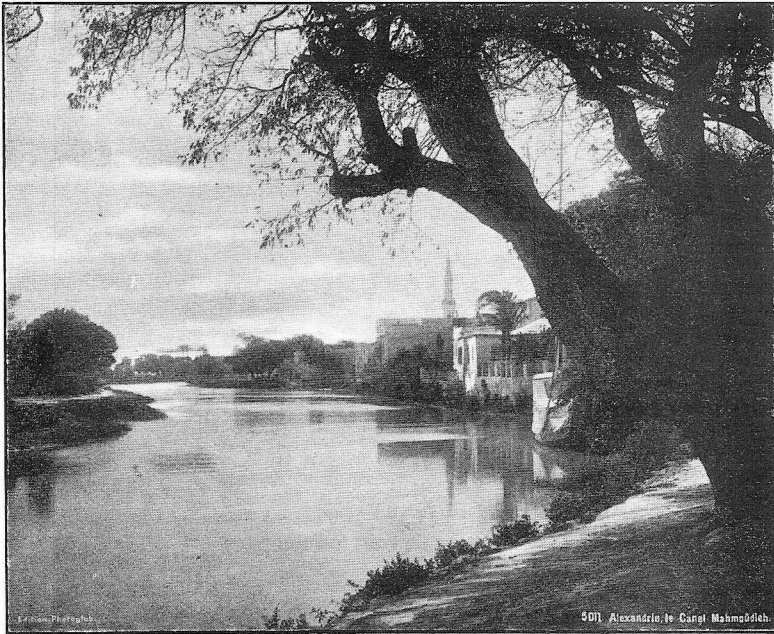
"To this all present (thirteen in number) signed their names. From that night I felt more definitely than ever before separated unto God for Foreign Mission work.

"Things went on much as usual until April, with the exception that a few days afterwards I received a call to take charge of a Mission Station in India, but had no liberty to accept it. The 25th of April is marked in my Bible as a day I shall never forget. God very definitely led me out in prayer for Foreign Missions, and gave me a wonderful assurance that He would take a Band of Seven of us out together to the Regions Beyond. God so definitely laid this on my heart, and the names of six of the seven He was going to



AN EGYPTIAN VILLAGE.

send, that I wrote the names down in my diary with an account of how God had dealt with me. God brought the others into line with His purpose without any human intervention, and soon six of the seven were meeting as often as possible for prayer, especially praying to know the place God would have us to go, and asking that God should separate the seventh. Soon after this four of us were led to go to the Annual Conference of the 'Students' Volunteer Missionary Union,' at Curbar. When there we waited very definitely on God to know His purpose in sending us, and on the second day, as we were going to the meeting, we saw a friend standing on one side talking to a lady. He beckoned me to come over, and introduced me to this lady. She had prayed for years about Egypt, and had felt very definitely led of God to come to Curbar and ask for seven men for this country. We told her how God had been leading us,



THE MAHMOUDIYAH CANAL, ALEXANDRIA.

and that we had the assurance He was going to send seven of us out together. She then told us simply and quietly the needs of Egypt, and we left to go apart separately on to the mountain-side to spend the night alone waiting on God to know His will. Some of the others received a clear witness that this call was for them; I did not, I wanted to know very definitely whether God had been speaking, or was it my own desire. I asked God on my knees to give me a verse, and turning to open my Bible I found—'I, even I, have spoken, yea I have called him and will make his way prosperous, and I will give him to be a light to the Gentiles.'

"That silenced all doubt in my heart, I had God's Word for it. Thus the Lord led me and called me to follow Him to Egypt."

## Life Story of Elias H. Thompson,

TOLD BY HIMSELF.

"Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou art a stranger, and also an exile. . . . And Ittai answered the king, and said, as the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."—2 SAM. XV. 19, 21.

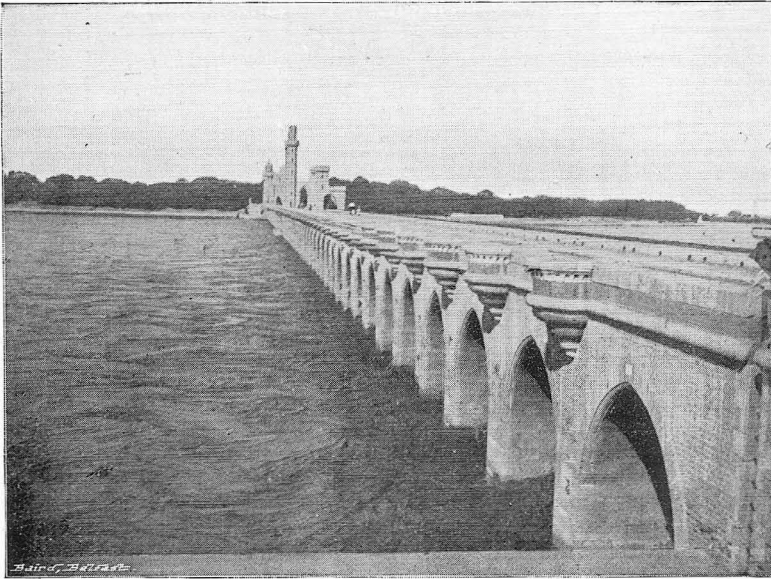
"I WAS brought up in a Christian home as a member of the Society of Friends, and from the earliest days of which I have any recollection have been kept in mind of the things of God. The first religious impressions that I remember came through a God-honoured evangelist when conducting a mission in Carrickfergus, and through a minister of our Society, who visited York while I was at school there. These, however, left but a very one-sided impression on my life, which might be summed up in the words 'be good.' An unsuccessful struggle began, and was carried on with an outward appearance of religion, whilst all the time the heart was far from God, and the desire for sin and the world ever present.

"It was not till February, 1894, during a mission held in connection with the Presbyterian Congregation in Whiteabbey, by one of the Assembly's evangelists, that I first saw the Lord Jesus Christ crucified for me on the Cross of Calvary. The words of Ittai in 2 Samuel xv. 21 were adopted as the expression of my will. In life or death no king for me but Jesus. In looking back to that day I can see now that my attention was fixed more on the fact of my 'determination' than the fact of His 'reception,' and for seven months I sought for 'feeling,' or outward testimony to the reality of the change that had taken place, till the Lord led me to see in simple faith that all our struggling is only our effort to 'believe God,' and when we believe Him we stop struggling and rest. It was then that Philippians iv. 6, 7, first came home to my soul. Through the reading of 'Thoughts on Christian Sanctity,' and some of the works of the Rev. Andrew Murray, the Lord showed me there was something more in His salvation than a deliverance from the guilt and penalty of sin, and I surrendered myself up to present light for all that the Lord willed for me. In the testing times, however, there was a drawing back, and therefore failure, and the consecration of the desire was rendered null by disobedience in action. Still the mercy and grace of the Lord led on, and the call came to me to leave business in the autumn of 1896, and go—'Not knowing whither.' My eyes had been towards the Foreign Mission field, and, shortly after this last step, I attended a Conference of the Friends' Foreign Mission Association, in Darlington, hoping there to receive a call, but the Lord's time had not yet arrived; and from there I went to Rothesay to the Faith Mission Convention, where the Lord spoke to me very clearly on the fact of the necessity of union with Christ in His death if our lives are to bring forth fruit unto God (John xii. 24).

"Some work followed amongst the Society of Friends in the South of Ireland, and still nothing definite opened before me, though the Lord was preparing His slowly yielding instrument for His work. My first connection with those with whom God was weaving in the thread of my life was in July, 1896, and from that time God

began a blessed fellowship in the Holy Ghost. A five weeks' tour in the South of Ireland in the latter part of January and February, 1897, concluding with a series of meetings in Dublin, brought me into contact with one of the present band, who happened to be in Dublin at the time, and kindly took charge of the last meeting, specially convened for Christian workers, when many definitely received by faith the gift of the Holy Ghost.

"On the occasion of the opening of the new Y.M.C.A. Buildings in Belfast, as I walked through the Minor Hall with a beloved evangelist, he said to me, 'It is on my heart that the Lord is going to separate out a party from your band of thirteen for work in the Soudan.' It was the first call to foreign work that came clearly home to my soul. The same 'separation' was immediately laid on the hearts of two other brethren in the city, and became a subject of earnest prayer as to the Lord's will for us as individuals.



THE OLD BARRAGE, A FEW MILES FROM CHEBIN-EL-KANATER, OR CHEBIN OF THE ARCHES.

The first idea that we had was that the Lord might send us to some untouched part of Southern Central Africa, which stands in so much need of the Gospel, but nothing came in that direction with the impress of Divine authority. Not being able to go to the Students' Conference at Curbar, as I was at Colwyn Bay for the Children's Special Services, the leading of the four who were there reached me by letter. I found it necessary to come home for a Sunday, and then met the brethren for united prayer. Before going to bed on Sunday night, 22nd August, 1897, I asked the Lord to give a message from His Word as to whether He wanted me to go to Egypt, and when I opened the Bible it seemed to contain Egypt on every page I turned to. Next morning, before going to meet one of the brethren, the word came from Ezekiel x. 22—'They went every one straight forward,' which proved to be the very word this brother had received as a message to the band.

"Again on Sunday, 26th September, as we unitedly waited on the Lord He spoke very definitely to me, and I saw there was nothing for me to do but let the Lord have His way, though I had not yet the spiritual assurance, apart from the written Word, of God's purpose on my behalf. Shortly after this the Lord led me to visit my brother in the South of France, when He spoke to me very definitely through two of His servants, revealing the subtleties of the self-life, and the need of the experimental out-working of much that had formerly been held theoretically or intellectually.

"He dealt on the negative side through the sparing of the Amalekites by Saul in 1 Samuel xv., and on the positive side through the history of King Asa, especially in 2 Chronicles xvi. 9—the need of a perfect heart before God which He alone could give. Then all seemed dark for some days, but the promises of Malachi iii. 1-3 and iv. 1-3 were given to me and I waited their fulfilment.

"The next step was to be sent with a friend who was going to conduct some meetings with the Missionaries in Algiers, and there in one of the Missionaries' homes, face-to-face with a few native converts, the Lord fulfilled His promises. As I left the room, the word sounded in my inward ear, 'The days of thy mourning are ended.' Hallelujah! At the same time He set His seal to the call to carry to the Gentiles the 'unsearchable riches of Christ.' One by one the doors opened, and on the 17th of January, 1898, the shores of England were left behind, a parting shot being fired to the few labourers standing on the quay wall as we emerged into the Mersey—'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'

"To Him be all the glory. Amen."

## "The Joy that was set before Him."

HEBREWS XII. 2.

**T**HERE were three prevailing impulses in the life of the Lord Jesus when He was here on earth:—The desire to do His Father's Will: "I seek not Mine own Will, but the Will of the Father Which hath sent Me" (John v. 30; vi. 38; viii. 28); His love to us: "Christ also hath loved us, and hath given Himself for us" (Eph. v. 2, 25; John xv. 13); and the joy that was set before Him: "Looking unto Jesus, the Author and Finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame" (Heb. xii. 2; Isaiah liii. 11, 12; Psalm cxxvi. 5, 6; Rev. xix. 7; Rev. i. 5, 6, 17, 18).

The Lord hath set these same all-powerful motives before us, that we may follow His steps. "For whosoever shall do the Will of My Father Which is in Heaven, the same is My brother, and sister, and mother" (Matt. xii. 50; 1 John iv. 19, 11; 1 John iii. 16; Matt. v. 12; Matt. xxv. 34-40).

It may be that through feeling our utter unworthiness of any heavenly reward we fail to receive the comfort that the Lord would give us.

We think of the voyage of life, and the waves of this troublesome world, rather than the haven where we would be. We think of the striving, and the temptations, of the failures, the solitary way, and the valley of the shadow of death. But the Bible speaks Hope, and an earnest looking forward, and an unhindered race to the goal. Not the voyage, but the farther shore: "Then are they glad because they be quiet; so He bringeth them unto their desired haven" (Psalm cvii. 30). Not the race, but the prize: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). Not the conflict, but the victory (Rom. vii. 24, 25; 1 Cor. xv. 54). Not the long wandering, but the home at last: "In My Father's House are many mansions," "I will come again, and receive you unto Myself" (John xiv. 2, 3). Not the dying, but the life beyond.

Rather than put away these thoughts, with the excuse that is sometimes

suggested, that we do not work for hope of reward, shall we not take notice of what God has told us? Ought we not to observe the result which He says will follow in our lives?

If we live for eternity, we shall not mind so much about the things that pass away. "We faint not; though our outward man perish." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "While we look not at the things which are seen, but at the things which are not seen" (2 Cor. iv. 16, 17, 18; v. 1; Col. iii. 2, 3, 4; 2 Peter iii. 10, 11, 12, 13, 14).

If our treasure is above, we shall not lay up earthly treasures: we shall give away. "Lay not up for yourselves treasures upon earth." "But lay up for yourselves treasures in Heaven" (Matt. vi. 19, 20; 1 Tim. vi. 8, 9, 10, 17, 18, 19). If the Kingdom of Heaven is our chief concern, we shall not make ourselves so comfortable here—we shall not want so much furniture and so many luxuries. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Haggai i. 4; Luke xii. 19, 20, 21; Phil. iv. 11, 12; Heb. xiii. 5). We shall rejoice in losing for Christ's sake. "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance" (Heb. x. 34; Phil. iii. 7, 8).

There are two memories which rise up very vividly before me.

A day in 1876, when the "Alert" and "Discovery" came back from the Arctic Expedition. They had been away for three years, and for the greater part of that time had been beyond the reach of letters or tidings from home.

It was a great day at Portsmouth: the ships in the harbour were dressed with flags, the troops lined the ramparts, military bands were stationed at intervals to greet the home-comers. All the windows and housetops were crowded with eager faces. For some hours we all waited, while reports were brought from time to time of the approach of the vessels. They had entered the Solent, they were nearing Spithead, and then at last they came.

The excitement and enthusiasm were intense, and full of real hearty feeling, as the two weather-beaten ships entered the harbour, safe home from the perils of the sea, after long endurance of cold and privation and danger. The bands played "Home, sweet Home," the Church bells rang a joyful peal. Cheer after cheer went up from the soldiers and the thousands of spectators, and an answering cheer came back from decks and rigging.

They had finished their course with joy.

Two years later, one Sunday morning, just as church was over, we went up to the same ramparts, and looked across the same entrance into Portsmouth harbour. There was another ship coming home—the "Eurydice." A few months before, when within some hours of the spot, she had gone down with all hands on board. Her living freight of boy sailors, many of whom we knew, had been buried beneath the waves by one swift and sudden blast of wind. And now they had raised the hull of the ship, and they were towing her into harbour. One little tug at her bows, one at each side, one at the stern. They slowly steamed in. There was nothing on board but her own old flag, the white ensign, floating over an empty deck. She, too, was coming to the haven, but what a contrast! She had lost everything, but her flag with its broad red cross.

Can we not see many around us who do just believe that Christ died for them—but that is all. They carry their flag, they bear His Name, but they have lost the life He entrusted them with. They will be saved, yet so as by fire. "If any man's work shall be burnt he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. iii. 15).

Do we not rather long for a welcome home, and to hear Him say, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. xxv. 23; Luke xii. 44).

A mother is wounded if she promises some little reward to her child, and the child makes light of it, and does not think it worth having; and yet there are many rewards promised by our Lord, of which we take very little notice. "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it" (Rev. ii. 17; iii. 5, 12, 21; Matt. x. 41; Luke vi. 23, 35; 1 Cor. iii. 8, 14; Col. iii. 24; Heb. x. 35).

We may not understand what the rewards will be; but this we know, they will be something the Lord will rejoice to give us; and He will want to have many to receive them.

As we read and think over those promised in the second and third chapters of the Book of Revelation, one suggests the thought of a great unknown heart-



satisfying joy; one of power and authority to be used for the Lord; another of being a strength and help to others; another of being closely associated with Christ Himself. To every man according as his work shall be.

God's greatest men never lived to see their desire accomplished on earth. Abraham lived as a stranger in the land that was given him for a possession. Moses led the people to the borders of the promised land, and died within sight of it. David earnestly longed to build God's House, but passed away before the foundation stone was laid.

But Abraham looked forward to the heavenly country; "He looked for a city which hath foundations, whose builder and maker is God," and for the sake of the heavenly city he was willing to be nothing but a stranger and a pilgrim all his life on earth.

Moses refused to be a prince, and forsook Egypt, for he endured as seeing Him Who is invisible, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect *unto the recompense of the reward*" (Heb. xi. 25, 26).

The confident expectation of a glorious and real future makes us hold this world loosely. Someone has said that life here is only the first few steps into eternity. The tighter our grasp on heavenly promises, the more ready we become to let earthly things go.

The *afterwards* down here is better than the present. What will God's great Afterwards in Eternity be? "For ye have need of patience that, after ye have done the Will of God, ye might receive the promise" (Heb. x. 36; vi. 15; xii. 10, 11; James i. 3, 4; v. 7, 11; 1 Peter v. 10; iv. 12, 13).

In old days, so great was the desire "to obtain a better resurrection" that they were willing to be tortured, not accepting deliverance (Heb. xi. 35).

St. Paul entreated Timothy to endure hardness, and not to entangle himself with the affairs of this life. He told the Philippians that he had suffered the loss of all things, and counted them but dung that he might win Christ (Phil. iii. 7, 8, 13, 14). Bonds and afflictions did not move him, neither counted he his life dear unto himself, so that he might finish his course with joy (Acts xx. 23). I think we, in these days, want more of this disregard of the world's opinion, and comforts, and pleasures, and aims—and, with an enthusiasm for Christ's approving "well done," to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us.

The Lord wishes us to have an abundant entrance into His Heavenly Kingdom, and He has told us that it will be given to the one who follows diligently, to the one who trusts and knows, who bears and loves; to the one who knows his God, and lays down his life for the brethren (2 Peter i. 4-11).

St. Peter warned his readers with a thrice-repeated warning to *keep these things in remembrance* (verses 12, 13, 15). How easily we forget the future and live in the present, and yet the things that are seen are temporal, but the things that are not seen are eternal. "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28; 1 Peter i. 4, 5; Eph. i. 14; Heb. xiii. 14).

A. VAN SOMMER.

"Safe home, safe home in port;  
Rent cordage, shattered deck,  
Torn sails, provision short,  
And only not a wreck.  
But oh, the joy upon the shore  
To tell the voyage perils o'er!

The prize, the prize secure,  
The athlete nearly fell,  
Bare all he could endure,  
And bare not always well;  
But he may smile at troubles gone  
Who sets the victor's garland on.

No more the foe can harm,  
No more of leaguered camp,  
And cry of night alarm,  
And need of ready lamp;  
And yet how nearly had he failed;  
How nearly had that foe prevailed?

The exile is at home;  
Oh days and nights of tears,  
Oh longings not to roam,  
Oh sins and doubts and fears:  
What matters now grief's darkest day  
When God has wiped all tears away.

The lamb is in the fold  
In perfect safety penned,  
The lion once had hold  
And sought to make an end,  
But One came by with wounded side,  
And for the sheep the Shepherd died.

Oh happy, happy Bride,  
Thy widowed hours are past;  
The Bridegroom at Thy side,  
Thou all His own at last;  
The sorrows of thy former cup  
In full fruition swallowed up."



A CANAL EMBANKMENT.

## Extracts from Letter of Mrs. Giggins.

SHOUBRA,

CAIRO, EGYPT,

April 22nd, 1901.

“AND now to tell you a little of what I am doing. First, I visit among the wives of the railway men, who are all living in this part of Cairo. There are from thirty-five to forty railway men here, as drivers, inspectors, and foremen in the works, and about twenty of them are married men. Most of them have married English wives; just a few have married Greeks. We have to talk with them in Arabic; it is so strange to see the children in these families thoroughly English looking, with English names, but unable to speak anything but Greek and Arabic. But it is the English wives and mothers Miss Campbell and I have been trying to get to know; we find we cannot generally find them ‘at home’ except between four and six o’clock in the evening, so I usually try to reserve two or three evenings in the week for railway wives. As this did not give us enough to do, we determined to do what we could among the many Moslems living all around us. We have now got the entrée into a few houses, quite of the poorer class, but it has been just where the Lord has led us. I remember the first day I went, I went by myself, after a long struggle on my knees, for I had never gone without a Bible-woman. However, I wandered down across some fields, and came on some cottage kind of dwellings, but for a long time every door seemed shut, and I thought I was to return without even an opportunity to give the message. The doors were all shut because a hot Khamseen wind was blowing. At last, however, I came to a cottage where the women were sitting in the shade at the doorway preparing the corn for grinding, and I stopped for a moment to look at them, asking the Lord to let me speak to them. They asked me whether I wanted anything. I said I was tired, and they immediately asked me to come and rest, and a little girl was sent off to some neighbouring house to bring a chair, and I was soon seated just inside the doorway surrounded by about half-a-dozen women, asking me all kinds of questions, and before long they were listening for the first time to the story of the Love of God for THEM. They begged me to come again, and one of them took me afterwards to her house, which was not far off. Whenever I go there now I am welcomed as an old friend, and I have had really solemn talks there. There are other houses about there where we are beginning to be known now, and there are some little fellaheen huts in the fields just behind this house where the women, when they see me, always expect me to sit with them awhile. There are no chairs there, only the ground, but I think I like it better, as the weather is not cold now. So Moslem visiting takes up part of some of my mornings; then every afternoon, except Saturday, I have an Arabic lesson, and part of my time necessarily goes to study. I feel thankful to have this time for Arabic, as, of course, after two years nearly in England I needed a little time for refreshing my memory; and also I find Egyptian colloquial is very different from Palestinian. When I first arrived in the country I could not make people understand me one bit, but now I get on fairly well. The teacher I have is fortunately a man who does not think it beneath him to take trouble in

helping me with the colloquial, and he is constantly correcting me for using some Palestinian word or phrase, and will listen to me telling Bible stories in words that even the fellaheen can understand. One of my happiest days is Saturday, for I usually go to Rod-el-Faray, a place on the outskirts of this end of Cairo. The C.M.S. have here a Medical Mission every Saturday morning. They have built a small dispensary and a house for a catechist. Dr. Harpur goes down from Old Cairo, and generally Miss Crowther. I like to get there early, about eight o'clock, and then Miss Crowther and I go visiting together in the village. Some of the people there are very careless, others are quite the reverse. Indeed, in one house, where I have been twice, two women so drank in the meaning, and so quickly seemed to grasp the spiritual teaching, one *felt* the Holy Ghost was working. After visiting for about two hours, we return to the dispensary, where we find Dr. Harpur just finishing with the men patients, and ready for the women, so Miss Crowther helps him with them, and I, meanwhile, talk to those who are waiting their turn to go in. We generally get back between twelve and one o'clock. Miss Crowther cycles from Old Cairo, but I have a donkey; it is about half-an-hour's ride from here. The only other thing I do, which I also much enjoy, is having a class of the railway children on Sunday afternoons. It began some Sundays ago with two children, now we have twenty names. They range in age from six, or even one little lot of five, to twelve years. I am hoping to get a few of those who can read to become members of the C.M.S. Union. I have already given away my own card to one girl, and have written to Mr. Bishop asking for cards, and also for some copies of 'Golden Bells.' It is good to hear them singing, 'Jesus bids us shine.' They do enjoy it so, and they all know it by heart now."

*April 26th.*

"To-day is mail day, and I must send this off. I hope you will all feel now that you know a *little* of what I am doing and of my surroundings. I need your prayers for guidance more than anything else, and do pray for the people of this land. There is a tremendous spirit of enquiry abroad among the Moslems just now, such as has never been known before. The spirit of thirst for God, and for knowledge of His way of salvation, has been poured out in a wonderful way, and one feels that it has been altogether His doing. Pray that He may give wisdom to all those who have to meet this spirit of enquiry, and, above all, may we all be kept humble, remembering that we are but instruments, that all the glory may be God's. Pray also for the women and girls of this land; so little is being done for them, and the need is great. May God's Spirit work among them, too, to cause them to thirst after Him."

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### Brumana Conference.

**I**N writing a report of our Conference week, one feels that the keynote must be one of praise to our Master for the wondrous blessings bestowed upon us. Previous to that week the heat had been intense, and we wondered how we should be able to sit through meetings, but quite suddenly the heat wave passed, leaving

it comparatively cool and pleasant. There were many other details which clearly showed us how the "good hand of our God was upon us."

A marked feature of the Conference was the number of Syrian workers gathered with us, and these mostly teachers or students from different parts of the country. Mr. Meyer held some special meetings with young Syrian men, which, as far as we can see, have been a source of real blessing.

The subject given by Mr. Meyer, as the basis of his addresses, was "The privilege and responsibility of life in Christ"; and day by day, as he spoke to us, we realized more and more the greatness of our calling, and how far short we had come. The second night of the Conference seemed to be a crisis in the spiritual life of many, both Missionaries and natives, when many of us, either afresh, or for the first time, accepted our position of "crucified with Christ." We did not, however, stop there, the day following many, we believe, accepted from our risen Lord the baptism of the Holy Spirit for a life of bond-service to Christ.

It is not in our power to speak of results, moreover, it is too early yet, even were we capable of doing so, yet we cannot but feel that as the result of the deeper teaching of that week the testing and temptation of our coming winter campaign will be great. We need earnest and incessant prayer, for ourselves as workers, that we may not in any way by inconsistency of life lower the ideal held up to us at the Conference. We also need special prayer for wisdom and tact in dealing with those of our workers who were with us, to whom such meetings were a new experience, and who have so soon to meet the old temptations and discouragements which, if trying to us who *ought* to know so much more of Christ's keeping power, are infinitely more to them. Pray too, earnestly, for our Syrian workers, that in them as in us Christ may be magnified in life or in death. We cannot but feel it is a crisis in the spiritual life of the country, and we do so long to go forward and possess these strongholds yet waiting for us.

A. M. LESLIE.

The Brumana Conference in Mount Lebanon of 1901 will not soon be forgotten. It was a wonderful sight to see three hundred or more Missionaries gathered together from all over the Levant. On the one hand the tired, worn-out appearance of the majority of those present, called forth great sympathy; while on the other there were evident signs of dissatisfaction with the present condition, and, with this, a hunger and a thirst after higher things, which assured one God was going to bless us mightily. It was interesting to observe the change on the faces towards the close of the Conference from the doleful to the joyful!

Mr. Meyer was sent of God. He threw himself right into the work from the start, and never spared himself from 6.30 a.m. until 9.30 p.m.

He set about his work in a thorough manner, and made his foundations from "the Cross," plunging "the sword of the Spirit" deep down into our hearts.

All through, Mr. Meyer's attitude was that of the Apostle Paul in 1 Cor. ii. 2, "I determined not to know anything among you save Jesus Christ, and Him crucified."

The Conference proper commenced on Tuesday, 13th August,

but Mr. Meyer was busily engaged from the Sunday previous, and closed on the 18th inst. There was not a discordant note all through; the Committee heartily fell in with all revisions of the programme suggested by Mr. Meyer and others—harmony prevailed right through.

It was truly a week on the Mount with God, and the Lord Jesus walked in our midst, and set free many burdened hearts, and breathed His own peace into our spirits.

What a transformation scene set in on Thursday night, and continued to increase on up to Sunday night! Souls who looked grave and downcast began to sing, and praise, and pray, without effort, and the beauty of the Lord our God was in evidence on the faces of many. One just felt the Holy Ghost had been making old things pass away and all things become new! The whole surroundings amongst those beautiful mountains began to speak of our heavenly Father, and His love, and the sounds of sweet "singing groups" amongst the pines, proved that God had bowed the heavens and come down our souls to meet.

Numbers of those present who were at differences with each other, came and apologized, and renewed their bonds of friendship again. Others who had stolen money made confession and restitution—this was especially evident amongst our Syrian brethren who understood English.

It was glorious to hear the testimonies of Missionaries, one to the other, in passing, "I never had such a week," etc. One Missionary, who has been in the country about ten years, exclaimed, "This has been the best week of my life." He had no need to tell it, his face was beaming with joy, and it didn't want much effort to shout Hallelujah! Another Missionary, living in this country over forty years, who took the chair at the sunset meeting on Friday, said, "Why my heart is so brimful of God's joy, I scarcely know whether I am on my feet or head!" I could not refrain from shouting Glory (!) as I saw the light of Heaven on that old saint's face.

When the Cross is proclaimed through a *clean* vessel, it becomes the channel to conduct the glory of God into the hearts and lives of the hearers.

The following illustration, and its application by Mr. Meyer, was a great blessing to many: "A French lady, teaching her own language in London, found it necessary to visit Paris two or three months every year, to refresh her memory and perfect her accent. So we need to go back to Calvary again and again and again to renew our accent."

Several people remarked no such meetings had ever been held before in this land in recent years—for Missionaries congregated together.

It was glorious to see so many denominations represented, and all one *in* Christ Jesus. Such a question as "Are you an Episcopalian?" etc., was never heard, and one and all joined in hearty accord. Surely these are evident signs of the fulfilment of the Lord's own words, "that they all may be one." It encourages our hearts to believe He *will* soon come again; even so come, Lord Jesus!

Another telling feature of the Conference was the special meetings Mr. Meyer held for the young Syrian teachers and preachers. He made himself so simple, and his testimony to them surpassed everything. I am sure this is one of the secrets of his power.

He has won a large place in many, many hearts through this visit, and the volume of prayer on his behalf (as a result) has been greatly increased.

Let us pray, as we go back to our stations, that the blessing we have received may be mightily felt, both in the schools, and amongst those whom we are seeking to win for Christ; also that the native agents employed in the work may get a real lift, and receive power to live and testify to His keeping power.

What a joy it will be when the Lord shall once more be Lord of the lives of the inhabitants of the lands!

"I will make the place of *My* feet glorious" (Isa. lx. 13) is God's promise; such a promise encourages us to pray, believe, hope, and praise, in anticipation of the fulfilment of the promise.

W. BRADLEY.

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### Annual Conference of the American Mission.

THE Annual Conference of the ladies of the American Mission was held in Ramle, on August 6th. Owing to the pressure of other duties it was considered necessary to shorten the Conference, and some portions of the usual programme were omitted. The time was almost entirely devoted to the hearing of informal reports of work done during the year and discussion of matters that came up in the course of these reports, the comparing of difficulties and various methods of meeting them, and of successes and different ways of attaining them. It was evident that the shortness of funds had pressed heavily in many parts of the field. The usefulness of many schools was being hampered by the impossibility of offering such salaries as a competent teacher might reasonably demand. In one case the call to retrench had necessitated the dismissal of the best teacher in the staff, thereby decreasing greatly the attendance of the girls. The fate of some other struggling schools was still hanging in the balance, because, although promising hopefully for the future, they would require more money aid than the exchequer could at present afford. The need for more lady Missionaries was also strongly felt, even the work already organized being entirely beyond the time and strength of the present meagre staff to oversee. It was noted with special pleasure how many Mohammedans were being brought under Christian influences in all parts of the field and through each department of the work, medical, educational, and evangelistic, and the subject chosen by Mrs. Reed for a very interesting and comforting Bible reading, "Light in Darkness," seemed peculiarly appropriate to the mood of the day and the outlook for the year, as in spite of besetting fears and the hindrances already referred to, the prevailing tone of the meetings was one of hope and encouragement.

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### Nile Printing Press.

About £162 has now been sent in towards the Nile Printing Press. Mr. Percy Allen, of Kingsmead, Curzon Park, Chester, has kindly become the Hon. Treasurer. All contributions towards it may now be sent to him.

## Personal.

On April 18th, 1901, at Cairo, a son was born to the Rev. and Mrs. Rennie McInnes, of the Church Missionary Society (Angus Campbell).

On May 11th, 1901, at Cairo, a son was born to the Rev. and Mrs. Douglas Thornton, of the Church Missionary Society (Cecil Anderson Montague).

On July 22nd, 1901, at Alexandria, a son was born to Mr. and Mrs. J. Martin Cleaver, of the Egypt Mission Band (Arthur James Finn).

On July 4th, at the Dutch Mission, Calioub, a daughter was born to the Rev. and Mrs. P. J. Pennings.

On Tuesday, July 23rd, at the Ras-el-tin Mission House, Alexandria, by the Rev. W. Dickins, Mr. Arthur T. Upson was married to Miss K. E. Tiptaft, both of the North Africa Mission.

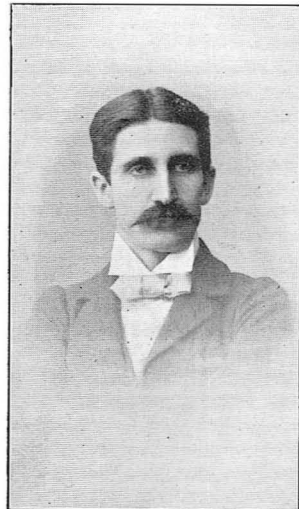
On August 6th, by special license, at Lisdoogan House, Monaghan, by the Rev. James A. Allison, Mr. T. Edward Swan, of Chebin-el-Kanater, of the Egypt Mission Band, was married to Miss Mary A. Mitchell, daughter of Mr. James Mitchell, of Lisdoogan House, Monaghan.

On August 6th, at Gosforth Parish Church, by the Rev. W. M. Davidson, Mr. W. J. W. Roome (the Secretary of the Egypt Mission Band, Belfast) was married to Miss Grace Swan, daughter of the late Mr. Isaac John Swan, of Grove House, Gosforth.

On July 11th, 1901, at the German Hospital, Cairo, Elias H. Thompson, of the Egypt Mission Band, died of fever, aged 28.



MRS. T. ED. SWAN.



MR. T. ED. SWAN.



*Cuffnells, Weybridge,*

*October 5th, 1901.*

Dear Friends and Fellow Members, both of the Prayer Union for Egypt, and of the Prayer Circle for the Egypt Mission Band, I believe that many of us will be desiring in some way to do what we can for the work that has been left by Mr. Elias Thompson, and to do it in memory of him.

The thought in my own mind is that we might build a Mission Station at Chebin-el-Kanater as a lasting memorial. The cost of a Mission House and School would probably be about £750, and I should like to be allowed to give the land. I know some of you would gladly do all in your power to perpetuate the work for Christ in that village, for which he laid down his life. It is a spot of ground which has been claimed for Him. Will those who wish to aid this plan communicate with me; and we will ask some of Mr. Thompson's friends to help us, by receiving contributions for this special purpose. Further particulars will be made known when the matter has assumed a more definite shape.

I remain, your fellow-worker for Egypt,

ANNIE VAN SOMMER.

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"As once toward Heaven my face was set  
 I came unto a place where two ways met;  
 One led to Paradise, and one away,  
 And fearful of myself, lest I should stray  
 I paused,—that I might know  
 Which was the way wherein I ought to go.  
 The first was one my weary eyes to please,  
 Winding along through pleasant vales of ease,  
 Beneath the shadow of fair branching trees.  
 'This path of calm and solitude must surely lead to Heaven,'  
 I cried in joyous mood,  
 'You rugged one, so rough for weary feet,  
 The pathway of the world's too busy street,  
 Can never be the narrow way of life.'  
 But at that moment, I thereon espied  
 A foot-print, bearing trace of having bled,  
 And knew it for the Christ's, so bowed my head  
 And followed where He led."\*

\* These lines were sent for "Blessed be Egypt" by Mr. E. H. Thompson last Spring.

## Notices.

All letters to MISS A. VAN SOMMER should in future be addressed to her at Cuffnells, Weybridge, Surrey.

The following may be obtained by early application to her, enclosing Postal Order :—

Bound copies of "BLESSED BE EGYPT" for 1900. Price 1s. 6d., including post.

Bound copies of "BLESSED BE EGYPT" for 1901. Price 1s. 6d., including post.

Bound copies of two years together, 2s. 6d., including post.

Engravings of MR. ELIAS THOMPSON, Nos 1 and 2, as in this Number, mounted on cardboard, 1s. each, including post.

Please order before second week in November, as MISS VAN SOMMER expects to leave for Egypt.

If any friends have kept their copies, and would like to have them bound, will they send the whole set to MISS VAN SOMMER, enclosing 1s., and they shall be bound and returned, post free.

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All contributions for the Egypt Mission Band should be sent to MR. W. FULTON, Hon. Treasurer, 32, Wellington Place, Belfast.