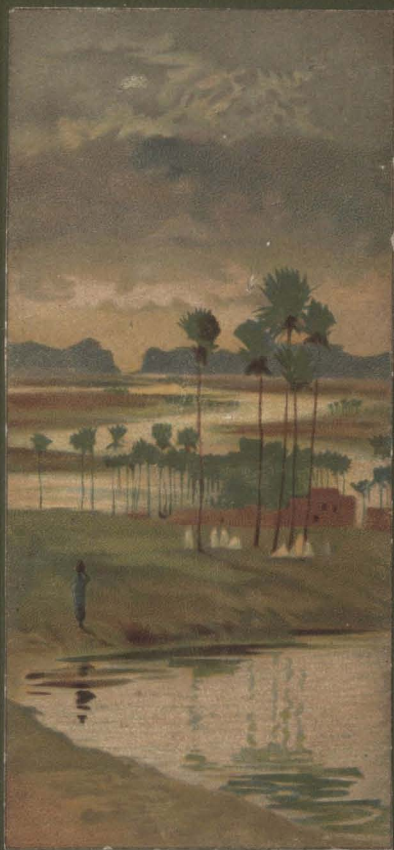


Blessed
be
Egypt.

1902.





MISS VAN SOMMER'S HOME, CUFFNELLS, WEYBRIDGE.

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

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



WINTER NUMBER—JANUARY, 1902.

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PRICE THREEPENCE.

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

“Strength for the Day.”

BEFORE.

“The morning breaks in clouds, the rain is falling,
Upon the pillow still I sigh for rest ;
And yet I hear so many voices calling
To work by which my burdened soul is pressed,
That I can only pray !
'Strength for the day.'

'Tis not the prayer of faith ; but weak repining ;
For with the words there comes no help, no light ;
In other lives a morning sun is shining,
While mine is but a change from night to night ;
So while I weep I pray :
'Strength for the day.'

For it is hard to walk in constant shadow,
Climbing with tired feet an uphill road,
And so, while my weak heart dreads each to-morrow,
And once more I take up my heavy load :
Desponding still I pray,
'Strength for the day.'

AFTER.

Now looking back to the long hours ended
I wonder how I feared them, as they came
Each brought the strength on which its task depended,
And so the prayer was answered, just the same.
Now, with new faith, I pray,
'Strength for the day.'

For, in the one just closed I've learned how truly
God's help is equal to our need ;
Sufficient for each hour, it cometh newly
If we but follow where His teachings lead :
Believing, when we pray,
'Strength for the day.'

He Who hath felt the load which we are bearing,
Who walked each step along the path we tread,
Is ever for His weary children caring,
And keeps the promise made us when He said,
He'd give us all the way
'Strength for the day.'

“Blessed be Egypt.”

VOL. III.

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No. 10.

Editorial.

“*Hope thou in God: for I shall yet praise Him for the help of His countenance.*”

PSALM XLII. 5 (R.V.).

“*Hope in God, for I shall yet praise Him who is the health of my countenance, and my God.*”—PSALM XLIII. 5 (R.V.).

“*Having therefore obtained help of God I continue.*”—ACTS XXVI. 22.

“THE grace of continuance,” even through all discouragements, in face of all obstacles, is the need of every one of those on whom God has laid the “burden of Egypt.” May we continue steadfastly in prayer, giving thanks to His Name.

As we look back over the past year, we have definite praise to offer for answered prayer. When we read down our Prayer Cycle for 1901 we can but say again and again *Thank God*. Workers have gone to the Fayoum: work has been begun at Suez: Miss Buchanan has returned to her work, and has a promising boarding school at Luxor: help and helpers have been given for the Hospital at Assiout: much more has been done in providing Christian literature: more men and women have been sent to work for God in Egypt: a blessing was given to the Brumana Conference. Again and again we say *Thank God*. Let us take courage afresh, let us brighten our weapons, and have renewed hope in God. By His help: in the light of His countenance, *let us continue*.

We are beginning a series of papers called “Notes on the Prayer Cycle for 1902,” which will enable friends in England more fully to enter into the subjects suggested for each day’s intercession. The work is *really being done* in answer to prayer, so may God enlarge our sympathies and cause us to expect much greater things from Him, for individual Missionaries, and for each Mission Station, and for the Egyptian helpers.

A large part of this number is devoted to the Mission Schools. They are really the chief hope for the future of the work in Egypt, so that no thought, or prayer, or help is lost, which is lavished upon them. We may give full measure, pressed down, and running over; there will surely be an abundant harvest.

Let us also specially pray about the funds for each Mission. The American Missionaries have been in real distress during the last year through want of money. This adds so much to the care of the work. Our God is able to supply all the need. We would very earnestly pray for each other in this matter.

We would also ask for fresh spiritual and mental gifts from Heaven for all who write or speak for Egypt at home; that they may awaken a far wider and deeper conviction of responsibility for the land which God has entrusted to Great Britain.

Let us all, as a Prayer Union, agree together to pray that the "iron gate" into the Soudan may open of its own accord. We look not to man but to God to do this. He can send an angel.

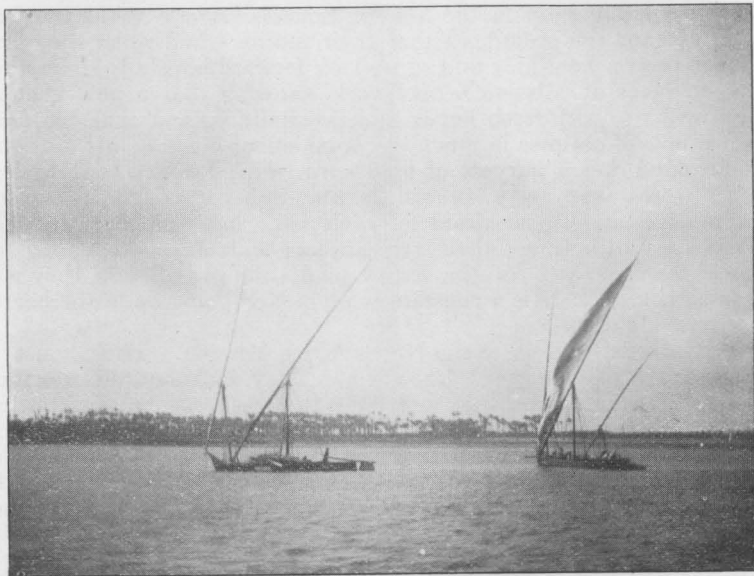
The Editor regrets that owing to her absence in Egypt, this Number is delayed till the end of the month. The Prayer Cycle for 1902 is now ready, and may be obtained together with this Magazine. Each friend who undertakes to supply "Blessed be Egypt," will also have copies of the Prayer Cycle for disposal, price threepence each.

"THE tempest's wild sea-heart and troubled sky
 Are Jesus' chariot—' Children, it is I !'
 ' If it be Thou then bid me come to Thee,
 All-conquering Jesus, walking on the sea.'
 And He said, ' Come ! ' Oh, how that wondrous ' Come !'
 Hath launched a thousand Peters on the foam !
 The impersonal ' it ' of human circumstance
 Is Christ in person bidding us advance
 Under the shelter of His countenance."

" I know not by what methods rare,
 But this I know—God answers prayer.
 I know not if the blessing sought
 Will come in just the guise I thought ;
 I leave my prayer with Him alone
 Whose will is wiser than my own."

Alexandria.

ALEXANDRIA again! In sheets of rain! As the *Soudan* entered the harbour at daybreak on Tuesday morning, the 10th of December, my friend, Miss Grace Mason, and I went out on deck and looked out through the blinding rain for our first sight of Egypt. A little group of Missionaries were near us—some bound for India, some for Egypt—and together we watched for the faces of friends to appear in the crowd gathering on the landing stage. We saw Mr. Dickins, of the North Africa Mission, arriving to welcome Mr. Fairman and Mr. Levack, and soon Mr. and Mrs. Cleaver and Mr. George Swan came on board for us. After warm and heartfelt greetings we went ashore, thankful to be in Egypt once more. We had so little time before us that the seven weeks, which were to be the limit of our stay here, seemed all too short to accomplish all we wanted to do. Miss Mason had come to



see the Mission Stations in order to be able to tell of them at home, in the hope of helping forward the work among the women. And so, as soon as we could start forth on our errand, we went round to see all that was going on in Alexandria, *the city of many languages*. The old American Mission House is situated in the Jewish quarter of the city, as when they first began the work here the Americans took over a Jewish Mission School already in existence, and from that time there has always been a good proportion of Jewesses in the Girls' School. A climb up many stairs took me first to see dear Mrs. Finney, whose family live somewhere near the roof of a house much higher than the surrounding streets, and a view from this gives one a good bird's-eye view of the city. Not far off is Fort Napoleon, from whence some of the first shots were fired on the day of the Bombardment of Alexandria; and westward we see the harbour, while eastward we look over a sea of flat roofs and mosques and minarets away to the more modern part of Alexandria. This is the only Mission Station in all the wide-spreading native

quarter, stretching away for miles in one direction, and densely populated. Much good work is done by the Bible women, who visit the women in their own homes, but just now our interest centres in the Girls' School, carried on in the Mission House. Miss McDowell is the head of this. She has just returned from furlough in America, and is full of eager hopefulness for her work, receiving loving welcomes from all her old pupils. She took us from room to room where the different classes were being held; in two rooms Syrian teachers were busy with the elder ones; in a third room a Coptic teacher called her little charges together, and let us hear one of the pieces they were preparing for the Christmas festivities. We listened to English hymns and to Arabic hymns, we saw the beautiful needlework that was being done, and heard the girls repeat verses, and came away feeling thankful for the eighty-five women that would some day look back on their school days, and carry the lessons learnt there into their own future homes. We always know that the second generation of children brought up in the Mission Schools come without the fear and without the prejudices that their mothers had when they first began their school life; and so we look forward hopefully to another fifteen years of Mission School work, knowing that a new generation will rise with fresh hopes and possibilities, and that the seed sown now oftentimes in much discouragement is never lost, but will some day bring a harvest of glad surprises. Twenty-five Moslem girls were taken away some little time ago because their parents were beginning to be afraid for their faith, but this generally only lasts for a little time; their very absence will make them long for their teachers, and for the happy school days, and soon they will come back. There is a constant work of God going on in the hearts of these children.

Our next visit is to the North Africa Mission. Their house is in the Turkish quarter: Ras-el-tin. They look out on the blue Mediterranean northwards, and have the fresh sea breeze blowing in at their windows continually. Here we find Mr. and Mrs. Dickins, Mr. Fairman, Mr. Hope, Mr. Levack, Miss Wendon, and Admah the Bible woman, just now accompanied by her sister Afsah, both so helpful and earnest. It is such a happy family party, some busy learning Arabic, some busy teaching in the school, and Mr. Dickins every night receiving Moslem friends in the mandara, a good-sized room for meetings, that opens into the courtyard. They come to listen and to inquire concerning heavenly things. When the Missionaries first came here some years ago, as they went in and out of the Mission House and through the neighbouring streets, they would hear the muttered curses of the people. There was an intense feeling of hatred and distrust; but now, as they come and go, they rarely hear a curse. The people welcome them to their houses, and there is constant friendly intercourse. We found sixty girls in the schoolroom, all Moslems but two. They sang, beautifully, Christian hymns in Arabic and repeated the third chapter of St. John's Gospel, and Miss Mason spoke to them by interpretation. They, too, were getting ready for Christmas, and for their great day, which is to take place after the fast of Ramadan which is now going on. Parents and children will come together for the Christmas tree and prize giving.

Another morning took us to the Mission School in Moharrem Bey, the far end of Alexandria, about two miles from Ras-el-tin,

eastwards. Here Miss McMillen, of the American Mission, is in charge, but to-day she is not well enough to meet us, so Miss McDowell arrived in all haste to take her place and bring us a message of welcome. It is time for Miss McMillen to go home to America; she has worked away for some years and is looking tired out. It is not only the weariness and the heat that wear out the life and strength, it is the constant anxious care for the souls of the children, the many disappointments, the heartaches of sympathy; by these do Missionaries pour out their lives for the people, and for these, too, will surely the harvest be.

There are about sixty little girls in this Moharrem Bey School.



POMPEY'S PILLAR.

We saw them all gathered together, Jewesses, Moslems, Copts, Syrians, and one or two Greeks, with two teachers working under Miss McMillen: another bright spot in the midst of many darkened homes around it. Close to this School is the large Hospital, carried on by the German Deaconess from Kaiserswerth. Both here and in Cairo the German Hospital is the one to which English people generally go in time of need. There is a staff of kindly-faced capable nurses, and the Hospital buildings are large and cool and quiet, each with a garden and a green and pleasant outlook. One sees a crowd of native out-patients waiting at the gates to be attended to and cared for.

Leaving the Moharrem Bey quarter of the city, we come next to the Bab Sidra quarter, the most southerly part, which borders on the Canal. This is where Pompey's Pillar stands; and friends

wishing to find it out, may make their way to it by the long straight street, called the Attarine. The only Mission Station in this native quarter, which is about a square mile in extent, is that belonging to the Egypt Mission Band. Here Mrs. Cleaver has her School for sixty little Moslem girls, and we hope the time may not be far distant when there shall also be a Boarding School and Orphanage for girls. There is at present none in Alexandria, except those carried on by the Nuns. Mr. Cleaver and Nicola, the native helper, both have constant intercourse with the Moslem men living in this part of the city, and meetings are held in the evenings for the groups of listeners who come together. Constant work is also carried on through the circulation of papers and magazines. We earnestly trust that this branch of the work may develop more and more, both in efficiency and extent. And to this end may educated Christian Egyptians be raised up by God, endowed with special



A NATIVE FUNERAL.

gifts for literary work. We look for this in answer to prayer.

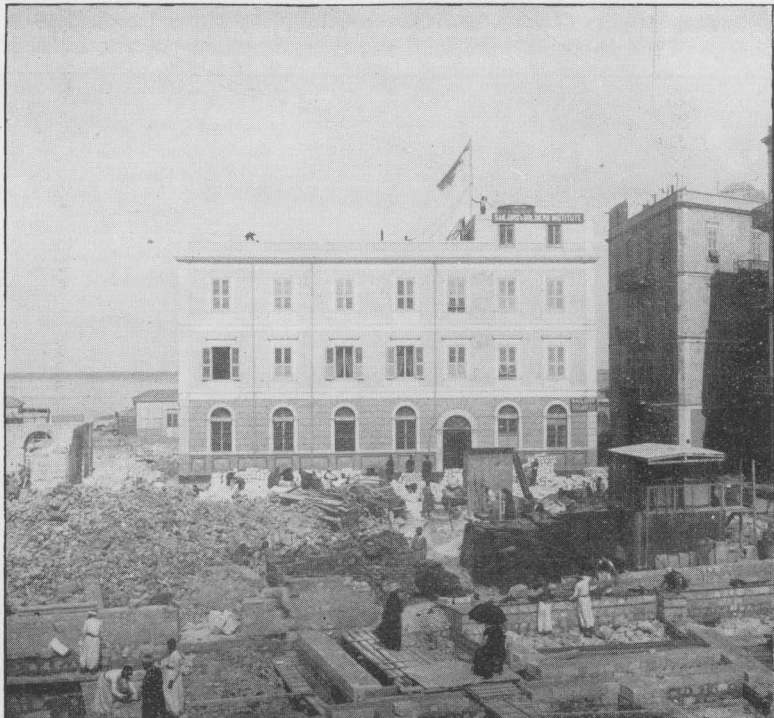
One of the saddest sights in Alexandria is that of the constant native funerals. We see the bier covered with a shawl, and the tarboush raised at one end if it is a man. We see the groups of mourners, and hear their wailing cry, or sometimes their silence. We rarely go out without seeing a funeral. They are passing away, passing away. Where? The Name of Jesus is only known to be cursed by them; and they live beside 100,000 professing Christians, Roman Catholics, Greek Church, Copts, Armenians, Protestants.

God forbid that we should get so used to it that we should let the unconscious cry of the dying pass unheeded.

Our rapid survey has touched on four parts of the city. The Jewish quarter, the Turkish quarter, the Moharrem Bey quarter, and Bab Sidra, or Pompey's Pillar quarter. Perhaps we should not speak of five quarters, but there is still the European part of Alexandria, which has also its own special interest and efforts for good. It contains

all the European places of worship. We find St. Mark's Church in the Grand Square. Canon Davis, who has only lately passed away, has been the Chaplain here for some thirty years. He leaves kindly memories of patient continuance in all that he felt to be right, and a compassionate heart for the poor and sorrowful. A stream of destitute and needy English people are constantly drifting through Alexandria, known only at the British Consulate, where Canon Davis was constantly to be found, enquiring into their cases and trying to succour this back-wash of the wave of humanity that sinks ever underneath.

There are four enterprises for good being carried on in the European part of Alexandria. These are the Scotch Mission



THE SOLDIERS' AND SAILORS' INSTITUTE.

Schools, the Soldiers' and Sailors' Institute, the Rudolph Asile, and the Young Women's Christian Association.

We print a separate paper on the Scotch Mission Schools, which are, we believe, the oldest Protestant Schools in Egypt, and which have had an influence for God throughout the City of Alexandria for forty years.

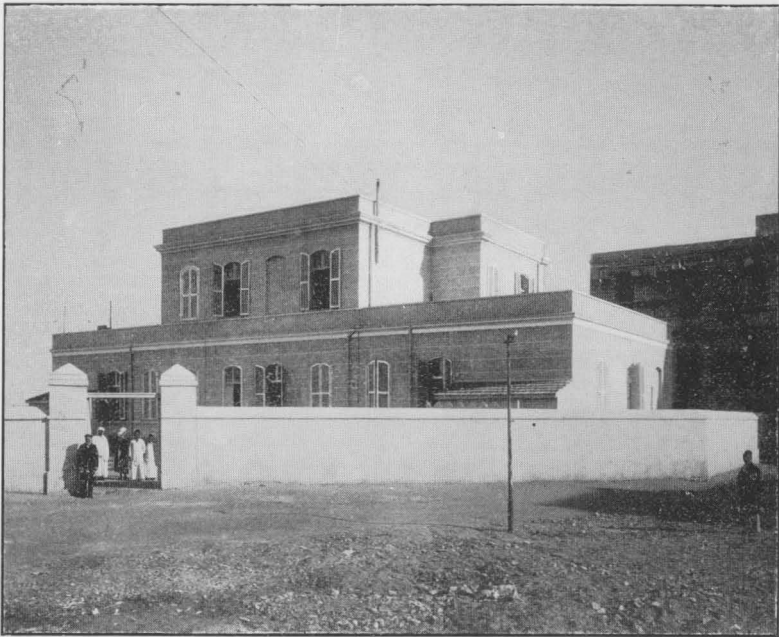
The Soldiers' and Sailors' Institute has been carried on since the early days of the British occupation. The superintendents are the Rev. T. R. and Mrs. Lawrence, and it is the home for our soldiers and sailors stationed here. Our engraving shows the building as it first looked, before the houses round it were rebuilt, after the burning of a great part of the city subsequent to the Bombardment.

The value of an Institute such as this can only be known by

learning the true condition of a garrison town where there is none. It is a place of safety from temptation without, and it is a comfort and rest to those who are far from home and in a strange land.

The Rudolph Asile, close to the sea shore, was founded through the labours of Mr. Peter Rudolph. He is a Christian Jew, who, whilst working as a Missionary among his own people, cared also for the poor and destitute of every race; and during times of poverty and distress did all he could to supply them with food and shelter. In a country where there is no national provision for old age or poverty, it is a universal boon to have a place and a person specially devoted to these needs. There is a committee of gentlemen who are responsible for this work.

The Young Women's Christian Association is one of the youngest labours of love in Alexandria. Miss Rose Johnson is in charge of the Institute here, and she is so conscious of the exceed-



THE RUDOLPH ASILE

ing need of the young women belonging to all classes of the community that she is seeking to find sufficient support to build a large place for them. She aims at a home and workers for all requirements—for English girls, and European girls, and Eastern girls, with separate rooms, and friends who can speak to them in their own language. May God bring it to pass and supply all the need.

Our bird's-eye view of Alexandria has but lighted on each enterprise with a passing glance. We long that God may make it real to our readers. May some take notice of one part and some of another part, and with a freshly awakened interest and sympathy may they seek to help those who are patiently continuing to hold up Christ and His standard in Alexandria. *"In that day shall five cities in the land of Egypt speak the language of Canaan."* *"For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent."* A. VAN SOMMER.

Christmas "Fantasia" at Mrs. Cleaver's Schools, Alexandria.

AN unusual stir and excitement outside No. 70, Rue Ragheb Pacha, betokened that something out of the ordinary was about to take place, viz., the first Christmas Treat of the Scholars belonging to the E.M.B. Mission Schools.

Three hours before the appointed time groups of excited children were gathered in the yard, dressed in "feast array" of startling colours and curious embellishments in the way of hands dyed with henna, tufts of chiffon fastened in the hair, etc.

At 2-30 they were admitted and arranged on benches in the Schoolroom, where to Missionaries and other friends they gave a very nicely carried out programme, consisting of Hymns, in English and Arabic, Recitations, Nursery Rhymes, Scripture Repetitions, and Action Songs, concluding with a Musical Drill in the courtyard, under Mrs. Cleaver's leadership, Miss May White accompanying on the harmonium. The whole performance was most creditable, and showed what pains must have been taken by both teachers and scholars to have achieved so much in the brief seven months of the School's existence. The children entered into everything with a zeal and earnestness which showed enjoyment.

It was touching to hear them sing in broken English,

"Jesus loves me, this I know."

God grant that each child who sang it *may* soon really *know* it in her heart and love Him back.

After the Drill came *the* great event of the day—the first sight, to these poor little Arabs, of an English Christmas Tree! Having been marched back to the Schoolroom, the doors of an adjoining apartment were thrown open, and there stood a tall, well-lighted tree, laden with good things! Instantly all decorum was forgotten, and one beheld 63 excited mites eager for their name to be called to go up and receive their presents—a dressed doll, a galabea (native garment), and a bag of sweets.

Miss Van Sommer distributed the gifts, her hand being smothered in kisses by those who were able to remember themselves sufficiently to give this usual mode of thanks. After the distribution was over the children filed out, each receiving as they left the premises a paper bag containing two cakes and an orange, and many were the hand-kissings and other Eastern ways of expressing gratitude and blessing that were bestowed on the Missionaries in charge, both from the children and their equally delighted parents who came to fetch them.

Outside the gate were a crowd of disappointed boys and girls who, not attending the school, were shut out from the joys of the day. It made one long more and more for the time soon to come when larger premises could be obtained in order to be able to admit the numbers who apply (sixty have been known to in a week), but who have to be refused for the sole reason—"No room!"

If only large and airy schools could be built suitable for receiving boarders as well as day scholars, one feels that the Christian influence, which is already beginning to make itself felt and recognized, would have fuller scope, but alas, for the present,

not only many have to be refused altogether, but those who attend the day school on returning to their homes meet with such extreme counter-influence that it seems as if the seed sown in their hearts is killed or ever it has begun to show itself.

May the day not be far distant when a good school may be built, so as to enable these earnest workers who *have* been "blessed indeed" to "enlarge their coast."

G. E. M.

The Nile Printing Press.

MISS VAN SOMMER has received much warm encouragement from the older Missionaries, in her plea for a Mission Press to be established in Egypt. They tell her the Beyrout Press cannot meet their need on account of the restrictions of the Turkish censor. Everything has to be sent to Constantinople for approval before it is allowed to be printed, and to leave Syria.

Miss Van Sommer sees that it will be a great undertaking, and considerable expense, but if it is from God, "with God all things are possible." She needs the help of some Christian laymen in England to act with her, and especially a man of business who is already a publisher, and who wishes to devote his life to Missionary work.

There is no Mission Press in Egypt, and each Mission seems to be in immediate want of help for their Tract Department, while at the same time, even among the women, of whom so few have been educated, there is an eager desire to read. At present the country is being flooded with "yellow back novels," romances in Arabic, issued from the Native Presses. May God grant that a deep responsibility may be felt by Christian men at home to supply Egypt with reading of a higher standard, and through the Press to make known eternal things.

It is an enterprise worthy of self-sacrifice and patient effort.

The Treasurer for the Nile Printing Press is Percy Allen, Esq., Kingsmead, Curzon Park, Chester.



The Potter's Vessel.*

“Be silent to God, and let Him mould thee.”—PSALM xxxvii. 7, *lit.*

HOW much we might learn from the common things of our daily lives, if we were on the watch to hear God's voice explaining to us the hidden meaning of the parables around us. Do you remember when God had a special message to give to His servant Jeremiah, He said (Jer. xviii. 2), “Arise, and go down to the potter's house, and there I will cause thee to hear My words.”

If we had gone down with him to that Eastern crockery-shop, I suppose we should have seen an open shed, with rows of pots and vases in front ready for purchasers; while along the wall at the back would be shelves, with a number of similar vessels in moist clay fresh from the potter's hands, standing to settle before being baked at the furnace. In the centre sits the potter on his stool, turning a large wheel in the frame before him with his foot, while his hands are deftly moulding the shapeless mass of clay on the tiny wheel above: for “behold, he wrought a work on the wheels.” Beside him there lay some pieces of wood of various shapes, for fashioning or hollowing the vessel according to his will, and as Jeremiah watched, it grew into form and beauty under those skilful fingers. But presently the wheels stopped, and the work ceased, for the clay was no longer yielding to the Master's touch, “the vessel that he made of clay was marred in the hand of the potter.” No doubt some grit or stone hidden in it had turned aside his purpose, and produced an ill-shaped, lop-sided thing, instead of his perfect design.

Was that the end of all his labour? No, thank God, for our message to-day comes out of the next part of the story. His handiwork was spoiled, but “when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it,” perhaps fairer and more delicate in form than the one he had planned at first. I well remember watching an Eastern potter at his wheels when this occurred. He saw his ruined work, and took up the clay with a look of disappointment; but having broken away the hard piece that had baffled him and flung it into a corner, a flash of triumph came into his eye, as if a new and brighter thought had struck him, and waving his hand as much as to say “I have it,” he set to work again, and such a lovely vase grew into shape before me. I was depressed that day, but as I watched I took courage, for God's message to Jeremiah came to me. “CANNOT I DO WITH YOU AS THIS POTTER?” Then followed the glad assurance. “Now, O Lord, we are the clay, and Thou our Potter; and we all are the work of Thy hand”; and although we be marred and ruined specimens of His handiwork, our characters crooked and deformed with sin, yet He is able to save and renew us, to mould and beautify our lives, and to make us “holy and without blame before Him in love . . . according to the good pleasure of His will, to the praise of the glory of His grace.”

Our Father's purpose for us now is that we should “be trans-

* From the “Y.W.C.A. Monthly Letter” for October, 1889, by Adeline Braithwaite.

formed by the renewing of our mind," and "conformed to the image of His Son": Our Lord Jesus Christ, "the image of God," died and rose again that we might "also bear the image of the heavenly": The Holy Spirit's work in us is to "change us into the same image from glory to glory." And God knows where the real resistance lies to His fulfilling this lovely purpose: it is in our *hard hearts*, the stony, stubborn nature that rises up against Him; so He meets us with the promise (Ezek. xi. 19, xxxvi. 26), "I will take away the stony heart out of your flesh, and I will give you an heart of flesh," sensitive and yielding, that you may be easily moulded like the plastic clay. He is willing to undertake your case, and He asks you to-day, "Cannot I do with you as this potter?" You must give Him some answer, for you are unlike the clay in *this*, that you are a responsible being with a will, and *you must choose*: shall God, the wise and mighty Potter, take you in hand to make of you a vessel for His holy service? or will you keep your self-will to mar His work and turn aside His love? The Israelites heard this question and answered it, and a terrible choice they made. They said (v. 12), "There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart." The awful consequences of this decision we find in the next chapter (Jer. xix.), God says they have "done a very horrible thing," and tells Jeremiah to "go and get a potter's earthen bottle and go forth unto the valley and break the bottle and say, Thus saith the Lord of Hosts, even so will I break this people as one breaketh a potter's vessel, that cannot be made whole again." Oh! do not *you* tempt God to "dash you in pieces like a potter's vessel" by saying 'It is no use, I am too hard and too sinful, He may break me, He cannot re-make me'; but yield yourself unto God, to take away your stony heart, to do with you as seemeth Him good, to fulfil in you "all the good pleasure of His goodness, and the work of faith with power."

To those of us who are thus yielded, how many helpful thoughts spring out of the knowledge that we are the clay and God our Potter! How it explains the discipline of our circumstances, and the mysteries of our lives. Sometimes the wheel of life goes round so fast we are almost bewildered, sometimes so slowly that the days drag heavily with the dreary monotony: at times we feel the pressure of God's hand upon us in trial, or the moulding of His finger by the Spirit, while at other times we seem quite deserted and are left to stand alone like the little vessel drying on the shelf: Now we are tested in the furnace of affliction or temptation, and again we are tried with life's little frets and worries, and the difficult characters around us. Yet through all we know that our Potter is making no mistake, and that whatever process we are passing through or whatever instrument He is using upon us, in His skilful hands *all things are working together for our good*.

Then again, how plainly this parable shows us God's right to make of us just what manner of vessel He wills. How it silences those discontented thoughts, 'If only I were like so and so . . . if only my circumstances were different, I could serve God so well.' "Woe to him that striveth with His Maker! . . . shall the clay say to him that fashioneth it, What maketh thou?" "Who art thou that repliest against God? shall the thing formed say to him that

formed it, Why hast thou made me thus?" He knows the sort of vessel needed for the special work He has prepared for you, and if you will *Yield and Trust* you shall be a chosen vessel unto Him, "sanctified and meet for the Master's use."

And oh! the rest and comfort of this picture when our loved ones are in the moulding hands of the Great Potter. It is often so much harder to see *them* under the strain of trial than to bear it ourselves: but let us give Him credit for doing the best for them too, praising Him as He brings forth in them such beauty of holiness as their life and character never could have shown but for the daily friction or weight of sorrow which, in our impatience, we would have spared them.

How completely this lays all our glory and conceit in the dust! for if all the moulding, and beautifying, and filling of these "earthen vessels" is the result of the excellency of His power and not of us, there is surely no room for boasting of ourselves or flattering of others; but "God in all things shall be glorified through Jesus Christ."

As we watch the potter's work, we see that the clay is apt to harden, even when freed from stone and grit; and he needs to be *constantly sprinkling it with water* to keep it soft and pliable to his touch. Ah! how often we lose the impress of God's hand upon us in our daily lives, because we have become so stiff and dry, soured and hardened by the very things which were meant to mould us into His likeness: but for this need too our Heavenly Potter has made provision. The Holy Spirit is ever at hand, and His word is sure, "Then will I sprinkle clean water upon you . . ."; "having received of the Father the promise of the Holy Ghost, He hath shed forth this . . ." and moment by moment "the Love of God is shed abroad in our hearts by the Holy Ghost," making us sensitive to every token of His will.

Let us therefore daily yield to the moulding hand of our God, and to "the renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour."

SILENT PRAYER

"Too tired, too worn to pray,
I can but fold my hands,
Entreating in a voiceless way
Of Him Who understands.

And as the weary child,
With throbbing pain oppressed,
Sinks, hushing all its wailings wild,
Upon its mother's breast;

So, on Thy bosom I
Would pour my speechless prayer,
Not doubting Thou wilt let me lie
In trustful weakness there."

The American Mission.*

FORTY-SEVENTH YEAR.

AIM AND METHODS.—The American Mission began work in Egypt in the year 1854. Its aim has been to preach the Gospel to all classes of the Arabic-speaking population, to win souls, train native Christian workers, and build up an evangelical Christian Church in Egypt. The methods followed are evangelistic, educational, medical, harem work, and distribution of literature.

EXTENT OF FIELD AND WORK.—Egypt proper, extending from the Mediterranean to Wady Halfa, has been the field contemplated by the Mission policy from the first. The policy pursued in working so large a territory has been, by the blessing of God, very successful. In outline it is simply this: by mutual agreement of the Missionaries, the whole territory has been divided into Mission districts, a geographical centre for each district selected, and the Missionary force apportioned to each according to its need. From these centres the work has been carried on in the centres themselves and in the surrounding districts.

Some idea of the extent of the work in general may be had from the following statement: regular work is conducted in 213 different stations; there are 186 schools, with over 14,000 pupils; these include a college, a theological seminary, and two boarding schools for girls; 2,921 women were taught in their homes last year; 24,954 patients were treated by our physicians; 17,030 copies of Scripture or parts of Scripture, and 57,560 other religious and educational books were sold in all parts of the country. Three weekly publications in Arabic are scattered in large numbers over the field. There are schools in every province, and the colporteurs (28 in number) aim to reach every town in Egypt.

Note also that a native Protestant Church has been established with 50 organized congregations, 147 Sabbath Schools, with 54 Pastors and Preachers, and 5,626 Communicants. This Church forms the Synod of the Nile, which is composed of the four presbyteries of the Delta, Middle Egypt, Assiout, and Thebes. The congregations contributed last year for religious work £4,833. There are four self-supporting congregations.

In all of this work we have much reason to give praise for the good hand of our God upon us.

COPTS AND MOSLEMS.—Naturally the Gospel has found the most ready acceptance among the Copts, who are nominally Christian, though for the most part as ignorant of true Christian faith and life as their Moslem brothers. The latter class are exceedingly difficult of access in this land as elsewhere, but they have not been by any means wholly unreached. Several scores of Mohammedans have been baptized by Missionaries and native Pastors; one of them is a licensed preacher, and his daughter is the wife of one of our ablest Pastors; three have been lay preachers; another is a Missionary in China; another, a Sheikh, graduated from the Azhar, is now engaged in special work for Moslems in Cairo, holding two meetings each

* Under the United Presbyterian Church of North America.

week. Many Moslems listen to the Gospel in the clinics and hospitals. Two Bible women in Cairo work specially among Moslems, teaching regularly about 70 Moslem women. More than one-fifth of the pupils in our schools are from Moslem families, and receive daily instruction from the Bible. Thousands of copies of the Scriptures and other religious literature have been distributed among Moslems. There is abundant evidence that prejudice is giving way, and many are inquiring after the truth and learning of the true Prophet. Not the least of the means in bringing this about is the living testimony they find in the lives of the members of the evangelical Church growing up in their midst.

PRINCIPAL STATIONS.

ALEXANDRIA.—Alexander’s city and port of Egypt has been from the very beginning an important Mission Centre. In the city itself are found at present four Mission schools, two for boys and



two for girls. The attendance of Jewesses at the latter is a marked feature of the work. The Missionaries in charge have also the superintendence of a large district south of Alexandria, covering the Bahaira province. Eight sub-centres for evangelistic work are to be found herein. Port-Said, too, with its flourishing boys’ school, belongs to this district. The interesting feature of the work at Alexandria at present is the commodious Church which is being erected for the evangelical community there.

Missionaries at the station—Rev. and Mrs. T. J. Finney, Rev. W. L. McClenahan, Miss Leonora J. McDowell, Miss Adella McMillan.

TANTA.—Tanta, the geographical centre of the Delta, and third largest city of Egypt, is another important centre of our Mission work. Its occupation by Missionaries dates back only eight years.

God has been pleased to bless the work there and in the surrounding district, which includes the large central province of 'the Delta and portions of other provinces. An organized congregation with a settled Pastor is there found. In addition to the central boys' and girls' schools, sixteen other schools are superintended in the outlying district. The medical department is a special feature of the work at Tanta. A site has been purchased for a hospital, and negotiations are in progress for the building of a Mission hospital, toward which a considerable sum of money has already been contributed.

Missionaries at the station—Rev. and Mrs. J. G. Hunt, Miss Cora B. Dickey, Miss Anna B. Watson, M.D., Miss C. C. Lawrence, M.D.

MANSOURA.—Leaving the main line at Tanta, and proceeding one and a half hours' ride by train eastward, you reach Mansoura, a third centre of interest. A large district is superintended from it as a centre. Its eleven schools are nearly all in a flourishing condition, the attendance at the two central schools being the largest ever enrolled. Mansoura also has a congregation and a settled Pastor. Though possessing a suitable Mission building, yet because of the large schools it needs additional room. A scheme for erecting buildings with the greatest possible economy is now being studied, and may soon secure the desired end there and elsewhere.

Missionaries at the station—Rev. G. A. Sowash, Miss Minnehaha Finney, Miss Roxy Martin.

ZAGAZIG.—On, or near, the ruins of ancient Bubastis, modern Zagazig has been built. A district about it with a radius of nearly twenty-five miles (covering a considerable portion of what was in ancient times the land of Goshen), conveniently intersected by railways, is one of the choice districts to be worked. Already two schools in the centre, and some five in the district, furnish centres for educational and evangelistic work. A building site was purchased there a short time ago, upon which we hope a building will be erected before long.

Missionaries at the station—Rev. and Mrs. S. G. Hart.

BENHA.—Like Zagazig, the Benha district was but recently opened. It forms the territory lying immediately north of Cairo. All the departments of the work are attempted there on a small scale. A clinic, conducted by Dr. Lawrence, of Tanta, is a very promising adjunct to the work. The superintending Missionaries, Rev. and Mrs. J. Kruidenier, reside in Cairo.

CAIRO.—This large city, of more than half a million inhabitants, is naturally the central station of the Mission. Here a number of points are occupied evangelistically, the Esbekieh, Haret Es Sakkaeen, Boulac and El-Figgalleh being the most important. The amount of work done here precludes description in this circular. An idea of it may be formed by visiting the large Mission house and noting all that it contains. In it are housed a Theological School, a large boys' day school, a large girls' boarding school, the general depository for the book work of the Mission, a smaller retail Bible dépôt, a large Church, a commodious Chapel, a theological seminary, having at present ten students; and besides all these, house room for four missionary families. A number of services are conducted here every Sabbath day, and also upon week-day evenings. Deserving of

special mention are the girls' boarding school and the harem work, the latter of which in this great city is particularly successful.

A felt need in this largest city of Africa is a Christian college. Had we this, we could multiply our influence many fold.

Missionaries at the station—Rev. Dr. and Mrs. S. C. Ewing, Rev. Dr. and Mrs. A. Watson, Rev. Dr. and Mrs. John Giffen, Rev. and Mrs. J. Kruidenier, Rev. and Mrs. W. R. Coventry, Miss Anna Y. Thompson, Miss M. A. Smith, Miss Ella O. Kyle, Miss Grace Brown, Miss Helen J. Ferrier.

THE FAYOUM.—Leaving the Delta, and proceeding southward, the first province occupied by Missionaries is the Fayoum, reached by a branch railroad westward from Wasta. Some of the best results of Mission effort in the country may be found in this district, notably in the large number of young men and women who are sent yearly to the training schools in Assiout. There is a large and flourishing congregation at Sinnoris.

Missionaries—Rev. and Mrs. W. H. Reed.

MAGHAGHA.—The next district with which we meet is that of Maghagha. This includes the provinces of Beni-Souef and Minieh. The forty-nine stations of this district, which also form the middle presbytery of the Church, are worked by the presbytery for distinctly evangelistic ends, and hence the superintending Missionary devotes most of his time to preaching the Gospel.

Missionaries—Rev. Dr. and Mrs. Strang.

ASSIOUT.—The strength of our Egyptian Evangelical Church lies in Upper Egypt. The district just mentioned and the Assiout district contain emphatically the larger number of organized congregations and evangelistic stations. Seventy-six stations are thus counted in the Assiout division. At all of these schools are found.

(a) **ITS COLLEGE.**—Assiout owes its pre-eminence, however, to the presence of our Training College and Girls' Boarding School. At the former, students from the primary schools from all over Egypt congregate. Six hundred and four were enrolled the past year, of whom 529 were boarders. The larger part of the instruction is given in the English language. Since the founding of the college, some thirty years ago, 130 students have been graduated, of whom 95 have entered religious and educational professions; the others have become business men, Government employees, etc., etc. The students represent all the religious sects of Egypt—Protestants, Copts, Mohammedans, Catholics, and Jews. The congested condition of the boarding department, sanitary arrangements, living and recitation rooms, present a most urgent demand for enlargement and relief.

(b) **ITS GIRLS' BOARDING SCHOOL.**—The boarding school for girls, or Pressly Memorial Institute, reports this year an attendance of 35 free and 209 paying pupils. The influence of this school, like that of its sister institution at Cairo, cannot be over-estimated, chiefly because of the reforming power it brings to bear upon the Egyptian home.

A not less interesting work is carried on there by the medical Missionaries, there being two physicians and a trained nurse. Besides a large outside work, a most successful hospital has been in operation for a number of years though under difficult conditions. A much needed building for this purpose has just been constructed.

Missionaries at the station—Rev. Dr. and Mrs. J. R. Alexander, Rev. and Mrs. E. M. Giffen, Prof. and Mrs. R. S. McClenahan, Dr. and Mrs. V. M. Henry, Miss E. Dorcas Teas, Miss J. J. Hogg, Miss Rena L. Hogg.

LUXOR.—This is the station farthest south where Missionaries reside. Both north and south of it—including Aswan—an important district extends. In it are already counted thirty-six schools and evangelistic centres. A boarding school for girls was opened in Luxor in September of this year. The Mission Nile boat, the Ibis, is used here for itinerary purposes by the Missionary in charge. At Luxor and at a number of other places in this district native congregations exist.

Missionaries—Rev. Dr. and Mrs. C. Murch, Miss Carrie M. Buchanan, Miss Margaret A. Bell.

THE SOUDAN.

For years past the Mission has been hoping and praying for a door of entrance into the Soudan. Soon after the opening of that country, a committee was sent out to explore the field. Its report was so encouraging that the Mission and the Church at home concurred in the early occupancy of that field. Accordingly Rev. J. K. Giffen, of Tanta, and Dr. H. J. McLaughlin by appointment visited the region between Khartoum and Fashoda last winter, and in September of this year returned in company with their wives to begin work there. The native evangelical Church in Egypt is deeply interested in this movement. It had already, before the Mission took action in the matter, contributed liberally to send the Gospel there, and has sent one of its most promising young men, Mr. Gebra Hanna, to accompany the Missionaries and co-operate with them as evangelist.

‘ Father, I do not ask
That Thou wouldst choose some other task
And make it mine. I pray
But this: Let every day
Be moulded still
By Thine own hand; my will
Be only Thine, however deep
I have to bend Thy hand to keep.
Let me not simply do, but be content,
Sure that the little crosses each are sent,
And no mistake can ever be
With Thine own hand to choose for me.”

“ Ah, think not if thou art not called
To work in Mission fields
Of some far distant clime,
That thine is no grand mission.
Every deed that comes to thee
In God’s appointed time
Is just the greatest deed that thine can be,
Since God’s high will appointed it to thee.”

IN LOVING MEMORY OF

Miss Gabrielle Ludwig,

WHO "ENTERED INTO REST" SEPT. 24TH, 1901.

"Not as I will, but as Thou wilt."

IT is with deep reverence and a feeling of inability for the task that I attempt to write of the dear one, who came into our midst, cheered us, and helped us for one short month, acting as nurse in the Hospital. When the summons came, and she lay down, stricken with fever, ere she had scarcely begun, she was called to "enter into the joy of her Lord."

We had known and loved her for three years previous to her coming to the Hospital. She came to Assiout as teacher to the children of the Rev. J. R. Alexander, D.D., then later had with them the children of the Rev. J. K. Giffen, in Tanta; in both of these families she held the place not simply of teacher, but that of friend and sister to the young people whom she taught, and of a daughter to the parents of these dear children.

They had finished their studies here, and were to be sent home to America to complete their education. Miss Ludwig had her plans made to go to her home country, and enter a Deaconess' Institution, and devote her life entirely to the work of nursing the sick. Circumstances prevented her from doing so this year, and she prayed for guidance as to what she had best do in the meantime. She was led to apply to us for a place in the Hospital, that she might begin to learn, modestly adding, "If we would be so kind as to take her." Our correspondence began in March, 1901, and every letter, until the matter was finally settled that she should come after the summer vacation, seemed to express more eagerness to begin, and more thankfulness that we were glad to have her. Our need was urgent, and we had prayed for help, but we felt that the prayers were *more* than answered, and could scarcely realize it was true. With what joy did we look forward to the time when we should begin together!

A merry party of six—the two Misses Hogg, Miss Buchanan, Miss Corkey, Miss Ludwig, and the writer, journeyed up to Assiut on August 16th, arriving on the 17th, a.m., each eager to get to work, happy in the prospect of another year; none more glad than our dear Sister Gabrielle.

The Women's Department, having been closed for a month, was at once reopened, and the patients came in rapidly; but the more busy we became the more joy seemed to well up in her heart. Repeatedly she would say, when we had a few moments of reading and prayers before retiring for the night, "You can't imagine the satisfaction it gives me now to have found my work; true, I did love my work when teaching the children, but I never had such complete satisfaction," and it beamed out in her face. Everyone in that old house felt it; not one but loved her dearly, remarking her radiant smile and her gentle disposition. The sick women realized they had a real friend in her, for she loved them with a love born of Heaven.

She wrote thus to a dear friend of her joy: "I am just *so* happy that I have decided to give my life to nursing. Just think, all my

time and all my strength will be given to the Lord, and I am so happy in the thought of it." She wrote again: "I am happy in my work, even happier than I expected to be, and I would not for the world change my present busy life for an easy one." This friend writes: "It seems to me her consecration was *entire*; she gave her all to Him, and entered upon her preparation." The Lord gave her joy in His service; she had found out His will, and tried to do it. Alas! for us; alas! for the work; but, oh! can we not rejoice that she has gone up yonder? She was taken suddenly on the 16th of the month with severe headache, but kept at work all day. We were at Dr. Henry's for supper. After supper I noticed her cheeks were flushed; on taking her temperature found it to be 103.3. We were prompt in administering medicine. All that night she was very miserable. Morning came and found her no better. A nameless dread came over me, and I could not refrain from silently weeping; a fear that I might lose her possessed me—but idle tears are useless. We began to nurse her after this with every care for a week; the fever ran high, and did not respond quickly to treatment. She was so patient, now and then regretting that she had become a trouble instead of a help. It was a pleasure to take care of her, and hope sometimes would rise, then sink within us, until on the 23rd we saw there was a great change. Though most of the time she was conscious she became very weak; she kept very quiet, but the testimony of her life was sufficient proof that the peace of God was in her soul. On Monday evening, the 23rd, Dr. Anna Watson came, and sat up all night with her; in the morning the change was more marked, and we thought best to speak to her as to whether or not she was afraid. A much-loved picture of Peter walking on the sea to Jesus, and saying, "Lord, save me, I perish," was on a stand near by the bed; pointing to that, we asked her if she realized that *He* was near her, holding her hand. She clasped our hands and said, by a sweet smile, "Yes." We asked her if she feared anything; to which she replied, "No," with the same beaming smile. Her mother being so ill that neither she nor the sister could come. Mr. Lepp, the brother-in-law, came, but could not get here in time. At 1-20 she said, "Mother!" We asked her if she wished her love to be given to her; she assented, and then there seemed no more recognition of anything going on about her. She at last came to the edge of the stream that divides the heavenly land from ours, and at 2 p.m. she quietly fell "asleep in Jesus."

Personally speaking, this loss has been very sore, hard to bear, and hard to understand. Our joy had been *so full*, and one felt *so* secure in her friendship. Oh, the bitter, bitter pain of separation! Doubtless there was a lesson to be learned. The words of Frances Ridley Havergal seem to fit here—

"We need some shadow o'er our bliss
 Lest we forget the Giver!
 So, often in our deepest joy
 There comes a solemn quiver;
 The subtle cause we cannot name;
 Its twilight fall
 May well recall
 Calm thought of Him Who gave us all."

The waves of sorrow seem to roll over us. The meaning of this sad dispensation we could not understand. The work she loved; the

sick, who needed her loving gentle ministry; the poor Hospital needing her so much that it seemed she could not be spared from us; and yet we know that in mercy and love He always deals with us. He has been good to us in raising up consecrated workers—His Name be praised—We can still trust Him, "though He slay us."

We wait in the midst of the sad bereavement till the storms all cease.

"For, such are trials! All earth's sons and daughters
 Feel in them awful messengers of ire.
 More dark than ocean's troubled waters!
 Death, and not life, their horrors aye inspire.
 Not so in Heaven! On that shore of gladness
 Each past grief seems a blessing, and each pain
 Hath lost the midnight hues of earthborn sadness—
 The once dark waves gleam bright—each loss appears a gain."

"Oh death, where is thy sting? Oh grave, where is thy victory?"
 On the 25th of September we laid the dear form away in the little cemetery where the Missionaries and their children lie side by side. Hers was the third burial from our circle in six months. Dr. Smith the first, March 10th; Mr. Herbert Hogg, June 10th; and our "Sister" Gabrielle, September 25th.

The Rev. J. R. Alexander conducted the services, and he and his wife mourned, as it were, over the loss of a daughter, for they loved her dearly. The words were comforting, from 1st Corinthians, 15th chapter, "Death is swallowed up in victory."

We cannot but envy her her joy, were it right to do this. Our loneliness we cannot banish. Nor can we ever forget her beautiful Christian life, for which we continually offer thanks to the Father, and in the land where all tears are wiped away we'll understand all the grief in the presence of our Lord, when "we see Him as He is."

E. DORCAS TEAS.

FROM A FELLOW SISTER, WHO HAD THE HONOUR OF BEING FOR A
 LITTLE WHILE A CO-WORKER WITH HER IN THE ABOVE HOSPITAL.

November, 1901.

I have been asked to write a few words in memory of Miss Ludwig, a Missionary of the French and German Lutheran Church. I feel it is a great privilege to do so, as I knew her only five days before she was taken ill, and in a week's time she was taken from our midst. "Sister Gabrielle," as she was called here, was so unselfish. In her illness it showed more plainly, for she spoke but seldom, and when she did it was always with some thought for others. She repeatedly asked us not to stay up at nights to nurse her; also asking how the patients were in the Hospital; then at other times she would mention that she was a trouble to us, and that she was so sorry not to be able to get up and do her work. She had never nursed the sick before, and since joining the Medical Mission here, to her joy, she found out how much she loved the work; her heart was in it.

The long hours of watching by her bedside were wonderfully shortened and blessed to us by her sweet, unconscious influence; it was a pleasure to minister to her needs; never a murmur did anyone hear, or complaint against the physical treatment lovingly given her

to check the fever. We have seen since how it was not the Great Physician's will that she should be cured to stay here, but with His healing power "He touched her hand and the fever left her; she arose and ministered unto them" in Heaven!

I can testify to her life—that she was one who *loved* to work for Jesus. I said this to myself of her when I had only known her two days. Surely this sets us asking, What would others say of us if they had seen us for only two days? Is our influence always Godward?

My arrival at the Hospital seemed to be the signal for Sister Gabrielle's call to higher promotion. Yes, the call came because she was ready to take up the heavenly work *He* had ready for her. The spirit of love just shined through her life, and her bright smile she kept to the last. The dear Missionaries here were so anxious for her recovery that she was not told that she might die soon; it was about two days before the end that she said to me, "It seems life is not worth living"; my answer being, "You would like to get well again if Jesus has further need of you down here?" Her smile answered a "Yes"; and then on the morning of the last day I saw that smile again, her mind had been wandering, and she asked to be sent home. I was then alone with her, and after quieting her by suggesting her people might come to her, I said, "How would you like to go home to Jesus, I think He wants you?" Her answer was a little nod, with her sweet smile again; and then she asked for Dr. Watson, her great friend who had come to see her, and for Sister Dorcas—the latter's name was often on her lips, for whenever she didn't see her, she asked where she was. She and Sister Dorcas, I believe, were joined together with a "David and Jonathan's" love. They had been *together* in work but a short time, as Sister Gabrielle had only joined the Assiout Medical Mission four weeks before I came to it; still, for three years they had known each other, meeting in different parts of the Mission Field. The Missionaries here never tire of speaking of her, and *giving thanks* for her short stay with them. Yes, I was glad to know her.

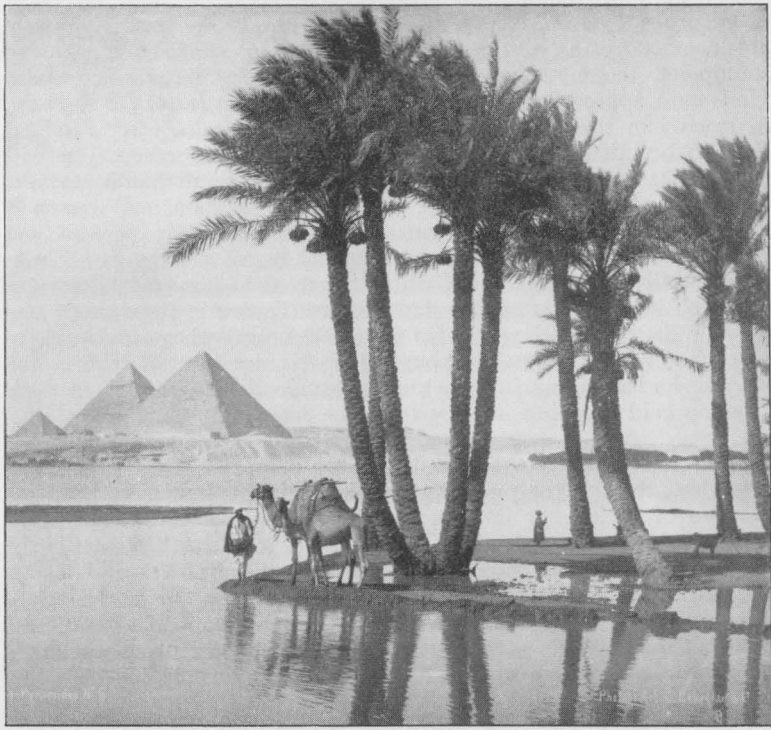
Miss Ludwig had come out to Egypt three years ago as governess to Missionary families, and only changed her vocation, as she believed God called her, to take up nursing, that she might be able to become a Sister of Mercy, and care for the sick and poor by-and-bye in her homeland. She was looking forward to working *there*, she had told me on our making acquaintance; how little we thought that in a fortnight's time she would have left us and be entered into a "Home" Land—*The* bright Home Land of our Saviour, and of all those that bear His Name. Yes, she "knows now what it *is* to be there!"

I was so glad, too, to be with her friends as she drew her last breath. I was much impressed, as I had not witnessed an adult's death before, and my heart *ached* so for the two friends who held her hands in that strange "Good-bye." Yes, sadness was very present—the one weeping freely, the other tearless; but she was happy. I realized the love of the "Sisters" more so as the bereaved one let me help her in giving the *final attentions* to her who had fallen into that Heavenly Sleep—such a happy, calm expression settled on the face when all was finished; and these were the words written on her coffin below her name—"Asleep in Jesus."

Men We Meet.

"THE FELLAH."

THE word "Fellah" literally means a tiller of the soil, the plural being "Fellaheen." The Fellaheen are the backbone of Egypt, as one can readily understand when one realizes that Egypt's wealth is agricultural, owing her existence to the wonderful fructifying powers of the Nile. Egypt has badly used her backbone in the past, nearly killing the hen that lays the golden egg, by excessive taxation, by forced and terrible labour, and the refusal



of justice to them, thereby putting them under the power of the remorseless, grasping land-owning class. But, happily, these days are past for them, and very significantly (if they could only realize it), by the influence of a Christian country. In attempting to give a brief pen sketch of "the Fellah," it must be borne in mind that only the prevailing type is described. There are grades of poverty, character, and intelligence amongst them just as in our farming class at home. Every division has its subdivisions in almost every realm of observation, and in describing a class we must confine ourselves to the most general characteristics.

In Egypt everybody laughs at the Fellah, the very name is used as a synonym for ignorance, crudeness, and absurd credulity. His

dress is of the simplest character, and consists in summer of only one garment of cotton, girded at the waist, and when working tucked up in the girdle, so that his brawny brown legs show to the best advantage, and in many instances would vie with those of a Hercules, supplying the sculptor with a rare model. His arms and chest are likewise bare, and on his head he wears a beast-coloured skull cap of thick coarse felt. His universal implement is the "fas," a tool not unlike our own carpenter's adze, only cruder; his wage, 5d. a day; his house, one mud-built room, which he probably shares with more than one branch of his family; his staple food, native bread, onions, and salt, with "mish," a kind of butter milk, as a luxury, and occasionally in their different seasons the produce of the fields. Yet this man, with all his ignorance and his hard living, is a bright, cheery kind of fellow—one might almost apply to him that most expressive adjective "breezy." Religiously he is the most approachable character in Egypt; but at the same time, to speak from a human standpoint, the most hopeless on account of his intense ignorance. He is most approachable through a parable; but attempt, for instance, to reach him through that "evangelium in evangelis," the Prodigal Son, so beautiful in its simplicity, and at the very outset you will need a quarter of an hour to get him to understand that it was the younger, and not the elder, son who took his portion and wasted it in riotous living; and then you proceed a little, only to find you must go back to correct the impression that it was not the father who disgracefully squandered that which belonged to his sons; then perhaps you imagine you see the dawn of intelligence in the face of one of your listeners, and you begin to take courage, when suddenly, by an excited remark he makes, you find his interest has not been in the story or its lesson, but in some strange article about your person, such as some gold stopping in your tooth, or something equally absurdly irrelevant. And if you are only a frail human being, and not an angel, for the time your ardour is terribly damped.

How, then, is the present generation of Fellaheen to be reached, in spite of their utter ignorance? This is a problem which seems to the writer yet unsolved. It will need some method peculiarly adapted to this class that has not yet been thought of. By human methods alone, of course, their case is hopeless, but our God is able, gloriously able, in response to the believing prayers of His people, to pour out the convicting and converting power of the Holy Ghost upon these people, and to give His Missionary servants holy ingenuity by the same Blessed Spirit in reaching them with the precious Gospel, which still is

"THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH."—*Rom. i. 16.*



Latest News of the Egypt Mission Band.

OWING to the great kindness of the American Missionaries, their Rest House at Ramleh was placed at the disposal of the Mission Band for the Christmas Week, thus enabling them all to meet together. For many months they had been separated, and this was their first re-union. Mr. Logan came from Suez, Mr. George Swan and Mr. Fred Cooney from Belbeis, Mr. Bradley from Chebin-el-Kanater, and Mr. and Mrs. Cleaver from Alexandria. On the 30th December the expected party arrived from England—Mr. and Mrs. T. E. Swan, Mr. W. Wilson Cash, and the Rev. George Grubb, who was on his way to India with his brother, who had come as far as Egypt. A day or two later the party was joined by Miss Van Sommer, and in the following days they all broke up again, and parted for their several places of service. Mr. George Swan sailed for England to take up the work temporarily of travelling Secretary for the Band, and his place will be taken at Belbeis by Mr. Cash, who will have to give himself to the study of Arabic.

We hope to give accounts of the work at each station in our Spring Number; meantime all are going steadily forward, warmly united in the purpose before them, of seeking the Moslems for Christ. We trust that in the year which has begun God will add to them men of His own choice for the work, able men for a difficult life in Egypt.

Work in the villages seems to be the part appointed to us, and, in order to do it, we need efficient helpers, specially those prepared for the work by their previous life training. So far the methods adopted are carrying on Schools for the children, visiting the parents, and kindly intercourse with the people. Meetings are also held at each station, but this is not the most fruitful part of the work. Personal conversation and patient reading and explaining of the Bible, together with the circulation of Christian reading, seems to be the most direct means of reaching the people individually. It is essentially a one-by-one effort to seek and save the lost and wandering sheep.

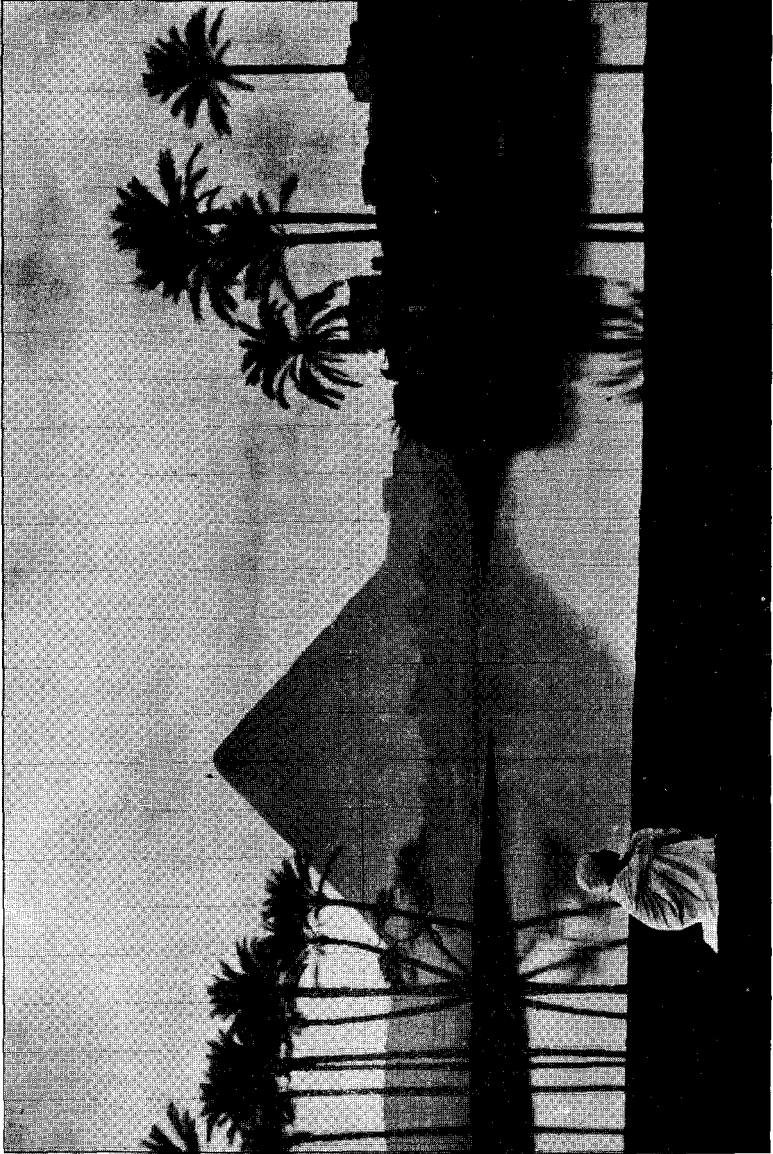
We need more love for the souls of men, more of the yearning spirit of our Master, Who wept over Jerusalem. May He give it to us in abundant measure as we enter on another year of service for Egypt. May He stir other hearts, and lead them to join us, with the same longing desire to spend and be spent for Him!

Recollections of a Visit to Bedaween.

BY MRS. BYWATER.

AFEW winters ago a small party of Cairo Missionaries and friends from England started one morning to visit the Pyramids of Sakkara. On reaching Memphis, two of the party felt unable for the long donkey ride over the desert to Sakkara, so we agreed to stop behind at Memphis, and wait for the return of our friends later in the day. Sitting down under a clump of palm trees we looked around us, and presently a few Bedaween women drew near, and with shy looks regarded the two stranger ladies. We spoke to them, and they returned our greetings with great friendliness. Then they asked us why we were sitting by the roadside when

we would be welcome in their tents—would we go and visit them? We gladly rose up, and they escorted us across a bit of desert, and over a great heap of ruins, till at last we reached a group of most picturesque Bedaween tents. We entered one of them, to find it



occupied by a pretty numerous family, and also by a few young goats, who seemed quite at home, amusing themselves by eating from a huge pile of corn in one corner of the tent. After the usual salutations my friend produced her little Arabic Testament, and asked if



they would like to hear a story. "Yes, yes," they said, "we are all listening." So they heard the story of the Prodigal Son, first read slowly from St. Luke's Gospel, and then graphically rendered into the colloquial. The look of interest on their faces was intense, and as the story went on they entered into the joy of the father over his repentant son with the keenest delight. Just as it was finished some neighbours dropped in, and were greeted with the words, "Come and hear the lady, she is reading the words of God, and they are sweet." So again the story was told, and they heard of the love of God, Who is waiting to welcome every returning prodigal. "It is good," they said, "praise be to God." Then an aged Sheikh came in, and he too had to hear the wonderful story before they would let us go. Several of the women were using the distaff, and spinning goats' hair, and were very pleased to teach the ladies how to spin, and to dispose of a distaff for a few piastres. One young Bedawi woman followed us when we left the tents, and seemed eager for a little more talk. She walked beside us, spinning as she went, till again we reached our palm trees. The sun was now hot, so we sat down to eat. Ere long a little company gathered around, and we saw in the distance an Arab boy running towards us. He came up, shouting, "I want a book, where are the ladies, I want a book!" We had now only one Gospel left, but my friend said, "If you wait till we have read another story, you shall have this one." So he sat down, listened to the reading, and then went away with the precious little book carefully tucked into the folds of his flowing garments. A man came afterwards and told us he could read, and he would like a book, but we had none left, only a few Arabic texts, which he took, and promised to learn by heart. These little messengers of light we followed with our prayers, asking God to bless His own Word to these simple people, and to send in His own time a preacher of righteousness to lead these poor Bedaween to the knowledge of our Lord Jesus Christ.

First Impressions of Egypt.

THE Editor of "Blessed be Egypt" has asked me to contribute some "first impressions." I do so very willingly; but as I have not yet been four weeks in Cairo as a C.M.S. Missionary, all readers of the Magazine will, I trust, readily agree that I can only give impressions, and not any real or matured opinions on any part of my subject.

The intense *interest* of the country and of its people struck me very forcibly from the first moment we set foot on African soil, at Port Said, on our arrival. Everything is so totally different from what it is in England, the buildings, the vegetation, the blue sky, the beautiful weather in December—after the fog and chill air of London in November—the people of such varied hues and nationalities, and in such varied costumes, the street scenes, so novel and yet so well known from pictures and exhibitions, all combine to delight and interest the new-comer, who is also at once made to feel "at home" amid the new surroundings by the great kindness shown by fellow-missionaries.

And then to think, and yet scarcely to realize, that one is in one of the Bible lands, in the country hallowed by our Lord's presence in His Infancy, and the scene of the long bondage and the glorious deliverance of the Israelites; to be able to gaze on the very face of the Pharaoh of the Oppression, Rameses II., in the Gizeh Museum, and within sight of the desert and the venerable Pyramids, the silent witnesses of the events of his reign, as of those of generations of Pharaohs before his time. It is well that the needs of the present are too great and too evident to allow one to become quite absorbed in the past of this wonderful country! And then the Nile, how many thoughts of the past crowd into one's mind by the mere suggestion of the name; one hardly wonders that the Egyptians of old worshipped it as a deity, when one sees from some height to the east of Cairo how literally and actually it is true that "everything shall live whithersoever" this earthly "river cometh," when one sees that Egypt is verdant and exceedingly fertile just as far and no farther than the river rises, and that beyond it is desert on either side. So one takes courage, and prays on that there may be real spiritual life even here, when the rivers of living water shall flow freely!

The "need" of the people of Egypt has come home to me most strongly on the Sundays I have already spent here. Our walk to our small C.M.S. Church, in time for morning service, brings us past the Khedive's Palace and through the great Abdin Square, where the native soldiers are being drilled at that time, and where there are many spectators, street vendors, and much general traffic. Our way also lies through a rather long native street, where all kinds of native food are displayed for sale, where workmen ply their trades in the small open shops or workshops, and where there is always a busy motley crowd of people. (In Moslem countries the day of rest is on our Friday, but I have not yet noticed that it makes any difference as regards traffic and buying and selling.) Now in Ramadân, when all good Mohammedans fast from sunrise to sunset, and feast at night, men are seen here and there in their shops reading the Koran, but the general impression left on my mind is always that of the easy-going, satisfied indifference, on the part of the bulk of the Moslems, to everything except their own daily life and its concerns, and to a certain amount of performance of that which their purely formal religion requires of them. During our hearty and restful Morning Service (in which I cannot really join yet, except in spirit, as it is in Arabic), and still more when we again face the busy throng of people around us on our homeward way, it seems to me that the Protestant Missions in Cairo have as yet only touched a small part of the fringe of the people, and even there only the very few among the very many. But it cannot be otherwise than that our Medical, Educational, and Evangelistic Missions must surely, if slowly, undermine this stronghold of Islâm, if we will but claim the promise, "The Lord shall be known to Egypt, and the Egyptians shall know the Lord."

In the Christmas week I was present at happy gatherings of children in two of the Protestant Mission Schools; there were songs and recitations, both sacred and secular, and in English as well as in Arabic. To see so many children, carefully and well taught, and brought up amid definite Christian teaching and Christian influence, is a very hopeful sign. I was also present at a gathering of C.M.S. native workers with their families; a goodly number there were, and

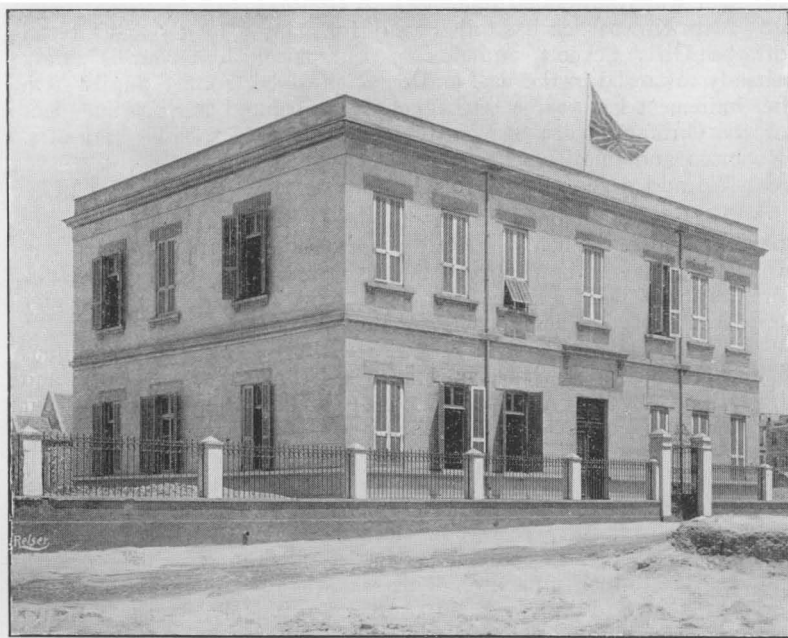
many of them most devoted, zealous, and able. The training of many more of such from among the children, now in the Schools, seems at present to be the best means of hastening the fulfilment of the promise, "Blessed be Egypt, My people."

T. H. BIRD.

The Scotch Mission Schools.

THESSE are some of the oldest Mission Schools in Egypt. They are carried on by the Mission to the Jews in connection with the Established Church of Scotland, and were founded in the year 1845.

The little group of buildings which for many years represented the Scotch Church in Alexandria, consist of St. Andrew's Church, and Boys' Schools underneath it, and an adjoining building containing large Girls' Schools, and a flat above them occupied by the Superin-



THE SCOTCH MISSION SCHOOLS.

tendent and his wife, the Rev. Malcolm and Mrs. Taylor. Within the last two years these Mission buildings have received a great addition in a fine large School for upper class boys in another part of the city, shown by our engraving.

The lower School, which used to be carried on in the native quarter, chiefly for Moslem boys, has now been removed to the rooms under the Church, formerly used for the Upper School. The great advantage of this change makes us long for a like improvement for the Girls' School, and we hope that sufficient help will be given at home to allow of a good large new School for the upper class girls

to be built on the plot of ground which is waiting for it, beside the new Boys' School.

These Scotch Mission Schools have been a greater blessing in Alexandria than it is possible to describe. Founded originally for the Jewish children, it was soon found advisable to admit other nationalities as well.

To-day the pupils consist of every nationality and every religion represented in Alexandria. First of all, Jews of every race, Spanish, French, Russian, Egyptian, Jews and Jewesses. Then Italian, Maltese, and Austrian Roman Catholics; Greeks and Levantines belonging to the Greek Church; Armenians, Syrians, Copts, and Moslems; a little handful of Protestants. Truly we can thank God for the faithful Bible teaching day by day of all these children. They grow up with the knowledge of the Word of God. In every part of the city, in shops and places of business, in the post office, and the railways, and the shipping, we may find men who have been educated at the Scotch Mission Schools. They have learnt the principles of truth and honour and honesty, and Alexandria is the richer for their widely extended influence.

Miss Kirkpatrick has toiled away for many a long year as Head of the Girls' Schools, and her patient, unselfish labour is surely already rewarded in the love and devotion of her former pupils. On her retirement last year Miss Leggat was appointed as Superintendent of the Girls' School. She is ably assisted by Mrs. Gibb and Mrs. Robinson and pupil teachers.

We add a few words from her own report:—

"Having been but three months here, my report must naturally be a brief one. When I arrived in October I found the Schools in full swing, having been opened in the beginning of the month. The first day was spent in seeing over the Schools, and the bright and airy appearance of the class-rooms was very pleasing. . . .

"Ever since my arrival I have been struck with the tremendous influence which the Schools have exercised throughout the length and breadth of Egypt. Parents, grown-up brothers and sisters of our present pupils, all bear high testimony to the good they have received from attending the Scotch Schools, and they are anxious that their little ones should continue to reap the same benefits. At present we are teaching many of the grandchildren of the early pupils.

"It is over forty years now since the Schools were opened, and the old pupils are scattered far and wide, and who can tell how much Egypt owes to their influence. This fact was brought home to me one evening I had lost my way in town. Fortunately, I met a native teacher, who kindly saw me home. In conversation I learned that he had been educated in a Scotch Mission School, and there he had not only acquired the English language, but had learned to love the Lord. My heart was made glad, as I thought it was good to hear that news at the commencement of my work, and I pray we may have many such proofs of the power of God's Word during the year we have entered upon.

"The great aim and object of all Europeans in Alexandria seems to be the acquiring of the English language, in order to take good positions in the commercial world. So we sometimes have the little boys of families brought to us, while the girls, who are considered as of less importance, are sent to the French Schools.

"Throughout the Schools the first hour is devoted to religious instruction, and the Bible is the text-book. The pupils in the advanced classes write out and learn at home selected texts; and verses and hymns, as well as Biblical history, are taught in all departments. Last quarter the texts chosen were such as show that we are all sinners in God's sight and need a Saviour. These were followed by texts showing God's plan of salvation. The hour devoted to Bible is most enjoyable, and the quiet attention of the girls is very encouraging. Twice a week Mr. Taylor takes the advanced classes for Bible teaching, and these hours I spend in the other classes, examining them in religious knowledge.

"The second and third hours are devoted to English and French. Monsieur Coupson teaches French to the first class, while I give English to the second; then the next hour we change classes. Thus for the forenoon I am constantly with the two highest classes. The afternoon I should spend superintending; but as there is a young, inexperienced infant teacher, I find I must spend most of my time in the infant department to help on the work there in the meantime. Signorina Vais still continues to teach the needlework. The teaching of French, Italian, singing, and kindergarten work occupies the remainder of the afternoon. Before dismissal the pupils all gather together in one room, and a hymn is sung, and then they repeat together a prayer.

"While we strive to make the education as thorough as possible in every department, we never lose sight of our chief object, the bringing of the girls to Christ; and so in the teaching of any lesson it is wonderful how many openings we have. In geography especially, when the map of the world is before us, and we compare the relative positions of the various nations, and their rise and fall according to their righteousness, we have in our midst a practical demonstration of that fact as we consider the position the Jews, God's chosen people, now occupy amongst the nations of the earth. The answers from the class at these times are most interesting, particularly from the Jewish girls.

"The young teachers are former pupils, and have not had the advantage of a Normal School training. In order to give them the theory and method of school management, I have commenced a class for them once a week, and we also make it a short prayer-meeting to ask for blessing on the week's work.

"The arrival of the two splendid large boxes from Edinburgh and Glasgow gave great joy to teachers as well as scholars. About a month before they came we had been very desirous to get small text-books for the senior girls, so that they might have a morning verse before leaving home. Can you imagine our delight when, on opening the Glasgow box, we found some dozens of the daintiest little text-books—just what we wanted! On telling the girls of their arrival, they were quite overjoyed, and called out, 'Oh, thank the kind lady who sent them to us!' In connection with the incident, we spoke to them of God's individual care for us, and gave them that text, 'The Lord thinketh upon me'; and I think it will be for ever impressed upon their minds, having before them such a striking proof of God's tender thoughtfulness and consideration of our desires. Each morning they are very eager to say these texts, which I hear in addition to their usual Bible lesson, and we often make comments on some of the promises. . . ."

Mr. Buchanan is the Head Master of the Boys' Schools, while Mr. Gordon is in charge of the Lower School, and there is a staff of assistant teachers under them. The present numbers of children are as follows:—About 140 in the Upper Boys' School; about 150 in the Lower Boys' School. In the Girls' School the numbers enrolled last year were 319 Jewesses, 42 British, 141 other nationalities—altogether, 502.

It has for years been one of my own chief enjoyments, when staying in Alexandria, to be allowed to take the Bible lesson once a week with the girls who could understand English. Their eager interest and affectionate responsiveness made them most delightful pupils. It caused one to long greatly that they should all be gathered into Christ's fold, and I am sure that very many of them do hear His voice and follow Him. Mrs. Taylor has a Weekly Working Party of old scholars, and by this means she seeks to keep them together, and continue the loving influence for good begun in their school days. Friends who are passing through Alexandria should not fail to visit these Schools, and fellow-workers in other parts of Egypt will find it well worth an effort to look in, when they come to Alexandria. St. Andrew's Church, to which the Schools are attached, is well known. It is close to the General Post Office, and the Minister, the Rev. W. J. Reid, has the care of the Sailors' Home in the Harbour, as well as of the congregation belonging to his Church. He is also the Consular Chaplain. After fifty-six years of service, there must be some thousands of people in Alexandria who have been in some way influenced by the Scotch Mission. God grant that ever increasingly their light may shine, and that the Holy Spirit may manifest Jesus in the midst of them.

Notes on the Prayer Cycle.

First Day. *Praise and thanksgiving for all past answers to our prayers. Prayer for all Egypt and the Soudan, that the Gospel may quickly be carried the whole length of the Nile Valley; and that the people may receive and believe the message.*

The length of the Nile Valley is about 4,500 miles from the sea to the Victoria Nyanza, whence the river flows. The furthest Mission Station is Assouan, about 700 miles from the sea, where the American Mission have a School, and where the Soudan Pioneer Mission are seeking to form a base. There are also Missionaries belonging both to the C.M.S. and to the American Mission waiting at Khartoum and Omdurman until liberty is granted to begin work. So that we have 3,800 miles of unevangelized river country. We may, indeed, pray earnestly that in our generation the Gospel may be carried there, and that men and women may be preparing for the further work by giving themselves to the part already open to them, and by learning the Arabic language.

Second Day. *For the English in authority, and for those who are doing their duty in all departments of work and in all parts of the Land. May they have faith in the Lord Jesus Christ, and courage to confess Him before men. May His Name be revered, and His Day kept holy. May there be more good and earnest men in positions of influence, both at the head of departments and in subordinate posts. For all Chaplains.*

We should pray especially for Lord Cromer, the British Representative.

The following are some of the positions in which Englishmen are to be found, and in which their influence is bound to be widely felt. As Judges. As Ministers. The Heads of the Education Department, of the Interior, the Police, Public Works, Railways. The Consuls. The Egyptian Army. We need God-fearing men in all these posts, which must be often difficult ones. We need to ask help from Heaven for our countrymen who undertake them. It is quite possible for the Christian Day of Rest to be observed, and it might be increasingly kept, if those in authority willed it. The temptation is to disregard it, and to consider the Moslem Friday as a holiday instead. This is not being true to Christ.

There are other positions of influence, such as the Irrigation Department, the Egyptian Markets, the Superintendence of Factories, the Post and Telegraph Offices, in all of which Englishmen are often in authority over others, and as such may have a far-reaching influence with the natives either for or against what is good and pure and true. Pray for them.

The most important decision is now pending in the appointment by the Crown of a Chaplain in place of the late Canon Davis, of Alexandria. May God send the right man for the only English Church in this great city. The other Churches in Egypt are—All Saints' at Cairo: Chaplain, the Very Rev. Dean Butcher; All Saints', Ramleh: Chaplain, the Rev. Harbord; also Chaplains at Assouan, Helonan, and Suez.

Third Day. *For the Egyptian rulers and officials. May God show how to reach the higher classes with the Gospel of Christ, and may He raise up able men for this work. May there be a real work of the Spirit of God among the Moslems; a deep conviction of sin, and need of a Saviour. Also for all Jews.*

We should pray for the Khedive.

There are large numbers of Egyptians in posts of authority, and numbers possessing great wealth, who

“BLESSED BE EGYPT.”

control the affairs of their countrymen. They seem beyond our reach, but God could bring them into contact with those Christians who commend their faith by their conduct, also with Christian books.

The Copts still hold much aloof from Protestants. This barrier might give place to much more sympathetic intercourse on both sides.

Ever since the dispersion Alexandria has been a Jewish colony. There are also many Jews in Cairo. They seem singularly open to the efforts that are made from time to time : but much more might be done.

Fourth Day. *For those belonging to European nationalities. May God raise up workers from among themselves to speak of Christ to their fellow-countrymen. Specially may He send workers among the Italians, Greeks, and Maltese. For temperance. May Egypt be saved from the curse of drink, and of gambling.*

The number of these far exceeds imagination. There are many thousands of Maltese perfectly open to Christian work ; whereas nothing is permitted at Malta. The opportunity should be taken. They are specially friendly, owing to their being British subjects. There are also tens of thousands of Greeks equally friendly, but living scattered all over the country, almost regardless of true spiritual religion. They know nothing of it.

They are opening drink shops everywhere, and the Moslems are learning to drink.

Fifth Day. *For all who are in any way uplifting Christ. May there be more of the power of the Spirit of God resting on all who belong to Him. More life and energy, and desire to save others ; more holiness of life, and courage to speak for Him, both among Egyptian and European Christians, and very specially among the Tourists : May these do more to help the work of God in Egypt.*

In praying for these things, we mean all in every faith who are truly Christ's. Roman Catholics, Greek Church, Copts, Armenians, Protestants. There are true-hearted Christians in each Church. We may not know them, but we can reach them by prayer. The number of Missionaries would be multiplied a hundred-fold if every Christian in his or her own circle were to seek to win others for the Lord.

The tourists spend lavishly on their hotels and purchases, while God's work in the land is often in great need.

Sixth Day. *For the Young Men of Egypt. May a Y.M.C.A. worker be sent to Cairo. May there be an Institute established there as a centre for work among Young Men belonging to all nationalities; and may this work extend through the whole of Egypt.*

The Y.M.C.A. are willing to do this as soon as a fit man offers for the post. He needs to have had some previous experience of work either at home or abroad. Will not one who reads this give himself for it. Young Men are going to the bad or losing heart through loneliness in many parts of the country. They need a cheery, strong, sympathetic, Christian friend: one whose rooms would ever be open to them, and who would understand the difficulties of their life.

Seventh Day. *For the Women of Egypt. Moslems, Jewesses, Christians of all ranks, that they may be blessed, and become a blessing to their country. For the Y.W.C.A. in Alexandria. For Miss Rose Johnson and helpers. May they be enabled to have a building of their own. Also for Cairo and Port Said: a Y.W.C.A. Institute in each city, and workers to give themselves permanently to the work; and for God's best blessing upon it all.*

We deeply need more Christian women in England to take these things to heart. There ought to be a Women's Mission to Women to reach all these needy ones. The village women are hardly touched anywhere; and there must be quite three millions of these alone. Their ignorance and neglected condition is a great responsibility to English women. There is beginning to be a demand for girls' schools in the villages, and much could be done by living among them and caring for them.



Personal.

We much regret that we made a mistake in the notice of Mr. Upson's marriage in our last number, and we now insert correct announcements of the two marriages which took place.

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. Philpott, both of the North Africa Mission.

On October 10th, at the Ras-el-tin Mission House, Alexandria, by the Rev. W. Dickins, Mr. Evan E. Short was married to Miss Beatrice M. Tiptaft, both of the North Africa Mission. They subsequently left for Constantine, Algeria.

At Assiout a son was born to Professor and Mrs. McClenahan, of the American Mission, who only lived a few weeks.

On January 1st, at Shebin-el-Kom, a son was born to Mr. and Mrs. C. T. Hooper, of the North Africa Mission.

All the hymns and verses in this number were sent expressly for "BLESSED BE EGYPT" by Mr. Elias H. Thompson before he died.



EXTRACT FROM JOHN KER, OF GLASGOW.

ST. JOHN XVI. 12.

"We may learn His patience as a teacher. He is not in restless commotion to have His work done on the instant, nor does He abandon it in discontent when men prove inapt and slow. He has often to say in sorrow, more than in anger, 'How is it that ye do not understand?' But He patiently begins His work again, and is long-suffering to our ignorance, as to our sins. Short-lived men must speak out all their mind before they die, but the centuries belong to Christ, and He can calmly wait. He knows He has time to teach what He intends; He knows also the final and triumphant issue, and without haste, and without rest, He is advancing to it. 'He shall not fail nor be discouraged till He has set judgment in the earth.' Our impatience often rises in the meanwhile, and the question with it, 'Wherefore this waste?' We wonder with pain, which sometimes grows to a tormenting doubt, why weary ages roll on, and darkness reigns, and souls pass away into the eternal future without comfort and hope of the truth. It is right in so far as it urges us to pray and labour, but beyond this we must be calm at heart, as believing that the issues are ordered by an Infinite Mind and Sovereign Will, and that Christ will prove that the delay on the road in no degree detracts from the wisdom and kindness which shall shine forth in the end."

Notices.

The following may be obtained from MR. GEORGE CLEAVER, II, Carlton Hill, St. John's Wood, London:—

Bound copies of "BLESSED BE EGYPT," 1s. 6d.

Engravings of MR. ELIAS H. THOMPSON, Nos. 1 and 2, 1s. each.

The Quarterly Magazine, "BLESSED BE EGYPT," 1s. a year.

The PRAYER CYCLE FOR EGYPT for 1902, 3d. each.

The PRAYER CYCLE FOR SYRIA AND PALESTINE, 3d. each.

The Subscription in Egypt for "Blessed be Egypt" is 5 PT. and may be paid to MISS RENA HOGG, American Mission, Assiout; MRS. BYWATER, C.M.S., Bab-el-louk, Cairo; MISS THOMPSON, American Mission, Cairo; J. M. CLEAVER, Esq., 70, Rue Ragheb Pasha, Alexandria. It is hoped shortly to publish "Blessed be Egypt" in New York.

The following may be obtained from MR. W. J. W. ROOME, Kingscourt, Wellington Place, Belfast:—

The "E.M.B. NEWS," price 1s. a year.

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

All contributions to the "Elias Thompson Memorial Mission House" should be sent to MRS. R. H. S. RICHARDSON, Drumlyn, Gilford, Co. Down, Ireland, or to MRS. BATEMAN, Hill Croft, Oak Hill, Reigate, England.

All contributions to the Nile Printing Press should be sent to the Hon. Treasurer, PERCY ALLEN, Esq., Kingsmead, Curzon Park, Chester.

Friends wishing to join the Prayer Union for Egypt should apply for Cards of Membership to MISS A. VAN SOMMER, Cuffnells, Weybridge, to whom also all communications for this Magazine should be addressed.

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

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



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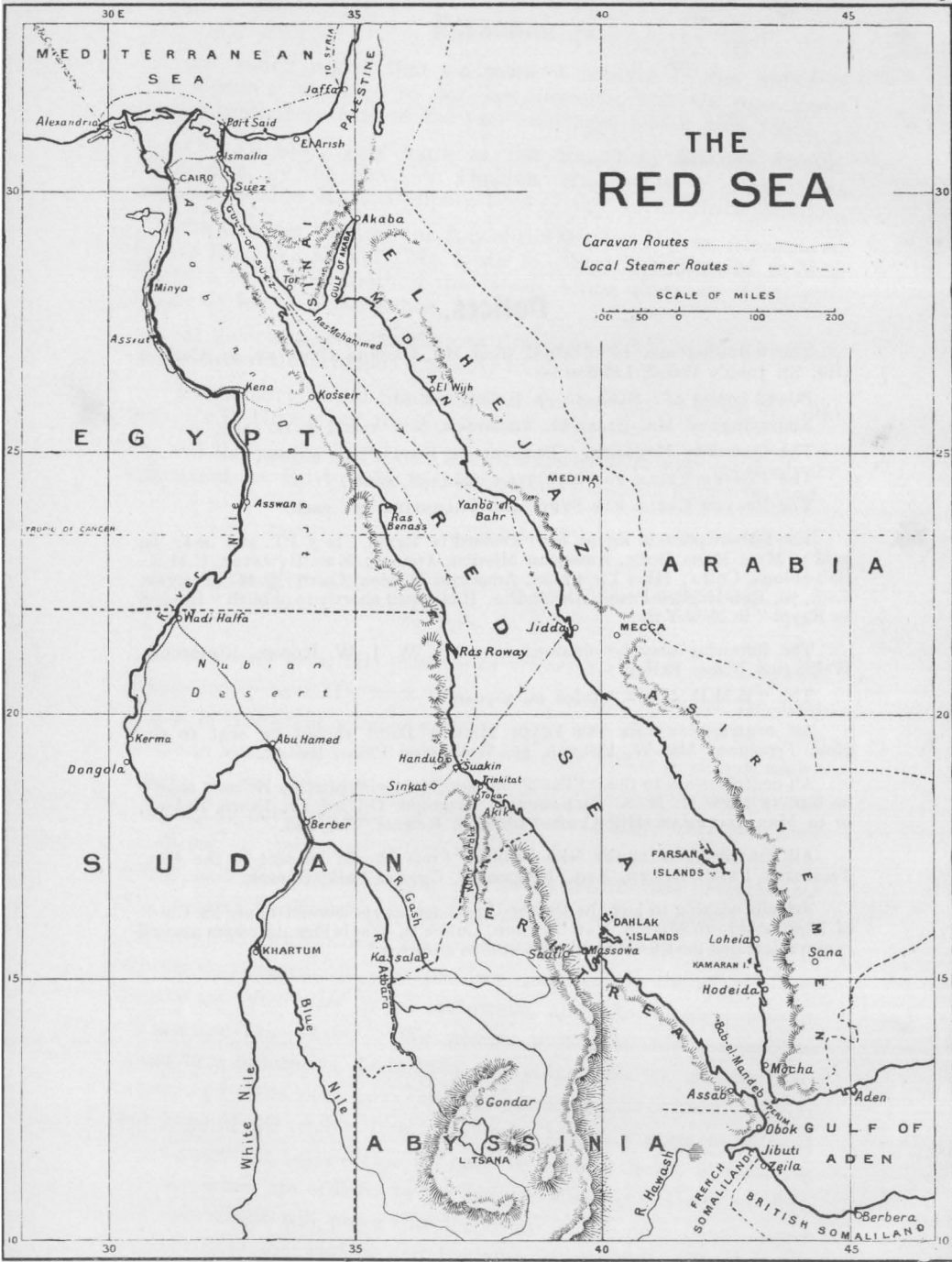
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POMPEY'S PILLAR STREET, ALEXANDRIA.

“Blessed be Egypt.”

VOL. III.

APRIL, 1902.

NO. II.

Editorial.

“And Jabez called on the God of Israel, saying, Oh, that Thou wouldst bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested.”—I CHRON. IV. 10.

WITHIN the last few months the desire has been expressed in America that “Blessed be Egypt” could be obtained there. This led to our asking Messrs. Fleming Revell, the well-known publishers of New York, Chicago, and Toronto, if they would undertake to supply the Magazine for us. They have willingly consented, and have asked that they may be furnished with lists of names of those already interested in Egypt to whom they may send specimen copies. We ask our friends to help us in this matter, and to let us have the addresses of those in the United States and Canada who would be likely to welcome our Magazine. We thank God for thus enlarging our coast.

An American orator once remarked: “I have heard it said, ‘England and America *against* the world,’ but I would rather change these words into another saying, ‘England and America *for* the world.’” May God grant that many of His people in these two countries may *give themselves for Egypt*. He has given to our brethren across the sea the privilege of being leaders in the Kingdom of God there; He has given our own countrymen the responsibility of being leaders in the earthly kingdom. May He show His own people, who are one in Him, how to be so “fitly framed together” that there may rise in Egypt a “holy temple in the Lord.”

For this end we ask that new friends in America may join our *Prayer Union*: agreeing with us in daily prayer and intercession for every part of the work, and for every need of all the workers. And

this request we also make to friends in Holland, who are now beginning to receive "Blessed be Egypt." They, too, have been in the field before ourselves. We earnestly ask them to let us be one with them in our Service of Intercession. A Prayer Cycle will be sent on application.

There are one or two special efforts before us now that may be equally helpful to all Missionaries in Egypt, and that may prove to be far-reaching in their influence, if unitedly brought to pass. We have long prayed for the establishment of a Y.M.C.A. Institute in Cairo, one that might be the means of blessing to young men of all nationalities. We would, together, afresh seek that God will bring this to pass now, and that those who are seeking to do it may be greatly prospered in the undertaking. The other special enterprise which needs united effort is "The Nile Mission Press and Christian Literature Society." May God bring this also to pass, and give His best blessing.

The good news of this quarter is that our friends of the American Mission, who have been waiting at Omdurman for many weary months, have been allowed to go to the Sobat River and begin work there among the tribes. We print an interesting letter from the Rev. J. Kelly Giffen, written last Autumn.

We believe it would add to the interest of our Magazine if some pages were devoted to correspondence, and therefore ask that any friends who have some subject, some question or perplexity, on which they will be glad to have the experience or opinions of their fellow Missionaries, will write a letter for publication, inviting replies.

As "Blessed be Egypt" has cost rather more than the price which is charged, we shall have *in future* to ask our subscribers in England to pay one shilling and eightpence a year, including post; in Holland it will be one gulden, and in America half-a-dollar a year. For Missionaries it will remain five piastres tariff.

"He told me of the River bright
That flows from Him to me,
That I might be for His delight
A fair and fruitful tree."

“Largeness of Heart.”

“AND God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea-shore” (1 Kings iv. 29). A wise and loving heart is God’s best gift. Without love, wisdom is a worthless thing. “Though I have the gift of prophecy, and understand all mysteries and all knowledge, and have not charity, I am *nothing*.”

There is a tendency in the natural heart to look every man on his own things, to care for his own family and acquaintance, his own country, and his own particular form of worship; some people only care to associate with those in their own rank of life, and others draw a still smaller circle in which they include only those who think like themselves. As life goes on, such people are left stranded alone. They cannot make fresh friends, and the old ones have passed away.

This sort of narrow-mindedness does not make itself known all at once: it creeps upon people unawares, and it brings a bitter retribution.

The opposite tendency follows the same law. The love God gives is an ever-increasing, overflowing stream, and it also brings its own harvest.

Apart from God, love dwindles selfishly to the few who give pleasure and satisfaction to the one that loves; but “The Lord is good to *all*; His tender mercies are over *all* His works,” and those who have most of His nature have the greatest capacity for loving.

Is it not true that there is the same barrier now between some people, as there used to be in Christ’s time between the Jews and the Samaritans. They live side by side, but they have no dealings with each other. Christ chose for example the good Samaritan as a picture of unselfish love, while He mentioned the Priest and the Levite passing by on the other side.

No matter how orthodox we may be, how good the Church to which we belong: if we lack Charity, the God-given love of human being to human being, that gives, asking nothing in return, we are nothing.

Our human love goes out first to our own families, then our friends, then to all our fellow-creatures; this is God’s order—He loved His Son (John iii. 35). His own people (John xvi. 27). The world (John iii. 16; Rom. v. 8).

Christ loved His Father first (John xvi. 31). Then His own disciples (John xiii. 1; Eph. v. 25). His stray ones (John x. 16). The whole world (1 John ii. 2).

The way that the Father and the Son showed their love was by giving, by sacrifice. “God so loved the world that He *gave* His only begotten Son” (John iii. 16). “The Father loveth the Son and hath *given* all things into His hand” (John iii. 35). “Christ loved the Church and *gave Himself* for it” (Eph. v. 25). “Who loved me, and *gave Himself* for me” (Gal. ii. 20).

And the command is given to us, clear and distinct as sunlight, that we should do the same.

“Walk in love, as *Christ* also hath loved us, and given Himself for us” (Eph. v. 2). “Hereby perceive we the love of God, because

He laid down His life for us, and we also ought to lay down our lives for the brethren" (1 John iii. 16).

When love springs up in the heart, there is always a desire to give—to deny oneself for another's sake. When the love of Christ is the moving impulse of our life, we give to Him through His people, and it is taught us, "freely ye have received, freely give."

We want more large-heartedness in giving. It was one of the first results of the coming of the Holy Ghost (Acts ii. 45; iv. 32, 34). And St. Paul urged the converts not only to be willing to give, but to do it (2 Cor. viii. 2, 4, 10, 11; 1 Cor. xvi. 1-3; 2 Cor. ix. 1-7; Eph. iv. 28; Phil. iv. 10, 15-17; 1 Tim. vi. 17, 18; James ii. 15, 16; 1 John iii. 17). Some day, it may be, we shall all give for His Service as they did in old days (Ex. xxxvi. 5, 6; 2 Chron. xxiv. 11). And then we may expect the return in our own hearts and lives, as He has promised: "full measure, pressed down and running over" (Luke vi. 38; 2 Chron. xxxi. 10).

In God's care for the stranger, we know how He has taught His people from earliest times that love and kindness must overstep the boundaries of custom and race and religion (Ex. xxii. 21; xxiii. 9; Lev. xix. 33, 34; xxiii. 22; Deut. i. 16; x. 18, 19; xxiii. 7; xxvi. 11). He was admitted into the Covenant, and taught to fear the Lord (Deut. xxix. 11, 12; xxxi. 12; Josh. viii. 33, 35). He might share in the city of refuge (Josh. xx. 9). Solomon specially prayed for the stranger (2 Chron. vi. 32, 33; xv. 9; xxx. 25; Psalm xciv. 6, 7; cxlvi. 9; Isaiah xiv. 1; lvi. 3, 6, 7; Ezek. xlvi. 22; 1 Tim. v. 10; Heb. xiii. 2; 3 John 5.).

It is like a golden thread running through the Bible. "Be good to the stranger, for once ye were strangers," but now no more (Eph. ii. 12, 19).

It is specially to be noted that on nearly every occasion when there was a great revival of religion amongst the Jews, a spirit of love and large-heartedness was shown towards their scattered brethren. David said, "Let us send abroad unto our brethren everywhere . . . that they may gather themselves unto us; and let us bring again the Ark of God to us" (1 Chron. xiii. 2).

"Asa . . . gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him in abundance when they saw that the Lord his God was with him" (2 Chron. xv. 9). Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem (2 Chron. xxx. 1-18).

It is when there is a spirit of oneness, that God's Presence is manifested, and His Blessing is given (Psalm cxxxiii.).

"These *all* continued with *one accord* in prayer and supplication" (Acts i. 14). "They were *all* with *one accord* in *one place*." "They were *all* filled with the Holy Ghost" (Acts ii. 1, 4).

The Church of Christ was hindered in her work, even in the Apostles' time, through the sectarian spirit taking root in their midst (1 Cor. i. 10-16; iii. 3-7; 3 John 10; Rom. xvi. 17). There is to be one Kingdom (Dan. ii. 44); one fold (John x. 16); one family (John xi. 52); one people (Eph. i. 10; ii. 12, 14); one Church (Heb. xii. 22, 23); one body (1 Cor. xii. 12, 13); one city (Gal. iv. 26); one Bride, the Lamb's wife (Rev. xix. 7, 8).

We cannot change the minds and methods of others, and make

an outward uniformity; it is a task beyond any living man. But we can have, and we can manifest a loving spirit of brotherly kindness to every fellow Christian we meet, that will go far to break down the walls of separation handed down to us from our forefathers.

“We are all one in Christ Jesus” (Gal. iii. 28; Phil. i. 27; 1 Peter iii. 8; Col. ii. 19; i. 2). “*Knit together*, the body increaseth with the increase of God.”

A prevailing spirit of lovingkindness and sympathy cannot stand still, it must continually be growing and spreading out. “All Israel and Judah loved David” (1 Sam. xviii. 16). “At that time, day by day, there came to David to help him, until it was a great host, like the host of God” (1 Chron. xii. 22).

“This commandment have we from Him, that he who loveth God, love his brother also” (1 John iv. 21; Rom. xii. 10; Gal. vi. 1, 2; 1 Thess. iii. 12; iv. 9; 2 Thess. i. 3; 1 Peter i. 22; iv. 8).

The High Priest used to bear upon his heart before the Lord continually, the names of all the tribes of Israel (Ex. xxviii. 29). And as God’s ransomed ones are now made kings and priests unto Him (Rev. i. 6; 1 Peter ii. 5, 9), all, too, may bear up before the Lord continually the names He writes upon our hearts. We would not limit our prayers to the few by whom we are surrounded, but rather reach out to the needs of an ever-increasing number. We may “labour fervently” in prayers for them (Col. iv. 12; Jas. v. 16; Col. iv. 2, 3). Remembering St. Paul’s request to the Ephesians, “pray for *all saints* and *for me*” (Eph. vi. 18).

Care for the many should never take away the personal thoughtfulness for the ones. St. Paul had upon him the care of all the Churches, and yet he sends special messages of remembrance and affection to twenty-six different friends in one place only; and he adds messages from eight of his fellow-workers. He also speaks with deep affection of Timothy. Titus (2 Cor. ii. 13); Epaphroditus (Phil. ii. 25-30); Priscilla and Aquila (Rom. xvi. 3, 4); Stephanus, Fortunatus and Achaicus (2 Cor. xvi. 17, 18); Tychicus (Eph. vi. 21); and Onesimus (Col. iv. 9).

When we are told to love one another *fervently*, what does it mean? A love on fire—not a cool unimpassioned interest in our fellow-creatures, such as may be taken by a naturalist in any living object, but a love that shares another’s way, whether smooth or rough, and gives the unselfish sympathy that is asked for by every human being. We want more of the love that lays down its life for the brethren.

Instead of seeing the ugliness, the dulness, the unattractiveness of another’s character, a quick sympathy may see the scars of unhealed wounds, uncomplaining patience, and a thirsty soul.

I once heard a friend describe a visit to Haddon Hall, when many people went there to see the illuminations and fireworks. At first she strayed some distance off, and looking up at the buildings from afar, she saw the brilliant lights, and a dark mass of human beings between her and the brightness; afterwards she made her way to the terrace, and standing close beside the fire, she looked down upon the upturned faces of the crowd and saw them lighted up with glory.

It may be when we are nearest Jesus we can best see Him reflected in the lives of others. When we are dwelling in His love it will come natural to us to be large-hearted (1 John iv. 12, 16; 1 Cor. xiii. 8).

"In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart."—*From "The Greatest Thing in the World."*

Marvellous Power of the Printed Word.

LETTER FROM EGYPT BY REV. JAMES G. HUNT.

"The Word of God is quick and powerful."—HEBREWS IV. 12.

IT is said that a tiny seed planted in the soil beneath a flagstone, in germinating will perceptibly lift the stone by the inherent power of the life within its bosom. And so with the seed of God's Word. Let it find its way into the soil of a human heart and germinate, and it will soon begin to uplift everything that stands in its way.

God's Word may find its way to the heart through the eye as well as the ear. How Paul would have rejoiced to see the day of the printing press. It was a significant fact that the first product of that press was a copy of the Bible. This was only four centuries and a half ago. The devil has sought hard to capture and claim the printing press as his. But the Christian world has not forgotten that by the laws of birth it is hers. Neither has God forgotten. He has set His seal on the printed Word.

THE STORY OF "UNCLE FAM" AND MONK MEKHAEL.

To this Egypt is able to give her testimony. Again and again have individuals and even communities been found that were enlightened through the written Word before they ever saw the face of a missionary. One of the most striking instances of this occurred in the winter of 1861, when Dr. Lansing was making a tour of Upper Egypt. His helper returned from a town one day "in ecstasies" about a man named Fam Stephanos, who had advanced far beyond the alphabet of Christian knowledge and experience. Further acquaintance proved that he was indeed a rare character, and had moreover gathered around him a company of like-minded persons. Their only source of light had been the written Word. But that they had faithfully followed. "Uncle Fam" and his friends afterwards occupied a prominent place in the history of the Mission (see Dr. Watson's History, pages 212 and 395). The largest congregation in the presbytery of Thebes is now found in their town, Kus.

Another instance of the early days was that of a monk who lived at a convent thirteen hours' ride out in the desert from Alexandria. He had gone there as a boy driven by a thirst for knowledge. Through persevering efforts he had learned to read. As time went on he read much in the old manuscripts found in the convent, and committed to memory the book of Psalms. But he had not yet

seen a complete copy of the Bible. One day a fellow monk appeared with one which he had obtained at Cairo. Our friend, Mekhael, resolved to secure the Book, which he did by bartering a new pair of shoes. It became his constant companion, and slowly he was led by it out of his superstitions into the full light. In course of time, after varied experiences, he found his way to our Missionaries. After considerable training, he became a colporteur, and later was ordained as a gospel minister. And it was this man, "Father Mekhael," who found Uncle Fam. He had the distinction, too, of being the first member of the native evangelical church and its first native pastor.



THEBES.

MANY MOSLEMS READ THE BOOK SECRETLY.

In the times in which we have fallen now, there is a much more general diffusion of the light. Hundreds of thousands of Bibles have been scattered over the country. Among the nominal Christians it is no longer a strange book to the degree it once was. Their Patriarch now would scarcely dare to burn it on the street with other Protestant books as he once did. While such notable examples of the written Word as the sole means of enlightenment are naturally now less frequent, we have reason to know that the number of cases in which it has a part in changing hearts and lives has been vastly multiplied.

Especially with Moslems is the printed Word a chosen instru-

ment. Through fear of their co-religionists they nearly always come to the Saviour by night. They do not come first to the public service; they peruse the Book in secret, comparing it with their own book. The number of them who openly or secretly are searching the Scriptures is rapidly increasing. Recently a Moslem from a village near Mansoura came to our Missionaries there saying that he was ready to become a Christian. A stray Gospel had found its way into his hands, the reading of which convinced him of the truth of Christianity. He gave evidence then and since of intelligence and sincerity.

AHMED FAHMY BECOMES A MISSIONARY TO CHINA.

The story of Ahmed Fahmy is familiar to every one who has read the history of the Mission. He had been a pupil in our boys' school in Cairo, and then was employed to teach new Missionaries the language. One of his pupils was Miss Smith. Every day they read some from the Bible. He would not listen to any comments on the passage, and tried hard, as he afterwards said, not to think of the meaning. But the living Word proved itself a discerner of the thoughts and intents of the heart. After some months he began to ask questions. Finally he was convinced of the truth, and after no small conflict of soul surrendered to it, and confessed to his friends his conversion to Christ. Persecution followed that caused him to flee from the country. He went to Scotland and there studied in the University. He has now for many years been a successful medical missionary in China.

A LEARNED MOSLEM SHEIKH NOW A CHRISTIAN.

Another case may be related of even more present living interest. A few years ago a young man from Upper Egypt completed a course of twelve years' study in the great Mohammedan University, El Azhar, in Cairo. He had entered as a mere boy and was yet young, though having acquired the title of Sheikh. He had been a brilliant student, outstripping many of his teachers. On completing his studies he returned to his native town. Not long after he conceived a desire to engage some Christian in controversy, his sole purpose being to try his learning and logic in confounding his opponent. After meeting one or two who proved unworthy of his steel he made his way to the small Protestant Church that was found there. After the service he met the preacher and they had some reasoning together. Then the latter said, "You had better read the Bible and pray." He thought this a strange turn for his opponent to take, but he agreed to do so. And he secured a Bible for the first time. No sooner did he begin to read than he became deeply interested; he scarcely ceased by day or night till he had read from lid to lid and re-read. The words of the Book, he says, burned like fire in his soul; the Koran never had had that effect upon him, though he had committed it to memory from beginning to end. For about two years he continued studying, praying and holding occasional conversations with the pastor. And in the course of time the revolution took place which changed him from a Moslem Sheikh to a humble follower of the Prophet of Galilee. He dropped his name, Mohammed, and in touching gratitude took the name of the pastor who had been instrumental in bringing him to the light.

PREACHES IN CAIRO TO MOSLEM STUDENTS AND TEACHERS.

This man is now in Cairo engaged in special work for his Moslem brethren, under the direction of the Synod of the Nile. Two meetings are held each week in our Churches there in which he boldly expounds the Scriptures and shows the errors of Islam. He is master of the teachings of Islam and has been a diligent and devout student of the Scriptures. He has a mind of unusual breadth and keenness, and a character and bearing that command universal respect. At times hundreds have come to his meetings, many of them students and teachers in the Azhar. The work has already borne some definite fruit and is rich with promise for the future. Mindful of the way in which he himself was led his constant aim is to give men the Word of God. He says that all the wisdom of philosophy is useless in comparison; that the Bible changes the life, something which the Koran has never done.

Thus does the seed of the Word reproduce itself. It hides in itself a divine life. And this is the secret of its power.

From "The Midland."

Letter from the Soudan.

BY REV. J. KELLY GIFFEN.

THE SITUATION.

WE have now been in Omdurman two months, and the situation remains the same that it was when we came here. You will remember that the civil secretary at Cairo had referred all the correspondence on the subject of our location. Colonel Jackson, who was acting as Sirdar in the absence of Wingate Pasha, wrote me a kind personal letter, in which he said the questions raised by us in regard to our location were of such vast importance, and so affected the whole of the Soudan, that he felt that he could not, in the absence of both Sir Wingate and Lord Cromer, take the responsibility of deciding them. The Sirdar and Lord Cromer have returned to Egypt, and the former is now in Khartoum. I had hoped that some decision might be arrived at with Lord Cromer before the Sirdar left Cairo, but if so they have not communicated it to us. We learn incidentally that Lord Cromer has not changed his policy in regard to Missions and Missionaries in the Soudan. This sounds significant, but we do not know how much this determination of his lordship may affect us.

VISIT FROM HIS HIGHNESS.

His Highness the Khedive is intending a visit to his dominions in the Soudan, and it has been arranged for his arrival here Dec. 2, and he will remain about four days. But in the meantime all hands are busy in the preparations for his entertainment and for carrying out the details of an elaborate programme of dinners and lunches, of boat rides and entertainments. Streets are being put in repair and houses are taking on a coat of whitewash; all these things claim the attention of every official, from the Sirdar down to the prison guard, who drives his band of men and women in carrying dirt or brick. Under these circumstances we felt it wise not to approach the Sirdar

on a matter of so great importance as we presented for his decision. We have left it until after the departure of His Highness the Khedive, praying that the Lord will give directions to those who have the authority.

In the meantime our presence in Omdurman has not been wholly without good result. We have been able to study more closely the conditions at the capital, and learn many things that will no doubt be of use to us, no matter where we may be allowed to locate.

CHANGES GOING ON.

Great changes have taken place since I first saw Omdurman and Khartoum two years ago, many of them for the better. Certainly the people are better clothed and fed, and, on the whole, more orderly. The population of Omdurman has greatly diminished, but they have not gone to Khartoum, as the government had so ardently hoped, but dispersed to their various districts from which they were originally taken by force to swell the Mahdi's forces. But the original inhabitants of Khartoum, or so many of them as survived the perils of famine, disease, and war, still remain in Omdurman; and there are many others who, by reason of poverty, are not able to return to their native districts. A few of the more wealthy have returned to Khartoum and are building, and their number has been augmented by a few Greeks, and clerks, and merchants from Egypt. The houses vacated by the dispersing multitude have been levelled to the ground, or stand in ruin soon to melt away in the winter rains. Still, the population of Omdurman numbers many thousand. I think I am conservative in estimating them at 30,000.

THE SPIRIT OF THE PEOPLE.

There is a greater spirit of freedom and independence manifested by the people than they seemed to have two years ago. This is probably not an unexpected result, and not unnatural that it has gone somewhat to the extreme. The clearest illustration of this is from a little incident that became known recently. It seems that the sheiks and some of the leading Moslems had been prophesying the downfall of the present government and had been so teaching the people. They reasoned that the Turks had been here in the Soudan and ruled them with a rod of iron. God brought them to nought. Then arose the Mahdi, and claimed to be one sent of God. But God showed him no favour. He soon died, and the Khalifa's army was given over to destruction. Now the English have come, whose Gordon has already been overcome and whose great Queen is dead, and they, too, will soon pass away, for God is angry with all infidels, etc.

This independent and rather revolutionary spirit became known to the authorities, and a notice was prepared and placed in the government offices and other prominent places, to the effect that the present government came to the Soudan to give the people peace and secure their liberties. Teachers of religion are granted the privilege of teaching what they please so long as they confine themselves to spiritual matters, but they must strictly let the affairs of the government alone. This note was addressed to the heads of the Moslem religion. So the remark, "the privilege of teaching what they please," does not apply to Christians, and therefore does not bring us much comfort. We are under a different sort of pro-

hibition, and, I suppose, in the opinion of the government, less to be trusted than these prophets of Islam, and consequently our privileges were curtailed to begin with. Why the government, intelligent Englishmen, could not see this result from the conditions they have themselves created is incomprehensible to ordinary intelligence.

SHOULD HAVE A BASE OF OPERATION THERE.

Whatever disposition the government may make of your missionaries, I do not think it would be wise policy to leave Omdurman, Khartoum, and Halfaiyah, which form the capital of the Soudan. All three places should be occupied, and two we must have as a base for operation, no matter how far we may penetrate into the interior.

Omdurman will continue to have a considerable population, because many of the people are unable to go elsewhere, and are not



THE NILE.

inclined to do so, and the longer they remain the more attachments they will form to the place. Then, too, Omdurman is considered the most healthful position, and the people prefer it for the present on this account.

Khartoum will be the official capital. There is the residence of the Sirdar (Governor General) and the civil and military offices, and some men of business, together with those who will congregate at a capital because it is the capital, or because they think it most probable something "will turn up."

Halfaiyah, which is on the north bank, just opposite Khartoum on the Blue Nile will be another centre. Halfaiyah may be said to have been created by the present government, especially by building the railway, for this is the terminus of the line from Wady Halfa. Here all passengers and goods coming to the Soudan are first

delivered. It possesses many advantages which I believe will make it in the no distant future of equal importance to Khartoum or Omdurman, although you scarce hear Halfaiyah spoken of as having a possible future of importance. Halfaiyah is one of the best places for residence, being high and sandy, yet having both soil and water for planting trees and growing vegetables. The air is always good. As I have mentioned, too, it is the terminus of the railway, and here are delivered all products brought down by boats and steamers from the Blue and White Nile regions, and from Kordifan and Dar Fur. The well-to-do merchants will naturally collect here. It will be to their interest to live here. The station, the repair shops and coaling dock are already here and permanently built. If cotton is ever grown in the Soudan, ginning mills will doubtless be erected here. Its soil and water will bring it the fruits and vegetables and make it the source of supply of these for Khartoum.

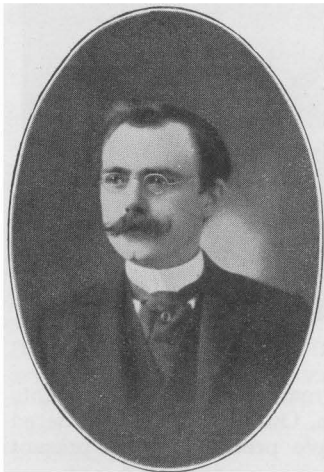
I mention these matters in detail because if we are to occupy the Soudan at all, we should have a place in at least one of these towns, which now form the capital of the Soudan.

Omdurman, Soudan, Nov. 22nd, 1901.

From "The Christian Union Herald."

The Dutch Mission in Egypt.

BY A. DE V.



MR. DE VLIENER.

THE first attempt at founding a Dutch Mission in Egypt, as far as we know, was made in 1866 by Rev. H. W. Witteveen, of Ermelos, Holland, who sent two brothers—Jacob and Adrianus Mooy—to the lands of the Nile. The attempt failed entirely, one of the brothers dying the next year at Khartoum, the other having to return home on account of sunstroke. But Mr. Witteveen, who had great faith in the future of a Christian Egypt, did not lose courage, and sent in 1871 Mr. George Nyland to Cairo. After studying the country and its language for a few months, this gentleman settled at Calioub, a town of some fifteen thousand inhabitants in the vicinity of the capital. Being

blessed with almost unshakeable health, strong faith, an amiable Christian wife, and a fervent zeal for the cause of the Lord, he soon made friends with the people, mostly Mohametans, and though, in the providence of God, he was called to Palestine four years later, he must be regarded as having laid the foundation stone of the Calioub Mission. He has been since an earnest worker of the C.M.S., and is now stationed at Ramallah, near Jerusalem. At Calioub he was replaced by Rev. J. H. Spillenaar, who left Egypt only a year ago after over twenty-five years of honest service. This

Missionary succeeded in 1882 in securing a fine mission house, after having lived, as his predecessor had done, twelve years in a miserable native dwelling, in which he lost all his children, and suffered much misery on account of not receiving sufficient support from Holland. The Mission has since seen better days, and the native congregation, founded in 1887 by Mr. Spillenaar, is now growing steadily under its pastor, Rev. P. J. Pennings, who succeeded him. The school at Calioub, begun by Mr. Nyland under great difficulties, has now four classes taught by competent native teachers. At Barrage, about an hour distant from Calioub, a similar school is being carried on. We may confidently expect that the school will furnish the congregation with a constantly growing contingent of members, as the religious instruction especially is followed with real interest by several pupils, particularly by the orphans whom Mr. Pennings has provided with a home,



THE DUTCH MISSION HOUSE.

and who form the best element in the school. The religious services and the Sabbath school are held in the largest schoolroom, but it is hoped the Lord will enable the Mission to build a small Church, as the place is much too small and too uncomfortable. The prayer meetings during the week are held in the middle of the town, and well attended. A girls' school is superintended by Mrs. Pennings and two native teachers. The fruits are now being reaped of the labours of those who went before. As everywhere on the mission field it has taken a long time to prepare the way for direct work, and convince those among whom the Word is preached of the Missionary's good intentions. We earnestly pray that the Lord may continue to own and bless this important field in which Calioub, for over thirty years, has held its modest place. Those who are able to support the work financially, I beg to remind of the

orphanage at Calioub, the only Protestant orphanage, as far as I am aware, in Egypt. Living in this country is very cheap for natives. A few pounds a month are sufficient to provide for the waifs and strays who are here cared for, and who, in the Mission school, receive a good Christian education. Yet the money which the Missionary receives for this purpose—sometimes as little as two pounds a month—is entirely insufficient. It does not seem fair that he should have to support this benevolent institution mostly out of his own resources, and thus be obliged to limit the number of children to a few, where so many might there be led to Christ. We say this because there may be friends who only need the hint to help this effort.



MR. AND MRS. PENNINGS AND BABY.

A Letter from Mrs. Pennings, of the Dutch Mission.

I WILL gladly accept the invitation to tell you again something of our work. I wrote an outline of the history of our Mission in the New Year number of 1900, and told you in the Summer number of 1901 something about the orphanage, and I now want to give some account of our Mission work in general. This

consists of teaching the young, evangelizing in the houses, leading services on Sunday, holding Sunday school and training the orphans. We have two schools—one at Calioub with sixty boys and twenty-five girls, and another at the Barrage with seventy scholars. We may say that the Lord has blessed the work in the schools to some young hearts, though not to a great number of them. Still, the Master has showed His servants precious fruit of their labour.

A young Moslem, who was always one of the best scholars, confessed his faith in the Lord, and said to us: "Formerly, I did not know the religion of the Christians, but at school I learned to know and love it; I believe that the Lord Jesus is my Saviour, and I am His disciple." We hope to see him baptized before long. Another Moslem came also confessing his faith in Christ, having heard the Gospel message at first at school, afterwards in our



THE ORPHANS.

meeting, and lastly in Alexandria, where he came in contact with Mr. Cleaver. Among the girls, too, we observe now and then that the Lord's Word penetrates their hearts. I am now thinking of a warm-hearted girl, about nine years old, who always listened most attentively during the Bible lessons. She spoke to me often, and I became more and more sure that she was one of Jesus' lambs. She was always very weak in health, and at last she fell ill. Her parents, who are Copts, said the school was the cause of her illness; but I daresay they could not bear the idea of their child learning the Gospel at school. While her mother was weeping, she said: "No, mother, you must not cry; let us rather pray that Jesus may heal me; He is the same as before; when He was on earth He healed all those who came to Him; so, I believe, He is mighty to do it now; but, if not, all that He does is for the best." Now and then I visited the child, and prayed with her in the presence of her

parents, but they remained as indifferent as before. When some weeks had passed, they said their child was possessed by the devil, and, now that she has nearly recovered, they don't allow her to visit the school any more. Poor girl! I know she is always thinking of the school, though she dare not say that at home; but yet I can't express how happy the thought makes me, that she is safe in the arms of Jesus, and that the Lord blessed our weak words to bring this young lamb to the fold.

Since 1895 our Mission has had a boys' school at the Barrage, which was opened by Mr. De Vlieger, who came out in 1889 to share the Mission work with Mr. Spillenaar, and was a much appreciated fellow-worker during his stay here. We were loth to miss him in the work; therefore, we are happy to have him with us for this winter, and it is touching to see how glad the people here are to see their former teacher and friend again. He began the Mission at the Barrage by opening a school on his own responsibility, and now sees the fruit of his labour, for besides the school, of which the number of scholars now amounts to seventy, we have also two meetings there every week, which are well frequented, and we hope to begin soon with a Sunday school. Both at Calioub and the Barrage we have a meeting, with the magic lantern, every week during the winter time, and the Gospel then reaches many people, mostly Moslems, who look and listen very attentively.

Concerning the orphanage, we can say, with thankful hearts, "Hitherto, the Lord has helped us," and we may add, "The Lord has done great things for us, whereof we are glad." At this moment we have nineteen orphans. Many of the boys show a warm interest in the Gospel, and the Lord has provided for all their need—His Name be praised!

May I suggest to our English and Dutch brethren and sisters that, when they pray for the Lord's work in Egypt, they will remember the Egyptian orphans. There may still come many temptations for them, but they are our hope for the future.

Yours in the Gospel,

EVERDINE PENNING'S.

Mrs. Dickins' Girls' School in Alexandria.

NORTH AFRICA MISSION,
ALEXANDRIA, EGYPT,
February 22nd, 1902.

FOR a long time I have wished to send you some account of our work with the women and girls of this district, and at last I have leisure. Since our annual festival in January, at which about eighty of the mothers and relatives of our children were present, many new children have come to us, so that we have now seventy girls attending regularly. Four of this number are Syrians, all the rest are Moslems. Many of our elder pupils have been with us many years, and can now read God's Word easily. It is a constant joy and encouragement to us to see what has been wrought amongst our children by God's grace and daily strength. At first all were bigoted and full of prejudices and fears, half

believing that in spite of themselves we should make them Christians. But, little by little, all this has changed, and for a very long time no girl has refused to pray, or to learn any passage from the Scriptures, or any hymn that we have wished to teach them. As each girl advances in her studies, she receives a Bible or Testament, and these are freely taken home and read before their parents; and though our elder girls are often cursed as they go home from school, and are told by the men "they will make you Christians," it makes no difference. They are so much attached to us and to the school that a great many of them are never absent. And, best of all, we believe that we are sowing seed that will spring up and bear fruit to eternal life, though it may not be till after many days. No girl now refuses to speak of or to read of Jesus as the only Saviour for sinners and as the Son of God. We wish it were possible to tell of conversions. For this we pray and work and hope, day by day, and this will surely be the result of our labours in the coming days. If we, who are so foolish and weak and insufficient in ourselves, can so train the girls so that in outward behaviour and in their general conduct they will compare favourably with our home children, who have always been surrounded by good influences, what may we not expect from the workings of God's Holy Spirit in their hearts? We will continue to sow the seed and to care for it; God will give the increase.

Of the work amongst the women, there is much also to encourage us. Numbers of houses are opened to us, and, during the past year, houses of better class people, and many young women, some married, are learning to read at home.

Sitt Adma continues to work hard and faithfully with them, and we continually praise God for His work of grace in her heart. We should be very thankful for another lady Missionary who could give all her time to this work amongst the women.

MARY H. DICKINS.

A Letter from the Native Worker in Charge of the C.M.S. Book Shop in Cairo.

CAIRO, *January 24th*, 1902.

IT gives me great pleasure to tell you something about what is going on in the C.M.S. Bible Depôt at Cairo, where we are preaching the Gospel and sowing the seeds of Christianity in the hearts of the Mohammedans.

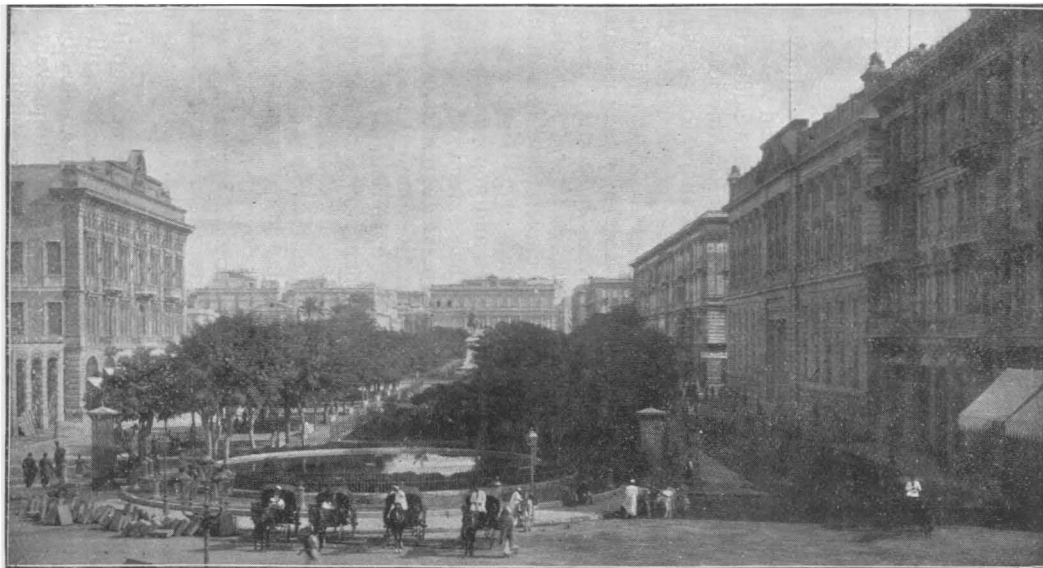
Our Bible Depôt stands, as you know, in a central position in Cairo, and in a Mohammedan quarter, so it is frequented by the Mohammedans every day, who come to study the Bible and controversial books; they also come to argue. As we have notices in our windows to say we allow anyone to enter and read the books, many passers-by, besides our friends, come into the Bible Depôt to read. There is a circular inside our tracts for distribution, which says we are ready to teach any true enquirer, and answer his questions about religious matters, also that our Bible Depôt is open to the public, so that many come daily to read, enquire, or argue. The Depôt is known by most of the Mohammedans in Cairo, and

by many in the districts, especially by students at the Azhar (the greatest religious college in the Mohammedan world), among whom I have many friends. Mohammedans are very fond of arguing, as they think themselves very wise and well informed. Believing their doctrines to be true, and that no one can beat them at an argument, they came by hundreds to the Bible Depôt and to our nightly meetings. Some of these meetings last year were very remarkable. During the day, for nearly a month, our Depôt used to be so full that it was difficult to get in or pass the doorway. I used to sit there, or stand, and debate with them. Sometimes there would be one chosen by the public with whom I had to argue, and I would answer the questions of every enquirer. At times, I was obliged to ask one of our Missionaries or Catechists to help me in keeping order, or by preaching when I was tired out. At last, Mohammedan papers, and even Christian ones, began to write against us, and the President of the Azhar forbade every student of his college to attend our meetings in the Bible Depôt or in the school under penalty of dismissal from college. By this our meetings were interrupted, but, thank God, there are some who come every day, even of his students. The subjects we discuss are always "The Trinity"; "The Authenticity of the Bible"; "The Crucifixion"; "Is the Death of Christ necessary?" "All have sinned, even the Prophets"; "The manner of the last judgment"; "The prophecies about Mohammed in the Bible"; and "The error of the Coran." After discussing all these subjects, I wrote an Arabic book containing all of them but the last. I ask the students of the Azhar the explanation of some of the difficult texts in the Coran, which shew the Coran is not inspired by God; and they go and ask their teachers in the college about these texts. These students have often been entirely baffled; but once one of the questions was explained and published by Mohammedan newspapers.

Thank God, we have seen some fruits of our labours. The baptizing of two young Mohammedans was a great encouragement to us. These men used to come to the Bible Depôt for months to argue, oppose, and even to fight us. One of them attempted to knock down one of our Missionaries, and did break one of the lamps during an evening meeting. The other young man was brought to me by a Mohammedan friend, as he was considered to know the Bible, and wished to argue. But at last they were both conquered by the sword of the Word of God to His glory, and, having been fully instructed by the Rev. D. Thornton, were baptized publicly, and are now serving their Redeemer.* We have some Mohammedans who are about to confess their faith publicly. For these, and for all the enquirers, we ask the prayers of the whole Church of Christ.

We hang the "Silent Comforter," in Arabic, outside our doors that the public may read, and we find this a good trap, as it attracts people to read and enquire about the things they do not understand. Very often I stand beside the readers and ask them if they understand what they read, and take the opportunity of preaching the Gospel of Salvation, so that others gather round me

* Since this was written we grieve to say that one of these has returned to his former faith, but we believe that he will surely be restored. We should fight the fight of faith with them, remembering the deadly assaults of the enemy of souls when one Moslem confesses Christ.—ED.



GRAND SQUARE, ALEXANDRIA.

and listen or enquire. I find there is a good religious movement among Mohammedans here latterly, as many of them read the Bible and controversial books. They also argue with their eminent men about these books even in their newspapers, and a Mohammedan magazine, in many of its numbers, had criticisms of my above-mentioned book, to which I replied in a magazine which has lately come out in Egypt. We ask God to bless His work for His glory.

Yours very sincerely,

pro. N. J. GABRIEL.

Egypt Then and Now.

BY DR. ANDREW WATSON.

JUST forty years ago to-day Mrs. Watson and myself entered Alexandria harbour for the first time, and were met by Drs. Lansing and Hogg, and our names were added to the list of Missionaries from the U. P. Church of North America. Ever since that time we have had an interest and a share, though small, in the work of the Lord carried on in the valley of the Nile. There have been times of sorrow and joy, days of darkness and days of light, years of drought when the heavens seemed like brass, and years of plenteous showers producing a joyous harvest. There have been bitter persecutions, ominous seditions and serious bloodshed; there have been three visitations of the cholera, and one of plague, but through all the Lord has protected us. To-day we raise our "Ebenezer" and say, with gratitude and hope, "Hitherto the Lord has helped us." How the work has extended since 1861! Then there were only two stations where regular missionary work was carried on either by foreigners or natives, now there are nearly 200. Then there were nine Missionaries, counting the married and the unmarried, the gentlemen and the ladies, now there are 51 according to the last report; then there were only four schools, two in Alexandria and two in Cairo, now there are 180; then there were perhaps 350 pupils in the schools, now there are over 14,000; then there were about 20 church members, now there are 6,500, and a Protestant community of over 25,000. Then there was not one native minister, or organized congregation, now there are 33 native ministers and 50 organized congregations. On other lines, too, there is evidence of fruit and progress.

But it must be said that what has been accomplished by the blessing of God is only a little compared to what has still to be done. Besides, not for many years have the Copts, Catholics and Moslems put forth such efforts, as they are now doing, to prevent the spread and acceptance of God's truth. They have established schools in many places to prevent their children coming to ours. They are, alas! using the press to attack our teaching and confirm their own. They have formed themselves into associations and societies, to conduct evening meetings, and secure persons to deliver lectures. Indeed, they have all our methods and are using every means to oppose evangelical truth, and uphold their system of falsehood and tradition. The Missionaries and native workers are closely watched,

and any slip in tongue or pen or conduct is magnified to the last degree, while their journals are full of the wildest misrepresentations and calumnies. It is a time when both Missionaries and native workers need to be living and true epistles of the Lord, full of the unction and power of the Spirit, that they may by their "walk and conversation" silence the voices and the pens of the enemies of Christ and the cause. What a pleasure it is to some of us who in the ordinary course of things will soon lay aside the armour, to see others with the energy of youth or early manhood entering upon mission work with bright prospects of acceptability and success! Never was there a better opportunity or a greater need for earnest, unselfish, Spirit-filled workers in Egypt than at the present time. The field is ready in many places for the seed, and in others for gathering in the sheaves. Let neither Missionaries on the field or the Church at home fail to improve the opportunity.

Cairo, Egypt, Nov. 27th, 1901.

Egypt's Women.

WHEN one is asked to write something for a paper like "Blessed be Egypt," one's first thought, naturally, is—Would God have me do this? And then—If so, what would *He* have me write? Thus one is driven away to have a quiet time alone with Him, "to watch what He will say in me," before one dares to be the instrument which is to transmit His message from this land of Egypt to readers in the homelands.

And now, fresh from converse with Him, I believe He would send forth through me a truth, which He has been teaching my own soul during the past year, and more especially so during the past two months. It is that He is setting before us Christian women of England and America an open door for the entrance of the Gospel into the hearts of hundreds and thousands of our Moslem sisters in Egypt, and that He is waiting for us to enter this door in far larger numbers than we have been doing. He is waiting for us to go in, laden with the pure seed of His Word, which He, on His part, is ready to cause to fall into the good ground which He has been and is preparing.

Day by day, during the past two months, while I have been going in and out among these Moslem women living in the Bab Sidra quarter of Alexandria, I have been impressed with the fact that God *is* working in this land. Again and again He has caused me to wonder as I have seen the manifestations of the secret workings of His Spirit in the hearts of some of these poor ignorant women. It was evident He Himself had prepared them for the message He was going to send them. He had made them hunger after a righteousness and thirst for a purity which He alone could satisfy, and which—let us praise Him for the certainty of this—He has pledged Himself to satisfy. I have found that He has made a willingness to listen, and given a readiness to hear the Word in almost every house I have entered. Never shall I forget the gasping voice and imploring look of one poor woman, as she exclaimed, "Oh that I might have a clean heart!" Nor can I forget the eagerness with which she learned King David's prayer contained in Psalm li. 10. When I went to see her

a second time, a month later, she repeated the substance of the prayer correctly in her own simple words, and then immediately settled herself down for further teaching. Surely God's Spirit is working to lead that woman to know Him, Whom to know is "life eternal."

Then there is the case of another woman with Whom He had been dealing in dreams. She is now almost convinced in her own mind that God wishes her to become a Christian. There is no evidence yet of any real change of heart, but there is evidence that she is craving for peace and rest of soul, and that the Spirit of God is convicting her of her condition and need.

These are just examples of what God is doing even before the proclamation of that Gospel which is, now as ever, "the power of God unto salvation to every one that believeth."

But then, in addition to this, He lets us know that He is working with us. I went one day to the house of most bigoted Moslems, where the girl had been taken away from our School lest *we* should make her a Christian. My reception there was not a very cordial one, and I was only asked to sit down in the outer court where the women of the house were collected, and not ushered, as I usually am, into an inner room. But God had His plan—there was a tale of woe to listen to; and when the woman's pitiful story had been related I was able to invite them all to hear me tell them some words of comfort from the Book of God. And then—to see the faces soften, to feel the quiet hush, to know that that little group of seven or eight women were being soothed by Him, and were being drawn by Him to long after something better than they had ever known. For were they not listening to His promises?—"God shall wipe away all tears . . . no more death, neither sorrow nor crying . . . neither pain." And then, when the eighth verse was read, to see the Spirit's convicting power! Yes, that was "their portion," for did not they all come in that category? But then, last of all, to open up to the now willing listeners God's plan of salvation, to uplift Christ crucified for *them*, Christ risen for *them*, even *them*, poor, neglected Moslem women. It was worth coming to Egypt for. It was an experience which makes us Missionaries remember that "God Is," and that He is working with us now, just as we read of His doing in the days of yore, when "they went . . . everywhere, the Lord working with them."

"Come over . . . and help us," is the cry which our human sisters of this land call out to us. What shall our response be? Shall it not be the response of our whole being, laid faithfully and unreservedly on the altar of His Will? Then only can He bring us into touch with His plan for the salvation of the world, and then only can He make clear to us our individual part in working out that plan of His.

"Lord, I know a work is waiting
For each ransomed child of Thine,
Lo, I come in faith beseeching,
Show me mine."

EDITH M. LIGGINS.

"God loves to be longed for, He longs to be sought,
For He sought us Himself with such longing and love
That He died for desire of us—marvellous thought—
And He yearns for us now to be with Him above."—*Faber*.

Men We Meet.

"THE EFFENDI."

A GAIN, like that of "Fellah," this word "Effendi" covers a wide class, and may be applied from the Khedive down to the most insignificant schoolboy in the least important Government School. It might be compared to the English word "Esquire," or "Gentleman," in their commonly accepted meaning and their widest application. Even as in England the word "Esquire" had originally a specific application to a certain class, and has now degenerated into a word of the widest significance, so with the Egyptian word "Effendi." And even as the word "Gentleman" with us is vaguely



COTTON STORES.

used largely with respect to dress, so in Egypt any man who wears a tarbouche (better known perhaps to English readers by the word "Fez") is considered, or perhaps I should rather say, considers himself, an "Effendi," with the exception of the servant class who wear it as livery. In this short pen-sketch we will treat the word as referring to the very large class composed of Government officials of every grade, professional men, clerks, schoolmasters, and, in short, all those who affect the farangi (European) costume, with the exception of the head-gear, which is universally the tarbouche.

Though in Mohammedan countries the Mashayikh (pl. of Sheikh) are called the "Ulama," or learned men, as a matter of fact, from a Western standpoint, the Effendiât constitute the educated class, a Government schoolboy, in his fifth year, being vastly better educated than the average learned man who has spent his ten, or perhaps fifteen, years in the famous Azhar University, the greatest seat of

Mohammedan learning in the world. But one of the evil effects of the modern system of education is that their faith in Islam is being undermined, and that they are not getting anything in its place, and so, taken as a whole, the Effendi class is growing up to be indifferent and careless upon religious matters, and therefore the harder to reach. They learn all the European vices, but ignore their virtues. All parents who can afford it, now send their sons, after having gone through the primary and secondary courses of the Government system of education, to France or England to complete their education; many of them go to Paris to obtain a diploma in French law, the Napoleon Code being the basis of legal administration in Egypt.

Unlike our English young men, the Effendi has no idea of spending his spare time in healthful recreation or in some instructive hobby. All his spare time is spent at the Cafés, with their far from healthy moral surroundings. Perhaps the outstanding characteristics of the Effendi are his pride and improvidence, and it is probably the former, together with the fatalism of Mohammedanism that leads to the latter. They are not naturally studious; it is rarely that one comes across a man that studies for the love of it. After the necessary work to enable them to enter their professions, or to fit them for their occupations, their studies are at an end. Libraries, even in the houses of the wealthy, are of the scantiest description. It is largely the absence of home life that is the cause of this state of things, for many of these men are men of considerable ability, and one feels that if they only had a healthy home life to foster and develop the best sides of their characters, and were delivered from the awful blight of Mohammedanism, they would become the hope for the real and permanent uplifting of Egypt. For it is a recognized fact that the great prosperity and progress of Egypt since the British occupation is only ephemeral, and that if the English guiding hand were removed the country would fall back to its old condition, "a base kingdom." Who would seek to improve a barren apple tree by tying good fruit on to it? How foolish and useless, then, is it to seek to give a country the benefits of a Christian civilization without giving it the grand and glorious first cause of such civilization. Let us fully recognize that this is no part of the Government's duty, but rather the duty and privilege of the Church of Christ; but, on the other hand, it is most deplorable when a Christian Government actively opposes the propagation of the Gospel, as England is at present doing in the Soudan. Such conduct may earn terrible retribution.

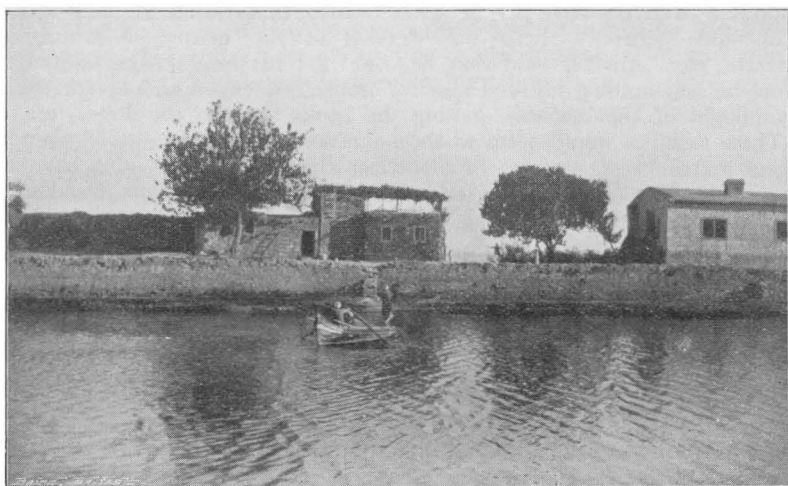
Even as in the desert there is lying latent a wealth of life only waiting the life-giving showers to cause it to "blossom as the rose," so in the Effendi class of Egypt we believe there is a wealth of latent power that waits for the showers from on high to develop it into a force for the moral and spiritual reform of Egypt. This is not mere theory, for it has already been demonstrated by many noble instances that a living Christianity makes truly useful men of them in the highest sense of the word.

ROMANS X. 14, 15.

"To know all, is to understand all:
To understand all, is to forgive all."

Is There Deed for a Printing Press in Egypt?

IN attempting to answer this question it may be well to explain that the scheme for the "Nile Press," proposed by Miss Van Sommer in this magazine (Summer number, 1901), and that for the "Christian Literature Society," by Mr. Cleaver, in the same number, have much vital connection the one with the other, being, in fact, two halves of a whole. It would seem that such a Literature Society as is proposed must, *eventually*, for obvious reasons, possess its own independent press, or, in default of that, have the constant use of some neighbouring Mission Press; but, unfortunately, such a thing is not in existence in Egypt at present. Similarly the Press has need of a Publication Committee, composed of so many Missionaries from each Society, who shall be responsible for the selection of literature to be printed, and who will soon find it necessary not only to translate



A FERRY.

useful English works, but also to stimulate and develop native talent with the view of producing, as far as possible, original work. All the functions of this Publication Committee can and will be fulfilled by the proposed "Christian Literature Society."

Now is there any need for such a Press worked in connection with such a Society? Most of the workers in Egypt feel that there is a great need, as appears from the following considerations:—

I. We are face to face with a great *intellectual awakening* in Egypt. Fifteen or more Arabic *daily* papers are published, new schools are being opened everywhere, and in the larger towns English teachers of English are being sought. There is a Government School in the capital of every province, with six times that number of "national" Moslem Schools in the country generally, to say nothing of the 186 Christian Schools of the American Mission, nor of the many Schools of the Coptic Churches scattered about the districts, nor of the educational work of the Jesuits. Amongst Colleges, etc., we have the Assiout Training College of the American Mission, and

the Agricultural, Polytechnic, Medical, Military, and other Colleges established by the authorities in Cairo.

As to activity in the printing and publishing line I would mention such books as "Tahreer-ul-Mar-at," ("Emancipation of Woman"), and "Al-mar-at-ul-gadeeda" ("The New Woman"), which have created a great stir in the country. At our bookshop here in Shebin we are often asked for English books, and it has been found necessary to get supplies from London.

Another point. There is an excellent little magazine issued by the Educational Newspaper Co., London, called "The Scholars' Own," much used in the Schools of England, which is subscribed to by many of the Moslem pupils of the Government School here (at Shebin), they having on more than one occasion carried off prizes for which the English schoolboys had competed.

II. A Missionary in Egypt remarked recently, "The Beyrout Press can no longer quite meet our need owing to the restrictions of the Turkish Press Censor in Constantinople, to whom all books printed in Syria have to be sent." Also that owing to shortness of funds generally, help was needed in the matter of printing tracts, etc. Another said that he could get his own things printed, but he had nothing allowed him for translation expenses, nor for the oversight of the business, getting the books through the Press, etc. These remarks would seem to show the need of a Literature Society and a free Press, working in connection the one with the other.

III. The greater degree of political and religious freedom enjoyed in Egypt is a thing to be noted. Many tracts and books are needed for direct Mission work among Moslems which it would be almost an impertinence to ask a Mohammedan Press Censor to pass, and could therefore never be produced in Syria. Has not God allowed the British occupation of Egypt for His own purposes, and is not this to result in more direct aggressive work than would be possible elsewhere?

Some possible objections and their answers are:—

(a) Are there not many native printing presses in the country? (A.) Yes, there are; but comparatively few turn out first-class work, and in any case we need funds to pay for the work, whereas the "Nile Press" would produce the Missionaries' tracts and books for the cost of the paper, without charge for labour, interest on capital, rent, manager's profit, etc. A more important point is that we shall most probably need in the near future of Mohammedan Mission work a far greater degree of *independence* than can ever be enjoyed while using native presses, the owners of which are more or less dependent upon their Mohammedan neighbours for their living.

(b) Are there not other forms of work in which help is much needed? (A.) Granted; but Press-work feeds all other agencies. How can we carry on educational work without books, or take itinerating journeys, or open dépôts and send out colporteurs?

(c) Was there not once a Mission-press in Alexandria, originally located at the American Mission House, but afterwards dropped, owing to its being too great an expense? (A.) Quite so; but this one would work in connection with *five* Societies instead of one, and would have a strong and representative Committee in England, etc. Then, in addition to that, the Missionary who told me about that Press said: "The winding up took place twenty-five years ago, and the conditions are totally different now, the educational progress in the country being most marked."

I close with a quotation from the Fourteenth Annual Report of the “Society for the Diffusion of Christian and General Knowledge among the Chinese,” of which the Rev. Timothy Richard, B.M.S., is Secretary.

“A thousand evangelists were added in the ten years between 1890 and 1900. True, the noble example of the evangelists penetrating into all parts of the Empire proved to the Chinese that the foreigners were not the devils they were falsely represented to be. Still, the practical neglect of work among the ruling and literary classes, for only five men were wholly devoting themselves to literary work, brought about its own Nemesis. There was too much sail with insufficient ballast. . . . When the attention of the Societies is called to the fact that so many of the prophets were literary men, and that among the twelve Apostles even a *third of their number were capable of writing imperishable books*, and that we have lost that balance of forces in China between literary men and other classes of workers, it is to be hoped that the proper balance will be restored without delay. . . .”

The above are weighty words, written and published by one who has spent the greater part of his life on the Mission field, and who also holds a distinguished position in literature.

ARTHUR T. UPSON.

*North Africa Mission,
Shebin-el-Kom, March, 1902.*

Notes of Itinerating.

DEAR FRIEND,

IT is well known to you that, after having spent a few months on furlough in England, I returned to Egypt, leaving my dear wife and children behind, in order to devote myself through the winter months to itinerating work in the Nile Delta.

I was accompanied throughout the whole journey by a fellow-worker—Mr. Fraser, whose station is Shebin-el-Kom. This first journey has been confined to the province of Kalioubiyeh, which forms the apex of the Nile Delta. It has a total population of 371,465; of these 185,215 are women, and 186,250 men. 97.67 per cent. of these are Moslems, the remainder, 2.33 per cent., being Christian, the majority being Copts. The great need of the province is apparent from these figures. Out of every 100 men, one meets practically 98 who deny strenuously the very fundamentals of the truth of God—*e.g.*, the Divinity of Christ and the Holy Spirit, the atoning death of Jesus Christ, etc. Amongst these thousands of perishing souls there are at present the following Missionaries:—Mr. and Mrs. Pennings, of the Dutch Mission at Kalioub; Mr. and Mrs. Swan and Mr. Bradley, of the Egypt Mission Band at Shebin-el-Kanater. At Benha the American Mission have Schools and a native evangelist, supervised by the Rev. J. Krudinier, who resides at Cairo.

The whole of our journey was accomplished on bicycles, the only use we made of the railway being to send our boxes of books, etc., by it from one centre to another. We found no difficulty in getting about, although sometimes the road was very rough. Our appearance

on bicycles in villages where such things had never been seen before naturally caused a good deal of excitement and provoked comment. Many and various were the names given us, the most common being—Donkey of the Road, Iron Donkey, Evil Spirit of the Road. One old lady we passed one day evidently thought the end of the world had come, and that she would never see a more wonderful sight, for she lifted up her hands in astonishment, and called to her companions to look, saying, "Wallahi! We have lived and we have seen." The novelty of our appearance did us more good than harm, for in villages that at first sight appeared to be deserted our bicycles speedily attracted an audience. The Kalioubiyeh Province is divided, for local governmental purposes, into three sections, each section being called a Markaz—*e.g.*, the Markaz of Kalioub, the Markaz of Nouwa, and the Markaz of Toukh. Our plan of campaign was to spend a few days in each of these three towns, every setting forth on our bicycles to visit one or more of the surrounding villages. We first of all went to the Markaz of Kalioub, where for ten days we were the guests of Mr. and Mrs. Pennings, of the Dutch Mission. The Dutch Missionary has been labouring here for over thirty years amongst the Copts, and a native Evangelical Church has been formed. I had the privilege of preaching to an audience of forty or more men and women twice on our first Sunday in Kalioub, and once on the second. Besides these Sunday meetings there are three held during the week. At two of these I also spoke, one being a lantern service, where some sixty men were present, mostly Moslems, when, after the native teacher had explained the slides, I had the opportunity of preaching Christ, and Him Crucified, to a most attentive audience for about fifteen minutes. In addition to these meetings there is a well-attended School for boys and girls. Some two years ago it was laid on Mr. Pennings' heart to start an Orphanage. He was enabled to raise money and acquire a building, standing in a large plot of land adjoining the Mission premises, and here, when we visited him, he had succeeded in gathering some seventeen or eighteen boys and a girl. All had been committed into his hands absolutely by their relatives. They signing a paper renouncing all legal rights over the children in the future. Seven or eight of these orphans are Moslems. The importance of this work cannot be over-estimated; already, although the children have been but a short time under his care, the result of constant Christian training, influence, and example can be seen, and one is well justified in anticipating still greater blessing in the future, as the truth spoken by the Missionary, and enforced by his life, sinks into their young hearts. The Orphanage is, I believe, not supported by the Mission funds, but Mr. Pennings seeks by prayer and faith, rather than by solicitation, to obtain the supplies for the efficient carrying on of the work. From Kalioub we visited the villages of Sindibeas, Sandowa, The Barrage, Shalakar, and Siriakus. In visiting all these places we were accompanied by Mr. Pennings, who rode a donkey. At Sindibeas, after leaving our bicycles in a Coptic shop, we made it our business to visit the Omdi, who received us in his large reception room with great politeness, and ordered coffee for us. When, however, he understood what our purpose was in coming into the village, and had seen some of our books, although he remained as polite in outward appearance as at the first, he yet made us feel very quickly that our presence was undesirable. "There is no need for you to try and sell these books to us. We have our own book, and it is quite sufficient. These

books are for Christians, not Moslems. By all means let every man be diligent in the performance of his own religion, but he must not interfere with the religious views of others, etc., etc." I tried to persuade him to buy a Bible, and that, as a good Moslem, he ought to read it, and finally presented him with a tract on this subject. Whilst he was reading this I went to another corner of the reception room and sat down by the side of the Sheikh of the village, who was holding in his hand a copy of the Bible, and beckoning to me. "How do you know that this book is true?" was his question. The subject of the veracity of our Scriptures is a very vexed one with Moslems, so, not wishing to enter into discussion on that point, I replied, "The best way of finding out whether the book is from God, or not, is to read it carefully and thoughtfully." I urged him to do so, and purchase a copy for that purpose. Before we could get any further the Bey came up to us, and said, "There is no need for you to discuss that question. Here is a book (holding out the tract) which will explain it all." Then turning to me, "How much is it?" "One small piastre," was the reply, and he handed me the money. At this point we took our leave of him; but he would not permit us to go until he had deputed a man to accompany us wherever we went, for the purpose, he said, of seeing that no one did us harm. "These villagers are all Fellaheen, and do not know much. They may get excited, and harm you in some way; therefore this will accompany you, and see that no one molests you." We thanked him, and assured him there was no need for this; but, as his object was to try and stifle our message, he would not be gainsaid. Out we went, therefore, in charge of this man—a tall, gaunt, grim-looking fellow. The Lord, however, would not allow His Word to be stifled in that place. Our guide led us straight to the Mosque, and invited us to enter and inspect it. We did so. On coming out we found some Sheikhs seated on some stones which were lying near the door. I immediately saluted them, seated myself by their side, and produced a copy of the Psalms from my bag, and asked one of them to read. He did so, reading out loud Psalm i. As he read a number of other men gathered, and by the time he had finished quite a congregation were waiting for the message. After I had spoken about twenty minutes, I got another, an elderly man, to read Psalm xxxii., and followed up the reading with a short address on the necessity of the confession of sin, and its abandonment, if they would be partakers of the mercy of God. The old man tried to dispute with me on the question of David's sin; but I managed to avoid it, for it meant a discussion as to the sinlessness of the prophets, and finished what I had to say uninterruptedly. We sold a copy of the Psalms to one of the Sheikhs, and moved on. During all this time our guard was fidgetting impatiently near by, and saying every now and then, "Come along. It is time to go. Come." We did not move very far away before we found another small congregation, and when we had finished with that, a little further on, another. Before we left the place we had succeeded in disposing of several portions of the Scriptures and tracts. On another occasion, at the Barrage, we had a gathering outside a Café. Here a Fikeh objected that the Psalms had been corrupted. I put an end to his objection by quoting a verse of the Koran, which says that the Word of God can never suffer change or corruption. In this one or two other Moslems supported me, and I immediately began to read and explain, and the talk on spiritual things became general. One man standing

by became very anxious as I proceeded to press the claims of Christ as Saviour and Mediator. "Oh, my brethren!" he cried, "say you trust in Him, and come away before he makes you all unbelievers." Another man said, "Not one person in a thousand keeps his Moslem faith perfectly. The 999 are like the beasts. They have no fear of God." I invited him, as being, presumably, one of the pious few, to obey his own book and try and read one of my Bibles. He excused himself by saying, "I am the father of children, and can't afford to do so." In making our way back from this place to Kalioub we passed through a village called Shalakan. At first there appeared to be no men in the place. Our bicycles soon attracted a few, and we dealt with them, speaking about the Prodigal Son, and in a short time we had an audience of over one hundred men and *women*. The presence of the women was a most unusual thing. When we had finished our work in the Kalioub district we went to Nouwa. Here



A NATIVE HOUSE.

we shared the bedroom of a Greek, who ran a wine and general shop. In his coffee room we had a very good meeting for our first night in Nouwa. We were waiting for our suppers, and engaged in conversation with a couple of Copts, when in came a number of Moslems, one of whom began to question one of the Copts on religious subjects, having heard of our arrival, and being desirous of entering into controversy with us. One of these questions was, "Who is God? How would you describe Him?" The Copts answer was not according to his taste, so he proceeded to give his own answer, composed of various Koranic sentences. "God. There is no God but God. The One God. The Unique. The Eternal. The Everlasting. He has no partner. He hath not been begotten, neither doth He beget." And as he made this reply he turned to me, "Is it not so, Monsieur?" I wished to avoid all discussion of the Trinity, which was what the man was aiming at, and replied, "Yes. Very good. But I have a more

important question to ask you." "Oh! What is that?" "Yes, God is One, and Eternal, Holy, Just, and Good. How will you prepare to meet Him in the Resurrection Day?" "By doing many good works." "If you trust in your good works you will go to Hell." "Why?" "Because all your good works are full of sin." This led to a long discussion, and I was enabled to speak very plainly about man's lost condition through sin, and the futility of faith in our so-called good works, and made plain that salvation was only possible through Jesus Christ. Several attempts were made to draw me into discussion about Mohammed's claims, but I refused to enter on any other subject than the one before us, and kept my main truth clearly before them, "There is One God, and One Mediator between God and man, the Man Christ Jesus, Who gave Himself a ransom for all." At last it was more than they could endure, and so, rising up, and without giving the customary salutation, they passed out into the night.

Incidents similar to these occurred in all the places we visited. We had a little variety in a village called Tannan, where we placed a portion or two of Scripture and some tracts. As we left some boys followed, and treated us to a shower of stones. Fortunately, none injured us, although one struck me on the back of the head. We had the same experience in a place called Biltan a few days afterwards. At another village, called Abo Zaabal, we were very kindly treated by the Omdi, who not only accepted a copy of the Bible, promising to read it, but provided a very nice mid-day meal for us. In vivid contrast to the Omdi of an adjoining village, which we visited on the same day, who not only refused to pay the full price for a New Testament and the Psalms, but actually asked for my spectacles, which had taken his fancy. At another village, called Bitardel, which we visited from our Toukh centre, we had a long and very encouraging meeting; it lasted about two hours. A splendid opportunity was given us of preaching the Gospel to over one hundred men. On the way to this place, we passed through a little village called Kafr-es-Sheikh Ibraheem, and some men called to us to come and drink coffee with them. This we did, and later on ate with them, and so had the opportunity of preaching Christ to about a dozen most attentive hearers. We left behind us, when we continued our journey, a portion of Scripture and some tracts. We brought our journey to a close by visiting Benha and a village near by. In Benha we had the privilege of looking over the new premises of the American Mission, now in course of erection, and enjoyed fellowship with the members of the little Church, attending their prayer meeting on the Saturday evening, and their Sunday morning service.

The results of such a journey appear on the surface to be very small. Are they so in reality? Many have heard the truth for the first time. They knew of the existence of the Injeel, but what the Gospel was they knew not. They know a little now. And our God can and will take care of the seed sown. He will give the increase in due season. He has promised that no word of His shall return unto Him void. "It shall accomplish . . . it shall prosper."

In a few days Mr. Fraser and I will start on a new journey, this time to the Sharkeyeh Province. Will you not pray for us that God bless us in this work, and through us spread the knowledge of salvation through Jesus Christ amongst this people, that the end may be, although perhaps after many days, joy in Heaven in the presence

of the angels over sinners repenting and turning to the living God and the living Saviour, Who loves them, and gave Himself for them.

Our Lord's own public ministry was largely itineration work. He and the Apostles went up and down Palestine preaching the Gospel of the Kingdom for at least three years. Can anyone tell how much of the success attending the preaching of the Gospel on the Day of Pentecost was due to this preparatory itinerant work?

Before there can be a harvest there must be a widespread liberal sowing. So there must be in the matter of these souls. Widespread, persistent preaching of the Word of Life. "The seed is the Word." And if the work be done in patient faith, in unwearied labour, perchance in tears, there will come a time of reaping. The increase shall be thirtyfold, sixtyfold, a hundredfold. There shall be sheaves gathered with joy.

We shall rely on your co-operation in the work in prayerful sympathy.

Yours sincerely, in Christ's service,

WALTER T. FAIRMAN.

North Africa Mission, Alexandria, Egypt.

Latest News of the Egypt Mission Band.

WE had but a short time in Egypt this year, and numbers of friends to see; but owing to the extreme kindness of Mr. and Mrs. Cooper, of the Cairo Soldiers' Home, we were able to pay many brief visits. Cairo is a good centre, and we could go out from there for a day or two in any direction, and then return to our traveller's rest. One such visit was paid to our brothers at Belbeis in February. Having just returned from other friends, and being rather tired out, I telegraphed to ask Mr. Cooney to try and get me a carriage to drive from the railway station across the mile of country roads to their house. But, on arriving at 7 p.m., I found Mr. Cooney and Mr. Cash awaiting me with the news that there was no such thing as a carriage in the town, neither was there a side-saddle for a donkey. So we had to accept the inevitable, and walk through the darkness, being very grateful for a friendly hand to lead the way, for we could not see our feet, and were constantly meeting camels, or donkeys, or buffaloes and men, and the road was not used to being repaired. Notwithstanding drawbacks, it was a happy thing to come back and find all well. The lamp shining out into the darkness guided us to the Mission House, and we were soon sitting round the supper table, talking over home friends, and how the school was getting on, and hearing all we had to tell each other. The new house was duly inspected and approved, though I still look forward to one of our own some day. The next morning, as we looked across the land in front of the house, we saw a never-ending stream of people all coming to market, some to sell and some to buy. I should like to have gone among them and distributed picture papers and text cards, if I had had them, but I had no supplies. We went out and walked about among them. There they were, mostly sitting on the ground as thick as ants, with all their wares in front of them—gold ornaments for women, corn, shoes, Manchester cotton goods, fruit, vegetables, live stock—and

the buyers, in and out, chatting and laughing. We had to pick our way among them. There seemed to be a very friendly feeling towards us. One woman ran after me, caught my arm, and peered up into my face to see what I was like; and I just longed to stay among them, and learn to be their friend. Then we saw all the boys in the school, in such good order, and seeming so happy and diligent. As they marched out in single file, and then separated for their homes, they seemed already to have their feet on the ladder that leads upward; they were so different from the neglected children who ran wild all around us. God grant that it may be truly the first step towards that new life that shall be eternal. Mr. Cash was studying Arabic, and already beginning to feel at home in his new surroundings. And when the time came in the evening to say good-bye, and go on my way to Zagazig, I left both brothers with a



EGYPTIAN VILLAGE.

thankful heart, feeling that they were at their post where the Master would have them be.

A few weeks later, another short journey took me to Chebin-el-Kanater, to see Mr. and Mrs. Ned Swan. It was the second visit I had paid Chebin, since coming out this time, and the whole place seemed *holy to the Lord*, for the sake of the one who had died for it. We long that this shall be the writing on all the Mission Band: the character and conversation of Christ: the selflessness of one set apart *for Himself*; may He Himself impart it to us. It was good news to hear that the boys were coming back to school. They had good teachers, and some land had been fenced in to make a playground. While they were all enjoying their games inside, they would sometimes see the old boys, who had gone to the rival school, looking through the fence as if they would be glad to be back again with their old companions. As soon as Mrs. Ned Swan was known to be

coming, messages began to arrive from the native parents to ask when a school would be started for the girls. We have thought it wiser not to begin anything yet, but as soon as we are able to build the Memorial Mission House, we hope to have rooms suitable for a girls' school, and then we look forward to work among the women. I looked round to see what was the best site of land for the purpose, and there seemed to be land available near the old house. We will trust that there may be no difficulty in obtaining it as soon as we can go forward. I spent a happy Sunday with the three friends—Mr. and Mrs. Ned Swan and Mr. Bradley. The teachers joined us for a morning service, and, later, we were glad to unite once more in bringing the needs of Egypt, and our own needs, in prayer together to our Father in Heaven. I was very anxious that all the boys who had loved Mr. Thompson should have his likeness to put up on their walls; and the first consignment of the engravings had come out from England. I know the sight of his true, earnest face will bring back memories of what he taught them, and believe, confidently, that some of these boys will one day be heroes in the fight.

A few days after saying good-bye to these friends, I went to see Mr. Logan, at Suez. It was my first visit to Suez, and an intensely interesting one. Mr. Logan has the top flat of a house on the Square, and here he lives quite alone. I do trust some friend and fellow-worker will be sent to join him. Being off the main line of communication, he sees few friends outside Suez. Inside, however, there seem to be many. He has a book shop in a house near by, opening also on to the Square. The Rev. Douglas Thornton had also come to meet a friend from India, and we all went down to the book shop together, and found a group of about thirteen young men sitting chatting to Stephanos, the helper in charge of the place. Mr. Douglas Thornton was soon deep in conversation with them, and I went out to see what Suez was like, under Mr. Logan's guidance. There seemed a good many Europeans there. A beautiful little English Church had just been consecrated; and the Bishop had given Mr. Logan a license as Lay Reader, in order that he might be able to help the Chaplain, and take the services in his absence. Then the Copts had asked him to teach in their school, so this gave him quite a number of boys to care for; and the Moslems had even asked him to teach English to their boys, which opened another door of usefulness. It was a patient going on in the daily life—one such as we knew God chose for him—and we felt full of hope for the harvest that will surely be. Suez lies at the northern extremity of the Red Sea on a tongue of land reaching out into the sea. On the east the canal begins its course; on the west the mountains rise up grandly towards the sky. It is a place where men are constantly coming and going—pilgrims to and from Mecca, travellers for Egypt, Syrian cattle drovers in charge of herds, seafaring men and others. Thank God for every Christian who lives in such a place; thank God for being allowed to be a Missionary there. May it be but a beginning to a work that shall pass from port to port all round the Red Sea. Much can be done through the circulation of Christian literature, and at present Mr. Logan is also preparing to take up the care of the paper, "News of Peace," brought out by the Mission Band specially for Moslems. Mr. Cleaver, who has hitherto had charge of this, has been ordered home for six months by the

doctor, and expects to leave Alexandria at the end of April. This is the sad news of the month, but we look for brighter days.

As I said good-bye to Mr. Logan on Monday morning, and turned my face towards Port Said and home, I was full of thankful peace, realizing that God was with each member of the Mission Band, and that every one was safe in His Hand; and, better still, that He was using them to be witnesses for the Lord Jesus.

“*He must increase, but I must decrease.*”

“*I, if I be lifted up, will draw all men unto Me.*”

Notes on the Prayer Cycle.

Eighth Day. *For the Church Missionary Society, Cairo. The Rev. F. F. Adeney (resident at Helowan), the Rev. and Mrs. Douglas M. Thornton, the Rev. and Mrs. Rennie MacInnes, the Rev. W. H. T. Gairdner; Mrs. and Miss J. Bywater, Miss T. H. Bird, Miss H. Adeney, Miss G. M. Western. For the Church. The Boys' Day School, the Girls' Boarding and Day School. For the Egyptian helpers. The Book Shop; the work amongst the women. For all plans for future work and the daily intercourse with the Natives.*

The Rev. F. F. Adeney is Secretary of the Mission, and in touch with every part of it. There are three centres for C.M.S. work in Cairo. The Boys' School, in Mohammed Ali Street, which leads to the citadel. One of the large rooms upstairs has been fitted up for a Church, where Arabic Services are held every Sunday. The Rev. Rennie MacInnes is in charge of the Church, and the Services are conducted by all the C.M.S. clergy, assisted by their Native helpers.

Near the *Boys' School*, where the Rev. W. H. T. Gairdner teaches the boys, together with the Native masters, we find the *Book Depôt*, and here Nicola is in charge. We have some account of his work in another part of this Number. The Rev. D. M. Thornton is constantly here, and meetings are held both in the *Book Depôt* and in the *School-house*.

The third C.M.S. centre in Cairo is the *Girls' School*, close to the *Bab-el-louk Station*. Here Mrs. Bywater is the much-loved head of the family, and her daughter is in charge of the *School*, assisted by Miss Western. Miss Adeney visits the women; and Miss Bird is studying Arabic.

Ninth Day. *For the Church Missionary Society, Old Cairo. Dr. and Mrs. F. J. Harpur, Dr. and Mrs. F. O. Lasbrey, the Rev. J. L. MacIntyre, Dr. and Mrs. Pain, the Rev.*

"BLESSED BE EGYPT"

A. G. Toop, Miss M. Cay, Miss F. M. Sells, Miss L. Crowther, Miss M. J. Greer, Miss E. K. Browne, Miss L. E. D. Braine-Hartnell. For the Hospital and Dispensary. For the Boys' and Girls' Day Schools. For the Church Services and Visiting. For the Egyptian Helpers, and for all intercourse with the Natives. For the work at Rod-el-Ferag, Medical Mission. For all itinerating work in the villages. For the Soudan Mission, Khartoum, and Omdurman; Dr. and Mrs. A. C. Hall, the Rev. L. H. Gwynne. May liberty be granted this year for Mission work to be carried on, and may the hearts of the people be won.

The work in Old Cairo centres round the Hospital. Within the same compound, we find the Dispensary, the temporary Church, also the Doctor's house, and adjoining it the ladies' house, where Miss Cay is in charge. Here the nurses live—Miss Crowther, Miss Sells, and Miss Browne; Miss Braine-Hartnell is also a nurse. The other lady workers are occupied visiting the women and teaching in the Girls' School not far off.

Rod-el-Ferag is a suburb in the northern part of Cairo, and an outpost of the Medical Mission. A doctor and nurses go there for work twice a week. The Mission Dahabeeya enables the workers to visit villages on the River, and thus links begun at the Hospital are continued, and the evangelistic work extended.

Tenth Day. *For the American Presbyterian Mission, Cairo. The Rev. Dr. and Mrs. Ewing, the Rev. Dr. and Mrs. Watson, the Rev. Dr. and Mrs. Harvey, the Rev. Dr. and Mrs. John Giffen, the Rev. J. and Mrs. Kruidinier, the Rev. W. R. and Mrs. Coventry; Miss M. A. Smith, Miss A. Y. Thompson, Miss E. O. Kyle, Miss G. Brown, Miss H. Ferrier. For Mr. G. Robertson, Assistant Master in Boys' School. For the Church and Sabbath Services, and Schools in several parts of the City. The School formerly belonging to Miss Whately. For the Theological College, and Girls' Boarding School. For the Book Shop. For all Egyptian Teachers, Colporteurs, Bible Women, and others connected with this Mission. For the American Bible Society.*

The great centre for this Mission is nearly opposite Shephard's Hotel. Here the Church is to be found, where Services are conducted by Dr. Ewing, Dr. Watson, Dr. Harvey, Dr. Giffen, and others. On one side of this is the Boys' School and the Theological College. On the other side, the Girls' Boarding

School, superintended by Miss Kyle, assisted by Miss Ferrier.

Miss Thompson is in charge of some of the outlying Girls' Schools in the northern part of the City, Miss Smith in the southern part, and Miss Brown in the western part.

The Book Shop is in the lower part of the house containing the Girls' School, and there are a number of Native helpers, both men and women, superintended from this centre.

Eleventh Day. *For Alexandria. The Church of Scotland Church and Mission. The Rev. H. P. and Mrs Reid, the Rev. M. and Mrs. Taylor, Miss Leggat, Mrs. Gibb, Mrs. Robinson, Mr. and Mrs. Buchanan, Mr. and Mrs. Gordon, Mr. and Mrs. Kestin, and Teachers for the Boys' and Girls' Day Schools. For the work among the old scholars. May God bring many of them to Himself, and may they give their whole lives to Christ. For the Seamen's Home and Harbour Mission.*

There are two centres belonging to this Mission. One comprises the Church, of which the Rev. H. P. Reid is the Minister; the Girls' School, under Miss Leggat; the Free Native School, under Mr. Gordon; and the house where the Rev. M. Taylor lives, who is the Superintendent of the Schools. The other consists of the Boys' School, of which Mr. Buchanan is the Head Master. Mrs Taylor specially cares for the work among the old scholars. Mr. Kestin is the Scripture Reader. Mrs. Robinson visits the women, and has Mothers' Meetings. The Rev. H. P. Reid is also in charge of the spiritual part of the work carried on at the Seamen's Home, and Services are conducted there on Sunday evening.

Twelfth Day. *For Alexandria. American Presbyterian Mission. The Rev. T. J. and Mrs. Finney, the Rev. W. L. McClenahan, Miss Leonora McDowell, Miss Adèle McMillen. For the Church and Schools and Book Shop. For the Egyptian Pastor, Teachers, Colporteurs, and Bible Women. For the Rest Houses at Ramleh.*

They have three centres of work in Alexandria. The Church in a central part of the City, with the Boys' School close by. The Girls' School, under Miss McDowell, in the Jewish quarter, near the old Marina, where is the house in which the Missionaries now live; and Moharrem Bay, where a second Girls' School is carried on, under Miss McMillen. Mrs. Finney has a third School at Ibrahimiyah, a suburb of Alexandria. There is a great deal of evangelistic and Church work

carried on by the Native helpers, both men and women.

There are two large Rest Houses at Ramleh, generally too full every summer, owing to the difficulty of leaving the country. No one lives there permanently, but whole families can come at a time, and stay for a few weeks.

Thirteenth Day. *For Alexandria and for Kafr-el-Dowar. North African Mission. Pastor and Mrs. Dickins, Miss Wenden, Mr. A. Hope, Mr. Levack. For Adma, the Bible Woman. The Moslem Girls' School. Evening Meetings for Men. For visiting and intercourse with the people. For Mr. W. T. Fairman in itinerating work among the villages.*

The headquarters of the North Africa Mission in Egypt are in the Ras-el-tin quarters of the City. Here are all the workers above mentioned. In addition to the work carried on at the Mission House, they have a branch work at Kafr-el-Dowar, about half an hour away by rail.

Mrs. Dickins superintends the Girls' School, and Mr. Dickins carries on the work among the men, assisted by Mr. Hope. Mr. Levack is studying Arabic.

Fourteenth Day. *For the British and Foreign Bible Society. The Rev. A. A. and Mrs. Cooper. May God's Word be carried this year into every village in the land, also throughout the Soudan. May it be read by the people, and may the Spirit of God enable them to understand and receive it. May heavenly guidance be given for the spread of Christian literature. May Egyptian Christians be given ability to write books and papers suited to the need of the people. May there be some special men raised up to take Arabic Christian literature to heart, both at home and in Egypt. May the Nile Printing Press become an accomplished reality. May wisdom be given to form a Literature Society.*

The Depôt and Headquarters of the British and Foreign Bible Society is near the Grand Square in Tewfik Pasha Street. From this centre all the Nile Delta is worked, there being many Colporteurs employed both in the towns and villages. The American Bible Society takes charge of Upper Egypt.

The following regular Christian Papers are now published:—One in Cairo, edited by Dr. Watson, which has a large circulation among those belonging to the Native Evangelical Church. A Children's Paper, edited by the Rev. T. Finney, which is circulated throughout the Mission Schools; and the "News of Peace," carried on by the Mission Band, specially for Moslem readers.

Walking with God.

" Enoch walked with God."—GEN. V. 24.

" To walk with God, O fellowship divine!
Man's highest state on earth: Lord, be it mine!
With Thee may I a close communion hold,
To Thee the deep recesses of my heart unfold:
Yes, tell Thee all, each weary care and grief
Into Thy bosom pour, till there I find relief.
O let me walk with Thee, Thou mighty One!
Lean on Thine arm, and trust Thy love alone;
With Thee hold converse sweet where'er I go;
Thy smile of love my highest bliss below!
With Thee transact life's business—doing all
With single aim for Thee—as Thou dost call:
My every comfort at Thy hand receive,
My every talent to Thy glory give;
Thy counsel seek in every trying hour,
In all my weakness trust Thy mighty power.
O may this high companionship be mine,
And all my life by its reflection shine!
My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!
My Saviour God! Who gav'st Thy life for me,
Let nothing come between my heart and Thee!
From Thee no thought, no secret, would I keep,
But on Thy breast my tears of anguish weep.
My every wound to Thee I take to heal,
For Thou art touched with every pang I feel.
O Friend of friends! the faithful, true, and tried,
In Thee, and Thee alone, I now confide;
Earth's broken 'cisterns'—ah! they all have proved
Unsatisfying—vain—however loved;
The false will fail—the fondest, they must go!
O thus it is with all we love below!
From things of earth, then, let my heart be free,
And find its happiness, my Lord, in Thee;
Thy Holy Spirit for my Guide and Guest,
Whate'er my lot, I must be safe and blest;
Washed in Thy blood, from all my guilt made clean,
I in Thy Righteousness alone am seen:
Thy home my home—Thy God and Father mine!
Dead to the world, my life is hid with Thine:
Its highest honours fade before my view;
Its pleasures, I can trample on them too.
With Thee by faith I walk in crowds, alone,
Making to Thee my wants and wishes known;
Drawing from Thee my daily strength in prayer,
Finding Thine arm sustains me everywhere;
While through the clouds of sin and woe the light
Of coming glory shines more sweetly bright;
And this my daily boast, my aim, my end,
That my Redeemer is my God—my Friend!"

C. H. I.



THE ANÆMIA PATIENTS AT DINNER, C.M.S. HOSPITAL, OLD CAIRO.

“Blessed be Egypt.”

VOL. III.

JULY, 1902.

No. 12.

Editorial.

“This is the victory that overcometh the world, even our faith.”

“He prayed again, and the heavens gave rain, and the earth brought forth her fruit.”

THESE words stand at the head of our Prayer Cycle for Egypt this year. There is a time when the heavens seem to give no rain, and the earth brings forth no fruit. Just then *faith* needs to glow more brightly. Let us *pray again*. The heavens above will open, and the depths beneath will be broken up. If some stranger should take up our Magazine, and try to find what is its special object, we would tell him that it is to encourage each other TO HAVE MORE FAITH IN GOD, and to seek the large-hearted sympathy of all in the advance of the Kingdom of God in Egypt.

Our Prayer Union was formed in 1896 to pray in agreement with each other, that the promises of God to Egypt should be fulfilled. We did not make *any promise* ourselves to pray, lest it should be a burden rather than a blessing; but we purposed in our hearts to give ourselves to pray for Egypt. In order to pray intelligently we printed our Cycle of Prayer, dividing the Mission Stations, Missionary Societies, individual Missionaries, and their needs into the days of the month, so that we might have some method and order in prayer. Since our first Cycle was printed six years ago the names on it have greatly increased, the work has extended on every side, and there is a spirit of glad expectancy among us all. Surely *we have proved God answers prayer*. And now we look for fresh victories to be won by faith, mountains to be removed out of the way, a kingdom to be subdued, out of weakness to be made strong.

LET US PRAY AGAIN!

And as “Blessed be Egypt” comes into new hands, in far away Australia or New Zealand, in the United States or Canada, in Holland or Sweden, we ask our fellow Christians who long to give themselves for Missionary work, and yet are tied to home life and

home duty, to be one with us in our service of intercession. Will you by faith win a people in Egypt for Christ? Will you by patient continuance in prayer share in the fight against Satan that your brethren have to face who dare to attack Islam? They need their hands upheld; they need the strength that comes with the knowledge that there is a power behind them, the heavenly power of the Holy Ghost, the earthly support of fellow men and women who *have faith in God*.

They need the encouragement of hearing the ringing words of cheer across the waters—

"I'll stand by you till the morning."

If any friends will like to join us, will they send their name and address to the Secretary of the Prayer Union for Egypt—

Cuffnells,

Weybridge, England

We hope to have our Prayer Meeting for Egypt, Syria, Palestine, and Asia Minor at Keswick this year as in the two previous years. It will be held as before, by kind permission, in "Bethesda," High Street, near the Parish Church, at 11-15 a.m., on both Mondays of the Convention, after the meeting in the tent is over.

This is somewhat of a "Medical Mission" Number. We have accounts of the American Mission Hospital at Assiout, and of the C.M.S. Hospital at Old Cairo. Also of the work carried on in connection with them. There is no part of the Missionary enterprise that does more towards removing prejudice, and winning the hearts of the people. Let us try and help.

Since last we went to Press the tidings has been received of two former members of our Prayer Union having passed away. The Rev. T. Ranger Lawrence, Superintendent of the Sailors' and Soldiers' Institute, Alexandria; and Mrs. Summers, the wife of Mr. W. Summers, of the British and Foreign Bible Society, Tangier, once of the North Africa Mission, Alexandria. In both instances little children are left. Very heartfelt sympathy has been felt for Mrs. Lawrence in Egypt, and for Mr. Summers in Morocco, together with the earnest desire that comfort and help may be given in days to come.

A Challenge to Faith.*

BY I. LILIAS TROTTER.

“YOUR faith groweth exceedingly.” Are not St. Paul’s glad words true in a measure in these days? If we look back twenty years we see how the tide has risen. We can test it, as we test it on the sea-shore; marks that a wave would reach formerly now and then, are the ordinary level now. “Exceedingly” may be a strong term, but “your faith groweth”: *that* is true at least.

What purpose is all this faith to serve? It is the coin of the realm of Heaven, and we are God’s stewards. Is it meant just for getting His treasures for ourselves?

Some may take up this booklet thinking that it *is* so; hoping to find some new promise, perhaps, overlooked as yet, or some fresh spiritual attainment to be sought. No; it is no question here of your own soul, infinitely precious as that is, but of the souls, infinitely precious too, of millions of men, women and children living alongside you on God’s earth. Is it worth going on to see what good your faith can do *them*?

Narrowing down the subject—leaving out the unnumbered millions of other needy lives—there lies before the Church of Christ to-day, in the kingdom of darkness, one great silent appeal to her faith, one special battlefield that she has never fought out for her Lord, and where a victory would bring, in a marked way, glory to Him, just because of the manifest power of the enemy entrenched there.

Yes, a great challenge lies unmet by the Church at large: Satan throws down the gauntlet and says, “I am master here, at least—here, at least, I have never had an overthrow”; and he is still uncontradicted. With all the triumphs of God’s cause elsewhere, there remains one solid phalanx of enmity to the Cross of Christ—the unconquered crescent of the 173 millions of the Mohammedan world.

There it lies: Arabia, Egypt, Persia, Turkey, Syria, Afghanistan, Mesopotamia, North Africa, the greater part of the unpenetrated Soudan, and millions of souls in India and China and other Eastern lands, interspersed among the idolaters, and infinitely harder to be won than they. Where, among all these lands, has there been as yet such a work of the Holy Ghost as to make a perceptible break in the enemy’s ranks? Here and there stray souls have come out grandly, showing what God can make of them; here and there we think that we detect a quaver in the strong line of battle array. And that is all.

The Arabs on the cover, going out into the darkness and the desert, picture it—this great, sad, Mohammedan world. The glimmering light is not that of dawn, it is a twilight settling into night; banded together the souls wander away—only the bands are not to be numbered in units, but in scores of millions. And the Church of Christ, as a whole, has idly watched them, and said, “There is no help for it: we must let them go!”

It is as though there were a spell on them from which they

* The above may be had as a booklet with illustrated cover, from Marshall Brothers, Keswick House, Paternoster Row, E. C. Price one penny.

cannot break away ; and oh, there is a spell upon us—a spell of unbelief—that we let it be so, that we, "the knights in the army of God," do not take up the challenge and vindicate His glory.

For not only is His glory at stake among the unseen principalities and powers, but down here on earth. There seems a general opinion, shared by the world and the Church, on widely differing grounds, that it is waste of time to go to these Mohammedan lands—that it is a forlorn hope.

First, there are those who judge the matter from a purely human standpoint. They say, "Experience has proved it to be useless to meddle with Moslems ; their religion is suited to their ways—it is good enough for them ; they are not idolaters, they worship one God, and they have a code of morality. You can do no more for them ; nobody succeeds in converting them. Let them alone !"

We who know the glory of the light of Jesus do not need to argue this question of the excellence of their religion ; we do not need to point to the icy coldness, the formalism, the corruption that lie underneath the fair-seeming exterior—the utter powerlessness of their creed to deliver them from sinning. They are "without Christ," that is enough. "And he that hath not the Son of God hath not life." Islam is nothing but a corpse, and the souls enthralled in it are dead souls. If you could see them to-day, the grave, intelligent men, the women with their native brightness struggling through the fetters of generations of ignorance and bondage, the sweet, brown-skinned, dark-eyed children, the boys and girls of every intermediate age, as lovable, as full of possibilities as our boys and girls at home ; you would not say that anything short of Christ was "good enough" for them !

But on the other side (and this is the side taken by many who profess to believe in the Holy Ghost, the Lord and Giver of life) there are those who hold that Mohammedanism is not too hopeful to be meddled with, but too hopeless ! They say, "No good is ever done in these lands ; it is wasting your strength to spend yourselves upon them. They are wrapped up in self-righteousness, and paralysis, and corruption ; far better go to the heathen who will hear."

This is not the way an earthly soldier would look on a vantage-ground of the enemy. It is not the way to come to the help of the Lord against the mighty.

Take it at its very worst. They are dead lands and dead souls, blind and cold and stiff in death as no heathen are ; but we who love them see the possibilities of sacrifice, of endurance, of enthusiasm, of *life*, not yet effaced. Does not the Son of God Who died for them see these possibilities too ? Do you think He says of the Mohammedan, "There is no help for him in his God" ? Has *He* not a challenge too for your faith, the challenge that rolled away the stone from the grave where Lazarus lay ? "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God ? *Then* they took away the stone from the place where the dead was laid."

Let His voice sound down into our hearts till we roll away the stone of unbelief that is helping to shut down these poor souls into their prison-house. He is doing "no mighty work" among them, that is certain ; the cause may be as of old.

For, remember, it is not the handful of us who are out among them that can win the battle. If it is indeed the hardest bit of the field, we want the backing of special faith at home instead of special unbelief! If it is Satan's stronghold, what is it for a few score of us, mostly women, to go up against it, many of us weighted down with the pressure of spirit that comes on one in lands that are steeped in the power of Satan? It is you at home, in the bright, free, spiritual air, who could have power with God for victory.

Will you take up the responsibility of this thing? You may not have been definitely unbelieving, but have you been as definitely believing as the case demands? Has the dishonour to Christ's cause ever pressed on you? Have you done all that you can do to wipe out the stain of defeat? It is not yet past retrieving: He “strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.” We may yet add this triumph to the roll of our King's victories before He returns!

A story of the wars of the first Napoleon has often come back to me. He was trying, in a winter campaign, to cut off the march of the enemy across a frozen lake. The gunners were told to fire on the ice and break it, but the cannon-balls glanced harmlessly along the surface. With one of the sudden flashes of genius he gave the word, “Fire upwards!” and the balls crashed down full weight, shattering the whole sheet into fragments, and the day was won.

You can “fire upwards” in this battle, even if you are shut out from fighting it face to face. If God calls you there in bodily presence, you will never be able to pray to any purpose, or work to any purpose either, *except* there; but if He does not summon you, you can as truly, as effectually, as prevailingly, do your share within the four walls of your room. “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?”

To “see the glory of God”: that, in its crystal clearness, was the aim of Jesus. Not mere pity for the dead souls, but a passion for the glory of God, is what we need to hold us through to victory. May He inspire it in us by the power of His indwelling life; then will the very “faith of the Son of God” Himself rise up within us, and the works that He did we may do also.

Oh, to measure God's resources as He did that day at Bethany: then we should give thanks beforehand at the answer received, “accounting God able.”

One more story—a very homely one.

“I am going to get you a winter jacket to-day,” said my sister, a while ago, to her six-year-old daughter.

The little fair face looked up with a demur on it.

“I don't think you'd better, mother, dear.”

“Why, we were talking about it the other day, and you seemed to think it would be very nice.”

“Yes—but—mother, they cost a great deal. I don't think really you can afford it.”

My sister smiled. “Not afford you a new jacket? I think I can manage it.”

The child flushed up. “Please, mother, I don't think you can, *really*. I've looked in your purse, and there was very little in it.”

Do we not deal so with our Heavenly Father? We look anxiously at the tiny coins that we can see and handle, so to speak, and we know about as much of the exceeding greatness of His power

to usward who believe, as my little niece knew about the bank account that lay behind the purse!

"Why should it be thought a thing incredible with you that God should raise the dead?"

"Said I not unto thee that, if thou wouldest believe, thou shouldst see the glory of God?"

Do you mean to take up Christ's challenge, and with it meet the challenge of the devil?

If so, do it now.

For look once more at the cover; they are going on and on, these souls, into the desert and the gathering shadows—on and on while you are reading—on and on. If you do not rise to stop them, you in England who have learnt how to believe, who is to do it?

"IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH."

The New Hospital at Assiout.

ONE of the most striking features of Assiout, next to the imposing College, is the new Hospital recently erected by the American Mission, and consisting of first, second, and third class wards, according to the amount each is able to pay. The attendant doctors are Dr. Henry, Dr. Polluck, and Dr. Askren, and the resident lady nurses Sister Dorcas, Sister Gershom, and Sister Rosa.

The long white building has an inviting appearance on the outside, and the brightness, cleanliness, and comfort of the interior is a vivid contrast to the dark, dirty, and comfortless homes of the dwellers around.

One thanks God for the glorious opportunities medical work such as this affords of meeting the needs of both bodies and souls of these poor Moslems and Copts.

Sister Gershom took me through the wards one afternoon, and I had the pleasure of giving away some dolls which had been specially dressed by three Y.W.C.A. members to take out. The first recipient was a girl about 12, named *Sabea*, whose delight knew no bounds as she saw us approaching, and guessed that the gaily robed little object I was carrying was for her. Before I had time to get a few words translated into Arabic, she had seized the much-desired treasure, was kissing my hand in native token of thanks; while in the next bed a married woman, who was equally excited at the sight of the doll, and having pleaded in vain to be given one too, jumped out of her own bed into *Sabea's* (only intended to hold one!) to go shares over hers!

In a neighbouring cot lay a poor mite of about five, called *Naama*, suffering from a huge tumour, which was to be removed in a few days, and might probably cost her life. She lay there with her tiny face pinched with pain, and seemed too ill to take any notice, so we placed the dollie on the pillow by her side, and passed on to give the last one to a wee girlie of about three, named *Regina*, whose little head was covered with sores and bandaged all over.

She held her new baby in her arms most tenderly, regarding it with motherly pride, but was too shy to look up and say "Thank you."

On leaving we noticed that the suffering child, *Naama*, had roused herself, and propped on one hand was gazing at the doll on her pillow with an expression of dumb astonishment and pleasure.

In a private ward a better class woman patient was sitting tailor-wise on her bed, while another, on a little stool by her side, was reading aloud. They both rose and greeted me warmly, which made me long to be able to say more than my *very* limited Arabic made possible.

The welcome one receives everywhere shows how *much* Mission



THE AMERICAN MISSION HOSPITAL, ASSIOUT.

work, and medical in particular, has done to break down prejudice, and one was specially struck with the mutual, affectionate understanding that seemed to exist between the patients and their kind nurses and doctors.

A story told us reminded one of a Bible narrative. A girl had somehow dislocated her jaw, and her friends, alarmed at her appearance, and thinking there was no hope for her but to die, began (as they often do *before* death has actually taken place!) the funeral wail! Suddenly someone thought of the foreign doctor, and hastily fetched him to the spot. There lay the poor girl, surrounded by her loudly lamenting relatives, friends, and neighbours—just such a scene as must have met our Lord's gaze as He entered the room of Jairus' daughter. A few touches of the skillful hands set the jaw in its place again, and the astonished onlookers changed their funeral



DR. HENRY.

dirge to outbursts of joy such as one hears at Eastern marriage feasts, while the grateful parents fell at the doctor's feet to kiss them !

* * * * *

Friends interested in this good work at Assiout could help greatly by making some of the articles below named, which are much needed for the increased number of beds and patients in these larger Hospital premises :—

1. *Night-shirts and night-gowns* for men and women, of unbleached calico, as plain as possible.
2. *Bed jackets*, of flannelette.
3. *Baby clothes*, for ages from six months to two years.
4. *Pillow covers and cases*, of unbleached calico and Oxford shirting, 16 by 24 inches.
5. *Sheets and blankets*, size $2\frac{3}{4}$ by $1\frac{3}{4}$ yards.

£12 a year will maintain a bed in this Hospital. Could not a few friends, a Y.W.C.A. branch, Christian Endeavour, or some other small Societies raise this, and have their own special bed with name over ? Two have already been arranged for in this way.

G. E. MASON.

TO-DAY, to-morrow, on and on ;
 No day shall come and not bring
 Thee ;
 No night shall come and find Thee
 gone,
 Thou who hast taught in Galilee ;
 Thou who hast healed in Galilee,
 And prayed upon the lone hill side ;
 Thou who hast known Gethsemane,
 And on the Cross for us hast died.

Not only the life's history ;
 Thou who hast lived it, even
 Thou —
 Not only the great Memory ;
 The living Presence, here and
 now—
 Not only rules, though of Thy choice.
 Or principles, though all Divine ;
 The Master Hand, the living Voice ;
 Thyself : not only what is Thine.

American Mission, Assiout.

HOSPITAL REPORT, 1901.

WITH thankfulness to our Heavenly Father for all His goodness during the changes, difficulties, joys, and sorrows of the past year, this report is presented.

January, 1901, to December. There have been changes. When we entered upon the work of the year we occupied the old house in town where the five previous years had been spent, realizing more and more the inconvenience of carrying on hospital work under such conditions.

Patients increased in numbers, great crowding was necessary in order not to turn many away. Difficulties were numerous, but we may not now mention them all, as we have come to the realization of our hopes in the way of building. No more now the close, small rooms, the foul air which could never be avoided, but the spacious, airy, convenient *Hospital* which God has given us.

We are greatly indebted to the Church at home, as well as the Church in Egypt and other friends here, for the aid rendered in raising sufficient funds for the erection of the present building, and pray that they may have a rich blessing in their own souls. We entered the new Hospital on October 14th, 1901. There was much in the way of furnishing remaining to be done at that date, and the noises of various workmen inside and outside of the house continues to the present. Still each day brings it nearer to completion, while we are able to work with so much more satisfaction and comfort that such matters are unheeded; and the patients seem so happy, living half the time upon the verandah which runs along the East side of the building. The ventilation and sanitary arrangements are all that could be desired; facilities for heating water are now being arranged. Some new pieces of furniture have been added to the operating room. A new sterilizer, thanks to a friend in America, a Ward carriage which we purchased, with various other necessary things, help to add to the comfort of the workers as well as that of the patients.

There were admitted to Hospital:—

Men	360	} viz:—	Europeans	10
Women.. ..	245		Syrians	6
Children	66		Egyptians	655
			Total number	671

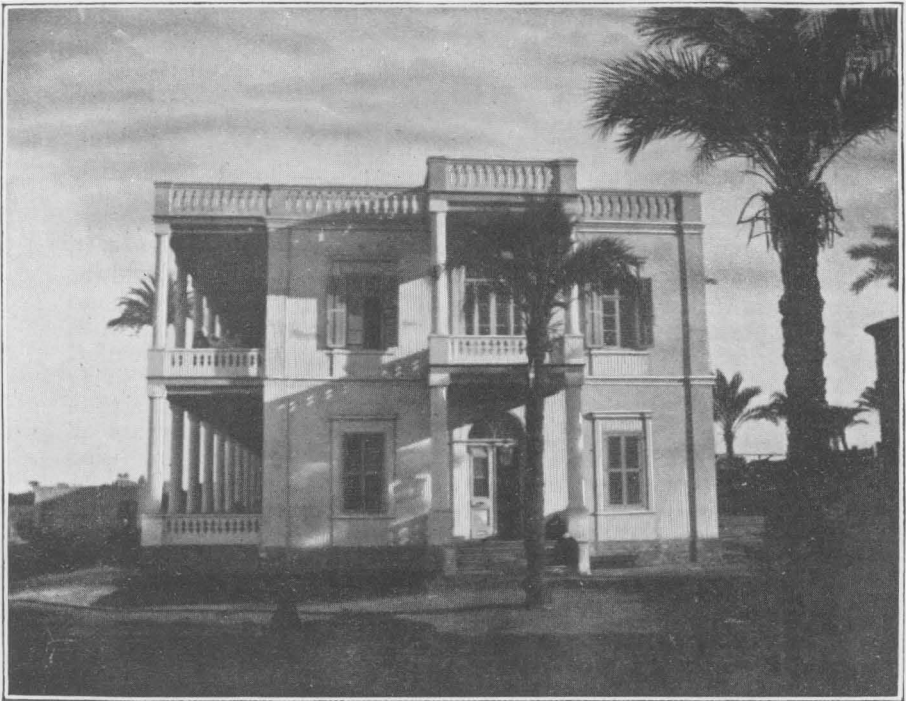
One hundred and eighty-eight of the above numbers were surgical cases. Many other operations were performed on patients who were not admitted to hospital, and the records have not been on hand since the "moving."

One hundred and twenty-six villages were represented. As to religious persuasions, the Coptic element predominated, but about one-fifth were Moslems, more than any previous year. Many pay for admission, others are treated free. We would be glad to admit many more and treat them free, but funds are hard to procure, and the expenses of conducting a large Institution are heavy, giving many a moment of anxiety to those who have the control and responsibility.

More nurses are needed, and the servants necessarily must be

increased in number : the new house accommodates twice the number of patients, and has been well filled since we entered. For instance, 35 was the limit we could admit in the old house, unless we crowded very uncomfortably. We can now take 70, and, if necessary, 80, and not be too badly crowded.

Every effort is made to have the nursing done in the most scientific manner. There have been no other trained nurses assisting. Those we have trained from the beginning are with us. One we taught left us last summer to go to her home in Syria ; she had been a reliable helper, and it caused no little anxiety to think how we might replace her ; God opened up the way for a much better assistant, and one who was seeking guidance from Him as to the way He



FRONT VIEW OF THE AMERICAN MISSION HOSPITAL.

would have her choose. I refer to Miss Van der Molen, of the North Africa Mission, who had a small girls' school in the Delta ; but finding that she could be such a help in the hospital work she agreed to come for a year. Her Mission released her for that length of time, and placed her school under care of another Missionary. She has proved invaluable to us. Another young lady, Miss Rose Collingwood, a member of the "British Student Volunteers," had been in Egypt for her health the past two years, and learning through a friend of our need of helpers applied for six months' trial. She came in a time of real need, and has kindly taken night duty ever since we entered the new Hospital. Miss Collingwood had received the medal from the St. John's Ambulance Nursing Corps,

London, otherwise neither of these ladies were trained in nursing. Both have been very helpful, and have readily learned to do the necessary duties. We are praying for more helpers—pray with us that those whom God would choose may be sent.

Would you ask: "What about the influence of the work upon the people?" Well may we ask, as this is of the greatest importance. Professionally speaking, we might say it is good. There is plenty of work to please any ambitious practitioner or ardent philanthropist, for the physicians are never idle. People would crowd into the clinic all day, and every day, would we permit them—poor, lame, blind. Blind in every sense of the word, claiming our pity, declaring their love and devotion to us, and their love for our Blessed Saviour, Whom they know not. How often, at the close of a full day, does one feel that the strain of work is the cause of depression! And



SISTER DORCAS.

how often does the indifference and the ingratitude of those who have been benefitted give rise to irritability and tend to anything but the spirit of meekness which characterized our Master.

Often patients who are converted assist us in applying the truth to those who know it not. For example, a poor disciple—poor indeed in this world's goods, but rich in grace—remained for a long time in Hospital for treatment of an old ulcer.

She was unable to read, but had learned from a Bible Reader in her time, and had an extensive knowledge of Scripture. A widow with three children, but her cheerful spirit was frequently a reproof to one; she, in all her poverty and ignorance, taught those about her of the love that was truly within her soul. Having left her fatherless children in her town, dependent upon the kindness of strangers, one might imagine her full of anxiety about their safety.

Instead of that, she testified to the faith that was in her heart, and assurance that Jesus would take care of them; she told the sick ones of her bereavement, when her husband was taken from her, and how the Lord had helped her to look up through her tears, to give up the dreadful custom of this country at the time of mourning, and to go out and beg a few piastres with which to purchase some wool; this she spins into yarn and sells in the market, and supports herself and children. She has been the means of winning many souls to listen and think of their sinful state and of the "hope set before us in the Gospel."

A Bible Reader, supported by private funds, begins early in the morning every day, and goes through the house reading and talking to the patients from room to room, then, after eleven o'clock, he reads in the clinic for the very poor. The Reader is blind, but is perfectly at home with his "type for the blind," running his fingers rapidly over the pages while the sacred truths fall readily from his lips. One cannot but believe that there shall be an abundant harvest when one thinks of the promise, "My word shall not return unto Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

We find pleasure now and then in talking with the children; they notice what is told them of Bible truths, and remember, too; they tell their friends who visit them, and there is hope that fruit may be borne from the scattered seed.

Recently a woman, who was converted under the Bible Reader's teaching, came to the Hospital and begged help to purchase a piece of land, in which to build an addition to a school she had opened after she went home to her people. She reports great interest among the women, and as great opposition of the priests, who do not wish the people to learn. This woman spent a week in Assiout, and came every day to the Hospital to read and sing and pray with the women; her earnestness was real, and the poor patients longed to be able to read. One of them begged us to get her a book of A B C that she might learn as this woman did, for she learned to read after she was converted.

I could write many encouraging instances, but am afraid now I am trespassing.

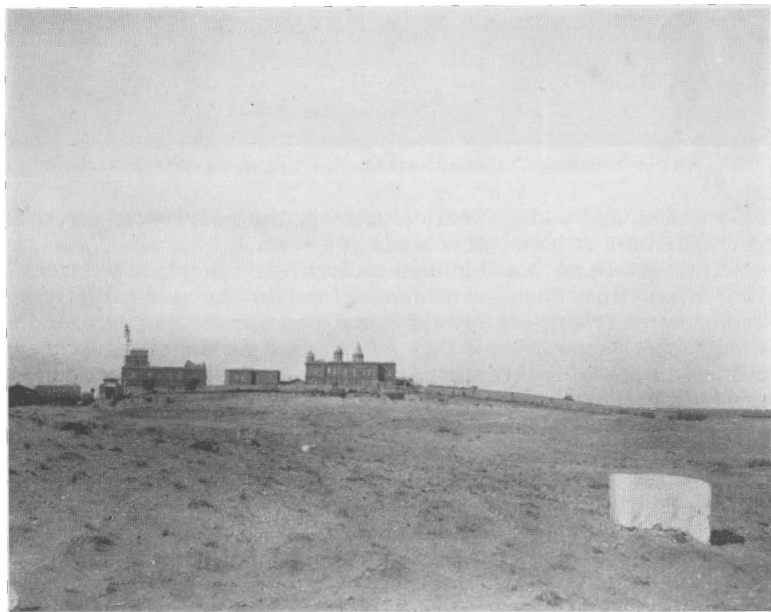
In closing we would add a tribute to the memory of those who left us for the Home above, and whose names are ever dear to us. On the 10th of March Dr. Henry Smith, of Basingstoke, England, after an illness of two days, was called away to the reward of those who have served in the Vineyard. Dr. Smith had once been an assistant in the Hospital, but was, at the time of his last illness, with the Nile S. S. Company, Thos. Cook & Sons, as medical officer. He had always shown kindness to our Mission, bringing many to visit and become interested in the work, thereby adding generally to the generous donors, and helping by every possible means the collections for purchasing land; he longed to see the completion of the building.

A second sorrow came to us in the beginning of the term after vacation when our beloved young friend, Miss Gabrielle Ludwig, laid aside her work that she might "enter into rest." Bright and happy, she began to nurse the sick on the 17th of August, and, after one month, was taken ill with a malignant fever, and in a week all was over of the career so beautifully begun. Scarcely had we begun to rejoice over our prosperity in having such a beautiful

Christian helper in the Lord's work than we were humbled to the dust. These lives were both influential in the little Hospital to patients and those who had charge.

A neat building, for the care of contagious diseases, has been erected at a distance from the Hospital proper, and is the gift of Mr. Alexander Humphreys, of New York; also an elevator for patients' use is furnished by the same donor, and is a tribute to the memory, first of Dr. Smith, and secondly of the two sons of Mr. Humphreys, who were drowned in the Nile last year. The above-mentioned gift is all because of kindness shown the bereaved family in their time of sorrow by the doctor whose name we have given. Many gifts toward enduring beds have come in, for which we heartily thank the givers. The needs are many for this part of the work, but He Who has supplied them all in the past can surely continue to be gracious in the future, if the workers are faithful.

DORCAS TEAS.



SITE OF "FAIRHAVEN," AND PALACE OF THE KHEDIVE'S MOTHER.

“Fairhaven.”

“**C**OME . . . rest awhile.” The Lord Jesus knew that it was a moment when His disciples needed comfort, and so He said, “Come ye yourselves apart into a desert place, and rest awhile.”

In going in and out of the homes of Missionaries, up and down Egypt, I have sometimes felt a longing desire for some quiet spot to which just at that moment I could take a tired mother, or a worker just beginning to break down, and nurse them back to health and strength again. There are about sixty *men* Missionaries, about



SITE OF "FAIRHAVEN," LOOKING NORTH-EAST. THE MEDITERRANEAN SEA.

ninety *women*, and some twenty *children* in the country; the rest of the children are at home, at school.

Amongst these one hundred and seventy people who are all living away from their own climate, and in the midst of trying circumstances, there are always some who are needing care and a little comfort; some who, if they *fail to have it just then*, will struggle on, but will probably in a few months have an illness which might have been prevented.

And so it seemed as if one of the needs which should be met was this—a Home of Rest for Missionaries by the Sea.

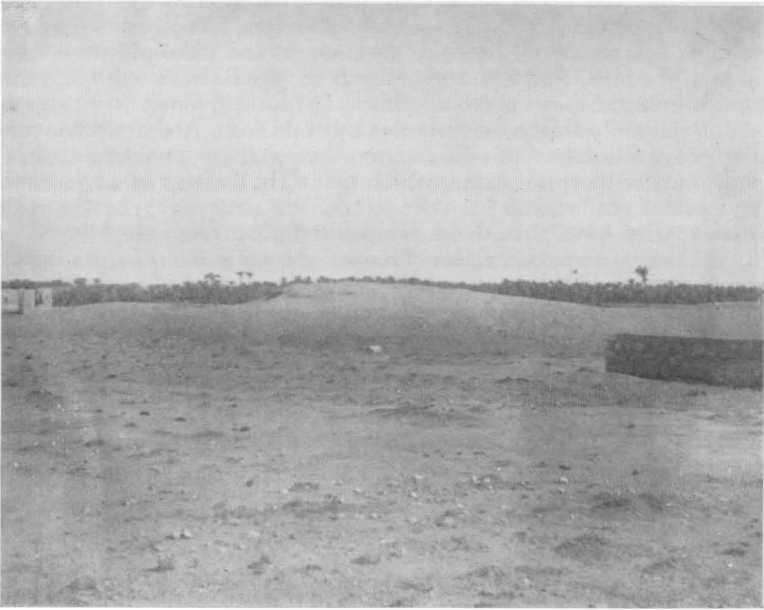
Most of the Missionaries live inland, and so the greatest change that can be had, without leaving the country, is to go to the sea.

In cases of fever it is what the doctors always order if there is any possibility of its being done. They say, "*Take them to the sea at once*," and often this has saved life.

And so the purpose seemed to be formed of necessity, to seek to build a house near the sea to become a place of resort for all Missionaries of every Society in Egypt, who might need home care and comfort, together with a change of air and rest.

And this is what we want "*Fairhaven*" to be. We found a site for it in a breezy spot on the edge of the desert, looking towards the Mediterranean, where the pure desert air will invigorate, and the fresh sea breeze will revive.

The pictures show the spot, marked out by the white corner stones. It is nearly three-quarters of an acre in extent, and there will be room to build a good house of two stories: a ground floor for sitting-rooms, and a floor upstairs for bedrooms. There is no need for a large place. We can begin small, and then, if more rooms are needed they can be added some day. I should seek to



SITE OF "FAIRHAVEN," LOOKING EASTWARD. THE DESERT.

find one or two friends to join me in keeping house, and then one of us would be always there to take charge, and be ready to receive our Missionary friends whenever they need to come. Probably there will not be more than two or three at a time for a great part of the year, and then, when the heat begins in May, it will be full until the end of September. It is possible that in the months when it is not so much wanted by the Missionaries in Egypt, there may be an opportunity of taking in friends from England—Home Missionaries who need rest and change. I have bought the land in the name of trustees, and have asked Mr. J. M. Cleaver and Mr. George Swan to undertake the trust together with me, in the desire that it may be a permanent help and blessing to English, American, German, and Dutch Missionaries in Egypt.

The boundary wall is now being built, and I shall hope to begin the building of the house as soon as God enables me to do it.

Until the last year or two, when Missionaries in Egypt needed a change, and could not take the long journey home, they generally went to the Lebanon for a few weeks. This has sometimes quite restored them, although the climate has not suited everyone. But the last few years plague has produced quarantine regulations, and these have made it almost impossible for people to go from Egypt to Syria or Palestine. This has meant for some of them the necessity of remaining year after year on the level ground of Egypt, and no possibility of relief.

There are hills, and even mountains, in Egypt, but for the most part they are waterless places, and no man can live there. So when the Nile is low, and the sun is hot all over the land, English people begin to crave for a breath of sea air. The Bahri breeze or

wind from the north is so longed for that houses are built, and windows are made, on purpose to catch it. It will be a glad day when we can open our doors and gather in the pale and tired faces from the south, and see them begin to glow afresh with life and health from the fresh north wind.

Being only thirty-five minutes by train from Alexandria, it may also prove a comfort to Missionaries living there, enabling them to come out for their Saturday, which many try to keep as a free day.

About a mile away from the site for "Fairhaven" the American Missionaries have their Rest Houses. This is the only Mission in Egypt which possesses a Rest House. No one *lives there* all the year round, but only in the summer months, when they are generally quite full. At other times we believe the American Missionaries will often be glad to come to us one or two at a time for rest and change.

Our "Castle in the Air" includes one large room that may be used for Conferences, and a good broad balcony and terrace, for walking and resting; also a playroom for the children. We can see it all in thought and hope now, but some day, God helping us, we shall see it in reality.

I have a great wish that "Fairhaven" may be a thanksgiving house, and that every part of it may be a thank-offering for some special mercy or grace. It may be that some of us can return thanks for a dear one who has been given back to life through Egypt's sunshine and air, and others may return thanks for a dearly-loved one taken home there; and others, again, for some answered prayer.

And in days to come God grant that it may be a thanksgiving house in another way. May it 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.'"

ANNIE VAN SOMMER.

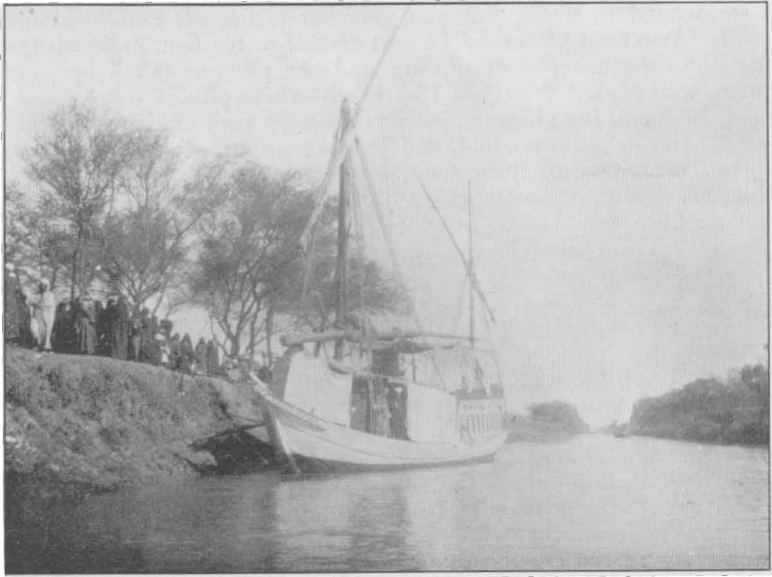
With the C.M.S. Dahabeeya.

C.M.S., OLD CAIRO,
May 15th, 1902.

DEAR MISS VAN SOMMER,

YOU asked for some account of our itinerating work in the Menouféya Province this year. You heard that a kind friend provided money to hire a dahabeeya, so that itinerating could be carried on in the villages for two months or more. Dr. and Mrs. Harpur went the first five weeks, and Dr. Lasbrey and I the last four. Other Missionaries and native workers came to stay with us and help us as long as they were free. I am sending a photo which Mr. MacInnes took while he was with us. We were fortunate in being out at the end of the time, as the villagers had come to know there was a Mission Doctor in the dahabeeya, and a great many of them came to us. There were some old Hospital patients,

but many who came were quite strangers, and did not know about the Old Cairo Hospital. We were quite out of the tourist route, and the people had hardly ever seen Europeans, except the Greeks who keep the wine-shops in the large villages. The people were very curious about us, and regarded us with the deepest interest. As we *drifted* down the river (I can't describe the motion any other way), children would come running to stare at us, calling to their companions to come and look. We generally moved on the Mondays. As I said, you drift down stream, backwards, sideways, rudder first, any way. Sometimes our boatmen towed us by a rope from the bank. The wind is generally up stream, and many cotton-laden boats sailed up past us. We usually arrived at our destination some time on Tuesday. Then the gentlemen visited the "Omdi" of the village, to ask leave to pitch our tent for seeing



patients and tell him why we had come. All lookers-on and passers by learned about us, and by Wednesday morning there would be quite a number of patients assembled. We generally divided them, the Catechist or Doctor preaching to the men, and I or some other to the women. Then numbers were given out as tickets, and the medical work began. The Catechist sat talking to the men pretty well all day, and Miss Adeney visited and talked to the women while she was with us. Part of the time Mrs. MacInnes was with us, and saw the women on the boat, while Dr. Lasbrey saw the men in the tent, and Mr. MacInnes and I made up the medicines. It was very difficult to make the patients understand that they must wait for their turn. Everyone wanted to push into the tent at once, in spite of the doorkeepers, and those who could not get in peeped in at every crevice to see what was going on. Inside the tent was like an oven, and you can imagine the buzz outside! At first we had a

dispensary in the tent also, but afterwards we moved it into the dahabeeya, and the people came there to buy their medicine. We made a small charge for it, and the people did their best to bargain and beat us down. To the really poor it was given free. It was hard work, and most distracting too, as the people returned half-a-dozen times to ask questions about the medicine. They asked all round, too, to make sure if we all said the same thing. "How am I to take it?" "Half a coffee-cup in the morning, and at noon, and at sunset, after food." This we explained in detail. Back she comes again. "Lady, if I drink coffee in the day, shall I take it then also?" You repeat your instructions, and off she goes, only to return. "Lady, if I wake in the night shall I drink it?" Then you hear her asking the doorkeeper also, and he says the same as you have just been telling her. Even the boatmen got to know what to say. Two minutes pass, when she appears again. "What am I to eat?" "Anything you like, only do go!" is what you are inclined to think, but you give her a list of food, beginning with "Don't eat 'faseech,'" a sort of half-rotten fish, in which they delight. At last she disappears, and her place is taken by an old man, who says, "What am I to do with these pills?"

In one of the villages two Sheikhs were very kind to us, giving us all the help they could, and sending us many presents of eggs, bread, etc. One of these men had been a great brandy drinker, he told us, though he has given it up now, and on finding we had run short of medicine bottles he sent us a quantity of old brandy bottles to use. These Sheikhs would often bring patients, and made great efforts to help us in keeping order among the people. One of them had a loud, sonorous voice, with which he filled the tent, and the tone of remonstrance with which he began his remarks, saying, "Ya Muslameen," was very funny. I think he rather added to the confusion than otherwise. One Sunday afternoon he and his brother sat quite a long time with us on deck while we were singing Arabic hymns to my auto-harp. A native helper read the verses aloud, and the Sheikhs were so anxious to show off by correcting his reading that they made him read the verses two or three times. These men said they would let us have land if we would build a Hospital there. I think the itinerating work did good in making the Hospital known, and many of the people seemed much interested in the Gospel. It was encouraging, too, to find how friendly old patients were, and how much they seemed to remember of what they had learnt. The last village we visited had seven hundred Copts in it. We spoke to them about witnessing for Christ among the Moslems around them. They were much interested in some large Bible picture scrolls which we used a good deal in teaching the people. I think about a hundred patients were treated every day, including eye operations—that is, every day we were stationary. One woman said, when begging us to stay on, "Why do you come and sit among us four days, and make us love you, and then go away, and we shall never see you again?" Many people begged us to stay, or to come back again.

Ever yours,

EMILY F. LASBREY.

C.M.S. Medical Mission, Old Cairo.

THE Medical Mission in Old Cairo was commenced in 1889. A few years previously the Rev. F. A. Klein had opened first a boys' school and afterward a girls' school there, and it was to strengthen this work, and also because there was no European doctor in the district, that it was felt that Old Cairo might form a good centre for a Medical Mission.

For some years the Dispensary was carried on in a hired house, and though from the first in-patients were accepted, it was found hard to persuade patients to sleep away from their own homes, even though their own friends were allowed to stay with them and nurse



THE C.M.S. HOSPITAL.

them, but in those days "Hospitals" had not such a good name as now.

Friends from Ireland sent enough money to buy five beds, and in 1891 the C.M.S. sent a trained nurse to take charge of the little Hospital, but a native house is not usually suitable for a Hospital, and after years of waiting the present Hospital was built in 1897, at a cost of about £1,700 (of this sum £600 was the generous gift of Mrs. Lewellyn, sister of Sir Francis Grenville). The Hospital now contains 25 beds, and each bed is in part supported by friends at home. In 1901 the out-patient department was completed, the Dispensary being built by Paddington Missionary Association, a Centenary gift to the C.M.S. The wards at the back of the Dispensary were from funds raised locally, chiefly through the efforts of

Mrs. Trevithick, who formed a committee of English residents for the purpose. All cases that do not require to occupy beds at the Hospital sleep at the Dispensary, and some idea of the value of these wards to the work may be gathered from the fact that last year 1,454 patients slept (for at least one night), in the rooms hired for them near the Dispensary. The total number of visits paid to the Dispensary has varied in different years: it once reached 25,000, but 16,000 would be about the average, and this represents between 4,000 and 6,500 new patients each year.

For some years the treatment of Egyptian anæmia has been a marked feature in the work—last year 439 such cases were admitted. As a rule they sleep at the Dispensary, and come to the Hospital for their food and medicine, but often they come in a dying condition, and then, of course, have to be taken into the Hospital. Children also suffering from this complaint are generally admitted to the children's ward in the Hospital. The total number of "in-patients" last year was 607, and, deducting the anæmia cases, the remainder, 168, were nearly all surgical cases, and during the year 100 major operations were performed.

The Gospel is preached and taught daily at the Hospital and Dispensary, God only knows with what result. There have been years of sowing, but few opportunities of reaping, for the patients come each year from over 400 villages, many of them a great distance away, and who is to visit them? May I ask any who read this to pray the Lord of the harvest to thrust forth labourers into His harvest. Miss Cay and her two Bible women visit the villages within reach of Old Cairo, and a Colporteur-Evangelist travels about visiting former patients in the more distant villages. The sales of Scriptures in the Dispensary and the villages are small, but increasing.

Wherever it has been possible to visit former patients, anyone coming from the Medical Mission has always been well received. To take one illustration: last year a man named Siad came from the village of Sakara suffering from Egyptian anæmia, but he also had a pain in his right side, and after remaining for a few days with the Dispensary patients he was brought into the Hospital, and it was found that he was suffering from a large abscess in the liver. This was operated on, and he made a very slow recovery, and it was not until we were able to continue to treat his anæmia that the abscess cavity closed. Siad's father was constantly in the Hospital until his son got better, and other members of his family often came to see him, and when they realized that the daily dressings were a considerable expense to the Hospital his father began to bring presents of vegetables to the Hospital. After several months Siad was able to go home, and Khaleel, the Evangelist-Colporteur, soon paid him a visit. Some months later I went to his village, accompanied by one of our Catechists, and we spent nearly two days there. When it became known that we were in Siad's house several former patients came to see us, and we had opportunities to remind them of what they had heard in the Hospital. Siad did not consider his house good enough for us, and arranged with the Omdeh (the chief man of the village) that we should sleep in his guest-room. The Omdeh was a strong Moslem, but treated us with the greatest hospitality, and allowed us to show the magic lantern in his courtyard to about 200 people. The subject of the address was

the Parable of the Prodigal Son, and we had also a slide with "Come unto Me all ye that labour," etc., printed on it in Arabic. The audience were most attentive, though we felt a little tired as the Omdeh's guest. Siad was our constant attendant, and when we had to leave he came with us to the railway station some miles away, and sent us home laden with baskets of fresh dates.

We have lately been itinerating with a dahabeeya on the Menoufeya Canal among villages that supply many patients to the Hospital. It was remarkable what a number of accident cases



THE DISPENSARY.

came from one village, called Scrualai, where we were very well known. They included several burns and a fractured thigh. This last was put up temporarily, and sent into the Hospital.

In conclusion, may I ask for prayer for our native helpers that God may fit them to be true witnesses for Christ both in word and deed.

Yours faithfully,

F. J. HARPUR.

Incidents in the Work of a Medical Mission Evangelist.

I. A LESSON THAT SEEMED A FAILURE.

TEACHING quite new patients is often severe mental exertion ; it can only be compared to the physical exertion of trying to hammer nails into a stone wall. On one occasion, after giving a very simple address on the subject of the flood, I sat down

beside some new-comers, and asked them about what I had been speaking, but found they knew nothing. So I began again, and told them of the sin of the world, and the warning regarding the flood, also of God's purpose of saving Noah, and then the lesson proceeded thus:—"So God told Noah to build a boat. You know what boats are made of?" "No we don't; you tell us!" "What is the floor made of?" "Paving stones." "And this bench?" "Wood." "Now what is a boat made of?" One woman said, "Perhaps wood." "Yes, it was built of wood, and was very large, with rooms in it, for God wished to save Noah, his family, and many animals. When the boat was finished the rain came. You know what the roads are like if we have rain lasting three or four hours, what would it be like if it rained without stopping for forty days and nights?" "Oh, we should need boats to go about in!" "So we should. And the water kept rising till it covered the houses, the trees, and even the hills, and at last the world was like a great sea, and there was only one thing left, a thing that could float; now what was it?" "Perhaps it was a crocodile!"

II. A LOCALIZED VERSION OF THE PRODIGAL SON.

A class of casuals (*viz.*, patients from a distance, who are lodged on the Mission premises for a few days or weeks as required) was asked to give an account of the previous day's lesson, and did so as follows:—"There was a man who was a landowner, and he had two sons, and wished to bring them up to help him. The elder son turned out useful, but the younger was disobedient and good-for-nothing. One day the younger came and said, 'Father, I cannot do field work, give me some money, and let me go to Cairo, and open a shop.' When he got the money he went to Cairo, but instead of opening the shop he sat in the taverns and cafés till all his money was gone. Then he had to look for work, and was engaged to mind swine. He was to receive a piastre a day, but before it was paid he was very hungry and began to think. He said to himself, 'What is a piastre a day? It will hardly keep me in tobacco, to say nothing of food and clothing. I had better return to my father.'"

The variations in the latter part of the narrative were perhaps less remarkable, but the whole was modern and local. Fortunately, the application was in no way injured by the details.

III. LIKE THE DEAF ADDER THAT STOPPETH HER EARS.

One day, when out visiting, we greeted a woman who was sitting on a doorstep, and she asked us to come inside the house. No sooner, however, was the Bible opened than she began to talk and joke. After trying in vain to gain her attention, we spoke to her seriously about the duty of listening to the Word of God. She said, "We do not want *your* books; if you brought *our* books we would listen." "When someone comes and reads your books," we asked, "how much do you understand?" She burst out laughing and replied, "Not one word." "Then you had better listen to us, for we will explain what we read." "No, I shall not understand; I am like the beasts." We tried to show that human beings have souls, and are responsible, but the woman seemed utterly careless, so at last I said, "What do you think will become of you in the end if you know nothing of the Word of God?" "Oh, God will do with

me as He likes ; I do not trouble.” “ Then you do not ask whether He will send you to Heaven or hell ? ” “ No, He may do just as He pleases ; it is all the same to me.” We often leave a house feeling saddened by the ignorance or carelessness of the inhabitants, but rarely do we see such decided and wilful rejection of the Word.

IV. A SOLEMN RESPONSIBILITY.

It was the afternoon of Good Friday. The Church Service had taken place in the morning, and now the women casuals (too ignorant to understand an ordinary sermon) were waiting for the simple lesson that would tell *them* what the holy day meant. A deep sense of responsibility was upon their teacher. She had no need to prepare either *words* or *subject* ; the simplest teaching possible was all that was needed. But she remembered that her Moslem hearers were to learn *for the first time* of the death of Christ. And so the preparation was chiefly prayer for the power of the Holy Spirit. At the lesson time a solemn hush seemed to be over the class. Never had the women listened as they listened that day. The main facts of the death of Christ were told, and then the application was enforced—“ Our sins caused the death of Christ ; He died for our salvation.” It might have been *felt* in the room that minds and hearts were open to receive the message. The impression lasted as long as the same set of patients remained ; one woman, in particular, could hardly hear the name of Christ mentioned, in any connection, without saying emphatically, “ He died for *us*,” “ He died for *our* sins.”

A week or two later all those women were back in their Moslem villages, and, for want of workers to follow them up, they may have heard the message of salvation for *the only time*.

V. GLEAMS OF BRIGHTNESS.

We were entering a village many miles distant from the Mission in Old Cairo, when we were warmly greeted by an ex-casual. Soon she was joined by another, and ere we had been many minutes in the village we found ourselves welcomed on all sides. “ I was with you six months ago ” ; “ I came to the doctor the year before last ” ; “ It is three years since I have seen you ” ; were the remarks from one and another, presently followed by, “ They used to teach us every day ” ; “ She always had her book with her.” Then it was our turn to ask, “ What do you remember ? ” and rarely did we find one who had quite forgotten what she heard. Some remembered a great deal, some very little, but nearly all had realized that they *could* learn, which was a great step in the right direction. Some favourite stories, such as the Prodigal Son or the Good Samaritan, were told very correctly by those who had heard them a long time ago, but that which seemed, thank God, to have appealed to them most was not a parable but a *fact*, the great fact that Christ died for sinners. It was touching to hear them say, “ He died for *us all*, Moslems and Christians just alike,” almost as if they were afraid that anyone might say He was not for *them*. A good deal of seed has been sown, but if not watered the harvest may fail. Where are the labourers ?

M. CAY.

C.M.S. Mission, Old Cairo.

One of our Parishioners.

ABOUT half-an-hour on our bicycles brings us to a village of some 2,500 souls. It is beautifully situated on the banks of some ponds of green water, which give the air a fragrance of a certain kind.

The head man is a jolly old soul, eighty years of age, with short white whiskers and not a tooth in his head, and as fat as a beer barrel. His father was a farm overseer to Ibrahiem Basha (once ruler of Egypt), and many are the tales he has to tell of brutal persecution of the poor fellah (farmer), after which he often breaks into eulogies on the English rule, as much by way of compliment to us as by comparison.

We always make this man's house our objective when we visit this village, and after a most cordial welcome from him and his satellites, and a cup of native coffee, he is as likely as not to open the topic of religion, as he is considered the local authority on such matters. Once I read him a portion of the Gospel where our Lord foretold His sufferings and death, but this shocked his orthodoxy, and he forthwith quoted where the Koran says, "They did not kill Him, nor crucify Him, but one like unto Him." In reply I pointed out to him where the Koran says, "God said to Jesus, I will cause you to die, and will raise you up to Myself." The old man was much put out, and said it would be sinful for him to attempt to explain the Koran without a copy of their commentary before him, so I left him to work the problem out, promising to call again.

About a month later I visited him again, and he at once asked, "Where is that book of yours? It is a liar; our book is the true book; Jesus is a prophet, and nothing but a prophet, and woe to you if you say He was the Son of God, for God neither begot nor was begotten, neither has He any partner; there is no God but God, and Mohammed is His prophet, and the greatest of all the prophets." After getting this off his mind he felt easier, and more disposed to listen; so I thanked him for the candid way he had of expressing his beliefs, but suggested we should compare Mohammed with Jesus Christ; so, after they all got quite attentive, I compared first their births, then their lives, and then their deaths, with the glorious resurrection of the One, and the corruption of the other. They were very quiet, and made no attempt at a reply, and we left them so.

We went back again about a month later, and this time the old man received us as warmly as usual, but, instead of opening on us straight off, he repeated the words, "There is no God but God," a hundred times by way of fortification against the enemy of his faith, and when this was satisfactorily done he felt it safe to again deny the death of Jesus Christ, but on bringing him again to the passage in the Koran above referred to, he felt so shaky that he went to the door to look for assistance, and seeing a Sheikh and another old man he called them over, saying, "Come and help me"; and when they were seated he said to me, "Speak to them." I told the Shiekh we had been talking about the death of Jesus Christ on the Cross, and asked him the meaning of the words in the Koran said to have been spoken by God to Jesus, and he said it meant, "I will cause you to die, and will raise you up to Myself." I asked

our old friend what he had to say to this, and he said, “I brought them to help me, and they have helped you; it is, therefore, necessary that I be silent.” Such are some of the passages we have when we visit him.

The old man came and had dinner and afternoon tea with us, and enjoyed the experience immensely, and so did we, for he kept us in fits with his jokes, and left us, getting our promise to return the visit, which we did three weeks later. He only commenced making preparations when we arrived, and we were kept two-and-a-half hours waiting for our dinner, he in the meantime entertaining us with stories of his old lord and master, Ibrahiem Basha. The dinner turned out very nice—chickens, pigeons, rice, mara, and rice and milk for sweets, with about three square yards of bread as a foundation. The best of it all was that I had to tell him what to cook for us. I need not say I did not order all the bread he gave us, nor the mud in the water, but that is only a detail in Egypt, and so is thrown in.

In short, we are very fond of our old friend, and he seems none the less fond of us, after all our theological disputes, and I only wish we had more parishioners like him.

F. G. C.

News from the Sobat River.

MISS DICKEY has sent us some extracts from a letter of Mrs. Kelly Giffen. A party of American Presbyterian Missionaries, consisting of the Rev. and Mrs. Kelly Giffen and Dr. and Mrs. McClaughlin, went from Omdurman to the Sobat River in the early Spring to work among the Shulluks. They pitched their tents, and at once began to build their houses. Mrs. Giffen writes:—

“Wednesday evening, April 9th.

“I have been trying to do some writing to-day, but the tent has been full of people, and writing has not been very successful. I know you will want to know something about the people. I feel so unequal to the task of describing them. They came in crowds the day we reached here, and continue to come in crowds. At the first streak of dawn they come, and stay until dark. The men are strong and well-formed. The younger ones rather pretty, for all their black skins, or perhaps because of their black skins, which are so soft and smooth. The old women, like some of the rest of us, are not so fair to look upon. They shave their heads, and across their foreheads, where our wrinkles come, they have from one to three rows of small scars. Their ears are pierced at the top, and they wear brass rings in them. Sometimes you see them with bits of wood or grass stalks in them as thick as a lead pencil. The front teeth in the lower jaw are invariably pulled out. I asked why, and was told, “To keep them from cursing and using bad language,” but think that is a mistake. In some cases they have a fancy pattern in scars on their backs or around the waist line. For clothes, first of all, there is a small apron. This is a piece of cloth—originally

white—about two feet long and twelve inches wide. It is made of two thicknesses of cloth. Strings are fastened to two corners, and it is tied around just below the abdomen. Then a sheep, calf, goat, or gazelle skin is tied around the waist, using one fore and one hind leg as strings—the skins of the legs, I mean—the other two and the tail are allowed to hang dangling down. This is tied in the front, and allows the white apron to show. Another skin is worn on the upper part of the body. The fore and hind legs on one side are fastened together at their very tips, then it is slipped over the head—the tying resting on the right shoulder, and the other side passing under the left arm. This is the dress of a woman. The little girls wear the apron only. When a little older they put on the shoulder skin, and when full grown the skin about the waist. In addition to this they wear beads about their necks and waists, and brass and copper anklets, and bracelets and rings. Bells, like sleigh-bells, are put on their waist-skins, or shall I say skirts. They fasten them on the lower edges, so they will jingle. We noticed both here and in Omdurman that the women and girls all have the fashionable *upright form* in a very pronounced manner. How they do walk. You would think they belonged to royalty. The women are much addicted to the use of tobacco, both chewing and smoking—so much so that I felt like mentioning the pipe as an article of dress. Even young girls chew, and, what is worse, they spit, spit, spit almost incessantly. Now for the men. Physically most of them are fine, and would turn some of our college boys green with envy. They dress their hair in many different ways. Sometimes it is a close shave; again, the hair is allowed to grow on the top of the head, and the lower part is shaved, so that it has much the appearance of a cap. Even in these caps there is great variety. Sometimes they are quite round, sometimes oblong, and look a bit like a 'glengarry.' Then there is the helmet style, which is hard to describe. They mat the hair in some way until it looks like very coarse felt. Another style has the appearance of a black halo. Some have the entire head covered with a cap of dried mud. Some bleach their hair to the colour of a *yellow dog*. This bleach takes the kink out of it, and leaves it very dry, harsh, and stringy. With all styles they wear feathers—from an ostrich feather to a cock's tail. They wear beads on neck and waist, and bracelets of ivory and copper on their arms. Often they wear a knife fastened to the left arm by a leather band. Then there is always the club and spear, and behold the Shulluk in full dress. There are quite a number of both men and women who know some Arabic. They were in Omdurman during the time of the Mahdi and Khalifa. While they cannot read they are a great help to us in learning the Shulluk language. Both men and women are much interested in looking in a mirror. When they want to speak disrespectfully of each other they say, 'The Shulluks,' which reminds me of 'You Nigga' in America. They seem bright and quick to learn, but oh! so lazy! The girls are beginning to say they will come to school when we get our houses built. They are getting to be less afraid of us."

We must remember these friends continually in their days of difficulty and hardships.

ED.

The Nile Mission Press

AND

CHRISTIAN LITERATURE SOCIETY

For Egypt, Arabia, and the Soudan.

The following desire earnestly to commend this enterprise to the sympathy and support of Christian friends in Great Britain, the United States, Canada, Australia, and New Zealand.

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bourne. |
| T. F. VICTOR BUXTON, Esq., Waltham Abbey. | The Rev. NORMAN MACLEOD, D.D., Inverness. |
| W. K. CAMPBELL, Esq., Wimbledon. | H. W. MAYNARD, Esq., Wimbledon. |
| COL. C. R. CONDER, R.E., LL.D. | The Rev. F. B. MEYER, B.A., London. |
| Sir MATTHEW DODSWORTH, Bart., Bournemouth. | The Rev. E. W. MOORE, M.A., Wimbledon. |
| The Rev. J. ELDER CUMMING, D.D., Glasgow. | JAMES E. MATHIESON, Esq., London. |
| The Rev. J. MONRO GIBSON, D.D., S. Hampstead. | R. C. MORGAN, Esq., London. |
| E. H. GLENNY, Esq., Barking. | The Rev. F. PAYNTER, M.A., Guildford. |
| HORACE E. GOVAN, Esq., M.A., Edinburgh. | The Rev. W. ROBERTSON, M.A., Coltness. |
| ALBERT A. HEAD, Esq., Wimbledon. | The Rev. S. A. SELWYN, M.A., Hampstead. |
| Rev. EVAN HOPKINS, M.A., London. | EUGENE STOCK, Esq., London. |

A YEAR ago I pleaded for an Arabic Mission Press for the whole Nile country, from the Sea to the Lakes. In response, I received some encouragement and help, £180 being sent in towards the expense. A further sum of £300 is also promised for the purchase of the Press.

During my recent stay in Egypt I laid the matter before many friends among the Missionaries, and received from them almost universal approval and encouragement to go forward; some of them also desiring that a Christian Literature Society should be formed, in connection with the Press.

I asked for a united expression of opinion from each Mission, in order that I might come to friends at home with a certain assurance and conviction of the value and need of the enterprise.

The following are the answers which were sent to me from nearly all the Protestant Missionary Societies which are working in Egypt:—

AMERICAN (UNITED PRESBYTERIAN) MISSION.

TANTA, EGYPT,

My dear Miss Van Sommer,

Feb. 26th, 1902.

Your letter to Dr. Watson concerning the Nile Printing Press was presented to our Missionary Association at its late meeting in Asyut, and was referred to

a Committee consisting of Drs. Alexander, Watson and Giffen, and Mr. Hart. The Committee made the following report which was heartily adopted by the Association:—

"The letter of Miss Van Sommer and her 'Plea for an Arabic Mission Press' were placed in our hands. She proposes that a Printing Press should be started in Alexandria to print children's papers, magazines, papers, pamphlets, tracts, booklets, wall-texts, &c. The Press is to be put in the hands of Trustees, and a Publication Committee appointed to select suitable Missionary literature for publication. All such literature (papers, tracts, &c.), when approved of by the Publication Committee, would be printed free of charge, while jobbing work would be done at the lowest possible charge. Miss Van Sommer asks for an expression of opinion, and the nomination of three Members of our Mission to act on the Publication Committee.

"We feel that such a Press might be a great power for good. The number of people in Egypt who are learning to read is rapidly increasing every year. They read with avidity whatever comes in their way. They are anxious to learn what can be known. They are interested in religion and religious subjects. Tract literature has been found very effective in our work. Furnishing it freely as is proposed by this Press would enable the Mission agencies to use it still more abundantly and with greater effect.

"Therefore (1) we trust that Miss Van Sommer will be enabled to carry out her project, and that the Lord will grant it prosperity. (2) That, although our Missionaries are very busy men, we recommend that Dr. Watson, Mr. Kruidenier, and Mr. Hunt be appointed to serve on the Publication Committee which it is proposed to form.

"Respectfully submitted,

J. R. ALEXANDER.
ANDREW WATSON.
JOHN GIFFEN.
S. G. HART."

I take pleasure in notifying you of this action. I trust the Mission Press may soon become a reality and be greatly blessed.

Sincerely yours,

(Signed) JAMES G. HUNT.

CHURCH MISSIONARY SOCIETY.

At a Meeting of the Members of the Local Governing Body of the Church Missionary Society in Egypt, held in Cairo, on March 5th, 1902, the following resolutions were passed unanimously:—

(1) "That the formation of a Society including representatives of all the Protestant Missions working in Egypt and assisted by funds from home, for the production and publication of Arabic literature, and especially such as affects the controversy with Islam, be heartily welcomed.

(2) "That the establishment of a Printing Press in connection with this Society be also warmly approved, if it will lead to the publication of such literature more economically and efficiently than can be done at present by using the Presses already existing in Egypt."

(Signed) FRED. F. ADENEY,

Secretary C.M.S., Egypt.

BRITISH AND FOREIGN BIBLE SOCIETY.

ALEXANDRIA, EGYPT,

April 12th, 1902.

Dear Miss Van Sommer.

It is not difficult to express an opinion, and that an unhesitatingly favourable one to the proposed Nile Printing Press and its indispensable accessory, a Christian Literature Society for Egypt.

The Italians have a proverb, "There is no worse robber than a bad book."

If that be so, the Egyptian people are in great peril of being robbed of every trace of manhood by the vile literature which is in such extensive circulation throughout the country. A supreme need of this land is cheap, wholesome, elevating literature. Readers are multiplying, but good reading for the multitude is miserably lacking. The Nile Press, would, I conceive, do an incalculable work for Egypt, and would render a great service to all the Missions—not least, I believe, to this Society. “The best turn,” said Lord Chancellor Erskine, “any book can do its reader is to refer him to the Bible.” The literature issued by the Nile Press would be instinct with Christian truth, and could not but conduct the thoughtful to the Word of God itself. For that reason, not less than upon general grounds, I should rejoice in the establishment of the Press, and in the birth of a Christian Literature Society to feed the same.

With every good wish for the happy inception of your scheme and with kindly regards,

I am, yours very sincerely,

ALF. A. COOPER.

CHURCH OF SCOTLAND MISSION.

ALEXANDRIA, EGYPT,

March 15th, 1902.

Dear Miss Van Sommer,

I duly received your letters dated March 5th and March 8th, and have read and carefully considered the parts relating to the proposed “Nile Printing Press.” So far as I can speak in the name of the Church of Scotland Mission, its answer to your “Plea for an Arabic Mission Press” might be almost in the sentences which the American Mission has already used in letter of February 26th. The Committee under which my fellow-workers and I act, was appointed more than sixty years ago “to collect information respecting the Jews . . . and generally to take all prudent measures both at home and abroad for the spread of Christian truth among them.”

Our Lay Evangelist has learned in many years of experience the usefulness in such work of tracts which quietly address his Hebrew kinsfolk in the speech of their venerated fathers, and exhibit no signs of ruffled temper when their message is rudely rejected. Though our message is primarily to the Hebrew, we know well enough the use of the kinds of Arabic literature which you mention, and are able to sympathize with those who make larger use of it. Therefore, those I represent would, I believe, cordially say, adopting the words of the American Committee, “We trust that Miss Van Sommer will be enabled to carry out her project, and that the Lord will grant it prosperity.”

It is likely that the Church of Scotland Mission will seek help from the Nile Press, and, I hope, be able to give help to it.

I believe our Mission could fully trust a Committee on which the American Mission will be represented by such men as Dr. Watson and those proposed to serve along with him.

Mrs. Taylor and I thank you for the copy of “Prayer Cycle for Egypt” just received, and our united prayer is that you may be preserved and guided by God, and blessed in your efforts to promote His glory and the good of man in this Ancient Land.

I am, yours very truly,

MALCOLM T. S. TAYLOR.

NORTH AFRICA MISSION.

ALEXANDRIA, EGYPT,

March 21st, 1902.

My dear Miss Van Sommer,

I laid your letter of the 5th inst., concerning the proposed Nile Printing Press and the Publication Committee, before the Members of our Missionary Conference at its Bi-Annual Meeting, held in Shebin-El-Kom yesterday afternoon.

After prayer and due consideration it was resolved:—

“First—That in reference to the ‘Press’ I should write expressing our united and cordial sympathy with the object you have in view, that we believe it will meet what is a very real and growing need, and

that we will continue to pray for its speedy and perfect realization.
Second—That Pastor W. Dickins be nominated to represent the North Africa Mission on the Publication Committee."

In conclusion, I ask your prayers on my behalf, that if I should be chosen to fill this responsible position, I may ever hear what the Holy Spirit saith, and follow His guidance.

With kind regards,

Ever yours faithfully,

W. DICKINS.

DUTCH MISSION.

CALIOUB,

14 *Mai*, 1902

Dear Miss Van Sommer,

In reference to the Nile Mission Press and Christian Literature Society, I would express my warm sympathy with the object you have in view. I am sure it will supply a great need here in this land. May the Lord bless your efforts and bring it to realisation.

With the best wishes for this plan,

I remain,

Sincerely yours,

P. J. PENNINGS.

EGYPT MISSION BAND.

SUEZ, EGYPT,

28th *April*, 1902.

Dear Miss Van Sommer,

At a meeting of the Field Council, held at Belbeis, on the 4th April, 1902, it was decided to communicate to you the warm approval felt by the Council of the Scheme for a Christian Literature Society for Egypt and Free Printing Press, and their earnest prayers for its abundant success. Mr. Cleaver was appointed to represent the E.M.B. on the Publication Committee of the proposed Society.

I am, yours sincerely,

J. GORDON LOGAN.

It is thought that Alexandria will prove to be the best place in which to establish the Press, being the Port, rather than Cairo, which is 130 miles inland.

It will be necessary to purchase a suitable site for the purpose, and to build moderate premises, including a dwelling-house for the Superintendent and fellow-worker; also for the head-printer. It will be wiser to do this at the first start, rather than set up the machinery in hired premises, and run the risk of being turned out. Also the health of workers in Alexandria so greatly depends on their dwelling place.

It may be that different friends will like to make the separate needs of the undertaking their own special interest. We have thought it best to make the matter widely known, and trust that God will lay it on the hearts of some of His servants.

We welcome the co-operation of friends at home, and in the United States and our Colonies, specially those who realise the far-reaching influence of Christian Reading among a people so intelligent as the Egyptian Moslems. They are a trust from God. May we be true to our trust! The enterprise before us is to establish a Mission Press and Christian Literature Society for Arabic reading people, for the purpose of a wide circulation of

Christian paper literature throughout the whole country of the Nile. Some of the leading Missionaries, who compose the Publication Committee, will decide as to what shall be printed; they will have translation work done, and find and develop native writers.

If a strong and continued effort is made, we believe a wide spreading knowledge of Christ and the Gospel will be the result.

We are seeking to win the people of Egypt for Christ, and each part of the enterprise needs carefully strengthening. There is the work of teaching in schools; the Medical Mission work; the itinerant conversational work; the visiting of the homes; the pastoral Church work in the Public Services. And equally with all these is the Evangelistic work to be carried on through Reading.

We are accustomed to speak of Evangelistic work as that of preaching, and yet the forerunners, who were first so named, were called Evangelists because *they wrote* the Gospels.

Dr. WHERRY, an experienced Missionary in India, said in a paper read at the Mussoorie Conference:—

“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 a 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.*”

During the last month the newspapers have been full of the power of “A GREAT COMBINE” in the Shipping World. What may not be done in the advancement of the Kingdom of God through *the power of a great Combine!* We have only touched it as yet, but I believe that even in this one small thing, so insignificant as a Free Mission Press for the Mahomedan peoples of Africa and Arabia, mighty results may lie hidden, to be revealed in days to come. And it is worthy of a *great Combine* between Christian men and women in England and the United States; in Canada, and Australia, and New Zealand.

PERCY ALLEN, Esq., of Kingsmead, Curzon Park, Chester, is the Honorary Treasurer for England; and

Miss M. E. BLACKWOOD, Gogar Mount, Ratho Station, N.B., is the Honorary Treasurer for Scotland.

The Addresses of the Trustees will shortly be published, also of those who are kind enough to act as Treasurers in the United States and Colonies.

We are thankful to God for thus far encouraging us, and go forward in the sure confidence that He will bring it to pass.

Cuffnells,
Weybridge.

ANNIE VAN SOMMER,
Honorary Secretary pro tem.

Latest News of the Egypt Mission Band.

ON the 18th of April Mr. W. Bradley was married to a C.M.S. Missionary, Miss Mary Gertrude Harrison, who had been working in Palestine. The Rev. D. M. Thornton, assisted by the Rev. J. L. MacIntyre, officiated at the marriage, which took place in the C.M.S. Church in Cairo. Many friends belonging to other Missions were present on the occasion. Mr. and Mrs. Bradley left for Australia a day or two later, where the parents of the bride are living. They hope to return to Egypt in a few months' time.

Mr. and Mrs. J. M. Cleaver came home for six months' rest by doctor's orders, and Mr. George Swan has returned to Egypt for the summer to help in keeping up the work at the village Stations. It will be a trying time to arrive in Egypt, just at the hottest season of the year, and friends at home should remember him. The work is being continued at each place. Mrs. Liggins is carrying on the Girls' School in Alexandria, Mr. Logan is at Suez, and is sending out some of the Native helpers for itinerant and colportage work, thus distributing Christian reading among the people. Mr. Cooney is at Belbeis, and Mr. Cash, who, like others, has had some hard times in the process of acclimatizing, is now again at Belbeis after staying for a while in Cairo. Mr. and Mrs. Ned Swan have been at home at Chebin, and will be going to Alexandria for the summer. Some of the party are hoping to camp out, in tents or mat huts, on the site for "Fairhaven." Other Missionaries hope to join them there; and we shall look forward to hearing that it proves a healthful and refreshing spot. May God's peace rest upon it. Mr. Cooper, of the Cairo Soldiers' Home, has kindly undertaken to organize the Camp. Very little response has yet been made to our plea for household replenishment for the Soldiers' Home, and we trust it will not be forgotten. We shall have a few things to send out, but not as much as is needed.

Will all our Prayer Union Members remember the special need of God's protecting care and blessing during the summer months for our friends in Egypt? and will those who can arrange meetings for Egypt in their own neighbourhood during the autumn let us know soon? Mr. George Swan will hope to be able to take them. He would be glad to do this in different parts of England.

"Good Stewards."

EPH. III. 1-10; LUKE XII. 35-48; I COR. III., IV., IX.

THE Lord Jesus Christ, in His parables and public teachings, used the figure of stewards and their stewardship as descriptive of our relationship to Him as His servants. When asked on one occasion by Peter whether the lessons from this simile applied to the Apostles only (that is, to ordained ministers and teachers alone) "or even to all?" his Master's reply amounted to this: Yes, to all who have had any grace or gift or opportunity given to them; it applies to all, though not in the same measure. "Unto every one of us is given grace." "The manifestation of the Spirit is given to every man to profit withal . . . dividing to every man severally as He will." "Even as the Lord gave to every man,"

"TO EVERY MAN HIS WORK."

Therefore upon each and every one of us who names the Name of Christ rests the responsibility of "exercising the stewardship of God in faith" (Lit. of 1 Tim. i. 4; cf. Rom. xii. 3).

Our responsibility is the same, but the nature and measure of our gifts, and the possibilities of our service, will vary greatly. "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Unto one servant the Master will entrust "five talents, to another two, and to another one"; but with the obligation attached, in each case, to trade with what they have, so as to increase its value and usefulness. "There are

DIVERSITIES OF GIFTS,

but the same Spirit, and there are differences of ministries, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all . . . all these worketh that one and the self-same Spirit, dividing to every man severally as He will."

This point is of great importance; not only that we may beware of comparing ourselves with others, desiring to fill the same position as another, or supposing we have the same gifts as others; but also that we may apply the lessons of stewardship to the whole range of our responsibilities, and not alone to the use of money, and our contributions to good works. "Having, then, gifts differing according to the grace that is given to us, whether prophecy (or preaching) let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness." We see, then, that the treasures of the Word, the gift of the Spirit, opportunities for hospitality, the power of speech, calls for prayer, for sympathy, for liberality, the possession of influence or experience, of money or of grace, are all part of our trust and stewardship.

The steward in his lord's house was in a position of

EXTRAORDINARY POWER,

with all the resources of his employer at his call, and invested with authority. We read of one of old: "All the goods of his master were in his hand," and of another that his master "made him overseer over his house, and all that he had he put in his hand." But it was also a position of

SOLEMN TRUST.

All was under his hand, but all remained the master's property still, to be used in the master's name, for his master's interests at home and abroad, and for the honour and glory of his lord. Matthew xxv. 14-30 makes this clear; the man in the Parable delivered to his own servants his own goods to trade with. Even the wicked and slothful servant says: I "hid thy talent . . . that is thine," while his lord speaks to the last of "my money . . . I should have received mine own with interest." The steward's power was given him that he might order all things

FOR HIS MASTER'S PROFIT,

for the health and happiness of his lord's household, "to give them their meat in due season," to pay them their just wages, and to increase the prosperity of his master's estate.

As regards the management of his master's affairs he was always under control, a servant, a minister, one to carry into effect his master's purposes, to supply to his fellow-servants all needful things from the stores of his lord, from which he brought forth, as occasion served, things new and old. The very meaning of the word minister implies this: it comes from minus, less. One less than the ruler,

"A MAN UNDER AUTHORITY,"

an agent to execute the will of his superior. Even a minister of state is under his sovereign and acts under orders. How beautifully this is illustrated in Eleazar, of Damascus, the steward of Abraham's house. Absorbed in his master's interests, faithful in his master's business, obedient to Abraham's commands. His own ease, position, and prospects all lost sight of in the pursuit of the commission to which he was appointed.

Turning to the New Testament we find the instance of a man who lived and worked from the time of his conversion under the sense of his responsibility as a steward. The Lord Jesus had appeared to Saul of Tarsus for the purpose of making him "a minister and a witness," and Paul the Apostle says: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of

God." Constantly he speaks of being "put in trust with the Gospel," or of the truth being "committed" to him (as the master's goods to a steward), not to retain for his own benefit, nor to display for his own advancement; but to pass on to his fellow-labourers, to proclaim for the enrichment and salvation of others: for the spread of his Lord's Kingdom, and the glory of his Master's Name. "According to the glorious Gospel of the Blessed God which was committed to my trust. And I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry." "The Gospel . . . whereof I am made a minister, according to the stewardship of God which is given to me, fully to preach the Word of God." "As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, Which trieth our hearts." For this cause, so dear to his heart, and for

SUCH A MASTER,

Paul was ready to spend and to be spent out. His three Pastoral Epistles, two to Timothy and one to Titus, are occupied with this theme, both as regards himself and those to whom he writes.

Consider now the essential characteristics of a steward of our Lord Jesus Christ: three are specially mentioned—that he must be

WISE, GOOD, AND FAITHFUL.

Christ's steward must be "wise" to buy up every opportunity because the days are evil. Wise to disperse knowledge. Wise to win souls. Wise with the wisdom that is from above, and that "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

He must also be "good," that is, God-like, for there is none good but one, that is God. Like his Heavenly Father, "God that giveth to all liberally and upbraideth not," for "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." See the whole of 2 Cor. viii. and ix. in this connection; or to quote the words of another Apostle, "He laid down His life for us; and we owe it to lay out our lives for the brethren."

Being the stewards of such a Master, with "all things" freely given to us of God, with "all the fulness of God" to fill and overflow us, with the unfailing "supply of the Spirit of Jesus Christ"—we shall as surely be held responsible for what we might have had *from* God to lay out *for* God, as for the use we have made of our authority and opportunity. "Moreover it is required in stewards that a man be found faithful." "Faithful" in all things, in that which is least, as well as in that which is much. Faithful as *receivers* of the abundance of grace, and faithful in ministering that grace to others by words and deeds, in self-sacrifice and service. If this word faithful is traced through Scripture it will be found to be the distinguishing mark of those servants and stewards who have won the approval of their Lord (*cf.* Titus ii. 9. 10). From "faithful Abraham" and "Moses, who was faithful in all his house," to Silvanus and Onesimus, the faithful brothers, and Epaphras and Tychicus, the faithful ministers, of whom we read in the Epistles.

The value of the service, then, is

A MATTER OF THE HEART.

A good steward is one whose heart is in his master's cause; whose heart is right toward his lord. See the emphasis laid on the wise and willing heart when the Lord God of Israel first called His chosen people to exercise their stewardship in gifts for the Tabernacle in the wilderness. "Of every man that giveth it willingly with his heart, ye shall take My offering." "Every wise-hearted among you shall come." See also Ex. xxxv. 5, 10, 21, 22, 25, 26, 29, 34, 35.

See later on, when David, as the Lord's steward, prepared for the building of an house for the Name of the Lord in Jerusalem. "I have prepared with all my might . . . because I have set my affection to the House of my God." "The people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord."

See also, when the Christians of Achaia were given the opportunity of relieving their brethren, the poor saints at Jerusalem, the same spirit is needed. "Every man according as he purposeth in his heart . . . God loveth a cheerful giver." "If there be first a willing mind it is accepted according to that a man hath."

Another aspect of this subject is

THE DAY OF RECKONING,

the coming of the Master to take account of His servants. The faithful, wise, and good servant will live ever in remembrance of his Lord's return when he must give an account of his stewardship. This is frequently referred to by our Lord; this is the point and climax of the Parables. In the light of His appearing, with its terror and its joy, Paul exercised his stewardship, and in view of its majesty and glory he charged both Timothy and Titus faithfully to exercise theirs (1 Tim. vi. 11-16; 2 Tim. iv. 1-8; Titus ii. 7-15).

"Occupy till I come" is our Lord's command. When He is come He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." He will investigate the use each steward has made of his gifts, and "every man shall receive his own reward according to his own labour." The slothful and unwatchful servant who has misused or wasted his opportunities, who has said in his heart, "My Lord delayeth His coming," not without a sense of relief, and has spent the waiting time in self-indulgence and harsh treatment of his fellow-servants, shall have his portion with the hypocrites. The faithful and wise steward, whose life has been poured forth in using the grace and gifts of God for others during his Lord's absence, will rejoice to hear the voice of his beloved Master saying: "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

"Blessed is that servant, whom his Lord, when He cometh, shall find so doing." Therefore, beloved, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God . . . that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen."

ADELINE CAMPBELL.

Notes on the Prayer Cycle.

Fifteenth Day. FOR THE EGYPT MISSION BAND. *For Mr. and Mrs. Cleaver. For Nicola, the Evangelist. BELBEIS: For Mr. F. G. Cooney and Mr. W. Wilson Cash. For the Boys' School and Teachers. For Meetings and intercourse with the people. CHEBIN-EL-KANATER: For Mr. and Mrs. T. Ed. Swan; the Boys' School and Teachers. May a Girls' School be opened here at the right time; and may work among the women be carried on. May there be a harvest of souls in this place. SUEZ: For Mr. J. Gordon Logan. For the Book Depôt and Colportage Work, also for the Schools here, and for work among the Pilgrims.*

ZIFTA: For Mr. W. Bradley. For Mr. George Swan.

The work in Alexandria, where Mr. and Mrs. Cleaver have their home, is only partly able to be sustained for these few months, while they are at home for a rest by doctor's orders. The Girls' School is being carried on by Mrs. Liggins; and Nicola has gone to Suez to help Mr. Logan with the Arabic Magazine, "News of Peace." He will also be visiting the villages. Mr. Bradley has gone to Australia for a few months with his wife; and Mr. George Swan, who has been

"BLESSED BE EGYPT."

working as travelling secretary at home, will probably return to Egypt for the summer, to help to sustain the work at the village Stations, where the others are remaining.

Sixteenth Day. FOR THE SAILORS' AND SOLDIERS' INSTITUTE IN ALEXANDRIA. *For Mrs. T. R. Lawrence. May a blessing rest upon this house and work, and upon all Soldiers and Sailors. Since last our Magazine went to Press the Rev. T. R. Lawrence, whose name was in our Prayer Cycle, has passed away. Mrs. Lawrence and her children will specially need our prayers for their future, and for the future of the work.*

The Institute is a large place containing reading and refreshment rooms for the Soldiers. Also the only Hall in Alexandria suitable for meetings. It has been the resort of many belonging to different Nationalities, as well as of the Soldiers and Sailors.

Seventeenth Day. FOR THE RUSSELL SOLDIERS' HOME IN CAIRO, AND FOR THE GORDON HALL. *For Mrs. Todd Osborne, Mr. and Mrs. Cooper, Miss Carmichael, and all helpers. May this be a centre of blessing to Soldiers and their families in Cairo, and to all Nationalities who may attend Mission Services in the large Hall. May a very special work of God go on continually in this place. May all needed support be given to it.*

This Soldiers' Home is a large building very near Shephard's Hotel. There are refreshment and reading rooms, and a large Hall for public meetings. Mr. and Mrs. Cooper are in charge of it, and there is constant work going on both here and in visiting. This Home has not long been started, and with good support might be developed into a work, the value of which can hardly be estimated in a city like Cairo. It is in good and capable hands.

Eighteenth Day. FOR MANSURAH AMERICAN MISSION. *The Rev. G. A. Sowash and his family. For Miss M. Finney and Miss R. Martin. For the Church and Schools; for Pastor, and Teachers, and Book Shop. May a Boarding School for Girls be opened here; and may all the outlying Stations carried on by Egyptian helpers be blessed, and become a blessing.*

This Mission Station is on the eastern branch of the Nile, in the Delta. It is a centre of railway connection in many directions, and has opportunities for work only limited by human strength. Mr. Sowash has a staff of Native helpers under him, which bring him into touch with many places and Schools that are under his charge. Miss Finney has gone home for

her furlough, and we trust help may be given to bring about the desire of her heart—a Boarding School for Girls.

FOR ZAGAZIG. THE REV. S. G. AND MRS. HART AND HELPERS. *For the Church and Schools, and work carried on in this district by Egyptian helpers.*

These friends need our remembrance just now, in the long illness of their eldest little boy. Zagazig is not on the Nile, but on several Canals, and is a most important town, being also a railway centre. Courage and help are needed for a difficult post.

Nineteenth Day. FOR ASSIOUT AMERICAN MISSION. *The College. The Rev. J. R. Alexander, D.D., and Mrs. Alexander; the Rev. E. M. and Mrs. Giffen, Professor and Mrs. McClenahan, and Assistant Masters and Mistresses, Mr. Williamson, Mr. W. W. McCall, Mr. Elbert McCreedy, Miss Duncan, and Miss A. Ramsey, and Egyptian Masters. May a very great blessing be given to this important centre. May the hundreds of young men and boys who are being educated be led to yield their whole lives to the service of Christ.*

Assiout is on the Nile in Upper Egypt. This College is needing more ground and fresh buildings. The importance of the work is very great, and ever increasing. Health and vigour for the Masters and Mistresses should be in our remembrance, especially during the trying months of summer.

FOR THE GIRLS' BOARDING SCHOOL. *Miss Jessie Hogg, Miss Rena Hogg, Miss Corkey, and all Egyptian Teachers. May this School, and every girl in it, be a blessing to all around.*

Miss Rena Hogg has become the head of this School, through the approaching marriage of her sister. She will need our prayers in taking up such a responsible post. Both sisters are much beloved by the girls.

FOR THE HOSPITAL AND DISPENSARY. *Dr. L. M. and Mrs. Henry, Dr. A. W. and Mrs. Polluck, Dr. Askren, Sister Dorcas, Miss Van der Molen, and all helpers. May a blessing rest here continually. For the Church and Pastor. For the Messa School and the Khayatt School. For Muallima Sitt, and all Teachers and Children. May there be a bright light ever shining from Assiout to all the country round.*

The large new Hospital and Staff of Doctors and Nurses have an ever-increasing number of people to deal with. Both in the influence over the in-patients and the far-reaching influence over the out-patients, the grace of God is continually needed. In this we

may help them by prayer, as well as in seeking all needed strength and endurance for the workers.

Twentieth Day. AMERICAN MISSION. *For the Fayoum and its eighty villages. For the Rev. W. H. and Mrs. Reed at Medinet-el-Fayoum. For Pastor and Mrs. Shenoudeh and all helpers; with thanksgiving for answered prayer. May all Stations throughout the country carried on by Egyptian helpers be sustained and greatly blessed. May more men of power be raised up by God amongst them. May further Conferences for the Spiritual Life be arranged by the Egyptian Pastors.*

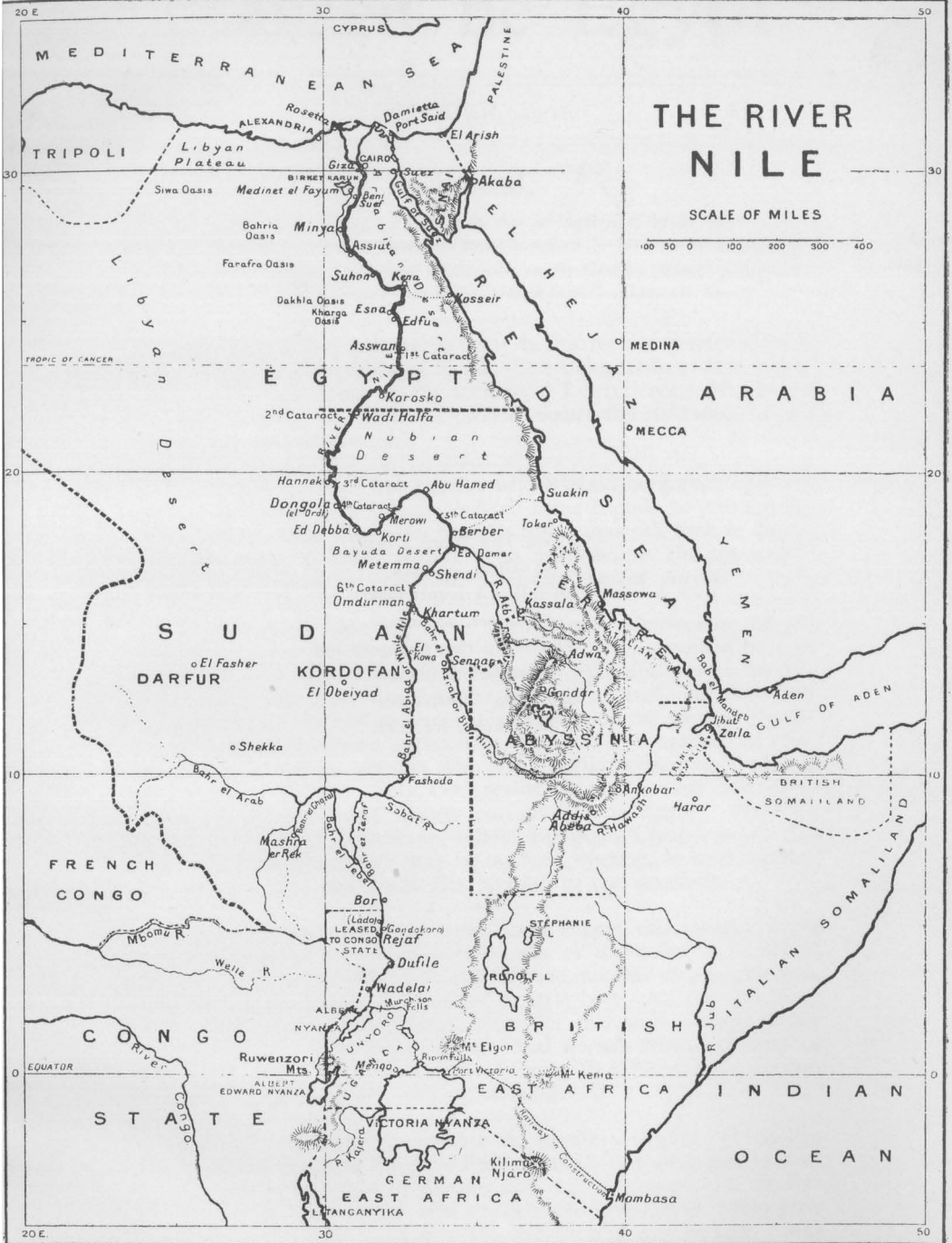
The Fayoum is a large oasis away in the desert, west of the Nile. It is watered by a canal of very ancient date. The people are of a very good character. Numbers of wealthy Copts live there, and landowning families. They are eager for education, and many are sincere Christians. The Egyptian Pastors are earnestly desirous of Conferences among themselves, such as they read of in England and America. The Missionaries encourage them to act independently, believing that much blessing will be the result. We need to remember them in this matter.

Twenty-first Day. AMERICAN MISSION. FOR TANTA. *The Rev. James G. and Mrs. Hunt. Dr. Anna Watson, Dr. Caroline C. Lawrence, Miss Cora B. Dickey. For the Church and Schools, and for the Medical Mission. For the work at Benha, and at Kafr-*ez-Zayat*, and for all the patients attending the clinics. For the Egyptian helpers and Bible women.*

Tanta is the most important town in the Delta, and is situated on a canal near the western branch of the Nile. Both as an Educational and a Medical Mission it is a most influential centre. A Hospital is just beginning to be built. The Roman Catholics are in strong force here, and are rich, and possess large buildings.

THE SOUDAN MISSION. *For the Rev. J. Kelly and Mrs. Giffen, Dr. and Mrs. McLaughlin, and Egyptian helpers. May they soon be permitted to begin Mission Work, and meantime may they win the hearts of the people.*

Since our Cycle was printed the answer has come. The Missionaries have been allowed to go to the Sobat River, higher up the Nile than Fashoda, and to begin work among the Shulluks. We would earnestly be one with them in this time of learning a new language, a new people, and of living a very hard and difficult life. They need strength, and comfort, and courage continually.



H.W. Mardon, del.

G. Philip & Son, London & Liverpool

(Reproduced from Mardon's Egyptian Atlas of Memory Maps, with special permission.)

“ Upon Thy Word I rest ;
So strong, so sure.
So full of comfort blest ;
So sweet, so pure.
The Word that changeth not,
That faileth never,
My King, I rest upon
Thy Word, for ever.”

“Blessed be Egypt.”

VOL. III.

OCTOBER, 1902.

No. 13.

Editorial.

“Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.”—EZEK. XXXVI. 37.

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”—GAL. III. 14.

GOD has kindled a desire in many hearts for far greater blessing than we have yet dared to ask. Our thoughts have been turned to the greatness of the promise, “I WILL POUR MY SPIRIT UPON ALL FLESH,” and with the promise comes the reminder, “I will yet for this be inquired of.”

In sending out our last number of “Blessed be Egypt” for this year, we ask our distant friends, and our home friends, to join together in this prayer. May God pour out His Spirit upon all flesh in Egypt. May He send a great revival upon us there, as He has sent in Australia, in answer to *expectant, persistent, united prayer*.

The methods pursued have been these: Agreement of the Churches to pray for a great revival; individual agreement to pray daily alone for this; households opened weekly for prayer, so that little groups have prayed unitedly for the same end, and they have all *continued* till the revival came. Can we not do the same in Egypt? In this hope and earnest expectation we send this number to every Missionary in Egypt, together with the intaglio spoken of in one of the following articles. May God revive us each in our own souls, and may He abundantly answer our prayer for Egypt. May this thought be brought before our fellow Egyptian Christians, so that throughout the land prayer may be made at evening, at morning, and at noon, that God will fulfil His promise to the uttermost.

The chief interest of the news from Egypt this quarter is the true account given by several Missionaries of the belief in Christ of individual Moslems. One of an elderly man, another of a young man, a third an aged woman, a fourth of a little boy. All but one being recent incidents. We do thank God for this true witness of the present working of the Holy Ghost. And we ask friends to send us more such, as they themselves know of them. It is the greatest encouragement to those who are praying at home.

Will all our friends remember the terrible visitation of cholera now sweeping through Egypt. Pray that all our own people may be kept safe in the midst of danger, and that they may be a comfort and blessing in the hour of need to their native brethren. Also pray that it may pass away, and that life and healing may be sent. May orphans through this dread disease be gathered in to Mr. and Mrs. Pennings' Orphanage, and may help be sent them.

We thank God that the first use that has been made of the site for "Fairhaven" has been for the gathering together for the baptism of a Moslem, and for the Communion Service held on the spot, which followed the Baptism, as told us in a letter from the Rev. W. Dickins. Surely it has been consecrated by the Lord, and we would praise Him. The wall has now been built round the whole enclosure, and a gate put up, which can be locked, thus affording a good camping ground for some of our Missionary friends. May the time quickly come when the house shall be built.

The first public meeting for the Nile Press and Christian Literature Society has been fixed for Tuesday, October 7th, at 5 p.m., in the Council Chamber of Exeter Hall. Mr. Albert A. Head has kindly consented to preside, and the Rev. Douglas M. Thornton, of the Church Missionary Society, and Mr. J. Martin Cleaver, of the Egypt Mission Band, are to be the speakers. We would ask for a prayerful interest in this meeting by distant friends, and invite all who are within reach, to be present.

Great encouragement has been given us by the approval and sympathy of the Beyrout American Mission Press in the Nile Press, and for this we would give them our grateful thanks. The Committee of the Religious Tract Society in Beyrout has sent us a resolution of sympathy in the Literature Society, and an offer of help, and for this also we warmly thank them.

In order to accomplish this enterprise we need the strong help of friends at home, and we earnestly ask some to consider whether God is giving them a share in it, and calling them to give themselves to Him for the work. We need a Secretary and a small Executive Committee.

The Publication Committee of "The Nile Press and Christian Literature Society" in Egypt consists of the following Missionaries:—

- The Rev. Andrew Watson, D.D.,
American United Presbyterian Mission.
- The Rev. F. F. Adeney, M.A.,
Church Missionary Society.
- Mr. J. Martin Cleaver, B.A.,
Egypt Mission Band.
- The Rev. Alfred A. Cooper, M.A.,
British and Foreign Bible Society.
- The Rev. W. Dickins,
North Africa Mission.
- The Rev. W. H. T. Gairdner, M.A.,
Church Missionary Society.
- The Rev. J. G. Hunt, B.A.,
American United Presbyterian Mission.
- The Rev. J. Kruidinier, B.A.,
American United Presbyterian Mission.
- The Rev. Douglas M. Thornton, M.A.,
Church Missionary Society.

* “Upon All Flesh.”

A KESWICK PRAYER CIRCLE.

“Behold I will do a new thing ; now it shall spring forth.”—ISAIAH XLIII. 19.

“It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh . . . and on My servants and on My handmaidens I will pour out of My Spirit . . . before that great and notable day of the Lord come.”—ACTS II 17-20.

MANY of the Lord’s people are believing that He is going to do a new thing—that He is about to pour out His Spirit in such abundance and fulness of power that when He comes in His glory He may find a people prepared to meet Him.

We are expecting Him to pour out His Spirit *upon all flesh*—upon our beloved country and her colonies, and upon all nationalities where His truth is made known, even to the uttermost ends of the earth.

There have been blessed revivals in past days, but we believe that this which is coming will be mightier than all—that the Spirit will be poured forth in such a way that the unconverted and most indifferent will be aroused and forced to acknowledge God’s Hand, and that thousands and tens of thousands of precious souls will be added to the Lord.

Let us remember that past revivals have always been preceded by the humble, earnest prayer of individuals to whom the Lord has made known His purposes of grace.

In His wondrous grace God takes His people into His confidence.

“Shall I hide from Abraham that thing that I do?”

“All things which I have heard of My Father I have made known to you.”

And God says, “For this I will be inquired of, to do it for you.”

Let us then inquire of Him.

God is laying it upon the hearts of many of us to pray for and expect great things.

God has given us much. He has cleansed us individually, and filled us with His Spirit; He has brought us into close personal touch with Himself, and He tells us what He is about to do, that we may have the honour and privilege of being associated with Him in this great purpose of love, and mercy.

Shall we not respond with adoring gratitude and praise? Shall we not pray in the power of the Spirit, as never before, that God will do this new thing for His own glory and the advancement of His cause? And may we not believe that God will use Keswick and similar Conventions, in this and other lands, for this blessed end?

We are set free from self and from sin that we may through the Spirit link ourselves to God, and pray mightily and daily as God enables us, both individually and collectively, in the family, in our prayer circles, and at our prayer-meetings, that God will even now accomplish His promise and pour out His Spirit on all flesh.

God has been richly blessing us at Keswick this year. He has

been manifesting Himself wondrously and gloriously in the conviction, consecration, and sanctification of His people,

And now He calls on us to put Him to the proof, and see what He will do in answer to the prayer of faith.

Shall this be the outcome of the Keswick Convention of 1902 ?

Prayer circles will be formed in all parts of our land and distant countries of those who agree to pray daily and in faith *till the answer comes*.

"It will surely come ; it will not tarry." These circles may be formed in families and households where larger ones cannot be gathered. But it is also most desirable to hold weekly prayer-meetings for the purpose.

That this movement may be kept in happy and helpful association with the Keswick Convention, those who agree to pray thus in the liberty of the Spirit, whether privately or in a prayer circle, are requested to send their name at once to the Editor of "The Life of Faith," Keswick House, Paternoster Row, London, E.C., for registration purposes and as a bond of union. Similar Conventions will be asked to link themselves with Keswick in this blessed work.

No names will be published, only initials. At present we do not propose to issue cards of membership, so that no outlay of any kind is necessary on the part of those who desire to join this circle of prayer. As was announced last week, the promise, "I will pour out of My Spirit upon all flesh," has just been published as a neat intaglio, suitable for hanging up, and many will be glad to put it where it will often catch the eye and suggest prayer. Will those who desire to have it forwarded to them please enclose 4d. in stamps when sending their name.

News of the "Upon All Flesh" Prayer Circles will be given from time to time in "The Life of Faith."

F. P.

This Circle of Prayer was inaugurated at the recent Keswick Convention. From opening to close the Convention was pervaded by a profound sense of the need of widespread revival. Many who were present had long been praying for an outpouring of the Spirit of God, and the hearts of many more had been prepared to welcome the proposal of united intercession.

The design of the Circle is to band together in the simplest possible way those who are willing to pray for a fulfilment of the Divine word: "I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH"; and to go on praying until the answer is given. Not merely revival in our Churches, but the Divine and gracious visitation of the millions outside all Churches is what we seek.

A prominent feature in the method of the Circle is the formation of a host of Home Prayer Circles, in which once a week, or as often as may be possible, little groups of twos, or threes, or more—members of the same family or otherwise—will meet definitely to pray for a widespread outpouring of the Spirit of God.

For daily private prayer it is suggested that "evening, morning, and at noon," respectively, request should be made, however briefly, that God will pour out of His Spirit "upon all flesh," (a) in our own home and neighbourhood, (b) in our native land, (c) in the world at large.

A register will be kept of the members, arranged according to localities. No names will be published, not even initials, as we formerly suggested. But from time to time we shall give in this column a complete list of the places in every part of the world where Circles have been formed. We desire to keep all arrangements as simple as possible, trusting that the Holy Spirit will Himself inspire, constrain, sustain, and direct so amply that nothing more elaborate on our part will be necessary.

All news of the Circle, answers to questions, etc., will appear in this column.

We have already received between three and four hundred applications for membership, including some from friends belonging to various parts of the Mission field. It is our hope that ere long the whole earth will be dotted with these praying groups.

We would especially commend to all interested in this Circle the report of the address given by Mrs. Warren at Keswick, which will be found in another column. The remarkable revival in Melbourne which Mrs. Warren describes had its roots largely in such Home Prayer Circles as we are seeking to promote.

"I believe God answers prayer,
I am sure God answers prayer,
I have proved God answers prayer,
Glory to His Name."

The Story of Revival in Melbourne.

BY MRS. WARREN.*

"We *believe* God answers prayer,
We are *sure* God answers prayer,
We have *proved* God answers prayer,
Glory to His name."

THE revival in Melbourne has been a most wonderful time, sweeping through the whole of the city. The simultaneous Mission began April 13th, Dr. Torrey, of Chicago, having been invited by the Evangelization Society of Australasia; Mr. Geil, of Philadelphia, and forty-eight different local ministers co-operating. There were fifty centres in the suburbs, halls and tents alone being used. The accommodation proved in many instances inadequate. The rough estimate of converts has been 10,000, and at the close of the Mission, at one meeting in the Exhibition 8,700 were present, admission being by ticket only.

The Mission commenced on Sunday evening, April 13th, at 8-30, after the services of the day had closed. These meetings were carried on for a fortnight in all the suburbs, and God poured out His Spirit abundantly, not only in the preaching, but also in the singing of the Gospel, Dr. Torrey having brought with him Mr. Alexander from America.

At the close of the fortnight the work was centred in the city, the Town Hall being secured for business men at 1-45, and Bible

* An Address at the Early Morning Prayer Meeting at Keswick on Monday, July 28th.

readings at three o'clock. From these many hundreds were turned away daily. The women, finding there was no opportunity for them to hear, petitioned Dr. Torrey to have a Women's Meeting only. This was held at twelve o'clock, and was also crowded. At all these gatherings the desire to hear was remarkable. At the week's close the large Exhibition was opened, which seats 7,000, and again crowds were turned away. One friend writes that though he was at the doors one hour and a half before the time, they were locked, and he had to go away.

WHAT WAS THE BEGINNING OF THIS GREAT MOVE?

Thirteen years ago three of God's servants met, and asked Him to send "a big revival." Of these three, one is in glory, one now in England, and the third was in this movement. Eleven years ago a band of ministers and laymen met in a vestry in the city every Saturday afternoon to plead with God to send the outpouring of His Spirit in a big revival. Three of the leaders of this little company are now in glory, some five or six are away in other lands, and the rest have seen the answered prayer. The praying spirit reached many of us, who joined unceasingly in this petition, "Oh! for a mighty revival."

A picture comes before me of the Australian bush on fire. The forest ablaze! How could it be put out? You could not begin and chop down the burning trees! They were standing together thick and many. You could not quench it by water, for there was none! Oh, the strength and awfulness of that fire! Night after night men were up guarding the houses nearest the forest lest the fire should overwhelm us and we should be burnt out. What sets the forest on fire? A lighted match, or a piece of broken glass bottle on which the sun's rays poured down, igniting in its intensity the dried leaves around! The little sparks God can use, and with the *prayer* sparks He can set the forest of Christians on fire in England. Mr. Geil, from Philadelphia, came to Melbourne in December, and when speaking of the coming Mission, he told us how to get the home prayer meetings going. Everyone of us was willing to

OPEN OUR HOMES AS A PRAYER CENTRE.

Staying in the house of the gentleman who had been the means of inviting Dr. Torrey over, whose son had been trained in the Chicago Bible Institute, we got together in prayer, asking God to give us the plan for starting this prayer campaign. We drew up a card of membership, and got the names of thirty who were willing to form prayer centres in their homes, inviting their friends to join in the one petition that the Holy Spirit might be poured out, meeting once a week, and reading through Dr. Torrey's book on "How to Pray." One thousand copies had been ordered for distribution. The card runs thus:—

Daily Prayer Union for a Revival in Australia during Mr. Torrey's Mission.

"Praying always with all *prayer* and *supplication* in the Spirit, and watching (more literally being sleepless) thereunto with all *perseverance* and *supplication* for all saints" (Eph. vi. 18).

"God forbid that I should sin against the Lord in ceasing to pray" (1 Sam. xii. 23).

I.—For a spirit of prayer in the Church.

II.—For a love for souls amongst Christians.

III.—For a spirit of conviction amongst the unsaved.

IV.—That I and my fellow-members may be kept faithful in prayer and praise.

Signed

After this each *Church* organized their home prayer meetings amongst their members, thus making complete the chain of prayer round the suburbs. For seven weeks 2,000 homes were thus opened, with 40,000 praying hearts. The Tuesday before the Mission began the whole circle of prayer was going on in the evening simultaneously, and we now know the results.

The Lord has visited the great Southern city, so given up to pleasure, fashion, and money-making. He has touched its many centres—the schools and colleges, the houses of business, the Government, railway workshops, etc. Men and women and children have pressed into the Kingdom. In the other cities and towns visited there has been the same preparation by prayer and the same glorious results.

What is now to be our vision? If the Church of God gets on her knees we shall hasten the coming of our glorious Lord. Think of India's secret believers; such numbers afraid to come out and confess Christ. Shall we not ask God to do this work? In China hundreds of inquirers! Will He not pour out His Spirit that they may know Jesus Christ as their Saviour, even without the help of Missionaries? And the Mohammedan world, dark with superstition, can we not cry to God for His light to break through there? The cry comes to us, not “*send*,” but “*PRAY*.” We need to shut our door, to shut out everything earthly, and give to God our time. The Lord has taught some of us the blessedness of prayer, and the impossibility of doing our work without it. We had half nights of prayer. When the world was quiet, and traffic had ceased, and a hush was over the great city, then we got hold of God. I believe God will bless us greatly if we but start these links of prayer here and now. At many of the centres before the Mission began the prayer had brought the droppings of the showers. Sunday Schools increased, prayer meetings revived, and Church Services were stimulated. Parents heard their children praying for their conversions, fathers for the sons, mothers for the daughters, friends for friends. God *does* answer prayer! May He teach us all to expect answers to our prayers, and if He does this for the Colonies, can He not do it for us?

Let us expect Him to set the great forest of English Christians on fire, on fire for souls and for the speedy evangelization of the world. And *then* shall we not see Him coming in the clouds of Heaven with power and great glory?



American United Presbyterian Mission.

May 5th, 1902, was a red letter day in the medical work at Tanta. On that day the soil was broken and work begun on the new hospital building. The hospital is being constructed on the one storey pavilion plan; two pavilions will be built at present, each one to accommodate sixteen patients. A third building within convenient distance will comprise the kitchen, laundry and store rooms. This building will be two storeys, the upper storey to have accommodation for the nurses and Bible women.

The clinic building and home for the doctors are still in the future, more funds will be needed before these buildings can be undertaken. The hospital grounds lie to the north of the city, and so receive the best air possible. It is also quite out of the city, and so is free from the noise and dust of the city.



ASSUAN.

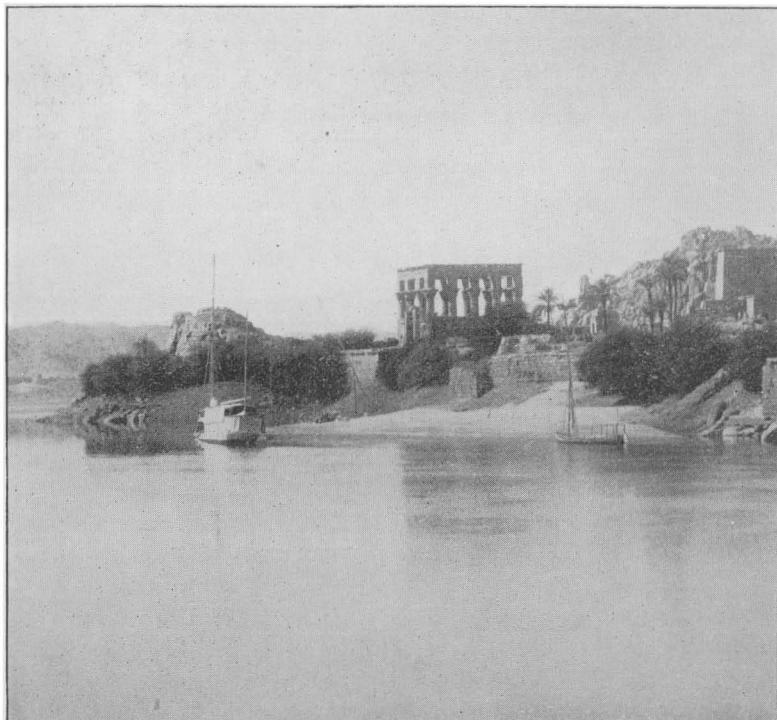
Work in the Lord's Vineyard on the Frontier of the Soudan.

BY FRAÜLEIN VON BLUCHER.

THE Soudan Pioneer Mission is situated on the borders of Nubia, but not yet in the Soudan itself. Its first station is Assuan in Upper Egypt, and it is beginning work by preaching the Gospel to the Mahometan tribes in the neighbourhood of Assuan. Besides the Nubians, or Berberins as they are called, the Bisehareen are living nearest to Assuan, especially in the southward direction, and are tilling the soil all along the borders of the Nile up to the mouth of the Atbara. These Bisehareen are a people of Nomades, dividing themselves into eight tribes, the Eliab, the Amrab, the Hamn durab, the Beni Amer, the Hadendoa, the Ababda, the Sehentirab, and the Adaloiab. These tribes are living in the steppes and the deserts east of the Nile and united by the same language, the Tubedawijje, they altogether form the tribes called the Bedjá. Different explorers, such as Lepsius and Quatremère, tell us that we may look on them as being the descendants of that people which in bygone times inhabited the once flourishing "isle" of Meroe, and who are mentioned by some old authors under the name of Blemmyans. To them therefore in the first place would be due the name of Ethiopians. And does not this people therefore

deserve to take a special place in our interest and in our prayers? Ethiopia has the high privilege of being endowed with special promises in the Bible. The prophet Zephaniah, looking with the eye of one enlightened by the Spirit of God into the distant future, sees "the Lord's suppliants bring His offering from beyond the rivers of Ethiopia" (Zeph. iii. 10), and the sixty-eighth Psalm falls into the same tone of victory in testifying that "Ethiopia shall soon stretch out her hands unto God" (Psalm lxviii. 31).

Of course we are authorized to take these promises on a large scale; in their light we may see the fetters drop off from many a poor outwardly and inwardly dark and enslaved negro heart and



PHILÆ, NEAR ASSUAN.

negro tribe, and the sons of Ham, so long down-trodden and despised, bow down in adoring joy before Him Who shed His blood also for them to bring them forth from the curse and yoke to the glorious freedom of the children of God. But should this hinder and not on the contrary all the more stimulate us to bring those special and, I am afraid, so long forgotten representatives of this people before the throne of grace separately, asking the Lord to let the time come now when these promises shall find their fulfilment, and when "He will give waters in the wilderness and rivers in the desert" (Isaiah xliii. 20.)

The Bishareen are a sort of men who in their whole appearance differ greatly from the Egyptians and the Nubians. Fine-grown

men they are, most of them, these bronze-coloured, slim, phantastically arrayed fellows, with their hair dressed in a peculiar wild sort of way. In their whole demeanour they show themselves as the free-born sons of the desert, and they have something chivalrous and intelligent about them. Among their girls there are many bright-eyed, pretty and winning little lassies, and many of their women too have something decidedly attractive about them. Their family life is purer and healthier than that of most of the other Mohammedans around them, for though they are Mohammedans by name and stick to it outwardly, Islamism is not rooted deeply in their hearts, and one may consider them as being half heathenish.



THE UPPER NILE, NEAR FIRST CATARACT.

There are some traits in them which draw one's heart to them, for instance, thankfulness for little kindnesses shown and services, such as medical aid, rendered to them; but on the other side they are known throughout all Assuan as a people who do not at all shrink from taking what does not belong to them.

No wonder! In the first place their living is but scanty. They earn it by their sheep and camels, who find but frugal meals in their desert-valleys, and by selling to the many tourists coming to Upper Egypt during the winter some articles such as antelope-horns, curios, mats, chains made of shells, and glass pearls. But, above all, they have not yet experienced anything of the heart-renewing power of the Gospel; no Missionary, as far as we know, having as yet worked

among them. Only by trade do they come in contact with those who bear the name of Christ. But—will they have heard much of Him by these who in the most part are not able to speak Arabic, which is understood and spoken by almost all of them?

It is, God willing, and if He gives us access to them, the purpose and aim of the S.P.M. to call this tent-inhabiting, wandering and restless people to enter into the everlasting home in the Father's house by the One Door and the Living Way, even Christ Jesus.

Why have those afore-mentioned promises of the Bible not yet found their fulfilment? Has it not been because the Church of Christ was too slow in carrying out her Master's last command, too slothful in taking the gifts offered to her by the Word of God?

The first from among all the Gentiles to believe in the Name of our Lord Jesus Christ, the eunuch from Ethiopia, was perhaps one of the ancestors of these erring ones. Is he not a beautiful, most promising first-fruit of the harvest yet to come even out of the deserts of hot Africa?

Who will help to gather it in? Brethren, pray for this people and for us, that we may be enabled and privileged to plant the tidings of great joy in the hearts of these needy ones.

Men We Meet.

"THE PASHA."

"Ô'A! Ô'A!! Ô'A!!!" Our attention is suddenly called to the fact that we must beware of something, and on looking round we see two richly-dressed Saïs, bearing their wands of office, running with wonderful agility and grace of motion, crying out as they run to all in the thoroughfare to make way for the carriage drawn by a fine pair of horses which is being driven at a hand-gallop behind them. Seated in the carriage we notice an Eastern, dressed in the Turkish official costume, that is to say, much like our morning dress with the exception that the collar of the frock-coat is like that of a clergyman, and on the head he wears a tarbouche (or fez). We ask the name of the occupant, and are told that it is — Pasha. Not a generation ago this personage would have caused much commotion in the streets, everyone riding would have alighted and walked, making a low obeisance as the carriage passed him, and on every side tokens of respect and even of abject servility would be shown to him. But now he passes with no more notice than the Greek "Dimas" who affects the same style. Only in out-of-the-way places does there remain any of the old servility, and even there it is fast dying out, as now it is only a matter of custom not the old dread, the scorpion has been deprived of his sting.

We walk along the Mahmoudiah Canal, and look at the beautiful mansions and gardens, but notice that the buildings are in sad need of repair and the gardens becoming rank from want of care, but even yet showing what magnificent places they have been. Along the canal side we find numerous landing places for dahabiyehs, like everything else falling into decay, and now no luxuriously fitted dahabiyehs are moored along-side. Sitting on the parapet of one of these ruinous landing places we get into conversation with one who has been long resident in the district, and are told of the days when

this was one of the favourite residential quarters of the Pashas, and the story of its magnificence reminds one of a tale out of "The Arabian Nights."

And thus on every hand we are reminded that the days of the Pashas are ended, their power gone. How? Even as the drawing of the curtains of a darkened room lets in the light and the darkness is expelled, so the introduction of a just and righteous control into Egypt has put an end to the extortion, the bribery, the corruption which were the chief sources of their wealth and power.

Now the Pasha cannot ill-treat and extort money from the poor Fellah, for the Fellah has the powerful instrument of a righteously administered law to support him. In the old days the law was to the highest bidder, and the rich man used it to aid him in his iniquitous maltreatment of the poor, but now all get a proper hearing, and judgment is in accordance with the evidence. Of course the period of reform is so recent that there are still abuses, relics of the past, but when such are found out they are severely dealt with. Quite recently a Mudir (Governor of a Province) had some fellaheen up before him charged with the theft of some cattle, and without proper investigation had them beaten with the Corbâge and imprisoned; this came to the ears of the authorities in Cairo, and they sent down and had the affair looked into, with the result that the Mudir and the high officials who were implicated were themselves imprisoned, though the former was connected with the highest in the land.

The word Pasha is of Turkish origin, and the presence and power of the Pashas in Egypt date from the Othmanli conquest, 1517 A. D. The chief ruler, who was the representative of the Sublime Porte, was called "The Basha," and some of the chief officers of state under him were called also Pashas. In 1805 Mohammed Ali expelled the Turkish Pasha, and massacred the Mamalukes, and set up the Khedivial system only nominally under the suzerain power of the Porte. But still the old system of the Pashas continued, and the Khedive is generally spoken of as "The Basha." Most of the Pashas were foreigners, many of them Turks, and their whole idea seemed to be to enrich themselves at the expense of the people. Many of them still hold nominally high positions in the government, but are actually under the control of the British Administrators, and few of them show any of the characteristics of true statesmanship, and are quite unfit to govern, as the history of Turk and Arab rule in the past and the present state of the Turkish Empire abundantly prove.

With the end of Bashawat misgovernment, which let us hope and pray for Egypt's sake may be permanent, and with the emancipation and education of the fellaheen, and above all by the preaching of the Word, we believe Egypt is being prepared for the high destiny marked out for it in the latter days in the Word of God.

"Ah! Heaven and Earth are not, as people say,
Dim distances apart:
Leave but a little door ajar to-day,
And Heaven shall flood your heart."

The American Mission Press, Beyrout.

PROBABLY the whole of our readers are to some extent familiar with the work carried on at this famous institution, but it is not given to all to be favoured as I have been in spending several weeks this summer in seeing the working of the Press and in useful conversations with the Syrian Missionaries on almost every subject connected with it.

Having been requested to write some account of my visit, with especial reference to the working of the Press itself—its history, its present work, etc.—I propose to divide my remarks into three sections: I. Retrospective; II. Introspective; III. Prospective.

I.—RETROSPECTIVE.

The inauguration of the Syria Mission is thus referred to in the “Brief Chronicle” published at the Press:—

“1819. Oct. 31. Instructions given to Rev. Pliny Fisk and Rev. Levi Parsons, at the Old South Church, Boston.
Nov. 3. They sailed from Boston. Arrived at Malta, Dec. 23.”

A little lower down we read:—

“1822. Feb. 10. Rev. Levi Parsons died at Alexandria. Arabic Press in Malta.”

Thus in the brief space of about two years press work was actually begun. The next item chronicled is the removal of the Press to Beyrout, which took place in April, 1833. At that time the old London type was being used, but Dr. Eli Smith employed the best Arabic Caligraphists to produce specimens of all the letters in their initial, medial, and terminal forms, and from these models the punches were made and the new type cast, since called the American type. This was about the end of 1839, and in April, 1841, the new type arrived from America.

In 1842, the first complete year, the Press printed $1\frac{3}{4}$ million of pages. (In 1901, $28\frac{3}{4}$ millions, of which $16\frac{1}{2}$ millions were pages of Holy Scripture.) This work evidently took up more of the Superintending Missionary's time than could be spared to it, for we read in 1844, “Press stopped in April, that more preaching might be done.”

Now we come to the great central event in the history of the American Press in Syria, and in fact of all Missions in Arabic-speaking lands, *i.e.*, the modern translation of the Scriptures into Arabic. Dr. Eli Smith was appointed to this work in 1847, and after making all necessary preparations actually commenced in 1849. Upon his death in 1857 Dr. Van Dyck was appointed to carry on and complete the work. In 1860 the New Testament was finished, and on March 10, 1865, was finished the printing of the Old Testament, thus completing the Scriptures.

What a privilege we felt it to be to stand in the room where the translation was made, and to see also the room in which the printing was done, and to read the tablet placed upon the wall in commemoration of the labours of our departed brethren in rendering the Word of God into this wondrous Arabic tongue.

In 1869 the Turkish Press Laws were enacted, and came into

force the next year, and what that has meant to the Press during the past thirty years may be gathered to some extent from the following extract from the Annual Report for 1901 :—

"The Turkish censorship has been exceptionally severe during the past year, and, in consequence, we have been greatly hampered in our work. Manuscripts of books forwarded to Constantinople have been returned much mutilated and disapproved, while a set of wall-maps we had hoped to have on sale long ago remains unfinished.

"In connection with these wall-maps it may be interesting to note that the authorities at Constantinople still insist that Brazil is an Empire, probably because they do not wish Turkish subjects to know other people revolt; and they have undertaken by the use of red ink and a stroke of the pen to settle the subdivision of Africa among European nations. A line was drawn across the upper part of Africa from east to west, all to the north marked as belonging to Turkey. It is evident that the censors feel that if European cabinets cannot come to an agreement on these points, the best way is to take all from them and appropriate it for the Sultan's government.

"Protests against such radical measures avail but little. The reply was to the effect that if we could not print all of the northern section of Africa a bright green, a footnote should at least explain that 'that section nevertheless belongs to the Turkish Empire.' Objection was also made by the local censor to the Island of Cyprus being printed in red. We showed him the official permit from Constantinople, and the approved map, but his only argument was, 'The censor at Constantinople must have made a mistake.' Of course the publication of the maps of Africa and the Hemispheres must remain in *status quo* for the present."

Further examples gleaned from the "Brief Chronicle" :—1890. Jan. 4. "Neshra" suppressed for not having a permit. 1892. Jan. 15. Censor struck out of "Neshra" a passage on the oppression of the Pharaohs.*

I learned from Rev. F. E. Hoskins, who was in charge of the Press during the furlough of the Manager, that the sheets of such a simple uncontroversial book as "A Shorter Life of Moody" have been lying at Constantinople for six months, and that any important book brought out in Beyrout requires from one-and-half to two years for completion.

Surely our friends at Beyrout Press deserve our hearty thanks for the immense amount of good work already done in spite of the great difficulties under which they labour from the interference of the Government Censors, etc.

II.—INTROSPECTIVE.

Let me here give some account of what I actually saw going on; and first a word about the premises which occupy a commanding position by the side of the Beyrout Evangelical Church. These have been added to from time to time, and only last year further enlargements were completed. There are fifty workpeople constantly employed under the able superintendence of Mr. W. R. Glockler, who has served in that position for twenty years. 86,900 volumes were printed last year, and a large number of these bound at once on the premises, while £182 worth of jobbing work was done.

* The "Neshra" is a weekly evangelical paper edited by Rev. H. H. Jessup, D.D.

There are three floors: the lower being occupied by the four steam printing machines which are connected by shafting to the steam engine outside, and the type foundry. There is also a paper store, and a place for the production of copper plates.

On the main floor are (a) the Bible and Tract Show-Room, (b) the Manager's Office, (c) a large Arabic Composing Room, where one may see the weekly “Neshra” being set up and other Arabic work done, (d) a Composing Room for European languages, where one may see the S. P. College Catalogue and such-like being done under the direction of an English printer, (e) Stitching, Cutting, Gilding, and Binding Department, (f) Labelling and Packing Department. In the loft is kept a stock of books ready for binding and sale, valued at £7,000 or £8,000, many of which are the property of the Religious Tract Society, and of the Annotated Bible Society. Here also are long tables on which are collected the sections of books to be bound.

Should any reader be visiting Syria I would strongly advise him not to leave without paying a visit to this interesting establishment.

III.—PROSPECTIVE.

Something has been said of the great work done here in the past, and a little concerning the present; let us now endeavour to glance into the future, and *firstly*—as to *future usefulness*. Is the need for such a Press to be more or less felt as time goes on? For answer, let us turn to our newspapers and read of two millions of Moslems coming under American rule in the Philippines, or to our atlases and trace out the number of countries peopled by Arabic-speaking races who are yearly becoming more accessible for evangelization, or to our educational establishments in Syria, Egypt, India, etc., which are yearly turning out thousands of educated youths in whom lies our hope for the future of their nation, and we shall be compelled to exclaim, “Behold what opportunities are ours!”

Secondly, what about the difficulties, are they likely to grow less? Probably not, as we are not likely to expect any reform in the Press Censor while the mis-government which he represents remains unreformed.

Thirdly (and this is rather an important question), what will be the relationship of this Press to any new work which may be started in Egypt, in other words, how will the one affect the other? Here let me say that there is now in Egypt, and will be still more so in the future, great need for more books and pamphlets specially written for Moslems, which, of course, would never be passed by the Turkish Censor, and therefore could not be printed in Beyrout. It is for this class of publication that the proposed Press and Literature Society are primarily needed, and there is no reason why the Alexandria Press should not supply to all the Arabic world special books for Moslems, while at the same time the Literature Society endeavours to put into circulation much of the Christian Literature which is now stored away in the loft of the Beyrout Press. As I have said, much of this was published by the Religious Tract Society at the request of its local Auxiliary, and the Society is anxious to get it into circulation, and to this end the Rev. G. Mackie, D.D., the local Secretary, has forwarded me a copy of a resolution passed at their last meeting, the purport of which is that the Religious Tract

Society Auxiliary would be very glad to sell to the proposed "Christian Literature Society for Egypt" a large quantity of their Arabic Gospel tracts, pamphlets, etc., at greatly reduced prices.

As to the standard works already published by the Press, such as Dr. Post's "Concordance and Bible Dictionary," "The Bible Handbook," "Christian Evidences," etc., there would be no need to re-duplicate these, but the Egypt Society would do all possible to obtain for them a larger circulation. Thus it would appear to be quite feasible for the older establishment and the newer one to be a mutual help to each other.

Fourthly, in the matter of new books, etc., our friends at Beyrout are always ready to "launch out," but it would be a great financial relief to them if friends could help by guaranteeing the expense of bringing out such and such a new book. Books thus "taken up" are not allowed to run out of stock, but are reprinted at the expense of the Press.

In conclusion, I would like to thank Revs. H. H. Jessup and F. E. Hoskins, with Mr. W. R. Glockler, for their kind reception and courtesy in supplying information.

July, 1902.

ARTHUR T. UPSON.

AMERICAN PRESS,
BEYROUT, SYRIA,

July 16th, 1902.

DEAR MISS VAN SOMMER,

I delayed answering your letter of June 13th until after I could see our Press Committee and Mission. Mr. Upson has written you fully of all we did for him in and out of the Press. It gives me pleasure to transmit a copy of the Mission vote, and I am glad to assure you that we shall watch your enterprise with pleasure and be ready at any point to render any aid possible to you. Personally, I am set apart to further the interests of good literature, and shall deem it a pleasure to be kept informed of all your movements.

Very cordially,

F. E. HOSKINS.

AMERICAN PRESBYTERIAN MISSION,
BEYROUT, SYRIA,

July 9th, 1902.

The American Presbyterian Mission in Syria have heard with deep interest the letter of Miss Van Sommer and the statements of Mr. Upson with regard to the establishment of a Christian Literary Society and a Press in Egypt for providing Christian literature especially adapted for the Mohammedan population, and would express their full approbation of this important enterprise and their sympathy with its aims, and will pledge the fullest co-operation in furnishing books and tracts, the property of the American Press, at the lowest possible rates, and in seeking for native Syrian authors to prepare tracts adapted to the Moslem mind and which cannot be printed by presses in the Ottoman Empire.

Vote passed by Syria Mission, in Session at Beyrout, July 9th, 1902.

The Pains of Soul-Winning.

"I will make you fishers of men."—MATT. IV. 19.

A FISHER of men—it is what I would fain be, one who wins souls for the undying life. But have I counted the cost? It involves sacrifice. Andrew and Peter, James and John, must leave their kindred and their trade. From my business, my books, my fireside, my tender human loves, I need to be prepared to go, if I am to capture men and women for my Lord. The heavenly task must become my chief concern, my ruling passion. It must govern me, occupy me, absorb me, to the subordination—aye, sometimes to the exclusion—of all other claims.

It involves fellowship. I shall never take prisoners the hearts that are round about me, unless I am maintaining a close personal intercourse with my Lord. I must renew my strength by continual contact with Him. I must walk with Him, and talk with Him, as His first disciples did. Then, invested with powers not my own, I can go and gain my erring brother—but not otherwise. Their faces shine, their words win, their lives tell—theirs only—who come down from the mount.

It involves pain. This labour of fishing for men, there is the sorest anguish in it. Many a time I shall be disappointed. Many a time I shall have to endure long delay. Many a time I shall be saddened by what I see and hear. "Oh, I am sick with the sins of these men! How can God bear it?" Henry Drummond cried one night when he came from a students' meeting.

Yes, let me count the cost; let me reckon deliberately the price I shall have to pay. But then let me throw my weakness on the strength of God; He "loves the burthen."

ALEXANDER SMELLIE.

Letter from the Rev. P. J. Pennings.

DEAR MISS VAN SOMMER,

DUTCH MISSION,
CALIOUB.

YOU asked for some account of my itinerating work in the Calioub Province. But as I have been hindered several months from itinerating, partly by other work, partly by illness, my native helper went alone. So I trust you will allow me to write some lines about the work in Calioub itself.

The image of a Christian woman is standing before my mind; a Moslem soul converted to Christ. It is now two years since she went to her Father's house with many mansions.

Mother Mokhtarah, formerly converted in the American Church in Upper Egypt, came afterwards with her son-in-law and his family to Calioub, where she soon won all hearts.

She was a good old mother, about 80 years of age. When she was baptized, she gave up her Moslem name and gave herself a new name, "Mokhtarah" (elected). The choice of this name proves how she was convinced of God's grace in Jesus Christ, Who had had mercy on her, and had chosen her (in distinction of thousands and thousands, who are tied with the chain of Islam), to know Him,

Whom to know is eternal life. Yes, she was an elected, a new-born soul.

The plain but clear knowledge of the Christian religion, the great knowledge of the Scriptures, notwithstanding she never learned reading, could never have been hers if the Holy Spirit had not enlightened her heart. She learnt great parts of Scripture by heart, and with this knowledge she visited her Moslem and Coptic sisters to preach to them the salvation in Christ.

In the beginning she endured much persecution, but by-and-by many began to love her and listened to her words.

She used to say: "Suppose you had to walk a long way and were laden with a heavy burden, no one could help you and you could scarcely go further. But now a kind man comes and takes off your burden, would not you be very happy? I was such an one. Sin made me miserable and weary; the prophet could not help me, but made my burden still heavier; at last Jesus came and took off my burden. He gives rest, perfect rest. Won't you come to Him, too? His service is so sweet."

She could scarcely hear Christ's name mentioned without repeating: "Yes, He died for me; for me, the greatest of sinners"; and another time: "Whom have I in Heaven but Thee? No, there is none upon earth that I desire beside Thee; when shall I come and appear before God? Come quickly, O Lord Jesus, come and fetch Thy handmaid. In Thy house I will dwell for ever, yes, for ever. Thy name be praised!"

Jesus said, "Whosoever follows Me shall not walk in darkness, but shall have the light of life." This light was manifested also in her life. She followed her Saviour and was a living witness of Him in words and in deeds. Truly she was taught by God Himself, though the world thought her unlearned and stupid. Yet it often was manifested that her plain words had godly strength.

We read in Prov. x. 7, "The memory of the just is blessed"; and Mokhtarah's memory is blessed in Calioub among old and young, among Copts and Moslems, who have known her. She is now there, where her strength is renewed, and where she has changed her earthly raiment for the white garment, received from the hand of her heavenly King.

Though despised in the eyes of those who know not the power of the Gospel, she was precious in the eyes of Jesus, Who gave Himself for her.

Let us continue in prayer that the Lord may go on manifesting His power in many dark Moslem hearts.

Yours in the Lord,
P. J. PENNING'S.

Latest News of the Calioub Orphanage.

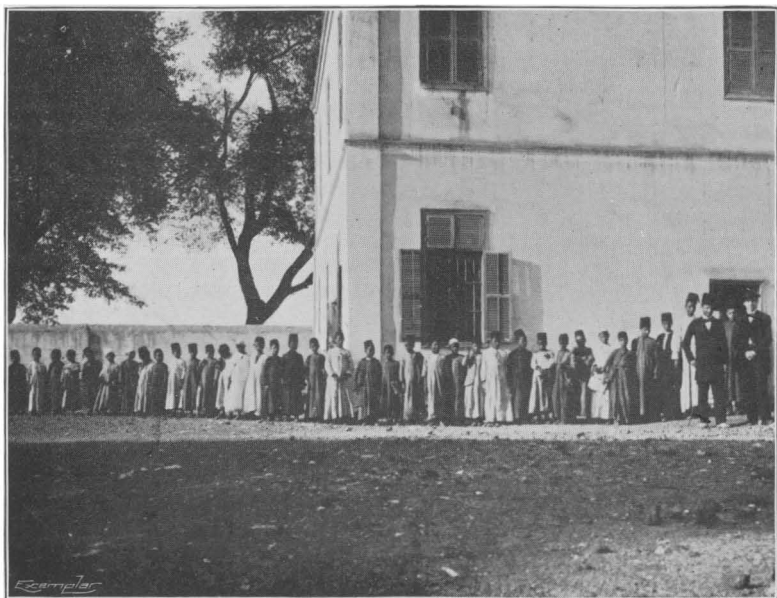
THE second year of the Orphanage is speeding to its close, and we praise God that we have to tell good news of it again.

In the past the Lord has shown us that He is always the same; yesterday, to-day and for ever. As we have now twenty Orphans, you can easily understand that much is wanted for food and clothing, but we very gladly add, the Lord provided daily all their need. It

will be two years on the 22nd of October next since the Orphanage was opened, and looking back, we hear the Master asking us: “Lacked ye anything?” And we thank Him for His grace that we can answer, “No, Lord, nothing!”

What causes us most joy is, that we observe the Gospel is not vainly taught to those young hearts.

The readers will remember that about one year ago Mr. Cooney, of Bilbeis, sent us two Moslem boys, whose father died and whose mother cast them out. They were homeless and lived on the charity of Bilbeis. They looked very unattractive—I scarcely saw children more degraded in appearance, but the more reason for us to adopt them, and it reminded us of Paul’s words in 1 Cor. i. 26-28: “Not many wise men after the flesh are called, not many mighty, not many noble; but God has chosen the foolish things of the world to



confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.”

Up to the present we gladly observe that the Lord is working in their hearts. At school they make nice progress, and both can now read the Gospel fluently. But besides that, they are very attentive during the Bible lessons at home and at school; especially the eldest (about eight years old), who gives us much pleasure in listening very attentively, even at Church, and asking questions, which show he is thinking of what he hears.

Some weeks ago Mr. Pennings was talking with them of Cain and Abel, and that God gave us a conscience that we may know what is evil and avoid it. Fehmi would know more about that, and asked if he could hear with his outward ear the voice of conscience. Mr.

Pennings explained it to him, and for some minutes the boy was silent. Then he looked up with a sad face, and said, "Yes, Khawaga, now I know what you mean. Formerly, when I was still in my village, and going along the streets, I often did bad things, I often stole fruit and vegetables, and whatever I could get. I think I did not hear at that time the voice of conscience, because I was never sorry for it, but now I should not like to do it again, for I know it is sin, and the Lord cannot be pleased with it."

Another time, it was on Sunday after the service. The teacher had chosen the text of Matthew xi. 28, etc. Fehmi entered the room, and we said to him, "Come along, Fehmi, did you understand what you heard in Church?" To which he answered, "Yes, the Effendi spoke of Christ's words: 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.'"

"So you see, the Lord is calling us, will you come to Him too?"

"Yes," was the answer.

"Are you then so tired; have you been working so much?"

"I am tired of my sin, and the Lord Jesus receives sinners."

Was this not a remarkable answer for a small Moslem boy, and don't you join with us in thanksgiving to God that He is blessing the work.

And yet still another proof of God's working. Once I was talking with another boy, a Copt, over prayer, and he told me he believed that God answers prayer, because when I was ill, he and the other boys had been praying every day, that the Lord would cure the Sitt, and now I had recovered.

"Well, Wasef," I asked him, "did you ever pray at home, before you came here?"

"No, Sitt," was the answer, "and when I heard the first days the Effendi and Khawaga pray with us, I thought: that is a marvellous thing, and I told Maxie—one of the other orphans—I will never learn to pray, I don't know how to do it. Then Maxie told me that very evening that it was very easy; I might tell the Lord just what I thought, and I could ask Him everything which I wanted. Then we went asleep, and in the night I had a dreadful dream. I woke up crying, for I had been dreaming a scorpion had bitten me, and I was so frightened and feared that really a scorpion would come up and kill me. Then I remembered what Maxie had told me, and I asked: 'O Lord, keep me from a scorpion,' and soon went asleep again. In the morning I woke up all right, and no scorpion had come. Now I know how I have to pray, and I now pray the Lord to keep me from evil and forgive my sins."

I can't express how happy these little talks make us, and encourage us to go on.

Though meeting with daily difficulties, the knowledge is strengthening, that the brethren and sisters in the Lord are praying for us.

This morning I received by post, from an unknown English fellow-worker, the paper "Newness of Life" with the addition, "From one who prays for you and yours and your work." 1 Cor. xv. 57, 58.

We thank our English sister heartily, and the motto she added, is ours as it is hers:

"My strength, the Master's presence,
My joy, the Master's smile!"

EVERDINE PENNINGS.

Portrait Gallery of the North Africa Mission.

THE workers of the North Africa Mission are divided into two groups: one at the Village Station of Shebin-el-Kom and the other at the Headquarter Station in Alexandria.

Through the kindness of the Secretary in lending us the blocks, we are able to give portraits of all excepting Mr. Hooper. He and Mrs. Hooper belong to the Mission Station at Shebin-el-Kom. Each evening he has a service for Moslems in a room on the ground floor of one of the Mission Houses. They have also an Arabic Service on Sunday. There is a Bible Depôt in another room opening on to the street. Mr. Hooper itinerates in the neighbouring villages, and Mrs. Hooper visits the women, and talks to them in their homes.



MRS. HOOPER.

Mr. Upson's home is side by side with Mr. Hooper's, and he helps in all the Mission Services, and in visiting the villages. His special interest is in literary work.

He translates into Arabic and is seeking to devote himself increasingly



MR. A. T. UPSON.

to this branch of the work. We hope that it may be the same in Egypt as in India, that each Society may set aside one or two of their number to be literary Missionaries. Besides his book work, Mr. Upson is now opening a school for boys, and we earnestly look for good success in this undertaking. The people of this part of the country being advanced and thoughtful, there is hopeful material to work upon. Mrs. Upson also visits the women in their homes.



MRS. UPSON.

Mr. Fraser is also stationed at Shebin-el-Kom: he helps in all the work, attending the meetings with his fellow-workers, visiting with them, and studying Arabic.

Miss Van der Molen's name still appears on the list of North Africa Missionaries, but she is at present giving much valued help to Sister Dorcas in the large new Hospital at Assiout. They would find it hard to give her up.

Next we turn to Alexandria, where Pastor and Mrs. Dickins are in charge. Mr. Dickins has an evening Service in Arabic for Moslems every day. On Thursdays he works among the fellaheen in the neighbouring villages. On Sundays he has a morning Service for English soldiers, and in the afternoon he visits the Moslem patients in the German Hospital. Mrs. Dickins has a School for Moslem girls, and visits the women together with her Bible woman. Mr. Hope and Mr. Levack help Mr. Dickins in each



MR. HOPE.



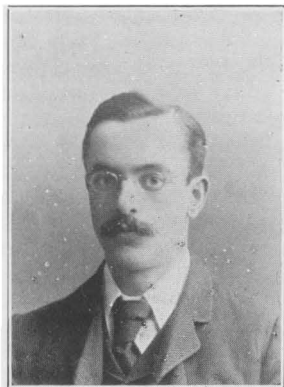
MR. FRASEP.



MISS VAN DER MOLEN.

part of his work, and Miss Wenden helps Mrs. Dickins, while they are also still hard at work over Arabic.

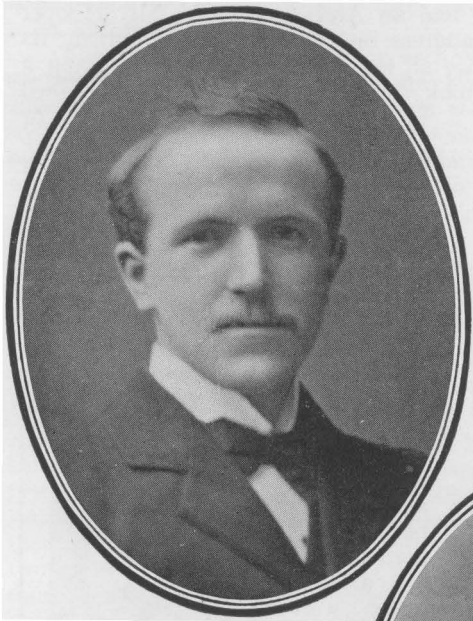
Mr. and Mrs. Fairman are the last on our list. He has been devoting some months to itinerating work in the provinces, circulating Bibles and Christian papers, and having



MR. FAIRMAN.



MRS. FAIRMAN.



MR. LEVACK.

"FAIRHAVEN,"
SAN STEPHANO,
August 22nd, 1902.

DEAR MISS VAN SOMMER,

Your card has arrived, but Mrs. Dickins is in England. She went as soon as we closed our work in Alexandria to spend a few weeks with her mother and son, and to get a much-needed change. We expect her back by October 1st.

The remaining part of our household came here and built some native mat tents and are

receiving much benefit by the rest and change. I have asked Mr. Hooper to send you news from Abu Kir, and am sending a line to the Dutch Mission and American Mission.

I think you will be interested to hear that last Friday we baptized a convert from Islam in the sea near by.

We met in our large tent about 3 o'clock. There were present: Mr. and Mrs. Hooper, Mr. Fraser, Miss Van der Molen from Abu Kir, Miss Wenden, Mr. Hope, Mr. Levack, and Sitt Adma from Alexandria, two Mohammedan friends who have heard much of the truth of God's Word, two Coptic Christian schoolmasters and their friend, a Syrian family, three English lady workers, etc.

many talks by the way. Mrs. Fairman's time is chiefly occupied with her children, but she hopes to do some school work again.

The following letter from Pastor Dickins, dated from the site for the Home of Rest for Missionaries, which we hope to see built before long, gives us the latest news of the whole party as they all enjoy their summer holiday:—



MISS WENDEN.

After a cup of tea we had an Arabic service. Mr. Hooper offered prayer. I gave an address on the subject of Baptism, its nature, and lessons. Then we all went to the seashore and sang a hymn in Arabic. There I took the convert by the hand, dressed



PASTOR W. DICKINS.

in a new white native gown or galabeca, and we went down together in the rough sea, and I baptized him in the Name of the Father, and of the Son, and of the Holy Spirit. As we came up out of the water the Doxology was sung. Then we returned to the tents and gathered together around the Lord's Table to commemorate the sacrificial death and remember His love for His people.

This brother is 60 years of age, and has had much experience; he has attended

the ministry of the Word about twelve months, has manifested his faith in various ways, has been obliged to leave his wife and home by her and her friends' exclusion, but professes to be content and happy in the love of Jesus. It was a very happy occasion to us here, and we ask the prayers of all our friends that he may be faithful even unto death.



MRS. DICKINS.

We send you our grateful thanks for the kind permission to be here on this beautiful spot, and trust you are also having a beneficial change.

Ever yours faithfully,

W. DICKINS.

MRS. DICKINS writes:—Our elder girls have copies of the Scriptures in their homes, and can read them to their parents. After they leave us to be married we try as much as possible to keep in touch with them, that they may not forget what they have learnt. And daily one of us visits the women with our Bible woman, always taking with us the Word of God, which we read and explain as we have opportunity. We also teach several young women, too old for School, to read; and I should like again to mention the importance of this work, and how thankful we shall be for the continued help of the Lord's servants in it. Sitt Adma, who has helped us so faithfully in all our work during the five years, and who has made friends with all the women by her kindness and sympathy, often helping cases of distress from her small income, will now devote all her time to the training of the girls, and I have engaged another Bible woman who will visit and teach the women with me. This will increase our expenses very considerably, but we look forward into our New Year,

commencing in October, without fear, because of all God's goodness to us hitherto.

The Bible Society has given us each year a grant of £12 towards the support of our Bible woman, for which we are most thankful. Through the kind help of our friends at home, all the other funds we have needed for our work have been supplied. This year we shall need the salary of our teacher, Sitt Adma, as well as for our Bible woman, and we believe that in answer to prayer this will be sent in by the Lord's stewards who wish to share with us in His work in Egypt.

Latest News of the Egypt Mission Band.

Mr. George Swan writes, soon after his arrival in Egypt:—

BELBEIS, *July 7th, 1902.*

It will, I am sure, interest you to hear about the examination held at Shebin-el-Kanater last Friday, especially seeing that it is the first one held since the death of dear Elias, and that this is the anniversary week of his last illness. I was privileged to be with him at that last examination, as also at this one, and the difference in the two appears to me to mark God's blessing on the work in the meantime. Last year Elias had to anticipate the day fixed for the examination by several days, as many of the boys were being taken from the School on the religious question; also on this account many of the pieces, prepared with great pains, had to be abandoned—then the man from whom he had arranged to hire the large marquee failed him, and when I arrived on the morning of the examination I found Elias doing his best with blankets and rugs, etc., to improvise a shelter from the sun in the School playground; then the attendance was small, and everyone was discouraged. And then you know the months of increasing discouragement and opposition that followed; but all the time God has been quietly working, breaking down prejudice and antipathy, as is evidenced by the great contrast of the examination on Friday last. In the first place, Mr. Ned Swan was given the use of the large cotton yard opposite the Mission House; then also he was freely lent a large marquee of the very ornate type so much in vogue in Egypt for all kind of festivities. Many different houses lent their quota of chairs, divans, etc., and even the wood store lent the wood planks for the platform. The examination commenced at the early hour of 8-30, and soon after the marquee was almost filled with very attentive listeners, including a large proportion of the boys' fathers. The boys were examined in the different subjects of their studies, the questioning being interspersed with songs and recitations, both in English and Arabic; this part continued until 11 a.m., and frequently the appreciation of the audience was shown by applause, and frequently an amusing interruption would take place, when one parent would loudly shout across to another, and compliment him on his son's proficiency. One poor father was greatly upset because his boy made a few stupid answers and raised a laugh. The boys were all dressed in white gallibiyehs, and answered well, in spite of the fact that they were greatly excited and nervous. The second part of the programme commenced at 8 p.m., and consisted principally of orations, dialogues, etc., some setting forth the advantages of education, some

contrasting certain points in character, holding up that which is noble to approval, and that which is shameful to obloquy ; some setting forth the advantages of temperance, and others of a humorous nature. For this part of the programme the tent was crowded out, and the applause was incessant. At the close we showed them a few pictures with the lantern, and then followed the usual speechifying by some of the *effendiât* who were present. Altogether Mr. Swan and his teachers are to be congratulated on the great success of their examination, and especially on the evident amount of confidence they have won in the last few months.

We had our Quarterly Meeting last Saturday in Cairo. There was not much business to get through, and we were soon finished. Mr. Logan was not very well, being knocked up a little with the journey from Suez, which was very hot ; but I am glad to say he had nearly shaken off the effects before we left. It was very nice meeting all the brothers again. I spent a few days with Ned at Chebin ; it was a happy time of fellowship. I happened also to just call in at Mrs. Cleaver's School, as Mrs. Liggins was having a little informal examination before closing for the summer. I noticed a great improvement in the girls, and was struck with the wonderful amount of useful knowledge many of these girls had got in a very short time ; but what pleased me most was the facial change in many of the girls, especially the bigger ones, manifestly showing the effects of the Christian training they are getting in a great inward change, if not the great change which we constantly look and pray for.

You will be glad to hear that, as I thought, I am perfectly gloating in this glorious dry hot weather.

Mr. Logan writes :—

SUEZ, 5th August, 1902.

Please ask for special prayer for Hanna, the young Moslem convert who is now with me here. His is a very interesting story, and should increase our faith in the mighty working of God, apart from any human instrumentality, through the Bible and of Christian books. He is about twenty-seven years of age, the son of a wealthy and influential Moslem, a landowner in one of the towns in the Delta. His father sent him to the Azhar University in Cairo, where he studied the tenets of Islam for five years, and completed his course under the learned Moslem sheikhs in Tantah, spending three years in the Mosque there. Then he returned home a bigoted Moslem, and occupied himself in looking after his father's land. There were one or two Copts in his neighbourhood, and he eagerly entered into controversy with them, being convinced that he was well able to silence them and prove the superiority of Islam. In order to be better able to cope with them on their own ground, he got a Bible and some controversial books from Cairo, and commenced to study them, with the result that in three years' time the Word of the living God had so taken hold of him that he became a humble believer in Jesus Christ as the Son of God and the only Saviour. During two years he worshipped and read the Scriptures in secret, fitting up a little press to his own private sitting-room as a sort of sanctuary. There he kept all his precious books under lock and key, and there he retired in the night watches to read in secret. During these two years he talked often and read also to his wife and mother of Jesus

of Nazareth, and led them to love and trust Him. Well, one night last April he was sitting as usual in his little room, with the door locked, reading the Bible. It was after midnight, and all the family had retired for the night; suddenly there was a tremendous crash, and the door was burst open. He cried out, thinking that someone had broken into the house, but when he turned he saw his father standing before him. He has told me all that happened in that room that night. The awful struggle between love to his father and home and love to Christ. How at first he denied his Saviour, and said there was no God but Allah, and Mahomet was the Prophet of Allah, and then how the Holy Spirit spoke to his heart and said, "If you deny Christ before men, He will deny you, and if you love your father or mother more than Me, you are not worthy of Me"; and how at last he boldly confessed his Saviour, not knowing what fate awaited him. His father quietly took every valuable he had from him—his gold watch and chain and other things—and then pointing to the door, coldly said, "You can go, and never enter my house again, for you defile it." The poor fellow begged to be allowed to go to his wife and mother and say Good-bye, as he might never see them again; but his father said to him, sternly, "You have no relations here, you are a stranger, and I will never permit a stranger to enter my harem." And then he thrust his weeping son into the street, saying, "Get out, you cursed unbeliever." So he found himself at 3 a.m. in the streets of his native town, where his brother is Mayor, and his father one of the principal inhabitants, without a roof to cover him or a place to lay his head. Little do we know what it costs a Moslem in respectable circles to confess Christ. Next day he went to Cairo, and there he was reduced to great straits, selling most of the clothes he had on to buy bread. Often he was tempted to go back and ask his father to forgive him and receive him as a Moslem. It seemed the only way to escape from starvation; but a voice within told him, "Cast thy burden upon the Lord, and He shall sustain thee," and that "the sufferings of this present world are not worthy to be compared to the glory hereafter." Time would fail to tell how God undertook for him, raised up friends for him among the Copts, how he appeared before the Governor of the Gizeh Province and the Sheikh of Islam, and witnessed a good confession for Jesus Christ (it is necessary for a Moslem or a Christian, on changing their religion, to report the change to the Government officials), and how eventually he was baptized, and sent down to me by the Patriarch of the Coptic Church, as they were afraid of trouble through him in Cairo. He has now been with me for over a month, and I find him a simple believer in Jesus. He eagerly drinks in the teaching of God's Word and prays in the Spirit. He has been seeking much lately that God would baptize him with the Holy Ghost and fire, so that he may become a witness to the Moslems of this land. Pray that it may be so. The morning he arrived here I received a letter from two dear friends, telling how it had been laid upon their hearts to pray for Egypt for some time, and God had given them very definitely this promise, "Princes shall come out of Egypt." Hallelujah! They are coming! Keep believing for more. It may be there are many hidden ones, such as Hanna was, men whose hearts God has touched. Pray specially for his wife and mother in their great grief at losing him. May God bring them out of bondage—they would gladly leave all and join him if it was possible.

Mr. Logan writes again:—

ABOUKIR, *September 4th.*

Another Moslem Sheikh, a man living in Suez, who has been coming to the Book Depôt for some time, has also openly confessed Christ. In a letter from Istephanus yesterday he tells me that this friend is steadfast in the faith. He also praises God that many Moslems are coming daily to the Depôt and that the Schools we help in are going on well. In Belbeis the cholera has been very bad; but the masters have kept the School open, and Scander Effendi has been going round the houses of the people holding prayer meetings. We wrote to him suggesting that he should close the School and come down here, but he preferred to stick to his post. More than 6,000 souls have been swept away by the terrible scourge that is visiting the land, and it shows no sign of abatement at present. George Swan, Cash and I have been camped out here for a few weeks. . . . God has been in our midst, and we have had very blessed times.

Thanks for sending me the paper of the Missionary Association. I trust it will be the means of great blessing. We want something of the same kind amongst the Missionaries to pray for a mighty outpouring of God's Spirit on the dead, cold Christians at home who are hampering God's cause among the nations. There seems to be hardly a Society to-day that is not crippled by lack of means to carry on their work, let alone extend it, and they are fifty times more crippled by the lack of real prayer and sympathy for the workers in the field. It is *there* the real source of the trouble lies. They let the man down into the deep dark mine, and then drop the rope, and forget all about him; and we wonder how he is cold and dry and half dead when we find him. . . . I have very good news from Bradley. God is opening doors before him in Australia.

The Red Sea.

A REMEMBRANCE OF THE LATE MAJOR-GEN. HAIG.

WE reprint two papers published by the late General Haig, in the hope that, though his schemes were never carried out during his life, it may encourage prayer and faith and effort for the Red Sea shores and the Tribes of the Desert. The Soudan Pioneer Mission is specially desiring to carry the Gospel to these Tribes.

EVANGELIZATION OF THE EGYPTIAN SOUDAN AND RED SEA LITTORAL.

The following paper was originally drawn up for the Committee of the C.M.S. at a time, a few months ago, when they had under consideration the question of a Mission at Suakin. The Committee regretfully decided against the proposal, chiefly for the reason that other parts of Africa where the Society has already broken ground have a prior claim upon their attention. The paper is now published with a view to a wider circulation, in the hope of arousing interest in the peoples of the great valley of the Nile between Assouan and the Lakes.

F. T. H.

December, 1895.

MEMORANDUM ON A PROPOSED MISSION AT SUAKIN, AS A FIRST STEP TOWARDS THE EVANGELIZATION OF THE WHOLE NILE VALLEY SOUTH OF THE EGYPTIAN FRONTIER.

The Nile Valley from Assouan to the Great Lakes is peopled by tribes whose origin is lost in obscurity, and whose aboriginal characteristics have been modified by intermarriage with their Arab conquerors. They are all Mohammedans, excepting in the extreme south, where paganism still prevails. All are more or less nomadic, the degree in which they are so depending upon the climate and rainfall.

The rains extend northwards from the Lakes, gradually diminishing in duration and intensity, as far as the 17th parallel, which marks their extreme northern limit. Even at Khartum rain sometimes falls only once in two years, and for a long distance above that place cultivation is mostly confined to the banks of the two Niles. Nubia, which lies north of the 17th parallel, is almost rainless, with the exception of a broad strip of mountainous country along the Red Sea. A large extent of land around Kassala, and thence northwards towards Suakin, is watered by streams descending from the mountains of Abyssinia.

Arabic is the language of the whole of the vast desert tract west of the Nile, as well as of the country east of the White Nile up to the 11th parallel. Here the Negro languages begin, and extend to the Bantu dialects south of Uganda. A line drawn east and west a little below Khartum will mark the northern limit of Arabic east of the Nile, though even south of this the Arabic is more or less mingled with the remains of the aboriginal tongues. Westward, in Kordofan and Darfur, I believe the dialect is purer.

North of this line the whole tract between the Red Sea and the Nile is the home of a number of tribes speaking the Beidawi language, in which Almkvist distinguishes four dialects, the Hadendoa, Halenga, Ababda, and Beni Amer. These are the tribes in which I have been specially interested, and among which I am anxious to see a Mission commenced.

There are no statistics of the population of the Nile Valley. It is certainly sparse, extremely so in the tract north of Khartum. Famine and misrule are believed to have thinned it still further of late years.

*	*	*	*	*	*	*	*
Some of the distances are as follow:—							
Khartum to Cairo by river	1,750	miles.					
" " rail, say	1,200	"					
" Suakin at present	450	"					
Berber, on the Nile, to Suakin	280	"					
Berber to Khartum, by river	220	"					
Suakin to Kassala	280	"					
Massowah to Kassala, <i>viâ</i> Keren	300	"					
Khartum to Assouan, by rail, say	650	"					
Khartum to Uganda by existing routes, say	1,200	"					
*	*	*	*	*	*	*	*

That events will be so ordered that the Nile Valley will one day pass under the control of a Christian, or at least a civilized govern-

ment, the whole course of the Divine Providence in the present dispensation would lead us confidently to expect ; but to build a scheme for its evangelization upon this assumption, and to postpone actual operations until the whole of this vast territory has been subdued, and something like civilization introduced, can hardly be accepted as the only possible solution of this great problem until it has first of all been shown that no other plan is possible not involving such absolutely indefinite delays.

* * * * *

To me it seems that a careful examination of the conditions of the case can lead to only one conclusion, viz., that any serious scheme for the evangelization of the Nile Valley under existing conditions can have but one starting point, Suakin. Granting that Khartum is to be the objective, Suakin must be the base of operations. I would have maintained this just as much when I first wrote on the subject, five years ago as now, but I think the case as it now stands is stronger than it was then. Events have moved quickly during that time, and Suakin is far more secure, and an advance inland from it far more practicable in the near future now than it was then. For Italy has appeared upon the scene, and by her occupation of Kassala has profoundly modified the whole political conditions of that part of the world. This absolutely bars any advance by the Mahdists upon Suakin. The re-annexation to Egypt of the Tokar country is another obstacle. Formerly, when the Dervishes made a raid upon the coast, as they so often did under Osman Digna, they did it by the Kassala-Tokar route, starting from the former place with only just provisions enough for the road, secure of finding plenty of food on their arrival in Tokar. Now they would be taken in flank and rear if they attempted to pass Kassala, and at Tokar they would find, not well-stocked granaries, but a strongly intrenched position held by Egyptian troops.

Hence I venture to urge a reconstruction of the original scheme, making Suakin the base, establishing a Medical Mission there, and ultimately, when the way has been prepared by the influence which will thus be obtained over the surrounding tribes, advancing on Kassala, and eventually to Khartum. Suakin is a fortified town, garrisoned by Egyptian troops. Its population is about 11,000. (See Consular Reports.) It is the seaport of the Eastern Soudan, the point to which all the caravans bringing produce from the interior, from Kordofan, Khartum, Berber, etc., converge. In it may be met representatives of many races and tribes, besides the resident Suakinese and Arabs, Hodendoas, Amarars, Halengas, and others. Truth learnt here, and copies of the Scriptures received, will be carried hundreds of miles into the interior, not to mention the Turkish-Arabian towns (such as Jeddah, the port of Mecca) lying along 1,000 miles of the other side of the sea, with which there is intercourse, but which are now inaccessible to the Missionary. Both Arabic and the language of the Nubian tribes may be heard and learnt in Suakin. The climate, though intensely hot at times during four months of the year, does not prevent the English officers of the Egyptian troops, English merchants, and Roman Catholic Missionaries living there for years together. There is direct steam communication with Suez and other ports on both sides of the Red Sea.

No other point presents itself from which Khartum may be approached within any reasonable time. All are blocked by the con-

siderations I have mentioned. This one alone is open, and its occupation by the Roman Catholics shows that they, at least, have rightly appreciated its strategic importance. Their objective undoubtedly is Khartum, where there was once, and will yet be again, a strong Roman Catholic Mission.

I would add, in conclusion, that the interest which attached so strongly to the original scheme of the Committee, and which was so closely connected with General Gordon, his eminent services, and tragic end, ought just as much to apply to a Mission at Suakin, which belonged, equally with Khartum, to his government. But, apart from that motive, it seems to me that the evangelization of the tribes around Suakin is a national duty. We subdued them at the cost of the lives of thousands of them, who fell in the battles around that town, and we are bound now to give them the Gospel. If this is not done it will be the first case in which the introduction of British rule into any of the great heathen or Mohammedan countries of the world has not, at least in the present century, been immediately followed by the introduction of Christianity.

F. T. HAIG,
Major-General.

28th September, 1895.

We have omitted the parts written which refer to the Khalifa's occupation of Khartum, now out of date; but the need of the Red Sea peoples and desert tribes remains.—ED.

THE EVANGELIZATION OF ARABIA.

DEAR SIR,—A speaker at one of the recent Conference Meetings said that "As a business man he knew many workers who longed to go to foreign lands, but preferred to abide in their calling. When there is an open door abroad for a business man, let us search for and send out a Christian." I wish to draw attention to a country which can at present be reached only in some such way as this, and where there is not a single Missionary. I refer to the western coast of Arabia, from the Gulf of Akaba down to the Straits of Babel-Mandeb. This, with the exception of the upper 200 miles, is under the power of Turkey, and this constitutes the one almost insuperable obstacle to its evangelization. The Turkish Government has recently been taking very decided measures to prevent Gospel preaching or teaching in its dominions. In Palestine many of the Christian schools have been closed by the authorities, and Mohammedans prohibited by proclamation from sending their children to such places.

I do not think an agent of any Missionary Society would get a footing anywhere along the part of the Arabian coast which I have mentioned. He would be interrogated, and as soon as his connection was known, would find the British Consul joining with the Turkish authorities in recommending, probably compelling, his removal. But the position of a professional man, or of a merchant carrying on business on his own account, and living at his own charges, would be quite different. To the residence of such men in the country no valid objection could be offered, and they would find plenty of opportunities, when they have learnt the language, of doing work for the Lord. To any inquiries a man ought to be able to reply, "I am not

connected with any Missionary Society whatever. I am here on my own account, carrying on business, and living at my own expense, as you see." His position would then be unassailable.

But there is a serious difficulty in the way of a *medical* man establishing himself in Turkish Arabia on this basis, viz., that the Government will not recognize an English diploma, and will allow no one to practise who has not obtained a diploma at Constantinople, which requires that a man should go there and pass an examination (I believe in Turkish, but upon this point I am not certain), before the Medical Board. This would practically exclude most, and has doubtless been devised for that very purpose. A merchant would have no such difficulty. In the Hedjaz, the country of the sacred cities of Mecca and Medina, there is but little trade, but at Jedda (the port of Mecca, where most of the pilgrims land), I found an Austrian gentleman engaged in the mother-o'-pearl business, and one or two of the Consuls also, I think, do a little in the way of trade. But in the magnificent mountain country of Yemen, to the south, a merchant would find business enough. At Hodeida, which is the port of Sanaa (the capital), from whence all the coffee, hides, etc., are exported, there are three or four European gentlemen engaged in business, and at Sanaa itself there are two Italians similarly occupied, from whom I received the most hearty kindness and hospitality during my stay, and from whom I heard last week. Sanaa is a city of 30,000 inhabitants, situated at an elevation of 7,000 feet above the sea, in the midst of a large population living in settled towns and villages, and with quite a temperate climate. Here a Christian man of business might establish himself, and trade either with his own capital, or as the agent of a Christian capitalist at home, and would find plenty to do by testimony and by life for Christ. The population generally are Mohammedan, but there are also many Jews, 5,000 in Sanaa, and 60,000 in all Yemen.

I could give much more information, but caution is necessary, and there are some things which it would be unwise to publish, even if you could afford space for them. I have long been crying to the Lord to send labourers to Arabia, men called and equipped by Himself for this difficult but most interesting part of the great Mission field. A minister in one of the far away Western States of America has also, with his people, and without any knowledge that I was stirring in the matter, been waiting upon God for the same purpose for some years. If any of your readers, Christian business men, or capitalists more especially, should feel interested in what I have written, and will communicate with me, I shall be happy to furnish him with any further information in my power.

F. T. HAIG,
(*The late*) Major-General.

We are grieved to hear that, in consequence of serious illness, Miss von Blucher has had to return home, and will not be able to take up work at Assouan again. Everyone who met her was much struck with her sweetness and devotedness.

Latest News of the American Mission.

THE beautiful promises of the 91st Psalm are our stay and comfort these days when cholera is abroad in the land. It was for the comfort of His people in such times as these that God gave us this exquisite Psalm, and we daily thank Him for it. We trust that a blessing may be brought to many souls in Egypt because of these times of trial and death through which we are passing. The opening of the schools in Cairo and Upper Egypt has been delayed because of cholera, but notwithstanding this, and the fact that the disease is prevalent in all the land, many of the Missionaries have left Ramleh and have gone to their stations, feeling that the soldier must be at his post at any rate. In another week or two all will be back, either at work or waiting for the order to go forward. It has been an unusually pleasant summer. Much happy intercourse and helpful fellowship have been enjoyed. The health of the Missionaries, too, has been excellent, with the one exception of our dear Dr. Henry, who, on the very eve of his return to Asyout, to his commodious new Hospital, was called apart—whether it is to rest awhile, or for some special training for special service, we know not, but we do know that “He doeth all things well.”

After about three weeks of illness in Ramleh, he set out with his wife and two little ones for the United States, accompanied by Dr. Askren as far as Liverpool. Just to show you how Dr. Henry is esteemed, I think I ought to tell you that the whole expense of this journey was proffered by a few of his Egyptian friends of Asyout. Many, many prayers are being offered for his recovery to health. May God grant it.

We expect Dr. and Mrs. Harvey to return from their furlough in November, as well as a reinforcement of five new Missionaries, who bring a trained nurse for the new Tanta Hospital. We have already been cheered by the arrival of seven new Missionary teachers. Three of these are for the Asyout College, to take the place of the three who have returned to the United States; two are young women, who are to assist Miss Kyle in the Girls' Boarding School in Cairo; one is for the Boys' School in Cairo, and one for the Alexandria Boys' School. These come out, usually just after they have completed their College studies, for a period of three years, to spend all their time in teaching English in their several schools. They are young people of excellent religious character and training, and they exert an incalculable influence for good upon the boys and girls.

The Annual Missionary Ladies' Conference was held last week. It was a time of enjoyment and profit.

At the Annual Meeting of the Missionary Association, in July, Miss Rena Hogg was relieved of her work in the Girls' Boarding School in Asyout, so that she might give her whole time to Hareem work in that large city, as well as superintending more thoroughly the Day Schools of the city. This is a much needed provision, and we are rejoiced that such a thoroughly competent person as Miss Hogg could be set apart for it. Miss Dickey, of Tanta, succeeds her in the Boarding School, and Miss Bell, of Luxor, succeeds Miss Dickey.

The prospect is for full Schools during the coming year in every part of the field. Dr. and Mrs. Watson, Dr. and Mrs. Ewing, and Dr. and Mrs. Strang will come to Ramleh for their vacation in September and October.

Mr. Makhirl Mansour, the Muslim Evangelist, of Cairo, has been in Ramleh for the past two months. He has held weekly meetings in the new American Church in Alexandria, which have been attended by from fifty to two hundred men, a number of whom have been Mohammedans. His addresses have been, as is usual, I believe, first a Gospel address, and then a setting forth of Christianity as against Islamism. These meetings have been greatly enjoyed by our own people, whatever Muslims may have thought of them. He speaks with clearness and directness, in most beautiful and concise Arabic, and withal in such humility that his messages cannot return void. It is a great privilege to hear him.

News from the American Missionaries on the Sobat, Fifty Miles South of Fashoda.

DULABE HILL, SUDAN,

DEAR MISS VAN SOMMER,

August 14th, 1902.

YOU have shown so much interest in the beginning of our work here, among the Shilluks, that no doubt you will be anxious to know of our welfare. When I last wrote you, Mrs. Giffen had been very sick, but was better. She had a relapse, and was quite sick for several weeks, but am glad to say that we are all in excellent health now. Dr. McLaughlin and I had a few days of fever, but neither of us were very ill. The Lord has surely shown His loving-kindness to us in this land in sparing our lives and restoring to health, as well as in everything else. We have very comfortable houses now, and we might say we are "cosy." We have our rooms, or rather our dwelling-houses, mosquito-proof, which makes life quite endurable, day and night. We can read and write by lamp-light the same as elsewhere. We have brick floors, and the white ants annoy us but very little. By constant vigilance we keep them from the walls of the house also. The wood-beetle has caused us more anxiety than anything, as they threatened the destruction of our roofs, as the rafters were necessarily made of green wood, for which they seem to have a very acute appetite. However, since we have had our houses screened they can neither get in nor out; and as they come out of the wood on nice evenings for an airing we have managed to get rid of thousands of them by killing them. We drown them, which seems merciful to us under the circumstances. We think our roofs will remain safe. We are all busy trying to get some knowledge of the Shilluk language. As Mr. Giffen and Dr. McLaughlin have a great deal of the building and planting to do, they have not had much time for definite Mission work; but still the sick have been cared for, and talks, by means of our Arabic interpreter, have been given. As this is a very busy time of the year for the children in watching the herds and working in the fields, we will not start Schools for awhile yet.

There are signs of improvement among the natives, in that they are more industrious and have more confidence in us. We sometimes have as many as twenty-five or thirty Shilluks clearing off the land for cultivation. We have had a very nice supply of vegetables from our garden, such as onions, radishes, tomatoes, cucumbers, turnips, and beans. Our water-melons are about ready for use. We have

cotton, wheat, corn, and alfalfa planted, and all seem to be growing very well. We have had delightful weather ever since the 1st of May. The gardens have needed more rain than they got, but we have no reason to complain.

Your fellow-countrymen have been exceedingly kind to us, and always have cheering words for us. We are always delighted when we see them coming. Their presence on the Sobat every fortnight is surely a blessing to us. We have been anticipating a visit from the Rev. L. Gwynne, of the Church Missionary Society. He did not come this month, as planned, but we still hope to see him in our midst.

We hope to have you visit us on the Hill in the not far off future. May we not look for you? Many thanks to you for your interest in us. Knowing that many prayers are going up to the throne of grace in our behalf strengthens us greatly for the duties that lie before us. I never realized so much what the presence of God means as I have done in this land. Why should we fear, or be dismayed? The 91st Psalm is most helpful and encouraging. This is the Lord's work, and He will care for His own.

May you be blessed in the work you are carrying on in His Name.

Yours most sincerely,

LENA P. McLAUGHLIN.

Notes on the Prayer Cycle.

Twenty-second Day. FOR MAGAGHA AND BENI-SOUËF.

For the Rev. David Strang, D.D., and Mrs. Strang, and for all the district under his care.

This is in Middle Egypt. There are here many prosperous towns and villages on the banks of the Nile, and within a short distance of it. Dr. Strang, of the American Presbyterian Mission, is the only Missionary in all this part of the land, but he has many Egyptian Pastors and Teachers working under his superintendence. There are also English people scattered about in various positions of influence—in the Irrigation Department, in the Sugar Refineries, or other factories. All these need our sympathy and prayer.

FOR LUXOR. *The Rev. C. Murch, D.D., and Mrs. Murch. For Miss Carrie M. Buchanan, Miss M. Bell, and the new Girls' Boarding School. For the Mission Dahabeeya, and all the work in the Villages of the Upper Nile. For the Egyptian helpers.*

This is in Upper Egypt. It is the most advanced Station where there is an American Missionary until we come to the Soudan. But it serves as a centre of work which is carried on further by the Egyptian helpers.

Miss Buchanan's School has a large number of girls in it, and she is beginning to build a carefully-planned Boarding School to hold some hundreds of girls. This will have, with God's blessing, a very great influence

in Upper Egypt. She will need good helpers and strength for the work. Let us specially pray for spiritual blessing among the girls.

Dr. and Mrs. Murch visit all this district in the Mission Dahabeeya. He is known and loved throughout a long stretch of river country.

Twenty-third Day. FOR ASSOUAN. THE SOUDAN PIONEER MISSION. *Pastor and Mrs. Kupfernagel, Miss von Blucher, and helpers. For their School, and visiting among the people. May they be enabled to work through the three hundred miles of Nile country where the Nubians dwell, among whom no Missionary is yet working. May God help them to carry the Gospel to those who have never heard it. For the American Mission Preacher at Assouan.*

This is the youngest Mission in Egypt; and seeking to take the Gospel to the regions beyond, where no other Society is at work, they have planted their first Station as near the frontier as possible. Their headquarters is in Germany, and all the workers are German. They have a very hard post, the climate being intensely hot and trying. They need our continual remembrance, especially Mr. and Mrs. Kupfernagel's little children. The Missionaries are learning the Nubian language, and, with their Nubian helper Samuel, are already reaching this people.

Twenty-fourth Day. FOR THE GOVERNMENT SCHOOLS. *For all English Masters and Mistresses. May they be guided and helped in their difficult work, and so live Christian lives before the children, that they may believe in their faith. For the Moslem Teachers. For the Children. Pray for the Gordon Memorial College. May it be conformed to the Will of God, and become a blessing to the Soudan.*

These Schools are carried on in all the chief towns in Egypt. The upright, moral, honourable character of Teachers can speak, when they may not mention religion, and the opposite can have a far-reaching influence for harm. Let us remember them in their daily lives, asking that they may be true-hearted and guarded from all ill—Christians in fact, as well as in name.

Twenty-fifth Day. FOR THE HELOUAN MISSION SCHOOLS. *(Mrs. Sidney Edwards), Miss Perryn Jackson, and other workers.*

One of these Schools is for high-class girls, and is most valuable. The other one is in a neighbouring Village. Both Teachers and Pupils need our prayer, so that many women in the upper rank of Egypt may be truly Christ's, and may live for Him in their homes.

And that in the poorer homes, too, Christ may be known.

FOR PORT SAID. *The Seamen's Home. Mr. and Mrs. Locke, Miss Rogers, and all other workers in Port Said.*

This is a very hard and difficult place. Our friends need temporal supplies and strength for the work. May many Seamen be won for Christ. A new Home is needed. There are several other workers in this place—Mrs. Van Sant, and Mr. Taylor, of the Bible Society. It seems to need a stronger force for good and more support from outside.

Twenty-sixth Day. FOR SHEBIN-EL-KOM. THE NORTH AFRICA MISSION. *Mr. and Mrs. C. T. Hooper, Mr. and Mrs. A. Upson, Mr. S. Fraser. For all itinerating work in the villages. For Schools, and for all literary work, and intercourse with the people.*

This is a most advanced place, with a capable and enterprising Governor. The Mission Houses are side by side near the river. A School is now being opened by Mr. Upson, and there are frequent Gospel Meetings held by Mr. Hooper and himself. They are in close touch with the people, and Mr. Upson is specially taking up literary work. They have a Bookshop, and make itinerating journeys through the country.

FOR ROSETTA. *May this Station be re-opened, and workers sent.*

Miss Watson laid down her life for this place. There will be a harvest of souls when someone is sent by God to reap it.

Twenty-seventh Day. FOR THE DUTCH MISSION AT CALIOUB. *For Mr. and Mrs. Pennings. May a continued blessing rest on their Boys' Orphanage and School, and all their work among the village people.*

The Dutch Mission is one of the oldest in the country, and has cost great sacrifices. This is the only Protestant Orphanage in Egypt. There are now some twenty boys in it, and, with needed help, it may become a blessing to the whole country.

FOR THE BARRAGE. *The Schools.*

This is a branch of the Dutch Mission. Mr. and Mrs. Pennings need hearty continued support.

Twenty-eighth Day. FOR THE CHILDREN OF THE MISSIONARIES. *The little ones with them, and the older ones at school far away. May every one belong to the Lord, and receive special care from Him, being from their earliest years chosen for His Service; and may they give all their lives to Him, growing up to live and work for Egypt. For life and health, and God's best blessing on each of them.*

"BLESSED BE EGYPT."

In praying for the children, let us remember the fathers and mothers who bear the pain of separation for Christ's sake.

Twenty-ninth Day. *For all other workers throughout the Land. For Miss Hester Campbell, Mrs. Liggins, Dr. and Miss Witton, Miss Mills, Miss Baker and Miss Hewat; Mr. Randall and his helpers, Mr. Peter Rudolph, Mr. and Mrs. Exton, and every unknown one who is seeking to win others for Christ.*

Of these, Mrs. Liggins is earnestly seeking to have a School for Girls in Alexandria. She has been working there for the last year. Dr. and Miss Witton carry on a Medical Mission at the village of Ezbeh. Miss Mills, Miss Baker, and Miss Hewat have a Girls' School at Bacos. Mr. Randall is working at Assiout. Mr. Rudolph is a Missionary to the Jews.

FOR THE GERMAN HOSPITALS AND DEACONESSES IN
CAIRO AND ALEXANDRIA. *For their Pastors and Schools.*

FOR THE SCOTCH CHURCH AND MINISTER IN CAIRO.
This is chiefly for the Residents and Tourists, for whom we would seek more prayer, that they may help forward the cause of Christ.

Thirtieth Day. *For wisdom from on high for all the Councils and Committees at home. For the Secretaries and Deputations, that they may be so gifted for their work through the Spirit of God, that it may be a joy to them, and the means of ever deepened interest in others. For a spirit of self-sacrifice, that all needs may be met. May funds be provided sufficient for each Mission to be carried on without anxiety, and also enabling all to extend and develop their work. May all seek each other's good, and a blessing on each other's work, and give thanks for each other's success. May they have health and strength for their work, and joy in spirit, and unshaken faith through all tests.*

Thirty-first Day. *For a Blessing on this Prayer Cycle, and on the Prayer Union for Egypt. That more daily intercessory prayer may be offered alone for each other. That more united prayer may be made for each other's needs. That more real and intelligent prayer may be made by friends at home, in remembering both Mission Station and Missionary by name.*

For Miss Van Sommer and the Magazine "Blessed be Egypt." May there be a wider and deeper interest in Egypt awakened at home. For a Blessing on the Home of Rest for Missionaries ("Fairhaven") to be built beyond San Stefano. May God show us all His Will for every enterprise, and may He sustain and give courage through all difficulties of the way.