

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt.



WINTER NUMBER—JANUARY, 1903.

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PSALM XLVI.

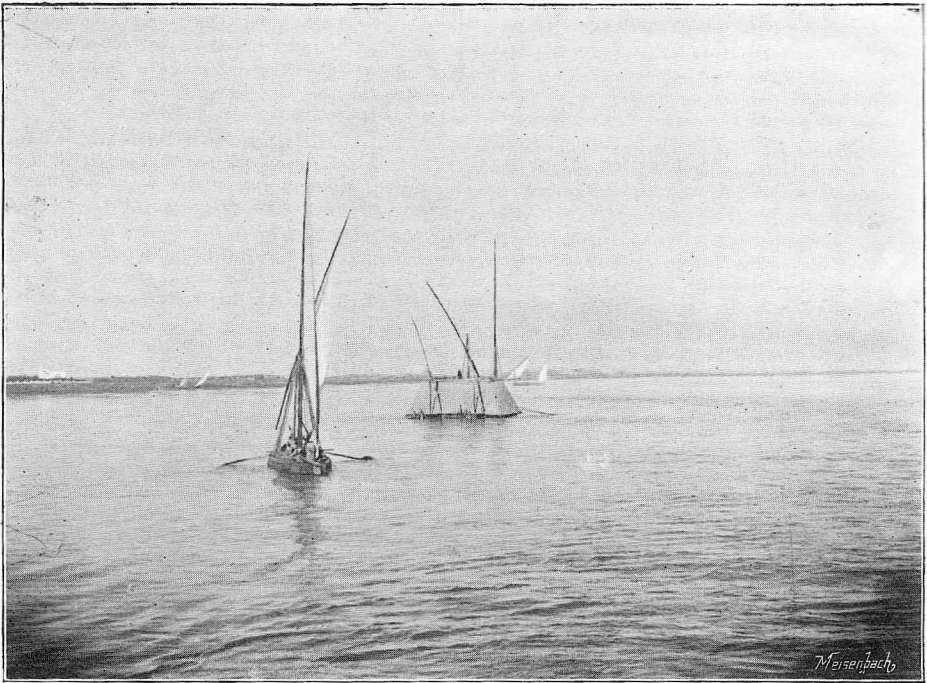
1. God is our refuge and strength, a very present help in trouble.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea :

3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

5. God is in the midst of her ; she shall not be moved : God shall help her, and that right early.



THE RIVER NILE.

6. The heathen raged, the kingdoms were moved : He uttered His voice, the earth melted.

7. The Lord of hosts is with us ; the God of Jacob is our refuge. Selah.

8. Come, behold the works of the Lord, what desolations He hath made in the earth.

9. He maketh wars to cease unto the end of the earth ; He breaketh the bow, and cutteth the spear in sunder ; He burneth the chariot in the fire.

10. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

11. The Lord of hosts is with us ; the God of Jacob is our refuge. Selah.

“Blessed be Egypt.”

Vol. IV.

JANUARY, 1903.

No. 14.

Editorial.

“Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.”—PSALM XXVII. 14.

THE Son of God goes forth to war,
A Kingly crown to gain,
His blood-red banner streams afar;
Who follows in His train?

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

* * * * *

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant Saints, their hope they knew,
And mocked the cross and flame.

* * * * *

They climbed the steep ascent of Heav'n
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train.”

There is one petition that will rise from many hearts as we enter this New Year: that we may drink so deep of the spirit of our Master, that His life of self-sacrifice may be ours. Surely it is the constant temptation of our watchful adversary to make us hold tightly the things of earth, and choose the easier path of self-pleasing. But right across this pathway comes the word of our Leader and Commander—“If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.” That way is a hard way, it is a way of daily choosing another will than our own. Again

and again, it may be, we shall lay ours down, and accept His, and as we yield, we find His will become sweet to us ; but while life lasts, there is ever a fresh opportunity, and a fresh surrender.

In this service to which He has called us, of giving ourselves to a life of intercession on behalf of Egypt, there will ever be a new temptation to slothfulness or unbelief, and a new reminder to watch and pray lest we enter into temptation. We would seek from Him at the threshold of this New Year renewed expectant persistency in prayer with resolute determination that, as in old times, a kingdom may be subdued, and a promise obtained : that out of weakness we may be made strong. May God give us so deep a love for the souls of the Moslems that we shall pour out our lives unto death for them.

On another page the suggestion will be found that we should set apart a day early in the New Year for prayer for Egypt. The day named is Saturday, the 31st January. It is probable that to many of us, it will be more possible to make it a day of private prayer, than one on which we can meet our fellow-workers ; but we would earnestly seek that at all cost to ourselves we should carry out the thought alone, and, where it is possible, that part of the time may be given to the united prayer of two together.

We should value any communications that may be sent to tell us of the carrying out of this suggestion, especially amongst our Egyptian fellow-workers.

Many distant friends have lately begun to take in our Magazine who know but little of the special needs of Egypt, and we therefore hope to have a series of papers purposely written for them, which will tell of the country and its people and of the Missions working there. We also give some account of the opening of the Nile Dam, and the treaty between Great Britain and Abyssinia, for in both these matters we are brought into closer touch with new fields of work, and need to enlarge our borders of faith and effort.

The new Prayer Cycle for Egypt for 1903 has been sent to every one who takes in "Blessed be Egypt." Further copies may be obtained if desired. The Prayer Cycle for Syria and Palestine for 1903 is also now ready. Last year this was not printed, and eight friends sent orders for it, whose names have been unfortunately lost. If they will be so kind as to repeat the order when sending their subscription to "Blessed be Egypt," the new copy shall be sent to them at once.

Our grateful thanks are given to Mr. George Cleaver for having undertaken the secretarial work for the last year. As this is greatly increasing, Miss Van Sommer finds it needful to have a private secretary, and she will therefore be able to undertake the work again as formerly. All correspondence and orders should in future be sent to the Secretary for the Prayer Union for Egypt, Cuffnells, Weybridge.

As we go to Press the sorrowful tidings has reached us that our friend the Rev. F. F. Adeney has passed away, at the close of the year 1902. He has been for many years the Secretary of the C.M.S. in Egypt. We have valued his constant friendship, and deeply mourn his loss.

Great Britain and Abyssinia.

IMPORTANT TREATIES.

THE text of the treaties between Great Britain and Ethiopia, and between Great Britain, Italy, and Ethiopia relative to their mutual frontier is published. The treaty with Abyssinia, which was signed on May 15th last, is very important. It sets forth that the frontier between the Soudan and Ethiopia runs from Khor Am Hagar to Gallabat, to the Blue Nile, Baro Pibor and Akobo Rivers to Melite, thence to the intersection of the 6th degree of north latitude with the 35th degree of longitude east of Greenwich—the boundary to be delimited on the spot by a joint commission. The most important articles are :—

III.—The Emperor Menelik engages himself not to construct, or allow to be constructed, any work across the Blue Nile, Lake Tsana, or the Sobat which would arrest the flow of their waters into the Nile except in agreement with His Britannic Majesty's Government and the Government of the Soudan.

IV.—The Emperor Menelik engages himself to allow His Britannic Majesty's Government and the Government of the Soudan to select in the neighbourhood of Itang, on the Baro River, a block of territory having a river frontage of not more than 2,000 metres, in area not exceeding 400 hectares, which shall be leased to the Government of the Soudan, to be administered and occupied as a commercial station, so long as the Soudan is under the Anglo-Egyptian Government. It is agreed between the two high contracting parties that the territory so leased shall not be used for any political or military purpose.

V.—His Majesty the Emperor Menelik, King of Kings of Ethiopia, grants His Britannic Majesty's Government and the Government of the Soudan the right to construct a railway through Abyssinian territory to connect the Soudan with Uganda.

A route for the railway will be selected by mutual agreement between the two high contracting parties.

A Day of Intercession for Egypt.

DEAR FRIENDS,

December 9th, 1902.

IN looking back over the last few years, we are full of deep thankfulness to our faithful God for His manifest answer to prayer in Egypt.

We thank Him for larger numbers of workers sent there, but still more we praise Him for the evident working of the Spirit of God. There is a feeling after God, an inquiry into the teaching of the Bible, an openness in many hearts to listen and consider.

The Lord has been working with His servants; and recognizing this, we would draw nigh to Him with deep thanksgiving. We would also seek from Him a renewed spirit of intercession, in the assurance that He will answer us above all we ask or think.

We know that a great blessing has been given to India through one day being specially set apart for prayer for that land, and we ask our friends to join us in setting apart a day in the first month of the New Year for Prayer for Egypt. As some have recently joined our Prayer Unions in distant lands, in Australia, and New Zealand, and the United States of America, we need time to communicate with them so that they too may join us in our Day of Intercession.

We propose therefore to set apart Saturday, January 31st, 1903, for private and united prayer for Egypt. Will all our friends in the Homelands join us, and all our friends in Egypt, our Missionary friends, and all Egyptian Christians, specially those who are our fellow-workers for the Kingdom of God. We ask it in the confident and joyful certainty that He who has blessed will bless. May His promise of old be fulfilled in this our day, "I will pour out of My Spirit upon all flesh."

May we ask you to make this proposed Day of Intercession a matter of earnest prayer beforehand, and of self-sacrifice in order to pray. Real definite prayer requires self-sacrificing determination; and will you endeavour to make all the facilities you can in your neighbourhood for this day, that the blessing so long promised to Egypt may soon come.

In the longing desire that great grace may be upon us all, and that God may pour upon us the spirit of supplication.

Your friend and fellow-worker,

*Cuffnells,
Weybridge, England.*

ANNIE VAN SOMMER.

The various matters for which prayer is sought will be found in the Missionary periodicals and Prayer Circle lists of the Societies, but we suggest the following as a basis:—

- (1) For the convicting power of the Holy Spirit on all the people, Moslems, Copts, Bedouin, Soudanese, and the various scattered tribes.
- (2) Prayer for Europeans of all nationalities, that while holding the name of Christians they may be true in life, and so help to spread the Gospel of Christ.

- (3) For all the converts, secret believers, and seekers after the truth as it is in Christ, that they may be filled with the Holy Spirit's power, grace, and wisdom, and given courage to come out boldly for Christ.
- (4) For the Government, Political Authorities, and Native Rulers, that they may give facilities and encouragement for the spread of the Gospel, and that they may be restrained from opposition.
- (5) For all the representatives of the various Missions, European, American, and Egyptian, that the Holy Spirit may rest upon each individually, equipping for the work, making them bold in witnessing and giving them facilities for intercourse with the people.
- (6) For all the Schools, and the children with whom the Missionaries may be in touch, that they may be truly brought to the Lord in their early years.
- (7) For financial aid that the Lord's stewards in the Homeland may be led out to give of their abundance towards the needs of the Master's work in Egypt, *that the work may not be hindered*, that many new doors may be opened that at present are closed from lack of funds. That, if it be the will of the Lord, *at least 25 new Missionaries may be sent out to Egypt* by the various Societies during the year 1903.

Christ in the Life is Enough.

BY MRS. F. HOWARD TAYLOR.

PART OF AN ADDRESS DELIVERED IN AMERICA.

TWO days ago my husband and I went as strangers into a great city not far from here. We were received at the station by a man whom we had never seen before, but as soon as he spoke to us and we stepped into the conveyance, a strange, sweet sense came upon our hearts of something about that stranger that drew us at once into the presence of Jesus Christ. He was a simple man, of no great education, and in humble circumstances. We looked at one another and, speaking in Chinese, as we often do if we want to say something not to be understood by those around us, we said, “What is this? Jesus Christ is in this man's life in a wonderful way.” He took us to the home to which we were going. It was a very simple dwelling, in a poor part of the city, where a godly man was pouring out his life for the poorest people around him. In that home our host met us and took our hands in his, and his very presence blessed us. More than before we felt that strange, sweet something that the presence of Jesus Christ in a man's heart always brings. We stayed in that house two days, and the sense of it just grew upon us in constant wonder. We never



"Brethren
pray for us"

DR. AND MRS. HOWARD TAYLOR.

can thank God enough for taking us to that humble home amongst those simple people—men in whose lives Jesus Christ is living to-day.

Friends, this life is possible! This is what the world needs—Jesus Christ living over again in you and in me. One man’s experience perhaps illustrates where many of us now are. Will you go back in thought to the life and experience of Jacob? You remember how he got away into that far-off country, and how through his own self-will and the way that he took, he got into great trouble and sorrow. After years away from God in Padan-aram, you remember how the Lord spoke to him again and said to him, “Arise, Jacob, and go back to Bethel; go back to that place where you raised a pillar to Me and vowed a vow long years ago that perhaps you have almost forgotten. Go back to that sacred spot of your first consecration and first visions of God; go back there and I will meet you again and bless you.” And you remember how Jacob went back, and what were the troubles and difficulties of the way, and how it hardly seemed as if he would ever get there, and how only at last after the idols and the sins had been put away, he got back to Peniel, and God met him and said to him, “Thy name is Jacob.” He brought up all the story of the past, all the failure, the self-seeking, the self-energy and disappointment wrapped up in that old name. God said to him, “Thy name is Jacob; thy name shall not be called any more Jacob, but Israel, a prince having power with God, because,” and He goes on immediately to reveal the power that lies behind that great possible change and transformation.

God revealed Himself then by the name, El Shaddai, the Almighty God, “the God that is enough”—enough even to transform Jacob into Israel, to change all the weakness and failure of the past and make that man a prince in power with God. This afternoon in our midst is El Shaddai, the enough God. And what each one of us needs is to get into His presence, away from all the failure and the fears and perhaps the carelessness and indifference that have characterized us. Divine principles do not change. He is still enough to transform our lives, and change us, whatever our present experiences may be. Our spiritual possibilities are measured only by His limitless power.

May I recall to your mind that expression in the eighth chapter of Romans and the second verse, “The law of the Spirit of life in Christ Jesus”—His life—“hath made me free from the law of sin and death.” Brothers and sisters, it does not matter what may have bound us in the past, what memories we have of failure and of weakness, as we search ourselves in the light of God to-day. There is a higher law in Him, saved by His life—His life makes us free. Oh, how I love that word, *free in Christ Jesus*. If we are in Christ at all, that is our possession, and we may claim and take it. We may quietly look in the face all our failure, all our longings, all that seemed so impossible to us of attainment, of power, and blessing, and we may say, “Yes, free in Christ Jesus.” Nothing can hold us down, nothing can bind us, if we will take that place now and claim what is our possession—that we are free in Christ Jesus from all the power of sin and self and of temptation. . . .





WHERE THE NILE RUNS TO WASTE.

Egypt and her People.

No. I.—"THE RIVER."

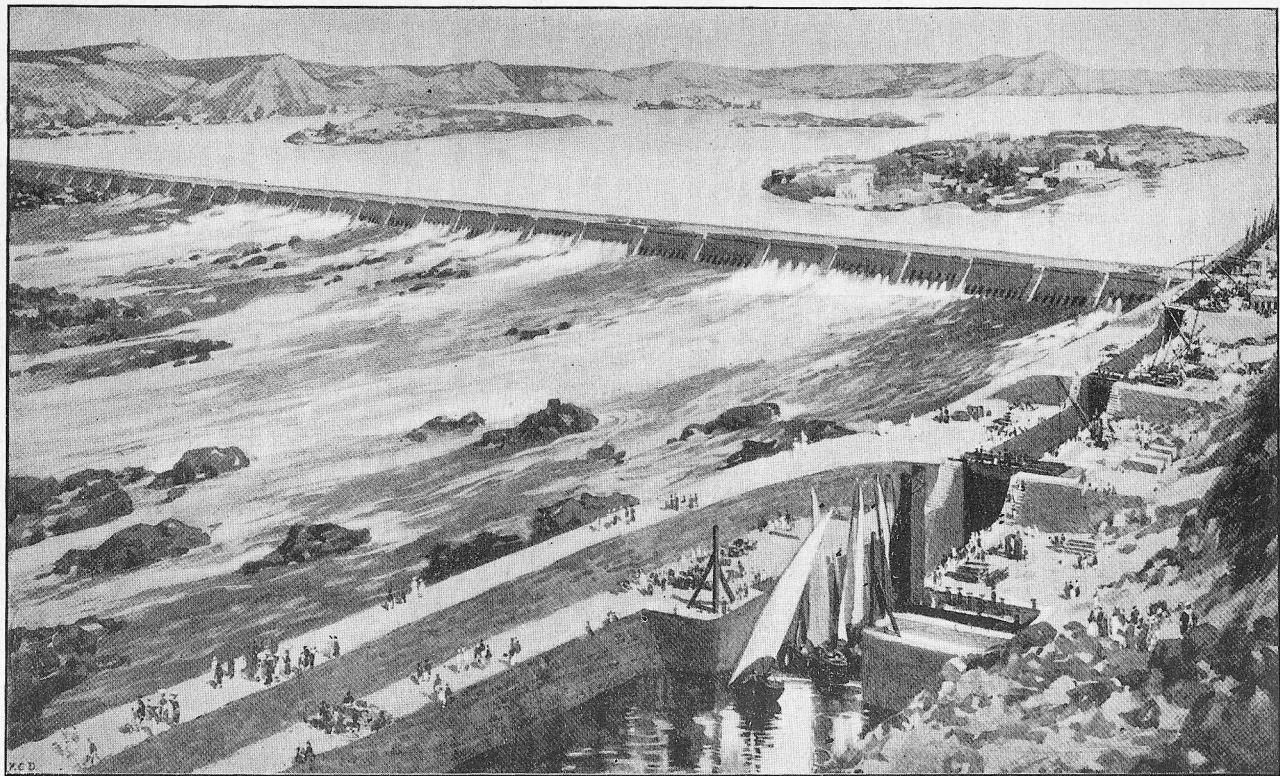
WE have before us a bird's-eye view of the Nile, stretching from the marshy swamps of the Soudan away through two thousand miles of desert land, until it flows out into the Mediterranean. And wherever the river cometh there is life. The desert becomes fertile along its banks, and countless villages full of dark-skinned men and women and children cover the surrounding country. We see the names of chief towns standing out here and there as though they flourished alone in solitary possession. But this is only because the numberless hamlets and villages which lie between defy the power of the artist to depict them.

And here in the foreground the river runs to waste—no people, no cattle, no dwelling-places. And it is a sight to stir the energies of those in the Irrigation Department, and awaken the keen desire of the engineers to bring these waste waters into control, and carry them through the surrounding country, bringing life and prosperity where there is now dearth and desolation.

It is just such a desire we want to kindle in the hearts of busy workers in the Kingdom of Christ. We want them to lift up their eyes and see on the one side the River of Water of Life given, but not received, wasted, and neglected for want of the clear, unhindered channels to convey it to the needy souls; and on the other side, the multitudes perishing without Christ. There are nine million Moslems in Egypt proper, away north of Wady Halfa and the boundary line between Egypt and the Soudan. But this side of the line we know not how many are living in this our generation, how many are passing onwards to die, before the message of life has reached them.

The whole length of the Nile Valley that lies before us is inhabited by Arabic-speaking people. In the foreground we notice the River Sobat, where the American Missionaries are at work among the Shilluk and Dinka tribes. This is the only Mission Station until we reach the ancient frontier town of Assuan. At present Mission work is prohibited, but Colporteurs are allowed to carry in their books for sale, and this is the only means of conveying the Gospel message to the Soudan. The C.M.S. Missionaries have a Dispensary at Omdurman, and by this means a friendly feeling is being awakened far and near, so that we may look confidently forward to a glad welcome being given to the message when the prohibition is withdrawn, and words may be spoken unhindered. May God hasten the day.

Away northward, in the far-off Delta, the population is thickly gathered together, and there the chief number of the Missionaries are at work; while this side of Cairo the habitable land has until now been limited to a few miles east and west of the Nile, and of the large canals which carry the water out into the desert. But now that the two great dams have been completed at Assiut and Assuan, we shall probably soon see the whole land intersected by small canals, as it is in the Delta, and beside all these canals the people will live, and we need to look and learn now, and be ready



By permission of "The Graphic."

THE GREAT NILE DAM AT ASSOAN.

for the new opportunities. Reinforcements will be needed for all the Missions to enable them to press forward and fill all the open doors.

And then we are told that this is but one more step to be followed by a succession of dams reaching right up to the great lakes in Uganda. And assuredly as the great river is stemmed, and every drop of precious water becomes more and more carefully guarded and stayed from running to waste, so surely will the face of all the surrounding desert be changed, and the yellow sands will be transformed into green fields, and the silent space will become a busy hive of industry. It behoves the workers for the Kingdom of Christ to be alert and ready for the great opportunity that awaits them. Let us advance on every hand, with a strong force behind us of eager, steadfast souls at home, who will do their part in taking possession by faith of this river country in the Name of the Lord—this great water-way into the heart of Africa.

The Opening of the Assuan Dam.

FROM *The Times*.

ASSUAN, DEC. 10th.

TO-DAY the last stone of the huge wall—by which the flood of the Nile has been cribbed and confined—was laid with all due pomp and ceremony. Since the Suez Canal was opened 33 years ago, and ocean steamers, for the first time in the world's history, passed from the Mediterranean to the Red Sea, no work of similar magnitude has been accomplished in Egypt.

* * * * *

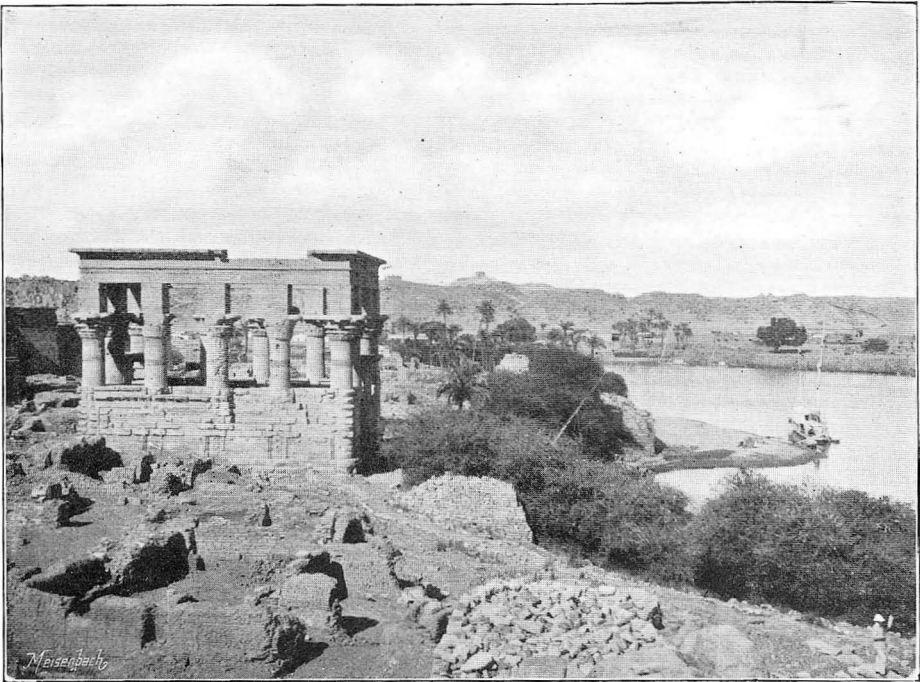
Now the dam is complete Upper Egypt may reasonably be expected to rival, if not to surpass, Lower Egypt in the extraordinary fertility and productiveness of her soil. Moreover, if, as there is every reason to expect, the Assuan Dam proves permanently successful, it is certain to be the forerunner of a number of similar works south of Assuan. Men now living may not unreasonably hope to see the day when the Nile has become navigable, all the year round, from its mouth up to its sources in the Equatorial lakes. In that event Egypt may be about to enter on an era of grandeur and prosperity unknown even in the days of any of the countless dynasties which have held sway over the valley of the Nile.

* * * * *

I took occasion to see for myself the changes which had occurred in the aspect of the Cataract since I had last visited it, a little more than two years previously. At that time the work of the dam had not been raised more than 13 feet to 14 feet in any part, and the general features of the scene were still such as I remembered them so well in the old days, when the river rushed down in blind fury over the sunken rocks. All this is changed now. From one side of the valley to the other there stretches a solid granite wall of a mile and a quarter in length, surmounted by a flat stone pavement, with a line of rails for trolley cars in the centre, and with stone parapets

c

on either side. The whole work, to outward appearance, was absolutely complete. All the scaffolding, beams, sheds, and workshops had been swept clean away. I could not detect the presence of a single workman in the neighbourhood. A few of the sluices were open to stop the rise of the water behind the dam, which at present, when the sluices are closed, rises at the rate of four inches a day. Looking northwards, what struck me most was the seeming shrinkage of the river. It was no longer the broad deep stream, only broken by the rocks which stemmed its downward course, and separated its waters into different channels. On the contrary, the rocks looked now as if they, and not the waters of the Nile, were masters of the situation. The grand Termoshieh channel, whose course had been obstructed just above the centre of the dam, was well-nigh bereft of



PHILÆ.

its water, and minor streams were formed in every direction as the open sluices belched forth the seething masses of white foam into the channels which lay nearest to their outfall. There are a hundred and eighty of these sluices, and I should like to be there if ever they are all opened at one and the same time. This year, however, the Nile has been, and is, unusually low; and the object of the engineers by whom the dam is worked has been hitherto to make the output as large as is consistent with the requirements of irrigation. In consequence the bed of the old valley, with the yellow sand hills to its left and its brown bluffs to the right, has about it an air of desolation. When, however, one looks southward from the dam, the aspect of the scene changes entirely. There is a difference of forty

feet between the levels of the water above and below the dam. Towards the south, in lieu of a rapid rolling river, one gazes on an immense expanse of still placid water almost unruffled by the passing gusts of wind. The lake thus formed stretches for sixty miles towards Wady Halfa, and it is reckoned that it will extend to twice that distance before long. If the influx of visitors to Assuan increases at its present rate there will soon be steam pleasure-launches plying for hire on the lake above the dam. A prettier sailing-ground than this land-locked bay—with its submerged trees, whose tops only just rise above the surface, and on which Philæ appears to float like a stone structure loaded on a raft—it would indeed be hard to discover in the continent of Africa, or, for that matter, of Europe.

FROM *The Graphic*, DECEMBER 13th, 1902.

IN the formal opening of the greatest of the Nile Dams, at Assuan, the Duke of Connaught completed a work which represents the



THE OLD BARRAGE.

triumph of man's energy over many obstacles. The most evident of the triumphs is that which has been achieved over the natural obstacle of the Nile. A river has been dammed which in the months of drought has a mean daily flow double the size of the Thames at flood time.

A few sentences must dispose of the general method of Egyptian irrigation. All cultivable land lies in a narrow strip on either side of the Nile, and into this green country, canals from the Nile stretch out like the feathered barbs on either side of an arrow. At flood Nile these canals are filled. At low Nile, during the summer months, they would be empty. Therefore the first great dam at the delta was built in order to keep the Nile flood

from all running away to the Mediterranean, and in order to serve the irrigation canals of Lower Egypt. But now come the claims of Middle Egypt. At Assiout, four hundred miles higher up the river, another barrage has been built, and this will shore up the waters of the lean months, so that they may drip into a great canal, called the Ibrahimiyeh Canal, just above the barrage. But this is not enough storage. There must be a dam still higher up, which will serve as a milch cow for the Assiout Barrage and the Ibrahimiyeh Canal, and this is the work which the great dam at Assouan will do. It has been built over the rocky islands and the turbulent channels of the First Cataract. The Nile here is a mile wide, and behind the dam—that is to say, south of the dam, the waters of the river will be banked up in a great lake, a lake often a mile wide and one



THE FIRST CATARACT.

hundred and eighty miles long, stretching as far up as Korosko. The depth of the lake will begin, at its deepest end, with sixty-seven feet, and it will hold 1,000,000,000 tons of water. The water will always be running out of it. In the lean months before mentioned it will be doled out at a rate, as we have said, equal to the double flow of the Thames in November or February. When the Nile is in flood the water will pour through the sluices of the dams at the rate of fifteen miles an hour and fifteen thousand tons a second. As the flood subsides the sluices will be shut one by one, or ten by ten, until the flow is harnessed and curbed to its proper speed, and until the water has risen within a few feet of the top of the dam.

In appearance the dam is a solid wall built across the river. It is a wall with a straight side towards the flow of the waters, and a slope down stream; so that at the top it is some twenty-four feet wide and a hundred feet wide at its base. The hundred-foot base is the average calculated width. As a matter of experience the rock on which the dam was built proved in some places to be not the hard diorite quartz which had been promised, but a friable mica schist which crumbled and afforded no support. Consequently at such places the foundations had to be dug out as much as forty feet deeper, and the width at the base of the dam was correspondingly increased from one hundred feet to one hundred and forty feet. The length of the dam from side to side of the river is a mile and a quarter; but this length embraces, perhaps, a quarter of a mile of approaches. Its greatest height above the foundations is about one hundred and forty feet; but the difference of level between the water above the dam and below it is calculated at sixty-seven feet. It has been built of granite, all of which has come from the old quarries of Old Egypt, and much of which bears the chisel marks of the workers in stone who laboured for Joseph in the days of Pharaoh. One of the great features of the dam is its system of sluices. The dam is pierced by one hundred and eighty of these openings, one hundred and forty of which are about twenty-three feet high and six feet six inches wide, and forty of which are a little more than half the height. These sluices are arranged at different levels, so as to regulate the outflow of banked-up water; and they are grouped in bunches of eights or fours, with solid buttresses between them for strength.

Our New Mission School, Shebin-el-Kom.

WE reached "home, sweet home," on July 23rd, and I was at once engaged in "School" matters. It had long been laid upon our hearts to open a School at Shebin, but we had been hindered by lack of funds. At last a lady living at Weston-super-Mare sent a kind donation of £50, that being the amount we thought would cover the initial expenses of a School of 50 or 60 pupils, little thinking that we should admit three times that number in the first week. The Shebin Workers' Conference requested me to undertake the organization and direction of the school, having been for many years a teacher in England.

Many and great were the difficulties which were successfully met and overcome by grace in answer to prayer. I mention some of them:—

(1) Lack of suitable buildings and unwillingness of owners to let for a Protestant School. Overcome by an unscrupulous Moslem letting to us an old salt-store and agreeing to make extensive alterations.

(2) This was not vacant till the end of the year, but all Egyptian Schools open on October 1st. Overcome by means of an interview with a representative of the Egyptian Salt Company, who kindly vacated the place on September 1st.

(3) Great delays followed—very trying to us Westerners—but overcome by patience and prayer with constant supervision.

(4) Just then our head teacher broke his written promise to serve with us. This caused much worry and correspondence, interviews, etc., but eventually we obtained a man more suitable, being a *member* of the Native Evangelical Church.

(5) When September 25th drew near (the date for completion of alterations) we found that our landlord was acting in opposition, and we afterwards heard that he had basely accepted money from our opponents to prevent us from opening on October 1st. On the 25th, however, we obtained possession of the keys and showed him and his workmen the door, put their bench and tools in the road, and set on other men working extra time to get the place finished; with this result, that on the opening day 110 names were registered, and the number is now 170, nearly half of them being Moslems. Applications are now being refused for want of space.

(6) When our opponents, both Moslems and Copts, knew what success we had obtained, their rage knew no bounds, and by means of spies, threats of excommunication, etc., they have done everything possible to get away the boys, but so far have failed.

(7) Our greatest difficulty at the present moment is the financial one. As the North Africa Mission gives no aid to the School we have had only the above-mentioned donation, and this has been more than spent, as the furniture, books, etc., provided proved utterly insufficient, and we have had to purchase three times the original quantities. The teachers' monthly salaries will be met by the boys' fees, but £30 of initial expenses has already been incurred over and above the £50 donation. In addition to this our third-year boys are using long desks, which are more suitable for smaller boys, and we are hoping some day to accommodate them with ten dual desks, well made in the town, and costing a half-sovereign each, or £10 for the class. Another thing not yet procured is a good football for the boys at recreation time.

Our Sunday School opens to-morrow (d.v.), but we have no Bibles or hymn books. We need English Bibles for the larger boys and Arabic Testaments for the smaller ones, also hymn books. These things will probably cost about £10.

Regarding the organization, we have four Egyptian masters, and Mr. Hooper and Mr. Fraser give me invaluable aid in the English, so that we number seven teachers in all. The boys are divided into five classes, *i.e.*, Preparatory, 1st, 2nd, 3rd, and 4th years. The latter class is preparing for the primary examination of the Egyptian Government.

Our Curriculum:—Religious Instruction, English (Composition, Calligraphy, Conversation, and Grammar), Geography (in English and Arabic), Map Drawing, Arabic (Reading, Calligraphy, Composition, Translation, etc.), History, and Object Lessons.

Will our readers pray daily for this School and its 170 pupils that many may be brought to Jesus. Our foes are powerful and their methods varied, but God is with us. We hope to have a photograph of teachers and scholars in "North Africa" ere long.

Other branches of work are going on as usual. The Sunday morning Arabic Service (conducted alternately by Mr. Hooper and myself) is now attended by some of our scholars, who also come to the evening service for the sake of the English. The

book shop and colportage work are being greatly developed by Mr. Hooper.

Mrs. Upson has not been able to do much visiting lately owing to the cholera—40,000 cases in three months, with 35,000 deaths (not all reported). Join with us in praising God that we have all been kept safe. While Mrs. Upson was in Alexandria last month three died of cholera in the other half of the same house!

Asking for continued remembrance in your prayers.

Yours in Christ's service,

*North Africa Mission,
Shebin-el-Kom, Egypt,
18th October, 1902.*

ARTHUR T. UPSON.

Since the above report was written, very severe opposition has been endured. The Coptic Priest has been round to the houses of the parents, threatening to excommunicate them once for all if they send their children to the "Protestant" School, and making most sublime promises about the wonderful reformation which should be wrought in their own school, if only the boys would go back (promises which we know, from past experience, will NEVER be fulfilled). At the same time the Moslems were attacking us from quite another point, offering rewards to our elder boys if they would leave us, and some did so, taking away part of our books and other school property. Then one of the boys from a rival Moslem school stole our new school football, and secreted it in the house of the director of that school.

These things necessitated more than one visit to the Mudir = Governor of the Province, who promised us that we should have protection, and that all the schools in the town should be on an equal footing. Things are now much quieter, and the general atmosphere clearer, while the school has improved in every way.

Although a number of Coptic boys left, yet others (especially Moslems) were admitted, and the total stands at 130, and the numbers will probably remain fairly steady now.

The Boys' Sunday School has about twenty boys at present, while the Girls' Sunday School has about a dozen. These have only recently been opened, and so, no doubt, will largely increase.

Zagazig.

THE town of Zagazig lies on the main line between Cairo and Port Said, on the East of the Delta. It is a meeting place of Railways and Canals. From Zagazig you may travel Northward to Mansoura, Eastward to Suez, Southward to Cairo, Westward to Benha, on the line to Alexandria. A broad Canal runs all round the place, looking like a river, which is crossed at frequent intervals by bridges, and then at different quarters of the town this Canal is joined by smaller ones which again connect it with the network of water-ways traversing the country in all directions. So that Zagazig is a great centre, and one of the most rising towns in the country. It is a busy market town thronged with people, and the Cotton is

brought in in bales from the plantations on all sides. We need here a Standard for Christ, and it has been raised by the American Presbyterian Mission. We have asked the Missionary, the Rev. S. G. Hart, to give us the latest accounts of his work there, and have received the following letter from him :—

ZAGAZIG, EGYPT,
October 7th, 1902.

DEAR MISS VAN SOMMER,

A few days ago I received your card asking for some items for "Blessed be Egypt." In reply, I may say that the work is going on much as usual at present, although it was very much retarded, as far as schools were concerned, by the cholera. No doubt reports like this are coming in from all sides, so it is hardly necessary for me to say much about it, except to say that in many places where we had a good attendance before the outbreak, many stopped out through fear, and did not come back. The stopping out, even for a short season, had a disastrous effect as far as the income of the school was concerned, as tuition stopped, and on the other hand we felt that we should pay our teachers during this time. One of the teachers, whose school was closed, went around through the town in which the school was situated, and to the villages from which pupils came to the school, and rendered what aid and comfort he could to those who were in need. He thus exposed himself to great danger; being away from home so much he could not use the necessary precautions against the disease. While he was thus engaged away from home he was attacked, but we are thankful to say but slightly, and soon recovered.

Owing to the scarcity of workers, no native evangelist was sent to this district the past three months; this has thrown more work on me here in the central station, and I did not have the opportunity to visit the out-stations as I should have done. We expect a helper about the first of December, and after that I hope to do more.

We are happy to say that the prospects for a new Church and school buildings are brighter than ever before. One thousand pounds have been given already, and two hundred more have been promised, but this is not sufficient for the requirements of the place. Zagazig is a thriving place in the cotton growing district, and is increasing rapidly in population: in the last decade only two towns in all Egypt increased more rapidly. Not only so, but the people are advancing in intelligence and refinement, and houses that would do very well for a school some time ago will not be acceptable to the people now; hence better buildings are necessary, and although they are hard to provide, yet we rejoice to see these signs of progress. All, or very nearly all, the good buildings of the town are in the hands of Muslims or others who are antagonistic to the spread of Gospel truth. The buildings, which we at present occupy both for schools and residence, belong to a wealthy Muslim family, who seem to delight in giving us as much trouble as possible without actually driving us out of the buildings, for which they receive a good rent. To get entirely out of their power we still need about six hundred pounds. Of course, if we cannot get all this, we will do the best we can with what we have, and it will help greatly in providing for the most necessary parts of the work. We hope to begin building about the first of March next.

The boys' and girls' schools here in town are in a prosperous condition, although the religion in them keep many, especially Muslims, away. Yet we were gladdened this evening by receiving a call from a prominent Copt, who has a boy and two girls in the schools, who told us that he brought his children to us in preference to the other schools because he knew that we taught the pure Gospel, and whatever his children learned or did not learn he wanted them to learn the Gospel. This was refreshing, as it is usually the other way; they ask that their children be *not* taught the Gospel.

In respect to the new building here we feel that our prayers and the prayers of those who united with us are being answered, and hope that in due time the building may be carried on to completion. With feelings of gratitude to our Heavenly Father, and to those who have united with us in our prayers,

I remain, your fellow labourer,

S. G. HART.

The Energies of Prayer.

"It came to pass at the seventh time."—I KINGS XVIII. 44.

I WOULD copy this man's humility. He "bowed himself down, upon the earth, and put his face between his knees." While I am a child and can use all holy boldness with my Father, I am a subject also, and must stand in awe of my Sovereign. Therefore I will lay off the shoes from my feet. I will remember that no spot on earth is so sacred as the footstool of God's throne. I will count it ever a strange and wondrous privilege that I am permitted to pray.

I would copy this man's expectancy. He sent his servant to the topmost peak of the mountain, to "look toward the sea." Many a time the argosies of God have come sailing into the harbour laden with the very gifts I need, but I have not been there to welcome their arrival, and to receive their priceless cargoes. I should get up to my watch-tower. I should look, and look, and look towards the sea.

I would copy this man's perseverance. Seven times the servant reported "there is nothing," and seven times he was bidden return to look again. Often, after I have prayed, I say to my heart, "There is nothing, no sign of amendment in the wayward life so dear to me; no deliverance from my own perplexities." But I must ask until seven times, perhaps until seventy times seven. I must wrestle like Jacob, and pant like David, and hope like Elijah, and be persistent like Bartimæus, and cry with tears like my blessed Lord. "More things are wrought by prayer than this world dreams of." But the prayer must be of the right sort—very humble, very expectant, very persevering. Lord, teach me so to pray.

ALEXANDER SMELLIE.

The best time to look at yourself is when the devil is pointing out your brother's faults.

Mile Press and Christian Literature Society for Egypt.

IN the July number of the "Missionary Review of the World" there appeared an excellent and suggestive article on Christian Literature from the pen of Rev. J. P. Jones, D.D., a Missionary of the American Board, which contains much that is applicable to Egypt as well as India, and will therefore well repay careful and prayerful consideration by those who are interested in the welfare of the land of the Nile. At this time, when the question of a Missionary Press and Christian Literature Society is before us, it will be useful to remind ourselves of the importance of this branch of Missionary work, and from what is being done in other fields gather inspiration and encouragement.

Dr. Jones, with the weight of about twenty-four years' experience behind him, says: "Every year reveals the increasing importance of Christian Literature as a department of Missionary work in that land (India). I am confident that the day is not far hence when this department shall reach a position of paramount importance in the Christianizing of that land. And it is well that the Christian Church realizes this fact, and prepares itself to meet the situation wisely and successfully."

The conditions which call for organized and prayerful effort for the production and circulation of Christian Literature in India are mostly present also in Egypt. There is already a large body of reading people, and the number is increasing rapidly every year. Schools are multiplying with great rapidity, and there is a strong desire for education, at least in its simplest form, even amongst the poorest. Now a reading public requires literature. This will be supplied from some source. Already others are in the field, and, as usual, Satan is not behindhand in providing matter which is mostly harmful and degrading to its readers. Trashy, impure, unholy, it must be counteracted by pure, wholesome Christian literature if the country's new life and energies are to be ennobled, and the nation made truly progressive and great. The need is at once evident to all acquainted with the country, if only for the general reasons we have urged. In addition to these, however, we would add, as even more potent for good, the great need for the production and distribution of books, pamphlets, tracts, leaflets, etc., explanatory of the Word of God, directly teaching Christian truth or removing misconceptions and error. How silent, and yet how potent, is the printed invitation and precept! It does not raise the same amount of opposition or bigotry as the spoken word, and may penetrate where the other can never come. One man's word may reach thousands who would never hear his voice, and thus the individual worker may become an host.

Just as the need for the literature is great, so it is vitally important that adequate steps be taken to properly organize the production and circulation of the same. Dr. Jones' article is written for the express purpose of awakening the various societies working in India to a sense of their responsibility in this matter by showing the altogether inadequate means that are being adopted. And yet from his paper we learn that there are forty-one presses and publishing houses connected with the Protestant Missions of the country, employing

some 2,000 men. From these presses are sent forth 200 millions of pages annually. Eighteen Christian Tract and Book Societies are prosecuting their work, among which the Madras Tract Society has issued 40 million publications during its history. The Christian Literature Society publishes in eighteen languages nearly 60 million copies of books and tracts annually. In addition to these, 147 Christian newspapers and magazines, with an average circulation of 1,000 copies each, are published by the Protestant Missions of India!

Yet in spite of all this activity it is felt to be utterly inadequate to the need, and not commensurate with the opportunity, and the Madras Missionary Conference passed a series of strong resolutions expressive of the urgency of the need, and recommending that “the publication of literature should be regarded as an essential part of Missionary activity in India, co-ordinated with other departments of work,” not in theory merely, but in practice too. If this is felt so acutely in India, how much should we feel it in regard to Egypt. It is true that the opportunity and the conditions for the successful prosecution of such a work on a large scale are only just now developing, but still it is equally true that now is the time to take some definite step forward with the object of putting this department of Christian effort on a thoroughly organized footing. Practically all the Protestant Societies working in the country have officially signified their approval of some joint action, and have already nominated representatives to act as a publication Committee in the field, under whose direction the matter will be produced, and it is hoped that such real interest will be awakened at home, that a strong Committee may be formed in London to undertake the responsible control of the work, and to receive and forward the needed funds.

In conclusion, we may sum up the whole position in a few words. (1) There is at the present time a great need of suitable Christian literature for the people of Egypt. (2) This need is recognized by all the Societies at present working in the land, and cannot be met by the means at their disposal. (3) The scheme of a Mission Press and Christian Literature Society is welcomed by all competent to judge of the need, and representative Missionaries have signified their consent to act on any Publication Committee that may be formed in the field. (4) This scheme cannot be effectively carried out without, on the one hand, the earnest sympathy and practical help of all home friends who are interested, and on the other hand, of all the workers in Egypt, upon whom will largely devolve the work of finding writers, native and foreign, instructing them in the great power of wisely and prayerfully used literary gifts, and in distributing broadcast the matter published. Especially in regard to this last point do we need a renewed enthusiasm amongst us workers that we may use to the full this powerful weapon for the evangelizing and truly uplifting our beloved Egypt.

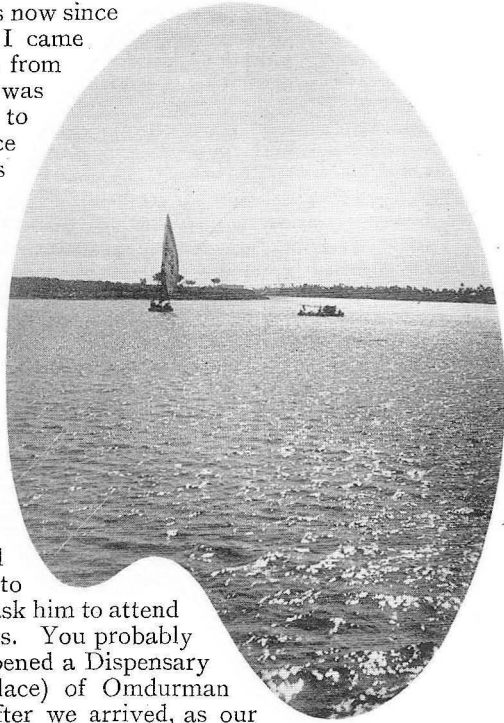
J. M. CLEAVER.

“He was better to me than all my hopes,
 He was better than all my fears.
 He made a bridge of my broken works,
 And a rainbow of my tears.
 The billows that girded my sea-beat path,
 But carried my Lord on their crest,
 While I dwell in the days of my wilderness march,
 I can lean on His love for the rest.”

In the Black Country.

LETTER FROM MRS. A. C. HALL.

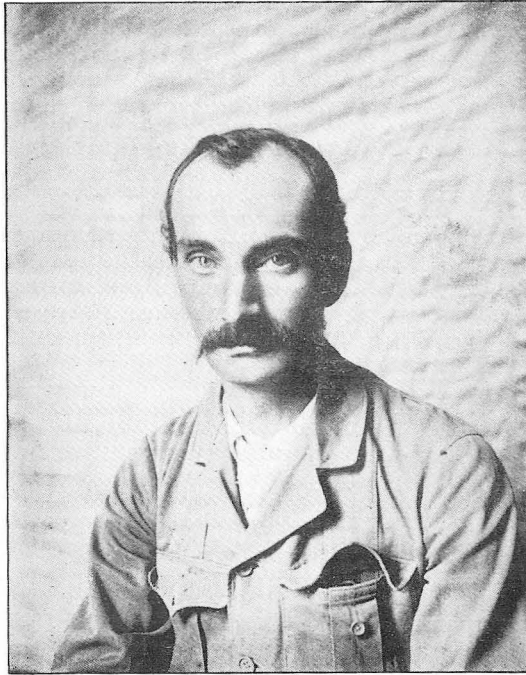
IT is nearly two years now since my husband and I came up to the Soudan from Egypt, when Dr. Hall was asked by the C.M.S. to take Dr. Harpur's place in Omdurman, as he was returning to Old Cairo. The time has passed very rapidly, and though the medical work has increased very much, we still have to regret that the restrictions to Missionary work are not removed, so that as far as *Moslems* are concerned it is medical work only. Happily there are no restrictions towards the Greeks and Copts, who either come to consult my husband or ask him to attend them at their own houses. You probably heard that Dr. Hall opened a Dispensary in the Souk (market place) of Omdurman two or three months after we arrived, as our house was too far away for patients to come from the town, especially as he was a foreigner, and the Soudanese are rather suspicious of strangers. We don't find the home is too far for patients now they know the Hakim, for they will arrive as early as 5-30 in the morning! The first month only a few patients came, and the instructions to each patient were eagerly listened to by an admiring crowd of onlookers outside, as, the Dispensary being an open shop, people gathered round to see what was going on. This was perhaps good at first, as it disarmed suspicion. This place at last got too small, so my husband took a whole house a few yards off where there was room for a consulting room, waiting room, dispensary, and for a boy who acts as servant and helps with the dressings. Happily the larger house was cheaper than the shop, so we gained in every way. There was so much medicine to be made up at last, that I began to be the regular dispenser, doing also what I could for the women, in order to lighten the doctor's labours. We open at 8 a.m., and it is often 2 o'clock before we get home, and this in the terrible heat is often very trying. Happily we have a kind of costermonger's cart, which our donkey has been trained to draw, so that we can drive home in comfort. It is perhaps not always exactly comfort, for one day the donkey, who is anything but docile, ran



NEAR KHARTOUM.

away and dashed across the camel market, and was just charging into a wall with the cart when the reins and trace broke on one side, and turned his head so suddenly that in his surprise he stopped, to our great relief, and my husband was able to get down and mend the broken harness.

You would be surprised at the degradation of the people here, it is terrible: it is truly the *Soudan*, viz., Black Country, for the blackness of darkness has full power, and it seems like the place "where Satan's seat" is. Though, of course, slavery is abolished, the women are practically slaves from force of habit, and live lives of degradation in their masters' houses. Men often bring these women to the Dispensary when ill, to see if they are likely to recover, as, if



DR. A. C. HALL, C.M.S.

not, they will not trouble to bring them for treatment, but allow them to die as soon as possible. It is a common saying amongst the people themselves, "Ah, yes, the people in the Soudan have no humanity, you don't know them, Sitt." Also that the best thing for old and sick people is to die, as no one will do anything for them.

The following instance, though a simple one, will show you the status of women, even in their own eyes, in the Soudan. We were driving home from the Dispensary one day about one or two o'clock, and I was holding an umbrella over my head to keep off the burning sun, when we saw an old patient approaching; she came up to us, and took the trouble to point out to me that I was not holding the umbrella properly, and that the shadow, instead of falling on my lord and master, who was sitting in front of me, was falling on my

own head, which, in her opinion, was quite out of place! It was true my husband had a pith helmet, while I only had on a light straw, but that was beside the question.

On another occasion we were coming out of a patient's house, and as my husband opened the door for me to go first, we heard murmurs all round, "Look, he is letting her go out *first!*" That, it was impossible for them to understand.

We have deliberately to refuse many opportunities of speaking of our religion to Mohammedans, even when they themselves seek it. Dr. Hall was one day crossing to Khartoum in the steamer, and was reading an Arabic tract on the new birth, when an old Soudanese officer of thirty years' service, who had been wounded in the leg by a bullet at the Atbara fight, took the book out of his hand, and after looking at it, sought in a most friendly spirit to enter into conversation on spiritual things, but Dr. Hall had to tell him that though he would gladly talk of Divine things with him, yet such conversation was prohibited by Government, and it was with the greatest difficulty that he could be made to understand that this was a fact, nor could he in the least see the reason for it, and I don't wonder!

The Soudanese are a very quarrelsome people, and, unlike the Egyptians, have absolutely no patience whatever in waiting. At first every patient wished to be seen before the rest, saying they had no time to wait, whereas they had nothing whatever to do, and many of them, since they could not be seen out of their turn, simply went off rather than wait, perhaps, a quarter of an hour; now, happily, they are learning better. An incident that happened during the time of the Khalifa illustrates their trait of quarrelsomeness. A Baggara and an Arab began to dispute over a water melon which grew on the island of Tuti. This dispute grew till it resulted in the death of seventy-five men. We asked what became of the water melon, and were told it was squashed in the fray! This incident gives a fair idea of the estimate of human life in the Soudan also.

We are so glad to hear of the universal Prayer Circle that has been started that God's Spirit may be poured out upon all flesh. Please do not forget to pray that His Spirit may be poured out in the Soudan, for where can it be more needed? We want light to lighten the gross darkness which covers the people, even the light of the Gospel. Pray that the restrictions to the preaching of this Gospel may soon be removed, that the Word may have free course and be glorified.

EVA HALL.

C.M.S., Omdurman.

" If any little word of mine
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word
 And take my bit of singing
 And drop it in some lonely vale,
 To set the echoes ringing."

Bacos.

RAMLEH,
EGYPT,

October 24th, 1902.

DEAR MISS VAN SOMMER,

THANKS for copies of "Prayer Cycle" and "Blessed be Egypt" received last week. We feel it a great privilege to tell you a little of what the Lord has done for us during the past year. The numbers in school have greatly increased; we have now 142 names on the roll, and before closing for the summer vacation we had an average attendance of 90 girls. And though the cholera has been very bad in our district, causing us to keep the school closed longer than we intended, still we hope to get the greater number back when we re-open for the autumn's work. With joy we can say the Lord is in the midst. Several of the elder girls have given proof of the new life in their hearts by their general good conduct and love for their Bibles, which some of them read at home to their parents; this came to the ears of one of the Sheikhs, who was so angry that he wrote an article in one of the native papers saying we had secretly baptized six of the girls. A panic ensued, and we were afraid the work would be stopped; but with the exception of a few of the girls being taken from us, and who came back again when things quieted down, nothing seriously happened. Hallelujah! One of the girls who was enquiring about Baptism said to me, "Do you know what would happen if I were baptized? My friends would get a knife, and kill you first, and then me." Do pray for those who cannot openly confess Christ.

Besides the school work in which Miss Hewat and I are specially engaged, Miss Baker and her Bible-woman visit in Bacos, Zaharieh, and along the banks of the Mahmoudieh Canal. She has been greatly cheered by the kind reception received from the women. No closed doors, all are willing to hear the Word read and explained.

In answer to your questions, we can hardly say that our work here is under a Society. We receive subscriptions from friends interested in the Moslem girls. I am "Our Own Missionary" for the Clarendon Villas Mission Hall at Hove, and Miss Hewat and Miss Baker are here at their own charges.

The district around us is so populous we should like very much to get one or two other honorary workers. Truly the harvest is wide, and how very few are the labourers. It was so terribly sad to read of the thousands dying throughout the land during the epidemic, and dying without hope and without Christ. Oh! that a mighty outpouring of the Holy Spirit on God's own children at home may drive them out to proclaim to their dying Moslem sisters the love of Christ.

Yours in the Master's service,

E. B. MILLS.

There is no man so merciless as he who, under a strong self-delusion, confounds his antipathies with his duties.

Progress in the Fayoum.

FAYOUM has often been called "The Garden of Egypt." It certainly is one of the most fertile districts. It is like a large oasis in the desert, with the exception that it is watered by the Yusef canal, which has its origin near Assiout. Some suppose that this canal was superintended by the patriarch Joseph, but this has not yet been verified. A large part of this district is lower than the sea, and for this reason can be easily watered, and is less easily affected by the low Nile than any other parts of Egypt. In many places there are little valleys and rapidly flowing streams, which not only present a marked contrast to other parts of this country, but also remind us of scenes in the home land.

The largest town, and the seat of the Government, is Medinet-el-Fayoum. Dr. and Mrs. Harvey, the first Missionaries to this district, were located here in the year 1866. The only way by which they could reach the district was by taking camels or donkeys and riding across the desert. Now there is a branch of the Government R.R., and trains three times a day. Buildings then were poor, and unsuitable for European residents, but now very fine houses are found in the new part of the town. The opposition at that time was very severe indeed, but God opened the door to a number of smaller towns and villages. This was especially true of Sinnoris, a large town about ten miles from Medinet-el-Fayoum. This, in connection with the opposition in Medinet, caused the Missionaries to move to Sinnoris, where a most successful work has been carried on ever since. They remained there five years, and succeeded in organizing a Church, with over a hundred members. At the time of their first furlough, about twenty-six years ago, Rev. Shenudeh Hanna, a Licentiate, was sent to occupy the station, where he has been faithfully labouring as Pastor ever since. Not only has the work been carried on in Sinnoris itself, but there has also been work in many of the surrounding villages. A number of small Churches have been built in some of these villages, and often Evangelists supply the pulpits a part of the year at least.

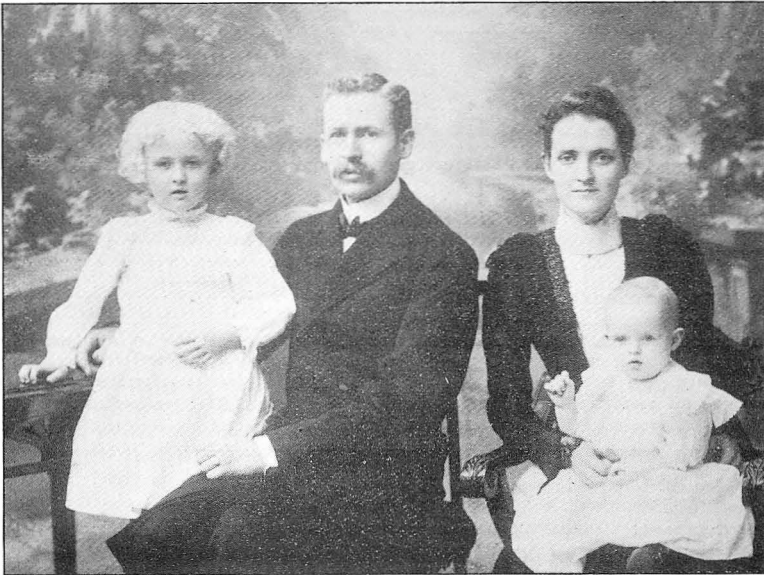
One of the encouraging features of the work has been the large number of students that go from the Fayoum to Assiout College. There are now about fifty boys in the College from the Fayoum district, and ten or fifteen girls. Almost all of these have been educated in the Schools in Sinnoris. There are workers from this district in all parts of the Nile valley, sowing the seed that has been sown and borne fruit in their own hearts and souls. Who can measure the influence that has been exerted in all parts of this district; the influence that has broken down prejudice and opposition; the influence that has caused many so-called Christians to search the Scriptures, instead of trusting in the traditions and practices of the priests; the influence that has caused hundreds to lead a new and better life?

It has only been a little over a year since we have been closely associated with the work here, and the time is scarcely long enough to enable us to say much about progress. There are a number of encouragements. A few years ago, the brethren, although few, by persevering and collecting money wherever it was at all possible, together with the aid received from the home Church, have suc-

ceeded in building a good Church, with rooms for schools on each side. The attendance in the Church has been very encouraging.

A Girls' School was opened a year ago. It began with sixteen girls, but kept steadily increasing during the year until the enrolment reached a hundred. A third or more of these are Muslims, many of which come from wealthy families. This autumn the opening of the school was delayed till the 1st of October, on account of the cholera, but now the enrolment is over a hundred. The Bible is taught daily, and there are two special weekly prayer meetings for the girls, and the Sabbath School on Sabbath.

A Boys' School has just been opened, which is still quite small, but we trust that it will increase until it shall exert a mighty influence on the youth of this city. Two new schools have been opened this fall in the villages, and now the total number of Mission



THE REV. W. H. REED AND FAMILY.

Schools in the Fayoum district is ten. Think of most of these not only as schools in which the Gospel is taught in the class-room, but also as centres in which on Sabbath the Gospel is proclaimed, in some places by the teachers themselves, in others by Church members sent out from Sinnoris, and in others by Evangelists. The sowing of the seed in these villages is in many ways most interesting. A number of Christians go out from Sinnoris to the smaller villages, and enter the homes of those who are religiously inclined and ready to hear the Gospel message. Here a number of friends collect to listen to the Word and engage in prayer together. Often questions are asked or remarks made, and thus the service may take a conversational form, rather than that of a formal preaching service. Often inquirers come from unexpected places, and invitations are given where they are least expected. Though sometimes the seed seems to be widely scattered, or fall upon stony ground, yet who

knows what shall be the result in that great day when the Master shall gather in the sheaves. It has often been my privilege to visit several stations in one day, thus having an opportunity of reaching various centres.

Although there are many things for which to be thankful, yet how we long for a deep spiritual awaking in our midst. The people enjoy greater liberty and freedom than ever before, but worldly temptations are much greater. The desire for wealth and worldly pleasures seem to absorb the heart and souls of so many. How we long for a great spiritual revival throughout the land! But the seed is being sown, and we believe and await the fulfilment of the promise, "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

*Medinet-el-Fayoum,
December 3rd, 1902.*

W. H. REED.

Letter from Mr. Cooper.

RUSSELL SOLDIERS' HOME, CAIRO,
September 22nd, 1902.

MY DEAR MISS VAN SOMMER,

I AM writing to convey to you news which I feel sure will shock and grieve you. Our beloved sister Mrs. Pennings, of Calioub, has fallen a victim to this dreadful scourge of cholera that is sweeping the land at present.

The teacher's son and one of the orphans had died, and it is thought that on the only occasion on which Mrs. Pennings went downstairs near where they had been she must somehow have contracted the disease. She took ill early on the morning of the 18th, got somewhat better as the day advanced, but about 6-30 p.m. grew worse, and died at 5-20 a.m. on the 19th—her birthday—aged 27 years, and was buried the same evening in the Dutch burying place at Calioub. Mr. Pennings, with the little 14 months' old baby, is now staying with us here until he gets a ship for Holland, whence he intends proceeding at least for the present.

It will, I know, interest you to learn something of the last hours of such a beautiful life.

She said: "I trust the Lord will yet restore me, as I have not done much for Him, and it was He Who called us to this work at Calioub." Again: "Perhaps the Lord is allowing me to become *very* ill, that He may be the more glorified in my recovery." Mr. Pennings having at her request read the 118th Psalm, Mrs. Pennings remarked that previously she had thought most of the 16th verse, but now she noticed many beautiful ones in it, specially the 8th, 9th, and 18th. Mr. Pennings then prayed with her, and together they pleaded the 5th verse. As she began to feel that she was sinking she spoke of all her brothers and sisters, and asked God to bless and take care of her husband and baby. On the teacher coming into the room she asked him to tell the orphan boys that "they must be diligent to love the Lord Jesus Christ." Then, after a time, on feeling thirsty, she said, "In Heaven we shall neither feel thirst nor hunger"; and after a little time she asked her husband to "give baby many kisses," then became so weak that she was not able to speak again, and passed away in about two hours.

[We recall the last words dear Mrs. Pennings wrote for "Blessed be Egypt"—

"My strength, the Master's presence,
My joy, the Master's smile!"

Since this letter was written Mr. Pennings has returned alone to his work; how lonely that must be no words can say. Will our friends in Holland not only unite with us in the prayer that he may be sustained and comforted, but also consider if the Lord is not calling some of them to join him. There is room for a group of workers at Calioub.—ED]

Letter from Mrs. Vansant.

ORPHANS' HOME,

PORT SAID, EGYPT,

December 7th, 1902.

DEAR SISTER,

IN the year 1895, Annie Vansant, in company with Ella Shaw from the Peniel Mission, Los Angeles, California, started for Port Said to do Sailors' work, but finding that field already occupied, Miss Shaw, after a few months, returned to America, Annie Vansant remaining. In writing to me she said, "In all due reverence to my Heavenly Father, He alone is responsible for sending me to Port Said; I shall wait and see what He sent me to do." As she roamed the streets of Port Said, her heart was drawn towards the street Arab children, in their sinful, cruel, and poverty-stricken condition. She started a school, and took in two poor children into the Home, working a whole year all alone. At the end of that time, Miss M. Watson and Miss Lyons came into the work. The sowing was with many tears, persecutions, often poverty and ill-health; and as she often said, "I am on the altar for service or sacrifice," and so it proved, for at the end of nearly four years Miss Mary Lyons, the present Superintendent of the work, brought her remains home to me to the U.S.A. Her dying request was that Miss Lyons should take up the work where she had left it, and not to rest until a Home was built and many a poor street child gathered in—a task which we are faithfully doing. Miss Lyons remained for two years in America, speaking in the various Churches, raising funds for the building of a Home and the support of children. The Lord, from the first start of the Arabic work, threw it open to everybody, so Miss Lyons continued on that plan in the U.S.A.

One year ago, November 19th, Miss Lyons, accompanied by myself, Mrs. Vansant, mother of the late Annie Vansant, arrived in Port Said. On January 17th, 1902, we opened the Home with three children, and have since had ten in the Home, but owing to incurable diseases some were sent away. We now have six—four Mahomedans and two Syrians. We have them under legal contract until they are eighteen years of age. Our Heavenly Father has done wonderful things for us, towards setting aside early marriage, circumcision, and many idolatrous practices that they have; but we knew in Whom we had believed—praise His Name! We are going slowly but surely—quality and not quantity—just as the Lord sees fit to give.

The advancement of the children is marvellous, spiritually as well as secularly, in their lessons. I would so like to give you some of their own original actions and thoughts, but space will not permit me to do so in this article. We are still collecting funds for our building, from a paper of pins or the smallest amount of money, to any sum that may be entrusted to us. We have an advising Board of the different denominations.

MRS. MARIAN VANSANT.

American Mission.

BY DR. ANNA WATSON.

TANTA, EGYPT,
December 5th, 1902.

TO the friends who are watching with interest the progress of the new hospital building we would say that it is slowly but surely coming on.

The need of such a building becomes daily more apparent. During the last month scarcely a day passed in which some one did not seek admittance to our home or ask anxiously when the hospital would be completed.

Tanta is the capital of a province which has a population of one million two hundred and ninety-seven inhabitants, the majority of whom are fellaheen, and to them medical science is almost unknown. When taken ill they recover of themselves, die without treatment, or become invalids. The barber of the town is also surgeon. His methods and instruments are the crudest. The actual cautery is used indiscriminately. Poor little babies have the flesh burned over the temples to restore sight. Perforating the skin and pulling a thick cord through it, so as to cause a foul, suppurating wound is a favourite remedy for many disorders. They scarify or burn the head for all sorts of headache. The rheumatic patient lies on his face, and has some one tread up and down his back. Spinal disease and nervous disorders in general are from an evil spirit, and the poor suffering ones are beaten and accordingly punished.

Many and various are the charms used in preventative medicine. Among these are found chapters from the Koran folded and sewed up in leather bags, pieces of lead or tin with passages from the Koran stamped upon them, bones of animals, old beads, coins, and so forth. A collection of these are strung together and suspended from the shoulder around the waist.

Do people so grounded in superstition appreciate anything better? The ever increasing number at the daily clinic answers, Yes. A blind patient comes from a village. A cataract is removed. She returns to her village with sight restored. This one case opens the door of the whole village, and great numbers come into town for treatment. True not all cases respond so well to treatment, and many are so long neglected that little or nothing can be done. Come for an hour to the morning clinic and see the motley crowd that come for relief. Its very appearance would appeal to the most indifferent. Here comes a mother with a fat, laughing baby, surely it cannot be ill; but look again, yes, blind in both eyes. The mother pleads earnestly for an operation or anything that will restore sight. How bitterly she weeps when she learns that nothing can be done. Her weeping is not to be wondered at when one realizes the lot that falls to the poor blind children of Egypt. It seems cruel to tell her that the eyes might have been saved had the child been brought in time, but it must be done that others may learn the lesson, and bring their children before it is too late for help. Next comes a bright young boy. Hearing in one ear destroyed and in the other badly injured. This is also of long standing. The father offers money or anything for a cure. Then follows a poor woman, lame from hip-joint disease.

Nature has effected a cure, but what a dreadful deformity. Next is a baby with necrosis of the bones of the foot. And so the recital of neglected cases might be continued, especially in eye work among the children. In the month of August, when the heat and dust were at their height, sore eyes were very bad. In this one month no less than twenty children were brought to clinic, who had lost either one or both eyes. How unspeakably sad! It is, however, encouraging to know that many are learning to bring their children early for treatment, and so in the future they will be treated in time and many children saved from blindness.

A man through bad eyes lost his work, and was unable to find anything to do. His wife and five children were in extreme need. Hearing of the clinic here he came for treatment. He remained six weeks in our house. Now he is able to work and support his



MISS ALICE B. UNDERWOOD,
THE SUPERINTENDENT OF THE NEW HOSPITAL.

family. What is better still he has become interested in God's Word. He attends regularly the Church Service, and I believe his heart is right before God.

The Bible-woman reads to forty or fifty hearers a day in the clinic. A large number of Bibles, or parts of the Bible, are distributed or sold, also a large number of religious tracts. Surely there will some day be an abundant harvest.

Let us make one visit to a home. Here we find a woman too ill to leave her room. She is reduced to a skeleton by that dread disease tuberculosis. She lies on the ground floor on a folded comfort. The poor woman has what might be expected under the circumstances—two dreadful bed-sores. As the filthy rags are removed from the foul ulcers one turns away for a moment almost faint and sick, but soon the wounds are disinfected and clean dressing applied. Later

a mattress and a clean dress are sent to her. Her last days are at least more comfortable. The Bible is read and explained to her, and not to her only, but also to her friends and neighbours who come in daily to sit with her.

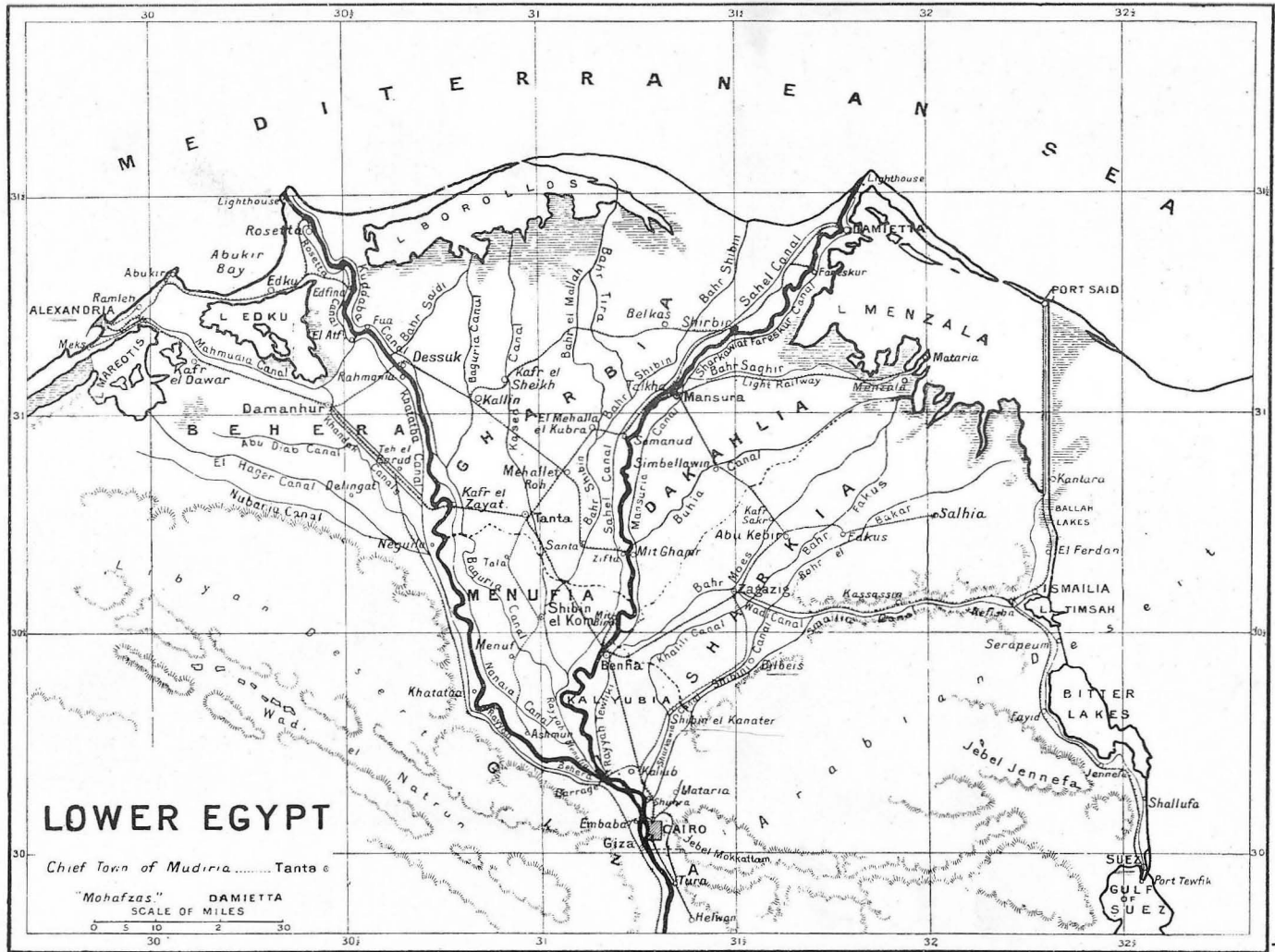
To the Christian woman born in a Christian land, surrounded with every comfort and blessing that the Christian home affords, we would ask the question, "How much owest thou, in sympathy, in prayer, in support, to your less fortunate sister who is without the comforts of this life, and without hope for the world to come?"

The Mission Stations of the Egypt Mission Band.



70, RUE RAGHEB PASHA, ALEXANDRIA.

WE have been asked to give a short account of the Mission Stations in Egypt belonging to the Egypt Mission Band. Our first picture is of the House in Alexandria. This has been the headquarters of the Mission, but Mr. and Mrs. Cleaver have had to return home for a time on account of ill-health, and at present it is used solely as a school for Egyptian girls. Mrs. Liggins, who lives there, is in charge of the school, and she has the help of some capable Syrian teachers. This girls' school is in a part of the city where no other Protestant Mission is at work, and it is surrounded by a thickly populated neighbourhood. In days to come we earnestly hope that the work may develop into a boarding school for girls, as well as a day school; and that another house may be found for a Headquarter Station, which will always be



H.W. Mardun, del.

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

"BLESSED BE EGYPT."

needed for the Mission, either here or elsewhere. So that the picture we give is likely to prove only a passing dwelling-place.

At the present time Mr. Logan and Mr. Cash are working together at Suez. Their house is situated on the Square, at one corner of which there is the Book Dépôt, which affords a constant meeting-place with all those who want to talk to them. Theirs is a very busy life, and the opportunities for service are ever increasing. They have the help of some Christian Egyptians who were once Moslems; and they are welcomed into the native schools, and allowed to teach the children. Mr. Logan brings out the paper, "The Preaching of Peace," and also distributes Gospel reading, as



MR. W. WILSON CASH.

widely as possible, amongst the passers-by. Suez is a place for travellers, never resting there, but touching, and passing on. We thank God for giving this foothold in a place that had no Missionary, and would ask Him some day to establish a permanent Mission Station here.

Up to the present time the Mission Band have planted all their Stations in Lower Egypt. This is now the most densely populated part of the country. If the time should

come, and we trust it may, that God should add to their number, they would seek to occupy the parts at present without any Missionary, as they have done hitherto.

Village work in Egypt is most needed. Every Christian home planted in the midst of the people may become an object lesson of what Christianity can do for home life: transforming the condition of the father and mother and child. And a loving influence in that home will draw the neighbours to the One Who is the Master there. We need to have light, life, and love in the homes of the Christians, just as in old days when there was darkness in all the land of Egypt "*all the children of Israel had light in their dwellings.*"



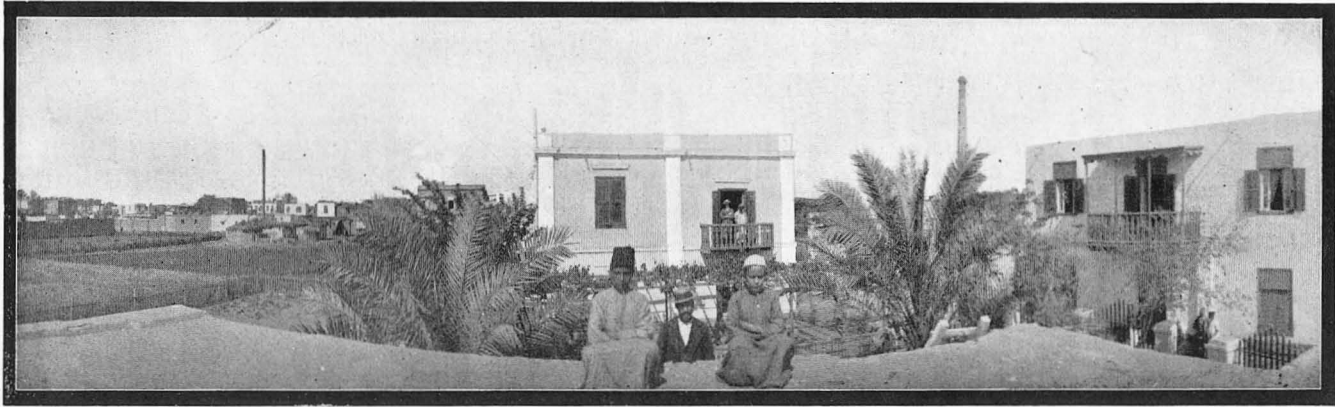
MISSION HOUSE AT BELBEIS.

Here we see the house at Belbeis where Mr. and Mrs. Bradley have begun to make their home. They returned from Australia in November, and at once settled down in their new quarters. Mr. Bradley will have the help of good Egyptian teachers in the Boys' School, and Mrs. Bradley hopes to begin work among the women and girls. There are opportunities of visiting many villages from this place. God has wonderfully opened doors here for Scander the teacher, to preach the Gospel. A number of Moslems, some of them the leading men of Belbeis, have

approached him on the subject, and have listened to him without argument or contradiction.



MR. AND MRS. W. BRADLEY.



THE MISSION HOUSE.

CHEBIN-EL-KANATER.

This is the Station, of which the ground is very sacred to us all, because it was here where Mr. E. H. Thompson lived and worked for the last year and a half of his life. The house on the right was his home, the one in the centre of the picture is the home of Mr. T. E. Swan. We are now inquiring for land on which to build a Mission Station in memory of our brother, and it is possible that this may be chosen in another part of the village. We hope that here also some work may be eventually carried on among the women and girls; and the possibilities of Evangelistic work in the villages are only limited by the small number of the workers.



MR. T. E. SWAN



MRS. T. E. SWAN.

A New Year Hymn.

NO gilded crown I ask for thee, Belovèd,
No jewels rich and rare,
I only circle thee about more strongly
With golden links of prayer :
Beseeching Him Who blessed thee still to bless,
Keeping thee safe in His Divine Caress.

Before thee all the great unknown is lying,
Its secrets lost to view ;
I claim for thee fresh wisdom, power, and blessing,
Undreamt of hitherto :
Beseeching Him Who led thee still to lead,
Giving thee grace, sufficient for thy need.

I ask for thee one thing above all others,
The fulness of His love ;
Looking to Him I claim for thee this blessing,
All other gifts above.
Beseeching Him Who used thee still to use
His servant in the way that He shall choose.

I do not ask for thee unclouded sunshine,
For in the cold, dark night,
We see the stars which from our eyes are hidden
When all the day is bright.
I only ask that He Who kept thee, still will keep
His child in perfect peace, divinely deep.

I ask for thee not flowery beds of roses,
Nor downy beds of ease :
But days of earnest deeds of work and purpose,
One Lord alone to please.
Praying that He Who chose thee for His own,
Will in thy heart reign on, as Lord alone.

Such is my prayer for thee, Belovèd, this morning,
As kneeling at His feet
Whom we love best, I breathe thy name before Him,
Then pause—when, passing sweet,
Falls on my ear the Spirit-given word,
All things are yours—Belovèd, He has heard.

Copied from a page in Elias Thompson's Bible.

Personal.

On the 19th of October, at Calioub, Everdine, the wife of the Rev. P. J. Pennings, of the Dutch Mission, died of cholera after twenty-four hours' illness; deeply mourned by all who knew her.

The Rev. Ralph Carson, of the American Presbyterian Mission, has returned to work in Egypt after an absence of some years. Mrs. Carson accompanies her husband. They are at present at Rameh, not being yet appointed to their new station. Mr. Carson will be warmly welcomed back by his many friends.

Strong reinforcements have reached the American Mission during these last few months. We would add our welcome to that of their own Missionaries.

The father of one of the new arrivals, Mr. George M. Paden, of the Union National Bank, Pittsburgh, has undertaken the office of Treasurer for U.S.A. to the Nile Mission Press.

Books.

"EGYPT, PAINTED AND DESCRIBED."

By R. TALBOT KELLY.

Published by ADAM and CHARLES BLACK, London. Price 20 shillings.

This is one of the most delightful books that has ever appeared on Egypt. The coloured illustrations, of which there are seventy-five, are life-like, and full of delicate touches and beautiful tints.

Notices.

An anonymous gift of 3s. is acknowledged from "Two Friends" for the Nile Mission Press.

The bound copies of "BLESSED BE EGYPT" for 1902 are now ready. They are tasteful volumes in olive green linen, with one of the coloured pictures on the cover, and contain two good maps and 49 illustrations. They are suitable for presents; price 2s. and 4d. post. To be obtained from the Secretary to the Prayer Union for Egypt, Cuffnells, Weybridge.

The following may also be ordered from the same address:—

Mardon's "MEMORY MAP OF EGYPT," 1s. 4d.

Prayer Cycle for Egypt for 1903, 3d. each.

Prayer Cycle for Syria and Palestine for 1903, 3d. each.

Bound copies of "BLESSED BE EGYPT" for 1901, 1s. 6d. each and 3d. postage.

Two years, 1900 and 1901, bound together, 2s. 6d. and 4d. postage.

The Quarterly Magazine, "BLESSED BE EGYPT," may be ordered in ENGLAND only from The Secretary to the Prayer Union for Egypt, Cuffnells, Weybridge, price 1s. 8d. a year, including post. *Friends are asked to take note of this.*

It may be ordered abroad and in the Colonies from the following Secretaries to the Prayer Union for Egypt:—

UNITED STATES. MISS NEWBY, 14, Oak Street, Chattanooga, Tennessee, U.S.A. Half-a-dollar.

NEW ZEALAND. MISS EVA GOODER, 44, Kent Street, Te Aro, Wellington, New Zealand. Two Shillings.

NEW SOUTH WALES. W. CLARK CHAMBERS, ESQ., Y.M.C.A., Pitt Street, Sydney, New South Wales. Two Shillings.

HOLLAND. MR. H. A. BOSSHARDT, Twijnstraad 24, Utrecht, Holland. One Gulden.

PALESTINE AND SYRIA. MISS LESLIE, Friends' Mission Training Institute, Brumana, Lebanon, Syria. Six Piastres.

EGYPT. MRS. BYWATER, C.M.S., Cairo;

MISS THOMPSON, American Mission, Cairo;

MISS RENA HOGG, American Mission, Assiout;

MRS. LIGGINS, 70, Rue Ragheb Pasha, Alexandria.

Six Piastres.

Prayer Cycles may also be obtained from them, price 3d., including post.

Printed by Curtis & Beamish, Ltd., Coventry.

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt.



SPRING NUMBER—APRIL, 1903.

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LETTER FROM PASTOR KUPFFERNAGEL.

LATEST NEWS FROM OUR FRIENDS ON THE SOBAT.

THE DAY OF PRAYER FOR EGYPT.

This Magazine may be obtained from

THE SECRETARY of the
PRAYER UNION FOR EGYPT,
Cuffnells,
Weybridge.

Price Fourpence.

THE FLEMING H. REVELL COMPANY,
New York,
Chicago,
Toronto.

Price Fifteen Cents.

Why those fears? Behold, 'tis Jesus
Holds the helm and guides the ship;
Spread the sails, and catch the breezes
Sent to waft us through the deep—
To the regions
Where the mourners cease to weep.

Though the shore we hope to land on
Only by report is known,
Yet we freely all abandon,
Led by that report alone;
And with Jesus
Through the trackless deep move on.

Led by that, we brave the ocean;
Led by that, the storm defy,
Calm amidst tumultuous motion,
Knowing that our Lord is nigh;
Waves obey Him,
And the storms before Him fly.

Rendered safe by His protection,
We shall pass the watery waste;
Trusting to His wise direction,
We shall gain the port at last,
And with wonder
Think on toils and dangers past.

Oh what pleasures there await us!
There the tempests cease to roar;
There it is that they who hate us
Can molest our peace no more;
Trouble ceases
On that tranquil happy shore.

“Blessed be Egypt.”

VOL. IV.

APRIL, 1903.

No. 15.

Editorial.

“Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” ST. JOHN IV. 34, 35

“The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.”—ST. LUKE X. 2.

“Go out quickly . . . and compel them to come in.”—ST. LUKE XIV. 21, 23.

THE words of our Lord come down to us to-day. THE NEED IS URGENT, LET THERE BE NO DELAY. THE NEED IS WIDESPREAD, LET MORE LABOURERS BE SENT.

PRAY YE THEREFORE.

As we read the accounts that come to us from distant fields, from India and China, we hear the same reminder repeated in the words of the servants as we have heard from the lips of the Master. And we turn to our field of work, our harvest-field, and would earnestly set ourselves to obey the command.

For this end we are seeking to bring before our readers the extent of the land given to us, the fresh opportunities of service, and the urgent need of readiness to go in and possess it by faith.

The accounts which have come from distant parts, of the keeping of the Day of Intercession for Egypt, encourage us to do so again next year. We should hope that by mutual arrangement some time previously, that all Missions working there will be able to set apart the day for prayer, both in the land itself and at home; for we are indeed assured that all will share in the answer.

The answers received this time have been so marked to some of us, that we would not delay a year before we again agree together to pray. The Egypt Mission Band have been in the habit of setting apart the last Saturday in the month regularly for united prayer. Many of us may be able to devote the same day to intercession for Egypt, and although scattered, and in many instances solitary, the workers may feel that the agreement and the unity still prevail, and the promise abides faithful.

We have heard with deep thankfulness that permission has been given by Lord Cromer and the Sirdar for the Church Missionary Society to open Mission Schools at Khartoum, and to receive into them Moslem children on the understanding that should their parents object to their being present at prayers and Bible instruction their wishes shall be respected.—*See C.M. Gleaner.*

The old cities of the Soudan once lost, then regained, and now likely to be easily reached through the railways that are being planned, demand our earnest attention. Now that permission has been given for Mission Schools to be carried on in Khartoum, it is likely that the same permission will be extended to the other cities. Let us agree to pray that this work may be begun in Kassala, Berber, Dongola, Tokar, Senaar, Sinkat, Abu Hamed, names that became very familiar in the Gordon Expedition, but which are still without a standard for Christ.

The Fourth Decennial Missionary Conference for India met in Madras from December 11th to 18th. Nearly 300 delegates, representing about 60 societies, were present—one-tenth of the Foreign Missionary force in India. A strong appeal for a four-fold increase in the number of Missionaries was unanimously passed. Such an increase means an appeal for 9,000 additional Missionaries, yet even so this would only allow of one Missionary to every 50,000 of the population. At home, although the number of trained, voluntary workers is vastly greater than can be expected in India for many years to come, the average is about one ordained minister to every 700 people. The appeal will be found in the *Mission World* for January.

The Conference felt deeply the urgency of the Mohammedan problem, and called attention to the fact that the number of Moslems in India has increased by over 5,000,000 during the last decade, and was of opinion that more special Missions should be organized to work among them, and that specialists, both foreign and native, should be set apart for this work.

The Christian Literature Society for China is doing a great and increasing work. In 1893 their sales amounted to \$817, in 1898 to \$18,457, and during 1902 to \$60,000. "May we not see," writes Dr. Timothy Richard, "in the enormous sales of 1902, one of the chief causes, as well as one of the results of the increased friendliness of officials and literati, to which Missionary intelligence bears striking witness?" The Rev. James Sadler, of the L.M.S. at Amoy, is at present engaged in translating the Indian Criminal Code into Chinese. Now that China is formally pledged to endeavour to amend her judicial system, this will be a most useful book for a thoughtful Chinese. The secular monthly magazine of the Society, *Wan Kwoh Kung Pao*, containing 60 pages of letterpress in Chinese, finds its way into almost every official residence in China, and after sixteen years of existence is now self-supporting. In innumerable instances it has opened the way for the Bible.—*The Student Movement.*



REV. A. WATSON, D.D.,
AMERICAN UNITED PRESBYTERIAN MISSION, PRESIDENT OF THE NILE MISSION PRESS
PUBLICATION COMMITTEE.

We would earnestly ask also that unceasing prayer may be made that the Nile Mission Press may quickly come to pass: that there may be no delay. We believe that if Egypt could be flooded with silent messengers, bearing some simple words of the Saviour, some clear convincing words, easy to be understood, we should soon find a harvest to be reaped. What has been done already has brought forth fruit, what might not be done by concentrated faith and effort in this direction!

B

The Nile Mission Press.

THOSE of our readers who are watching the development of the Nile Mission Press, may think that it is going forward very slowly. We are therefore glad to assure them that progress is being made, and we trust the day is not far distant when the first signs of growth will be seen.

A London Committee has been formed, consisting of Mr. J. B. Braddon (Chairman), Mr. Percy K. Allen, Mr. Ernest M. Anderson, Mr. James H. Blackwood, the Rev. Hugh Falconer, M.A., Mr. Milton Marshall, the Rev. George Patterson, M.A., the Rev. Tissington Tatlow, M.A., Miss A. Van Sommer; with Mr P. K. Allen, Kingsmead, Curzon Park, Chester, as Treasurer, and Miss Van Sommer as Secretary.

A Committee is also formed in Pittsburgh, America, with Mr. George M. Paden, Union National Bank, as Treasurer, and Mr. D. T. Reed, 224, Sixth Street, Pittsburg, as Secretary. We shall hope to print all the names in our next issue.

The work before the Committees is to make known the enterprise, and to go forward to establish the Mission Press, looking to God to supply all the need, carefully building the foundations of the work, so that under God it may be permanent.

Letters which have been received from various friends relating to it, show that those who are most intimately acquainted with the central position of Egypt, and with the wide extent of the Arabic language, are most desirous to see the plan of a Mission Press carried out.

At times, when little help has seemed forthcoming, and when prospects have been dark, God in His great goodness has always sent some special encouragement, as though to assure us that He was the Author and He would be the Finisher of the work. In this sure hope we go forward, confident that when fulfilment has come, that the knowledge of Christ will be carried far, and sown broadcast among Moslems, and that many will hear of Him who might have passed away in the dark.

We believe that God is even now fitting and preparing the workers, and we look to Him to bring some able and experienced man who will be qualified to take the chief control in Egypt.

There is a general consensus of opinion among Moslem workers that more thought and concentrated prayerful effort needs to be given to the production of papers suited to the Moslem mind, both in India and in the nearer East, and that able men should devote themselves to this work.

KHARTOUM'S FIRST NEWSPAPER.

An English and Arabic printing and bookbinding establishment is about to be founded at Khartoum, and will constitute the first enterprise of the kind in the Soudan. The greater part of the plant and the stock have already been sent to Khartoum, and as soon as it is in working order a newspaper, first of all printed in Arabic, but later partly in English, will be started.

Papers on Egypt.*

No. II.—"THE PEOPLE AND THEIR FAITH."

TRAVELLERS visiting Egypt for the first time might think that the inhabitants of the country were all of one race.

But closer acquaintance will soon make it evident that we have to do with two peoples, two races, two religions. The one is descended from the ancient Egyptians; the other is descended from Ishmael, and is an Arab race. They are called the Copts and the Moslems, the religion being identified with the race.

The word Copt or Gopt shows its own origin. The Copt is the Egyptian; Egypt is his home. In the early days of the Christian era the Copts became Christians, and, wonderful to tell, through all the centuries of Mohammedan rule they have kept the faith. It is so striking a witness to the life that cannot be destroyed, that we are sure a bright future lies before them. They need the Holy Spirit to be poured out upon them. They need the Word of God to be preached among them. They need living witnesses of the fulness of the Holy Ghost and of the power of the Lord Jesus to give more abundant life. They need a Missionary spirit towards their Moslem neighbours. And we should never cease to plead that all this may be done for them of our Father in Heaven.

What practically exists now, is a form of religion which has but little life. Prayers in a dead language; fasts regarded as a chief element in their religious life; wailings for the dead; an ignorant priesthood. But there is a desire arising among many of them for more spiritual life and knowledge, and to have God's Word preached among them.

In appearance the Copts are sometimes almost as fair as Europeans: they are small in stature, and intelligent. The Copts pass examinations and become Government officials; they are capable of being highly educated. They also have very sterling qualities of character.

There were six million Copts registered for tribute, not including old men, women, or children below sixteen, when first the country was conquered by the Arabs. They came over from Arabia in 640 A.D., and overran Egypt, bringing it under their own dominion. The Arab rule, with its ruthless policy of persecution and occasional massacre, reduced the Copts to less than one million in number at the time their deliverance came.

There is no doubt that the promises in Isaiah xix. belong to the Copts, and that God has sent a strong deliverer to save them from extermination. The blessings have begun. We look for an abundant fulfilment.

The Arab conquerors brought the Moslem religion with them, and from 640 A.D. to 1882 A.D., twelve hundred and forty-two years, Mohammed was paramount in Egypt; truly a cruel lord.

It is a known fact in Egypt that plans had been laid for the final destruction of the Copts, and for the partition of their property the very day on which the battle of Tel-el-Kebir was fought. God interposed, and sent them a strong deliverer.

The Moslems, the Arab people, are a splendid race of men.

*These Papers are written specially for friends at a distance who have not heard much of Egypt.

There are about 9,000,000 Moslems to 1,000,000 Copts. They constitute the farming and agricultural population, the army, the merchant class. The richest part of the native community is chiefly of Arab and Moslem blood. They are, however, the least educated, the most simple, and the most deeply religious of the two races. We love and admire them, and watch for the way to win them. In this we are one with our Missionary friends in India, who feel that *specialists*, both native and foreign, should be set apart for the work among the Moslems. We thank God for Abraham's prayer, "Oh that Ishmael might live before thee," and for God's swift response, "As for Ishmael, I have heard thee."

Those of us on whom He has laid the burden of Egypt should plead that promise night and day, that the children of Hagar also are children of a covenant, and "*it is impossible for God to lie.*" So that we may boldly say, "*It is written,*" and kneeling down upon the promises may join together to obtain them, and subdue a kingdom by faith.

This is why our Prayer Union was formed. And we ask our many new and distant friends in Australia, New Zealand, the United States, Holland, and Germany to join us, and to enrol their names in one common agreement "to keep not silence and give Him no rest" until He has made good His Word and done according to all that He has promised.

A few only of us may be able to go to Egypt, but all of us can agree together to pray, and we can continue daily with one accord in prayer until the answer comes.

A Desert Place, and Rest.

"I went into Arabia."

"**I**MMEDIATELY I conferred not with flesh and blood," says St. Paul, "but I went away into Arabia." Does not the new-born soul need solitude? That apart from the strife of tongues, and the din of the world, it may meditate on those marvellous things which God has done for it. That it may frame a larger, deeper, more adequate conception of what salvation really is. That its gratitude may become more intelligent and more profound. That, with nothing and no one to distract, it may dedicate itself quietly and fully to its Lord.

Does not the Messenger and Missionary of Christ need solitude? That he may apprehend the breadth and length and depth and height of that great majestic, illimitable evangel he is to proclaim. That he may seize hold of the truth of God, and that the truth of God may seize hold of him. That the Gospel may become, more than ever, his own possession and exceeding joy. And then, out of the abundance of his heart, his mouth will speak.

Does not every saint need solitude? That he may shake off the dust and grime of worldliness and sin. That, waiting on the Lord, he may renew his strength. That a fresh unction from the Holy One may make him wise and strong. In Arabia, as he came forth from the cloud, the face of Moses shone. In Arabia, the soul of St. Paul "duly took and strongly kept the print of Heaven." Ah! there is not one of us who can venture to dispense with those "Sabæen odours from the spicy shores of Araby the Blest."

Is it my custom and my delight to go apart and rest awhile with Jesus?

ALEXANDER SMELLIE.

The Rev. F. F. Adeney.

THE Rev. Frederick Field Adeney was born in 1864, and educated at St. Mark's College School, Chelsea.

He very early became a Sunday School teacher under the Rev. W. H. Dalton, of St. Jude's, Chelsea. He was for a short time in the Savings Bank Department of the General Post Office, but as soon as he was old enough went to St. John's College, Cambridge.

He was ordained in 1887, and was Curate at St. Andrew's the Less, Cambridge, under the Rev. Delmé Radcliffe, who on his removal to St. John's, Paddington, asked Mr. Adeney to accompany him, where he remained one year, and then offered himself to the C.M.S., who sent him to take charge of the Preparandi School in Jerusalem.



REV. F. F. ADENEY.

He married the year after. He then had an attack of influenza, from which he never really recovered perfectly. He went to Cairo in 1891 as Secretary of the Egypt Mission, and lived in Helwan, where he died in December, 1902. His work in superintending the building and opening of the C.M.S. Hospital in Cairo and the management of the Schools took up a great deal of his time and thoughts.

He was greatly beloved by his fellow-workers, who always knew they could appeal to him in any difficulty or trouble, feeling sure of his help and sympathy.

Those who attended the Bible Readings in Cairo greatly appreciated him when he took the lead.

He has left a widow and little boy (five years' old), and knew what sorrow was, as two dear little ones preceded him to the Father's Home. His last illness was brought on by a chill caught on going to Cairo to look after the Church which is being built there.

He was only kept to his bed for one week, and then passed away most peacefully, glad to go Home, though sorry to leave his dear Master's work in Egypt, in which he was so much interested. It is remarkable that his last appeal was for help for a School for Moslem girls.

Prebendary Fox, of the C.M.S., says of him, "We have lost a much loved and honoured colleague, the Egypt Mission a wise leader, a man of sound judgment, and large sympathy."

[We have received this just as we go to press, and note with thankfulness that it is dated nineteen days after the Day of Prayer for Egypt. We would join our earnest hopes and prayers with our American friends that God will grant them their heart's desire.—ED.]

United Presbyterian Church.

APPEAL OF THE EGYPTIAN MISSIONARY ASSOCIATION FOR TWO HUNDRED AND EIGHTY MORE MISSIONARIES.

Resolution unanimously passed at the Annual Business Meeting, at Cairo, on February 19th, 1903.

UNDER a profound sense of the leadership of the Spirit of God, the Egyptian Missionary Association would lay before the United Presbyterian Church a call to a great advance in the work of evangelizing this nation. It is more than a generation since our Church began work in Egypt, but more than nine-tenths of the population are still in dense ignorance of the only way of life. It cannot be the will of God that other generations of these people are to be left without the knowledge of Christ, if it is at all possible for the Church to "preach the Gospel to every creature" of the present generation.

After the most thorough study which we have ever made of the needs of Egypt as a whole, we feel it to be our imperative duty to lay before you the situation as it appears to us, that you may make larger plans for occupying the fields which God has so manifestly opened up to us and made us responsible for them.

It is only fair to say that the appeal of our Indian Mission for one hundred and eighty more Missionaries was the occasion of our giving more thorough consideration to the whole problem of adequately occupying Egypt for Christ, than we have ever given as an Association hitherto. And we are fully prepared, from our knowledge of the great difficulties of the spiritual conquest of non-Christian peoples, to endorse most heartily the appeal of our co-labourers in India, and to unite our prayers with theirs that our beloved Church may rise in her might and respond fully to this call of God.

The population of Egypt is about 10,000,000. Of these, over nine-tenths are Mohammedans, while about 750,000 are Copts, Armenians, Syrians, Greeks and others of various European or Asiatic origins with some individual exceptions. All of these non-Mohammedan peoples are in reality almost as destitute of any vital spiritual religion as are the Mohammedans themselves. The Government is practically Mohammedan, and compels its employees to work on the Sabbath day, while all its influence is directly against an aggressive evangelistic effort. On account of the fanatical prejudice and opposition of the Mohammedans, no open-air preaching is allowed. Cairo is the greatest educational centre of the Mohammedan world, and the whole country is filled with Mohammedan newspapers which take every occasion for opposing the spread of Christianity. Another great difficulty is the fact that only about 12 per cent. of the men and $\frac{6}{10}$ per cent. of the women of Egypt are able to read and write. Cairo had a population of 570,000 by the census of 1897; Alexandria, 319,000; and Tanta, 57,000.

In addition to these cities, there are 8 towns, each of which has a population of over 30,000; 5 other towns with over 20,000 each; 61 with over 10,000 each; 247 with over 5,000 each; 1,178 with over 2,000 each; 1,094 with over 1,000 each; and 1,095 others with a population of less than 1,000 each. When it is remembered that we have Missionaries stationed at only 9 different places in all Egypt, and a total of only about 200 out-stations where work is carried on by Egyptian pastors, evangelists or teachers, some impression may be gathered of the great unoccupied fields all around us.

In a careful survey of the immediate definite places where additional Missionaries are now needed, to carry out and follow up work already in hand, a list of specific positions for over 150 such workers has been made out, over five hours of the time of the entire Missionary Association having been given to this detailed survey of the field.

It appears unmistakably clear that God has placed our own Church in the position of chief opportunity and obligation to evangelize Egypt. It is true that there are some workers of other denominations at work in some sections of the country, but our own Mission extends from Alexandria to Assouan, and is the only Evangelical Agency which has succeeded in raising up and training a body of Egyptian pastors and evangelists. But even if 2,000,000 of the people of Egypt were to be considered the field of agents of other Missionary Societies, and this is certainly the utmost that such Missionaries might expect to be able to reach, it would still leave 8,000,000 as the field of our own Church. In order to have one ordained Missionary and one lady helper to every 50,000 of this number, a total force of 160 men and 160 lady Missionaries would be required. We now have less than forty such workers on the field. This would mean an increase of 280. It would only be possible for even this total number to lead in the work of thoroughly evangelizing Egypt in this generation, on the supposition that a force of trained native pastors and evangelists can be raised up, equal to fully five times the total number of Missionaries needed.

And such an increase of native workers could only be secured by a great revival in the Egyptian Church. But we believe that if our Church will unite with us in fervent prayer to this end, it is entirely possible for such a quickening from God to result, that workers, both from the Egyptian Church and from our own American Church may be raised up in sufficient numbers to become the human agency through which the message of the Gospel may be made intelligible to the entire present generation of people in this land.

We cannot undertake at present to determine how large a force of workers may ultimately be needed for the work in the Soudan. We have received a statement of plans of work from the Missionaries there mentioning definite places for twenty-five additional workers, and we have no doubt that it would be wise to send at least that many within the next two or three years.

We are aware that the sending out and support of such a body of men and women as are now being asked for in these great Mission fields will require much larger gifts and sacrifices than have yet been made by our Church. But we believe such a force as has been indicated is absolutely required, if we are to make an honest and reasonable effort to reach with the Gospel the people now living. Even if supplying the total number of Missionaries needed in both India and Egypt should require an annual expenditure equal to nearly one half

the amount spent by our Church in supporting its present work in America, would not such an expenditure be easily possible if our Church were filled with the compassion of the Saviour for the lost? And would not the expenditure be justified, many times over, if it resulted in the evangelization of 13,000,000 of people, the number in our own special fields in India and Egypt, not including the Soudan?

We therefore pray to God to send out these additional Missionaries. And we appeal to our own Church, so highly favoured and blessed of God, in the supply both of well-qualified workers and of financial resources, to give for the supply of these needs with something of the same devotion with which Christ gave Himself for the redemption of the world. As many present needs of the work in this field are urgent, beyond our power to express, we would urge that as large a number of these workers as possible be sent out this year. And we call upon our whole Church to unite with us in unceasing prayer to God for these reinforcements, and for such a quickening of the spiritual life of the Egyptian Church as shall make possible the evangelization of Egypt in this generation.

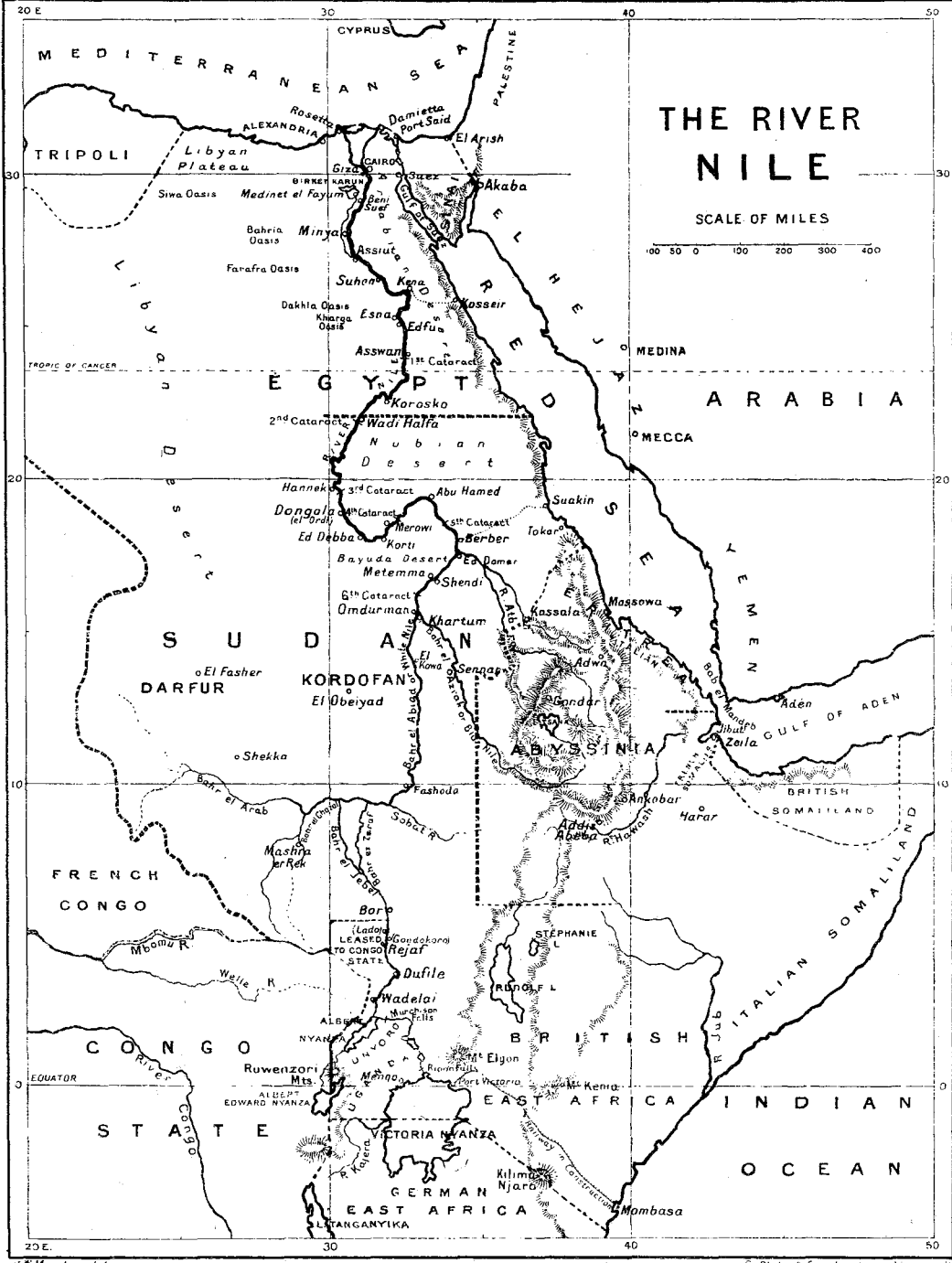
SIGNED BY ALL THE MISSIONARIES.

Lord Cromer's Railway Scheme.

THE "Egyptian Gazette" announces that, under the direction of Lord Cromer and the Sirdar, plans are being matured for the further opening up of the Soudan by means of railways. As officially announced, the first object will be to connect Khartoum with the Red Sea at Suakin. Irrigation is the great need of Egypt; railways are what the Soudan wants.

The shortest route to connect the Nile and Red Sea is by Berber to Suakin along the ancient caravan route. This route is being surveyed, but is not likely to be chosen. The country between Berber and Suakin is largely arid desert, practically uninhabited, and presents serious engineering difficulties. Lord Cromer is understood to favour a line from Khartoum to Kassala, and thence North to Suakin. This line would follow established trade routes, would traverse fertile country, and would form an important link in the railway to Uganda and Mombasa. The completion of the Uganda line would mark a long step forward in the realization of the Cape to Cairo scheme, but its usefulness would be in no way dependent upon the finishing of Mr. Rhodes's project. The surveys ordered by Lord Cromer are expected to be completed this year, and a start made with the extension from Khartoum.

By Article V. of the new treaty with Ethiopia, the Emperor Menelik grants the British and Soudan Governments the right to construct a railway through Abyssinian territory to connect the Soudan with Uganda. It is not, however, intended that the railway shall climb the Ethiopian tableland, but, as, by the Treaty in question, England has acknowledged as part of Abyssinia a considerable area stretching westward almost to Nasser on the Sobat, the railway, to avoid the Nile swamps, will have to cross the newly-acquired territory of the Negus. The object of the concession to Menelik was to give him commercial access to the White Nile through some of its navigable



Note.—Memory Map Atlas, for Egyptian Schools, by H. W. Mardon, Teoufikieh Training College, Cairo. On sale in Cairo, at all booksellers. Price 7 p.t.

H. W. Mardon, del.

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affluents. The railway, when built, will, therefore, be of benefit to both nations.

Although there has been nothing in the nature of a survey for railway purposes, yet, owing to the work of Major H. H. Austin and others, the country the railway will cross is fairly well known. The line the railway will take has been already decided in outline. From Kassala it will run south to Gedaref, and thence to Rosaires, on the Blue Nile. The cost of the construction of this section will be borne by the Soudan Government. From Rosaires the railway, skirting the Abyssinian escarpment, will go south to Itang, on the Baro river. The Baro is an affluent of the Sobat. Itang is an Abyssinian settlement at the foot of the hills, and in its neighbourhood the Negus has promised to grant to the Soudan Government, for commercial purposes, a small enclave. From Itang the line will be carried to Lake Rudolf, from the southern extremity of which to the nearest point of the existing Mombasa-Victoria Nyanza railway is about one hundred miles. The scheme is a bold one, but perfectly practicable, and there is no doubt that the plan here outlined will be carried to completion.—"Globe."

Men We Meet.

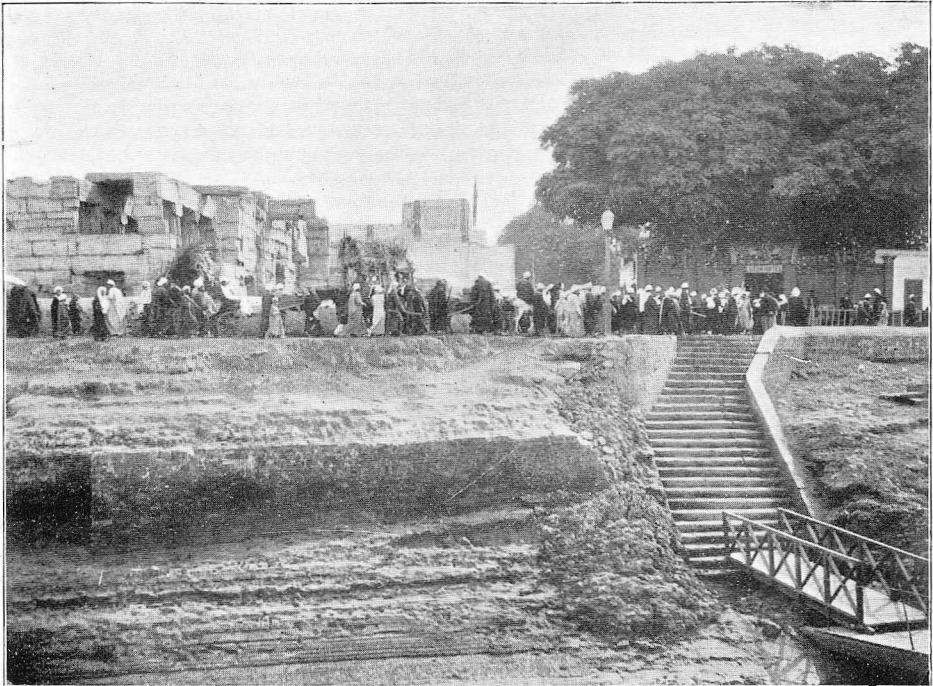
"THE MERCHANT."

(ET-TAGIR.)

THIS Eastern character is perhaps almost more familiar than any other to Western readers, familiarized to them as he is by the very important part he plays in the stories of the "One Thousand and One Nights." And, with very little change, the merchant of the times of the famous Caliph, Haroun Er-Rashid, is the merchant of to-day. He is most conservative in the matter of dress, and forms a most picturesque figure as we see him walking along in his flowing robes, the inner robe (*kuffân*) of striped silk with long flowing sleeves, girded with a white figured muslin; the outer robe being a long cloth coat, the cloth resembling West of England cloth—this robe is called the "gibbeh"; the head-dress is a red "tarbouche" wound round with a long piece of white muslin. The shoes are of red morocco, with pointed and turned-up toes; in his hand he invariably carries a "sebhah" (rosary).

Let us take a look at the merchant, not in the Bazaars that are frequented by tourists, but in those of the market towns wherein few Europeans, except the Greek drink-seller and occasional inspectors of the different Government departments, ever set foot. There are many such towns in the Delta, varying in size from 4,000 to 20,000 inhabitants. It is in such places that one more especially realizes that one is in the immoveable East. Here you can, without any very great stretch of the imagination, picture the scenes of the "Arabian Nights," or, to go much further back, the days of Israel's bondage in the "Iron Furnace." Let us enter, then, one of these typical country Bazaars; we walk along a narrow street having a crude canopy, sheltering the merchants, their customers, and their goods from the intense heat of the African sun. The street is without side-walks, and we make our way as best we can amidst a throng of peasantry, Bedouin, donkeys, camels, and those smaller merchants whose shops and stocks are of the most portable description. Having become accustomed to the jostling and the strange sights and sounds

of the thoroughfare, with its infinite variety of street calls, let us look at the shops ranged on either side of us. As a rule they are simply small rectangular recesses; the floor, being raised perhaps some three feet from the roadway, and extended a little way out from the shop, forms a seat (*mastábah*) for the customers to sit upon, gathering their feet up under them in the Eastern way, the merchant generally sitting a little way within his shop. The "*mastábah*" is also used by the merchant to perform the prostrations of prayer, which he does in the sight of all passers-by. An average shop would be about four feet wide, the whole breadth being open to the street, about six feet from the back to the front, and about seven or eight feet high. The trades are arranged in groups; here we have the vendors of print goods, more properly styled "*tágir*"; here the



AN EGYPTIAN PROCESSION.

ironmongers; in another part our attention is attracted by strong perfumes to that important part of every Eastern Bazaar called the "*Attarine*," or scent market. (It is from the Arabic word "*attar*," scent, that we get our word, "*Ottar* of roses.") Passing on, we are this time attracted, not by the sense of smell so much as by that of sound; we hear coarse voices haggling over prices, and constantly using the name of God to affirm their statements; this is the butchers' quarters, and they are perhaps the wildest and most fanatical set of men in the market. And so, as we proceed through the market, we find that all the many different trades have their particular part of the Bazaar allocated to them; each portion bears the name of the trade which occupies it, and there is set over it a

"sheikh," whose duties seem to correspond to the old guild-masters of our own country, remnants of which still remain to us in some of the quaint customs of our older cities.

Here is a man about to make a purchase, let us stand to one side and watch the process. He greets the merchant with the Moslem salutation, "Peace be upon you!" To which the shopkeeper replies, "Upon you be peace," and then invites him to be seated. Thereupon he seats himself on the "mastábah," drops off his slippers, and gathers up his feet under him; then follows a systematic exchange of compliments, each seeming to vie with the other in being the most profuse. Gradually the conversation makes its way round to the goods that catch the eye of the customer, and at last he begins to examine some material in a casual way; it is then we notice that our friend the merchant has a small boy at the back of the shop to reach him those things that are beyond his reach in the sitting posture. At last the buyer sees that which suits him, and the bargaining commences; he asks the price; the merchant replies that he deems himself fortunate to receive the enquiry, but would much rather his excellent friend would mention at what price he would favour him by taking the goods, and after much discussion, with profuse compliments all the time, finally the merchant names a most exorbitant price. Thereupon the buyer says he will give a price which is as ridiculously low as the other was high, whereupon the merchant asks him to do him the great favour of taking it for nothing, and continues to do so until the vendor has gradually mounted up to a figure which he thinks is approaching serious business; he then names a price which he says he will let him have it at on account of his great esteem for him, that he absolutely makes no profit at such a figure, but still for friendship's sake he will let it go. Now the bartering becomes energetic, the compliments grow less and less, and the oaths more and more pronounced, the one swearing by the life of the Prophet that he has mentioned his last figure, the other as vehemently by the Great God that he will not give the smallest coin more. Sometimes a third party is called in to settle the difference, and it has been sometimes known, when the whole voluminous vocabulary of Arabic oaths has been exhausted, for the bargaining to come to an end on "the word of an Englishman."

As a class the merchants are most devout, scarcely will you find one in his shop at the time of the mid-day prayer on Fridays, when they all repair to the mosque. They are also much better educated from a Mohammedan point of view than most other classes, and hence they are very bigoted and difficult to reach with the Gospel, but, being able to read and to understand what they read, they afford an excellent field for the distribution of the Scriptures and religious literature. In the last few years it has become quite common to find on getting into conversation with a merchant that he has a Bible, and that he is reading it secretly. To those who can appreciate all this means in a Mohammedan land this is a most hopeful sign, and one for which we cannot be too fervent in our praises to Him Who is the prime mover in the evangelization of Egypt.

A Young Life given for Egypt.

EVERDINA PENNINGG. BY HER BROTHER.

Translated from the Dutch.

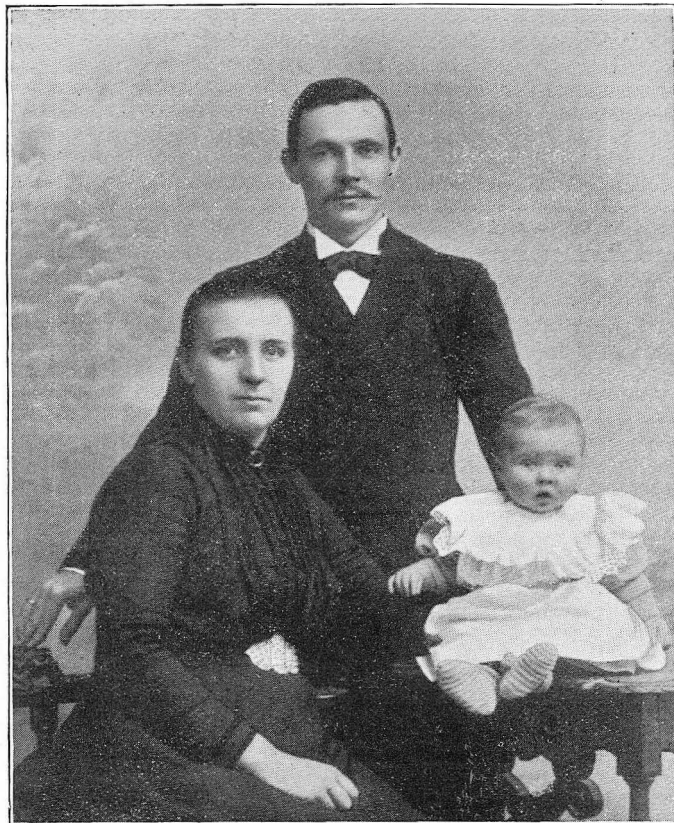
EVERDINA PENNINGG-BOSSHARDT was born on September 19th of the year 1875. She was the second of eight children. From her early youth she was noted for her kindness, cheerfulness, and cordiality. She was the darling of the family; the little boys came to tell her their troubles, and she comforted them and helped them on. When still young she showed an earnest desire to love the Lord Jesus and to do something for Him. From her sixth to her fifteenth year she attended the school of Miss Wefers Bettink, at Utrecht, where many deep impressions were made upon her young heart. It was there that the love for Missions, which so characterized her, was awakened. She loved the hours of prayer for the Utrecht Society. One day Miss Bettink sent the children to a meeting to hear an account of the Egyptian Mission. Mr. de Vlieger told them about the work of Mr. Spillenaar and his helpers. From that time Everdina took a special interest in the work in Egypt. At home she had in her room a little box to save money for it, and it was a great joy to her to send the contents to the Treasurer of the Society. So the Lord was forming her for His service, and especially for Egypt.

Her life was not without its trials. When she was twelve years old she was seriously ill, so that her parents were in great fear of losing her; but the Lord restored her. Some years afterwards she and her sister had gone to visit an uncle in Amsterdam. An explosion of gas was the cause of her sister's death. When the door of their room was opened there was only just time to take the unconscious Everdina to the hospital. We can imagine how shocked she was when her father came some days after to take her home and told her that her sister was already sleeping beneath the sod. So the Lord saved her life once more. When she was twenty her father died suddenly, and two years later her mother was taken from her. She thought it her special duty to take care of her younger brothers and sisters, which she did with much love and devotion, taking particular interest in the education of her second brother, Gerard, who was to be a clergyman. It was a great trial to her when he fell ill, and had to give up his studies. By all these trials the Lord taught her to look up to Him, Who gives us strength to bear everything He sends us.

She went every Sunday to a Sunday School, consisting of the poorest children of Utrecht, to tell them about Him Who was her all-in-all—Jesus Christ, Who came into the world to save us, and Who loves the little ones so much. It was striking to see how the children loved her, and how glad they were when she visited them in their homes. It was her ideal to help in an Orphanage for children, especially little boys. So we see the Orphanage founded at Calioub was not a new idea, but the fulfilment of a long-cherished wish.

How wonderfully the Lord leads His children! What joy it was to her when the Lord showed her that He needed her for the Mission at Calioub, and what honour it was to her to be the help of

Mr. Pennings, to whom she gave her heart and hand. With a heart full of love and hope she left her country and her friends, and embarked with her husband on the "Naxos," which was to take them to Egypt. The voyage was full of danger and trouble: the ship was nearly wrecked, but they comforted each other with the words the preacher had spoken to them on the day of their marriage—"Behold, I am with thee, and will keep thee in all places whither thou goest" (Gen: xxviii. 15). The Lord kept His promise, and after a terrible storm they arrived safely at Alexandria, and then Calioub, where they were heartily welcomed by Mr. and Mrs.



MR. AND MRS. PENNINGS AND THEIR-BABY.

Spillenaar and a few Christians who came to see them at the station, and who only shook hands with them and made gestures of joy because they did not yet know the Egyptian language. She was delighted with the welcome of the children. When she and her husband arrived at the Mission House they made their way through two living walls of scholars carefully arranged by their teachers, and who cried in Arabic, "The Lord be thanked that you have safely arrived." From the first Mrs. Pennings took an active part in the work of her husband. It was of the greatest use to her now that

she had applied herself so well to the study of languages at school. When the English teacher fell ill she took his lessons for some time. She was not only a good housewife, but an excellent teacher, Missionary, Christian, and, according to the judgment of those who know best, "fit for Egypt."

When Mr. and Mrs. Spillenaar were obliged through illness to return to Holland, Mr. and Mrs. Pennings' work increased, but they carried it on with the same love and devotion. Her Dutch friends were keenly interested in the account she gave in her letters about her class for plain and fancy needlework—how they kept Christmas—her dream about a Church at Calioub—and in her poems, of which she wrote many. She and her husband made great progress in the study of the Arabic language. What triumph it was for her when she could say something in Arabic, and the people understood their "Sitt" (Arabic word for lady or mistress).

On the 4th of July, 1901, a little girl was born to them, who was to be the sunbeam of their life. How Mrs. Pennings liked to write about her little Elisabeth! What high hopes she had of bringing up her little one for the Lord's service! Once she wrote, "Our little girl speaks three languages already: Dutch, English, and—Arabic!"

On October the 5th, 1900, Mr. and Mrs. Pennings opened an Orphanage for Copt and Mohammedan children. Mrs. Pennings showed herself a loving and tender mother to these poor, helpless little creatures. She was always happy in seeing them happy. Although always bright and cheery she was never really strong, and at one time she was so run down in health that they went to Raz-el-Bar, a narrow strip of land jutting out into the sea, where there is often a summer encampment. In writing from there she spoke of the kindness of Dr. and Miss Witten, who became valued friends, and that it did their hearts good to feel the sympathy of the American Missionaries. At Raz-el-Bar Mrs. Pennings recovered a little, though at first it was not very hopeful, as she was much shocked by the death from cholera of her husband's brother at Lebak. She was still suffering from the blow she had had in the death of her own brother Gerard at Paramibo, who had always been the object of her special devotion. On August 30th Mr. Pennings wrote: "Mrs. Pennings is not yet recovered, but she is much better, for the fresh sea air did her no end of good. She must still keep very quiet, for bodily exertion might cause a return of her illness. But we pray that the Lord may cure her further at Calioub. There is our place. The cholera reigns at present in Egypt, and at Calioub, and Barrage too. Therefore it is the more our duty and our hearty wish to return to our friends at Calioub, who are longing for our arrival."

On September 2nd they started, and returned to their station at Calioub, in order to help and console the suffering congregation.

Alas! it was to be her last journey on earth. The cholera was raging already among them, and claiming many victims. However weak and weary herself, Mrs. Pennings did whatever she could to care for the sufferers. Mr. Pennings had bidden her not to leave the house, and she strictly carried out his wishes. But she had once gone downstairs in order to disinfect the orphans, as one of them and the servant's little boy had died already. Rizk and his wife, the caretakers, had just lost their sister, mother, and little boy

of five, and were too broken-hearted for her to ask it of them. So Mrs. Pennings bathed the orphans herself, and felt pretty well. She said, "The Lord strengthens us when we want it, and I felt very strong in those days." But in the night of the 17th of September she felt unwell, and at four o'clock in the morning signs of cholera showed themselves. Her husband at once gave her the medicine she needed, and in the afternoon sent to Cairo for the doctor, but when he arrived the next day at nine o'clock she was no more. In the evening of the 18th the illness had increased so much that the medicine no longer had any effect, and in the night those who were around her saw that the end was rapidly drawing near. At five o'clock on the morning of her birthday she died, 27 years old. On the preceding day she had a lively hope of recovery. She often said, "I believe that the Lord will cure me. He called me to Calioub, and I have not done anything for Him as yet." We cannot read these words without tears. On another occasion she said, "Perhaps the Lord allows me to be so ill, that He may the more be praised by my recovery." Some moments afterwards she asked her husband to read the 118th Psalm, which he did. When he had finished she said, "When I asked you to read this Psalm I thought about the 16th verse, 'The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly,' but now I think of the 18th verse, 'The Lord hath chastened me sore: but He hath not given me over unto death.' Also of the 8th and 9th verses, 'It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.'" Then her husband prayed with her, thinking of the 5th verse, "I called upon the Lord in distress: the Lord answered me, and set me in a large place."

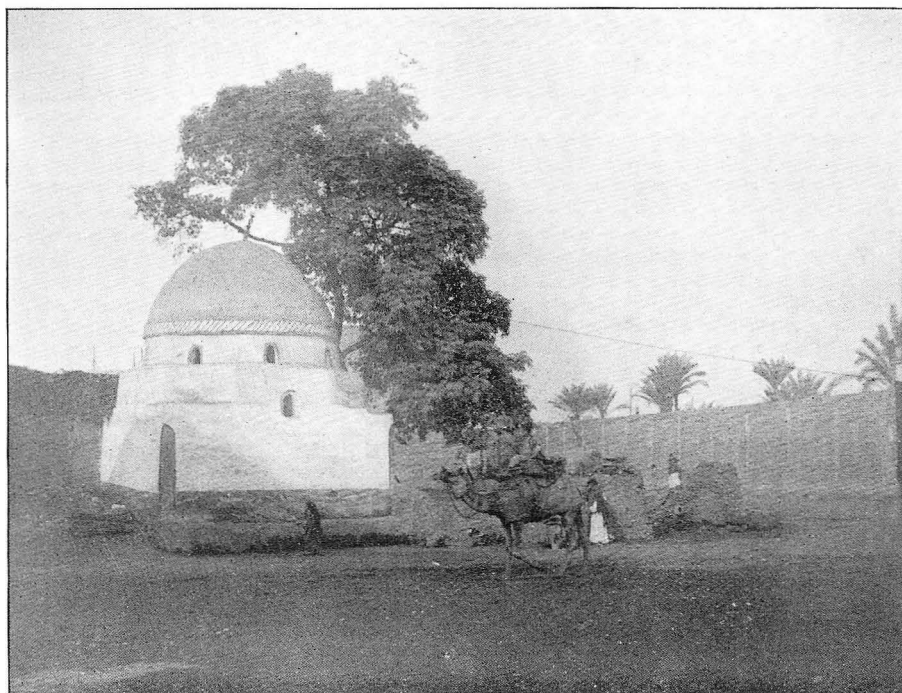
But more and more she felt her end drawing near. She asked her husband to give her love to Mr. and Mrs. Spillenaar, and to tell her brothers and sisters that she had thought of every one of them. She told him that she had prayed to the Lord to bless him and their little girl. When Rizk entered the room she asked him to pray with her once more, as it would be too much for her husband to do so. She asked him to tell the orphans to be eager in loving the Lord. Feeling very thirsty, she said to both, "In Heaven we shall feel no more hungry or thirsty." Her last wish was, "Give many kisses to our little one." Then she asked them to pray that the Lord might take the oppression away from her. Her breathing grew slower and slower, and at last she breathed no more—she had passed home to her Heavenly Father, leaving her deeply afflicted husband as in a dream. They had been married three years and eight months.

So the Lord has taken from us a much beloved and diligent sister, who gave all her power and strength in the Lord's service. No wonder that the congregation at Calioub shed many tears when the news of the death of their beloved "Sitt" reached them. Rizk's wife told Mr. Pennings, "I never knew a better nor a more beloved 'Sitt.'" Another said, "In truth she was an angel; I never saw anyone like her." And a Missionary among the soldiers said, "We often spoke about your wife as an ideal Missionary's wife."

Mr. Pennings never could have found a better help in the land of the Nile. And we, what shall we say to it? We will not complain, but be silent; we can only pray the more fervently for our lonely brother in Egypt, that the Lord may console him in his

loneliness and be his strength and comfort. A terrible blow has struck the Dutch Mission in Egypt in the death of Mrs. Pennings, but the Lord does not explain His deeds, and He need not do so. We know our Heavenly Father does not forsake the work He began. Therefore we put our trust in Him ; He will make everything turn out for the best. May the Lord help us to say earnestly, be it with a bleeding heart—“The Lord gave, the Lord hath taken away ; blessed be the Name of the Lord.”

H.



The Old Sheikh's Tomb.

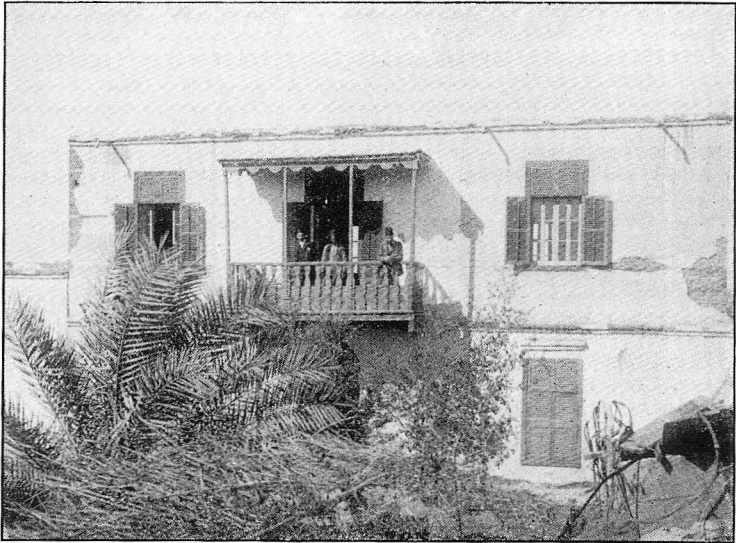
AMONG the papers of our friend, Mr. Elias H. Thompson, we found the beginning of an article headed “Shebin-el-Kanater,” which we felt that he had intended for “Blessed be Egypt.” It was only begun, but God may have some message in it for us.

SHEBIN-EL-KANATER.

“‘The Gospel is the power of God.’ Who of the many million Church-going people in the Homeland would not answer unhesitatingly in the words of Paul, quoted above, if asked what is the Gospel? Did those who dwell in the midst of the darkness and falsity of Islam not know that the Gospel is the power of God their expectations would fade after a very short stay in a Mohammedan town or village.

We walk through the streets, and hear on every hand blasphemy and evil-speaking, and we ask ourselves, What can convict these people of the holiness and hallowedness of the Name of the Eternal? and we answer, Nothing but the power of God. We see the whole sisterhood with veiled face, we hear the wrangling and deception in the market-place, we note the utter lack of self-restraint in its hundred and one forms, and almost in despair we cry, What can convict these people of sin, what can rescue them from this condition of proud self-confidence, what can wring from them the wail of heartfelt penitence—God be merciful to me a sinner? and no answer breaks through the silence save the reiterated cry—The power of God, the power of God.

How then can the power of God be brought to bear upon these followers of the Prophet of Mecca? This is the problem which we Missionaries are, under the guidance of the Spirit of God Himself,



THE HOUSE WHERE MR. ELIAS H. THOMPSON LIVED.

to solve. We know the locale of our power, we know what that same power has done and is doing in every land. We read the records of the working of the Word of this Salvation, we retrace the working in our individual hearts and lives, and we say, What has been can be, and by the grace of God shall be. The engineer who has before him some extension of the utilising of that hidden power which he has learned to grasp and make efficacious, is set the same problem. How can I make the power of electricity which I know exists, which I am sure can do the work required, which I believe *will* do the work, effective to the fulfilment of my plans? To answer the Mohammedan mission problem is no child's play, and yet it must be answered, for the power of God is to be preached to every creature, and from every kindred and tongue and tribe and nation are to be gathered unto the Lamb redeemed ones, baptized in the Name of the Father, and the Son, and the Holy Ghost. There is

no salvation in Islam, but we do not boast ourselves of that, for neither is there any salvation in a mere name of Christian. Salvation is in the power of God alone, and the power of God is made known through the Gospel. The Gospel, the power, the salvation, Father, Son, and Holy Spirit in unity of working . . ."

The paper breaks off here; it was never finished. As we look at the pencilled words, it brings back the remembrance of an evening spent with him at Shebin. We were sitting in the verandah, and it was growing dark. In the village close beside us the sounds of life and movement had ceased, and there was a stillness settling down all around. Elias said, "The men of the village come and have a zikka once a week at the old sheikh's tomb over there. It



A GROUP OF GIRLS BY THE CANAL.

would break your heart to hear them; it ends in their all making a sound like the yelp of a dog."

It was either that night or the next, as we were there again, a bright light appeared at the end of the little lane leading to his house. "That is the zikka beginning," Elias said, and even as he spoke the sound of a voice reciting some words came to us through the still night air. We could see the moving crowd of men in the enclosure round the tomb, the dark mass of heads showing against the light; and as the sound of the monotone ceased there was a deep-toned response, "Allah, Allah!" slowly repeated by the worshippers. We listened in silence, as it went on, the voice of the Mullah reciting words from the Koran, and then the cry, "Allah, Allah!"—at first

very slowly, and then faster, and gradually still faster, until it sounded just as Elias had said, like the groan or cry of a wild animal.

"Sometimes I feel as if I must rush out into the midst of them all, and tell them *that is not the way*," said Elias, "but it would do no good, and they would only kill me."

We could not see what was going on, but we have been told that they rock themselves backwards and forwards as they cry, and often finally fall half unconscious on the ground.

The sheikh is said to be a holy man who died long ago, and we know not whether it is some instinctive desire for a mediator, or whether it is simply *custom* that brings them together week by week, with the same cries, the same frenzied conclusion. We can but think of the words, "There was neither voice, nor any to answer, nor any that regarded." The one to whom they cry, seems more like one of those old heathen deities than "Our Father Which art in Heaven," and the passionate longing rises in our hearts—*how can we tell them of Jesus?* The hopelessness, the darkness of it all! The thought has often come to me since Elias was taken from us, that some day at Shebin-el-Kanater that old sheikh's tomb, with its message of death, will be forgotten, and instead of it there may be another gathering place for the people, in memory of the one whose face was bright with the likeness of Christ, and whose words were a message of life. He was only there for fourteen months, and he thought his life work was not yet begun, but God looked upon it as finished, and took him home.

When visiting Shebin afterwards, and asking what the people could remember of Elias, that we might write it down, some words were brought to us, an outcome of the loving hearts and tender remembrance of those Egyptian men and boys.

We give it just as it was given to us. It is the product of several of them bringing out some cherished memory, and asking that it might be written in a book, and it is like a sacred trust. The first paragraph was spoken by a blind man.

SOME NOTES OF LATE LAMENTED MR. ELIAS H. THOMPSON.

"This Angel was very humble one, because he led me many times to Shobak (a village adjacent to Shebin-el-Kanater) and its hamlet, to visit the poor sick men. He led me also to Kafr Shubin to preach the Gospel among men. Also he did alms to me in secret, about two and a half piastres. In short, he was loved by all who were acquainted with him and who were not. Certainly he was the pattern in behaviour.

Once he went to Cairo on his bicycle (a distance of some 20 miles), as it was not the time of train, to bring a medicine for a Mohammedan sick man. Shaked hands to all he met on his way, either a man or a child.

On his hearing about a sick man he was obliged to visit him, even at midnight.

His going down Cairo with sick men and children, and bringing them to hospital on his own expense.

His devoting a great deal of his own money to the poor.

His making the rich and the poor in one degree.

Once there was a child whose eye sored her very much, so that she was going to be blind, but God recovered her by a medicine given by him.

Once the teacher here was sick. Mr. Thompson raised up from his bed one hour after midnight and sent him medicine.

His keeping company with the scholars in swimming and playing, and playing football.

Once a child nearly was going to death, but God recovered her through him, therefore he adopted her.

Visiting all Mohammedans, especially in the month of Ramadan (month of fasting).

An arm's scholar was broken, then Mr. Thompson paid him one pound to the doctor, because of his treating medically.

He visited men either in the time of the marriage or in the time of death.



MOTHER AND CHILD. THE WAY EGYPTIAN WOMEN CARRY THEIR BABIES.

He was wandering from one place to another to do good, and was preaching the Gospel to men. When he died all men here mourned him heartily.

The Mohammedans gave evidence in his favour, which it follows Mr. Thompson was good tempered, and good behaviour, and humble man; nothing bad was seen in his living, but was the pattern of virtue and pure character.

An example to show his humility.

Once he was visited by a man, and as he was sitting in his chair in the room a child entered there. Then Mr. Thompson stood and shook the boy's hand and caused him to sit down in the chair instead of him.

In short, men here say always that we have never seen such a man in all our lives. Certainly he was an Angel.

There are many other things which he did as that if they should be written every one I think that thick book could not contain.

Blessed ye Mr. Thompson."

The characteristic which was most striking to these village folk was his intense humility, and it shows us how true and unerring their judgment was. All who knew Elias Thompson best would say this of him. A voluntary taking the lowest place and a passion for self-



WOMEN CARRYING THEIR WATER POTS.

sacrifice, were the chief features of his character during his life in Egypt.

But we pass from thought of himself to thought of the people for whom he died. Our engravings show the surroundings of village life at Shebin. We will try to make it real to our readers. There is a canal running all round one side of the village which looks like a little river. The village itself is like a beehive, but instead of honey-filled cells, and a swarm of bees, there are streets and streets of mud houses thickly packed together, and crowds of dark-skinned children,

boys and girls. On the outskirts of the village we come to trees and cotton fields, and pathways leading in many directions to other villages, some perhaps half a mile away, and many more beyond. They tell us that Shebin is a centre from which about sixty villages may be reached. As we stand and look across the fields there come swinging along the pathway, with light step and splendidly erect carriage, a party of women who have filled their water bottles, and are carrying them home. And then as we wander along one of the canals, which form a network over the country, we come to the bullock toiling round and round drawing up water to irrigate the fields, and further away there is the desert eastward, and the way across it to the next Mission station, Belbeis, some sixteen miles away. When Elias Thompson was living at Shebin, he used to pay visits to the surrounding villages, and try to win the people by doctoring little ailments. A soldier friend who came to see him once or twice from Cairo said that Elias reminded him so much of Christ as he accompanied him in these expeditions. When they reached a village the people would come flocking round, showing him their sores, and asking him to heal them. He always longed very much for a gift of healing, but he had also learnt that God uses means, and he used to carry with him simple medicines for the people, and drops for their eyes, which were often diseased. He wrote about this time in one of his letters:—

“Do you know the following? It’s ringing through my mind ever since I read it, and learnt it off from Speer’s addresses on “The Seeking God” —

“‘O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst Thou be willing to go homeless
To find the straying sheep?’

‘I count no time,’ the Shepherd gently answered,
‘As thou dost count, and bind
The days in weeks, the weeks in months, My counting
Is just until I find.

‘And that would be the limit of My journey;
I’d cross the waters deep,
And climb the hillsides with UNFAILING PATIENCE
Until I found My sheep.’” *(Anna Temple.)*

And again he wrote the ever-recurring desire of his heart—the likeness of Christ manifested to the Moslems:—

Nov. 16th, 1900.

“There seems to be a move on the part of some of the parents to try and induce us to lower the fees by keeping their boys away. So there are now only about 42 boys in the school, and consequently plenty of room. There is no veiling of the message now, but prayers are daily presented in the spoken name of the Lord Jesus Christ, and also a short explanation of the passage read is given. I brought back a football with me, which gives great pleasure. Mr. — gave us permission to play on the market enclosure, which is splendid, and quite a profitable form of exercise for us as well as for the boys. Some of them have played a little before, and ‘shape well,’ as we should say at home. The taking of exercise is quite a new idea to them, and when Saleem runs round the square they ask me,

'Why does he do that?' as if they thought he was a little off his equilibrium, or, at least, off his dignity as a teacher. It would do the young Moslems sheikhs a lot of good to have something of the same exercise; they grow up to consider themselves such stately and important personages that to walk quickly is an indignity. How much we owe to the liberty of the Gospel of Christ, and to that essential of Christian realization, 'I am nothing, Christ is all.' The Moslem might say, 'I am everything, because I believe in or follow Mohammed'

Nothing but the love of God would have made Paul 'all things to all men.'



THE FIELDS AT SHEBIN.

The Mohammedan is nothing to anyone unless that one can bring him some gain or thinks as he does.

He Who humbled Himself and became obedient, thereby setting us an example that we should follow His steps, stands at the direct antipodes to him, who exalted himself and in that self-made exaltation found an excuse for his *disobedience*, claiming a special dispensation from his God licensing that which he condemned in others. Can we blame too severely those who have such a distorted ideal? May we not rather bring shame on ourselves by comparing the out-working of their faith and ours that we do not show greater contrast by rising higher and nearer to our ideal, and fulfilling more truly the words, 'Like master, like pupil' . . .

I was thinking that in the Prayer Card for the New Year it would be very nice if you could give a day to prayer for children of Missionaries, and, especially, as so many of the Americans are now being separated from theirs, and having to send them to schools in America. It would be a grand thing to make people pray that, removed from home influences, they may be kept from evil and their hearts be drawn to the land of their parents' adoption.

I had a very nice letter from Mrs. ——— to-day. It will be very hard for her to leave E ——— in America, and come back here, perhaps never to have her with her again except for a temporary visit. The ———'s will also have to leave theirs, and of course the ———'s have done so. They are the ones we should pray into the field, for they understand the people, work, and language in a way that it takes years for an outsider to do.

Quite a number of names to be struck off too, and yet the Lord keeps us together, and even adds to our number."

His petition was added to our Prayer Cycle on the 28th day of the month, and it may be that many Missionaries' children will be prayed into the Mission-field in answer to this prayer.

"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 of them belong to the Lord, and receive special care from Him, being from their earliest years chosen for His Service. That they may 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."—*Prayer Cycle for Egypt.*

We are so sure that some day there will be a harvest gathered into the heavenly garner from Shebin-el-Kanater, and from the whole land, through those who have followed in Elias Thompson's steps, as he followed Christ.

"Many crowd the Saviour's Kingdom,
 Few receive His Cross.
 Many seek His consolations,
 Few will suffer loss,
 For the dear sake of the Master,
 Counting all but dross.

Many sit at Jesu's table,
 Few will fast with Him
 When the sorrow-cup of anguish
 Trembles to the brim.
 Few watch with Him in the Garden
 Who have sung the hymn.

Many will confess His wisdom,
 Few embrace His shame.
 Many while He smiles upon them
 Loud His praise proclaim.
 Then if for a while He tries them,
 They desert His Name.

But the souls who love supremely,
 Let woe come or bliss,
 Those will count their dearest heart's-blood
 Not their own but His:
 Saviour, Thou Who thus hast loved me,
 Give me love like this."

Not a Word.

BY PASTOR D. M. STEARNS.

NOT railing for railing, not a word. How much is lost by a word! Be still; keep quiet; if they smite on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character—they are in His hands, and you mar them by trying to retain them.

Do not strive, nor try, nor cry. Open not your mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still.

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or an unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye.

Pause! Be still! Selah! Not a word, emphatically; not even a look, that will mar the sweet serenity of soul. Get still. Know God. Keep silence before Him. Stillness is better than noise.

Not a word of murmuring, nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His voice.

This is the way to honour and to know Him. Not a word—Not the last word! Listen to obey. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church nor business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so hard, that we become unrestful and disquieted and noisy, and thus drive Him away.

Restlessness, fret and worry make the place of His abiding unpleasant, and He leaves. Not a word to any one of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep in perfect peace; but do not go to another for wisdom or direction.

Not a word. I had a severe trial, long continued. I rode with a dear brother in the cars, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me, "So you went to him? You could not trust Me?" It broke my heart. I confessed, was forgiven, restored and determined never to take my case out of His hands again; and to take as my motto for my spiritual life, Not a word.

Cease, beloved, from yourself; from your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do.

Not a word. Witness in love. Just a word for Jesus. "Ye are My witnesses." But that is all.

Surrender self to Him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed and your mouth closed—in the sweet small voice, like the dew of the morning, the gentle light of sunshine, or the sweet breeze of eventide, you will be quickly blessed, by hearing Him in the hush of His presence and the joy of His delight, and you will be so glad that you uttered—not a word!—As a Witness.

" There is no place where Earth's sorrows
Are more felt than up in Heaven.
There is no place where Earth's failings
Have such kindly judgment given.
For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind."—*Faber.*

The Soudan Pioneer Mission.

TRANSLATED FROM THE GERMAN.

WHAT has turned hearts, thoughts, and steps towards the Soudan? Four years ago the terrible war ceased in Central Africa, bleeding for two decades under the fanatical Mohammedan lash.

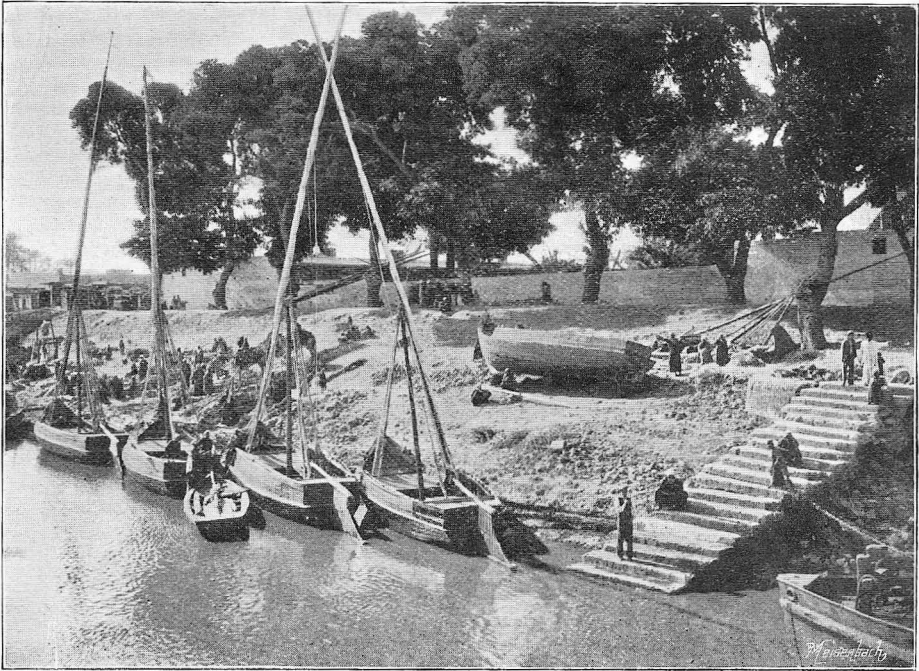
Under the pretext of a "God-willed" dominion the Mahdi and his successor, the Khalifa Abdullah, had grievously enslaved the people of these lands, and ruined them body and soul. Lying and hypocrisy, hatred and fratricide, in fact, every evil, was practised in this country in order to subject it to the one will, and thousands fell victims to the most incredible cruelties. Such was the lot of this people to which Europe first began to direct her attention, after that General Gordon had endeavoured to establish order, and paid the penalty of his self-denying labours with his life.

In the year 1898 England mastered the savage horde, and brought to an end the reign of terror. Now Egypt and the greater part of the Soudan stands under English protection, orderly relations have ensued, and security is so far established that civilization and culture can unhindered find entrance.

Merchants, engineers, mechanics, sportsmen, and pioneers of all kinds and nationalities are streaming in, and are beginning to make use of the newly-opened territories. Shall Christians, with their precious treasure, hesitate and remain behind? Shall, then, poor, lost, and wounded souls still be denied the healing balm, which as nothing else would heal the wounds which have been received from the merciless hand of Mohammedan tyranny? Can we Christians look on this great "black land," the Soudan, in ease and indolence, and not, with burning heart and tender love, put forth all

our energies in order that even here we may bring Jesus Christ, His peace, and His life ?

The Soudan Pioneer Mission is a small humble beginning to undertake the task which lies before the Christian Church. It is its object, from the frontier (where at Assouan on the Nile it already possesses its own piece of ground and house as starting point) to enter the Soudan wherever the Lord opens the door. We know that the English Government has not yet permitted it, being reluctant to stir up the newly conquered people of the territory in which the war raged, with the fear that they are going to be compelled to accept a new religion. For this reason the country from Wadi Halfa to Fashoda on the Nile is not yet open to the Soudan Pioneer Mission, but north from Wadi Halfa and south from



THE LANDING PLACE AT ASSIOUT.

Fashoda is an unlimited tract open for Mission work. From Assouan to Wadi Halfa through the whole of Nubia there is not one evangelical Missionary working; and beyond Fashoda only one beginning at Dolaib Hill on the Sobat, where two workers of the American Mission with their wives are endeavouring to establish the first Station.

In connection with the Soudan Pioneer Mission there are working in the field a German Missionary family; their helper, Samuel Ali Hussein, a Nubian Christian (who was baptized some years ago by Pastor Stockmeyer in Switzerland); and the Egyptian teacher Girgis and his wife, an excellent mistress for the forty to fifty Copts and Mohammedan girls of the Girls' School.

The Soudan Pioneer Mission has got into touch with the

Nubians to the south of Assouan; the Bishareen, who inhabit the desert to the east of the Nile, and who have during the winter a large encampment near to Assouan; and also with those Soudanese whom they have been able to reach. It was representatives from these three races of people that last Christmas, on a certain evening, gathered round the lighted tree, and with gratifying attention listened to the Word as illustrated by lime-light views. The 25th December brought the Christmas festival for the School children and their people, amongst the guests being Copts, Mohammedans, and Jews. After two years' preparation and language study it was on this occasion permitted to the Missionary, Mr. Kupfernagel, for the first time to preach the Gospel to a large assembly of the people on whose behalf he had gone out.



FROM PHILÆ.

As we look out on the manifold and great problems which lie near us, and which the complete opening up of the Soudan will disclose in the unknown beyond to other Missions as well, it can only be our warm desire and earnest prayer that the Lord will send more labourers into His vineyard. The house in Assouan (a much-sought health resort of Europe's invalids) is eminently suitable as a point of departure, for living in, and learning the language. For educated, energetic men, for medical Missionaries, and women teachers, who wish to serve the Lord, here is a new and wide field of activity, and we take to ourselves in firm trust and confidence the words of Isaiah liv. 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right

hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."

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Soudan Pioneer Mission, Assouan.

FROM PASTOR KUPFFERNAGEL.

I AM sending you some lines out of the Report of our native helper, Samuel Ali Hussein. By the Lord's grace I may say that our native helpers have the wish and will to spread the seed of the glorious Gospel everywhere. Our brother Samuel was born a Mohammedan, and then brought by a Christian to Geneva, where he was baptized at the age of nine. Later, he went to England. For three years he has been our fellow-worker in this young Mission. The Lord has given to him, as to most of his countrymen, the Berbereen, a good share of intelligence. Brother Samuel writes in his report:—

"On the 15th February, 1903, about ten in the morning, I met eight people coming from a village called Darau. This village is two hours by train from Assouan. These people were bringing their sisters, whose husbands did not give them the food, clothes, etc., necessary for them. Therefore they came here to the legal tribunal to lodge a complaint. So after we had a short talk, they begged me to go with them and be a witness for one of their sisters whom I know personally, for this is required in the tribunal, and they knew nobody here in the town. I said, 'There is no objection; I would be useful to you in any matter.' Off we went with our women, who were each one wrapped up in a wide black cloth. Only half of their eyes were seen. They were very timid and shy in their manner of walking and speaking. No wonder, for they never come to town; even in their villages they do not go out without being thus covered up. You can imagine the state of these poor creatures. They are like lambs that never go out from their fold; and when out they are very anxious lest they should be caught by any adversary. So we went into the legal tribunal. One of the Gawas (porters) took us to the Gadi (judge), who asked one of the women what was her name, the village she came from, her father's and grandfather's names, and what she wanted. The poor thing, if she were snow

she would melt down from fear and trembling. She answered in a low voice, 'I want to make a complaint of my husband, who has not given me anything for a long time.' 'How long?' said the Gadi. 'For six months.' 'What is the name of your husband, and of his father? What is his business, and where is he now? Well, who knows you?' She pointed at me with her finger. He asked me if I knew her, and repeated the questions he had asked the woman.



LANDING PLACE AT ESNEH.

After this examination, we were sent to another room, where sat a Moslem clerk. This last asked the same questions, writing every word in a book (the masbata). At last he turned to ask me my name. 'Samuel Ali,' I said. Hearing this name, he was puzzled for a minute or two and said, 'Samuel! what do you mean by that?' I said, 'Nothing else but to say it is my name.' 'Why I never heard such a name ring in my ears before this moment!'

'Do you believe you hear and know everything in the world?' 'Ah, no; but we natives never are called by such strange names.' 'Well, I am a real native and a Berbereen, as you can verify by my colour and features; and you may know from henceforth that it is possible to hear, to know, and see many more things yet in your life. Will you hear its meaning and why I am called so?' 'Yes, I will,' he said. 'First, the meaning is "because I have asked him of the Lord." Secondly, my birth name was Muhamed, but when born again I chose for myself this name Samuel.' 'What do you mean by being born again, can one be born twice?' 'Yes,' I said, 'First one is born of his mother in sin and perdition. The second birth is, that when this same person repenteth from his sins and really and once for all turns unto God, believing in this God, and Whom He sent, that is Jesus Christ (Yasu el Messiah), he is saved; this is called the second birth.' 'Very well, now what is your profession?' 'Evangelist' (mobashir). 'What do you mean again by this?' 'I mean that my work or business is to teach in a school, or wander about among people and tell them of Jesus Christ.' 'Yes, but what have you to tell of Him? they know He is a Prophet.' 'No,' I said, 'He is not only a Prophet, He is the Spirit of God (Ruh Allah), and the Word of God (el Kalimat el Allah), by whom we are saved; without Him is no salvation.' 'Oh, you tell a new science.' 'I do not, and it is not I that say it, but the Old Testament (Toura), and the Gospel (Ingil); this Book says so.' 'Well, baas, we must stop. Your witness will not do; but wait, I shall go and tell the judge about you; if he tells me to take you as witness, I will do it.'

After a while I was called by the Gadi. 'What is your name?' he said. 'Samuel,' I answered. 'You are Mesihî (Christian)?' 'Yes, Gadi Effendi, I am, by the grace of God.' 'Where from are you?' 'I am from Nubia.' 'You are then Mesihî?' 'Yes, I am.' 'We want a Muslim,' he said, 'because Mesihî ought not to be witness against a Mussulman.' 'Why?' I asked, 'Are Christians without conscience, do you think?' 'No, but our law requires it so; so it is better to bring another one.' Well, I was obliged to bring one for those poor people, and off I went. This is the second time I have stood before officials of this town, and, thank God, confessed the name of the Lord, and was glad and happy to do it.

Pray for me, dear Christian friends, that the Lord may give me boldness to confess Him with truth and love wherever I may be called to confess Him, and wherever I may speak and read His word."

[The Soudan Pioneer Mission was first started through the efforts of Mr. and Mrs. Karl Kumm, but they have now begun to promote a Mission on the Niger, and hope to reach the Soudan from the West instead of from the East. The Mission on the Nile is therefore now entirely carried on by the German Committee in Eismach. They purpose to go forward with the work among the Nubians and the desert tribes. We trust that God's best blessing may rest upon their efforts.—ED.]

Latest News from our American Friends on the Sobat.

DOLABE HILL, SOUDAN,

December 29th, 1902.

THROUGH the kindness of Mathews Bey, our Mudir, Mr. Giffen made a trip up the Sobat as far as Abyssinia. He thinks the future prospects for Mission work there very good.

We will soon have our Church and School building combined completed, and then, the Lord willing, we will commence our School. It seems that we have been a long time getting started in our work, but everybody has been busy. Every thing must be done from the foundation up, in language, in building, in teaching

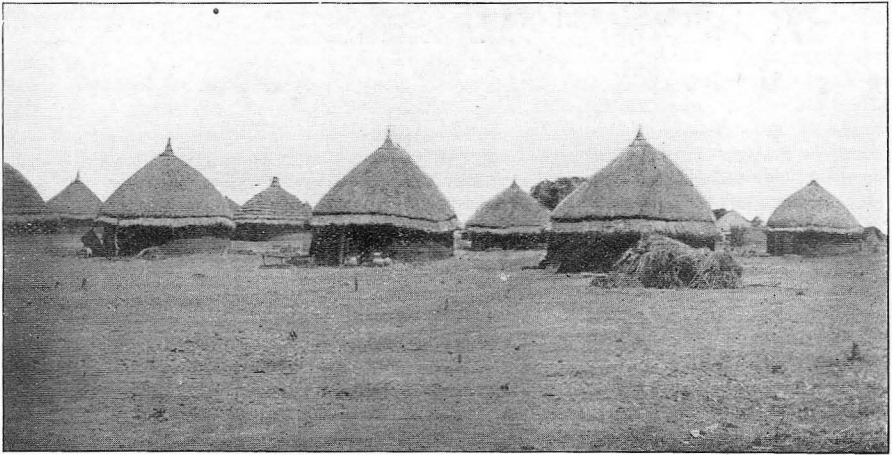


THE DINKAS CLOTHED IN SKINS.

the natives to work, but we feel as though, yea we know, the Lord has been with us.

We are now making bricks for our permanent buildings, but we will try to use our temporary buildings for another year, as it would be impossible to get the bricks ready before the rainy season.

We have rather cool December days as there is a strong north wind every morning which lasts until noon at least, and very often till evening. These poor people go shivering around if they venture out at all in the early morning. Dr. McLaughlin has been visiting a sick baby, and its bed consists of a heavy skin thrown on the mud floor, and a little sheep skin on that. It has no clothing, and when it sleeps is covered with another skin. I made a covering for it to-day, but they do not know how to care for anything. They have no bedding whatever, but shut themselves up in their tuckles,



A NATIVE VILLAGE ON THE SOBAT.

which have no windows and a very small door. Many of the people have nothing on whatever, and very little at best.

For some reason or other we did not get our mail for Christmas, and so we do not know the doings of the outside world. The boat came in but no post for us. It made our Christmas very gloomy, but when we counted our mercies we found that all was not gloom.

A Few Words from Friends in many Different Parts,

TELLING OF THE DAY OF PRAYER FOR EGYPT.

From MISS THOMPSON, AMERICAN MISSION, CAIRO.

February 20th, 1903.

"We had a meeting for prayer for the Missionaries in Cairo January 31st in the forenoon, and in the afternoon for our people who understood Arabic. It was well attended, and brought some from all our districts in Cairo. May God hear and answer prayer."

From MRS. DICKINS, NORTH AFRICA MISSION, ALEXANDRIA.

"We were much blessed on the Day of Intercession here, and also in meeting with those at 70, Rue Ragheb Pasha, and already much blessing and expectation has come into our own hearts, and there is a spirit of prayer given which is surely but the first droppings of the shower . . . We have all here a greater spirit of expectancy than ever before, and we believe to see signs that God is working with us. Is not this the first answer to our united prayers? The blessing must begin in God's children."

From MRS. BYWATER, C M.S., CAIRO.

February 23rd, 1903.

"Speaking of the Prayer Circle, we have cause to 'thank God and take courage' for signs of blessing coming on this dry and thirsty

land. The enquirers are more than we have had for a long time, and some are deeply in earnest. Even among the School girls there is a manifest moving of God's Spirit, making them eager to have God's Word explained to them. Surely we must believe that this has come in answer to our prayers, for we have been holding fast to God's promise that He will pour out His Holy Spirit, and have been pleading for our teachers and children, and for ourselves."

FROM MRS. LIGGINS, EGYPT MISSION BAND, ALEXANDRIA.

February 5th, 1903.

"I am glad to tell you we had a time of real waiting on God here. About a week before I had written to the ladies of the American, North Africa, Bacos, and Soldiers' Home Missions, also to Miss Leggatt, of the Scotch Mission, and asked whether any of them would like to come up here on the Saturday afternoon, and join in a time of prayer—not an ordinary meeting—but just a quiet time of united prayer together. Five of the American ladies came, two from the North Africa Mission House, two from Bacos, Mrs. Lawrence and Miss Ollive from the Soldiers' Home, and Miss Leggatt, of the Scotch Mission. They, with Miss White, our two teachers and myself made sixteen, and we had a real blessed time of quiet waiting and prayer. It seemed as though the Lord had poured out upon us the Spirit of Intercession, and we parted with our own spirits refreshed and strengthened, feeling that it had been good for us to meet together, and that the Lord would do great things for us, and get glory to Himself. I think we all felt the strength of being united with so many others; not only in Egypt, but all over the world, who were with us bowed in prayer for this land, and grateful to you for making the suggestion. May we go on believing, expecting, and praising!"

FROM MISS LESLIE, BRUMANA, SYRIA.

January 31st, 1903.

"We have had a Prayer Meeting to-day for Egypt; on the whole it exceeded my expectations. We had it in our large room, and had the two Schools, all the native teachers, and a few outsiders. Mr. Little presided, and spoke to us about prayer, and I gave a few reasons why we here should think of Egypt, and told them a little about the need. Several prayed . . . I rather think of following it up by putting one day for Egypt on our little School Cycle. Every day the teachers and monitresses come to my room at noon, and we have a short quarter of an hour's prayer meeting, just very short petitions, and every day have some special station we particularly remember. It is often a really helpful little time, though so short."

FROM MRS. WOOD, SIDON, SYRIA.

January 31st, 1903.

"I must send you a few words of thanks for the booklet you sent me, and also inform you that our Mission Circle met to-day at the Orphanage 'B — Home,' just outside of Sidon, where we had a prayer service for the needs of Egypt on this day set apart for that

purpose. May God graciously answer all the prayers made for the salvation of that darkened land, and give you especially a crown of rejoicing."

FROM MR. CLARK CHAMBERS, SYDNEY, N.S.W.

February 3rd, 1903.

"The requests for prayer for the 31st January last arrived in good time, and I made it widely known. A few of us who knew Mr. Bradley, and so were especially interested in Egypt, met for prayer together, and truly God was with us . . . I praise God that Egypt is being brought under the notice of the praying men and women of Sydney. One man of deep thought and prayer invited me to his house to talk over Egypt, and he hopes to open his house for a circle of praying people for Egypt. I just think that God is going to work for us mightily in Sydney."

Notices.

We have been asked to insert the following, by the kind donor of £10 for Fairhaven:—"It is a thankoffering for two things—first, for the blessing that the Magazine, 'B.B.E.', has been to me personally, and I know will be to many here in His time; and then for a wondrous blessing of restored powers to one's limbs which God has vouchsafed me."

The bound copies of "BLESSED BE EGYPT" for 1902 are now ready. They are tasteful volumes in olive green linen, with one of the coloured pictures on the cover, and contain two good maps and 49 illustrations. They are suitable for presents; price 2s. and 4d. post. To be obtained from the Secretary to the Prayer Union for Egypt, Cuffnells, Weybridge.

The following may also be ordered from the same address:—

Mardon's "MEMORY MAP OF EGYPT," 1s. 4d.

Prayer Cycle for Egypt for 1903, 3d. each.

Prayer Cycle for Syria and Palestine for 1903, 3d. each.

Bound copies of "BLESSED BE EGYPT" for 1901, 1s. 6d. each and 3d. postage.

Two years, 1900 and 1901, bound together, 2s. 6d. and 4d. postage.

The Quarterly Magazine, "BLESSED BE EGYPT," may be ordered in ENGLAND only from The Secretary to the Prayer Union for Egypt, Cuffnells, Weybridge, price 1s. 8d. a year, including post. *Friends are asked to take note of this.*

It may be ordered abroad and in the Colonies from the following Secretaries to the Prayer Union for Egypt:—

UNITED STATES. MISS NEWBY, 14, Oak Street, Chattanooga, Tennessee, U.S.A. Half-a-dollar.

NEW ZEALAND. MISS EVA GOODER, 44, Kent Street, Te Aro, Wellington, New Zealand. Two Shillings.

NEW SOUTH WALES. W. CLARK CHAMBERS, ESQ., Y.M.C.A., Pitt Street, Sydney, New South Wales. Two Shillings

HOLLAND. MR. H. A. BOSSHARDT, Twijnstraad 24, Utrecht, Holland. One Gulden.

PALESTINE AND SYRIA. MISS LESLIE, Friends' Mission Training Institute, Brumana, Lebanon, Syria. Six Piastres.

EGYPT. MRS. BYWATER, C.M.S., Cairo;

MISS THOMPSON, American Mission, Cairo;

MISS RENA HOGG, American Mission, Assiut;

MRS. LIGGINS, E.M.B., 70, Rue Ragheb Pasha, Alexandria.

Six Piastres.

Prayer Cycles may also be obtained from them, price 3d., including post.

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt.



SUMMER NUMBER—JULY, 1903.

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EGYPT FIFTY YEARS HENCE.

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IMPORTANCE OF TRACT DISTRIBUTION.

LONDON JEWS' SOCIETY.

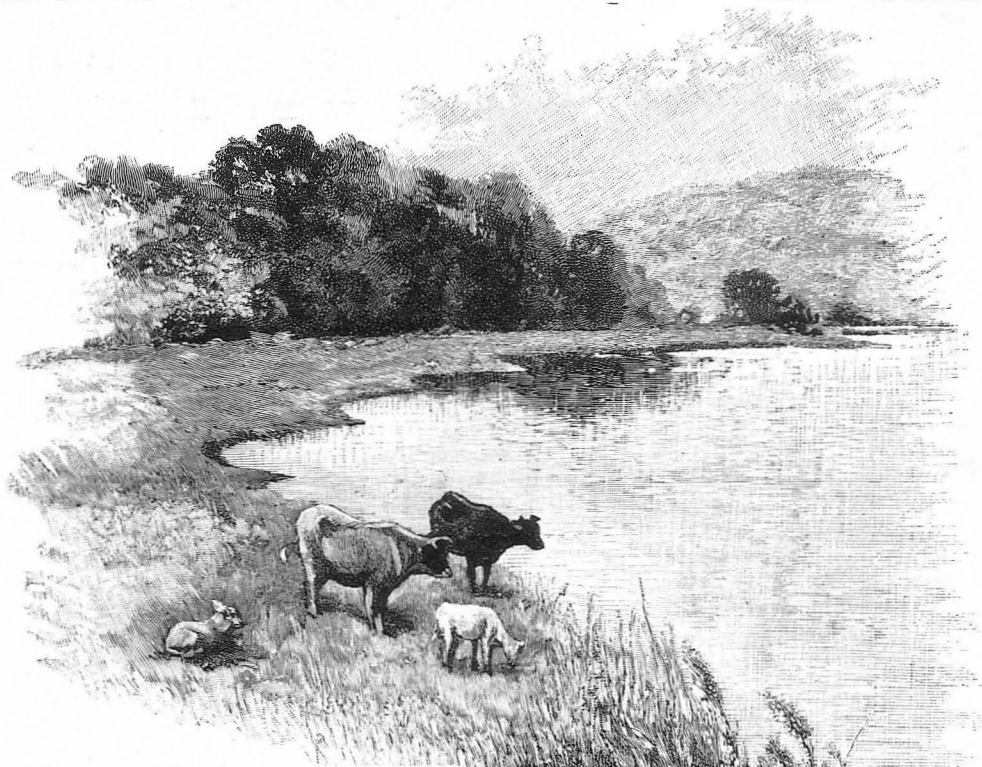
NOTICES.

This Magazine may be obtained from

THE SECRETARY of the	THE FLEMING H. REVELL COMPANY,
PRAYER UNION FOR EGYPT,	New York,
Cuffnells,	Chicago,
Weybridge.	Toronto.

Price Fourpence.

Price Fifteen Cents.



The Leadeth Me.



IN pastures green? Not always; sometimes He
Who knowest best, in kindness leadeth me,
In weary ways, where heavy shadows be.

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright,

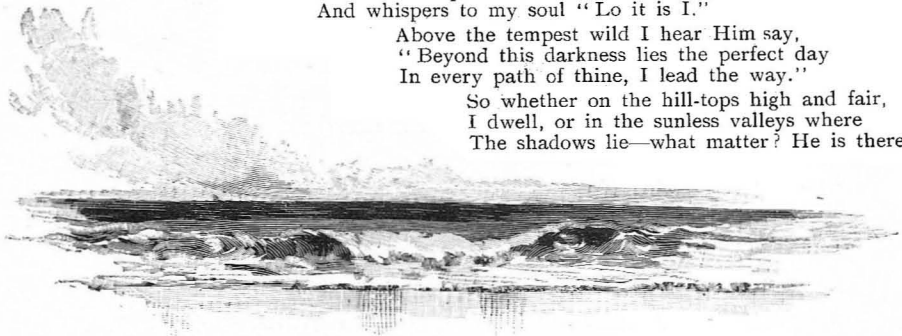
Only for this—I know He holds my hand,
So whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul "Lo it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day
In every path of thine, I lead the way."

So whether on the hill-tops high and fair,
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.



“Blessed be Egypt.”

VOL. IV.

JULY, 1903.

No. 16.

Editorial.

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified.”—ISAIAH LXI. I, 2, 3.

“The joy of the Lord is your strength.”—NEHEMIAH VIII. 10.

“In Thy presence is fulness of joy.”—PSALM XVI. 11.

WHEN the Nile is low in Egypt, as it is at this time of year, the first signs of the coming flood are hailed with gladness. Every trifling increase in the level of the river, telegraphed down from Khartoum, Assouan, Cairo, brings with it a promise of speedy relief to the hot dryness of the air we breathe. And as the water comes and rises, there spreads abroad everywhere a glad transformation scene. The long tension of the last few months gives place to revival, a freshness and abundance of life, to joy and thanksgiving.

It is with something of a kindred gladness that we receive the good tidings of the beginning of blessing at Assiout. Our readers will remember that in the first month of this year we all joined in a day of prayer for Egypt—both at home and in America. Three weeks later, a letter from the whole number of the assembled American missionaries in Cairo appealed to their Church at home for a great increase of force and effort on behalf of Egypt and the Soudan. The account we give to-day of blessing among the students at Assiout, of financial help in America, and of the acceptance of the United Presbyterian Church there of the appeal of their missionaries, tell of the waters rising. May God so send an overflowing river of spiritual life and energy, of hope and joy in Him that there shall be enough not only for our American brothers and sisters, but for us, too; and that the rising of the waters may be simultaneous in the field and in the home-land, in the churches in England and America, and in the whole Egyptian Church, “the faithful company of all believers.”

A parable and an illustration used by Alexander Mackay many years ago has come back to us of late with persistent remembrance. He described the Cantilever, the method used by the engineers of the Forth Bridge, to conquer the difficulty of the immense span of the river. The principle of the Cantilever required that every ton weight on the water side had a corresponding ton weight on the land side, so that the power and strength at the base should be equal to the strength of the arm stretching out over space. Even so at this time do we need so carefully to build on the homestead of the work that there shall be adequate strength and support to sustain the arm that is stretched out to meet the need on the far side.

How to do this rightly is the problem that confronts many of us now.

The Rev. C. R. Watson writes with reference to the important crisis in his Mission of Philadelphia:—

" June 13th, 1903.

" . . . We had a very inspiring general assembly this year. The appeals that came up from Egypt and India were endorsed. That means that we are to hold them up both as an ideal and a duty, and to press forward to their realization just as fast as the funds and the men can be secured." Does not this represent to us the land arm of the cantilever?

Of late years the plan has been largely adopted in Missionary Societies of having "our own missionary," and a large number of those now in the field are specially supported by a Church, or by a place, or by one individual friend. The greatest hope of increasing the missionary force is by a great development of this plan. When every Church has its own missionary, we shall find the seaward arm long enough to reach the farther side. We bring this before our distant friends. If they are being stirred up to care for Egypt, let them seek to have their own missionaries there, and for every one added in the field, let them add another Church, or place, or friend, or group of friends, to take the responsibility of that missionary's support.

The very fact of doing this should join together in faith and prayer and personal sympathy those who send, and the one who is sent. Sharers in sowing, they will surely share in the harvest; even as with our blessed Lord Himself, if we suffer with Him, we shall also reign with Him.

*" And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song:
And hearts are brave again, and hands are strong.*

Alleluia !"

Among the Students at Assiout.

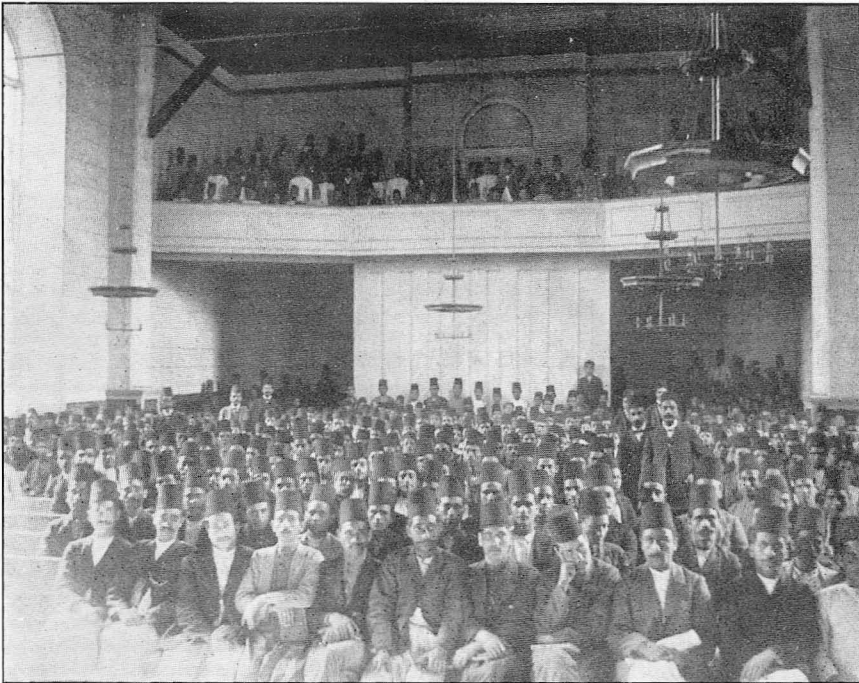
AMERICAN MISSION,
ASSIOUT, EGYPT,

March 29th, 1903.

DEAR MISS VAN SOMMER,

I DID not write of the way we kept the Day of Intercession, but I think I have something now which will make your heart glad, even if you have already learned something of it before.

The United Presbyterian Church of North America, under whose direction and by whose gifts we have the privilege of working



THE STUDENTS IN HALL AT ASSIOUT.

here, some time ago secured Mr. J. Campbell White as secretary of the Ways and Means Committee, with the duty of keeping before the Church the needs of the different Boards of the Church, etc. Mr. White has been for nine years engaged in Y.M.C.A. work in India, so comes to the work with special training.

He was the leader in the great forward movement in India this winter when the different societies asked for men, women and gifts, and pledged themselves to work for India's evangelization in this generation.

He came to Egypt full of faith and enthusiasm, and added not a little faith and courage to our semi-annual meeting. The result you know. The Egyptian Missionary Association sent out an

B

appeal to the Church at home for 280 more missionaries. It is manifest, too, in the renewed courage and zeal with which each missionary on the field has again taken up his work.

Reports come from the home Church almost every week that there has never before been such a deep, earnest interest in missions as at present. The whole Church seems stirred.

So much by way of answer to our prayers in this line. Now more directly to Egypt and the purpose of this letter.

Mr. White visited most of the mission stations in Egypt, and examined the work as far as Khartoum.

On the 18th inst. he reached Assiout on his return. Thursday morning he spoke to the 500 boys in chapel—a strong, clear, direct statement of the defects of non-Christian religions, and that Christ was the only Saviour of the world. In view of the fact that millions are in bondage to these false systems of religion, he asked them what they would do with their lives.

The students were wonderfully stirred. They went to their classes only to discuss further the momentous issue before them. Studies were largely forgotten. All seemed to feel that they had reached a crisis in their lives.

In the evening Mr. White spoke again as forcibly and directly as in the morning. The presence of God and spirit of prayer was much manifest. Then the small boys were dismissed, and those only who were seriously considering their life's work asked to stay for an after meeting.

Very briefly and forcibly Mr. White presented the world need for Christian workers, and especially referred to Egypt and the Soudan. He sketched the difficulties and blessedness of such work, and then called for volunteers to pledge their lives to the evangelization of Egypt and the Soudan. During a season of silent prayer forty young men wrote out the pledge and signed their names.

A meeting of the volunteers was held in the morning, at which nineteen more pledged their lives to Christ. Later in the day twenty-two more in Prof. McCreery's Bible Class asked to join the volunteers. Many of these were not even Church members.

The movement has still gone forward, and now ONE HUNDRED AND TWELVE of the choicest young men in the college stand pledged to devote their lives to the direct evangelization of Egypt and the Soudan. Thirty-five of these were not Church members. More than fifty have asked to unite with the Church and thus declare to the world that they have accepted Christ. And this is not the end. The Spirit of God is still striving. As it now stands, nearly one-half of the students who are old enough to intelligently make life decisions are pledged to this work.

No one person would take more honour than another in being the instrument in leading to these decisions. Missionaries and teachers, American and native, have laboured with equal earnestness in sowing the seed, and all unite with hearts overflowing in praise and thankfulness to Him Whose work it is, and Whose is the glory.

Many agonized prayers have ascended for Egypt. God is most graciously answering. Let us accept it as such with thanksgiving, and let us have faith to accept yet greater blessings. Egypt shall be brought to Christ.

FROM A SUBSEQUENT LETTER.

May 4th, 1903.

The interest in the college continues, a steady burning light. I have never before felt so hopeful of the church both here and at home.

Am watching the Nile Printing Press movement with the greatest interest, and going in advance of it with my prayers.

Yours in His work,

W. W. McCALL.

Monthly Missionary Message.

No. 921 WITHERSPOON BUILDING,

OFFICE OF SECRETARY.

THE April Message was sent forth with much anxiety and with a deep sense of responsibility, because of the dark financial outlook for the fiscal year in missions, a deficit of some \$25,000.00 being then imminent. It is with a corresponding sense of joy and thanksgiving that we publish the good news that the April receipts broke all records, amounting to \$47,384.43.

Just a few days before the day on which our treasurer closed his books, and after reports had been received from all of the ordinary sources of income, the treasurer reported a probable deficit of about \$12,000.00. Hearing the news and encouraged by the reduction of the deficit from \$25,000.00 to \$12,000.00, a small union of individuals in different places was effected to pray for the extinction of the debt.

Our treasurer testified to his own consciousness of unseen forces working together toward the desired end, and when his books were closed, the balance of indebtedness which had to be carried over was only \$5,258.38. A few more contributions, specially designated to the credit of the closing year, have come in, so that our hope and prayer is that the record of NO DEBT which is all but realized, may become a literal fact when the Assembly meets.

To those who, by systematic contributions throughout the year, and to those who, by special sacrifices at the close of the year, have made this record possible, we are indeed grateful. Back of all human effort, however, is the efficient power of the Spirit poured out upon our Church this year in this grace of giving. To Him is the glory of what had been accomplished and in Him is our confidence for the largest requirements which belong to future years.

We ask the Church to unite in two spiritual exercises: that of thanksgiving and that of prayer.

There is good ground for thanksgiving to God. The Church has a threefold record in foreign missions for this year:

The largest foreign mission offering of any single year!

The largest missionary party sent out in any single year!

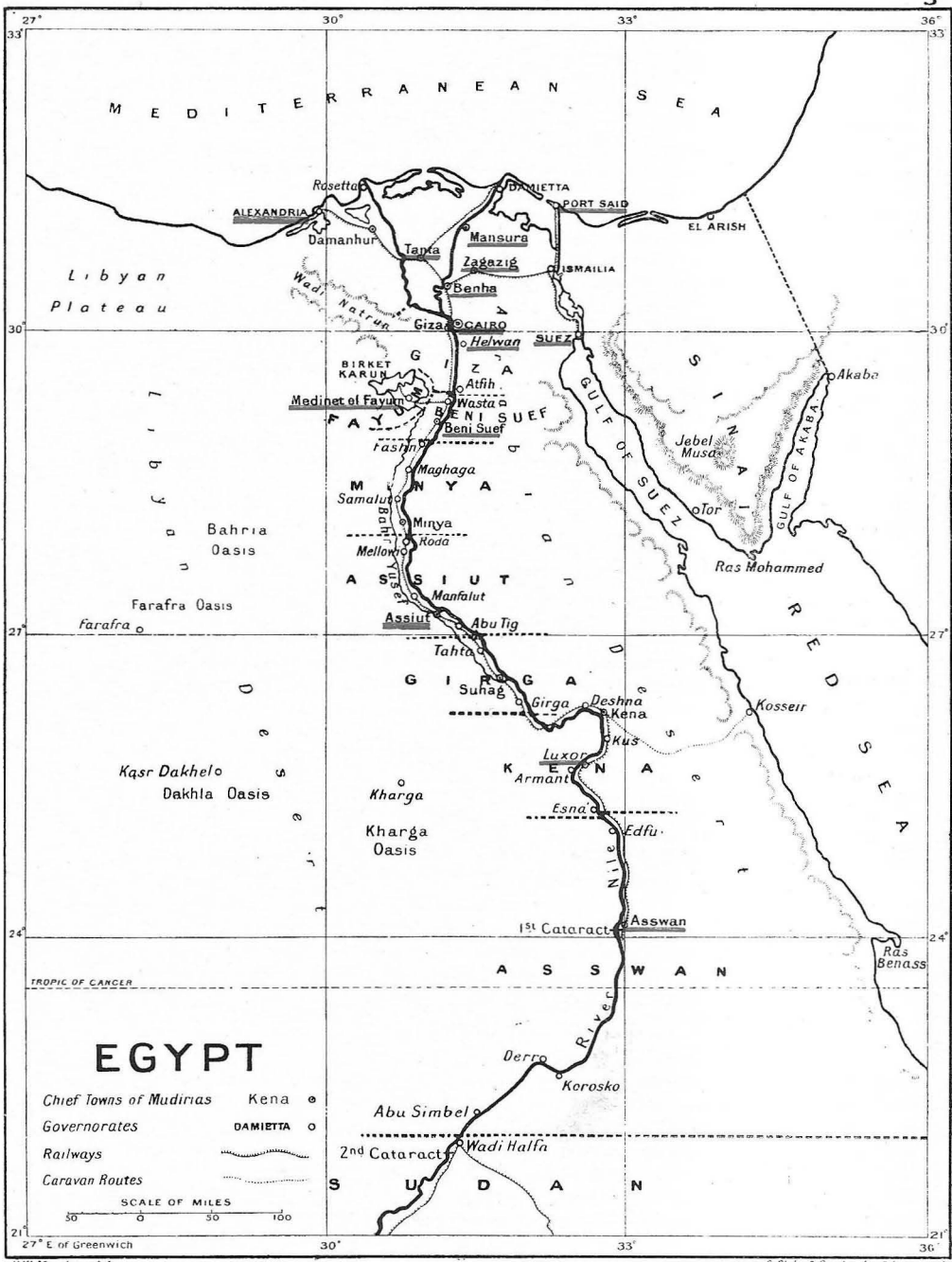
The largest ingathering of souls for any single year!

There is also great need for prayer to God. The General Assembly will have before it this year for consideration extremely important foreign missionary questions. We need an outpouring of the Spirit that the Church may be led into the will of Her Lord for Her, and into His will alone.

C. R. WATSON.

From *The Christian Union Herald*.

Philadelphia, Pa., May 13th, 1903.



By permission from MEMORY MAP ATLAS for Egyptian Schools, by H. W. Mardon, Tewfikieh Training College, Cairo.
 On sale in Cairo at all booksellers price 7 p.c.

The Red Lines denote the Mission Stations.
 These are added by us.—Ed.

ALEXANDRIA	{	American Presbyterian Mission. Church of Scotland Mission. North Africa Mission. Egypt General Mission. British and Foreign Bible Society.
CAIRO	{	American Presbyterian Mission. Church Missionary Society. American Bible Society.
ASSIOUT	- - -	American Presbyterian Mission.
PORT SAID	{	British and Foreign Bible Society. Bethel Orphanage.
MANSURA	- - -	} American Presbyterian Mission.
TANTA	- - -	
ZAGAZIG	- - -	
BENHA	- - -	
FAYUM	- - -	
BENI SUEF	- - -	
LUXOR	- - -	
SUEZ	- - -	Egypt General Mission.
ASSWAN	- - -	Soudan Pioneer Mission.

Papers on Egypt.*

No. III.—"THE MISSIONS AT WORK THERE."

OUR map, which we are permitted to use by the great kindness of its owner, is designed to show the provinces and chief towns of Egypt. These latter are identical with the chief Mission Stations, so that we have drawn attention to this by adding red lines. There are only four places omitted where white missionaries are to be found. These are Kalioub, a station of the Dutch Mission; Shebin-el-Kom, of the North Africa Mission; Bilbeis and Shebin-el-Kanater, of the Egypt General Mission. These are all in villages of the Delta.

The three most important places shown on this map are Alexandria, where we find five different missions at work; Cairo, the headquarters of the C.M.S. and of the American Mission in lower Egypt; and Assiout, the headquarters of the American Mission in upper Egypt.

These three are strong missionary centres, more than two-thirds of the whole force being found there. Besides them, we find smaller groups in ten other places marked, and the four unmarked villages already mentioned. There are native workers in nearly 200 more villages.

And what is left untouched? About 18,000 towns and villages where there is no standard for Christ among the Moslems. We need rather think of what is left than of what is done, and look up

* These Papers are written specially for friends at a distance, who have not heard much of Egypt.

to God to show us how to kindle a light in every one before the sun goes down.

"THE EVANGELIZATION OF EGYPT IN THIS GENERATION"

is the aim of all of us who care for the people of the land, all of us who have received the great commission. For the sake of those friends who have but lately begun to think of Egypt, we would give a short sketch of each mission and its history.

The first to enter the field was the Church Missionary Society. Five missionaries were sent to Egypt in 1825. Of these J. R. T. Lieder worked on for more than thirty years, and died in Cairo in 1865.* He and his brethren itinerated all over the Delta, into the Fayum, and up the Nile into Nubia, selling and distributing scriptures and tracts among both Christians and Mussulmans, but more especially the former. Schools also were set on foot, and in particular a boy's boarding school in Cairo, which in 1842 was changed into a Theological Seminary for the training of the Coptic clergy. This was, however, closed later. Lieder revised the Coptic and Arabic New Testament. At his death there was no successor appointed, and the C.M.S. mission in Egypt ceased to exist. But eighteen years later, in 1883, after the British occupation had commenced, we find another C.M.S. missionary, Mr. Klein, sent to Cairo, and from that time the work has gradually taken root and grown. As during the time of the withdrawal of the C.M.S. from Egypt, other missions had developed, the policy of the Society seems to have been henceforth rather to strengthen a base of missionary operations in Cairo for the purpose of going forward into the Soudan at a future day. They established boys' and girls' schools, built a hospital and carried on medical work, and opened a book depôt in a populous part of the city. Thus the three branches of missionary work—educational, medical, and literary—have had a beginning, and with each a staff of workers is busily engaged, while the direct work of preaching, speaking and instructing inquirers is also carried on on all possible occasions, which are, more or less, from time to time, and concerning which little can be said or written. The Society sent some of their men to Khartoum and Omdurman as soon as permitted, and the work which must there, too, be of a very quiet and unobtrusive nature is also taking root by winning the hearts of the people and preparing the way for better days.

THE AMERICAN UNITED PRESBYTERIAN MISSION, destined to be the most powerful missionary organization in Egypt, began work there in 1854, eleven years before the death of Lieder, and they have worked on through storm and sunshine ever since. Their first missionaries were Barnett and McCague, quickly followed by Lansing, and then there is a long succession of honoured names—Hogg, Watson, Harvey, Ewing, Strang, Currie—most of whom are still working on in spite of advancing years.

The plan of campaign followed by the American Mission has been to form and build up a native church with native presbyteries, pastors, and entire native organization. This has been chiefly gathered from the Coptic Christians. They were taught the need of conversion, the simplicity of the Gospel message and of forms of

* See History of the Church Missionary Society.

worship; the necessity of a consistent Christian life, observing the Sabbath day, and training their households as Christian families. The missionary has been the guide, rather than the head. His whole aim has been to produce a self-governed, self-supporting native Christian community. And to this end schools have been carried on, together with unceasing work among all classes of people, training, teaching, developing, extending on every side.

Moslems have been sought and won, but this has been the hardest part of the work. The present move among the students at Assiout towards a missionary spirit and a missionary life among their fellow countrymen, is the most hopeful and stimulating sign.

If a missionary spirit with self-sacrificing love to their brethren were indeed poured out upon the whole native Evangelical Church, so carefully nurtured by the American Mission, then might we look with certain expectation for a great awakening among the Moslems.

Next to the American Mission comes that carried on by the Established Church of Scotland. A school was opened by them in Alexandria in 1858, and has now been at work for 43 years; so that more than one generation of the citizens of Alexandria have been taught and trained under Christian influence. The school was primarily intended for the Jews, but it was soon found advisable to take in all nationalities—and the Jewish children amongst the others. This school has been a great blessing in Alexandria. God has so prospered it, that one school has developed into three—both boys and girls' paying schools, and one for the poor, who may come free. In every class of life in Alexandria you may meet men and women who were brought up at the Scotch Mission School.

After this we come to the Dutch Mission, founded in Calioub in 1866. This comprises church, schools, and an orphanage. The leader and pastor needs our special sympathy and thought, for he is alone at his post, though with loving helpers among his native friends.

The North Africa Mission have two stations—at Alexandria and Shebin-el-Kom. They began work in 1892, and have set themselves steadily to seek to preach Christ to the Moslems. They have schools and book depôts and good native helpers, but they have had much trouble in the loss of their own workers. Dr. Smith and Miss Watson and Mrs. Summers, three of their first missionaries, have passed away; Mr. Summers and Mr. Hooper have so mastered the language that they have been gained to the Bible Society. But the workers that are left work on in hope, and any news of encouragement is gladly hailed by all their friends.

The Egypt General Mission began work in 1898, being a group of young men whose hearts had been stirred and whose lives had been won to the missionary cause. They have found their sphere of work chiefly in the villages, and have now stations in Bilbeis, Shebin-el-Kanater, and Suez, besides Alexandria.

The aim of this Mission from the first has been to fit in with all other missions, not trespassing on other ground, or overlapping, but rather seeking to occupy vacant places, and to hold themselves ready for any extension into which the Spirit of God should lead them. Their methods are partly educational. They seek to have much intercourse with the people, earnestly desiring to live Christ in their midst. They also have two book depôts and several native helpers.

The Soudan Pioneer Mission is a German Mission, which was commenced in 1901. Its purpose is to carry the Gospel to the tribes of the Soudan when allowed to do so, and meanwhile the missionaries are learning the language and seeking to work among the Nubians.

We believe we are right in saying that every Mission would welcome reinforcements. And all would hold themselves ready to enlarge their borders, and spread out into the unoccupied fields.

A people that has been sitting in darkness is beginning to see a great light. We pray that it may shine more and more unto the perfect day.

"The Cantilever."

AN engineer, in undertaking to throw a bridge across a river or ravine, finds himself *limited* on every hand in arranging his design. Three things may especially be noted as limiting the design.

"(1) The nature of the *foundation*.

"(2) The *materials* at his disposal.

"(3) The *conditions* under which the workmen will have to build.

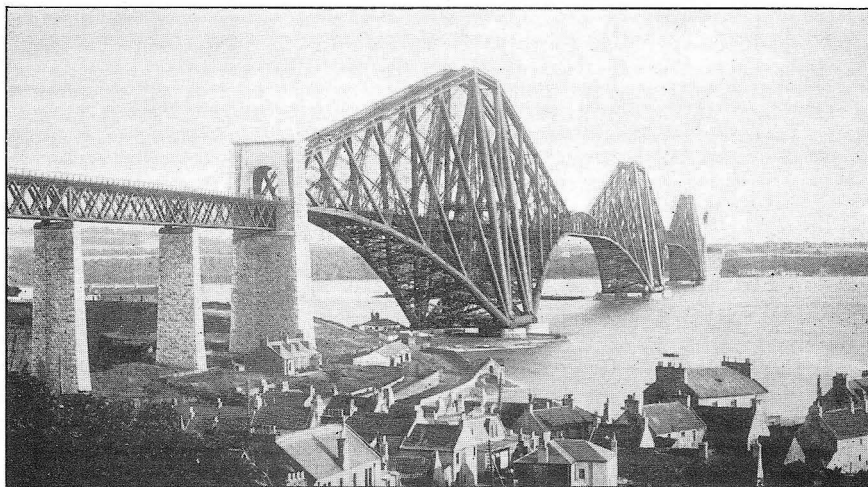
"If the foundation is good, he may build his bridge on piers, but here he is limited by the depth he must go, for workmen cannot safely live in water beyond a certain depth, nor can piers be carried up to a height beyond the strength of the foundation to bear the superstructure. If he fixes upon the suspension principle, he is again limited as to length of span, for the best material extant will only bear a certain weight, while the conditions under which the erectors will have to work may be impossible. In other words, the engineer must so arrange his design that in no part of the structure must any member be strained beyond what it can safely bear; nor must the design be such, however theoretically beautiful, as to be impossible of execution.

"Now, in endeavouring to span the continent of Africa, we must keep these conditions constantly in mind. In the case of bridge-piers, the main conditions are that they stand on a good foundation, are strong enough for the portion of weight to be borne by each, and that all rise to the same level. The pier principle is that hitherto adopted in Africa in Mission work. Lines of stations have been planted, but too frequently in unhealthy centres, and these, like piers on a bad foundation, have frequently collapsed, or have been unduly loaded for their strength, hence gaps are constantly occurring. The plan has proved a conspicuous failure.

"Others have tried the suspension principle, but with no better success. A tower of strength has been built at each side of the mighty chasm—one at Freetown, the other at Frere Town—and strong links have been hung out from either side, in the hope of uniting in the centre. But the span has proved too great for the structure. Some of the strongest links have now and then given way, and the whole erection has again and again been in danger of falling. Everyone knows that in suspension bridges we have not merely the two gigantic chains joining pier with pier, from which the whole platform is suspended, but the landward ends of the chains must be firmly tied

back to the solid rock, otherwise the piers will give way, and the whole bridge will fall into the abyss. So, too, our landward or homeward ends have been now and then rendered shaky from want of being properly weighted down by home support. The design has proved a failure, even in the very trifling length, so far completed; more and more of a failure will it prove as the platform is lengthened, and a still heavier strain comes upon the piers. The progress of erection has also been hindered from want of confidence in the design on the part of the promoters, in addition to chronic and sudden hurricanes which have swept past and destroyed large portions which took years in erection.

"To span the Firth of Forth with a railway bridge has long defied the utmost skill of engineers. The water is too deep to render piers possible, while the span is too great to render the suspension principle at all feasible. Did they therefore entirely abandon the scheme as impracticable? No. They adopted a natural principle,



perfect in conception and comparatively easy of execution; although the work is on so gigantic a scale that to compare it with the largest existing bridge is like comparing a grenadier guardsman with a newborn infant. The principle is called the CANTILEVER, which even the most unmechanical mind can understand at a glance. At each side of the Firth a high tower is built. Each of these towers is like the upright stem of a balance, or the stem of a tree, for from each side of the tower an arm or branch is built outwards, one to the right and one to the left. For every foot in length that is added to the seaward arm a similar foot length must be added to the landward arm, so as to make the balance even. The seaward arms on each side are, however, not continued until they meet, but stop short when their extremities are several hundred feet from each other. To fill this gap an ordinary girder is placed, having its ends resting on the seaward ends of the two cantilevers. In this marvellously simple way the mighty chasm (one-third of a mile) is spanned, which could not be done on any other known principle.

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"Let us adopt this principle by analogy, as our solution of the African problem. Instead of vainly struggling to perpetuate the method of feebly-manned stations, each holding only precarious existence, and never able at best to exert more than a *local* influence, let us select a few particularly healthy sites, on each of which we shall raise an institution for imparting a thorough education, even to only a few. But instead of drawing from the general fund for the support of such institutions, let each be planted on a base of a fund of its own; and for every man added to the staff abroad, let there be secured among our friends at home a guarantee of sufficient amount to support him. This is the land arm of the cantilever: the man in the field is the seaward arm."—*Extract from a letter in the Life of Alexander Mackay.*

From a Visit to Egypt.

BY THE REV. AUDREY JAMIESON, M.A., RECTOR OF
ST. LEONARDS-ON-SEA.

AFTER about three hours we reached our destination, the picturesque village of Bedraschin, embedded in palm trees, passing on our way numerous Egyptian dahabeahs with their graceful sails, and a penal settlement opposite the island of Roda, where gangs of Arabs in chains were engaged either in irrigation works or breaking stones.

From Bedraschin some of our party rode on donkeys to the site of the ancient Memphis, where is the colossal statue of Rameses. Farther on was the curious Step Pyramid of Sakhara, the oldest pyramid in existence, and near this the sarcophagi of solid granite which once contained the mummies of the sacred bulls. But the village of Bedraschin itself was well worth a visit, although it had no ancient monuments to exhibit. The houses, made mostly of mud, were built on the more elevated spots, and had evidently been recently surrounded by the inundations of the Nile. In places the water still lay in large ponds at the foot of the palm trees. Making our way through the streets, if they may be dignified with the name, we were surprised to hear a voice say in English, "Would you like to see the school, sir?" Of course we assented, and could hardly believe our eyes when we looked round a room about 20 feet long and 16 broad, and found dual desks of the latest English pattern, English maps on the walls, blackboards, etc., just as we have them at home. The schoolmaster who had invited us to enter, explained that the children had gone home to dinner, but would soon be back, and while he was speaking a bright, intelligent little boy, apparently about 11 or 12, came in, and was told to fetch his reading book. The master opened the book at haphazard, and the boy read the fable of the shepherd lad who cried "Wolf" as a practical joke so often, that when the wolf really came, his neighbours left him to himself. The boy read the whole, about two pages, without a falter or mistake, although the master assured us he knew no English nine months previously. Whilst we were there, the chief man of the village came in, and seemed very little raised above the rest of



THE LANDING PLACE AT BEDRASCHIN.

the people in dress or appearance. But it was he who had provided and supported the school entirely out of his own pocket. He knew very little, if any, of our language, and probably considered himself too old to learn. But he was so impressed with the advantages of education, now that England was influencing everything in Egypt, that he was determined that the children of his village should have the best English training he could give them. The shades of night were falling fast when we got back to Cairo, and had an opportunity of seeing it lighted up with a brilliancy which would put to shame many a town in our own country. The day after our river trip, I went to see the Rev. F. F. Adeney, a Church missionary, who had been principal of the Divinity School at Jerusalem, and when there had married a lady who had been one of my Sunday school teachers at Torquay, but they had moved to Cairo about ten years ago. His house was at Helouan, about half-an-hour by rail from Cairo, and though supposed to be a very healthy spot, it was certainly one of the barest I ever saw. There was literally no vegetation, his garden was a smooth area of rock, but he told me he hoped to have some soil brought there, that he might have a small bed for flowers. Both he and his wife were evidently hard at work in the Master's service, though they had many trials and discouragements to tell of. Just then they were grieving over the terrible backsliding of a very talented native Evangelist. Since I was there dear Adeney has gone home, and is now with the Saviour Whom he loved so dearly and served so well.



"In Egypt."

"Fear not to go down into Egypt."

GEN. XLVI. 3, 4.

"And be thou there until I bring thee word."

MATT. II. 13.

"AND be thou there until I bring thee word."

Is this to be indeed Thy bidding,
Lord?

In "Canaan" everything was
sweet and fair;

Could not I more have glorified
Thee *there*?

Were there not victories for Thee to win,
And souls to rescue from the power of sin?
Why into "Egypt" must Thou send Thy child
Where the loose sands blow hot o'er waste and wild?

Here things seems disappointing: testings new
Await me; hosts of darkness are not few.
A fresh environment encircles me,
And restless spirits sweep a restless sea.

Here cherished hopes are waiting unfulfilled;
The very hopes Thou hast Thyself instilled.
'Tis difficult to think that this can be
Thy place of richest blessing now for me.

Thy purposes are veiled: and faith scarce soars
Sufficiently to pierce the heavenly floors
Of clouds, which for a brief while yet conceal
The plans that Thou art longing to reveal.

How easy 'twould be to return again
To the old land with wealth of ripening grain
And bind the bundles rich of golden store
All ready for Thy garner—as of yore!

Yet, as Thou sayest, "Be thou *there* until . . ."
I stay in Egypt to fulfil Thy will:
That will which willest ever what is best
For all Thy children—so in it I rest.

And as I wait and pray, Thou workest on
My little Egypt time, will soon be gone;
And what I see not yet, I yet shall see
Thine own deep purposes fulfilled through me.

For if I turned to quit my "Egypt" land,
Would I not miss the best that Thou hast planned?
In blessing for myself and Thy work here,
Since Thine own word to me was "*Be thou there.*"

Yes, Thou hast said, "Until I bring thee word";
Then let me never move before Thee, Lord!
But wait in patient hope with tranquil heart
Until My Lord shall say, "Arise, depart!"

March, 1903.

B. PORTER.



anted—A Sky Pilot.

A few months ago there appeared in the *Illustrated London News* a miniature Map of the Valley of the Nile, which showed the area of the many mining and other concessions granted to Commercial Companies in Upper Egypt. We tried in vain to obtain leave to reproduce this Map. It was intensely interesting, as showing the value set on every square mile in those regions. Camps are already formed, and groups of Englishmen and others are hard at work exploring these desert wastes in the expectation of finding ore. Gold is expected, and has indeed already been found. We know what this means—that before long there will be many more of our young countrymen in solitary places, with nothing to help them heavenward, and much to draw them the other way. It seems as though they would need a friend to make it *his business* to go round amongst them, with a strong sympathetic nature, and an intense faith in a living Christ, and His power to be enough in all circumstances.

It brought to our minds the words of a Preface to a book which is known and loved by many of us, "The Sky Pilot," by Ralph Connor.

"The measure of a man's power to help his brother is the measure of the love in the heart of him, and of the faith he has that at last the good will win. With this love that seeks not its own, and this faith that grips the heart of things, he goes out to meet many fortunes, but not that of defeat.

"This story is of the people of the Foothill Country; of those men of adventurous spirit, who left homes of comfort, often of luxury, because of the stirring in them to be and to do some worthy thing; and of those others who, outcast from their kind, sought to find in these valleys, remote and lonely, a spot where they could forget and be forgotten.

"The waving skyline of the Foothills was the boundary of their look-out upon life. Here they dwelt safe from the scanning of the world, freed from all restraints of social law, denied the gentler influences of home and the sweet uplift of a good woman's face. What wonder if, with the new freedom beating in their hearts and ears, some rode fierce and hard the wild trail to the cut-bank of destruction!

"The story is told, too, of how a man with vision beyond the waving skyline came to them with firm purpose to play the brother's part, and by sheer love of them and by faith in them, win them to believe that life is priceless, and that it is good to be a man."

I have heard it said in Egypt that one such remarked one day to a countryman, "*I always thought that the Bible said it was the right thing to go after the lost sheep, but I'm a lost sheep, and no one ever comes after me.*"

"Do the Moslems need the Gospel?"

BY J. MARTIN CLEAVER.

ALTHOUGH for the time I am not in the mission field owing to a breakdown in health, I feel I ought to take this opportunity of assuring our friends and helpers in the work as to the essential soundness of the principles of such effort amongst a Mohammedan people. And I feel particularly led to this because of the widespread doubt one finds in going about amongst people as to the advisability of prosecuting any aggressive Christian enterprise amongst the followers of Mohammed at all. In a recently published book on Egypt, one of the most beautiful and fascinating works it has been my privilege to see, and one full of interesting information about the life of the fellahîn, gleaned by a very sympathetic hand, the following passage occurs:—"We cannot make the people Christians, and it may not be even desirable to do so." And, again, in speaking of the religion of the people, the writer says: "I am strongly of opinion that a sincere Moslem is a good man, and that his religion is in many ways spiritual and ennobling. Indeed, an average Mohammedan may well shame the majority of Christians."

Now, while one cannot help largely agreeing with the latter clause of the sentence in so far as it applies to those who are merely nominal Christians having the name, but knowing nothing of the regenerating power of Christ, yet the whole impression given may be briefly expressed, as it was put to me once: "The Mohammedan religion is quite as good as Christianity, and much more suited to Eastern peoples." To those who think thus, missions to Moslems are not merely useless, but positively injurious, as simply tending to promote strife and create ill-feeling; and if this thought be at all generally entertained, as I find it is, it must paralyse prayer and effort on behalf of this people.

Now what are our grounds for believing that the Moslems need the Gospel, and that we ought to give it them? There are many reasons, but we will select only those main lines of thought which will help us to assure our hearts as to the principles of the work, and strengthen us in prosecuting it with all the vigour begotten of earnest conviction.

1. We have the distinct command of Christ, His parting command, "Make disciples of all the nations" (Matt. xxviii. 19). "Preach the Gospel to the whole creation" (Mark xvi. 15). This command, in itself, is sufficient warrant for all who acknowledge Christ as Lord and Master. Obedience is the test of love. "If ye love Me ye will keep My commandments" (John xiv. 15). Now no one can possibly exclude the Moslem world from the scope of this simple "order," therefore, apart from any other consideration, we are justified, nay, more than justified, in seeking to obey.

2. As we love our fellow men, and we are assured that this is the test and measure of our love to God, for "he that loveth not his brother, whom he hath seen, cannot love God whom he hath not seen" (1 John iv. 20), we shall first of all desire that they may be saved, and I use this expression in its very fullest sense. Above all merely temporal, physical, and intellectual blessings which we can bestow upon them, we shall desire that they may be brought

into such a relationship with God as shall result in regenerated, holy lives upon earth, and a soul capacity for eternal life in Heaven hereafter. Now the Scriptures (which we profess to believe and make the rule of our life) contain many express positive declarations which assure us that these blessings can only come to men through the knowledge of Christ. For example, in Acts iv. 12, we read "In none other (than Jesus) is there salvation; for neither is there any other Name under Heaven that is given among men wherein we must be saved." If this be true, and who will say it is not, or attempt to explain it away, it is incumbent upon us as "lovers of men" to make known the Name to our Mohammedan friends. Again we read in 1 John v. 11, 12, "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." That is to say, the salvation which we desire all men to have, God says is in His Son, and not in any system of religion, or set of religious observances, or ethical teachings. Further, our Lord Himself declared that He was "THE way, THE truth, and THE life," thereby excluding all others. Not one way out of many, one truth out of a mass of truth, one life out of several lives, with different adaptability to different races of men and circumstances of living. And again He says, "No one cometh unto the Father but by Me." Surely these positive declarations of Scripture make it incumbent upon us, out of love to our fellow-men, to tell them; nay more I say, these things give our Moslem brethren an inalienable *right* to hear of their common heritage as sons of men, and lay upon us a corresponding duty of making it known.

3. Lastly, there are three special reasons why we, as Christians, should go to the Moslems and seek their enlightenment.

(a) Because they deny the authenticity of our Scriptures. It is quite true that the Korân speaks of them as "a light and direction to men," and commends their reading of them, but practically these declarations are of no use, as the ordinary "man in the street" sweeps away the whole thing by alleging that we Christians have corrupted the Word to suit our own ends. Along this line alone there is therefore abundant room for patient instruction with a view to the removal of misconception and ignorance.

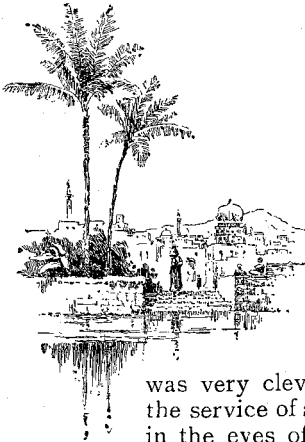
(b) Because they deny the crucifixion of Christ. It is written in the Korân, "Yet they slew Him (Jesus) not, neither crucified Him, but He was represented by one in His likeness . . . They did not really kill Him." Now the death of Christ is either a fact or it is not. The Scriptures not only say He died, but that it was for this very purpose that He came into the world, and that His death was a propitiation for our sins, and that upon the grounds of His death God can pardon sin and justify the sinner. If this be true, as we believe it is, then the teaching of the Korân is false, and it would therefore be criminal on our part, as those entrusted with the glad news of the Cross, not to let our Moslem brethren know the simple facts.

(c) Because they deny the Deity of Christ. "They are certainly infidels who say, Verily God is Christ the Son of Mary; since Christ said, 'Oh, children of Israel, serve God, my Lord and your Lord; whoever shall give a companion unto God, God shall exclude him from Paradise, and his habitation shall be hell-fire,'" says the Korân. And, again, in another place, "Christ, the Son of Mary, is no more than an Apostle." Now our Scriptures represent

Christ as the Son of God, and God Himself is said to have borne witness of this fact when the voice from Heaven was heard—"This is My beloved Son in whom I am well pleased" (Matt. iii. 17. *cf.* 1 John v. 9). "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God" (1 John iv. 15). These discrepancies are not trivial, but fundamental, and however much we may see in Islâm to admire and approve, we cannot but recognise that the foundations are wrong, and therefore as those put in trust with the truth, we must see our duty and the privilege of communicating the truth to those who need it.

I have said nothing as to the need of Islâm from the point of view of morality, or sociology, or civilization, upon each one of which much might be said, but I have earnestly sought to assure our friends and fellow-labourers of the reality of the need in which our beloved Mohammedan brethren stand, in order that prayer and effort may not be hindered. I firmly believe that the call of the Church to-day is a call from the 160 millions of Moslems. God's providences certainly point that way, and the very difficulties with which the work is surrounded may be transformed by a victorious faith into opportunities for glorifying the God "Who only doeth wondrous things."

How a Mohammedan became a Christian.



SOME time ago a native Christian was with me, who told me how it had pleased the Lord to renew his heart.

Charief, such was his name, was born in Lower Egypt, but, as his parents were Soudanese, he inherited from them the black skin, white teeth, the frizzy hair—in short, all characteristics of a Soudanese. Born from Mohammedan parents, he grew up as a real Mohammedan. When he had come to an age to choose a calling, he chose to become a cook, and he became a good one, who

was very clever at his work. Afterwards he entered the service of a missionary. However, though despised in the eyes of his servant, and an unbeliever accord-

ing to the doctrine of the Koran, the master won the esteem and the love of his inferior. Charief loved the missionary himself, but he was afraid that his religion was devilish, and he liked best to remain unacquainted with the contents of the devil's dangerous book. However, the missionary's influence on his servant increased, so that his word and example did not remain without any effect. So it happened that one day Charief made so bold as to enter the church on a Sunday morning. It must be said that he entered with a beating heart and an accusing conscience; but yet he did so. However, as he did not like to be observed by the persons present, he chose a place on the back form. As he was sitting there and listening to the preaching, he felt the power of that word; there was something in it which reached him and forced him to listen. So he left the church, but the word

spoken by the servant of God followed him, and he could not prevent it occupying his thoughts continually. Till now he had never felt the power of a word so much as this time in the house of worship of the Christians. Some Sundays he repeated his visit in the church, not because he agreed with the doctrine of the Christians, on the contrary, he distrusted it always, and often as he sat listening, he put his fingers in his ears in order not to hear anything; but it was as if an unseen power, against which he felt powerless, drew him to that place more and more. Yes, even less afraid than formerly, he sat down on one of the first forms. Now two weeks followed in which he did not go to church on Sunday, He had resolved not to enter it any more, for it was the work of the devil, who sought to destroy him as he thought. Those two weeks he was nearly mad. He would remain faithful to Mohammed, and yet he could not resist the voice of the Saviour, and always the image of Jesus came to his mind, and then he shuddered. There was a terrible fight within him, but God had begun a work in his heart, and would finish it. Jesus stood at the door of his heart and knocked, and would not leave that blind heart, which had been darkened by the doctrine of Mohammed, before there fell from the poor man's eyes as if it had been scales, and before he saw and confessed that whom he thought to be the devil was nobody else than Jesus, the Friend of sinners, come to seek and to save that which was lost.

One Sunday he left his house, and walking, he took involuntarily the way to the church. When he had reached the place of worship, he suddenly stopped before the door; the fight was renewed; within him there was an impulse to enter, but with the firm resolution to be the stronger, and not to yield to his inclination, he remained there before the door. Again the thought had seized him: If it should be the devil who wrought that bad longing in his heart to go to the church of the Christians, and who tried in that way to make him apostatical, and to bring ruin on him. But just at the moment that Charief stood before the door of the church and was at war with himself, a mission-sister passed him, who recognised him, and asked him: "Why are you standing here? come in with me." "I won't," was his short reply. However, the kind and urging tone in which the lady invited him to follow her, made him follow her counsel. And in that way Charief was that Sunday in the house of God within the reach of the Gospel, wholly in spite of himself. This time, however, he left the church with tears of joy in his eyes, which were in the same time tears of repentance; for now he was assured of the truthfulness of the Christian doctrine; now he was convinced that the only name under heaven, given among men, whereby we must be saved, is the name of Jesus; and for the first time he confessed himself a sinner, who needed a Saviour. After this time he went to church still many times more; but it lasted still two years before he made the decisive step, and asked to be received by baptism into the congregation of the Lord; for there was so much that made him afraid of that step, and the faith in the Redeemer was in him but a feeble plant. But when his faith had become powerful, he turned to the missionary and asked to be baptized. On a fixed day Charief was invited to appear before the missionary, where, in the presence of some members of the vestry, he was asked after the reason why he

wished to be baptized, and where in the same time a search was made into his knowledge of the Christian doctrine and the Holy Scriptures. His ideas about the Christian doctrine were still indistinct, however, and therefore it seemed to the vestry that it was better to defer the baptism still a little time.

After some time, Charief came again with his request, and then the missionary could resolve with frankness to baptize him. On the following Sunday the ceremony took place. Many were Charief's enemies, especially after his public confession in the midst of the congregation; but he remained faithful.

His mother only bore him no malice. When Mohammedans came to her and asked her if she was not very angry with her son, she always replied: "Never my son has been so good as at present; for formerly he was bad for his mother."

This little story will have gladdened your hearts without doubt, my dear readers. It was to you a renewed proof of the power of the Gospel, to which Islam, too, shall be obliged to yield once, and it will have raised you to more prayer and zeal also for the mission among Mohammedans that the day of the fall of Islam may be hastened, and that on the places where now mosques are standing churches may rise, and above them, instead of the sign of the Crescent, the sign of the Cross.

Dutch Mission, Calicou.

IT is with much pleasure that in answer to your request I am writing to tell you something about the work carried on here and about myself. With regard to myself I can be brief. With a grateful heart I can say that I am kept in good health, and experience much of the Lord's love and consolations.

I find a wonderful compensation for my loss in the fellowship of the Christians in our congregation. The work is going on as usual. During the last months the schools have been carried on, and the number of pupils has increased. Our seventeen orphans are also well.

One great cause for joy and thankfulness is the increasing interest shown in the orphanage. Some of the Christians prove their devotion in this work by their voluntary gifts. It must be borne in mind that their number is not large, but those who can spare something for this object give liberally out of a willing heart. The number of the orphans does not increase rapidly, but this has also its advantages, for success does not lie in numbers only. We aim at taking a few children to whom we are able to give a good education, rather than at having a larger number than we are able to properly superintend with the limited help at our disposal. In this the Lord is also with us, and as He has helped us in the past, He certainly will not leave us now.

We know that this work is from God, and we are sure that it will bring forth fruit to the glory of the Lord and the extension of His Kingdom.

The work among the young people is much more encouraging than that among the adults. Among the first we find receptive hearts that believe at the preaching of the Gospel, but with the latter the Word of God is made of none effect through their obstinacy and human wisdom.

Our evening meetings are mostly visited only by the members of the congregation. Alas! there is not much interest on the part of the Copts and Mohammedans. However, some months ago, it seemed as though a change was at hand. For several weeks some Coptic young men visited our meetings, and three of them in particular showed much interest, and it seemed to us that they thirsted after the knowledge of the Word of God. This went on until one evening when we waited for them in vain, and from that time we saw no more of them. It was a great disappointment to us.

How delightful it is to minister to others the Word of God and to lead them to Jesus; but how sad to see them going away when they have taken the first steps in the way of life! We need not search long for the secret of this short-lived interest, we have but to read the parable of the Sower and we see it.

Nevertheless, though all our efforts sometimes seem to fail, we will not grow weary but go on, encouraged by the charge of the Apostle Paul, "Preach the Word, be instant in season and out of season." It is of the highest moment to persevere. We are not working in our own strength, but in the armour of God.

We do not serve a king who can suffer any defeat, but One Who has "all power in Heaven and in earth"; neither do we serve a captain who could be unfaithful and leave his soldiers alone in the battle, but One Who is faithful and will surely help us. So we go on, with courage preaching always "in season and out of season," for we are sure of the victory, and the King knows His own time.

P. J. PENNING'S.

The First Baptism in Our Soudan Mission.

REV. RALPH E. CARSON, who arrived at Dolaib Hill on April 10th, writes of their first communion on the ensuing Sabbath:

"Mr. Giffen spoke first, on 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' He also spoke and prayed in Arabic on account of the servants, and we sang in English from the Bible Songs. Then we had the first baptism under the Soudan Mission—one of the servants, named Abbas, a boy of perhaps eighteen, who has been Mr. Giffen's cook. He is not a Shullah, but of some Arab family (Darfur), who emigrated to Khartoum at the time of the Mahdi. The father and mother died, or were killed, and Abbas worked as a servant on the Nile steamers until one and a half years ago, when Mr. Giffen got hold of him. He shows real evidence of being a Christian. Nevertheless, he will remain for a time on probation.

"After the baptism and prayer we had our little communion, I helping Mr. Giffen with the elements, seven communing—the families of the missionaries and a young girl—the wife of Dr. McLaughlin's cook, educated at the Assiut Pressly Institute and who professed Christianity there. During the service the breeze blew softly through the fan-like trees. The shadows of the palms in the sunlight checkered the ground, and during the solemn moments I could see through the door the naked and half naked natives flitting among the trees, marching along the fields, with their spears and feathers, or peering through the door curiously at the (to them) strange performances of these queer friendly foreigners."—From *The Christian Union Herald*, May 28th.

The Cairo Young Women's Christian Association.

SINCE the 1st of January, 1903, another touch of colour has been added to Cairo—no more or less than a large red flag, showing in one corner our beloved Union Jack and

bearing in large white letters Y.W.C.A. It flies from the balcony of the Reading Room of the new Home and Institute in Sharia Kasr el Nil, and already it has done good work in attracting attention and inviting passers-by to come in.

It would be difficult to say how many different nationalities our visitors have represented, but with few exceptions all



BACK VIEW OF Y.W.C.A. HOME. THIRD FLOOR.

have been able to talk in our mother-tongue. It is at the tea table on Sunday afternoon before the Bible Class that the international character of the work most shows itself—then the friends drop into the tongue most natural to them, and



Y.W.C.A. HOME. FRONT VIEW, THIRD FLOOR.

snatches of Armenian, Arabic, French and German may be heard.

Although our primary aim is the spiritual help of our visitors, we realize that their nature is many-sided, and in order to awaken latent powers and faculties, a Literary and Choral Club has been started, musical "At Homes" have been arranged, etc. In these and other ways we are endeavouring to train them to think on things "true . . . pure . . . lovely . . . and of good report"; and there are signs that enthusiasm, so difficult to awaken in the East, is beginning to dawn here and there.

Living alone in lodgings or in cheap pensions is an undesirable life for anyone, most of all for young girls, and it is to meet the needs of such that the *Home* has been opened. As Dean Butcher remarked on the day of our opening ceremony and dedication service in March, the keynote of the Home must be "sympathy, helping hands, warm hearts, Christian counsel." That it may be a "beacon of light and a centre of blessing to the lonely and weary-hearted in Cairo" is our daily prayer.

For many years a branch of the Y.W.C.A. (now transferred here) has been held together in Cairo by the faithful work of Miss Cay, but the need of a Home, Association Rooms, and more aggressive work has long been felt. In answer to an appeal issued last year by Mrs. Boldero, our President, sufficient funds for the opening of the Home were forthcoming. In spite of her ill-health during the winter in Egypt the beginning of the work so near to her heart has been manifestly blessed of God. "There hath not failed one word of all His good promise." "Our tongue" is filled "with singing," and we look forward expectantly to the "great things" He will do for us.



EXTRACT FROM LETTER OF MISS SMITH,
AMERICAN MISSION.

Some years ago a country woman Sitt Hanoua came to the school and asked to be received as a pupil. Her husband had been a scribe in Government employ, but as he refused to work on the Lord's Day was dismissed from the Government service, and came to Cairo seeking employment. They were very poor. Sitt Hanoua had a great desire to learn to read so that she might be able to read the Bible. She came with her young babe in her arms and sat upon the cold stone floor (as she was not accustomed to sit upon a chair or form) rocking to and fro to quiet her baby boy, her eyes upon her book until she learned to read. She gave her heart to God and made a public profession of her faith in Christ Jesus, and although in delicate health was seldom absent from Church services or the prayer meetings or missionary meetings, helping in every way possible to win others to the Saviour. Her prayers were often an inspiration to us. Her heart's desire was that her boy might preach the Gospel. She has long since gone to the Mansions above, and her son is faithfully preaching the Gospel to his countrymen.



English Mission School for Girls, Helouan, near Cairo.

"**T**HE desert shall rejoice and blossom as the rose." Even in this place, swept by the wild winds of the desert, we see in many a garden roses, carnations and other sweet flowers springing up among the brown sands, and these may well speak to us of fair blossoms of Christian womanhood which may yet reward the labours of those who sow the good seed in schools in Moslem lands.

The pupils in this school are, almost without exception, daughters of wealthy Turks and Egyptians of good social position. Their homes are often richly furnished, and the little damsels are loved and petted, if not over-indulged, till they become, in the words of their mothers, "afreetas" (demons), or at any rate thoroughly spoiled children. There are some marked types represented among the girls. As they file in to school one is struck now by the slender form and bright eyes of a winsome little Syrian, now by the broad intelligent face and large prominent orbs of a typical Coptic or Moslem Egyptian, now by the fair complexion and dainty mould which tell probably of a Turkish mother, while one tiny creature whose features and mischievous brown fingers irresistibly remind us of a monkey, is the granddaughter of a Soudanese pacha.

The subjects of instruction on which most stress is laid by the parents are languages (Arabic, English and French) and fancy needlework, singing, arithmetic, geography, and plain sewing are also taught, though the two latter are considered quite unnecessary branches of education. The discipline of the school is appreciated by the parents, and it was striking to hear at an entertainment given lately to the mothers of the pupils, with what loud expressions of approval some verses in praise of education, recited by the first class, were received. Some girls, for a small extra fee, learn to "beat the piano" as they (in some cases only too correctly) term it.

School hours are from 8.30 to 12, and 1.30 to 4, or in the summer 2 to 4.30. Most of the pupils dine at school at mid-day. Appetizing repasts are brought to them by their servants, who also escort them to and from school.

Scripture is taught daily on uncompromising evangelical lines. The girls take real delight in the Bible stories and their practical application. One girl specially interests us by her outspoken remarks. "Wrong to swear! why, I swear constantly. No one

would believe me without an oath!" "A sin to lie! why, I tell lies all day!" She also showed almost comical amazement the other day at a simple French story of a boy who returned good for evil. The children are for the most part ambitious to learn, but they are slow in taking in new ideas, and it is difficult to instil the notions of law and order that make school machinery work smoothly.

As regards spiritual results, we feel that we can only preach the Gospel faithfully, and trust that what seem at times mountains of stolidity and quiet opposition will be laid low by Divine grace. Here we have to reckon with the strongest hostility at home. In some cases the parents are wealthy, well educated and refined Moslems, instructed in Christian truth, but, alas! rejecting it. The desire to have their children taught to speak English leads them to send the girls to the school in spite of the Christian instruction and influence.

We need not say how earnestly prayer is asked for the English workers, that they may have love and right judgment; for the Arabic-speaking teachers that they may have wisdom and grace not to be weary in what may seem at times a tedious round of well-doing; and for the pupils, so lovable if occasionally trying, that they may hear Christ's voice calling them to Him, and that many may be little messengers of the Gospel of peace in homes luxurious, but sad and mysterious to us in their Christless gloom.

Lord Cromer on the Soudan.

MISSIONARY WORK.

EXTRACT FROM REPORT.

AN opportunity was afforded to me, during my recent tour in the Soudan, of visiting the station established by the American missionaries on the Sobat River. The establishment consists of Mr. and Mrs. Giffen and Dr. and Mrs. McLaughlin. I was greatly pleased with all I saw. The mission is manifestly conducted on those sound, practical, common-sense principles which, indeed, are strongly characteristic of American mission work in Egypt. No parade is made of religion. In fact, the work of conversion, properly so-called, can scarcely be said to have commenced. Mr. Giffen has, very wisely, considered that, as a preliminary to the introduction of Christian teaching, his best plan will be to gain some insight into the ideas, manners, and customs of the wild Shilluks amongst whom he lives, to establish in their minds thorough confidence in his intentions, and to inculcate some rudimentary knowledge of the Christian moral code. In these endeavours he appears to have been eminently successful. By kindly and considerate treatment he is allaying those suspicions which are so easily aroused in the minds of savages. I found considerable numbers of Shilluks, men and women, working happily at the brick-kiln which he has established in the extensive and well cultivated garden attached to the mission. I may remark incidentally that cotton, apparently of good quality, has already been produced. The houses in which the members of the mission live have been constructed by Shilluk labour. I addressed the men present, through an interpreter, and fully satisfied myself

that they were happy and contented. They understand that they can now no longer be carried off into slavery, that they will be treated with justice and consideration, and paid for their labour.

Not only can there be no possible objection to mission work of this description, but I may add that, from whatever point of view the matter is considered, the creation of establishments conducted on the principles adopted by Mr. Giffen and Dr. McLaughlin cannot fail to prove an unmixed benefit to the population amongst whom they live. I understand that the American missionaries contemplate the creation of another mission post higher up the Sobat. It is greatly to be hoped that they will carry out this intention. They may rely on any reasonable encouragement and assistance which it is in the power of the Soudan Government to afford. It is, I venture to think, to be regretted that none of the British missionary societies appear so far to have devoted their attention to the southern portions of the Soudan, which are inhabited by pagans. Not only do these districts present a far more promising field for missionary enterprise than those provinces whose population is Mohammedan, but the manifest political objections which exist in allowing mission work in the latter, do not in any degree exist in the former case. I entirely agree with the opinion held by Sir Reginald Wingate, and shared, I believe, by every responsible official who can speak with local knowledge and authority on the subject, that the time is still distant when mission work can, with safety and advantage, be permitted amongst the Moslem population of the Soudan.

Subsequently to writing these remarks I visited the Austrian Roman Catholic Mission, situated a short distance south of Fashoda. It is also very well-conducted, and deserves the same amount of encouragement as that accorded to the American establishment.

I should add that, although mission work, properly so-called, cannot as yet be permitted amongst the Moslem population of the Soudan, I see no objection to the establishment of Christian Schools at Khartoum. Parents should, of course, be warned, before they send their children to the schools, that instruction in the Christian religion is afforded. It will then be for them to judge whether they wish their children to attend or not. Probably the best course to pursue will be to set aside certain hours for religious instruction, and leave it optional to the parents whether or not their children shall attend during those hours. It must be remembered that besides the Moslem population, there is a small number of Christians at Khartoum. These might very probably wish to take advantage of the schools. . .

I have, etc.
(Signed) CROMER.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

"Kept by Thy power,
Kept in Thy love,
Kept hour by hour
Till called above.
Thus may I ever be
Sheltered my Lord in Thee,
Kept till His face I see
Whom now I love."

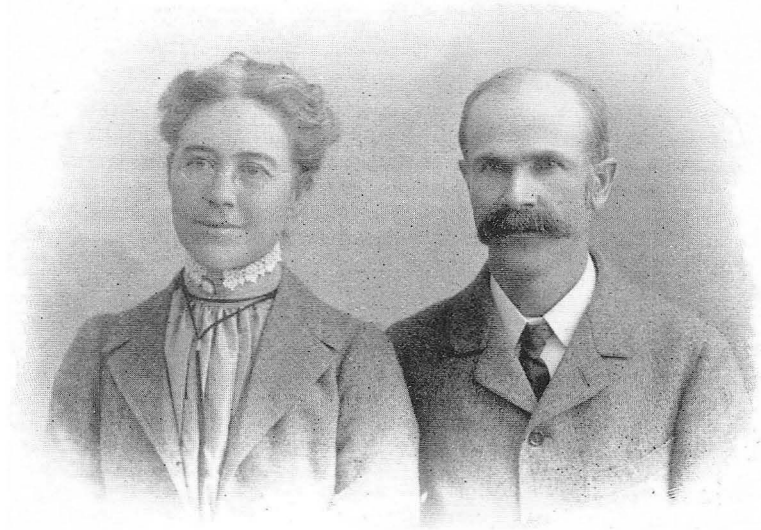
Letter from Mrs. McLaughlin, American Mission.

DULABE HILL, SOUDAN,

April 27th, 1903.

DEAR MISS VAN SOMMER,

OUR stay in Egypt was necessarily very short, but I am glad to say it was helpful to us in many ways. The journey is a very trying one in warm weather although the accommodations are being improved all the time. We cannot even have the *privilege* of travelling in a freight car across the desert as we did a year and a half ago. The privilege of a bath at Abou Hamad with all the modern appliances is very refreshing to the dusty traveller in the midst of the desert. Khartoum is making rapid advances in civilization under the rule of the English. Rev. L. G. Gwynn's presence there is most helpful to the soldiers as well as to all others.



DR. AND MRS. MCLAUGHLIN.

The Rev. G. Sowash was recently appointed by our mission to do work there also in connection with our native evangelist, Mr. Gebra Hannah, who has been most active in his work and has a true missionary spirit. When we were at Luxor we learned how interested the native people were in mission work in the Soudan. When their pocket books are opened we know then their hearts are in the work. I attended the missionary society and gave a little talk. This society consists of women from the middle and lower classes. Their annual offering from about forty women and girls was nearly £8, of which £4 was given to Soudan work and the rest to the poor. The Soudan Sunday School and Day School gave nearly £4 more to the work. Dr. McLaughlin gave them two talks while there by request, and they were intensely interested. The Presbyterial Society of the Delta gave us £20 for the work.

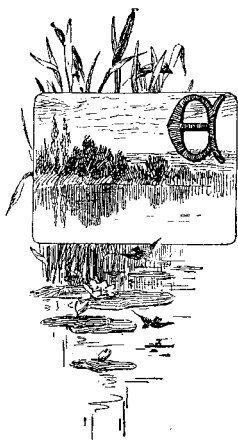
We exclaim, "What hath God wrought!" All along the line we received the greatest kindness from the native Christians. In this way they show their appreciation of work done by the missionaries during all these years in Egypt. When we came to our beloved spot among the Shullas on Dulabe Hill, there we found Mr. and Mrs. Giffen well and ready to greet us after these days of waiting for assistants, so that they might be able to return to their native land for a vacation after twenty-one years' service as missionaries and one visit to the homeland in that time. They insisted that they had not been lonely, which shows that God's presence was with them. The Shullas were here to greet the old and also the new missionaries. The little flaxen-haired, blue eyed baby of twelve months was a great curiosity to them. I think Dr. McLaughlin if anything received a warmer welcome than any of us, for they seem to realize that he can be of material benefit to them. The women especially joined hands and danced and sang "Hakeem Basha, Hakeem Bey," this was their Arabic welcome and "Ya kel Djwäk," the Shulla welcome, which literally means "God carried you here." Our dog Jock had not forgotten us and his welcome was most hearty. Mr. and Mrs. Carson and baby were soon installed in their mud-house which had been enlarged and re-roofed while we were in Egypt. Mr. Giffen had been a very busy man, re-building and re-roofing and building entirely new buildings. He also had a kiln of brick burnt and another one ready for burning. They left us about a week ago and we are so glad they are on their way to visit their children, although we miss them very much. The Sabbath before they left we had communion service. Our servant Abbas, a "Dar-Fur," was baptized, and such a day of rejoicing as it was. He has been with us ever since we came here, and Mr. Giffen said he passed a good examination and showed evidence of the knowledge of truth. Our other male servant is a baptized member, and his wife, a graduate of the P.M.I. in Assiout, is a member. Miriam, the nurse, is a Copt, but will join with us the next communion. The first communion held on Dulabe Hill there were five of us. The second one there were seven, and we trust, and it is probable, there will be nine at the next; God willing.

The little wife of our servant is a great help as she is an excellent one to talk with the women, with those of them who understand Arabic, and by the blessing of God, we trust what little seed may be sown in this way will take root and bring forth much fruit.

I am happy to say we were here while Lord and Lady Cromer, the Sirdar, Lady Wingate and party were here. I can assure you it was very much appreciated by us. Their interest in our work here was most gratifying as well as the kind words which have been spoken on our behalf since by Lord Cromer.

Sir Wm. Garstin was a caller the other day, and he spoke very kindly of the appearance of our abode here. The occasional calls from the Englishmen as they come and go are very refreshing to us. We have some very intimate friends among them and our life here is very much brightened by their visits.

In my next letter to you I hope to be able to tell you of more real mission work among the people. We have been very busy since our return making adjustments, and we hope to soon be able to do the work which is so needful among this people. . . . We all will meet every evening for our united prayer on behalf of the work in Egypt and the Soudan.



Egypt General Mission.

"This is the name under which the work of the Egypt Mission Band will now be known. After very prayerful consideration, both in the field and in the homeland, the change has been made. We believe it will more adequately describe the work now that the new members are joining and the work is extending. Will our friends kindly make this change known?" The above announcement is made in the report of this mission which has just been issued. Their

number consists at present of Mr. J. Gordon Logan, the secretary, now at home for a short time; Mr. and Mrs. Cleaver, who hope to return to the work with their two little boys in the autumn; Mr. and Mrs. Bradley, at Bilbeis, who have had a little daughter added to their household; Mr. Ned Swan and Mr. Cash at Shebin-el-Kanater, Mrs. Swan and her baby being at home for the summer. Mr. George Swan is acting secretary in Egypt during Mr. Logan's absence, and Mrs. Liggins and Miss May White are at Alexandria. The Rev. E. L. Hamilton, who has joined the mission, is living at Bath, and will gladly tell of the work wherever meetings are arranged.

Mr. Logan has sent us a few lines which give us fresh encouragement and hope in God for the people of Egypt. May they also stimulate fresh faith and prayer:—

"DEAR FRIENDS,

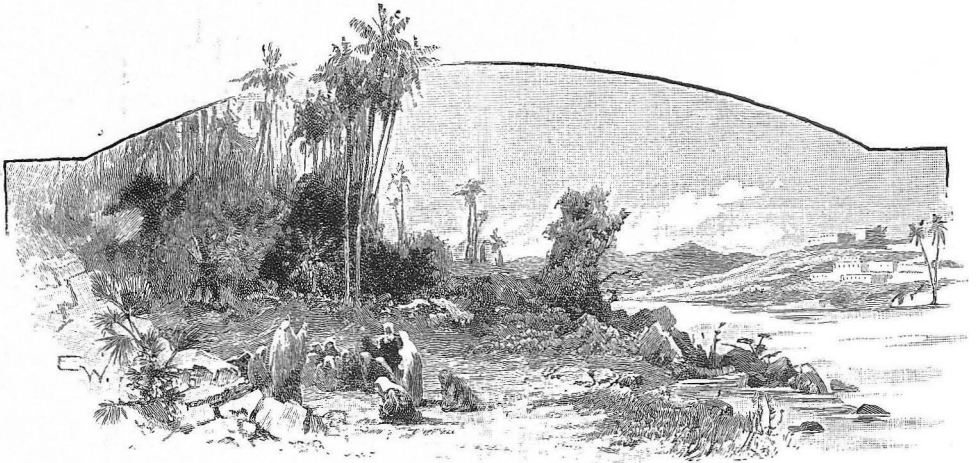
"I would like to ask an interest in your prayers for a small group of sheikhs in Cairo who are secretly studying the Scriptures at present, true Bereans (Acts xvii, 11) One of them was brought in contact with us last summer during the cholera time. We found him singularly open-minded, and eager to receive spiritual teaching. He told us how some years before there had been an old sheikh, a professor in the Azrar, who had secretly taught that Christ was the true Messiah, and that His religion would prevail. When it became known, he was forced to leave Cairo; but the truth he had propagated remained in the hearts of some who had a deep regard for him, our friend being one. It was touching to see the enthusiasm with which he spoke of his old teacher, and the tears came into his eyes as he told of the treatment he had met with. When he left us to go back to Cairo we supplied him with books, corresponded for some months, and eventually I sent H— up for a week to see him and the others, and expound unto them the way of God. They gave him a hearty welcome, and spent hours with him over the Bible; but he had to return to his work at the end of the week greatly to their grief. On leaving Egypt at the beginning of May, I again sent H— to them, and in letters received lately he tells me that God has been blessing the Word, and establishing them in the Faith. I also received a letter, signed by two of them,

telling me of their progress in Divine things. 'Coldness came upon us,' they say, 'during the absence of our teacher; but now, praise God, it is all changed. We are in a state very needful of direction, and *we beseech you and the brethren in England to pray for us.*'

"I am sure you will remember them specially in their need.

"Yours in Christ,

"J. GORDON LOGAN."



Egypt Fifty Years Hence.

THE National Printing Department at Cairo has just issued, in a single papered-covered publication, two most interesting lectures by Sir William Willcocks, K.C.M.G., M.I.C.E., late Director-General of Reservoirs in Egypt and Managing Director of the Daira Sanieh Company. The lecture that comes first is entitled "The Restoration of the Ancient Irrigation Works on the Tigris; or, the Recreation of Chaldea," and is most opportune in view of impending developments in the means of transit in that quarter of the world, the life and prosperity of Chaldea implying, according to Sir William, the life and prosperity of the railway from the Mediterranean to the Persian Gulf. But the more directly interesting lecture for the British public is that entitled "Egypt Fifty Years Hence." The "Garden of the Lord" was the epithet applied to Egypt by Eastern writers upwards of four thousand years ago; while "green, inexpressibly green, is the vale known as the Land of Egypt" was the observation of a British traveller over fifty years ago. Half a century hence green it will certainly still be; but it will then also be a beacon showing what modern irrigation and modern science have done to develop agricultural wealth. The giant works undertaken under British direction will by that time

have put their impress on the country with no light hand. There will then be communication by steamer along the whole length of the Nile Valley. In fifty years Khartoum, Sir William Willcocks predicts, will be an important city—the terminus of the Wadi Halfa-Khartoum, Suakin-Berber-Khartoum, and the Kassala-Sennaar-Khartoum railways, as well as of the Lado-Khartoum line of steamers. The Sanitary Department will have completed its study of the Book of Leviticus and have made rural Egypt clean. It will have fenced off all the tanks of filthy water round the villages, planted them thick with willow cuttings, and rendered them perfectly innocuous. The Department will have turned to first principles, and the villages will have become suitable habitations for human beings. After dealing with the various sources of wealth which must accrue from the fertilising waters of the river and from the proper administration of the country, Sir William says: “Looking forward fifty years we can foresee a real compensation for our labours and an abiding triumph for our perseverance in the greatly-enhanced value of the Nile Valley and the amelioration of the life of the whole of its inhabitants. The great discoverers have done their work so well that we irrigation engineers have been urged to show no slackness in ours, but having done the very utmost our abilities have allowed us to do we hope to be able to point to the great works on this mighty river and to say with humility, not with boastfulness, ‘Si monumentum quæris, circumspecte.’”

Nile Mission Press.

The following letter is being sent to many religious newspapers in the hope of stirring up wider interest in the work of the proposed Nile Mission Press.

TO THE EDITOR OF

Sir,

MAY we ask your kindness in allowing us to make known to your readers the special opportunities now before us in Egypt?

The bringing forward of the scheme for a Mission Press in the Nile Country has awakened much interest among the missionaries themselves in that particular branch of work. For the first time, we believe, representatives of six different missions met together on the 22nd of May to consider for the greater part of the day how best to produce and circulate Christian reading among the Egyptian people.

There are three methods before us for each of which we ask for help at this juncture.

Firstly, a *free distribution fund* through which we may buy from the Religious Tract Society, at greatly reduced rates, stores of their Arabic publications for wide circulation in Egypt. Our power to make use of this opportunity is great in proportion to the gifts which may be sent us for this purpose. Will some friends help us in this way?

Secondly, the production of current Christian literature and the subsidising of magazines edited and carried on by each mission—the American Presbyterian Mission, the Church Missionary Society, the North Africa Mission, and the Egypt General Mission—each of which has its own publications, with a largely extended circle of readers, and would fain spread them much more widely.

The missionaries of the C.M.S. working in Egypt have issued no magazine at present, but they are earnestly desirous of doing so, with one of their members to edit it. We believe that the upper classes of Moslems may be reached through reading when no other door is open to them. Will some friends help us to do this?

Thirdly, the establishment of a Mission Press in Alexandria to meet the growing need, and to enable a larger supply of papers to be forthcoming for every class of people than we can ever produce so long as we have to meet the expense of printing every separate item.

We believe that with a Mission Press in full work, about ten times as much can be accomplished for the same outlay expended on a smaller supply of papers printed at ordinary presses. The amount in money may be the same, but the result will be far greater in quantity and quality. So we earnestly ask that attention may be given now to this infinitely important missionary undertaking.

Will those who have realised the present opportunity in Egypt, the citadel of Mahommedanism, and the wide spreading influence that goes forth from that land, rally to our help, and by bringing a free and willing offering to God, share with us in the work that we have undertaken? The following gentlemen have formed a Council of Reference for the Nile Mission Press:—The Rev. John Barton, Mr. W. Blackwood, Mr. T. F. Victor Buxton, Sir Matthew Dodsworth, the Rev. Dr. Elder Cumming, Mr. Albert A. Head, the Rev. Dr. Norman Macleod, Mr. James Mathieson, Mr. R. C. Morgan, the Rev. W. Robertson, and Mr. Eugene Stock.

Contributions should be sent to the Hon. Treasurer, Percy K. Allen, Esq., Kingsmead, Curzon Park, Chester.

Signed, on behalf of the Committee,

J. B. Braddon, Chairman.

Percy K. Allen, Hon. Treasurer.

A. Van Sommer, Hon. Secretary.

EXTRACT FROM REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Egyptian Agency.—This Agency supplies the Scriptures in 60 languages for parts of three different continents. In Egypt and Syria our work was paralysed by a serious outbreak of cholera. Nevertheless the sales by our Colporteurs from Antioch to Khartoum show an increase of 3,000 copies. Through other channels the circulation has shrunk, and, partly owing to new con-

ditions in Uganda, the total result falls 12,000 below the previous year. In the Soudan two Colporteurs have worked with continued success, but the British authorities refused a trader's license for one of them to journey into Kordofan. In Uganda we rejoice that since the opening of the railway a Bible Committee has been formed, with the Bishop as its President, and with a special Translation Subcommittee. The new Ganda Bible, with references, which can now be bought for 2s. 6d., is in great demand.

The Central China Religious Tract Society, of which Dr. Griffith John is President, held its Annual Meeting at Hankow, on January 9. The attendance was large, and the report was "in every respect" a record one. The number of books and tracts issued by the Society during 1902 amounted to about double the issues of 1901, "and was 230,000 above the highest figures of any previous year." This Society was established in 1876. At that time its circulation was only 9,000, last year it reached the enormous figure of 1,700,521. If we add to these figures the number of Bibles, Testaments and portions of Scripture—"554,833 books in all"—sent out by the National Bible Society of Scotland, we arrive at a total circulation from Hankow alone of "upwards of two millions and a quarter of Scriptures and tracts." Dr. John, commenting, in his presidential address, upon this stupendous fact, says: "We cannot think of this enormous circulation without praising God. What an army of preachers you have in these two and a quarter millions of Christian books." Then, referring to the great distribution made at the triennial examination held at Chang-sha, he continues: "The thought that tens of thousands of Christian books are now in the hands of the scholars of Hu-nan ought to fill our hearts with profoundest gratitude. I know enough of the scholars of Hu-nan to be assured that these books will be read and discussed. Let us earnestly pray that many among them may find, in the reading of these books, that knowledge of God in Christ which they so much need." And again: "What clothes this tract work with deepest interest to my mind is its relation to the momentous work of building up a Christian Church in China. I believe that apart from the Christian Church there is no hope for China. I have no idea of uplifting this people except through the Church and in connection with the Church." And he sees in this tract work "a powerful instrument" with which to build up the Church. Here, then, is an important subject for continuous and earnest prayer, viz., that God may greatly bless this wide circulation of the Scriptures and other Christian literature in China.

If anyone would like their copies of "BLESSED BE EGYPT" bound together for the year, will they send the four numbers to Miss Van Sommer next October, together with one shilling, and they shall receive them back bound in art green linen, post free.



A COUNTRY HOME IN EGYPT.

The Importance of Book Distribution in the Evangelization of Egypt.

BY REV. JOHN GIFFEN, D.D.

HAS IT ANY REAL IMPORTANCE?

THE question may be fairly asked. Open at random the reports of the mission as they are sent home, and you will note that in almost every one of them the report of "The Book Work" is put last. That fact seems significant. In the light of what this work is, what it has done and is doing for the evangelization of Egypt, it signifies that the work has not been given its true place, and its importance is not fully recognized.

THE FORERUNNER.

The Book Department is the John the Baptist of mission agencies. It is in some respects too, "the greatest of the prophets." Everywhere "the man who is all tongue" is the first one on the ground. He is ready to deliver his message in any place. He got the ear of Fam Stephanos, in the "diwan" of the government scribe at Keneh, years ago. When Fam was first met by a missionary, he was already enlightened by Gospel truth which he had read in leisure hours. The truth made him free. Fam kept right on in the light. He told others of the new light he had found, and

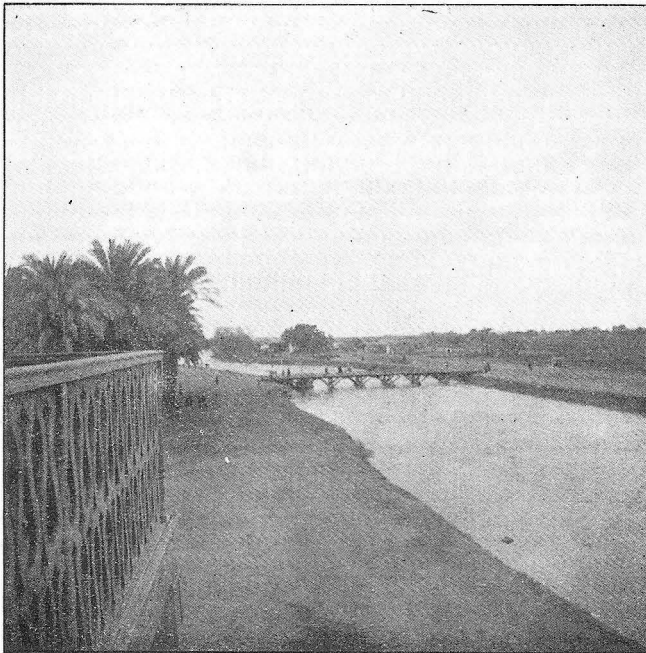
the Church of Koos is the tree that has grown from that seed sown by the wayside, but which fell into good ground, and brought forth fruit.

Fam's story might in this respect be duplicated by that of Aboona (Father) Makhiel el Belyanch and many, many others in Egypt. The book itself is an evangelist.

I think one would be safe within the bounds of truth to say that no school has been begun, or evangelistic work regularly established, where the colporteur has not first been. If the colporteur has not visited the place, then, in some other way "the leaves of the tree for the healing of the nations" have fallen and have done their blessed work. "The entrance of Thy words giveth light."

A "MULTUM IN PARVO."

The colporteur is a "horse of all work," in mission service. He is first of all, a book distributor. In Egypt he is not furnished with a comfortable little covered wagon, suitably adorned with Scripture texts and mottoes, in which he may stow away his boxes of books, and perhaps his own bed and camp equipment, so that with little labour he may transport all from village to village, and live, in a manner, independently and comfortably. The roads through Egypt do not lend themselves to such an arrangement. The Khedive's "Royal Road" through the provinces, is a dyke of earth, thrown up seven, ten, or twenty feet high, as the ground level may require, to elevate the road above high water mark at the time of the inundation. The top of this does very well to keep the caravans of camels above the water, or for market donkeys to carry



VIEW FROM THE BALCONY.

their loads to the "Sook. It is not, however, even enough for a carriage, or light vehicle of any kind. During the winter and earlier summer months, while the fields are dry, the usual road from town to town is a simple, tortuous path, through the fields. So the colporteur carries his books in a "Khury," a sort of coarse wallet, something after the fashion of saddle bags, that the old time preacher used to carry. . . . When the "Khury" is well filled with books it is a heavy load for a man. For the longer trips, he is compelled to travel by boat, train or donkey. The greater number of colporteurs are furnished with donkeys, at their own expense. If one is at all a fit animal he will carry the bag of books and its owner on top of it, all day, uncomplainingly and patiently. The mission colporteur's donkey is a familiar object in scores, yea, hundreds of towns in Egypt. The mere work of book distribution is laborious, thankless drudgery. We all know how the book pedlar is esteemed and treated, even in lands where books are valued. How do you imagine he is received by people who consider his books *heretical* and *accursed*? What insults and positive hardships he has to bear uncomplainingly! If you have sympathy, withhold it not from the mission colporteur! He is human; his days and nights, even weeks at a time, are spent away from his home. He often, like his Master, "has not where to lay his head." He is compelled to eat and drink such things as are set before him, or such things as he can get, without taking into account microbes or other *obes* that are painfully *visible* to the naked eye—unless he eats in the dark, as he often does. The colporteur does not get many good things in this life of the book distributor.

But that is only part of his work. He is an *itinerant* preacher. He is also a *pioneer* evangelist. He is this, for a double purpose. It may be sometimes the one, sometimes the other object is primary. He has to preach the Gospel. He is instructed to "preach the Gospel, to be instant in season, out of season," wheresoever he goes, that souls may be saved. His other purpose in preaching is to talk his wares into favour. Every book pedlar in all the world knows how much of his success depends on this, and under what disadvantages he often labours as he does so. The Egypt mission book pedlar is no exception.

The colporteur is an intelligence department. He is not used so much as a means of communication between the missionary and the stations in his field as he might be. He ought to report regularly, and is provided with a book (a sort of a diary) for doing so; but as far as I have observed these are not kept by the colporteur nor examined by the missionary so carefully as they should be, to produce the best results.

The colporteur has also a place to fill in the education department. He is a "promoter" of schools. He calls the attention of the people to the need for a school in their particular town. He "talks it up." Then he is intermediary in the matter of securing a teacher. His profit from this work, aside from doing good as he has opportunity, is that the school makes a market for his books. It is a part of his business to supply the pupils with text books, on which he is allowed a percentage, in addition to salary for other work. During the year 1901, the thirty-one colporteurs who have been employed by the mission, either all or a part of the year, have sold 29,645 school books for \$4,073. 16.

So, altogether, we think the claim that the colporteur is

"*multum in parvo*," and "a horse of all work," is amply justified by what he does, and the difficulties he has to encounter in doing it. About two-thirds of all the books distributed by our mission go through the hands of colporteurs.

The missionaries themselves, in the earlier days of the work, used to carry books with them as they made tours up and down the river. Dr. Lansing in "Egypt's Princes" tells us of how Lord Haddo and himself distributed Scriptures in the villages of Upper Egypt. Lord Haddo (father of the Earl of Aberdeen, ex-Governor General of Canada) was one of the vice-presidents of the British and Foreign Bible Society at that time; not only he, but also his Society gave noble aid and substantial tokens of friendship for the mission in those early days when its struggle was even more arduous than now. Then this tabernacle in the wilderness, was just being pitched, the first stakes were then being driven. Now, the effort is to lengthen the cords and to strengthen the stakes.

BOOK SHOPS.

The book shop also has an important place in this important work. These have gradually increased in number until there are now eight of them. Each is under the direct control of a missionary. Their location is as follows, and the stations are mentioned in the order in which these shops were established: Alexandria, Cairo, Asyut, Mansoorah, Tanta, Luxor, Benha and Zakazik. Each shop serves different purposes.

A BASE OF SUPPLY.

It supplies the colporteurs of the district with books, and they report their work through the shopman to the missionary in charge. It also supplies schools in its neighbourhood with books and it is a public reading room, in which not only books and papers may be read, but also religious discussion may be engaged in. Its usefulness in this last respect depends on the tact, ability and energy of the man in charge.

CO-PARTNERS.

The friendly aid of the British and Foreign Bible Society has already been mentioned. It had been on the ground, indeed, years before the mission, and was ready and most willing to welcome us. It did so and has been a most loyal friend all these years.

AARON AND HUR.

If the British and Foreign Bible Society has been an Aaron holding up one hand of the mission the American Bible Society has been, also a noble Hur. This Society gave to Egypt and the Mohammedan world the Bible in a most excellent translation. Scholars tell us there is no better in any language. . .

(Reprinted from Leaflet Series brought out by the Women's General Missionary Society, United Presbyterian Church of North America.)

London Jews' Society.

ALEXANDRIA.

1871.

MR. F. W. BLUM was sent out to re-open this station at the end of 1901. There are about 10,000 Jews there, speaking Arabic, Italian, Spanish, German and Greek, all of which it is necessary to know. Missionary work was much hindered by the Asiatic cholera, which claimed, it is officially stated, 40,000 victims. The frequent deaths, however, afforded opportunities to preach the Gospel to many who would otherwise not have listened. Through the kindness of Mrs. Lawrence, Mr. Blum was able to hold meetings for Jews in the Sailors' and Soldiers' Institute. Speaking of places where he was able to meet Jews, he says:—

"I find opportunities of proclaiming the Gospel in the public gardens, in restaurants, and in shops. But wherever it was I tried to point them to Jesus Christ. The numbers of shops, offices, etc., which have opened their doors to my visits is most encouraging. I have many who are enquiring after truth, but as they are dependent for their daily bread upon their own people, many hold back, but some seem earnestly seeking.

I have distributed copies of the Bible, whole and in parts, also 579 tracts in various languages.

The numbers attending our meetings in the Sailors' and Soldiers' Institute have varied from 20 to 50, and I have been greatly encouraged by their attention to the addresses. The languages used at these meetings is German and Hebrew.

Through our missionaries at Jerusalem, I have got introduction to many of the parents of children in the schools there, and these have opened to me many Jewish houses.

One Jew, whom I have known for some time, has confessed publicly his faith in Christ as his Messiah and Saviour, and was admitted into the visible Church by baptism."

Notices.

The Quarterly Magazine, "BLESSED BE EGYPT," may be ordered in ENGLAND only from The Secretary to the Prayer Union for Egypt, Cuffnells, Weybridge, price 1s. 8d. a year, including post.

"BLESSED BE EGYPT" may be ordered abroad and in the Colonies from the following Secretaries to the Prayer Union for Egypt:—

UNITED STATES. MISS NEWBY, 14, Oak Street, Chattanooga, Tennessee, U.S.A. Half-a-dollar a year.

NEW ZEALAND. MISS EVA GOODER, 44, Kent Street, Te Aro, Wellington, New Zealand. Two Shillings a year.

NEW SOUTH WALES. W. CLARK CHAMBERS, Esq, Y.M.C.A., Pitt Street, Sydney, New South Wales. Two Shillings a year.

HOLLAND. MR. H. A. BOSSHARDT, Twijnstraad 24, Utrecht, Holland. One Gulden a year.

PALESTINE AND SYRIA. MISS LESLIE, Friends' Mission Training Institute, Brumana, Lebanon, Syria. Six Piastres a year.

EGYPT. MRS. BYWATER, C.M.S., Cairo;
MISS THOMPSON, American Mission, Cairo;
MISS RENA HOGG, American Mission, Assiout;
MRS. LIGGINS, E.G.M., 70, Rue Ragheb Pasha, Alexandria.
Six Piastres.

Prayer Cycles may also be obtained from them, price 3d., including post.

"Blessed be Egypt."

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt.



AUTUMN NUMBER—OCTOBER, 1903.

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This Magazine may be obtained from

**THE SECRETARY of the
PRAYER UNION FOR EGYPT,
Cuffnells,
Weybridge.**

Price Fourpence.

**THE FLEMING H. REVELL COMPANY,
New York,
Chicago,
Toronto.**

Price Fifteen Cents.

“Within the Veil.”

“Within the veil” be this beloved thy portion,
 Within the secret of thy Lord to dwell ;
Beholding Him ; until thy face His Glory,
 Thy life His love ; thy lips His praise shall tell.
“Within the veil” there tarry, oh beloved ;
 To go no more for ever, from His face ;
There take the uttermost His bounty giveth,
 To magnify on earth His boundless grace.

God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along
 To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rife,
With woe and struggle, meet us face to face
 At just one place,
 We could not go ;
 Our feet would stop, and so
God lays a little on us every day,
And never, I believe on all the way,
 Will burdens bear so deep,
 Or pathways lie so steep.
But we can go, if by God's power,
We only bear the burden of the hour !

In every cloud that has darkened my way,
For every night that has led to the day,
Father, I thank Thee, for such is the road,
That leads from ourselves, to the Glory of God.
Lord, for the sake of Thy Glory, I pray
Work out Thy Will, in my life day by day,
Till Thou canst see midst the toil and the strife
Thine own lovely Image, displayed in my life !

“Blessed be Egypt.”

VOL. IV.

OCTOBER, 1903.

No. 17.

Editorial.

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.”—REV. I. 19.

“And I heard a voice from Heaven saying unto me, Write.”—REV. XIV. 13.

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.”—REV. XIX. 9.

“And he saith unto me, Write, for these words are true and faithful.”

—REV. XXI. 5.

“This is the record, that God hath given to us eternal life, and this life is in His Son.”—I JOHN V. 11.

IN sending out our last number this year, we would bring the thought before our readers, which has often come home to us of late: the last words of our blessed Lord to His people, the sevenfold repeated message to the Churches: “Write, write, write.” The voice from Heaven said, “Write”; the fellow-servant and God-sent messenger said, “Write”; He that sat upon the throne said, “Write.”

When first the Spirit came the message was, “Go, stand and speak”; but in this last book of God—His revelation—is there no significance to us in the oft-repeated direction to *write* the words? There are three or four visions seen of the great and mighty One. In one there is a sealed book to be opened: in another there is a little book open in the angel’s hand.

May it not be a message to us in these last days to write the message of life, the invitation of Jesus, and send it everywhere. Not to write about it so much as the simple record itself, that *God has given to us eternal life, and this life is in His Son.*

We earnestly ask all those who read this paper, and who have followed the thought of having a Mission Press for Egypt and the Nile country since first it was proposed, to listen in God’s Presence to what He would say to them about it. If it is from Him, then I plead with you do not hinder it. Rather ask Him if He has some part in it for you to do.

We do not aim at interesting and pleasing our readers. Our one aim is to send the message of Jesus and His life and death for us: the words of eternal life to every soul we can reach. We want

to send it to all nationalities and in every language spoken in the country. This was our first thought and purpose, and it is so still.

In the papers we have received this month there comes on the one side the marvellously interesting Report of the British and Foreign Bible Society, telling of open doors and the entrance of God's Word, and on the other side the narrative of a little printing press in India, provided by the Lord Himself for a wide scattering of His words.

When tidings like these reach us, it is as though the Master stood beside us, and brought fresh courage to persevere against all hindrances, saying, "It is I, be not afraid."

And in preparation for the Mission Press, so that all may be ready, we ask those Missionaries who have a message from God to the Moslems burning in their hearts, to write it down now. Simple words easy to be understood; it may be only to make a leaflet, or a booklet, or a children's paper, an illustration, a parable, a narrative, whatever God may give you to write in the language of the people—Arabic, Greek, Italian; only words to draw hearts to Jesus.

When we read in the papers now of a great statesman who wishes to win over the country to his own plans, setting himself to do it by means of "leaflets sent out on a colossal scale," in the words of a Parliamentary speaker, an unprecedented effort, we think of the words, "The children of this world are wiser in their generation than the children of light." If you want to make people believe one thing, tell that one thing, and tell it everywhere.

In response to a request sent in to the American Missionary Association, they have appointed a Day of Prayer for Egypt and the Soudan early in the New Year—Wednesday, the 27th of January, 1904. We trust that all our friends and members will join in this. We speak of it now, so that needed preparation may be made in distant places. We earnestly hope that all Egyptian Christians will set this day apart with us for intercession. And as we pray let us offer something to God for His work, it may be our money, *it may be ourselves*. Let us bring in all the tithes, and ask Him to open the windows of Heaven, and pour out a blessing on Egypt.

If anyone would like their copies of "BLESSED BE EGYPT" bound together for the year, will they send the four numbers to Miss Van Sommer during October, together with 1s., and they shall receive them back bound in art green linen, post free. The address of the sender should be distinctly written and enclosed with the four copies.

The new bound numbers for 1903 will be ready in November, and may be ordered from the Secretary, Cuffnells, Weybridge, price 2s., and 3d. postage. They will contain fifty engravings and three good maps, and will be suitable for Christmas presents.

Notes from the Meeting of the American Missionary Association at Ramleh,

JULY, 1903.

THE Committee to which was referred the letter from Miss A. Van Sommer, in which she suggests that our Association name a date early in the year 1904 as a day of intercession for Egypt and the Soudan, and also for a free-will offering to God, in aid of His work in these lands, would recommend the following:—

(1st) That Wednesday, January 27th, be the day for special prayer and intercession for Egypt and the Soudan.

(2nd) That on that day an opportunity be afforded of giving a free-will offering in aid of His work in these lands.

(3rd) That the Church at home, the Church and sister missions in Egypt; and Christian friends in the United States, Great Britain and the Colonies, be invited to unite with us in this service to our Common Lord and Master.

(4th) That a Committee be appointed to give this subject publicity, and make the necessary arrangements for the general and profitable observance of the day.

Committee: { Rev. William Harvey, D.D.
Rev. W. H. Reed.
Miss A. Y. Thompson.

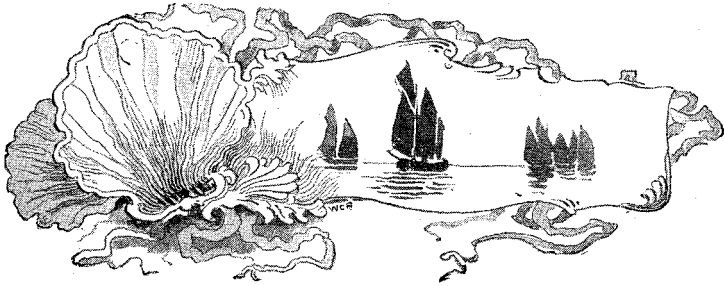
Address: American Mission, Cairo, Egypt.

Notes from Committee of C.M.S.

THE Committee also received a report from the Sub-Committee appointed to consider and report upon the relative claims of certain openings among Moslems and Pagans, especially in the Soudan and Hausa States, and the methods of work to be followed where advantage is taken of these openings. The Sub-Committee recommended for occupation various places in the Hausa and Yoruba-speaking regions of Northern Nigeria, and laid down lines on which the work should there be conducted. With regard to the Egyptian Soudan, they recommended that while efforts should be made to take full advantage of such openings as may be given in and around Khartoum, an attempt should also be made to occupy some part of the Pagan region south of Fashoda, which would be in accordance with the repeatedly-expressed desire of the Government authorities. Remembering the original call to the Society from General Gordon to enter this region, together with the facts of its inclusion within the Soudan administration, and of its accessibility by way of the Nile, and that it is well to enter this field by an extension of the Gordon Memorial Mission at Khartoum, rather than by extension from Uganda, the Sub-Committee recommended that Shambe, on the White Nile, in the country of the Dinkas, should be inquired about as a possibly suitable site for the first station in that region. The report was received and adopted.

From "The Church Missionary Intelligencer."

B



The Prayer Union for Egypt.

"That ye may be followers of them who through faith and patience inherit the promises."—HEBREWS VI. 12.

IN old days men set out on voyages of discovery and conquest. They started with meagre equipment; few ships and men, and poor weapons; but they went with resolute hearts, and they persevered until they succeeded. We sing sometimes—

"I go a Kingdom to obtain,
I shall with Him the Victory gain."

It is to go with us to obtain a Kingdom for Jesus that we ask you to join us in our Prayer Union for Egypt.

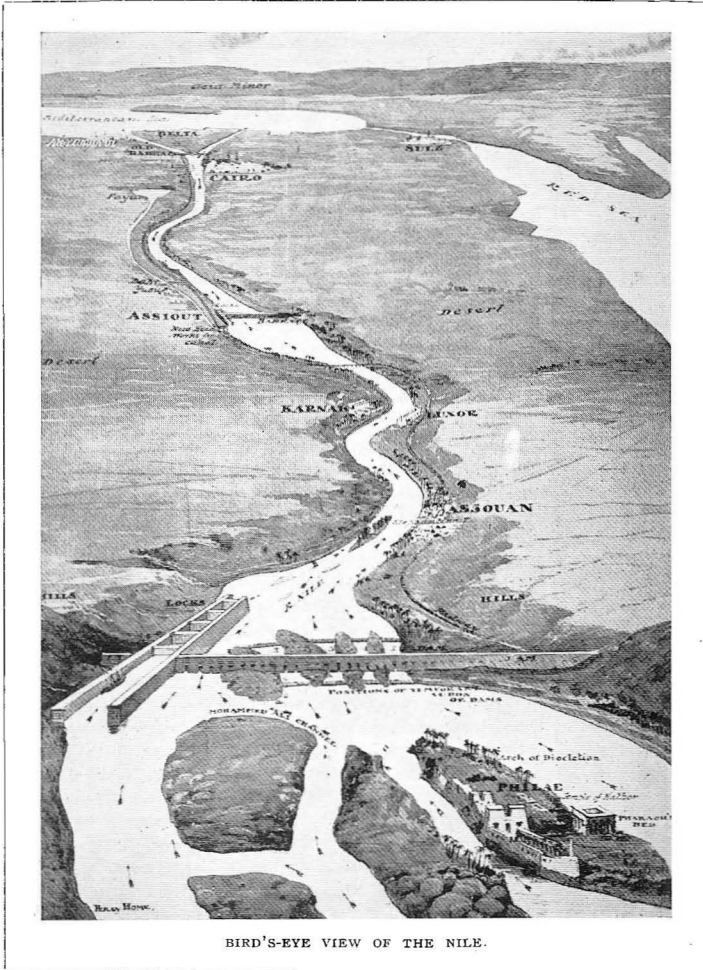
Prayer Unions began some years ago, but they were so general and so many, that people who readily joined at first and soon belonged to several of them, began to wish they had never belonged to any. They did not keep their promise to pray, and felt it a burden and a penance. Yet in the words of our Lord Jesus, in St. Matthew xviii. 19, "*Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven,*" we have the special promise of an answer to united prayer, an encouragement from the Lord Himself to agreement in prayer for definite requests. "*It shall be done.*"

And so, it may be, we need to reconsider, and find out the way. Do not let us aim too wide; let us concentrate our prayer and faith on the thing that God means to give us.

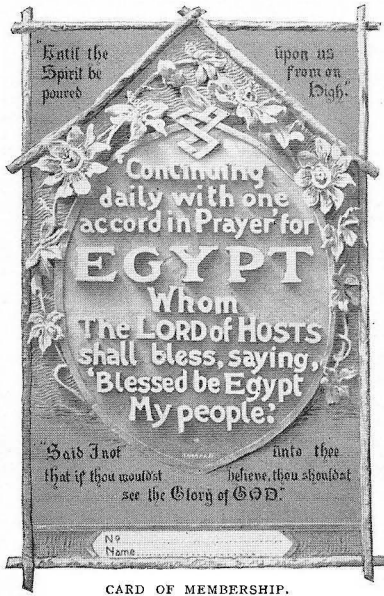
"The field is the world." "To every man his work." Then I have my part of the world to work for, to live for, to sow in. When God makes it clear to us in answer to our cry where our portion is, then let us through faith and patience inherit that portion. It shall be ours for Christ.

A few years ago some of us joined together to pray for Egypt. There were not many of us. We made no promise. We only made it our purpose to pray continually for the land and its people. We drew up a Cycle of Prayer, with the names of places and Missionaries: not confining ourselves to one church or mission or nationality. We prayed for Christ's Kingdom to come in Egypt, and for all who belonged to Him, for all who worked for Him there. And, praise God, the answers have come. I believe we need increasingly not to look on our own things, but on the things of others. One evidence that it is of God that His people should thus divide the world by faith, is the chain of prayer unions that have been joined link by link within the last seven years. The

Prayer Union for Egypt began in the spring of 1896. The Bishop of Sierra Leone began his reminder cards for prayer the following winter. The Bishop of the Niger has begun a similar union for his diocese; the Bishop of Mombasa, we hear, has been forming one for Eastern Africa. Mr. Summers, of the Bible Society, has formed one for Morocco. Two years ago we arranged a Prayer Cycle for Syria and Palestine, and this year Mrs. Constantine is preparing



one for Asia Minor. And this is only speaking of our special part of the world. If we travelled Eastward we should find a whole network of prayer unions enclosing India and China. We find that through division and concentration the burden ceases to exist. On the contrary, it becomes an intense interest, and a source of gladness to feel that something is really done. That it is not vague generalities, but a prize to be won: a goal to be reached: a Kingdom to be obtained.



May I tell you some of the things I believe God will now accomplish in answer to our prayer for Egypt. Besides each mission to be strengthened, enlarged, sustained, we ask for united effort against a common foe. We want the women of Egypt to be reached and won for Christ. May He do it through every means: through the Mission Schools, through the Y.W.C.A., through a large increase of Christian women living and working there.

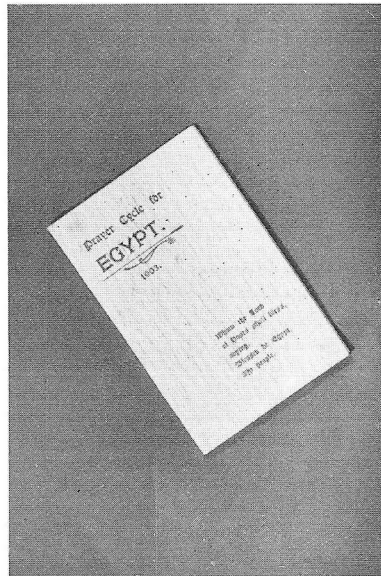
Then we want Christian reading in the Arabic and European languages to be sown throughout the whole country.

May God bring this to pass, teaching us all the right method, whether by a Mission Printing Press, or whatever other and added effort He may awaken

and put forth through any one of us.

And then we need more labourers in the field, and more labourers at home. We ask others to join us, whom God may bring; whether to work out there, or to stand by us at home. The work is one, the prayer and the faith one: and we believe that through faith and patience we shall unitedly inherit the promise "The Egyptians shall know the Lord."

"No man can come to Me except the Father which hath sent Me draw him." This is our plea, that unceasing prayer may be made for our Father to draw the hearts of the Moslems to the Lord Jesus. It seems as though the result must be sure. We at home, praying according to His Will; the Father by His Spirit drawing the people out there; and the Message of Life being spoken by those who live in their midst. Thus will it be a united pleading, a united voice. It may mean a sowing of life itself, "He poured out His Soul unto death": but it must lead to a harvest of a multitude of souls, that might have perished.



PRAYER CYCLE.

“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.”

We print with this paper a miniature copy of the Member's Card for the Prayer Union for Egypt. It is a little larger than this magazine, and may be hung on our walls as a reminder. “*Cease not to pray for us.*”

It is possible that many of our friends may like to have one. If so, will they send me a postcard to say so. It shall then be sent them with the New Year Number of “Blessed be Egypt.” This magazine is issued for the twofold purpose of giving information of the work of all missions in Egypt to the members of the Prayer Union, and also to seek to awaken a wider and deeper knowledge of the possibilities of work for God in Egypt, and the need of the people.

Will those friends who have found “Blessed be Egypt” helpful to themselves make some little effort at the close of our year to introduce it to others, and thereby help to increase the circulation. Grateful thanks are given to the Secretaries in Holland, Egypt, Syria, New South Wales, New Zealand, and the United States, for all they have done by receiving and forwarding addresses and subscriptions. It would help greatly to bear the somewhat heavy expense of bringing out a magazine if we were able to find subscribers for double the number of those we print at the present time. There has been a little difficulty in adapting the price to different coinage, but we intend to charge the same in each country. If friends wish to have the Prayer Cycle and new Card of Membership of the Prayer Union, will they send two shillings at the beginning of January, when they receive their New Year Magazine. This sum of two shillings in England and the Colonies, half a dollar in America, and one gulden in Holland, will cover the cost of “Blessed be Egypt,” Prayer Cycle, and Member's Card for 1904. The charge to Missionaries will be eight piastres. Unless we hear that we are not to do so, we shall send the three to each regular subscriber, but *we should be glad in any case* to receive a postcard if they wish to have the Card of Membership. Address Secretary, Miss A. Van Sommer, Cuffnells, Weybridge.

Back to Calvary.

BY MRS. PENN-LEWIS.

GOD has been calling His people to their knees, and in response to the movings of His Spirit upon them “making intercession according to the will of God,” they have been pleading for a

WORLD-WIDE REVIVAL—

an out-pouring of the Spirit upon ALL FLESH. Surely in answer to these petitions we may now expect to see God coming forth in the glory of His power to answer the prayers inspired by Him.

Since the petitions have been so large, asking nothing less than revival for the whole WORLD, we may expect the Omnipotent Lord to respond with LARGE answers, revealing to His servants Divine schemes, far above our thoughts, as the Heaven is above the earth, for the world-wide proclamation of the Gospel of His Son.

The conviction is increasingly growing upon me that the message which will bring the mighty working of the Holy Spirit in a world-wide Revival, will be the renewed preaching of

THE CROSS OF CALVARY

as Paul the Apostle preached it. The *essence* of the Gospel, so to speak, as summed up in his words, "Jesus Christ, and Him crucified."

One who has been given of God a special burden of prayer for a world-wide Revival received of the Risen Lord this answer—"I am ready, but *My children are not!* Before it comes they must preach the story of the Cross, the Words of the Cross."

"Back to Calvary" is the Lord's reply again and again in answer to the cries of those who are watching unto prayer at this present time.

But we must remember that the Gospel as Paul preached it included not only reconciliation with God through the blood of the Cross, but deliverance from the *power* of sin by the believer's fellowship with the Lord upon His Cross, through which he is "crucified to the world," and the world crucified unto him. Then is made known to him the riches of the glory of this mystery, which is "Christ in you, the hope of glory."

This two-fold message of the Cross must be proclaimed anew ere the Revival will come, and the Church be prepared for translation at the Lord's appearing.

The adversary of souls knows this, and he is devising all manner of devices to hinder the *preaching of the Cross*, knowing that his time is short.

Multitudes are being ensnared in "doctrines of demons"—Theosophy, Christian Science, Spiritism, and other isms—one and all revealing their source by their REJECTION OF THE CROSS. Whilst, alas, alas, in many churches professing the Christian name we have silence over the Gospel of the Cross, and sometimes direct antagonism. "Do speak about the Cross and His sufferings. We never hear about that now," said one to a worker conducting a meeting. Alas that it should be so.

Since Calvary and the great sacrifice offered there for the sins of the whole world is the very centre of all things in God's sight, surely the Most High God will not behold all these devices of the evil one, without giving His people a *renewed and mighty testimony to the Gospel of Calvary*, and in His own Omnipotent way devise means whereby the prince of darkness shall be defeated, and the Gospel of the death and resurrection of the Son of God be proclaimed throughout the world, and borne witness to by the Holy Ghost as in the days of Pentecost.

One such world-wide plan, bearing unmistakably the marks of the Divine mind in its conception and preparation, came before me in my visit to Madras, India, in February, 1903.

It is impossible in a short space to tell the story of the long preparation of the M.E. Mission Press in Madras, under the superintendence of Rev. Dr. Rudisill. I can only briefly say that in the

Press are a set of eight machines given to Dr. Rudisill in a remarkable way. They were invented by a gentleman in Pennsylvania, U.S.A., and kept solely for his own use for advertising a patent medicine which he was selling in enormous quantities. By these machines he was able to issue a little book consisting of sixteen pages of the size of two inches by three, at the rate of

ONE HUNDRED THOUSAND

per day, or twenty-eight millions per year.

The inventor had refused to have his machines duplicated, but of his own accord *gave a complete set* to Dr. Rudisill, who accepted them rather dubiously, not knowing clearly what use he could make of them.

After they reached India, and were set up in the press, it came to Dr. Rudisill that the wee booklet could be filled with verses of Scripture, and the Word of God thus be scattered in millions throughout India; then by a device of his own added to the machines he found that he could print in

98 LANGUAGES AT ONE TIME!

As the year 1903 dawned, it found Dr. Rudisill with specimen booklets prepared, asking for the co-operation of the people of God in this possible million-scattering of messages from His Word, and giving specimen pages in several languages, but as yet Dr. Rudisill had not seen the actual message from the Word of God which the booklet was to contain. In February, 1903, by a chain of events which he relates in a pamphlet* telling the story, the purpose of God was revealed to him, and he saw that the Lord had given him the Bible Booklet machines for the express purpose of scattering throughout the world, in every language into which the Bible is translated, the Gospel of Calvary—the precious message which tells the soul of freedom from the guilt and power of sin, and the indwelling of the Risen Lord.

The Rev. John Sharp, of the British and Foreign Bible Society, wrote to Dr. Rudisill that he was rejoiced to know of this "wide-spread diffusion of Bible Booklets," and the Secretary of the American Bible Society also.

The message for the Bible Booklet has now been prepared. In sixteen tiny pages is given every aspect of the Cross in the very Words of Scripture, each page headed with its subject as follows: "The Place called Calvary"; "God sent His Son"; "The Word of the Cross"; "The Sufferings of Christ"; "The Propitiation"; "Reconciliation"; "Sins Blotted Out"; "The Throne of Grace"; "The Father"; "The Holy Ghost"; "No longer in Bondage to Sin"; "Not of the World"; "Oh, Death, where is thy Sting?"; "Crucified with Christ"; "Christ in you"; "Jesus Crowned."

Will all those who have pleaded for a world-wide revival not only give thanks to God for this token of His response to prayer, but continue to bear up before the Lord the *carrying out into action* of the stupendous plan thus prepared by Him, and ask that all who are concerned in the translating, printing, and circulating of the Bible Booklet be given quickness of understanding to recognize and co-operate with the Spirit of God in the fulfilment of all the counsels

* "The Word of the Cross to Every Tongue and People and Nation." May be obtained direct from Dr. Rudisill, M. E. Press, Madras, India, or from Miss Butterwick, Great Glen, Leicester, at the nominal cost of 3d., post free, 4d.

of God in this matter, and let them ask, too, that every tiny Booklet may be a message of life to the soul it reaches.

It is as yet the day of small things, but the Lord is bringing to light one by one His chosen instruments from the different countries, for the compilation of the Booklet in the various tongues. Whilst waiting for the building up of Mission Presses in different Mission fields, *without delay* the vital message of life to dying souls through the death of the Son of God, in the words of Scripture alone, can be prepared in the language desired and sent to Dr. Rudisill, when by the combined use of photo-engraving and electrotyping, plates of a sixteen-page booklet in *any printed language in the world* can be prepared, at a cost so small that it would be impossible if printed in the ordinary way. Meanwhile copies of the Bible Booklet in the English language—the *standard copy for the booklets in all other tongues*—can be obtained when full supplies* come from India, but the circulation in England is not so much the burden of heart (although it is *needed*), as the world-wide scattering of the message of Calvary to many peoples, and nations, and tongues.

It may be asked whether the message of the Cross thus scattered in heathen lands will be sufficient to lead a soul out of darkness into light, without further knowledge of the Scriptures.

In the first place, if the Bible Booklet falls into the hands of a seeking soul, without doubt it will lead that one to obtain a copy of the Scriptures for further knowledge, but at this point comes the question to ourselves whether we really *believe* with all our hearts, the statement that "The Word of the Cross . . . is the Power of God." (1 Cor. i. 18, R.V.) The Greek word translated "*power*" in this passage is "*dunamis*," and it has been pointed out that this word does not mean *latent* power, but *power in action*.

The Word of the Cross is God's power in action to all who believe. It is God's "instrument to energize a dead world, for through it Omnipotence can manifest its power."

Have we messengers of God dared to believe that Divine energy is in the "Word of the Cross," or have we limited Omnipotence by thinking that *His* "Word of the Cross" needs many words to explain it.

Is it not rather the key devised by the all-wise Creator to unlock the hearts of men? "It fits me, as a key fits into a lock," said one, and this is true of every heart of man, be he heathen or so-called "Christian."

We are shown this in the story of the way Philip preached the message of Calvary from the prophecy of Isaiah to the eunuch in the desert. The energy of God was in the message, so that the man of Ethiopia went on his way rejoicing.

That the Lord Himself has devised and prepared this world-wide plan for scattering the message of Calvary through the Bible Booklet, we can have little doubt. Since this is so we may believe that it "shall accomplish" that whereunto He sends it.

The "Word of the Cross" will not return unto Him void, but it will prosper in His hand.

"Amen, O Lord," so be it in Egypt, North Africa, and the Soudan, that the Crucified and Risen Lord may see of the travail of His soul and be satisfied.

* Particulars about the supply of these in Great Britain will be given in the "Life of Faith" and the "Christian" during November.

Notes from Egypt.

BY REV. A. E. THOMPSON.

THREE days is not a long time to make personal investigation into the Mission work in a country, and modesty almost forbids our attempting to write any impressions concerning Mission work among the Jews of Egypt. However, the task is easier than might be supposed, because the Jews are congregated for the most part in Cairo and Alexandria, with only a few in Suez, Mansourah and Port Said. There are, perhaps, not more than 25,000 of them, all told, divided about equally among the two chief cities. But there is another fact, lamentable indeed, which makes it comparatively easy to arrive at some conclusions on this subject. It is this, that mission work among the Egyptian Jews is confined to the city of Alexandria. The London Jews' Society opened a station in Cairo in 1847 and carried on work more or less regularly for about twenty years. Spasmodic efforts have been made by others since that time, but we were informed that there is no effort put forth to reach the Jews of this city at the present time. Here is an opening for some one who wants a parish of 12,000 souls. He may not find them hungering for the "Living Bread which came down from Heaven," but he *will* find them needing it. Who will respond?

Our first visit in Alexandria was to the Mission of the Established Church of Scotland. We found a busy hive of boys and girls in the two schools adjoining St. Andrew's Church, and the bright, brave faces of Mrs. Gibb and Mrs. Robinson were a testimony to the blessing of such service. A drive of ten minutes brought us to the Boys' High School, a new building, nicely located, and presided over by Mr. Buchanan. The training seems to be thorough, and we could not but wish that our little friends in America could see the obedience, courtesy, and good breeding of these children of the East. At present the Mission is without a clergyman, but the pastor of St. Andrew's Church renders much assistance. Mr. Kestin, a Jewish Christian, a graduate of Harley House, London, impressed us as being a capable and devoted Missionary.

The London Jews' Society is represented by Mr. F. W. Blum. He has only recently come to the field, and has no permanent headquarters. We were cordially welcomed at the Sailors and Soldiers' Home, where he holds his meetings, but were disappointed at not finding the Missionary, who is said to be finding considerable success in his ministry. . . .

Our hasty visit to this city convinced us more than ever of the need of prayer for the Missionaries engaged in the difficult and discouraging ministry of preaching reconciliation to God, through Jesus Christ, to scattered Israel. What failures may be averted, what trophies won, if only "Ye that are the Lord's remembrancers take no rest and give Him no rest" till the "remnant according to the election of grace" is gathered unto the name of the Lord?

From "The Glory of Israel."



Egypt Meeting at Keswick.

NOT the least among the influences which have been at work during the past ten years, arousing interest in, and stimulating the spiritual life of Egypt, has been the Keswick Convention. Some of those who are labouring for God there to-day, received the first impetus which culminated in their yielding themselves to Him for His service in the foreign field at this Convention, and how many more have been quickened during furlough, and sent back in a new power to live and labour on the banks of the Nile! Again, how much does the work in Egypt owe to the prayers of those who have been "burdened" for the land through what they have heard at Keswick. It is therefore peculiarly fitting, and it seems it is looked for as a matter of course, that at some time before the friends have separated, those interested should gather together and hear the latest news from the front, and join in praise for progress made in answer to prayer, and to ask for the "greater things" still to be seen through the might of the risen Saviour. This year the meeting was held under the auspices of the Egypt General Mission in the grounds of the Vicarage, kindly lent for the purpose by the Rev. Barclay Buxton, on Saturday afternoon, 25th July. In spite of the fact that it followed so closely on the great Missionary Meeting, of three hours' duration, fully 200 friends assembled. It was beautiful to see how the Lord arranged for the seating accommodation, by giving us the use of the benches and erection used for the Missionary group, which was photographed immediately before the meeting; and the weather, which is so important a factor in an open-air gathering, was all that could be desired. The chair was taken by Rev. J. Stuart Holden, M.A., and after the singing of a hymn and prayer Mr. J. Gordon Logan gave a most interesting account of the work in Suez, encouraging our hearts to believe that the God Who "alone worketh great marvels" can and does save dark Moslem souls. The story of the opening up of doors that seemed double-bolted and rusted on their hinges, doors to European and Native, Coptic, Christian, and Moslem; of how God used the great scourge of cholera to break down prejudice by giving opportunities for self-denying service on behalf of the afflicted; of persecution cheerfully borne by some; of faithful witness, at great cost, by others; of trials and hardships suffered for Christ's sake, filled our hearts with grateful thanks.

Mr. Cleaver next followed with a sketch of the field, its need and openings, and strongly urged the great responsibility which these abundant openings laid upon the Church. He pointed out that the time had now come in Egypt when we need no longer pray for open doors, but for Spirit-filled men and women to enter those already wide open, giving various facts to illustrate the present position of the work, and its great possibilities. In the material realm the great question in Egypt is that of the conservation and distribution

of the fertilizing water of the Nile; but deeper far than the material is the spiritual need of the people. In this realm the question of the conservation of the "water of life" is of no moment, for "the river of God is full of water," but its distribution is all-important. The speaker wound up with an appeal for channels through which the water might flow to the thirsty multitude.

After Mr. Cleaver, Dr. Harpur, of Old Cairo, addressed the meeting. He spoke as follows:—

"I was a little disappointed to find that there was not to be a Special Prayer Meeting for Egypt at Keswick this year, as there was in 1899, when I was here before. But am I right in thinking that those present here to-day do pray for Egypt? We have already



AUTUMN MORNING, DERWENTWATER.

been hearing to-day of how the answers to prayer are coming. Four years ago I could only tell of openings for preaching the Gospel, but since then we have seen men willing to come forward and confess Christ in baptism. (Here the history of one of the converts was given and an extract from a letter from him read, in which he asked the prayers of the Christian Church for his wife.) There is a matter about which I would like very definitely to ask your prayers. For fourteen years we have worked at the Old Cairo Medical Mission without seeing much spiritual result; during that time about 60,000 patients have passed through the dispensary, about 3,000 of whom have been in-patients for some considerable time. We have seen many of them deeply impressed with the truths of Christianity, but they have gone back again into the darkness of their villages, where there

is no one to teach them more about Christ. It has long been felt that we should try and follow these patients back to their homes, and now at length an opportunity has occurred. The Church Missionary Society have been able to appoint Dr. Lasbrey to take my place at Old Cairo, and, with Dr. Pain, to carry on the work there, and they have freed me for village work, and now we want to be fitted for this work, and to be guided as to how it may be carried out. We go to those who know us, and trust that they and their friends will be willing to listen to God's message. There are large, densely inhabited districts which have been much influenced by the work at Old Cairo, and native Christian teachers are needed to evangelize these districts.

"Some years ago I was speaking about the needs of Egypt to an old Parsee Missionary, the Rev. Ruttonji Nowroji, and his advice was, 'Try and influence a few of the natives of the country, and they will carry on the work; the Lord Jesus trained a small number of disciples, take Him as your example.' God is able to raise up these native Christian workers, and to enable us to train them. Will you ask Him?"

In introducing the next speaker (Mrs. Todd Osborne), the Chairman quoted from Rom. xvi. 1 and 2; "I commend unto you Phœbe our sister . . . that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of mine own self also." Her plea for the homeless, motherless soldier lads amidst the temptations of a great godless city like Cairo went home to our hearts, and we can only pray that her desire to see the improvement made to the Home in Cairo, which will render it almost self-supporting, may soon be realized. She recalled, with deep gratitude, the way the Lord had met her need a few years back at the Egypt Meeting in Keswick, when some £2,000 was given her for the purchase of the Home, and as the "riches in glory" are not yet exhausted we have confidence that her God will still supply all her need.

The last speaker was the Rev. E. L. Hamilton, who told how he had become associated with the work in Egypt, how the Lord had been preparing him to take up the work of bringing the need before the home Church. One thought in reference to the supply of needed funds in the Lord's work was urged with convincing power by the speaker, viz., that God's *provision* for God's *plan* is sure. Moses was told to make all things according to the pattern shown him in the mount, and so complete was the provision that he had to restrain the people from giving.

After singing another hymn, and prayer by the Rev. Geo. C. Grubb, the meeting, which had never flagged in interest for an hour and a half, was brought to a close. And so we separated, conscious of the nearness of His Presence, to take up afresh the ministry of intercession for that dear, dark land, more sure than ever that God answers prayer, and that He has purposes of grace for the sin-oppressed inhabitants of Misraim.

Letter from Dr. Harpur, C.M.S.

DEAR MISS VAN SOMMER,

August 6th, 1903.

MAY I ask for special prayer for a new branch of our Medical Mission Work. Dr. Lasbrey is taking my place at Old Cairo, and he will also have Dr. Pain's help, and I have been freed for itinerating among the villages. In the last fourteen years about 60,000 patients have passed through the C.M.S. Dispensary, and about 3,000 of these have been hospital patients. These are our friends, and they have already heard the Gospel. Many of them have been deeply interested in its truths while in the hospital, and we trust that they and their friends in the villages will be ready to hear more. May I ask the prayers of those who take an interest in the fellaheen of Egypt that God may guide all our plans to His glory, and fit us for the work.

Yours very sincerely,

F. J. HARPUR.

Extract from a Circular Letter to Friends.

BY THE REV. W. H. T. GAIRDNER, C.M.S.

CAIRO,

June 23rd, 1903.

. . . I will tell you the story of three souls, an old man, a young man, and a girl, who, since I wrote, have been baptized. I think that the last time I wrote I told you something of him who is now called Philip. That such a thing should happen here in Egypt fills me constantly with awe and wonder: it reads quite like a missionary story! An old man, no acuter than the ordinary fellah (whom their town brethren account no better than animals), in a village with no preacher, no Protestant Christian community, should be led to suspect that the Christian Faith was true, and should then and there follow straight on until he had satisfied himself on the point; should feel that baptism was now incumbent on him; should sell his little land, his tools, his donkey, and come to Cairo, not knowing to whom; should find us, and settle with us, and learn from us—all this is wonderful. But the greatest wonder of all is that all this has brought about the complete changing of his whole character. Mrs. — tells me that it is like watching the gradually awakening moral life of a child—the increasing sensitiveness to wrong, the confession of anything that weighs upon him as against his conscience and contrary to the Spirit of Christ, the relief when he feels cleared of the burden! You may say these are small things, but after all, this, and no other, is what Christ came to do, and I can now well understand how these

things are what are able to cause "joy in Heaven." A poor old Egyptian fellah, with an income of £12 a year, showing signs of a changed life—you may say that is small enough game in all conscience! Upon my word, I am sometimes tempted to think so myself. But there are other times, when with clearer vision, and a judgment illumined by more eternal light, one sees, and knows, and feels that such results are not small, but of supreme worth, worthy of whatever sacrifice they entail. They and they alone, are the ultimate justification of Missions (apart from the command of Christ). And, for my own part, if I were ever to be the direct earthly cause of one such, I should deem my life to have richly succeeded.

We have a baptistery, let into the floor of the chancel of the new Church, at Old Cairo, which is itself raised three steps above the Church. Old Philibbus stood at the foot of those steps, clad in a white linen robe, and white turban, and shod with sandals. He stood alone, save for alien god-parents, no single relation or friend was there with sympathizing presence and helpful prayer. His own wife "was angry, and would not come in." Utterly alone, therefore, he descended into the water. I had the privilege of dipping him, baptizing him in the Threefold Name. The loneliness of that sole figure was touching to many of us, but the man himself was full of joy. It was Good Friday, an unusual day for Baptisms, but how appropriate! I took as my text, "He shall see the travail of His soul and shall be satisfied." Afterwards in the vestry I looked forth, and the landscape was glowing with more than a summer sunshine, the brilliant hues of the Egyptian spring suffusing everything. I said, "Philibbus, how seems the world to you to day?" He replied, "I never saw it before; it is as though I had lived my life till now in a well." Those of you who remember the third act of "Parsifal" will rejoice at this striking parallel in real life to what the poet only dreamed of there.

Philibbus has a wife, and that wife is a great trial to him. Her intellect is the sort produced by the Eastern treatment of women, and she therefore is enraged by her husband, not because he is a worse man *or* because she thinks Islam true, but because he has forsaken their fathers' creed, the one in which it pleased God to place them! She is, therefore, set on divorcing him, though she testifies that the change in him is for the better. Her husband's attitude towards her is striking:—"God says that mountains can be removed; I have my mountain, it is my wife. God can change her." He told me that, if she divorced him, he would give her food and clothing till she found another husband, after that, he added simply, he did not feel bound to maintain her any longer!

The second Baptism was that of a bootmaker; he is now called Joseph. He is a town-bred man, and has been known to us for some years. The truth came gradually to his mind, and after that it was a mere question whether he would confess it. I had the privilege of preparing him also for Baptism. And here again I was made to feel that the only thing worth considering in this world is the birth and development of conscience, not mere change of creed. For two days before the Baptism I spoke with him alone, and put him rather searching questions, to which 999 out of 1000 Easterners would have answered by a lie. He said, "I cannot tell you an untruth," and confessed

that he did sometimes drink wine and spirits, a thing which in this country is absolutely condemned by public opinion, and the best sentiment, and therefore to a man like this, wrong. When I heard him speak the truth I said to myself, that that one single moral victory was worth 100 professions of the Christian creed that went no further. This man has also his mountain, his father and brothers, who are ravenously opposed to him, and are trying to subvert the mind of his little boy, and turn him against his father. This is sore anxiety to him.

And lastly, she who is now Christina. Three years ago she was mentioned in one of our meetings for intercession as one of the most troublesome and naughty girls in the School. She is now quite different in character. I shall not forget the little figure, clothed in a white frock, answering clearly before all the congregation. But while Philibbus and Rashid had stood quite deserted by all their friends and relations of a former life, by Christina, exceeding joyful, stood her twice sister Lydia, who also was in Christ before her, baptized more than four years ago—the first-fruits of the Girls' School.



Education in Egypt.

THE educational feature is one of the most important factors in the Mission enterprise here in Egypt. It is not simply an adjunct to the work, for in many places it is *the* work itself. There are many more schools under the control of the American Mission than there are Mission stations. Every station has a number of schools in neighbouring villages and towns where the Gospel has not been heard. These schools are under the supervision of the Missionary in charge of the station of that district. It is through the medium of the school that we are able to reach many Moslems, who are otherwise inaccessible. We offer them superior advantages, especially in English, having, as we do in many of our schools, American teachers. Our tuitions, also, are lower, and by this we reach a class which would be utterly shut off from any educational advantage, not being able to pay for it. Where we do not have boarding schools we cannot compel them to attend our Sunday services except when they are charity pupils. In the boarding schools attendance at all Church services is a requirement. There are no free schools in Egypt, hence thousands of boys and girls grow up surrounded by the grossest ignorance and superstition. In all our schools the Bible is daily taught to each class from the lowest to the highest, either in English or in Arabic. In some instances boys remain in our schools for three or four years. It can readily be seen, therefore, that some seed must be sown, though often the soil seems exceedingly unpromising. It seems to embrace all the different characters of the soil of the parable—barren, stony, and thorny—but by constant toil, perseverance, and prayer, it is

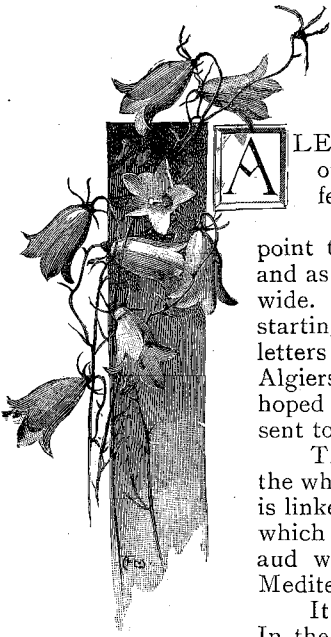
made to yield. I shall give an illustration which occurred in one of my classes last year. In a class of 21, there were 10 Mohammedans, all understanding English very well. I was very anxious to embrace this opportunity to teach them the Gospel, for they were to leave us at the end of the year, and we would then probably lose all trace of them. These boys refused to study from the New Testament, and in some cases the parents would not buy the Bibles, so we furnished them free. We then began with the story of the Creation. As opportunity presented itself, I referred to the New Testament, and the life of Christ, with the happy result that at the end of the first term one of these boys came to me and asked that we take up the study of the New Testament. This same boy confessed his belief in Christ to me before the end of the year, but he is yet dependent upon his father, and his very life might be in danger should he make a public profession. Two others are not far from the Kingdom, one of whom began to argue with me one day. After class, I asked him to come to my room some time, and I would show him his error. He said, "No, that is not necessary, for I quite believe all you say, but I am afraid of my father and my uncle." There are many similar instances of how the "entrance of Thy Word giveth light." In all schools except Mission schools the object of prime importance is to prepare the pupil for the Government examinations. We encourage them to look toward something higher, and which will fit them for responsible positions in life, hence we do not follow the course of study prescribed by the Government schools. Of course, our ultimate aim is to lead them to Christ, and to furnish schools for the children of native Christians, otherwise they would be compelled to come under the direct teachings of Islam. You ask for the result of such teaching and Christian influence. It frequently happens that when the parents find that the children are being influenced toward Christianity, they are at once taken out of our schools. We labour under the grave disadvantage of not being able to keep the boys long enough to establish them in Christian truths because of our lack of equipment, except in the College at Assiout. The influence there is so strong that the Mohammedans will not patronize the College, though they openly admit its superiority. Last year there were probably not more than six or seven Moslems out of a total of 500 or more, while in Cairo we had perhaps 50 out of a total of 200. The Government schools are essentially Mohammedan. These schools draw largely from the better class, because their tuitions are higher, and they are not allowed to wear the native costume, hence the poorer classes cannot afford to send their children to them. The Government schools are well managed, and are models of neatness and cleanliness, but the course of study is very narrow and circumscribed, aiming only to prepare for the Government examination, which is the open sesame to Government service. The Coptic schools do not differ much from the Government schools, except in their religious teaching. They resort to various expedients to induce pupils to attend their schools, and they generally succeed in having large schools. It is difficult to determine just how far-reaching our teaching and influence is, but there is no question but that the more enlightened they become the less strongly do they cling to their faith. Mohammedanism is a religion of ignorance. The intellectual power of the country will *never* be very prominent so long as Islam

is the dominant feature of all public life, and so long as the present system of Government examinations prevails, for when a young man passes this he is eligible for Government service, which is his Holy Grail. They have no higher ambition in life than to enter Government employ, be it ever so menial. The power of the Gospel is being felt, for it is not an infrequent thing for some official to state that the young men in their employ who have been trained at our schools are the most trustworthy and efficient. Though there may not be any visible results at the time, yet constantly we hear of those who received the seed in their hearts while in our schools which afterwards brought forth fruits. "Pray ye the Lord of the harvest that He may send forth labourers into His harvest."

Cairo, Egypt,

W. GARDNER ROBERTSON.

August 1st, 1903.



Alexandria! Why Alexandria?

ALEXANDRIA! Why Alexandria as the Site for our Mission Press? The question was asked a few days ago.

We would tell a few reasons that seem to point there. Alexandria is the chief Port of Egypt, and as such has an influence which stretches far and wide. When the thought was first mentioned of starting a Mission Press in Egypt, one of the earliest letters of encouragement and help was received from Algiers, where the need was greatly felt; and it is hoped that from Alexandria Christian reading may be sent to all the mission stations in North Africa.

There is also ready communication by land with the whole of Egypt. Both by rail and canal Alexandria is linked with the net-work of railway lines and canals which connect every part of the Nile Valley together, and will ultimately form the starting point on the Mediterranean of the Cape to Cairo railway.

It is the meeting place of scores of nationalities. In the history of the past Alexandria was one of the most influential cities of the Mediterranean. From this spot there is continual communication with every other country and every other Port on the great sea, and this intercourse may be used for good if only there should be the strong power of God in that great city.

We would earnestly bring this possibility before our readers. Let there again be a light in Alexandria, it may be not of learning, as in the past, but a Light from Heaven: a strong force of God-possessed men and women, whose one aim shall be to live Christ there, and speak His words.

There are 12,000 Maltese in Alexandria, who speak partly Italian, partly Arabic. It is forbidden to speak to them in Malta of our faith and our Bible. There is no hindrance in Alexandria. If



THE PALACE OF THE KHEDIVE, ALEXANDRIA HARBOUR.

some earnest people took this need to heart, they would find an open door among the Maltese. There are thousands of Greeks in Alexandria. They are so willing to be friends with the English. If some wise and tactful men and women, with sympathetic hearts and earnest purpose, were to devote themselves to speak of eternal things to the Greeks, they would find a need, and, we think, a welcome.

There are thousands of Italians in Alexandria, thousands of Jews, and representatives of nearly every people in the world.

When, centuries ago, the name and fame of Constantinople began to rise the greatness of Alexandria faded, her sun seemed to set; but in these last years, as Constantinople has waned in importance, Alexandria has risen again. The busy harbour full of shipping bears witness to this, the high value of land in and near the city, the rapidly extending area of dwellings, the great wealth of many of the inhabitants—all tell of rising importance and earthly influence. Would to God there were another light fresh lighted by the Holy Spirit there.

Our engravings show the first sight of the city which attracts attention as we enter the harbour, the Khedive's Palace at Ras-el-tin, and a view of one quarter only—the Pompey's Pillar quarter of the city, in which the Egypt General Mission have their home.

Some idea of the extent of Alexandria may be gained by this silent appeal of countless dwellings, inhabited by Moslems. The Mosque in the foreground—one of hundreds; but amongst all these streets and houses there is only one, so far as we know, where the Name of Jesus is on every lip, and He is recognized as Master and Lord. Thank God, in every quarter of Alexandria there is at least one house that belongs to Him. Nearly every Mission has some representative here, so that a Mission Press which is designed to help all may readily be brought into touch with each.

Therefore we ask our readers to join us in the prayer that God will give us a site and a house in Alexandria for the Nile Mission Press, and that He will do it quickly.

Thoughts of Earnest Men about Mission Presses.

"WHEN we bear in mind that over seventy-five per cent. of those who leave the schools each year 'are ignorant of Christian truth,' and that tons upon tons of Atheistic, Agnostic, and other pernicious leaflets, pamphlets and books are distributed free and broadcast, with the awful intent of undermining all that has been done to Christianize heathendom, we dare not close our eyes to the fact that an ever-increasing and imperative obligation rests upon mission presses, not only to print, but to see that what is printed is put into circulation.

"When those who are entrusted with the conduct and management of Mission presses are filled with the spirit which prompted Gladstone to write: 'We talk about questions of the hour. There is but one question—how to bring the truths of God's Word into vital contact with the heart and mind of all classes of people,' then their work becomes a delight. They believe that the strongly entrenched powers of darkness are being put to flight by the searchlight of God's truth. Far from being mere men of business, with an eye to mone-



THE POMPEY'S PILLAR QUARTER OF ALEXANDRIA.

tary advantages, or striving only to aim at mechanical proficiency, they, too, are Missionaries, whose heart cry is: Light for the East. Light for the scores of reading millions in the East who have no light and are groping in darkness."—*Rev. A. W. Rudisill, D.D. (Meth. E. Church, India).*

"Experience in the Mission field has rediscovered the power of the press. Hence the conviction found extensively among Missionaries that the book is an instrument of evangelization second to none in effectiveness."—*Rev. H. O. Dwight, LL.D. (American Board of Commissioners, F.M., Turkey).*

"We feel that the day certainly has come when the proposition often urged should be carried out for men whose work it shall specially be to provide Christian literature. We want it for our theological students who are being trained in the Divinity Schools and Christian Colleges, where native ministers and others are prepared by the study and reading of God's Word for their work. We want it for the growing Christian Church; we want it for the masses of the people, who are beginning to awaken to the thought that the Christian religion has come to remain; that it is winning triumphs on all hands, so that the leaders of Hinduism are filled with alarm at the activities of the Missionaries and the results of their labours. Hindus in different parts of the country are forming societies for the protection of their religion, and they are imitating the ways of the Missionaries. They have their street preaching, their preaching in squares and public places, and they issue their tracts. So these men, who are fighting against Christ, without knowing it are helping on the cause, for they stir men's hearts, they set men thinking and enquiring, and lead men to search for books that shall tell them of the life of Christ."—*Rev. George Kerry (Baptist M.S., India).*

"One of the most interesting and encouraging things which I heard a little before I left India was this: that when the Missionaries are selling copies of the Scriptures the natives come, saying, 'We want the book that tells the story of the life of Christ.' Men are beginning to hunger for the bread of life. We cannot satisfy this hunger by the living voice. We are too few, but there is the living Word of God; and there are the explanations of the truth of God, which may be spread broadcast throughout the land. These the people will read, these they will ponder, and the Bible then set before them will lead them to Jesus Christ."—*Rev. G. Kerry (B.M.S., India).*

"The first problem that confronted us was that of suitable quarters. As the plant grew we needed more and more room. For that and other causes we have had to move a number of times at considerable loss and expense. This has prevented putting this branch of the work on as broad and permanent a basis as we could wish. My experience teaches me that a Mission press should be recognized as a permanent and essential branch of the propaganda, to be developed into the highest possible usefulness, and provided for accordingly in a large and liberal way. The first step is to own the building in which the plant is set up.

"Our second problem was how to make the press bear at least a part of the cost of its maintenance. Two sources of revenue presented themselves, viz., outside jobwork, and the subscriptions for our Mission publications, together with advertisements in the same."—*Rev. H. W. Brown (Presb. Ch. of U.S.A., Mexico).*

"I say most emphatically: whenever there is a press, cultivate Sunday-school literature. Make it attractive; just as attractive as you

possibly can. I have found it in every case to succeed."—*Rev. Thos. Craven (Meth. E. Ch., India).*

"The one great object for which Mission presses exist, and beside which all others dwindle into insignificance, is the production of Christian literature in large quantities and at a minimum cost; but this is impossible to be done unless the presses avail themselves of all the advanced triumphs of modern science as they are utilized in printing offices at home. To bring about this high purpose the Superintendent of the Mission press should himself have a practical knowledge of whatever line or lines of work he has in charge, and he must be a Missionary; one who feels called of God to aid with all his powers of spreading the Gospel of our Lord and Saviour Jesus Christ."—*Rev. A. W. Rudisill, D.D. (Meth. E. Ch., India).*



The Cairo Y.W.C.A.

"It is good to be zealously affected *always* in a good thing."—*GALATIANS IV. 18.*

IN the Summer number, 1903, of "Blessed be Egypt" a short account was given of the Home for Young Women recently established in Cairo, under the auspices of the World's Young Women's Christian Association.

Since the Home was opened, end of December, 1902, there have been endless questionings as to the nature of the work of this Association. It is always delightful to find an interest aroused in other people's minds concerning anything we put our hearts into, and I think it may not be amiss to give a short sketch of the origin of the Young Women's Christian Association in the mother country, where its foundations were laid, in the year 1855, by Lady Kinnaird, mother of the present Lord Kinnaird, who has for many years given to it his staunch support.

Another friend, Miss Robartes, was simultaneously working towards the same end.

Many others have doubtless thought of the needs of young women socially, intellectually, and religiously, but to Lady Kinnaird belongs the honour of having formed the Association, beginning with a few, and now numbering over 94,000 members in Great Britain and Ireland.

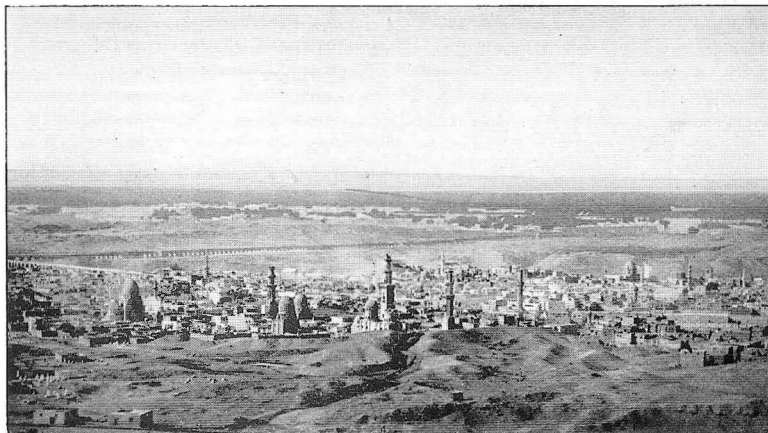
The main objects of the Young Women's Christian Association are—A union for prayer for young women; the association for mutual help, sympathy, and instruction, specially in the knowledge of God. The promotion of the moral, social, and intellectual well-being of young women, and the affording protection to those who need it. The motto is: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." The basis: "A living union with Christ, our God and Saviour; the only principle of action being the love of God shed abroad in the heart by the Holy Ghost, and uniting in

prayer and work those who desire to extend His Kingdom among young women by all means that are in accordance with the Word of God."

The streams of blessing and work flowing out from the Head Centre in London are very numerous and interesting.

There are Departments in aid of Education, Industries, the Blind and the Deaf, Evangelization, Factory Helpers' Union, Girls' Auxiliary, Libraries, Nurses, Restaurants, Temperance Work, Travellers' Protection, Convalescent Homes, etc., etc. In London alone there are about 24 Institutes, and about 30 Homes and Restaurants, besides endless Girls' Clubs, connected with the factory and laundry work, and, necessarily, a large army of Committees.

Time would fail to give any idea of the great need of these various sources of help, and the great success which has illuminated the lives of those ladies whose happy lot it is to be thus of use in the world. I therefore pass on quickly to the origin of the World's Young Women's Christian Association, a splendid off-shoot from the parent tree, an inspiration of Mrs. Herbert Tritton, whose loving desire was that young women in every nation should benefit, as our



"CITY OF CAIRO."

own country-women have done. In 1894 a Committee met, of which Mrs. Tritton has been the President for eight years, and an Association was formed on the lines of the British Young Women's Christian Association, with the same basis, and in the few years that have elapsed the membership has increased so rapidly that we now number some 170,000 round the world (exclusive of Great Britain). In India, Burmah, and Ceylon we have more than 120 Branches, and about 5,000 members. The conditions of life in those countries specially demand our help, owing to the great distances from one place to another, and the consequent loneliness of women who have gone there in various capacities. It needs the personal experience of a hot climate to realize the difficulty of keeping up enthusiasm, both religious and intellectual, without the stimulus of companionship.

Beautiful Homes have been opened in Bombay and Simla, and other places, for tired, lonely, and overworked women, of every rank and profession. In Syria, Turkey, Japan, and China we have Branches, number of members unknown; but we have had appeals for help from women of all ranks, in Japan, who wish to learn Eng-

land's religion, and to have English education. In South Africa we are represented by eight Branches, with about 1,000 members; and in North Africa we welcome all to our House of Rest in Cairo. We long to extend this blessed work, and have already had the great needs of Port Said laid before us, where solitary girls frequently arrive from every part of Europe, without knowing where to go.

The Association has flourished perhaps more in America and Canada than in most places, numbering nearly 400 Branches, with about 38,000 members. In Europe fifteen countries have taken up the work with much zeal, and number about 14,000 members; while in Australia the progress of the work is considerable.

The Young Women's Christian Association has to fit itself into every variety of need in every nation, climate, and circumstance; but we feel there is no situation in life which the Word of God cannot enlighten. Hence the exceeding interest of watching the progress of the light round the world, as it flashes from place to place. We hear of Conferences in Melbourne, in Capitola, near San Francisco, in Paris; of delightful Unions for Prayer in Finland, whence the Secretary writes: "Those quiet hours when we drew nigh to the Invisible Almighty God have given us more hope in the power of the Holy Spirit"; in Demerara, in Italy, etc., etc.; and while we read the records of enthusiasm and love in other lands, our hearts burn within us, as we remember that Jesus Himself is with us in the Cairo Home, and that He is still able to inspire His people with the Spirit of Power and of Love, and of a sound mind.

At the opening of our Home, Dean Butcher came to give his support and encouragement to the enterprise. We quote his own words on the occasion:—

"I had hoped that Bishop Blyth would have taken the chair on this occasion, but as you all know he was obliged, owing to illness, to cancel all his engagements, so I have been requested to take his place.

"Let me say *why*, as far as I understand it, we are here.

"Since the English Occupation, 1883, there has been a steady influx of English men and English women into Egypt. But though the numbers have increased, the knowledge of the land to which they were coming has *not* increased. Many hours of the Chaplain's mornings are spent in writing letters dissuading young women from coming to Egypt, and in interviewing young women who, in spite of these wise counsels, have persisted in coming out! Of course, some sensible, well-educated girls come and find good places, chiefly in Greek and Jewish families. Some go to hareems. I was requested to give you some details and anecdotes about harem life, and I had to explain that the word harem means concealed; and that it is of the essence of Islamism that women are secluded. So I can tell you little about this. I gather that in most cases English women are well treated in hareems. They are allowed to go to Divine Service on Sundays; and in many cases go every summer with their employers' families to Switzerland or Italy, where they live exactly like Europeans.

"The governesses dependent on daily lessons have an arduous life. Their earnings are uncertain, and in the summer they are very small. It is sad work to be all alone in lodgings in a foreign land, and there are, of course, temptations of a peculiar kind! Besides governesses there are sempstresses, ladies'-maids, and others who are liable to need help. To minister to these cases the Young Women's Christian Association exists. We are now about to beg God's

blessing on the work. Of course, as I said, young women who come out here are very lonely. The surroundings are absolutely novel. They have to struggle with a difficult language, with strange customs, and it is only in a few instances that they have read any books on Egypt to prepare them for coming out. 'They are strangers in a strange land,' and as such they claim our sympathy—that they will find here. This Home, in a positively ideal situation, has a Library, a Reading Room, Refreshments, in the way of tea, at small prices, and Lodgings if necessary. There is no subscription enforced—the entry is free. It does not clash with the work done by that excellent institution the Rudolf Home, or any Club in Cairo. I have every hope it will do much good. I can answer for two cases in which it has been distinctly useful. The keynote of a Home like this should be *Sympathy*.

"My friends, there are moments in every life when the grasp of a kind hand, the counsel of a Christian friend, may make all the difference. Of course, though we must not exaggerate, we must not underrate the difficulties of young women in a place like Cairo. God knows they are real enough, and the true work of a Home like this is that which is done quietly. It is one of the puzzles of my life why Worker in religious papers is always spelled with a capital W. 'The Kingdom of God cometh not with observation.'

"This Home will be most useful if it pursues its way *quietly* and *unostentatiously*. Helping hands, warm hearts, Christian counsel, these are what it should offer to young women, and we have every hope that it will be a Beacon of Light and a Centre of Blessing to the lonely and weary hearted in this great city."

The Home has been open and a comfort to many during the summer, and the Secretary is already preparing to resume the winter's work of Classes, Working Parties, Literary and Musical Reunions, and, above all, the Sunday Bible Classes.

From the rising of the sun to the going down of the same, the eyes of the world have watched with intense interest during past years the gigantic enterprise of storing up of the waters of the Nile, so that they shall, by human care and skill, bring life to the parched desert lands, and everything shall live whither the river cometh. The results have already exceeded all expectation in the increase of value to the land of Egypt. Appropriate honours have been conferred on those who have conceived and carried out this great work.

There is a river, the streams whereof make glad the City of God ; it is clear as crystal, proceeding out of the throne of God ; it is full of water, and in every heart that drinks of it there comes a well of water springing up unto everlasting life.

May it be the life-work and business of our Association to conduct with skill and care this living Water to longing hearts and thirsting spirits all round the world, so that the fruits of the Spirit may grow and abound, and, in the words of one who has lived amongst us in the Cairo Home—

"The lowliest lives though bare and common,
Take another hue when the living hand of Christ
Doth touch them to new vitality,
And the new sweet life shines
In the very human face,
And all men know that they have been with Christ.
In this House Beautiful may the Beauty of the Lord
our God be upon them."

ANNA BOLDERO,

President of the World's Y.W.C.A. Home, Cairo.

We give the poem alluded to by Mrs. Boltero on the dedication of the Y.W.C.A. in Cairo.

THE "HOUSE BEAUTIFUL."

So many houses, rich in all the spoils
Of oriental art, and this one house
Only in which the Master will not look
At all on outward shows, but merely seeks
The fruit and flowers of the Spirit—
Love, joy, peace,
Long-suffering, goodness, meekness, gentleness,
Faith, temperance. The flowers are sweet and rare,
And need the living water. We must smite
Hard, with our prayers, upon the living rock
To bring those waters forth.

For if we fail,
Grow slack and weary, fruit and flower alike,
Aye, plant and root, may wither, rot, and die.

* * * * *

Pray for us, then. "More things are wrought by prayer
Than the world dreams of." Pray that we grow not slack
To bring in thirsting souls and empty lives—
Hearts that are sick with sin, and sad with self—
Into this "nursery garden" of our Lord,
Where He Himself may tend them.

Till they grow
Strong in the sweet refreshment of His presence,
Till many lives shall blossom out anew
In fairest flower and fruit, until the Lord,
"Walking in His garden, in the cool of the evening,"
(Rose of Sharon and Lily of the Valley
Himself) shall "see of the travail of His soul
And shall be satisfied."

In His House Beautiful
There can be nothing false, nothing unholy;
"All bitterness, all wrath, anger and clamour"
Fade out before Him, and the red lights of earth
Pale and grow dim before the clear sunrise,
The searching Truth of God.

And in that light
We see things spiritual—the lowliest lives,
Though bare and common, take another hue
When the living Hand of Christ doth touch them all
To new vitality. The mortal frame
Begins to put on immortality
On this side of the grave.

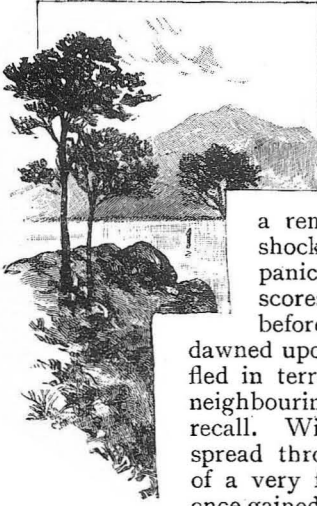
To grow in Christ
Is to grow in grace, until the new sweet life
Shines in the very human face, and all men
Know they have "been with Christ."

In His House Beautiful
"The beauty of the Lord their God is on them."

March 27th, 1903.

If any friends would like to help in making known about the effort to establish a Mission Press for Egypt, the Soudan, Arabia, and North Africa, will they send for some of our papers for distribution. Pamphlet No. 3. Booklets Nos. 1 and 2. Or if they could arrange a meeting, Mr. A. T. Upson has consented to act as deputation during October and November. Address Secretary, Cuffnells, Weybridge.

Extracts from Report of the British and Foreign Bible Society, 1903.



THE year 1902 will long be memorable for the reappearance in Egypt of the dread scourge of cholera with all its attendant horrors. The country had scarcely shaken itself free from the plague, when in the early days of July it began to be whispered about that a case of cholera had occurred in a remote village of Upper Egypt. The first shock of alarm gave place to something like panic when it became known that not one, but scores of cases existed in the village, and that before the full significance of the situation had dawned upon the sanitary executive, the villagers had fled in terror from their homes to every part of the neighbouring provinces. The mischief was beyond recall. With alarming rapidity the terrible sickness spread throughout the country, and in the course of a very few weeks had reached the sea. Having once gained a foothold, not even the extreme vigilance of the authorities could check its course. Scarcely a town or village in all Egypt, north of Assiout, escaped.

The complete extent of the ravages of the cholera can only be approximately estimated. Probably the Government enumeration of 30,000 deaths represents but a third of the great total of men, women, and children who laid themselves down to die, and were secretly buried by relatives, who dreaded nothing more than official cognizance of their trouble.

For some months our own work was utterly paralysed in the villages of the Delta, and in the harbour of Port Said. In the latter our men had to face the disappointments of enforced idleness, whilst ship after ship, crowded with its human freight, placed itself in voluntary quarantine, and refused to have the slightest contact with cholera-stricken soil.

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Colporteurs.

Of the twenty-seven different Colporteurs employed, twenty laboured for a longer or shorter time in Egypt (including Port Said), and distributed a total of 16,635 volumes; two persevered in their ministry among the peoples of the Egyptian Soudan and repeated the experience of the two preceding years, circulating 1,290 volumes; one native worker assisted the Rev. Thos. F. Shaw in East Africa, where 748 copies of the Word constitute the year's results; while the same number of workers in and around Aden succeeded in finding purchasers for 704 volumes.

Distribution by Languages.

It has been our privilege during the past year to place at the disposal of the population of these lands and of the ceaseless stream of human beings who night and day pass through Port Said, the Scriptures in twenty-six *European*, fourteen *Asiatic*, and thirteen *African* languages, a striking witness to the fact that through the operations of this Society, the most diverse races, meeting or passing within a very circumscribed area, can find in their own mother tongue the one Book which carries to all men the same message of Divine love.

European Languages.

Our issues in *European* languages show a decrease of 1,173 copies. The free distribution of Russian Scriptures among the pilgrims to the Holy City was 1,228 volumes less than in the previous year. The ferment which prevailed in ecclesiastical and latterly in political circles in Greece in 1901 as to the translation of the New Testament into the vulgar tongue, made itself felt in the Greek communities of Egypt and Cyprus, with a resultant drop in our sales of 219 copies. *German*, as previous reports have indicated, has been steadily declining, and again this year a noticeable falling off has to be recorded.

On the other hand, *English* Scriptures have been purchased in the Agency in larger numbers than ever before, 6,100 volumes having been issued during the past year. Similarly under French and Italian we can record a gratifying increase.

Asiatic Languages.

Turning to *Asia*, it is doubtless due to the quarantine restrictions in Port Said Harbour that so few of the passing peoples of the Far East and of India carried back to their homes vernacular Scriptures. Otherwise, in the languages of Asia our circulation has been normal.

* * * * *

The Dominions of Menelik.

In the languages which prevail in the dominions of the Emperor Menelik, there is a steady advance in our issues, and the demand has indeed been in excess of the Scriptures available. It should be added that it is by no means in the territory of the Negus that Abyssinian Scriptures are chiefly distributed. To some considerable extent vernacular Scriptures are ceaselessly filtering into his empire through the gateway of Eritrea. But apart from that circumstance it is chiefly in Egypt, where are many domiciled Abyssinians, at Jerusalem, where they mingle with the other pilgrims from every part of the world, and in Aden, whence many return to their native land, that the inhabitants of Ethiopia take up the Word of God in their ancient classical and their everyday vernacular tongue.

EGYPT.

'Paradox seems rooted in the soil,' says a recent writer on Egypt. Certainly a singular and striking paradox in regard to Egypt is its prevailing illiteracy, and at the same time its wealth of newspaper literature. According to the last official census, 94 per cent. of the population can neither read nor write, yet in respect of its daily press it is in advance of Scotland, where the proportion of illiterates is the lowest in the world.

While Scotland and Wales together have twenty-five daily newspapers published within their borders, Egypt can reckon twenty-six, viz., eight in Arabic, eight in French, three in Italian, six in Greek, and one in English. To every resident in the country it is a perpetual puzzle how so many daily journals find readers. It must be our endeavour to keep pace with Egyptian advance in this regard, to reach and to cater for the diversified class of readers who crowd the large towns, and are found in smaller numbers in every village throughout the country. A single newspaper in the hands of one able to read serves a coterie, and we often hear that a Gospel or a Testament in like fashion ministers to many who, themselves incapable of reading, are not too dull to taste the enjoyments of the listener.

Educational Statistics.

It was estimated in 1897 that some 40,000 pupils over ten years of age were attending the schools and colleges of Egypt. Progress has doubtless been made since that time, and now, including children of tender years, 60,000 would probably be nearer the mark. It will be

readily understood that even where the people can read, other grave obstacles are encountered by our workers, such as prejudice of race and of faith. But the hopeful and outstanding fact as regards Egypt is that education is being sedulously fostered by the authorities, and that year by year a most valuable training, moral and religious, is being imparted to 15,000 pupils in nearly 200 mission schools.

I. ALEXANDRIA.

The opening of the Delta to the direct efforts of the Society, early in the year, threw fresh tasks on those whose work it is to attend to the receiving and despatch of Scriptures at this, the central Depôt of the Agency.

To Missions 3,931 volumes were consigned during the twelve months. From the Depôt 1,303 volumes were issued at full price; about half that number to the general public and half to Christian workers, who, as residents or travellers, desired to distribute Scriptures gratis. By Colporteurs (six in all, of whom only one worked throughout the entire year) a total of 4,795 copies in twenty-eight distinct languages and dialects were distributed among the cosmopolitan populace of Alexandria, as against 3,356 in twenty-seven languages in 1901.

With our Colporteurs.

Colporteur Yûsûf, of Nazareth, who has been fourteen years in the Society's employ, is the *doyen* of our native staff. He is a well-known figure in the streets and markets of the town, and has undisputed entrée to the premises of the Coptic and Greek Patriarchates and schools, as well as to such places as the railway stations, the Post Office Square, and the large cafés of the city. A younger son of our venerable friend has recently joined the Alexandria staff as assistant Depôt-keeper; and a daughter, who was for some years a Bible-woman, has married one of our Colporteurs in the Delta.

Far below the Real Value.

'I sold an Arabic Bible to a Copt,' writes Yûsûf the Nazarene. 'After studying the Book the man was so pleased with it that he showed it to his father, and told him of the blessing it had been to him. The father, too, began to read in it, and soon became desirous of having a copy of his own. He asked me to bring him a Bible, but of a larger type and consequently more expensive. When I brought him the copy his son remarked that the price (qs.) was rather high. "Not at all," replied the father, "the price is far below the real value of this precious volume; and I thank God that He brought into existence a Society which provides the Scriptures at so low a price that even the poor may acquire it.''

The Universal Gospel.

'One afternoon,' writes the same worker, 'I went to the Greek Patriarchate and found the priests and monks just coming out of Church, and among them a nun, to whom I offered a New Testament. "But these are Protestant books," said she. "The Gospel of Christ is for all sects throughout the world," was my reply, "and if you doubt this ask the Deacon there; he will tell you." So she called the Deacon, and after some conversation with him she purchased the book. I heard from the bystanders that she is the sister of the Greek Patriarch Photios.

'One day I offered an Arabic Gospel to a Moslem. "What is this book?" said he. "It is the *Injil* of *Seyyidna Isa*" (the Gospel of our Lord Jesus) was my reply. "Have I your permission to read something from it?" "I pray you, do," said he. So I read to him from the Sermon on the Mount. When I had made an end he said, "Oh that all men would walk according to the teaching of these words you have read!" and he bought the Gospel.'

The Nubian Fikih.

Colporteur Dimitri, also a native of Nazareth and son-in-law of Colporteur Yūsuf, reports interesting dealings with a Nubian *fikih* or religious teacher, who bought from him copies of the Gospel of St. Mark in Arabic and in Nuba. These Gospels were serving as textbooks for his school pupils (mostly Nubians), and to those of their number who did not yet sufficiently understand the meaning of the Arabic text he gave the Nuba Gospel as a linguistic commentary on the former. That a Moslem teacher should use a Christian Gospel, and of all others that of St. Mark, whose opening words are a stumbling block to every Moslem mind, is certainly a rare and noteworthy occurrence.

On Board Russian Men-of-War.

A small Russian Squadron visited Alexandria in the course of the spring. Favoured by the goodwill of the officers and the kindness of one of the chaplains, a worker who had unusual aptitude and qualifications for the task was enabled to sell 593 volumes, chiefly in Russian and other Slavonic tongues, during the three or four weeks of the squadron's stay in the port.

A Jewish Colporteur among Jews.

Colporteur Nessim Eskenāzi, a Jewish convert to Christianity, labours especially among the Jews. His acquaintance with several European and Oriental languages gives him considerable advantage in addressing himself to the mixed population of Alexandria. His sales during nearly six months of work amounted to 731 copies in fifteen languages and dialects.

II. PORT SAID.

Probably nowhere, as our Superintendent (Mr. W. H. Taylor) remarks, is our work more influenced by local conditions than it is among the shipping which congregates at this great gateway to the East. A reported case of plague or cholera is enough to throw more than one-half the shipping into quarantine. During the whole of the past year this port has been free only *six weeks* from the restriction of quarantine; for months the only ships accessible to our workers were those discharging coal.

During the year about 3,360 vessels passed through Port Said; out of this number 1,782 were visited, and 4,378 copies of the Scriptures in twenty-eight different languages and dialects have been sold.

Free Distribution.

With the rapid increase of free distribution of the Scriptures, it becomes increasingly difficult to effect sales at this port. From a careful calculation made during the year it appears that about four-fifths of the crews arrive supplied with Scriptures already. Most of the English, Scandinavian, Indian, Chinese, and Japanese crews leaving London and Liverpool are liberally supplied each voyage. German ships from Hamburg, and Dutch ships from Amsterdam also carry Scriptures that have been provided for the crews.

In the Harbour.

'On one English vessel,' writes Mr. S. J. Brown, 'when I presented my books for inspection, I was told that novels would be more acceptable. I replied that the Bible was a novelty to many people, who seldom read its pages. And I added that if they would only read more of it they would find it contained the sweetest love story that was ever written; while if they wanted wars, the Bible contained the history of many, but none so remarkable as the battle between sin and righteousness. The whole of that ship's company bought a Bible apiece. When they returned from their voyage to China it was a pleasure to meet four of their number, who said, "We have read that book" (pointing to the Bible), "and found more than you told us: we have found peace and rest for our souls."

'On another vessel an officer protested that he did not credit the

existence and power of Jesus Christ, so I asked him if on the voyage to New York and back he would go on his knees every morning and ask God to make Himself known to him. He said he would. On his return to Port Said some four months afterwards he sent for me and bought a large type Bible on purpose, as he said, to strengthen him in his new resolve to serve God in Christ.

On French, German, Dutch, and other foreign vessels Mr. Brown has laboured with equal zeal. He records a curious case of the captain of an Austrian steamer who always extends to him a welcome and purchases something, being candid enough to explain why. At a certain port of India whither he sails periodically, there lives an Indian merchant who goes aboard the various ships and inquires of each master if he has any tracts, Testaments, or Gospels on board; and to that captain who has, he consigns his cargo, maintaining that the man who constantly reads God's Word is the best man of business.

In the Town.

The Colporteur's sales ashore show an increase of 222 volumes. Colporteur Elias Nimr finds many regular readers among the Moslems and Roman Catholics. Some of the latter bring out their Bible or Testament by stealth from its hiding-place, 'for,' say they, 'if the priest sees this he will destroy it.' The sales from the Dépôt were 402 copies in 1902, against 602 in the preceding year, very few passengers having landed during our usually busy season. Many of the townfolk, however, read the open Bibles, in twelve different languages, which are displayed in the windows; others have the Word read to them in the Dépôt. The sales effected in this way are often very encouraging.

III. CAIRO.

The Dépôt shows an increased output of 100 volumes, viz., 1,527, as against 1,427 in 1901. Missions have drawn upon us for a few hundred volumes—their average demand. Through the loss of a worker at mid-summer, sales by colportage were fewer by 722 volumes. Colporteur Massad Daoud, who did good service for the Society for five years, first in Port Said and latterly in Cairo, was asked by his old mission in Syria to return to work in his native land. Up to the present his place has been filled by probationers.

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IV. THE DELTA.

Circulation (nine months) 2,936 copies.

The year opened with the recognition in Egypt of better defined areas for the work of the American Bible Society and the British and Foreign Bible Society respectively. An immediate result of the understanding, which was reached after prolonged negotiations with the American U.P. Mission, was the opening of the whole of the Delta or Lower Egypt to the direct work of this Agency of the B.F.B.S., while Upper Egypt fell to the A.B.S. The arrangement stipulates for the recognition as common ground of the two large cities of Alexandria and Cairo, but otherwise the compromise may be considered on the whole to do fair justice, on the one hand to the pre-eminence of our Society in point of time and to its continuous efforts in the country since the year 1818, and on the other hand to the prestige enjoyed by the A.B.S. through its possession of the Beyrout Arabic Version and to its greatly enhanced influence of late years in the Bible work of Egypt.

The Delta department of the Agency's work will receive fuller treatment in our next annual report. Meantime it is sufficient to say that the four Dépôts situated at Tantah, Mansourah, Zagazig and Benha, and the seven Colporteurs who have worked from the above-named centres, with the addition of Damanhour, have during the past nine months effected a total circulation in the towns and villages of Lower Egypt—exclusive of Port Said, Cairo, and Alexandria—of 2,936 volumes. The Rev. Dr. John Giffen has rendered able assistance as superintendent of the Delta area.

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The Soudan.

Circulation, 1,290 copies in ten languages, against 1,275 in 1901.

Three years have now passed since the resumption of the Society's work in the Soudan, and we rejoice to report that during this period, in spite of difficulties peculiar to the country, consecutive effort in the distribution of the Scriptures has been maintained.

For three years the Scriptures have gone out at the rate of a hundred a month. The volumes have been substantial Portions of a higher average value than commonly obtains in most other parts of the Agency. Among all classes and nationalities the books have been welcomed, and it is specially true of the Arabic Scriptures that Moslems have purchased them readily, even eagerly. The hauteur of the Egyptian Moslem has been strikingly absent, and in general the attitude of the native population may be summed up in the words of one, 'Often have I heard of the Tourât, the Zebur, and the Injil, but never have I looked upon them before.'

The Future of the Soudan.

The future of the Soudan is full of hope. The Government has spared no pains to improve the physical conditions of the people and the general facilities for intercourse and trade. Education is being sedulously fostered; it is described as the crying need of the country. To crown all, the new year opened with some relaxation of the restrictions that had been placed upon all missionary work. Henceforward Mission schools may be opened for the reception of both Moslem and Christian pupils, the former attending under the protection of a conscience clause.

Depôts and Colportage.

Three small Depôts have been open throughout the year, the principal, at Omdurman, in charge of Colporteur Abdel Ahad Nasi, a native of Nineveh; two others, subordinated to colportage, at Khartum and Wad Medani, for which Colporteur Stephanos Maqar is responsible. But while the Depôts are essential adjunct of the work and are known and resorted to, it is by the constant efforts of the Colporteur that distribution of the Word is chiefly accomplished. The markets at Omdurman, the ferries and post-boats that ply between the Khalifa's capital and Khartum, the railway terminus at Halfaia, and the barracks and public places at Khartum, provide Abdel Ahad with a varied field. Stephanos, posted at Wad Medani, one hundred and thirty miles south of the union of the Niles, and on the highroad to Abyssinia, encounters many hundreds of the inhabitants of the Eastern Soudan, who trade with that large and busy market: and further, he travels from time to time, far and wide, to bring the Scriptures to the scattered tribes east of the Niles. During the past year Stephanos' attempt to enter populous Kordofan was frustrated by the refusal of an official permit; but in the spring he journeyed from Wad Medani to Berber by way of Khartum, visiting all the villages on the river banks.

The Unchanged Book.

Abdel Ahad Nasi writes: 'A courteous young Moslem officer met me on board the post-boat and inquired if I had an Arabic Bible with references. When I replied that I had many of the kind, he begged me to bring him one at noon, ere the steamer left for Omdurman—for we met in Khartum. At the appointed time I took the book to him, and on being told the price thereof, he at once gave me the money. Last week I visited the officer again at his quarters, and found him in company with another. When I presented my books as usual, the officer's companion said to me: "Do you bring us these

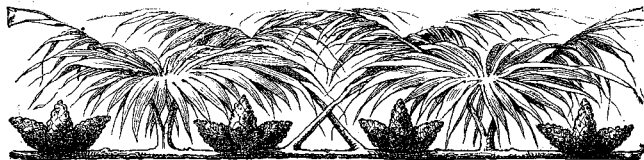
absurd books again?" "Say not so," said the other, my polite friend, "these books are the very best for reading." "But," replied the first speaker, "do you suppose this Bible is the same as that which came down unto the prophets? Has it not been changed by the Christians?" "No," was the officer's reply, "that cannot be, for as to the Old Testament, you are aware if the Christians should change it, the Jews, who are ever standing in watch, would object; and as to the New Testament, you know that there are many sects of Christians, and if one sect should change anything in it, the other sects would oppose." So the stranger was put to shame and talked no more.

The Book for all People.

Very varied were the experiences of Colporteur Stephanos in his river journey to Berber. "Passing through Kerreri," he writes, "I found most of the people hail from Lower Egypt and can read, so I offered a book to one of them, who said that he was a Moslem. "So be it," I replied, "this Book is for all people." "Nay," said he, "it tells of Jesus, and Jesus was sent to the Jews only." "Why then have we accepted it and believed it, albeit we are not Jews? Is it not because we found it true? Take thou the Book and read it, and then thou shalt see that it is true indeed." So he took from me a Gospel and a Psalter.

"To one of the Shajiah tribe I offered a Gospel. Said he, "What is this book?" "It is the Book of Jesus Christ," I replied. Then he took the Book, read a little therein, and said, "Of a truth, Christ's Book is true, but we have the Koran." "This Book also you need," said I. Then he asked me whether I had a larger one; so I brought him a larger book which pleased him much, and he said, "Follow me to my house and take its price." Then I followed him, and when we reached his house he called for a chair and I sat down. Then he asked me to drink some coffee, and I drank. After this he begged me to dine with him, but I refused. Nevertheless he constrained me to sup with him. After dinner I sought to know his name, thanked him much for his kindness and departed. Going thence, I met a man to whom I offered a Gospel; he told me that he knew not how to read. Said I, "Perchance your son or your brother can read." "Neither son nor brother have I," was his reply. So I said, "Suffer me then to read you a passage from this book." "I pray you do," said he. So I read the fourth chapter of St. John's Gospel, and the words that I read pleased him much. Thereupon he bought the Gospel and said, "I shall bid everyone that comes to my house to read unto me from this book."

"To the east of the river I visited a town called Mafaweer; it is remote from the river, about half an hour's journey, is planted with many palm-trees, and has numerous waterwheels. The inhabitants are of the Jaalin tribe, and most of them know how to read. Their houses are built of straw. I offered one a Book, who said, "For a long time have I been anxious to hear the Gospel." Then he took the Book, raised it to his head, and afterwards began to read. When he had made an end of reading, he said, "This Book is indeed true," and cried aloud to some people who were sitting near by, "Come, see this Book." So not a few came, and he read to them some passages from the Gospel, to their great content. Then he took all the Gospels that were with me—now they were thirteen—and distributed them to his neighbours, saying, "Pay but half a piastre!" At length he gathered the price of the Books and paid it to me, and I continued with them all that day."



The Missionary Home by the Sea.

"**B**LESSINGS on the head of the man who first suggested Ramleh!" was the exclamation of one of the older Missionaries this year when arriving here. For nearly forty years it has been as the shadow of a rock to the Missionaries in Egypt. At first a tent was pitched in the "raml" (sand), and it was reached by a long donkey ride through the desert from Alexandria, but after houses had been secured and the railway built old Dr. Lansing used to almost sigh as he told of delicious freedom and refreshment they had "dwelling in tents," lying on the palm reeds and breathing the fresh sea breeze. The sand is still here, but much ground up into dust. The sea is here, but its shore is shut in by casinos, hotels, bath houses, and the like. The three or four who used the tent have become more than twenty times their number.

The old times were good and restful and refreshing; perhaps the new, at least in many respects, are better. At any rate, we feel it a place for rest and social fellowship.

It is not all rest here. Dr. Lansing and Dr. Hogg used to teach Bible students and candidates for the ministry here while resting from the year's campaign at their stations. We now spend from two to three weeks in conclave, planning the campaign. Then special interests and plans take thought on the part of those in different departments of work. Then the letters from the field are constantly coming, requiring answers. Still it is a delightful place to rest.

A few of us had a week out at Aboukir, where the famous battle was fought that made Nelson and "Cassabianca" famous.

Miss Law, of Cairo, a friend of Missionaries, had a four-room house built of rush mats, and after furnishing it and living there a few days, she invited members of the different Missions to occupy it, in turn, a week or so. Some of our party were out from two to ten days, and those there the longest got great benefit from it. The "shack" was on a little bluff, at whose foot, not two rods from the door, the waves constantly rolled and dashed. All our neighbours were living in the same sort of cabin and in the same "free-and-go-easy way," and how all did seem to enjoy it.

Two of the young men of our circle took their outing at the other extremity of the field. Messrs. Moore and Grier went to Dolaib Hill, on the Sobat River, within ten degrees of the equator and nearly twelve hundred miles south of Ramleh. But that place is two thousand or more feet higher than we are, and within a hundred and fifty miles of mountains on which there is snow. They are now on their way down to begin work again. They report that they have had a delightful vacation. It will not be surprising if their after life may prove the strength of this first love for the field.

They were able to lend a hand both in the preaching and the house building.

Mr. Carson has a little "workers' class," in which he is trying to prepare their house servants and other helpers to do individual work, as they have opportunity, among the Shullas, who cannot yet comprehend what a school means, nor be persuaded to sit an hour, nor to come daily to be taught.

So from Ramleh on the sea to the far away Sobat the workers work and rest, seeking to sow beside all waters; scattering seed in the morning and in the evening not withholding their hand, praying the Lord to bless both this and that to the glory of His name.

ONE OF THE MISSIONARIES.

From *The Christian Union Herald*, September 10th, 1903.

Personal.

Dr. Hall, C.M.S., from Omdurman, has been seriously ill for some time. - We would ask all our members to pray for his perfect recovery. Dr. and Mrs. Harpur, C.M.S., have been at home for the summer, and will shortly be returning to Egypt to begin work among the villages, which is greatly needed. The Rev. Rennie MacInnes and his family have been at home for the summer, and will be shortly returning to Cairo, where he will take up his work as secretary for the C.M.S. in Egypt; and two new Missionaries will be joining the Mission, Lady Hilda Clements and Miss A. E. Rowan. Miss Peryn Jackson is returning to Helouan. We hear of large reinforcements joining the American Presbyterian Mission. Amongst others the Rev. Bruce Giffen, son of the Rev. John Giffen, D.D., is joining the Mission. The Rev. Charles Watson and his wife have arrived in Egypt on a visit to their father, Dr. Watson, of Cairo. The Rev. Charles Watson, who is secretary to the American Board of the United Presbyterian Mission, will visit all the Mission Stations in Egypt and the Soudan, and will then go on to India to visit the work of his Mission there, returning to America in the spring, visiting England on the way. As this visit of the Rev. C. Watson to the Stations of his Mission will be of great importance to the work for Egypt, we would specially remember him in prayer. Mr. J. Martin Cleaver is not yet permitted by medical advice to return to Egypt. Mr. J. Gordon Logan has been at home for the summer, and hopes to return to Suez shortly, accompanied by his mother and sister. Mrs. Edward Swan and Mrs. Bradley have also been at home, and will be returning during the autumn to Egypt. Mr. George Swan and Mr. Bradley have been superintending the building of their first Mission House at Belbeis, and have now moved into it.

Most of the Missionaries in Egypt have paid their summer visit to Ramleh and Aboukir, a few of them extending it to Palestine or Switzerland. All will be beginning the winter's work about this time, and we would ask that all our prayer circles and members would give some special time to definite intercession about this, that progress may be made in every part of the field during the coming season. Also that Christian people who go to Egypt as tourists, may be stirred up to take an active interest in Christ's Kingdom there, and may do their part in winning Egypt for their Lord.

We learn with deep interest that the Synod of the United Presbyterian Church in Pittsburgh, America, have appointed several of their members to "co-operate with a Central Committee, having for their aim the establishment of a College in the Delta of Egypt."

Letter from Mrs. McLaughlin.

DOLABE HILL,

August 25th, 1903.

WHILE reading the article "How a Mohammedan became a Christian," in the last number of "Blessed be Egypt," the thought came to me, this is the story of our own cook, and so it proves to be. Perhaps you would like to know more of this Cherief. He is still a good and faithful servant, and though for a time he did some things which were not entirely befitting a Christian, yet we believe he never lost faith in his Saviour. He has been with us since last April, as he and his wife came with us to the Soudan on our return from Egypt. He was not in full fellowship with the Church until since he took up his abode here. At our last Communion held in July, he, along with Abbas who was recently baptized here, and Miriam, formerly a Copt, each took upon themselves the vows of Church, and are in full membership with the Church. Cherief is never so happy as when he is trying to lead others to Christ. We have three Mohammedan servants who nearly always attend morning prayers, and he is very anxious that they shall see the light. I find him teaching our water-woman, who knows some Arabic, the Lord's Prayer while she is sitting resting. Wherever he goes, they soon know that Cherief believes in the Lord Jesus Christ. He and his wife are very happily situated in a little brick house, which we built for them near our own. His wife is very well educated, and they both can be the means of doing much good in this land. We are glad to be able to give a good sequel to this interesting story of a conversion

Notices.

The Quarterly Magazine, "BLESSED BE EGYPT," may be ordered in ENGLAND only from The Secretary to the Prayer Union for Egypt, Cuffnells, Weybridge, price 1s. 8d. a year, including post. A Card of Membership and a Prayer Cycle for 1904 may be obtained with the Magazine for an inclusive sum of 2s.

"BLESSED BE EGYPT" may be ordered abroad and in the Colonies from the following Secretaries to the Prayer Union for Egypt:—

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 MISS THOMPSON, American Mission, Cairo;
 MISS RENA HOGG, American Mission, Assiout;
 MRS. LIGGINS, E.G.M., 70, Rue Ragheb Pasha, Alexandria.
 Six Piastres.

Prayer Cycles may also be obtained from them and Card of Membership for the Prayer Union for Egypt for One Piastre each.

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