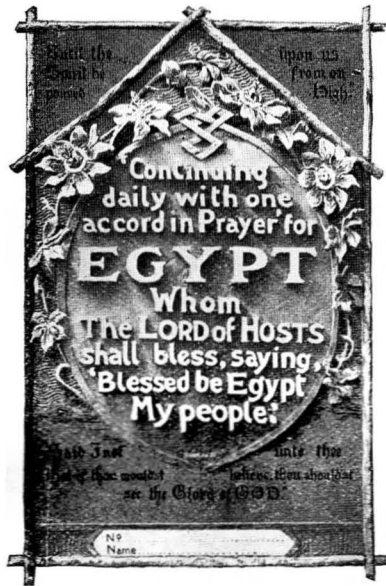


“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt.



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“Jesus! Jesus!”

“Many names are dear, but His is dearer;
How it grows more dear as life goes on!
Many friends are near, but He is nearer,
Always what we want and all our own.

Jesus, Jesus, let us ever say it
Softly to ourselves as some sweet spell;
Jesus, Jesus; troubled spirit, lay it
On thy heart and He will make thee well.

In the hour of gloom it shines before us,
Like that welcome star that gilds the morn;
Vanish'd hope and joy it will restore us,
Till their sudden rays our soul adorn.

Jesus! Jesus! in that home of glory,
Still that lovely name shall tune our lays,
Jesus! Jesus! all the wondrous story
Of His love shall fill eternal days.”



Heaton & Heaton

“Blessed be Egypt.”

VOL. V.

JANUARY, 1904.

No. 18.

Editorial.

“O Lord God of Hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee?”

“My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail.”—PSALM LXXXIX. 8, 33.

*“Resting on the faithfulness of Christ our Lord,
Resting on the fulness of His own sure Word,
Resting on His wisdom, on His love and power,
Resting on His covenant from hour to hour.”*

THY faithfulness is our reliance in entering the year 1904. He abideth faithful: and so we may fearlessly continue our way not knowing what may befall us.

And “My faithfulness” is our plea in reminding Him of His sure word of promise for Egypt, and the Egyptians. “Be it unto them, according to Thy Word.”

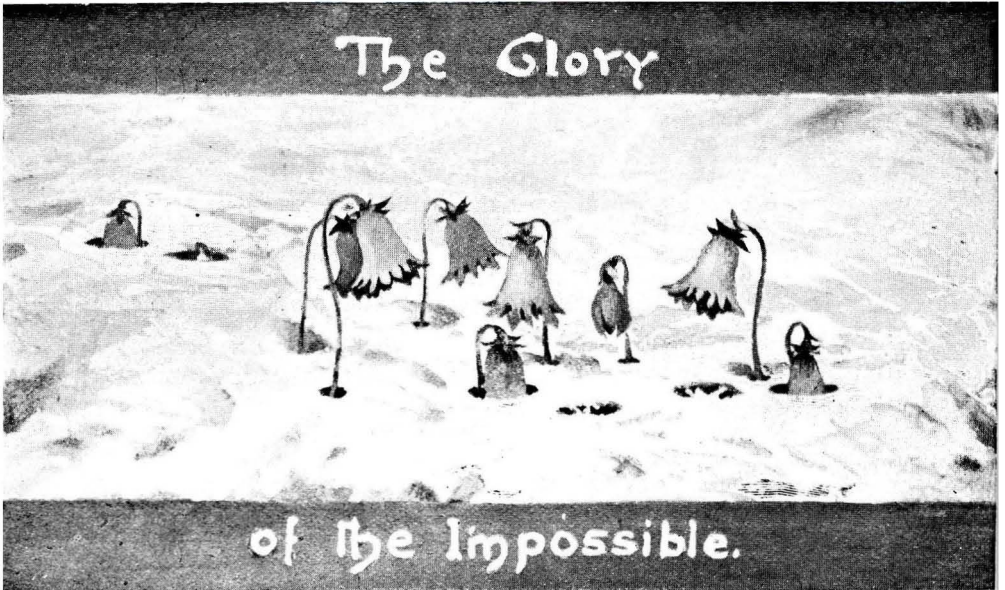
In looking back to our Prayer at the beginning of last year, that God would send twenty-five new workers during the year 1903, we count the names in our Prayer Cycle. There are at least thirty-four new ones, and there are nine to be left out; but even with those whose names are omitted, several are likely to return to the work.

Two have been taken home—Dr. A. C. Hall, whose loss has been widely and deeply felt, and Mrs. Boldero, who has left, we trust, a lasting remembrance of love and gratitude through the establishment of the Y.W.C.A. Institute in Cairo.

The accounts that have been sent in from different Missions show a decided advance on all sides, large expectations and fresh energy, while the one cry still seems to be, “Oh that God may pour out His Spirit upon us all, and upon all the Egyptian Christians!”

As we look forward to our Day of Prayer for Egypt and the Soudan, on Wednesday, the 27th of January, let us ask that this may not only be the burden of our prayers, but that our hand of faith may be strengthened to stretch out and receive the blessing—for He has said, “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.”

Miss Trotter’s message seems to come to us from the Lord as His own word of hope and cheer for 1904.



The Glory of the Impossible.*

BY LILIAS I. TROTTER.

"You do not test the resources of God, till you try the impossible."

—F. B. MEYER.

"God loves with a great love the man whose heart is bursting with a passion for the impossible."—WILLIAM BOOTH.

"We have a God Who delights in impossibilities."—ANDREW MURRAY.

FAR up in the Alpine hollows, year by year, God works one of His marvels. The snow-patches lie there, frozen into ice; and through that ice-crust come, unscathed, flowers in full bloom.

Back in the days of the bygone summer, the little soldanella plant spread its leaves wide and flat on the ground to drink in the sun-rays, and it kept them stored in the root through the winter. Then spring came, and stirred its pulses even below the snow-shroud. And as it sprouted, warmth was given out in such a strange measure that it thawed a little dome in the snow above its head. Higher and higher it grew, and always above it rose the bell of air, till the flowerbud formed safely within it; and at last the icy covering of the air-bell gave way, and let the blossom through into the sunshine, the crystalline texture of its mauve petals sparkling like the snow itself, as if it bore the traces of the fight through which it had come.

And the fragile thing rings an echo in our hearts that none of the jewel-like flowers nestled in the warm turf on the slopes below, could waken. We love to see the impossible done. And so does God.

* * * * *

Gazing north, south, east and west over His world, with the signs of coming spring in one nation after another, two great tracts catch

*The above may be obtained as a booklet, price 1d. and 2d., with coloured cover from MARSHALL BROTHERS, Keswick House, Paternoster Row, London, E.C.

our eye, still frost-bound, as it were, in snow and ice. Hitherto, in the main, they have held out against the gleams of His sunshine, that have come to them, and it looks as if it must be long before we shall see grass and flowers appear. They are the Caste Religions of India, and, yet more unbroken in its resistance, the power of Islam throughout the world.

And the watchers there have a fight sometimes, lest the numbness and chill that reign around should creep into their own souls with the hope deferred; and the longer they stay, the more keenly they realize the dead weight, impenetrable, immovable, that shuts down like a tombstone the weak little germs of life that lie buried beneath it.

It may be you have, half unconsciously, avoided looking the situation square in the face, lest faith should be weakened. But faith that has to ignore facts is not real faith.

Think over steadily the position of one of these imprisoned souls as he comes in contact with God's message. Try to understand the intense prejudice and conservatism, the absolute satisfaction with a creed that fits so well the religious instincts, and leaves him so free to sin. And then, if a stir begins in the rigidity of his mind and the torpor of his conscience, and his will wakes out of the paralysis of fatalism, it is only to stumble up against a fresh barrier. His very heartstrings are involved in the matter. Think what it means for him, with his Eastern imagination and his Eastern timidity, to face the havoc that confession of Christ would involve—the dislocation of every social detail, the wrecking of home and prospects, and the breaking of the hearts of those he loves. Everything that has made life to him must go, and possibly life itself, if he moves towards the light.

Behind all this and beyond it, both in this case of Mohammedanism, and Caste, is the strange, magnetic *hold* of the system over every fibre of the nature. It is so strong that even tiny children are under its spell—creatures that with us would be still in the nursery, take a pride and delight in their stern Caste regulations, and their share in the Ramadan fast. And behind that again, and probably the true explanation of the fascination, lies the purpose of the devil, that these his two entrenched positions, shall not be wrested from him. He employs every art of hell to keep the truth from reaching the souls bound there; or, if it reaches, from touching them; or, if it touches, from waking them into life and liberty.

This is a distant sight of these great snowfields; but it can give no sense of the icy coldness and hardness that pervade them. For that you need *contact*.

And then the Adversary goes a step further. Not content with dealing directly with his captives, he rivets their chains by dealing with God's people about them. He works on our unbelief and our faint-heartedness, and breathes a half-uttered word—“impossible.”

But oh! he over-reaches himself when he gets to that word. He means it to sound like a knell, and instead of that it breaks into a ringing chime of hope: for

“THE THINGS THAT ARE IMPOSSIBLE WITH MEN ARE POSSIBLE WITH GOD.”

Yes: face it out to the end: cast away every shadow of hope on the human side as a positive hindrance to the Divine; heap the difficulties together recklessly, and pile on as many more as you can find: you cannot get beyond that blessed climax of impossibility. Let faith swing out on Him. He is the God of the impossible.

It is no new pathway, this. "The steps of . . . our father Abraham trod it long ago"; and the sentences at the beginning of this paper bear witness that the footprints of those who "do know their God," mark it still.

Look in the Revised Version at the description of Abraham's launch forth. He *considered* (there is such a beautiful quietness in the word) the whole extent of the hopelessness, and went straight forward as if it did not exist, "being fully persuaded that what He had promised He was able also to perform."

But have we a promise to go on, for these people? Has God spoken anything upon which we can reckon for them?

Do we need more than the following? I think not.

"O Lord my strength . . . the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein is no profit.

"Shall a man make gods unto himself, and they are no gods?

"Therefore, behold, I will this once cause them to know Mine Hand and My Might, and they shall know that I am the Lord."

From the ends of the earth—the farthest away and the hardest to win—they shall come with the cry of broken hopes that nothing can wring from them yet, sweeping away the idolized prophet and the idols of wood and stone among the "things wherein there is no profit." And oh the triumph of the words, "I will this once cause them to know, I will cause them to know Mine Hand and My Might!"

And lifting the veil from the time to come, we have the vision, "I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands."

Have the Mohammedans and the Caste races a fair representation there yet? If not, those who shall stand before the throne are still to be found. They will be found by those to whom God gives "a passion for the impossible."

And if these promises are not enough, there is an infinite horizon out beyond them in God Himself. If it were only a matter of asking Him to repeat the miracles of the past, faith would have plenty of room. But He is not bound to reproduce. He is the Creator: have we ever let our hearts and hopes go out to the glory of that Name? Look at the tiny measure of creative power given to man, in music, poetry, art—where there is a spark of it, how it refuses to be fettered by repeating itself! The history of His wonders in the past is a constant succession of new things, and He is not at the end of His resources yet. Years ago, at Keswick, Campbell Morgan gave us this rendering of John xv. 7: "If ye abide in Me, and My words abide in you, *ye shall demand that for which ye are inclined, and it shall be generated for you.*" "Generated for you"—oh the depth of the "possible with God" that lies in these words!

Will you ask Him to do a new thing among these hard-bound races: to "generate" a glow of Holy Ghost fire that will melt its way up through all the icy barriers, and set a host free?

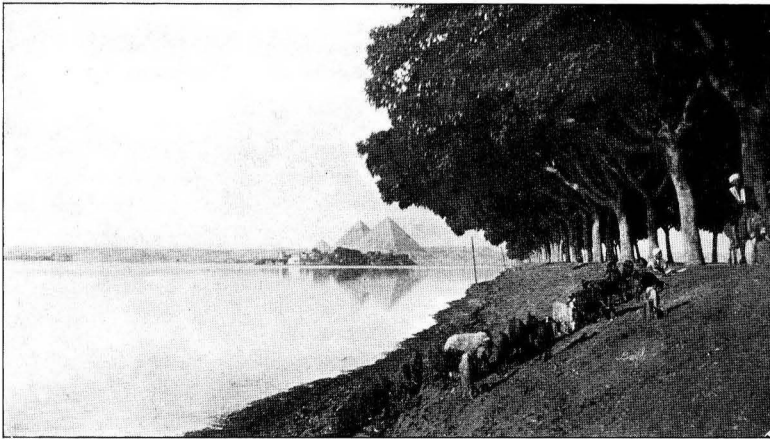
Hitherto the work done has been more like trying to break through these barriers from above, in the hopes of finding solitary life-germs imprisoned—how few they have been, and how stunted and weak for the most part, at any rate among the Moslem races.

God has yet to show what can be done if He stirs thus by His Spirit from *within*.

No matter if for the time it is a hidden process: the sunlight will be storing underground as you pray, and life will be set moving. Nothing is seen of the soldanella under its frozen crust, till the moment comes when the top of the air-bell gives way, and the flower is there. We believe that God is beginning already a mighty work below the surface in these seemingly hopeless fields, and that it may be with the same suddenness that it will be manifested; and the miracle of the snow-hollows will be wrought afresh by the crowding up of human souls who have won through in the hardest of fights.

Read once more the sentences at the beginning. Let us give ourselves up to believe for this new thing on the earth. Let us dare to test God's resources on it. Let us ask Him to kindle in us and keep aflame that passion for the impossible that shall make us *delight* in it with Him, till the day when we shall see it transformed into a fact.

“BEHOLD, I AM THE LORD, THE GOD OF ALL FLESH: IS THERE ANYTHING TOO HARD FOR ME?”



Church Missionary Society.

THE OUTLOOK FOR THE YEAR 1903-4.

THIS year promises to be a marked one in the history of our Mission, for now, at the outset of it, we see, as we look round, that every part of our work is entering on a new phase. I cannot do better than, without preface, to mention these new prospects that are opening up to the different divisions of our work, and leaving them to the thoughts and prayers of readers of this Magazine.

I think that the following division would fairly cover most of our work at present:—(1) Educational, (2) Evangelistic, (3) Medical, (4) Soudan. And in every one of these four we find new avenues just being entered upon. How great, then, is the opportunity of this year! How serious the call for supplication for it!

1. The Girls' School scheme has been fairly launched—a very real step forward has been taken—the result of two years' careful planning and thinking. One new day school, right in the heart of the city, has been started, well-furnished and equipped throughout; the Bab-el-Luk School has been renovated and enlarged; and a secondary class has been begun—all three steps of very great importance. Very important steps have been taken, too, in ensuring better teaching in the schools, a remark which applies to the boys' schools also. The plans have been laid, and are being worked out; we only want more of the Spirit to breathe through all, and make all fruitful.

2. In the *Evangelistic* side, too, a step forward has been made—in this case more in the dark, a more hazardous step. Mr. Thornton and I have taken a large native house in Bab-el-Luk—the old house of Arabi Pasha, no less—with room for two families above, and rooms below for meetings, etc. Our hope is to reach the class of *effendi*, or Egyptian gentlemen—a large and neglected and most needy class. It is indeed a step in the dark: no one has tried to work specially among this class, and it remains to be seen whether they will be able to be attracted to the house. It is simply impossible to exaggerate here the need of help in prayer.

3. *Medical* work has its great advance this year also. For this year we hope to effect what we have been waiting years to do—set apart a Missionary for work in the villages. Scores of villages in the Delta and south of Cairo have sent scores, and sometimes over a hundred patients to our Hospital in Old Cairo. The number of these must now run into four figures; and this great number of men and women have gone back from our Hospital, and not been followed up. Now, Dr. and Mrs. Harpur and a nurse have been set apart to follow up this glorious opportunity, and they, too, need help in prayer, for it will have to be a case of simply following, step by step, the Divine leading. Nothing in a large way can be planned; all must be tentative at first. Let us hope that the end of the year will find the road clearly marked along which we are to proceed.

Lastly, the Soudan. Here I can say less, nothing but that a new era is opening up here, too. Mr. Gwynne has got another worker, a clergyman, and they are coming back from England to develop the work which, in the providence of God, has been permitted to be begun, and perhaps to start other work also. At first I believe it will be chiefly educational, and to this we must direct our prayers, and to those private talks which, impossible to tabulate or record, may have such influence in the Christianization of the great Soudan.

From these remarks, readers of "Blessed be Egypt" will see that the outlook is bright with hope, though it must be remembered that this very fact brings with it its anxieties and a weight of responsibility, to bear which we earnestly seek the help of prayer at home—how great a help that is God fully knows, and we seek more deeply to realize.

W. H. T. GAIRDNER.

The sorrowful news has reached us as we go to press that Mrs. Pain, wife of Dr. Pain, of C.M.S., has passed suddenly away on the 9th of December.

She was from Australia, and had won the love and regard of all her fellow Missionaries during her first year of missionary life in Egypt. We would convey our heartfelt sympathy to the bereaved husband and to the Mission which within one short year has lost three valued members—the Rev. F. F. Adeney, Dr. A. C. Hall and Mrs. Pain.

"They climbed the steep ascent of Heaven Through peril, toil and pain,
O God to us may grace be given To follow in their train."

C.M.S. Girls' Schools in Cairo.

C.M.S. GIRLS' SCHOOL,

BAB-EL-LUK, CAIRO,

November 21st, 1903.

MY DEAR MISS VAN SOMMER,

IT seems a long time since we last met in London, in March; but I had not forgotten my promise to write and tell you about our school work, though my account might have been still longer delayed had not your kind post-card reminded me of the flight of time. But you will readily understand how busy the intervening months have been.

The very generous and ready support given to our "Cairo C.M.S. Girls' Schools Extension Scheme" by C.M.S. friends in England, in the course of last winter and spring, has enabled us to do much, and there were many changes when we re-opened this school at Bab-el-Luk after the summer vacation, on September 14th.

There had been much delay about getting the new contract with our landlord for our extended premises, which, comprise greater part of the adjoining house, formerly inhabited by himself and his family. Then the work of altering and repairing began. The British workman is sometimes found fault with, but it is a new experience to have much to do with the native Egyptian worker, be he carpenter, painter, or belonging to any other craft. He is most good-natured, but his ideas of methods and of keeping up to time do not always tally with ours.

The Rev. D. M. Thornton, our Acting Secretary (during the Rev. R. MacInnes' absence on furlough), was simply indefatigable in all the kind help he gave in every way, and we all worked to the utmost of our ability; but even then it was impossible to be anything like ready to open school till the middle of September, instead of on the first of the month, as we had hoped and intended.

All the schoolrooms are furnished almost new throughout, we have had very much new school apparatus, and the additions in other departments are also many. What you may remember as the Dining Hall is, in its new guise, the Central School Hall, small for its name, yet it answers its purpose, and could ill be spared now as a hall for assembling for prayers and addresses, for object and other combined lessons, singing, etc., etc. The three class-rooms opening out of the Central Hall are used respectively for the Continuation (or Training) Class, of six girls (furnished for ten girls), the 1st Class, and the Kindergarten Class, each holding about twenty girls; a few steps off we have now a roomy 2nd class-room, which is a great acquisition, and which also accommodates about twenty girls. The new Dining Hall is in the newly acquired part of the house, and may almost be called a handsome large room, opening out (by means of a new door and steps) upon the terrace where the children have their musical drill, and overlooking the small garden. The dormitories are as before, with the exception that we have converted two additional rooms into dormitories, respectively for the continuation girls and for the overflow from the original sleeping rooms.

We have now, nominally, room for thirty-five boarders in all, but by dint of having children's own beds brought from their homes, etc., we have thirty-nine boarders at present, and should have had

forty-one, but that two of our promising Continuation girls have left within the last week or so (we should have had eight Continuation girls had they stayed). One, of Moslem parentage, now "Christina," baptized last March, has gone to the old Cairo C.M.S. Hospital as a probationer, where she is doing well; and the second, an able girl, a Protestant by birth, keen on being trained as a teacher, has had to give up study on account of her sight. We have had to refuse a good many boarders for want of room, and also day girls, especially little ones, as our Kindergarten room is full to overflowing.

We are so grateful for the way in which God has led us on step by step, and opened up the way by degrees, and He *is* blessing our work. We have spent the money given for our Girls' School Scheme very prayerfully and carefully, and we have a good deal to show for it. I feel sure that all generous donors would approve of the way in which their gifts have been spent. It is imperative that our Mission Schools should be as efficient and as attractive to children and their parents as we can make them, as the Moslem Government Schools offer such great educational advantages, coupled with many other benefits, and, moreover, giving the teaching in the Koran and principles of Islam, which all good Moslems like for their children. We have widened the school curriculum; we are trying to enlarge the interest of the children in God's wonderful works and ways, and hope that our School Museum (now in its extreme infancy) may be a help both to the teachers and the taught. We pray that our work may deepen as well as widen, and while we give thanks for those among our dear girls who are really earnest Christians, to whatever creed they may nominally belong, we pray that many more may be led to saving faith in Christ their Saviour, and be allowed by their own people in time to come to confess Him in Holy Baptism.

The Old Cairo Girls' School cannot at present get the whole time and attention of any one Missionary, as it had formerly, but I give it as much time as I can, and Miss Welch goes there for some special lessons.

We were all very anxious to find a good locality for the first of our new Day Schools in Cairo, and we are quite sure that it was an answer to prayer that our present premises were found and ultimately secured. The house is very suitable for our purpose, and excellently situated for centralization of our work, as it is in the Sharia Mohammed Ali, only about two minutes' walk from the C.M.S. Cairo Boys' School and Church. We are hoping to get both boys and girls from the same homes, and that the parents may be reached by visiting. Our new school is furnished for 150 girls, but it is as yet only a large school in our prayers, hopes, and expectations. However, of the some twenty girls admitted, by far the larger proportion are Moslems, and suitable girls, who are settling in well.

Miss Western is the Superintendent of the new school, as Miss Bywater is, and always has been, of the Bab-el-Luk School. Miss Bewley, who, like Miss Welch, is not yet personally known to you, takes nearly all the teaching of English at Bab-el-Luk, and Miss Welch, though she has but recently joined our party of educational Missionaries, has taken charge of the Kindergarten work in all its branches.

The general superintendence of all the Girls' School work, the Continuation Class, and the ultimate training work are, of course, especially my sphere, though we all share in the latter as well as in

other matters ; but it would be rather difficult to define my work very exactly ; however, it is want of time to accomplish all I could find to do, rather than lack of work, which is my chief difficulty.

You know, of course, that the Helouan School for high-class girls, with Miss Jackson as Superintendent, has been taken over by the C.M.S., and the village school at Ezbeh, near Helouan, will be re-opened as soon as a suitable mistress can be found.

When I add that we have, since the beginning of September, had weekly classes for all the teachers in the C.M.S. Boys' and Girls' Schools, and that the Rev. W. H. T. Gairdner, and the Rev. A. J. Toop, as well as all of us at Bab-el-Luk, take our several parts in those classes, you will understand that we are all working together earnestly to extend our work in all ways, and we do appreciate the willing co-operation of our kind friends the teachers in all our schools. I know you will join in prayer that God will make our work worthy of His Name, and use it to bring many to Himself.

Hoping that you will ere long come and see all our schools for yourself,

I am, yours affectionately,

T. H. BIRD.

The American Mission at Present.

By JAMES G. HUNT.

ONE way of measuring the progress of a Mission's work is by the number of Missionaries. By this test the American Mission is seen to have grown to large dimensions, having now over 80 Missionary workers. There are 20 ordained men, 20 married and 15 single ladies, 6 physicians, 6 nurses, a College professor, and 15 teachers.

Another test of progress is found in the institutions that have been reared. Of these may be mentioned a College, a Theological Seminary, three Girls' Boarding Schools, a dozen and a half of schools that may be classed as High Schools, with about 150 remaining of primary grade. In these are found 350 teachers and 13,000 pupils. There are two Hospitals (one not quite completed), while the patients treated by the Medical Department in the course of a year number not less than 25,000. The Book Department distributed last year 65,000 volumes of Scriptures and religious and educational books. In this connection should be named also the department of *harem* work, comprising 50 special workers and probably 5,000 women reached in their homes.

An indication of the permanency if not of the progress of the work is the amount of permanent property in possession of a Mission. Nearly all our chief institutions and most of the Mission families are housed in property belonging to and erected by the Mission.

But undoubtedly the best measure of a Mission's progress as far as statistics go is the converts won, the churches planted, and the workers trained. These are the fruit by which the tree is known. There has grown up a native Evangelical Church of 7,000 members. There are 52 organized congregations (an average of a little more than one a year since the founding of the Mission). These are divided into four presbyteries, which form the Synod of the Nile.

Besides the congregations mentioned, there are 170 other stations where evangelistic services are held. There are 31 ordained native ministers and 33 unordained preachers, 350 teachers, 45 bookshop men and colporteurs, and 50 *hareem* workers, or a total of about 500 Egyptian workers. (The colporteurs were recently transferred to the Bible Societies, but they were trained by the Mission.) The native church contributed last year £4,650 sterling for carrying on the Lord's work. Eight congregations are wholly self-supporting, while many conduct schools of their own. The aim of the Mission is to develop a self-sustaining, self-governing, self-propagating evangelical Egyptian church. The facts related give some idea of how far this aim has been realized.

Twelve centres are occupied by Missionaries—Alexandria, Tanta, Mansoura, Zakazik, Benha (the Missionary residing in Cairo), Cairo, Madeenat, El Fayum, Beni Suef, Assiout, Luxor, Khartum, and the Sobat. From this distribution it will be seen that the aim is to reach the whole of Egypt, and that the work has pressed on far into the Sudan. There can be no doubt that the results of the work have gone far deeper and wider than any statistics can show. Yet none are more sensible than we of the vast regions yet unoccupied in any adequate way, as is shown by our appeal to the home church last February for 280 additional Missionaries.

A large Mission has its peculiar difficulties and temptations. There are problems of grave concern in the development of a native Christian Church and community to which a younger and smaller Mission is a stranger. The work comes to involve a large amount of superintendence of workers and institutions. This entails the keeping of accounts, the erection of buildings, and many other business phases from which there is danger of the prophet becoming a server of tables. Or the Missionary may become so busy superintending other workers as to forget to work himself in the winning of souls. He may come to feel that in some vague way he is part of a vast machinery that is doing a great work whether he himself makes much effort or not. These are dangers from which only frequent face to face communion with Him Who sent us can keep us safe.

There are not a few hopeful signs in present conditions that make us thank God and take courage. One is the noble character of many of the men and women whom God has raised up in this land for fellowship with us in the service of the Gospel. Another is the growing spirit of prayer and earnest desire for better things as manifested in the large voluntary gathering for prayer and conference in Assiout a few weeks ago. Still another is the moving of the Spirit among the trained men of the College, leading them to dedicate themselves to the Lord's service. (In the class of sixteen to be graduated in December, every one has pledged his life to the service of Christ in some form of direct Christian work.) And finally there is the evidence that God is moving among the people all over the land in uprooting the prejudice of centuries and flinging open barred doors. He Who once as a Babe sought in Egypt an asylum, is coming again as a King to claim it for His Kingdom. It is ours to prepare a highway for this King of Glory; "to make ready a people prepared for the Lord."

Tanta, Egypt,
Nov. 28th, 1903.

Assiut Training College,

AMERICAN MISSION, ASSIÚT, EGYPT.

THE OUTLOOK.

CERTAINLY it is much more encouraging than it was a year or two ago. When whole bodies of Christian workers, with one voice and one mind, unite in an appeal and undertake plans for the Kingdom, we may conclude that the inspiration to that is from God. Now He has put it into the hearts of His servants to ask for many more workers for the field in the Valley of the Nile. I believe that if you would ask any one of them why they did this, he would say that it is his conviction that there is an abundant harvest coming in the near future, and that a largely increased force of labourers will be required to gather this harvest; 280 additional Missionaries have been asked for by the American Mission in Egypt alone. A very extensive and comprehensive system of Christian education has been planned, and is being carried forward by the Mission and the native Evangelical Church. The native Synod has appointed a permanent general educational committee, and has instructed this committee to prepare a complete course of study for all our evangelical schools, and to devise plans for their better development and management. God has opened the way for helpers to come out from America and England to share in the work for periods of two and three years each, when they could not come as permanent workers, and He has sent able, Spirit-filled men and women to do this. They are mightily influencing the students and people with whom they come in contact. A marked increase is to be seen in the number of young men preparing to enter the Lord's service. There will be a larger and stronger class in the Theological Seminary the coming year than there has been for many years. Every man of the class of sixteen graduating from the Training College at Assiút in December, 1903, is a volunteer, and there are in the College seventy-six students beside these, almost all of them in the College classes, pledged to devote their lives to God's service.

Land for the extensive enlargement of the work has been secured at Alexandria, Cairo, and Luxor, and at Assiút it is being secured. Large and commodious schools are now being built at Zakazik, Luxor, and Belbeis, and the future will (d.v.) see the Colleges at Cairo and Assiút enjoying very much improved facilities.

All this looks forward to the production of *workers*. It may be that, before the change comes, some of them will have to seal their testimony with their blood, but nevertheless PRAY YE THAT HE MAY SEND FORTH LABOURERS INTO HIS HARVEST.

Probably in all the history of Egypt there is not a precedent to the way the Gospel has been brought to the Muslims within the past three or four years. This has been through the labours of Mr. Mikhail Monsur, an able and thoroughly trained scholar in all that relates to Islam and the Arabic language, a former student in the Azhar, and recognized as a sheikh of Islam. His classes have been attended month after month by crowds of Muslims of influence and learning, who have met with him to inquire into the doctrines of the religion of Christ. When such a thing occurs, and when such a man is even permitted to enter the Azhar, and discuss there with Muslims, and present the truth of the Gospel, it augurs well for the near future

in the attitude of Islam, and invites the labours of those who will preach the Gospel to its nine millions in the Valley of the Nile.

Certainly the outlook must be bright when one looks at the number of copies of the Scriptures being placed in the hands of the people from year to year. Last year alone the British and the American Bible Societies distributed over 44,000 copies of the Bible, or parts of it, in Egypt and the Sudan. The entrance of the Word *must* give light.

The addition of so many medical workers is opening up a multitude of doors for the entrance of the Gospel also. The Hospitals at Tanta, Cairo, and Assiút, and the work at Benha, are not local. They are permeating the regions around these centres, and encouraging the evangelistic labours of those who go into them.

The Sudan outlook is encouraging. Three American Missionaries, with their wives, are on the field, with what is practically freedom to preach and teach wherever and to whomsoever they will. Steadily and surely the obstacles are being removed, and both among the Muslims of the larger part of the Sudan, and among the heathen tribes farther south, the Missionary is now free to preach and distribute the Scripture, and all believe that nothing but the scarcity of workers prevents the message of the Gospel coming to millions now waiting. The native Church in Egypt, too, is realizing the opportunity, and is responding to it nobly.

"Yet they shall sing,
When coming back their sheaves they bring."

It is but natural that the workers should be encouraged when they feel that the harvest is not far off. The entrance of the Word among the millions of the Valley of the Nile has been persistent and extensive now for some two generations. Tens and hundreds of thousands of copies of the Scripture have been placed in their hands; they have read these, and have had them explained to them. The Kingdom of God cometh not with observation. But just as the planting of the seed and the development of the grain must produce a harvest, so shall His Word be that goeth forth out of His mouth. THE OUTLOOK IS BRIGHT.

R. S. MCCLENAHAN.

Letter from Dr. Harvey.

DEAR MISS VAN SOMMER,

AMERICAN MISSION, CAIRO, EGYPT,
November 12th, 1903.

YOU will no doubt recollect that the fourth resolution passed by our Missionary Association with reference to appointing a day of special prayer for Egypt and the Soudan directed the Committee to give publicity to the subject. In accordance with this, I have written to our Church "papers" in the United States, with the request that notice be given of day and the subject of prayer suggested.

I now take the liberty of asking you to have notice given in any of the periodicals in England you think would give publicity to the matter.

The Fourth Annual Conference for prayer and quickening of spiritual life was held in Assiout from October 20th to 23rd. There was a large attendance of Missionaries, Pastors, and other native workers, and the subjects considered were well chosen and the addresses carefully prepared. Among the topics were the following:—The object of the Church of Jesus Christ on earth, and how it is to be attained; Hindrances to the prosperity of the Church, and how they may be removed; Open doors in the Soudan. The latter topic was assigned to Mr. Gebera Hanna, who is the Missionary of the native Church in the Soudan. As he could not be present at the meeting he sent his manuscript, which was read and listened to with close attention and deep interest. His description of the open doors vast territory, East, West, and South in the Soudan; to the Gospel of Jesus Christ, to education, as well as to trade and commerce, made the address one of the most instructive and inspiring of the Conference. All the sessions were well attended, but especially that of the evening, 23rd October; the audience, including the students of the Assiout College and the Girls' Day and Boarding School, was upwards of 800. A deep interest was manifested both in devotional exercises and in the discussion of the various subjects, and it is hoped that the influence of the meetings will be wide and lasting in the Mission Stations throughout the land.

Yours in the Lord's work in Egypt,
WM. HARVEY.



Education in Egypt.

AMERICAN MISSION,
CAIRO, EGYPT.

DEAR MISS VAN SOMMER,

The field of education is so vast, and my opportunities for exploring so limited, so far as personal observation is concerned, I have therefore availed myself of the use of published reports, histories, etc., for my information in some of these notes. You will see I have browsed rather freely in Lord Cromer's annual report. According to the census of 1897, 91.2 per cent of the male and 99.3 per cent. of the female population of Egypt were unable to read and write. The Government is striving to lessen this high per cent. by establishing village schools (Kuttabs), where reading, writing, and arithmetic are taught. No foreign language is allowed to be taught

in these schools. These "kuttabs," which are attached to the mosques and Churches all over the country, have existed in Egypt from time immemorial, but until recently the instruction afforded at them was of little value. "The Government is gradually gaining control of them, though progress is slow. In 1902, 39,135 pupils (boys and girls) were under Government inspection, in the village schools. It is the intention of the Government, as funds become available, and a competent staff of teachers and inspectors is formed, to bring a larger number of village schools under Government control." In 1902 there were 1,329 Moslem and 17 Coptic "kuttabs" under Government inspection. The total number of "kuttabs" in the country, including those not under Government control is about 10,000. Of these, 500 are Coptic, and the remainder are Mohammedan. Lord Cromer, in his annual report, emphasizes the point that the advance of education in Egypt is not by any means wholly a question of money. The want of qualified native teachers constitutes also an insuperable obstacle to very rapid progress. In the Primary Schools 58 per cent. of the teaching staff as a whole consists of what are technically termed "untrained" teachers, whilst 33 per cent. of the native teachers of English have no professional diplomas. In 1902 the total enrolment in the Government schools, excluding "kuttabs," was 7,717, about 96 per cent. of which were boys. As to the education of the girls, progress is very slow on account of the deep-rooted fanaticism and the circumscribed opinions respecting the social position of women in Egypt. This will certainly be overcome in great measure by the diffusion of education; but opinions, like everything else Oriental, change slowly. Even now the opposition is not hostile, but is rather in a passive state. The development therefore is slowly but surely gaining the place it deserves, and which it will ultimately reach. During the last five years the number of girls in attendance at village schools under the control of the Government has more than trebled. It has grown from 1,404 in 1898 to 3,837 in 1902. The interest in

female education varies remarkably in different localities. Thus at Damietta, with a native population of 31,000, no less than 326 girls are in attendance at "kuttabs" under Government inspection. In Alexandria, on the other hand, with a native population of 272,000, only 142 girls attended a similar class of schools; whilst in the province of Gharbieh, with a native population of 1,250,000, the attendance only numbered 144. There are two Higher Primary Schools for girls and a Training College for female teachers. The branches taught in the Government schools are the usual subjects taught in schools of similar grade in England and in America, with the addition of Arabic. Some subjects are taught in both Arabic and English. Grammar and reading is generally taught by English teachers, in order to acquire an accurate pronunciation. It is a peculiar fact that often in the Government examinations the candidates take higher marks in English than in Arabic. The religious teaching is, of course, Mohammedan. The Copts who attend the "kuttabs" are given other work during the time devoted to the teaching of the Koran and the principles of Islam. In the purely Coptic schools the Koran is not taught. The famous mosque of El-Ashar, at Cairo, was a University and centre of Eastern culture long before the oldest European Universities were founded. It was founded in 969 A.D. It is still the great seat of learning(?) in the Moslem world. To-day its teaching is almost entirely confined to the Arabic language, and especially the principles of Islam. But so far as knowledge and education goes it is a dormant if not a dead institution. Lord Milner says: "Besides the study of the Arabic language there is nothing but a decrepit theology, and a still more decrepit jurisprudence, both based entirely on the Koran and the commentaries of the old Arab doctors, both products of the scholastic method in its last stage of degeneracy. This fossil University is the breeding place of the grossest kind of fanaticism. However, converts have been received from among them. The European schools are for the most part distinctly Christian institutions, and have been founded with the direct aim of proselytism. Of these, the French Catholics are the most prominent and persistent. They have abundant means, and offer inducements which other Mission schools cannot offer, hence their schools are generally well attended. The American Mission has 170 schools, employing 347 teachers; 135 of these schools are for boys and for girls. 9,730 of the 12,942 pupils were boys, and 3,212 were girls. A far greater per cent. of girls attend our schools than any other schools in Egypt. 2,670 of these pupils were Protestants, 6,370 were Copts, 2,968 were Moslems, and the others were Jews, Europeans, etc. These schools are distinctly evangelistic agencies. Many of them are supported entirely by the native communities where they are located. I shall close by quoting a paragraph from our annual educational report. "The importance of the school work of the Mission is seen from a conversation held with one of our oldest and most influential elders. He is the main supporter of the congregation, and has shown great interest in the school of the Church. When asked about the school, he said: 'There are several rival schools which keep down the income of ours, and not only so, but this necessitates higher grade teachers, which adds to the expense of the school.' To meet this expense he was paying from \$12 to \$15 a month to keep the school going, although he had no children of his own in it. In regard to the expense, he said: 'The school must live, or the Church will die.' In saying this

he expressed a truth that is sometimes lost sight of, *i.e.*, the necessity of providing evangelical schools in evangelical communities; because, if the children of our Church members are compelled to attend Coptic or Mohammedan schools, the hope of gathering them into the Church is not very bright."

Yours very sincerely,

W. GARDNER ROBERTSON.



THE LATE DR. A. CHORLEY HALL.

Remembrances of Dr. A. C. Hall, C.M.S.

IT is with the deepest regret that we have to announce that one of our most valued Medical Missionaries has been removed by death. Dr. A. Chorley Hall passed away at Harrogate on Friday, October 9th. He was trained at Edinburgh and at the London Hospital, taking the degrees of M.B., C.M. in 1888, and the diploma of the London Colleges the following year. He was superintendent of the St. Pancras Medical Mission from 1891 to 1892, and then took charge of the one at Islington till he was accepted by the C.M.S. in June, 1896; he sailed in the following January. He worked for a time with Dr. Harpur at Old Cairo, but since January, 1900, he has been in charge of what little medical

work the C.M.S. has been allowed to do in Omdurman. He came home in February last on account of ill-health, though his furlough was due. He appeared to gain fairly well for a time, and then in the summer the fever recurred, and, in spite of everything that could be done, the illness ended fatally. Dr. Harpur, whose colleague Dr. Hall was for some time, writes:—

As one who had the privilege of working with Dr. A. C. Hall in Egypt, may I be permitted to bear testimony to his devoted Christian life. He had indeed learned the secret of "abiding in Christ," and consequently his good influence was felt by all who came in contact with him. I well remember when he was living with us how he always secured his "quiet time with God" every morning, and almost always the first thing; no matter how he had been kept up the night before—or how important the work of the



EGYPTIAN VILLAGE.

day before him. This was one of the secrets of his consistent life. He was a very able surgeon, and a man that would have held a high position in his profession anywhere, and although he was only a few years in Egypt his name is well known among the villages thirty and forty miles away from Old Cairo, but a humbler man or a pleasanter colleague to work with I cannot imagine.

He never spared himself when anything could be done for others; only "that day" will reveal all the fruit of his short service in the Mission field. I know how all his fellow-workers, European and Egyptian, will mourn his loss, but God has called him to higher service, and He knows best.

We understand that after a time Mrs. A. C. Hall hopes to return to work in Egypt. We are sure that all our readers will remember her in prayer. It may be that some day there will be a "Hall Memorial Hospital" in Khartoum.

From "Mercy and Truth."

One friend, who had known him well, said a few words which were felt to be very expressive of the passing away of Dr. Hall. They are from the "Pilgrim's Progress": "A message came for Mr. Standfast that he was to prepare for a change of life, for his Master was not willing that he should be so far from Him any longer."

The following letter has reached us from Dr. Harpur:—

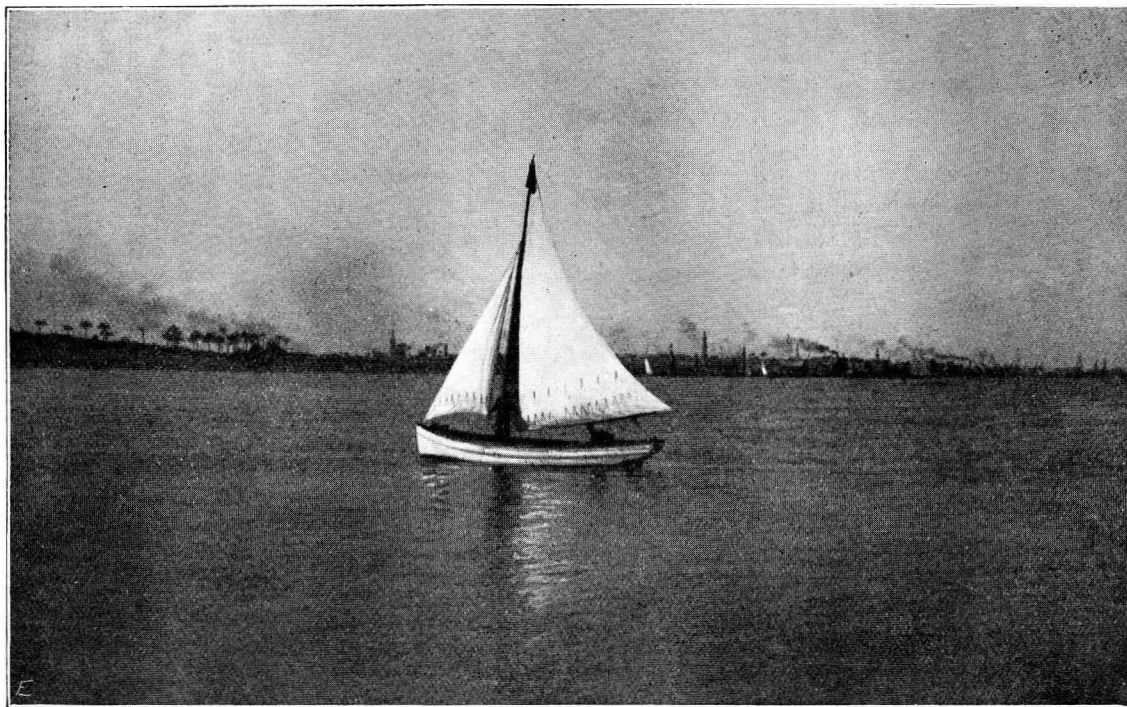
OLD CAIRO, EGYPT,

December 11th, 1903.

DEAR MISS VAN SOMMER,

It gives me great pleasure to comply with your request to write some account of Dr. A. C. Hall's life in Egypt. He joined the Mission in 1897, and for two years we worked together. Before he arrived I had a postcard from Dr. Maxwell, of Medical Missions at Home and Abroad, in which he described Dr. Hall exactly, "the best fellow in the world, and an able surgeon." He stayed with us most of the time until his marriage to Miss Eva Jackson, and it was a great privilege to watch his consistent life from day to day. He was always most careful to secure his quiet time alone with God the first thing in the morning, and when we talked about the subject he used to say, "If you don't secure your quiet time at the beginning of the day, the opportunity is gone." I have seen Dr. Hall calm and firm where another would have lost his temper, and since his death a Moslem gentleman (in whom Dr. Hall took a great interest), said to me, "The Christ was in his face." Yes, he showed us all something of what it is to abide in Christ. He worked very hard, indeed, we all thought too hard, but he never would spare himself whenever anyone wanted his advice, and that advice was greatly valued and often sought by his European, Egyptian, and Syrian fellow-workers, as well as by the ordinary patients of the Medical Mission. His name, pronounced by the Felaheen "Holl," became widely known all over the country, and well it might, for besides being a most fearless surgeon, who was ready to undertake any operation to relieve pain or arrest disease, he took the greatest interest in the after treatment of all his cases, indeed, thoroughness was a marked characteristic in all he did. When he first came out, he set himself most steadily to acquire the language, and I remember him once saying, "You will find always that the Missionaries who have really made a mark have been men who have mastered the language." I don't think Arabic came to him easily, but in the end he did master it, notwithstanding the fact that he had to take over the entire charge of the Medical Mission before he could get through the course for the second examination, and he had to give up the study of the book Arabic, only, however, until he could get more time for it, and this was impossible until he got to Omdurman, where he passed the second examination.

He had not a very strong constitution, but his anxiety to study the language made his stay in Cairo all through his first summer without any holiday, and this was a mistake, for shortly after his eyes began to trouble him, and he suffered frequently from catarrhal ophthalmia. In speaking about his professional work, I should have mentioned his success in the treatment of children. He never would give up hope, even when things seemed desperate, and I can think of more than one where this perseverance was made the



A MISSION BOAT OFF ROSETTA.

human means for the recovery of children of our workers and others. His sympathies were very large, and with all his hard work he found time to take an interest in the boys in the house; for instance, he made a miniature boat for one boy, which was propelled by a screw turned by clockwork, and when something in the machinery was wanting, part of Dr. Hall's pencil-case went into the boat.

He always took a very firm stand whenever he had made up his mind about a certain course, and should he disagree with others, he seemed to take the greatest pains to understand their position, in order to find some way out of the difficulty.

At the time of the C.M.S. Centenary, the missionaries of the Society in Cairo joined together to commence an out-station at Rhoda-el-Farag, where the Government had just made a landing-place for all the wheat from Upper Egypt. Dr. Hall took the greatest interest in this out-station, and it is characteristic of the man that he used to spend Friday night at Rhoda-el-Farag, in order to commence a dispensary early on Saturday morning, that being the only day he could be free from the dispensary at Old Cairo. I was away at the time, but heard afterwards that crowds used to come there, and thus the medical work created an opening for further evangelistic work since.

It is hardly necessary to say that his influence was very great, and that he was greatly beloved by our Egyptian and Syrian workers. The evening before he and Mrs. Hall left for the Sudan all our workers came together for a gleaners' meeting, and there Dr. Hall said "Good-bye" to them all, and he would not allow any of us to see them off at the station, as he did not want any excitement about their going to the Sudan. I leave Mr. Gwynne to tell of his work there.

Yours very sincerely,

F. J. HARPUR.

The following are a few extracts from Dr. Hall's Diary, which we are permitted to add:—

First day in Egypt, Saturday, January 21st, 1897.

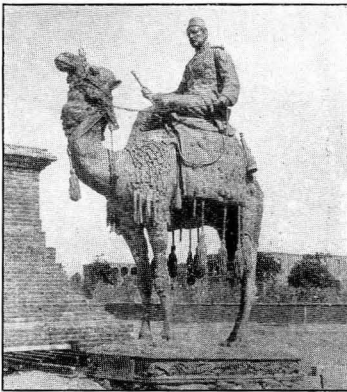
Tired, but thankful. Lord, teach me to pray like Thee, to teach like Thee, to live like Thee, to love like Thee, and if need be to die in a distant degree and sense like Thee.

On *Saturday, January 30th, 1897*, he was sent for to see a patient at the village of El Khanka, beyond Marg, where he went with Habib, the dispenser, to act as interpreter. He says, "The houses are all of mud and everything bears the stamp of living death, which marks the places where the false prophet is honoured and Jesus despised. The sun was just setting in the golden sky as we entered, and the melancholy call to prayer was sounding forth from the minaret of the squalid mosque. One could only lift up one's heart for these poor souls in their unconscious darkness that the Sun of Righteousness may soon rise on them with healing in His ways. We were hurried along the narrow streets until we stopped at the entrance of the house, and passing in to the cave-like darkness we entered the middle room, where the family and friends of the patient were assembled cooking the supper. A strange weird group they formed in the deep shadow, relieved only by the light of a miserable little smoking lamp. There was no furniture, no window, nothing but the mud

walls and floor. But we could not linger, and passed into the inner room, about ten feet square, where, on a kind of raised shelf over a brick oven, lay the patient, a fine old Arab, surrounded by several friends. The heat was suffocating and the atmosphere indescribable, as the only aperture in the room was the door. I attended to his wants, and gave instructions to his friends. By this time the room was full of men and women, all pressing forward to get advice from the Hakim; so sitting on a shelf or raised platform, with Habib as interpreter, for about half an hour, I gave advice to as many as there was time for. As we gazed in the dim lamp light at the crowd of eager faces pressing round, from out of the darkness, many marked with sorrow and suffering and some blind, and yet still hoping against hope, my heart yearned over them, and I began to understand a little of how the Lord felt of old, and still feels, for them. O Lord, as Thou art leading me to share somewhat of Thy burden, give me of Thy Love, and as much of Thy Power as Thou canst trust me with. We prayed with the patient in the Name of Jesus, and with many expressions of gratitude from him we withdrew. At last we were ready, and, escorted by about six men with thick staffs and two guns, and supplied with native bread and tomatoes, we started on our long ride through the darkness on our tired donkeys, and reached the station at about 10-45 p.m. with no further mishap except that my donkey suddenly knelt down, as did Habib's also once, though it was awfully cold. Reached old Cairo at 1-15 a.m.

On the way up to the Soudan.

Wednesday, Dec. 5th, 1900.



STATUE OF GENERAL GORDON AT KHARTOUM.

Awoke at 6 a.m. Steamer stopping at Korosko. (Had got up at 3 a.m., when we were passing through a rocky gorge, close under high cliffs on the East Bank.) Went on shore with Mr. Giffen, of the American Mission. Took a photo of the pass through the rocky hills through which Gordon passed as he hurried up with all speed to Khartoum to save the people, or die in the attempt, as he did. Truly a way of Calvary, and it was with subdued feelings that one looked after the footsteps which travelled

that way never to return. Noble Gordon! Thou livest still—the grain of wheat which fell into the ground and died those years ago, is even now bearing precious fruit.

OMDURMAN,

Thursday, January 1st, 1903.

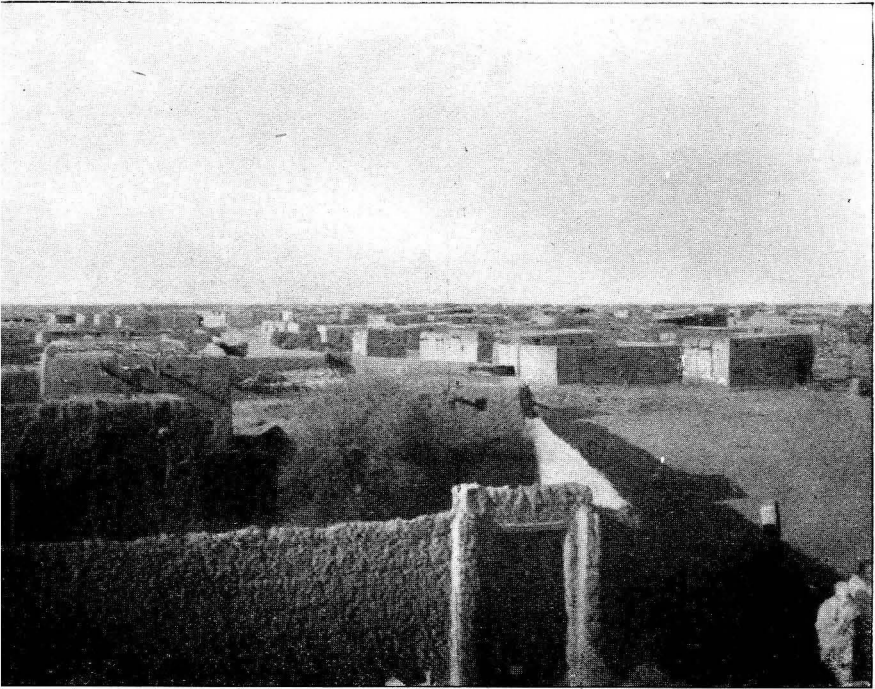
(His last year on earth.)

A New Year. The Word given me in my "Quiet Time" was, "Old things are passed away, behold all things are become

new" (2 Cor. v. 17). Resolved that by God's help I would live a new life in devotion to Jesus, my Lord, only, in service and in spiritual love to all men.

AN EXTRACT FROM THE "SOUDAN TIMES" PUBLISHED IN KHARTOUM.

News has come from England that the "good to be remembered" Dr. Hall, so well known in Omdurman and Khartoum, famed for his kindness and good deeds and "healings," is dead, from a fever contracted in Kaboushieh, the Soudan, last summer. When the news spread in Omdurman there was general sorrow and grief amongst all who knew him during his

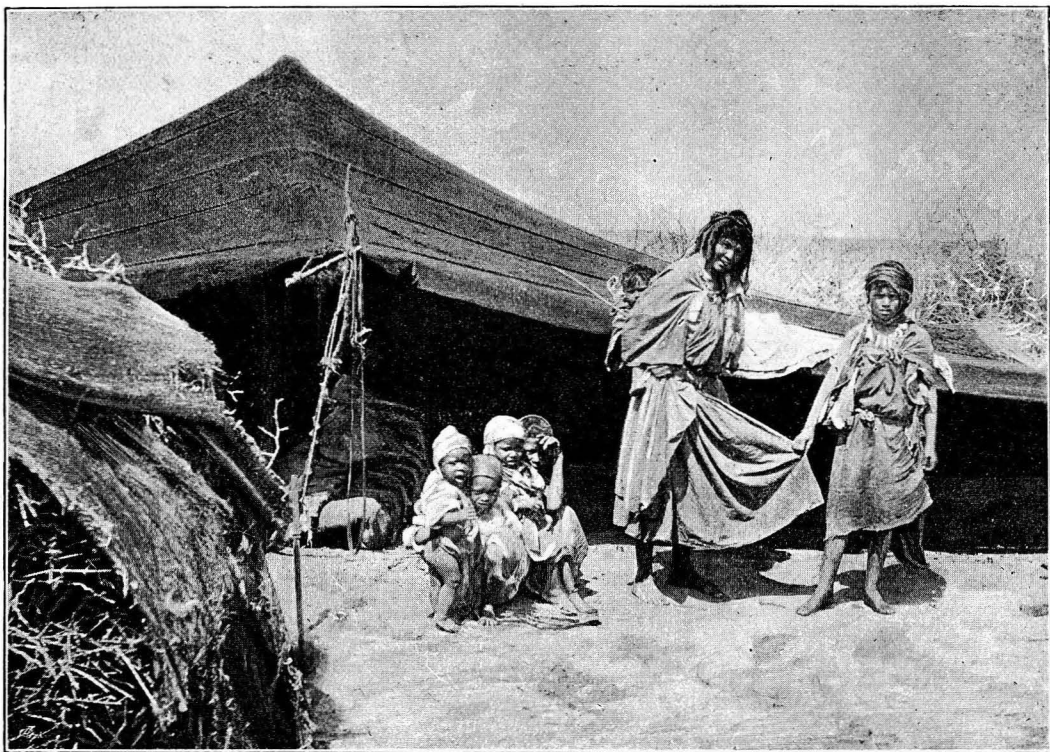


OMDURMAN.

stay with them, when he healed the sick and was a true friend to all in trouble and sorrow. We hear that Mrs. Hall has written to a friend telling of the death of her husband, and that at the last he sent his greetings and farewell messages to all his friends in this country.

When an Egyptian merchant in Omdurman was told of the death of Dr. Hall, he said, "And we were looking for his return as one looks for a ship coming into port, holding a telescope to our eyes."

E H.



A BEDOUIN FAMILY.

New Work in Egypt.*

BY DR. HARPUR.

WE have received the following letter from Dr. Harpur, who has just returned to his work in Egypt:—

You asked me to tell you about the proposed extension of Medical Mission work in the villages of Egypt. My great hope in doing so is, that the readers of "Mercy and Truth" will not only help in providing the necessary funds but also will join us in prayer for God's blessing.

It is now fourteen years since the Medical Mission in Old Cairo was commenced, and during that time about 60,000 patients have passed through our hands, and of these, 3,000 have been in-patients for a month, or often much longer, and daily hearing something of the Gospel. Many have been deeply interested, but they have gone back to the darkness of their villages, with no one to help them any further, for our evangelist colporteur is only able to keep us in touch with a very few of them. Since 1894 we have three times been able to hire a dahabayah (an Egyptian houseboat) for a couple of months at a time, when we itinerated on some of the canals in the Delta, meeting a welcome in all the villages where there were old friends who had been to Old Cairo as patients, and we have often been encouraged to find that they remembered something of what they had heard, and were anxious to learn more. As we have travelled through the Delta, we have realized more and more that Egypt was "a land of villages." In the three provinces most influenced by the Medical Mission there is a Moslem village population of more than a million and a half, there are indeed three or four Mission stations of other Missions in the larger towns, but the only opportunity the poor Felaheen ever has of seeing a Mission agent is the very occasional visit of a colporteur. Now God has given us, through Medical work, an opening which others have not got, and with this a great responsibility. Often 100 new patients come from one village in a single year. Is not this an opportunity? it may be lost (and should not a Christian agent be placed there?). In some cases opportunities have already been lost, for we have noticed often that the next year the "rush" may be from quite a different direction.

The appointment of a second doctor to Old Cairo has freed me for this work, and it has been arranged that a commencement shall (D.V.) be made this winter. Mrs. Harpur and I will be accompanied by a nurse, Miss Sells, who has worked in the Hospital for several years. We earnestly ask others to join us in waiting upon God for His guiding hand upon us. We aim at placing native Christian workers in different centres, but here is the great difficulty: where are suitable agents to be found? "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest." A good deal of itinerating will be necessary, first, to enable us to fix on the best centres, and then to keep in constant touch with any native workers we place in them, for they will need training, sympathy, and supervision. For many reasons we would like to go and live in a native house in a village for a time, and then place an agent there, and go on to another district; there would, however,

* From "Mercy and Truth."

be considerable risk to health in adopting this plan, so that at first it would be safer to itinerate with a dahabeyah. I therefore lay the matter before friends, asking them to place the money at our disposal; such a boat would cost about £300.* Should God *not* give us the funds, we will consider it direct guidance from Him that some other plan would be better. On these lines only I ask for prayer in this connection. Before I close, may I build some "castles in the air" which have reference to a method which some of us feel would lead to more steady and lasting work than merely itinerating with a dahabeyah? As far back as 1896 it was proposed by our Finance Committee in Egypt, and sanctioned by the Parent Committee, to build a "rest house" in a district where we had been itinerating, with a view to its being a centre from which itinerating might be done among the surrounding villages. Again in 1902, as the result of another tour, a sheikh of a village in this very district offered us the choice of several good sites at a reasonable rate and even proposed to build a house for us in native style. According to our plan he estimated it at a cost (including the site) of £120; this figure is perhaps too low, but if it were put down at £200 it would cover everything, so far as we can at present judge. It is proposed, after fixing on the best centres, to build three or four such rest houses, which would be used from time to time as out-stations, dispensaries, and where European workers could stay for a time as opportunity offered. This would, we believe, bring us in closer contact with the village people. We pray that these rest houses may not only be "castles in the air," but if it is God's will, and in His own time, they may be simple sun-dried brick houses and centres from which His light may spread all through these dark villages.

October 13th, 1903.

[We have printed the following account of an effort made by two young students from the American Mission College, in the hope that readers in England may be encouraged in praying that God may increasingly stir up the young Egyptians to give themselves to the work of taking the Gospel to their own people. It seems wonderful the way they were welcomed and allowed to speak, even in the Coptic Churches.—ED.]

A Missionary Journey.

BY TWO NATIVE STUDENTS.

WHEN the school year was about to close, our thoughts were directed towards the best way of spending the summer vacation, and no sooner did we pray to God to provide a plan for us than it was providentially ordered that we should meet Nicola Effendi Raphael, the editor of this paper (Bashair-us-Salam), and being an intimate friend of ours he advised us to spend the vacation in evangelization, and invited us to make an itinerant journey from Assiout to Cairo, preaching the Gospel in the streets and houses of every village and town we

* Already over £300 has been contributed.

should visit; and since we had no money for travelling expenses, he made an agreement with us, for us to collect subscriptions to his magazine in those districts, and thus to meet our expenses. Having no other object than the glory of God and the salvation of souls, we accepted this offer, assured that it would be with God's blessing in answer to our prayers. Praise to His glorious Name, Who thus provided for us honourable service in His vineyard during our holiday.

Accordingly we commenced our journey on June 20th, 1903, by visiting Ebnoub. On entering the village we found a company of men sitting in a tavern, and some of them drinking; so we spoke to them, pointing out the evils of intoxicating drink and the baneful results of it, proving our statements from the Gospel. One of the drinkers promised to abstain in future, while the non-drinkers were delighted at the Word of the Lord as spoken by us. One of the notables of that village, a Mr. Butros Phaltos, who was our host, invited us to deliver an address in the Coptic Church on the Sunday morning, and we accepted, thanking him for his kindly deed.

We then returned to Assiout, and from thence went to Manfaloot, where one of us preached in the Evangelical Church. We were sorry there was not a larger attendance at the week meetings, but were able to speak with some of the people in the market and in their houses. We then made our way to the station of Nazali Genoub, and thence to As-Sirakna, where, before entering the village, we prayed to God to guide us to someone who would introduce us to the people. We had hardly reached the village before a pious man named Raphail Yunan, the agent for the “Watan” newspaper, cordially welcomed us and introduced us to some of the brethren, with whom we conversed and prayed, afterwards visiting other houses. We then preached at the Church week-night service. From there we travelled to Deir-ul-Muhraq, and prayed according to our custom, and then we met some people in the street to whom we spoke on Repentance and Judgment.

Going on to Meir, we were invited to preach in the Church; and after that we went back to Al-Cousiya, and thence to Sanbu, where we met a number of Moslems at the shop of a Christian, and talked with them on “Our inheritance of Adam's sin.” The next Sabbath one of us was asked to officiate at the services, and the other went to Tanaga, where he had a conversation with a Moslem on the Deity of Christ, and gave an address to the assembly, the people there being desirous of listening to the Gospel. We then left for Derout, where we talked with a *fikee*, one of the “readers” of the Coran, and we were able to assure him that the only intercessor is Christ. We then preached in the Church; after that we went to Deir Mowas, where we met two Moslems who knew the Gospel, and were persuaded that Christ was the Saviour and the Intercessor, but doubted His Divinity. This we endeavoured to prove to them, but they were not convinced. On two successive nights we preached in the Evangelical Church, and what we chiefly noticed there was the presence of two brothers, very wealthy, but humble and pious, our experience having been that generally the rich care nothing for religion. At Melowa we found a Young Men's Society for the spreading of the Gospel in neighbouring districts, and rejoiced to observe

their piety, zeal, and organization. May the Lord increase the number of such! We also noticed that the Church there was more zealous than those we had seen up till then, through the blessing of God upon the labours of the Rev. Shahata Oweida, the local minister.

Finding our way to R., one of us stayed to officiate at the Sabbath service, while the other went to Calandool, preaching in the Churches and houses. We next visited in order Abu Circas, Minhara, and Fakriya, preaching in the Churches there. We were filled with joy at the activity witnessed in the Church of Minhara, and their interest in the evening meetings, more than two hundred being sometimes present, this number not being equalled in any Church which we visited from Assiout to Cairo. From there we went to Minyeh, where we preached in the Church, and thence to Saft Leben, preaching in more houses than we had been able to do in any other part visited, all the friends being thankful for this ministry.

At Maasaret Samaloot a friend in the village invited us to tell the Gospel to four Moslems who were sitting in his shop, the subject of our conversation being "Salvation by grace, not by works," of which we gave clear proofs, showing that this grace appeared by Jesus Christ. When they heard this they rejected our testimony, and so we left them. Going on our way we arrived at a shop owned by one of our relations, and sat down to rest for a little. Whilst there a man sat down by us who was clearly a slave to his evil passions, and we warned him that his sin would produce terrible results, leading to the destruction of his soul in everlasting fire, and proclaimed to him that Jesus Christ came to the world to save sinners and deliver them from the bonds of slavery; and whatever their sins He would forgive them for the sake of His precious blood which He had shed a ransom for the world. The man praised God for these simple words, which produced so great an effect that he at once repented of his sin, and vowed before us that he would never again return to it. That evening we preached in the Evangelical meeting, and the next day we heard that our friend was reading the Gospel with joy.

We next went to Colousna, where a large number of people gathered in the house of Mr. Girgi Banoob, one of the chief men, and we were able to address them, closing with prayer.

Beni Mazar and Kom-el-Akhdar were next visited. At Fashan we preached in the Churches as opportunity offered, and many heard and showed signs of approval.

In the Fayoum we stayed ten days, dividing the time between El Medina, Senoures, and Freemeen, and we had many encouraging opportunities of preaching the Gospel in meetings and in the streets. From the Fayoum we went to the province of Gizeh, where we spoke a little in some places; but for the most part ignorance and the love of the world were everywhere prevalent, while evil passion reigned supreme over the hearts of men; and we looked over those wide districts full of perishing souls and grieved exceedingly. We also found there such fatigue and weariness from walking, and difficulty in finding means of rest as we had not experienced in all our travels.

After a journey of fifty days we reached Cairo, and rested in the house of our friend, Nicola Eff. Raphaël, offering prayer to God that He would bless the message delivered on this journey,

and make His Word living and effective in the hearts of the listeners.

In the course of our journey we observed that the evangelistic work in Egypt is but very little (*i.e.*, as contrasted with the intense need), and in many parts there is none whatever. We would call upon the earnest Christians of Egypt to observe this great defect, the responsibility of which rests upon them, for they are the ones charged with the reformation of their land, as saith the Messiah, “Ye are the light of the world,” and “Ye are the salt of the earth,” and, as saith the Apostle, “Show forth the praises of Him Who hath called you out of darkness to His wonderful light.”

Therefore let earnest Christians arise and send many evangelists, and let every Christian evangelize by himself at every opportunity which presents itself to him, and thus shall the Gospel be extended in many directions. An experienced minister has said, “In England as there is a doctor to every thousand souls, so there should be a spiritual physician to every thousand souls, and if this be so then the number of evangelists necessary for Egypt must be ten thousand” (since the number of the inhabitants is ten millions). O that God would send labourers into His vineyard.

We noticed also that itineration is refreshing to the Christians, and by its means the Gospel will reach a great mass of people otherwise left in darkness; and in addition to this the itinerant evangelist will grow in activity and zeal. Finally, we offer thanks and praise to God Who helped us and preserved us from many perils—to Him be the glory in His Church for ever!

WASIF PHILIBBAS { Students at the American
RUSTUM WASIF { College.

(Translated from “*Bashair-us-Salam*,” the Arabic monthly of the Egypt General Mission.)

A. T. U.

The Orphanage at Calioub.

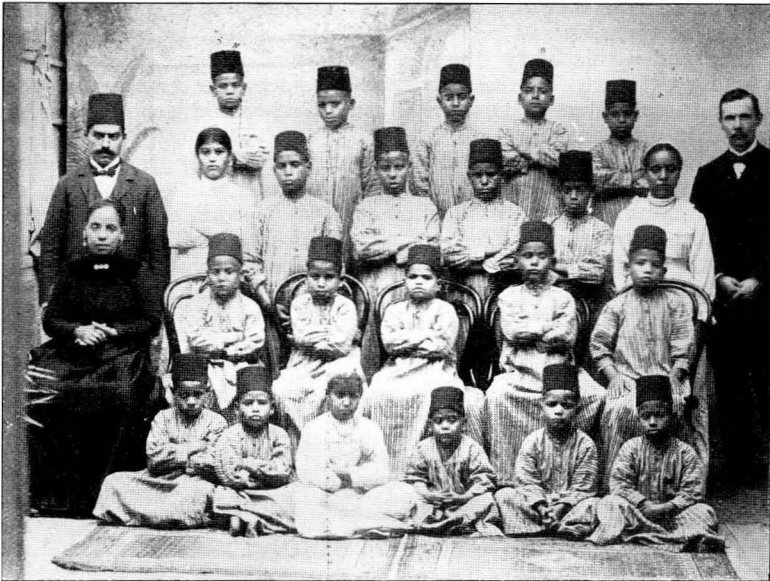
ON October 22nd the Orphanage at Calioub celebrated its third birthday. It was a festival like every birthday; for who should not be thankful for having been spared by the Lord another year. And the festival was a day of thanksgiving for the Orphanage, a day on which our thanks rose to the Lord in hymns and prayers, to the Father of orphans Who gave us so many blessings in the past year. How very different were our feelings last year; what a dark cloud had then overcast our hearts; instead of being joyful, we were all sad and troubled. It was a day of tears and sighs, and therefore we now feel the more that we have much reason to thank God, and to speak of a day of great joy.

Let me try to tell you how, on October 22nd, we celebrated the birthday of the Orphanage.

Early in the morning we went to the station with all the orphans, accompanied by some of the teachers with their families; the little ones, for whom the walk was too tiring, were put on a cart belonging to a member of our congregation, and the others walked behind. It was a joyful procession; they all seemed to be looking forward to the coming pleasure, and the orphans talked together about what they were going to play at and to eat. Our train took us to Barrage, where

we spent a delightful day. We had taken a good deal of food with us, to which everyone had contributed as much as he could, for especially on such days it is a matter of the greatest importance to take plenty to eat; at least, so especially thought the little ones. For variety's sake we had a match, for which the boys were divided into three classes, according to their age, and for each of the three divisions we had a prize. In the great shadowy garden, with tables and benches, and a firm swing, there was plenty of opportunity for innocent pleasure. They amused themselves wonderfully well, and the day was past before we were aware of it. When we came home I heard the children say to each other: "What a nice day we had; I hope we shall have another next year."

When we look back upon the past year, and the numerous blessings of God, our heart sings, "Bless the Lord, O my soul, and all that is within me bless His Holy Name." But it does not mean that



our path was altogether without thorns; on the contrary, we felt them sorely; but is this not the case with every one individually, even if he be the happiest man on earth? And specially the children of God have many adversities also, when they are doing His work. But our Heavenly Father knows they need them, and He sends them as a sort of antidote against the influence of earthly prosperity, that we should learn to put all our confidence in His love and mercy. Scarcely had we begun the third year of the Orphanage, when we lost one of the orphans. On December 10th, 1902, our good Sadiék died in the German Hospital, after a short illness of three days. He had come to us on July 11th of the same year. He was a feeble little fellow when he came, but he soon grew stronger, and now he has gone away from us to the place where so many of the orphan family had gone before him. Thanks to God, that He spared us more of such trials, though they were quite flooded by a shower of blessings.

From seventeen the number of the orphans mounted to twenty-

two this year, among which there are three girls. All the boys and the youngest girl are still at school, and some of them make excellent progress. The eldest girls are an indispensable help in the household work of the Orphanage, and the youngest girl, after having learned reading and writing, is going to help them. We do not intend to take more than these three girls, for the Orphanage is an institution for *boys*. Our boys, too, are helping bravely to keep the house and the playground clean. There is plenty of work, and it is good to teach them to put their shoulders to the wheel, and in their future life it will be of great use to them. So, for instance, they all help in winnowing the corn which we buy every week, in order to bake bread of it. Our eldest orphans are very quick at kneading the dough, in which they help the girls and the women, who are going to bake the bread, which they do every Thursday, from sunrise till late in the evening.

Besides cooking, washing, scouring, etc., the making of butter requires much care. Our buffalo gives us every day six litres of milk on an average, out of which we make butter and cheese, while the butter-milk, together with bread, makes a favourite meal for the orphans. A few times a week the churning is performed in the native-way. However, since I saw at Cairo a solid churn, which is much more appropriate than the skin of a young sheep (the churn of the Egyptians), I heartily wish to have one, too. It is a great pity that it is rather expensive—not less than five pounds! I do not like begging, but if anyone should feel inclined to give us such a present, how thankful we should be. Our orphans all enjoy good health, thanks to God, except one of the girls, who is suffering from bloodlessness, but by taking cod liver oil and iron syrup she has recovered a good deal. They all give reason for contentment, for which we thank God. They are not angels, by any means, but we do not expect that from real boys. Each of them comes into the Orphanage with his own special inclinations and faults, not having known correction or reproof, and without the rod now and then the education would turn out to be nothing. But they soon learn to obey and accustom themselves to order and cleanliness. Moreover, they are receptive of the good lessons in the Word of God, and of sincere faith in the Saviour, to which the idea that God has shown them a great kindness in bringing them into the Orphanage contributes not a little.

It is always a great joy for me, on the Sunday evenings, when they all sit down round the table, to ask them questions about what they retained from the morning and afternoon service. At first the answers did not come so readily, but now everyone bestirs himself to be the first to answer, and even the little ones lift up their finger and ask if they may tell the text as best they may; sometimes whispered to them by their neighbours.

Yes, we saw that the Lord was with us this year also in the education of these children who are confided to our care by Him. His Name be praised. We want much wisdom, but He gives it, when we pray for it. “What will become of our orphans?” This question occupies us many times. As yet they are all at school. We hope that some of them will become teachers and evangelists. Our eldest boy is a very clever one, and very religious, and may be, if God will, he might go to Assiout in Upper Egypt, to be brought up in the College of the American Mission as a teacher, and afterwards to the University of Cairo to be trained as an evangelist.

But not all the boys like studying, so some of them will have

to learn a trade. In Egypt there are not many Christian craftsmen. But where are they to learn such things? We have no occasion for it at Calioub, neither at Cairo, though there is no want of good masters there; but the dangers of sin, which surround the youths in the workshop and in the street, are numerous, and one must be very decided not to yield to the temptations of Satan.

We hope to take as much care of our boys as is possible, especially while they are at the dangerous age of youth.

Therefore the best thing to do will be to open some workshops; we could begin, for instance, with a carpenter's yard, with a European or an Egyptian as foreman.

Perhaps this now seems an illusion far from realization; we know that our Heavenly Father is the Almighty, for Whom nothing is impossible, and Who will supply in this need, too, at His own time. And I trust that the Egyptian Christians will do their best, and that the Orphanage will find more and more friends among them.

Some time ago I wrote a report about the Orphanage in an Arabic Christian periodical. I showed it to the highly esteemed head of the American Mission School at Cairo, who took it home and read it over with his son, a physician. He asked my permission to change and to complete it somewhat, that the Copts and Mahometans should be touched by it, and should send their orphans to our house, or give us money to continue our useful work. I accepted this proposal, and thanked my worthy friend heartily, who had often been a wise counsellor to me, and who had often made me happy with a liberal gift. May the Lord bless him, and give him still many years to live, for he is one of the supporters of the Evangelical Church in Egypt whom we cannot spare. I am assured that the report will not be without effect, with God's blessing. Most of our orphans are Copts—of the twenty-two, only six are Mahometans. It is a very difficult thing to get Mahometan orphans.

We only take Coptic ones when we are asked; but if we know there is a Mahometan boy anywhere, we do our best to get him in our house. But very often the relations will not consent. Some time ago there was at Barrage an orphan boy, six years old, who wandered everywhere, and was very troublesome to his relations. Therefore I proposed to take him to the Orphan-house. At first they consented, but at the last moment they drew back from it. Though it is a great difficulty to get children from Islam into the *Melga* (Refuge), the six whom we have in our circle prove that it is not an impossibility.

I am very thankful to those who show, *by acts*, their love to the Orphanage; we hope that more hearts and purses will open with regard to this important and blessed Christian work. The Egyptian Christians do very much for it. I hope they will understand more and more that they are the first who have the honour to take care of the material concerns of our orphans, for they are their children. The gifts which I received from the Egyptians were sometimes accompanied by interesting letters, without name or dwelling-place. I remember some subscriptions as: "From a Christian"; "From a Passer-by"; or "From what belongs to God." Such signatures tell much of the sincere love to the Saviour, which is the only motive for bringing the offering, and, undoubtedly, the Lord will bless such gifts.

In Holland, too, the Orphanage has its friends, and from England I received one gift during this year.

My thanks to all who have done something for our children, with gifts or prayers. May God bless you.

I recommend to the prayers of all who love our Saviour, and who try to fulfil His wishes, the Orphanage, its sustainers, its inhabitants, and their wants. And remember that praying and working have to be united.

Yours in our Lord,
P. J. PENNINGS,
Dutch Mission, Calioub.

Letter from Mr. Locke.

"SEAMAN'S REST, PORT SAID,
"November 9th, 1903.

"DEAR MISS VAN SOMMER,

"**T**HANK you for your letter. You will be pleased to know that our hopes for the coming year are bright. You may ask the readers of 'Blessed be Egypt' to join us in praise for our nice new building, which we expect to open early in the New Year. Also we praise Him for continued health, and especially for that peculiar sense of His Presence, without which we would have long since quit the field.

"This is our fifteenth year in Port Said. Our prayer has ever been that He would establish the work of our hands upon us; and we praise Him, that although the work is almost entirely that of seed-sowing, yet we have had the joy of some first-fruits. We keep a book in which men are invited, during our meetings, to write their names, as a request for prayer; it is also understood *that they pledge themselves to commence to pray*. I find over eighty added to the list during the past year; in receiving these names we pledge ourselves to pray especially for the men, and we would ask the 'Blessed be Egypt' Circle to join us on their behalf. Also for a constant supply of good bright literature for distribution in the ships.

"Our little steam-launch 'Light' is doing good service in bringing men to the meetings. To this we are adding 'The Life-boat,' which will be towed by the launch in bringing extra numbers.

"We would ask for prayer that our boats be well filled, and also the book of requests for prayer."

[If any friends would like to send help to this Orphanage, I will gladly forward it.—ED.]

The "Nile Mission Press" Meetings.

DURING the three months, September to November, I have been giving addresses on "Egypt and its need of Christian Literature," with the object of making the Nile Mission Press better known among the Christian Churches of England. In all, forty-two meetings have been held, and 4,500 people have listened to the story, of whom the great majority had heard nothing before of Mission work in Egypt. God has wonderfully helped me by giving power to utter His message, and by opening apparently fast-closed doors.

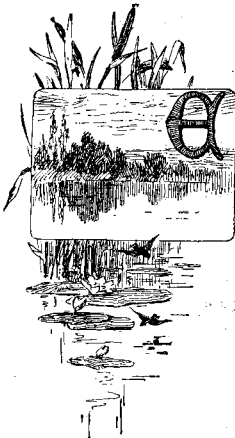
One of the most cheering features of this work has been the happy fellowship enjoyed with Church Clergymen, Presbyterians, Baptists, the Society of Friends, Brethren and others. The kind of meeting held and style of address given have varied greatly; at

Bickley, Leeds, and Haughton-le-Skerne (Darlington) a local Vicar presided at a drawing-room meeting; at the Rev. F. B. Meyer's and the Metropolitan and East London Tabernacles I was invited to speak for fifteen minutes at a weekly Church prayer-meeting; while at Darlington Presbyterian Church and in Liverpool the Sunday evening service was placed in my hands. But in every case the topic has been the same, viz., the need for the circulation of Christian literature in Egypt and other Mohammedan lands, and the establishment of the Nile Mission Press to supply that need. Small as is the amount of real self-sacrificing interest in Foreign Missions in most places, I have never failed to find friends who have been stirred by hearing of (a) the opportunities God has given, (b) what He has already done, and (c) what we believe He is about to do.

Having lately been asked by the Committee of the Nile Press to extend this work during the winter and spring, I am purposing to visit Leamington, Birmingham and district in January; Bristol and the Western Counties in February; Yorkshire and the Northern Midlands in March; Scotland in April, and so on, leaving about a week at the end of each month for London and the Home Counties. Will any friends, living in the districts mentioned, who are interested in the establishment of the Nile Mission Press, make an effort to assist me? I should be very glad to hear from them at any time at 7, Sunnyside, Herne Bay.

Especially would I beg for continuous intercession at the Throne of Grace. Some who can neither arrange a meeting nor give a donation can give *time* to pray daily and earnestly. Will such pray that the Holy Spirit may arrange every meeting and Himself speak thereat, and also inspire His servants to send in the funds for carrying out this enterprise.

ARTHUR T. UPSON.



Egypt General Mission.

We have waited in vain for an expected paper on the present condition of the Egypt General Mission, and a survey of their work—and must now with great regret wait for our Spring Number, when we hope it will appear.

Meanwhile, we give what items of news have reached us.

Early in November Mr. Logan and Mr. and Mrs. Bradley returned to Egypt, after their summer holiday. They had a beautiful voyage out, and arrived safely at their Mission Stations, Suez and Belbeis. Mr. George

Swan, Mr. T. E. Swan, and Mr. Cash had continued at their work, and all are beginning afresh as the Winter season comes round, full of hope and energy.

The next step which it is hoped to take in the immediate future is the purchase of land at Chebin-el-Kanater, for the Elias Thompson Memorial Mission Station. As soon as the land is in possession the building can be begun. We would ask our friends

at home to join in seeking an abiding blessing for this spot, that it may be under the special care of our Father in Heaven.

The next step which the Mission hope to take is the opening of an Out-Station in the same district. We would also ask for guidance to the right place, and a blessing on this extension of the work.

Good accounts are received of the Girls' School in Alexandria, under the care of Mrs. Liggins and Miss May White. At home, Mr. J. Martin Cleaver has entered upon the work of being Secretary and Treasurer to the Egypt General Mission, and has gone to live near Belfast while thus engaged. It has been thought advisable that he should not return to Egypt at present. Others are coming forward, desiring to join the Mission, and it is the earnest desire of all connected with it to go forward step by step as the Lord may lead, trusting in Him.

We specially ask all to join in the Day of Prayer on Wednesday, January 27th, believing that real work for God will be done that day, and that according to our faith it shall be to us, "*he shall ask, and He shall give him life for them.*"

A. VAN SOMMER.

Cuffnells, Weybridge.

The Present Condition of the North Africa Mission in Egypt.

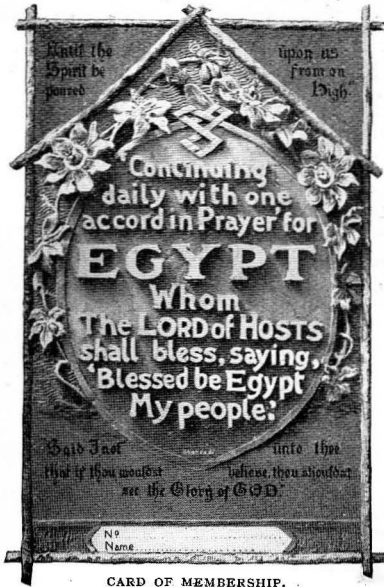
THE sphere of influence of the Mission includes, according to the order of occupation, Djema Sahridg, Constantine, Algiers, Tangier, Tetuan, Casablanca, Tunis, Susa, Kairouan, Bizerta, Tripoli, and Egypt.

Two of its members are working in Alexandria, and four in Shebin El Kom.

The object of the Mission is to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. This is being carried out in Alexandria by means of the day school for Moslem girls, under the direction of Mrs. Dickins and her native helpers, and visits by her and the Bible-woman to the homes of the mothers of the girls and others; by meetings conducted by Pastor W. Dickins nightly, when the Word of God is expounded, and objections to the truth are discussed. These are not largely attended, but a little company of earnest men come together frequently, several of whom have given evidence of a new birth unto righteousness. By the distribution of Christian literature, as the opportunity arises, at the meetings and by the wayside; by visits from time to time to the Fellaheen in the farms and villages of the district, when "essential truth" comes into contact with all sorts of errors and traditions of men. But God is fulfilling His Word, and some of the seed sown is already appearing in the greater freedom allowed in distributing the Word of Life.

The same great object is being carried out at Shebin El Kom, by means of the boys' day school, the book shop, evangelistic meetings, etc., under the direction of Mr. and Mrs. Fairman and Mr. and Mrs. Levack.

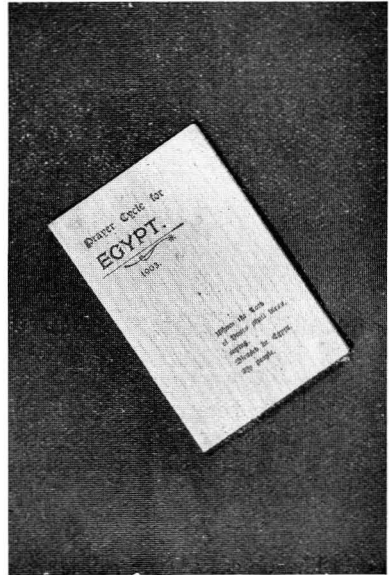
Prayer Union for Egypt.



CARD OF MEMBERSHIP.

We are sending our Card of Membership to all who take in "Blessed be Egypt," in the earnest hope that many more may be stirred up to pray continually through the coming year, setting apart some time for intercession daily, and looking upon it as a time holy to the Lord to be kept for Him.

Our new Prayer Cycle tells of advance in the enlarged area of our petitions. As we received the many letters containing names and descriptions of work, we could only praise God for answering our prayers and extending His Kingdom in the Nile Country.



PRAYER CYCLE.

The Quarterly Magazine, "BLESSED BE EGYPT," together with the new Prayer Cycle, and Card of Membership for the Prayer Union for Egypt, may be obtained for the inclusive sum of two shillings from the Secretary, Cuffnells, Weybridge. Separately, they cost:—"BLESSED BE EGYPT," 1s. 8d. a year. Prayer Cycle for 1904, 2½d. Card of Membership, 2½d. Bound volumes for 1903, 2s. These are bound in art green linen, and contain about fifty illustrations and some good maps.

"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. Forty Cents.
- NEW ZEALAND. Miss EVA GOODER, 44 Kent Street, Te Aro, Wellington, New Zealand. One Shilling and Eightpence.
- NEW SOUTH WALES. W. CLARK CHAMBERS, Esq., Y.M.C.A., Pitt Street, Sydney, New South Wales. One Shilling and Eightpence.
- 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.

“Who Lovèd Me.”

“ Three little sunbeams, gilding all I see.
Three little chords, each full of melody ;
Three little leaves, balm for my agony.

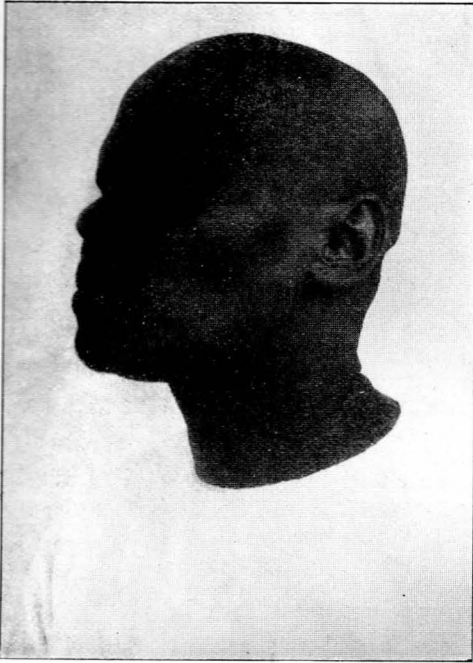
He lovèd me, the Father’s only Son.
He gave Himself, the precious, spotless One.
He shed His blood, and thus the work was done.

He lovèd—not merely pitied. Here I rest.
Sorrow may come—I to His heart am pressed.
What should I fear while sheltered in His breast.

Wonder of wonders, Jesus lovèd me ;
A wretch—lost—ruined—sunk in misery.
He sought me, found me, raised me, set me free.

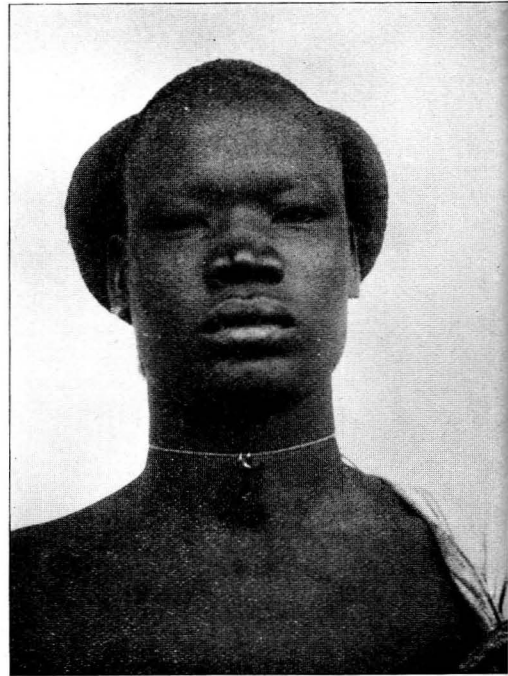
My soul, the order of the worlds approve.
Christ first, me last, nothing between but Love.
Lord, keep me always down, Thyself above.

Trusting in Thee, not struggling restlessly,
So shall I daily gain the victory.
I—yet not I—but Christ—‘ Who lovèd me.’ ”

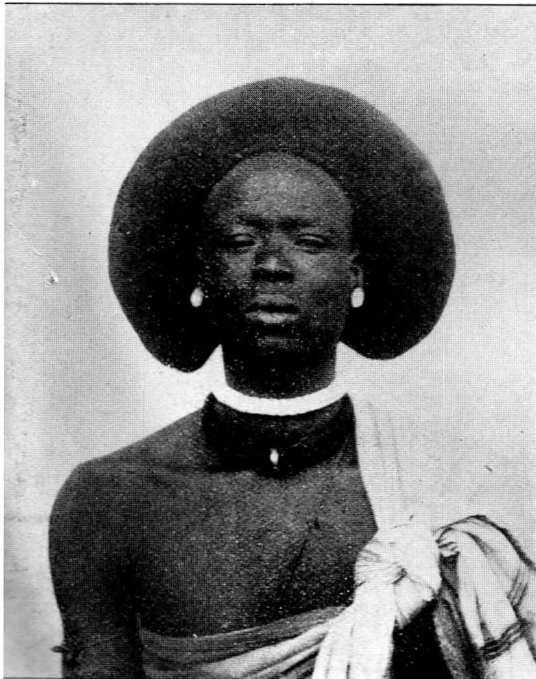


THE KING OF THE SHILLUKS

Types of Shilluks, amongst whom the American Missionaries are working.



A YOUNG SHILLUK.



ONE OF THE KING OF THE SHILLUK'S BODYGUARD.



Men who
need Christ.

“Blessed be Egypt.”

VOL. V.

APRIL, 1904.

No. 19.

Editorial.

“We know that all things work together for good to them that love God.”

—ROM. VIII. 28.

“What I do, thou knowest not now; but thou shalt know hereafter.”

—ST. JOHN XIII. 7.

IN this sure confidence how great the intensity of interest in watching God’s Hand as He shapes and reveals His plans. The many threads, which seem at times so tangled, woven into one design. The many thoughts and minds and desires blended to carry out His Will. “I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning” (Psalm cxxx. 5, 6).

At the beginning of this year a copy of our new Prayer Cycle for Egypt was forwarded to all the missionaries. If any of them would like to have them sent to friends at home, in England or America, will they let us know; and it shall be attended to.

The new Cycle for Palestine and Syria was also sent out, and we received great encouragement in preparing this, through hearing from the Secretaries of more than one Society that it is used daily at all their Mission Stations. Specially do we value this assurance from the C.M.S., knowing that they have their own Gleaners’ Cycle, and it might be thought too much to add the names of those not belonging to their Society; but we are assured that in this matter of intercession for their fellow missionaries they will inherit the promise to those who lavish their best upon others—“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.”

Believing this, we ask for the sympathy of our readers in the new venture this year of drawing up a Cycle of Prayer for ASIA MINOR, or “*Turkey in Europe and Turkey in Asia.*” In the preparation of this we have valued the co-operation of Mrs. Constantine, who has so long lived and worked in Smyrna. Friends who only read through this Cycle will thank God for the large number of missionaries there are in a part of the world which is little known. The many names of those belonging to the Greek Evangelical Union will raise hopes among us that workers from the other side of the Levant will cross to Egypt, and bring a message from the Evangel to their fellow-countrymen there.

Again we ask our friends to enlarge their borders of faith and expectation in another direction. In this number we print an article from the pen of Mr. Harding, C.M.S. Missionary on the Northern borders of ARABIA, and a few words from Mr. Höyer, of the Danish Mission, on the Southern border. Also we have a new map which shows how close Egypt and Arabia are to each other, and we watch for means whereby a blessing may be sent from one to the other.

In this desire of sending portions to those for whom nothing is prepared, we earnestly bring before our readers the possibilities which lie before the Nile Mission Press. May not entrance be found into the *great closed land* through conveying the Gospel message by means of printed papers. Mr. Harding is of the opinion that this might be done largely through traders—native merchants and the like. We need specially prepared papers that would not repel but attract, and would be found to be saleable. There may prove to be an open door for these in Arabia.

Much of this number of "Blessed be Egypt" is devoted to the work of the American Mission. It may be felt that we have retraced our steps too much in telling of work which goes back two years, and may seem like old history; but each quarter now, thank God, brings us many new readers, and for the sake of explaining how work began, in order to make its present condition more intelligible, from time to time we touch upon the stories of the past. Another reason we have before us is to draw the attention of English Missionaries to the methods of work in which the American Missionaries have excelled us. The organization of women's work takes a place with them which we have not yet attempted. And as their work in Egypt lies mostly in the large towns and important centres, we would earnestly bring before our fellow-countrywomen that there is a work for the women and girls in the villages of Egypt which is waiting for them.

Will some of the Women Student Volunteers offer themselves for this work? We ask them earnestly to consider the matter. There are 18,000 villages in Egypt without any lady missionaries, and a whole generation of girls growing up who should be cared for by English women. Should the heart of any English-woman respond to this, will she write to the Editor of this Magazine?

From time to time kind letters have reached us telling of blessing received through the verses which have found a place in these pages. We are therefore bringing out a series of leaflets on which these are reprinted, and will gladly supply them to those who find them helpful. Permission is asked for this wherever we know to whom they belong, and we should value the help of friends in sending us lines which they have found bring courage and comfort to themselves.

It is very gladly and gratefully announced that we have now a Secretary for the Prayer Union for Egypt in Germany. Friends in that country who wish to order "Blessed be Egypt" may do so from Fraulein H. Ziemendorf,

Marienhaus, 12, Ernse rstrasse, Weisbaden.

The Certainty of Those Things.*

AN ADDRESS TO MISSIONARIES.

BY MRS. HOWARD TAYLOR.

IT is indeed with a full heart that one looks into the faces of beloved missionaries just on the eve of starting to their distant spheres, and the first thing I want to say to them from the depth of my own experience is this: "I congratulate you." Sixteen years ago I left this home—this dear place that some of you love—and, as a missionary myself, knowing all that may be involved, I say again from the bottom of my heart, "I congratulate you." There is no life more blessed, and as we meet many who never hope to be actual missionaries, we cannot help feeling sorry for them, because no words can tell of the satisfying joys of the missionary's life.

A little word has come to me to pass on to you, beloved friends. How often we find precious help and inspiration in those parts of the Bible where we might least expect it. In the introductory verses of the Gospel of St. Luke, there are two sentences I should like to draw attention to for a moment—"Those things which are most surely believed among us," and, lower down, "the certainty of those things." The certainty of those things which are most surely believed among us—those things about Jesus, about His life in that little land from which we have just returned; about His death and mighty resurrection; those things that you know so well in your own experience about His power to save and satisfy; all that you know and ever felt about Jesus, that is what you go to tell, beloved friends. "THOSE THINGS." Thank God for such certainties in this age of doubt and scepticism. Thank God for such a message, and the experience that lies behind it.

But you are going to tell of Jesus, and times will come, when your past experience and your faith, real as it is, will hardly sustain you in the face of what you undertake. Times will come when you will be almost tempted to question whether the people can be saved, whether a hard Mohammedan can be touched by the simple story, whether the degraded life of a savage or an opium-smoker, or some helpless sinner can be changed even by the love of Jesus.

Oh, if I may speak the deepest feeling of my soul to you, it is just this—never let yourself doubt, *there is no doubt about it*. The power of Jesus Christ is a thing dependable, and it will never fail. . . .

Beloved, hold it, let nothing ever make you doubt it, believe in the certainty of the fact that Jesus Christ can save, and that every heart needs Him, and hungers with a hunger that will respond to the love of Jesus. Not only so, but believe also in the certainty of the power of the Holy Spirit to take these converts that you will win, and fashion Christ in them. Believe in the certainty that they can be made preachers, and blessed witnesses and soul-winners in their turn. Believe in that certainty, and work for it and pray for it. Take these men and women, no matter how wicked they may have been, and believe that the Holy Spirit can fill them and use them to do a work that you can never do, never, amongst their own people. Believe it, and you will see it.

I remember a very degraded woman in a city in the heart of China.

* From "Regions Beyond."

One day there were a dozen women around me, and sitting right at my feet a woman I had never seen before, poor and degraded. I could see at a glance she had lived a very sad life. Her hands were hard with toil, and she seemed stupid. We were talking about the power of Jesus Christ and how He even cast out evil spirits and delivered people who were tormented with devils. She had never heard of Christ before, never heard His Name, and stopped me several times, asking—Is it true? I assured her over and over again that it was certainly true. Towards the end she said one thing more. "Does Jesus Christ do those things now, to-day?" What would you have said? There is nothing so powerful as a present experience of the power of Jesus Christ enabling one to assure those who never heard of Him before that these things are true. I must not tell you all about it. She went away and gave her heart to Jesus Christ that night, and He wrought in her a most wonderful transformation. She came a few days afterwards, and said, "I know now that what you told me the other day was true." "How do you know?" "He has done it for me." "Are you going to another city where they have never heard of Jesus?" "Yes." "Are you going soon?" "Yes, soon." "Have you a servant to go with you?" "No." She said, "I am going with you, and I will do your washing and make shoes. I love you and I love your Jesus." The end of it was she came. She was truly converted but very rough. I felt, however, there was a soul filled with love to Jesus, and I spent a great deal of time in teaching and praying for that woman. I taught her all I could of the life of Christ, and the way to put the Gospel. There came a day when there was a great fair, and hundreds of women crowded to see us. While I was speaking to them I lost my voice and could not go on talking. The room was full, and this woman was sitting near me. She had been a Christian two or three months, and turning to her, I said, "You see, I cannot speak any more, will you try and just tell the women the rest." She said, "I cannot preach, don't ask me to do such a thing." "Well," I said, "if you don't, they will have to go without hearing and perhaps never come again. The Holy Spirit can help you, and make you tell them far better than I can. Won't you ask Him?" She bent her head in prayer for a moment, and I sat praying for her with intense earnestness, feeling that it was a crisis in her life, and might prove such for many souls. Presently she raised her head, looked around, and I saw what had happened. Never shall I forget the light which shone upon her face as she began to try to tell the certainty of those things that she herself had known about Jesus. She forgot me, and the time, and everything, and just poured out her heart before these women. If ever I saw anybody filled with the Spirit of God it was that woman that day. She went on for an hour or two without a pause, and nobody moved. Many of them were in tears, many of them had never heard of Jesus. They had never had a missionary until two weeks before. A woman sitting in the room gave her heart to God, and still lives a consistent Christian life. Best of all, the preacher was saved from herself, and filled with the Spirit, and became from that time such a teacher of the Gospel that I never thought of speaking when she was there. Men have often said, when she has preached half the day, "We don't want to go home, we never heard anything like this before. You go to bed and let this woman stay and talk, she can talk all night." I have wakened in the middle of the night, and heard that woman,

in the dark, still telling of Jesus to those who were so eager to hear. Sometimes they would ask her questions, and even go to sleep and wake up and ask more questions, and early in the morning would be listening still. The power of the Spirit in the life of that woman was simply wonderful. It left nothing to be desired—nothing. One could not wish for anything more reasonable, logical, clear, persuasive, tender, full of love and of the power of the Spirit than that dear woman's message to others.

May I just say that the certainty of the power is limited to a large extent by the *life* behind the preaching. May I emphasize that a moment? It will be your life behind the message which will bring certainty to the hearts of the hearers. Little things tell. How often in China has it been said to me, "We have watched you some days, or some weeks perhaps, and your husband, and you do not seem to quarrel. We have never seen him beat you. Do tell us, does he do it at night? Do you keep all your quarrels for the night?" They ask it seriously. "Oh no," I replied. "He is very loving, he would not do such a thing." But if you add the explanation, "Ah, you don't understand, we love Jesus, and love one another—it is the love of Jesus in our hearts that makes the difference,"—then the result they see in your lives brings certainty. It is the life that tells. It was well said to some outgoing missionaries, "Your character will be your message." The power of the message will be largely limited by the life behind it.

Just one word in closing. Dear brethren and sisters, may I speak to you for a moment of the certainty of those things for your own heart. There will come times of loneliness; times of sickness and great depression; times when everything is monotonous and all the senses seem dull; when you hardly know how to pray or to lift up your soul to God; times of danger when you will be face to face with peril, even with death. Yes, you know it, but you know also the certainty of the presence of the One Who said, "Lo, I am with you always, even unto the end of the world," the certainty of the power of the Spirit of God to uphold and quicken, making unseen things real and possible. You will find it out more and more as the days and years go by.

As a missionary, I want to say that I have never needed Jesus Christ without finding Him near, and when I needed Him most He has been nearest to me. I can never forget one day when I was in terrible trouble, with nobody near who knew anything about it, away in the heart of China.

I felt one could not endure it. I was visiting a station, not our own, and I went to a little empty room, and sat down to face the agony that was breaking my heart. I was a young missionary then, but I can see those four whitewashed walls now. There was a little table and a chair, nothing else in the room, and I can almost feel again the agony of soul I then endured. One could not pray. It seemed as if one's life was being crushed out by the trouble in which no one else could share. I cannot tell you what happened. I only know that a moment later *He* was there, and so real was the presence of Jesus Christ with me in that little room that I put out my hand to touch Him. Of course, in a sense He was not there, and yet how really He was present. He said nothing; and I could say nothing but His dear Name over and over again. That trouble did not cease for a long time—it remained for many months after that, but from

that day the bitterness was gone, and there has never been any trouble like it since, because I have always known that when one needs Him most, He comes.

There came a day many years later when we were face to face with death in the heart of China, perhaps in its most awful form, at the hands of an infuriated mob. It was indeed a terrible time, but in the end our lives were saved. When we had time to think a moment, and to realize what had happened, there came again the vision of Jesus Christ. I shall never forget the light in the face of my dear husband and two other missionaries as we gathered together in our broken house and knelt down and thanked God for our spared lives. Although they were wounded and bleeding, their hearts were filled with joy, and so wonderful was that joy which came through the presence of Jesus Christ that we hardly knew for four days if we were on earth or in Heaven. Take the certainty of His Presence, and may that Presence so fill your lives, that hearts around you may be moved to believe in Him.

Echoes of the Day of Prayer on January 27th, 1904, from some of the Missionaries.

" I WANT to tell you how we spent the 'Day of Prayer' in this school. The Missionary Association was in session in Assiout at that time, and we had a number of our friends stopping with us; the Misses Kyle, Thompson, McDowell, Paden, Martin, Buchanan, Gibson, and Dr. Lawrence, were with us here. We spent from six until seven in prayer in our little sitting-room. The pupils met in Chapel a half hour earlier than usual, and we spent from eight until nine there in prayer. Then throughout the forenoon, when a class had a vacant period, the time was spent in prayer—and each class devoted a part of its first recitation period to prayer. In the afternoon, which was the regular day for our Monthly Missionary Meeting both junior and senior, we thought best to hold the meeting as usual, only making Egypt the burden of our prayer. At 4-30 the girls and boys met together in the College Chapel, and spent an hour or more in prayer and praise. Altogether we felt it a most profitable day, and are sure of an abundant answer."

Another friend writes about the "Day of Intercession":—
"We had a very nice meeting; all the missionaries were together. Mr. Hunt took charge. One thing he spoke of I had never thought of or noticed before—the Apostles asking for deacons to be appointed that they themselves might give themselves to prayer and the ministry of the word, putting *prayer* first, as the chief or most important part of their life-work. Mr. Hunt brought that out in a way that made it go right home to one's heart. The students had a splendid meeting too. I thought how it would have thrilled you if you could have stood there in their midst and heard them praying, even though you could join only in spirit not understanding their words. And in the evening there was a Church prayer-meeting."

SUAKIM,

February 12th, 1904.

DEAR MISS VAN SOMMER,

THANK you so much for the "Prayer Cycle" and Membership Card. I assure you I most heartily join with you in the Prayer Union for Egypt, and shall esteem it a privilege to add my name to the roll of members. . . . I am expecting to join the American Mission as their Engineer shortly, and meanwhile have come down here for the Government to conduct a survey of Suakim and District in connection with the new town that will spring up here shortly when the railway is completed. There is a very wide scope here just now for real definite work, both among the natives and Italians working on the railway; I think it is a great reproach on us that there should be a place like this with so large a European population (principally Italian) without any place of worship of any description.

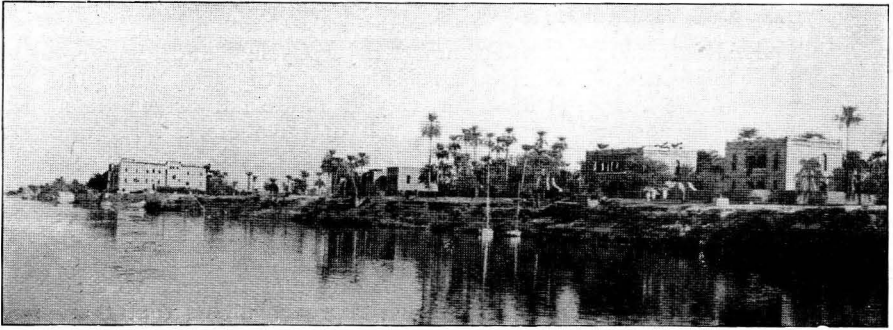
Before I left Cairo Dr. ——— asked me to let him know what sort of a place I thought it would be for a Medical Station, but I had to report to him that a Medical Station would be of little or no use here, as there was very little sickness or disease of any kind among the natives; in fact, on the contrary, they are about the finest race of people I have seen for stature and build. It's awful to think of, as one sees these fine fellows walking about with their splendid carriage and for the most part fine open intellectual faces that are deep, deep down in sin, and have hardly a thought above the animal creation around them. No, it's not a medical mission they want, but the plain Gospel of Jesus Christ, which is the Power of God unto Salvation to them that believe. I have just received a letter from Mr. Sims, of Cairo, who tells me that he may be down here about the end of the month; how grand it would be if the Lord should use Mr. Sims, with his knowledge of other languages, to reach these people here (Europeans). We must pray God that if he comes, He will just fill him with His Holy Spirit for service, and that he may be a mighty power here for good in this dark place. There are one or two Christian brothers here among the English people, and we hold a little Service of Praise and Prayer in the house of one of them on Sunday nights, and a time of prayer in my own every night, and we are looking for great blessing. We should be very glad of the prayers of the people at home for these little gatherings, that they may be mightily blessed, and I should also like to ask for special prayer that a Mission Station may be opened here to reach the natives. May God bless you in your work at home, and give you to see much fruit of your labours.

Your Brother in the Master's Service,

W. MICHAUD.

[*Note.—We are sorry to have printed Mr. Michaud's name in the Cycle, as belonging to the Egypt General Mission. He did help them for a time with the house-building at Belbeis, but is now joining the American Mission as he tells us above.*]

Khartoum.



KHARTOUM, THE PALACE IN THE DISTANCE.

THERE is no spot in the whole of the Nile country round which the hearts and hopes of Englishmen have so closely gathered as Khartoum.

We have been ashamed for it, we have grieved for it, and we have thought no price too dear to pay to win it back. And now we are there, it has been lost and regained. What can we do? How best as Christians can we serve Christ there, and glorify His Name? Immediately after the joint occupation of the Soudan by the British and the Egyptian Governments, plans were prepared by the C.M.S.



THE REV. L. GWYNNE'S OLD RECTORY,
WHERE HE LIVED WHEN HE FIRST WENT TO KHARTOUM.

for a preliminary mission party to go forward. Funds had already been sent in to establish a Mission Station at Khartoum, but the needed permission could not be obtained from the military authorities.

English people at that time were so enthusiastic in their delight at recovering what had been lost, and blotting out a failure of which they were ashamed, that they readily subscribed £100,000 to build the Gordon College at Khartoum, and for the most part they never realized the lasting wrong of teaching the dark children of the

Soudan every other knowledge but the knowledge of eternal life. It may be some day they will see it; but meantime the responsibility rests on us to look away from man to God, and do whatever He makes it possible to do.

The first missionary sent thither by C.M.S. was Dr. Harpur. Permission had been given for him to go up and live at Omdurman, without attempting any missionary work. He was accompanied by the Rev. L. Gwynne, who was allowed to live in Khartoum, where he became Chaplain to the English Garrison.

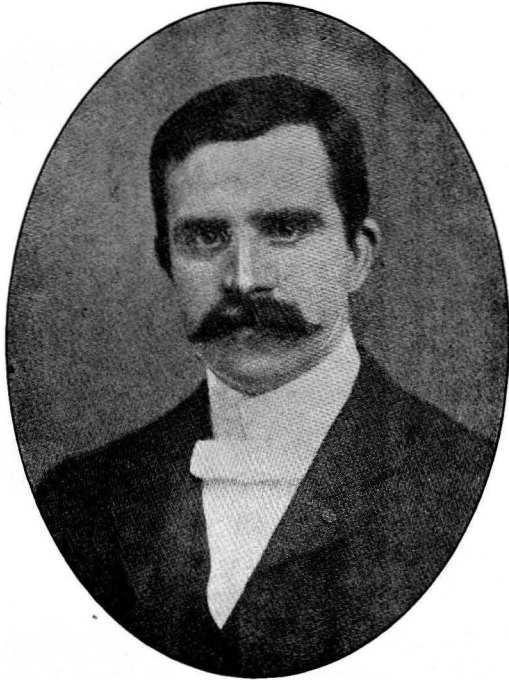
Most of our readers will remember that Khartoum is between the two rivers, the Blue and the White Niles. On the one side, across a wide river you reach Omdurman, the capital of the Mahdi, and on the eastern side, across the Blue Nile, but a little lower down the river is Halfiyah, a town that has sprung into being since the British occupation, situated at the terminus of the railway, and a rapidly growing place. A little steamer plies backwards and forwards from Omdurman to Halfiyah, calling at Khartoum on the way. For a long time the missionaries could only wait patiently and show kindness to all the natives, and seek to win them by degrees, and disarm their fear and suspicion.

After a time Dr. Harpur returned to his work in Cairo, and his place was taken by Dr. and Mrs. A. C.

Hall They, too, had to go on in the same way, seeking by kindness to win the hearts of the people. Dr. Hall opened a Dispensary, and this soon became a potent means of dispelling the prejudice around.

The Rev. L. Gwynne, who has remained at Khartoum all through, has also found his way become gradually more clear before him. By degrees a little more liberty has been allowed. He was first asked to undertake a native school already in existence. Then a girls' school has been opened, and Miss Bird has gone up from Cairo to advise and help in its organization. Mrs. A. C. Hall is hoping to go back to the Soudan next autumn, and will probably take charge of this girls' school, while someday it is hoped that a medical mission will be started, and a hospital built as a memorial to Dr. Hall.

We have here a picture of the house among the palm trees which is Mr. Gwynne's present home. It goes by the name of Mr.



THE REV. L. GWYNNE, M.A., C.M.S.

Gwynne's New Rectory. It is not far from the river, and here he hopes to be joined by some helpers later in the year. Mr. Gwynne has won the confidence of all around him in a most remarkable way, both of Europeans and natives, and he and his fellow-workers will



THE REV. L. GWYNNE'S NEW RECTORY.

find in days to come that through the long trying time of delay, before full permission could be granted to speak of Christ to the people, they have yet been enabled to make known His Presence as a living reality in their midst.

An Account of the Establishment of the American Presbyterian Mission in the Sudan and the Present Opportunity.*

SINCE the conquest of the Sudan by Kitchener, the Sudan comes under the joint government of England and Egypt. The two flags fly together from the same flagstuffs, but the controlling power belongs to England. The English genius for government is manifesting itself in the making of laws, the definition of tribal and individual rights, the opening of the country by steamboat and railroad, the encouragement of agriculture, the rebuilding of Khartum, the settlement of boundary disputes, the regulation of taxation, the founding of schools, and the introduction of public works. Property is now secure, and life is almost as safe, save for natural accidents, as it is in most parts of America.

The hand of God in preparing the way for the evangelization of this country may be readily recognized. The united control of England and Egypt makes life and property secure. The railroad will take us up to where General Charles Gordon fell a martyr to his mission. The steamship will take us five hundred and even a thousand miles further into the interior. The Arabic language is at our disposal as a vehicle for conveying to a large part of the population the good news of salvation. The sorrows and suffering, as well as the disappointed religious expectations of this vast territory,

* From "The Christian Union Herald."

prepare the way for the presentation of the Man of Sorrows, Whose hope maketh not ashamed, but imparts eternal life. Then, lest we should still hesitate to enter in, God places at our disposal from British sources several thousands of dollars, on condition that our Church occupy this new Mission field. Surely we could not stay out without seeming to disobey God!

At the General Assembly's request, the Mission in Egypt appointed a commission, consisting of Rev. J. K. Giffen and Rev. Andrew Watson, D.D., to go up the Nile and explore the country, with a view to the establishment of a Mission. During the winter of 1899-1900 an exploration of the field and a study of conditions was accomplished. Our two missionaries found a pathetic condition of affairs, especially among many of the Coptic faith, who had gone through the Mahdi reign. These, although nominally Christians, had adopted the Mohammedan religion and its practices, and their children had grown up in absolute ignorance of all Christian truth. The Sudanese population was evidently greatly decimated and impoverished by war and misgovernment. There was an utter lack of religious conviction of any sort. As one of our missionaries wrote, "Even the Christians here live like heathen, and are buried like dogs."

It was the opinion of the commission that the best opening for Mission work lay along the Blue Nile, but, as subsequent events showed, here again was a case where "man proposes but God disposes."

The following winter, in November, 1900, the Egyptian Mission sent the Rev. J. K. Giffen and Mrs. Giffen and Dr. H. T. McLaughlin and Mrs. McLaughlin up the Nile to begin work. With their departure from Egypt and their arrival at Khartum, the Sudan Mission may be regarded as having its beginning. The plan was to establish a centre for Mission work at Khartum and then to proceed up the Blue Nile for the establishment of another station. To do this, however, required permission from the English Government, which had issued a prohibition against all missionary effort among Mohammedans, lest such work should lead to religious excitement and further insurrection. Mr. and Mrs. Giffen and Dr. and Mrs. McLaughlin devoted their time to work among the Copts of Khartum and such members of our own native Egyptian Church as were in Government employ at Khartum.

In the spring of 1902, after repeated and urgent requests on the part of our Mission, the Government at last granted permission for missionary work, but limited it to work among non-Moslem Sudanese. The practical effect of this permission was to compel our Mission to go some 500 miles further afield, and, instead of opening work on the Blue Nile, we established a Mission station on that branch of the White Nile called the Sobat River.

Only a few miles from Tewfikiyah, where the Sobat River enters the White Nile, the Government donated a site for a Mission Station. This site is well situated, on the right bank of the river, on a slight elevation covered with dolaib palm trees. Our missionaries gave to it the name of Dolaib Hill. Here they built their first houses.

It is difficult to forecast the future of our Sudan Mission. As to its methods of work, it may be safe to say, judging both from present indications and the analogy of the Uganda Missions, that industrial education will be used extensively as a missionary agency in the Sudan. As to its success, if we may judge from Missions of

Central Africa, located among similar races, we may expect early and large results in the conversion of many, and a simple-hearted faith in Christ and a ready acceptance of His Gospel. As to the extent of our field, it is not expected that our Church alone can furnish either the men or the means necessary for the evangelization of the entire territory, but it is certain that the United Presbyterian Church of America—with the position of vantage which she occupies through her missionary work and experience in Egypt—must and should be always one of the leading forces, if not the leading force, in the evangelization of the Egyptian Sudan. The door of opportunity is open wide in the Sudan, and opportunity is God's call to a new and more complete consecration of life to the service of the Eternal Kingdom.

The Sudan Mission—Its Needs.*

BY DR. J. KELLY GIFFEN.

THE last station of our Egyptian Mission and the Synod of the Nile is Assouan, about 24 degrees north latitude and a little north of the tropic of Cancer. After passing this point to the south as far as 5 degrees north latitude is now popularly known as the Sudan.

The Nubian section which lies between Assouan and Wadi Halfa is under the Egyptian Government, and the remainder is under the Anglo-Egyptian Sudan Government. The population of this district is about 40,000. They are all Muslims, and a very small proportion of them speak the Arabic language. The people are known as Ba-ra'-ba-ra. There is one Gospel only prepared for them in their own language, and published by the British and Foreign Bible Society. This Gospel is printed in the Arabic character.

Wadi Halfa is the northern limit of the Sudan proper. This is nearly 600 miles north of Khartum. The district between Wadi Halfa and Khartum includes the fertile province of Dongola, and the important provinces of Berber and Shendy. A railway connects Wadi Halfa with Khartum and Omderman. The population of this great district is practically all Muslim, and no work has been undertaken in it except an occasional visit of the Evangelist under Synod, and now located at Omderman.

The Synod has had under consideration the appointment of an Evangelist for this district, and it is earnestly hoped that a good man may be found. This district is especially important for a Mission field in connection with the native Evangelical Church of Egypt.

KHARTUM AND SOUTH.

Originally the Sudan was a section extending to the east as far as the Red Sea and Abyssinia, and to the west including Dar Fur and Kordofan, and to the south as far as to Fashoda. But gradually the southern boundary has been extended until all the Nile Valley north of 5 degrees north latitude is now considered as the Sudan.

The Sudanese of Kordofan, Dar Fur and Khartum districts and the Red Sea provinces are all Muslims. The negroes to the south are all heathen.

The Government has seen fit to place a prohibition upon missionaries working in the Sudan, which excludes active and aggressive

* Reprinted from "The Christian Union Herald."

work for the Muslim population. This prohibition must eventually be removed. In the meantime the Synod of the Nile has secured the privilege of beginning work at Khartum and Omderman for native evangelical Christians and other of the Christian population, and for more than a year regular services have been held at Omderman and Khartum with most encouraging results. Land has been bought in Khartum for the use of the Synod, and it will require about \$2,000 to pay for it and to erect such buildings as are necessary for present need and to fulfil the conditions of the purchase.

Beside this Mission should at once secure property for a Mission residence, looking to the future of the work, as from this time forward the work requires that at least one missionary should be stationed at Khartum. It would now require about \$1,000 to \$1,200 to pur-



A MERCHANT OF DONGOLA.

chase such property. And it is well to bear in mind that the value of the most desirable sites in Khartum have doubled during the last year.

SCHOOLS.

As soon as the Government removes its prohibition now imposed upon Missionaries, schools can most profitably be employed for both boys and girls. The Government has opened some schools for boys which are altogether Muslim in their management and influence. The Gordon Memorial College at Khartum is almost completed, and is an immense building, capable of accommodating 1,000 pupils. In the meantime some primary schools have been opened, and there are probably 150 pupils at present in the schools of Khartum and Omderman. But even if the Government should increase its educational facilities it will in no degree lessen the necessity for evangelical

Christian schools. The Mission schools will be one of the greatest aids to the evangelization of the Sudan.

In the metropolis at present the population numbers about 50,000. A large number of these are Abyssinian and negro slaves. These have no kindly feeling toward the Arab nor the Muslim. And as their present dealings with the Government are chiefly through Muslim officials, they cannot be said to look otherwise than with suspicion upon the Government. It will be many years before the Government schools will gain the confidence of these people. There is a vast work for Mission schools among the children of this class.

But schools for girls are most needed. The Government makes no effort for the education of the girls and women. As soon as a missionary can be sent to the capital a lady missionary should be provided for especial work for the women and girls.

INDUSTRIAL ORPHANAGE.

At the time of the overthrow of the Mahdy's power there were great numbers of orphans left in Omderman. Many of these have been taken into families of the Muslims and are now claimed as slaves. But there are many still to be found. An orphanage, which would train children in some of the simpler arts conducted in connection with other educational work, would be a helpful and profitable Mission agency. The necessity of such an institution will be emphasized by the needs of the people and their lack of knowledge of the simplest mechanical arts. Such an institution, as indeed all educational work, could be maintained at no great outlay of money or men, and would be of untold benefit to the people as well as a means for teaching the Gospel of Jesus of Nazareth, Who was Himself "the carpenter's Son."

SOUTH OF KHARTUM.

The district toward which your missionaries have turned lies south of Khartum about 550 miles, and is in about 9 degrees north latitude. I wish you to fix clearly the position of our new Mission field. "Dolaib Hill," on the Sobat River, is as far south of Khartum as Assouan is south of Cairo. From the Mediterranean Sea to Assouan is about 700 miles. That is the length of our Egyptian Mission field. South of this is the 200 miles Nubia, then comes the 600 miles of the Sudan north of Khartum. Khartum is in the angle formed by the meeting of the Blue and White Niles, and is 1,500 miles from the sea. The Sobat is 550 miles south of Khartum and 2,000 miles from the sea.

This is an immense distance, and practically only the first 700 miles have been worked as a Mission field. Then, too, Egypt is narrow, but before we reach Khartum in our journey to the south the districts widen and extend to east and west for scores of miles. The valleys are great, fertile plains, capable of supporting a dense population. But in all this vast territory, capable of unlimited development and already with millions of people, no effort was made to give them the pure Gospel of Christ until very recently.

Catholic Missions have laboured here for more than half a century, but if there was any result it did not withstand the terrible shock it received during the time of the Mahdy's reign and that of his successor. One may live here for months and see nothing that is the result of Mission work before that bloody reign. There certainly could not have been much that was permanently effected, except the ample garden and its wall, which is yet perhaps the prettiest sight in Khartum. The Church Missionary Society two years ago sent

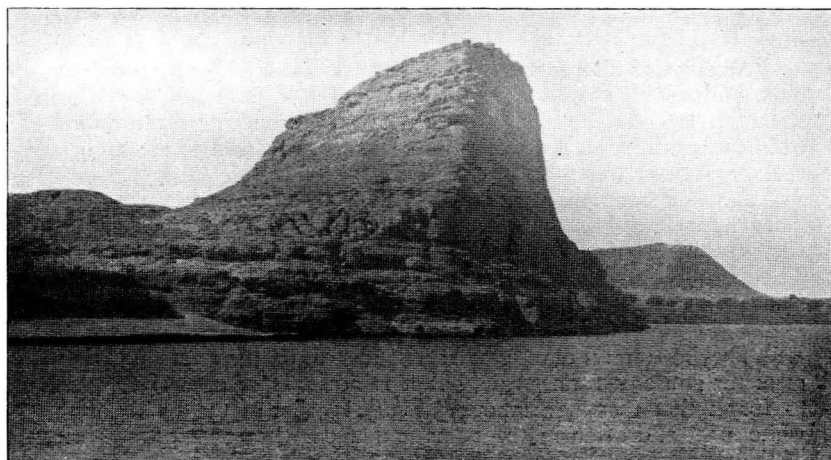
their representatives to Omderman. They are here still, and excellent men they are, too; but owing to the prohibition have not been able to accomplish much.

So then as to the need, there can be no more needy field than for the distance of 1,300 miles along this great river.

FASHODA PROVINCE.

The Fashoda province is next south to Khartum. "Dolaib Hill" is in this province and about 60 miles south of Fashoda town.

The population is mostly negro, and are heathen, possessing a misty idea of a great being who in some way has had something to do with their existence, and possibly more with their destiny. But they have no idea of any obligation to this creator and preserver, and consequently no worship. The tribes composing this population are three, known as Shulluk, Dinka, and Nuweir. The latter are perhaps the most numerous and most savage, and up to the present have not acknowledged the authority of the Anglo-Egyptian Government.



KOROSKO, ON THE WAY TO THE SUDAN.

The Dinkas are perhaps the most wealthy, possessing large herds of cattle and smaller animals, and are rich in ivory, gum and feathers.

The Shulluks, so far as we have met with them, impressed us as having less wealth and fewer numbers, and consequently less political power and influence. But they are more docile and more intelligent, and much better featured race.

The beginning of Mission work would be among the Shulluks. But the location has been selected with a view of extending in the future to the east and south—that is, among both the Dinka and Nuweir, and north again as far as our privilege extends.

The Sobat River runs through the district. It runs west, coming from the Abyssinian Mountains, and out to the White Nile. It thus forms a waterway into the interior, or back to Khartum. The land of the Sobat, too, has a higher level generally and affords more healthful building sites. The particular site selected is a high sandy knoll covered with beautiful Dolaib palms. The Government has kindly granted the free use of 200 acres of land, including this knoll. We have been careful in making this selection, because all that region

near the White Nile has the reputation of a fever district, in which the greatest care is necessary to make it possible for the white man to live.

The houses of all that region are the simple round mud tukle, with a thatched roof and one small opening for a door, such a house, with modifications, must form the temporary abode of your missionaries. The delay that has been occasioned by the withdrawal of the permission to locate here (which has been restored again) has made the season for work very short and will give us bare time to prepare these houses before the rain season begins in May. We have, however, provided ourselves with such tools as we may require for erecting more comfortable and more sanitary dwellings before another season of rain returns.

Building in the conditions that exist at Dolaib Hill will be something of an experiment, especially as white ants exist here in great numbers.

Vegetables, fruits or other articles of food, such as the white man is accustomed to in his civilized home, are not to be found there, so we have with us seeds and implements for cultivating our farm. Thus we hope to grow our own vegetables, and, in time, fruits also.

PROPOSED METHODS.

Among this simple people who have no form of worship of their own, and perhaps no proper conception of God, and no concern for sin, and no knowledge of Jesus Christ our Saviour, it is yet difficult to know how best to approach them and to lead them to comprehend their sinfulness and need of a Saviour.

But it is our present purpose, first of all, to gain their confidence. They have long been accustomed to abuse only, and are naturally very suspicious of the white man, whatever his pretensions may be. They call all white races "Turks," without any distinction. They also say that the red fez of the Turk "is dyed with the blood of the Dinka and Shulluk."

They certainly have greater confidence in the present Government than in any former rule, but it is not easy or natural for them to forget that they have endured many injuries at the hands of the white man, and often in the name and under the cover of authority of the Government.

Although we expect to build our own houses without the help of any skilled labour, and to a great measure cultivate our lands, yet it is our hope that during this period we may have abundant opportunity of mingling with the people and to demonstrate to them that our object is to do them good, and not harm. We hope, too, in the course of time to be able to teach them to labour with their hands, to cultivate their vast rich fields, to make the best use of their herds and some of the simpler trades.

For the lack of transport it may not be easy to get them to see the advantage of cultivation of the soil for crops for which they can find no market. But cotton may be grown, and hand looms could be employed to weave a coarse cloth sufficient for their scant and simple garments. During this period and by such simple and inexpensive methods we would gain the confidence of the people, which is of so much value in all kinds of Mission work, and at the same time lift them to a higher plane of life.

In the meantime we intend to use every opportunity to give instruction to the people. The difficulties of the language will have to be met and overcome. Each of the three tribes mentioned speak

a distinct language. But it is an unwritten tongue. It is probable that the missionary must learn to converse in one or more of these. It seems almost hopeless to try to reduce their language to a system, to teach it to the people, and thus create for them a literature as a medium for their religious instruction. Experience leads us to believe that it would require scores of years at great expense to accomplish this, and perhaps would never be profitable or satisfactory.

It will be our aim then to teach the people through the medium of their own language by missionaries who have learned it and by native helpers. This will necessitate, however, the preparation of parts at least, and perhaps all of the Bible in the different languages for the use of missionaries and other workers, and such of the people as may learn to use them. In this work we are confident that we will have the co-operation and hearty support of the Bible Societies operating in the Sudan.

But the children, however, would not be neglected. As many as possible would be instructed in the English language, which, so far as learned, would be common to the different tribes, and which eventually would open to them a wealth of literature already prepared, so rich in religious instruction and helpful in Christian life. The object in view could probably be obtained in this way in a shorter period of time and with less expense than by the preparation of a medium in their own language only, and the result will be more satisfactory.

EXPENSE OF MISSION WORK.

If this method outlined should be adopted and found to prove efficient, it would greatly reduce the expense of Mission operations. All educational and other institutions, for a long time to come at least, would be simple, meeting-houses would also be of the simplest kind and could be erected by the people.

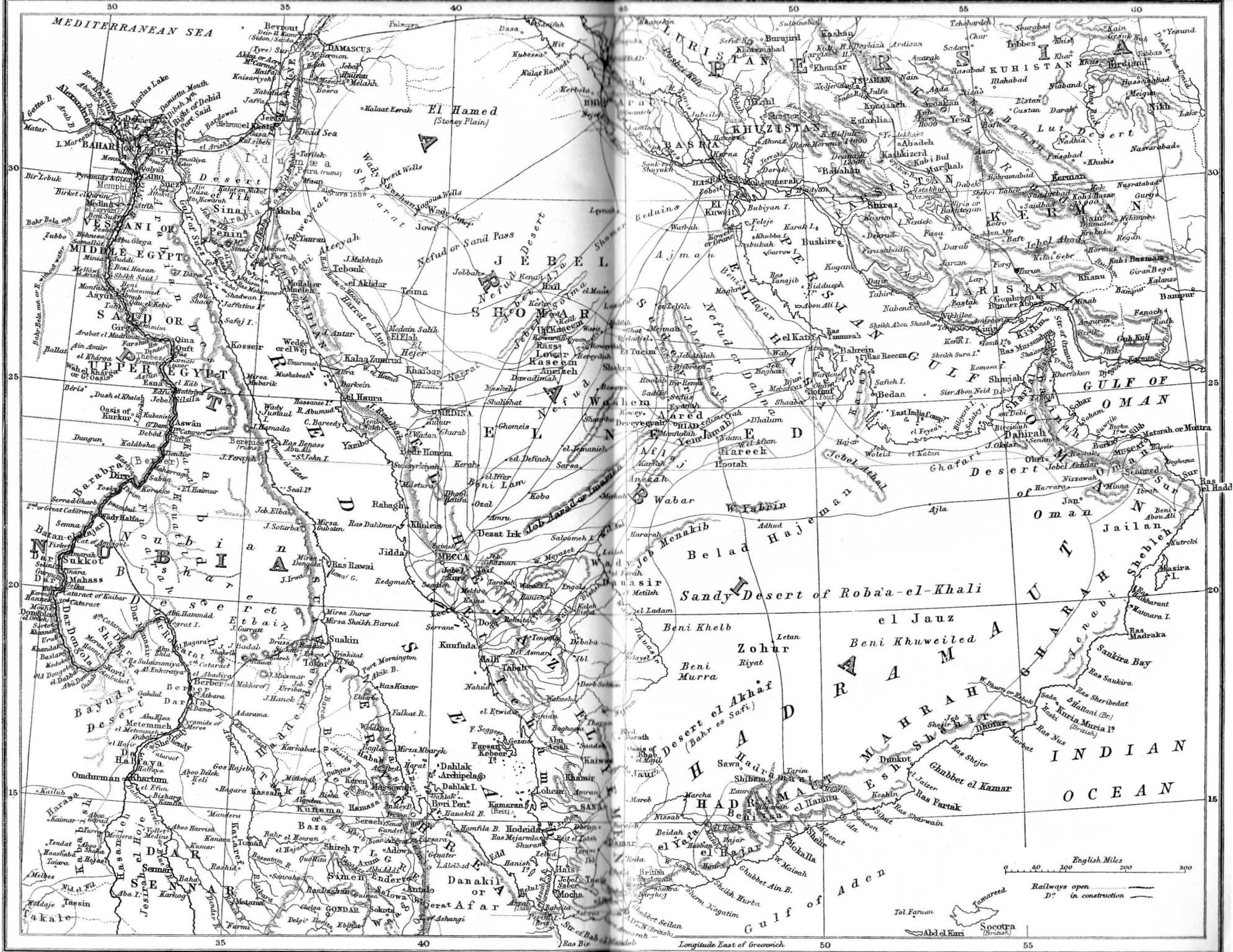
Salaries of missionaries and equipment and their transport would be the chief items of expense. The climate demands that every precaution be taken in the building of suitable houses, and in the use of every known means for preserving the health of the missionaries while residing in the field. Frequent changes may be necessary, and passenger fares and freight charges on the Government steamers are exorbitant. This may in time be remedied, as trade and travel increase, but in the meantime a sailboat is needed, or what would be more desirable, a small steam launch.

The number of missionaries now needed in the Sudan should not be fewer than three and a lady missionary for Omderman and Khartum, and this number should be increased from time to time as the needs of the work require.

This paper is written in the midst of our preparations for the journey from Omderman to the Sobat. We have hired two sailboats, and hope to leave here about the 4th of March. By the time this paper is before you, we hope to be busy in the preparation of our houses. We will labour in the confidence that we have the sympathy and prayers of many hearts, that God will direct in every step we may take, that will in any way affect His Kingdom on the White Nile and the Sobat, and with the assurance that those who pray will also provide all that is needed to make the work permanent, and with God's blessing a success.

Omderman, February 24th, 1902.

[The above was written two years ago, but the information contained in it is most helpful to those who have not yet read it.—ED.]



Arabia.

ARABIA is to most people a land of mystery and romance. From the classical geographer who wrote about *Arabia Felix*, to the modern schoolboy whose ideas are based on the stories of the *Arabian Nights*, all who have written or thought about this land have been more beholden to imagination than to fact. It is only within the last half century that we have begun to know about this neglected peninsula which lies in the very heart of the old world.

This is largely due to physical conditions. The central plateau of Arabia is defended on all sides by inhospitable deserts, which few had the hardihood to cross in hope of what might lie beyond. We now know that within this desert belt lie fertile and well-settled districts. Three days' travelling from Aden will bring us into the happy valleys of Yemen—a land of hills and dales, of fruits and flowers, inhabited by a friendly and unfanatical people.* Striking South from the Syrian desert, or Westwards from the Persian Gulf, we can reach the central highlands of Nejd, "the heart of Arabia," the climate of which, according to Palgrave, is one of the healthiest in the world, and where there is a settled government and a high native civilization.

In these lands the descendants of Joktan and of Ishmael have dwelt alone. Protected by its desert barriers, their land has been almost free from invasion, while they—save for the great outburst when, urged by the new-born faith of Islam, they overran a great part of the Roman world—have exercised little influence on the history of mankind. This isolation will soon be a thing of the past. The tide of Western progress encircles them and advances on every side. Travellers have passed through and reported on their land; the products of the West are coming in through the ports of the Red Sea and the Persian Gulf; the telegraph has reached Mecca; a railway is projected and partly surveyed which is to pass through the heart of Arabia connecting Cairo with Koweyt; and it cannot be long ere this neglected peninsula is open to the full tide of Western influence both for good and for evil.

Civilization advances on Arabia; how about the Gospel? Passing by the spasmodic efforts of the first half of the last century we come to the year 1882, when the Church Missionary Society started their Turkish Arabia Mission at Baghdad. In 1884 a Mission was begun at Kerak, on the borderland between Syria and Arabia, and was later on adopted by the C.M.S. In 1885 Keith Falconer went to Aden, and founded the Mission still known by his name. In 1886 General Haig, at the request of the C.M.S. Committee, journeyed through Yemen and round the coast of Arabia, with a view to ascertaining the openings for Mission work. As a result work was commenced at Hodeidah, and (by the North Africa Mission) at Homs. Both these efforts have been abandoned. In 1888 Mackay of Uganda issued his appeal on behalf of the Arabs of Muscat, in response to which the veteran Bishop French went out, undaunted though alone, only to lay down his life in May, 1891, just four months after his arrival. His work there has since been taken up by

* See the "Church Missionary Intelligencer" for June, 1887.

the American Arabian Mission, which was organized in 1889, and starting work at Bussorah, soon occupied Bahrein and other points on the Persian Gulf, including Muscat.

We are thus, so to speak, holding the four corners of Arabia; Kerak in the N.W., Baghdad in the N.E., Muscat in the S.E., and Aden, or rather Sheikh Othman in the S.W., form each of them a centre for work among the Arab tribes, while Bahrein commands what is clearly the most practicable road into Nejd, that, namely, through the province of El Hasa.

But what more can we do? Our first duty is clearly to strengthen and develop these existing agencies. Kerak and Baghdad are important vantage points which must at all costs be maintained—they touch the routes of the great annual caravans from Syria and from Persia respectively to Mecca—though, being under Turkish rule, missionary work in them is carried out under great restrictions. At Aden and Muscat, as throughout the Persian Gulf, British influence is paramount, and the way is open for great developments. From Aden it is quite possible to extend the work not only within the sphere of British influence, but into Yemen itself. This was undoubtedly Keith Falconer's purpose.* From Muscat the whole of Oman can be reached, a land which has always been the abode of daring doubters of orthodox Islam, and in which "wherever missionaries have tried to enter they have met with a welcome above all expectations." To the ports of the Red Sea and the Persian Gulf come thousands of Arabs—traders and carriers—from the interior. † If workers were forthcoming it should be quite possible to reach these, and make them the means of getting Scriptures and Christian literature into the interior. The coast towns swarm with our Indian fellow subjects engaged in trade, ‡ perhaps among them are some Christians who might take up the sale of books. The Arab has a natural veneration for a book, provided that it is not on the face of it an infidel production, and such works as the *Minar-ul-Haqq*, written, not only in Arabic words but in Arabic style, and printed and bound in a fashion to which the Arab is accustomed, would find a sale at a price which would ensure their being valued. In this work the newly-organized Nile Mission Press would find a great opportunity.

Is the way open for an advance into the interior? Some say not. Two or three years ago a Mr. Forder, under the auspices of the Christian and Missionary Alliance of New York, tried to penetrate Arabia from the North. His experience is not encouraging; but then the route he chose is of all roads the least promising. The natural road into the interior, the chief trade route, is from the shores of the Persian Gulf. Here things are advancing every week. The recent visit of Lord Curzon to the Gulf has had an influence which will be felt to the inmost recesses of Nejd. If it is not now, it soon will be possible for Christian traders and missionaries to settle in Riad, Aneyza, and Hayel. *But we are not ready.* We need a strong

* Of Sana, the capital of Yemen, General Haig wrote: "It is impossible to exaggerate its importance from a missionary point of view."

† "More than a quarter of a million camels with their drivers enter and leave Aden yearly."—Keith Falconer.

‡ "The British Indian community in the Sultan's (of Muscat) dominions numbers close upon 1,300."—*The Times*, December 29th, 1903.

base; we need workers of experience. Koweyt should be occupied at once; stations on the Persian Gulf should be strongly reinforced; the way should be prepared by sending the printed Word, and by occasional visits from missionaries. Then, when God opens the door, as He soon will, we shall be ready to advance and establish a witness for Christ in the heart of Arabia.

H. G. HARDING.

A Few Lines from a Letter received from Mr. O. Höyer, of the Danish Mission.

ADEN,

December 17th.

A FEW days ago I came back from a journey to Southern Arabia, and found your letter of October re-addressed to me here; we were merely in Hebron for studying Arabic and to be made fit for future work amongst the Mohammedans, and we have left Hebron and Palestine; I am trying to begin work in South Arabia.

As the Prayer Cycle exists only for Egypt, Syria, and Palestine, I know our names cannot be placed in the book; but I wish to express my thanks to you for the past time, and I am quite sure that the prayers have been a help to us. But, although our names cannot be in the book, perhaps I can ask you to keep us in remembrance when you plead with God for His workers; we need now prayer more than in past times, because it is a new field.

Latest Dews of the Egypt General Mission.

LETTER FROM MR. WILLIAM BRADLEY.

MISSION HOUSE, BELBEIS.

THROUGH the kindness of an early school friend of the late Elias H. Thompson the house as here shown has recently been built in Belbeis, in memory of our late friend and fellow-worker. This is our first permanent foothold in the land of Egypt. It is a very suitable house, and one that should meet the needs of the work for many years to come.

On the ground floor, to the left of the main entrance, are the three class-rooms forming the boys' school, and capable of holding from 200 to 300 boys, one room of which is 30 by 14 feet, and can be used for meetings when required (quite recently we had over 150 men in it at a lantern Gospel address). To the right of the building are four rooms—one, entered by the main door, being the mandara (men's reception room), in which at present the Sunday services are held; next to this is the women's reception room, which could also be used as a clinic; this is entered from outside and is entirely separate from the men and boys; the two rooms behind these are for the girls' school, and these two have a separate entrance—as in Moslem land the girls and boys have to be kept entirely apart.

The upper storey is devoted to our dwelling and servant's

room, while above, again, we get on to a fine flat roof where delightful fresh air and good breeze are always to be had. A few yards from the main building is the annex, in which are rooms for the head school teacher and his wife, also the single teacher, and the catechist who is in charge of the book shop. There is a fine playground for the children, where they play football and other games with apparently much enjoyment.

It is with great expectancy that we look forward to our God doing marvellous things in our midst. "It is time for Him to work," the need never was greater in this district! Until we purchased our land here and began to build, the people were full of hopes that our stay would be brief. Since then the opposition has been intense, equally so from the few so-called Christians (Copts and Syrians).

The latter, no less than Moslems, love darkness rather than light, because their deeds are evil, and a crucified Christ, pro-



THE EGYPT GENERAL MISSION HOUSE, BELBEIS.

claimed, is bound to bring to light the hidden things of dishonesty. Many are the queries as to why we should be here. "Is our religion not good enough, and old enough, and are we not perfectly satisfied with Mohammed?" they say—therefore they intensely hate those who come to disturb their fancied security.

The school has passed through a fiery trial lately. In two days we had sixteen pupils taken away through a lie of the devil. We thought it advisable to make a change in our teaching staff, and now that we are settled down again things are looking much more hopeful—the new teachers' names are Ibrahim Gayida and Gergus Barsoom; for them I would ask *much* prayer. Every morning the school is opened with prayer, and the simple old Gospel is faithfully proclaimed. We do long for the words to enter deep into their hearts and lives, and not only remain as so much head knowledge; but this only the Holy Spirit can do.

At last we are in a position to be able very shortly to open our girls' school, which has long been felt to be an urgent need. Through the kindness of an anonymous donor in Australia we now have the needed funds for fitting up the quarters and starting in a few days. Our new girls' school teacher is the wife of our headmaster, who is herself a graduate from the Assiut College. This has indeed been a marvellous answer to our prayer, for which we thank God. We hope not only to teach the girls the ordinary book work, but, what is so much needed by these ignorant girls, some of the common household duties, such as washing, ironing, and baking, as well as sewing and cutting out. At present we have only two girls (in boys' school) who have been with us a long time, and to these my wife gives sewing lessons two afternoons a week.

From the 1st of next month we are opening an out-station at *Abou Kebeer*, a village with 16,000 inhabitants, about 1½ hours by rail from here. Our late head teacher, Iskander Effendi, and his wife, are leaving for there this week to take charge, and Mr. George Swan hopes to superintend the work from here. This school also is being opened through the kindness of a lady in England. Later on we trust that Iskander Effendi will be able to hold services on Sunday both for the children and for the men. Will you please pray that God's Spirit may be mightily poured upon him, and that he may be aggressive for the advancement of Christ's kingdom in this new field of labour. The whole district is entirely Mohammedan.

The re-opening of our Book Depôt in the native bazaar, after being closed for several months, gives us great joy! God has abundantly answered prayer, and sent us a young man from Assiut College with a real love for souls and his work. He has sold during the past few days a number of portions of God's Word, distributed a lot of tracts, and preached the Gospel faithfully. Already he has suffered rebuff and reproach for the Name of Christ. Four days the depôt is open all day, when people come and read and talk with him about the Gospel. Three days it is closed, when he visits markets in the district; then again the depôt is open every night (excepting Saturday and Sunday) from 7 till 9 p.m. Sometimes the place is crowded and sometimes few come, but no night passes without some, and the Word of God is always read and expounded. We would be grateful for any gifts of books or tracts in Arabic.

Our ambition more than ever is to give to this whole district, with its 62 villages, the opportunity of hearing the message of salvation, and make it possible for all those who can read to possess a copy of the Word of God. "The entrance of *Thy word* GIVETH Light."

WM. BRADLEY.

Shebin-el-Kanater.

IT may be best for me to add a few words of explanation with regard to the Elias Thompson Memorial Mission House. In the Autumn number of "Blessed be Egypt," 1901, I printed a short letter suggesting that we should all join together in building a Mission House at Shebin-el-Kanater as a memorial of our friend and brother, our thought and desire being to con-

tinue the work which he had begun, and to seek a lasting blessing upon the place and people for whom he had lived and died. Mr. Roome, the Secretary of the Egypt General Mission, joined me in this desire, and printed the letter in the E.M.B. News. I subsequently found that the members of the Egypt Mission Band felt that this was to a certain extent an appeal for money by which their Mission would ultimately benefit, and they thought it would be contrary to their principles of simple reliance on God to supply their need, without making any appeal for funds. I was very far from wishing to do anything contrary to these principles, and therefore never said anything more. The members of the Mission Band assured me that it was their earnest wish to build this Memorial Mission Station at Shebin-el-Kanater, and that when they were themselves able to do it, they would do it. I therefore left it with them. They hoped to secure a special piece of land for the site, but this has failed; so we



BOYS' SCHOOL AT SHEBIN-EL-KANATER, CARRIED ON BY THE EGYPT GENERAL MISSION.

still ask God to give us *the right spot* for the site. Another friend also desired to have his own memorial to Elias Thompson, and offered to build the Mission House at Belbeis. This has been done, as Mr. Bradley has described in the above letter, and we are all glad and thankful for this great help to the work, believing that there is a distinct moral impression produced upon the minds of the people, in seeing that the work and the workers have come to stay. This same need is just as strongly felt in Shebin, where Mr. and Mrs. T. E. Swan have suffered considerably through their quarters not being large enough for both school and dwelling-house, and it is our very earnest hope that the time will not be far distant when the Mission House which we have desired to see built as a memorial to Elias Thompson shall be really built by the Lord, and that it may be a holy spot, and may spread a sacred influence around it, believing that for his sake the Lord has recorded His own Name

there, and He has said, "Wherever I record My Name I will come unto thee, and I will bless thee." For the boys now in the school at Shebin-el-Kanater, whose dear earnest young faces appear in our picture, we would indeed ask that God may make them living stones for His temple, which will be better than any earthly memorial.

A letter received lately from Mr. Wilson Cash, who lives at this Station, tells us of the happy work he has in his itinerating journeys among the villages round Shebin-el-Kanater. Within a radius of nine miles from this centre there are over 80 villages; a large number of these have thus been visited, probably for the first time in their existence, by a missionary for Christ. They are hoping also to open an Out-Station in this district, but we have not heard finally upon what place they have decided for this fresh effort. This extending work around Belbeis and Shebin-el-Kanater is a reminder that more workers will be needed, both men and women, and more friends at home to take the need to heart.

ANNIE VAN SOMMER.

The New Mission House in Alexandria belonging to the Egypt General Mission.



POMPEY'S PILLAR AND MOSLEM CEMETERY.

"THERE by the graves of the Muslemeen!" Such in Arabic is the more usual manner of describing the locality of the new premises rented for the E.G.M. Girls' School and Mission Residence in Alexandria. We may say "opposite Pompey's Pillar," and our words may be repeated half wondering perhaps, followed by some such expression as the above in a questioning tone, but when we in reply can say, "Yes, up there by the graves of the Muslemeen" we see certainty in the place of

tone, but when we in reply can say, "Yes, up there by the graves of the Muslemeen" we see certainty in the place of

uncertainty in the face of our listeners, for now no question as to the position of our abode remains in their minds. And what wonder that it should be so, for has not every Moslem man and woman, among his or her earliest recollections, the remembrance of countless funeral processions, when, perched upon the mother's shoulder or running by her side, he or she passed along with the crowd of wailing women, up this very road in which we are now living. Opposite us is the enclosure in which the old granite pillar stands, but adjoining this enclosure is a large Moslem Cemetery bordering the whole length of the road beyond. We also are not likely to forget this distinctive mark of our locality, for, as day by day, sometimes two or three times in the day, we hear the voices of men and boys rapidly chanting, as they lead some funeral procession, "There is no god but God, and Muhammad is the prophet of God," and we hear,

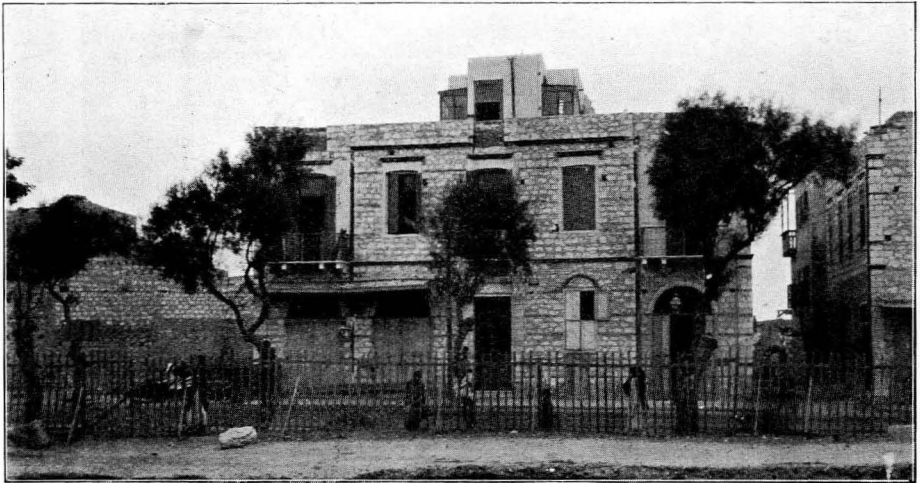


A MOSLEM FUNERAL.

mingling with this, the shrieks of the wailing women, we are reminded not only of the Christless, hopeless dead, but also of the Christless, hopeless, living around us, and oftentimes more than we can well bear is the yearning to see Jesus Christ manifested among *them*, He Who is the Light, even now, "for the unveiling of the (Moslems)." Oh, the utter carelessness and utter hopelessness written on the faces of those among whom we live; and more than this, the utter depravity and utter degradation of the majority of these poor Moslem women. God has sent us *two* to live in their midst, to witness by word and life to the power of the Gospel, but our witness cannot touch the tenth of the hundreds around us, and yet, Praise God! even as we have seen the lighted taper borne into some darkened cathedral and passed from jet to jet, and candle to candle until the widening circles of light touched each other, and the dark-

ness was dispelled, so is it possible for the Spirit of God to set on fire, one here and one there, in the homes up and down these crowded streets, until fire touches fire, and the whole place is ablaze with the desire to know Him, and following on darkness and despair will come light and hope, yea, more, "fulness of joy" and "pleasure for evermore." Who amongst us, writer and readers, can believe for this? According to our faith so shall it be.

"But," readers of "Blessed be Egypt" may ask, "how is this to be accomplished?" "How are you expecting to bring about this end?" In reply I would say, we believe that our School here is, and can be much more so, a means to this end. We are believing to see these girls, who have heard and are daily hearing the good news of a full salvation, turned "from darkness to light, and from the power of Satan unto God," we are expecting them to be the scattered lights in the gross darkness around us. They have, many of them, an understanding



THE EGYPT GENERAL MISSION GIRLS' SCHOOL, ALEXANDRIA.

of the way of Salvation, they know much about the Life, Death, Resurrection, and Ascension of the Lord Jesus, and of the acts of the Holy Ghost in and through the early disciples, and that a foundation is being laid; but we are still waiting to see the power of the Holy Ghost working in them, convincing them of their own personal need of a personal Saviour. With all this, we cannot close our eyes to the fact that our enemy the devil is strong in our midst, and that he is opposing us on every side. More especially, since moving the School into this new district, has his opposition seemed to be doubled, for we have brought a Christian School into the very centre of a Moslem population, and we make no secret of our purpose in so doing. There is no question in the minds of the people as to the importance we give to the teaching of our Christian faith in the daily curriculum, they know that; *that* lesson is second to none with us, consequently we see fear and questioning on all sides. Many girls come for a short time, then stay away lest they should become

“infidels,” parents make inquiries as to the course of instruction given, wishing to send their girls to us, but they draw back because the teaching about God is from “the Christians’ Book,” and more or less there is a general fear that we by some material means can make Christians. They fear that we shall suddenly transport the children to England, and then they will be forced to accept Christianity, or be massacred; and more than once I have been asked whether the report is true, which says, that we take the blood of a Christian to inoculate a Moslem in order to bring about our purposes. This will show how powerfully the devil can work against us through the fears of the people; he is also blinding the minds of some of those who have been in the School the longest, so that they are now hardening their hearts against the Word of the Lord, lest they should be converted and He should heal them.

Now, who is to have the victory in this struggle? How is the end to which we have referred to be attained? “The strong man armed” has kept his goods in peace in this land for many a long year, but if the One stronger than he has come, what then? If the King of kings is purposing to set up His Kingdom here, shall not that purpose be accomplished? Yes surely, we say, for the Word says, “I have purposed, I will also do it,” the victory must be the Lord’s. Praise God we know He wins! And yet I cannot close this short account of our present position here without adding that my own personal conviction is, that the School is *waiting*, that we are *waiting*, that, so to speak, God is *waiting*, for the day when some of His praying children at home, some on whom He will especially lay this work, will claim victory for it in the Name of the Lord Jesus. Then shall His Will be accomplished, then shall be brought to pass the saying that is written, “Death (whose sting is sin) is swallowed up for ever,” and those who have prayed and those who have worked shall sing together, “Thanks be to God which giveth us the Victory through our Lord Jesus Christ.”

The American Presbyterian Mission.

NEW BUILDINGS FOR THE DELTA.

DURING the past few months, friends of Mission work in Egypt have held a number of conferences at the home of the Misses Sawyer, North Ave, Allegheny. At one of these meetings Miss E. O. Kyle of Cairo was present and spoke on Cairo’s need. At another Dr. T. J. Finney of Alexandria told of the work and needs in Alexandria. At a later meeting, both of these workers explained very fully the imperative need of new buildings for school work in both Alexandria and Cairo.

The ministers and workers present at these meetings were so much impressed by the facts presented and by the statements made by those, who as tourists had recently returned from Egypt, that it was decided to raise at once the sum of \$120,000 for grounds and buildings in Alexandria and Cairo. This sum, or whatever sum is raised, to be equally divided between the two stations. As Alexandria already has a beautiful lot well located in a part of which the W. J.

Robinson Memorial Church stands, it was decided to send the first \$15,000 or \$16,000 to Cairo to secure grounds there. Acting upon advices sent him, Dr. Watson has purchased one and three-seventh acres of ground in a choice location in Cairo for \$16,000.

* * * * *

Circular letters have been sent out to all Pastors and Correspondents of congregations, asking that a Committee be appointed in each congregation to give the matter prompt attention, and report names of persons on the Committee so appointed to Mr. D. T. Reed, Secretary.

To these letters a number of responses have already been received. One generous woman of Philadelphia sends \$5,000 and thinks she knows of \$5,000 more. A good woman of Allegheny has paid in \$1,000. Another says she has \$1,000 ready when needed. A liberal man of Pittsburgh has placed \$1,000 in his Pastor's hands ready for this work. A gentleman recently returned from Egypt says, "Oh, put me down for whatever you think is right—but—don't make it too big." Thus the Committee starts out very much encouraged in its work.

But why raise this money? Why it is needed. Hear what a worker in Alexandria writes:—

"What is needed and desired in Alexandria is a Mission Building, and not merely one school or one branch of work, but a building including all branches of Mission work which have been so successful in other cities and towns. There will be in this building a Depository for books. There will be two departments of school for boys, Higher and Lower. The Lower Department will be for the class of pupils now patronizing our schools in the lower middle and lower class, who are too poor to pay much for their education.

The Upper Department will be (1) for the upper middle and higher class of Egyptians who are ready to pay liberally for the education of their children, and (2) for those of the lower grades who after finishing the studies of their department give promise of becoming preachers and teachers or other workers for the Mission.

In this building the school for girls will be pushed forward as soon as possible in the line of two departments as described for the boys.

It is the desire of those in charge to establish on part of the ground floor of this building an Industrial School for pupils whose mental capacity may debar them from doing the full course of study.

Lord Cromer and many others, foreigners and natives, who are interested in the welfare of Egypt urge strongly in speeches and reports that there is very great need to-day in Egypt for Industrial Training for boys.

When the \$60,000 is raised I believe this department can be opened at once, and we shall then be able to do more for the poor and miserable children of all classes in Alexandria than has ever yet been undertaken for them.

The residences for the missionaries are to be on the third floor of this building. The necessity for suitable houses for missionaries needs no emphasis beyond that given by their health and efficiency or the opposite, accordingly as they are properly or improperly housed."

As to Cairo, read what is said by workers familiar with its needs:—

• "In the past seven years 87 of the graduates have gone out as

teachers. Of the class of twelve that graduated in February last, seven are engaged in teaching.

Of late years the receipts of the school have been almost sufficient to defray its expenses, receiving at the present time only fifteen pounds monthly from the home Church. We have every reason to believe that the new school in a new building and in a new locality will be self-supporting."

Cairo is the great metropolis of Egypt and a great educational centre. It is urgent that a Protestant College for young women be established in the capital of the country. The people look to the Mission as leaders in education. The boarding school in its present building cannot develop more along the line of more advanced education for the high class, who are desirous of our Christian education. The class rooms are small and dark, and they, along with the dormitories, are much too inadequate. There is no garden or play ground for recreation, and the present large number of students is crowded into a court in the centre of the building, only forty feet square, in which there is no sunshine. Our girls come into the school at the beginning of September rosy-cheeked, looking healthy and well, and they go out at the end of June (the close of the year) looking like house plants.

Girls in Egypt cannot go out of the house for recreation without being well protected. Our environments are of the most trying kind, most of the houses on two sides being of questionable character, and it is no longer a safe place for a boarding school, especially for girls.

The great advance made by Egypt of late years is the education of its sons, and its change of attitude in regard to the education of its daughters demands that our girls' schools be better equipped and more thoroughly adapted to the end that their founders and supporters have had in view.

The Missionary Association, recognizing this fact and the great importance of a movement towards higher education of women, spent much of its time at its meeting in July, 1902, and also at the meeting in February, 1903, in drawing up a scheme for higher and more advanced education of young women in Egypt. Our aim is not only to impart knowledge, but to draw Christ-ward the girls under our charge. Also, to reach a higher and wealthier class, who would pay more money and have greater influence in more influential circles; to educate them in such a way as to render them pure, womanly, wise and efficient helpers in the elevation and Christianization of the present and future generations. A girl's school life in Egypt, at present, rarely extends beyond her seventeenth year, and frequently, if not generally, falls below that limit. It is therefore of the utmost importance that while within the reach of the missionaries' influence, that influence should be of the strongest and most effective character. And this influence is most effective in our boarding schools.

When it is possible, the girls should be removed from their former environment and transplanted into an atmosphere that will tend to the birth and growth of purer thoughts, better habits, and a higher life. This can be accomplished only by bringing the girls into close, constant personal contact with the missionary in the life of the home. One year under such circumstances is likely to do more than several years in a day school.

The girls' boarding school at the Ezbekieh in Cairo has made such substantial advancement the last few years towards the grade

of a college that we believe the time has come when it should be provided with a suitable building and a new home of its own, and classed as such.

The Ezbekieh girls' school is the oldest girls' school in Egypt. It was first opened in the year 1861 as a day school. In 1876 a boarding department was added.

During the past 25 years 2,200 girls have been enrolled, of whom 500 were in the boarding department. The present enrolment is 300, of whom 80 are boarders. This is our utmost capacity. The staff of teachers consists of ten natives and two Americans."

The Committee named above and all who may be appointed to act with it will be known as the Alexandria-Cairo Mission Building Committee.

* * * * *

The Committee believe that the work will commend itself to the entire Church and elicit a liberal response. Information will be cheerfully given or subscription cards sent by any member of the Committee.

CHAIRMAN.

Those Women who Laboured in the Gospel.*



MISS ANNA Y. THOMPSON.

THE twentieth anniversary convention of the Women's General Missionary Society which met in Allegheny last week was a great meeting. It was great in the size of the audiences that attended its sessions, great in the constituency which its delegates represented, great in the work which it accomplished, greater still in the work which it represents.

When the women of our Church began to organize themselves for aggressive Christian effort a quarter century ago, a mighty living force began to be set in operation. The mothers and daughters of the Church had always been its chief stay and support, for womanhood has ever been most loyal to the Saviour Who redeemed her. When

He was on the earth men reviled Him, and spat upon Him, and crowned Him with thorns, and nailed Him to the Cross, but not a single act of unkindness from a woman's hands or lips is recorded. Even among the chosen twelve one betrayed Him, another denied Him, and all forsook

* Reprinted from "The Christian Union Herald."

Him and fled; but woman was true to the end—"last at the Cross and first at the tomb"—and she was rewarded by being made the first herald of the resurrection. And women have ever since been among His most loyal followers and friends. When David prayed "that our daughters may be as corner-stones polished after the similitude of a palace," he recognized woman not only as the beautifier but also as the chief supporter of society. No community or country rises higher in morals or manners than the character of its womanhood. And women have always been among the most staunch and steadfast upholders of the Church and its blessed truths. Mr. Watson truthfully and happily said in his address before the late convention that whatever other advancements have been made along different lines, we are all agreed that there has been "no improvement in the United Presbyterian mother."

Yet until the organization of her forces a quarter century ago woman's influence in the Church was rather a latent power than a directly aggressive agency. And even when a few earnest souls began to rouse their sisters to action, some of us feared that their efforts would merely divert from the energies which were being put forth through the long-established agencies; but the years have abundantly demonstrated the fact that her efforts quickened and multiplied the zeal which was exercised through the old channels, and in addition she has undertaken and carried forward great enterprises which otherwise would never have been accomplished.

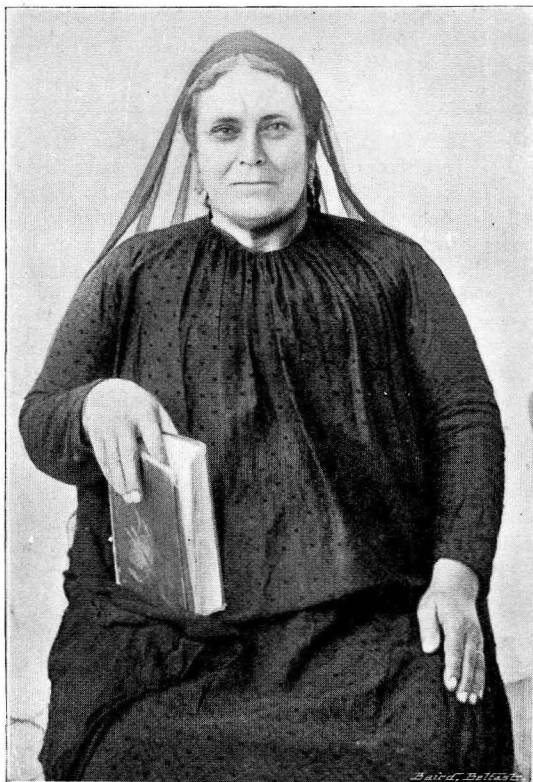
The women's missionary societies have accomplished a great work in the development of the working powers of the members themselves. A quarter century ago the number of our mothers or sisters who would permit their voices to be heard in public was small indeed, especially in the older and more conservative portions of the Church. Now the number who will respond to any call of this nature can scarcely be reckoned. The revised reading of Psalm lxxviii. 11 has abundant confirmation in these days:

"The Lord giveth the word;
The women that publish the tidings are a great host."

It is high time that we had a metrical version to correspond to this most literal rendering. There has been a great broadening of knowledge through women's missionary efforts—not only among the women, but among the men and the children also. We always want to know about that for which we labour, and thus missionary efforts have brought about a great diffusion of knowledge of the fields which lie open before the Church. It has also led to a more practical knowledge of the Word of God, the blessed means by which the world's great need is to be supplied.

And the work of the women during the past quarter century has been great in what it has undertaken and accomplished. We do not speak extravagantly when we say that the work accomplished by the women of the United Presbyterian Church during these years has been simply marvellous. Most of us know only a small part of what she has carried forward. Think of the number of lady missionaries in our foreign fields—the number growing larger every year—and all supported by the Women's Board. Think of the hospital work in Egypt and India, and every medical missionary two missionaries, as has been happily expressed, and this work supported by our Women's Board. Think of the girls' boarding schools

at Sialkot and Luxor—supported entirely through the Women's Board. Think of our missionaries among the Warm Springs Indians, the lady missionaries in a dozen or more of our prominent cities, think of the Gospel carried to foreigners at our doors—work carried forward by the Home Missionary Department of the Women's Board. Think of the comfortable parsonages in which many of our home missionaries are housed—many of them in places where once it was almost impossible to secure suitable dwellings. Think of the industrial work carried forward among the Freedmen of the South—the industrial farm at Prairie, Ala., the industrial departments at nearly all of our Mission stations, the Domestic Science Class, which occupies a regular place



MUALLIMA SITT, THE HEAD MISTRESS OF A MISSION SCHOOL.

in the curriculum of Knoxville College—work carried forward under the Freedmen's department of our Women's Board. Think of the Home for Missionaries' Children established at New Wilmington, Pa. In fact, we almost fear to begin to specify the work carried forward by this Board lest some important part be overlooked, for unless one has seen the minutes of the very last meeting of the Board (which holds two sessions every month) one does not know what new enterprise has been set in operation.

* * * * *

May God bless the women of the United Presbyterian Church more and more abundantly.

The Illiterate and Educated Moslem : A Contrast.

YESTERDAY was my weekly visiting day outside the precincts of the City of Alexandria. As I started a cold, strong, easterly wind was blowing, so that an overcoat was a comfort, although the greater part of my journey was on foot. The new electric trams, which have just replaced the steam engines on the Ramleh railway, enabled me to get outside the aristocratic suburb speedily, and gave me the opportunity of conversation with a leading Greek merchant. Striking off to the south between Lake Aboukir and Lake Mareotis I soon found myself in a wilderness of sand, and on ascending a little hill saw a Bedouin encampment spread out in the valley before me. The tribe was full of excitement, and two of their chiefs were racing on Arab steeds. In the centre of the tents was a small pump attached to an Artesian well, from which the women were diligently getting fresh water. Some of the children were soon attracted up the hill to my side, from whom I learned that the excitement was caused by preparation for a wedding. The bride was to be brought on a camel from a neighbouring encampment with a band of music and dancers in the afternoon. As soon as the race ceased the men came toward me with their large white woollen shawls wrapped around them and guns slung at their sides and returned my salaam. After learning that they had tented in this spot for nearly three years, and were more or less permanent, so that I might visit them again, I invited them to sit down by my side on the sand and listen to a story from a book in my pocket. They agreed, and we were all engaged very quickly in the story of our Lord restoring to the man the use of his withered hand, and the lesson that He is the Source of the soul's life and health. They listened most attentively, asked simple questions in order to understand from their own point of view more fully the meaning, assented to the wonderfulness of it and its usefulness. The chief invited me to descend to his tent and drink coffee with them. But as it was an important time of preparation, and I thought they might be too busy to spare more time without inconvenience, I asked them to give me the privilege of calling again, if God will, another day to accept of their hospitality.

Making my way still toward the south I met a Fellah, or farmer, in his cultivated field—quite a different type of man. After a brief introduction, I asked him if he had heard of Jesus Christ. He said, "No. Who is He?" I then said, "Do you pray?" He said, "Yes, I am a Muslim, and believe in Mohammed. That is all I know." Without taking any notice of this point, I immediately said, "Let me tell you something about Jesus Christ," and then read to him some of the great things He did for sinful men as recorded in St. Mark's Gospel. He became deeply interested, and I was surprised at the warm expression of his thanks for all I had told him.

Soon after this I reached the great canal which joins the Nile to the Sea at the Port of Alexandria, and was joined by a young boatman rejoining his father on a barge of bricks by the canal. I had hardly begun conversation before he turned and said, "Are you a Moslem?" I replied, "Yes, according to the etymological meaning of the word, that is, 'I surrender myself to God and His will day by day.'" And from this point I tried to show him in the few moments how God accepts the surrender of the heart of the worst of sinners,



AN EGYPTIAN VILLAGE.

through Jesus Christ the One Mediator between God and men. The message was entirely new, and I fear he understood but little, yet I trust he may be led to make further enquiry.

Wending my way by the canal side, with large floats of cotton sailing swiftly by before the strong wind, I saw two young farm labourers in conversation on the sheltered side of a very primitive mud-built shop, with a few tapes and cottons suspended to the roof. I instinctively descended to them, saying, "I wish to rest and drink coffee." They left me, and returned shortly with the coffee, and found me talking with the children, Mohammed and Hassan and Ali and Mustapha. Opening my copy of the Gospel, my eye fell on the story of the raising of the daughter of Jairus and the healing of the woman by the touch of faith on her part. They listened, pronounced the teaching good, made no objections, would not let me pay for the coffee, hoped to see me again, etc.

I was now nearing a village named El Bêda, and saw a number of men outside a small mosque playing a game something like chess



A BEDOUIN ENCAMPMENT.

in the sand, with two kinds of stone for men. I salaamed them, sat by their side, watched the game for a few minutes until it was finished, asked if the loser had to pay money, and was told they only played to pass away the time, as the cotton harvest was gathered in, and they had not much work to do. Then one, more intelligent than the rest, drew me aside, found I was wanting the nearest railway station, offered himself as my guide across the canal by ferry, explained how our boatman lost his leg by the bite of a pig when a boy, contrasted now and then, saying—If a Fellah met with an accident in time past, or fell ill, he died, as there were no doctors, or worse than none, but now he is taken to the nearest doctor or to Alexandria, and gets healing through medical skill; asked me if I were an American or an Englishman, accepted my copy of St. Mark's Gospel, as he could read a little, and seemed pleased to render me service. How many thousands of these illiterate children of the Fellaheen need the Gospel teacher to go to them, and explain in their own tongue and by means of illustrations drawn from their own surroundings and experiences, the

wonderful works of God in nature and grace. Wisely handled, their objections will be few.

How different the city congregation, especially among the educated. In the evening of this very day some young men came to our meeting full of questions, derived from their reading in rationalistic books, such as—How can Jesus be on the right hand of God? and other great questions, which I often see are matters of controversy between our theologians at home. With patience and study and prayer for the enlightenment of the Holy Spirit, we seek to guide every real enquirer into the path of truth, uprightness and peace.

I was reminded by my experience yesterday in its contrasts of that common people who listened to our Lord gladly, and of the Pharisees and Sadducees who argued against Him, and found His teaching to be a stumbling-block in their path. But He has commanded us to preach His Gospel to every creature—illiterate or educated—for them *all* He is *the Way*. How thankful we are for the prayers of our brethren in England. In due season we shall reap if we faint not.

W. DICKINS.

Challenge the Darkness.

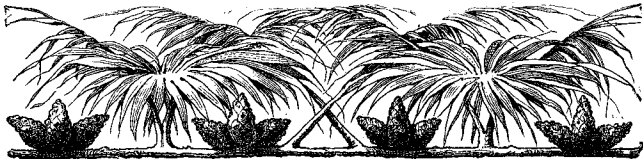
"Moses drew near unto the thick darkness where God was."—EXOD. XXI.

Challenge the darkness, whatsoe'er it be—
Sorrow's thick darkness, or strange mystery
Of prayer or providence! Persist intent,
And thou shalt find Love's veiled sacrament:
Some secret revelation, sweetness, light,
Waits to waylay the wrestler of the night.
In the thick darkness, at its very heart,
Christ meets, transfigured, souls He calls apart.

REV. CHARLES A. FOX.

August 22, 1900.

[COPYRIGHT.]



Sent Away.

BY LILLIE E. BARB.

ST. MATT. XIV. 22.

“**A**T night, dear Lord! and without Thee!
Alone upon the doubtful sea!
Surely,” they said, “it cannot be.”

But all unmoved by their fond care,
And deaf to all their pleading prayer,
He bade them “Go,” and leave Him there.

And so they went: this little band
Went in the night at His command,
And strove to reach Bêthsaida’s strand.

And then, when doing what He said,
And toiling in the road He bade,
The storm broke on them overhead.

Should they turn back and seek the land?
Surely the Lord would understand,
And free them now from His command.

Ah, no: the Lord had bid them “Go”—
The storm might rage, the wind might blow,
Still they could pray and onward row.

Hour after hour they toiled and prayed,
And still the Master from them stayed,
And still the storm their ship delayed.

And now when hope has almost died
That they can reach the other side,
And fear and grief their hearts divide,

The Lord in calm serenity
Comes walking to them on the sea,
The stormy sea of Galilee.

Oh, had they shrunk from that hard fight
And hid them from the stormy night
They ne’er had seen that glorious sight.

And so if Jesus bade me “Go”
Upon a stormy sea of woe
How should I dare to answer “No”?

For I am sure the waves would be
Another sea of Galilee
On which my Lord would come to me.

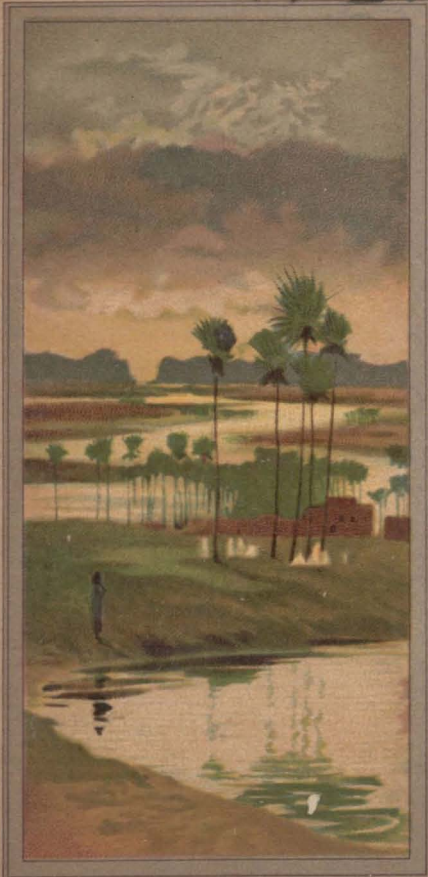
Summer
Number,
1904.

BLESSED

BE

EGYPT.

Everything
shall live
whithersoever
the River cometh.



Isaiah xix.

19. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.
20. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt, for they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and He shall deliver them.
21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea they shall bow a bow unto the Lord, and shall perform it.
22. And the Lord shall smite Egypt; He shall smite and heal it: and they shall return even to the Lord, and He shall be entreated of them and shall heal them.
23. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.
24. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:
25. Whom the Lord of hosts shall bless, saying: Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.

Prayer Union for Egypt.

To be sent to Miss A. Van Sommer, Cuffnells, Weybridge, England, or to any of the Secretaries, whose names are given on the previous page.

I wish to become a Member of the Prayer Union for Egypt.

Please state whether

MR. }
MRS. }
MISS }

Name.....

Address.....
.....

Will friends enclose payment for what they wish to receive.

The Member's Card is 2½d.

The Prayer Cycle is 2½d.

“Blessed be Egypt” is 1s. 8d.

The sum of Two Shillings includes the three.

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt.



SUMMER NUMBER—JULY, 1904.

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BY LILLIE E. BARB.

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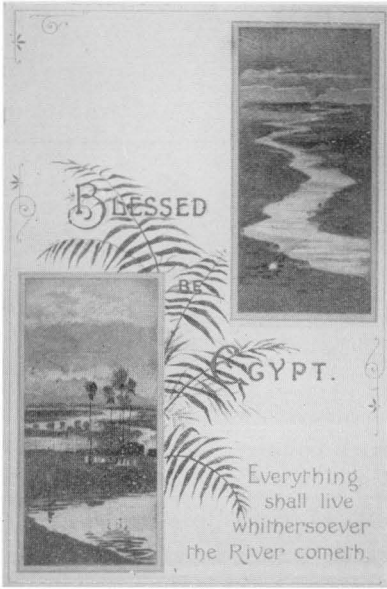
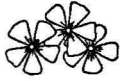
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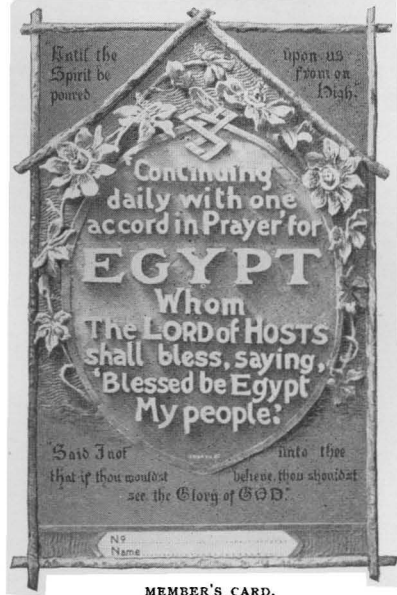
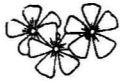
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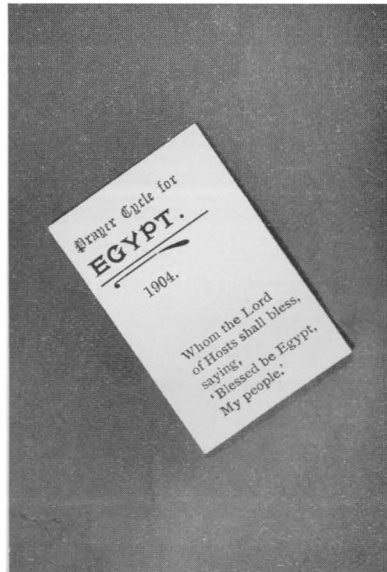
The Prayer Union for Egypt.



QUARTERLY MAGAZINE.



MEMBER'S CARD.



PRAYER CYCLE.

“Blessed be Egypt.”

Vol. V.

JULY, 1904.

No. 20.

Editorial.

*“If thou knewest . . . thou wouldst have asked of Him
and He would have given thee”*—ST. JOHN IV. 10.

IN preparing our Summer Number, our thoughts are always with our friends in Egypt in the midst of the heat—the dryness—the thirst—the weariness that is their daily portion. And we would seek to bring it all vividly before the friends at home that they may realize it, and give their sympathy, and send them a token of it.

For this purpose we have reprinted a chapter from Milner's “England in Egypt,” called “The Struggle for Water.” It tells us of the anxious waiting during the months of May and June, the watching for the rise of the Nile, the down-coming of the great flood, and the joy and thankfulness of the land.

This is going on to-day just the same.

And from the actual facts of earthly life we seem to see and feel and hear the anxious watching, the thirst and longing for spiritual life in his people that fills the heart of the Missionary. The story told by a young worker brings it home to us. All can be cheerfully and willingly borne if we see a soul saved.

It is just this intense longing for the Life to come to many beyond our reach that has helped us thus far on the way towards the fulfilment of our desire to establish the Nile Mission Press. We see before us the possibility of those who have never *known the gift of God* beginning to know. *“If thou knewest . . . thou wouldst have asked . . . and He would have given.”* We do know—We ask for them—and He will give.

We would ask all members of the Prayer Union to remember the Nile Press at this time. Will they pray that all plans may be under God's guiding Hand. And that every member of each



HIGH NILE.

Committee may know the truth of the intensity of the need : may realize the thousands who do not know, and may see a vision from Heaven of what God can do even through us—that those who are sitting in darkness in Arabia, in Egypt, in North Africa, may see a great light.

The Report of the British and Foreign Bible Society has reached us. It is of such deep interest, and so full of information that it seems impossible to shorten it to the space available, and we therefore hope to print as much as we can of it in the Autumn Number. The Centenary Festivals were shared in by many thousands of friends at home and abroad. One interesting fact in connection with the extension of its work through the Centenary funds, is that the Bible Society is now starting its own Printing Works, thus greatly reducing the cost of production, and multiplying its constant output. Surely God is answering the war-cry of the Student Volunteers, and will teach us all our part in seeking "TO EVANGELIZE THE WORLD IN THIS GENERATION."

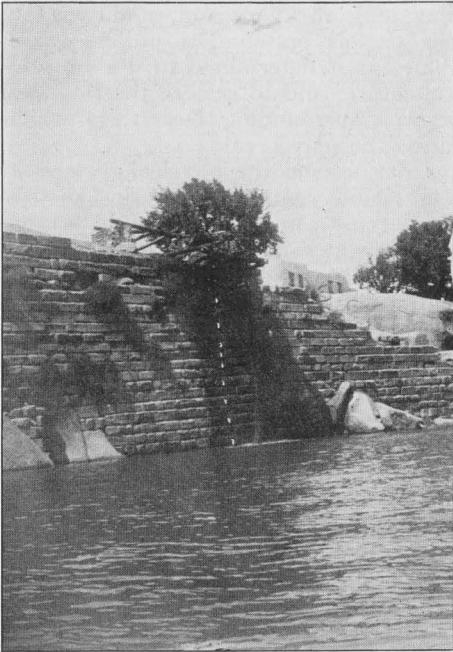
We are glad to record the beginning of another branch of the Prayer Union for Egypt, in Victoria. Our new Secretary is the Rev. A. J. Campbell, D.D., 34, Kensington Road, South Yarra, Melbourne. He has most kindly offered to undertake the work.

We have heard sorrowfully of another young life being taken away from Egypt. Mr. Robert Wallace Kidd, a young teacher in the American College at Assiout, who had not yet had a year's work there, was lately called home. In the short time he had spent in Assiout, he had endeared himself to all. He gave great promise of usefulness, and was already doing splendid work we are told. The whole Mission Circle is saddened by his loss, and we grieve for the first member of our Prayer Union who has passed away this year in Egypt. His name was in our Cycle for the first time.

HE WOULD HAVE GIVEN. God keep us all from the saddest of memories of *what might have been*. Afresh, let us ask of Him, "Life, Life, abundant Life" for ourselves and others,—and *He will give* as an overflowing Nile.

*The River of God is full of Water,
and Whosoever will may come.*

The Struggle for Water.*



THE NILOMETER.

EGYPT, as a geographical expression, is two things—the Desert and the Nile. As a habitable country it is only one—the Nile. Every square foot of cultivable land has, at some time or other, been brought down by the river which now flows in its midst—at one season a shallow and sluggish stream, of which but little reaches the sea; at another, a sea itself, here spreading in a vast lake over the whole face of the country, there pouring along through numerous channels towards the ocean, and filling the remotest corners of the land with the rush and the sound of many waters.

The ordinary visitor to Egypt knows nothing of these things. He goes up the Nile, but, as far as the stream itself is concerned, he is almost invariably disappointed. Passing over the bridge at Cairo, he looks down upon the most remarkable river in the world, a river with which no other can compare in the strangeness of its character, the richness of its gifts, the immense rôle it has played in human history. But it makes no more impression on him than the Thames at London Bridge. The breadth of the stream is not remarkable—about a quarter of a mile—the volume of water is not great, the colour is dull, the pace of the current is, if anything, slow. Yet the Nile, as the tourist sees it, from December to March, is full and strong and stately compared to what it afterwards becomes.

In April, May, and June, and sometimes into the beginning of July, the water at Cairo falls and falls. The lowering of level would be even more marked if the Nile were not nowadays pounded up at the Barrage, some fourteen miles further down, in order to feed the Summer Canals, which keep the cultivation of the Delta alive. Meantime the two branches of the river below the Barrage are almost dry. There are many points at which, during the season of low water, a child might walk across. The fields, except where artificially nourished by the careful doling out of water from the Canals, are parched and seamed with fissures. The air is full of dust. The brilliant green of the crops, which

*From "England in Egypt," by Sir Alfred Milner.

so strikes the visitor during the winter, has given way to more sombre hues. The trees have shed their leaves. Nor is the animal world less oppressed by the lack of water. Man and beast alike languish. And all day long the fiery sun, undimmed by the lightest cloud, proceeds on his stately but pitiless march through a sky of deepest blue, as if determined to dry up what still remains of life-giving moisture, and to restore the tiny strip of cultivated Egypt to the vast surrounding Desert, in which, for hundreds of miles, it forms the only break.

Towards the end of the dry season the physical distress of the people becomes great and visible. And that physical distress is heightened by mental anxiety, as to how long this tyranny will continue. The level of the water is still sinking. Already some of the least valuable crops have had to be given up. The more valuable ones are threatened. High and low, rich and poor, are united in one common solicitude: What is the news from Assuan? * Has the river risen? Is it not later than usual? Does it not look like a bad year? Will it ever rise sufficiently to save the cotton? One day a message of hope is flashed over Egypt. There is a rise of some inches at Assuan. The next day there is again a rise. From one end of the country to the other the countenances of men show signs of relief. But their joy is premature. The next day the river has gone down again. It was a false rise, the precursor, as so often happens, of the real flood. Such alternations of hope and disappointment frequently continue for a week or a fortnight before the true rise unmistakably begins.

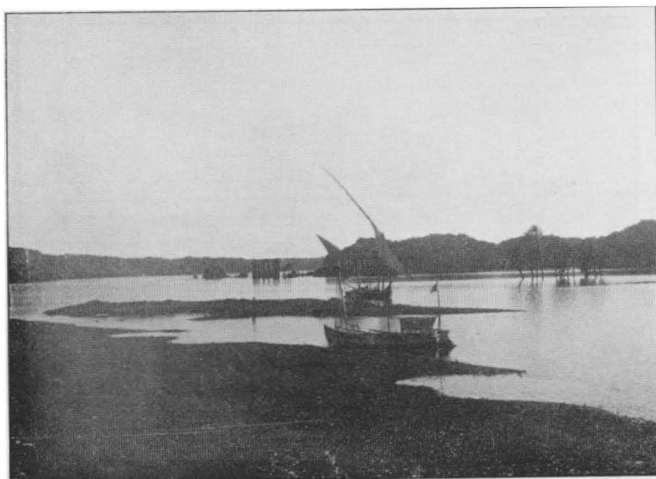
At the commencement of the flood it takes ten or twelve days before a rise at Assuan makes itself felt at Cairo. When that time has elapsed, anyone watching on the river bank at the latter place may note how, from day to day, at first slowly, then with ever-increasing rapidity, the water creeps up the bank. After the first week or two, it is no longer only the level, but the whole demeanour of the river, which shows signs of the coming change. Gradually, surely, the current quickens, the water assumes a deeper colour. During the low season, a bather in the Nile may easily make headway against the current. In the first eight days of the descending flood he may still swim up stream, though with increasing difficulty. Another eight days, and all his efforts will only keep him stationary. Eight days more, and all swimming is impossible. By the middle of August the river has risen some twenty feet, and nears the summit of its banks. Its discharge has increased from thirty millions of cubic metres a day to six hundred millions. † Cross the bridge at night—in one of those balmy Egyptian nights which are unequalled for their purity and their brilliance—and listen to the

* Of course the earliest news of the state of the Nile comes, not from Assuan, but from the frontier at Halfa, as, before the loss of the Sudan, it came from Khartum. The engineers go by the reports from Halfa. But what the mass of the people, by immemorial habit, are accustomed to look to, is the height of the river at Assuan—the boundary of Egypt Proper. The meaning of so many "pics" (cubits) of water at Assuan is understood by every peasant in Egypt.

† The average daily discharge of the Nile at Cairo in the flood months—which are, roughly speaking, August, September, and October—is upwards of six hundred million cubic metres. In the lowest years it has been as little as four hundred and fifty millions, in the highest it has sometimes exceeded one thousand millions.

great river which six weeks before hardly made its presence felt—so low down was it, so sluggish, and so noiseless—but which now swirls and roars about the piers, as if it would sweep everything before it! There are few more striking manifestations of the might of Nature. And the impression is heightened by the fact that, for months past, not a drop of rain has fallen. No cloud has crossed the sky. There has been no sign of storm or thunder. It is to the tropical rains of countries fifteen hundred and two thousand miles off that this tumult of waters is due.

And now the basins of Upper Egypt are rapidly filling with water. By the middle of September, as you stand on one of the low desert hills and look over the country, it is all a huge lake, while in the Delta both branches of the Nile and the numberless artificial channels are flowing at full speed. The whole land is a land of rivers, as erstwhile it was a land of dust. Physical comfort is restored. The spirits of men have risen as the waters rose. Crops, cattle, human beings, all rejoice together in the



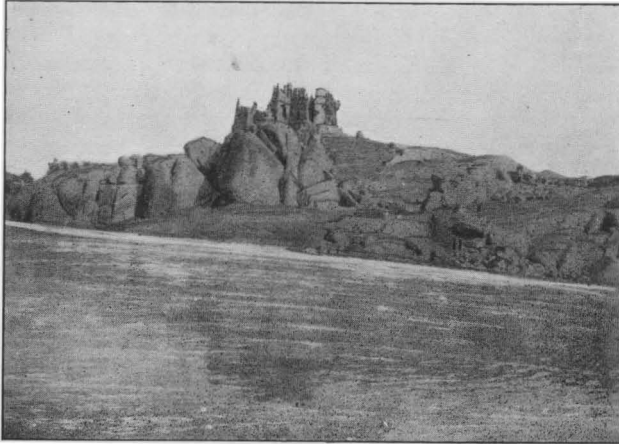
PHILOE SUBMERGED.

abundance of the first necessary of life. The water, changed as it is with quantities of fine mud, is murky to look at, but it is refreshing to bathe in and wholesome to drink. Wherever you go on the banks of the Canals you see brown-skinned men and boys plunging with delight into the life-giving stream. Women are drawing from it, dogs are lapping it; the great patient buffaloes are standing up to their necks in it, pictures of content.

But soon a new anxiety, the opposite of that which lately possessed them, begins to cloud the gladness of men's hearts. The longed-for flood has come with a vengeance. The question now is: Will it go, or, rather, will it go in time? In Upper Egypt the basin land has by this time been thoroughly saturated. The moment will soon come when the water ought to be running off the fields if they are to be sown in season. But it cannot run off while the river is flowing brim full. Moreover, throughout the whole length of the country the embankments of the Nile are being nervously watched. Strong barriers as they are, the

strain which two months of flood has put upon them is sure to find out some weak points. And as the river, especially in the Delta, is running high above the level of the adjoining land, the consequence of a breach might be to inundate a whole district, and to carry destruction to the homes and the harvests of thousands of the inhabitants.

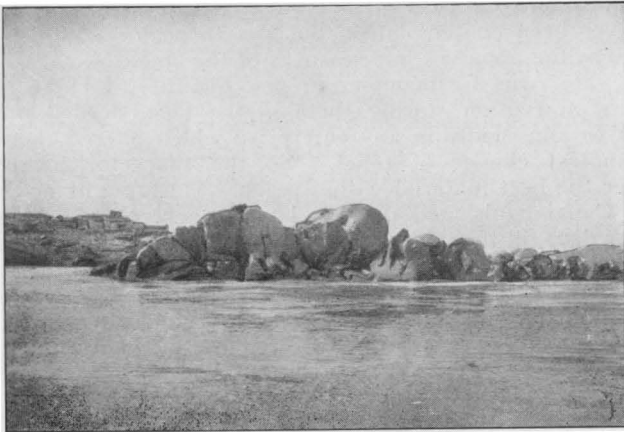
As September wears on, people begin to look as anxiously for news of a fall of the Nile at Assuan, as in the middle of June they were looking for news of a rise. In this instance, too, the issue may long be a doubtful one. As the river often has a false rise, so it often has a false fall. And the vicissitudes of the fall, like those of the rise, become known with extraordinary rapidity throughout the country, and are followed with the same strained and universal interest. It is not till the fall has been steady and continuous for a number of days that the general concern is allayed, and the state of the river ceases, for the first time for six months, to be the predominant thought in the minds of the people of Egypt.



SARACEN FORT, ASSOUAN.

By the beginning of October, in an average year, the crisis is over, though the water-level at Cairo is often at its highest at that time, as the river begins to be swollen by the discharge from the basins of Upper Egypt. But in a year of very high Nile, like 1887, or in 1892, the tension may be greatly prolonged. Throughout the flood, and especially towards the close of it, when the danger is greatest, the embankments, for hundreds of miles, are watched day and night by an army of men called out for that purpose. Every eighty yards or so there is a post consisting of one or more sentinels, who never leave the bank, their only shelter—though shelter is scarcely needed—being a rude hut of durra stalks. At night each post hangs out its lantern, the long line of lights along the brimming river producing a picturesque and striking effect. But the sentinels alone would be of little use to cope with a disaster. At intervals of a few miles are stationed gangs of men supplied with the materials and tools necessary to repair a breach, and ready to rush off at a moment's notice to any point from which danger is signalled.

The least alarm is passed along with the speed of lightning from post to post, until it reaches the nearest gang. If the danger is more serious, reinforcements are hurried up, and the engineer of the district is at once summoned. The Inspectors of Irrigation are constantly on the *qui vive*. During high flood they spend most of their time on the river, reviewing their long line of fortifications and its innumerable garrison, stopping repeatedly at the most dangerous points to see that everything is in order, and that all provisions have been made in case of accident. And if for a few days they are able to return to headquarters at Cairo, where piles of papers are always awaiting them, they are momentarily liable to a summons to rush off to any part of their districts where a breach has occurred or is foreseen. Their steamers are in constant readiness, and they may have to start at any hour of the day or night. Sometimes they may have taken a journey of fifty or a hundred miles at full steam, only to find on arrival that the alarm was a false one. And perhaps they have hardly time to turn round before a fresh



ROCKS OF THE FIRST CATARACT.

alarm is signalled, and off they dash again to a new and possibly distant point of attack. This state of things generally continues for about a month. In an exceptional year, like 1892, the battle may last much longer, and then it is certain that, however skilfully the flood is dealt with, some damage will ensue. Even if any serious accident is avoided, the infiltration from the river is always more or less injurious to the neighbouring lands, and in a year of prolonged flood the losses resulting from this cause are very considerable.

It is hard to imagine a more interesting life than that of an Irrigation Engineer in Egypt. But at the same time I can think of few lives more trying. He is for ever playing the most exciting of games, in which the stakes are the welfare, possibly the existence, of numbers of his fellow-creatures. Great indeed must be the satisfaction of success. There are not many people who can look back upon so much good—palpable, unquestionable, far-reaching—bestowed upon their kind as the men who can husband the Nile to the best advantage in the period of drought, and

keep it innocuous in the period of flood. But there are few also whose success is threatened by more incessant and more various dangers.

Only one case in point to conclude with. It is a story which I think I have seen in print before, but it is so remarkable that it will, perhaps, bear repetition. In the bad year 1888, when, as has been stated, the Nile flood was an exceptionally poor one, there was a large area in the province of Girga which was threatened, like many others in Upper Egypt, with a total failure of the inundation. The Canal which ordinarily flooded this particular district was running at a level at which the water could not possibly spread over the fields, and many thousands of acres seemed doomed to absolute barrenness. A cry of despair arose from the whole neighbourhood, What was to be done? One of the English Inspectors of Irrigation, who happened to be on the spot, promptly determined to throw a temporary dam across the Canal. The idea was a bold one. The time was short. The Canal was large, and though lower than usual, it was still carrying a great body of water at a considerable velocity. Of course no preparations had been made for a work the necessity of which had never been contemplated; but the Inspector was not to be daunted by the apparent hopelessness of the undertaking. Labour, at any rate, was forthcoming in any quantity, for the people, who saw starvation staring them in the face, needed no compulsion to join gladly in any enterprise which offered them even the remotest chance of relief. So the Inspector hastily got together the best material within reach. He brought his bed on to the Canal bank, and did not leave the scene of operations, night or day, till the work was finished. And the plan succeeded. To the surprise of all, the dam was, somehow or other, made strong enough to resist the current. The water was raised to the required level, and the land was effectually flooded.

The joy and the gratitude of the people knew no bounds. It was decided to offer thanksgivings in the Mosque of the chief town of the district, and the event was considered of such general importance that the Minister of Public Works himself made a special point of attending the ceremony. But the enthusiastic population were not content with the presence of the high native dignitary. They insisted that his English subordinate also should be there. They were not willing to give thanks for their deliverance without having amongst them the man who had wrought it. Everyone knows how deep a prejudice exists in Mohammedan countries against the presence of a Christian in a Mosque. In the great tourist-visited cities of Egypt this feeling is wearing off, but in the country districts it is as strong as ever. In those districts it is an unheard-of thing that a Christian should be present at a religious ceremony—more than unheard of that he should be present at the instance of the Mohammedan worshippers themselves. But in this case the universal feeling of thankfulness and admiration was too strong for the most deeply-rooted fanaticism. For the first time, doubtless, in the history of that neighbourhood, an Englishman and a Christian was allowed, and even compelled, by the natives, to take part in a solemn function of their usually exclusive and intolerant faith.

The Seed is the Word of God.

—LUKE VIII. 11.

CIRCUMSTANCES were such that a young Missionary was for a time left all alone in one of the Delta Mission Stations. The burden and responsibility of the days' routine of work, together with the terror by night of being all alone in an isolated rat-infected house on the Nile, threw her into a state of utter disheartenment and discouragement. She longed to see a soul saved. She had begun to feel that all the seed-sowing, in which she had any share, meant only a fruitless harvest. One evening it was as though God touched her on the shoulder and said, “Let me give you a little glimpse of My rich harvest from just such seed-sowing as you and others are doing.”

There was a timid rap on the outer door. There stood two men crouching in the shadowy hall-way. One of them addressed the young Missionary as a friend, saying in a whisper, “O lady, here is a Mohammedan who wants to become a Christian.” On inviting them in she recognized the speaker as a passing acquaintance, but the Mohammedan was a perfect stranger, hideously disfigured by a bulging blind eye, and altogether rather repulsive looking. But the earnestness which was stamped upon his face and rang in his voice, as he related his story, transformed his whole unattractive personality.

“Yes, I want to become a Christian, and, O lady, believe me! I want to become a Christian because I know that Christianity is the truth; not, as some people say, because I am poor, and I want the Christians to help me. I don't want any help to get work, because I have a place of work at a pound a month. I don't want any help to get me a wife, because I already have two wives.”

Naturally, the young Missionary was somewhat shocked when he made this statement, but the absolute simplicity of his manner kept her from making any comment, and instead she asked him to relate how he was led to want to be a Christian.

“Some time ago an old man gave me a little book. I read it. The words burned in my heart like fire. I wondered greatly. I read it many times. It satisfied a nameless longing which my soul had had for a long time. ‘What is this book?’ I asked myself. ‘Is it another Koran?’ ‘The old Koran, which I know by heart, never affected me in this way.’ I spoke to some of my friends about it, and they jeeringly said, ‘You've got the Christian's book.’ I, in my ignorance, did not know that the Christians had a book. I knew this man who has brought me to you this evening, and that he was a Roman Catholic Christian, so I asked him to tell me more about the wonderful things which the little book mentioned. He said, ‘To be sure, I am a Christian, but I don't know much about the Book; however, I can take you to some people in the big town who can tell you all about it. He has brought me to you, O lady, and now tell me about the Book. Tell me what it means by saying, ‘God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’”

The young Missionary was overwhelmed by the earnestness of his request, and after talking awhile with him, she sent him over to the good pastor of the Church, who undertook to give him regular instruction in the Scriptures for some months. During all this time Aehmed, for that was his name, faithfully attended Church Services, the frequent weekly prayer-meetings, and was often to be found in the Missionary's study, seeking to know more fully the Way of Life. In the course of his instruction the Pastor tactfully approached him about the matter of his two wives. Aehmed was perplexed when told that it was against the principles of Christianity for a man to have more than one wife, but he said, "I'll pray over it." When he came the next time he said, "It's all settled. I talked it over with my two wives. One said in great anger, 'Of course, I'll leave you! Do you think I'd live with a Christian dog!' My other wife, the mother of my children, wants me to teach her to be a Christian, and we and our children want to be baptized all together."

In the course of time Aehmed was baptized, but alone, for Satan had prompted his wife's relations to stir up strife between husband and wife, with the result that she has not yet accepted Christ. But Achmed is patient with her, and full of faith that she will yet follow in his footsteps.

Truly, the promise of Isa. lv. 11 is verified: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void."

MINNEHAHA FINNEY.

American Mission, Alexandria, Egypt.

Part of a Letter from one who Sent a Gift for the Nile Mission Fund.

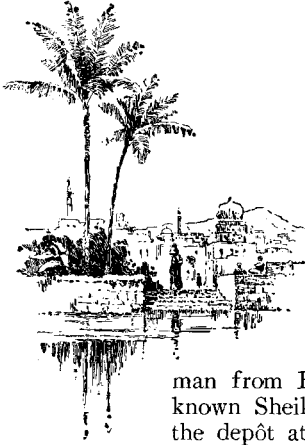
"THIS last year I had some anxious thoughts as to how I will get mission-money. Fruit seemed almost killed. Some of our neighbours had none of any account, but we had as much or more than usual. Many expressed surprise at our large crop when other orchards had none, so we supplied some neighbours; but one day a storm came and blew off many. Groceries could take but few. I made it a matter of prayer; so in a few days a huckster came wanting soft apples for miners—foreigners. He said they did not care for any but soft apples. He came about every ten days until they were picked, and he took some of them, leaving only what neighbours had engaged. Those left we stored in cellar, kept well and sold well, and I had far more money than I expected."

We would draw the attention of our readers to a book which has lately come out, entitled "The Binding of the Nile and the New Soudan," by the Hon. Sidney Peel, price 12s. 6d. It contains much intensely interesting information in the history of the past, and explains the possible plans which may be carried out for the further control of the River upon which Egypt lives. It is a fitting sequel to Lord Milner's "England in Egypt," and is well worth careful reading by all who take an interest in the development of the country.

From the Egypt General Mission.

"SALEM."

May 24th, 1904.



GOD has been blessing us of late in our own souls and in the work. We had a half-night of prayer in Chebin at the end of April, and God gave us the assurance that a definite work of grace was going to be done amongst these Moslems. Since then a Moslem has come to us in Abou Kebir, where we have lately started a new school, and confessed that he is a Christian. Two came to me last week here and confessed their faith in Christ; one of them, the son of a leading Moslem in Port Said, has been seeking for two years. The other is a young man from Haifa, in Syria, where his father is a well-known Sheikh. He was very bigoted when he came to the depôt at first, but has come completely round, and is convinced of the truth. Including these two, there are five enquirers here at present who have confessed secretly or openly their faith in Christ, and besides these there are three baptized Moslems who are helping me in the work—Istifanus, Hanna, and Salem. The latter came to me about a month ago from my friend Dr. Young, of Aden. He was born in Zanzibar, where his father was a man in good position at the Court of the Sultan. There were five sons and the old man, who seems to have been, from what Salem tells me, a singularly pious man, and there are such amongst the Moslems, decided that Salem should be devoted to the service of God. To this end he was sent to Hadramont, in Southern Arabia, to study under the Sheikhs, and from thence he made his way to the Yemen, famous for its Literati, and later to the sacred city of Islam itself, where he remained nine months. From Mecca he turned his face homewards, very proud, doubtless of his attainments, which made him the cynosure of an admiring family. After a long stay in Zanzibar, which must have appeared very beautiful to him, with its wealth of brilliant foliage, after the deserts of Arabia, he started out once more on his travels. He accompanied his father to Constantinople and Cairo. In the latter city they were received by the then Khedive—Tewfik Pasha—who decorated the old man, and pressed him to leave Salem with him, offering to send him to one of his schools at his own expense; but his father could not bear the thought of going back to Zanzibar without him, and so refused. Later the lad became attached to the Court of the Sultan of Zanzibar, and after the troubles there he went to Jibuti, where he was the Moslem Kadi for a year, and eventually to Lahej, above Aden, where the Sultan received him with honour and made him one of his attendants. After a time he sent him down to Dr. Young at Sheikh Othman, in order that he might learn the English language. It was his first contact with Christianity, and very suspicious he was about it: for he was a most bigoted Moslem, and ready to stake his life on the truth of his own religion. He began by watching Dr. Young's actions very closely, to see if he could find out anything wrong; but, to his amazement, he found this man very

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different in his life, private and public, to the Europeans he had come across in Zanzibar and Jibuti, and to the very best among his own people. He began to see there was something in Christianity, and a copy of "Manar al Hakk" ("The Beacon of Truth," a very powerfully written controversial work) falling into his hands just then, he read it eagerly through, and closed the book with his mind completely and for ever changed regarding the claims of Islam. He then began to study the Bible, and at last the life and peace of God entered into his dark soul, and he believed!

He went straightway to Dr. Young and told him he was a Christian. It was all so sudden, Dr. Young could hardly take it in; but after a period of probation the marks of the man's faith were so clear that he was baptized. He has suffered since, and his life has been continually in danger. The Sultan of Lahej told Dr. Young that if he returned to them he would surely be killed, and at the same time offered Salem a considerable sum of money and every inducement to renounce Christ. At last he was sent to me here, as I have said, and is now working in the Depôt. It is a joy to see how keen he is in dealing with other Moslems; sometimes he is at it all day long, no man daring to make him afraid. He has such a happy face, fine expressive eyes, and a beautiful disposition, humble and sensitive; very clever, but as simple as a little child. I hope he may go back some day as the pioneer of the Cross amongst the Arabs. It is grand to think of such a soul being won for God on the very spot where Ion Keith Falconer laid down his life for Arabia! The buried seed-grain is sprouting into what may become, and *is* to the eye of faith, a mighty harvest.

I went along a few Sundays ago to Ismalia at the invitation of a converted Moslem. He came to our meetings here, and when he was transferred to Ismalia he missed the gatherings very much, and I promised, if he would get the people together, I would come and bring Hanna with me. We had a very nice time. At the close of the Sunday morning meeting the friend who had invited us gave us his testimony, and told how, years before, when a Moslem police officer, he had been convicted of his sins, and convicted so powerfully by the Spirit of God that he became like a madman. Then he told how the light dawned upon him and he confessed Christ. He has come through his fiery baptism since then, and until this day suffers persecution for the Name. At night Hanna Effendi gave his testimony, and I have never heard a more powerful appeal from any native in this land.

He took for his text Genesis xxix. 20, "Jacob served seven years for Rachel: and they seemed unto him but a few days, for the love he had for her," and compared it with the coldness and deadness of our own service for God, notwithstanding the exceeding greatness of the reward held out to us. Then he told the story of Salem. How he had been nazir to the Sultan, had a harem of seven women, and everything that the heart of man could desire; and how all went for Christ's sake and the Gospel's, and he came to us just in the clothes he stood in, and these none of the best; but gloriously happy and at peace all day long, because he had Christ. "Ah, you Christians," he said, "you Christians in name (there were many Copts and Syrians present), the publicans and harlots, the poor outcasts are entering the Kingdom of Heaven before you." Then he told them the story of his own struggle towards the light in that lonely village in the Delta; told them how he used to spend nights in the Tanta Mosque

reading the Koran and praying, trying to get peace for his sin-troubled soul ; told how he even fixed a rope to the beams in his room, and put a noose for his head at the end of it, so that when he fell asleep it caught him and awakened him. And how at last the light came to himself and his wife, and what his confession had cost him. " Ah ! " he said, " some of you Christians think you have done something marvellous if you give one guinea to God for His work ; when I confessed Christ I lost more than a thousand acres of land, and all that was dear to me on earth, and don't make any boast of that, for I have received a hundredfold."

I tell you, the power of God came down, and we had a very definite time of prayer at the close. They decided to go on holding the meetings every Sunday, and I have promised to help from time to time by going along or sending Hanna.

He went on to —, and spent a few days with the Sheikhs there. Praise God, some of them are studying the Word and praying in the Name, " Disciples of Jesus, but secretly, for fear of the Jews." Remember them in prayer.

Forgive this long and somewhat disconnected epistle, and believe me,

Yours in Christ,

J. GORDAN LOGAN.

Letter from an Unknown Friend.

"DEAR MISS VAN SOMMER,

I HAVE been greatly interested in your beautiful Magazine, " Blessed be Egypt," and in the " Prayer Cycle." I have been presenting the various Missions and the workers before God in prayer, day by day, though sometimes I confess through forgetfulness I have had to bring two or three days' subjects into one day's prayer. I have been astonished to find how interested I have become in people whom I do not know, and, I suppose, shall never see in the flesh. But I have felt that God knows them, and it has seemed delightful to think that one's prayers might be helping them, though they knew nothing about their distant intercessor. The priestly character of prayer comes home to one in such a connection as this. I call the Cycle my " Prayer Book," and though a Presbyterian, I tell my people that I use a " Prayer Book " every day !

I was specially interested in the account of the awakening among the students at Assiout, for we had been praying for that very thing on the 19th day of the month—" That hundreds of young men might be led to yield their lives to Christ and to His service."

I daresay that the fact of having been in Egypt for a little, and that I have seen its people, and know something of the life at Cairo and Alexandria, has helped me to realize the Mission work more easily, for in 1870 I had that privilege ; and in 1891 I passed through the Canal on my way to and from England with my wife, and gazed again over the land, the sandy hammocks of the desert, the camels, the donkeys, and the grey-beards, that reminded me of former days.

Anyhow, I feel drawn to that land, and it lives and breathes before me, and therefore " Blessed be Egypt " speaks to me with peculiar force."

The Bible Society.*

CENTENARY MEETING AT CAIRO.

THIS meeting was held in the grounds of All Saints' Church, Cairo, on Tuesday afternoon, March 8th, the day following the hundredth birthday of the great society. Over a hundred residents or visitors attended, and in spite of the slightly cold weather, the meeting was a marked success, the speaking being of a specially interesting order.

The Very Rev. Dean Butcher took the chair, and, after the singing of the hymn "Jesus stand among us," made the opening remarks. He depicted the dark state of political affairs which existed at the birth-time of the society—the convulsions in Europe, the threatening of the existence of England as a nation. But the darkest hour of the night is that before the dawn, and so that hour of England's night was marked by the great evangelical revival and the founding, among other great missionary societies, of the Bible Society. He then drew an equally striking contrast between the state of things in Cairo under the Mamelukes in 1804, when the cruel ceremony of the "Dowsa" or "Treading" was annually performed not far from the very site which now in 1904 saw them gathered together to honour a society that stood entirely for peace and love. He concluded by citing the noble and striking martyrdoms of Chinese Christians in 1900 as a proof of the reality and stability of mission work when founded upon the teaching and studying of the Word of God; in which consummation, in China as elsewhere, the Bible Society had taken the foremost share.

Mr. Cooper, the society's agent for Egypt and the Levant, followed, and gave a glimpse, as from the inside, of some of the society's aims and work: instancing the supplying of a Gospel to each Japanese soldier on going to the war, and the boarding of Russian warships at Port Said by the society's agents; describing the multiplex dealings of the Egyptian agency, whether from the view-point of missionary societies, Christian churches, or nationalities. He ended by an appeal to those present to make a birthday present to the society, the thank-offering of each "for my Bible." The Earl of Meath was then introduced, and delivered an interesting speech.

The next speaker was the Rev. Dr. Ewing, of the American Mission, who, in a stirring address, showed the influence of Egypt on the Bible. Moses was an Egyptian student, and Moses' books would live for ever. The Septuagint translators were Egyptian residents, and the Septuagint was the Bible of Christ and His Apostles. The most effective defenders of Christianity in the early centuries were Egyptians born and bred. He then, speaking from nearly half a century's experience, showed that the Bible was influencing and moulding Egyptian society to-day.

The Rev. Professor D. S. Margoliouth, Professor of Oriental Languages at Oxford, followed. In his suggestive and very interesting remarks the Professor emphasised the pride he felt, first in the Empire which gave the first word to the title of the Society, and was a conditioning factor in the existence of such an institution;

* Reprinted from "The Egyptian Gazette."

secondly, in the devoutness of the English people which supported it, and finally in the Society itself, whose immense task it was to translate the Bible into every language and tongue. He called to mind one of the early Indian translators, whose clear call by God to this work was an evidence of its sacredness, and gave the testimony of a scholar to the admirable nature of the Arabic translation of the Holy Scriptures.

The Rev. R. MacInnes, Secretary of the Church Missionary Society in Egypt, appealed to his hearers to let the chief influence of that day be a revival of their own Bible study, “word by word and letter by letter.” After Mr. J. B. Braddon (late of H.M.’s Indian Civil Service) and the Rev. Harwood Little, C.F., had proposed and seconded a vote of thanks to the Dean for presiding, to Mrs. Butcher for her hospitality, and to the speakers for their addresses, the meeting was closed by the old psalm, “O God of Bethel,” and the benediction.

Among those present at the meeting were the Earl of Meath, the Hon J. W. Riddle, U.S.A Consul-General, Cruikshank Pasha and Mrs. Cruikshank, Lady Hilda Clements, Mr. and Mrs. R. C. Morgan, etc. A telegram was read from Princess Henry of Battenberg, expressing regret that her Royal Highness was unable to be present.

“Over and over the cry is heard,
 Come and bring us the saving Word!
 Over and over the message rings
 From the loving lips of the King of Kings,
 Go and tell them, 'tis My command,
 Go and tell them in every land!
 And while one soul of the sons of men
 Waits for the Word from the lips or pen,
 We who have heard it, must tell it again.”

ST. MARK'S, ALEXANDRIA,

May 9th, 1904.

DEAR MISS VAN SOMMER,

THANK you very much for your letter dated April 30th, received to-day.

I will willingly help you with some account of the work of the Church of England in Alexandria.

As far as I can describe the incessant work here without alluding to myself (for I am alone in this neighbourhood, with two churches and some eight miles of area to cover), I will do so, but it is difficult.

I have all the numbers of “Blessed be Egypt,” for I am so glad to know of anything which will bring us together. To the Prayer Union I am glad to belong.

All Saints', Ramleh, is now under my care and supervision, and has been since April 15th this year.

I am now seeking two Clergymen to assist me.

My work yesterday was, *e.g.* :—

- 8 a.m. Holy Communion.
- 11 ,, Morning Prayer and Sermon.
- Noon. Holy Communion for those who find
this hour convenient.
- 3 p.m. Children's Service and Address.
- 4-15 p.m. Funeral.
- 6-15 ,, Evening Prayer and Sermon.
- (2-30 ,, Visit to a person dying in the Hospital.)

This is not an unusually heavy day. Many Sundays are equally filled, and yet I am not more tired on Sunday than on Monday or Tuesday, for the week-day work is very heavy. Since December, 1902, I have been here alone, for there is no other Anglican Clergyman in Alexandria, nor can I get assistance from any place nearer than Cairo.

You will be interested to hear that I, with assistance, started Monthly Meetings for Bible Study (first Monday of each month at 5 p.m.) for Ministers here in Alexandria Messrs Reed, Cooper, MacClennahan, Kaufmann, Tate, Dickens, and myself belong. We meet at one another's houses, and the host on each occasion presides. We are studying together thoroughly the Gospel according to St. Mark. We started last December, and we each take in some Theological Journal which we pass on from one to another. The meeting bids fair to be a valuable means of union amongst us here.

I am, yours very sincerely,
ALGERNON WARD.

I cannot tell why there should come to me
A thought of someone miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes day by day,
Of pain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read His signals as a call to pray.

Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

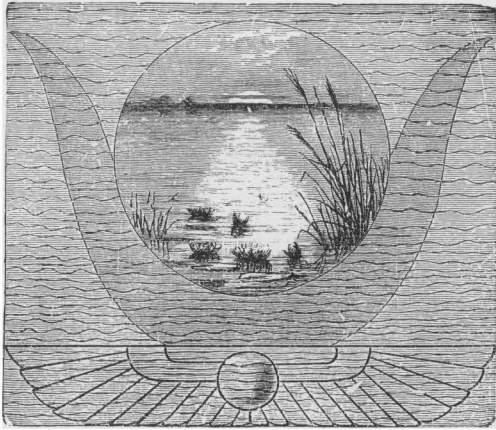
Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray. M.F.

(From "Our Own Gazette," Y.W.C.A., Sept., 1903.)

Fardoos.*

BY MISS RENA HOGG, ASYUT, EGYPT.

"Take heed that ye despise not one of these little ones."



SHE was not very young, counting by years, but a more spiritual arithmetic would prove her one of the little ones, and I am afraid I did despise her. True, it was not a bald and cold contempt that I could see, and therefore despise myself for harbouring; it was subtle, and hid itself under a veil of genuine pity, finding kindly expression in a

"poor Fardoos," any time I thought of her or had to mention her name. And who could fail to pity her? Poor, she certainly was; blind, and bony, and beautiless, with not even the light of intelligence and feeling in her face to help one to forget the protruding and unsightly eyeballs.

She had received all the teaching that the Asyut day school had to offer a blind girl, yet every morning she came, in time for chapel if her little sister chose to bring her early, or after the girls had scattered to their classes, should the waywardness of the child have detained her. There she sat alone in the deserted room, and had my heart not told me what she sought, her continual coming might have seemed a mystery, for she spent hours in almost utter idleness, her large volume, most of the time unopened, on her knee, her head thrown slightly forward, as though in expectation of something that never came. Her print gown clung about her lank figure in a way that suggested its being her only garment, and over her head she wore a thin shawl that had once been black. Her whole appearance and attitude were a continual appeal, mute but eloquent, and as I passed back and forwards through the room on winter mornings it made me cold and depressed to see her there. I would have talked to her more had I felt less sorry for her, but somehow, when conscience decrees that one shall say "No" to a beggar, the very pain that obedience costs is apt to give a show of curtness to one's manner that belies the perplexed pity pressing on one's heart.

But if Fardoos's appeal was eloquent in its dumbness, her mother's was eloquent after a different fashion. Fortunately for me *she* did not come every day, but when she came her request was always the same—that we should engage Fardoos as a Bible-woman. Her great argument was need, and her great object money. They were very poor; Fardoos could never marry, and they must have help to keep

* Reprinted by kind permission.

her. "Fardoos is your girl," she would urge. "Has she not been coming to school all these years? Is she not blind? What can she do for herself? Have I not given her to you?" Unfortunately, my answer had to be as unvarying as her reasoning. Fardoos seemed to me so unsuitable that refusal was inevitable. I could not conscientiously ask of anyone the support of such a Bible-woman. What could I say, but that the school had done all it was able to do, and Fardoos had nothing to gain by further attendance, as I had no prospect of work



to hold out to her? Having repeated my verdict as clearly and kindly as I knew how, I would slip out of the room in uneasy haste about some business that was not so very clamorous, and leave it to Khalti Sitt's cleverer tongue to conclude the interview, and smooth over the refusal with some of those soft Arabic phrases that seem so kind and promising, and need mean so little after all.

Khalti Sitt is the school mother, and she and I would talk the matter over afterwards. She had known Fardoos for years, and I

knew she was on the woman's side. That Fardoos was poor and blind, was to her reason enough for my employing her. Each time I went over my arguments afresh. I told her we should choose workers because they were suitable, not because they were needy. The girl looked as if she had no mind. If I spoke to her she started nervously, and answered vaguely. She could read, it was true, but what sort of explanations could she give? Her powers of comprehension were certainly weak, her presence unattractive, and what woman would welcome her as a constant visitor to her house? But this talk of mine was as smoke lost in the air, for though Khalti Sitt might have no answer but a shrug of the shoulder, and a "poor thing," I knew as well as if I had heard her that she was saying to herself, "They are as poor as church mice; she is as thin as a skeleton, and she can never marry,—why shouldn't she go round and read in the houses, and get a little money, just for charity?"

It frequently happens still that the importunate widow succeeds at last, either with the just or the unjust, and, growing desperate under repeated visitations, from which she generously sheltered me as much as possible, Khalti Sitt finally went a-begging on her own account. Next day she surprised me with the news that she had secured the promise of a dollar a month for Fardoos if I could appoint her some houses to visit. Have you experienced the pleasure of such a turn of events, when circumstances that seemed unchangeable unexpectedly altered, giving conscience a chance of capitulating with honour? It was a delight to talk to Fardoos that morning. There was no longer any temptation to pass by on the other side.

I had a very vague idea as to what I was going to do the day I set off with Fardoos and her sister to find work. The other Bible-women had more houses than they could do full justice to, but if I handed over any of their pupils to this poor, unattractive girl, would there not be grumbling for certain? At the worst, I could give her one or two of the least visited, and let her be a sort of extra helper. But first we would go to her own home, and perhaps in the course of conversation some better plan would disclose itself.

The house is in a district almost exclusively Mohammedan. The father earns a small pittance by making uncouth wooden locks, and the home is, of course, of the poorest. I would have liked Fardoos to work amongst the Mohammedans around her, but the girl, herself a Copt, seemed to have no idea how such a thing could be done, while her mother was entirely unwilling. Besides, it would take a clever woman to make a successful opening among such a class. There were, however, as I discovered by a good deal of cross-questioning, a few Copts scattered here and there among the Moslems, and they were quite unvisited. Taking the little sister as guide, I started out on a tour of inspection.

I enjoyed that day's work. There was a spice of adventure about it. Hitherto I had always had someone or something to introduce me into the houses I had entered, while to-day I was to win my own welcome. Egyptian courtesy and kindness make this a much easier matter than it would be amongst a Scotch population (though it does not count for so much when won), but still it was pleasant and amusing to watch curiosity change first to interest, and then to genuine good feeling, as our conversation proceeded; and the forenoons I spent in finding an opening for Fardoos were no small pleasure to me. She began with only five houses, but another Bible-woman had begun with as few some months before, and already her roll-book registered thirty.

That, however, was Bakheeta, and this was Fardoos, so I was not surprised that, as the weeks passed by, the number remained stationary. I only wished that I had time to make some further effort on her behalf, but the matter was pushed out of sight amongst other pressing interests, and soon the time came for our summer change.

Now I suppose, after this long introduction, you are expecting something great. You expect me to say that Fardoos has proved herself one of our best workers, or at least to relate some striking conversion brought about through her instrumentality. I know that, to be really telling, my story should lead up to some such conclusion, and it is just the worst of being a missionary that one must be true to life, rather than true to art, and "cannot tell a lie," not even if it would rouse enthusiasm and make a letter from Egypt read like a novel.

Fardoos is *not* one of our best workers, and as for conversions, it seems to me that if conversion must be a certain definite point in our experience, it is usually a silent and invisible point in so long and complex a process, that one cannot say who was the instrument used in bringing it about, and can give glory to no one but to God Himself. But I have this much to say for Fardoos, her five houses had gained other five, and that is as good as the man in the parable. Also, four women come to our weekly prayer-meeting now who were attending no church whatever before. One of them wishes to become a member. She had communed in the Coptic church once, but had never heard the story of Christ's death and resurrection till a few days ago.

The fact is, that when calculating Fardoos's powers of usefulness, I had miscalculated the depths of the surrounding darkness, and that is a mistake that it is very easy to make; for, while the houses I had selected were certainly homes of the poorer class, and of those who had been untouched by education, yet they were Coptic homes, and a Copt is nominally a Christian. There is not a woman in Fardoos's parish who would not assent to any statement of Christian doctrine you or I might make, as if she had known and acknowledged it all her life, though she might not have the vaguest conception of the meaning of the terms. Unconsciously one is influenced by their estimate of themselves. The fact is, that they use a language, into the warp and woof of which religion has been so dexterously woven, that they cannot express the simplest hope or expectation without referring the matter to the will of God; cannot do due honours to a guest without praying for God's blessing on her head; cannot answer the most formal question about their health without praising His Name; and cannot even thoroughly lose their temper and give full vent to their indignation without many an appeal heavenward. Are you surprised that women who have used such a vocabulary from their babyhood think themselves good Christians, and almost make you think the same?

Probe a little closer, and you will see the other side. Once in a year or so they have been in a church, watched some mummery, and heard nothing. They never before heard the Bible read to them in such a way that an entire sentence reached their ear, and never before heard it explained so that an entire thought reached their understanding. Ask questions as to Christ's life, and there is blank silence, or perhaps one mentions that His mother's name was Eve, and another that He was taken from her side, not born like the rest of us. They all know that Christ was the Son of God, that He came down from Heaven, lived on the earth (how many years they cannot

guess between ten and sixty), worked wonders, was crucified and buried, and rose from the dead. But you cannot find a Gospel story that will not be new to them, and they have made so meagre a use of their minds, that though they listen with evident interest to-day, what they hear will have left their memories long before you return.

Of course, there are Copts and Copts; what is true of one house would be a libel on another. It is of Fardoos's parish I am talking, and of those whom the influence of education has not touched. Here Fardoos has found a humble sphere where, in contrast to the surrounding ignorance, she ceases to seem unintelligent, and, in contrast to the apathy, she looks alive. As she sits on a mat amongst her pupils, her book open on her knee, and reads in a clear monotone the chapter she has chosen for them, not even the nervous movements of her bony hands, and an occasional timid stumbling in the sentences, can bring back to me the girl as she used to look to me seated on the bench in the deserted school-room. It is not because a dollar a month has given her a better dress, and has, perhaps, rounded slightly the angles of her face. It is that she has found something to do, and her heart is in it, and I have seen her face often brightened by a smile. Perhaps you would be surprised if I laid off for your edification her exposition of the first chapter of Acts, but all she said was true, and her audience could not see that it was not in the text. She knows something that her pupils do not know, so she has something to teach them; she *is* something that they have not yet learned to be, so why should she not draw them upward?

Yet, after all is said that can be said, the truth remains that she is but a feeble instrument. She is only a little one, and she will remain so to the end. And now I want to ask you, could you not help her? For, since I cannot find a stirring climax for my little sketch, I am just going to follow the promptings of my heart, and end it, like a sermon, with a personal application.

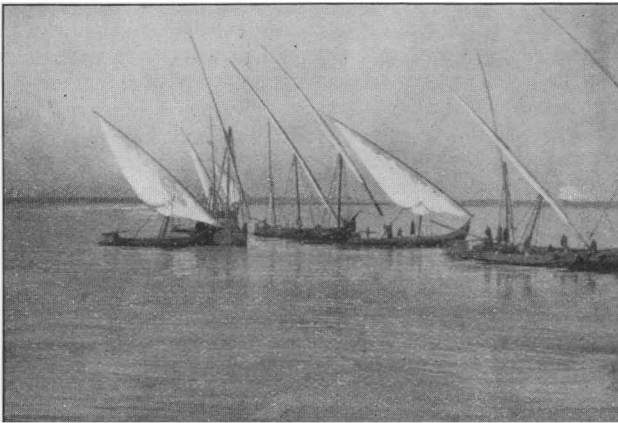
What are you and I to do about Fardoos and such as she? When we have ceased to despise them, and removed all stumbling-blocks from their pathway, have we fulfilled our duty up to its limit? You remember when Jesus was talking about the little ones, He said, that their angels do always behold the face of His Father in Heaven. One is left to grope after the exact meaning of the words, and you may have reached nearer it than I, but to me it suggests at least this, that the little ones being weak need a special ministry of loving spirits, and, thank God, it is not to heavenly spirits alone that communion in such a ministry is granted. Will you accept the part offered you, and take upon your heart to remember in affectionate prayer the feeble workers who, with many inherited disadvantages, and an imperfect mental and spiritual equipment, are labouring day by day to draw nearer to God those yet one step lower in privilege and in attainment?

What do you think about intercession? Is your faith in it only a hazy acceptance of the fact that it is a Christian duty to pray for others? Or is it practical and strong? Do you believe that you may become the interceding angel of one whom you can neither see nor talk to, who may never hear of you, and know nothing of your prayers? But so to minister there must be a tie between you and the one for whom you pray; a tie of genuine loving interest, for intercession is not real if it have not a warmly beating heart, if it be not human love and longing directed heavenward. And so to minister there must be another tie, a tie between you and God, a tie which, to be perfect, must become so close and intimate that, though your feet still tread

a world that seems to you often sad and weary, it will be true of you as of the angels of the little ones, that you are ever beholding the face of the Father in Heaven.

Do you wish to enter this ministry, and to wield over other lives so strange a power to bless? Jesus wished it, and to become our intercessor He became a man and died. It may cost us something too—this ministry for which the Son of God had to be made perfect through suffering; but if you covet it, will you not take this subject to your heart to-day, look into it earnestly and long, and never lay it aside until you have thought it out to some practical issue?

AMERICAN MISSION, CAIRO, EGYPT,
March 5th, 1904.



WHEN one has engaged in any enterprise for a considerable length of time and devoted his energies to the work, it becomes a part of himself. This is not always apparent even to himself until he

severs his connection with it, then he realizes how deep are the roots which have been drawing upon his energies and giving them up to others in different forms. I have now been connected with the Cairo Mission School for three years, and am about to leave it for home. Never before have I realized how strongly my interest centres in these boys, but now, when I am about to leave them, I find I have a very strong attachment for them. In my case it is not merely the severing the ties of friendship, but as I leave them, they, some at least from the upper classes, leave the school to go out into the world to do for themselves. And for some of them that means going back to influences which will be antagonistic to all of our religious teaching. Time only will tell how deeply has the seed been rooted in their minds. Some of them seem so near to the Kingdom, and yet we fear that the influence of parents and the ridicule of friends will prove to be severe tests. I have felt at times in the class room as though I were trying to throw a rope to drowning friends, but could not reach them; so sincere has their interest been, and so anxious have they seemed to be to grasp the truth, and yet I seemed not to be able to tether out enough to reach them. In desperation almost, at times have I striven to reach them, only to sink back feeling that it was a forlorn hope. But there is no place in mission work for a pessimist, or for one who surrenders himself to despondency,

We do not lose nor lessen our personal responsibility even though we feel we have made honest yet unsuccessful efforts. We recuperate our strength, and begin again. The influence of the early training of these boys is so very apparent when they try to defend their belief and question the integrity of the Gospel. If we had their minds only to deal with, their conversion would not be such a disappointing task. Some of their questions and answers in the Bible Class, when discussion is allowed, may be of interest. We do not invite free discussion, for they are too young to either question or reply as they should, and there is danger of them losing sight of the seriousness of the matter merely for the sake of argument. We had the subject of thanksgiving one day, and a bright young Mohammedan was telling of some of God's gifts for which we ought to be thankful, so I asked him what was His greatest gift, and he promptly repeated correctly, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Once I asked: "What is your belief in God?" "The same as yours." "Do you believe the Bible?" "Most of it." "What part do you not believe?" "That part which says that Christ is the Son of God." "Do you believe that Christ lived on earth?" "Yes." "What more do you believe concerning Him?" "We believe that He was a prophet." "Were not the prophecies of the Old Testament concerning Him fulfilled in Him and by Him?" "Many of them were." "Do you believe He was born of the Virgin Mary?" "We don't understand that." "What other difficulties have you?" "We can't understand how Christ can be the Son of God, for there is but one God; and if He is the Son of God He must be equal with God, then there would be two Gods. Neither can we understand why it was necessary for Him to pray, nor how He could be tempted. Also; when did He become the Son of God? God must have existed before Christ, and yet He Himself says, 'Before the world was I am.'"

"Why do you believe in Mohammed rather than in Christ?" "Mohammed was the last and therefore the greatest prophet." "But God says nothing about Mohammed or any other prophet coming after Christ except false prophets." "Oh, but the Christians have taken that out of the Bible." "When?" "We don't know." "Did Mohammed perform wonderful works such as Christ performed?" "No." "Do you mean to tell us that only those who believe in Christ are saved?" "Certainly." "But the men of the Old Testament were before Christ, and how could they believe on Him; if they believed on God and were saved, why shall we not be also?"

Thus you see the trend of their thinking. Bear in mind, however, that these boys are not learned Mohammedans, and in their simplicity they will make statements and confess to truths that older and wiser heads would not.

W. GARDNER ROBERTSON.

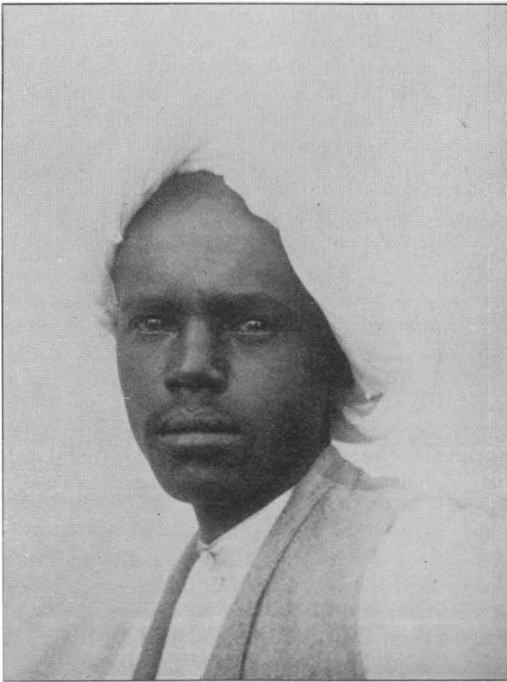
Will any Missionaries who would like their friends at home to see "Blessed be Egypt," send the names and addresses to Miss Van Sommer, and she will gladly send specimen copies. It would help her very much if the circulation could be doubled.

Our Servants.

BY MRS. A. C. HALL.

ALI, one of the Kebabeesh Arabs, was one of Mahmoud's Cavalry, and was with his chief at Shendy when the whole district was laid waste. He was also at Metemmeh on the west bank of the river, nearly opposite Shendy; and when we stayed at Shendy for a holiday two years ago, all his wanderings and fightings came back to his recollection.

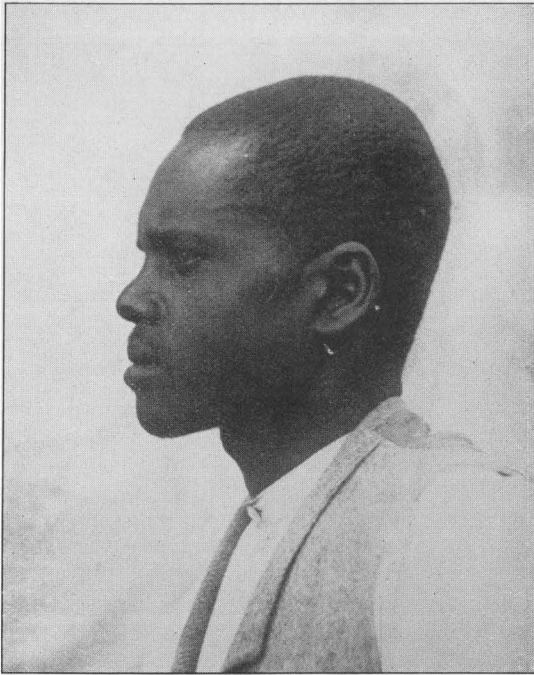
Metemmeh is a large village consisting almost entirely of women now, nearly all the men were killed in Mahmoud's battles. Ali at last wandered to Omdurman, and there Dr. Harpur and



ALI.

Mr. Gwynne saw him. He was a wretched object; thin, miserable, starving, the very opposite to what he is now. Dr. Harpur fed him on bread spread with cod liver oil, I believe with very good result. He then became his servant, and was passed on to us when we came to Omdurman a year later. His tribe wanted him to return to them, but he refused, saying they had cast him off when he was poor and miserable, and now he was going to stay with those who had been kind to him.

He learnt to read and write with us, and was thus able to read some of the Gospel stories, though we could not teach him as we wished to do, on account of the restrictions. He was very grateful for this teaching, and one day brought me a wild rabbit he had got from an Arab. "I want you to have it," he said, "because you have taught me." He was a most truthful boy,

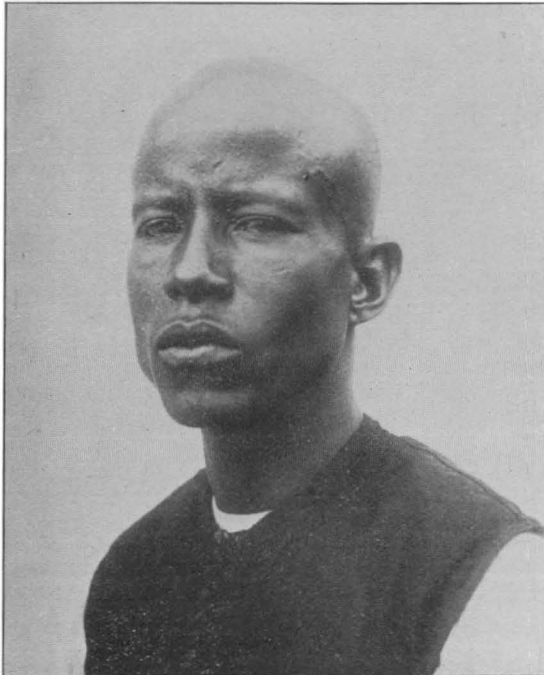


ALI.

indeed I do not think we ever had to reprove him for telling a lie, and he spoke with great scorn of the cook's little girl, "because she was such a little liar," he said.

Poor Ali was much distressed when we left, and wept, saying we had been as his father and mother, and he had so few friends. However, he was going back to his people for the present to be married, and we knew he would always have a friend in Mr. Gwynne at Khartoum.

Ali was quite different to any of the Omdurman young men; the three years he had spent in our mission houses had had a very good effect upon his moral character, and he was upright and honest. He knew little about Mohammedism, but, like all his countrymen, was very superstitious and full of stories of spirits, and had a great belief in charms.



ADAM, OUR WATCHMAN.

The picture on this page is one of our watchmen, Adam. As our house was some distance from the town of Omdurman, and in a lonely place, it was not considered safe to be without a watchman at night. The one we first had was very unsatisfactory, and we had to dismiss him after repeated thefts on his part.

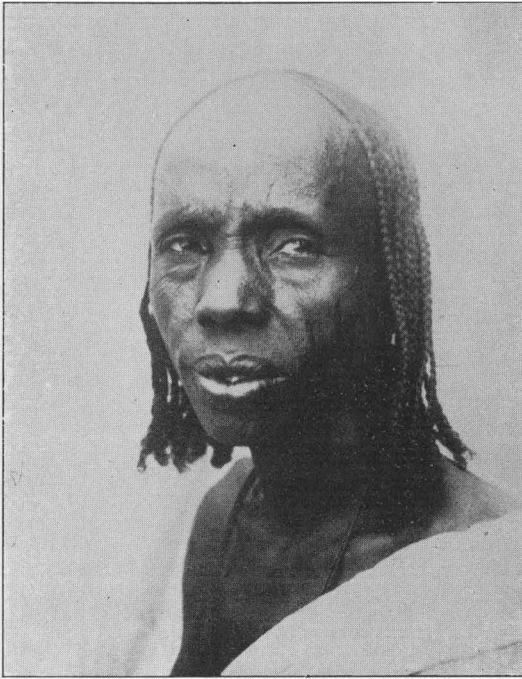
After he left we applied to the Police Station for a Government watchman, and the officer in charge sent us up Adam, who remained with us till we left. He still lives in our house with the Bible Society Catechist, as his servant.

He was formerly one of the "Mulaymeen" (soldiers) in the Khalifa's service and later on entered the Government employ as a watchman. These watchmen assemble at the local police station about six o'clock every evening, dressed in their

special uniform, and are then marched off to the special quarter that they are to guard during the night. The next morning they have to return to the police station and give in their names. Adam was supposed to walk round the outside of our wall all night, he informed us, but as a matter of fact he slept in our stable and got a comfortable night's rest, which he much preferred to having to parade the streets of Omdurman, as he did before he came to us. I had a very kind letter from him a short time ago, which he had got a public writer to write for him.

The woman in the picture is a very good type of the poor women of Omdurman, who have been nearly all brought there as slaves from the country round.

This woman was originally brought from Darfur, probably by some slave trader. There are many such in Omdurman; most



A WOMAN FROM DARFUR.

of them have been slaves, and after their release earn their living by drawing water from some of the numerous wells in Omdurman. It is hard work, as they often have to carry the very heavy jars of water long distances on their heads, so heavy that I could not even lift one from the ground when it is full of water. This hard work, and also that of grinding the native corn between two heavy stones, a very slow and laborious process, soon makes all the women look old and worn before their time. I was told that our cook, who looked fifty, was only twenty-seven.

May I ask all who read this to pray for those about whom I have written, that they may have the blessings of the Gospel, and that many who are still in darkness may have the Light of Life.

E. A. HALL.

Calioub.

IT is not always an easy thing to tell something about a mission-field. This is my experience whenever I set myself to giving an account of our Dutch Mission. It is not here as it was in the first Christian congregation: "And the Lord added to the Church daily such as should be saved."

Here at Calioub the Gospel has been preached during thirty-four years, and how few are the results; yea, it seems as if the men grow more and more impassable and indifferent for the tidings of great joy which is brought to them. And no wonder. They will not believe in the Gospel; and when once they reject Christ, the Saviour, their hearts grow harder and harder, and their conscience stops raising its warning voice.

Still, the watchword of a Christian remains: "Believe."



THE MISSION HOUSE AT CALIOUB.

By faith kingdoms have been subdued and promises obtained. And so faith alone can subdue the kingdom of Satan (the devil), and plant the banner of Christ; faith alone is the way to obtain the promises for Egypt too. But it asks a constant battle to keep this faith, and again and again it is the missionary's prayer: "O God, help me, help Thou mine unbelief." Without the strength of this faith he can do nothing; his work easily tends to fall into grooves, and in no work is a groove more fatal, it loses all life and influence. Yet there are luminous points too; the small congregation at Calioub, consisting of twenty-one souls, is like an oasis in the midst of a barren plain. She is not perfect and blameless, to be sure, and last year two of her members had to be cut off, but still she is an ornament of the village, and lets her light shine. Like Paul said of the congregation of Corinth, it may be said of the one at Calioub too: "Not many mighty,

not many noble," but as she finds her riches in the poverty of Christ, she has an eternal treasure in Heaven, which we wish to all rich and noble persons, even if they had to give up all earthly riches and joys in order to get it. May the battle cry of Paul ever be before her eyes: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus." There is not much interest in church and evening meetings among those who do not belong to the congregation, and if we are surprised now and then by some of them coming regularly some evenings, it appears afterwards that it was a case of material concerns.

Our schools give reason to be thankful; they are better now than last year. At Calioub the boys' school counts forty-five pupils, besides the orphans; the school at Barrage seventy pupils. The girls' school is not what it should be, alas! There are twenty pupils, and very often many of them are absent. The teachers perform their task with perseverance and fidelity. They visit the parents as oft as possible, especially when the children have been absent through illness or other causes; and we do not leave off urging other parents whose children do not visit our school into sending them. With the Mahometans it is the Christian element which prevents them from sending their children to the mission school; with many Copts it is an innate aversion of all that is called protestant. The Coptic school tries to please Copts and Mahometans on religious points, and therefore they have more pupils. Besides, there is the school of the Government, which is said to be the best one.

And now I will tell something about the orphans. They all are in perfect good health, thanks to God. The eldest of the boys is placed now at the school at Barrage as pupil teacher, while he gets lessons too in order to go to College at Assiout. Last month we opened a shoemaker's shop, but we did not succeed in finding a fit man for that line of business. But the Lord will provide when He thinks it time. The girls too give reason to be thankful; especially the Mahometan girl, called Aisje, shows more and more that her heart is opened to the Lord. Some time ago, when she was engaged in making the bread with the Coptic girl, she persuaded her to tattoo a cross on her hand; and whatever efforts I have made to take it off, I have not succeeded. So she bears what is in the eyes of the Copts the outward sign of a Christian. May, however, the Cross of Christ be really planted into her heart. This would be a triumph over the Islam, of which we could never thank our God enough.

From Egypt I receive many a pecuniary surprise for the orphanage, and from over the sea I get some too. We even got a gift of £5 from Copenhagen.

Brothers and sisters, pray for us that the Lord may bless the preaching of His Word, at what place and in what way it may be brought, in the congregation, and to Copts and Mahometans; in church, and at the schools. We want your prayer. But let us thank God for the blessings, whether visible or invisible, which He gave us.

Yours in the Lord,
P. J. PENNING.

Calioub.

A Day's Work in Egypt.*

BY DR. F. J. HARPUR, C.M.S., CAIRO.

IT was on a Saturday morning in March, 1902, that we started off for the village of F—. Our party was a fairly large one, for now that a *dahabeyah*, i.e., house-boat, had been hired (through the kindness of a friend in England), as many of the C.M.S. party in Cairo joined us on the Menafeyah Canal as could possibly be spared for a short time. We were in all three ladies, one doctor, and three native helpers—a large party to go to one village; but we had arranged with the people beforehand, and intended that some of us should go on to a second village, where we were also expected. Soon all were at work, the ladies among the women, the colporteur and catechist with the men, and I was taken about to see patients. Among other places I was brought to the house of some well-to-do people to see a poor woman with a tumour. On examination this proved to be cancer. I told her friends to lose no time in taking her to Cairo, and gave them a letter of introduction to Dr. Lasbrey, but she never came to the Medical Mission, and I only hope she went to some good surgeon in Cairo.

After spending an hour or so in this village, Miss Crowther and I went on with two native helpers to the smaller village of K— F—. Here we had a specially good time. One of the first to meet us was a widow, whose two sons had lately been at Old Cairo for the treatment of Egyptian anæmia, and she gratefully told us how they had come back quite strong and well. Others also met us with the same story, and several cases that had been to the dispensary tent beside the *dahabeyah* were waiting for their first dose of thymol. I realized in that village what an advantage it was to have Miss Crowther, a nurse, with me, for without her I could never have seen at least two serious cases. One was a poor woman for whom little could be done, but the other was a woman with a large tumour (external). She was advised to go to Old Cairo Hospital, which she afterwards did, and was successfully operated on. About noon I went alone to the Omdeh's (the chief sheikh of the village), where Mualim Khaleel Useph, the evangelist colporteur, had friends. He received an order for a large reference Bible from a Copt (Christian), and we had good opportunities for reading and speaking to the men that were coming and going from the Omdeh's house. I was consulted by several members of the household, and I had to advise more than one to go to Old Cairo. The Omdeh himself was away, but his brother, an old man, did the honours. Food was soon brought, but before we sat down to it a very necessary preliminary was washing our hands as we were to eat with our fingers. A servant poured water on our hands while we washed them over a copper basin.

This reminds me of another time when I was in the guest-room of a village, and when food was brought, somebody mentioned the subject of knives and forks, whereupon I overheard an old man exclaiming in great wrath, "Knives and forks indeed; what presumption against the Almighty Who made our hands

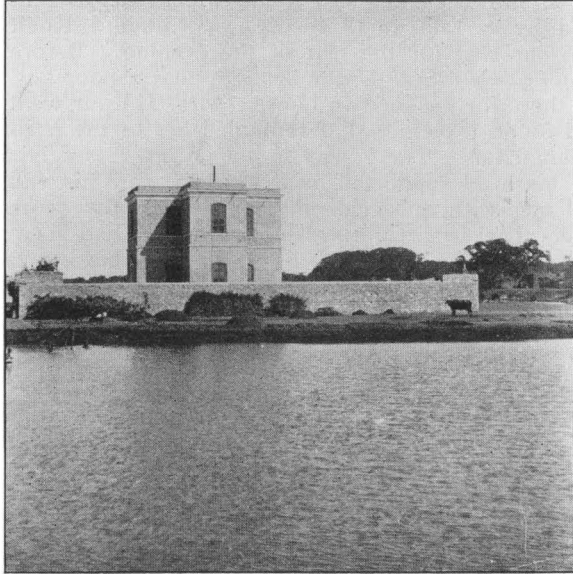
From the "Church Missionary Gleaner."

to enable us to eat!" We enjoyed our meal of bread and fried eggs, and it need hardly be said we required to wash our hands a second time. Leaving one of our number (who, by the way, was a voluntary helper, a mat-maker from Old Cairo) to administer the last part of the thymol, etc., we returned to F—. He afterwards told me how he had been enabled to read and speak to a number of people. On the way back to the *dahabeyah*, Mualim Khaleel brought me to see a friend who had been in the hospital some months before, having had his face badly torn by a savage, but not mad, dog. He was pleased to see us, and brought us into a small guest-room, which was evidently thickly inhabited by certain small insects, as Mualim Khaleel and I found to our cost for the rest of the evening. Before reaching the *dahabeyah* a message was brought that a poor boy had been waiting there for me for two hours. Mrs. Harpur went in to the tent and found a picture that reminded her of the parable of the Good Samaritan. There was a poor Coptic boy lying on the ground, his head supported by a Moslem from his village. The boy had met with an accident while driving the ox that turned the water-wheel for irrigating the fields. He had been seated on the horizontal wheel which turns round, and his leg had slipped down and caught in the stationary part of the machinery. The ox was only stopped by the boy's leg jamming the wheel. The thigh was broken! Many patients had come from their village to the hospital—they trusted us—so he was carried straight to the *dahabeyah*. The first thing I was asked was what I required for a splint? The boy's father was a carpenter, and he ran off for a board at once and cut it up under my direction, but it took some time to get the limb set, and the only bed was our little operating-table. The mattress was part of a tent, but our little patient bore his sufferings like a man. We had been working for some time by candle light, and when the job was finished we suddenly began to feel very hungry, and no wonder, for it was nine p.m. Late that night a sheikh from the village, who himself had been a patient some years before, came to consult me as to what was to be done next. He said I must either keep the boy on the *dahabeyah* until he was well, or send him to the hospital. The latter plan was adopted. Next morning, under my direction, the carpenter made a box without a lid (it looked rather like a coffin) long enough for the boy and his splint, and the boy was placed in it, and when the captain of a passing boat promised a passage to the Barrage, the father seized the box, and placing it on his head, started off at a run to overtake the boat, which was sailing before a strong northerly breeze. He and his load were taken on board and finally reached the hospital, and when we returned from itinerating the boy was still there.

No itinerating has been done since. But now Miss Sells (a nurse who has been working at Old Cairo for years in the hospital), Mrs. Harpur, and I have been freed from village work. At present things seem to point to our making a small mission-house at a place called Rhoda el Farag, close to Cairo, our first centre, and visiting the villages all around, many of which are as yet quite untouched.

It is because we feel the great need of guidance from God that I am writing thus. I remember a long time ago spending a

day at the village of S——. There we had a friend who had been a patient at the hospital, and when I was alone with him that day he said, "Tell me the words of our Father; it is a long time since I heard them," and he reverently repeated after me the Lord's Prayer. May there not be many such who are truly our friends from among the number that have been in the hospital? about 3,000 have been in-patients since the work commenced fourteen years ago. We trust that they will give us an entrance into their many villages. Then may I ask the readers of the



THE C.M.S. MISSION HOUSE, RHODA EL FERAG.

Gleaner to pray that we may be guided aright, so that this effort may be the continuation of the work which has been done, and is being carried on at present at the Old Cairo Hospital? One other thing I *must* ask you to pray for; it is that God may raise up true-hearted Egyptian workers and that we may be enabled to train them aright. Without such an agency we cannot expect to reach the hundreds of villages influenced by our Medical Mission.

"Keep thy heart sweet, and surely, in a while,
God shall anoint thee sorrow to beguile,
And preach good tidings by a happy smile."

F. L.

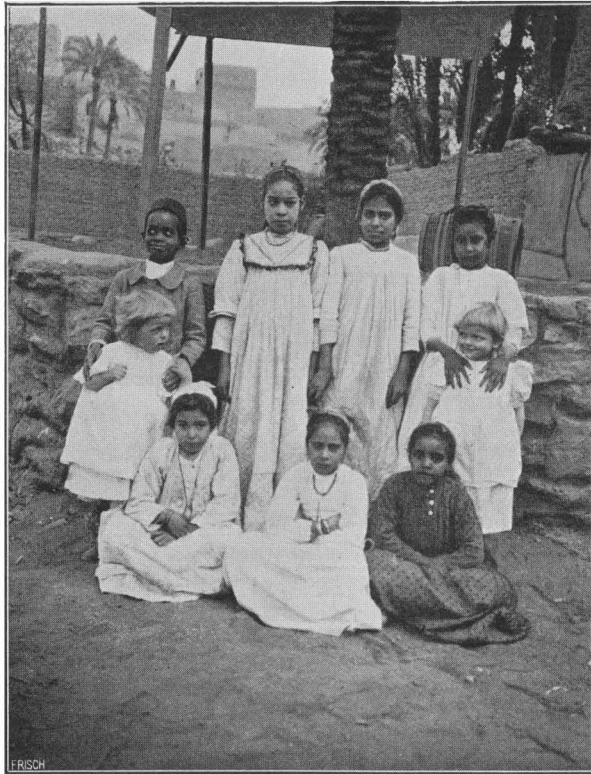
Soudan Pioneer Mission.



SOUDAN PIONEER MISSION HOUSE, ASSOUAN.

YOU desire to know something of the progress of the Soudan Pioneer Mission. Our work is still so young and small that we would rather not speak much about it in public. It happened in the circumstances of its beginning in Assouan, that it was founded without proper provision for its future development having been made in the home-land. The Committee which subsequently took over the guidance of the Mission was fully aware of this defect, and also that many mistakes and difficulties of the early years arose from this cause. It became necessary, therefore, in the first place to dig deep down and lay the unseen foundation walls in the one Rock and Corner Stone, and in the attempt to lay that which already existed deeper much has been overthrown, and has proved itself not desirable. We have had to pass through many humiliations and much shameful failure. But we did not receive this work from the hand of man but from the Hand of our Lord, Who had—to use another simile—placed the new-born child, the Soudan Pioneer Mission, into our arms and upon our hearts, with the distinct instructions, "Nourish it." Can we therefore weak-heartedly withdraw our hand? What purpose has He for the "little child," where it shall find its own future sphere of work. we do not know, but we do know that our labour in Him shall not be in vain, and of how we long to do anything, however small, to magnify the Name of Jesus amongst those who sit in darkness and in the shadow of death on the Nile, and in the interior of Africa.

The only station of the Soudan Pioneer Mission is in Assouan, where we have a splendid piece of ground and two houses on the Nile Street, with a palm garden stretching to the river. Here, for the last three and a half years, Mr. Kupfernagel has been working with his wife, who has been a true helpmeet to him in the school and in the work amongst the women. In the little Girls' School, he is assisted by another European and a native assistant, in the place of the former Egyptian teacher who, on account of his delicate wife, felt himself compelled to accept another call, where a larger salary than we could give him was offered to him. The second native helper, our interpreter

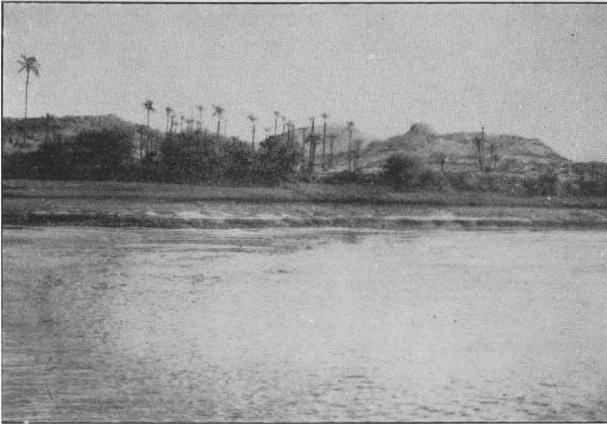


SOME OF OUR CHILDREN.

and Evangelist, Samuel Ali Hussein, has also had to leave us. Last Summer, while remaining alone in the Mission House during Mr. Kupfernagel's holiday, he was robbed of his four children by his relations, on the pretence that as a Christian he had no right to have the upbringing of his Mohammedan children, that is, to bring them up as Christians; but, as a matter of fact, it was for the purpose of getting possession of the dowry of his marriageable daughter. The affair stirred up a good deal of dust in Assouan at the time, and Samuel had, on the advice of the authorities, to leave the place for his own safety. We allowed the poor, stricken father to come to Germany, where,

in the house of Pastor Ziemendorff, Director of the Soudan Pioneer Mission, his knowledge of Arabic makes him a most valuable helper for the young missionary candidates.

Assouan offers a very trying field for Mission work on account of the greatly fluctuating population, spoiled by intercourse with the cosmopolitan character of the strangers visiting the town. This is specially so with regard to work amongst the Moslems, the Nubians, Bisharin, and the largely-represented Soudanese, whom we have specially before us, as our brethren of the American Mission look after the Copts. So much the more thankful are we to the Lord for the way He has recently opened up for us to reach them. A German Doctor, who lived in our Mission House for the winter, kindly placed his advice and skill at the disposal of our poor native friends daily at certain appointed times. A room in the Mission House was fitted up as a clinic, and Mr. and Mrs. Kupfernagel helped him in dressing, and as interpreters. Friendly tourists defrayed the cost of



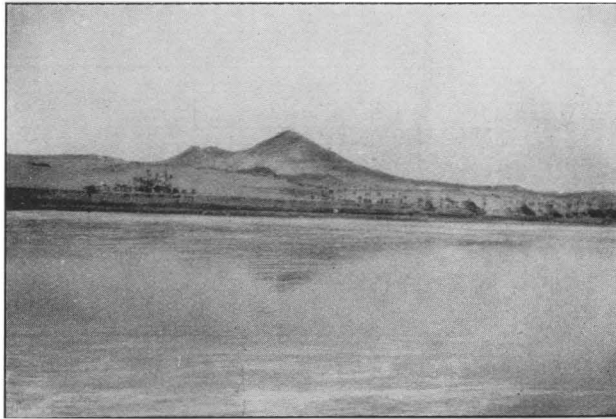
NUBIA.

bandages and medicines, and the needy came in crowds. Full of joy, the Kupfernagels have informed us how much more accessible and confiding the people have become through this service of love. Following up this indication, we hope in Assouan more and more to develop Medical Mission work. May He, the great Physician, grant that with such ministering to the bodily needs, we may succeed in preparing the way for His Word in the hearts of the Bisharin and Nubians.

The difficulty in the way of educating his five children, the continuous care on account of the health of his family in the burning climate, makes it apparently undesirable that Mr. Kupfernagel shall continue his work in Assouan. The separation will be a grievous blow to us and to him, and not least to his friends in Assouan. Still, both he and we see the guidance of the Master clearly in the matter. In any case he will not leave us until new workers are able to take over the work which has been begun. Two young men, Mr. Enderlin and Mr. Zimmerlin, are already making preparations in Wiesbaden to go out to the Mission field in Autumn. Both have received their education

at St. C———, the College to whose traditions Mission work on the Nile already belongs, and which has already sent out many African Missionary veterans to Egypt and Abyssinia, such as our honoured friend, Missionary Krapp. In case we receive a favourable reply to our request from the Government, both will proceed further South. A Missionary sister, Miss Gounermann, who is intended for Assouan later, will be trained in nursing at the Wiesbaden Deaconess House. We are asking the Lord to send us a married Mission Doctor for the further development of the work.

Now, to say just one word about the means whereby the Mission is sustained; it is just in this matter that the Lord has constantly, manifestly encouraged us not to give up the work. We have told Him that as we long desired to carry it on according to His directions, so we only wished to take the means thereto, directly from His hand. Therefore we never beg for money, and on account of the smallness of our work so far we



NUBIA.

have had no Travelling Secretary, who could call attention to it and awaken interest.

We cannot yet point to much results, and have had to fight against prejudice and many difficulties of all sorts, external and internal, still we have never been short of means. We had always enough for our small expenses, and we can quietly face greater. The circle also of the friends who join us in prayer and are ready to help, is steadily growing, as witness the number of subscribers to our monthly paper, "The Soudan Pioneer," which may be had from the Headquarters of the Mission, 12, Ernsenstrasse, Wiesbaden, at 1s. 8d. per annum for abroad.

You see we are still in the days of small things; but we know that He has led us to Egypt, and we also know that while in the Kingdom of God each corn of wheat must first fall into the ground and die, and that during this time the husbandman has to be patient still that grain which he has sowed will in His own time bring forth fruit to His glory, and that the waiting of the righteous shall be joy. "Fear thou not, the Lord can do still greater things."

A Remembrance of Village Preaching in Egypt.

EGYPT is a land of villages. There are a few large cities and towns, but the great masses of the population are to be found in the thousands of villages which lie thickly scattered over the face of the country; and what is wanted is that a sufficient band of Missionaries, and of labourers raised up from amongst our dear brethren and sisters there, should be sent forth in the Name and in the Power of Christ, to the millions of Mohammedans, and the hundreds and thousands of Coptic Christians, as witnesses, by their lives, as well as by their message, to His saving grace amongst these country folk. For such a blessed enterprise the doors are wide open. In illustration of this, let me tell you of an effort made to evangelize one of these villages during the time I had the privilege and joy of being a messenger of Jesus Christ in this Bible Land. One of our teachers, an earnest, spiritually-minded man, and I, had been deputed by the Cairo branch of our C.M.S. Gleaner's Union to visit Matariyeh, which is about half an hour's railway journey from the city, and situated on the ancient site of Heliopolis, or the City of On, where, tradition has it, Moses was educated "in all the wisdom of the Egyptians, and was mighty in words, and deeds." We walked through the village, and found our way into some of the houses, and so encouraging was our reception that we determined to make a special effort to reach these people. We looked about for a suitable place in which we could preach the Gospel to them, and persuaded the keeper of a Café, for the consideration of a bishlik (5d.) or two, to allow us to use his shop for the purpose. The next week we made the attempt, and after singing a hymn we had a number of men and others around us. All went off smoothly, and we told our listeners that we hoped to visit them again. Apparently, a few bigoted Moslems thought they would stop us, for soon after we had begun our meeting the next time, interruptions came in the shape of many questions being asked of the speaker; then followed a crash in the glass lamp over our heads, and some young fellows, brandishing sticks, rushed into the midst of the concourse, and the gathering broke up in disorder. On our way to the Railway Station we met these young men, and going up to them I asked, "Do you not believe in Sayidna Æsa?" (the Moslem name for our Lord Jesus, of Whom they think in their ignorance only as a Prophet). "Yes," was their reply. "Then," I answered, "the Lord Jesus told His disciples to go into all the world and preach the Gospel to every creature, and we come to you, according to His Word, and this is the way you treat us." Whether this had any effect upon these men I cannot tell, but no more opposition was shown us. The keeper of the Café, however, had had enough of us, and so we secured an empty shop a few yards away, and there the Gospel was preached from week to week. Our Catechist and I, and sometimes the friend who first accompanied me, stood at the entrance of the little shop, in order to be within the letter of the law, and invited the men to come in, but as the weather was very sultry they preferred staying outside, and so in reality we had a series of open-air meetings, and most interesting they were. Children were in

evidence there, as everywhere, and these we gathered round us inside the building in order to keep them quiet. By singing a hymn or two we soon collected a small crowd of men, who arranged themselves in a semi-circle without. Here were those who had left their businesses to hear what the Christians had to say—there in the centre of the ring was an old man, leaning upon his staff, and listening most attentively; close by him were some of the lads and young fellows of the villages, whilst perhaps a couple of policemen in their white uniforms were mixed up with the others. Outside this circle, it may be, a party of Bedouin, with their swarthy countenances and long robes, would halt their camels, and listen to the strange tidings. And what did they hear? "Faithful is the saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief," or "The Son of Man is come to seek and to save that which was lost." And these men paid attention to what they heard. At the last meeting we held in that village, when we told the people that we were not coming again, and urged them to believe in the Saviour, Whom we had proclaimed unto them, they replied, "But what must we do with Mohammed?" "What must we do with Mohammed?" How was I to answer them? Would it have been right to tell them that Mohammed was a false prophet, and that their religion was a false one, and then leave them to themselves, with no teacher of the True Faith? Would that not have been a cruel thing to do? My answer was, "This Bible is the Word of God" (a great many of the less bigoted Moslems assent to this), "and in this Word of God there is no mention of Mohammed, but we do read that God so loved the world that He sent the Lord Jesus to die for our sins, and to rise again, that whosoever believeth in Him should not perish, but have Everlasting Life." And thus we had to leave them, with the thought that perhaps many of these people would never hear the Gospel again. My dear fellow Christians, who know "that Jesus is the Christ, the Son of God," and who have Eternal Life through faith in His Name, to you comes to-day the cry of these our brothers and sisters in Egypt, "What must we do with Mohammed?" and yours is the privilege and the gladness, which angels cannot share with you, of going forth personally, in obedience to your Lord, or of helping to send some one in your stead, to tell these souls for whom Christ died of a greater than Mohammed, of the Son of God, Who loves them and gave Himself for them, that He might make them the children of God, and the heirs of Everlasting Life.

J. G. B. HOLLINS.

We thank Mr. Clark Chambers most gratefully for his careful help as Secretary for New South Wales, and are sorry to lose him, while at the same time we would welcome Mrs. Bryant, who has now become our Secretary there.

Her address is :—

"CREFIELD," LIVINGSTONE ROAD,
MARRICKVILLE,
NEW SOUTH WALES.

Prayer Union for Egypt.

Friends who are wishing to share in our service of intercession are asked to send in their names to join the Prayer Union for Egypt. There is no binding promise which sometimes becomes a burden, but a united agreement to pray for the land and its people, and for all, both European and Egyptian, who are seeking to live and work for their Master. A Cycle of Prayer containing the names of every Missionary and Mission Station, whatever their Society may be, is sent to each Member of the Prayer Union, and this Magazine tells of all work and workers in Egypt, with the one purpose before us to overcome by faith and win the Moslems to Jesus the Lord.

Notices.

The Quarterly Magazine, "BLESSED BE EGYPT," together with the Prayer Cycle, and Card of Membership for the Prayer Union for Egypt, may be obtained for the inclusive sum of two shillings for the year, from the Secretary, Cuffnells, Weybridge. The bound volumes for 1903, two shillings. *These are bound in art green linen, and contain about fifty illustrations and some good maps.* They are suitable for presents. A few copies still remain of 1901, and 1902.

Prayer Cycle for Egypt and the Soudan, 1904, 2½d.

Prayer Cycle for Palestine and Syria, 1904, 2½d.; also Prayer Cycle for Asia Minor, or Turkey in Europe and Turkey in Asia.

Leaflets, 3d. per dozen and postage:—

- No. 1.—"Oh think, to step ashore, and that shore Heaven!"
- " 2.—"The tempest's wild sea-heart and troubled sky."—*Rev. C. A. Fox.*
- " 3.—"No gilded crown I ask for thee, beloved"—*Laura Barter Snow.*
- " 4.—"And be thou there, until I bring thee word."—*Bessie Porter.*
- " 5.—"Challenge the darkness."—*Rev. C. A. Fox.*

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

NEW ZEALAND. MISS EVA GOODER, 44, Kent Street, Te Aro, Wellington, New Zealand. One Shilling and Eightpence.

NEW SOUTH WALES. MRS. F. B. BRYANT, "Crefield," Livingstone Road, Marrickville, New South Wales. One Shilling and Eightpence.

VICTORIA. REV. A. J. CAMPBELL, D.D., 34, Kensington Road, South Yarra, Melbourne. One Shilling and Eightpence.

GERMANY. FRAULEIN H. ZIEMENDORFF, Marienhaus, 12, Ernserstrasse, Wiesbaden, Germany. One mark, seventy pfennige.

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, Egypt General Mission, Rue de la Colonne
Pompée, Alexandria. Six Piastres.

UNITED STATES. MR. D. T. REED, 224 Sixth Street, Pittsburg, Pa., U.S.A. 40 Cents. Half a dollar for the year will include the Magazine, "BLESSED BE EGYPT," Card of Membership for the Prayer Union for Egypt, and a copy of the Prayer Cycle for 1904.

Not Offended.

“ And blessed is he, whosoever shall not be offended in Me.”—MATT. XI. 6.

BLESSED is he, whose faith is not offended,
When all around his way
The power of God is working out deliverance
For others day by day ;

Though in some prison drear his own soul languish,
Till life itself be spent,
Yet still can trust his Father's love and purpose,
And rest therein content.

Blessed is he, who through long years of suffering,
Cut off from active toil,
Still shares by prayer and praise the work of others,
And thus “ divides the spoil.”

Blessed is he, who, though his lips have pleaded.
Again and yet again,
Still comes a suppliant in the name of Jesus,
Nor deems his prayer in vain.

Blessed is he, who o'er life's trackless ocean
Rests on an unseen Hand,
Trusting through darkest night his Heavenly Pilot
Will bring him to the land.

Blessed is he, whose spirit grows not weary
With all the daily round,
But finds therein a sphere where loving service
And patience may abound.

Blessed is he, to whom the will of Jesus
Is more than all beside,
To suffer or to do it, his ambition,
Whatever may betide.

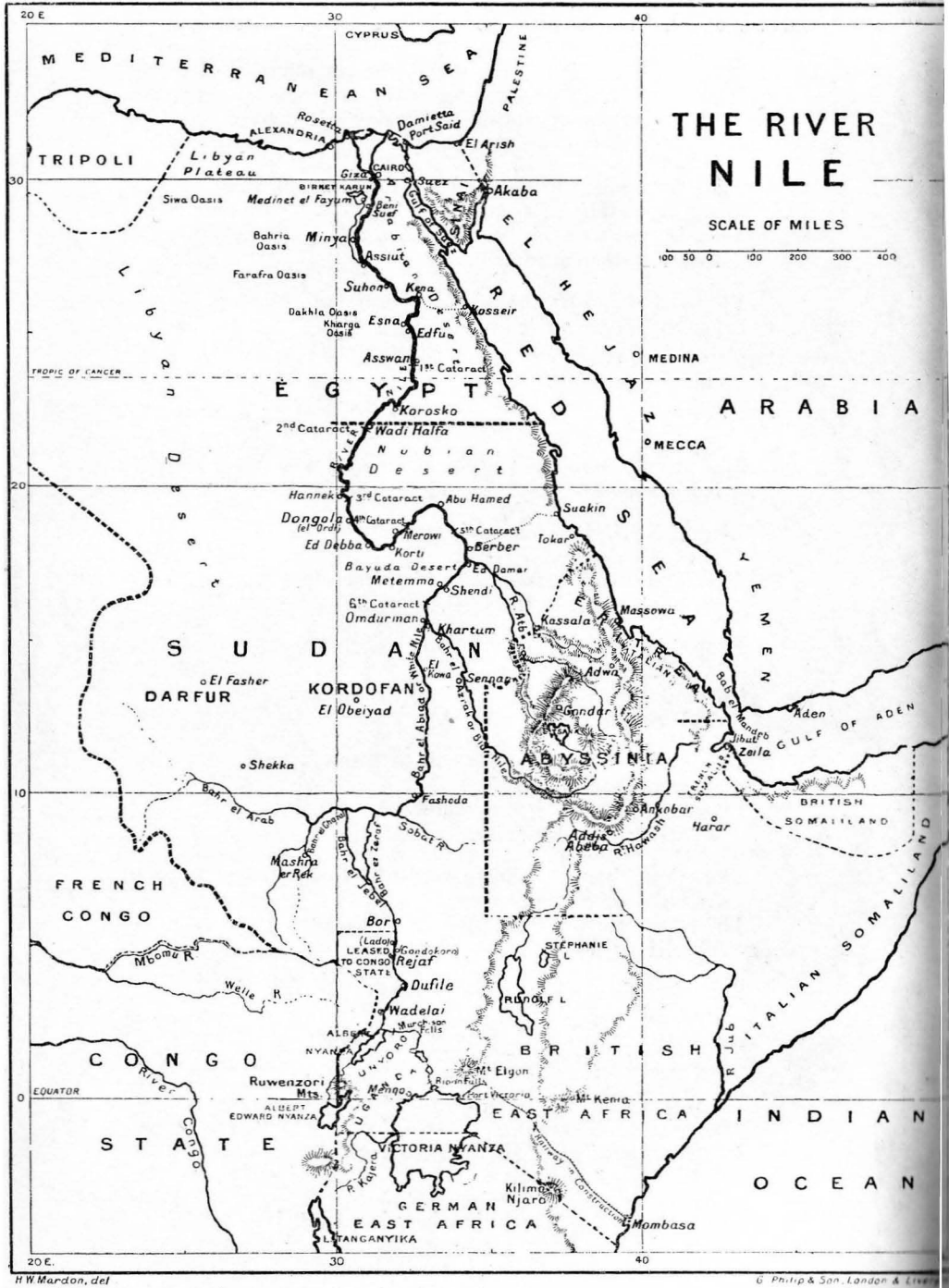
Blessed art thou, O child of God who sufferest,
And canst not understand
The reason for thy pain, yet gladly leavest
Thy life in His blest Hand.

Yea, blessed art thou, whose faith is “ not offended ”
By trials unexplained,
By mysteries unsolved, past understanding,
Until the goal is gained.

For thee awaits an “ afterward ” of glory,
Eternal bliss complete,
An understanding of His purpose for thee,
A joy exceeding sweet.

The “ unoffended ” faith that here has trusted
A Father's boundless love,
Shall then, made manifest in all its beauty,
Be crowned for aye above.

FREDA HANBURY ALLEN.



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

"Blessed be Egypt."

VOL. V.

OCTOBER, 1904.

No. 21.

Editorial.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made Heaven and earth."—PSALM CXXI. 1, 2.

"Lift up your hearts." We lift them up. Ah me!
I cannot, Lord, lift up my heart to Thee:
Stoop, lift it up, that where Thou art I too may be.
"Give Me thy heart." I would not say Thee nay,
But have no power to keep or give away
My heart: Stoop, Lord, and take it to Thyself to-day.
Stoop, Lord, as once before, now once anew;
Stoop, Lord, and hearken, hearken, Lord, and do,
And take my will, and take my heart, and take me too.

WE would render thanks unto the Lord of Heaven and earth for the strong help and encouragement which He has sent us since the Summer Number of "Blessed be Egypt" was issued. A distant and unknown friend has sent £1,000 to the Nile Mission Press, with the expressed wish that the work may go forward without delay. We receive it with reverent thankfulness to the Father in Heaven Who knew our need, and has heard our prayer; and we receive it also with grateful hearts to the earthly giver. We ask all our friends at this time to join us in constant prayer that God may guide and prosper every detail of the work which lies before us. Pray that a right decision may be made with regard to the place—whether Cairo or Alexandria—for the establishment of the Press; and that a suitable house may be found. That the right Missionary may be appointed at the head of the Mission Press, and an able and skilled Master Printer. Pray too for the native workers to be engaged; For the writers, and for the writings to be printed, and for a great and lasting blessing over the whole enterprise. May it be begun and continued in God, and do a work that shall have no ending.

Readers who open this number carelessly may think it is all maps and statistics, but when they look closer they will find it well worth thoughtful reading. The report of the British and Foreign Bible Society fills our hearts with thankfulness. The light is spreading. On all sides men are reading; and this knowledge opens before us afresh the boundless possibilities of reaching tens of thousands of souls through the Arabic written Word. The American Bible Society is doing similar work in Upper Egypt, and we hope to give some account of this in a future number.

Those who take an interest in the extension and development of new fields of work are asked to take the two places to heart which are mentioned here for the first time—Sheikh Barghoot, and Marsa Matrooh. They may be destined to become important ports. We would ask that God will lay them on the hearts of some of His intercessors, and that in each place there may be someone to hold up a standard for Him.

May it not also be possible that some of the land now offered for sale in the Soudan shall pass into the hands of Christian landowners, who shall be witnesses for Christ in those parts?

We hope to have some Sales of Work for the building of "Fairhaven," the Missionary Home of Rest in Egypt, during next year in many different parts of the country. Will willing workers help us in winter evenings by making articles for Sale? And will anyone who can arrange to have a Drawing-Room Sale let us know, and we will send supplies to help them. Also will some ladies allow articles to be sent to their care, so that we may have several receiving houses. If we all try together, with God's help, Fairhaven will be built next year. It is greatly needed.

We are glad to say that there are now about nine hundred and sixty friends who take in "Blessed be Egypt." Will they help us to reach the thousand before the close of the year?

We are bringing out some picture postcards of Egyptian scenes. Packet No. 1 will contain some views interesting to C.M.S. supporters. Packet No. 2 will contain some which are interesting to friends of the American Mission.

The bound volumes of "Blessed be Egypt" for 1904 will be ready about the end of October.

Will all our sisters who read these pages join us in setting apart the first week of November to pray for the women of Egypt, specially asking that we may be guided to the right way through which the village women may be reached during this generation. (They need our care as much as those defenceless women needed loving care, of whom we read on page 156.) Also that the women workers at home may draw together and work more effectively and unitedly. Those who will join us in keeping this week of prayer are asked to communicate with the Secretary of the Prayer Union for Egypt, Cuffnells, Weybridge.

"Friend, go up higher," to one: to one,
 "Friend, enter thou My joy," He saith.
 To one, "Be faithful unto death."
 For some a wilderness doth flower,
 Or day's work in one hour is done:—
 "But thou, couldst thou not watch one hour?"

CHRISTINA ROSSETTI.



atest News from Egypt.

Summer has been holiday time for most of our Missionary friends. A few of them have come home, some have been able to go to Switzerland, and others have spent it by the sea in Egypt. Here and there they have remained at their posts, and have had no change until summer was past. We note a few items of news which have reached us.

There are now 2,900 Moslem children in the Schools belonging to the American United Presbyterian Mission, as well as many thousands of children nominally Christian. The special effort that is being made by that Mission to reach the Moslems in Cairo continues with much encouragement. Two night meetings are held weekly by Mr. Michael Mansour, a convert, who was educated at the Azhar. The meetings are for religious teaching and prayer, and then a subject previously given out is taken up by Mr. Michael, and the Moslems answer him. Sometimes three or four try to speak at the same time. The meetings have been very crowded, and some of the Azhar Sheikhs or students who seemed to wish only to argue have listened respectfully during the first part of the meeting. These meetings have been suspended during the summer months, but will now be re-commenced. Dr. and Mrs. Askren are settled in the Fayoum. They have a large house for their medical work and residence. While the clinic is attended by patients the Bible is read to those who are waiting by some of the Native helpers.

The Tanta Hospital has now been opened for some little time, and Miss Lulu Harvey, the daughter of Dr. and Mrs. Harvey, of Cairo, has been appointed superintending Nurse. Dr. Caroline Lawrence has gone for her holiday, and at the present time Dr. Belle Drake is alone in charge of the Hospital until Dr. Anna Watson's return. Money is still needed for the building of Girls' Boarding Schools, both in Alexandria and in Tanta or Mansoura.

The building of the new Mission premises in Cairo will soon be undertaken. The situation of these is near the Canal, on the road to Matarieh.

The latest news from the C.M.S. is that Dr. Pain has returned to his work in Old Cairo, and is looking forward to the building of a Memorial Hospital for Women. This is to be built in memory of his young wife, who was so suddenly taken Home last year, and who left such tender memories behind her.

The Rev. Douglas M. Thornton and the Rev. W. H. T. Gairdner, who have both been in England during the summer, are re-commencing their work. They hope to bring out a new high-class Magazine in Arabic, which will be specially suited to thoughtful readers. They will resume their weekly lectures to young men in Cairo, and will endeavour through the medium of this paper to widen their circle of influence. We will gladly

receive and forward any donations that may be sent in to help forward this new venture. It is a remarkable fact that most of the Moslems who are known to have become Christians have been first led to the light through reading.

Most encouraging news reaches us of the work of the Egypt General Mission. Already the cry is heard that they should extend their boundaries. One most interesting incident is that the people of Tel-el-Kebir have asked them to open a school there, promising sixty pupils to start with. When we heard this our thoughts went back to the news brought to us in soldiers' letters of the battle at Tel-el-Kebir, twenty-two years ago. The long march over the desert sand; the attack at dawn; the fight, the close of a long day, and Egypt had come under the control of Great Britain, thus bringing her new responsibilities and wider opportunities. The cost of that day is to be seen in the little graveyard by the Canal at Tel-el-Kebir, where lie the British soldiers who won Egypt.

It is possible that those of our soldier friends who read these words, both officers and men, may want to share with us in the establishing of a Mission Station at Tel-el-Kebir, *at the people's own request*. Wonderful transformation!

Another petition has been sent in to the Egypt General Mission to establish or take over a school at Ismailia. God grant that these two places may speedily be occupied. A beginning is already made by the opening of a Book Depôt at Ismailia; and where the Standard for Christ is once set up, there let us rally to keep it. For this, new Aarons and Hurs are needed, to strengthen the arms that are holding it. Women workers are wanted both at Belbeis and Chebin-el-Kanater. Will our readers join us in the Women's Week of Prayer, *the first week of November*, that God may show us all His plan for sending the news of the Lord Jesus to the women of Egypt: and that a far-spreading movement may be set on foot among English women to care for their Moslem sisters.

"So even I, athirst for His inspiring,
 I who have talked with Him, forget again;
 Yes, many days with sobs and with desiring
 Offer to God a patience and a pain;
 Then thro' the mid complaint of my confession,
 Then thro' the pang and passion of my prayer,
 Leaps with a start, the shock of his possession
 Thrills me and touches, and the Lord is there.

* * * * *

Scarcely I catch the words of His revealing,
 Hardly I hear Him, dimly understand,
 Only the Power that is within me pealing
 Lives on my lips and beckons to my hand.

Whoso hath felt the Spirit of the Highest
 Cannot confound, nor doubt Him, nor deny;
 Yea, with one voice, O world, tho' thou deniest,
 Stand thou on that side, for on this am I."

F. W. H. MYERS.

Egyptian Notes.

A CORRESPONDENT writes from Alexandria:—" . . . The Government is busily engaged in assisting the development of the region adjoining the frontier of Tripoli. A new Governorship has been established at Marsa Matrouh, a place on the coast, where a harbour has been constructed and enlarged accommodation provided for the sponge fisheries which are carried on there. Free grants of land are offered, and an area of 10,000 acres has been leased to an English company for a period of ten years, on the understanding that it is to improve and develop the land.

"The members of the expert commission appointed to decide between Sheikh Barghoot and Suakin as a port and terminus of the Berber Railway have returned here. It is understood that their report will pronounce in favour of Sheikh Barghoot, on account of the excellence and greater safety of its harbourage, as well as its constant supply of fresh water. These advantages are of capital importance in a place destined to take rank as one of the principal ports of the Red Sea, and the natural outlet for the commerce of the Sudan."

"Times."

Suez.

SOME OF OUR VISITORS.



NORTH and South, East and West, seem to meet here. Day after day a constant stream of strange people from all the corners of the earth pass through this little town. Sometimes they come in twos and threes, merchants seeking a market for their goods, or refugees from the ancient Churches of Asia, flying from the cruelty of the Turk, find shelter in some more hospitable land; sometimes in tens and hundreds, pilgrims to the house of Allah at Mecca, and the tomb of Mohammed at Medina; or perhaps Abyssinian Christians hastening with a superstition and ignorance equal to that of the Moslem, to the Holy Sepulchre at Jerusalem. Many of these wayfaring men find themselves obliged to spend days, or sometimes weeks here, waiting for means of conveyance, and we are glad to get in touch with them, and tell them of One Who died not for our sins only, "but also for the whole world." During the past month we have had several interesting visitors; three, perhaps, you might specially like to hear about. The first,

A SIKH FROM THE PUNJAB,

a tall, fine-looking man, with a large beard and great white turban, fine expressive eyes, and the black prayer mark on his forehead, made by touching the ground in his prostrations. He came into our meeting in the Depôt one night; the subject was

the Marriage at Cana of Galilee, and when Christ's saying to His mother was touched on, "Woman, what have I to do with thee?" he interrupted, asking if it was possible that Jesus could be a good man and speak thus to his own mother. It was rather an anomaly to hear the Moslem of all men, the despiser and debaser of woman-kind, accusing the Christ of Sychar and Bethany of harshness and want of respect to a woman. In subsequent conversations with him I was surprised to find him conversant with the Scriptures, and he told me eventually that he had been educated at a Christian school, and had been in touch at one time with that grand saint of God, Bishop Valpy French, of Lahore, the Bishop who would not own a chariot, "because," he said, "my Master walked." The man who, after mastering seven languages and doing a glorious work for God in India, left everything to go forth single-handed to take Christ to the Arabs of Oman, and was spent out for God and Arabia in a few short months, doing more for the cause of Missions by his sacrifice and laid down life than he could ever have done by his service. It was interesting indeed to come across a trace of the undying influence of that great missionary in my tall Punjabee. A day or so later he left Suez well supplied with Christian books, and, I trust, impressed by what he had seen and heard.

About the same time we came in touch with

A SHEIKH FROM THE WEST,

a bright, intelligent-looking man of about thirty-five, beautifully dressed in fine silk robes and coloured turban. The son of the chief religious Sheikh in the dominions of the Sultan of X—— (his father is Sheikh al Ashrâf, head of the religious aristocracy of the land, and he has been officially appointed his successor), his whole life has been devoted to the study of his religion. Some two years ago, attended by an old servant, he set out on the pilgrimage to Mecca and Medina, and after spending some time in the sacred cities he turned his steps homeward, and arrived in Suez a few weeks ago. Passing the Depôt one day, the sign caught his eye, "Food for Souls." "Very strange," he thought, and came in to ask what it meant. Then for the first time he saw a Bible, and read the Word of Life. It was a tremendous revelation to him, and for five days he was in a turmoil of emotions and conflicting thoughts, and could neither eat nor sleep. He said, "I want to know the truth, and if I see the way of this Book to be true I will follow it at any cost. What I am after is the Salvation of my soul, and for that I am willing to lose everything." Eventually the light seemed to come to him, and he found peace in believing. "My heart is full," he said to me, "and now I want to get my head full, so that I can answer all the Sheikhs regarding the truth of these things." I have seldom come across anyone so eager to learn, and he drank in the Truth like a babe at its mother's breast. His old servant, a bigoted Moslem, was very angry when he saw how things were going, and did everything to prevent his master coming near us. The latter at last persuaded him to return home to his country, and he himself I have sent to I——, as there were too many people here watching him. Pray that it may indeed be his "Arabia," and that as he daily searches the Word the Holy Ghost may teach him and fit him to be a power-

ful witness for Jesus Christ. In his own land he has his old father, who looks to him to occupy his place when he is gone; he has his wife, he has followers who look up to him as their teacher and guide, he has position and means; if he openly confesses Christ he dare not return, and there is nothing before him here but a life of hardship and poverty. I sometimes wonder how some of us would have stood the test of such a choice. How much deeper and more intense our sympathy for him now if we too had come through a like fiery trial. May God lay the burden of prayer for this man on many hearts.

Lastly, I might mention

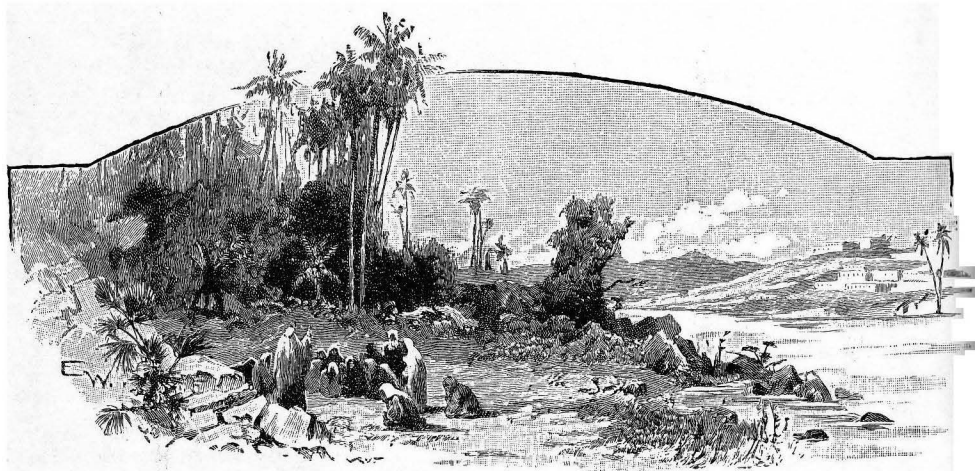
A BAKTASHI FROM TURKEY,

a follower of that strange veiled prophet, Abbas Pasha of Akka, who is known as "The Door" ("Al Bâb"). This man came to us about three years ago. He is a sort of teacher and propagator of the peculiar views of his sect, and acts as judge amongst them. He is a very striking figure, has a bushy black beard, clear complexion, wears a green cloth turban of very fine folds wound round and round his head, is dressed in fine silk clothes, but with a coarse brown cloak over all. The other day he turned up again with many expressions of friendship, and we had a long talk and read the Bible together. He is on his way to Karbala in Persia, to visit the tomb of Hosein. The Babyeen, as his sect are called, acknowledge Jesus Christ and accept the Scriptures of the Old and New Testaments, but it is all so mixed up with their own superstitions and strange beliefs that it fails to profit them. However, it is the thin end of the wedge, and a glorious harvest will yet be reaped amongst these people. I hope to have some further conversations with this man before he leaves Suez. Remember him in prayer (Isaiah lxvi. 19-21).

J. GORDON LOGAN.

Yet it was well, and thou hast said in reason,
 "As is the Master shall the servant be."
 Let me not subtly slide into the treason,
 Seeking an honour which they gave not Thee;
 Safe to the hidden house of thine abiding
 Carry the weak knees and the heart that faints,
 Shield from the scorn and cover from the chiding,
 Give the world joy, but patience to the saints.





Notes from the Report of the Rev. A. A. Cooper to the Committee of the British and Foreign Bible Society.

IT is with feelings of great gratitude to God and with something like astonishment that your Agent, in casting up the figures for the past year and recalling some hindrances that seemed at the time fatal to progress, has discovered that issues by all channels for 1903 have exceeded those of the preceding year by no fewer than 7,121 volumes. Parts of the field were unavoidably left without that oversight which is essential to consecutive and fruitful effort. Journeys long overdue were rendered impossible of accomplishment by the Agent ; now by quarantine, now by sickness, and again by pressure of Centenary Work at Headquarters. Moreover, Port Said, that busy centre where the Society's Biblemen endeavour faithfully to use all too brief opportunities of converse, with sailors and passengers, with civilian, and with soldier, to furnish them with the living Word, was time and again during the year visited by the scourge of plague, with all the vexatious hindrances and restrictions imposed by quarantine regulations. But in spite of some misgivings for the year's results we thankfully acknowledge at its close that God has been better than our fears, and that the total circulation for the year astonishes us by the extent of the progress achieved. Thus, whereas in 1902 the Agency distributed 39,768 volumes, in 1903 we have witnessed the dispersion of 46,889. But the comparison between the two years is more striking if we take *sales* only, which is the best criterion of a year's proceedings. In 1902 sales numbered 29,282 volumes ; in 1903 we record no fewer than 44,992 volumes, an advance of 15,710 volumes. . . .

Within the last year there has grown up amongst the missionaries of Lower Egypt a desire to see the experiment made of translating a Gospel or other Scripture portion into the simplest of colloquial Arabic. Your Agent has sought the opinion of a number of representative workers, who agree that so desirable an end should not be left unattempted. In more than one direction it has been suggested that in some such way the Society might mark its Centenary in Egypt.

In the year 1900 it will be remembered that an edition of the

Gospel of St. Mark in the Nuba dialect (Arabic type) was published for the benefit of the Berbereen, or natives of Nubia, who throng in Egypt as messengers and doorkeepers. The little book, which was issued locally in an edition of one thousand copies, met at first with a fanatical refusal. Gradually, however, their interest in discovering a book printed in their own dialect was too much for the scruples of even Berberée Moslems. The book found favour; and so much so that the next few months will in all probability see the present edition exhausted. A second edition of a thousand would undoubtedly serve a very useful purpose. . . .

EGYPT.

Perhaps no country of its size has ever held so large a share of the world's attention as Egypt. It had history and a civilization at a time when such things were counted demonstrably non-existent on this planet. When Rome and Israel and Greece played their several parts through centuries of splendour, still Egypt was the land of wonders. It has its inextricable place in the story of Redemption. Finally, in modern times, when every Continent owns some one or more masterful peoples destined to leave their mark on universal history, Egypt re-appears to focus attention, to create astonishment, to exercise a wonderful charm. The scholar exploits her for new treasure; East and West mingle in hurried passage at her gates; wealth pours into the country in search of pleasure; a troubled chapter of Egypt's modern history is closed by a covenant of goodwill, signed and sealed between two of the great nations of Europe.

The land is small. About the banks of its one river and that river's erstwhile seven mouths are gathered nine-tenths of the population of Egypt. Drop the provinces of the whole of Lower Egypt into any Indian Presidency and the effect would be unappreciable. But if Egypt's territory be small, Egypt's population is dense. It is said that with perhaps the exception of a portion of Northern Bengal and of Oude, nowhere is there to be found a population so dense relatively to the area which it covers as that of Lower Egypt: three hundred and ninety-five souls to the square kilometre. To bring the Scriptures to modern Egyptians, who crowd the populous towns and the innumerable villages and scattered hamlets of the Deltâ, is the task committed to this Agency.

They are not a pure, unmixed race. Copts there are numbering close on a million whose traditions attach them to the first days of Christianity, but are as a community sadly backward both in education and in religion. The mass of the inhabitants of Lower Egypt are Moslems; not all of them by any means of pure Arab extraction, but now a hybrid race, the offspring of the invading Arab hordes by inter-marriage with Coptic perverts; multitudes of the common people are traceable to such origins. Furthermore, there are now in the towns many thousands of naturalized Europeans, Greeks, Maltese, Italians, French, English, in whose hands is much of the trade and business of the country. Such is the society which has recently been described by Egypt's virtual ruler as "almost bewildering in the variety of its component parts."

And how is this polyglot and varied community disposed towards the Holy Scriptures? Of Europeans, perhaps, it is enough to say that we have a faithful reflex of popular opinion in their native countries on the part of members of the Latin and Eastern Churches;

though perhaps there is a certain relaxation in the direction of greater personal freedom. To characterize the prevailing attitude of the Egyptian is difficult, perhaps even hazardous.

Be it remembered that a great wave of prosperity has swept over the country, and that order, and freedom, and comfort rule to a remarkable extent. The material progress of the country within recent years has been beyond question striking. The same great authority as I have already quoted expresses a doubt whether moral advancement has quite kept step with material progress. "As regards moral progress, all that can be said is that it must necessarily be slower than advance in a material direction. I hope and believe, however, that some progress is being made. In any case, the machinery which will admit of progress has been created. The schoolmaster is abroad. A reign of law has taken the place of arbitrary personal power. Institutions, as liberal as is possible under the circumstances, have been established. In fact, every possible facility is given, and every encouragement afforded, for the Egyptians to advance along the path of moral improvement. More than this no Government can do. It remains for the Egyptians themselves to take advantage of the opportunities of moral progress which are offered to them."

It will scarcely be denied that it is given to our own Society to make one of the most vital contributions to Egypt's moral progress and spiritual enlightenment.

ALEXANDRIA.

Alexandria Station is the Arsenal for the Agency as well as Depôt for the local supply of the town and its immediate neighbourhood. Outlying Stations in Syria, in Egypt and Abyssinia, which do not appear as centres of distribution, are supplied direct from Alexandria. These issues figure in the Alexandria tables and not elsewhere, although in mention of these several places notice may be taken of the actual local circulation in the course of any one year.

Of the year's total of 12,652 volumes, in 33 languages and dialects, only some five thousand copies represent the extent to which Scriptures were distributed within the town by depôt and colportage. The remaining seven thousand odd volumes have been supplied, to the extent of 2,090 volumes, chiefly Arabic, to Miss J. H. Law, for purposes of private distribution; to the number of 1,095 volumes, chiefly English, to the Alexandria Harbour Mission; to the American Bible Society, 610 volumes; to the Dutch Mission at Kalioub, Lower Egypt, 470 volumes; to the Rev. Oluf Hoyer, Makalla, Arabia, 463 volumes, in Arabic, Amharic and Ethiopic, Gujarati, Urdu, etc.; to the Free Church of Scotland Mission, Tiberias, 457 volumes, Hebrew and Arabic, etc. Further, *grants* were made by the Committee to the Rev. S. H. Kennedy, Reformed Presbyterian Mission, Alexandretta, 75 volumes, in Arabic; to the Rev. P. D. R. Baxter, St. Luke's Mission School, Haifa, under Mount Carmel, Palestine, 70 volumes in the same language, and of the Arabic Gospel of St. Mark, in Braille's type for the blind, to Miss J. H. Lovell, who gave the original impetus for the preparation of the book, 20 copies. This is the place also to record the fact that two copies of the Ethiopic New Testament were presented to His Excellency Ras Makonnen, at Harar, on behalf of the Society, by the Rev. Dr. Young, of Aden, and that upon the occasion of the pilgrimage of the Empress Taitu of Abyssinia to Jeru-

salem, an Amharic Bible and Testament, in special bindings, were presented to her, as a gift from the Society, by the Rev. Canon Dowling, of St. George's College.

So far as the work in the City of Alexandria is concerned, 412 volumes in Arabic, English, French, Greek, Hebrew, etc., were supplied to individual purchasers; while 4,559 were sold by colporteurs in the markets, the railway stations, the cafés, the streets, and other places of public resort. It is a remarkable fact that in this way alone one in every sixty or sixty-five of the general population of Alexandria purchased some portion of the Word of God during the past year.

PORT SAID.

"I am happily able to report," writes Mr. W. H. Taylor, "a much more favourable year of work at this station for 1903. A net increase in the various items of circulation of 4,821 volumes, with an additional number of ships visited of 1,393." Mr. Taylor accounts for the increase by the relaxation of quarantine restrictions, and for some months the assistance afforded in the harbour by a new worker. On the other hand, the absence for a time of a colporteur perceptibly diminished the sales in the town of Port Said. Dépôt sales numbered 626 copies, as against 402 volumes in the preceding year.

IN THE HARBOUR.

In 30 languages and dialects, no fewer than 9,274 volumes changed hands on board ship during 1903. It is calculated that as many as 3,440 ships, representing 18 nationalities, made the passage of the Suez Canal, and that 600 additional vessels, chiefly coasters and colliers, called at Port Said. Out of a total of 4,040 vessels, 3,175 were visited by this Society's colporteurs; and while it is doubtless true that many aboard these vessels avoid the attention of the men with the Book, yet we may legitimately rejoice that, on an average, each of the 3,175 vessels visited have borne to their destination, East or West, three newly purchased copies of the Word of God. The same figures reveal how many, in spite of the assiduous labours of the Society's staff, may contrive to elude the offer of a Scripture; the word of appeal; the enquiry whether they be setting first things first. Multitudes pass our doors, week in week out; with the blessing of God, 9,000 Scriptures go out amongst them; we pray for the blessing of God to follow each copy; for His Spirit to pursue each purchaser; for His purpose to be accomplished at every stage. No little good might be done by those lovers of the Word, who pass out or home, if they would but look out for the Bible Society's men at Port Said, and speak a word of encouragement and good cheer. Example is infectious, very specially so on board ship; and in this way a colporteur's openings might be greatly increased.

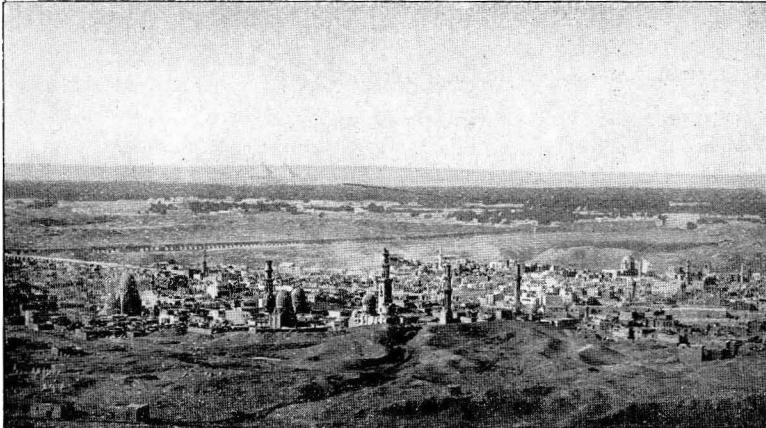
Mr. Taylor records with devout thankfulness the remarkably free access allowed to the staff on all the British transports and men-of-war, and adds that the Society's penny Testaments and large-type Gospels prove a special boon to these men, whose Bible, if they have one, is stowed away below with their kit. "On our merchant steamers the Society's work has been carried on with unusual life and interest. Most of the captains and officers and ever-changing crews have come to look upon the colporteur as an old friend, anticipate our visits, and many, who at one time regarded the Society's work with indifference, have had

ample opportunity of observing for themselves the value of the work in the transformation of men's lives through the reading of the Scriptures."

AFter SEVENTEEN YEARS.

"Very early one morning," says Mr. W. H. Taylor, Superintendent of the Station, "a captain, who had not called this way for years, called on me to express his great gratitude to the Society, and gave a substantial donation. He reminded me how that, seventeen years ago, he frequently came here as an officer in a collier, and how I found him without a Bible, and quite indifferent about his soul's welfare: how I prayed and talked with him, until one voyage he was induced to purchase a Bible. He had now come to testify that the reading of that Book and my talks with him had led him to the Saviour."

"In August last I visited the foc'sle of a cargo boat, and found six seamen out of seven without Scriptures, who declared they had not a penny among them. I requested them to cease their game of



CAIRO.

cards while I read to them and prayed; after prayer a Swede, whom I had not noticed in his bunk, took from his box a shilling, asking me to supply his comrades with a penny Testament each, and the remaining sixpence to be given to the Society. He showed me a well-worn Bible previously bought here. One of the other men followed me on to the deck, and bore testimony to this man's beautiful life and character."

"It is refreshing to note the joy with which a man reads, perhaps for the first time in his life, the message of God's love in his mother-tongue, and the eagerness with which he purchases the Book to study it quietly. Often too have we been cheered by meeting men, whom we had quite forgotten, bringing out their well-used Books to show us."

CAIRO.

Since the death of the Rev. F. F. Adeney the superintendence of the Bible Depôt and Colportage work has fallen more particularly to the Rev. D. M. Thornton, C.M.S., who has bestowed great pains upon

the furtherance of the work. The results for the past year are gratifying in the extreme; the circulation in the capital of Egypt having risen from 2,959 volumes in 1902 to 5,185 volumes in the year under review. From the Dépôt there issued 1,604 volumes, a considerable proportion of which were taken up by the Rev. Nasr Odeh, of St. Mary's Mission, for sale to the public by his own colporteur. Missions drew 681 volumes during the twelve months, a figure 180 volumes in excess of the preceding year's requirements. Colportage accounted for the distribution of 2,897 volumes, as against 931 volumes in the previous period. More sustained work by two workers in place of one, with Mr. Thornton's careful direction, accounts for this measure of progress.

A feature of the year's work in Cairo which deserves special remark is the opening that Colporteur Nessim Eskanazi, a baptized Jew, has found among the members of his own polyglot race. His work has elicited quite a remarkable spirit of enquiry in certain Jewish circles of the capital. The movement came to the notice of the Grand Rabbi, who finally denounced Colporteur Nessim Eskanazi, and his work, and threatened with excommunication all who should attend the gatherings that had grown up for the reading of the Scriptures. As we write it seems probable that, as a result, one of the well-known societies for work amongst Jews is likely to establish itself in Cairo. Thus the diligent work of a colporteur in the prosecution of his appointed task leads to unexpected developments of missionary effort.

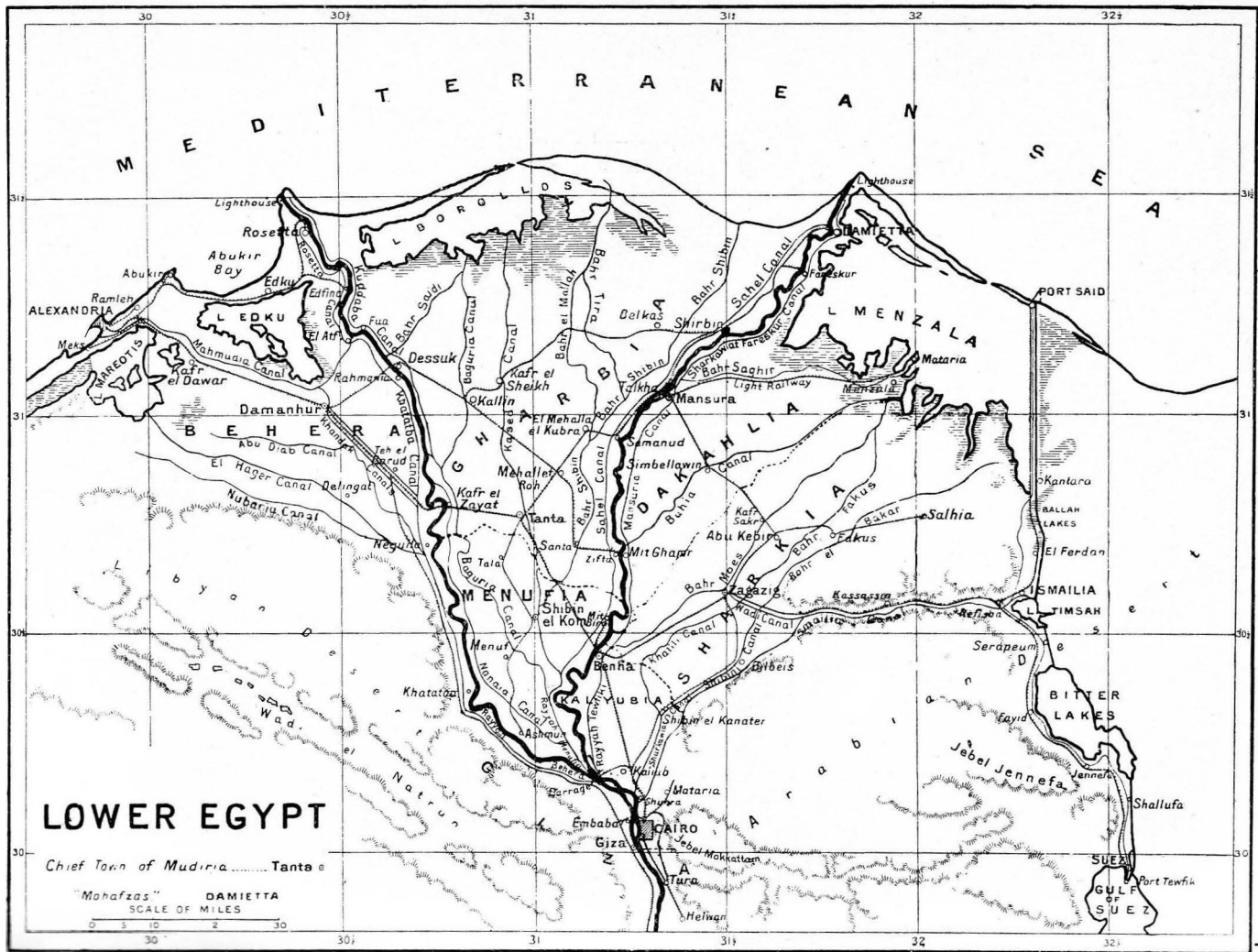
THE DELTA.

Mr. C. T. Hooper, who joined the Agency staff on the 1st of July, 1903, as Superintendent of Colportage in Lower Egypt, thus reports upon the year's work in the villages of the Deltâ:—"According to Government statistics there are over 2,260 towns, villages and hamlets in the six provinces of the Deltâ, with a population of nearly six million souls. In order to canvass this populous district we have a staff of seven colporteurs, who are ever moving in and out among the people from their appointed centres, which form a base of supplies.

CENTRES.	NO. OF COLPTS.	NAMES.	
Tanta	2	{ Bakheit Shabata { Feltis Abaid	Dépôt
Mansourah ..	2	{ Gherghis Kasees { Elias Nimr	"
Zagazig	1	Abiskharoon Gherghis	"
Benha.. .. .	1	Ghali Abdo	"
Damanhour ..	1	Khaleel Gherghis	—

"To avoid overlapping each colporteur has been provided with a carefully prepared list of the towns and villages specially assigned to him, with the distance of each from his centre.

"When it is remembered that only 6 per cent. of the entire popu-



"BLESSÉD BE EGYPT."

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

lation are able to read and write, it will be easy to imagine that many villages are visited, and long journeys taken with only a very few sales. Nevertheless good steady work has been done with interesting results, as may be seen from the following table of sales:—

	B.	T.	P.	TOTALS.
Tanta (2) ..	243	341	1197	1781
Mansourah (2) ..	264	503	2316	3083
Zagazig	97	176	922	1195
Benha	67	152	1049	1268
Damanhour ..	67	246	2041	2354
				<u>9681</u>

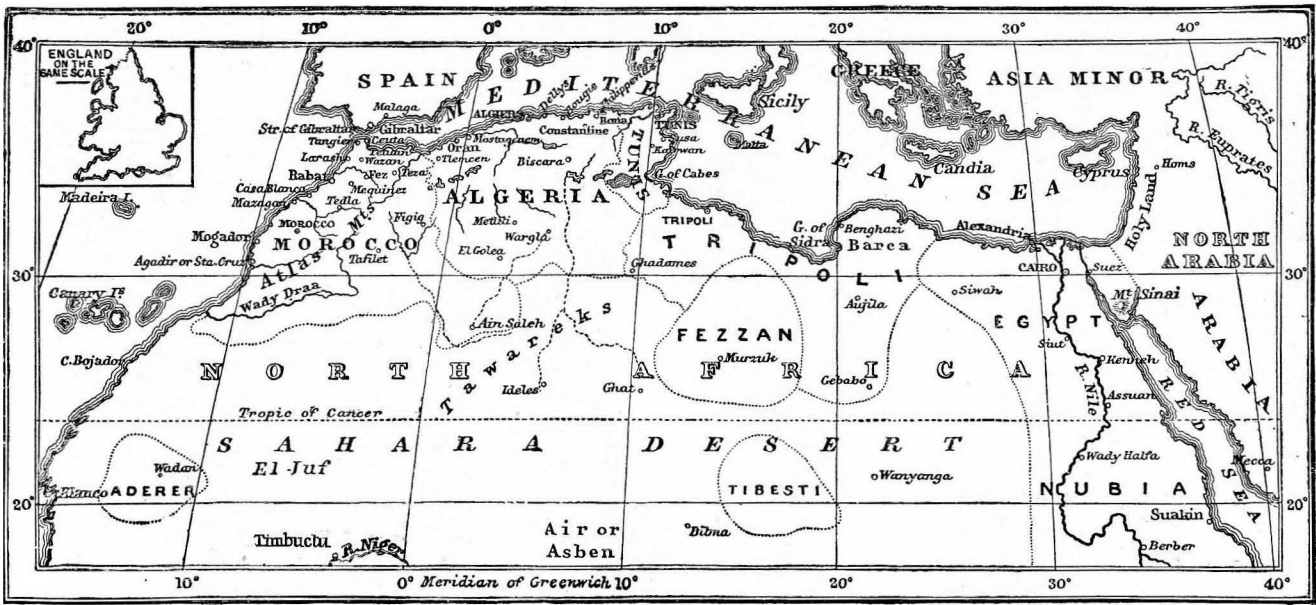
" It will be observed that during the year there have been circulated by colportage 9,681 copies. In the previous nine months there was a circulation of 2,936 copies by the same number of colporteurs. Sales in the four Deltâ Depots amount to 635, making a total, with colportage, of 10,316 volumes, in the following languages:—

Albanian ..	4	Persian ..	1	Turkish ..	16
Arabic	9062	Armenian ..	9	Judæo-Spanish	1
Judæo-Arabic	46	English ..	693	Italian ..	14
Russian	1	French ..	100	Greek	223
				Diglots ..	45

" Owing to the fact that English is being taught in all the schools sales in this language are ever increasing.

" With great zeal these men have gone forth among fanatical Moslems, often meeting severe persecution. Gherghis Kasees, of Mansourah, while visiting the cafés of that town, suffered severely from the hands of a bigoted Moslem to whom he had offered Scriptures.

" But the work is not without bright and encouraging experiences. While travelling with Feltis Abaid in the Gharbieh Province we met a very old man with long white beard, who told us what help and comfort he had found from the reading of some portions of God's Word, which he had possessed for a number of years. He was glad of the opportunity to purchase other portions, and at once persuaded all who could read to do likewise. In another outlying village are found a family, who were first led to read the Scriptures by repeated visits from the colporteur from whom they purchased copies. Since then they have become members of the nearest Christian Church. We trust the day is not far distant when such results shall be more frequent, after the continuous sowing of the precious seed.



MAP OF NORTH AFRICA.

" Travelling in another village we met a Moslem landowner, who on seeing the books purchased a large vowelled Bible, saying, that he believed it to be the Word of God, and was anxious to teach it to his family.

" On another occasion, while elbowing our way through a crowded country market, offering the Scriptures for sale, we were accosted by a man greatly excited, saying, 'Welcome! Welcome! You are the people who sell the holy books. Please let me have a copy complete for my friend here. A long time ago I bought a copy from your shop in Cairo, which has been of great help to me.'

" In some of the larger towns the colporteurs may be seen offering their books for sale to the crowds who sit about the well-lighted cafés until midnight. In such places more sales are made after sunset than all through the day.

" All express trains are met at the chief railway stations, and often sympathetic tourists have spoken words of encouragement to the man bearing the bag, with the familiar letters B. & F.B.S. inscribed thereon."

CYPRUS.

It is now a quarter of a century since the small but interesting Island of Cyprus passed under British rule. Twenty-five years ago Cyprus was sinking with increasing burdens, extra taxation, and forced contributions, and presented a fair specimen of Turkish misrule. Now the whole aspect of affairs has changed, and although, as a recent writer puts it, much is yet required to "galvanize Cyprus into new life and to start her fairly on the road towards prosperity," still the achievements of the last twenty-five years are by no means contemptible. Every department of the life of the island has felt the impulse of British rule.

The population of Cyprus is made up of two very distinct elements. In respect of faith (which in the Levant gives us a fairly clean racial division), 51,000 of the whole population are Moslems; 182,000 Christians of the Greek Church. For the most part ignorance and prejudice are rife amongst both elements of the populace. Education has scarcely invaded the realm of the former; while the latter is kept alive by the action of both Priest and Sheikh. The Turk hates the Book of the infidel; the Greek abjures the Book that is banned by his Church. Often fierce and violent, the opposition to the work of the two Evangelist Colporteurs of the Reformed Presbyterian Church of America, which has its headquarters at Larnaca, is at all times persistent and relentless. Where interest appears to be sincere, poverty, not infrequently, is a genuine enough plea when the Scriptures are presented for sale. But some hundreds annually hear the Word read to them, or receive in passing a word of prayerful appeal from the colporteurs; and in addition—though to a very limited extent—the Word of God finds acceptance with not a few.

In the early months of 1903 the sole remaining missionary in the island left for furlough in America, and thus it came to pass that the two colporteurs of the Mission (which for this work is subsidised by the Egyptian Agency) were without that helpful guidance and stimulating superintendence so abundantly required by their discouraging surroundings. From 361 volumes in 1902 the total issues in Cyprus fell to 123 volumes in the year under review. It is hoped that the New Year will atone for this heavy decrease.

ADEN.

A few miles from Aden Camp is established at Sheikh Othman the Mission of the United Free Church of Scotland. The brief but devoted labours of the Hon. Ion Keith Falconer laid the foundation of a Mission, which, under the wise direction of the Rev. Dr. Young, has gained a great influence far and wide in the southern part of the Peninsula, and even across the Gulf in parts of Abyssinia. Dr. Young adds to the charge of a great medical work in Sheikh Othman the duties of Presbyterian Chaplain at Steamer Point; the superintendence of this Society's work in the shape of Dépôt and Colportage, and finally the risks and encouragements of an itinerant missionary, eager to carry the Word to the scattered Bedouin of the near interior.

Meagre indeed are the openings presented to a missionary, no matter how wise and how ardent he be, among the fanatical natives of Arabia. The total of Arabic Scriptures sold—15 volumes in the course of a year—tells its own tale of efforts foiled and hopes dashed. The heart and conscience of the people seem as completely shut to the entrance of the truth as their land is closed to the search of the traveller.

More promising is the outlet which the Mission finds for Bible work among our fellow subjects from India in the business settlements of Aden Camp and Steamer Point; 182 volumes, principally in Hindustani, were distributed among natives of our great Indian dependency.

But perhaps most encouraging of all are the opportunities which Aden presents to a watchful worker, of using the trade routes for the passage of the Word into Abyssinia. Once and again an agent of the Mission has been dispatched to Harar with his pack of Scriptures; generally the pack is emptied by Ethiopians, eager to purchase the coveted volume. But during the past year sorrow has been the lot of the devoted Aden missionary on account of the defection of a young colporteur, who seems to have fallen a prey to the temptations of a lonely tramp. When these special journeys cannot be arranged, passing Abyssinian merchants are glad to seek out the Aden dépôt, and to become the distributors among their fellow-countrymen of the Scriptures, which they revere as a race.

In spite of not a few difficulties, and of abounding discouragements, Aden as a Bible centre holds a useful place; during the year 764 volumes in all were distributed by a dépôt and colportage, an increase of 60 volumes on the previous year's record.

We record with pleasure and gratitude, as an instance of the personal devotion shown by many missionaries to the Bible Society, that in the Autumn there arrived at Alexandria from Sheikh Othman a valuable centenary gift in the shape of ostrich feathers and boas, which had been the offering of a grateful patient to the esteemed doctor.

SOUTHERN ARABIA.

A recent writer has confessed that with perhaps the solitary exception of Thibet no land is so little known as the Arabian Peninsula. If little known, Arabia Deserta is also a sealed land to missionary effort. Fruitless attempts have been made to gain a foothold at some seaport along the Eastern Coast. In the latest attempt, designed by the Rev. Oluf Hoyer, a Danish missionary, we were much interested, and by the provision of Scriptures at a very liberal discount took some part.

The point selected was Makulla, a port in the Hadramant, or South country of Arabia, about 250 miles East of Aden. Makulla

is a sultanate, with the ruler of which the Government of India has a protective treaty. But apparently the Sultan rules in his own house after his own fashion, and will tolerate neither Proselytism nor heresy. The attempt to get a footing in Makulla failed, and Mr. Hoyer was ignominiously cast out. Writing on the 15th December, Dr. Young says:—

"The Rev. Oluf Hoyer returned last Friday in a native sailing-boat, as the Sultan refused to allow him to stay any longer.

"On his arrival in Makulla Mr. Hoyer found great difficulty in getting a place to live, but at last some Indians gave him a room where he had to live native fashion, and consequently soon became very ill; but by the grace of God he recovered somewhat, and strove to deliver his message of love. The people, however, were 'like the deaf adder that stoppeth her ear,' and he was at last forced to leave, while along with him a young Indian, who had given him his house, was made to go.

"During Ramadhan Mr. Hoyer says the muezzin was not contented to call to prayer from the usual place, but for half an hour before the usual hour of prayer he would walk through the streets calling on the faithful and make the merchants shut their shops and go to the mosque to pray. The Sultan also had those arrested who did not fast during Ramadhan, and one of the Indians near whom Mr. Hoyer lived was actually sent to prison for eating between sunrise and sunset.

"The shutting of Makulla against the Gospel is a serious blow to our good friend, who has had more than six years of preparation in Hebron, Syria, and who felt sure that he had reached the place which was to be the scene of his life's work; but just now it seems to be otherwise ordered, and for a time at least he will stay in Aden as my guest, and work with our Mission here."

THE SOUDAN.

For the first time since the curse of Mahdism was destroyed an attempt has been made during the past year to arrive at an approximate estimate of the population of the Soudan. The result of the Governor-General's enquiries is well-nigh incredible. Whereas before the period of Dervish rule the inhabitants of this country numbered 8,525,000, at the present time the existing population is no more than 1,870,500; in other words, 75 per cent. of the total population of the Soudan, twenty years ago, perished in external or internal warfare, or died of disease. This appalling fact is further attested by "the enormous tracts of once cultivated land now either barren wilderness or overgrown with thorns and high grass, necessitating immense labour to clear and bring again under the plough," as also by the painful spectacle of whole towns and villages ruthlessly destroyed. But the Soudan of misrule and wide-spread ruin has given place to a new Soudan of order, and freedom, and industry. The people are everywhere resuming the pursuits of every-day life with a new and keen interest. One fact alone is eloquent witness to the returning prosperity of the country, the number of water-wheels at work. During the past year over one thousand new "sakias" were erected along the river banks. The material redemption of the country has well begun.

Colporteur Stephanos, in his journeys North and South, found abundant evidence of the growing contentment and comparative prosperity that everywhere prevail. He encounters no opposition worthy of mention, seldom receives a brusque or bigoted retort, but in general,

from the Sheikh downwards, receives a cordial and kindly welcome as he proclaims the fact that he brings for sale the Scriptures of the Old and the New Testament. Take a typical instance. "On the 6th of September," Stephanos writes in his diary, "I hired a donkey and went to the village of Khor el Pasha, which is also called Serras. The village is two hours distant from Halfa, and on the bank of the river are a few palm trees. The people drink from a well in their own village; and know, some the Arabic, and some the Nubian language, but most know Arabic. 'What shall I do with this?' said one, to whom I had offered a Gospel. 'It is the Injil of our Lord Isa,' said I. Thereat he exclaimed, 'Peace be upon Him,' and took me to the house of the Sheikh. Then said he to the Sheikh, 'This man has the Injil.' The Sheikh bade me welcome. I thanked him, and sat down. Then he ordered a cup of coffee for me, of which I drank. Thereafter I displayed a Bible to him, which he took and kissed, saying, 'Peace upon thee, O Great Book!' Next he ordered for me a portion of bread, and brought me another cup of coffee. Then he enquired of me the price of the Bible. 'Its cost,' said I, 'is seven



"A SAKIEH."

piastres, but to thee I give it freely.' 'Nay! Nay,' he replied, 'I will take it at its price,' and paid me seven piastres. Thereafter he summoned all who were able to read, and by this means I circulated twenty volumes; so I thanked God, and gave praise for the spread of His Word. Then I desired to depart, but the Sheikh suffered me not, saying, 'It cannot be that you depart this day,' and therewith he took an oath that I should not leave him. So I remained by him that day well content. Also I presented him with an Arabic New Testament, vowelled; the price of which I paid myself. The book pleased him greatly, and at his desire I read to him a passage therefrom. The next day I took my leave and departed unto another village."

"MAKING PEACE."

"In another village I offered a man a Gospel, who straightway replied, 'I know not how to read.' Said I, 'Perchance your son knoweth how to read?' 'I have no son,' said he. Then said I, 'It may be thou hast a brother, and he knoweth to read?' 'Yea, I have a brother,' he replied, 'but I am in anger with him.' Then said I,

'Take thou this book, and it will make peace between thee and him.'
The man paid me its price."

While Stephanos Moagar is our travelling colporteur, making journeys North and South and far afield from Wad Medani, his station on the Blue Nile, Mr. Abd el Ahad Nasi fills the post of Depôt keeper in Omdurman, and as colporteur plies between that town and Khartoum, five miles up stream. In this way he taps the main stream of trade and activity in the Soudan. His colleague of Wad Medani, after three years and a half continuous service in the Soudan, enjoyed a holiday of some ten weeks by the sea in Egypt, travelling by river to Berber, thence to Suakim by the proposed route of the new railway, and on to Suez and Alexandria. Colporteur Abd el Ahad, in spite of some weeks' sickness, was able to remain at his post; and the result of the year's work on the part of the two men has reached a figure in advance of any previous record for the Soudan. In all, 1,969 volumes, Bibles, Testaments, and portions; 153 Bibles; 340 Testaments, 1,476 portions have been distributed during the year. This is an increase of 679 volumes upon the preceding year. We may well



A ROCK TEMPLE IN NUBIA.

rejoice that, at the completion of the fourth year of the Society's resuscitated work in the Soudan, so satisfactory a result as the sale of 160 copies a month has been attained.

As might be expected, a large proportion of the Soudan sales is in the Arabic language; in 1903 they amounted to no fewer than 1,400 volumes. English comes next with a total of 343 volumes; while the balance is made up of issues in twelve other languages, chiefly Modern Greek, French, Italian, Hebrew, and Amharic.

A fact certainly calling for record is the interest in the Society's Centenary, which Mr. Abd el Ahad Nasi was able to excite among his acquaintance in Khartoum. For the Centenary Bazaar, which was held in December, Soudanese curious to the value of about £6, representing free gifts to the Society, were forwarded to your agent in Alexandria. Through the kindness of a friend the case was despatched freight free from Khartoum to Wady Halfa, and again without charge, by the generosity of Thomas Cook and Son, from Wady Halfa to Cairo. A few months later a further sum of fully £8 was contributed through Mr. Abd el Ahad to the Society's Centenary Fund.

A Glance at Women's Work.

DURING a visit to Egypt last cold weather we were greatly interested in what we saw and heard of the growth of work amongst women and girls.

The C.M.S. Girls' Boarding School in Cairo has moved into a larger and more suitable house, and is quite full. It is specially under the care of Miss Bywater and Miss Bewley, though Miss Bird has the superintendence of all the C.M.S. female educational work. A new day school has been opened in Mahomet Ali, which is Miss Western's charge. It is a fine large house, with room for many more pupils than attend now, though its numbers are increasing. Miss



THE C.M.S. GIRLS' SCHOOL.

MISS BEWLEY'S CLASS.

Jackson's day school for girls of a better class, at Helouan, continues its good work.

A visit up the Nile allowed of our seeing what was being done by the American Presbyterian Mission at Assiout. Work has been going on there steadily for twenty-eight years, and has a real hold upon the people. In the Sunday School there were 660 pupils present at the closing exercises, and the singing was most hearty. They are all encouraged to give, even small sums, regularly to help on work. There are 140 girls in Miss Dickie's Boarding School. They all have to help in housework, and learn to cook and make their own clothes. The Bible teaching and missionary side of the work are kept well in view, and most of the native teachers and helpers have been trained by the Society.

At Luxor the growth is very marked since we were there three years ago. Then there was a small girls' day school, under the care of a native teacher, now Miss Buchanan has charge of a flourishing school, with 46 boarders and a large number of day pupils. A fine school house (for the present one is much overcrowded) is in progress, and, they hope, will be ready for use this autumn. This school meets a real and growing need, and now the parents are willing to *pay* for the education of their daughters. There is great demand for English, which is taught in all the upper classes. Some of the boarders come from Wadi Halfa. A second American lady has come out to help Miss Buchanan with this large and growing work.

There is a small elementary girls' day school at Assouan, under the care of a Syrian teacher. When I visited it great preparations



MISS WHITE.

THE E.G.M. GIRLS' SCHOOL.

MRS. LIGGINS.

were being made to receive H.R.H. Princess Beatrice, who was staying near, and took a kindly interest in all the educational work, and also saw the Coptic Boys' School.

At Alexandria we were delighted with the bright faces of the children attending the day school carried on by Mrs. Liggins and Miss White. They had lately moved into new quarters (close to Pompey's Pillar), but were already finding it difficult to accommodate the numbers that came. Over 60 were present when we were there. It was most encouraging to hear these little ones (chiefly Moslem girls) joining heartily in Christian hymns, and all reverently repeating the Lord's Prayer at the close of school. Much time is given to Scripture teaching, and the message is taken to many homes by the children. Needlework is also carefully taught, and some beautiful pieces of embroidery were being done.

Miss Bird paid a visit to Khartoum this spring to put the C.M.S. Girls' School on a better footing, and develop the work amongst women and girls there. On all sides there are openings, and more earnest workers are greatly needed. Lord Cromer's last report says: "The change which has come over native public opinion during the last few years on the subject of female education is most remarkable. The indifference, and even hostility, which formerly existed have given place to keen interest. . . . The number of paying pupils has increased by 6 per cent."

May those who have the real good of the people of Egypt at heart pray earnestly for more labourers to help on Christian teaching.

August, 1904.

EMILY A. L. BRADDON.

Paper by Miss M. E. Eardley.

HAVING lately spent several months in Egypt, the readers of "Blessed be Egypt" may like to hear some of my impressions received in that country concerning Mission work and the needs of the people.

It was my great privilege to visit the Mission Stations of various Societies, and I can fully testify to the excellent work that is being done, also to the devoted self-denying lives of the Missionaries truly following in the footsteps of their Master Who "went about doing good."

Educational work is very much to the forefront in Egypt, and all the Mission Schools I visited are splendidly organized and well managed. The teaching is upon a thoroughly good basis suited to meet the requirements of the Government, but the first aim and ambition of those engaged in the work is that the children should be won for Christ, and a high spiritual tone be established amongst them. Besides visiting schools belonging to the C.M.S. and American Mission, etc., I had the joy and privilege of staying a month on the E.G.M. premises at Alexandria, where Mrs. Liggins has a flourishing day school for girls. Here was a splendid insight into Mission work, and I was able to realize the difficulties as well as the joys that fall to the lot of every true Missionary.

Surrounded on all sides by darkness and ignorance, in the midst of trials and discouragements, they need our constant fervent prayers that God may sustain and strengthen them in body and soul to do the duties that daily—even hourly—come to their hands. When I was staying at Alexandria several of the dear girls in this school seemed near to the Kingdom, but we felt the need of a special out-pouring of the Holy Spirit, and prayed much for this to take place. Since my return to England I hear God has abundantly answered our prayers. There has been a great awakening amongst the girls, many of whom have definitely decided to take Christ as their Saviour and Master. We praise the Lord, not knowing how far this wave of blessing may extend. When these girls go home—however small their light—its rays are bound to pierce the gloom and darkness that pervade the Moslem native quarters of every Egyptian city and village.

At Cairo I was delighted with Mrs. Bywater's C.M.S. Girls' Boarding School. The scope for Christian work in a boarding school is naturally larger than in a day school, for in the former the children have the important influence of a happy Christian home life. It was very beautiful to see the bright, contented look on the faces of these young people, and to hear about the many changed characters and transformed lives of the girls since they became Christians.

Travelling further South, it was a pleasure to visit the American Mission in Assiout. Perhaps the most striking feature of their work is the large Mission College for young men. One morning I attended their early daily service before the students separated for their various lectures in different class rooms. It was a truly inspiring sight to see fully five hundred young men assembled together in a large hall to begin the day with prayer and praise to God. The Arabic hymn-singing sounded very beautiful—quite a volume of sound issuing from those hundreds



WOMEN WAITING TO SEE THE C.M.S. DOCTOR.

of vigorous young lungs! The most cheering of all was to hear that many of the students have become earnest Christians, and quite a large number have given in their names as volunteer Missionaries to the Soudan when their course of training is over. To any sceptical person, who doubted the good of Missions, I would strongly advise them to visit the American Mission in Assiout, and their doubts would speedily vanish like a vapour, and in its place would be created a firm belief in the power of the Gospel of Christ. The growing success of Educational work is an undeniable fact, and much more might be said on the subject, but I must pass on to another side of Missionary life.

Our Missionaries are carrying out to the letter Christ's command to "Preach the Word" and "Heal the Sick." All the Mission agents seem to realize the importance of medical work, therefore Hospitals and Dispensaries are increasing in Egypt. There is a growing demand amongst the people for

medical aid and surgical skill. The Old Cairo C.M.S. Hospital is deeply interesting, and one felt whilst going through the wards what a truly Christ-like work was being carried on there. When the Mohammedans get under the sound of the Gospel they cannot fail to be impressed by its influence, and even long, deep-rooted prejudice against the Christian religion is dispelled, and in some cases a glad acceptance of the Gospel takes its place. The life of Doctors and Nurses must indeed be a busy and hard one, but surely the happiness of knowing how closely they are following in the footsteps of our Blessed Lord must more than compensate for all their trials.

The American Mission Hospital in Assiout is a very fine one, and I spent many happy hours there visiting the patients, and hearing stories of interesting cases from the kind Nurses and Doctors. One touching sight I witnessed will not easily be forgotten. A sweet little girl, lying happily in her cosy cot, was asked, "Who loves you?" She instantly replied with a bright smile lighting up her pale, wan face, "Jesus, He died for me." That wee mite, who was so hopelessly ill, had early learnt of the love of Jesus, and she was ready, gladly waiting for the Good Shepherd to gently carry her Home to the Fold.

It was intensely interesting whilst in Egypt to see so much of Missionary work; also, it enabled one to realize, as never before, the unspeakable need for the spread of the Gospel. What appealed to me more than anything else was the great and appalling needs of the women. Surely anyone with a spark of love in their hearts cannot fail to sympathize with them! They are despised by the men, and often just turned into household slaves. Having no liberty, no social position, generally a very meagre education, their minds are cramped, and their hearts become hard and embittered. A happy home life is seldom seen, and can it be wondered at when child marriage, with all its hideous accompaniments, is so rampant, and the bride has never seen her husband till she is wedded to him? I was much impressed with the pitifully sad lives of the women, and noticed how often their faces depicted misery, dejection, and degradation. They have not even any comfort in their religion, for a woman is not supposed to be capable or worthy of entering into any such subject, and she is never even allowed to go inside a Mosque; oh! how empty and loveless are their lives! What monotony, too! for often they are shut up for weeks at a time in the harem, carefully guarded lest they should make their escape. If their lives are dark and miserable, in how much worse a condition must their souls be without an atom of light and the future all a blank!

They need the glorious rays from the sunshine of Jesus' Love to light up their dark hearts and to fill them with a joyous hope for Eternity.

How blessed the good news of Him Who not only loves them but gave Himself for them, and no wonder when they realize this fact that their hearts rejoice, their lives are changed, even their bright faces denoting the wondrous transformation that has taken place.

On going round with some of the Missionaries on their visiting tours, it was quite touching the warm reception that was

accorded to us, and the dear women listened with such eager interest to the Bible stories which were read to them, illustrated by bright-coloured picture books. They seemed hungry for the Bread of Life, and what right have we in this privileged country to withhold it from them? Oh! that God may pour upon His children more of the Spirit of Love, a love like His, that yearns over souls, a love that is willing to make any self-sacrifice, a love that will continue wrestling in prayer to God so that we, who have the Light, may never waver in our purpose till the time comes when the "knowledge of the Lord shall cover the earth as the waters cover the sea."

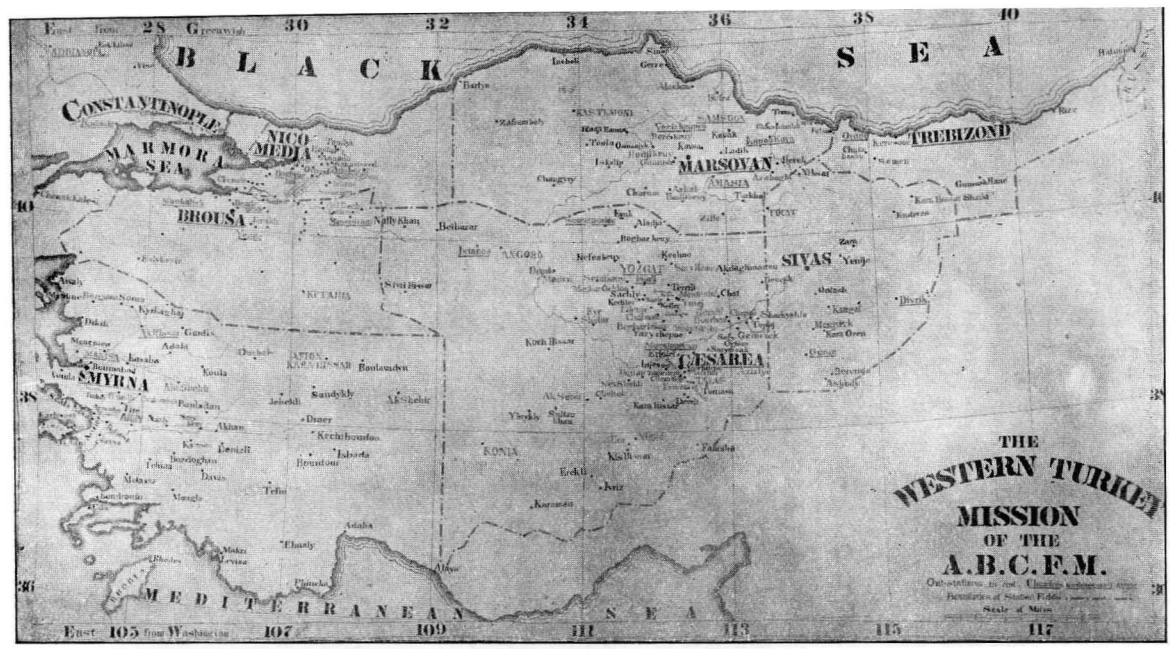
There is a bright day coming for Egypt, for we read in Isaiah xix. 21, "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day." May God help us to hasten that time, by not only valuing our privileges, but acting upon our present responsibilities. There is yet very much land to be possessed. Vast multitudes have never heard the sound of the Gospel, and meanwhile the people are going into Christless graves. Gross darkness covers the land, especially the hundreds of villages where there is not a single ray of light. The picture is a sad one, but none the less true. There is but one antidote, that of sending these dark, benighted Moslem people the Gospel of Jesus Christ.

Who will help by prayer and effort in this divine enterprise, and thus realize the blessedness of obeying our Master Who said, "Go ye into all the world and preach the Gospel to every creature"?

MARY E. EARDLEY.

All Saints' Church is the oldest English Church in Cairo. It was built some years before the English occupation, and consecrated by the late Bishop Gobat, the second Bishop in Jerusalem. Dean Butcher, late of Shanghai, has been Chaplain for 22 years. It has been enlarged several times, but is not even now large enough for the English population and the visitors in the winter months. On Christmas Day, 1903, there were 300 communicants. Cairo is extending so far in the direction of Shubra that a Chapel will soon be needed in that district. A beginning has been made with the Shubra Mission, held in a room lent by one of the residents, where services are held. There is a service at All Saints' every Friday in the year, so that the English employed in Egyptian Government Service can go on that day and on Sunday evenings. Bishop Morley, late of Tinnevely, has been appointed Archdeacon of the English Church in Egypt.

There is a striking passage in one of Lord Rosebery's speeches. In referring to Cromwell he said: "He was a practical mystic, the most formidable and terrible of all combinations. A man who combines inspiration apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial, a man who has that inspiration and adds to it the energy of a mighty man of action, such a man as that lives in communion on a Sinai of his own, and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself."



A COUNTRY TO WHICH SUPPLIES FROM THE NILE MISSION PRESS SHOULD BE SENT.

Nile Mission Press.

REPORT OF A MEETING HELD AT MILDMAY, ON WEDNESDAY
AFTERNOON, JUNE 22ND, 1904.

A MEETING in support of the Nile Mission Press was held on Wednesday afternoon, June 22nd, 1904, at the Mildmay Conference, in a tent in the grounds surrounding the large Conference Hall. Colonel G. W. Oldham presided.

The opening hymn—

"We have heard the joyful sound :
Jesus saves, Jesus saves,"

was followed by prayer by the Rev. G. C. Grubb, M.A.

THE CHAIRMAN, having read Titus ii. 11, "The grace of God that bringeth salvation hath appeared to all men," said:—

My dear Friends,—We know by experience, by actual fact, that that is not the case. Although the good news of the Gospel of God's grace came into the world so many years ago, yet we know it has not yet appeared to all men, and that there are millions of people in the world to-day who have never heard the Gospel of the grace of God. We are glad, therefore, that an alteration has been made in the Revised Version of the Scriptures, and there it reads, "The grace of God hath appeared, bringing salvation to all men." The grace of God hath shone forth from the Cross of Christ, bringing salvation to all men, and God has left it to us, His Church, to make that salvation known to the ends of the earth. The responsibility of taking that glad news to all people rests with us, with God's Church, with His people in the world to-day.

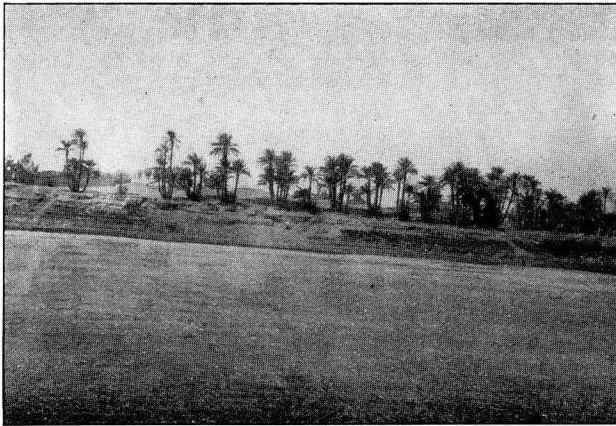
We are met here to-day in connection with the Nile Mission Press. The child has been named before it was born, because it is not yet an accomplished fact. It seems to me that if the River Nile, that great fertiliser of the land of Egypt—if its waters were to be shut off by a great barrier at the lakes from which the Nile issues, and only a few dribbles were to descend into the land of Egypt, that would represent the work which has already been accomplished among the Mohammedans in making known the grace of God to them. The land would be barren indeed. Now it has been said that we have not yet made use of all the resources which are at our disposal for the evangelization of Egypt. I believe it is a God-given thought that if only we had a Press there, which would flood the land of Egypt with Christian literature, with Gospel books and tracts and papers, a work would be done far more than perhaps anything we have yet seen by missionary effort in Egypt.

There are most encouraging accounts coming from Egypt of a movement there amongst Mohammedan people. There have been several conversions lately, and some of those who have been converted are working in a remarkable way in Egypt. I was very much struck by a little paragraph in the "Egypt General Mission News," which I will read before I sit down, with reference to a native Christian named Iskander, who is working in connection with the Egypt General Mission. This paragraph says: "We have just heard of a wonderful instance in our newly opened station. A man who had written to the papers abusing our work visited Iskander last Saturday, and poured out the vials of his wrath upon him, on account of our having opened a

school there. Iskander replied to him courteously . . . and then quoted a few texts from the Bible, whereupon this man stood dumb for a few moments, and then, pointing to his heart, he said, 'Something has hit me here like a bullet.' From that time all his antagonism seemed to vanish, and he got a Bible and pored over it from then until last Wednesday. God is working . . . all over the land."

One of the American missionaries the other day said, "I feel the time has arrived when we must prepare our young men for a work of God such as this land has never seen. All the signs point to God's preparation for revival in this land. Pray . . . that it may be a work which for faithfulness and reality has been unsurpassed in modern times."

Now, dear friends, here is a movement started in Egypt, the extent of which as to the future we cannot, I believe, now imagine. There are quite 80,000 children in the schools of Egypt learning to read, and education is advancing with rapid strides. Numbers of people can already read. There is an enormous amount of literature published



NUBIA.

in opposition to Christianity, and what we want is to scatter Christian literature broadcast throughout the land, and if that is done, we have not the slightest doubt that God is going to accomplish a mighty work in Egypt, the like of which perhaps the world has never seen. We therefore ask your prayers very specially to-day that those barriers which stand in the way may be removed at once, and that God may enable His servants to go forward with this most blessed work, and establish the Nile Mission Press without delay.

THE REV. W. ST. CLAIR TISDALL, D.D.: Mr. Chairman, and Ladies and Gentlemen,—I want to tell you something of the need for this Mission Press, and what seems, at least to me, its great importance. I can speak on this point with conviction, because I have known the use of similar work in other lands among Mohammedans. It has already been explained that what we want to do in connexion with this enterprise is to have a Press where we can print books, especially in Arabic, but also in several other languages spoken in the land of the Nile, and reach people who are not being reached, and are not likely, humanly speaking, to be reached by any other agency—working, as

we intend to do, in harmony with all Missionary Societies. I need hardly point out that the main language which we shall use will, of course, be Arabic. We know that from the Atlantic Ocean on the North-west of Africa, all along North Africa, throughout Egypt, throughout the whole of Syria and Arabia, and away at least as far as the Persian Gulf, we have the same written Arabic, one written tongue, though there are various spoken dialects of it too, and all who can read at all can read and understand that language. Moreover, we know that Arabic is the learned language, the sacred language, of the Mohammedan world. Wherever we go among Mohammedans we find at least some who profess a knowledge of that tongue, and who will accept what is printed in Arabic when they frequently do not care to accept the same teaching in other languages. If we have this Nile Mission Press, we hope and trust that it will, by God's grace, be able to pour forth a flood, an ever-increasing flood, of Christian literature throughout the whole, or a very large part, of the Mohammedan world.

At a Committee Meeting we held lately, after all the difficulties had been carefully considered, a resolution was adopted, which was to the effect that we should at once begin and go forward with this Nile Mission Press work. We have already funds in hand sufficient to purchase the Press, and perhaps we might be able to hire some building in which we could establish it, in Alexandria or elsewhere, and start it. But we also want funds to enable the Press to be continued. It is not much good having a Press unless we have funds to work it. One of the objects of this meeting to-day is to call attention to that need, so that, for example, annual subscriptions may be offered or promised, and that the work, when once started, may not fail for want of money.

Before I go further I must answer just one difficulty, to show the vast importance of literary work amongst Mohammedans. The difficulty is this. It has been said, and by very good friends too, that we have Native Presses already at work in Egypt, and that we ought to use them, and that we hardly need anything else.

It is true that we have Native Presses. But a very large number of them are Mohammedan, and those which are not are held by Coptic or Syrian Christians. Although these are turning out good work, we naturally hope to turn out better. We may use them, as we have been doing hitherto. But it has been found that though the Missionary Societies have used those Presses, yet it has not been found possible to do with them anything like the amount of work which we believe this Nile Mission Press would do. We want to go forward and flood the country and other surrounding lands with Christian books and tracts of various kinds.

I will just give you a few instances, to show the importance of such literary work. We started a Press in Persia, when I was there, on a very humble scale, and printed books and tracts that we had written. The result was that we found the people most glad to accept these, and that not only those who got them, if they could read, read them, but that sometimes they were accepted by the Mullás, who are naturally our greatest opponents. Those men at first said that nothing good could be got from Christianity; but when they read those books they were so pleased that, in case after case, they not only gave permission to the people to buy and read such books, but actually gathered their people around them and began to read to them. That could not have been done by our simply going to those men and talking to them. We are not

enough to do it, but a tract can get an entrance into a man's hand where we missionaries cannot reach his ear. We find also that some people who are prejudiced against Christianity, when they find in some of our papers a great deal that is good, begin to use this to teach other people, and thereby opposition to Christianity is broken down, and room is made for the reading and study of God's Holy Word.

To show how the work goes on, I may say that one of our converts in Persia, a Mullâ himself, when he was baptized, although he endured a great deal of persecution, thought that the very best thing he could do, in order to tell his people about God, was to sit down and write a little book stating why he had become a Christian, and what he had gained in the knowledge and love of God by doing so. This man wrote a book, and asked us to examine it and see



SHEIKHS AT EL AZHAR.

whether it was worth printing. We were rather doubtful on the point before reading the book, because we knew that Mohammedans who become Christians very often bring into Christianity a great deal of their old bigotry and bitterness. Of course, a controversial book full of bitterness and abuse, not merely does *no good*, but is absolutely injurious. When we read this Mullâ's book we found that it was full of love to the people who had been persecuting him, and love for the Master Who had redeemed him. We had great pleasure in printing it, and again and again people have come to us from all over Persia who had heard about this book, and they have asked for "the book written by the Mullâ who became a Christian." They come for this book and read it, and tell their friends about it, and the good it is doing is absolutely incalculable. That is a good example of what we want to do

in Egypt. We have heard about the blessing that God is pouring out there, and how Mohammedans are being aroused, and we have full proof that God's Holy Spirit is at work. When those men come forward as Christians, we trust that many of them will be able to write, or get others to write their experience—how it is that they have been brought to Christ; and we can realize how, if these writings are circulated, men will read them—whether through curiosity or for some better reason—and the work will in that way greatly spread.

Let me give you another example. In Egypt itself—if I may say so without being misunderstood—a book of my own which I wrote in Persian was translated and published into Arabic last month. A week ago I had a letter from one of our missionaries there, saying that this book had aroused great opposition. An attempt had been made to prevent the people from reading it, and to bring the law into operation against those who had printed it. All this has broken down, and the result of the opposition has been to make people know that there is such a book, and I believe there have already been large demands for it. So that there is a field to work in. I believe in an intelligent use of literature; and the only thing which is yet puzzling Mohammedans in Egypt is that we Christians do not yet use the Press as much as we ought to have done long ago. They learned to use the Press from us, and are going far ahead of us in using it to print works against the Gospel. Are we, the children of the Reformation, who know what the Press has done for us in days gone by, and is doing now—are we not wide awake enough to use the Press in that grand Arabic language, and to use it to the very widest extent?

I must just mention one instance to show how in other lands the Press is at work, and what the result is—how the Bible or other books printed reach the people whom we cannot reach by word of mouth. A rather pathetic case occurred some little time ago on the frontiers of India. An Afghan was found with a bullet wound through his heart. It was thought this might mean that the man had got into trouble with his fellow-tribesmen, and so been murdered. But when his body was being prepared for burial it was found that the man had in his inner pocket a copy of a single Gospel, and this Gospel had been most carefully read and was well worn. There was no question as to why that man was killed. He was killed by someone, no doubt, who had watched him reading the Word of God. But the point is, the Word of God had reached him, a man whom perhaps no missionary had ever seen or ever taught. That printed Word of God had reached the man, and had been so valued that the Book had been read, and re-read, and was very much worn indeed.

Further, let me speak, in the same connexion, of Persia. In Persia we are in a country where there is still much persecution, such persecution as has passed away, we trust, for ever in Egypt. In spite of the difficulties in Persia of circulating the Bible, yet no fewer than 12,000 copies of the Bible, or of portions, principally the latter, were sold two years ago in the southern half of Persia and about Bagdad. These were *sold*, not given away. In most cases Mohammedans do not buy the Bible there unless they intend to read it—because it is risky to have it, and they are very poor. We are not able to boast that we have been preaching the Gospel during the year to twelve thousand regular enquirers there, but the Gospel is reaching not only twelve thousand people in the form of printed matter, but thirty times as many as we calculate, because, for every single book or tract in that country that is

sold or given away, we believe that there are at least thirty people who hear it read. That is the case in a land like Persia, where there is not the freedom that there is in Egypt. Consider, therefore, what encouragement that one fact gives us to circulate Christian literature in a country like Egypt.

Remember, finally, that Egypt was once a Christian land. Once the Gospel had spread there. There are no fewer than three ancient versions of the Bible in the various dialects of the old Coptic language. Christianity was put down there in large measure by the Mohammedans when the country was conquered by them. Surely if any country had a claim upon us it is Egypt, a country visited by so many of our own people nowadays, and which has come in a wonderful way under our own government and rule, and is therefore a country for which we are responsible. When eighty thousand children are sent forth from the schools there, year by year, who can read their own tongue, is it not perfectly clear that we ought to start this Press and encourage people to write books for it, and circulate these throughout the land, and that in doing so we may expect God's blessing upon the work, and that soon God may say once again, as He says through the prophet of old, that Egypt is His people?

THE CHAIRMAN: I had the pleasure of knowing Dr. Tisdall out in Bombay, when he was a less well-known missionary than he is to-day. And my friend here, Mr. Grubb, and I went out to Egypt nine years ago together, and perhaps I would not have been here to-day had it not been for that visit, which left me with a lasting interest in that land. I have a little prayer-card in connection with these Missions to Egypt hung in my room, to remind me every day to pray for Egypt, and that is what we all need to do. I believe that this Mission Press is going to be, because it was begun in prayer. There are people beside us, Christian people, praying the Lord to establish it, and I believe that He will do so in His own time. What we want is that we should all join in making this particular request, that God would speedily sweep away all barriers, so that this work may be commenced at once.

THE REV. GEORGE C. GRUBB, M.A.: My dear Friends, I have had the privilege of being six times in Egypt, three times in Asia Minor, three times in India, and once in Turkey in Europe, and of speaking by interpretation to a great many Mohammedans. I must say that two things struck me very much in those countries. One of them was the awful deadness amongst the people; but that did not affect me so much as the sense, I fear, of discouragement on the part of those who are working amongst the people. That troubled me most, and therefore I just want to say one word to encourage, if possible, the dear friends who are working for God there. I wish the Church of God had as much faith as Herod the Tetrarch had. He said, "This is John the Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him." Oh that the Church had that faith in God to-day, and that all our missionaries had that faith.

Do you believe that mighty powers are to work in you because you are risen from the dead? Every one of you here this afternoon professes to be raised from the dead. You have been quickened within the grave of Christ, and brought into eternal union with the risen glorified Jesus. I ask you in the name of the risen Christ, Are the mighty powers of the Resurrection working in your soul?

What was it that took place on the Resurrection Day? Three things fled away for ever on that Resurrection Day. First of all, a meaningless Bible fled away. Up to the day of the Resurrection the disciples were all in a fog with regard to the meaning of their Bible. "They knew not the Scriptures that Jesus was risen from the dead." Their enemies *remembered*. "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." His disciples had forgotten all about it. They had not the key to the Scriptures. The whole key to the Scriptures is, "He was crucified, according to the Scriptures, and he rose the third day according to the Scriptures," instinct with the life of God. The one thing that I ask for myself, and for each one of you, and for all missionaries, especially in Mohammedan lands, is a Bible that burns with God. Then you will not be discouraged. Ever lay hold of the mighty promises of God. On the day of Resurrection the Lord Jesus gave those two disciples, on the way to Emmaus, a Bible reading sixteen furlongs long. They were going to Emmaus, and He explained to them the Scriptures the whole time. "Did not our heart burn within us while He opened to us the Scriptures?" A burning Bible that burns in the pulpit and in the pew, and then you will have a perpetual revival in all your Churches, and in your own hearts, and then we shall expect great things.

On the day of Resurrection the disciples were full of disappointment and discouragement. "We were hoping (R.V.) that it was he who should have redeemed Israel." They were disappointed with Christ. I do not think anyone can be a successful worker for God anywhere who is disappointed in any sense with his experience of Christ. There are mighty revelations in Christ for each one of us. Let us go to Him and ask Him to flood our souls with His glory. In Him there is no disappointment.

There is one other thing that fled away on the day of Resurrection, and that is, all cowardice in confessing the Lord. The disciples were met together in an upper room, and the doors were shut for fear of the Jews. But when the joy of the Resurrection came into their hearts, those doors were opened; when the power of the Resurrection came into their souls on the day of Pentecost, the first thing they did was to hold an open-air meeting. The Church of God was born in the open air. And when discouragement goes out of your soul, and the joy of Christ comes into your soul, you go to fish where fish are, you do not shut yourself up in nice, respectable, ecclesiastical buildings, but go out to meet the crowd where they are, and to testify of the risen Jesus.

It needs a great deal of courage to work amongst Mohammedans, but if the power of the Resurrection is in our hearts, we will not say, "The doors are shut." There are many who say Mohammedan doors are closed. No, they are not closed. I am looking for a mighty revival in Egypt, Turkey, Asia Minor, Arabia, India, and all along North Africa. I believe that God the Holy Spirit is now visiting these Mohammedan lands. I believe, if God spares me, I shall see the mighty works of grace done once more in those lands, and I fully believe that this Nile Mission Press will be a great adjunct in that work, and will hasten that day, if the whole thing is guided by the prayer of faith, and by taking counsel with God in every detail.

The Rev. G. C. Grubb closed the meeting with prayer and the Benediction.

Sale of Government Lands in the Sudan.

MR. H. P. HEWINS, Commercial Assistant to the Sudan Government, writing from the Agency General of the Sudan, Cairo, on July 6th, sends us the following notice relating to the policy to be pursued by the Government of the Sudan as regards the sale of Government lands in that country:—

"In anticipation of the construction of the Suakin-Berber Railway, the Sudan Government is prepared to consider applications for concessions to develop lands, principally in the Khartum and Berber provinces, the latter of which will be brought into direct communications with the sea by the proposed railway. Applicants will be required to satisfy the Government that their financial position is such as to enable them to carry out the schemes proposed by them. Applications will be considered for continuous blocks of 10,000 feddans and upwards, or for any less area which can be made the subject of a separate irrigation scheme not of a nature to interfere with any larger scheme which may ultimately be adopted for the irrigation of land in the neighbourhood. All lands taken up must be laid out as basin lands; all irrigation, drainage, and other necessary works will be constructed by and at the expense of the concessionaire according to plans to be approved in advance by the Government.

"Upon selection of the land to be taken up, and upon payment of a deposit, applicants will be given a reasonable period within which to survey the land selected and to prepare a plan for its irrigation. In the event of the land being taken up the deposit will be returned against the production of evidence that an equivalent sum has been expended on irrigation works. In the contrary case it will lapse to the Government. Full ownership of land taken up will only be granted as and when the reclamation of continuous blocks is completed. The purchase price, which will not for the present exceed P.T.50 a feddan, will become payable only when full ownership of the land is granted.

"Concessionaires will be required to proceed with the work of reclamation in a continuous and business-like manner. Land-tax will be at the rates for the time being current in the province for land of a similar character. A nominal rate of tax only will be payable on land taken up but not brought under cultivation, during a period which will allow of the whole of the land being reclaimed. Summer water can in no case be promised. Winter pumping for the purpose of watering basin crops after the river has fallen will be permitted down to a date to be fixed by reference to the general requirements of Egypt and the Sudan. A proportion of the land reclaimed, not ordinarily exceeding one-tenth of the whole, may be required to be set apart as compensation for cultivating rights over the land at present enjoyed by the inhabitants in years of exceptional flood. On such land no purchase-price will be payable. Except as above stated, the land to be brought under cultivation will be handed over free from encumbrance. Lands outside the area to be brought under cultivation which may be required for necessary works will be expropriated by the Government at the expense of the concessionaire.

"Fuller information can be obtained from the Land Department, Khartum, or from the office of the Agent-General in Cairo. Copies of the report of the committee recently appointed to advise upon the sale of Government lands in the Sudan may be obtained from either

of the above, or from the offices of Colonel Western, Broadway Chambers, Westminster, London, price P.T.2½, or 6d."

We have also received a copy of the reports made to the Governor-General, Sir Reginald Wingate, by the committee appointed to consider the sale of Government lands in the Sudan. The task of the committee was simplified by the fact that at an early stage it had to advise on the specific application made by Mr. Leigh Hunt, and that in the course of the negotiations with this gentleman the general principles came to be settled with a fair degree of definiteness. The report deals with existing native rights, railway policy, qualities to be required in applicants, land available, and area of grants, surveys, irrigation work, pumping, and taxation. With regard to labour the committee reports:—"Mr. Leigh Hunt asks for permission to import negro settlers. We see no objection to the experimental importation of a limited number of such settlers, but any permission to that effect should be absolutely revocable; the contracts framed with the labourers should be submitted to the Sudan authorities for approval, and the employer should undertake to repatriate all labourers at his own expense, upon the termination of their contract, upon their becoming a charge to the Government, or upon the permission being withdrawn. A deposit should be required to secure the carrying out of such undertaking. Similar conditions should apply to all imported labour other than Egyptian labour, and similar, though less stringent, conditions to imported Egyptian labour."

"The Times," Monday, July 18th, 1904.

The Early Egyptians.

INTERESTING DISCOVERIES.

FIVE THOUSAND YEARS AGO.

THE discovery of the tombs of men of the earliest dynastic period disposes of the theory of an alien and intrusive race, for there is no difference in the physical structure of bodies of the early historic and of the prehistoric interments, and the culture of the early dynasties appears to have gradually developed from that of the pre-dynastic or prehistoric period without any very sudden change. The race buried in the earliest known interments appears to have been, relatively speaking, fairly civilized, and its date may now be fixed with some approach to accuracy at about five hundred years before the reign of Mena (*circ.* 3700 B.C.). The objects discovered in the tombs—cloth of several kinds, stone querns for grinding corn, pottery, and flint knives and arrow-heads of exquisite workmanship and finish, show that they have made a considerable advance in some of the arts. The theory that these "proto-Egyptians" were cannibals appears to rest on an inaccurate interpretation of certain facts noted by Professor Petrie and other explorers, viz., that the bodies had been disturbed, and that some of the bones had been pierced as if to extract the marrow. A more thorough investigation goes to prove that the tombs were rifled for the sake of ornaments buried with the dead, and that the robbers broke up the dried bodies to get possession of bracelets and necklaces left on the arms and necks of the corpses. . . .

PRIMITIVE WIFE BEATERS.

An interesting side-light is thrown on the manners and customs of these people by the fact, which at first seemed inexplicable, that, in a certain percentage of female skeletons, the ulna or inner bone of the forearm had been fractured and had subsequently grown together. Accident would not account for the special liability of one sex to the injury, and in cases of accident to the forearm both bones are usually fractured. The mystery is now solved. These primitive Egyptians corrected their wives with clubs or with the naboots (staves) used by the modern fellah, and a woman throwing up her arm to defend her head would be liable to suffer a fracture of that bone on which the weight of the blow fell. To the physiologist, and, indeed, to the medical profession as a whole, these relics are of exceptional interest and importance. A large number of the prehistoric, and many of the non-mummified historic remains are in a marvellously good state of preservation. In many of the prehistoric aborigines the whole of the hair and skin is retained, and the features of every organ of the body can be fully recognized. The brain, the eyes, the trachea, and larynx, the thoracic and abdominal organs, the veins and arteries, and even the nerves of the limbs are often preserved. The traces of disease and injury are also present; many of the dead bear on their bones the indications of rheumatic gout which still afflicts the fellahin of to-day. A pair of bark splints, by far the earliest known to medical history, dates back to the Fifth Dynasty (*circ.* 3000 B.C.), and in some cases the lens of the eye has been preserved entire, thanks, in all probability, to the fact that the persons had suffered from senile cataract.

PHYSICAL CHARACTERISTICS.

The character of the skeletons and skulls presents several interesting features. The cubic capacity of the skull is on an average less than that of the modern fellah, and the skulls differ markedly in type, some, for example, being long and "boat-shaped," while others are almost pentagonal. A very few negro skulls—probably those of slaves—have been discovered in these early cemeteries, and it is likely enough that the Nubas and other Soudanese races had not yet advanced very far down the Nile at that epoch. The stature of these prehistoric Egyptians did not exceed the average in most cases, but their muscular development was very great. . . .

"Morning Post."

