

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
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and
The Nile Mission Press.



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Praise the Saviour.

Praise the Saviour, ye who know Him ;
Who can tell how much we owe Him ?
Gladly let us render to Him
All we have and are.

“ Jesus ” is the Name that charms us ;
He for conflicts fits and' arms us ;
Nothing moves and nothing harms us,
When we trust in Him.

Trust in Him, ye saints, for ever ;
He is faithful, changing never ;
Neither force nor guile can sever
Those He loves from Him.

Keep us, Lord! oh, keep us cleaving
To Thyself, and still believing,
Till the hour of our receiving
Promised joys in Heaven.

Then we shall be where we would be,
Then we shall be what we should be ;
Things which are not now, nor could be,
Then shall be our own.



THE PYRAMIDS AT GHIZEH.

“Blessed be Egypt.”

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No. 22.

Editorial.

“And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

“And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. . . . So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.”—JOSHUA VI. 15, 16, 20.

“By faith the walls of Jericho fell down, after they were compassed about seven days.”—HEBREWS XI. 30.

THE first victory in the land of Canaan was won by the obedience of faith. The ark of the Lord, the priests, the trumpets, the people, and the shout of victory:—They all proclaimed an unseen power which did the work, an irresistible force behind them. They compassed the city six days in silence, with no sign of the coming overthrow, and on the seventh day, in obedience to the command, they went round the walls afresh, and again, and again, and again, until at the seventh time the signal was given, “Shout,” and as they shouted the walls fell down before them.

Our oldest and much loved friends in Egypt have just completed their seven times seven of years of service. The American United Presbyterian Mission have come to their Day of Jubilee, and on the 15th November just passed, they entered their fiftieth year of possession in the land of Egypt.

But the walls of Islam have not yet fallen. Does it need a mustering of the people to begin a final day's march? Will another seven years of faith bring the victory? Will all God's servants join together throughout the whole Moslem world and unitedly

“have faith in God”?

The news has reached us that our friends in Algiers, Miss Trotter and Miss Freeman, are even now uniting with their fellow-missionaries in Algiers, Tunis, and Tripoli to form a Prayer Union for these countries. Mr. Summers has already done the same in Morocco; so that if we will but tighten our cords, and draw together with fresh purpose in prayer, and continue believing till the answer comes, we may form part of a company extending from Morocco along the whole of North Africa to Egypt, Arabia, Palestine, Syria, Asia Minor, and Turkey. We may by faith together compass this great city, the city of Islam, whose top has been planned “to reach up to Heaven.” Let us absolutely cast ourselves on

God's promise afresh: "*If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven.*"

"*For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.*"

Will our members take up the burden of Egypt afresh, and pray as they have never prayed yet with new *faith in God*; and uniting in one bond of unity with all their fellow-missionaries in these countries, ask of Him that the power of Islam may be broken; that the walls may fall, and that all may go up, every man straight before him, and take the city.

Every man straight before him. We each have our part; but one weak link may break a chain. God keep each one of us in unbroken oneness of spirit with each other, and each one holding the head, joined to the Lord. His power will prevail.

There is yet another seven days of years being completed at this time, one of the youngest Missions has fulfilled its week. The Egypt General Mission began its service on the 31st January, 1898. One of the brightest memories at this time is that of the constant, unvarying kindness received by the members of the young Mission from the old and experienced members of the American United Presbyterian Mission. From the first day of landing until now they have proved themselves true and faithful friends. They have shared the sorrow and the gladness which seven years have brought, and a close bond of affection and sympathy has been formed with them.

In the following pages we shall find some historical remembrances of past days of the American Mission which are of great interest to us all: we shall also find a proposed Day of Intercession on the 31st January, the last day of the first month of the New Year. We earnestly trust that many may be able to join in keeping this day; and, where it is possible, that little groups of friends may meet together and give the whole day to waiting on God for Egypt.

Also will more friends join in our special agreement of *two together*? Some of us meet constantly in this way. Sometimes it is a husband and wife, sometimes two sisters, sometimes two friends. They agree to meet together once a week, sometimes more often, for the purpose of praying about definite, immediate needs for Egypt. A paper is sent to them once a month, with the special needs of the month written down, not printed—it is an opportunity of asking for prayer about needs which would not be put in print.

And the answers come, and come continually. With faith and patience we seek to inherit the promise: "*If two of you,*" and the promise is fulfilled.

Will those who like to join at the beginning of this New Year find a companion in prayer, and then send in their names on the last page of this Magazine.

We have printed at the close of this Magazine some account of the Revival that is now going on in Wales.

This is undoubtedly the beginning of the answer to the Prayer for World-wide Revival that has been going on for the last two and a half years.

God can do the same in Egypt. Let us give ourselves to prayer, and ask our Egyptian brethren to join us in this one earnest persistent cry for a God given Revival:—"the Latter Rain."

We would draw the attention of our readers to the papers touching the subject of "Women's Settlements," and we also invite correspondence on this plan. The need for village women's work is felt by us all, but it is not done. Will our friends, specially among women missionaries, write us their thoughts in letters which we shall be at liberty to print in our Spring number?

The plan suggested in this number is the outcome of a week of prayer together by a little group of women workers in England, together with the experience of an American missionary friend.

There is one other day of remembrance at the beginning of this New Year which the Secretary of the Prayer Union would thankfully recall. It will be twenty years on the 15th of January since she first set foot in Egypt. Eleven days later General Gordon fell at Khartoum, on the 26th of January, 1885. When the news of that brave and noble-hearted soldier's death reached Egypt a little later, it awakened not only a crushing sense of loss mingled with shame in every Englishman and Englishwoman, but it implanted a purpose possibly in many hearts to devote their lives to the country for which Gordon died.

We would earnestly bring before our younger readers at home the happiness of having a life-work given to us. That where there is a heartfelt desire to yield ourselves to do whatever our Lord shall appoint, even though it may be the lowest part of the service, He, in His great goodness, gives us the joy of having a commission direct from Himself. He gives us one part of the harvest field to plough and sow, and some day to reap for Him.

It is possible here in England, where home ties may keep many of us, yet to reckon that we are given to the Lord for that part of the field far away, and to keep that steadfastly before us in prayer and word and work.

Will more friends in England and America take up this purpose of a life-work for Egypt? Will they join the great company that is walking round the walls of Islam in a daily walk of faith and expectant prayer? To them too will one day sound the welcome signal, "Shout," for the Lord hath given you the victory.

A Day of Intercession for Egypt,

31ST JANUARY, 1905.

A GAIN we have the privilege of calling our friends to a special Day of Intercession for the land of Egypt. We have had much encouragement during the past years to press on with the prayer-work, and we would again ask all who have the interest of the Kingdom of God in Egypt at heart to set apart *Tuesday, 31st January, 1905*, as a Day of Prayer for the land. It is peculiarly fitting to us as a Mission that this day should be chosen. It is the anniversary of the landing of the first party in Alexandria. We shall on that day have completed seven years of service in the land. The perfect week of years will have been fulfilled, and we shall have entered on our second week. The year 1905 will be the first day of the new week of years to us, a day of Resurrection power, we trust, in answer to your prayers.

May we suggest to our Local Secretaries that they endeavour to gather together the Prayer Circle members at some time during the day for a service of united waiting upon God; and to the scattered individual members, that they definitely set apart some time during the day for earnest heart-searching and intercession. Remember you are uniting with a large band all the world over in seeking blessing on that day for the land of Egypt.

In order to guide your thoughts we give below a few subjects for praise and prayer. We do not mean them to take the place of those Spirit-prompted "breathings" which will be borne in upon your souls as you wait before God. Let us take time to sit at His feet, and He will make time to teach us.

First of all let us begin with

Praise:

- (1) For the manifest working of the Spirit during the past year—for souls brought in, and for the spirit of inquiry which is abroad throughout the land.
- (2) For new centres opened up to the preaching of the Gospel—in our Mission alone let us praise for Abu Kebeer, Ismailia, and Tel-el-Kebeer.
- (3) For new workers who have been called to the service and who have responded to the call.
- (4) For the glorious purpose of blessing for the land revealed in Isaiah xix.
- (5) For all the blessing which is *going to be poured out* upon the land during the year 1905.

And having filled our hearts with praise for all the past, and having got the assurance of victory, let us

Pray:

- (1) For an outpouring of the Spirit of God upon the whole land, its Princes, rulers, and people.
- (2) For blessing upon the different Societies working in the land, the American United Presbyterian Mission, the Church Missionary Society, the North Africa Mission, the Bible Societies, and others.

- (3) That the coming year may see a substantial addition to the Missionary forces of men and women filled with the Holy Ghost.
- (4) For all native converts and workers, especially for those who have been brought out of the darkness of Moham-medanism.
- (5) For a spirit of abounding hopefulness upon all workers in the land.
- (6) For blessing on the circulation of the Word of God and Christian periodicals and tracts, and a great extension of this branch of service. For the Nile Mission Press.
- (7) For a revival amongst the thousands of scholars in the Mission Schools of the country.
- (8) For a revival of prayer in the home lands, especially amongst our Prayer Circle members.

And as we pray, let our hearts expand till faith grasps the *whole world* in its embrace, and our prayers rise to "Thy Kingdom come. Thy will be done on earth, as it is done in Heaven."

J. M. CLEAVER.

Egypt General Mission.

The Egypt General Mission, 1898 to 1905.

WE would sound a note of praise for our friends of the Egypt General Mission. God guided their steps to Egypt on the 31st January, 1898. For the first two years the little band of workers gave themselves to the study of the language in Alexandria. From that time they have chiefly devoted themselves to work among the villages of Egypt, while still retaining one Station in Alexandria; and now at the close of their first seven years, we can thank God for seven Stations committed to their care—Alexandria, Belbeis, Chebin-el-Kanater, Suez, Abou Kebir, Ismailia, and Tel-el-Kebir. They look forward at an early date to planting a Station at Suakim, a thousand miles lower down on the Red Sea.

One of the first band of seven who went out has been, called home; one has resigned his connection with the Mission, but the others are still at work, and God has reinforced them by two other workers, so that they remain the same number. Lady workers have been added to the group, and we are hoping that this department of the work will extend, and that the band of workers may be an ever increasing one, both of men and women.

The methods which they have followed have been that of Mission Schools; of Book depôts and reading rooms; of the printing of tracts and papers, and widespread circulation; of evangelistic visiting and itinerating; and of continued and close intercourse with the people. One Mission house has been built, but so far the rest of the work has been carried on in hired buildings. A band of faithful native Christian workers has been added to them, and we can thank God for souls won to Christ among the Moslems. The following are the names of those at work at the present time:—Mr. J. Gordon Logan, Secretary in Egypt; Mr. and Mrs. William Bradley, Mr. W. Wilson Cash, Mr. Arthur Y. Steel, Mr. and Mrs. T. Edward Swan, Mr. George Swan, Mrs. Liggins, Miss J. B. Millar, Mr. J. Martin Cleaver, the Secretary at home. We shall shortly hope to add the names of several more workers who are already accepted.

This Mission was founded very directly in dependence on God, having no powerful friends at its back; and during the first seven years of its existence there have been times of difficulty and straitness, but the Lord has very wonderfully sustained them all throughout, and in looking forward to the days to come, we still rely on His power and unchangeableness.

Our Half Century in Egypt.*

THE DEVELOPMENT OF MISSIONARY METHODS.†

BY REV. ANDREW WATSON, D.D.

FIFTY years ago to-day Rev. Thomas McCague and his wife were on the high seas on their way to Egypt, under appointment of the Associate Reformed Synod of the West, intending to begin mission work in the valley of the Nile. At the same time the Rev. James Barnett, of the Damascus Mission, was packing his household goods preparatory to moving to the same field. The Board of Foreign Missions at Pittsburg had given Mr. McCague his choice either to join the Damascus Mission or go to the new field in Egypt. He chose the latter. Just what were the reasons which led him to go to Egypt rather than Damascus we do not know. He reached Alexandria in a sailing vessel about November 10th, 1854, and Cairo five days later, Mr. Barnett arriving fifteen days later still.

Egypt at that time seemed much farther away than it does now. But few travellers visited it then. Cook had not yet established an agency in the Nile Valley. Clarke, if he was then born, could not have ceased his school sports, or conceived the idea of "personally conducting" 500 tourists to Egypt and Palestine. Missionaries were comparatively few, and, with rare exceptions, took passage in sailing vessels to their destination. It was fortunate for Mr. and Mrs. McCague that Mr. Barnett followed them so closely, because he had been in the East for some years, and could take the lead in securing a location and making arrangements for obtaining the daily necessaries of life.

Imagine these three in the midst of that large city—in the midst of the dwellers of the Nile Valley, nine-tenths of whom are followers of Mohammed, and trained to despise and hate those who bear the Christian name, while the other tenth is made up of Greeks, Armenians and Copts, all claiming to be successors of the Apostles, and yet possessing no knowledge of Apostolic teaching, but bound to human systems of salvation and worship, based on ignorance of God's Word and on love of pre-eminence and power, effectually displacing salvation by grace, spiritual worship and communion with Christ through a living faith!

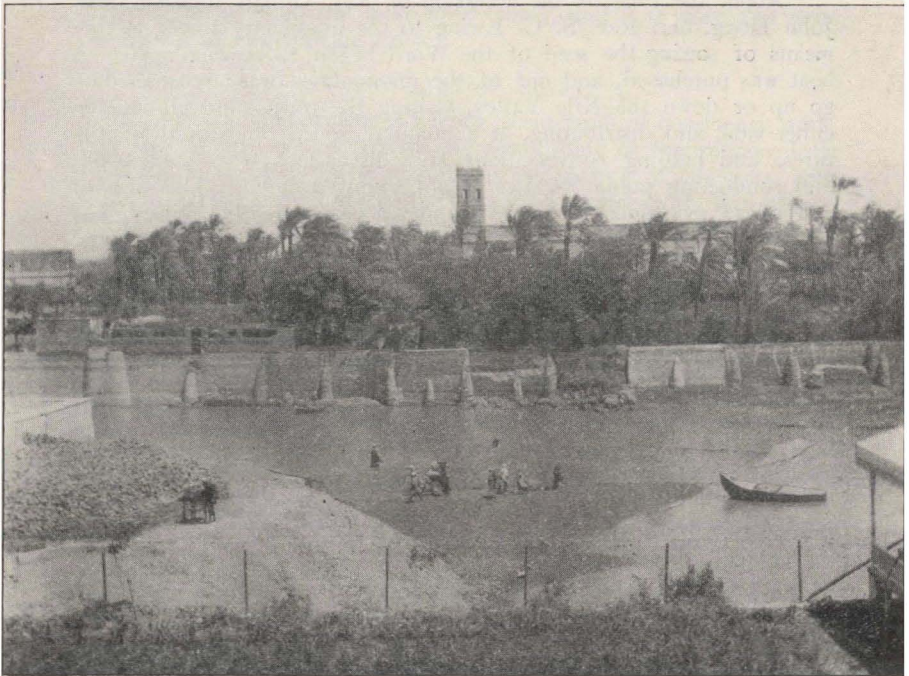
Imagine these three endeavouring to take in the situation, wondering where they are to commence, and how this teeming population is to be reached through a language only imperfectly known to one of their company, and entirely unknown to the other two! How can they get in touch with the people; how can they get into their houses; how can they remove the high wall that separates them? I am sure that at times their hearts must have sunk within them, but obedience to the command, faith in the Commander, love for the perishing, and trust in the promises, kept them from despair, and urged them on to perseverance in the use of the means appointed by Christ Himself.

* This article is one of a series of semi-centennial articles reviewing the half-century of foreign missionary work in Egypt and in India, whose completion is being celebrated this year.

† Reprinted from "The Christian Union Herald."

EARLY METHODS.

On the first Sabbath of January, 1855, they began a service in English for any travellers who might be staying in the city for a few days, and a service in Arabic for any natives, whether Syrians or Egyptians, who might be induced to attend. During the week they employed their time in familiarizing themselves with their surroundings, in studying the best means for reaching the people, and in prosecuting the study of the vernacular. They soon learned that Moslem and Christian were equally devoid of the knowledge of Divine truth, and that the great duty of the missionary was to initiate and employ the means best calculated to bring this truth within their reach. They immediately began to circulate the



THE AMERICAN MISSION COLLEGE AT ASSIOUT.

Scriptures, a tolerably correct translation having been made into the Arabic, but they soon found that only a very small proportion of the men, and none at all of the women, could read.

THE MISSION SCHOOL.

They therefore realized the necessity of teaching the young, so that they might be able to read the Scriptures for themselves, as well as to others. They opened schools separately for boys and for girls, and soon found that this brought them into touch with the parents, and made it possible for them to visit them in their homes. It also gave them the opportunity of training up the boys and girls in the great principles of the Christian faith, so that they might learn what

God says about man's condition, and what God's love had done to bring complete deliverance to the sinner, and how entirely futile are all attempts to save men by human methods, whether old or new. This department of the mission work has grown from year to year, until it now embraces one theological seminary, one training college for boys, with an attendance of over 600; three boarding schools for girls, one in Cairo, another in Assiut, and the third in Luxor; and many smaller training schools under the direct control and immediate supervision of the missionaries, and a large number of parochial schools, sustained largely by the natives, and under the care of the presbyteries—the whole number of pupils in all the schools being about 13,000.

ITINERATING BY BOAT.

About the time of the accession of Rev. Gulian Lansing, Rev. John Hogg, and Rev. S. C. Ewing to the missionary force, another means of sowing the seed of the Word began to be employed. A boat was purchased, and one of the missionaries was accustomed to go up or down the Nile Valley, visiting the towns and villages on either side, and distributing, at a nominal price, copies of the Scriptures, and holding conversations and discussions with the people, and conducting public services as opportunity offered. This arm of missionary evangelization was for many years greatly blessed, and secured a wide distribution of the printed Word and other religious books, and afforded opportunities for holding public meetings in many villages in which the Gospel of salvation by grace was preached to earnest listeners.

The story of the Ibis from its first purchase until now would be an interesting subject for someone with a ready pen. After a patient review of the mission reports for the last fifty years, someone of our interesting writers at home could not do better service for the Egyptian Mission than to compile and depict the work done in this way in the Nile Valley.

THE PRINTED PAGE.

Closely connected with the work done by means of the Ibis, I may mention the sale and distribution of Scriptures and other religious books, first through book depôts at Alexandria and Cairo, Assiut, Monsurah, Fayum, Tanta, Zagazig, Benha, Luxor, and other places, and more especially through missionary colporteurs, who travelled from village to village, with the Word of God not only in their saddle-bags, but in their hearts and on their tongues and in their lives, distributing the written Word, organizing evening meetings for the study of it, and conversing with the people in their homes and places of business. In many a village has the work begun in this way, and many Churches have had their origin from the visits of the colporteur, while in not a few places the continued growth and development of the native Church in strength and usefulness have been largely due to the religious literature put into circulation through this department.

SABBATH SCHOOLS.

The Sabbath School has been one of the methods employed in the mission from the beginning, or at least from the time the day schools were established, but the attendance has generally been limited

to as many of the day pupils as could be prevailed upon to come. Parents have often objected to their children attending the Sabbath School because it seemed like identifying themselves too much with our religious services, and because it took them away from the Churches of their parents. Very seldom have we been able to gather in Sabbath School pupils from the streets. In later years a deeper interest than formerly has been taken in the Sabbath School, and in many places both men and women attended, but in the country congregations the exercises consist in a running exposition of the Lesson in the hearing of both old and young by the native preacher or pastor. At the stations where the foreign missionaries reside, the system of division into classes is observed, but everywhere the difficulty is to find suitable teachers. No doubt the importance of the Sabbath School is being more and more appreciated, and it is more and more blessed as an evangelizing agency.

THE WOMEN OF EGYPT.

The Harim department is a more recent form of missionary work. For fifteen or twenty years after the establishing of the mission, little was done in this line. The reason was the paucity of labourers, both foreign and native, and the limited acquaintance with the people. During the last twenty-five years, however, much, very much, has been done in this line of work, both in teaching the women to read and in reading and explaining to them the Scriptures, as well as in securing their attendance at religious meetings, both during the week and on the Sabbath. Through the visits of the lady missionaries, sometimes in the most difficult circumstances, much light has been carried to homes in spiritual darkness, many have been comforted in their sorrows, helped to bear their heavy burdens, and taught the way of life and joy through faith in Jesus our Lord.

EVANGELISTIC WORK.

Of course, the public meetings in the evenings during the week and on the Lord's Day have been the prominent feature of the mission work throughout the whole history of the mission. In recent years, since the establishment of native pastorates under the presbyteries and synods, the habit of leaving out of the annual report the details of work not carried on directly by the foreign missionary has sometimes made it appear to the cursory reader that but little was done by direct evangelistic methods. When we remember, however, that whenever a pastorate was formed there was opened a centre, at which meetings for divine worship were conducted either five or six evenings during the week and twice on the Lord's Day during the whole year; when we remember that this has continued in nearly all Egyptian pastorates up to the present time, in some of them for ten, twenty, and even thirty years without interruption; and when we remember that many pastors make occasional visits to neighbouring towns to conduct public meetings, we readily see how large a place the direct preaching of the Word occupies in the Egyptian Mission, even though the foreign missionaries are not able, on account of other necessary duties, such as training workers, to have a large share in this department.

The present number of organized Churches and preaching stations in the Egyptian field testifies to the importance attached by the mis-

sionaries to this department of work. At present there are 53 organized Churches, 127 other preaching stations, and there are also 31 pastors, 18 licentiates, 11 other irregular or "local" preachers, whose whole time is spent in preaching the Gospel to "saints and sinners," and in addition to these, all the theological students are engaged during the five months of their vacation in direct evangelistic work.

THE CHRISTIAN PHYSICIAN.

The most recent method employed by the mission for finding an entrance into the hearts of the Egyptians is the medical department. About thirty years ago an attempt was made to establish this branch of mission work, but owing to various untoward circumstances it did not succeed. The attempt was repeated during the last decade with the very best results. Through clinics in various places, and through the visits of Christian doctors to the homes of Moslems, Copts and Catholics, through the kind services of sympathizing doctors and nurses in the hospitals, thousands of the sick and suffering have received either temporary or permanent relief, and many have been cured of severe maladies and restored to perfect health. At the same time the sufferers have been directed to look to the Great Physician for the removal of the leprosy of sin and the restoration of spiritual health. No better method could be used for the opening of doors which have been barred and bolted against the missionary, for the removal of senseless prejudice, and for the practical illustration of the tender compassion taught by Him Who went about doing good.

Such in brief are the chief methods employed in the Egyptian Mission during its past existence, and by which the Lord's work has been carried on until it has extended northward and southward from Cairo to Alexandria, Damanhur, Tanta, Monsurah, on the north, and to the Fayum, Assiut, Luxor, Assuan, Wadi Halfa, and the Sudan on the south.

CHANGING CONDITIONS.

In closing this brief sketch we would not conceal the fact that we have come to a point in the history of the mission where we meet with difficulties and opposition which did not exist in its earlier history. Those who then desired an education for themselves or their children could not find the means of gratifying their desire except in the mission schools, and those who wished to prepare their sons for employments in which foreign languages were needed were obliged to send them to the mission. Now, however, all the different religious faiths have educational facilities as good as, and in some cases better, than our own, and the Government has established institutions throughout the provinces specially intended to prepare young men for the public service, so that we no longer have a monopoly of educational facilities. All religions and sects now have their own journals either weekly or monthly, their young people's societies and other associations intended to conserve their racial religions and social traditions and habits. The division which at one time seemed about to rend the Coptic sect in twain has been healed, and the two parties appear to be united at least on religious lines, and equally determined to hold on to the traditions of the fathers, no matter how much these may be opposed to God's Word. The only difference between them now has to do with the amount of European polish and modern veneering which should be introduced into their public services. The desire to

know Divine truth and the readiness to accept it are not as strong as formerly. Love of money, position, and other forms of material prosperity everywhere prevails, banishing the fear of God and the love of righteousness, and all concern for the interests of the soul.

THE BRIGHT SIDE.

In the other hand the very opposition with which we meet is serving to preserve us from those who might unite with us from worldly motives, and is a means of developing character and strength in our workers and members. There has appeared during the last few years a spirit of inquiry among the Moslems which encourages us to hope for success among them in the near future. A large number of books and tracts, both controversial, and instructive, have been published and distributed among them, and their attendance on some of the evening meetings shows that they have an increasing interest in the doctrines on which they and we differ so widely.

With a better equipment for the work, and a richer baptism of the Spirit for service on our workers, we may confidently expect a larger harvest in the years to come.

Cairo, Egypt, September 29th, 1904.



EGYPTIAN STUDENT VOLUNTEERS.

This is an engraving of the Student Volunteers of the Assiut Training College, who were still in the College last term. Since the photo was taken fifteen have become teachers, fourteen in Egypt and one in the Sudan. Eighteen others are spending their vacation of two and a half months in doing mission work—eight as teachers and ten colporteur-evangelists—whose duty it is to sell religious books, and where possible hold meetings, chiefly in such towns and villages as have not been reached directly by ordinary missionary channels. Of the volunteers who graduated in May, eight go to the Seminary in the autumn to prepare for entering the ministry.



The Hour before Dawn.

OUTWARDLY; all is aglow with light and colour by the river-side. The indigo of the women's draperies stands out in contrast with the ochre-tinted bank, and the shallow brim of blue-green water harmonizes the whole. The only bit of gloom is in the brown unlit faces.

Unlit: for it is still the hour before dawn among Moslem women. Have you ever been out in that hour at home? All is sunk in deep, deep sleep, a silence that is more than silence in its weight, and a darkness that is as heavy as the silence.

Will you come out in spirit into that spirit-darkness as we know it here, a bit further west? The externals may differ a bit from Egypt, but just below the surface all is the same.

Step down the staircase of our old Arab house, and up into the labyrinth of narrow streets above, over-arched and sunless and full of indescribable odours; symbol of the moral pollution that reigns in them, steeping even the tiny children—pollution so terrible that we have learnt to be thankful when the women and girls abide by the old customs that keep them prisoners at home.

Push open the heavy street door, that swings by means of a cleverly adjusted cord and stone. In the inner archway hangs a curtain. "O mistresses of the house"! we call out here, unless we are on very familiar terms, in which case we walk straight in.

"Diouzi," calls a voice, *i.e.*, "pass," and we find a place on a doorstep of the tiled gallery, whence we can command as much of the house as possible, for it contains six or eight families. Two or three women are cooking alongside in earthen fire-pots, and others are sewing; there are dear bright girls who come round us eagerly, and children, children everywhere, and babies crawling and shouting.

"We will sing first," for that will bring the other inmates together. "Oh, the music—make it scream!" is the response, and specially if it happens to be a concertina, the louder it screams the more they rejoice. Then we begin to sing some very simple chorus again and again, and then we talk—talk about their sins, their own sins; and one or two glance at each other and say, "see, she knows." And then we try to break up the refuges of lies where they run if their consciences are touched. They are listening, really listening.

Suddenly all except the children scramble to their rooms like rabbits in a warren, for a grunt has sounded in the doorway, telling that someone's husband is coming in, and only his own wife may be seen by him; he fetches something and goes out, and as they gather back again we begin afresh and tell them of the Lord Who loves them and is "mighty to save." One listens with a troubled look; she was not far from the kingdom once, but has been frightened back. The others have had their attention broken. The old women sit mumbling, two more chatter, the children get boisterous. One or two linger a few minutes wistfully and go away to their cooking. Has anything been done in this half-hour? God knows. The darkness is brooding

dumbly still for the most part, even here in the town. What is a stray visit once in two or three months? and with the crowded streets and our small number it is well if they get even that, unless it is a house where there is a sick one whose days for hearing may be few, or where some soul, saved or unsaved, is hanging in the balance and needing all our care.

But further out, the people have less still. Come away to our little outpost among the orange gardens at the foot of the hills. Last year God gave us entrance into nearly forty of the untouched villages around. Come out to one of them. Deep set in hedges of prickly pear there is a gleam of whitewashed mud walls. We stand and clap our hands to attract attention. A brown face glances between the leaves, and a scuffle takes place inside while the dogs are being tied, and the owner of the brown face comes through a winding lane in the prickly pear labyrinth and stands there, a tall figure, upright as a dart with red woollen drapery looped at the shoulders in old Roman fashion.

Then comes a shower of welcome as the whole patriarchal household gathers round. "We have missed you." "We have missed Jesus." "Tell us about the lamb that was lost." "Tell us about the black hearts and the white hearts." "Why did you not come sooner"? They are eager to listen, just because, dear souls, they know so little what it will mean to them if they follow. The dividing between light and darkness has not even begun here yet; it is all chaos still. Can it be otherwise when only once or twice a year they hear the strange new story; perhaps not even that, for we are so few, and they are oh so many, and even so we are only at the fringe of the villages that lie numberless and unreachd, back in the recesses of the hills.

Come away and beyond again, to places where it is not the question of once or twice in a year, but once or twice in a lifetime. Come south, behind the mountain ranges. They and their whitewashed huts are far away now, and it looks like Egypt at last, only without the river. The houses are of golden-brown clay, set against a background of palms, and the women are quite indescribable. Their hair is plaited with huge hanks of wool, dark red and blue, and swathed with silken handkerchiefs of every possible colour; their draperies are wonderful—orange, pea green, indigo, glowing against their coffee-coloured skins, and gleaming with heavy silver ornaments. Wild strong faces peer at you as you go among them, and questions pelt you. "Art thou a man or a woman"? "Where is thy country"? "Dost thou go back there at night"? "Art thou married—never married—oh, wonder"! "Why dost thou not cover thy ears—ears are not accepted in Heaven"!

You try to explain why you have come. "That is not the way to Heaven—witness, witness or thou wilt go to the hell of fire." You try to sing, as the only chance of a hearing. The Babel is hushed for a few moments, but a hand steals up and takes a hair-pin from your hair. "Behold, she fastens her hair with nails"! and another has discovered buttons and button-holes on your wrist, and all is excitement again. Dear untamed, grown-up children they are, such a contrast to the stately dignified men who have been listening by the hour at the door of your tent. Yet even here we come across now and then a soul

where there is a response and a sense of need, and there are such possibilities for Christ in their vehement independent natures! Is it not almost a mockery to tell them only *once* of the True Light?

* * * * *

The town women, the village women, and the wild desert creatures; in the “inwardness” of them they are identical with their fellows in Egypt. There are two outward differences: the greater need of the far denser population there, and the greater ease in reaching them, with English supremacy behind you. What would we not give here, for liberty to come and go and settle where we will, and work free-handed!

There, as here, it is still the hour before dawn, heavy and dark and still; but the dawn is coming—Hallelujah! If you were called to go out and live in the silence and blackness of this “shadow of death” might it not break faster—just a little faster?

And, above all, in the countless villages of Egypt there is room for those who feel God’s drawing to these unlit lands—room even for those whose way is not open for joining one of the large societies. We can tell you that by our bit of experience here in Algeria. We are just a tiny band, only four now, living together much as friends and fellow-workers might live together in England; all of us more or less disqualified from the first, by health or by home ties, for being “passed” by any society or for living in a bad climate, yet having the joy of being able to work in a dark land, and watch for the sunrise. May not the Egypt villages open the door to others in like case?

And if it is impossible to share outwardly “the last watch of the night,” all the stronger comes the call to share it inwardly --to share it with Jesus.

He is watching for the dawn too from the Father’s right hand. “Until the day break and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense.” Will you go with Him to that hill of frankincense and share His intercession for these Moslem women—to that mountain of myrrh—the bitter, sweet myrrh of the fellowship of His sufferings—His soul travail over these souls that He died to win? Will you stay there with Him “until the day breathe” (R.V.)—that Spirit breathing on the spiritual world, so like the stir that comes with the dawn in nature: “till the shadows flee away” as the Sun of Righteousness draws near. It is not for long—it cannot be long now.

* * * * *

Look again at the sunny river-side and the sunless faces; look and listen, and hear whether from the silence and the darkness the words come this New Year, “Could ye not watch with Me one hour”?

I. L. TROTTER.





A Plea for Women's Village Settlements in Egypt.

OUR Sisters on the other side of the Atlantic have been pondering how to save the Village Women in India, and after much thought and prayer not long ago a Resolution was brought before a Missionary Board in America, which ran thus: "Moved, that in view of the fact that large Districts in our field remain as yet unoccupied, the people being without any saving knowledge of Christ, we request our Board to appoint workers on the following plan for Village Settlements.

"That a group of four or more constitutes a settlement, and its members be called Associated Workers. . . .

"That these workers take advantage of existing Mission Schools, and so far as is possible devote themselves to direct *Evangelistic Work*." A somewhat less allowance than usual was asked for, in order to make it more possible for a group to go out, rather than an individual. This was felt to be an important point.

This Resolution was carried, and the first attempt has been made to bring it into practice. Four ladies offered themselves for the work.

Each one of the workers has been supported either by one Christian friend or by a Church. This first Village Settlement has now existed for six years.

It was feared by friends that the allowance for which they had asked would prove too small, but this is the testimony of one of the party:—

"I think our allowance has had severe tests, and still I find it enough, and always have some to spare. God truly blesses our allowance, for we really seem to have more than those who get more, and we have all we need. I am boarding and have been for a long time at the full rate which others have to pay. It is true the V.S. have been tested throughout, but after the full testing may we come out pure and true to Him. I never felt better in my life, and never was able to enter so heartily upon so much work. But every morning as I look forward to a big full day's work, I thank Him for the sweet privilege of service with such a healthy body and in such a needy field."

Hearing and reading the above account, of an effort to reach the Village Women in another part of the world, has brought the question with persistent force to us, "*Can we not do the same in Egypt?*" A question which asks imperatively for an answer.

The same need is there. We too can plead with truth the same words, interpolating some of our own. "In view of the fact that large Districts of *Egypt* are as yet unoccupied by any women workers, and that the women and girls in thousands are without any saving knowledge of Christ—We request the Committees and Councils of Missions working in *Egypt* to appoint workers on the following plan for Village Settlements:—

1. That a group of four women workers constitutes a Settlement.
2. That there shall be the opportunity offered for a friend or a group of friends, or a Church at home to undertake the support of each worker, thus linking everyone with her own special circle in England.

3. That the work undertaken shall be of three kinds—educational, medical, evangelistic.

Our reasons for urging this new departure are the following:—The absence of any present attempt to meet the need in Villages apart from the ordinary Mission Stations, which hardly touch the Village women. Some itinerating work is done, and some Villages in the neighbourhood of the large towns are reached; but by far the greater number of Village Women live and die in ignorance of Christ, without hope.



EGYPTIAN WOMEN BARGAINING.

It would be better for any such undertaking to be a Branch of an existing Mission. It might be a recognized department of each Mission—American and English.

My friend writes as follows:—

"I rejoice in your desire to have Village Settlements for the Women of Egypt. Having been ten years a regular Missionary—assisting in the work of established Stations, and for some six years a member of the Village Settlement of Western India, may I send a word of testimony. I believe there *is* and will continue to be work for single ladies in all our established Mission Stations. I believe that *in addition* we should have groups of lady workers.

"How can we more rapidly evangelize our Mission district? This is a burning question in every Mission field.

"A group of lady workers is *one* solution to this problem. A band of four ladies, with one of the number having experience and a knowledge of the language, can settle in a village district.

"Suitable accommodation being obtained, this circle becomes a home. There is such oneness of purpose that household arrangements can be accommodated to plans for work.

"The very needs of our family life bring us in touch with the people. We meet the same women again and again. They see us *living* as well as speaking. This is truly a different thing to the occasional tour or the monthly visit from a distant Station.

"A group enables the evangelizing of a district. While two workers are in Camp two can be itinerating; or while teaching or medical work engrosses all the time of two, the others can be visiting. Thus one department of work helps the other.

"When groups are thus at work there is less strain and loss in case of illness or furlough. Work changes hands, but does not necessarily suffer. Such a group of lady workers gives opportunity for native Christian effort. Have we Biblewomen or a Catechist with us, these must bear responsibilities and put forth energies to a degree perhaps unnecessary in a Station where the *Sahib* is pastor and teacher and adviser. Our very limitations as ladies can be used of God, if we are truly yielded to Him.

"Of the group in its prayer life, what can I say—Its possibilities are immeasurable. We can speak of every phase of our work. We can unite in prayer over its minutest detail, and we need never be lonely in times of discouragement or falter in times of crisis.

"The group need be in no sense less under Mission control than is a Missionary. Its members will welcome the sympathy and counsel of the Mission with which it is connected; knowing that only as they are in harmony with their Mission in *all its efforts* can they have their right place in its work."

There is no reason why this special method should be the monopoly of any one Mission. All might have a few Women's Settlements attached to them, and be the stronger for them.

The grounds for proposing an allowance somewhat less than ordinary are to make it possible for a larger number of workers to be sent out, through more friends being able to support one. And it is felt that by four living together and sharing their funds in a simple mode of life, their united allowances would be sufficient. Also as our friend earnestly pleaded for it, "Because it leaves us so far directly dependent upon God, that we will always have occasion to ask Him for material help, and find this a constant source of Spiritual blessing."

Will some friends as they read this, purpose in their hearts to have their "Own Missionary" as one member of the first Egyptian Village Women's Settlement?

In another part of this Magazine Miss Trotter tells us something of a kindred undertaking in Algiers—a group of women workers living and working together. It has also been tried in China and in Palestine. Has not the time come to try it in Egypt? Let one Mission take the lead, and make it known that they are ready for Volunteers.

I believe the desire will surely arise in many hearts to offer for this service. Are there any Students longing to go? It may be four friends who will give themselves to begin the first Women's Settlement in one Egyptian Village. If we go forward to do the work, we can look to our Father in Heaven to supply our need, remembering the promise, "Seek ye first the Kingdom of God, and all these things shall be added to you." "My God is able to supply all your need according to His riches in glory."

A. VAN SOMMER.

Church of Scotland Jewish Mission, Alexandria.



WHEN one considers the place of the Jews in the life and history of the world, when there is brought before one the high attainments and the peculiar qualities that mark them out from among all other peoples, when one sees the blindness similar to that condemned by their prophets in ancient times, when there is presented before one's eyes the unique spectacle of a people, who have been chosen by God as a medium for conveying the deepest spiritual truths to mankind, always despised, hated and treated with scorn or indifference, one has to ask what is the secret of the history of this people, whose history can be traced for thousands of years, and ever presenting the same internal and external characteristics? It has been pointed out that the children of Israel have given to the world the highest conception of God, but they have also taught the world the way to worship mammon, the god of this world. The secret of the life of the Jewish people lies in the fact that they are still being kept by God to again declare His name among the heathen, and to bring about the realization of the old theocratic idea first expressed in Israel, that the kingdoms of this world may become the kingdoms of our Lord and of His Christ.

At present we see that this great ideal has been lost sight of on the part of the children of Israel. While waiting for the coming of their Messiah Who is already come, they are still exhibiting to the world in a most material and practical form that other feature of the race which the nations of the world are only too prone to follow. The world seems to have a pretty firm hold on the ten to twelve thousand Jews who reside here, who can be divided into various classes—the religious, who still hold by the traditions of the fathers; the indifferent, who generally go to the synagogue once a year on the Day of Atonement; the ignorant; the freethinkers, or those who are becoming imbibed with the views of German Rationalists, while the religion of doing good, or philanthropy, seems to have taken hold of others. In the midst of such a people the Church of Scotland's Committee for the Conversion of the Jews has sent various agents who carry on work representing the evangelistic, educational, and social sides of missionary enterprise. The mainspring of all is the evangelistic, and the chief means as yet are educational.

Looking at the Mission from the educational point of view we have here in Alexandria four schools—two for boys and two for girls—adapted to suit the various classes of people. Mr. A. Buchanan, M.A., has now been Headmaster for fifteen years, and under him the schools have been largely developed. There is associated with him Mr. James Gordon, M.A., as chief assistant, and Mr. Marson and Mr. Heaton as English teachers; while Mr. Corbo, who has been thirty years in the schools, and Mr. Coupson act as French Masters. There are several native

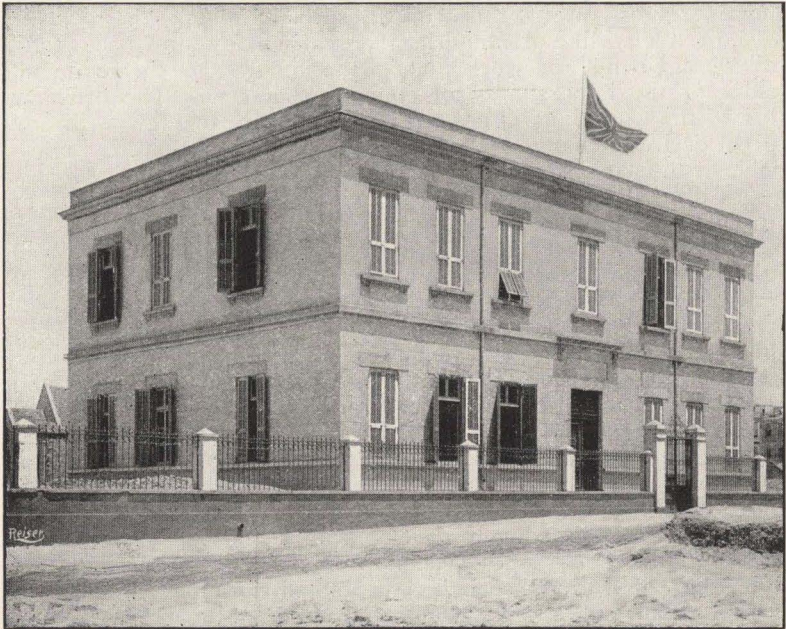
teachers, and a large number of sheikhs who come every day to teach the various forms of Arabic. The schools are run on the Scotch system, adapted to meet the requirements of the local circumstances in this city. English is the language of the school, but French and Arabic take a prominent part in the day's curriculum. English includes grammar, reading, recitation, composition, dictation, geography, map drawing, and shorthand. Translation into Arabic and French, and from Arabic and French into English are in the day's work. Other subjects are Hebrew, book-keeping in French and English; arithmetic, in English and Arabic; euclid, algebra; drawing, freehand and geometrical; Arabic calligraphy, drill, and gymnastics. Certain of the boys are taught to sing hymns. This education fits a boy to enter business well-equipped for his life's work. At the beginning of this month, November, we have 250 boys in school; but as several changes have been made we expect to have about 300 at the beginning of the year. Of these 250 about 130 are Jewish boys, while there are about 20 British boys, leaving 100 others of the various nationalities to be found in Alexandria. In the boys' upper school the fees are fixed, but reductions are made in the case of several Jewish pupils. The lower school has only Jews and Protestants, and they pay what they can. There are several free.

Miss E. Hannah, M.A., is Head Mistress of the girls' schools, with Mrs. Gibb in charge of the lower school. Run on the Scotch system, the curriculum includes English, with its allied subjects; French, Arabic, Kindergarten, music, drawing, painting, and sewing, in the upper school; while in the lower, English, Arabic, and Italian are the languages taught; singing, sewing, and drill are given every day. The numbers in the girls' schools are almost the same in number and proportion as the nationalities represented in the boys' schools.

Every day in all the schools, to every pupil, the Scriptures of the Old and New Testaments are taught for one hour. The teaching of Scripture is in the hands of the English teachers and the ordained Missionary. While the general education is the means of removing prejudices, the Scripture hour is one for laying the foundation of constructive work for building up the boys and girls in a knowledge of the Messiah, which, we pray, will afterwards bring forth fruit to the praise and glory of God. The Sunday School is held every Sunday morning at 9 a.m., when there is an average attendance of from 120 to 130 boys, and about 90 girls. Once a quarter all meet together—boys and girls in Church for a combined children's service. The great majority who attend are Jewish boys and girls.

The Evangelistic work lies through the schools as offering the best medium for getting to know the parents of the scholars. It is more difficult to gain access to an eastern house than to a western—in fact, among the Arabs it is impossible for men to enter another's house; but among the Jews, save in the case of some Arabic Jewish families, it is possible when one knows the children. For doing more direct evangelistic work, Mr. Abraham Kestin and Mrs. Robinson devote their time and energy. Mr. Kestin meets the Jews in their shops, houses, or cafés, and speaks with them, and sometimes has to discuss.

From his reports one sees the superstition, ignorance, and indifference of the ordinary Jew of the present day; *e.g.*, the following extract describes the belief of many Jews. "In Hammamil I met quite a number of Jews. To-night being the feast 'Simhath Torah,' *i.e.*, the rejoicing of the law, I spoke to them about the ceremonies in connection with this feast. I reminded them that they have no reason to rejoice over the law, because they did not observe the law of Moses, and it is written, 'Cursed be he that confirmeth not all the words of this law to do them' (Deut. xxvii. 26.) When I see a Jew taking the scroll of the law in his arms, embracing and kissing and dancing with it, as you will be doing to-night and to-morrow, I regard it as idolatry of the worst kind. The Lord gave you a law to keep



"SCOTCH MISSION" BOYS' SCHOOL.

all that is written in it, not to dance with it to-day and break it to-morrow. It is certainly better, I said, to be free from the law, and from its condemnation; but there is only one person Who can make us free, *viz.*, Jesus Christ."

In the drawing an illustration regarding the unpreparedness of the Russians to meet the Japanese, Mr. Kestin brought out that all must be prepared for the great enemy of souls. One Jew in reply said, "The evil spirits have no power to attack people during the day-time, and in the night-time they cannot enter our houses because we have 'Mezouzoth' at the posts of our doors." "Here we have one of the many instances where we can see how Israel was led astray by their own rabbis. For the command of the Lord is, 'Thou shalt write them, *i.e.*, the

words of God, upon the posts of thy house and on thy gates' (Deut. vi. 9). The meaning is that every one who enters the house may read it, but the rabbis have perverted the law and its meaning. Instead of writing on the posts, they have ordered (Deut. vi. 4-9; Deut. xi. 11-19) to be written on a small piece of parchment. This parchment is to be put in a hole in the door-post, in order that the evil spirits may not enter the house."

While the work of Mr. Kestin is conducted in this way, that of Mr. Robinson is in seeing the poor people, telling them of the Messiah, comforting them bodily and spiritually. Every Saturday afternoon a meeting is held for enquirers. This meeting formerly was addressed by Mr. Kestin and Mrs. Robinson, and the great majority of the attenders were women of the poorer class; now I have learned sufficient Italian to enable me to give an address every Saturday, and I pray we shall be able to do more aggressive work this winter, especially among the men.

In a city like Alexandria there are many drawbacks and discouragements for work among the Jews. One hears on all sides of the impossibility of converting a Jew. The ordinary life of the Christians is not such as to inspire the Jew with any great desire to change his religion, but the things that are impossible with man are possible with God. When one hears one's work decried, one has but to think it is God's work one is sent to do, and one is encouraged.

The work party conducted by Mrs. Buchanan for the old girls is again being taken up for the winter, and many old scholars are thus kept in touch with the Mission agents. A reason for thankfulness at the beginning of this winter's work lies in the fact that we have now a large playground where the boys can have various games. To destroy meanness, lying and weakness of moral calibre so natural to the oriental, and to put manliness, stamina, and uprightness in their place, one must have recourse to other means to further the wholesome education and Scripture lessons received in school. Games of all kinds have a wonderful way of strengthening the character of a boy, and we are now seeking to develop games since we have got the ground all prepared and levelled. We hope that by these means, and that of various societies we intend forming, a spirit of investigation and inquiry will be aroused in the boys, so that while being fitted to be good citizens in this earth they may likewise be prepared to be those who are not least in the Kingdom of God.

W. M. TAIT.

I am Thine own, O Christ; Henceforth entirely Thine;
And life from this glad hour, New life is mine.

No earthly joy can lure My quiet soul from Thee;
This deep delight so pure, Is heaven to me.

My joyful song of praise In sweet content I sing;
To Thee the note I raise, My King! My King!

I cannot tell the art By which such bliss is given;
I know Thou hast my heart, And I—have heaven.

Christian Literature in the Mission Field.

PAPER READ BEFORE THE CHURCH CONGRESS AT LIVERPOOL
BY THE REV. W. ST. CLAIR TISDALL, M.A., D.D., C.M.S.

"Scripta Manent."

THE preparation and circulation of suitable Christian literature in the Mission Field is one of the most urgently important tasks which devolve upon the Church of Christ in the present century. It is one, moreover, to which the various Missionary Societies have, partly through lack of funds, partly through want of men, but more than all through pressure of other work, been hitherto unable to devote nearly as much attention as its importance demands.

The only exception to this statement is afforded by what has already been done in connexion with the translation and circulation of the Bible. From the very beginning of Protestant missionary effort it has been a recognized truth that every nation has a right to possess the oracles of God in its own language. Hence the British and Foreign Bible Society, in conjunction with certain others, has, during the whole century of its existence, striven to produce and circulate the very best versions of the Bible attainable. The amount of work that has been already accomplished in this way is immense. We now have the Bible, in whole or in part, in some four hundred languages and dialects. Many of these are most excellent translations, as from my own knowledge I am in a position to affirm. Those confessedly less perfect are all in turn undergoing a process of most careful revision. As a result, it may be safely asserted that the Bible, or at least the New Testament, already exists in all the *great* languages of the human race. Yet, when we remember that the total number of languages and dialects with which we have to deal is about two thousand, it will be evident that, even in this department of literature—by far the most important of all—very much still remains to be accomplished.

History teaches us that in certain countries, where the Christian faith was at one time widely professed, it has died out through Muslim persecution, as, for example, in Arabia and Persia; whereas in others, such as Greece, Armenia, and Egypt, subjected to precisely the same adverse influences, native Churches have lingered on to welcome the dawning of a brighter day. If we enquire the reason for this difference, it is found to consist largely in the fact that, in the former lands, there never existed in early days, as far as we can discover, a vernacular version of the Bible; whereas the latter countries possessed from of old the Word of God in what was, originally at least, the mother tongue of their people. This being the case, it is clear that the provision of vernacular Scriptures is essential, if we would see a living Christianity spring up and maintain itself in any land. By making these versions we may well believe that we have in our own day "lit such a candle, by God's grace," in many a land, "as we trust shall never be put out." * The examples of such translators as Ulphilas, Mesrob, Bede, Luther, Wycliffe, and Tyndall, whose works follow with them, may encourage us to further efforts, with the hope of securing at least as far-reaching results.

* Cf. Foxe's "Acts and Monuments," Vol. VII., p. 550 (Catley's Ed., 1838).

It is well known that the vernacular versions of the Bible have in many cases given birth to great literary languages, such as German and English. The Bible has, in every instance, the effect of *regenerating* the languages into which it is rendered, by raising and ennobling the significance of the words selected to denote spiritual truths, filling them with deeper meaning, and adapting them to express the mind of the Holy Spirit. A familiar instance of this in Greek is the adoption of the word *ἀγάπη* in the New Testament and in Christian writings generally to denote the poesy of Christian, of Divine, love—for which classical Greek, with all its copiousness, could supply no suitable expression. In the same way, the translation of the Bible into Chinese, Japanese, Urdû, Persian, Arabic, Hindi, Maori, and other tongues, pours a flood of spiritual life and meaning into terms hitherto used in a much lower sense. Thus these languages have now become fitted to be the means of conveying Christian truth to the people who speak them. Hence we should now press forward in the preparation of Christian vernacular literature. Perhaps it is not too much to say that there is no language, however uncultivated or however much degraded by being used as the medium of conveying false and immoral teaching, which may not be similarly ennobled. The human soul, "naturally Christian," finds within itself faculties which respond to Christian truth, and enable it to grasp the sense of Christianized words.

We have in the Mission Field every variety of language, from the rude and scanty dialect of a single tribe of savages to copious and highly-cultivated literary tongues spoken by tens of millions, such as some of those already mentioned. It is incumbent upon us to use them all, in degrees varying with their importance, for the dissemination of Christian literature. If *we* neglect to use them in this way, others will undoubtedly employ them against Christ's cause, as is already being done, especially in Muhammadan lands.

We proceed to consider to what extent there already exists a Christian vernacular literature in the Mission Field, and then to enquire in what way it can and should be developed and extended. In each case our limited time prevents us from entering into details.

I.—In most of the leading languages of Asia we have already a considerable number of short tracts for the unlearned, a few religious periodicals, a number of devotional works (such as the Prayer Book, "Pilgrim's Progress," hymns, etc.), translations of certain standard theological works (such as Butler's "Analogy," Paley, Pearson on the Creed, the Shorter Catechism), and some controversial works dealing with non-Christian religions and philosophies. We have also in some cases the beginning of a literature adapted to special classes—women, the young, enquirers, Christian believers, theological students, and others. In a few instances we have commentaries on various books of the Bible. In several Indian languages the Christian literature for India Society has provided admirable school books and a not inconsiderable amount of general literature of an interesting and distinctly Christian type. Such little books as those Indian "Parables," composed by the venerated "A. L. O. E.," are of the highest value, and have been widely circulated in several tongues. In some other languages, as in Chinese and Malagasy, there is a considerable Christian literature. All honour to those who have so nobly laboured in these and other parts of the field, bearing the burden of the day and (in a very literal sense) its scorching

heat. Yet, on carefully considering what has been done and what still remains to be done, we are compelled to confess that we are but just beginning. To supply even India alone—containing almost * 300,000,000 of people and 147 languages†—with an adequate Christian literature is a more than Herculean task; and yet India is only a small portion of the Mission Field. In China and Japan, in Persia and Arabia, we have made a good beginning. Africa, if we exclude Egypt and Uganda, has hardly any vernacular literature except translations of the Bible.

Taking everything into consideration, it must be confessed that, excepting perhaps industrial missions, no department of mission work has been so much neglected as that of vernacular Christian literature. There is even now no *method* in its supply, no adequate provision for its production, publication, and circulation, and but too little realization of the vast importance to every land of the proper use of the Christian Press. We children of the Reformation should realize how largely we are indebted to the use made of the Press in its early days, and, knowing how wisely our own fathers used it to dispel the darkness at home, we should resolve to avail ourselves of similar means to effect the same object in all heathen, Muhammadan, and Buddhist lands to-day.

II.—Let us next enquire how we are to create and extend a Christian vernacular literature.

It is not enough to employ men to translate our best English Christian works into other languages. Hardly any Oriental book except the Bible is readable when translated into English, and in the same way it would be difficult to find an English, (or, indeed, European) work, except "Pilgrim's Progress," which, without very considerable modification, is suitable for translation into any Asiatic or African tongue. Some, indeed, might profitably be *adapted* by being completely re-written from an Oriental standpoint, but even this practically means the production of entirely new vernacular works, on somewhat similar subjects but on totally different lines, suited to the comprehension of minds keener in many cases than ours, and tried by different problems and very different doubts. An English Deist of Bishop Butler's time, for instance, might benefit from being shown that an Analogy exists between God's works in Nature and what claims to be His revealed Word; but a philosophic Hindû would first of all require proof of the existence of the material world, of a personal God, nay even of himself. Eastern and Western thought, speaking generally, do not move in the same plane. We must, therefore, depend not upon translations but upon original works written in each vernacular by men thoroughly Orientalized in thought, sympathy, and language. Best of all, it will be when we are able to look to trained Oriental Christians themselves, such as some who have already appeared in India, aided by all that is best in Christian teaching (which we must remember is thoroughly Oriental in its form, though Divine in its substance) to produce an abundant literature for their own nations. But it rests with us at present to encourage such men to offer for the work, and to do all in our power to guard them from intermingling Oriental errors with their expositions of the Gospel of Christ, though they should use Eastern methods, illustrations, and thoughts thoroughly leavened with Christian teaching. For a long time our

* Indian Census Report, 1901.

† *Ibid.*, Dr. Grierson.

help will be needed in training these men when we find them, and in supplying funds to enable them to publish and circulate their works under intelligent and sympathetic supervision.

There is great need for the supply of general vernacular Christian literature for different classes. At least one man—and perhaps one woman—specially trained and gifted with high and consecrated literary talent and linguistic knowledge, should be set apart for such work in connection with each important language. It is not enough to assign to this work an old missionary past his prime, however devoted he may have been in the past, who has no special aptitude for literature. Nor should we be content to procure the production of valuable works, and then lay them by in manuscript, because we hesitate to find the funds necessary for their publication and circulation. Such things as these are by no means unknown in our experience.

Much of our controversial vernacular literature is admirable in tone and substance, but this by no means applies to it all. The wise and sympathetic controversialist will endeavour to take full advantage of whatever elements of *truth* he may find in the religious systems which he is called upon to combat, and, enlisting these truths on the side of Him Who is the Truth, he will strive by their means to dissipate the errors with which they are commingled. He will never permit strength of language to take the place of calm, honest, and loving argument, and he will be most careful lest an unguarded or abusive word should alienate those for whom the Master died. Yet he must give error no quarter, but must gently expose and explode it. The task is difficult, but not impossible in the strength of the ever-present Lord.

Commentaries on the Holy Scriptures are of the utmost value if they are thoroughly vernacular, not only in language, but in thought and illustration. The works of the best commentators of all ages should be consulted, but mere translations of their works will never occupy the place which has to be filled. One reason of this is that Western commentators' notes on Oriental customs are generally imperfect or even inaccurate, and are, moreover, unnecessary for Oriental readers. An Indian student, for example, needs no notes on Biblical passages referring to marriage customs and religious rites which he still sees in everyday use around him. But he would derive benefit from a commentary which would show clearly how the Bible meets his own difficulties and satisfies the longings which, when mis-directed, have led to excessive asceticism, the "disgust" with the world inculcated by Buddhism, or the longing for absorption into the Divine which plays so leading a part in Hindû and Persian mysticism.

Theological literature for the training of pastors and teachers is much required. An experienced missionary states that he searched the length and breadth of India for books that would help him in delivering lectures to such men, and found them lacking in a lamentable degree.* Many others dwell upon the need of books containing statements of Christian doctrine—works intended to show what the Christian religion really is.† In fact, it has been asserted that, considering the immensity of the work that still remains to be done,

* Report of Conference of Missionary Societies of Great Britain and Ireland held in London, June 18-20, 1901, pp 22 and 23.

† *Op. cit.*, p. 30.

even in India, “it is hardly too much to say that an Indian Christian literature in any sufficient sense is still practically non-existent.”* The Secretary of a Tract and Book Society there tells us that Christian literature in that land is “inadequate both as to quantity and quality.” † One reason for this is that the Home Churches are only now *beginning* to realize “their responsibility for supplying literary missionaries as well as teaching, preaching, and medical missionaries.” ‡ Missionaries have almost all their time taken up with other most necessary work; and, when they do literary work at all, they generally have to do it at intervals, at moments snatched from much-needed rest. It is then very difficult in most cases to get the work published and circulated. Specially-qualified men should be set apart for this department of work, quite as much as for the inestimably valuable work of Medical Missions. Men who are really suited for literary effort must train themselves for it, not only by obtaining a thorough knowledge of the language in which they are to compose, but also by keeping in touch with native thought. Such a man should study vernacular works, both prose and poetry, modern as well as ancient, and thus avoid the opposite faults of a difficult and “Johnsonese” literary style on the one hand, and the use of vulgar language on the other. He should also know how to avail himself of the best native assistance, thus testing his books before they are published, and at the same time training the native Christian writers of the future, to whom we must look to carry on the work which we Europeans cannot hope to finish. The literary missionary must not always shut himself up in his study, but must mix with the people, so as to know what their difficulties are, that he may be enabled to provide books of real human interest—books that will *live*. Perhaps the best examples of this in controversial literature are afforded by Dr. Pfander’s well-known works, and by “Sweet First-fruits,” “The Balance of Truth,” and others written by an anonymous Syrian Christian author.

To get some idea of the number of people who can be reached by suitable Christian literature, we should remember that classical Chinese is the book language of between 300,000,000 and 400,000,000 of our race; Japanese and Bengālī are spoken by 40,000,000 each; Hindī by 80,000,000; Urdū by at least 25,000,000; Marāthī by 19,000,000; Tamil by 15,000,000; Telugu by 20,000,000; Panjābī by 18,000,000; Persian by 10,000,000, besides being very extensively read by the learned where it is not spoken. Arabic is the written language of a large part of the Turkish Empire, Turkish of the rest. All these may be said to be already admirably adapted for Christian literary use.

It is hardly necessary to point out the well-known fact that books often find an entrance where the missionary cannot go. *Hence such work as will, it is hoped, be accomplished by the proposed Nile Mission Press*, such work as has been begun by the Bairūt Mission Press, the Christian Literature for India Society, and other similar agencies, deserves the most hearty and *practical* encouragement on the part of all who desire to provide the daily-increasing multitudes of readers in Eastern lands with suitable Christian literature.

For this purpose we need both men and money. We need the hearty co-operation of all Protestant societies—a thing very easily obtained—and we need method and organization to enable us to

* *Op. cit.*, p. 23.

† *Op. cit.*, p. 25.

‡ *Op. cit.*, p. 23.

do the work, not in an haphazard manner, but in a way that, by God's blessing, will secure the accomplishment of the aim that we have at heart. All honour to those who in many linguistic fields have toiled to do what has already been done. Gratitude is due to them, and to such societies as the S.P.C.K. and the R.T.S., which have so generously aided in providing funds; and to the Missionary Societies, which have supported the men and given them some measure of encouragement. But we must take as our motto for this and every other good work in this new century of grace the words Divinely spoken to Moses of old: "Speak unto the children of Israel, that they go forward." *

The Nile Mission Press.

ALL the friends who have helped forward this enterprise will be glad to know that, by God's help, we hope to see the beginning of the work in February. The Executive Committee in London have appointed Mr. W. R. Gentles, from Scotland, as Printing Manager, and he and his wife and children are preparing to leave for Egypt about the second week in January.

Mr. A. T. Upson has been appointed Assistant Secretary, and he and his wife will also (D.V.) go out in January. Meantime our missionary friends in Cairo are seeking a suitable house, it having been decided to meet their wishes by establishing the Press in Cairo instead of Alexandria. The Publication Committee find it more convenient to meet in Cairo, and they also feel that it will be better for them to have the Press within easy reach of the Missions working in that city. We shall look forward later to establishing a depôt and distributing centre in Alexandria. The Rev. Douglas M. Thornfōn is the Secretary of the Publication Committee, and another of its members is being asked to become Honorary Superintendent of the Mission Press.

It surely seems very evident at this time that God is purposing to do a great work among the Moslems through reading. Two Missions are taking forward steps at the beginning of the year.

The C.M.S. missionaries in Cairo are issuing the first number of their new weekly illustrated paper adapted to educated Moslems; and Mr. George Swan is giving himself up to the publication department of the work of the Egypt General Mission, and will now live in Cairo for this purpose. The Nile Mission Press begins its career at the same time, and we trust will ultimately prove to supply the need of both Missions. As we all go forward together in mutual understanding and co-operation we earnestly ask that a great blessing may descend on our united efforts. We ought to be able to carry the Gospel message through the length and breadth of the land, learning how to reach the many different classes of readers, and suiting our publications to their need. We are looking expectantly to see that God, Who has brought the Mission Press to pass, is also working in the minds of Egyptian Christians, and that the Holy Spirit is endowing both men and women with gifts for writing.

Far away in Algiers, Miss Liliās Trotter has been spending her summer months in writing simple Arabic tracts for distribution among

* Exodus xiv. 15.

Moslems of the unlearned class. She is allowing us to print these in Egypt, and they will be one of the first things issued at the Press.

We would ask of God, in His loving kindness and tender mercy, to so prepare the ground in the hearts of readers that there may be a harvest of a hundredfold on all that is printed at our Mission Press. May He bless the machinery and type, the native compositors, the house, and the English workers: and as His Name is named upon the work, may He indeed fulfil His ancient word of promise: “*In all places where I record My Name, I will come unto thee, and I will bless thee.*”



From Rev. D. G. Moore, American Mission, Cairo:—

“Here is an interesting note. You may remember on February 19th, 1903, the Egyptian Missionary Association (American Mission) sent home to America a plea for 280 new missionaries for this field. Since that time over 30 missionaries and workers have arrived on the field and are at work. Not all of these are missionaries, but all are in mission work. More are under appointment. Thus far the prayers are being wonderfully answered, and more prayer is being made. There are now in the field 104 mission workers, not counting those on furlough in America, some of whom will return soon. The prayers for Egypt are being heard and answered.

“We have recently organized in our boys’ school here a Christian Endeavour Society, which is largely attended by the boys, and in which they show great interest. Many of the Muslim boys take part freely.”

NAKHALA,

DEAR MISS VAN SOMMER,

October 27th, 1904.

WE would be very ungrateful indeed if we did not bare record of God's love and power manifest in our midst. We can truly say that He is *pouring* His Spirit upon us, and the marvels of Calvary are becoming real to dark Egyptian hearts. Our God is doing it all; and as we view His handiwork we are lost in wonder, love and praise.

About a month ago we held a convention in this town. Hundreds heard the pure Gospel proclaimed. But, best of all, souls sought and found the sinner's Friend. Some of the worst young men of the place were converted to God. Even Mohammedans came to the altar of prayer, and, although we cannot tell of conversions among them, we feel sure they were moved by the blessed Word. Five knelt together one afternoon as seekers.

Since those three days the good hand of God still rests upon us, and a glorious revival is in progress. Each night, with ever-increasing interest, from seventy to eighty men and women come to hear the Word. The power of the Lord is present to bless.

Last Sabbath was a day long to be remembered by many. The altar was filled with seekers.

"God came down their souls to greet
And glory crowned the mercy seat."

The place rang with the testimonies from those whose hearts *God had touched*. Over thirty gave clear witness to salvation. Sometimes two, three and four were on their feet at once, to tell of their new-found joy. During the singing the Holy Spirit fell upon all in such a way that everyone felt His presence. Some say it was like Heaven below. To God we give all the glory.

Those who have been saved were non-churchgoers, and one or two from the Coptic Church. Our work is chiefly among these. Although, in one city we were in before coming here, as many as thirty Mohammedans attended our services.

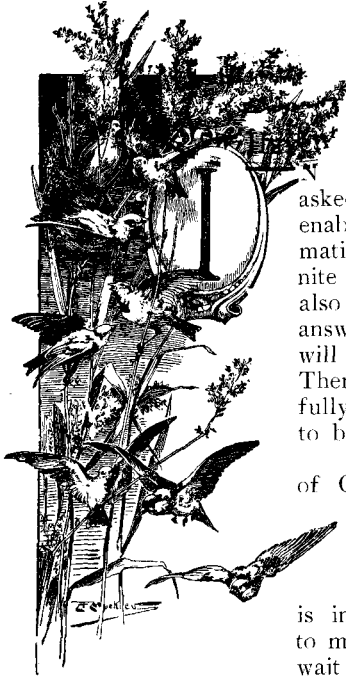
Homes are opening wide their doors. The Spirit very graciously aids us in our house-to-house visitation. To-day we told the story of the Cross to over thirty men and women, who were gathered in one home. Later in the day we broke the bread of life to nearly fifty. Thus, as in the house of Cornelius, they gather to hear what God hath commanded. Sometimes in our visits we meet Moslem women. We enjoy very much telling them of the wonderful Saviour we have found. They seem to enjoy it too, and have been heard to exclaim, "The words are sweet," even though we have brought their sins to light by them.

Another cause for adoration of our God is the way He is leading the unlearned native brethren. It reminds us of the disciples, for in a marvellous way He puts the spirit of prophecy upon them. This spirit seems to cause them to feel a great drawing to go up and down the land proclaiming this blessed story of salvation from sin. It is the Holy Spirit that makes soul-winners. We believe He is at work, and is raising up real heralds of the Cross—Hallelujah!

We are sure we are just in the beginning of great things. We believe God is going to give us marvellous out-pourings of grace and love. May we be kept just where He can trust us—lowly and faithful.

How we always rejoice with you, Dear Miss Van Sommer, as we read the triumphs of our brother and sister missionaries. "Blessed be Egypt" has always a welcome here. We also keep the prayer card which you so kindly sent, where we can always see it. We are happy to labour and pray for the salvation of Egypt's sons and daughters. God hears, is sending, and will send answers. Praise Him!

Yours to learn of Him,
EDITH A. BURKE.



The Prayer Cycle for 1905.

In preparing the new Cycle we have asked the help of missionary friends, to enable us to give a few words of information about places and work, so that definite and intelligent prayer could be offered: also that thanksgiving may be made for answers to prayer. We do trust that there will be more real intercession this year. There always seems to be a blessing in faithfully using the Cycle, and there always seems to be a loss when we neglect it.

We have added Arabia and the Island of Cyprus on the last days of the month in the hope that all our members will be willing to enlarge their hearts and their faith. Our knowledge of the workers round the coast of Arabia is imperfect; but we have thought it best to make an incomplete beginning rather than wait another year. Some time ago Mr. Zwemer wrote to ask that "Blessed be

Egypt" might be sent to himself and Dr. Thorns and the Rev. James Cantine. But no further news has reached us.

It will be a comfort to the distant and solitary workers to know that we have added their names to our Roll.

It may be that the Lord will evangelize the millions of people in the interior of Arabia through Egyptian Christians. The two countries are certain to be increasingly influenced by their close proximity, so let us claim Arabia for Christ. We have our record of the Day of Pentecost. "In Egypt . . . Cretes and Arabians, we do hear them speak the wonderful works of God." On that day they were one together in receiving the Holy Ghost. God can send a latter rain to them again in our days.

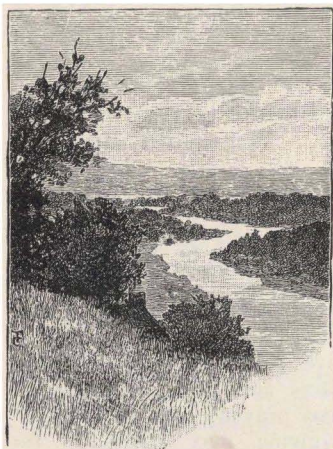
On the outside of the new Prayer Cycle prepared for Algeria, Tunis, and Tripoli we find the words: "*Ask ye of the Lord rain in the time of the latter rain, even of the Lord that maketh lightnings; and He shall give them showers of rain, to everyone grass in the field.*"

Let this prayer go up from all our hearts for lands that are dry and thirsty, and He will do "exceeding abundantly above all we ask or think."

ANNIE VAN SOMMER.

The Spiritual Awakening in Wales.*

BY MRS. PENN-LEWIS.



WITHIN a month of his death the late Dean Howell contributed an article to a Welsh magazine on "The Chief Need of Wales." It was written at the very time he was in constant consultation over the proposed Welsh "Keswick," to be held at Llandrindod in August, 1903. In this paper the Dean wrote:—"The chief need of Wales is a spiritual awakening. Not a reform, but a *Revival*. Not a local agitation, as may be witnessed in connection with a 'simultaneous

mission,' but a sort of *spiritual high-tide* to flood the whole country, such as would saturate all classes with the Baptism of the Holy Ghost." The article closes with the prophetic words: "Take notice—if it were known that this is my last message to my fellow-countrymen before being summoned to judgment, and the light of eternity already breaking over me—the chief need of my country and my dear nation, at present is a Spiritual Revival through the outpouring of the Holy Ghost."

The Convention in which the Dean took such a deep and practical interest was held six months afterwards, but he had passed within the veil—his last strength and his last labours given to furthering the desire of his heart for his native land.

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The message made a deep impression throughout the Principality, and doubtless helped to prepare the country for the "spiritual high-tide" which has now come. How little any who were present at the first Welsh "Keswick" dreamed whereunto the thing would grow! How few of us imagined that the longed-for Revival would have its rise in Wales! And yet, as memory goes back to the closing meeting of the Convention, when Rev. F. B. Meyer spoke on "*Rivers of Living Water*," and the whole audience rose in the middle of his address to sing with deep feeling, "Crown Him Lord of All," we might have expected that the crowned Lord would answer, and that the rivers should really flow!

Deeper work was wrought that week than any knew. Many of the ministers and workers returned to their spheres of labour with new visions and new hopes. As one said, a "new world had opened to them, and they could not but help lead others in. No less than *seven* local conventions have been held in the south-western part of Wales since August, 1903. The Lord Himself prepared messengers with the messages for these. One minister from Carmarthenshire, in particular, seems to have been a specially-equipped

*Reprinted from "The Life of Faith."

instrument in the hand of God for the work. He has been the speaker at no less than five of these conventions, sometimes associated with another minister—a nephew of Dean Howell—and his wife.

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The first local Convention was held at New Quay, at the end of 1903, and it was here that the "rivers" began to flow, and the first special movement of the Holy Ghost was seen. It began—as always seems the case with God's beginnings—in a very small way. "Behold how great a forest is kindled by how small a fire!" (R.V.) Some message went home to the heart of a young girl, who sought the help of her pastor under deep conviction of sin. He bade her tell her "experience" at their Church meeting, when there came a general breaking down before the Lord, and a movement of the Spirit which quickly spread to other places. The young people seemed to be deeply moved. There was an influence at work which overcame the usual reserve, and brought forth spontaneous testimonies which seemed to have irresistible power.

In February last, in a crowded Christian Endeavour meeting, after the morning service in one of the Churches, a young lady arose in the midst of the congregation, and in a clear voice said, "I love Jesus with all my heart." Unaccountable power accompanied her simple words, and seemed to overwhelm the people.

After this meetings multiplied in all directions. Members of the Christian Endeavour Society visited neighbouring villages and towns, meetings being held even in private houses, and wherever entrance could be got. Everywhere people were moved by the power of the Holy Ghost.

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It was at the Blaenanerch Convention in September that Evan Roberts received such an overwhelming power of the Spirit upon him that, as one of the papers say, "his whole body quivered with emotion, and only with the greatest difficulty could he restrain himself and keep his seat, until later he arose, and in a torrent of new-born eloquence told the astonished gathering how the Holy Spirit, for which he had been praying for the last thirteen months, had now descended upon him."

The young man returned to his studies, but after a few days went to an aged minister, to say that the Holy Spirit kept telling him he should go back to his native town of Lougher, and lead souls to Christ; but he said: "I do not know whether it is God or the devil who is speaking to me." "Ah, I can tell you," said the aged saint; "the devil does not send us to work like that." So the young man arose and went to Lougher—a messenger equipped with power from on high.

The whole place was moved, so that a week after he had gone to other places a local minister said that the entire population had been transformed into a praying multitude. Men and women of whom he had almost despaired had voluntarily come to Christ, and moved crowded congregations by their prayers. The lives of hundreds of colliers and tin-plate workers have been changed. The fervour of the prayer-meetings is being translated into their daily work, with a new joy in their lives. The men go straight to the Chapel from the mills, and the public-houses are practically deserted.

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From Lougher the work has spread like fire through the crowded mining districts of the Rhondda and Garw Valleys. Pontycymer, Bridgend, Pyle, Abergwynfi, Abercynon has been Mr. Roberts's itinerary, and in each of these centres the work has reached white-heat power. God seems to be working in the meetings apart from the usual means. The verse of a hymn, or a prayer, or a testimony, and the people are broken down.

Was it not so at Pentecost? "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be *witnesses*," was the Lord's word to His disciples. Power to *witness* is essentially the power of Pentecost. "With great power gave the Apostles *witness*," and "great grace was upon them all."

But in town after town where Mr. Roberts has not been, God is moving. Churches of all denominations in many places are holding prayer-meetings nightly, and suspending the ordinary services, *to give the Holy Spirit freedom to work in His own way.*

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At *Pencoed*, at an ordinary prayer-meeting of the Church, all at first appeared indifferent and cold, until a brother got up and read Acts ii., when a remarkable change came over the meeting. Some grew pale as death, others wept, until sobs were audible, intermingling with the reading. Songs, prayers, confessions and pleading for the Spirit followed, until all were deeply moved, old and young intermingling their songs and prayers to the end.

At *Cwmberla*, where no special evangelist has been, in the ordinary services of the Churches the spiritual power has been intense. There is no need to call upon any to take part in the prayer-meetings. Prayerful appeals, eloquent addresses by old and young, with pathos and ring of reality, mark the work of the Holy Spirit. The report is that there is "an indefinable influence at work in the locality."

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At *Gorseion* enormous gatherings throng to all the Chapels, and march along the highway singing hymns. In the steel works prayer-meetings have been held daily. Over 200 men gathered one day in the "assorting room" for a meeting with great intensity and reverence. At night, "between shifts," meetings are held, and workmen, all grimy, bend the knee, and with tears pray for mercy.

The curses of the district have been drink and bad language; but the public-houses are forsaken, and bad language has ceased. At one place a theatrical company left by the next train, for all the people were at the Revival services.

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At *Neath*, in the Forward Movement Mission Hall, last Sunday, at an ordinary evening service, 119 enquirers pressed forward to the inquiry rooms. Others followed night after night during the week, until over 200 had come forward as desirous of leading a new life. One was a young man, a stranger who, with streaming eyes, sought mercy at the throne of grace. Afterwards he handed to Mr. Joshua a number of betting books—the source of his living.

At *Treorky* large crowds have been held spellbound by the prayers and exhortations of five or six Christian miners. Public-

houses are forsaken; football, dancing, etc., have ceased to attract. Nine members of the Junior Football Club have been converted, and the organization disbanded.

At *Merthyr* an unhappy Church dispute has been healed by the revival. Forty members left some time ago, but have now returned in the spirit of Christian love, and the whole Church is united.

At *Blackwood*, during a mission conducted by a young Cardiff minister, the preacher avoided excitement and checked outbursts of feeling; yet in four days over 100 souls testified that they had decided for Christ.

At *Penycraig* a former minister of the Gospel was seen to rise and beg for forgiveness for years of backsliding. The whole congregation burst into "Praise Him."

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"It has made everyone read his Bible. Men and youths in a district now talk openly of religious matters and of the spiritual state of their lives, whereas until recently their discourse was ribald and their attitude to the Gospel that of scoffers."

The complete transformation of the Rhondda last Saturday night was wonderful. Instead of the usual conduct of a great deal of unlicensed pleasure, crowds of people singing, praying and praising were met with at all points, and the theme of conversation was the Revival, even football taking a secondary place.

Not the least remarkable of the results of the Revival is the healing of the breach at Bethsaida in connection with the widely-known Penrhyn strike, which caused acute social, domestic, and religious disunion. Families were divided, and life-long friendships shattered. Many qualified to judge said that the divisions were so bitter that peace could not be restored during the present generation. But now all has been changed. Women who had summoned each other to go to pray side by side in the meeting! Members of families who have not spoken to each other for two years now meet together, and in one *fortnight* the normal order of things has been restored by the power of God.

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These are but a few of the reports coming in from all quarters, showing how widely God is moving throughout the land, working far beyond the places touched by Evan Roberts and other missionaries.

The Press calls it a "national movement," and five secular newspapers are daily devoting columns to reports of the work.

Clergy, as well as ministers, are recognizing the Hand of God.

The Bishop of Swansea referred to the revival with sympathy and thankfulness at a Confirmation Service, when about 50 candidates became members of the Church.

The Moderator of the South Wales Association of Calvinistic Methodists writes that the most sceptical must acknowledge that there is "a power at work in the hearts of the people, not to be accounted for by any human hypothesis"; and his conclusion is "the Lord is abroad."

The President of the Baptist Union writes that he rejoices in the terms of the Revival, "that *every sin must be confessed to God and renounced*, that even *everything doubtful* must be put away, that

the *promptings of the Spirit must be obeyed, and a public testimony to Christ be made.*" He adds: "If there are strange manifestations and eccentric doings, who are we to criticise? The whirlwind makes strange evolutions, and we cannot dictate to the lightning its way. The torrent rushes along, and it is best for man to keep out of its course."

This attitude on the part of the Press and the Pulpit, as well as the people, is not the least remarkable evidence of the "spiritual high-tide" upon the land. On all sides the Revival is the theme of conversation. It reminds us strongly of Keswick during Convention time, when all reserve seems broken, and people speak freely to each other of spiritual things. All barriers seem melted away. Denominational walls have gone. Everywhere there is an openness and a willingness to talk of the spiritual life. Instead of icy reserve, there are open hearts. Instead of watching for opportunities to speak, they are there before you. Instead of a turning away and a changing of the conversation, there is a softened tone and a quick tear to the eye, with a grateful response. The people "are willing in the day of His power."

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This mysterious meltedness upon the people is the aspect of the movement of the Spirit which strikes me most, although there are other special features.

(1) One is the way in which the Holy Spirit is using hymns to touch the hearts and bend the wills of resisting souls to the Master's feet. We have seen something of the kind in the Moody and Sankey Mission in days gone by, and in our own time in the Torrey-Alexander Missions. Mr. Alexander frankly confesses his aim is to sing the Gospel into the hearts of his hearers, so that they shall sing the "Glory Song" at all times and in all places. This is what the Holy Spirit is doing in Wales, only in this instance the singing is spontaneous, and breaks forth from the people themselves. God associates the singing of Mr. Alexander with Dr. Torrey, of Mr. Sankey with Mr. Moody, and the preached Word is driven home or prepared for by the song, which touches some inner chords of the soul, bending the *will* at the Master's feet. . . .

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(2) Another Pentecostal feature of the Revival is the burst of prayer and praise from those who are brought to the Lord. They are unable to refrain from spontaneous testimony and songs of joy.

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(3) A striking aspect of the moment is the way in which the Holy Ghost is honoured and given pre-eminence in the guidance of the meetings. Hitherto all services, not directly mission meetings, have always been in a stereotyped form, and anything out of the routine order was looked upon as questionable and unadvisable. Now we see the Spirit of life suddenly breaking through the prejudices and conservatism of the past, and by common consent—none can tell how or why, except for the indefinable power at work in the land—pastors are calmly sitting in their chairs at their meetings, and allowing them to take any form that may arise from the action of the people. Sunday schools are being merged into prayer-meet-

ings. Services may or may not have a sermon. Anyone may rise and speak without fear of rebuke, and the Holy Spirit is *expected* to take His way.

These are wonders indeed! A spiritual high-tide which is steadily rising and enveloping the *machinery*, which hitherto none would venture to touch or break. We are back to Pentecost! What we have seen on rare occasions in few places has suddenly come upon a whole people!

(4) A stream never rises higher than its source. We have noticed oftener that the after-character of a movement is governed much by the depth of the spiritual source whence it had its rise. It is very striking to notice how the "deepening of the spiritual life" aspect of the Gospel is mingled with the appeals to decide for Christ. Souls are not only receiving Him as a Saviour, but born in this strong atmosphere of the Spirit they are learning at once His Personality and His place in their lives. At Rhos we read in one paper that an allied meeting was held of "Baptists, Congregationalists, Wesleyans, Methodists, Calvinists, and Presbyterians, suddenly brought together by a force which they say they can hardly understand, all debating with ardour the best means for carrying on the campaign for *the deepening of the spiritual life.*"

Absolute surrender to Christ, love to all men, and obedience to the Holy Ghost have a prominent place in the preaching of the Revivalists.

* * * * *

(5) Lastly, it is also noticeable that the Revival is along the lines of the *preaching of the Cross*. The hymn most often sung with mighty power is "The Mount of Calvary," an exultant song of triumph telling of Christ's victory over death, and hell, and the devil at Calvary. . . .

* * * * *

Once again in these days of unbelief in the supernatural, and the denial of the Atonement, the Holy Ghost is manifesting His Personal Presence, and bearing witness to the Word of the Cross as the power of God to revolutionize lives and save from sin.

He bore special witness at Trevecca College last week, when Professor Prys was lecturing to the students on the *Atonement*. The Professor stopped in his lecture, and said that the mystery was really beyond our ken, we could only take the place of worshippers. Immediately the Holy Spirit wrought amongst the men, who broke out into prayer and praise. The class was at once merged into a prayer-meeting, and then the students went to Talgarth and commenced prayer-meetings there, whilst similar gatherings were held nightly at the College. It is remarkable that directly the Spirit of God moves upon the people they at once go to their knees. In truth, as the work is spreading, it seems that we shall see A NATION IN PRAYER!

* * * * *

In closing this brief survey of this remarkable movement of the Holy Ghost in Wales, there is just a word to say about the *dangers* which seem inevitable in connection with such a work. It is really like the "forest fire" which Mrs. Warren spoke of at Keswick when

the Prayer Circles were inaugurated—a forest fire which is absolutely beyond man's control, except by way of the Throne of God. The secular Press has rendered yeoman service in reporting the work, and many thank God for new life even through reading the reports in the newspapers; but there is the danger side of emphasizing and looking for sensational incidents, which may unconsciously influence many of the young revivalists to press what is called the "enthusiasm" of the meetings beyond the point of the true movement of the Spirit.

The possibility of "strange fire" has been urged by Rev. F. B. Meyer in a letter to a Welsh newspaper, full of thankfulness to God for the work. This is indeed a pressing danger, which calls for the prayers of God's people. . . .

A minister said: "If ever a movement needed a great force of prayer to control it, this one does." Will the Prayer Circles take this to heart? The Revival will spread to England, and doubtless through the world, but it needs the prayers of the people of God, that it may be pure and true, and wrought only of Him.

The Welsh Revival.*

THOSE who know the inner life of Wales will agree that its most characteristic product is not the football match or the singing festival, or even the Eisteddfod, but the circulating Prayer Meeting. It is a relic of the old days, when there were few Chapels in the land, and still fewer preachers. Prayer Meetings would be held in farmhouse and cottage, and it was and is accounted a great honour to be a "host of the Lord." Once a year at least every little white-washed, straw-thatched cottage in every rural parish in Wales is the scene of a Prayer Meeting, which is attended by all the neighbours. Often have I attended such a one. For days beforehand the good housewife had been preparing for the great event of the year. Every corner had been swept, every jug on the oak dresser had been dusted, every bit of brass had been burnished till it shone like bright gold. A great fire burned in the old-fashioned grate—a beautiful fire of white-washed "balls" of clay and lime—and the oaken table bore upon it the family Bible, set between two "mould" candles in brass candlesticks. Four or five men would pray, and the burden of the prayer was always the same: "Grant us, O Lord, another reformation in these our days, pour upon us the Spirit which moved our fathers, make us worthy to be accounted sons of the sons of the old revivals." That has been the day for which Welshmen have been waiting—the day when the angel would stir the waters of the pool. Year by year since 1859 (when the last "revival" took place) they have been expecting the wonderful event. Year by year they have been disappointed. Now at last comes the fruition of their hopes, and the whole of South Wales is swept by as genuine a "revival" as ever befell it.

* Extract from "The Record," Friday, December 9th, 1904.

“Oh for Freedom, for Freedom!”

Oh for freedom, for freedom in worshipping God,
For the mountain-top feeling of generous souls,
For the health, for the air, of the hearts deep and broad,
Where grace not in rills but in cataracts rolls!

But none honours God like the thirst of desire,
Nor possesses the heart so completely with Him;
For it burns the world out with the swift ease of fire,
And fills life with good works till it runs o'er the brim.

For the heart only dwells, truly dwells with its treasure,
And the languor of love captive hearts can unfetter;
And they who love God cannot love Him by measure,
For their love is but hunger to love Him still better.

For the lack of desire is the ill of all ills;
Many thousands through it the dark pathway have trod;
The balsam, the wine of predestinate wills
Is a jubilant pining and longing for God.

'Tis a fire that will burn what thou canst not pass over;
'Tis a lightning that breaks away all bars to love;
'Tis a sunbeam the secrets of God to discover;
'Tis the wing David prayed for, the wing of the dove.

'Tis a great gift of God to live after our Lord;
Yet the old Hebrew times they were ages of fire,
When fainting souls fed on each dim figured word,
And God called men He loved most—the Men of Desire.

Oh then wish more for God, burn more with desire,
Covet more the dear sight of His marvellous face;
Pray louder, pray longer, for the sweet gift of fire
To come down on thy heart with its whirlwinds of grace.

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

FABER.



Mrs. Coventry. Mrs. Harvey. Dr. Watson. Rev. Krudinier. Rev. S. G. Hart.
 Mrs. Krudinier. Dr. Harvey. Dr. Henry. Rev. W. Coventry.
 Misses Ingram, Kyle, Rena Hogg, Mr. Morison Giffen. Dr. Ewing. Dr. Giffen. Dr. Alexander. Rev. D. G. Moore. Dr. Askren.
 Mrs. Askren. Smith, Thompson. Mrs. Watson. Dr. Strang. Mrs. Giffen, Miss Martin, Miss Lorimer,
 Miss Paden, Miss Hammond. Miss Dysart. Miss A. B. Ferrier, Rev. Bruce Giffen.

GROUP OF THE AMERICAN UNITED PRESBYTERIAN MISSIONARIES AT THEIR SEMI-CENTENNIAL GATHERING.

"Blessed be Egypt."

VOL. VI.

APRIL, 1905.

No. 23.

Editorial.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."—ST. JOHN III. 8.

"Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out."—SONG OF SOLOMON IV. 16.

"Come from the four winds, O breath, and breathe upon these slain, that they may live."—EZEKIEL XXXVII. 9.

THERE is great awe and solemnity in "hearing the sound thereof." The Spirit of God is breathing, and dead souls are beginning to live, and we are hearing of it, but many of us are as yet only hearing from afar, and we long that He might come to us, and to our own place. And this longing becomes an anguish when we realize the possibility that He goeth, as well as cometh, and we fear to miss Him.

In our present number we have told the story of Evan Roberts in his own words: not desiring to think of him as a necessary channel through whom the Blessing must come, but rather to observe how it came to him. We see the one purpose in that young life, and the determinate seeking until he found. We see the well-spring of life bubbling over, in a passion for the souls of others. The words of a Welsh Minister, the Rev. Elvet Lewis, on "The Heart of the Revival," tell us the central motive power, not only in Evan Roberts, but in all whose lives are being transformed in Wales.

"O what has Jesus done for me,
He pitied me, my Saviour;
My sins were great, His love was free,
He died for me, My Saviour."

Praise God it is the same word in our own hearts wherever we are. We too may join the distant throngs that are saying, "Unto Him that loved us and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever." As we lose sight of all else but Jesus crucified for us, it may be before we know it, the Spirit will breathe afresh upon us all, in England and in Egypt.

The second marvellous mark of the Revival is the widespread and continuous intercessory prayer; and in this too we may be one with thousands of our brothers and sisters in Wales. Little groups and solitary ones will bring the blessed response of life-giving breath, if unceasingly day by day we humble ourselves before God confessing the greatness of our need. And let us pray on until the answer comes.

Deep sympathy has been felt by many of us with our friends, Pastor and Miss Ziemendorff, in the loss of their beloved wife and mother. They had all reached Egypt in safety from Germany, having come to visit the Soudan Pioneer Mission at Assouan, of which they are devoted members. But soon after Christmas they had the deep sorrow of seeing their loved one taken from them after some weeks of illness in Cairo, where she passed away peacefully to her eternal rest. _____

We grieve also to record the first death among those whose names are in our Prayer Cycle for 1905. Mr. F. Blum, of the London Society for Promoting Christianity among the Jews, has been taken home. No particulars have reached us, but we trust the work may be continued, especially in Cairo. _____

A special event in connection with the Missionary advance in Egypt during this quarter has been the bringing out of "Orient and Occident," a moral and religious paper, edited by the Rev. W. H. T. Gairdner and the Rev. Douglas M. Thornton, of the Church Missionary Society. We hear that the paper has been well received, and is likely to reach many of the educated class in Egypt. It is printed partly in English, and partly in Arabic. _____

Another event, for which we give our most humble and hearty thanks to God, has been the establishment of the Nile Mission Press in Cairo. Further account of this is given on another page. The Committee ask that May 1st may be observed as a Day of Thanksgiving and Prayer on its behalf. _____

An article appeared lately in the Egyptian Gazette, in which the writer expressed a hope that we were not about to see a fresh effort for the conversion of the Mohammedans. He said that sanitation was the needed lesson for them, not religion. A reply was written to this by Salem, whose story appeared in "Blessed be Egypt" about a year ago. It is so simple and direct in its pleading for a better Gospel than one of sanitation, that we have printed it in the following page, and would ask a prayer that many English readers of the newspaper may have a new revelation of the deepest needs of those by whom they are surrounded, and the universal responsibility of Christians to tell the glad tidings of a Saviour to every creature. _____

One or two letters have reached us in reply to our "Plea for Women's Village Settlements." We think it would be well for such a group of workers to be already trained by previous study of the language and experience of work. We also advise their beginning in a village where there is already a school for the boys, and also some native Christians, and that they should have an experienced Native Pastor or Preacher and his wife living near them. With such arrangements as these we do not believe there would be any difficulty; and afresh we would ask Christian women at home to offer for the work—will not some Students volunteer? _____

Just as we go to Press we hear with deep sorrow and grief that the beloved wife of the Rev. W. L. McClenahan has been suddenly taken from us. She was known to many before her marriage as Miss Jessie Hogg, the head of the Pressly Memorial

Institute for girls at Assiout. She and her husband have been devoted workers of the American Mission. Our deepest sympathy is offered to the many who will feel this loss, both in Egypt and at home. A common suffering will draw yet closer the ties of affection between our Egyptian friends and the Missionaries with whom they mourn their loved one; and together with Jesus they will one day meet again.

Missions to Mohammedans.

I HAVE read with astonishment your leading article in the "Egyptian Gazette" of 7th inst., on "Missions to Mohammedans," in which you conclude that Egypt's great need is not religion but sanitation. I don't want to enter into a controversy with you, but would like to tell you in a few words my own experience as a Moslem. I was a strict follower of the religion of Islam and was educated thoroughly in all its precepts, and that in lands where no other religion is known or taught, the Hadramout and the Yemen. Eventually I became Kadi al Islam, and so zealous was I, that not only did I observe all that was imposed upon me by the Koran, but many things in addition, such as the pilgrimage to Medina, the opening of my house to all Moslem strangers, the spending of many of the nights of Ramadan in prayer and reading of the Koran, and the supplying of the wants of the poor to the utmost of my ability. All that, I did in order to find peace with God and rest for my soul; but the only result was increased fear and trouble of conscience, till I could find no pleasure in anything. I thought that this state must arise from our neglecting as Moslems the sacred duty imposed upon us by our religion, of waging war against the unbelievers, and as I had not the power to do that, I tried to make amends for it by hating them with all my heart, till I could hardly bear the sight of a Christian. And so I remained without hope and without rest, until coming to Aden I met a friend who had a very different feeling towards me and my fellow-Moslems from what you have. Having tasted the joy and blessing of a living Saviour, he was anxious that all the world should know Him too; for the Christian religion differs from all the other religions in the world in this, that it consists in the knowledge of a person, a living person, and not in the holding of dogmas and creeds. He preached to me Jesus, and I believed in Him as my Saviour, and found peace. It meant that I lost everything, that my name was defamed, my life attempted, and I became a poor outcast and wanderer from my native land. Everybody forsook me, and I have been at times without bread to eat, but in the midst of it all my heart has been full of joy and love to God and all men, especially my own people.

I am afraid, dear sir, from your article, that you know not yet in your heart the presence of this Saviour, or you would have a better Gospel to preach than the gospel of sanitation. Is it possible that I, the poor Moslem, have entered into the Kingdom of Heaven before you, the learned citizen of a Christian nation? even as He said of old to the Pharisees, "the publicans and harlots shall enter into the Kingdom of Heaven before you."

Yours sincerely,

SALEM EL KHEMRY.

Suez, February 9.

A New Call from the Heart of Africa.

SOUTH FROM KHARTOUM,
NORTH FROM UGANDA.

GORDON'S INVITATION REVIVED.

SIR, *To the Editor of the Times.*

Lord Cromer, at Cairo, and Sir Reginald Wingate, the Sirdar, at Khartoum, have for two or three years past expressed their desire to see a British Mission established on the Upper Nile for the benefit of the Pagan tribes there. See particularly the Blue-book "Egypt No. 1, 1903."

Lord Cromer has now pointed out to the Church Missionary Society a definite district for occupation, and the subjoined memorandum gives the society's reasons for accepting the challenge and inviting offers of service. We heartily commend it to the attention of your readers.

Yours faithfully,

RANDALL CANTUAR,

JOHN H. KENNAWAY, President C.M.S.

Church Missionary Society, Salisbury Square, E.C., Jan. 19.

MEMORANDUM.

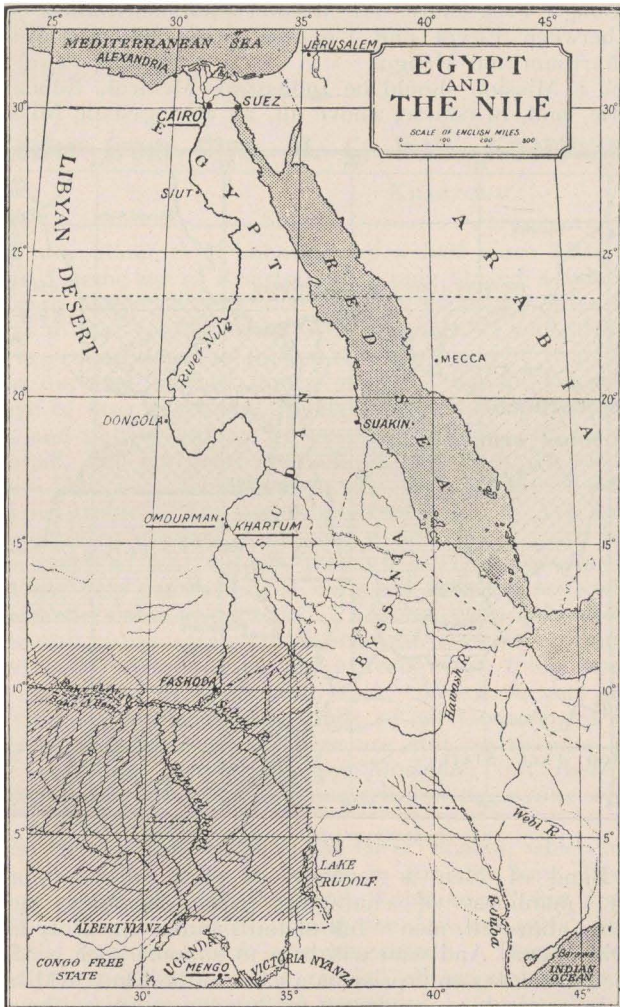
Twenty-seven years have elapsed since General Gordon, when Governor-General of the Sudan under the Khedive of Egypt, appealed to the Church Missionary Society to send a Mission to the Pagan tribes on the Upper Nile, promising all possible help. But the C.M.S. was occupied further south, in Uganda, and could not respond; and soon after this Gordon resigned his post, and the whole country relapsed into confusion.

Twenty years have elapsed since Gordon's heroic attempt to restore order ended in his deeply-lamented overthrow and death at Khartoum. Within a few weeks spontaneous contributions began to pour in to the C.M.S. to establish a Gordon Memorial Mission in the city of his martyrdom and to the Mohammedans by whose hands he died. But for thirteen years more the Madhi reigned in the Sudan, and the door was shut.

Six years have elapsed since the great victory of Omdurman opened the way to British rule and influence, and now the *Pax Britannica* prevails over the whole vast territory from the Mediterranean to the Equator. In due time, moving step by step in obedience to the cautious policy of the Government, the Society was enabled to post missionaries at Khartoum. Little by little the way has opened for a quiet and judicious witness for Christ; and the first witnesses have been greatly encouraged by the friendly attitude of the people. No large or speedy fruits can, humanly speaking, be reasonably expected, but at least "a flag for Christ" is uplifted in Khartoum, and this is all that man can do. Results are with the Lord; conversion is His work alone.

No other spot than Khartoum could have been the place for

a Gordon Memorial Mission; but Gordon's own scheme for a Mission to the Pagans further south still awaits the hour and the man, so far, at least, as England is concerned. The American Presbyterians have gone up the White Nile and established an excellent Industrial Mission in one district; and the Austrian Roman Catholics are occupying another district. What shall England and the Church of England do?



The shaded square represents the area for Missions in the Sudan

For two years past Lord Cromer at Cairo and the Sirdar (Sir Reginald Wingate) at Khartoum have been expressing their desire to see British Missions established among these Pagan tribes. The reasons that have compelled the Government to restrict within narrow limits any attempts to give the Gospel message to the Mohammedans do not apply to the non-Moslem population; and both Lord Cromer and the Sirdar are alive to

the benefits, even from the point of view of the State, which might be derived from a Mission conducted by men who would combine wisdom and tact with evangelistic zeal.

Lord Cromer has now actually pointed out a definite field for such a Mission, and has invited the Church Missionary Society to undertake it. The territory is an extensive one, stretching southward, on both sides of the Nile, to the northern border of the Uganda Protectorate and the north-eastern corner of the Congo Free State. A Mission established there will be a link between Egypt and Uganda, being about equi-distant from Khartoum and Mengo.

Such a Mission should be Industrial, Medical, Educational, Linguistic, and, of course, above all, an Evangelistic Mission.



MAP ENCLOSED IN LORD CROMER'S LETTER.

A Band of Men is required at once; men of practical capacity, manliness of character, good physique, tact and judgment; above all, men "full of faith and of the Holy Ghost." Who will offer? And who will help to support such a Mission?

The missionary enterprise as a whole—the Church Missionary Society in particular—requires a fresh rallying cry at the present time. Never have there been more inviting openings for development and extension in all parts of the mission-field; yet notwithstanding the great increase of interest in the work and study of its conditions and self-sacrifice in giving—as the C.M.S. has so signally experienced of late—there is a lack of offers of service from capable men ready to give their whole lives to the service of God in the evangelization of the world. If this new call should be blessed of God to inspire fresh zeal and devotion, it

will not be the first time that Africa, by stirring the hearts of men, has not only given an impetus to its own evangelization, but has helped India and China and the whole mission-field.

The Committee of the Church Missionary Society call upon their friends throughout the country and the world to pray earnestly and definitely that it may please God to prosper the attempt to seize this great opportunity, and to raise up the men and supply the means that shall enable the Society to embrace it.

Church Missionary House,
Salisbury Square, E.C.
January, 1905.

Letter from Mrs. A. C. Ball, Khartoum.

KHARTOUM,

February 15, 1905.

IT is now about three months and a half since Miss Bewley and I came up to Khartoum. I only stayed a fortnight in Egypt, as we were needed up here, especially Miss Bewley, who was to take charge of the Girls' School. It was such a busy fortnight, re-packing the things that we brought from Omdurman on our last journey down, saying "how-do-you-do" and good-bye to dear Egyptian friends and missionary brethren and sisters, and getting things we needed in Cairo. At last it was all finished, and we were seen off to Khartoum by many kind friends. We were interested to see that on our tickets was printed in Arabic, "On Government Service"! We found all the Government officials most kind to us. They gave us every possible help, so that we got through our journey very easily. I could not help contrasting it with our first journey, when my husband and I came up in 1900. *Then*, we were only allowed up here because he was going to do medical work; everything is so changed now; missionaries are a recognized thing here, and people expect you to do mission work. We have very much to thank God for in the kind attitude of all Government officials towards us and the work. There are still restrictions in force against any open work amongst Moslems, but there is no hindrance to our talking about our religion to anyone who likes to talk to us about it.

Miss Bewley has charge of the Girls' School, which has now about 107 pupils. They all come in for the New Testament teaching, except two families, and "objectors" are very few. There is a very nice spirit among the Moslem girls, and they give their teachers much encouragement. They have done splendidly in needlework, and carried off several prizes at the Khartoum Exhibition a week or two ago.

I have a class for Abyssinians on Sunday after Church; these men and women have nearly all of them been slaves during the Khalifa's reign, when they all became Moslems. Now they are very glad to return to their own religion, and thankful to be taught. I ask your earnest prayers for these people, that God will bring them to a true knowledge of Christ as their Saviour. Then I have an Arabic meeting for Syrian ladies, at their own request; we have it at different houses each time. We long to

see a Revival here, as there is in Wales, and surely it should begin among the Christians. I cannot help feeling that if the Spirit of God worked mightily among the Christians, it would spread to the Moslems. We are hoping shortly to open a Girls' School in Omdurman; I think the people would welcome us gladly for my husband's sake, his influence was so great there among all classes. We are finding some difficulty in getting a house, and a suitable teacher; please pray about it, that God may give us very definite guidance.

As there are only two of us here it is rather difficult to arrange about the work, for we are certain that no English woman should live alone here, and really to do much good there ought to be two ladies in Omdurman and two in Khartoum, but they are not to be had at present. It is too far from Omdurman for us to go and come in a day, if we are to stay long enough there to do any good. We shall probably go over once a week, staying two or three days at a time, spending most of our time in Khartoum. I wish some of your readers would offer for this work; now that we are only four days from Cairo, Khartoum is not so far off, and more workers ought to be able to come here. We are longing to see the Medical Mission begun again in Omdurman, the people would so gladly welcome another doctor, and yet there is no one to come. Workers are needed too for the proposed Mission to the Pagan tribes on the White Nile, for which an appeal has been put forth by the Church Missionary Society in the English papers. The Government are anxious to see an English Mission there, and it is surely a disgrace to English Christians at home that the Government should urge for such a work while no one is forthcoming to answer the appeal. I trust the Revival in England will help us in this matter. In the meantime pray for us, that we may be doing all the will of God.

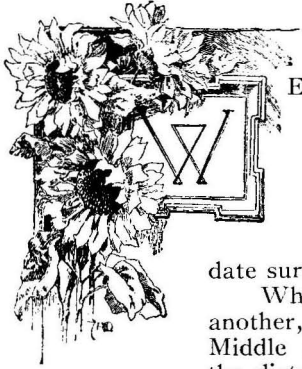
Upon the Way.

THAT will it matter in a little while
 That for a day
 We met, and gave a word, a touch, a smile,
 Upon the way?

What will it matter whether hearts were brave
 And lives were true,
 That you gave me the sympathy I crave,
 As I gave you?

These trifles! Can it be they make or mar
 A human life?
 Are souls as lightly waved as rushes are
 By love or strife?

Yes! Yes! A look the fainting heart may break,
 Or make it whole;
 And just one word, if said for love's sweet sake,
 May save a soul.

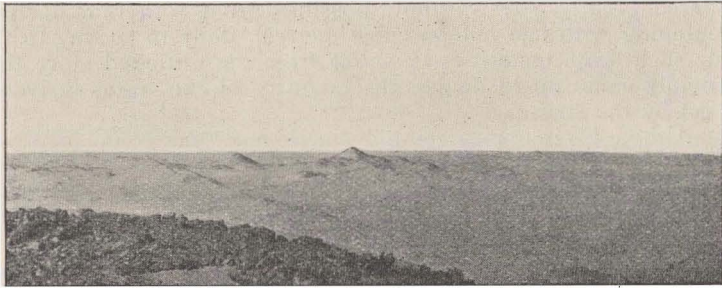


Progress in the Soudan.

WE have several times written of the various things which are being done to advance Communication, Commerce, and outward Civilization in the immense province of the Soudan, but so quickly does this development take place that it is again necessary to give our readers an up-to-date survey.

What we have to tell concerns, one after another, the three great entrance routes—The Middle Nile Valley (Assuan to Fashoda), then the district of the source of the Nile, and lastly, the Western Soudan (by which we mean the district—in its widest acceptation—of Lake Chad).

There has been (as was to be expected) quite peculiar progress in the Egyptian Soudan. As there, a well-ordered Government with considerable means at its disposal, and a definite aim, rules over a land of people which, if only they get political tran-



THE SOUDAN.

quility and foreign capital, have all the requirements for speedy development. Both these requisites have been given in full measure to the Egyptian Soudan, to its evident advantage. So much so, indeed, that Egypt, with the Soudan included, may be called a bright and prosperous land, and it is so on the firm and assured basis of many years.

The agreement made lately between France and England contains, among other things, the decision that a large sum of money which formerly (according to arrangement) was held in reserve as guarantee for fulfilment of the financial pledges of Egypt, should henceforth be given over to the Government, and made disposable for undertakings which will certainly bring great advantages to the people of the Nile. Here is the programme.

More railways and more outlay on irrigation.

During the last twenty years the number of the passengers on the railway has increased five-fold, the goods traffic three-fold, and about sixty million marks have been spent on the roads. In the near future a similar large contribution will be devoted to these objects.

The railway line, from Suakim on the Red Sea to the busi-

ness town of Berber at the junction of the Nile and Atbara, is (during this year) being vigorously pushed forward, and will make the connection between Khartoum and the Sea, by 570 kilometres, substantially quicker and cheaper than it is now by Wady Halfa, as from Wady Halfa to Alexandria, 1,500 kilometres of water transport is necessary.

The first supply of railway material is on the way, and one may reckon on the opening of the line in one-and-a-half years. The passage up the Nile with steam or sail makes it possible now during the six months of high water to maintain communication up to 700 kilometres to the south of Khartoum, and from that town there is regular steamboat traffic far up the Blue Nile. These are improvements in communication which will come into use for our Mission.

A former article in this paper has before pointed out the great worth of the judicious irrigation of the fruitful lands of Egypt and Nubia. In the meantime the great Dam at Assuan has been completed at a cost of ninety million marks, and has stood, as was expected. The rising of the Nile for last year was indeed adequate in regard to quantity but set in too late, so that without the opportune assistance of the immense mass of water which is available from Assuan, the harvest would have suffered greatly. It was now possible, from 10th March, 1903 (beginning with one million cubic metres), daily to convey to the Nile such large quantities of water from the gathered store that it finally came up to double the quantity of the water delivered direct by the stream.

Although circumstances did not demand the complete using up of the reserve water, nevertheless there followed at that time a considerable increase of the value in rent and purchase of about 70,000 hektars of land—land which will now continuously, instead of only occasionally, be irrigated.

This area, however, only represents a small part of stretches of land which are finally to be irrigated, and which are intended for the planting of corn and cotton, and which will be in the Soudan. The utilizing of Egyptian money for improvements in the Soudan must arouse a certain amount of rivalry between the two lands, and this, according to the views of well-known connoisseurs, can only be obviated by the creation of a united Government and administration.

As to the immense extension of new projects, this fact speaks for itself. Careful examinations are being made at present into the working and cost of the drawing near of the Victoria Nyanza Lake and the Tsana Lake (Abyssinia), while the rivers of the Atbara and Blue Nile are under consideration. Given proper ground, a suitable climate and the fructifying water irrigation, which is the last link for its conversion into money, will not be long delayed.

The Egyptian cotton is already thought more of than that which comes from America, and what is grown in the Soudan is equally good. By the new railway to Suakim, the clear gain per hektar and crop will rise from about 5 marks to about 28 marks, so it is easy to understand the anxious expectation with which the result of the study of irrigation is watched by those interested in it. It is a fact that the proprietor of land, so far as it shares in the new artificial irrigation, values his land two-and-a-half-fold

against former valuation, and will only give it up at that rate, so that the "Paternal Government" has to pay higher to its subjects for land to further improve with water outlay, canals, and so forth, because it has already made the land more valuable to these subjects by granting the necessary means and contrivances for its improvement.

At Berber a large tract of land has been put under cotton cultivation; it is an American undertaking, with a large number of overseers and instructors sent over from the United States. The minerals are not forgotten, and now nearly the whole district between the Nile and the Red Sea is given over to those who are occupied with the discovery of ore of all kinds, or of the more valuable coal. For laying out a mine there is a yearly rent to the Government per hektar of 16 marks, and besides that about a tenth on the yearly profit. For coal there is, however, only the half of this yearly rent and no duty. One sees how necessary it is to discover beds of useful coal when one realizes that at Khartoum, up till now, about 5 marks a hundredweight is paid for coal.

While as much aid as possible should be given to the



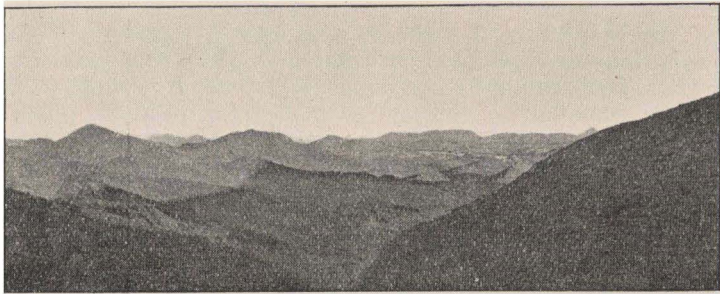
SOUTH OF WADY HALFA.

eventually happy discoverer and worker of such black diamond fields, he should not become troublesome to the ever-increasing stream of tourists, and there are already rules made for smoke consumption—a result of culture which in many European States does not exist at all, or at the most in very mitigated degree.

With regard to the general condition of the people of the Soudan we give an extract from the report of the General Inspector, Rudolph Von Slatin:—The impression which I received from my last journey of inspection is that the position has in every way improved—that neither the appearance of the so-called Madhi in Kordofan, nor what happened in Somaliland had any effect on the peace of the Soudan, or has made any difference in the attitude of the inhabitants to the Government. On the contrary, more energy and improvement is to be seen among the people, not only in their material condition, but also in their business and agricultural activity—to the exclusion of the disturbing and revolutionary efforts which can usually appear in the life of a superstitious people, and which have played such a part in the history of this land.

A good test of the well being is the number of the Sakias (water-wheels) in use. In the past year alone over a thousand

such wheels were set up, and five small overflow canals were made. Owing to a very welcome improvement in the Sakias one can now, when necessary, with only half the effort, raise nearly double the quantity of water. There has never yet been a proper census taken in the Soudan, but the attempts made—in a measure—fix the numbers of the people before the Dervish rule, seem to point to a total of $8\frac{1}{2}$ millions; of these, $3\frac{1}{2}$ millions may have died of illness, and over 3 millions perished in war against home and foreign foes. Thus the present population may be reckoned at barely 2 million. That gives the stupendous ratio of 75 per cent. of deaths during the Madhi time of terror. A ratio one could scarcely believe, if one had not travelled oneself through the country, and made one's own observations. Whole towns died, numerous villages are destroyed; immense plains of once well-cultivated land are now either stretches of desert, or are covered by thorny undergrowth or tall grass. To clear away all this, and to cultivate the land will be a tremendous work. At the source of the Nile, and under British protection, lies Uganda. We quote from a lecture given lately before the Royal Geographical Society of London. The railway to it cost



A ROCKY REGION.

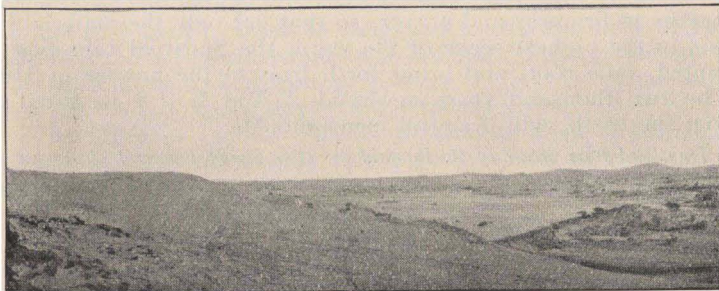
140 million marks. It is there that lies the control of the source of the Nile district, and with it the springs of blessing for the Eastern Soudan and Egypt. The slave trade has received its death blow, and the war ships which cruised after slave dhows on the East Coast of Africa can now be otherwise employed. The cruelties connected with human portage have passed away, and the internal wars between the various tribes have lessened. Missions can carry on their work in peace. Thousands of natives profess Christianity, and prove themselves reliable, loyal, and progressive subjects—characteristics which assure peace for the land itself, and for the neighbouring States.

But there is also a terrible shady side to this picture. In the western districts only very gradually do the frightful religious ceremonies yield to European teaching, and everywhere in this part of the land is imprinted the stamp of decay. Be it in the features of the landscape, in the spiritual, intellectual, or physical characteristics of the people. There is a sad falling into depravity, and it will continue if the white inhabitants do not remember their calling, and do not conscientiously make it their business to raise the land in spiritual, physical, commercial, and political respects.

Then Uganda, which in the recollection of us all was regarded as the most remote bulwark of Christian Mission wonders, and was only to be reached from East Africa by weary marches, large porter caravans, and hardships and sufferings of all sorts; this Uganda can to-day be visited from Europe in three months. Owing to the disturbances of the previous year, the important towns of the Sokoto and Kano, in the Lake Chad district, were occupied during March by West African troops under British command. And soon after this occupation there commenced a peaceful state of affairs, which seems likely to continue. Small disturbances on the trade routes, or occasional raids by chiefs, must—in such a large territory—be looked upon as insignificant compared to what has been attained—such as the abolishing of the theft of slaves and the slave trade.

In the meantime the undisturbed practise of the native religious ceremonies is allowed. We can understand this, though we cannot, it is true, approve of it, and we hope that one day the practice of human sacrifices and mutilations may be given up.

The German-English Boundary Commission has accomplished its difficult and often dangerous task of marking out the



DESERT.

spheres of interest to both countries. After sixteen months of activity its members have left Africa. On a stretch of land 850 kilometres long, they tell of hard work and of frequently meeting with hostile tribes who had never before seen white people. Part of the way the journey led over unhealthy morasses, but, on the whole, there was little sickness, and no deaths. Through the recent agreement between England and France, the latter was adjudged a strip of territory which facilitates its access to Lake Chad.

Here also the land is already recovering from a century of bondage and unrest. The whole district between Lokoto and Argunga, formerly almost deserted, is again rapidly becoming inhabited. The people who are streaming into it are re-building the ruined towns, and this, let it be noted, without re-erecting the former walls round them. Hundreds of towns and villages, which till now have been deserted, have become busy places of agriculture and cattle breeding. This refers more or less to the whole of the Northern Niger land, which, till after Sokoto and Kano were taken possession of, was—by the white man—regarded as a terra incognita, or, as in the case of Western Sokoto, described on the maps as a "dangerous desert."

It has been made clear to the chiefs that their wars must cease, and that the trade routes must remain unmolested. The old bed of the Sokoto river has been cleared of the sudd to the distance of 110 kilometres, so that, during the rainy season, it will be possible to reach Sokoto by boat on the Niger.

At Sokoto itself the present position is that, outside the town there stands the house of the English resident, a law court, a gaol, and a garrison of 140 men. Once a week a council is held, to which either the Emir rides out or the Resident visits the Palace of the ruler in the town. The English are officially present at the large Mohammedan feasts, which is a source of great satisfaction to the natives. The jurisdiction of the natives is only so far interfered with that torture and mutilation are not permitted, and that under certain circumstances death sentences may not be carried out without the sanction of the British representative.

We are struck by the irresistible energy with which European culture, European arts, European power advance, and there comes over us a feeling of smallness, yes, even of envy that we must stand idle and almost inactive looking on at what others accomplish. May this simple description of real facts give a new impetus to firmness and prayer, so that not only the material but also, in the highest sense of the word, the Spiritual Life may be planted, take root, and bring forth fruit to the honour of Him, Who two thousand years ago said, "And I, if I be lifted up from the earth, will draw all men unto Me."

Translated from article by R. Banfield in "Der Sudan Pioneer" of August and September, 1904.

Eritrea.

From the Report of the British and Foreign Bible Society.

"**T**HE special fact of interest which has come to the knowledge of your agent in the course of the year just closed, is that after long and patient search the Rev. Anders Svensson has at length found three women capable of being employed to spell out the Message of the Cross to their Ethiopian sisters. This is an announcement of no little interest—the first employment of the native Biblewoman among a people on the confines of Menelik's kingdom, of which indeed racially they form a part. The Swedish Mission, which is established in the Italian Colony of Eritrea, has thus added another instrument—though not yet, it may be, finely edged—to its all-round equipment. For many years an active Mission Press has printed Scriptures and lesson books for thousands of readers. Efficient schools have proved the nurseries of a truly Missionary Church, from which evangelists have gone forth to remote corners of the kingdom of the King of Kings of Ethiopia. Further extensive tours have formed a recognized method of ploughing and seed-sowing. We trust that the blessing of God will richly endow the new department so recently inaugurated, and that the work of woman amongst women may be fruitful of the best results, in the humble homes of this people. The Egyptian Agency has engaged to pay the salaries of the three Biblewomen, to whose appointment reference has been made."

The Orphanage at Calloub.

Translated from the Dutch Language.

IT is with great joy and thanks to the Lord that I devote myself to giving a report of the Orphanage during the fourth year of its existence, for especially this year has been a very happy and blessed one. Therefore we heartily chime in with the Psalmist: "I will praise the Lord with my whole heart; the works of the Lord are great; His work is honourable and glorious; He hath given meat unto them that fear Him."

The number of the orphans has increased from 22 to 28. They would have amounted to 30, if one of the eldest had not been forced to leave us on July 25th; and if Sim'aan, who had been taken in on October 3rd of this year, had not left us two weeks afterwards. When Sim'aan's married sisters heard of his being taken into the Orphanage, it caused great indignation in the family, so that the uncle, who had been the cause of Sim'aan's being taken in, had to pay for it; they teased him in several ways. The sisters supposed their brother had fallen into the hands of a gang of robbers, and insisted upon his returning to them as soon as possible. It was in vain that they tried to dissuade them, and to convince them of their foolishness. They persisted in their opinion. I gave Sim'aan up to his uncle after he had paid 30 piasters (f. 3.75) as an indemnification for his two week's stay in the Orphanage.

The eldest of our 28 orphans, Slaksimoes, went to college at Assiout this year. We always receive good reports of him, and he makes good progress. May he, as a sheep of Jesus' flock, always be an honour to the Good Shepherd.

Two of the orphans, Fehemie and Hanna, are a great help to us in the schools, one at Calioub and the other at Barrage. They teach in the first class, as Slaksimoes also did before his start for Assiout, and after school they have private lessons every day from one of the teachers, in order to go to College too in one or two years (d.v.).

Three of the orphans, Zakie, Yolsolf, and Shansour, left school in order to learn the shoemakers' trade. They are not quite shut out from all instruction, for they take some lessons every evening. As to the shoemaker's trade, as yet we are much pleased with our master-shoemaker, who entered our service on June 1st; and that there is much work to do is proved by the fact that there has been enough profit from which we could pay his salary, which amounted to six pounds a month.

All our orphans enjoy good health. Three of them, the girl, Az, and two boys, were for some time in the hospital to restore their health, the girl, in the beginning of the year, for three weeks in the German hospital at Cairo, and the boys, one for three and the other for five weeks, in the hospital of the C.M.S. Mission at Old Cairo.

Especially for Hafer we were rather uneasy, for he had to undergo an operation; but, thanks to God, it was done with good success, and he returned to us towards the end of October quite restored. And, besides the pleasure to have them with us again, the Lord gave us this other one, that neither the Sisters of the German hospital or the doctor of the English one laid the least claim to the nursing expenses. "He who gives to the poor lends to the Lord,"

and "what a man shall sow, that shall he reap." He who sows blessings on the fields of the poor, widows and orphans, shall reap blessings. We cannot better use our strength and our money than in spending them in the service of our Saviour. If He did not think His precious blood to high a price to reconcile our sins, should we think it too expensive to serve Him with our money too?

We especially thank God, our Father, that the Orphanage bears spiritual fruits too. We specially see them in the eldest of the orphans, who, at their early age, are not ashamed of confessing their belief in our Lord Jesus. The girls, Aisje and Az and Slaksimoes, hope (p.v.), to join the Church next year, and it is a great joy to us that we can earnestly say that it is a wish of their hearts.

The latter was proved by Aisje, the Mahometan girl, some time ago. She visited her village with one of the members of our congregation, Rifail. She had still some money there, which one of her relatives kept for her, and, with my consent, she went to ask for it. After having finished her money matters she stayed still an hour with her family, while Rifail also went to see one of his friends. All Aisje's friends were very anxious to know her opinion about the Islam. But Aisje was not afraid, and boldly answered to all their questions and insults. She frankly acknowledged she was a Christian. "I am no more called Aisje, but Lydia," was the answer. (Aisje is a Mahometan name; such was the name of one of Mahomet's wives.) She said she believed in Jesus Christ, the Son of God. And as they asked her: "How can God have a Son?" she explained, as well as she could, this expression, which the Mahometans understand so badly. She also told them not to swear or to take oaths, for Jesus teaches in the Gospel: "Swear not at all, neither by Heaven nor by the earth," etc. She could not bear that they did not speak with respect of the Christian religion, and spoke to them of the love and care which she and her brothers Hafer and Soeleimaan had enjoyed at the Orphanage. The Christians had done this, while her family had never given her the least proof of love. All were astonished at Aisje's words, and when she again joined Rifail, the latter had to pay for it, for their indignation was great. "What have you done with the girl; she is a Christian through and through," asked one of them. Rifail answered that it was her own choice, as they might have heard from her and that he heartily thanked the Lord for it. One of the Mahometans could not forbear saying that he was deeply moved by what Aisje had told them about swearing, and that he thought it quite true.

As he came home, Rifail told us, with great joy, that he was so happy having visited the village with Aisje. Her having so frankly confessed the Lord before her family was double worth the costs of the journey. And we agreed with him. She has proved that she is earnest in her wish to be baptized, and we are glad to call her with the name she has chosen herself, for, as the Lydia in the Bible, God has opened her heart too, to take notice of the things that concern His Kingdom.

I may not leave off telling the friends about my journey to Upper Egypt, from November 12th till December 3rd, on which I visited twenty villages. It was specially blessed by the Lord, for everywhere I found open hearts and doors. They all were glad of hearing from the Orphanage, and did what they could to help us. Not only did I receive about forty pounds, but all the year long we got gifts for the Orphanage. The only month during which I

did not receive much was September. What was my surprise when next month I received twenty-four pounds, besides the money from Holland, and the three pounds of the Calioub congregation. The Lord blessed us so that we could begin the new year without care, with 1,037 $\frac{3}{4}$ piaster in cash (about £10).

His Name be praised; the proofs of His love which He gave us during this fourth year of the Orphanage's existence have strengthened our faith, and encourage us to go on trusting all our wants and cares to Him, Who taught us to pray: "Give us this day our daily bread." He will surely hear our prayers if we trust Him.

Recommending ourselves and the Orphanage into your prayers and gifts, dear friends, I am,

Yours in the Lord,

P. J. PENNING,

Calioub.

Reply to a Plea for Women's Village Settlements.

FROM AN EXPERIENCED MISSIONARY WHO HAS PASSED
MUCH OF HIS TIME IN THE VILLAGES.

DEAR MISS VAN SOMMER,

January 30, 1905.

I HAVE read and re-read your letter with much interest, also your article on Village Settlements. In my present condition I shall not attempt to write anything for publication, but shall give you a free expression of a few ideas, for which no one else is at all responsible, and these ideas, without my name, you are at liberty to use, approving or disapproving, as you see fit.*

Some features of your plan meet my hearty approval. The settlement workers will give and receive strength by being intimately and legitimately connected with existing missions, and, as you suggest, they should take advantage of existing schools, pastorates, etc. I would suggest, too, that in locating them care should be exercised to avoid even the appearance of rivalry. For instance, it would be impolitic for the American Mission to plant a settlement beside an established work of the C.M.S., or for the C.M.S. to set up one in a village containing a congregation connected with the American Mission. For some time to come there will be no need to "build on another man's foundation."

But of some of your suggestions I must confess myself doubtful, or more than doubtful, as to their expediency. Whoever contemplates working in Egypt or promoting work here must remember that the climate is relaxing and debilitating, and will not permit continuous labour under the pressure to which Europeans and Americans are accustomed in their own countries. Many who visit the country for only a few months, especially in winter, are deceived on this point. As an Italian friend long ago remarked, "It appears at first a good climate, but is in truth a terrible climate." There may be some who are capable of a continued "strenuous life" in this country, but I have known

* We felt that the Author's own words were better than any we could write.—Ed.

several who seemed so for a few years, and then broke down sooner than we would have expected at home. I do not know what allowance is given to lady workers in other missions in this country, but I do not believe ladies can maintain the comfort necessary to health with much less than is paid by the American Mission. Besides, all missionaries need to be able to give something in charity; I do not mean to street beggars or other professionals, but to those whom they personally know to be needy.

Again, you want effective work; and the idea that any group of four women can effectively reach "forty or fifty villages" anywhere in Egypt, is, in my opinion, a grave mistake. They would have occasion a thousand times to ask Miss Trotter's question, "What is a stray visit once in two or three months?" This has been my own question about my own work many times in the last ten years. Before that time I was not itinerating. Four women would have a wide field in from six to ten villages. In a larger number the women could not "see them living as well as speaking." And this brings me to the acknowledged weak spot in our day schools for both boys and girls. The influences of the school are exerted a few hours, perhaps six out of twenty-four. The greater portion of the time is spent under contrary influences. Hence we find that our hospitals and boarding schools, with a fuller control of the patient or pupil for a shorter or longer period produce more tangible results. What then? We can still take up the old lament of Dr. Duff, "The Church of Christ is only playing at missions." Wishing to get to serious work, the American Mission, about two years ago, asked for 280 additional foreign labourers for our part in the evangelization of Egypt. We had no idea that these alone could evangelize the country, nor that all would engage directly in that work, but some would be so engaged, and the others would be occupied in the educating of a large force of native preachers and teachers.

Judging from work already done in the American Mission, I think a settlement such as you suggest, or nearly such, could most effectively reach the homes of the people by a boarding school for girls; and if there were four women, two of them could still engage in house-to-house visiting, and if one or both had a knowledge of medicine, surgery and nursing, or even of medicine and nursing without surgery, so much the better. Our boarding schools in Assiut and Luxor draw their girls from many villages, and I have seen evidence of permanent benefit to distant homes from the former. The latter is new, but will surely give like results.

Another suggestion. It is well to work "along the line of least resistance." Popular feeling in this country is not favourable to "lone women." I believe it would be well for a settlement, whether opening a school or not, to have a close visible connection with a missionary and his wife, or with a pastor and his wife. Our Hospital in Assiut is in the hands of medical men and lady nurses. Our Hospital in Tanta is conducted by ladies alone. The one in Assiut is usually full, often crowded. The one in Tanta has comparatively few patients. I have no doubt the transfer of a doctor from Assiut to Tanta would change the proportions. Probably our Tanta ladies will "live down" this prejudice, if they live long enough; and it may be worth while

since they have begun, but I should not advise others to begin such a task unnecessarily.

Some ugly facts may be mentioned, of which you are probably quite aware, and every lady who comes to labour in this country should be aware of them beforehand, and decide for herself how she is to meet them. Nothing is more characteristic of Mohammedanism than a proud contempt for all other religions and their professors. The average Muslim considers not only himself but his lowest co-religionist, inherently superior to Lord Cromer or any other “unbeliever.” He may outwardly acquiesce in the mysterious Providence which puts him under the authority of such persons, but his inward sentiment is as above stated. He further thinks that a man is vastly superior to a woman. Unfortunately, most oriental Christians are also infected with the latter idea. Generally, also, the ignorant lower classes have a hatred and contempt for foreigners. These hateful sentiments are largely concealed, and the Egyptian is an adept in concealing his feelings—but they sometimes break out very disagreeably. In going about the country on a bicycle I have not only been insulted with the foulest language, which the speakers might think I could not understand, but I have repeatedly been pelted with clods and even with stones.

In such matters some villages and some quarters of larger towns are much better than others. A location should not be chosen hastily. When it is chosen property should be acquired, for the moral effect, for deliverance from the cost of rent, and to have a house adjusted to their own ideas.

Please excuse the sombre character of this letter. It does not all arise from the writer’s illness. Egypt is still a land of darkness and the shadow of death; but light is breaking.

“ I’ve got a word like a fire in my heart that will not let me be,
Jesus the Son of God Who loved, and Who gave Himself for me.”

It was for me that Jesus died! for me and a world of men,
 Just as sinful and just as slow to give back His love again;
 He didn’t wait till I came to Him, but He loved me at my worst;
 He needn’t ever have died for me if I could have loved Him first.

And could’st Thou love such a man as me, my Saviour! then
 I’ll take
 More heed to this wandering soul of mine, if it’s only for Thy
 sake.

For it wasn’t that I might spend my days just in work and
 drink and in strife,
 That Jesus, the Son of God, has given His love, and has given
 His life.

It wasn’t that I might spend my life just as my life’s been spent,
 That He’s brought me so near to His mighty Cross, and has
 told me what it meant;

He doesn’t need me to die for Him, He only asks me to live;
 There’s nothing of mine that He wants but my heart, and it’s
 all that I’ve got to give.

DORA GREENWELL.

The Proposed College for Girls in Cairo.

"The bravest battle that ever was fought
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men."

THE American Mission Girls' Boarding School, Cairo, is the oldest and largest Girls' School in Egypt. In 1861 it opened as a day school. In 1875 a boarding department was added. Miss E. O. Kyle is Directress. Her staff of teachers consists of four American, two French, five Syrian, and three Egyptian ladies. Three hundred and fifty pupils are registered, of whom 125 are boarders. In its cosmopolitan ranks, the Occident and the Orient are about equally represented. Forty Moslems are among the Protestants, Copts, Jews, and Catholics who attend. Its Alumnae numbers 90, and in the past ten years the school has furnished 111 teachers for the land of Egypt. Only a boarding school will meet the needs of the land, for girls here do not enjoy the outdoor freedom of girls in Christian lands. The utmost capacity of the present building is inadequate for the accommodation of the pupils asking admission. The recreation ground is in the centre of the building—a court forty feet square—seldom reached by sunshine, and the environments are most trying for a girls' boarding school.

The American Mission has been looked upon as a leader in education in Egypt, and we are zealous to hold and promote such eminence for our work. The great advance made by Egypt of late years demands higher education for her daughters. Our aim, while giving this, is to surround those in our school with the atmosphere of an ideal home, and attracts daughters of wealthy and influential circles, as well as those less fortunate, as work is most effective in highest circles. The opportunity for training in home-making is valuable, and its results are already apparent in many homes. The erection of a new building in Cairo, suitable for "The American Mission College for Girls," is urgent. For this "Proposed College" a most desirable site has been purchased, in the suburbs of this city, on Abbas Street, the Khedive's Boulevard.

To erect class-rooms, dormitories, chapel and other rooms, at least £12,000 or 60,000 dollars are necessary. Americans have already contributed half of this amount. Egyptians and resident friends have given over £700, or nearly 4,000 dollars, and the building underway would, without doubt, insure greater liberality on their part. The lack of funds is the only hindrance to beginning the work of building. Seldom is such an opportunity presented to you, of promoting the cause of education, humanity, and Christianity. Your contributions would be a *Blessing to Egypt* and a Monument to your native land.

They may be given to

HON. JOHN W. RIDDLE,
American Consul-Gen., Cairo;

Or

REV. ANDREW WATSON, D.D.,
Treasurer Girls' College Building Fund,
American Mission, Cairo.



gypt General Mission.

CHEBIN-EL-KANATER, *February, 1905.*

HAVING just returned fresh from England, I wish to try to give you some account of the work in two of the E.G.M. Stations at present occupied.

People in England hear the missionary talk of atmospheric depression, and of the difficulty there is to maintain a real prayer life when surrounded by the blight of Islam, but I fear they little realize what it means. At home the sense of God's presence was very real to one, but I had not been two days in Egypt before I felt the difference; what is that difference? We are living where Satan's seat is, where the powers of darkness reign; we are battling with spiritual forces, and need the real power of the Spirit if we are to win.

I made my way as soon as I landed to Chebin-el-Kanater, and how strange everything strikes one at first. The village is without any sanitary arrangements. It has a large stagnant pool in the centre which breeds mosquitoes by the thousand, and remains there for seven or nine months in the year, a perpetual menace to the health of the missionary. This year the water rose, through the Nile flood, so high, that our house was almost surrounded; on three sides of it there was water. This is better now as the water is going down, but still there are acres covered. Again, as we took our walk along the canal bank and saw here a dead camel, and there a dog floating down, and knew that this was the only drinking water that we had, it struck one strangely after having spent some months in England. Then one has to waken up to the unsatisfactory teachers, the opposition and hatred of the Moslems, the filth and uncleanness of everybody one meets, and many other things that are not fit for the pages of any magazine. Will you not, then, pray for all in this land seeking to lift up the banner of the Cross.

The unhealthiness of this place has led the Mission to purchase a piece of land, just on the outskirts of the village, for building purposes. The need of a permanent Mission house is very great. Living in this native-built house, close to the stagnant pool, means danger; so we feel we must, if possible, have a house built within the next twelve months. We intend to commence building immediately, and just build as the money comes in. This is a definite need, and praise God our need is His Will.

This village of Chebin is a most important one for a Mission Station. Although we have only about 5,000 people living in it, yet within an eight mile radius we have over 60 villages, all with a population from three to fifteen thousand; if these villages are ever to be reached, we must have suitable premises and a permanent station as headquarters for those of us who will be working this district.

For some time now we have been passing through most

strenuous opposition from the Moslems of this province. Many of the best boys have been taken from our school, and sent to other schools where they will not receive a Bible lesson, consequently the number of those attending has fallen from ninety to sixty. Some months ago an opposition school was started; it is now defunct; but for a time it flourished, and the teachers belonging to it did us much harm by spreading wild tales about us. They said we kidnapped boys, received £1,000 from the English Government for every boy who became a Christian, and poisoned the eyes of the boys with our medicines. So all these tales were eagerly swallowed by Moslems, who hates us like poison, and are systematically working to ruin our school; but the question that faced us was one of either faithfulness to the Gospel and loss of boys, or slackening our daily Bible lesson in the school and then the boys would all come back; but after very careful thought and prayer we decided, at any cost, to preach the Gospel; and since we have taken our stand upon this decision I think we are beginning to see God's purposes for us in allowing us to be thus tried. I believe it is to thrust us out into more direct evangelistic work among the villages around us. There has been very little straight preaching of the Gospel, while education has held a large place in our programme, but now we all feel the need of simply preaching the Cross, in dependence upon the Spirit to convict the Moslems of sin. While writing thus about the school let me record one of the little encouragements God has allowed us to see. We have just sent up to Assiout American College a boy named Habeeb, to be trained as a teacher; some four years ago he came to the school for the first time, and asked to be admitted. His father is a village carpenter, and too poor to pay for his son's education, so he was allowed to attend the school, one of the missionaries paying, out of his own pocket, the fees. He took his place in the school one morning, with a sort of night-gown on for clothing, and no shoes or stockings; but poor as he was he soon began to make progress, and listened very closely to all he heard about the Gospel. One day he was in the playground, and, in a game with a number of other boys, his arm was twisted, and began to gather at the shoulder. He was taken up to Dr. — in Cairo, and he, after examining the arm under the X rays, said it must come off. Habeeb came back to the village very disconsolate at this news, but Mr. E. Thompson, who was then working here, showed him the promises to prayer from the Bible, and together they knelt and prayed that God would heal the arm, and within a week the gathering in the shoulder burst, and when Habeeb was again taken to Cairo the arm was pronounced all right. God in this certainly used natural means, but it was no less a miracle for that; it was a triumph of faith, and proved to the lad that God was the rewarder of those who diligently seek Him. This was a turning point in Habeeb's life, and from that he began to witness both to Moslems and Copts. For some time he and some of his school-fellows met in the fields before the bell rang for school, and had prayer together. He started prayers morning and evening with his father. His parents could neither read nor write, so he read them a chapter out of the Bible, and then prayed with them. Often has he been seen after school hours walking arm-in-arm with some Moslem or Copt earnestly preaching to him the

Gospel. After more than four years with us he has grown much in grace, and has passed through all the classes in the school, and for some time before he left us he was head-boy, and wielded an influence for good among all the other boys. Now he is studying. May the prayers of all who read this follow him, that he may be kept unspotted amidst all the temptations of a big College.

Last week end I took the opportunity of running over to Belbeis, and was glad to meet the dear brothers there again. In Belbeis they seem to have had their battle in regard to the school, and the number attending is steadily rising, until now it is I believe between 50 and 60. The system of Bible instruction there is very thorough. The boys memorize large portions of Scripture, and are given a Bible lesson every morning. In this way I think the faith of some of them is being shaken in Mohammedanism. One boy complained to the teacher that he could not sleep for thinking of the texts, and when he did sleep he dreamt about them. The head teacher is a real Christian as well as being a clever teacher; but here the missionaries are having to face the same problem in regard to the Gospel as we in Chebin. While there Mr. Bradley told me that when visiting the father of two boys in the school, a short time ago, he preached the Gospel to him, with the result that the boys were taken away from the school the next day.

The evangelist, Rustem, is doing a good work. I heard him preach, and was quite struck with his straightforwardness and earnestness in speaking, though he had Moslems in his audience, yet he preached with no uncertain sound upon St. John i. 8-9. He spends his time visiting the villages, and also manages a book depôt in Belbeis; in this way reaching many who otherwise would never hear the Gospel.

The out-station from Belbeis at Abou Kebeer has now about 40 boys in its school, and the outlook for a really good school there seems promising.

The key to our work in Egypt seems to be to get the teachers and evangelists blest and filled with the Spirit. Often when the work is most promising it is wrecked by some native teacher turning out unsatisfactory. Often he loses his head and imagines he is indispensable to the carrying on of the work; he will suddenly leave, or demand a much higher salary than is paid. In many ways the Devil gets in and the work is hindered. What a difference, were these men filled with the Spirit. They know the plan of Salvation in their heads perfectly, but often, sad to say, the Salvation is not being lived out in their lives; when the revival comes to Egypt it will come through the native Christians. Pray then that they may be filled with the Spirit.

I have just resumed my Bible Class twice a week with the teachers of Chebin. We are studying the Acts of the Apostles together. Oh, that the showers may descend upon us that Egypt may know the Lord.

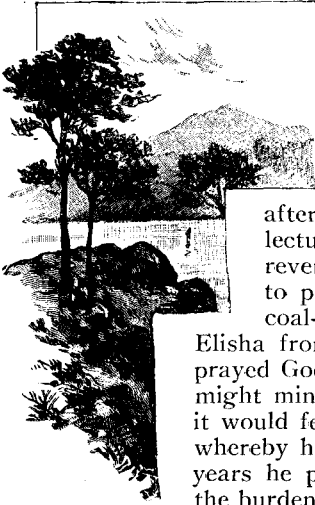
Your brother in Christ,

W. WILSON CASH.

And if you ask me which of these I think He loves the best—
The lambs or sheep—I cannot say; He'll love me with the rest;
For "Feed my little lambs" He said when He gave His flock to keep,
To Peter, *once*, and *twice* He said to Peter, "Feed my sheep."

The Welsh Revival.

"MR. EVAN ROBERTS AND HIS CALL."



THE Rev. Thomas Francis, who communicates the story of the conversion to the *Western Mail*, adds: "Allow me to relate another aspect of the Spirit's operation in the rise of the Diwygiad. This incident was told me by the Rev. Seth Joshua. About four years ago,

after a very heated discussion over the intellectual qualifications for the pulpit, the reverend gentleman had it laid upon his heart to pray God to go and take a lad from the coal-mine or from the field, even as He took

Elisha from the plough, to revive His work. He prayed God not to take one from Cambridge, lest it might minister to our pride; nor from Oxford, lest it would feed our intellectualism—but to take a lad whereby human pride would be stripped. For four years he prayed this prayer, and never mentioned

the burden of his heart to any man before the morning of the day when Evan Roberts was baptized with the Holy Ghost. On the brake on the journey to Blaenannerch he felt constrained to divulge the secret. How mysterious are the workings of the Spirit, that both he that soweth and he that reapeth may rejoice together."

THE STORY OF EVAN ROBERTS.

Evan Roberts is the son of godly parents. His mother desired that, if it were the will of God, one of her sons should be a preacher. And when Evan was born she said: "I have another son to serve God now; and perhaps he may one day be a preacher."

He was born at Loughor, a village eight miles from Swansea; and in his case, as also at the birth of six other sons and three daughters, prayers and hymns of thanksgiving were heard in the happy cottage home. He received his share, and no more than his share, of his mother's care and love. They were all trained in the nurture and admonition of the Lord.

Evan was always an obedient child, honouring his father and mother; attentive to his teachers at school—as one who has been a schoolmate said: "However difficult the lesson, Evan knew it." He was fond of play, like other boys; brave withal, and ready to defend the weaker ones from any youthful tyrants who would take advantage of them.

As he grew, he found many little ways of being useful to his mother; when he was twelve years old, his father's foot was hurt by an accident in the mine, but as soon as the injury permitted of his return to work, Evan begged to be allowed to go also. Thus it was found that he could be helpful to his father, who held a responsible position, and could not be spared longer than was absolutely necessary. Describing the position at this time of the future evangelist, a contemporary says:—

"So Evan Roberts, the little Welsh boy of twelve, laid aside

his childhood. Almost literally he became his father's right hand, until Mr. Roberts recovered from his accident. Evan began to know the hard, perilous life of the miner, for, after some months under his father, he commenced regular work as a mine boy.

"It was at this time apparently that his thoughts began to turn to religion. He did his work underground at the colliery cheerfully and well, and soon was put on to the ordinary shifts.

"No," his father told a man in the same stall with him, "the lad belongs to no choir or club. He just goes home and works at his books. It's hard to get him to bed before three or four in the morning.

"One day came his first opportunity for doing active religious work. The Wesleyan Chapel at Gorscimon did not include in the Sunday School a miners' children's class. Evan Roberts set to work to form such a class. He went to Mr. Thomas, the manager of the mine, and asked if he might use the mine offices on a Sunday.

"What for?" asked the manager. "For a Sunday School," was the reply.

"The offices were lent, and the class started. Evan became secretary, and threw his whole soul into the work. Within a few weeks the 'mine school' was known throughout the district. Many of the children were ragged and shoeless. Evan gave himself, and induced some of his friends to help. Presently the minister of the Chapel was willing to include the mine children in the ordinary Sunday School.

"The mine work continued, but ever before this boy, now growing into young manhood, was the one object. He would be a preacher. The religion of the home was his, that deep, abiding reverence and fear of God which is frequently met with in cottage homes of the Welsh miners. But as yet that mysterious awakening, that strange call to the service of God, had not come.

"He and his brother Dan played and sang together on the organ in the trim little house overlooking the bleak Llangannach Hills. On Sunday evenings the family gathered together in those reverent, informal home services."

As a subject of study, he seems to have been devoted to the Word of God:—

"The Bible was almost the entire study of Evan Roberts in these days. He was never seen without a Testament near him. It was a familiar sight in the Mountain Colliery to see him going down in the cage with his Bible in his hand. During the intervals of work he studied by the light of his Davy lamp. He was just preparing for the future, and there was no attempt at preaching or anything but study at this time.

"I will be a preacher," he said definitely, and was willing to work and wait for the appointed time. The money he earned—some 30s. or £2 a week—after he had contributed his share towards the home, he saved or expended on books. It was a strange life. For eight hours out of twenty-four he was a miner, giving all his physical energies to the work; for the remainder sixteen he was an earnest young student, slowly climbing into the heights of religious thought. So the boy grew almost to manhood."

But Evan never liked a miner's life, though he worked conscientiously and well. Every spare minute, out came his New Testament, and, standing or sitting on a piece of coal, he would forget everything else.

When he was nearly twenty, he began to think of further educa-

tion. A deacon gave him a list of books to read, in addition to his Bible, which was always his chief study. He also thought shorthand would be of use to him. Accordingly Evan found a friend living three miles off who could teach him, and for three months he walked the six miles until he knew shorthand. He neglected none of his work in the mine, and was reading books which required close thought.

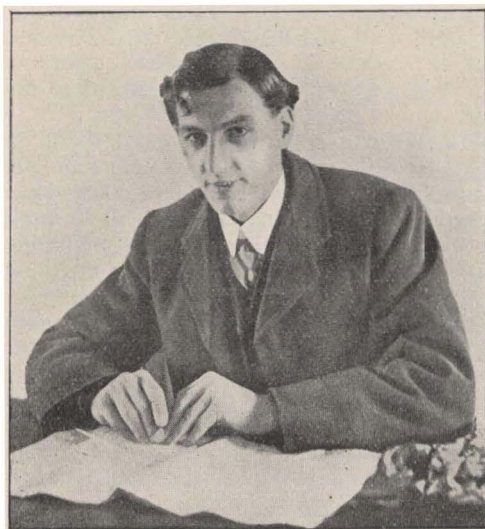
He had an uncle to whom he now bound himself to learn the blacksmith's trade, insisting on paying £6 of money which he had saved. In a few months he became a capable worker, and valuable to his uncle.

Then came the beginning of his career as a preacher. He had been asked to preach at one of the Chapels, but had refused, for he had not yet received the call from above. An earnest young deacon preached one night, and said that if anyone desired the Spirit of God for service, He would come by constant and unwearied prayer. Evan went home and prayed long and earnestly, and towards morning rose from his knees with his mind fully made up to go to the Ministers' Training College at Newcastle Emlyn. His mother was overjoyed. The desire and prayer of her life was about to be fulfilled. The family contributed to the fees, which were lightened by his assisting in some of the minor duties of the College.

After he had been there about a year he received the wonderful call which has resulted in the present Revival. Next day a wonderful blessing came. We give the story in his own words.

THE STORY OF EVAN ROBERTS AS TOLD BY HIMSELF.

(Dictated in Welsh to Rev. Thomas Francis, Gonscinon, and translated by him into English.)



MR. EVAN ROBERTS.

For thirteen years I had prayed for the Spirit; and this is the way I was led to pray.

William Davies, the deacon, said one night in the Society: "Remember to be faithful! What if the Spirit descended, and you absent? Remember Thomas! What a loss he had!"

I said then to myself: "I will have the Spirit." And through all weathers, and in spite of all difficulties, I went to the meetings. Many times as I went I saw other boys with the boats on the side

(the tide flows up the river close by his home), and was tempted to desert the meeting, and join them. But, no. Then I said to myself:

"Remember your resolve to be faithful"; and on I went. Prayer-meeting Monday evening at the Chapel, prayer-meeting Tuesday evening at Pisgah, Society Wednesday evening, Band of Hope Thursday evening, and class Friday evening—to these I went faithfully through the years.

For ten or eleven years I have prayed for a revival. I could sit up all night to read or talk about revivals. It was the Spirit that moved me to think about a revival.

One Friday night in the spring of 1904, as I prayed by my bedside before retiring, I was taken up to a great expanse—without space and time—to communion with God. Before that night I had a far-off God. I was frightened that night, but never since. So great was my shivering that I rocked the bed, and my brother, being awakened, took hold of me, thinking I was ill.

After that experience I was awakened every night a little after one o'clock. This was most strange, for I had always been to sleep like a rock, and no disturbance in my room would awaken me. From that hour I was taken up into Divine fellowship for about four hours. About five o'clock I was again allowed to sleep, up till about nine o'clock, when again I was taken up into the same experience as in the early hours of the morning, and this lasted until about twelve or one o'clock.

What it was I cannot tell you, except that it was Divine. They questioned me in the house: "Why did I not get up earlier? Was I awake?" etc. But it was too Divine to say anything about it.

This went on for about three months. When I went to school to Newcastle Emlyn I was afraid I would lose the communion. I set aside half an hour daily for it. And for the first week I did the school work very well. But after that all the time was taken up. I had four days in bed with a severe cold. But day and night there was nothing but prayer.

I got up on Sunday. The Rev. Seth Joshua was there.* Tuesday evening there was a prayer-meeting, and Sydney Evans and others came to see me, and asked if I would go to the meeting. At that moment I felt the Spirit coming upon me, and so irresistibly did He come that I rushed to the Chapel without my top coat. The influence began. I was ready to pray—to pray for power for the young women who had come there from New Quay, lest the people should wait upon them. I had prayed for them in my room Monday night. I was not allowed to pray publicly Tuesday evening. That day I had been asking where the devil was. I was hard. I could look at the Cross without feeling. I could weep for the hardness of my heart, but could not weep for Christ. I loved the Father and the Spirit, but did not love the Son.

On Wednesday I went to Blaenannerch. In the morning I met the railway guard, and told him I was as hard as flints. I was as if someone had swept me clean of all feeling. And my conviction was that I must be cast on a bed of affliction, or receive the Spirit mightily.

The daughter of the minister came to me. There was a prayer-meeting going on at the time in the house of the Rev. Evan Phillips. I had two reasons for not going into the house. One was lest they might talk about me because I ventured out; and the other reason

* Rev. Seth Joshua conducted a mission at Newcastle Emlyn about this time, September, 1904.

was that I wanted to talk to Mag about the state of her soul. "You pray for me, and I'll pray for you," said I to her; and the tears burst from her eyes. Both of us were blessed the same day, I in the morning, and she in the afternoon.

When returning Wednesday night, the young women from New Quay tried to help me, but never touched me. And they said: "We have nothing to do for you." "No," said I, "I have only to wait for the fire. I have built the altar, and laid the wood in order, and have prepared the offering; I have only to wait for the fire."

About half-past nine the next morning the fire fell, and it has been burning ever since.

We started for Blaenannerch about six o'clock Thursday morning. We sang in the brake.

The seven o'clock meeting was given to asking and answering questions. The Rev. W. W. Lewis conducted. At the close the Rev. Seth Joshua prayed. In his prayer he asked: "Lord, do this and this," etc., and "bend us." *He* did not say: "O Lord, bend us." It was the Spirit that put the emphasis for me on "Bend us." I remember none of his words except "Bend us." "That is what you need," said the Spirit to me. And as I went out I prayed: "O Lord, bend me."

At the breakfast table in the house of the Rev. M. P. Morgan I was offered bread and butter. I refused, as I was satisfied. At that moment Mr. Seth Joshua was putting his hand forth to take of the bread and butter, and the thought struck me: "Is it possible that God is offering me the Spirit, and that I am unprepared to receive Him, and that others are ready to receive, but are not offered?"

On the way to the nine o'clock meeting, the Rev. Seth Joshua remarked: "We are going to have a wonderful meeting to-day." To this I replied: "I feel myself almost burning."

The service being handed over to the Spirit, I was conscious that I would have to pray. As one and another prayed I put the question to the Holy Spirit: "Shall I pray now?" "Wait awhile," said He.

When others had prayed I felt a Living Force coming into my bosom. It held my breath, and my legs shivered, and after every prayer I asked: "Shall I now?" The Living Force grew and grew, until I was almost bursting. And instantly someone ended his prayer—my bosom was boiling. I would have burst had I not prayed then. What boiled me was the verse about God commending His love. I fell on my knees with my arms over the seat in front of me, and the tears and perspiration freely flowed. I thought blood was gushing forth. It was fearful for about two minutes. I cried: "Bend me! Bend me! Bend us!" Then I cried aloud, and Mrs. Davies said, as she wiped my forehead: "O wonderful grace." "Yes," said I. "O wonderful grace!"

What bent me was God commending His love, and *I not seeing anything in it to commend*. After I was bent a wave of peace came over me, and the audience sang, "I hear Thy welcome voice." As they sang I thought of the bending at the Judgment Day, and I was filled with compassion for those who would be bent on that day, and I wept. Henceforth the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all Wales, and, if it were possible, I was willing to pay God for allowing me to go.

A plan was agreed to whereby eight of us were to go, and I to pay all expenses incurred. One Sunday afternoon a few of us went to New Quay about it. I had only about two hours there. I had promised to return to Newcastle Emlyn, for the sake of one soul. The rest stayed there, and had a prayer-meeting over the matter; but no light came. After the wonderful experience at Blaenannerch I prayed God to fire six souls in Newcastle Emlyn, and He gave me six. After the last of the six was fired, I was commissioned home to Loughor. The vision was given me in the Sunday evening service just before the Rev. E. Phillips began to preach.

* * * * *

Another writer also gives us an account of a conversation with the young preacher:—

"I attended three meetings at Mardy, in the Rhondda Valley, on Sunday, December 9th, sat beside him on the platform, and had tea with him at a friend's house. After tea Mr. Roberts consented to an interview. He was simple and unaffected; absolutely free from any vanity or spiritual pride. He spoke in English with considerable ease, but his hearers say that it is only when he uses his Welsh tongue that they hear the melody of his voice.

"'The movement is not of me,' said Mr. Roberts—'it is of God. I would not dare to try to direct it. Obey the Spirit, that is our word in everything. It is the Spirit alone which is leading us in our meetings and in all that is done.'

"'You do not preach, or teach, or control the meetings?'

"'Why should I teach when the Spirit is teaching? What need have these people to be told that they are sinners? What they need is salvation. Do they not know it? It is not knowledge that they lack, but decision—action. And why should I control the meetings? The meetings control themselves, or rather the Spirit that is in them controls them.'

"'Can you tell me how you began to take to this work?'

"'Oh, yes, that I will,' said Mr. Roberts, 'if you wish to hear it. For a long, long time I was much troubled in my soul and my heart by thinking over the failure of Christianity. Oh! it seemed such a failure—such a failure—and I prayed and prayed, but nothing seemed to give me any relief. But one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning suddenly I was waked up out of my sleep, and I found myself, with unspeakable joy and awe, in the very presence of the Almighty God. And for the space of four hours I was privileged to speak face to face with Him as a man speaks face to face with a friend. At five o'clock it seemed to me as if I again returned to earth.

'It was not only that morning, but every morning for three or four months. Always I enjoyed four hours of that wonderful communion with God. I cannot describe it. I felt it, and it seemed to change all my nature, and I saw things in a different light, and I knew that God was going to work in the land, and not this land only, but in all the world.

'It went on all the time until I had to go to Newcastle Emlyn to the College to prepare for the ministry. I dreaded to go for fear I should lose these four hours with God every morning. But I had to go, and it happened as I feared. For a whole month He came no

more, and I was in darkness. And my heart became as a stone. Even the sight of the Cross brought no tears to my eyes. So it continued until, to my great joy, He returned to me, and I had again the glorious communion. And He said I must go and speak to my people in my own village. But I did not go. I did not feel as if I could go to speak to my own people, but I was troubled and ill-at-ease. And one Sunday, as I sat in the Chapel, I could not fix my mind upon the service, for always before my eyes I saw, as in a vision, the schoolroom in Loughor, where I live. And there, sitting in rows before me, I saw my old companions and all the young people, and I saw myself addressing them. I shook my head impatiently, and strove to drive away this vision, but it always came back. And I heard a voice in my inward ear as plain as anything saying, "Go and speak to these people." And for a long time I would not. But the pressure became greater and greater, and I could hear nothing of the sermon. Then at last I could resist no longer, and I said, "Well, Lord, if it is Thy will, I will go." Then instantly the vision vanished, and the whole Chapel became filled with light so dazzling that I could faintly see the minister in the pulpit, and between him and me the glory as the light of the sun in Heaven.

"I went to my tutor and told him all things, and asked him if he believed that it was of God or of the devil? And he said the devil does not put good thoughts into the mind. I must go and obey the heavenly vision. So I went back to Loughor, and I saw my own minister, and him also I told. And he said that I might try and see what I could do, but that the ground was stony and the task would be hard.

"I asked the young people to come together, for I wanted to talk to them. They came and I stood up to talk to them, and, behold, it was even as I had seen it in the Church at Newcastle Emlyn. The young people sat as I had seen them sitting, altogether in rows before me, and I was speaking to them even as it had been shown to me. At first they did not seem inclined to listen; but I went on, and at last the power of the Spirit came down and six came out for Jesus. But I was not satisfied. "Oh, Lord," I said, "give me six more—I must have six more!" And we prayed together. At last the seventh came, and then the eighth and ninth together, and after a time the tenth, and then the eleventh, and last of all came the twelfth also. But no more. And they saw that the Lord had given me the second six, and they began to believe in the power of prayer.

"At first I tried to speak to some other young people in another Church, and asked them to come. But the news had gone out, and the old people said, "May we not come too?" And I could not refuse them. So they came, and they kept on coming. Now here, now there, all the time, and I had never had time to go back to College."

* * * * *

From "The Times," January 19th, 1905:—

"The Bangor University Colleges were yesterday disorganized by the revival movement, only a third or a fourth of the students attending some of the classes, and others being dropped. Beginning with a spontaneous outburst of praise and prayer among the men students at a College smoke-room, the movement spread yesterday, embracing practically the four Bangor Colleges within its influence. Emotional scenes occurred at a united prayer-meeting, where several engaged

simultaneously in prayer, and some of those present broke down sobbing. The meeting, though conducted in Welsh, affected equally the English-speaking students who attended out of curiosity, some feeling compelled to take a public part in it."

* * * * *

UNIVERSITY COLLEGE, BANGOR.

From "The Student Movement."

I am very glad to accede to your request for a short statement as to the effect of the Revival upon the Christian Union in our College.

The daily papers told the story of the marvellous manifestation in the smoke-room (surely the last place in which one would naturally look for an outpouring of the Holy Spirit), but there has been nothing said since as to the permanence or otherwise of the influence of that meeting, and the casual reader who smiled over the "Remarkable incident in Bangor College" has doubtless quite forgotten it by now.

To us, however, the smoke-room Prayer meeting on January 17th was but the beginning of a new experience in the spiritual life of the College. Prayer meetings have been held since, at least once a week, and there has been an average attendance of 120 students. And they have been real "meetings for prayer." Whatever there was of mere emotion and excitement in the first one or two meetings has now vanished, and an earnest spirit of supplication and waiting upon God is becoming more and more manifest. This is all the more striking, in view of the fact that a regular prayer meeting could not be sustained last term, owing to lack of support from nominal members of the Christian Union.

The effect upon the spiritual life of the College is unmistakable. One feels now that the greater part of the College is indeed a Christian Union. We cannot give numbers, but we have good reason to believe that some have decided for Christ; we know that many have been brought into closer touch with Him; and that many have begun to think. Truly "The Lord hath done great things for us."

The Rev. Elvet Lewis, who conducted a meeting of students from all Bangor Colleges on February 3rd, says in the "British Weekly":—

"Among many memorable services this will not be the least. The prayers of the young men and young women spelt the future of Wales."

We need the prayers of all members of the B.C.C.U. We are convinced that the work is not going to stand still, but we want wisdom and patience. Above all, pray that we may not be wanting in the matter of personal effort. Thank God for the Revival.

W. S. CHORLEY.



The Heart of the Revival.

Reprinted from "The British Weekly," by kind permission.

EVERY great movement must have its frayed edges; and to this rule the Revival in Wales is no exception. But those who wish to possess "an honest and good heart" will not be satisfied to look at these, and pass on, with some easy phrase on their lips, like the "new wine" theory of the Pentecost. It must be as great a loss to miss the finger of God in a contemporary chapter, as it would be to miss Him in a vital chapter of Apostolic church-life.

What seems to me to lie at the heart of this Revival in Wales is the unveiling of the Cross, and the re-discovery of the power of intercessory prayer. These two facts place it at once in the true perspective, and show its relation to similar movements in other days.

In the unveiling of the Cross, there is an interchanging sense of grief and joy—

"Did e'er such love and sorrow meet."

The most effective hymns of the present Revival are in the key either of the sufferings of Jesus in the Garden and on Calvary, or of the gracious wonder of His atoning Love. The thought of "the cold, unquiet night," of "His moanings at midnight out-poured," of His going to the Hill and giving Himself to be nailed, willingly—this thought has, in the warm, dewy atmosphere of the last few weeks, become a present scene, with inexpressible personal significance: *Who loved ME, and gave Himself for ME.* The other hymnal note is an exclamation of ever fresh surprise at the vastness and triumph of Love—vast as flowing oceans, resistless as mighty floods. There is no *dies irae* to terrify, but a *dies caritatis* to win its way as summer through a waiting wood. Sin—or at least vice—is seldom denounced: and yet the honour of a wicked past was never more real than it has been the last few weeks. It has stood out in black tempestuous relief, from the sad but redeeming glory in the face of Jesus Christ.

The eighteenth century Revival in Wales began otherwise; but its return was to Calvary. Daniel Rowlands spent some years preaching "the stormy Law"; Howell Harris, at first, made "the cloud his abode, and the thunder his dwelling-place." His quieter neighbour, Philip Pugh, affectionately warned Rowlands to preach the grace of the Gospel to the people, to apply the balm of Gilead to their wounded conscience. "But that faith I do not possess in its power," Rowlands confessed. "Seek it, and preach it till you feel it," was the paradoxical but not useless reply. The real hour of the Spirit came afterwards, when Rowlands, reading the Litany, in repeating the Passion phrase—*By Thine agony and bloody sweat*—was so arrested by it that he could not proceed: he and the congregation felt as if they were bowed down by an irresistible hand. From that day the effect of his preaching helped to change Wales. So in the great ministry of Oberlin, in the Ban de la Roche, there arrived a day of which he wrote: "I preached no more upon the

pains of hell." And with the restored Gospel of the Love of Christ he changed those wintry valleys of the Vosges into sanctuaries of piety and gladness.

And now, among the autumn winds of 1904, a voice was heard on the banks of the Llwchwr, proclaiming the same unchanging Love, as it shone and shines from the throbbing mysteries of the Cross. And somehow people, who had grown grey in sin, began to feel ashamed, and were stricken with remorse; young people lost taste for vacant pleasures: there were confessions, sobbings, struggles, open victories; and the refrain grew richer as rough voices softened in singing—" *O the Lamb, the precious Lamb!* " The Cross stood unveiled, and thousands looked; looked, as Vinet lucidly remarks, with " a look more simple than that of observation, a look which looks and nothing more." The light, the saving light, the song, the soul-filled song, have crossed a hundred hills and filled a hundred glens, from Snowdon to Prescelly. One meets those quiet radiant faces among miners and quarrymen, among sailors and shepherds, in farms and cottages, in places of business and busy offices. When Bernard of Clairvaux preached from the top of the hill at Vezelai, there rose from the sea of faces, we are told, at first a murmur, then a shout of " Crosses, crosses "—and his Crusade was made. To-day " the sea of faces " waits in town and village for no material cross: but yet men and women smitten with the grief and triumph of Calvary, rise to the labour and gladness of holier life and more effectual crusades. The debtor has remembered his debt, the drunkard has returned to his hearth in his right mind, the prodigal has found the welcome of the home, the grey and the aged have seen a light at eventide and yielded after threescore years and ten of disobedience.

The other outstanding feature of the Revival is the re-discovery of the privilege and power of Intercessory Prayer. It cannot be too frequently or too strongly emphasized that the prayer meeting is the generating station of all this powerful and far-spread current. "*Ask, and ye shall receive* " is the royal message. The missionary and his comrades have not been able to visit more than a few places in two, or three counties: but the revival is everywhere. It is safe to say that *every* evening this year there have been thousands of prayer meetings, a large number of them held not in schoolrooms but in chapels, because of the crowds. They have sprung up and flowered, as a valley, grown impatient with winter's too long delay, grasps at the first spring-day's sunshine, and stands at noon in a tender mist of opening flowers. One can think of hundreds of old and young, late at night, solitary or in twos and threes, all over the country, trudging home by many a rough mountain path, across many a wind-swept moor, two, three, even up to six or eight miles—never knowing that the way was long or the night stormy. For in some well-loved chapel, with all its plainness—perhaps in part because of it—an experience has been won, which in forty years or more will make many say with failing lips—*the goodwill of Him that dwelt in the bush.*

I have found no exception to the rule that the Revival comes to a neighbourhood or a church through the prayer meeting—mostly the young people's prayer meeting, held night after night without a break, it may be for several weeks—held until the

Breath from Calvary tenderly blows, with the dew of the morning felt in its coming and going. If one seeks for the richest personal experiences, in this Revival, let him not expect to gain them at the more public meetings—wonderful as those in many ways are. But these have an air of excitement, of curiosity, which cannot but disturb and dull the impression. While grateful for all the realizations of faith in crowded assemblies, I am still more grateful for what I have experienced at quieter prayer meetings, on week-day mornings particularly, where only a score or two of men and women were found, breathing close to the Eternal. These are to be numbered with the few choice impressions of a life-time, and unique among those even. Their memory is due to return on dull, disheartening days—in the dreary passes of half-heartedness—on the twilight strands of half-lost battlefields. There are days and hours, in these two months of December and January, of which many could use words that are now six centuries old, written in the warmth of a young woman's love near Eisleben—altering date and hour only—"In the six-and-twentieth year of my age, on the day to me so blessed, the 24th of February, in an hour for which my heart had longed, and when the twilight of the dawn was breaking didst Thou, O Truth, O God, make Thyself known to me." Let those who read reports of the Revival ponder: any given morning, they read a few paragraphs—or whole columns—about some half-a-dozen or at most perhaps dozen meetings of the previous evening. Let them not go away thinking they know all about the Revival. That same evening there would have been held thousands of prayer meetings, unreported but not unblest. *There is the most remarkable revival.*

It is prayer that has made witnesses. It must sound strange to outsiders to read of services carried on through the agency of many voices, the one accredited voice being for the time more or less silenced. But though it sounds strange, to stand within one of those services is to ask wonderingly how could it be otherwise. There is a spontaneity, an orderliness, an inspiredness, usually—not of course invariably—about the new method which makes it for the time being the one method for adoption. It is informal, but not irregular. That it can be abused is evident. But my experience of the method, North and South, leads me to say unhesitatingly that the abuse of it so far has been infinitesimally small. And I venture to add that the ministers were never more manifestly loved than they are to-day. I have not been at a single prayer meeting recently where someone—often more than one—has not tenderly thanked God for helping preachers and teachers to sow the seed faithfully on cold mornings—"when we," they have said, "were too careless to give any heed to their counsel." The ministers have reverently stood aside: nor will they miss their reward for their present self-effacement, any more than for their former fidelity. There would be no such harvest to-day, but for the labour and teaching of long years. And to-morrow they will return again, joyfully, to take up the faithful, everyday task, with tuneful hearts. . . .

It is of world-wide significance that at the beginning of a new century—encumbered with many "blank misgivings" brought over from the old century and having already added some of its own—suddenly the arm of the Lord has been

revealed; ancient vices have been stricken low; pride and self-will have been shaken; prayer has become the freshest thing in the world, newer and mightier than radium itself; the burden of piety has been changed into a national doxology; and all because one morning a dark cross stood on a little hill, and the One Who died upon it has been found by thousands to be their Brother indeed. "HE"—it is too like His work to doubt it—"hath shed forth this, which ye now see and hear." Who can tell what more He means to do? perhaps in this very form, perhaps in far other forms; but still His. He is due to save the whole world.

"Athirst to save Samaria
Was Jesus Christ of yore;
Athirst is He in Heaven
To save yet many more."

H. ELVET LEWIS.

The Nile Mission Press.

ON the 3rd of February, 1903, the Executive Committee of the Mission Press met together in London for the first time. The work lay before them to be accomplished. It was as yet, as one remarked, "in the clouds." They spoke of how long it might take to bring to pass, realizing something of the difficulties in the way.

"Two years" was the time—it was thought. Two years praying and working. And so it was written in the minutes. In two years they would hope to see the work of preparation completed, and the Mission Press established. It was a prayer rather than an opinion. But God heard that prayer. The whole story of those two years has been one of prayers answered, and God's working. The Lord Jesus said, "*If ye ask—I will do,*" and that is how the Nile Mission Press has come into being. We have asked, and *He has done.*

On the 30th of last January the workers arrived in Cairo. Mr. A. T. Upen, the Manager of the Publication Department, and Mr. W. R. Gentles, the Manager of the Printing Department, together with their wives and children. They at once began a search for suitable premises, having been warned by friends, who had already been seeking, of the great difficulty of finding anything. The search began on Tuesday morning. By Wednesday night the contract was signed for new and spacious rooms for the Press, a shop for Book Depôt, and two flats for the workers. On Friday night, the 3rd of February, 1905, they all slept under the roof for the first time, two years from the day when the Committee first met to take up the work. We shall hope in our next number to tell of how the Press has gone on. Some have said, "You will never get the money needed for carrying on such an undertaking. It is easy to raise funds for the start, but when you have spent them—what then?" "*If ye ask—I will do.*" This is our answer. God Who has brought us thus far, will not fail us now. We shall again be able to say, "I have proved God answers prayer; glory to His Name."

We have printed the Map on the last page of this number in order to draw attention to the network of Light Railways which covers the country.

These Light Railways, some of which are still being constructed, give easy access to large numbers of villages, in which the greater number of Moslems are densely ignorant and dark. Our readers may be interested in the following simple parable written by Miss L. Trotter, of Algiers. The original is in Algerian Arabic. She has sent us the English translation; and we hope within the next week or two to print it in Egyptian Arabic at the Nile Mission Press. This will be the first of a series of simple tracts written, as Miss Trotter tells us, for the ignorant and unlearned, which we hope to print for distribution among the country people in Egypt. Many of them cannot read, but there is generally one who can; and he is willing to read aloud to the rest. We ask all friends to join us in their own homes on our Day of THANKSGIVING and PRAYER for the Nile Mission Press on the FIRST OF MAY. We may not be able to meet together for the purpose, but we may have an agreement to pray: giving thanks for all God's goodness towards us in having brought it to pass; and looking up to Him unitedly ask Him to so take the Mission Press for His own possession that it may have His Name named upon it, and that it may make known the Name of Jesus amongst thousands who as yet have never heard.

The Debt of Ali ben Omar.

O THOU who readest, hear this parable.

There was, a little while ago, a man named Ali ben Omar, who left his country on the table-land, and went to live by the sea to seek work, and took with him his family. And this man had a little shop in his country, but he had found in it no profit, and he had become nearly bankrupt. And he sold his little shop to pay the price of his journey, and departed. And when he reached the coast there remained unto him only two douros* in his hand, but he did not fear, for people had told him that much work was to be had in that place. And he rented a room at two douros a month and gave the deposit, and placed in it his goods, and began to look for work. But work he found not, and the two douros that remained to him he spent little by little to give food to the people of his family, and now there remained to him not a sou to pay the rent, and moreover he was not accustomed to hard work, and besides he was rather idle.

There passed the first month and the second, and in the head of the third month came to him the master of the room and said to him, "Oh, my brother, as yet thou hast given me only the franc of deposit for the rent of thy room—thou must find me the money to pay me the rest, for thou owest me four douros, less a franc." Said Ali: "O master, times have been straitened with me—I beseech thee by thy head have patience with me a little." And the master consented, and waited till the third month died; and again Ali ben Omar sought for work but found it not, and that month added two douros to his debt. And in the head of the fourth month returned again the master of the room and said to him: O Ali, pay me my due.† In that hour Ali ben Omar was

*A douro is five francs.

† It is the rule in Algiers, that on the sixth day of the feast, all debts for rent have to be paid up, under pain of expulsion.

ashamed, and said to him, "Oh, Sir, I have heard the people say that thou art a generous man and a merciful: if thou wilt forgive me these three months, from this time forward I will begin to pay thee if God will." Said the master, "In truth I am a generous man and a merciful, for if it had not been thus I should not have had such long patience with thee: but I am a just man also, and in all things I have but one word, and thou must pay thy debt, and the payments of the future will not pay the debt of the past. Have a care in that thou lettest thy debt mount up continually." And after these words the master of the room went out. And after the month Shabane died, came Ramadhan, and Ali ben Omar found not the wherewithal to break his fast, and when the cannon sounded he had neither soup or couscous wherewith to satisfy his hunger, and there was nothing by him but dry bread, and still he found no way to pay the rent of his room. Ramadhan died, and the little Feast, and Jeleb came; and in that hour he began to fear greatly, for he knew that for a certainty the master of the room would come in the Great Feast, and if he did not give him the sum of the rent, for a certainty he would take his furniture and cast him into the street.

The Great Feast came, and Ali had no sheep to slay, and no garments in which to clothe himself fittingly. He went from friend to friend to ask their help, but they said to him, every one of them, "O brother, we and thou are in the same condition, we cannot give thee or lend thee the thing that we have not, for we also are debtors like thyself, and we also are awaiting the falling of the hour." There came the fifth day of the feast, and Ali ben Omar knew that the next day would be the last. That day he remained fasting, and bowed his head between his hands and reckoned plunged in thought, and he meditated on the hour of reckoning. And in the evening came a knock at the door, and Ali rose to open, and behold before him stood the son of the master, whose name was Si Abderrahman, and he was tall of stature and beautiful of face. But the heart of Ali ben Omar was full of anger and hate, and for this cause he did not wish to see Si Abderrahman. But Si Abderrahman drew near to him and stretched forth his hand gently, and said to him, "O my brother, I am not come to reproach thee, but I have come to bring thee good tidings. My father and I have seen thy state, and we have had compassion on thee, for thou art far from thy country. It is true that my father is a just man and has but one word, and for this cause he cannot excuse thee, but he has given me liberty to sell for thy sake a possession in the mountains that is mine by inheritance. I have sold it, and here is the sum that it has brought me, and this sum is fourteen douros, the same sum as thy debt to my father; take it, for I give it thee, and to-morrow in the morning go without fear to my father and bring them to him, and God help thee." But at these words Ali ben Omar, instead of thanking the son of the master, cast his eyes on him with disdain, and said to him proudly, "O Sidi, I have nought to do with thee, and I do not need thy alms; to-morrow when I see thy father I will advise my head by myself: take thy money and depart from me." And he threw the money towards Si Abderrahman, and showed him the door. And Si Abderrahman remained silent and looked on Ali with a look of sorrow, and went out without saying a word.

And on the morrow at mid-day came the master of the house himself; and when Ali ben Omar saw him he threw himself at his feet, and said to him, "Have pity upon me, O master, have pity upon me." And the master of the room said to him, "Last night I sent thee mercy and pardon by the hand of my son, and thou wouldst not receive them. Now is the time past for thee, I have no other mercy wherewith to have mercy on thee." And Ali found nothing wherewith to answer him. And in that hour he was turned into the street, and the door was closed on him and locked. And Ali went from door to door, and from town to town asking alms, till the day when he fell ill with cold and hunger, and died of want far from his people and his friends.

THE INTERPRETATION.

Thou, O my brother, art like Ali ben Omar. From the hour that thou didst understand the difference between good and evil, thy debt has mounted up before God; for how many times thou hast done the things that the High God has forbidden thee, and neglected the things that He has commanded thee. From time to time when thou hast thought on thy doings thou hast resolved not to repeat thy evil deeds, and thou hast thought thus to annul the old debt that is upon thee. But thou art mistaken, O my brother, for repentance for the future can never pay the sins of the past. Thou hast sought the aid of the prophets—peace be upon them—but the prophets were men like thyself, and they cannot help thee in the payment of thy debt, for every one of us must give an account of himself to God. And God sees that thou hast no way to pay the debt of thy sins, and He knows that the day of reckoning is near; and for this cause He has had mercy on thee, and hast sent thee a way of escape, and Jesus the Messiah, He it is Who brings thee this good news and wonderful. This Jesus is the Son of Mary according to the flesh, and the Son of God according to the Spirit.

It is Jesus Who has come to make reconciliation between thee and God. And He gave up the inheritance of His glory when He left the heavens to come down on the earth, and again He gave up the inheritance of His life when He died for thee on the Cross, and thus He purchased for thee God's pardon, and to-day He is offering thee this wonderful pardon.

Oh, my brother, if thou hast not yet understood this mercy of God by the hand of Jesus the Messiah, thou art like Ali ben Omar before there came to him Si Abderrahman, and thy state is as his, for the debt of thy sin is growing day by day, and the day of reckoning is nearing thee. Have a care that thou dost not act like Ali, in adding to thy sins the greatest sin of all, in that thou dost not receive the good news of reconciliation which God sends thee. Have a care that thou dost not refuse Jesus the Messiah, Who desires to save thee, and that this great sin is not on thee when thou dost appear before God in the day of judgment.

The words that are written in the Gospel are these. "God was in Christ reconciling the world with Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for God, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. To-day, if ye will hear His voice, harden not your heart.

The Rev. Dr. Correy's Message.

“ I T seems to me that the Convention at Keswick this season will be the most important ever held. It is evident that this nation has entered upon one of the periods of greatest spiritual opportunity it has ever known, if not the very greatest. For years we have been praying for a world-wide revival, and now the revival has begun. It is manifestly the work of God. Men are of so little account in it that he must be blind indeed who cannot see that it is an answer to the prayers that have been going up to God from His people. The question now confronts us all, what is our duty in face of the fact that God has begun so abundantly to answer our prayers?

Our first duty is to go on praying. Oftentimes when God has granted a great blessing to His people in answer to their prayers, they cease to pray with the earnestness with which they prayed before. They have been content with the measure of blessing received, and so they have not received a larger one; whereas if they had held on to God in prayer, that which was already received would have been but the first-fruits of a more abundant harvest. If there ever was a time when God was calling His people to prayer, it is now. How little the Church of Christ as a whole realizes the omnipotence of prayer. As one studies the history of the Church, he can easily see how often God has led His people up to the very verge of abounding blessing, and then they have turned back into the wilderness. We need a revival more thorough-going than any the world has ever seen. We need a revival that shall not only add thousands of members to the Churches of Christ, but that shall leave the whole Church of Christ on a higher level of Christian living. We need a revival that shall turn back utterly the tide of unbelief and error that has swept into our Churches, that shall establish the faith of ministers and people everywhere in the Bible as the inerrant Word of God. We need a revival that shall lead the Church not merely to believe in the Bible, but to live according to its teachings, to come out and be entirely separate from the world, to learn its social, commercial, domestic and political ethics, not from the usages of the day, but from the Word of God. Let us pray, pray, pray for far greater things than we have yet seen! I believe that the most important meetings at Keswick this year ought to be the prayer meetings.”

From Mr. J. T. Budd's Keswick Booklet.



THE MARKET AT BENHA.

"And Jesus . . . saw much people, and was moved with compassion towards them." - S. MARK VI. 34.

“Blessed be Egypt.”

VOL. VI.

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Editorial.

“Your faith groweth exceedingly.”—2 THESS. I. 3.

“Wherefore also we pray always for you that our God would . . . fulfil . . . the work of faith with power.”—2 THESS. I. II.

AS the Spirit of God opens out before the seeking soul, fresh glimpses of the promises of God and the exceeding greatness of His power to usward who believe, He strengthens us to spring upward and lay hold with the grasp of faith. Even so do we need the same Spirit of revelation to open our eyes to see the possibilities of what He can do for others, and the greatness of their need.

And as we see with His vision, He will surely strengthen our faith to lay hold of the promises for a resisting world. Losing sight of ourselves and our own need we shall believe in Jesus for the dead souls around us.

This is what we plead for now. Shall we not enlarge our faith, and stir ourselves up to take hold of God for the Muhammedan world?

Those of us who have known the work of God in Egypt during the last ten years, have seen and felt the advance on every side; we believe in answer to united prayer. In this Number we read of souls led from Islâm to Christ through the direct work of the Spirit of God in connection with the American Mission, the Church Missionary Society, and the Egypt General Mission. The Lord is working on all sides, and we praise Him.

Now we ask our readers to enlarge their faith—yea, may it “grow exceedingly,” and let some among us give ourselves to prayer for Arabia; some for Palestine and Syria; some for Asia Minor; some for Turkey.

It is with this desire—to compass the Muhammedan world with the prayer of faith—that we now extend the scope of “Blessed be Egypt,” to include news from all the countries that find a place in our three Prayer Cycles. We need to know, in order to pray; we need to care, to the end that we may pray in faith. And forasmuch as we know that no human being can grasp all the need, but only a little part of it, we would seek to extend our readers and our members, so that we may reach out at home as well as in the field.

It will be impossible to give details of all the work in the vast field before us, but we ask that each Mission will give us a short comprehensive sketch of their work, so that those at home and those at work in every part of the field may know what is being done, and may gird themselves to the mighty work of intercession. The following are the words of Miss Lilius Trotter in her booklet, "A Challenge to Faith." They come to us as a fresh message from Heaven at this time.

There lies before the Church of Christ to-day, in the kingdom of darkness, one great silent appeal to her faith; one special battlefield that she has never fought out for her Lord, and where a victory would bring, in a marked way, glory to Him, just because of the manifest power of the enemy entrenched there.

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

There it lies—Arabia, Egypt, Persia, Turkey, Syria, Afghanistan, Mesopotamia, North Africa. . . . They are "without Christ," that is enough. "And he that hath not the Son of God hath not life." . . .

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

The following is a copy of a Notice sent from Cairo to tell us of special prayer being offered for Revival there:—

"I will pour out of My Spirit upon all flesh" (Acts ii. 17).

In every branch of the Church of Christ throughout the English-speaking world men are with one accord uniting to pray for a renewed outpouring of the Holy Spirit. We also desire not to miss the blessing which others have already received, and Special Services of Intercession will be held during the month of May as under:

May 2.—5-30 p.m., at All Saint's Church.
 ,, 9.—5-30 p.m., at The Y.W.C.A.
 ,, 16.—5-30 p.m., at St. Andrew's Church.
 ,, 23.—5-30 p.m., at The American Mission.

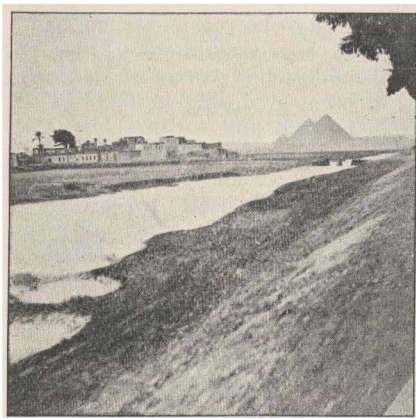
You are earnestly asked to pray for the blessing of Almighty God upon these Services, and to seize this opportunity of deepening your spiritual life.

PRAYER:

"O Lord! send a Revival, and begin in me, for Jesus' sake."

Prayer.

"If ye ask . . . I will do" (St. John xiv. 14).



A CANAL IN THE DELTA.

It is a wonderful promise.

Many and precious are the promises which God gives to His praying children. He tells us that as we pray and receive our joy shall be full (St. John xvi. 24); that if we bring all things to Him in prayer His own unspeakable peace shall possess and keep our hearts in Christ Jesus (Phil. iv. 7); that of all who ask from Him not one shall be turned away; that to any who knock at His door it shall without fail be opened (St. Matt. vii. 7-8). Familiar enough and gracious too is His truth

that as we ask He *gives*. So says His Word again and again: "Ask and it shall *be given* you"; "Every one that asketh *receiveth*"; "How much more will your Heavenly Father *give* good things to them that ask Him." But in the heart of this great chapter, the fourteenth of John, we come upon the greatest promise God has ever given to His praying children. Presuming—as we do in all that is said in these opening chapters concerning prayer—that the child of God is asking in His Name, or according to His will, the wondrous statement is here twice made that not only as we pray does God give, but that

AS WE PRAY GOD WORKS.

God, the eternal God of the universe, stands, as it were, like an almighty servant and says: "If you, my child, will only *pray* I will *work*; if you will only be busy with *asking* I will see to the *doing*." Not only does He bestow at our cry, but He *acts*. Not only does our praying evoke His bounty, it sets in motion His omnipotence. Wherefore, as we enter into the secret chamber of prayer, nothing will so stir us to mighty intercession, nothing will so soon make us master-pleaders with God for a lost world, as to whisper to our own soul, again and again, this wonderful truth, "*While I am praying God is really DOING that which I am asking!*"

Thus to a child of God bowed in prayer that the Gospel may be sent to the dark lands, though he may not see it, yet as he prays *God* baffles the powers of darkness; as he prays *God* moves the hearts of kings; as he prays *God* breaks down the barriers to evangelization; as he prays *God* loosens the bands of superstition; as he prays *God* opens up the pathways to forbidden lands; as he prays *God* unclasps the purses of His children; as he prays *God* raises up and thrusts forth the Gospel messengers to the whitened harvests. As *he is praying, GOD IS DOING*. This is explicitly asserted. "Search My Word," says our Lord. Find out clearly in it what My will is concerning the world. Pray according to that will. Then as you pray, "Lord, thrust forth labourers into the harvest," I THRUST THEM FORTH! AS

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you pray, "Lord, break down the obstacles," I **BREAK THEM DOWN!** As you pray, "Lord, stir men's hearts to give," I **STIR THEM!** Whatsoever ye *ask* in My Name, I *DO.*" Beloved, what a tremendous responsibility is ours! What a unique privilege! That all the power of an omnipotent God is ready and waiting to be put into triumphant, irresistible action at the prayer of one of His children! That the very hosts of Heaven are marshalled against the powers of darkness at that importunate call of yours which is according to the will of God! He declares that all power in Heaven and earth is His, and then, as it were, places Himself at our disposal and says, "Now, My child, *you pray* and *I will work*: you *ask* and *I will do.*" As an engineer might suffer a child powerless in itself, to call forth mighty power, not its own, by opening the throttle of his great machine, so God says to us weaklings, "All power is Mine, but unto you it is given to call it forth by prayer." *If it be true, then, that God's omnipotence is placed at our disposal, we are as responsible for its exercise through prayer as though we possessed it ourselves.* Behold here the shame of an unevangelized world, of two thousand years delay, of our cowardice and faltering in the presence of difficulties. For though *we* have had no power to do, yet the mighty God, linking Himself with us as a real yoke-fellow and co-worker, has said,

"IF YE ASK I WILL DO."

The above is the first part of a tract called "Prayer," to be obtained from Miss Van Sommer.



The Nile Mission Press.

THE Committee of the Mission Press have consented to make "Blessed be Egypt" their official paper. This will avoid a multiplication of Magazines, and will consolidate the work. Miss Van Sommer will continue to edit the Magazine, while all the business will be in the hands of the Secretary of the Nile Mission Press, Mr. John L. Oliver, 16, Southfield Road, Tunbridge Wells.

This paper will therefore continue to give news of the Mission Press every quarter, and we shall be glad if the supporters of the Press will take it in, and thus maintain their interest in the actual Mission work which it will seek to help others to carry on, by supplying them with seed to sow.

A good company of Missionaries in Cairo met together, on the 3rd May, to dedicate the Nile Mission Press to the Service of God. The Very Rev. Dean Butcher presided, and offered prayer for all the future of the work. The Rev. Dr. Giffen, of the American Mission, gave an address, and warmly commended it to his brother Missionaries. The Cairo Committee, of which the Rev. Dr. Andrew Watson, of the American Mission, is Chairman, has thought it advisable to give it an Arabic title, which signifies "The Anglo-American Press." It is the first Missionary enterprise in Egypt undertaken by the united nationalities, and we shall earnestly hope that the work will always be

carried on in a way that will satisfy both. We are only at the very beginning of it, but already, in these few weeks of April and May, a fair amount of printing has been done, both in Arabic and in English.

Work done since 3rd April until May 31st, 1905 :—

- 1,000 Arabic Shortened New Testament, stitched and bound.
- 5,000 Arabic Tracts, by Miss Trotter, "The Debt of Ali Ben Omar."
- 5,000 Arabic Tracts, "The Lost Ones of the Sahara."
- 1,000 Arabic Prayer Cycles, to be sold at ¼d. each. Will Missionaries help to circulate these?
- 5,000 Arabic Tracts, by Miss Trotter.
- 1,000 Copies of St. Luke's Gospel in the Colloquial.
- 7,000 Sunday School Leaflets, for Dr. Giffen, American Mission.
- 100 Syllabus of Work, C.M.S. Girls' School.
- 700 Weekly Prayer Lists, for Rev. R. MacInnes, C.M.S.

Work in progress :—

- 1,000 Books on "The Second Coming." Half set, in progress.
- *2,000 English translations of Miss Trotter's Tract, "The Lost Ones of the Sahara."
- 2,000 Copies of the Arabic booklet, "The Story of the Revival." to be sold at 1 piastre tarif. Will friends help to circulate these?

Ready to put in hand :—

- 7,000 next month's Arabic Sunday School Lessons.
- 1,250 Report of C.M.S.
- 2,000 Demy 8vo book and cover.
- 700 Dr. Watson's Weekly Magazine.
- 4,000 English translations of Miss Trotter's Tracts, "Debt of Ali Ben Omar," and "Said the Silk Weaver."
- 500 Turkish translations of "The Lost Ones of the Sahara."
- 2,000 Arabic and English translations, "Wonderful Love."
- 5,000 other Parable Tracts. Also some 13,000 Cards, Notices, Hymn Sheets, Letter Headings, etc.

The above short list will bring home to our readers that the main purpose of the Press is beginning to be accomplished, viz., to produce large quantities of simple Gospel papers.

The next task, undertaken without delay, is to circulate what has been printed. For this purpose, Mr. Upson has already one colporteur at work, and others will be added as funds permit. It is possible that some friends will like to support a colporteur, so as to help in the work of sowing the seed broadcast through the land. The expense of this would be about £30 a year. Mr. Pennings, of the Dutch Mission, has apprenticed one of his orphan boys to us, that he may learn to be a printer. Dr. Zwemer, of the Arabian Mission, has written to ask that he may have copies of all we bring out, the language that is read by his people in Arabia being the same as ours in Egypt. We are glad to think that the Mission Press is linked to the Prayer Unions through "Blessed be Egypt." It will be the prayer behind the words that will make them "mighty through God to the pulling down of strongholds."

We look forward to our quarterly report of the Mission Press becoming a record of praise for answered prayer.

Let us remember the workers through the summer heat—the first summer for the printing manager and his family; and let us ask that as the work grows, all needs may be supplied—workmen, funds, writers, readers, and home helpers, that in God's good care every part shall be well done, that He may be glorified.

* Any of the English copies of above may be ordered from the Secretary to the Nile Mission Press, 16, Southfield Road, Tunbridge Wells, at one shilling a dozen.

"Raymund Lull, First Missionary to the Muslims." *

ALL who are at all interested in the spread of the Gospel among Muhammadans will welcome this little volume, written by the well-known Missionary, the Rev. S. M. Zwemer, D.D. Dr. Zwemer's own experience as a Missionary to the Arabs, and his thorough knowledge of their language, religion, and philosophy, render him particularly well qualified to sympathize with the zeal and devotion which animated the great precursor of our modern missions among Muslims. Without such sympathy his biographer would have been unable to do justice to one who, though living in an age of bigotry and intolerance, when men thought that the way to spread the Christian faith was by the Crusaders' swords, yet saw that "the only true missionary method was the method of love." Raymund's motto was, "He who loves not lives not; he who lives by the Life cannot die."

Dr. Zwemer tells us how Lull was born of a noble Catalonian family at Palma, in Majorca, in 1235 A.D., and how for many years he lived a thoroughly worldly and sensual life. His conversion in 1266, like that of Captain Gardiner and many a Christian convert in the modern Mission field, was due to a striking vision of the Redeemer. After some nine years' seclusion and prayer, he felt called of God to devote his life to preaching the Gospel to the Muslims, and endeavouring to arouse the corrupt Church of his time to the accomplishment of this great duty. For 45 years, as he tells us, he laboured "to gain over the shepherds of the Church and the princes of Europe to the common good of Christendom." In this he failed. "I see many knights," he writes, "going to the Holy Land beyond the seas, and thinking that they can acquire it by force of arms. . . . It seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine Apostles acquired it, namely, by love and prayers and the pouring out of tears and of blood." Raymund Lull was a layman, and the task of striving to rouse the theologians and doctors of the Church would, under such circumstances, have seemed to many perfectly hopeless, but Lull never faltered. Though he did not succeed in inducing popes, cardinals, and princes to encourage Missions rather than to dream of fresh Crusades, he at least persuaded the Council of Vienne, in 1311, to pass a decree to the effect that professorships of Oriental languages should be established at Paris, Salamanca, and Oxford, with the purpose of enabling those who should undertake Mission work abroad to prepare beforehand by the study of the languages and philosophies of those whom they were going to strive to convert. "For this great idea of missionary preparation in the schools, Lull fought single-handed from early manhood to old age." As Dr. Zwemer well says, "He aimed not at a mere school of theology or philosophy; his ideal training for the foreign field was ahead of many theological colleges of our century. It included in its curriculum

* By the Rev. Samuel M. Zwemer, D.D., F.R.G.S.: Funk & Wagnalls Company, New York and London.

the geography of missions and *the language of the Saracens!*” In this respect we have still something to learn from Raymund Lull, since we have not yet in general grasped the simple fact that, before missionaries go abroad, they should have made a careful study at least of the language and the religion of those to whom they hope to preach. At Lull’s request the then King of Majorca, in 1276, founded a monastery, in which Franciscan monks were to be “instructed in the Arabic language, and trained to become able disputants among the Muslims.” Previous to this Lull had himself studied Arabic for nine years, and had written his first controversial work against Islâm. Hence, when, in his fifty-sixth year, he set out on his first missionary journey and landed at Tunis (1291), he was able at once on his arrival to meet the ‘ulamâ in debate. He successfully showed the two weakest points in the Islâmîc conceptions of God, “lack of love in the being of Allâh, and lack of harmony in His attributes.” He also pointed out that the Christian doctrines of the Trinity, the Incarnation, and the Atonement, revealed what the human heart longed for, and what Islâm could not give. When the Muslims found that they could not confute their Christian opponent in argument, but that he was actually winning converts, they turned against him with their natural weapons of persecution, and expelled him from the country.

We find Lull leading brave attempts to found a Mission in Armenia in 1301, and at Bugia, in Algeria, in 1307. His courage was so great that he ventured to preach the Gospel in the market-place in that fanatical town. We rather doubt his wisdom, however, in speaking openly against Muhammad and calling attention to his lax morality. Muslims will find out their “Prophet’s” many defects soon enough when they come to read the Gospel and compare him with Christ Jesus. Our duty is not to attack Muhammad, but to preach Christ, and in this perhaps we have learnt a useful lesson since Raymund Lull’s day. His rashness caused him to be imprisoned for six months, and then banished from the country. Lull made another attempt to preach the Gospel in the same town in 1314-15, and there he ended his career by a martyr’s death.

He was before his time, and he failed—if such a life can be said to have failed—because there were none to succeed him, none in whose hearts burned the same fire of love for the Muslims and zeal to win them for Christ. Loving his Redeemer himself, Lull could not rest until he had done all that was then possible in the way of leading others also to Him. Lull has well been called “the greatest of mediæval missionaries.” He taught the modern method of winning men by love and by Christian lives for others’ good. “The story of his life and labours for Muslims in the dark ages is a challenge of faith to us, who live in the light of the twentieth century, to follow in the footsteps of Raymund Lull, and win the whole Muhammadan world for Christ.”

W. ST. CLAIR TISDALL, M.A., D.D.

"Zeal,—but not according to Knowledge."

FOR I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto God" (Romans x. 2, 3). The words of the Apostle Paul may be applied to the "Faithful," the followers of Islâm, with equal force and truth as when he penned them of the erring Jews, in days which now we can but dimly picture through the mists of time.

ZEAL!

yes, zeal that is born of ignorance and nourished in fanaticism. We see it on every side; the Egyptian pilgrim, setting out from his home and friends in the winter, suffering the cold and crush of a long, slow, weary railway journey, or in the summer the scorching heat; the herding together in the miserable "Hotels" anxiously awaiting the arrival of a steamer, and when at last it arrives the squabbling and jostling as he seeks to find his



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allotted portion of the deck which is to be his quarters for a few days and nights; his nights are anything but happy, especially if there is a storm, what with sea-sickness, breaking waves, and cold; and his days little better, with bad food and not too much room to move about; then he may have to spend some time in quarantine, which he dreads; when he lands at Jeddah he will meet many pilgrims from other lands who have probably suffered more than he has. His next move is to look out for a camel, mule, or horse, for which he will have to pay a "ransom," or tramp the forty miles to Mecca, and after arriving there he goes through all the laborious ceremonies, runs the risk of being crushed to death in the wild, howling, struggling crowd which makes its way out to Mount Arafat to shout and praise the name of Allah, and thereafter slaughter a sheep in the valley beneath, which turns the valley into a shambles, with the result that cholera and all sorts of diseases break out in their midst and leave the Valley not only strewn with the slain animals but also

with the bodies of the "Faithful." Ere he reaches his home the pilgrim must again take the same toilsome journey, and when he arrives he will be greeted as one highly favoured of God. At Ismailia Station a few days ago I saw an old man, just arrived from Mecca, alight from the train, and no sooner had he put his foot on the platform than he was hugged, kissed, and "salaamed" by admiring friends, and while he proceeded towards the exit all who recognized him, and they were many, went through the same performance until he reached the gate, where he was almost overwhelmed, and where a great crowd had gathered with large banners, of red, blue, and green silk, emblazoned with gold thread in all sorts of fantastic designs and lettering, and a band playing most discordant music, which proceeded chiefly from a drum continuously banged with a stick. And what of the broken hearts and desolate homes to which the long expected bread-winner returns not? The crescent moon of Arabia shines down on his bleaching body under the shadow of Arafat.

THE MAHMAL

gives us another view of ignorant, fanatical zeal; it accompanies the pilgrims from Egypt to Mecca, and is composed of a square frame of wood, pyramidal on top, and covered with black cloth richly worked with inscriptions and embroidery in gold, and in some parts on a background of green or red silk, bordered with heavy silk fringes and tassels, and having on the apex of the pyramid a large silver-gilt ball and crescent, and smaller ones of the same material at each corner of the base. It is after the pattern of a covered litter used by Eastern ladies when travelling on camel-back. How it came to be incorporated in the Great Pilgrimage reveals to us something of the ignorance and foolishness of the followers of Islâm, who, though they deprecate idolatry or anything approaching it, yet they hold sacred and give great honour to this Mahmal. It is related that the Mahmal originated about the year 1272 A.D., or six hundred and forty years from the death of Mahomet. The wife of Sultan Es-Saleh Negm-ed-Deen performed the pilgrimage in a magnificent "hodag" (covered litter) borne by a camel, and for several successive years her empty "hodag" was sent with the caravan merely for the sake of state. Hence succeeding princes of Egypt sent with each year's caravan of pilgrims a kind of "hodag," which received the name of "Mahmal."

THE FANATICAL HORDES OF ISLAM

lined the streets of Suez as it was paraded round the town on its way both to and from Mecca. In front of the procession came a conjurer balancing a long decorated pole on his chin and then cleverly jerking it on to his toe, and other feats which seemed to delight the crowd of "urchins" who surrounded him. After him came the Governor of Suez mounted on a white charger; followed, on a camel, by the Sheikh, who is the Director of the caravan to Mecca; next came the various sects of Islâm, under their respective banners of gorgeous colours and beautiful workmanship, all chanting in a weird sing-song fashion; immediately following them the soldiers, numbering about two hundred and fifty, with two mountain guns, who go all the way as an escort to protect the caravan from being raided by the Bedouin on its

march through their country from Jeddah to Mecca. As the Mahmal passed along on a camel, between the rows of the "Faithful," there went up a wild hoarse shout, and a mad struggle began in order to get touching the fringe and tassels, which many succeeded in doing, and then rubbed their faces with their hands, but as many were hurled back by the police and soundly rapped with their canes; it is said that some of those who touch it do not wash their hands for a long time in case the good effect should be washed away. Some who did not succeed in obtaining the coveted touch threw their turbans at it, kissed them, and then rubbed their faces. On its return journey, after the procession, it was placed in a profusely-decorated train, which steamed along with crowds of excited men and boys dancing, shouting, and performing all sorts of antics along the roofs of the carriages. This folly costs the Egyptian Government about £15,000 annually, and this year must have cost them considerably more than that amount, as £8,000, which was in one box in the train, was stolen, and has not been recovered.

ZEAL, ENERGY, SACRIFICE

is surely revealed here; fortunes thrown away, lives laid down, homes desolated, and hearts broken in the eager desire to please God and to serve Him, and so in their blind ignorance they drive or are driven on by the powers of darkness whose deceiving lie is planted deep in their hearts, that this is well-pleasing to God. All this is surely the outward expression of the inward soul feeling after Him Whom they know not, but imagine to be, not the God of Love, but of tyrannical power, and whom they must appease. "Seeking to establish their own righteousness." Their acts, if not their words, are a cry for light to show them the "Way and the Truth and the Life," and shall we withhold the light? "How can they hear without a preacher." Only by the power of the Holy Ghost can these souls be set free, but the Holy Ghost requires instruments with which to do His great work, and these instruments are the redeemed of the Lord.

Let us be wholly yielded to Him, ready to do His will at any cost. Be up and doing, quickened and spurred on not only by the great example of the whole-hearted enthusiasm and sacrifice set us by these deluded souls of Islâm, but by that motive from which all our service for God should spring—LOVE.

Christ is calling for labourers to-day to send into His harvest field. Is He calling you? If so, rejoice that you are counted worthy to be His witness, and go "nothing doubting."

"Perishing, Perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear,
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair."

ARTHUR Y. STEEL.

The Story of a Moslem Pilgrim.

(Translated from the Arabic.)

I WAS born at Fez, in Morocco, in the year of the Flight, 1293, a Moslem by religion, of good family amongst the people of that land, my father being a distinguished Sheikh, learned in the teaching of Islam. He was very careful with my education, and trained me in everything that pertained to the customs and practice of that religion. On my part I was eager in searching all the books I could get, reading and studying our theology, and conversing with our learned men. I attended the College in the Mosque of Al Karwin every day, and sat at the feet of the distinguished teacher, the Said Mohammed ibn Jafer, and others, until I had perfected myself in all that was necessary for one of my station.

When I reached the age of twenty-four, my father married me to my cousin, and I stayed with him in the Zâwia, where he left everything in my hand. I continued to study very diligently



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the books of the Sufis, and the Zouhhad, and the Sheikhs of the Toruk who had preceded me, and my soul longed to be like these mystics and ascetics. I was filled with the ambition to do as they had done in fasting, and praying, and mortifications, and night watchings, and retreats, and the repetition of the name of God. I spent my time also visiting the sacred places, shrines and tombs, and the holy men in the villages round about, that I might receive blessing. Thus I went twice every year to the mountain Al Alam, many times to Mount Zarhoun, to Maknâs and Marâkish, to Mount Kashtala, and Zaghira, to Al Arish, and Al Khalat, where I visited Moulai Bosalham, and so on in a continual round. Wherever I heard of a distinguished teacher of Islam I sought him at once, and when they brought me news of some holy man, I lost no time in journeying to him. All this I did with great labour and hardship. I besought God night and day that He would show me the right way; for after searching

This man is to be baptised D.V. this month of June, 1905.—ED.

all the books I could lay my hands on, I could not tell which to go by, they all differed so vastly in their teaching the one from the other. Day after day my mind was going in a circle, and the question in my soul was, "How shall I find rest to my heart and peace to my conscience?" Then I said to myself, "I am no better than my own people. I can only remain as I am and be satisfied with that." So for some years I continued visiting the holy places, and sometimes going far off amongst the Bedouin and savages, taking rosaries to them and teaching them the Moslem religion. I endured much in doing this, but what led me on was the thought that I was pleasing God, and would obtain from Him mercy and pardon by so doing.

In the year of the Flight, 1320, my father, being an old man, arranged that I should succeed him as Sheikh al Toruk, and shortly afterwards one of my former teachers having arranged to go on the pilgrimage to Mecca, I decided to accompany him. When I told my father he tried to dissuade me, but when he saw my longing to go he could not refuse, but left me to do as I wished. He then provided me with everything I needed for the journey, and sent with me two of our people to attend to me. Then I joined the company of the Sheikh, and we started for the coast, my father and a great crowd of the people from the town journeying with us all that day. On the morrow, after many farewells, they left us, and we journeyed on until we reached Tangier. There we got a steamer to Alexandria, and crossing Egypt to Suez, we sailed down the Red Sea in a pilgrim vessel to Jeddah.

When we arrived at Ghâbir, a village to the north of Jeddah, on the coast, we stripped off our sewed clothes and dressed ourselves in the seamless pilgrim garb (Al Ihrâm) and made our intention (niyah) saying, "O God, I purpose making the hajj (pilgrimage), make this service easy to me and accept it from me." I myself signified my intention to perform al 'umrah (the ordinary pilgrimage which can be performed at any time, in contradistinction to the "hajj," which can only be made at the appointed time), and after we had prostrated ourselves in prayer we landed at Jeddah, sanctified (muharrameen). There we found a caravan ready to start for Mecca, and hiring three camels at £2 each I joined them with my two men. When we arrived at Bahra the Arabs attacked us, and there was a severe fight between us, much of our property being stolen. At last we reached Mecca, and after we had been conducted to the Well Thee Tawa, and washed off the dust of our journey, we went out to the cemetery and stayed beside the tombs of Khdija (Mohammed's wife), and Amina (his mother), and Abd al Muttalih, and other tombs, reading the Korân and praying until sunset. Returning to the City we prayed the evening prayers, and then going to the Haram (the sacred enclosure of the Kaaba) we went round the House of God, kissed the Black Stone, and after that we started off to do the course (Al Mas'aa) from Al Marwah to Al Safa, performing it seven times. Then we sent for the barber, who shaved our heads, and the 'umrah I had vowed was ended, and I was at liberty (*i.e.*, he could cut his hair, nails, wear sewed clothes, use perfumes, etc.).

I stayed on five months in Mecca until the time of the Pilgrimage, in the month Zu'l Hijjah, and then made the niyah to perform

it. After spending a day and night at Mina, and praying the five prayers in the Mosque of Al Kheif, I went to Mount 'Arafat, it being the evening of the second day of the Hajj. We spent the night and the next day until noon repeating the Tahleel, "There is no God but Allah, and Mohammed is the Prophet of Allah"; and the Takbeer, "God is most Great"; and the Talbeeh, "I stand up for Thy service, O God, I stand up; there is no partner with Thee, verily Thine is the praise and the blessing and the Kingdom. There is no partner with Thee!" At mid-day we prayed, and afterwards the preacher came to the mountain. When the oration was finished we hastened to Muzdalifah, where we spent the night, praying the sunset and evening prayers, and collecting forty-nine stones larger than a pea and smaller than a bean. At dawn we started for Mina, where I cast seven of my stones at the pillar of the "Great Devil," holding the stone between my forefinger and thumb, casting it over five yards, and saying, "In the Name of God the Almighty I do this, and in hatred of the devil and his shame." Again we returned to Mecca, made the circuit of the Kaaba, and having fulfilled our vow, shaved. We remain for the mid-day and afternoon



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prayers in the Mosque of the Haram, and then returned to Mina, where we passed the night. Next day we took a victim and sacrificed it to God, as we had not time to do so the previous day. (Making it face Mecca, and standing on its right side, the pilgrim plunges his weapon with all his might into its throat, and cries out, "God is great; O God, accept this my sacrifice.") Afterwards we returned to the three pillars and threw twenty-one stones at the devil, remaining the rest of the day there, and spending the night at the Mosque Al Kheif. On the morrow, after throwing the remainder of my stones at the three pillars, seven at each, we went back and had finished the Hajj.

I then paid those who had performed the pilgrimage for my father and mother by proxy, and after spending the fifteen days after the descent from 'Arafat in Mecca, and taking what was necessary of presents for my friends at home, I made a farewell circuit of the Kaaba and started for Jeddah; there I got a steamer to Yembo, the port for Medina where I purposed visiting the tomb of

the Prophet. Owing to a rising of the Arab tribes camels were very scarce, and I had to pay £10 each for their hire to Medina. After great hardships I reached that city, visited the Mosque and Tomb of the Prophet, and stayed there for a time. On my return journey one of the men my father had sent with me died from the hardships of the way, and we buried him there.

From Yembo we sailed to Beirut, and afterwards visited Jerusalem, Bethlehem, the birthplace of Siedna Iesa (Jesus, the Moslems reverence Him as one of their five great Prophets), and other holy places in Palestine. Returning to Jaffa I had a difference with the Sheikh, my former teacher, with whom I was travelling. He wanted to go home by Constantinople, and I thought we should go by Egypt. So at last we parted, and I sailed for Port Said with my remaining companion. There we took tickets for Cairo, and travelled as far as Ismalia, when my mind became very much troubled, and I said to my companion, "I feel I must go from here to Suez." He replied, "What is the use of us going back there, we have nothing to take us?" But I insisted that we must go, and getting off the train I tore up our Cairo tickets and took others for Suez, not knowing



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why I went there, or what lay before me, except that some power drew me on.

After spending a day or two in Suez, greatly perplexed in my mind, and not knowing what it meant, I noticed as I passed along one of the streets a place open, with this sign written above it, "Food for the Souls of Men," and on the door a printed paper. I went up to read it, and found written these words, "COME UNTO ME ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST." I was astonished at the saying, and said to my friend, "Who can the owner of this place be, who thinks so much of himself that he can say this? No one can use words like these but God the Blessed." Then my companion replied, "Do you not know that this is the Land of the Pharaohs? This man is probably the owner of much property, and is so puffed up by his riches and greatness that he says this."

We passed on; but the words of that saying remained in my heart, and I was very much impressed thereby, and said to my

friend, "I must see this man who thinks so much of himself, and find out about him." So at noon I went to the place, but did not find the paper outside; the door was open, however, and inside I saw two tables with books on them, and two men sitting talking. My companion said to me, "I suppose the owner of the place has lost his money, and is ashamed to put out the sign now." I said, "I must enter the place and ask about it." But he tried to dissuade me, saying, "We are strangers, and it would not be polite for us to enter and ask questions. Let us go." But I said I would not go from thence until I found out the truth about this man who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." So we went in and saluted them, and they returned our salutation and received us kindly. I asked them, "What do you sell here?" They replied, "We have Holy Books for anyone to read, and also to buy if they wish." I said, "What are the Holy Books?" For I thought they meant the Koran or the Moslem Commentaries. They replied, "They are the Old and New Testament, the Taurat and Zabour and Engeel." I asked to be allowed to read them, and they gave me a book, and we read and talked until sunset. My companion was very angry at our conversation, and got up, saying to me, "Come away, let us pray the sunset prayers." And although we were in the midst of our conversation, I was obliged to go.

I could not touch my supper that night, and saying nothing to anyone about what was in my heart, I slipped off alone to that place, and, meeting one of the men, asked him to finish the conversation we had been interrupted in. The subject was about Christ being the Son of God, and the meaning of the Cross of Calvary; and till late that night we talked, arranging to meet early on the morrow, when we parted. All that night I remained in a state of tumult, and next morning found me at the door of the place at 6 a.m., although we had not arranged to meet till 8 o'clock. We spent the day eagerly conversing, until my companion became aware of what was happening, and a severe quarrel took place between us. Eventually I sent him off to Cairo, and from thence home. That left me free to study the Bible and hear about Christ, until I was thoroughly convinced of the truth, which became clear to me as the sun at mid-day, and I believed. My conscience has found rest from what has always troubled me in it, and I know that there is to man one Saviour and Intercessor, and one only, Who has redeemed me by His precious Blood—the Lord Jesus, to Him be the glory for ever and ever.

Oh, how great was His love, bearing all the toil and agony and dying on the Cross that He might save me, the poor miserable sinner, and that I might inherit His Heavenly Kingdom. How unworthy I am of it all. For I confess I was sinking in the sea of disobedience and self-will, a great burden of sin resting upon me, and I had nothing good to recommend me to God; but He Himself prepared the way in His mercy, and said, "Come unto Me, weary and heavy laden one, and I will give you rest." I rejoiced in that great promise, and my heart was glad, and I fled for refuge to the Strong Tower. I believed His Word to all like me who had gone astray, "Him that cometh to Me I will in no wise cast out." I want Him to take away the veil from my eyes that I may see Jesus always before me as the martyr Stephen saw Him. I want Him to enable me to confess

Him in every place, and at all times and before all men, as His servant Paul did. I want Him to strengthen me as He strengthened them, although I am poor and base and unworthy, and to make my whole heart and life rejoice in the Beloved. I do not desire parents or children, or possessions, or anything on earth but God, and that He may fill me with His Holy Spirit, and establish me in His ways, the Ways of Truth.

I cry to Him that He will guide all wanderers like me in the East and West, and have mercy on my people and my brethren, that they may believe in Christ and not perish in the darkness. That He may make a way for them as He did for me, bringing them to Himself, and that soon; till at last there shall be one flock and one Holy Shepherd, the Lord Jesus Christ.

Translator's Note.—This man was groping in the dark after God for years, in a land only two or three days' journey from the shores of Christian England. His whole desire from his childhood was to find salvation for his soul; but no one sought him, no one told him; he had never met a Missionary, and never even seen a Bible until he wandered away here to the far East of the Continent of Africa. There are scores like him in Morocco and here in Egypt, dying without a chance, whilst England is glutted with the Gospel and Revival. Is it fair? Is it right? Is it unselfish and Christ-like?

The above was written by him about three months after his conversion. He is now working as an Evangelist in another part of Egypt, and his great desire is to return some day to his own people with the Story of the Cross. He has already written to his home, telling of what great things Christ has done for him, and presenting to them the truths of the Gospel.

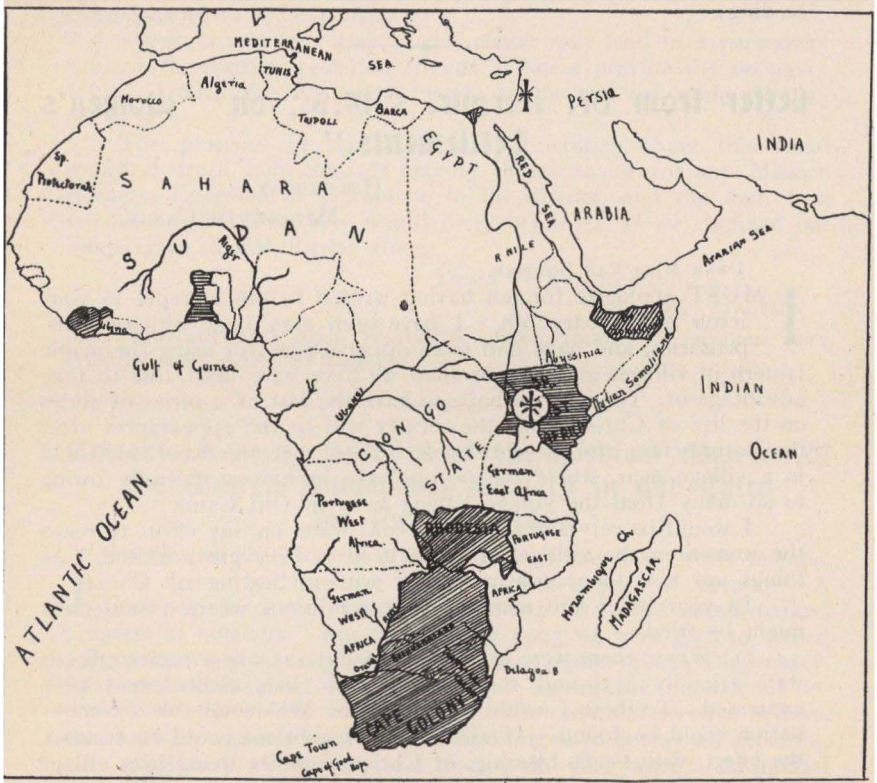
East Africa for the Jews.

MR. CHAMBERLAIN'S SUGGESTION.

(From the "Daily Telegraph," December 7th, 1904.)

ON the invitation of the Hon. Mrs. Gordon, a number of friends of Jewish freedom yesterday afternoon assembled at 15, Hanover Terrace, Regent's Park. Sir Harry Johnston, K.C.M.G., who presided, remarked that they were assembled to consider, in quite an informal way, the general question of the foundation of a Jewish State or of some permanent home or resting-place for the Jews, together with the attitude of various Christian peoples towards the Jews. The matter was becoming one of very critical importance. They must realize that this constant inpouring of unhappy Jewish refugees into London forced upon the British people the consideration of several home problems. They could not settle the questions of housing and of the unemployed until they had in a measure settled the Jewish question. As time went on, whether they liked it or not, they would have to check the immigration into the United Kingdom. What, therefore, were they going to do with the principal class of enforced immigrants at the present time? Much as he desired to see the Jews possessed of Palestine again, there were great difficulties in the way. The proposal had

been made that a portion of Eastern Africa should be offered to the distressed Jews as a site on which they might settle and build up a Jewish State, under the protection and control of Great Britain. A commission was to go out and inspect a certain area of land—roughly described as the Gwas' Ngisha plateau—which had been provisionally offered by the British Government to the Zionist Committee as a site which it would be possible to place at their disposal, without wronging anybody, and in every way favourable for the settlement of Jews. He knew the country as few Europeans knew it. The area was about that of Wales. It contained good soil, and was admirably watered. Many parts resembled wild spots in Europe,



MAP SHEWING TERRITORY OFFERED TO THE JEWS IN THE NILE VALLEY.

and trees and flowers grew similar to some in England. It ranged from 10,000 to 6,000 feet in altitude above the sea. The climate was as near perfection as that of nearly any part of the world, being like a perpetual mild summer. Some parts of the territory would be within thirty miles of the Uganda Railway, and the Jews ought easily to find markets for their agricultural produce. He thought they ought to give the experiment a trial of at least ten years before they pronounced whether it was a success or a failure, and there should be another period of probation of forty years before the land was handed over in perpetuity to the Jewish race.

Mr. Greenberg said the late Dr. Hertzl had an idea of starting a settlement for the Jews at El Arish, in the Sinai peninsula, but

when the negotiations came to nothing, Mr. Chamberlain (after his visit to Africa) pointed to the territory in East Africa as admirably suited for the purpose in view. Lord Lansdowne subsequently announced that the Government were prepared to offer the territory. All the negotiations had been between the Zionist Committee and the British Government. Three commissioners would start to inspect the territory within a fortnight. The names would be communicated to the Press this week, and the report would be expected about the commencement of April. It would be their duty to submit that report at the next Zionist Congress, and then it would be for the Zionists to determine exactly what they would do in regard to it.

A vote of thanks to Sir Harry Johnston terminated the proceedings.

Letter from Dr. Harpur, C.M.S., on "Women's Settlements."

HOUSEBOAT,

MENUFEYAH CANAL,

March 13th, 1905.

DEAR MISS VAN SOMMER,

I MUST apologize for not having written before in reply to your letter of January 6th. I have been very busy with two dispensaries, and have had more opportunities for using the magic lantern in villages and Ezbehs than we have been able to take advantage of. To-night we hope to have the last of a series of slides on the life of Christ, when the subject will be the appearances after the Resurrection and the Ascension. These meetings have been held in a village near, where the people have been most friendly owing to so many from the village having been in Old Cairo.

I would be very sorry to throw cold water on any effort to reach the women in the villages, for the need is *very* great indeed. As things are now thousands are dying without hearing of Christ.

In your letter you mention three conditions where a settlement might be tried.

(1) Where there were a few Christians; (2) where native officials were friendly; (3) and the desire for a Girls' School had been expressed. To these I would add a fourth: Where suitable accommodation could be found. If all the four conditions could be secured, the effect, with God's blessing, of Christian ladies living in a village would be far more than it would from an occasional visit. We cannot, I fear, rely on getting much help from the Copts, and I would advise, as the first step, to send a married Catechist (or Evangelist) or schoolmaster to settle in the village fixed on, and his presence would do much to make it possible for European ladies to come later on. Up to the present there is no desire for a Girls' School in the Delta village where we have been, but I believe it would come in time. The most important condition of all, and the one which is felt to be the greatest difficulty is to find suitable accommodation. It is possible to find a suitable house in towns of over 10,000, but not in the villages. It would really mean building a sundried brick house with site, which would cost about £150.

The conditions in Palestine are not the same exactly in C.M.S. Stations. I think there is always a Catechist in the village when

ladies are sent. I would certainly advise that *two ladies* of some years' standing in a Mission should be members of the first settlement, and they might be accompanied by an Egyptian Biblewoman, and when a class for girls could be commenced, by an Egyptian teacher.

So far for general conditions, irrespective of any special Mission, now I would like to tell you of openings that are coming to us in this district. The Hospital in Old Cairo has given us an entrance in every village and Ezbeh about here, so many have gone there for treatment, the majority suffering from Egyptian anæmia, and I suppose I must now have treated 150 for the same disease since we commenced work in the end of December. The attendance at the dispensary here three days a week average over 60, and the fees more than cover all expenses.

I trust that a long stay in this centre may lead to a permanent work in the district, provided friends at home provide the necessary funds—I mean for evangelistic work, as the medical work will pay its way.

The presence of the Houseboat itinerating along this canal would, I trust, help towards making things easier for any Mission workers, Egyptian or European, in the district, and the field here is so untouched that there would be plenty to do if we confined our itinerations to this district alone.

Yours very sincerely,

F. P. HARPUR.

Mrs. Harpur, and Miss Warburton have found the women very friendly and ready to listen.

Extracts from an Account of the Medical Mission of the Church Missionary Society in Old Cairo for the Year 1904.

IN reviewing the Medical Mission work of the past twelve months, we cannot but feel that 1904 has been a year of advance. A comparison of the statistics of the two last years shows marked progress in numbers. For instance, in 1903 we were glad to record 19,730 as the total number of out-patient visits to our Dispensary. Last year the number rose to 25,057. Again, the number of in-patients has risen from 864 to 1,767, while our total receipts in fees, etc., have been nearly doubled, thus enabling us to defray all expenses, save missionary allowances, and to end the year with a substantial balance.

With regard to spiritual results, which man cannot estimate, one can say that there have been evidences of a deepened spirit of enquiry and more earnest interest. Tangible spiritual results are few indeed, and were these our only guarantee of success, and were it not for the knowledge that results are in Higher Hands, it would be truly hard, having put one's hand to the plough, not to look back.

Manifest tokens of God's blessing, however, are not wanting. Some weeks ago we had a Sudanese woman in Hospital who was admitted for the treatment of a rare form of malignant growth on the foot. Sad to say, the disease has recurred repeatedly elsewhere, and will sooner or later almost certainly lead to a fatal issue. The patient was under Dr. Pain's care, and I will quote his account of her:—

"She came here because, as she put it, she had seen, in a dream, someone come and say to her: 'Go to the English Hospital in Old Cairo.' Very soon after admission she showed great interest in the Gospel story, and expressed herself as certain that the one she had seen in her dream was Christ Himself. She has been daily taught, and learns rapidly, with the full intention of being baptized, after she has put her affairs in order. She has some land she wants to sell, in order that if, as is most likely after baptism, she is cast out by her people, she may have wherewith to live. She quite recognizes the probability of persecution, but says she will say to her son: 'We have been on the wrong road. Christ has found me and put me on the right one. Will you come with me along it? Even if you won't, I must keep on it.'"



WAITING FOR THEIR TURN TO SEE THE DOCTOR IN THE C.M.S. DISPENSARY.

Another encouraging case is that of a printer, a Cairo man, who had previously worked for our Mission, and had been influenced by contact with the missionaries and through the subject matter he had been employed to print. Strangely enough, he also, while in Hospital, dreamed that he saw Christ, Who touched his hand and told him that he would soon recover. On waking, he aroused the other Moslems in the ward and warned them against opposing the Gospel, relating to them his vision. He was much impressed by the teaching he received, and the last report I heard of him was to the effect that he was doing all in his power to serve the Mission, in face of considerable difficulties. He himself told me not many days ago that he was persuading some of the Moslems who work in the same press to attend the C.M.S. evangelistic meetings in Cairo.

* * * * *

While one writes one is reminded of a man who attended Dispensary for some time. I well remember him as a noisy opponent of the Truth, and on one occasion had to interfere on behalf of the Catechist, who was the object of his attacks. There are few now who are more kindly disposed towards the Mission than this man. He professes to believe in Christ, and I believe his professions are genuine. May he in due time be given grace to confess them before men.

Other concrete examples of encouragement one might quote, but perhaps one of the most cheering signs in the work is the deep interest with which the Gospel message is received. There are always some in one's audiences who seem to drink in the story of salvation, and one feels that the seed is falling on good ground. The fruit may be long in coming, but it is in the hands of Him Who alone can give the increase.

Early in the year (1904) a temporary ward to accommodate thirteen men was built in the Hospital compound, at a cost of about £70, which was derived from the balance of a sum given some years ago by Cairo residents for the erection of dormitories for Egyptian anæmia patients. The ward has proved of the greatest benefit, and has enabled us to get the greatest possible amount of use out of each bed in the Hospital; as soon as a patient is admitted,—supposing he is a surgical case—he takes up his abode in the temporary ward until the day fixed for his operation. He is then transferred to one of the beds in the Hospital proper; but as soon as he recovers from his operation sufficiently to enable him to get about a little, he returns once more to the so-called "Noah's Ark." There he stops until he is allowed to go home. So the Hospital beds during the past months have been changing occupants very quickly; and supporters of beds and cots can be assured that their subscriptions are thus put to good account.

* * * * *

Reference has been made to the payment of fees by patients. Perhaps this needs some explanation:—The "fellaheen" have become relatively so "well-off" under equitable rule that it has of late years become increasingly plain that the only right course is to charge patients a small fee for medicine and operations in the Dispensary, and food and treatment in Hospital, except of course in cases of real poverty. In spite of a gradual increase in these fees, far more have come for admission, and so much so, that, although a fee of over £1 is not often paid, we have this year, as was mentioned above, been able to meet all expenses of up-keep, and to have a balance in hand. Of course we cannot be said to be "self-supporting" while the Missionaries are supported from "Home," and in view also of the initial outlay, and heavy expenses without return, in previous years. While we send those who are very well off to be treated privately by English physicians or surgeons in Cairo, we regard the refusal to treat absolutely freely any but the very poor as not only fair and just to those native medical men trained in the Government Medical School, but also right from the point of view of subscribers to the Society's funds. Moreover, in regard to the Missionary aspect of the work we may say that, numbers having gone up by leaps and bounds, the Gospel has been preached to far more hearers.

It would, I suppose, be difficult to find another labouring class

so well off as is that of Egypt now, and so we are able to do, what is possible to few, if any, other medical missions.

The number of patients attending Dispensary has been altogether out of proportion to the bed-capacity of the Hospital. Many whom it has been impossible to turn away have had to be content with the floor, and many have been refused admission for want of room. This lack of sufficient ward accommodation has also caused serious inconvenience to doctors and nurses. Thus the need for



THE EVANGELIST READING TO PATIENTS WHILE WAITING.

extra accommodation is urgent, but we are thankful to say it will soon be supplied; for what has been dreamed of and longed for throughout the year will shortly be an accomplished fact—a new Hospital for women and children. This projected Hospital, which will set free all the present accommodation for men, is to be built with funds specially subscribed in memory of the life and work of the late Mrs. Pain, who died at Old Cairo in December, 1903, and after whom it is to be named.

* * * * *

And, finally, one cannot close without striking a note of praise and thankfulness to God for the measure of success He has granted in our medical work. More than once or twice prayer has been answered in the case of patients whose condition seemed almost hopeless. May He, Who in His mercy has graciously restored the body in so many cases, stretch out His hand of power in His own good time to heal many souls.

F. O. LASBREY.

The Ethel Pain Memorial Hospital.

FRIDAY, 17th March, was a happy day to the C.M.S. community in Cairo and Old Cairo, for it saw the laying of the foundation-stone of the new Womens' Hospital, which is being built in the Old Cairo Hospital compound, in memory of the late Mrs. Pain, the wife of Dr. Maynard Pain. Wonderful indeed it is to think that less than eighteen months after the laying down of that unpretentious, unassuming life, so large a building, to accommodate 48 patients, at an estimated cost of £3,080, should be erected in her name!

It was good also to see the representative character of the 150 people who gathered in the compound to take part in the service. Many English residents were there; English tourists, American missionaries, Egyptian friends and fellow-workers; and, last of all, the dark-skinned, white-turbaned, blue-tunic'd Egyptian masons, who added a wonderful element of contrast and colour to the scene. All these were there, side by side as it were, and the fact had its own meaning, and carried its own lesson.

The clergy, with their Bishops, stood on a platform at the west end of the foundations. The Bishop conducted the service according to a form specially printed for the occasion, and Sir Algernon Coote gave the address.

In this address, Sir Algernon described the lack of room in the present Hospital, which attracts an ever-increasing number of patients; and noted the wonderful way in which the work is made almost self-supporting, without in the least detracting from its character as a work of charity and mercy, then briefly detailed the circumstances that led to the inauguration of the scheme, in memory of one who almost literally laid down her life for these same suffering women of Egypt. Of the total amount, £2,310 has come from Mrs. Pain's own country—if we may reckon Australia and New Zealand as one; £460 from England; £137 from tourists and residents in Egypt; and £76 from the C.M.S. Missionaries in Cairo and Old Cairo. The money already in hand is actually almost sufficient for the estimated outlay! The address was concluded by a short but forcible allusion to the spiritual realities, because of which and for which the new Hospital was being built.

Thereafter all stood reverently and silently looking on while the foundation-stone was laid—just outside and under the windows of the room where that beloved one ended her pure and beautiful life. So short seemed the time since then that the hearts of those who loved her were still sore as they looked up to those windows from that silent concourse. But there was peace and comfort again as they looked back to the foundations of her own Hospital, and realized by that sign that no life of love, even if it be as brief and inarticulate as hers, can ever be lived in vain, or fail to accomplish that for which He sent it. "Even so, Father, for it seemed good in Thy sight." Amen.

W. H. T. GAIRDNER.

Note from the Rev. Canon Ward, of St. Mark's Church, Alexandria.

"On March 25th, we presented 13 candidates for Confirmation, five of whom had just been baptized. *One of the five was a convert to Christianity from Mohammedanism.* I have seldom had the privilege of preparing such a simple, earnest, and devout man as Daoud, and I ask for the prayers of all Christians who read this, that he may be strengthened and supported, for he has, and doubtless will have, many difficulties to encounter, on account of having embraced the Christian Faith."

Egypt General Mission.

LETTERS FROM MR. WILSON CASH.

"I know in Whom I have believed, and am persuaded HE IS ABLE."

CHEBIN EL KANATER, *March, 1905.*

ANOTHER busy month has flown by, and I wish to write a short account of what we have been doing. In my last letter I think I mentioned that we had engaged a new Evangelist, a converted Moslem. This month he has been out every day visiting and preaching, and he is doing splendidly. He was returning from a village the other day, and was preaching to some men; when they discovered what he was doing they beat him on the face and sent him away, threatening to murder him, but he came back rejoicing that he was counted worthy to suffer. Whenever possible, Mr. Swan and I have joined him in his journeys, and have had some very good openings for the Gospel.

We sent the Evangelist some time ago to a village where there are a number of Copts, to preach and to try if he could pave the way for our going there for meetings. He went and spent several days there, and had such good times that he returned and asked us to go with him, so one Saturday we set off and arrived at the village about noon. When the Copts of the town heard of our arrival they gathered together in a man's house, and we had a splendid time. The people, between twenty and thirty of them, including a few Moslems, listened for over an hour while we preached the simple Gospel as straight and plain as we knew how. We returned from this village full of praise for a new door opened. On our way back we turned aside to a Moslem village, a notably bigoted one. We here had just the opposite experience to what had happened in the first village. The people would not listen to us. One religious Moslem explained to the people that we were two poor Englishmen who had started a school, and as we could get no boys, were doing this to try and make some money. We left the village feeling perhaps in a fresh way what an awful power the devil has in this land.

The Copts in the village where we had the good time were so pleased with what they heard that they invited me to preach in their Church on the Sunday, and I consented, as this was an opening I had long been praying for.

Early on the Sunday the Evangelist and I set off to this Coptic Church. It would have made you sad could you have seen the superstition and darkness this remnant of Christian Egypt is in. The service was all in Coptic; no one, from the priest to the poorest man present, understood a single word. The only Arabic I heard was when the priest lifted up the bread from the "Altar," then all the people bowed and said, "We worship the blood, we worship the bread." The service had been going on in this way for about two hours before I arrived, and I had to sit for nearly an hour waiting for it to finish. After it was over, and they had adored the bread and wine, prayed to Saints, received absolution, and cleared their consciences for another week, I was invited to speak, and so just explained the way of Salvation with about four points—All sinned—Christ died for all—Believe and live—Now the time, and so on. After the service

I was invited to go every Sunday ; they explained that their priest could not preach. Last Sunday I went again, and we had a similar experience. The priest is becoming very jealous, and I am afraid will stop me before long, but I intend to go to the Church until the door closes. Pray that I may be given great wisdom and tact in trying to win these people.

Last Saturday we again returned to this village ; this time to try and get among the Moslems. We had no need to go to them, they came crowding into the house we were staying in, filling the room, until we had an audience of about fifty, and they were nearly all Moslems. The astonishing part was that they listened, with very few interruptions, for over an hour, while I tried to show them



AT MARKET.

Mohammed could not save them, and that Christ was God's appointed Mediator.

I feel God is working ; never before have the people been so willing to listen to the Gospel. Your prayers are being answered. Go on praying, that the Word of God may run and be glorified.

April, 1905.

Last month's letter told of open doors among Copts and Moslems. I mentioned my having preached in the Coptic Church near here. This month's things are not so encouraging ; the Coptic priest became jealous of my going, and practically stopped my preaching. He forbade a man to read a Bible I had given him, while I was sitting there. He now refuses to speak to me, and is

so bigoted he won't speak to a Moslem or shake hands with one if he can help it lest it should defile him. These priests, by their ignorance and bigotry, are a real stumbling-block in our way.

I wish this month to give you a short sketch of how our Évangélist became a Christian. I told you last month of the good work he is doing in visiting these villages.

Ishaak (Isaac) is his name; he is a man of 35 years of age, small in stature, with a face brimful of joy that is a sermon in itself. Twelve years ago, when a young man, he was a pious Moslem, a weaver by trade, and worked in a weaving shed with eight other men in a village in the Upper Country. The American Presbyterian Mission had services at that time among the Copts in Isaac's village, and one night he and his companions agreed to go and hear what the Missionary had to say. They went, and soon their interest was aroused; they attended these services secretly for a whole year, and all the eight men came under the conviction of sin. They obtained a copy of the Scriptures, and read them secretly, and prayed together. A native Christian, finding this out, told them to pray, "O Lord, lead us by Thy Spirit into the Truth"; he said, "You pray, and I will go and pray for you too." To this they agreed, and soon they came into the light. Great was their joy when they saw Christ was their Saviour, but very soon their faith was put to the test. The fathers of these young men found out what had happened, and each came and took his son to his house. Isaac was kept in his father's house imprisoned for three months, and given semi-starvation diet to try and make him deny Christ. Every day his father entered the room and asked him to return to Mohamédanism; he refused, and was beaten daily with a native whip, and only those who have seen them know what they are like. Finding Isaac still obdurate, he brought burning pieces of wood and placed them red-hot on his body to force him to recant, but it was all of no avail. He said, "Kill me, and I will go straight to be with Jesus." The other young men suffered in a similar way. One of the fathers decided to kill his son, so he poured all over him paraffin oil, and was just going to light it when his uncle came in and pleaded for the life of the son. The father listened to the appeal, and banished his son from his house and home for ever. The young man went out and told the native Christians of the imprisonment of the other seven men. The Christians at once visited the houses and demanded the release of the young men; they succeeded, and thus Isaac, with the others, was set at liberty. The eight men then set off to Assiout, the centre of the American Mission work, and asked to be baptized. After being baptized they all settled down to their trade to work with their hands and to preach the Gospel. Isaac, after a little, felt called to give his whole time to preaching, and so after spending three years in Assiout College he was appointed as Colporteur, and has been engaged in this work ever since. It is twelve years since now, and he is standing true to-day as ever, burning with a passion to win his brother Moslems to Christ.

I have given you this sketch of his story that you may pray more definitely for him. I must also add that all the others who professed conversion with Isaac are standing true too, pursuing their trade and preaching.

Your brother in Christ,

W. WILSON CASH.

CHEBIN-EL-KANATER,

EGYPT,

May 5th, 1905.

DEAR MISS VAN SOMMER,

Kindly allow me to correct a mistake I made in my article in the Spring Number of "Blessed be Egypt." Referring to the boy Habeeb, I said: "He was taken up to Dr. — in Cairo, and he, after examining the arm under the X rays, said it must come off." Dr. Harpur, of Cairo, writes me as follows:—"Mr. Thompson brought him (Habeeb) to me fearing that there was something wrong with his shoulder joint. I examined it, and found that the shoulder was not dislocated, and hoped that it would be well in a few days. In this I was disappointed, for Mr. Thompson returned in three or four days with the boy; the joint was even stiffer, and there was a swelling in front of it. Fearing I might have made a mistake I consulted a good Cairo Surgeon, and it so happened that three good Surgeons saw him, and the opinion was that there was some inflammation outside the joint which would probably end in an abscess, and that the best thing to do was to keep the joint at rest, and see it from time to time. Through the kindness of one of the Surgeons I was able to get a photograph taken with X rays, which rather confirmed the diagnosis. The worst that was feared was that the swelling might be the beginning of tubercular mischief."

This somewhat lengthy extract will explain itself. I am sorry I made the mistake, but as I was not in Egypt at the time I had to rely upon second-hand information.

I am, Yours sincerely,

W. WILSON CASH.

Belbeis.

LETTER FROM MRS. BRADLEY.

March 26th, 1905.

DEAR MISS VAN SOMMER,

MR. BRADLEY had hoped to write to you yesterday, but he was so busy preparing the address for this evening's meeting that he asked me to do it for him, so please take it as from him—the work keeps him busy nearly always; there is much to see to every day. The book shop is now opened in the Compound, as you probably have already heard, and almost every evening there are quite large numbers gathered for reading and talking. The shop has a window out on the road, full of Bibles, etc., open, and almost all day one might see one or two peering in, reading the words. Only this past week Rustem Effendi has had Moslems shut up with him for hours; one came after the pharmacy, and stayed till after mid-day, and the following day another was with him from the same time till 5 p.m., only separating about half an hour to eat, and some others have come longing for some place where they can meet—only without any chance of being seen.

Just recently we have had a man here from a farm not far away, who read in the Coran of God's Book; he sought for this, and got a Bible, read it, and was convicted and convinced; he accepted Christ as his Saviour, then went to the American Mission at Zagazig, asking for baptism; they sent him to us, as he was from this district. Of course, he had to give up his situation, and he was with us for some little while, and has now gone to work as a teacher in Mr. Logan's district.

The Dispensary has opened up a wonderful work—mostly

amongst the women— and it is wonderful how they gather morning by morning, sometimes as many as fifty to sixty women being present. During the past thirty days we had 2,000 attendances, and these have regular daily teaching. We have a splendid, earnest, spiritually-minded teacher for the Girls' School, and of her own accord she rises at once after breakfast and goes to the pharmacy, where she talks to the women for nearly an hour the straightest, simplest Gospel I ever heard from a native, and they listen as quiet as possible; if one speaks to interrupt, the others all turn to her and tell her to be silent, and sometimes some of them are so thirsty for the teaching that after I have seen them they go round to her to the school-room for more. We are looking and longing for the harvest. Anyhow.



BELBEIS.

these women, many of whom come every day, are getting the Gospel story put into their heads, and God only can give the increase. During this time the men are in the next room having teaching with Rustem Effendi, and as I usually see the women first they are often with him nearly two hours. If I am delayed after M. Fahada has finished, Butrus, the converted Moslem boy, of whom doubtless you have heard, takes her place, and teaches them texts that he has learnt, or Bible stories, or else gives them a clear ringing testimony.

The Girls' School is progressing, the girls improving, though numbers are not yet what we would like; but the people say openly that they are afraid of the religious teaching, and some *have* been removed on that account. Even this is better than dead "don't-careddness"—one would far rather have fear and opposition than that. . . .

Letter from Fraülein Ziemendorff.

SUDAN PIONEER MISSION.

ASSUAN,

February 16th, 1905.

DEAR MISS VAN SOMMER,

MY thoughts have already often gone to you, ever since we came into this land of Egypt, but I could not yet write to you, as I had intended to do from the first, as our way here has been very different from what we expected it to be. We set out, a very happy party of eight, at the end of November, including our two mission sisters, two young missionaries, our Nubian helper, my parents, and myself, and looked forward to a busy, interesting winter, intending to see as much as possible both of what God had already done in Egypt, and what His special plan for our work would be in this great field. We were only two days at Cairo when my dear mother fell dangerously ill with a bad attack of dysentery, that from the first left little hope of recovery—but she rallied and began to recover, when the lungs began to be affected too; and so, after five weeks of illness in our beautiful German Hospital at Cairo, my dear mother was taken from us to enter into glory—passing into the presence of the King with great peace. My father and I, of course, stayed with her, but I need not tell you how great the blow was, how utterly dreary life's path seemed to be, when she who was the centre and soul of our work was taken from it. We know how many prayers have been prayed for her, and I think the Lord begins to teach us that He has a special end, a yet hidden blessing, which He could only give in this way. It certainly is very striking how the letters from our home circle and secretary tell of this sorrow as having deepened and widened the prayerful interest for Egypt and the Soudan—and how very strong the link has grown between Egypt and the Mission helpers at home. So we must just do what the Lord said: *Arise*, and *go* in obedience, waiting on Him and His guidance more than ever. My father and I are now at Assuan, and shall always very gratefully remember the loving kindness and Christian sympathy that was shown us during those dark days by the dear friends of the C.M.S. We could, of course, only just get a few glimpses of their work, but what we saw interested us greatly—this “persevering, strong, courageous, keeping on”—in the midst of the great city, the whole atmosphere of which seemed to me to be filled with sin and badness, and so many of the Europeans infected by Moslem licentiousness, with no idea that they could be different, and the strangest seemed to me that even among Christians the knowledge of their missionary responsibility seems to fade, and they seem to all try to keep their own private little Christian candles burning, never seeing that they are in danger to go out, just because they are not allowed to shine on and in the world beyond—only one walk through the Muski makes your heart burdened and sad for all these yet unreached crowds.

A great shadow has thus fallen on this new beginning at Assuan, but we may yet realize that our God is both Sun and Shield. Our stay here will not be a very long one, but we are grateful that we are here; seeing with your own eyes makes the

greatest difference possible. Our new workers are deep in the study of Arabic, which they began already at home, so that Mr. Enderlin can fairly speak to the people about the everyday things. The other day he was writing Arabic at his open window, when several natives peeped in, and, very much astonished to see him writing their language, asked if he could read too? So he fetched his New Testament, and read a chapter to the little crowd collected outside his window, and was very happy that they understood his reading. The language here is partly also Nubian, and especially the village-people, women and children, all use it. The article about Women's Settlements in India and Egypt interested me very much. The question of female instruction seems to come up more and more, and one just longs to be able to reach these crowds living in such utter spiritual destituteness and not even realizing that they want anything more, but just this daily existence. The other day we went into a house where a son had died, not far from our mission house, and the impression one received of this crowd of crying, wailing women, this utter hopelessness in their faces, was a very deep one. It was as if the burdened, trodden down womanhood of Islam might once give vent to the real meanings of their heart! We have began our small Poliklinik again with the kind help of a German doctor, who is not connected with the Mission, though living in our house, and the attendance has been growing steadily from five, till now forty to fifty come daily, some from a great distance. We cannot talk to the people as yet, but I think they know that we love them and want to help them, and we may thus gain their confidence by our deeds before coming with the Word. My father has also services for the Germans staying here in great numbers this winter, and they are fairly well attended. I am so glad to be out here, and my prayer is that the Lord may show me in which way He will now best use me when going back, that more workers may offer; how great is the need!—how one longs for burning words to tell about it, but He will show. I must close, dear Miss Van Sommer, and must ask you to excuse that this has become rather a personal letter, but our common work for Egypt is a great link of union, and I know I may ask you, too, to remember our special need of guidance and help in this time of sorrow. We shall probably stay here till the middle of March; it would be very nice if in any way we could meet this summer.

Yours very truly in His Service,

HANNA ZIEMENDORFF.

"If there is any truth in the statement that the Prayer Meeting has been supplanted by the Committee Meeting, need we wonder that the majority of the professed followers of Christ do not add any appreciable strength to the spiritual power of the Church?

To offer the prayer of faith seems, alas! a lost art in many a Church. We spoke to a Clergyman once about Prayer, and he replied, "Oh, we are glad to get in a word going along the street here; I am on 23 Committees!"

Let us *continue* in prayer! Let us be winsome if we would win some for Christ! Let us walk in the Spirit; yield for light; trust for peace; obey for joy! Let brotherly love continue."

J. T. BUDD.



AMERICAN MISSION STATION AT DOLAIB HILL.

Letters from Mrs. McLaughlin.

AMERICAN MISSION ON THE SOBAT.

OUR work at Dolaib Hill, Sudan, is progressing slowly but surely. A new physician, Dr. Magill, has been added to the corps of workers, and he finds plenty to do, and has entered into the work with a great deal of interest. Mr. Carson is talking to the Shulla every Sabbath, and they understand a great deal of what is being said, and are getting some ideas of the plan of salvation.

The interest has not reached the state of repentance as yet, but it will soon come. There are no schools at present in session, but we are convinced from past experiences that there can be excellent work done among the youth. Mr. Carson and Dr. McLaughlin made trips up the Sobat, and they were received with "no little kindness." Mr. Carson preached to them, but Dr. McLaughlin was busy caring for the sick, and talked to them, and we know both trips were very beneficial to the Shullas and to them individually. It took a Shulla six weeks, after having his head broken by a fellow Shulla's club, to make up his mind to come and have our physicians attend to it; but he seemed to be growing worse under the treatment of their "learned (?) men," and they decided the white man's treatment would be better than death.

Chloroform was administered, and three others were present at the operation—a brother, wife, and aunt—but they behaved beautifully. Indeed, some of our civilized people might have learned lessons from them. The man is getting better, and they are very happy.



MRS. CARSON AND HER CLASS OF GIRLS.

Pneumonia has been prevalent for two or three months, and there have been quite a number of deaths, but lives have been spared by God blessing the treatment of our physicians. There are some noble women among the Shullas, you cannot help but admire them. We come in contact with many of them in visiting the sick.

Dr. and Mrs. Giffen are welcomed back to their beloved work, and may their lives be spared to see the light of the Gospel shining throughout the heathen tribes of the Sudan.

L. McLAUGHLIN.

DOLAIB HILL, SUDAN,
March 3rd, 1905.

MY DEAR MISS VAN SOMMER,

YOUR letter reached here about holiday time, and we had with us Miss Bewley of the C.M.S., and Miss Worthington of the Military Hospital. We enjoyed their visit very much.

While they were here they had a taste of some of our troubles in this land. A prairie fire, which took hard fighting to keep our station from being swept away; some of the difficulties the physician has in trying to do surgical work in this land, and then while they were here also I had my second attack of black-water fever, and they were all very uneasy about me, and decided that a vacation must be taken at once. Dr. McLaughlin gave me the best of medical attention, and we had some very cool days; so that after the disease was checked my strength returned very rapidly, and we are still here, but intend to leave for America



A DEAD CROCODILE.

as soon as we can get away. These young ladies were such a comfort to us during my illness.

Your letter of November 15th was very interesting, and I had hoped before this to have written something for your excellent Magazine, "Blessed be Egypt." When we return to America, of course we want it to follow us. It is possible they will not permit me to return to the Sudan again, but our hearts will be there nevertheless.



DISTANT VIEW OF MISSION STATION.

I will try to give you a few little items in connection with our work here. Dr. and Mrs. Giffen will be in Khartoum, March 10th, and it is planned for them to remain there, this year at least. They will be missed much on Dolaib Hill. What a comfort these Prayer Cycles are to those of us so far away, for we know someone is remembering us especially.

Prayer is our life in a land like this. It is solace at all times. Our Sabbath days are real days of rest, unless by some peculiar circumstances a boat reaches

our station on that day. We will often think of our blessed days, although for five months we were alone, and for six months there was no white woman but myself within 500 miles of here; but we were not lonely. With much love to you, and may you be continually blessed in your work, believe me,

Your sincere friend,

LENA P. McLAUGHLIN.

American Mission on the Sobat.

ONE cannot be long in Egypt without recognizing the splendid work done by the American United Presbyterian Mission, whose "branches run over the wall" to the Sudan, and one shoot goes far away up the White Nile to the Sobat River 9 degrees North of the Equator, about 550 miles from Khartoum. It was my privilege to visit this lonely outpost. The Mission owns some 200 acres of land about five miles from the mouth of the Sobat; the Mission Station is picturesquely situated on a small hill sloping from the river, known as Dolaib Hill; in front of the buildings is a fine group of tall palms, bearing a large fruit which the natives are so fond of, that in the season they will sit under the trees all night as well as day waiting for a fall; the fruit drops off one by one; between these palms and the river is the well stocked and kept garden speaking of civilization.

I was impressed with the good work being done by God's devoted servants. Already they have gained the confidence and

affection of the Shilluks who daily come to the Station to sit about and talk; they are an observant people, and thus they are reading the love of Jesus in the bright Christian lives and homes of the Missionaries, and in this way God is speaking to them and preparing them for the Gospel message, as well as by the blessing of healing through the medical work. I went out to some villages with Dr. McLaughlin: in one a man with a broken leg was treated; in another various diseases received his attention, and sitting down with a group the Gospel message was given. The cry, "Come, O Breath," often arose from my heart as I looked upon these "dry bones." Will friends pray for the quickening power of the Holy Spirit there?

G. H. J.

Arabia.

EXTRACT FROM LETTER FROM CAPT. H. F. JACOB.

DTHALA,

ADEN HINTERLAND,

9th March, 1905.

I AM getting Government interested in a Civil Hospital which I am about to open here in Dthala, some 100 miles from Aden in the Hinterland, where I am Political Officer.

"We come across much dire distress and sickness which our Military Hospitals, with their specific duties and limited supplies, cannot possibly alleviate.

"The advent of British influence in these parts has attracted many to Dthala, and the sick constitute the majority of our visitors. There is at Sanata, in Turkish Arabia—some eight days' journey from here—a Military Hospital, well equipped, it is believed, but not intended to administer to the wants of the civil population, and certainly the Turkish subjects throughout the province derive no advantage from it.

"I do not pretend this is a technically so-called missionary enterprise. The times are not ripe for such an innovation, though had we men of tact and experience such as Dr. Young, of the Keith-Falconer Mission, near Aden, we might, at a later date, give them a hearty welcome.

"Our mission here is political, viz., the opening up of a country by the tribesmen themselves, and their amelioration on general lines.

"Some rich local merchants have generously promised donations, and I believe Government will find the monthly current expenses of doctor, medical comforts, and establishment, while I am very desirous of collecting £30 wherewith to buy the usual medical instruments, without which no institution can be opened.

"I feel sure your interest and sympathy will be awakened. Arabia, a long-closed door, bids fair to become opened. I can conceive no more humane and pacific method of settling the country than by healing their bodies and ministering to their many wants. Medical treatment in the opening of a wild country is, in the words of Dr. Neve of Cashmere, 'equal to half battalion of soldiers.' It is far better, being a more economical and more righteous method, and its effects are far-reaching and more permanent."

Turkey.

Part of a Letter from Rev. W. M. Tait, B.D.

CHURCH OF SCOTLAND JEWISH MISSION,
SALONICA, TURKEY,

DEAR MISS VAN SOMMER,

31st January, 1905.

THE Magazine, "Blessed be Egypt," has been sent on to me here, where I have been asked to come to take up the work of the Rev. P. Crosbie, lately deceased, for a short time till they find a suitable successor. I have got the option of staying on here or of returning to Egypt, but when I see the great need here, and know that my experience in Egypt will fit me better than anyone sent straight out from home to do constructive work in this important station, I sometimes think that my future sphere of work is cast here. Our work in Alexandria is to a certain extent developed, though it requires a certain cementing together of the various agencies towards the one end. But here there is only one girls' school, there is no boys' school, no evangelist, and such a large field which offers so many attractions, as there are so many new difficulties to be overcome, that it is more interesting than our station in Alexandria in that way.

Mr. Crosbie, who has been here for 47 years, was universally beloved. He, by his manner, has broken down a great deal of opposition on the part of the Jews, and now there is need for building up. In this way, and because there are so few Missionaries in Turkey in Europe, I should like to stay on here. There is much need for Christianity, real vital heartfelt Christianity, being brought to this land. I look to the Jewish people, and perhaps with the buoyancy of youth, and perhaps depending on the Spirit of God, or rather both combined, I feel that a great work will be done among them.

26th May, 1905.

In reply to your letter of May 18th, I may say it gives me great pleasure to hear of your widening the scope of "Blessed be Egypt" so as to include the Ottoman Empire. Politically, Turkey-in-Europe, especially Macedonia, occupies the attention of many people, but your Magazine will do a great deal to awaken missionary enterprise in these barren and forsaken lands. The power of Islam is strong in Egypt, but the various societies are pretty well settled. In Turkey things are forsaken. The power of Islam is strong, and the Sultan is lord here, whereas in Egypt it is otherwise as regards government. The various branches of the Christian Church, Greek and Roman Catholic, with Islam exercise an influence on the Jews in such a way as to render them strong upholders of their ancient faith. Expelled from Spain, the Jews received a welcome from the Turk. Remembering such treatment, and daily witnessing the present strifes and enmities between Greeks, Bulgarians and other Christians, the Jews have presented before them no attractive prospect of the power of Christianity or its good in the world.

The difficulties of missionary work in Turkey-in-Europe, especially among the Jews, are not insurmountable. There is the active policy of the Government, and it seems to be the only way in which it is really active, which hinders any advance made in the direction political, religious, educational, or commercial freedom. There is

the unsettled condition of Macedonia arising out of the differences between Greeks and Bulgarians. What a spectacle! Christians slain by Turks, to prevent them slaughtering one another! Then there is the power of the Chief Rabbi, who has somewhat the authority of a Magistrate, and causes people to be punished generally by underhand means, should they pass beyond certain bounds. The ignorance of the people is great. Their education is not such as enlarges the mind. There is an utter stagnation of thought. Liberalism or liberal ideas would, according to our standards, be termed laxity. While, however, there is this outward laxity, yet among those who seem most liberal there is a tenacious clinging to Judaism. They have not yet got the Truth that sets them free.

The difficulties here are accentuated by the indifference at home to Jewish Missions. Many who are zealous advocates of foreign missions draw the line at missions to the Jews, forgetting the debt they owe to that ancient people.

We have, however, our hopes. Hope beats eternal in the human breast, but when it arises from faith in God it is all the greater and better. God hath not forgotten His people. He has a great plan for them for the welfare of the nations.

When a commander is at war he generally attacks the key to the position. Missions to the Jews are, as it were, a key to all other missions. As Salonica is a stronghold of Judaism, there being from 70,000 to 80,000 of Jews here, and of a very conservative turn of mind, it must be attacked and overcome for Christ. Thus the whole world will be vitalised, and an impetus given to other missionary work.

The Church of Scotland Jewish Mission has at present in this city only one school for girls, but for long they have realized the necessity of a boys' school to get hold of the young. The psychological moment seems ready when such a work should be started, and the Committee hope to have a boys' school established here before long.

There is a growing demand for a British school, though the Israelite alliance is strong, and there are many small schools which are practically worthless, in that they pretend to give an education, but the pupils are not much better.

At present no active evangelistic work is being done, as I knew not enough Judæo-Spanish, and there is no Jewish evangelist to carry the Gospel to his own people. Many see through the hollowness of Judaism, and are opposed to the very strict conservatism of the Rabbis. The husks of traditionalism cannot feed hungry sheep. There is need of one or two evangelists. We ask you to help us in our prayers that the right men may be sent at the right time.

The work in the girls' school is under Miss Fredoux, who is helped by her sister. They, like myself are new-comers, having arrived only from India in October of last year. There are 160 girls enrolled, nearly all Jewesses. On Saturday mornings there is a singing class. On Fridays a "Guild of Sympathy" meets to sew for the poor, and Miss Fredoux has started a "Mutual Improvement Society." The membership of both these institutions is composed of former pupils of the school.

Mr. Crosbie superintended the work of the Scottish National Bible Society, which has three Colporteurs working in Macedonia. I hope to take up this work soon. There are very few British people here, but I have a service for them and others every Lord's Day.

Macedonia cannot boast of many missionaries. We pray that the widening of the scope of "Blessed be Egypt" may be the means of causing many to see a vision of a man crying to them, "Come over into Macedonia and help us."

Yours sincerely,

W. M. TAIT.

The American Bible Society.

LEVANT AGENCY

TURKEY, BULGARIA, AND EGYPT.

Director, REV. MARCELLUS BOWEN.

Head Office and Depository, BIBLE HOUSE, CONSTANTINOPLE.

Sub-agencies :

Syria in charge of E. G. FREYER, American Press, Beirut.

Egypt and the Soudan in charge of REV. E. M. GIFFEN,
with depots at Alexandria, Cairo, Asyut, Luxor, Wady Halfa, and Khartoom.

THE work of the Bible Society consists of the translation, publication, and distribution of the Holy Scriptures.

1. TRANSLATION. Under the direction of this Agency, the Bible in whole or in part has been translated into Turkish and Arabic, Syriac (modern), Kurdish, Bulgarian, Modern Armenian, and Spanish in Hebrew characters.

2. PUBLICATION. The printing for the Agency is done partly by printing establishments in the Bible House at Constantinople, and partly by the Press of the Presbyterian Mission at Beirut.

At Constantinople, the Bible is printed in the following languages: Turkish in Arabic characters, Turkish in Greek characters, Turkish in Armenian characters, ancient Armenian, modern Armenian, Ararat, Kurdish in Armenian characters, Bulgarian, Hebrew, and Spanish in Hebrew characters.

The Arabic Scriptures are printed at Beirut, on account of the greater facilities there for Arabic publication.

In 1904 the following Scriptures were printed:—

	Bibles.	Tests.	Parts.	Total.
In Arabic	5,000	12,000	53,500	70,500
„ Armenian, &c.	2,000	3,000	14,000	19,000
„ Turkish			1,550	1,550
„ Hebrew and Spanish	5,000			5,000

Most of this printing was done from electroplates, but much also from type. In 1904 the Agency expended for the manufacture of Scriptures \$19,102.96, and for the manufacture of new plates \$69,18.46.

3. DISTRIBUTION. In the work of circulating the Scriptures during the year 1904, the Agency has employed 80 Bible and evangelist colporteurs, who have travelled 60,817 miles, and left practically no part of the empire unvisited.

It has also had the co-operation of the missionaries of the American Board in Bulgaria and Turkey, the missionaries of the Presbyterian Board in Syria, of various individual missionaries in Syria, Palestine, and Arabia, and of the Mission of the United Presbyterian Church in Egypt. Valuable aid has been rendered also

by Christian Associations, and other organizations, and by preachers, pastors, teachers, priests, shopkeepers, and others.

In 1904 there were put in circulation 16,715 Bibles, 24,996 Testaments, 79,362 parts, making a total of 121,073 copies, the largest circulation for one year the Agency has ever been able to report. . . .

In the Agency's distribution work, while very many books are given away to the worthy poor when for special reasons it is deemed advisable, yet the indiscriminate practice of gratuitous distribution in these lands is discouraged as unwise and unhappy in its effects. In view, however, of the so widely prevailing poverty of the people, the regular selling prices of the books are in general put much below their cost value. And to those unable to pay the full price, even these low prices are reduced, so that no poor man shall be left with the plea of poverty as an excuse for not providing himself with a copy.

Approximately, the 121,073 copies issued in 1904 went as follows: to non-Christian races 25,000, to Armenians 25,000, to Greeks 7,000, to Bulgarians and other Slavic people 3,000, to Syrians 25,000, to Copts 25,000, and the remainder to Europeans. . . .

The offices of the Agency in Constantinople, Beirut, Alexandria, Cairo, Asyut, and Luxor are easily found, and all interested in the work are cordially invited to visit them.

Rev. John McNeill at Constantinople.

From "The Christian."

A REMARKABLE campaign has been concluded by Rev. John McNeill in Turkey. Our friend was invited by the various Mission Boards labouring in Turkey to attend a Conference for the deepening of spiritual life, to be held in Constantinople. Missionaries attended from far and near—from Cæsarea, Trebizond, Sivas, Tarsus, Marsovan, and many other points in Asia Minor, as well as from Smyrna, Athens, Salonica, Macedonia, and Bulgaria. Very many were the testimonies from the Missionaries, at the close of the meetings, to the blessing and refreshing they had received.

Mr. McNeill spoke twice each day, for the five days of the Convention, and each time had some fresh phase of Gospel truth to dwell on, and some stirring message to give. Besides the Convention meetings, he addressed gatherings every evening. His words were translated into the languages spoken here—Armenian, Turkish, Greek, German, and Spanish.

After the Convention, Mr. McNeill conducted a series of meetings for the English-speaking people in Constantinople. He spoke every afternoon, and twice on Sundays—when the largest halls were filled.

As the meetings went on the attendance increased, and many professed to receive blessing. No such enthusiasm in religious things has been witnessed here in the memory of many of the oldest Missionaries.

Meetings were also held at the American College for girls at Scutari, and at Robert College. At the latter, which is the most influential educational institution in Turkey, Dr. McNeill held daily meetings at 8 a. m., and addressed an audience that represented eleven different nationalities—Bulgarian, Greek, Jews, Russian, French, German, Roumanian, Armenian, Turkish, English, and American. The students, at first suspicious, grew wonderfully enthusiastic. Mr. McNeill also conducted a short campaign at Smyrna. Many will welcome him to Turkey should he again be able to visit this country. He brought a message full of cheer and refreshing.

R. F.

“Loved.”

LOVED! then the way will not be drear:
For One we know is ever near,
Proving it to our hearts so clear
That we are loved.

Loved with an everlasting love
By Him Who left His home above,
To bring us life, and light, and love,
Because He loved.

Loved, when our sky is clouded o'er,
And days of sorrow press us sore;
Still will we trust Him evermore,
For we are loved.

Loved, when we leave our native soil,
In heathen lands to live and toil;
Under His shadow nought can foil—
Still we are loved.

Time, that affects all things below,
Can never change the love He'll show;
The heart of Christ with love will flow,
And we are loved.

Loved in the past of yesterday,
And all along our future way,
And in the present of to-day—
For ever loved.

Loved when we sing the glad new song
To Christ, for Whom we've waited long,
With all the happy, ransomed throng—
For ever loved.



“And He brought him forth abroad and said, Look now towards heaven and tell the stars if thou be able to number them: and He said unto him, So shall thy seed be. . . . And he believed in the Lord; and He counted it to him for righteousness.”—*Genesis xv. 5, 6.*

“In the same day, the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates.”—*Genesis xv. 18.* “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—*Galatians iii. 29.*

“Blessed be Egypt.”

Vol. VI.

OCTOBER, 1905.

No. 25.

Editorial.

“Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hand . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands.”—1 SAMUEL xvii 45, 46, 47.

ALL those who are working for the Lord in Egypt, or for Egypt, find out in their own experience that they have most mighty spiritual forces arrayed against them. We seem to be attacking a very stronghold of Satan, and we are too weak and too ignorant for the attempt. Lately, at the Llandrindod Convention in Wales, we find the same strong antagonistic force of evil fighting against the Spirit of God. In three instances which came to our knowledge, where some poor soul was desperately striving against the powers of darkness, and not able to grasp the Hand of the Deliverer—and where at their side a fellow Christian was earnestly praying with them and seeking to bring help and comfort—as the tossed and despairing soul found freedom and peace, a horror of great darkness fell on the friend at their side, and the same temptations from which the one had been freed entered into the other, and they could only cry in anguish the Name of Jesus.

But that Name was enough, and Jesus Himself put to flight the enemy. We were asked to tell these things, as it seemed to some of us that with the rising tide of Revival, of which we hear on all sides, and of which the promise has even begun to flow in Egypt, there is coming against us the powerful force of the enemy of souls in methods unknown to us.

Let us not be fearful or unbelieving, or shirk the attack, but go forward like David—hasten and run to meet it with the absolute certainty of the power of the Name of Jesus. This is no expression or imagination; we summon Him to our aid, and Jesus comes and manifests Himself. *“Through faith, turned to flight the armies of the aliens.”* The Name of Jesus, and the Blood of Jesus. These seem to be like watchwords in Wales.

“Jesus Himself—He died for me. He has conquered death for me. He intercedes for me.” Trusting absolutely in that precious blood, in that risen endless life, in His abiding indwelling by the Holy Spirit, His unfailing intercession, we need fear no power nor plot of Satan. *“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”*

There appears to be a real beginning of revival in the village of Nakhala, or Nachale, in Upper Egypt. In this Number we

have some notice of it from an American Missionary. They have had work going on there for many years; and as so often occurs where the seed has long been faithfully sown by one Mission, God seems to have used a new comer to stir into flame the smoking flax. We have no particulars to hand which we can give yet, but the friends belonging to the Canadian Mission have been working in the village for the last year or two, side by side with the American Mission. Indeed, the name of Nakhala is in our Prayer Cycle, and we can thank God with them for this blessed answer to prayer. Let us all fan the flame with continued expectant prayer, that the Revival may take root and spread throughout the land.

Assuredly the first sign of it will be the breaking down of all separation between Mission and Mission, worker and fellow-worker, and we shall be melted and fused together. This seems to be a first condition before the Lord can work freely. In Wales Mr. Evan Roberts, in pleading for oneness, used the illustration of two uplifted hands, side by side, apart. If one bent toward the other, while that still remained upright, they were still apart. But if both bent inwards, they met and clasped each other.

May the Lord Who came down—and ever lower and lower until He reached the Cross—teach us to find the way down, and be one with Him in His Humility. "Come unto Me . . . learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

We would draw the attention of our readers to a paper entitled "Israel in Egypt," the first of a series of articles from the pen of the Rev. Canon Ward, of Alexandria. The historical information contained in this article is most welcome for many of us who are often in perplexity about early Egyptian history. The incidental confirmation of the Divine narrative which may be gathered from monuments and caravan routes, and the absence of the mention of horses at a date when they were not yet used in Egypt, are all helps to belief in the literal words of the Bible.

The opening of Port Sudan, which is to take place at this time, is a fresh signal to us to lift up a standard for Christ in a new spot. Leave has been granted to the Egypt General Mission to establish a Mission Station there, and we trust this may soon be carried out. It is the gateway into the Sudan. God grant that no time may be lost in setting down the foot of faith and claiming this entrance for Christ.

The little party of C.M.S. Pioneers will soon be on their way to the Southern Sudan. We give their names, and ask our readers' prayers for each one, that life may be preserved, and spent for the heathen tribes on the banks of the Nile; and that many souls may be brought into the Kingdom of Heaven.

Rev. F. B. Hadow.

Rev. A. Shaw.

Rev. A. M. Thom.

Dr. E. Lloyd.

Mr. J. Comely.

Mr. R. C. J. S. Wilmot.

"Can'st thou adventure
For My sake and man's apart from all reward?"

In Thy service and at Thy command,
We do not fear. Thou standest in our midst,
And all our hearts are comforted and calm,
Keep us Thine own; and keep us in the way
Thou first hast trodden; we are going now
Whither we know not; only go with us!
Be Thou beside us, and in all our need
Suffer us not to fall away from Thee.
And if at any hour, at any pass
Of our extremity, our hearts should fail,
O Lord, stay with us, and we ask no more!

"I will go before thee."

"My Presence shall go with thee."

The passing away of Sir William Muir, LL.D., K.C.S.I., left a sorrowful blank on the Executive Committee of the Nile Mission Press. His honoured name stands inscribed on our Articles of Association, and he will long be remembered for his sympathetic interest in our work. Friends who have stood by us in critical times leave us a debt of gratitude which we can never repay. The following valued letter was received from his daughter:

BRAEMAR, September 25th.

"Mrs. Robert Arbuthnot and all Sir William Muir's family desire, through Miss Van Sommer, to convey to the Committee of the Nile Mission Press their heartfelt thanks for the warm sympathy shown to them in their very great loss. Their beloved father ever took so deep and intense an interest in the good work being accomplished by the Mission Press, and nothing gave him greater pleasure than to hear of its progress, for he so realized it was one of the quickest ways of bringing our religion nearer to the minds of those whom he so desired to embrace our Faith—the Faith which was ever his most precious and glorious possession."

NOTE.—The Bound Copies of "BLESSED BE EGYPT" for 1905 will be ready in November. These will be in scarlet covers this year, and attractive for Christmas presents. The price is 1s. 9d., postage 3d. They may be obtained from the Secretary of the Nile Mission Press, from whom copies of the English translations of Miss Trotter's Arabic Tracts may also be ordered. All friends who have not paid their subscriptions yet this year are asked to send them in to Miss Van Sommer, Cuffnells, Weybridge, for the last time. After this year she will not be receiving the subscriptions for "BLESSED BE EGYPT," as they will be paid to the Secretary of the Nile Mission Press, J. L. Oliver, 16, Southfield Road, Tunbridge Wells.

The Editor is sorry that she cannot make the spelling of the names of places uniform. Some writers spell Soudan, some Sudan. Some again Assouan, and others Assuan. They cannot be always corrected, and she must therefore apologise for the discrepancy.

The Outlook in Egypt.

FOR all who are interested in Egypt's welfare, the Report of Lord Cromer for the year 1904, recently issued, must have a particular attraction. With Lower and Upper Egypt now to be linked that vast tract of country known as the Soudan, which, under British direction and control, is being brought into line with the more settled regions in the north. Few of us at home have any adequate idea of the change which has taken place in the conditions of the Soudan during the past decade. As is remarked in the Report: "Khartoum is now as easy of access as Cairo. The same may be said of all the stations south of Khartoum on the White Nile. A traveller leaving London can now be conveyed, by rail and river, in three weeks' time, to Gondokoro, which lies in the heart of Africa, and but 5 degrees north of the Equator." Some conception of the size of the Soudan may be gathered from the facts that from Wadi Halfa to Gondokoro is about 1,200 miles, and from the Darfur frontier on the west, to the Abyssinian frontier on the east is nearly 1,000 miles, and that the province of Kordofan, which is governed by some thirty British and Egyptian officials, covers an area greater even than the whole of France.

The Report deals with an infinite variety of subjects, and a careful perusal of it will show how many and complex are the problems presenting themselves for solution, in respect of the material and moral progress of the country and its people. In the present article such points only are touched on as appear cognate to the work of the Christian missionary. Looked at from the earthly view-point, Egypt is surely and steadily progressing. Lord Cromer's "summing up" of his exhaustive Report opens with these words: "In spite of the ravages of the cattle plague, and the fact that the cotton crop was a partial failure, it cannot be doubted that the past year was one of unexampled prosperity in Egypt." The trade of the country has gone up by leaps and bounds, the total value of the combined imports and exports during 1904 exceeded that of the previous year by nearly £E. 5 millions. The freeing of the Nile navigation, the removal of oppressive taxes on fishing, etc., the extension of the railway system, the incalculable benefit to the land from the Assouan Dam construction, and the better regulation of the Nile water supply, are notable among the contributing causes of the prosperity of the people.

That education is spreading is evidenced by the fact that during 1904 the Department of Public Instruction had under its direct management, or under inspection, over 140,000 pupils, as against 27,000 in 1900. It should, however, be noted that this advance is chiefly in the towns, and that elementary vernacular education in the village still leaves much to be desired. So long as the teaching in the "Kuttabs," or village schools, is based alone on the Koran substantial progress can scarcely be expected.

An encouraging feature in the outlook is the changing attitude of Egyptian public opinion with regard to female education. Ten years ago the idea of giving instruction to girls was generally regarded with indifference, if not with positive antipathy, and even so recently as 1900 the number of schools under Government control attended by girls was only 271, and the number of pupils 2,050. By 1904 the number of schools had risen to 1,748, and the number

of pupils attending them to 10,462. In the Training School for women nurses and midwives there are at present thirty receiving instruction. When the position in the social scale which women in Egypt have always held is considered these facts are most significant.

But the advancing prosperity of the country brings with it, as might be expected, certain dangers which cannot, and should not, be ignored. The Report prominently notices the lamentable increase in drinking and drunkenness, not alone in the towns, but also in the rural districts, and the facilities afforded for the same by the large number of drinking-shops, mainly kept by Greeks. Lord Cromer's remarks on this are worth quoting. He says, "Egypt has, on the whole, gained enormously by contact with Europe; but it would be little short of a disgrace to Western civilization if it brought in its train the destruction of the eminently Moslem moral quality of sobriety." The matter is engaging the serious attention of the authorities, and it is hoped that measures may be devised for checking the extension of this evil. Closely allied to drink is the evil of public gambling, which has taken hold of many, and which is causing anxiety.

One reads with sorrow in the Report that crime has steadily increased in Egypt since 1899. Lord Cromer, in reference to this, states that he has been puzzled to explain the apparent anomaly that a notable increase of crime should have taken place simultaneously with so remarkable and progressive an increase of general prosperity, and he has arrived at the conclusion that a large amount of the crime committed in Egypt is not due to pressure of want or poverty, as is usually the case in European countries, or to the criminal tendencies of the offenders, but to a desire on the part of those who, having been poor, are now moderately rich, to become richer at the expense of their neighbours by unlawful and wrong means. Improved education and the general spread of enlightenment appear to him the ultimate remedies, to which we would add the restraining and constraining influence of the Gospel of Christ, brought to bear on the lives and hearts of the people.

Very remarkable in the Report is the lengthy paragraph, under the heading "Missionary Work," in which Lord Cromer explains the policy adopted by the authorities as regards the enterprise of Christian missionaries in Egypt proper and the Soudan. In applying the principles which underlie that policy he classifies the country under three separate zones—in the first zone he places Egypt proper, where, although the majority of the population are Moslems, an important minority hold to the Christian faith; the second zone comprises the northern portion of the Soudan, in which the indigenous population is wholly Moslem, and all in a far more backward condition than their co-religionists in Lower Egypt; while the third zone is composed of the southern portion of the Soudan, the peoples of which are pagan. Considerations of space will allow of reference in the present article to the first zone alone. The singularly interesting openings for missionary work in the Soudan, and the conditions governing that sphere of enterprise may possibly form the subject of an article in a later issue of "Blessed be Egypt." As regards Egypt proper, Lord Cromer explains that throughout this region full freedom has been, and will continue to be, afforded to the Christian to convert the Moslem by all ordinary and legitimate means of persuasion, provided nothing is done to disturb the public

peace or to infringe the law. He cordially recognizes that the Christian missionary has shown every disposition to conform loyally to regulations, even though those regulations may have sometimes seemed irksome or even needless. It is cause for extreme thankfulness that the attitude of those in power in Egypt towards Christian workers has been growing more sympathetic of late, with the increasing conviction that these latter desire only the real betterment of the people.

To sum up. The present position in Egypt is one of enormous possibilities and of exceptional difficulties. On the one hand, a markedly increasing willingness on the part of the people, both in town and village, to hear what the missionary has to say about the religion of Christ, to discuss the relative claims of Mahomed and of our blessed Lord, and to read Christian literature. Mission Hospitals and Mission Schools, in all of which Christian teaching is kept prominent, are availed of as never before, patients and pupils able and willing to pay without demur such fees as are asked. On the other hand, as shown above, the forces of evil are strong and active, the hindrances to acceptance of Christ's Gospel many and real, and the labourers sadly few. But God reigns, and "He is working out His purpose" for this deeply interesting country in a wonderful way. Prophecy is being surely fulfilled. Be it our part to pray more earnestly for the coming of the time when "the Lord shall be known to Egypt, and the Egyptians shall know the Lord" (Isaiah xix. 21), and to expect great things from God.

J. B. BRADDON.

"How?"

"Pray without ceasing."—1 Thess. v. 17.

THE weary ones had rest, the sad had joy
 That day; I wondered how.
 A ploughman, singing at his work, had prayed
 "Lord, help them now."

Away in foreign lands they wondered how
 Their single word had power.
 At home the Christians two or three had met
 To pray an hour.

Yes, we are always wondering, wondering "how";
 Because we do not see
 Some one, unknown, perhaps, and far away,
 On bended knee.

The Nile Mission Press.



THE BLOCK OF BUILDINGS IN WHICH THE PRESS IS SITUATED.

Books distributed last three months:—

Depôt.

	Wholesale.	Retail.	Colporteur.	Free.	Total.
June	1,315	20	1,814	450	3,599
July	161	22	602	200	985
August	500	59	398	400	1,357
	1,976	101	2,814	1,050	5,941

Partial analysis of books sold (this to end of July only):—

Depôt.

Name.	Wholesale.	Retail.	(Grants) Free.	Colporteur.	Total.
Abbreviated New Test.	190	3	—	39	232
Appendix on Islam	—	1	—	55	56
Story of Revival	669	2	—	230	901
Man Drowned in Sand	170	66	450	575	811
Debt of Ali ben Omar	520	51	300	610	1,181
Lost in Sahara	520	1	300	655	1,176
Said the Silk Weaver	10	1	—	20	31
English ones	20	1	—	60	81
Arabic Prayer Circle	100	1	—	20	121

N.B.—“Said the Silk Weaver” was quite new. The 3d. ones are all going well. “Lost in Sahara,” “Mansour,” “Said the Silk Weaver,” are about equal in public favour.

The following is the report of work done, pages, etc., printed April to August 31st, 1905:—

A. For Publication Department.

Price in English pence.	Name of Book, etc.	Language.	Copies.	Pages.	Total pages.
1/4d.	Man Drowned in Sand	Arabic	5,000	8	40,000
1/4d.	Lost Ones in Sahara	Arabic	5,000	8	40,000
1/4d.	Debt of Ali ben Omar	Arabic	5,000	8	40,000
1/4d.	Weaving of Said the Silk Weaver	Arabic	5,000	8	40,000
1/2	El-Mansour	Arabic	3,000	8	24,000
1/4	Wonderful Love	Arabic & English	2,000	12	24,000
1	The Nightingale	Arabic & English	1,000	8	8,000
1/2	Lost in Sahara	English	500	8	4,000
1/2	Debt of Ali ben Omar	English	2,200	16	35,200
1/2	Weaving of Said	English	1,200	16	19,200
1	Lost in Sahara	Turkish	1,000	8	8,000
1/2	Wonderful Love	English & Turkish	1,000	12	12,000
2/4	Story of Revival	Arabic	2,000	40	80,000
1/4	Prophecies of Old Test.	Arabic	1,000	12	12,000
1/4	Native Prayer Cycle	Arabic	1,000	4	4,000
			37,900		398,400

B. For others.

Name.	For	Language.	Copies.	Pages.	Total pages.
St. Luke	Logan, E. G. M.	Arabic	1,000	128	128,000
Second Coming	Rev. Boolos, M.	Arabic	1,000	188	188,000
Prayer & Fasting	Giffen, A. M.	Arabic	2,000	76	152,000
C. M. S. Report	McInnes, C. M. S.	English	3,000	36	108,000
Tract	Canadian Miss.	Arabic	2,000	16	32,000
Wesley's Serm'ns	Canadian Miss.	Arabic	1,000	146	146,000
			10,000		754,000

C. Periodicals.

		Language.	Copies.	No. of weeks, etc.	Pages.	Total pages.
"Murshid"	Weekly	Arabic	750	11 weeks	8	66 000
Sun. Sch. Lessons	Monthly	Arabic	29,000	(in 4 months)	8	232,000
			37,250			298,000

D. Various.

Hymn Sheets, Leaflets, Note-heads, Invoices, Reports, Work Sheets, etc., etc., etc.	"Press" Dept.	English and Arabic	Copies.	Total Pages.
			54,190	73,000

Summary, April 1st to August 31st (first five months):—

Books for Publication Department	...	37,900 copies =	398,400 pages
Books for other Missions	10,000 ,, =	754,000 ,,
Periodical Literature	37,250 ,, =	298,000 ,,
Job Work, Hymn Sheets, Cards, etc.	54,190 ,, =	73,000 ,,
		<u>139,340</u> ,, =	<u>1,523,400</u> ,,

NOTE.—During this time we have printed 85,150 volumes of Gospel books containing 1,450,400 pages.

THE above report of the first five months' work in Cairo will show our readers that the Mission Press has been busy all through the summer. We had anticipated a slack time during the hot season when everyone tries to get a holiday either out of Egypt or on the sea coast; but there has been no break in the work of the Press, and we are thankful for this evidence of usefulness. At the same time being their first summer, poor Mr. Gentles and his family have all suffered severely. He has been at work early and late with untiring energy, and the long strain has brought on an attack of fever from which he is still suffering. Mrs. Gentles and one little girl have also been in hospital with typhoid fever which they think was contracted through ices bought in the square at Alexandria. We are thankful that it was not taken through anything wrong with the premises.

The brave and cheery spirit which has been shown throughout these severe troubles have also made us very thankful. It takes real courage for a family who have never left their native country before, to go through a hot Egyptian summer and meet the added trial of being all down with fever except the little boy. We trust with them that there may be brighter days in store. Many little incidents have occurred to encourage us all in our new enterprise. We have brought out about seven of the Arabic Tracts, written by Miss Trotter and her fellow workers in Algiers. Two more are being printed. Our Colporteur, Gadd, spent one month in the Delta and another month in Upper Egypt and the Fayoum. During June he sold 1814 vols. little and big. He found a warm welcome among the people for these parable tracts, together with copies of the Shortened New Testament, and other books which were added from Beyrout. The Religious Tract Society have kindly let us have a grant at reduced prices. Mr. Upson has asked for a second colporteur, and we trust some of our readers may take a special interest in undertaking the whole support of these colporteurs. This would help us to continually sow the seed which God sends us to produce at the press. The cost would be £12 for six months, and we should be very thankful to have several men at work. We do not want to print and then lay our Gospel booklets on the shelves. We want them to be read by the people. When Zachary Effendi, the assistant editor of Beshair-es-Salaam, came back from visiting his friends in Upper Egypt, he brought word that the Egyptian Christians were so pleased with the booklets that they were praying for God's blessing on the Mission Press. The little Revival booklet prepared by Mr. Upson and Nicola Effendi has been welcomed by many. Two missionaries who came in from Upper Egypt belonging to the Canadian Mission bought fifty copies to distribute on their way back. This Mission has also been printing a translation into Arabic of some of Wesley's sermons at the Mission Press, for the sake of the native Christians.

Mr. Upson tells us that when unpacking a box of books from Beyrout, Saleem, one of the men working at the press, immediately chose John McNeill's "Spirit-filled Life," saying, "Will you trust me three weeks till I take my month's money again, for I must buy this?" Mr. Upson gave him a copy on his own account, and the man was delighted. A few days afterwards when some little hitch occurred in the office Mr. Upson began to say, "We all need more of" ("the Spirit-filled Life," cried Saleem)—"of the give and take spirit had been intended," but the other words were too good to

replace. On the day when the colloquial version of St. Luke was finished and a few copies put on sale, five were bought at once by the boys who had been printing them. About 1,000 copies of the tract "Lost in the Sabara" had been printed in Turkish. Also 1,000 of "Wonderful Love" in English and Turkish together. Samples of these have been sent to Missionaries all through the Turkish empire, and I am asked to mention this here, so that if any one has not received them will they let us know, and also give us exact instructions as to the safest way of addressing anything we send them by post - so as to ensure their receiving what we send them. Missionaries from Asia Minor have expressed their pleasure that we shall be able to supply them. One writes, "We are rejoiced at the thought of getting supplies of reading matter from another source, for our own publication department at Constantinople has been much crippled for lack of funds."

"For the Story of the Revival in Turkish I am sure that we can circulate quite a number of copies, and we shall be eager to get some, but we could use a great many more in other types."

Turkish is printed in three types, (1) Arabic, (2) Armenian, (3) Greek. As soon as possible, we shall need two or three founts of each of these last two, and shall be glad if God lays this need also on the hearts of some of His children. We have so many possibilities of reaching people with the Gospel message before us, and though we need to go slowly so as not to outstrip our funds, we feel that God is able to meet all these needs in answer to prayer. Mr. Gentles has received a first order from the British and Foreign Bible Society to print a Gospel in Nuba, the language of the Nubians, on the way up the Nile above Halfa. It will be in Arabic character, except that five or six letters will have to be specially cast, to be paid for by the Bible Society.

A letter was received from a man away up the Nile to say that he had bought a little book from our colporteur called "An Appendix on Islam," and that it had so taken possession of his mind that he would like to have the book to which it was an appendix. And so we trust that our name NILE MISSION PRESS may prove a reality, and that far away on the banks of the Nile our books may find their mission in carrying messages of Eternal Life to many unknown readers. During this last quarter the Mission Press has been incorporated as a business undertaking and placed in a good legal position. It was felt to be necessary at this early stage of its existence so that it should be securely established. Later we shall hope to be able to build our own premises.

We ask that those who have helped us begin this work will stand by us as we go through the hard places and constant toil. Will they bear it on their hearts continually? We believe in years to come it will be with us as with those who have made kindred efforts in India and China, that the result and harvest of the seed-sowing through reading will be surely reaped, and that the bread cast upon the waters will be found after many days.

Special subjects for prayer in connection with the Nile Mission Press during the months of October, November, December:—

1. For Mr. Oliver, the Secretary, in going out to visit the work and the country: that he may get a grasp of the whole need, and of all the possibilities and openings which

- lie before us, and that he may come back and tell the friends at home.
2. That friends may arrange meetings for Mr. Oliver to address in January and onward, and that we may do the work God sets before us.
 3. For the workers, Mr. Upson and Mr. Gentles, and their families, that health and strength may be given : and for all our Egyptian helpers, that the Lord may be known to every one of them.
 4. For everything printed at the Mission Press, that the Spirit of God may work with the books.
 5. For the readers far and wide, that they may be drawn to faith in a living Saviour through what they read by the power of the Holy Spirit.
 6. That sufficient funds may be sent in at home to do the work well. That we may all go forward with a cheerful courage.
 7. For the home helpers, that each one in England, America, New Zealand and Australia may have great joy in this work, and that all may be blessed together.

The Weaving of Saïd, the Silk Weaver.

Written in Arabic by Miss I. Lilius Trotter and printed at the Nile Mission Press.

“In the Name of God, the Compassionate and Merciful.”

THERE was in time past a man whose name was Saïd, the Silkweaver, and he frequented the sons of wickedness, and entered with them into a conspiracy to kill the king of the country. And in the end the king learnt of the matter, and imprisoned them and sentenced them to death. But the heart of the king had pity on Saïd, because he was still young, and it seemed to the king that this treachery was none of his devising, and Saïd cried for mercy from the hand of the king. And the next morning the king called for him and said, “O Saïd, I have found thee a way that shall be to thee a means of saving thee. I have heard that thy trade is that of silkweaving, and I will that thou dost work me a beautiful girdle, and I will measure by its beauty thy repentance from this crime, and it shall be to thee a cause of my having compassion on thee ; but on the fourth day thou must bring it to me ”

When Saïd heard the words of the king, he could have flown with joy, and he returned to the prison, and the king sent him the loom and silks of all colours, and Saïd set up the loom in the court of the prison, and began to work a pattern of great beauty, and slept in peace.

But when he rose in the morning and began to work, the work became before him as darkness, for he saw two holes burnt in the girdle and other places singed, and Saïd understood, without anyone telling him, that this misfortune came from the hand of his enemies, that is to say, from the wicked friends who had incited him to crime, and who envied him when the king made him a means of escape,

and for this cause they had burnt his work with matches while he slept. With vexation in his heart, Saïd began another piece, and put his might into it, and in the evening he ate his supper of bread and olives, and gathered up the crumbs and spread his mat whereon he slept, and went on to work again till the night fell.

And the whole night he was restless and watching against the enemies.

And when the day rose he looked at his work and found a new misfortune, that is that all that he had worked in the night had come out soiled, for in his haste he had forgotten to wash his hands when he began to work.

And Saïd's face became pale (lit. yellow) with fear, for he thought on the time, that is, that the morrow was the limit given him by the king, and also he feared for the silk that it would not suffice him.

That morning there came in the son of the king to see the prisoners, and his eyes fell on Saïd, and seeing him troubled and pale he said to him "What hast thou, O man, that thy colour has changed?" And Saïd told him of the affair of the girdle, how it had been arranged with the king, and what had happened to him with it, and Saïd said to the king's son:—"O Sir, I know that the king has but one word, and he wishes to see, by the work of the girdle and its beauty, my repentance; and to-morrow of necessity I must bring it before him, and thou seest what has happened to me, Sir, and this is the cause of my misery." And the king's son looked on him with eyes of pity and compassion, and said to him, "Fear not, I will make thee a means (of escape) if God will."

But Saïd's heart would not leave him in peace, and he did not understand how the king's son could help him, and the whole day he worked at a new girdle; then through the whole night he worked till near dawn, and at that hour sleep conquered him. And when he rose to examine his work he found that the girdle was still short, and only a very little silk remained to him, for he had wasted much, and above that, he found that he had mistaken, in the light of the lamp, between the red and the pink, and all that he had worked in the night was spoilt and mixed. At last Saïd's heart was stifled, and hope was cut off from his life, for how could he show this girdle to the king, and there remained to him neither time or silk to work another, and he knew himself as dead.

But there was a way of escape for him that as yet was hidden from him, and this was it. The king's son had gone out with his heart full of compassion for Saïd, and he had said in himself, "I will advise my head * concerning this girdle that Saïd can do nothing with." And he put on a weaver's dress, and went to their quarter, and borrowed the use of a loom, and worked the whole day and the whole night, for all trades were known to him, and as for the girdle that he worked, none was like it on the face of the earth for beauty. And it came to pass, that in the moment when poor Saïd waited for the soldiers to lead him to the house of judgment, the door of the prison opened, and the king's son entered and stood before Saïd, and said to him: "On my brother, shew me thy work." And when Saïd heard this he fell on his face before the king's son, and shewed him the three spoilt pieces, and said to him:—"Sir, thou seest the three pieces all spoilt; I have wasted all the silk in vain, and there is only death before me." But the king's son said to him,

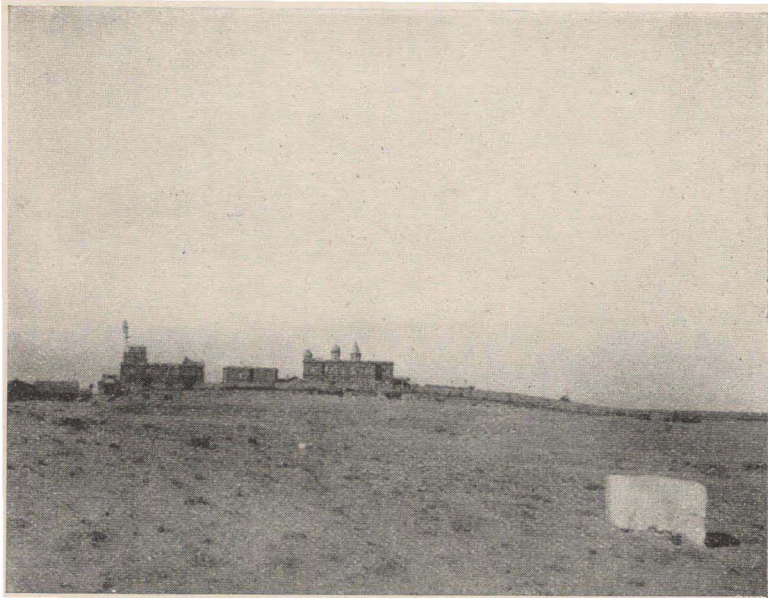
* An Oriental phrase for "consider the matter."

"Open thine eyes." And Saïd lifted his head to see, and the king's son opened the girdle that he had wrought in its length, and said to him, "Be not anxious or fearful—Offer this girdle to the king with a quiet heart." And the king's son told him what he had done for his sake, and Saïd was astonished, and his heart was filled with such love for the king's son, as he had never felt. And when the soldiers came to lead away Saïd, he threw his own pieces on the ground, and took up the girdle of the king's son, and the king's son went with him. And Saïd confessed before the king what had befallen him over the work that he had spoilt altogether, and told him of the wonderful goodness and love of his son, who had saved him in the moment when only death appeared before him. And, after these words, Saïd arose and opened the girdle before the king, and the king looked on his son and smiled on him, and looked on Saïd and smiled on him also, and said to him, "Oh Saïd, thou art pardoned and accepted for the sake of my son; from henceforth sin no more." And Saïd went free to his house, and all his life long he brought all his best work to the palace, to show by it the praise and the love that filled his heart towards the king and his son.

THE INTERPRETATION.

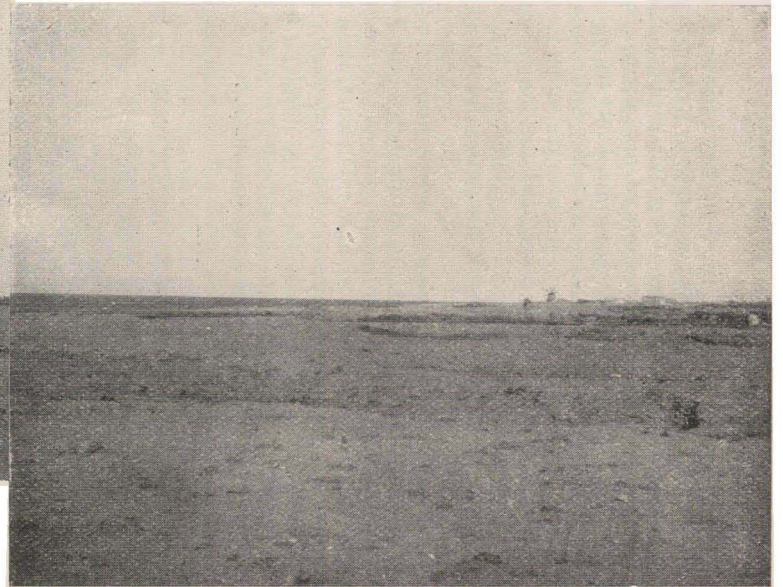
Oh my brother, this world is like the prison wherein was Saïd, and thou art, so to speak, attempting to weave good works that thou canst offer to God, that he may forgive thee and accept thee. And thou art troubling thyself much to work this work, but all that thou dost work becomes spoilt. Satan is thy cunning enemy, and he knows how to come to thee secretly with the lighted matches of his temptations, and even in the mosque while thou art praying, he knows how to light within thee these temptations, and make sin look beautiful to thee, and thy weaving becomes singed and burnt. But thy faults are not all on the head of Satan. Thy heart itself is defiled with sin, and thy defilement comes forth from it as it is written in the Gospel:—"From within, from the heart of man, proceed evil thoughts, adulteries, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." My brother, last Ramadhan thou didst fast with thy lips, no doubt, but how many of these uncleannesses came forth from thy heart, and defiled the days of the fast, as it happened to Saïd and his work in the parable. Also, he made mistakes in his work because of the darkness, and the mistakes came not to his knowledge until the dawn, and thus, my brother, there are in thy life mistakes without number wherein as yet thou hast seen no fault because of the darkness that is on thy conscience, but in the light of the day of judgment, all the faults of thy works will appear, and thou wilt see that they are useless, and thou wilt be ashamed to present them to God, and He Himself warns thee already of this, for He says in His word that all our righteoussnesses are as filthy rags before Him.

And if thou dost become afraid of thy state, and of the time that is approaching, I have come to bring thee good tidings. As the king's son had pity on Saïd, thus Jesus Christ has had pity on thee; and He left heaven and clothed Himself with the form of man, and came to earth and worked works which were perfect before God, beyond what tongue can describe for perfection. If He



THE CORNER STONES MARK THE SITE.

SITE OF "FAIRHAVEN."



had been only a man, these deeds could not have been reckoned to thee, but in Jesus Christ, God was manifested in the flesh of man, and because of this, He could bear on Him the punishment of thy faults, and count to thee His righteousness, as it is written of Him in the Gospel that God "made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Oh my brother, cast away from thee all trust in thy good works, as Saïd threw on the ground all the pieces that he had worked, and confess to God that thou art full of sin, and dost deserve only the punishment of the fire; and, as Saïd took up the girdle that the king's son had worked, thus take, with joy and praise, the perfect and complete work of Jesus Christ, and present it to God, to be to thee the means of salvation. And in that hour God will look no more on thy sins, but He will look on Jesus Christ, and receive thee for His sake. And with this wonderful deliverance there will awake in thy heart a new life, and thy good works will become therewith new works, and their purpose will not be to win thereby pardon, but to praise thereby to the glory of God, and of Jesus Christ, who has wrought for thee salvation. Amen.

"Fairhaven."

DEAR FRIENDS,

SOME of you will remember that three and a half years ago we bought a plot of land at Ramleh, eastward of Alexandria, for the purpose of providing a site for a Home of Rest for Missionaries. We built the boundary wall and laid on the water, and then set aside a little money to form the nucleus of a building fund.

In August this year, while I was at the Llandrindod Convention, the thought came to me that I was wrong in waiting until I had sufficient money to build the house. That my right course was to go forward with the £200 that was in the bank, and ask God to send me whatever more would be needed. I knew by accounts that reached me from Egypt that the Home of Rest was urgently needed. So trusting that the word was from the Lord, and that He would never fail me, I made the needed preliminary plans for going out to Egypt this Autumn, purposing to begin to build "Fairhaven." Letters were written to a few personal friends and to those who had already subscribed towards the building. The response was such that within three weeks £600 had been sent in, and now, at the close of September, I have £845 14s. od. ready for the beginning. It is with a heart full of thankfulness and confidence that I look forward to see God send in all that will be needed to build the house, and I ask the prayers of our readers that He will fill the place with His Presence and blessing.

My niece, Miss Eva Paddon, and a friend will be with me for the winter in a little flat in Ramleh. We hope to go out in November, and have already received promises of practical assistance from a gentleman in Alexandria, who can help us find builders and materials. During my absence in Egypt Miss Maude Saunders, of Kingswood, Weybridge, has kindly under-

taken to receive and forward all the funds that may be sent in for "Fairhaven." God helping us, we hope to be ready by next hot season in Egypt to open our doors, and receive those Missionary friends who may be glad to come to us; and when summer has ended and the winter draws on, we shall gladly take in Christian workers from England who may seek a few months rest in a warm climate. There is some hard work awaiting us before this can all be done, but in a few months' time we shall hope to ask our friends to rejoice together for a desire accomplished and an answered prayer.

Your friend and fellow-worker,

ANNIE VAN SOMMER.

Cuffnells, Weybridge.

Port Sudan.

(From *The Morning Post*, September 22nd, 1905.)

THE unsatisfactory port of Suakin will be superseded this month by a brand new rival on the Red Sea, which has been built up out of coral rock and desert sand by Egyptian authorities within the short space of nine months. Port Sudan, the latest addition to the cities of the Empire (and destined to be a place of magnitude and importance, in the days when cotton shall have made it the New Orleans of the East) was, until last January and is now on all the maps, called Mersa Sheikh Barud. To mariners it was a little khor, or harbour, given on their charts of that seaboard, but never used. At the northern part of the entrance stands the ruins of a tomb, looking from passing vessels like a cottage—and visible at a distance of twenty miles on a clear day—the burial place of Sheikh Barud.

Suakin has long been considered a port of dangerous approach by navigators. A long, forty mile channel leads to it, full of awkward coral. At the present time there are several fine steamers come to grief near it, and strandings have been of too frequent occurrence. Indeed, so frequent, that there are places in the channel where, when a steamer grounds, the danger is minimised by the fact that other vessels have been there before her, and have made the berth an easy one. But for some time past the Government has been pushing forward the construction of the Sudan-Berbera Railway, which runs down to Suakin, and the consequently heavy shipments to the latter port, and ensuing groundings, opened the eyes of the authorities to the fact that when the Sudan was actually a territory of commercial importance Suakin would be no place to deal with the produce on the seaboard. Its accommodation was too bad.

THE DATE OF OPENING.

In January last His Majesty's Ship *Sealark* was sent to survey the whole coast, and to report on possible sites with a view to a port which could replace and better Suakin. In the same month Sir William Garstin visited Sheikh Barud, and his advice led to that site being decided upon to make a new place on the map.

It is more than likely that Port Sudan (as it will now be known) will be officially opened by the Khedive and Lord Cromer early in November. It is about six hundred and eighty miles south of Suez, and is capable of holding a dozen vessels of moderate size. The entrance is six hundred feet across, and divides into two channels of good depth. The land round it is about six feet above sea level—quite a considerable elevation for that flat seaboard—and forming an admirable base for wharves. Moreover, it is sure to be in the very near future (cotton or none) a coaling station of considerable importance, and one now greatly needed, for at present there is none between Perim and Suez, a distance of thirteen hundred miles. But beyond all its advantages it has a good supply of fresh water. The supply at Suakin is not only small, but bad.

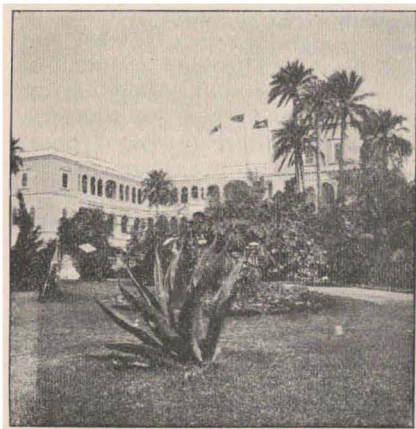
Already the place bears the appearance from seaward of being a station of considerable substance. It is true that in England none but a few officials would know how to find Port Sudan on the chart; but the intentions of the Government no sooner leaked out than an army of pioneers personally found the spot very quickly, and the mushroom station was overrun with Italians, Greeks, Arabs, and Eastern nondescripts. They went with all they owned, mainly a tent, an iron pot, and a frying-pan, and the desert strand whispered prosperity a few months after Sir William Garstin's favourable report. Others, with more forethought, knowing the timberless country to which they were going, took a little wood with them, which, with mats and bamboos, soon gave a few straggling streets to Port Sudan.

SIGNS OF ACTIVITY.

The Sudan Government is building substantial warehouses, a quarantine station, a hospital, and a number of offices, so that approaching the new harbour from seaward it already bears the appearance of a place of activity and trade. As evidence that the Government expect great things of the Sudan, when the railway is completed, and the plantations have proceeded beyond the experimental stage, it should be noted that last May tenders were invited for a powerful light to be constructed at Port Sudan, which should show an occulting beam for a distance of twenty-four miles. It will be erected on Sanganeb Reef, which is east of the port by thirteen miles, and near it will be located a pilot station. Lieutenant Drury, R.N., Controller of Suakin (who distinguished himself at the sud-cutting on the Nile during the Sudan War), has left that place for Cairo to collect plans for the lighthouse and the lights leading navigation to the new port. Further, the Sudan Railway has been deflected to Port Sudan, and is now on the outskirts of that town, which now has more than two thousand inhabitants, quite a third of the present population of the port it will shortly supersede. The old port of Suakin will receive its last shipment this month, and after that the place which was so much in the world's eye during the Sudan War will drop out of use and memory.



C.M.S. Work in the Soudan.



THE PALACE AT KHARTOUM—ROYAL STANDARD,
UNION JACK, AND EGYPTIAN FLAG.

NOTWITHSTANDING the restrictions which the Soudan Government has seen fit to place upon missionary effort in the Mahommedan part of the Soudan, the C.M.S. authorities at home are not disappointed in the progress of the work as far as the restrictions allowed. Unfortunately, the medical work, so well begun by Dr. Harpur in 1899 at Omdurman, and so splendidly continued by the late Dr. Hall until 1903, has not so far been taken up for want of a medical missionary to carry on the work there. But

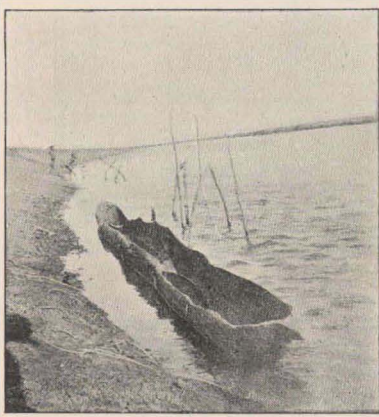
the girls' school in Khartoum, commenced in 1902, has gradually increased in numbers until the temporary quarters have proved inadequate, and a large and up-to-date girls' school is now being built to accommodate 200 children. Miss Bird, from the C.M.S. at Cairo, placed a school on a sound basis in the spring of 1904, and in the autumn of last year Mrs. Hall, who worked so nobly with her husband for two years in Omdurman, and Miss Bewley, one of the staff from Cairo, reinforced the Khartoum station. Under the superintendence of Miss Bewley, with the valuable help of Mrs. Hall, the school has progressed most favourably, the number of children attending has reached 108. Although, according to Government instruction, the parents of all the Moslem children have been informed that Christian teaching is not compulsory, and a room is set apart during religious instruction for those whose parents object, only two families (four children) have availed themselves of the Government notice. The school has a staff of four Syrian teachers, the head teacher, Miss Hadad, having now served the school for three years.

Mrs. Hall has conducted a service every Sunday morning for Abyssinian women, for the most part released slaves from the dervish times, and after waiting her opportunity is now preparing to open a school for girls quite close to the place where she and her late husband did such good work in Omdurman. Mr. Thanneus Sarg, a well known Christian merchant, has generously offered most convenient premises free of charge for two years.

The appointment of Mr. Gwynne as Archdeacon in the Soudan makes no difference in the work, for although he will no longer be an agent of the Society, he will still be in charge of the schools, and will no doubt be allowed to do as much as ever he did in connection with the Society. Having worked as Chaplain to the Forces and to the British community, the Bishop of Jerusalem felt that he ought to take up the oversight of the Church of England in the Soudan. This will in no way lessen his interest in missionary enter-

prise; on the contrary, the C.M.S. have acquiesced in the arrangement, and are making use of his knowledge of the Soudan in the equipment and choice of station in their new Mission on the Upper Nile, and it is probable that he will be of the party to conduct them to their ground in December next.

It will be remembered how the C.M.S., in answer to the challenge of Lord Cromer to take up missionary work amongst



NATIVE BOAT FROM HOLLOWED TRUNK
OF TREE.

the pagans of the Upper Nile, sent out an appeal for men and funds.

We know what unceasing prayer went out with that appeal, and we know how wonderfully those prayers have been answered. Up to the middle of July three clergymen—Messrs. H a d o w, S h a w, Thoms—one Oxford and three Cambridge men, as well as Dr. Lloyd, also a Cambridge man, had offered and were accepted; and before the end of the month, in response to prayer, the very men needed to complete the party—Messrs. Wilmot and Comley—the one an assistant in the London County Council Technical Schools, and

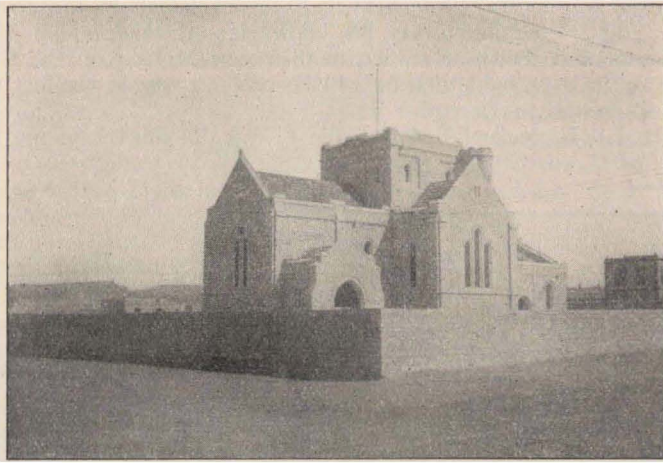
the other an agriculturist, were forthcoming, and are going out with the rest of the party in October.

The whole party starts with Archdeacon Gwynne on October 16th, and after remaining a few weeks in Khartoum to complete arrangements for transport, will start south to Mongalla early in December. We feel sure that the readers of “Blessed be Egypt” will follow the efforts of the band with earnest prayer.

Helouan and Assouan.

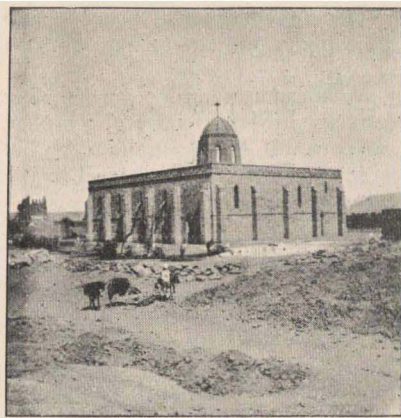
EGYPT is not only a Mission Field; it is a health resort and a great tourist centre. Winter by winter, thousands of Europeans and Americans flock to its sunshine and its temples, and there is a great work to be done amongst them. Some of them are the Lord’s own children, grateful for the refreshment of Christian fellowship and the ministry of His word; many of them are willing to listen if there is someone to bring them the message in power and love; and even if most of them were apparently careless, and seem to turn Sunday into a day of amusement or travel, there is at least the *hope* that some of them may be touched and influenced.

Our illustrations show the little English Churches at Helouan and at Assouan, specially built for ministering to English and American winter visitors. In both places many invalids congregate, some in great bodily and spiritual need,



HELOUAN CHURCH.

and in Assouan there are thousands of tourists besides. Prayer is earnestly needed that special grace may be bestowed upon the Chaplains here and elsewhere in Egypt, that during this winter season they may be faithful to their trust, and have access to many with a living message from the Lord.



ASSOUAN CHURCH.

The little Church at Assouan, built in the form of a Coptic Church, has during the last two seasons been a place of blessing. The bright warm services, the simple, manly, spiritual sermons, and the glad spirit of giving characterizing week by week the changing congregation, have been a lesson to many. One winter visitor in delicate health writes:—
 " Our Sundays at Assouan were a real privilege, and it was a keen privation if " Church " was impossible.

The service was real worship; the sermon always a help. Sometimes the words were so 'straight' and outspoken that one feared the congregation might resent the home-thrusts, but the spirit of loving sincerity disarmed everyone. It was good to hear the most unlikely men and women expressing respect for the messenger and his message. And then in weakness and illness, in perplexity and disappointment, there was often opportunity for personal ministry to the visitors. The writer can never forget how the English Chaplains, both at Assouan and in Cairo, shared in a stranger's burdens, and aided by sympathy and prayer." Let us give thanks for this testimony, and pray that similar work may be done elsewhere in Egypt.

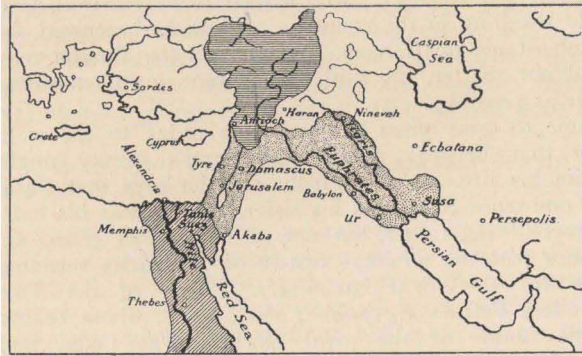
Israel in Egypt.

I.




ABRAM'S SOJOURN IN EGYPT.

(Genesis xii. 10—xiii. 2.)

WESTERN ASIA.



TIME OF ABRAHAM.

-  BABYLONIA.
-  HYKSOS. EGYPT.
-  HITTITES.

THE first notices of Egypt in the Bible are to be found in *Genesis* x. 6, 13, 14. "The land of Ham," and "Rahab" (*Ps.* cv. 23, 27; *Ps.* lxxxvii. 4; *Isaiah* xxx. 7, R.V.) are poetical names for "Mizraim" which is the usual Semitic name for Egypt. The word "Mizraim" prob-

ably means "frontier land," and it is often regarded as being of dual form, and so *may* refer to Upper and Lower Egypt.

The "Pathrusim" are the people of Pathros, *i.e.*, Upper Egypt south of Memphis. To Lower Egypt the name Mazon was especially applied. Of the other peoples mentioned in these passages we know nothing certainly, for they have not yet been identified.

Long before Abram "went down" to Egypt the empire had been established. The first historic dynasty dates back to nearly 5000 B.C. Menes, who united Upper and Lower Egypt and founded Memphis, is the first historic King, 4777-4715 B.C. The great pyramids of Gizeh date from the fourth dynasty, 3998-3721 B.C. Dynasties xiii.-xvii. are periods of obscurity. It was, however, during this period that the Hyksôs rule was established, about 2098-1587 B.C., *i.e.*, 511 years. Nothing can be stated certainly about these mysterious "Shepherd Kings," who came from a foreign land, and over-ran the Eastern Delta, establishing themselves at Zoan (Tanis), near the modern fishing village of Sân. It was during this period (according to Ussher 1920 B.C., according to Hales 2078 B.C.) that Abram crossed the frontier of Egypt and visited the Court of one of these Kings at Zoan.¹

¹ Palestine was connected with Egypt by two roads, or Caravan routes—

- (a) "The Way of the Land of the Philistines" (*Exodus* xiii. 17), which was by the Maritime Plain, and ran along the shore of the Mediterranean via Cæsarea, Joppa, Jamnia, Ascalon, Gaza, Raphia, El-'Arish, El-Kantara.
- (b) "The Way to Shur" (*Genesis* xvi. 7). The principal Caravan route from Hebron via Beersheba, Negeb, to Isma'iliya. This most probably was the route taken by Abram.

Possibly Abram was accompanied by his nephew Lot (*chap.* xiii. 1). The cause of the patriarch's descent into Egypt was "a grievous famine," the first famine of which we read in the Old Testament. Corn would be found in Egypt, if anywhere, for it was a great grain-producing country, and it was the custom to keep in the granaries a great store of corn, which was available either for home consumption or for sale to foreigners on occasions of scarcity.

It is noticeable that Abram only "went down into Egypt to sojourn there," not to remain. The word "sojourn" implies that he went as a "protected stranger," who wished to be received as a guest, temporarily dwelling in the country. Abram had received the promise of an inheritance in Canaan, and though the famine may have tried, it did not shatter, his faith: he "went down," meaning to return as soon as possible.

"And it came to pass when he was come near" to the well-guarded frontier that he was afraid lest Sarai's beauty might indirectly cost him his life, so in cowardly fear he says that Sarai is his sister. In one sense Sarai was his sister, for she was his half-sister, *i.e.*, daughter of his father, but not of his mother (*Gen.* xx. 12). In accordance with the Oriental custom of arbitrarily selecting beautiful women for the royal harim (*cf.* "Tale of the Two Brothers" in Flinders Petrie's *Egyptian Tales*), Sarai, whose beauty had attracted the notice of the royal officials, was taken into Pharaoh's palace, and the King bestowed great gifts on Abram, the supposed brother. "Pharaoh" is the usual title of the Kings of Egypt in the Old Testament. It represents the Egyptian title for the King, *Per'o*, "great house"¹ (*cf.* "Sublime Porte"). We cannot distinguish which Pharaoh it was who reigned at this time.

In the lists of the presents which Pharaoh gave to Abram we may observe—

- (1) A peculiar order, in verse 16, "Menservants and maid-servants" are inserted between "he-asses" and "she-asses."

Probably the order of the words has been accidentally altered in copying.

- (2) The absence of horses from the list.

According to our present information horses were not used in Egypt before 1800 B.C., hence their absence in this list.

- (3) Mention of the camel.

Except for this passage the earliest mention of camels in Egypt is in the fifth century B.C. In ancient inscriptions and pictures we find no trace of camels in Egypt. Under Rameses III. (about 1200 B.C.) the donkey was still expressly mentioned as the beast of burden in the desert. With our *present* knowledge the mention of the camel appears an anachronism, but when we remember that Zoan, the headquarters of the Hyksôs, was on the north-east frontier towards Palestine, it is quite probable that camels might be found in that quarter employed in traffic with Syria.

¹The palace in which the King lived was used to denote the King himself.

Abram's crooked policy had now involved him in serious difficulties, and Jehovah must intervene to rescue Sarai from the false position in which she has been placed.

"The Lord plagued Pharaoh and his house with great plagues" (ver. 17). "Plagues" are a general term for a penalty inflicted by God, and very often as a synonym of pestilence (*Psalms* cv. 14).

Pharaoh deals generously and straightforwardly with Abram, contenting himself with rebuking him for his folly and untruthfulness, and appointing an escort to conduct both him and his wife out of the country. Verse 20 and chapter xiii. 2 seem to imply that the patriarch was allowed to retain the presents which he had received.

With his wife and nephew and "all that he had" Abram "went up out of Egypt into the South, *i.e.*, Negeb,¹ the southern district of Judah, retracing the route by which he had gone down to Egypt.

As we read this narrative of Abram's descent into Egypt we may notice—

- (1) That though the portraiture of Egypt is exceedingly slight, since the *main* object of the writer was not to write history, but to teach religious truths, yet it does resemble in some points what we know of Egypt from the monuments and profane history. In the Biblical narrative we have noted that at Abram's visit Egypt was a monarchy, under a "Pharaoh" who had "princes" under him; and these brought a report of the foreigners who had crossed the frontier; that Egypt was a land of plenty, storing up large quantities of grain; that certain animals mentioned in the present to Abram were to be found there.

In all these points the monuments and profane history corroborate the Biblical account.

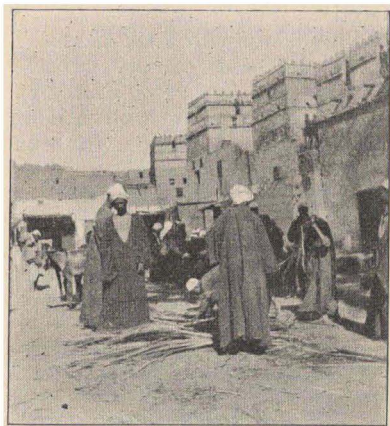
- (2) The faithfulness, absolute candour and impartiality of the historian, who exhibits in such strong relief the dissimulation of the patriarch as contrasted with the integrity and straightforwardness of Pharaoh. He is, however, careful to record the fact that the patriarch's crooked policy involved him in serious difficulties, from which the Divine hand could alone rescue him.
- (3) The main religious interest of the passage centres in the care which Jehovah takes of His people when they seem to be helpless in a foreign land. "The Lord preserveth the stranger" (*Psalms* cxlvi. 9).

ALGERNON WARD.

(*Chaplain of St. Mark's, with All Saints',
Ramleh, Alexandria.*)

¹ For a description of the Negeb see in R.V., *Isaiah* xxx. 6.

Latest News from the American Mission.



THE MARKET AT BALLIANA.

Egypt this autumn. Dr. Caroline Lawrence is to resume her medical work in Tanta, where Dr. Anna Watson and Dr. Belle Drake are. The Hospital there has been doing good work, and those in charge of it are kept busy. There are two clinics started in other places besides Benha.

Miss Atchison was appointed to Luxor, where she is to be at work in the boarding school. Miss Buchanan is due to be back in September, and is bringing with her Miss Gordon, as English teacher.

There are two new ladies coming to the Cairo Boarding School, instead of Miss Ferrier and Miss Dysart, who have returned to America. These two are Miss Woods and Miss McCampbell, and they arrived with the new teachers for Assiout College. Mr. Roy and Miss Barnes are to teach in the Cairo Boys' School. Rev. Bruce Giffen has gone south to take up his new work in Luxor district. Dr. and Mrs. Pollock are to remove there soon to begin work.

Mr. and Mrs. Wilson are to be in Alexandria for the present, and Miss Cowden and Miss Criswell, new missionaries. Rev. Ralph McGill is to be in Assiout, to assist in College work. Miss Coventry is to be English teacher in Mansoura, where her brother and his wife are located. Rev. Abdalla Fanoos was to be installed Pastor of the Church in Nakhala on August 25th. There has been a revival in that Church, and in some others. Mr. Gibra Abadir is to be ordained, and installed in September in the Sanabon congregation.

Signs of Revival.

A LARGE number of friends have been earnestly praying for a spiritual awakening in the native Protestant Church of Egypt. This Church is coming to the period of self-consciousness. The vital question is whether it shall settle down to a mere enjoyment of its existence and attainments, or use these for

the extension of God's Kingdom in the Nile Valley. Unceasing prayer should go up that God may baptize this Church, both in its individual membership and corporate life, with missionary zeal and evangelistic fervour.

In view of this crisis, we note with deep gratitude to God signs of revival. The congregation of Nakhala, which has a membership of 248, and which is mother of all our Egyptian pastorates, has been experiencing a word of grace.

“I went up there on Saturday,” writes one of our missionaries, and attended their Saturday evening meeting, which was for the most part prayer and singing—what prayers, confessions, supplications, thanksgivings, acknowledgments of God's gracious power to save! What simple, earnest expressions of gratitude for forgiven sin, for reconciliation, for unmerited favour! What hearty singing, as if their whole souls were in it! There have been some notable conversions and an uplifting of the whole congregation. And yet everything is conducted in a quiet way, the leader being one of our least demonstrative preachers, but one of our most godly men. I preached and conducted the services on Sabbath morning. There were, I should think, between 600 and 700 present, and some of them were in tears.”

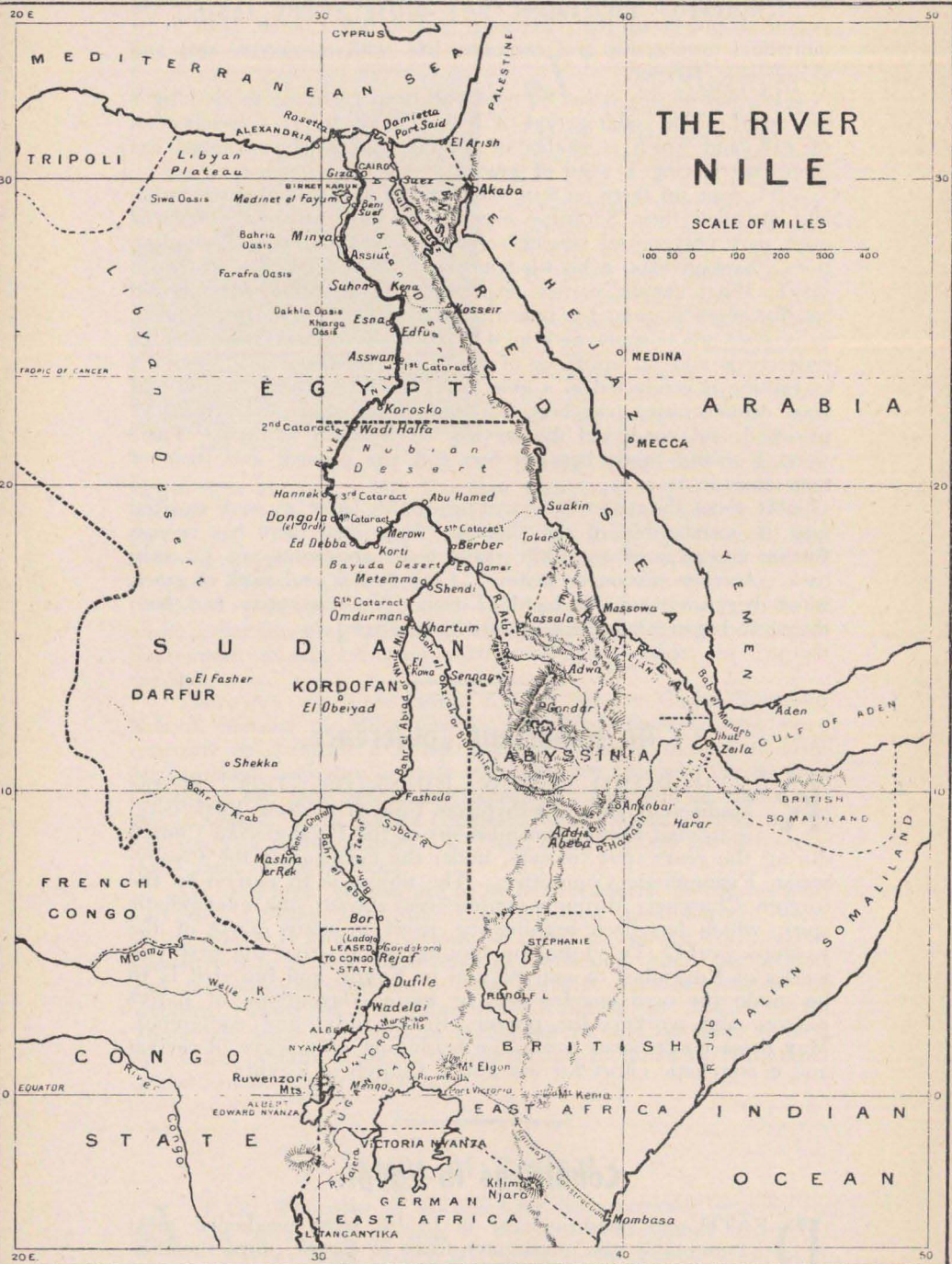
At about the time of the writing of this letter 43 were received into the membership of the Church. Since then there has been a further accession of 29, while many more applicants are yet held back. Another missionary writes, “It has been a real work of grace, which began without the hand of man. No missionary had been there; it began among the people themselves.”

An Important Conference.

REV. HOWARD AGNEW JOHNSTON, D.D., of the Madison Avenue Presbyterian Church of New York City, is to visit the foreign missions of the Presbyterian Church during the years 1905 to 1907, under the auspices of the Presbyterian Evangelistic Committee. The object is to extend to the foreign Churches, through conferences abroad, the evangelistic spirit which has been manifesting itself in many parts of the western world. Dr. Johnston has agreed to give the first two weeks of November to our mission in Egypt, and his visit is to be made the occasion for one or more conventions of native pastors and workers for prayer, Bible study, and conference. May these conferences prove the beginning of a wave of revival and evangelistic effort for our entire Church in Egypt!

Conditions in Egypt.

DEATH and conditions of ill health have weakened most lamentably the missionary force in Egypt, until the mission has begun to ask what can be the meaning of this strange Providence.



H.W. Mardon, del.

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On March 4th Mrs. W. L. McClenahan died. Her experience as a missionary previous to her marriage and her natural missionary zeal made her removal by death a severe loss not only to her friends but to mission work at Alexandria. On May 15th Miss Jennie L. Gibson died of smallpox, incurred in missionary service at Luxor. During the spring of this year, owing to Mrs. Boyd's ill health, Mr. and Mrs. Boyd both returned to America. Miss Zella W. Mitchell and Miss Margaret A. Bell were both ordered home this year by their physicians in order to avoid entire collapse of health. When we add to this list the names of those missionaries whose furloughs have fallen due, we find the force in Egypt reduced by one-fifth.

To anyone who knows how overburdened our missionaries are with work, and with responsibilities far beyond their strength, this reduction of the force will surely become an appeal for prayer: First, that the health and lives of the remaining missionaries may be spared; secondly, that these missionaries may not be overcome by despair in their increased burdens; thirdly, that properly qualified volunteers may be raised up to fill the depleted ranks.

The Message of a French Horn.

I WAS alone in Assouan last winter, and the first evening in a new Hotel loneliness was not far off. I went to bed quite early, hoping to forget my solitude in sleep. The lights were out, when suddenly, not two hundred yards from my window, a French horn, most un-Egyptian of instruments, began some wavering notes. In a moment, amused dismay had given place to thankful pleasure, for the old familiar notes of "Aurelia" "The Church's one Foundation," struggled out through the still Egyptian night. Solitude was forgotten in fellowship; the Master's presence filled the little room; the nearness of the blessed unseen was realized again; the shadow of the great Moslem town, so oppressive to the Christian spirit, had a shaft of heaven's sunshine sent from end to end.

Who could it be, playing that staid Church tune on that unlikely instrument, in that most unlikely place? Investigation revealed next day some unsuspected Missionary neighbours, the German Sûdan Pioneer Mission being only two doors off. Then began a time of helpful Christian fellowship, which even language barriers failed to mar, and much mutual help and sympathy. Here it is not possible to write of the plans and problems of the infant Mission, which has already had its baptism of sorrow and loss, but which has in it the true seed-germs of expansion and life. We can only ask our readers' prayers that the leaders in Germany, and the workers who have their base at Assouan and are reaching onward in desire into the more Southern Soudan, may be "fulfilled with grace and heavenly benediction."

But let us not lose the lesson of the German brother's French horn. He could only play *so* badly; he was only practising, not playing to reach others; yet the poor imperfect music was used

to comfort a lonely heart, and to found a lasting fellowship between workers of two Nationalities, which has borne and will bear fruit to the glory of God.

Let us then, whether in England or in Egypt, practise our life's music, faulty players though we be, and leave the far-reaching results of it to God.

Service and Sacrifice.*

DR. WATSON, in his Summer Survey of Missions, says:—
We make this statement of losses frankly and confidently, for we believe it will be God's call to many. In 1826, out of a total of 79 persons who had gone out during the previous 22 years as missionaries of the Church Missionary Society to Africa, it was found that only 14 remained. Did the dangers of that field deter others? Not in the least. In the seminaries which had furnished the majority of those recruits, the news of deaths of missionaries made such a deep impression that Blumhardt, the director, wrote: "Every one of our brethren is preparing himself to come forward and offer himself as a sacrifice to the Lord. Should many more such tidings of an immortal world arrive, we could not longer detain our dear brethren-soldiers from going to the spot where the heroes of the Church have fallen."

While numbers are needed, we must not forget the need for proper qualifications. The mission in Egypt is in the second stage of its development, and the necessity for high qualifications in missionary service is emphasized in letter after letter received from that field. It is not to be concealed that qualities of leadership are imperative, or the missionary cannot hold the respect and confidence of the educated and well-trained leaders of the native Church in Egypt. To be a westerner, a foreigner, an American, will give no man immunity from a criticism which may prove his undoing unless he really possesses intellectual and spiritual qualities which may entitle him to respect and confidence.

The Evangelical Church of Egypt in connection with the American Mission.

THE American Missionaries began work in Egypt in 1854, and located at first in Cairo and Alexandria. They opened schools and held evangelistic services in both cities, and also visited Upper Egypt, doing evangelistic work, and distributing copies of the Holy Scriptures. After the work had been carried on along these lines for several years, a number of Copts, Syrians, and Armenians, sought the privileges of Church fellowship, and were received as members into the Evangelical Church, on profession of their faith and assent to the truths of the Gospel, as held and taught by the Missionaries.

On the 15th of February, 1863, the first congregation was

*From *The Christian Union Herald*.

organized in Cairo, with four elders and three deacons, all of whom were then ordained to their respective offices. The Presbyterian Form of Church Government met with acceptance by the people from the first, and after the experience of upwards of forty years it has proved satisfactory.

The Missionaries felt that the education of a native ministry was of great importance to the success of the work, and therefore they began as early as 1865 to give to a few young men a brief literary and Theological course of training. Subsequently the Assiut Training College was opened, and furnished candidates with better facilities for prosecuting a full course of literary studies, after which the Theological Seminary afforded them a course of three years in the branches usually taught in similar institutions.

At the close of 1904 the number of communicants was 7,790. Organized congregations, 53; Pastors, 37; licensed preachers, 13; Theological students, 16; Mission stations, 11; Sub-stations, 212. Of the fifty-three congregations, seven are entirely self-supporting, and the others are gradually approaching that condition.

The Evangelical Church has one of their own ministers labouring in the Sudan, as their missionary, whose salary is paid from the contributions from the Church. They have also contributed liberally towards a Church to be built in Khartum.

In the year 1878, the Protestant Church of Egypt was recognized as entitled to a legal standing with other Churches in the land. This was obtained by a Firman from H.I.M. the Sultan of Turkey. In the year 1902, the Egyptian Government not only approved of the former status of the Church, but granted to the Protestant community the same civil rights and privileges enjoyed by the other Christian sects in the country.

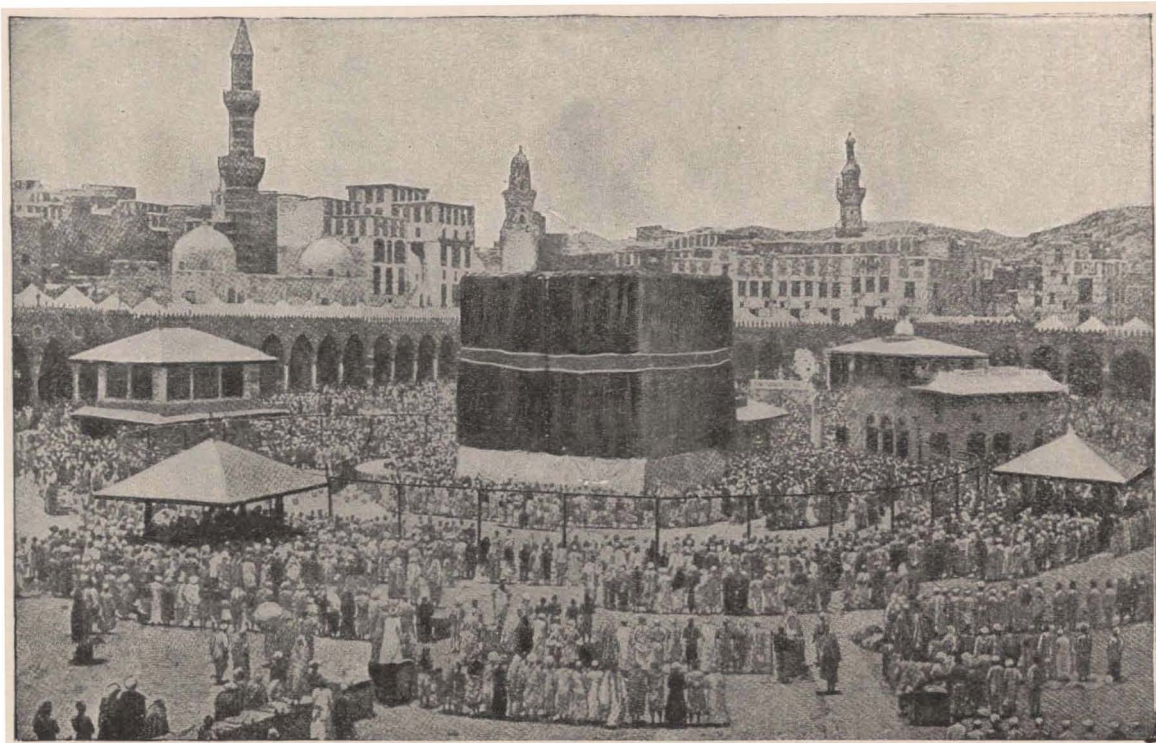
While we have good reason to thank God for His blessing in the past, we regret that the Evangelical Church is far from what it ought to be, as a living, active, aggressive community of Christians. Its members and ministers are in great need of the infilling and power of the Holy Spirit, so that they may be enabled to bear more faithfully their testimony to Christ, and labour more earnestly to make known the way of salvation to their fellow-countrymen of every class and condition.

"Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even also as it is with you."

WM. HARVEY.

Cairo, Egypt, September 4th, 1905.

Luke xxii. 60, 61: "I like to think of the singular combination—the crowing of the cock and a look from the Lord. As the Master's look went with the cock's crowing, so I trust it will go with my feeble preaching. The next time you also go out to try and win a soul for Jesus, say to yourself, 'I cannot do it, but yet the Lord may use me.' Crow away poor bird, if Jesus looks while thou art crowing thou wilt not crow in vain, but Peter's heart will break. The two things are joined together, and let no man put them asunder—the commonplace instrumentality and the Divine worker."—C. H. SPURGEON.



“THE SQUARE HOUSE WITH THE BLACK OVERCOAT.”
MECCA.

From “Topsy Turvy Land.”

Arabia.

A CALL TO PRAYER.

WE, as fellow-workers in the evangelization of Arabia, very earnestly plead for the intercessory prayers of God's people; for ourselves, that His grace may abound in us unto holier living and more efficient service; for the Arab nation, that God may turn the hearts of many to accept Jesus as their Saviour; that many more workers may be sent to this neglected land, and that the avowed purpose of the established societies to reach the interior may speedily be realized.

Will not all, therefore, who rejoice in the salvation promised to our forefather Abraham, join with us daily in his prayer for this ancient people: "Oh! that Ishmael might live before thee!"

*The Arabian Mission of the Reformed Church (America),
The United Free Church of Scotland (Aden),
The Church Missionary Society (Bagdad),
The Danish Mission to South Arabia.*

REV. F. J. BARNY.

The call to prayer for Arabia herewith published had its origin at the last annual meeting of this Mission. There was present then P. W. Brigstocke, M.D., from the neighbouring Mission at Bagdad, who, in the course of an address, spoke of the need of such a call and the desire of his Mission to join with us and all workers in Arabia in issuing one. The suggestion was immediately and warmly received by this Mission, and the writer was appointed to co-operate with the other societies and workers in the matter. It may not be amiss to mark here this first act of co-operation of Missions in Arabia, and to note that it is a call to the Church.

I had hoped that its first appearance would be with the expressed approval of all the Missionaries in Arabia, but we are so far apart that much time would elapse before the signatures of all would be secured. For good reasons we do not wish to delay its appearance until the next Quarterly, so it comes to you now with only the direct approval of the Arabian Mission and of the C.M.S. Turkish Arabia Mission. Knowing the temper of our Scotch co-workers in South-west Arabia, I can, however, with full confidence present this appeal to you as unanimous from Arabia to the Church. If you will not accept my assurance on this point, then receive it as coming from the majority of the workers. What will you do with it? Its real origin is in our feeling that we cannot and ought not to bear the human part of the burden of the evangelization of this people alone, and that the Church must help to bear it. There is a divine part of the burden which God will bear when He sees His people bend their shoulders to what belongs to them. This is what we desire.

Kindly notice that we ask for some definite things to be prayed for, the most important of which I conceive to be "that He may turn the hearts of many to accept Jesus as their Saviour." This is God's own work, and He will have His own way about it. He may use as means "many more" workers, and, if so, He will

send them even as we pray. If He shall use any one of us or all as vessels of honour in glorifying His name in Arabia, or if He shall pass us by, we equally need your prayers. Whatever His purposes are, He has been long asking you to help in glorifying Himself, and in His name we ask you anew to do so.

Mission Work in South Arabia.

THE British occupation of Aden, which began on the 19th January, 1839, was not marked by any great anxiety on the part of the British population to re-win the peninsula for Jesus, until the Hon. Ion Keith-Falconer, the third son of the late Earl of Kintore, read an article by General Haig in the "Christian" of February, 1885, when the idea of winning the Moslems of Arabia Felix to Christ immediately took possession of him, and he began his preparations for visiting the rock and again erecting a Church for the natives in the same place as it had stood when the Moslems swarmed down 1,100 years before and exterminated the worshipping band.

His idea was to erect a hospital in Aden, where the inhabitants of the surrounding district could receive medical and surgical treatment, and where without cavil he could preach the Gospel, and also to erect a school for instructing the young in the paths of truth. With this in mind he landed in Aden early in the month of November, 1885, to prospect for a suitable site, and to try the climate to see if it were possible for him to live and work in the place. Fully satisfied that this was possible, he left Aden on the 6th March, 1886, and on the 26th May, in a most remarkable speech, laid his plans before the General Assembly of the then Free Church of Scotland, which listened to him with profound interest, and both unanimously and cordially recognized him as one of their missionaries.

Dr. Stewart Cowan was later on chosen as medical colleague, his salary being paid by Keith-Falconer through the Free Church of Scotland, lest there should in any way come in that feeling of master and servant in their intercourse the one with the other.

On the 8th December, 1886, Keith-Falconer once more landed in Aden, and before very long began the work in Sheikh Othman, now carried on in his memory and name; but on the morning of the 11th May, 1887, he was called to higher service. Volunteers thrust themselves forward to carry on the work, the issue showing that though God buries the workers, despite all difficulties, He carries on the work.

For a time it seemed as if the unhealthiness of the Mission Station at Sheikh Othman would necessitate another site being chosen, but work having been begun among the British soldiers at Aden, and one of the missionaries having been appointed Presbyterian Chaplain, the earnest prayers of friends at home, and of those in the Keith-Falconer Memorial Church, seemed to make residence possible, and Christian work in the village doubly agreeable to the missionary.

The first convert was an educated Caucasian woman who had first heard the Saviour's name in Egypt, and had no hesitation when ill to call in the missionary doctor. A short time after her conversion the missionary had the pleasure of marrying her to a Christian husband, but persecution began, and they had to flee to Busrah. Even there, however, it became known that they were Christians, and they had to leave for Egypt, where from the last accounts I received they are holding fast to their profession and living warm, earnest Christian lives.

Of how Sheikh Salem came to know the truth while he was with us, you have heard from Mr. Logan, of the Egyptian band, and from his own letters; therefore I need not stay to dwell upon the difficulties that beset his path, nor on the remarkable change that came over his life when he gave his heart to Jesus.

Both these converts are in Egypt, and their lives can be studied by the natives thereof. The others who have been baptized have either gone to India, where they are engaged in Christian work, or, not being Arabs, remain on in Aden witnessing for Jesus as God gives them power.

At first the missionary had hard work and got sullen looks in Sheikh Othman, but gradually prejudices broke down, and in eleven years the attendances at the Dispensary rose from eight thousand to over forty thousand annually, while the surgical operations rose from about twenty to seven hundred and ninety-seven last year.

The School has never been a great success. Into our boarding School parents and guardians will not suffer their children to come, although they have no hesitation in allowing them to go to the Roman Catholic School, where it has been said that form takes the place of vitality. Even our day School has suffered from Christophobia of the Moslems. For a short time after the present writer took charge of the School new scholars were continually being added to the roll, but after less than a week's attendance they would leave, and when the cause was inquired into it was invariably found that some of the Arabic School teachers had gone to the parents or guardians and warned them not to continue the practice of sending their children to our School, for they would be taught English there, and if they died they would be made to speak English in Heaven, where no person would understand them.

Happily this stage is passing away, and under the able mastership of the Rev. Oluf Höyer, of the Danish Lutheran Church, who co-operates with us in spreading the Gospel, the School is gradually rising to take its proper place as an auxiliary of Mission Work in Sheikh Othman.

Of our work in connection with the British and Foreign Bible Society I need say nothing, as the able pen of the Rev. Alf. A. Cooper, M.A., has made you acquainted with most of the facts; but a word or two may not be out of place about the famine of 1904, and the plague which came down early in 1905 and swept away more than a fifth of our population, as both of these showed us the necessity of having a properly-equipped hospital, which up till the present we do not possess.

Very early in March, 1904, people began to crowd down from Turkish territory, telling us of the scarcity there, and of the Turkish soldiers still requiring "their pound of flesh," and

taking it despite the ruin and death they saw around. Soon we had about one hundred of these starved wretches lying about in the compound, and waiting greedily for their next meal. An appeal to the resident brought out an officer next day to erect shelter huts, and begin the work of Salvation.

We had not, however, bidden good-bye to our last famine patiently when dead rats began to be discovered in our midst; two were found in my own well, and four of the house servants went down with plague, three of whom died—one after twelve years of faithful service and loyal friendship.

Inoculations was promptly started; 4,400 people submitted to it in Sheikh Othman, and it is a great satisfaction to record that wherever in the village the people were inoculated, few, if any, died or were even attacked, while in the other parts of the village the mortality was dreadful.

This paper would be incomplete if I failed to speak of the Ion Keith-Falconer Memorial Church in Aden, which, without asking for a single subscription outside the Free Church of Scotland, was opened free of debt on the first Sunday in July, 1897, and has remained ever since a light shining in a dark place, to which sooner or later all Christian officers and men, who are out and out for Jesus, whether in the Navy or the Army, invariably find their way, and when forced to leave the station part with the congregation with regret, and in home or other lands pray God to bless our work.

JOHN C. YOUNG.

The Claims of Arabia.

REV. MANCIUS H. HUTTON, D.D.

THERE are four strong claims of Arabia. A leaflet will hold them; but they could be expanded into a library.

I.

The first claim of Arabia is, *It has been so neglected.* Have you any idea of the real state of the case? Do you know how large Arabia is, and do you know how little has been done for her? If you could take a great knife and, starting where Florida looks across to Cuba, should run it along all the Atlantic coast, past the two Carolinas, wide Virginia, imperial New York, the long New England coast, and up to the St. Lawrence; then along that endless river and through the centre of the Great Lakes until you reached the line of the Mississippi, and still cutting down it until passing New Orleans you got to Cape Sable, and then should lift that great piece right out of the United States, you would think that you had so maimed the country that she would bleed to death! *That* is a district about equal in size to Arabia. It is four times the size of France. And it has about ten millions of people.

How much has Christendom done for it? Never was so vast an inhabited district left so unpitied of Christian hearts. Australia, before it was discovered, the polar regions which have

not been discovered yet, are the only lands like it. So far as we can find out, from the days of Origen (d. 253) not a Christian missionary went near it until Raymond Lull in 1315 died on the edge of it. Then for 574 years it was absolutely abandoned of all gospel service. Not until 1889 was a mission begun. Think what the need of the land must be. In itself that is a heart-searching plea! Christ has laid it, a friendless waif on our doorstep. We *must* take it up.

II.

Arabia's next claim is, *Its fathomless ignorance*. You might expect that from its history. Knowledge and intelligence go where the Bible goes. What chance has poor Arabia had? The Koran is not so bad; some rays of daylight sense are in parts of it. But the comments of the teachers! Not long since there was issued a Mohammedan religious book for circulation in Arabia called "Exact Facts." It gravely states "that God created a four-branched tree, which He called Verity. Then God created the Light of Mohammed in a curtain of white pearl, resembling a peacock, and lauded it 70,000 years. Before the peacock He put a mirror, which, when it saw its own beauty, was ashamed before God, and knelt down five times. Thus the five periods of prayer became incumbent on us daily." What stuff on which to feed souls! And we, we have the Sermon on the Mount and the 14th of St. John! How "can we whose souls are lighted with wisdom from on high" deny the Lamp of Life to the benighted?

III.

There is a third plea for Arabia. *It is a time of Foundations*. At last missions have entered the land. It is our mission. Our young men went out there and began. By a strangely pursuing providence our Church had to take it up. We are laying foundations. The universal ignorance, the tribal jealousies, Mohammed's hard hand of intolerance still stretched out from his grave over men who have hardened into an intolerance harder than his, make it one of the most difficult and, to human view, one of the most hopeless of fields. But our Christ is going to have it! Then those turf-bound, sullen fields are to break up into the billowy waves of Christ's harvest. I plead for the best of ploughmen and the best of tools to start that work aright!

IV.

Finally, I plead for Arabia because *It has been a devouring land*. It is but a little band which is there; a little light spot in Busrah, another in Bahrein, a third in Muscat, but what a martyr band it has already on its list. Peter Zwemer, then Stone, then Wiersum. They have all gone down, killed, not by man, but by overwork in that fatal climate. Had we not better give up? "Give up?" Give up? To generous ardent souls among the choice young men in our two theological seminaries, the dying whispers of exhausted Zwemer, Stone, and Wiersum have been like trumpets pealing a charge. Soldiers of Christ who would endure hardness, answer like that. Can we of the Church do less than back them up?

And remember, the Arabian Mission cannot be supported out of the general treasury. Loyalty, generosity, duty to our elder missions forbid. Synod asks for \$15,000 separate for that. Who will give it? What pastor will set a new syndicate to work for it? The world is full of the clamour of the crying of the men of Macedonia. But running through them all I hear the voice of my Arabia, crying, not loud, but penetratingly, "I am the son of Ishmael. Will you not do something for the cousin after the flesh, of the Great Man from Bethlehem and Nazareth and Calvary?"

A Peep at Topsy-Turvy Land.*



REV. S. M. ZWEMER, D.D.

DOCTOR and Mrs. Zwemer have given, in their book upon the land of Sinbad the Sailor, a series of pictures of life and fashions in Arabia. They do not begin and end in the conventional manner by telling us the story of Arabia and its people, first cousins to the Jews, the Phœnicians, the Assyrians. They rather claim the attention of young folk—who weary of orthodox history and get enough of it at school—by picking out the plums of modern conditions and holding them up, isolated from the whole mass and made picturesque and attrac-

tive. What a boy cares to know is seldom reducible to statistics. He wants to live in Arabia as do the Arabians, to go to market and mosque with their boys, to ride with their desert children, to eat dates and drink coffee, to listen to their story-tellers, to sleep in their tents and learn to hurl their lances. And this is what he can do in imagination while he is reading Mr. and Mrs. Zwemer's book. And all this takes him back to the days before our Alfred the Great; for Mahommedanism found its first home, indeed, its source, in Arabia, and so moulded the land that it wears the same aspect now that it must have done then.

Dr. Zwemer describes the boats at Bahrein, on the Persian Gulf, and says: "They are just like Sindbad's, and the sailors sing the same songs, I think, for there are very few changes in the almost changeless East."

* *Topsy-Turvy Land.* Arabia Pictured for Children, by A. E. and S. M. Zwemer. Fleming H. Revell Company. 2/6 net.

One change he heartily desires, and that is first to come about in the West. "America," he says, "pays many millions more for tobacco in a year than it pays for missionaries." And tobacco has spread all through Arabia, while missionaries are so scarce that in large tracts the name of Jesus Christ is never heard. And England goes to and fro in motors and swift steamers, and covers the earth with its merchants and adventurers. It goes truly "into all the earth," but not to preach the Gospel to every nation. For Arabia lies in the very route to India, and is passed by. That is the first change to be effected, that men in the West who know the good tidings shall gird up their loins and carry it to the East. For, at the best, what is Mahommedanism but an idealized worship of Moloch, including, as the greater idolatry does, the less a positive fetish-worship? The black stone is a fetish at the best, about which a myriad fables have gathered. It was probably nothing better than a monument to some ancient warrior, or it may be part of some blood-stained altar to the hideous Baal, of whom so many ancient peoples in Western Asia lived in abject terror, and whom they propitiated with the blood of their children. More of such fetishes existed in Mahommed's time, but he destroyed them, only he failed to eradicate the innate magnetism of idolatry, which drew the hearts of his people away even from the anthropomorphic god he gave them. So the Kaaba and its black stone are sacred to every Moslem, a heathen temple and a fetish!

The illustrations of *Topsy-Turvy Land* are charming. How pathetic are the faces of the four Arab boys in its frontispiece. They symbolize their nation, which sits waiting with appealing eyes for the voice of Jesus in their wilderness: "Come unto Me and rest."

Then the morning coffee on page 33, with the old man sitting on his stool of date sticks, the cup and saucer in his hands, the attendant in front with his water-pipe ready—and the corner grocery on page 38, with a row of sugar-loaves hanging from the ceiling, and big baskets full of vegetables on the floor, while the shelves are crowded with tin boxes and bottles full of spices—bring us into the heart of daily life in Bahrein. Daily life filled with a great sadness and yearning, a need these gifted sons of Ishmael hardly know how to utter, but which we understand, we who have tasted of the joys at God's right hand. Shall we not repay what the Arabs gave to the West of learning and mathematics and astronomy, of chemistry and the heart of healing, of architecture and colour, of magnetism and metaphysics, with the one priceless treasure that can be shared with all the world, for "I, if I be lifted up, shall draw all men unto Me."

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