

“Blessed be Egypt.”

A QUARTERLY PAPER

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt
and
The Nile Mission Press.



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	PAGE
The Soudan Party in Cairo	33
Two Days of Waiting upon God	122
With the Blind in the Holy Land	61
Women's Appeal, The	89

POETRY.

"Have Faith in God"	1
"Hidden"	73
"It will Surely Come"	30

Have Faith in God!

Have faith in God!

What though thou canst not understand?
All things attend thy Lord's command:
Rejoice because He is so great;
Be calm and wait.

Have faith in God!

"Ah, but," thou say'st, "the cloud is dense,"
Faith reckons not by sight, by sense,
But by His Word. Than cloud or night
More strong the light.

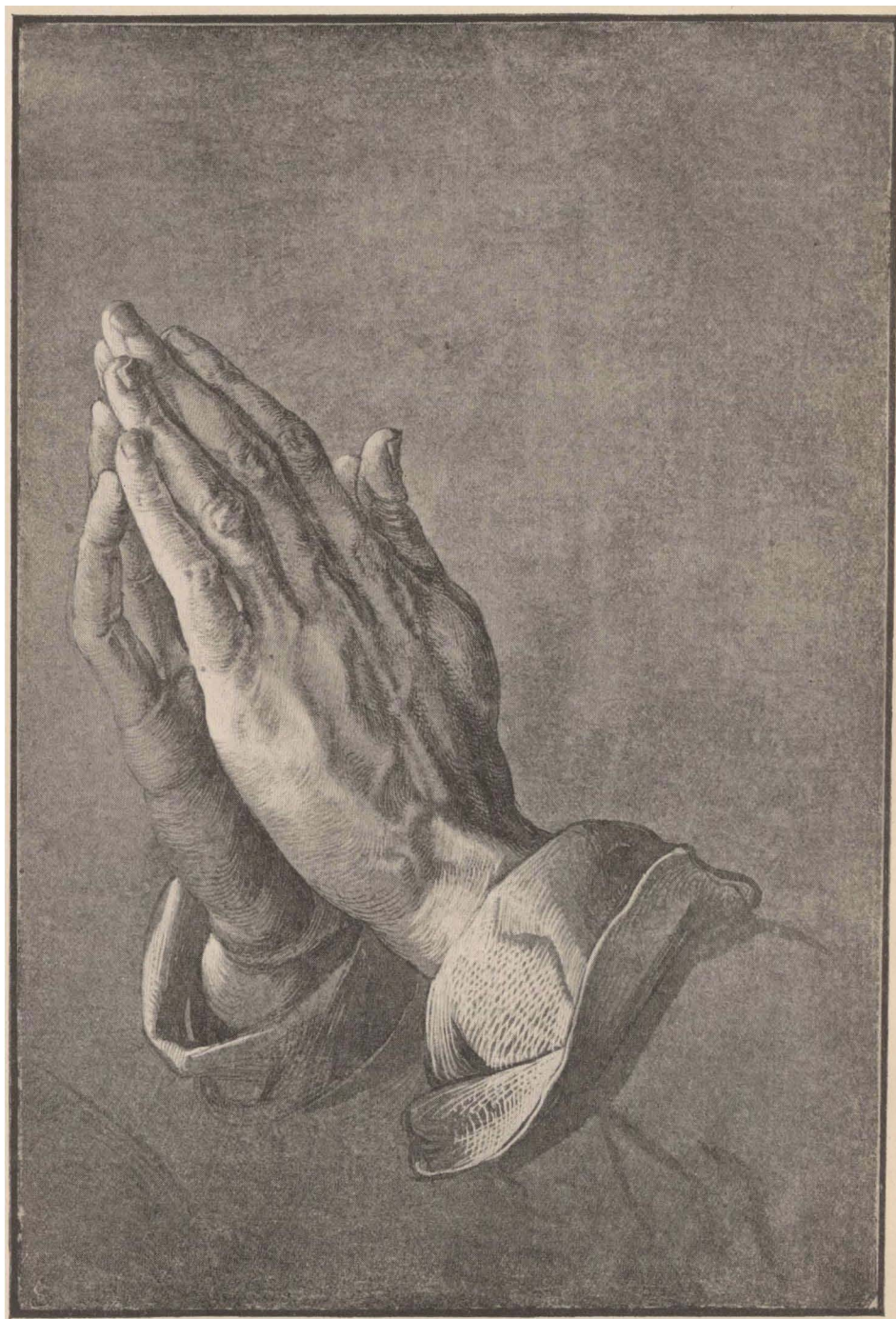
Have faith in God!

Not in thyself, or thou shalt fail,
For strength of arm has no avail
'Gainst spirit foes. In God alone
Is victory known.

Have faith in God!

The hosts of light shall guard thee round
From open heavens, thy Lord be found
Far better than thy highest thought,
Be strong, fear not!

W. J. GOVAN.



PRAYING HANDS.

“Blessed be Egypt.”

VOL. VII.

JANUARY, 1906.

No. 26.

Editorial.

“Strengthen ye the weak hands, and confirm the feeble knees.”

—ISAIAH XXXV. 3.

“Wherefore lift up the hands that hang down, and the feeble knees.”—HEBREWS XII. 12.

“Hear the voice of my supplication when I cry unto Thee, when I lift up my hands towards Thy holy oracle.”—PSALM XXVIII. 2.

“And Aaron and Hur stayed up his hands . . . and his hands were steady until the going down of the sun.”—EXODUS XVII. 12.

“**H**IS Hands were steady until the going down of the Sun.” “He spake this parable unto them that men ought always to pray and *not to faint*.” A distant friend has written asking that a return should be made of our answered prayers. On another page we have a record of petitions in which we have united, and a corresponding record of those which have been answered and of those which are being answered. We find that in some instances God has put in motion a train of circumstances which are leading to the answer. Let us hold up our hands in continual prayer until the perfect result is finished. Do not let us stop halfway, or begin to doubt. *“Through faith received Kingdoms.”*

At the close of 1905 the times have been troubled in Egypt. We cannot say much about it in this Magazine, as it has a large circulation in the country, and is sometimes lost in the post. We do not wish to print anything from which harm could arise, and would therefore only ask our readers to pray specially for the work and the workers. Also that these troubled times may bring out the true Christians, and cause them to confess their faith fearlessly.

Let us not forget that in many directions there has been suffering during the past year through lack of funds. Work has gone on unabated, but at the cost of much self-denial on the part of the workers. And now, at the beginning of the New Year, each Mission needs strong and renewed support. Do not let us allow the opportunities before us to slip, but let us bear one another's burdens now, and by willing offerings to the Lord give each separate undertaking a fresh glad start with the opening year, a Spring time of ploughing and sowing that will give us all a harvest in days to come. If we sow bountifully, the Lord has promised a rich reward—“Full measure, pressed down, and running over.”

B

It is a cause of gladness to us in connection with the Nile Mission Press, that in beginning the second year of its existence, each Mission represented in Cairo has brought their Magazine to us to print. Dr. Watson has already entrusted the printing of the weekly paper of the American Mission to the Nile Press. The Magazine, "Beshair es Salaam," the monthly paper of the Egypt General Mission, is now being printed there, and the weekly Magazine brought out by the Church Missionary Society, "Orient and Occident," will also be printed there this year. Having our Press occupied by these papers, which are regularly issued, will speedily necessitate a second press, and we hope that one of our readers may find the wish in his heart to supply this need. We have had a hard struggle during our first year's work, and we thank God with grateful hearts for having brought us through. With His blessing our second year should see distinct advance, and it will do so if you determine, by His help, to do your part.

As the business arrangements of "Blessed be Egypt" have now been undertaken by the Secretary of the Nile Mission Press, it has been found necessary to have a uniform charge of 1/8 a year.

The Prayer Cycles will be sent free of charge to all missionaries, and they may be ordered by others with the Magazine for 2d. each from the Office:

16, Southfield Road,
Tunbridge Wells,
England,

or from any of the Secretaries at the addresses given on the last page.

The news of the Penny Postage for the half ounce between England and Egypt has been hailed with delight. It was inaugurated on the 15th December, 1905.

For the last few years we have observed one day in January as a day of Prayer for Egypt.

We ask friends far and near to join us in setting apart Wednesday, January 31st, 1906, as a special Day of Prayer and Intercession with Thanksgiving for Egypt, the Soudan, and Arabia. Let it also be a day for offering to God whatever He enables us to give Him for His work there.

Of Thine own have we given Thee.

Praying Hands.

THE story goes that Albert Durer wanted to aid a man who was in dire necessity, and to that end painted the picture of the hands making their mute appeal, and fastened it outside the man's door. It accomplished its work; succour, in response to the petition of the hands, was given to the needy one.

The Outlook in the Soudan.

"THE Soudan is a useless possession, ever has been, and ever will be." So wrote General Gordon, just before his death in 1884. The great hero was probably right as regards the past, but he was certainly mistaken in his prediction as to the future of the Province. No one can read the Annual Report of Lord Cromer for 1904, to which reference was made in the Autumn Number of this Magazine, without feeling confident that a splendid future lies before the Soudan, and thanking God that He has called England to the task of bringing order out of chaos.

It may be well to remind our readers that the Egyptian Soudan divides itself naturally into two distinct, well-defined portions—the northern zone, with Khartoum as its central feature, extending from Assouan to the River Sobat; while the southern zone stretches from that River to the border of the Uganda Protectorate.

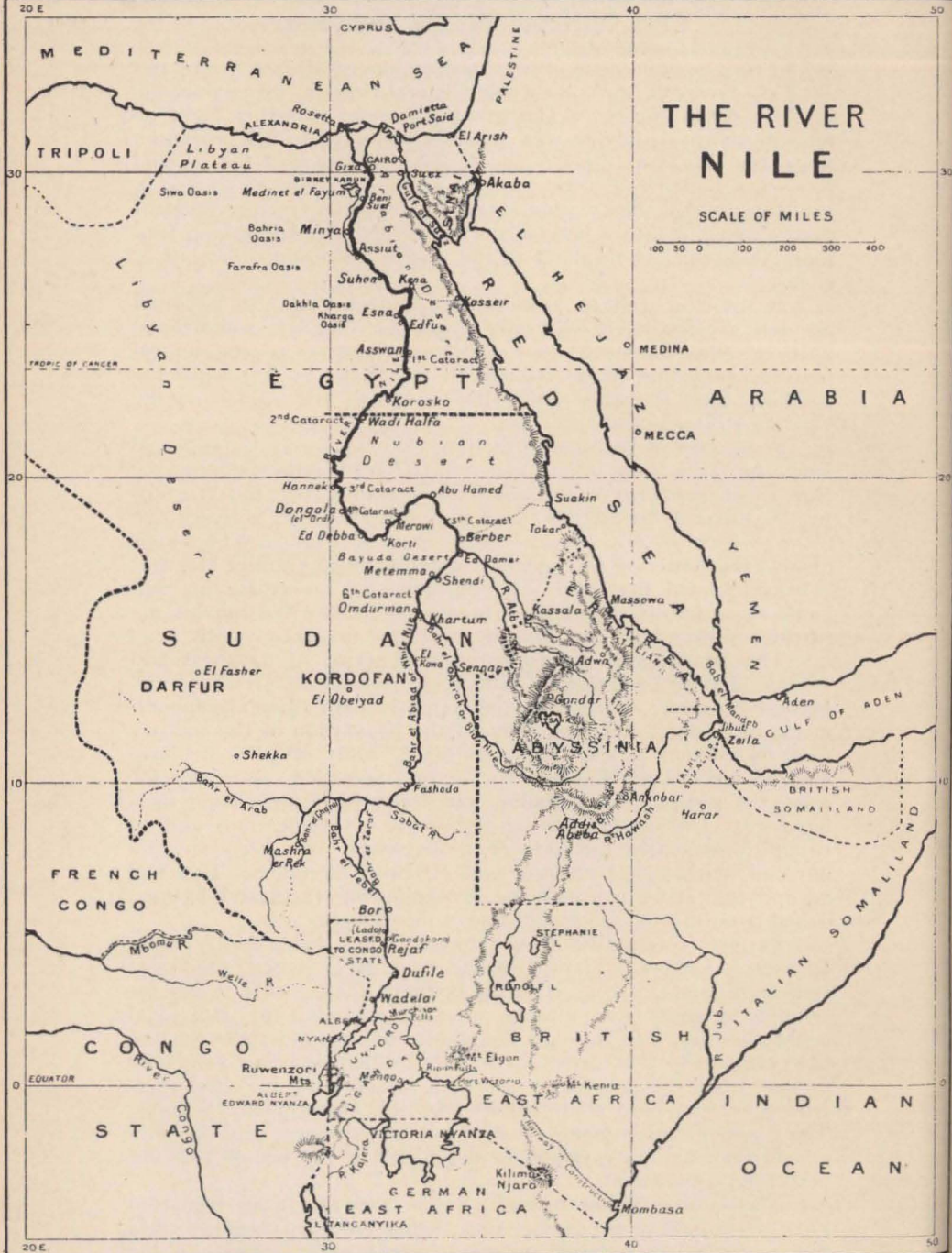
Some idea of the size of this vast territory may be gathered from the facts, that it is 1,200 miles from Wady Halfa on the North to Gondokoro on the South; 1,000 miles from the Western to the Eastern boundaries; and that the Province of Kordofan alone covers an area greater than that of France. The indigenous population of the northern zone is almost entirely Moslem, more backward than their co-religionists in Lower Egypt, and liable to outbursts of religious fanaticism; while the inhabitants of the southern zone are, for the most part, pagan savages.

The Soudan has passed through a period of darkness and trouble defying description, under the tyrannical Dervish rule. Mis-government, oppression, and cruelty, with their accompaniments of disease, and war, reduced the population of the country from 8½ millions to less than 2 millions. Only seven years have elapsed since Lord Kitchener's victories crushed, once and for ever, the power of the Madhi, and freed the people from their bondage. During this period the work of pacification, and of establishing settled methods of government, has been steadily pursued, with signal success, under British direction. This will be apparent if we consider the few following facts and figures, culled from the official report above mentioned.

Perfect tranquility now prevails in the country, the Inspector General, Slatin Pasha, who has visited the most remote districts, giving it as his opinion, that "were it not for possible danger from attacks of wild animals, any individual could pass unarmed through the whole country under the Soudan Government." Confidence in the Government is being gradually gained from the people, in proof of which may be cited their willingness to send their children to the Government Schools. The Slave Trade is being crushed out of existence, and the hold which domestic slavery had on the minds of the people is being perceptibly weakened.

The land is being brought under cultivation, an increased area of 102,378 acres, during 1904, being recorded; and schemes for irrigation on a large scale, to benefit both Egypt and the Soudan, are under consideration.

Trade is developing, though retarded by the yet defective



H W Mardon, del

G. Philip & Son, London & Liverpool

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

means of communication. It is of interest to read that the new railway from the Nile to the Red Sea, a length of 320 miles, is expected to be completed early next year; and with this improvement, the exports and imports should immensely increase, the cost of transport through Egypt being so high. A somewhat disconcerting feature in the trade figures, is the preponderance in import of spirits, the value of which was nearly one eighth of the whole value of imports. Lord Cromer notices this, and states that the subject is receiving attention.

The revenue of the country has risen from £35,000 in 1898, to £576,000 in 1904, albeit the system of taxation bears very lightly on the people. All this shows that the country is advancing in material and moral prosperity.

Turn we now to the Christian aspect. What is being done to bring the Gospel of Light and Love before the people? Though debarred by reasons of policy (into the pros and cons of which it is not our purpose to enter), from allowing full freedom to the Christian Missionary to evangelize among the Moslems of the Northern zone, these restrictions have been so far modified in Khartoum and Omdurman, as to permit of the establishing of Mission Schools, and of the sale of Bibles. An account of the work carried on in those towns will be found in the Autumn Number of this Magazine, under the heading, "C.M.S. Work in the Soudan." Unfortunately, the Medical Mission work is at a standstill for want of a qualified doctor.

And here we must refer with thankfulness to the sympathy and practical encouragement so continuously afforded by the Sirdar, Sir R. Wingate, and other British Officials in the Soudan, to the Missionaries of the several Societies who are working there. To quote from Lord Cromer's Report: "As on our part there has been no desire to impose any restrictions on the freedom of missionary action, beyond those obviously necessitated by the facts of the situation, so, on their side, every disposition has been shown to conform loyally to regulations which to some ardent and zealous spirits may possibly have appeared irksome or even unnecessary."

We can but pray that the time may not be far distant when the same liberty of action will be conceded to the Christian Missionary in the entire Soudan, as is found practicable in the more civilized regions of Lower Egypt.

As regards the Southern zone, the circumstances are different. Recognizing the beneficial civilizing influences which invariably accompany the introduction of Christianity into pagan lands, the authorities are sincerely desirous that missionary work should be undertaken among the tribes inhabiting those regions, and are affording every facility for the same. The American Presbyterian Mission is already in the field, doing good work in the vicinity of the Sobat River, among the Shillouks and Dinka tribes, and gaining the confidence of the people. It is gratifying to read the following testimony in Lord Cromer's Report: "Major Matthews, whose local knowledge of the country inhabited by the Shillouks and Dinka is unrivalled, writes:— Though to the non-ecclesiastical onlooker the efforts of the Missionaries might appear unproductive of tangible results, I cannot but feel profound respect for these self-denying people, who, cut off from country and friends and devoid of all worldly pleasure,

and of all but the humblest comforts, realize perhaps that only death will relieve their guard."

Mention must also be made of the Austrian Roman Catholic Mission, which has occupied a considerable portion on the South of the White Nile, and is most active in pushing its interests.

The invitation sent by Lord Cromer, in the early part of the present year, to the Church Missionary Society, to take up work in the Southern Soudan, defining the sphere of suggested operations, was at once responded to by that Society, and a call for men was issued. The response has been satisfactory, and a band of workers have gone out, young, capable, earnest and strong, to be "captained," at first, by the Society's Medical Missionary in Uganda, Dr. A. R. Cook, who will make his way north along the Nile Valley, to join the contingent from Home.

The writer was privileged to meet the Sirdar in the Committee Room of the C.M.S. in July last, when Sir R. Wingate kindly gave the Committee much valuable advice as to the constitution of the Mission Band, and as to the methods of working, etc., promising support and assistance.

Both Lord Cromer and Sir R. Wingate pressed strongly that the Mission to the Pagan tribes should have in it a large element of civilizing and instructing, medical, industrial, and educational work, which will naturally be kept prominent in the programme of operations, while at the same time there will be no putting in the background the object which the Missionaries have in view, viz., to bring the people to the knowledge of the Saviour.

Looking at all the circumstances, one can but "thank God and take courage"; the outlook is fair, the door open—are we ready to enter in?

J. B. BRADDON.

The Nile Mission Press.

(INCORPORATED 1905.)

IT is with great thankfulness that I am able to report to all who are interested in the above work, that Mr. Gentles and his family have at last come through their trying time of sickness, and are now, as far as we can tell, on the high road to recovery. Our praise is due to our Heavenly Father for the way in which He has sustained both Mr. Gentles and Mr. Upson in the "baptism of fire" under which our work has been commenced. May we not take it that, having been assailed in such a determined way at its inception, our Press has before it a glorious future?

Our thanks are also due to many friends in Egypt who have upheld our workers in prayer and in many other ways during their time of need. I am glad to be able to announce that the Rev. Dr. Giffen, of the American Mission, and also Dr. Pain, of the Church Missionary Society, have joined our Committee in Cairo. We feel their kindness the more, knowing as we do how very fully their time is already occupied.

My recent visit to our premises at Cairo has been very helpful to me, both with regard to getting to know our members

of Committee and workers, and also with reference to seeing the great needs of the people; the sight of the sin and darkness on the part of the men, and the absolute ignorance and servility on the part of the down-trodden women of Egypt, is an object which one needs to see for oneself before one can in any way begin to realize what a responsibility we have, who know personally of the great joy of Salvation through our Lord and Saviour, Jesus Christ. Now that I have seen something of all this on the spot, to my own mind at least, there is no doubt that if our brethren and sisters in the home-land will only rally round and support this work, the possibilities of good before us, as the only Mission Press in Egypt are enormous, and that the more abundantly and expeditiously we can accomplish our distribution of Literature, suitable to all classes of the people, so much the sooner will the prophecies about the land of Egypt be fulfilled. The position of our Press, set up with the express purpose of being entirely devoted to God's work in Egypt, is, it seems to me, quite unique. There are now both Government Schools and Mission Schools, which are ever increasing in number, and which turn out yearly hundreds of readers, and as at this time the work of teaching the natives to read is quite in its infancy, *now* seems to be the time to circulate and spread as rapidly as possible the message of Christ and His Truth. To show with what a determination the Government has undertaken the education of the masses, the fact that was recently published in an Egyptian paper that they hope soon to be able by public subscription to open at least thirty-five new schools in Badari, Assiout Province, speaks for itself. If, then, we are to meet the need, which is rapidly growing, of giving these people the opportunities of knowing the Gospel for themselves, we must be able to put into their hands Literature in ever-increasing amounts to counteract the bad and unwholesome matter which the French and other Presses are beginning to pour into the country. Whilst out in Cairo I made a special study of the Literature that what one may speak of as “the man in the street” reads, with the result that one feels that if we do not speedily give them pure and Holy Books to read, the last state of these educated Moslems will be worse than the first. The Bishop of Southwell, speaking at a recent Missionary Meeting, said that:— “The Mohammedans were beginning to make a very strong attack against Christianity, and that they were collecting through our English Press cases of scandalous behaviour upon the part of Christians. They were collecting police court news, and were going before their brother Mohammedans with that witness of the morals of Christian England. They were asking their brethren if they were prepared to give up their Mohammedanism for a religion which could produce those cases in the divorce court, and in the police courts, which could produce murders and cruelty to children. Was that Christianity? It was that which they were speaking about in India, and holding up before Mohammedans, with, of course, the necessary reply, that if Christianity produced such morals in England, they had better leave them to Mohammedanism.” This quotation shows that the Moslems are getting aroused at the spread of Christianity, and it behoves us as Christians to put into their hands literature which does truly represent Him Who alone can save from

sin. One thanks God that the Nile Mission Press is an accomplished fact, but now the question of an annual income for its up-keep has to be faced, and it is with regard to this that I wish to make a very definite appeal to all our friends, both those who have generously helped us in the past as well as any new readers of this article, not to allow this great work to lack the necessary funds to accomplish its object. May I plead, and plead earnestly with you, that if you have already given, you will if possible double your gifts, and if you have never been a subscriber, will you not put your hand to the plough in this matter, and never looking back, do all you can to interest others in the work, for if our work is to grow strong and mighty to the pulling down of strongholds, the funds must be considerably increased. I shall be only too happy to receive any suggestions from friends, and also to tell in what ways those desirous may make practical their good wishes. I feel I cannot lay down my pen without taking this opportunity of thanking Rev. George Patterson, our Chairman, who visited Cairo with me, for the help he has given myself and our workers abroad by his presence out there, striving by every means in his power to make our Press the blessing it is intended it shall be. May our God so unite us all, that His heart of Love may be satisfied with all that we do, and that in all things He may have the pre-eminence.

JOHN L. OLIVER,
Secretary.

16, Southfield Road,
Tunbridge Wells.

"River, Sand and Sun."*

BY MINNA C. GOLLOCK.

THIS book is a fascinating account of the work of the C.M.S. in Egypt, written from the point of view of a sympathetic visitor, and it can hardly fail to interest even those who know but little as yet of the work of Foreign Missions. It is, as the authoress tells us, the result of three winters' experiences in that land of enthralling interest, with the "mixed multitude" of its curiously blended population. In it the country, the people, the conditions of life are vividly pictured, and the circumstances of the Missionary's home-life and work are made very real to the reader.

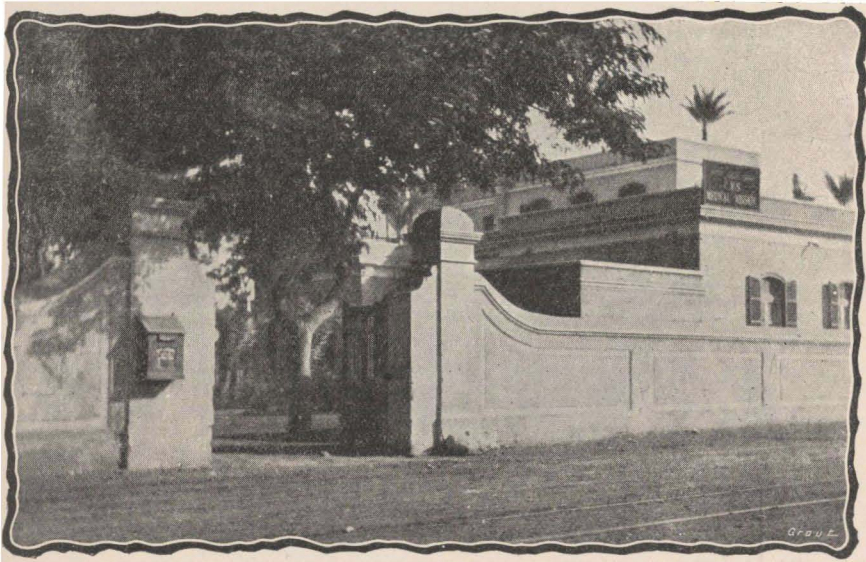
The beginning of the C.M.S. Mission in Egypt is touched upon, and compared with its present growth, though that is shown to be sadly inadequate to the needs of the country. The various branches of the work described are the Girls' School at Bab-el-Luk, the Girls' Training Class, the work in Old Cairo—visiting, teaching, healing, village work—work amongst upper-class Moslems, and work done from a house-boat in the depths of the Delta. Two chapters are devoted to the last-named section of the work, which is itinerating Medical Mission work in a part of Egypt not much known to the ordinary traveller.

Many encouraging incidents are related in the different departments of the Mission. Here is one from the story of the

* Church Missionary Society. 3/6 post free.

Bab-el-Luk School. "A former pupil in that school, one of three sisters, came to school when she was five years old. Four years later she became a true Christian, and subsequently, at the age of fourteen, she was baptized. Some six months later her mother removed her, and she was never allowed to return. Her father, having been a Persian, she was sent to live for a year and a half in the Persian Consul's house, and her missionary friends succeeded in seeing her several times while she was there. One of the *Harim* ladies said to them one day, 'We have even brought a *Sheikha* (female religious teacher) to talk with her, but it is no use; *she has it in her heart.*'"

Another is connected with the Medical Mission work in Old Cairo. "Far away in the Delta an elderly woman was found lately, *who in her own village* was telling steadfastly the story of the Crucifixion. She had been an anæmia patient, and in one



ENTRANCE TO C.M.S. HOSPITAL, OLD CAIRO.

month she had learned the message; all the details were not quite right, but then the essentials were, and her heart had outstripped her dull brain. 'They nailed Him to a door,' she was saying earnestly, 'and He died to forgive my sins.' Perhaps it seems very simple to say this; perhaps it is no proof at all to some that the message of life is getting into dry places; but if so, it is only because they do not know nor understand Egypt nor the Moslem faith, in which the proclamation of the Crucifixion and the Atonement give deadly offence, and may, according to their law, mean death to the Moslem who accepts them, and will inevitably mean bitter persecution."

The book abounds with delightful word-pictures. On one page we get a glimpse of the Missionary's home, seen from outside and inside. "The house is an adapted native house, for which only a small expense was incurred. The entrance door is

under the arcades, which edge the hustling street, and the house stands at a corner; the shops beneath the neighbouring houses are occupied by Greek wine-sellers, and at night the noise made at these, added to the noise of the traffic, does not make it a pleasant residence. . . . 'M.S.' are the letters under which they and all the other Missionaries like their rooms and their food to be classified; they stand for Missionary Simplicity. Stone floors there are, but a little bit of matting or one strip of carpet covers a sufficient space for daily use. . . . It is wonderful how pretty a *best* table-cover four yards of cretonne will make, how restful a divan of wicker can become, how cool a little glass filter looks as a sideboard ornament (the sideboard being of roughly varnished deal), how suitable a clean earthenware crock is in a dining-room. It is wonderful, this simplicity, with the grace of God upon it."



WATER BEARERS.

Again, we have a description of Egyptian city life. "City life in Egypt is the strangest medley; from a brilliantly lit boulevard you can step into a tortuous narrow street. You can jump back from a whizzing motor car only to be knocked down by a donkey ridden by a patriarch; you can step out of your hotel, after speaking on a telephone to a distant friend, to see a row of letter-writers waiting on the edge of the footpath to ply their trade, whose surest foundation is the illiterateness of the country." Once more we are made to see the start of a pilgrim caravan, in the desert, going to the tomb of a Moslem saint. "The moon shines full overhead, the sky is inky dark, the desert almost reflects the moonlight and certainly tones its glittering strength. Multitudes of camels and people are all encamped on the soft sand in wild confusion, strangely black shadows are thrown by every figure; little camp fires light up at intervals showing the features of a circle of wild-looking turbaned men; hoarse chanting from a large group reveals the presence of real devotees, swaying their white-clothed bodies rhythmically to and fro; guns are fired wildly by Bedouin who gallop round on their

Arab horses. And then, evidently at some preconcerted signal, the groups begin to break up; shadowy figures lead shadowy camels, the temporarily freed sheep and goats mysteriously return to their own camels, distinguishing them somehow in the dark; group after group departs in orderly confusion. Weird cries there are, strange chanting there is, furious gun-firing continues, but never a footfall of man or of beast comes from that velvet sand. Shut your eyes in that still night, and you will imagine in the sounds and the silence that you are surrounded by dream people who move without noise, and who therefore move without bodily presence."

The great argument for work among Mohammedans is strikingly stated. "The Moslems are without Christ, and this in a peculiar sense, because their creed rejects Him, where other creeds are ignorant of Him; and that is the ground on which the Christian stands, and he wants no other argument to make him a missionary worker." The lesson of Khartoum is urged, "the call from many voices to come *before it is too late*"; and the parable of River, Sand, and Sun is thus interpreted, "The thirsty sand throws off a shimmering hot air; it says, '*I am waiting.*' The silver river rustles steadily on; it says, '*I am full.*' The glowing sun looks piercingly down; it says, '*I can.*' Only contact is needed for river and sand; only contact is needed for God and man. Or 'The message of the Sun is Love; the message of the River is Life; the message of the Sand is Multitude. . . . All that remains is to bring the Love and the Life to the Multitude, and there is ONLY ONE WAY whereby it can be done.'"

A chapter on work amongst men and boys has been added by the Rev. Rennie MacInnes; and the book is charmingly illustrated by original pictures (two of which are here reproduced), from really beautiful photographs contributed by various friends.

M. B.

Mediation.

AN extract translated from the monthly Magazine of the Egypt General Mission, Beshair-es-Salaam. The discussion was sent to us by one of our Coptic enquirers; it was rather weak, but as one of our aims is to encourage our Coptic Fellow-Christians to actively seek the evangelization of the Mahommedans, we decided to insert it with a preface of our own, introducing the subject. We now translate it into English in order to give our English friends somewhat of an insight into the character of the controversy that is most frequent in this land.

'It is a matter of mutual agreement between Moslems and Christians that mediation is a necessity between man and God, but Christians acknowledge Christ as the only Mediator, a position for which they have many incontrovertible proofs. But the Moslems say that their Mediator is Mohammed, and it is on this subject that we wish to write a few words.

The mediatorial office necessitates that he be worthy who shall mediate, and if there be no proofs of his worthiness his claims must be false.

The conditions must be:—

(1) He must have a perfect knowledge of those for whom he mediates, for if he knows not their needs he cannot help them. When we consider Jesus Christ we find that He has perfect knowledge in everything, even the secret intentions of the heart, for He trieth the heart and the reins. How many times did He tell men of what they were saying among themselves secretly, or what was in their hearts; how often did He bring to light things that were hidden! But Mohammed knew neither the secret thoughts nor deeds of the people. Did he not say, "If I had known what was hidden I would have done far more good," and "He (God) has the keys of the unknown, no one knows it but He"? If two who had a quarrel came before him for judgment, and one was the stronger in stating his case, did he not declare that he was afraid that he might not be able to distinguish the true from the false? So it is evident he knew neither the needs nor the circumstances of the sinner, and could not therefore meditate for him.

(2) The one who mediates must be holy, and without sin, and omnipotent. Everyone who considers Jesus finds Him clothed in absolute holiness, and perfect purity, and no one can accuse Him of sin. He was called holy before He was conceived: "And the angel said unto her (Mary), That holy thing which shall be born of thee shall be called the Son of God." And He is omnipotent, for He was given all power in Heaven and earth; He raised the dead with a word; healed diseases; rebuked the winds and seas, and there was a great calm; devils were cast out at His command; He even transmitted power to His disciples to do signs and miracles in His Name. Thus He is worthy to be a Mediator.

But of Mohammed it is written, in the Sourah-el-Fath, "Verily we have granted thee a manifest victory, that God may forgive thee thy preceding and thy subsequent sin"; and in the Sourah-el-Daha, "Did he not find thee in error, and hath he not guided thee into the truth?" Also in the Sourah A-lam Nashreh, "And eased thee of thy burden which galled thy back"; and in the accepted traditions of Mohammed, "Seeing that I have unrest of heart, I will seek forgiveness of God night and day seventy times"; then, with regard to power, he declared, "I claim for myself neither usefulness nor harmfulness."

(3) He who mediates must do deeds worthy of a mediator. We know that Jesus gave Himself to be crucified for mankind. "Worthy art Thou . . ." (Rev. v. 6). "There is One Mediator . . . Who gave Himself a ransom for all" (1 Tim. ii. 5, 6). "The Church of God, which He has purchased with His own blood" (Acts xx. 28). "Who is there like unto Him, Who has done all things worthy of a mediator?" (Col. xxi. 22).

Do you not see, my Moslem brethren, that there is no ground for your claim for Mohammed as a mediator, nor did Mohammed claim it for himself, seeing he did nothing worthy of such a title. Think you that because he led a few Arabs to a knowledge of God you can claim him as a mediator? Can we say of David and Isaiah and the other prophets that they are mediators? Not at all. Oh, friend, do not think that at the last day we shall ask mediation of Adam or Noah, Abraham or Moses; each one will have to think only of his own self. Do you think that they will call on Mohammed, and that he will come forward and mediate for them? Not at all. He is, as we have already shown, unworthy.

(4) He who mediates must be called of God. Of Jesus only was it said, “He bare the sin of many, and made intercession for the transgressors” (Isa. liii. 12). And He said of Himself, “No man cometh to the Father but by Me,” and “I am the way, the truth, and the life”; and the Father said of Him, “Ask of Me, and I shall give thee . . .” (Psalm ii. 8). And Jesus said, “Him that cometh unto me, I will in nowise cast out.” But Mohammed was not granted this title, and he never claimed it for himself, as we said before, seeing that he had to ask forgiveness from God, and was in need of a mediator.

It is a question whether the Moslems claim for their prophet mediation at the present time or at the last day. If at the last day, there is no mediation then, only the judgment, as the Koran itself clearly states; if they mean at the present time, who is there that dares to claim for Mohammed a knowledge of the sinner’s state and circumstances? There is no difference between such a claim and the superstition of Ignorant People who go to the tombs of the Sheikhs, and expect them to mediate for them, putting their faces and hands on the windows, thinking they will help them and heal their diseases. I pray you then to return to the truth, for it is better to follow it. We have been led to write these few things by a conversation which took place between a Moslem and a Christian, and which we have been asked to print just as it occurred.

DIALOGUE BETWEEN A CHRISTIAN AND A MOSLEM SHEIKH.

(Girgus a Christian and Mohammed a Moslem.)

Girgus. It is written in your Koran that the angels said, “O Mary, verily God sendeth you good tidings, that thou shalt bear the word, proceeding from Himself; His Name shall be called Jesus Christ, the Son of Mary, honourable in this world and in the world to come, and one of those who approach near to the presence of God.”

Mohammed. Yes! And how does that prove the divinity of Christ?

G. We are not discussing the divinity of Christ, but this sentence, “honourable . . . of God.”

M. We do not deny that He is a prophet, and a great apostle that approaches near to God.

G. I meant this word “honourable,” or mediator, as your Uluma (learned men) translate it.

M. Yes.

G. Then why do you have another mediator, Mohammed for instance?

M. Because he too is a mediator.

G. Does your Koran say that he is a mediator?

M. I will tell you when I have looked up about him in some of the sections of the Koran. I think there is a text which says he is a preacher and a warner and a witness.

G. Are all witnesses mediators? If they stand before the throne and witness against me will they be my mediators?

M. I will answer you after a few days, when I have read some of the books referring to Mohammed.

G. Behold, you have plenty of time before you; meet me and tell me your conclusion.

(Meeting again after a few days.)

M. Where do you find the explanation of the Uluma that the word honourable means mediator? It means handsome of face and of good conduct.

G. I am prepared to show you the books wherein it is written, and tell you the number of the page.

(They met again on Monday, September 4th, 1905.)

G. The explanation of the Uluma is written in the 3rd volume of Razi, page 676. And the first part of Bukhari, page 60. Read them, and see if I have spoken truly or not.

M. This explanation is against you. Is it allowable to think of Him as God and Mediator at the same time?

G. The subject of our discussion is not His divinity but His mediation.

M. The explanation of the Uluma is quite right when it says that He is a mediator, but He is the mediator of His own people.

G. Yes, truly said, He is a great mediator, but it seems from your words that you wish to remain outside the pale of His mediation, and are looking for another mediator. Since you have shut the door of His mediation before you, go and look for another; then come and tell me who.

M. Mohammed will mediate for me.

G. How can you prove that?

M. From the Koran.

G. In which chapter?

M. It is not written plainly in the Koran.

G. Have you any other proof of it?

M. In the Hadeeth (Traditions).

G. But you only admit the inspiration of four books—the Torah, by Moses; the Psalms, by David; the Gospel, by our Lord Jesus; and the Koran, by Mohammed.

M. No, there were many other books sent, to Seth and Abraham and other prophets, and in the Koran it is written in the Sorat-el-Nigm about Mohammed, "Your companion Mohammed erreth not, nor is he led astray," meaning that he is infallible; and certainly your belief in the mediation of Christ contradicts His divinity.

G. It is clear that you want to wander away from the point. Your Koran claims for Christ that which we believe of Him, because we believe that there three Persons in the Divinity, God, and His Word, and His Spirit; and it is written in the Sourah-en-Nisa, "Honourable in this world and in the world to come." Let us keep to our original subject, the mediation of Christ, and afterwards, if God wills, we will talk of His divinity.

M. Have I not already admitted that our Lord Jesus is a Mediator, and there is none beside Him?

G. Then you will not go back from this, and seek mediation from any other? Or do you seek merely to put me off? I do not wish such a consent; but if you cannot prove that there is any other mediator, I wish you to so thoroughly agree with me that you will consider him an unbeliever who seeks mediation from any other.

At this point other Moslems came up and prevented him from talking with me, as they think that by conversing with me he will

become an infidel. I challenge then the Uluma to bring me a proof of the mediation of Mohammed if they can; if not, let them accept the mediation of Christ offered for all; for of no one else is it said, in the Koran, that He is "honourable in this world and in the world to come, and one of those who approach near to the presence of God," without limitations. I will close with these words: "Praise and glory, and majesty and honour, and might and power and worship to our Lord and Saviour Jesus Christ, henceforth and for evermore. Amen. He is THE MEDIATOR, the ONLY Mediator, in this world and the next; He is infallible, without sin, the glory of the Word of God, conceived by the Holy Ghost, and born of the Virgin Mary, "that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

Let our beloved Moslem friends receive this message honestly from their loving

GIRGUS SAYOUFEE.

The Swedish Mission to Abyssinia.

THE Swedish National Missionary Society has gradually succeeded in establishing several native workers in the southern part of Abyssinia among the Gallas. A Galla evangelist named Onesimus, after being thoroughly educated in the missionary training-school at Stockholm, has lately had an interesting experience. Before going to his new field, Onesimus presented himself at Adis Adeba, the Abyssinian capital, and through the Abuna or Archbishop of Abyssinia, was allowed to explain his mission to Menelik, the emperor. The Abuna took an unexpectedly liberal view of the plan, and said to Onesimus: "The Bible is common to us all. Go your way and teach it to the Gallas." He also gave the preacher a letter to the Galla prince, Gebra Egsia. This is a great advance, for the Swedish missionaries have for years tried without success to reach the Gallas, by the way of Khartum and the Blue Nile, by way of Zeila on the Red Sea and Harrar, by way of the Tanna River, in British East Africa, and by way of Kismayu, at the mouth of the Juba river, also in British East Africa. Onesimus went to Nedyo, eight days' journey from Adis Adeba, and on presenting his letter of introduction was cordially welcomed by prince and people of the Galla province of Walega. The prince, Gebra Egsia, is an educated man, and was very much pleased on receiving the Bible in the Galla language. From all sides eager pupils flock to be taught by Onesimus, and the people receive the preaching of the Gospel gladly. The Abyssinian priests who are scattered about the country have made no objection, and no one has put any hindrance in the way of the work. The Swedish mission is preparing to increase its force of native labourers in this field, and to publish a quantity of books and tracts in the Galla language. Meanwhile one of the missionaries, Mr. Cederquist, has established himself at Adis Adeba, in order to keep in close touch with the new work among the Gallas. The closed doors of Abyssinia really seem to be opening.

Copy of a Letter sent to the Secretary of the American
United Presbyterian Mission.

77, Desswood Place, Aberdeen,
28th September, 1905.

Rev. Charles R. Watson,
921, Witherspoon Building, Philadelphia.

MY DEAR SIR,

I have long wished to communicate with you regarding the loss sustained by your Church and Egypt Mission in the death of Mrs. W. L. McClenahan. Many of us who in Egypt were privileged to enjoy her friendship feel that some memorial is called of a worker so distinguished.

Months have passed since her greatly regretted death, but to her many friends the gap only appears the greater and the loss the more irreparable. I wonder whether the Church in America has any adequate sense of the greatness of the loss sustained by its Egypt Mission in the untimely death of Jessie McClenahan? Daughter of an honoured and beloved father, who laid well some of the foundations of a great work in Egypt, Jessie Hogg developed into a worker who for her own work and worth's sake deserves to be held in perpetual remembrance.

Others can speak from more intimate knowledge of her seventeen years' service as a Missionary to the girlhood of Upper Egypt. But an onlooker is well able to judge of the rare qualities of mind and heart which she brought to the work of her life. To begin with, Jessie Hogg was always a thinker, full of deep thoughts and questionings about the great problems of life and duty and death. She had a rare penetration and discernment, which showed itself in an unfailing insight into character. Above all she was gifted with a sympathy and affection invaluable in her work amongst girls. Most truly of her it may be said that it was not instruction she gave nor yet service, but herself.

This is not the time or the occasion on which to say much of her more personal and private life. Yet her friends will ever associate with her a very genius for friendship. Contrasts met in her complex and elusive personality. On the one hand she was timid, shy and retiring to a degree; while to her intimates she exhibited a rare unreserve. Her winsome smile and warm hand-shake with the frank welcome of her gentle eyes are amongst the precious memories of those admitted to the great privilege of her friendship. Her sympathy with suffering was so intense that she suffered with and for her friends. But friendlike she would not be spared the suffering, and suffered the more if anything of loss or trouble were concealed from her. One may not intrude upon the last chapter of a gentle, unselfish, loving life, save to sympathize most deeply with the husband who gained the great prize of her affection, only in so short a time to be bereaved of her presence, and who has so nobly supported his grievous sorrow.

Some of us in Egypt had looked to Mrs. McClenahan to make a distinct contribution to the native Christian literature of the Home. She had an unmistakable literary gift, and a ripe

experience of the needs of girlhood. When one reflects upon her fitness for such work, upon how original she was in thought and expression, how admirable was her knowledge of the language and the character of the people, how unsparing her sympathy, one may well lament her departure. But her work was completer than we knew. Her youth was wholly devoted to the earthly service of her Lord. Through the portal of motherhood she entered the Heavenly Kingdom, and joined the fellowship of souls made perfect.

I do not doubt that some way of commemorating Mrs. McClenahan's work at Assiout is contemplated by the women of America, on whose behalf she served. I will not venture to make any suggestion, but I do feel confident that in Upper Egypt, where her name was known and loved in many a home and elsewhere throughout the Mission, a very ready response would be made to any appeal issued for the purpose of establishing some simple, fitting memorial of one who so completely identified her life with the womanhood of Egypt.

I am, dear sir,

Yours very truly,

ALF. A. COOPER.

Copy of Letter sent to the "United Presbyterian" Conference at Assiut, Egypt.

OUR fifth annual gathering for prayer and conference was held in Assiut last week. Of the five, one was in Cairo, one in Beni Suef, and the remainder in Assiut. The next one is to be there. The geographical centre of the country, as well as its centre of population, is some distance to the north; but nearly one half of the pastors and evangelists are found in Assiut Presbytery. The benefit which the College students also may receive is always a consideration when fixing the place of meeting.

A majority of the pastors were present at this meeting, some of them coming from long distances. A number of the evangelists and theological students also came. The remainder of those who came from a distance were chiefly missionaries who could conveniently leave their work.

The meeting extended through about three and a half days. Dr. H. A. Johnston, of New York, who has been sent out on an evangelistic commission to the Presbyterian Missions in the East, was the chief speaker. He made five addresses, dealing principally with higher possibilities of the Christian life and with personal service.

A fair ideal of the general tone of his addresses may be had from the following brief summary of one of them, based on Eph. iv. 11, 12 (R.V.): Many ministers think that their chief business is to feed the sheep and then to shear them. The work of the pastor is to train others for work. Christ spent the most of His life in simply training others. It is hard to change the customs of your people, but you must do it. Many of the congregations in America are satis-

fied with simply having their ministers and a good organization. Christ taught that it was not enough to be merely evangelical. The evangelical Church brings Christ to men; the evangelistic Church brings men to Christ. The yearly accessions to the Church in America amount to about 7 per cent. Half of these, perhaps, are from the children of members, and those who have been brought up in the Church. The chief reason of the neglect of members in regard to personal work lies with the pastor. Doubtless many in congregation are waiting for you to speak a word to them about their spiritual welfare. Those who have the most influence with young men are themselves young men. (The speaker here told the story of a young man of humble life who had been wonderfully used in Youngstown, Ohio, in bringing men to Christ.)

His addresses evidently made a deep impression. Other items on the programme were: "The greatest business in the world" (a translation of Mr. J. C. White's address), "How to obtain greater results from our religious services"; "What means shall we use in seeking a revival in our own lives and in that of our congregations?"; and "An Account of the Revival in Wales." After each address opportunity was given for remarks and for other voluntary exercises. Some of the leaders among the Egyptian workers expressed the desire that in the future the length of the addresses be cut down, so that more time might be given to prayer and to quiet waiting upon God.

There is general agreement that these meetings have come to stay, and that they are likely to become a regular part of the yearly programme. The time of experiment and trial is passing away. The Egyptian workers, as well as the missionaries, while appreciative and thankful for what has been done through these gatherings, look for far greater things in the future. It has been suggested that schools, after the order of Northfield and Keswick, might sometime be held at Ramleh in the summer vacations.

There is no desire or tendency on the part of the leaders of the Church here to imitate the movement in Wales and other places. They believe that the general revival to which many are looking forward, and of which these annual gatherings are doubtless a preparation, will come in the way, and with the manifestation that God pleases to give. For this we are thankful.

W. L. McCLENAHAN.

Alexandria, November 18th, 1905.



Israel in Egypt.

II.

JOSEPH SOLD INTO EGYPT.

(*Genesis xxxvii.*, 25-28, 36.)



Cartouche of Apepi II., the Pharaoh of Joseph (?). Probably reigned 30-32 years.

“**T**HERE is no inherent impossibility,” writes Prof. Sayce, “in the supposition that the story of Joseph has been translated from an Egyptian papyrus.” We cannot but note that it presents a very different aspect from the story of Abraham, Isaac, and Jacob. This narrative is much more complete, personal, and uniform in style. With Egyptian life and customs abundant signs of acquaintance are shown. There are several striking Egyptian parallels—

- (a) The close parallelism between *Genesis xxxix.* 7-20, and the Egyptian Tale of the Two Brothers, though the latter is a tale of peasant life. (Translated in *Petrie's Egyptian Tales*, 1895.)¹
- (b) Ebers and Erman tell us that Semitic slaves were common at all times in the Nile Valley. Often, owing to their capacity and fidelity, they were raised to high positions.
- (c) The honours and titles conferred upon Joseph—seal, golden collar, the titles “Abrech,” “a father to Pharaoh,” “ruler” (Ādōn), and permission to ride in the Second Chariot, etc., remind us of the stately Egyptian Court of the period.
- (d) The directorship of the granaries was an office sometimes held by the king's son, and was one of the greatest responsibility; the system of food-supply was perfectly organized from very early times.
- (e) The court-lists mention such officials as “superintendent of the bakery,” “cup-bearer,” and the monuments bear witness to the peculiar system of land-tenure originated by Joseph. (*Cf.* the great tablet of Abu-Simbel.)

SHEPHERD KINGS.

The Joseph narrative displays a close acquaintance with Egypt in the time of the Hyksôs or Shepherd-Kings. It was the Hyksôs who introduced the horse into Egypt, together with the chariot from Syria. Under the later Hyksôs Kings the majority of modern Egyptologists place the events of Joseph's life. Unfortunately our knowledge of the Hyksôs dynasties is still small. This is not to be wondered at when we remember the disturbed state of the country at a later date, when many records, especially those of the hated foreign conquerors, must have been destroyed. Zoan (Tanis) is generally regarded as the Hyksôs capital, and Memphis is the only city in Lower Egypt which can have rivalled Tanis in importance.

¹ *The Tale* was probably written early in the eighteenth dynasty (B.C. 1587-1328).

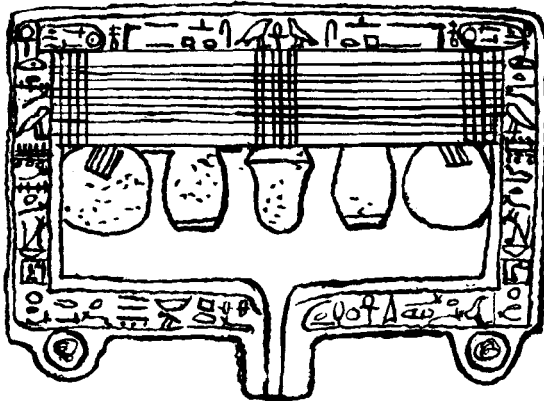
Memphis (*Noph* of the O.T.)¹ was situated some twelve miles south of modern Cairo, west of the Nile. According to Manētho, the Egyptian historian, Salatis, the earliest recorded Hyksôs King, captured Memphis and made it the seat of his government.

HELIOPOLIS.

On or Heliopolis, situated about seven miles N.N.E. of Cairo, close to the modern village of Matariyeh, was "the holy city" of the Delta. Here was a great temple, devoted to the worship of the sun-god, which was the centre of Egyptian learning long before the days of Joseph. Of the ruins of this temple only a few scanty remains are left. On was the capital of the thirteenth nome of Lower Egypt, but, except in the time of the Hyksôs, does not appear to have played any political part in history. A few miles to the north lies Tel-el-Yahudiya, whence most of the Hyksôs scarabs come.

APEPI II.

When Joseph was sold into Egypt, a Pharaoh of the third and last Hyksôs dynasty ruled the Delta, Eusebius (320 A.D.) gives the tradition, and George the Syncellus (800 A.D.) names Apōphis as the



A fine and perfect black granite altar or table of offerings dedicated to Set, the god of Avaris, Tanis, and Ombos, by Apepi II. Now in the Cairo Museum (No. 271). Height, 19½ in.; breadth, 26½ in. The altar is of more ancient date than the king whose name it bears, the original inscription having been erased and replaced by the present one. Set appears to have been a god to whose cult the Hyksôs were specially devoted.²

Pharaoh of Joseph. We know that at least two of the Hyksôs Kings bore this name. There seems a fairly general consensus of opinion that Apōphis, *i.e.*, Apepi II., the last important Hyksôs King, was the Pharaoh of Joseph's time. Modern discoveries have shown that some of the Hyksôs Kings, *e.g.*, Apepi, exercised authority over Upper Egypt as well as over Lower Egypt.

The name Apepi, defaced by the hammer, appears on the right shoulder of grim and striking sphinxes found among the ruins of Sān (Zoan). In Cairo a fine and perfect altar of black granite was found, which probably came from Memphis or Heliopolis, bearing the name of this King.

¹ *Noph*—*Isaiah* xix. 13; *Jerem.* ii. 16; xlv. 1; xlvii. 14; *Ezek.* xxx. 13, 16; *Memphis* in *Hosea* ix. 6.

² Taken from *History of Egypt*, by W. M. Flinders Petrie. Vol. i., p. 243.

ISHMAELITES.

It was then, during the reign of the later Hyksôs Kings that Joseph, now a lad of seventeen years, was sold by his brethren, while at Dothan, to a caravan of Ishmaelites going down into Egypt. Dothan, about ten miles north of Samaria, still retains its old name, Tell Dôthân—"the mound of the two springs" or wells (2 *Kings* vi., 14-17). At the foot of the mound there are two wells, one of which seems ancient, and two large and ancient cisterns for the most part dry even in winter. At Dothan there are still to be found the very richest of pasture-grounds, and plenty of lemon, orange, and pomegranate trees. This town was an important halting-place on the great caravan route from Gilead and Damascus to Egypt; the remains of this road have been found crossing from Esdraelon to Sharon. The travelling traders were descendants of Abraham, and are described both as Ishmaelites and Midianites (*Genesis* xxv., 1-4, 12-18). They came from Gilead, a name applied to the trans-jordanic region between the Yarmuk in the North, and the Arnon in the South. The district was a beautiful and fertile one, divided into two parts by the Jabbok. The olive and the grape were once cultivated here, and now the high ridges of the Jebel 'Ajlan are covered with the finest oak forests in Palestine; oleanders and caper shrubs abound, and the plains are fragrant with herbs.

SYRIAN SPICES.

According to the margin of the R.V., this travelling company of merchantmen were bringing from Gilead "gum tragacanth or storax, and mastic, and ladanum," going to carry it down to Egypt. These gums or resinous substances formed part of the present which Jacob sent to Joseph (*Genesis* xliii. 11). "*Tragacanth*" is the resinous gum of the *astragalus gummifer*, of which many species exist in Palestine. "*Storax*" is a shrub covered with white flowers, found throughout Syria and Palestine, and abundant in the hill regions of Gilead. The gum which exudes from it was used for frankincense and medical purposes. According to the Septuagint "spicery" meant "perfumes" or "aromatics." "*Balm*" was probably a resinous substance yielded by the mastic tree, very abundant in Gilead and Palestine. The "*mastic*" is an evergreen tree, mostly found as a shrub, a few feet high. "*Myrrh*," rendered in the margin of the R.V. by "ladanum," was a resinous exudation yielded by the *cistus* or "rock-rose," a low shrub with pink rose-like flowers, which grows in the hill districts east and west of Jordan. Herodotus (Bk. ii. 86) gives an account of embalming as practised in Egypt, telling us that large quantities of aromatics were necessary for the process. Precious aromatics were also required for incense in Egyptian worship, and these came very largely from Syria.

SLAVERY.

Not only costly gums and aromatics were brought to Egypt from Syria, but male and female slaves from Syria were most highly prized, and the caravan merchants dealt in slaves as well as spices. Among the Hebrews, servants were regarded as the property of their masters, but there was no such great difference between the slave's relation to the master and the position held by other members of the family and household, provided the slave were an Hebrew. Slavery was free from the terrors with which later Greek and Roman civilization invested in it. It was possible for a slave to attain a

high position in his master's house. A favourite slave might become his heir in default of offspring. The important place filled by Dam-masek Eliezer (*Genesis* xv.) was not without parallels in ancient history. Kidnapping was prohibited by law (*Exodus* xxi. 16), but sometimes it occurred, in which case it was prudent to send the victim out of the country.

According to *Exodus* xxi. 32, the average price for a slave was thirty shekels, or about £4 2s. 6d. According to *Leviticus* xxvii. 2-8, twenty silver shekels, or about £2 15s., was the price of slaves between five and twenty years old; this was the sum for which Joseph was sold, being seventeen years old. The value of the silver shekel was nearly 2s. 9d. in our money.¹ In the eighteenth dynasty money was kept in the form of rings or coils of the metal, which were weighed with balances and scales. The weights were of stone of various animal forms.

POTIPHERA.

The Ishmaelites took Joseph down into Egypt and sold him as a slave to "Potiphar, an officer of Pharaoh's, the captain of the guard." The Syrian lad, although a slave, was in a very good place, as one of the retinue of a chief officer of the Court.

"Potiphar" is a Hebrew abbreviation of Potiphera, an Egyptian word meaning "he whom Ra gave." Twice it is noted that Potiphera is an "Egyptian." This shows minute knowledge of the period, for it was noteworthy that though a high official in the Hyksôs or *foreign* courts, yet Potiphera was a *native* Egyptian by birth.

"Officer." This word means eunuch, or court official; in this case, probably, the word has the latter meaning only. In the Egyptian inscriptions the lists of Court and State Officials are very lengthy. The Septuagint renders "captain of the guard" by "chief of the cooks." We do not know enough of the details of the Court and its officers to state what Potiphera's office exactly was. Probably he was "chief of the cooks" (*c.f.*, *ch.* xl. 1), or superintendent of the royal kitchen.

RELIGIOUS TEACHING.

Arising out of this passage we may note the following points:—

I. The Egyptian element in the Book of Genesis.

The Book of Genesis is built up, under Divine guidance, out of older materials preserved in those libraries which abounded in the ancient Oriental world. Moses was "instructed in all the wisdom of the Egyptians." We are not surprised to find in this Book an Egyptian portion. As our knowledge of ancient Egypt grows, so grows and deepens the conviction that the writer of the Joseph narrative was accurately and minutely acquainted with Egypt, its life and people. The Egyptian words and expressions suggest that it may have been derived from an old hieratic papyrus.

II. Joseph a type of Christ in His Passion.

The Book of Genesis is not only a Book of the past—a manual of Eastern antiquities—but it is a Book for the present and for the future. It teaches deep moral lessons which are true for all time, and above all it pointed on to Christ. Joseph is perhaps the most striking of all the O.T. types.

His father sends him to his brethren (*Genesis* xxxvii. 13, 14; *Matthew* xv. 24; 1 *John* iv. 9). His brethren envied him (*Genesis*

¹*i.e.*, contained a little more silver than our half-crown, but its purchasing value, or real value, was very much greater.



xxxvii. 11; *Matthew* xxvii. 18). They hated him without a cause (*Genesis* xxxvii. 4; *John* xv. 25). He was the shepherd of his father's flock (*Genesis* xxxvii. 2; *Zechariah* xiii. 7; *John* x. 15). The envy and ill-will of his brethren excited because he foretold his future exaltation (*Genesis* xxxvii. 5-10; *Matthew* xxvi. 64-66). They compassed his death and delivered him to the Gentiles (*Genesis* xxxvii. 19, 20, 28; *Matthew* xxi. 37, 38; xxvii. 1, 2). They stripped him (*Genesis* xxxvii. 23; *Matthew* xxvii. 28), and cast him into a pit and sat down with indifference (*Genesis* xxxvii. 24, 25; *Lamentations* i. 12; *Zechariah* ix. 11; *Matthew* xxvii. 28, 35, 36). Pilate like Reuben is willing to release him (*Genesis* xxxvii. 21, 22; *John* xix. 12). He is sold by his brethren (*Genesis* xxxvii. 27, 28; *Matthew* xxvi. 15). He is known by his garments dyed in blood (*Genesis* xxxvii. 31-33; *Isaiah* lxiii. 1-3; *Revelations* xix. 13).

III. "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him" (*Acts* vii. 9). The abiding presence of God. This is the all-pervading lesson of Joseph's history. With all who labour in this land to point to Christ, God's presence will abide as it did with Joseph. As Potiphar "saw that the Lord was with him," so may it be with us: may men "take knowledge of us that we have been with Jesus." (*Acts* iv. 13).

ALGERNON WARD.

(*Chaplain of St. Mark's, with All Saints',
Ramleh, Alexandria.*)

Egypt General Mission.

LETTER FROM MR. WILSON CASH.

"Greater is He that is for us than he that is against us."

CHEBIN EL KANATER,

November, 1905.

MY DEAR FRIENDS,

LAST month I told you that we were waiting on God for guidance as to what new methods we should adopt. The past month has been one of beginnings. For some time the teachers had not been very satisfactory, but at the beginning of this month we had a definite move among them, and they agreed to take their share in any forward movement we started. The Coptic Church seemed the most promising door to try. The priest had invited me to go and preach, and the prejudice of the Copts seemed to be really breaking down. I went once to the Church, but alas! we were doomed to disappointment again. The people frightened the priest, and he refused to allow me to return, saying I was a Protestant and not a member of the Orthodox Coptic Church, so this door was closed.

At the same time it opened our eyes to see that if work was to be done in that village of Minia it must be done independently of the Copts. We are now trying to hire a house in Minia for Gospel meetings. I intend to furnish it as a sort of Reading Room, and to do this work independently of the Copts altogether. So far we cannot

find a man willing to rent us a house, but we are praying and believing that God will incline one of them to do so soon. While this was going on in Minia a Copt in a village near, called Shoubak, invited us to his house and said we could use his room for meetings whenever we liked, so we arranged to try and hold a weekly meeting there. We have been for two weeks now, and have had most encouraging times. The head man of the village came and listened very closely to the straightest Gospel. I am hoping to make this meeting permanent.

We have been unable to get the Moslems to come near our Book Depôt. From the first they avoided it, and how to draw them we did not know. After much prayer I decided the only way was to preach with all the doors open, so that they could hear outside. So the first Sunday night of this month we threw open the big doors of our School and put lights and seats in the porch, and then began to sing hymns; you can easily imagine we had not been singing long before people came, then we just preached the glorious Gospel to them and closed with prayer. We have had three such weekly meetings now, and have had quite a lot of Moslems to them. No one has interrupted once, but they have listened most intently. The people are talking about them a good deal, and the more bigoted are angry with us, but we feel clearly that God has led us into this forward movement, and so we can only look to Him and go forward. Do pray that we may be rightly guided, and that these meetings may be the means of spreading the knowledge of our Saviour among the Moslems.

On these Sunday night meetings the man who has done most towards making them a success is our Moslem cook, Mohamed. Before each meeting he has gone, of his own accord, through the market inviting the people to come. In this week's meeting no less than eight of the Moslems present were his own relatives, who he had visited and persuaded to come. While the meetings have been going on he has stood in the middle of the street and stopped all passers-by and pressed them to come into the meeting. He is a Moslem outwardly, but at heart I think he is a Christian. He is very ignorant, he knows neither how to read nor write. Pray for him, that he may be led to an experimental knowledge of Christ's saving power. Pray, too, for the teachers, that they may be filled with the Spirit, and the Evangelist as he goes from village to village; and, finally, "pray for us," that God may be glorified in us.

Your brother in Christ,

W. WILSON CASH.

Letter from Jennie B. Millar.

Alexandria, Egypt,

6th December, 1905.

DEAR MISS VAN SOMMER,

IT is not easy, with barely a year's experience in the land, to say much about the need of Egypt's women and children, and yet, as you have asked me to write something, I am glad of the opportunity of testifying to God's faithfulness in the past months, and of telling you a little of what I do know.

On landing in this country, there is, of course, between us and the people we long to reach, the language barrier, and, oh! what a barrier it seems at first! But even Arabic is only one of those mountains which faith and patience are bound to remove; and God has been wonderfully helping me. I knew a little classical Arabic when I came, but no colloquial. Yet in five months' time I was able to take my own Bible Class in school, and to make the women understand as I spoke to them of Jesus in their homes. Again and again, when I could not study as I wanted to, and interruptions came, for this is a land of interruptions, the Lord reminded me that it was "not by might nor by power," but by His Spirit that I should succeed, and my heart is full of praise to Him for what He has done, although months and perhaps years of study may yet lie before me.

It is as one comes in close contact with the people, through visiting their homes, that one begins to realize their deep, deep need. I have been in a few houses that are clean and tidy, with even some attempt at comfort, but most are bare, cheerless places, and many of them exceedingly dirty. The women have little idea of cleanliness. One morning, not long ago, a child, who had recently come to our school, was sent home because her hair had not been combed. The mother then came to us in a great state of excitement, and in loud tones declared that her child was a very clean child, that her hair was tidied once a week. When our teacher explained that if she wished the child to remain in school the hair must be done every day—that it was our custom—the mother went away pacified. The little girl in question was a clean child, as native children go—it makes one's heart bleed often to see some of the little ones with flies thickly clustered round their dirty faces and round their eyes, which are almost or altogether closed with ophthalmia.

Most of the women amongst whom I work are allowed to go out pretty freely after the first year of married life, if they are veiled, but some of the better class women are never out of their houses at all. I came across a young woman of this description not long ago—the married sister of one of our children. She is a fine looking girl, and very intelligent, having been to a school. She can read fairly well, and sews beautifully. As I talked to her, her mother, and sister, the brother came in, a boy of perhaps eleven years old. He proceeded to look over the few leaflets I had with me, and, spying a copy of the Bible Booklet, he seized upon it, saying, "This is very, very bad; I have seen it before," and then he tore it to pieces. Surely the word in the booklet must have *told* to raise such hatred and opposition. The boy listened with some show of interest afterwards, as I spoke of Jesus our Crucified, risen and glorious Lord.

The Sheikh who comes to read Arabic with us says that all Egyptian women are donkeys, and the men are beasts. Well, that is putting it in very strong language, but until one has lived and worked amongst them, one has little idea of how utterly empty-headed these women are. Their lives are on the surface, and they seem almost unable to think or to fix their attention for any length of time on one subject. They are degraded, too, these poor sisters of ours; but how can it be otherwise in the present state of things? A young girl about thirteen or fourteen years old, who was in our school, a bright and promising child,

was married a few months ago to an old man—the chief man of a village near Damanhur. I heard that he treated her most cruelly, and as she is back again now in Alexandria, I suppose she is divorced. This kind of thing is going on every day throughout Egypt. Do you wonder so much now at our Sheikh's strong language?

Another difficulty in reaching the Egyptian woman is her utter lack of independence. She has no idea of planning for herself, for is she not practically the property of her nearest male relation—if he be a husband he can divorce her on the slightest pretext, and if a father or brother can marry her to whom he will. When one thinks of it all, one knows that it is only God's mighty, yea, Almighty, power that can ever enable these women and girls to make a stand for Christ in their homes. "Who then can . . ."? "With men this is impossible; but with God all things are possible."

I shall not soon forget the look of astonishment and incredulity on the face of a bright, intelligent boy, to whom I had the joy of giving a few Bible lessons, when I told him he was a sinner, the idea was entirely new to him. And so, too, amongst the women the sense of sin is almost lacking; if we speak of the need of forgiveness some may agree with us and say, "True, true, O Sitt"—but that is probably because they feel it would not be polite to contradict their visitor, or because they have taken in very little of what we have said. After all, who can wonder that it is so. Our own convictions of sin and of need are only as deep as the vision of God's holiness and love has been real to us, and what do *they* know of Him? God grant us here grace so to live in the power of the Spirit that conviction may fall upon the people. "When He is come He will convince the world of sin, and of righteousness, and of judgment." "He is able." "Brethren, pray for us."

There is one thing, and one alone, that can touch the hearts of these poor women, and that is the story of God's wonderful love to us in Christ. How my own heart burns within me sometimes, as, seated on a divan in a dirty, cheerless room, with a little group around me—women, children, babies—I try to tell "*how* He loves," and how He alone can give rest and peace and joy. And perhaps they will say, "The words are good, the words are very good," and one comes away glad, not with the joy of reaping, but with the joy of having sown the seed where in all probability it was never sown before.

There are wonderful possibilities in these women. We realize this as we come in touch with the children. The girls are bright, and often really intelligent and clever, and a little love expended on them is repaid by very real and warm affection. In school we have to keep strict discipline, and that is not always easy, as I found out to my cost when at first, with a very limited vocabulary, I faced my class of over twenty restless, frolicsome children; but after school hours it is very sweet sometimes to feel the clasp of little clinging hands, and to hear the words again and again repeated, "O Sitt, I love you. I love you. I love you very, very much." God bless and help the little ones, if we love them so, how His heart must yearn over them in tender love and pity.

To sum up in a few words—Egypt's women need (1) Educa-

tion in a very wide sense, not only for the development and cultivation of the mind, but to teach them how to care for the body and how to bring up their children. (2) Emancipation, and, in fact, changed circumstances altogether—a perfect revolution in the thought and customs of their land. (3) The light of love and the sweetness of true home life in their, too often, almost loveless existence. But above and beyond all these things they need forgiveness of sin, they need changed hearts, they need eternal life—they need Jesus—"Jesus"—in that one blessed word lies the answer to all their need.

Is it not to Him and to Him alone that we women of Christian lands owe all the blessings and privileges which we enjoy. Oh! what a debt of gratitude and of love do we then owe to Him, and to our sisters in Egypt and in other dark Mohammedan or heathen lands for His sake. Yes, Jesus can meet the need of Egypt's women, and He has promised that some day their need shall be met, for "The Egyptians shall know the Lord"; but they are waiting now in ignorance and in darkness and in sin, they are dying around us in ignorance. Some days the air seems filled with their wailing, which tells us another soul has passed into Eternity. They are waiting, and He is waiting; waiting and "expecting" until His children enter into His purposes, and, at whatever cost, arise in His Name and in His strength to "go in to possess" this land, and this people which He has promised to bless. God help us all to be faithful to the uttermost, and help us to do our part for His Name's Sake.

Yours in His service,

JENNIE B. MILLAR.

"It will surely come"—"From henceforth Expecting"—1906.

Revival is coming, oh! hear the glad sound,
 The desert shall blossom and be fruitful ground,
 The dry, thirsty land shall with waters rejoice;
 The blind man shall see and the dumb find his voice.

Revival is coming to Egypt's dark land!
 Revival is coming, resistless and grand!
 Her sons and her daughters their Saviour shall know,
 And bowed in His presence their praises shall flow.

Jehovah hath spoken, His Word is most sure;
 Then, soldiers of Jesus, be strong to endure,
 Unite all your forces His promise to plead,
 Lay down every hindrance, in faith intercede.

'Tis blackest, they tell us, just 'fore break of day;
 So let not the darkness your glad hearts dismay;
 Remember His promise; oh! praise Him with song;
 The Cross o'er the crescent shall triumph ere long.

J. B. M.



Our Answered Prayers.

WE note the following definite requests in our past Prayer Cycle, "that thanks may be given to God" for the answers received and being received, and prayer continued for those still waiting.

First Day.—*"That some forward movement may be made towards all Christians keeping the Lord's Day holy."*

Considerable advance has been made in this direction; only two months ago the large shop of Stein and Co. declared for Sunday closing, and the papers generally highly eulogised the action, and called for an extension of the movement.

First Day.—*"For the control of the sale of intoxicating drink throughout the country."*

Lord Cromer has declared this object to be one of his chief aims in the coming year.

Second Day.—*"For Abyssinia, and the Church there"* (formerly closed), *"that blessing may reach them."*

Political and financial movements of the present time point to a more open door here.

Third Day.—*"That Tourists may be stirred to help God's work in Egypt."*

Very little has been done yet—we need to pray much for this.

Fourth Day.—*"That Fairhaven may be built—the proposed Home of Rest for Missionaries by the Sea."*

This is just being begun, and *needs to be prayed through.* About £1,000 is in hand, and another thousand will be needed.

Sixth Day.—*"That Ethel Pain Memorial Hospital may be opened."*

This has not only been opened, but money has come in sufficiently for building a second storey, which is also finished.

Tenth Day.—*"That a Boarding School for Girls may be built. American Mission."*

The site has been bought, but funds are still needed for the building.

Twelfth Day.—*"For much needed Buildings in Alexandria. American Mission."*

These are not yet begun, but it is hoped to begin them soon.

Fourteenth Day.—*"For a new Mission House and School at Chebin-el-Kanâter."*

The site has been bought, and about half the money needed for the building has been sent in.

Fifteenth Day.—*"For a capable Native Editor for 'Beshair-es-Salâm.'"*

The old editor has been set free to devote his whole time to it
"That work at Suakim may be commenced."

Government permission has been warmly granted.

Sixteenth Day.—*"That public-houses in the street of the Cairo Soldiers' Home may be closed."*

Some of these *have been closed*; let us pray on till the street is clear of them.

Eighteenth Day.—*"That funds may be provided for second storey of Building at Zagazig."*

*There is a probability of these being supplied in a year or two.

Twentieth Day.—"That a Y.W.C.A. may be established at Port Said."

Not yet.

Twenty-first Day.—"A Book-shop and Bible Reader at the Fayoum."

Twenty-first Day.—"A new Church Building at Luxor." Not yet.

We have been specially asked to give the above information, and hope to be able soon to tell of further encouragement in definite answers to definite requests.

The Soudan Party in Cairo.

WE, in Egypt, are specially privileged in our frequent opportunities for seeing missionaries and other friends en route between East and West. Last month we had the pleasure and inspiration of receiving among us a party going Southward, the little band of six pioneer missionaries on their way up the Nile, to open work in the district on both sides of the White Nile, which Lord Cromer, last spring, invited the C.M.S. to enter. To many, the sending out of this party (an event all the more significant because of the present financial stress at headquarters of the Society), came as a very definite answer to many prayers, that the Soudan might be opened to missionary effort. The little band consisted of three clergymen, one doctor, and two industrial missionaries—all going out for the first time. They spent four days among us in Cairo, which gave us all too few opportunities of meeting one another, because of their many business matters and interviews with Government officials. The first day they were all presented to an enthusiastic gathering of Egyptian and English members of our Society in our Church at Old Cairo, and the last morning we all met for a Farewell Service of Holy Communion. Archdeacon Gwynne gave a beautiful address, commending them to our prayers. Then we united in the Holy Sacrament—we, called to stay and serve in our civilized Cairo life; and they, called to face unknown dangers in an unknown land, and to learn the strange language of a strange people. It was a solemn time; it was, spiritually, our real farewell to them.

The actual good-bye was the same evening at the station—in the shape of a ringing British cheer, as the train left the platform for the South—the same platform as that from which General Gordon left for these same equatorial regions in 1874, unnoticed, and again for Khartoum in 1884, the centre of all Europe's gaze.

"What shall be the lot of *this* party—for which he appealed nearly a generation ago?" one felt like asking, as the train disappeared into the dark night. We know not, but "Jesus we know, and He is on the Throne."

C.M.S., Cairo,

November, 1905.

Dile Mission Press.

QUARTERLY REPORT OF WORK DONE.

Pages printed during three months (September—November, 1905):—

	Copies.	No. of Pages.	Total Pages.
A. Periodicals.			
"Murshid" (Amer. M.)	750 (13 weeks)	8	78,000
Sunday School Lessons	8,000 (3 months)	8	192,000
			<u>270,000</u>
B. For Publication Department.			
Bedouin and Camel	3,600	8	28,800
"Sahib-en-Niya"	2,000	8	16,000
Prophecies of Old Test. (Rouse)	2,000	12	24,000
			<u>68,800</u>
C. Books for others.			
"Imago Christi" (in Arabia)	2,000	304	608,000
"What happened before the Hegra"	2,500	64	160,000
Pamphlet (for Beyrout)	1,000	28	28,000
Reprint of Ch. 5 Christian Evidences	1,000	16	16,000
Booklet on Social Purity	1,000	16	16,000
Order of Prayer for Missions (Eng.)	200	8	1,600
Catalogue of Books in C.M.S. Library	5,000	4	20,000
			<u>849,600</u>
D. Various Job-Work, including:—			
Prayer Cycles, Leaflets, Programmes, School Certificates, Schedules, Cards, Invoices, Note-heads, Envelopes, etc. Also Books bound			<u>66,623</u>
Total of pages during September, October, November, besides 150,000 pages of work unfinished			<u>1,255,000</u>

Books distributed (September to November):—

	Wholesale.	Retail.	By Colporteur.	Totals.
September	143		1,414	1,557
October	5,198	53	1,529	6,780
November	1,396	7	1,180	2,589
Totals	6,737	60	4,129	Total 10,926

NOTES ON ABOVE STATISTICS.

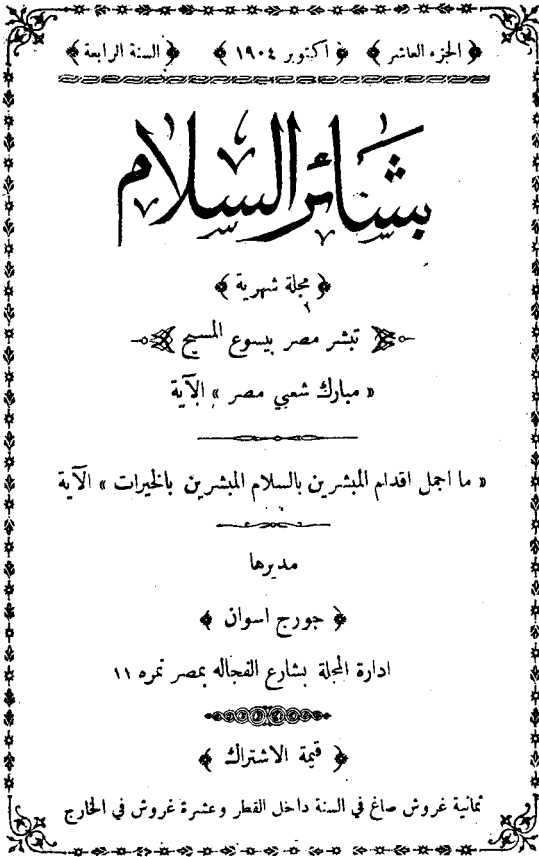
(1) Including the 150,000 or so of pages of a book unfinished, about 1,400,000 pages were printed these *three* months, against 1,500,000 the previous *five* months. The output has thus been largely increased.

(2) During the previous three months 5,941 vols. were distributed, of which 4,891 were sold. During September—November the total of 10,926 was reached, all of these being *sold*.

(3) It is interesting to note that in September, with the Nile in flood, the people of Upper Egypt were comparatively free, and the colporteur did excellent work. On the other hand, most of the missionaries were away from Cairo, and consequently the "wholesale" numbers fell greatly. The difference was more than made up, however, by large orders for all the American book shops in October.

GENERAL NOTES.

We have been greatly favoured during December by visits from Professor Simpson, of Edinburgh, Rev. J. Ison, of Newcastle, and



COVER OF AN ARABIC MAGAZINE.

Rev. W. Robertson (of Coltness), Church of Scotland, Chaplain for the winter season. We should be glad to see many more.

I have just returned (December 20th) from a short visit to the area of book-distribution in Upper Egypt. Something was done to get our work better known among native Christians. As an instance of very speedy result, I had only returned to Cairo about half an hour when an employee of a Christian native merchant arrived from a town over 200 miles away with a large order for job-printing, through a conversation I had had with the merchant a few days before.

Will our friends in Egypt do their best to circulate the following information concerning our aims and purposes: viz., that while our object is to print Christian magazines and books for the missionaries, and to print and publish on our own account, and to carry on colportage work, yet in the slack intervals between the distinctly religious work we are always ready to undertake commercial and other job-work, for which the regular trade prices are charged, *every penny of net profit from this source being used to assist the publication and colportage work.*

I am very happy to report that a lady in England has promised £2 per month for one year for the fixed portion of a colporteur's salary and his travelling expenses, the commission given to him being deducted from the value of the books sold.

Also a gentleman in Egypt has promised £1 5s. a month for six months towards the support of a second one. Perhaps some friend will make this up to the £2 necessary.

Meanwhile two men are at work. The first, Gadd Shakata, has been with us since May last, and has done very good work, as the statistics quoted go to prove. The second, Fityan Marcus, has recently been promoted from the humble post of "turning the machine," which he took for lack of anything more suitable. He wished to be engaged in the spiritual work, and for the time being served very faithfully, doing hard manual labour at the machine.

During December these two men have been temporarily engaged in colportage work in Cairo, and are just now leaving us for their respective spheres of labour, Gadd for Upper Egypt, and Fityan for the Delta.

Would not some friends at home agree to daily pray for these two men in their difficult work, mentioning each by name, with his field of labour.

Some friends living at Thornton Heath (Surrey) typed a "prayer-list" a few months back, mentioning, among other items, special prayer for the support of Colporteur Gadd. The direct answer soon came, as recorded above. Will you not "go and do likewise"?

I am glad to report that in addition to the "Murshid" (weekly organ of the American Mission) we are also printing for 1906 the "Orient and Occident" (C.M.S.) and "Beshair-Es-Salaam" (Egypt General Mission).

ARTHUR T. UPSON,
Superintendent.

Cairo, December, 1905.



Jesus, I thought I loved Thee;
I remember well
That day when Thou didst hold
My trembling fingers in Thy pierced hand,
And take me for Thine own,
And I did love Thee—
This poor heart beat true;
It was no fancied echo, when the voice
That spoke Thee mine
Responded "I am thine!"
But Oh, my Master, can I dare to tell,
Thy faithless child has loved Thy gifts too well?
I looked on all things beautiful and rare,—

* * * * *

I hid me from the rude and vulgar throng,
And hoped it was Thy will
That I might turn away from common men,
And love Thee still.

I dwelt among the pleasant sounds of life;
I did not like the turmoil and the strife
To come too near;
And Thou wast in the thickest battle tide
When Thou didst call Thy servant to Thy side;
But I was too far off,
And so I did not hear.

My Lord! I will come nearer. I will take my seat
Close to Thy feet.
I will come down where the gray shadows lie,
And there I'll listen—listen every day
To hear Thy voice.

From "Prayers from the Poets."

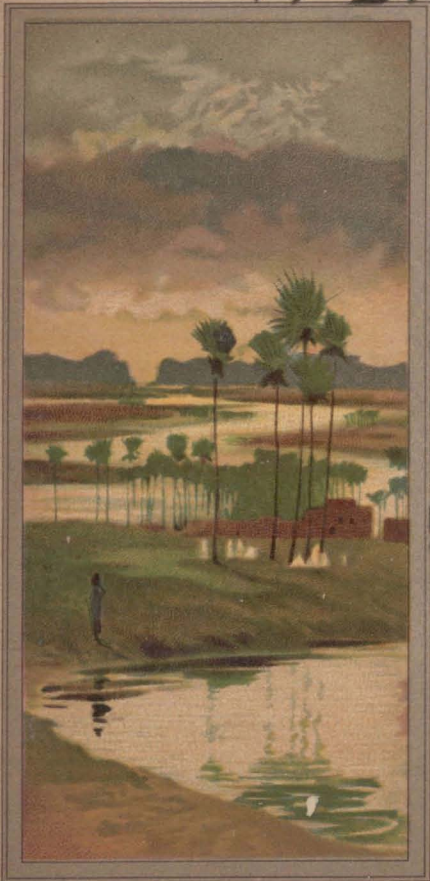
Spring
Number,
1906.

BLESSED

BE

EGYPT.

Everything
shall live
whithersoever
the River cometh.



Jesus, I thought I loved Thee ;
I remember well
That day when Thou didst hold
My trembling fingers in Thy pierced hand,
And take me for Thine own,
"And I did love Thee—
This poor heart beat true ;
It was no fancied echo, when the voice
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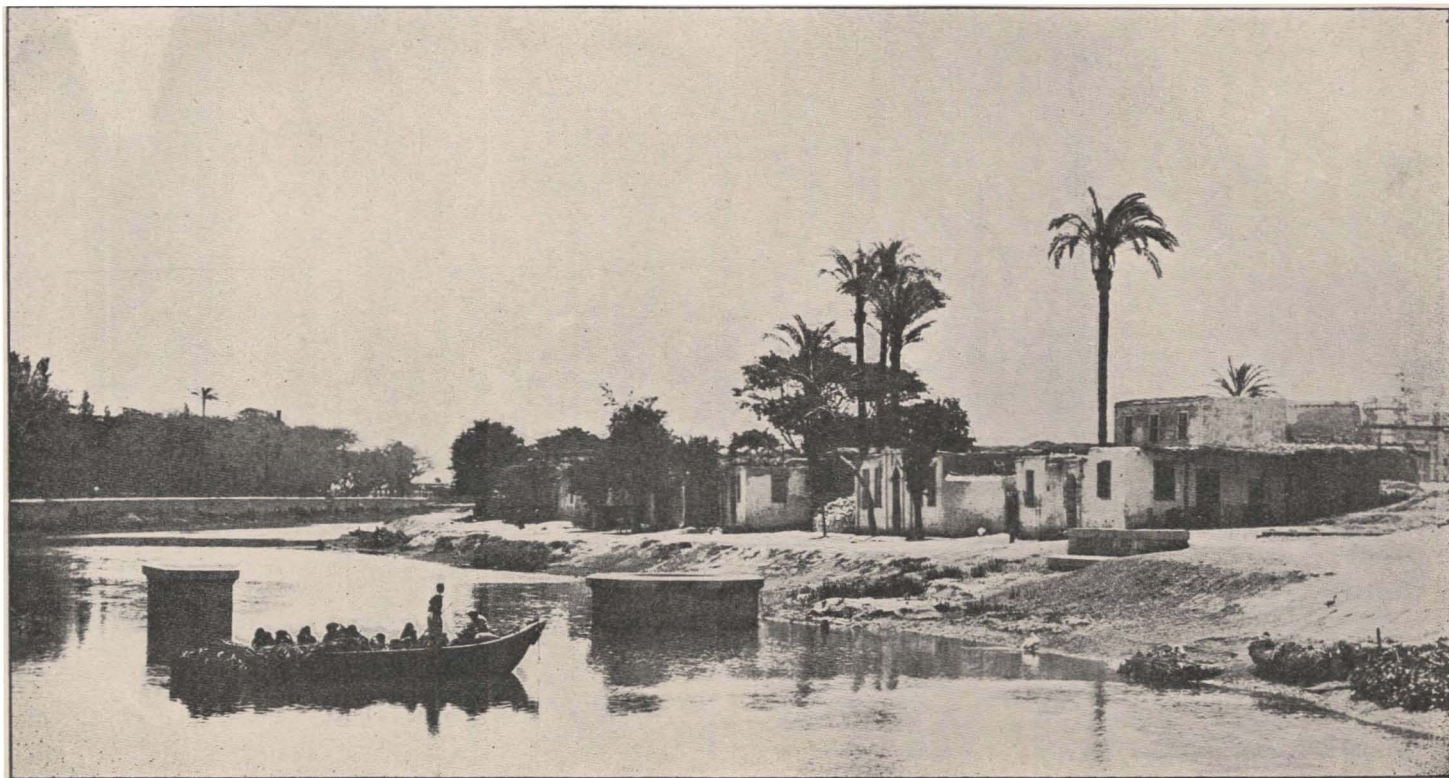
* * * * *

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And there I'll listen—listen every day
To hear Thy voice.

From " Prayers from the Poets. "



A FERRY BOAT CROSSING.

“Blessed be Egypt.”

VOL. VII.

APRIL, 1906.

No. 27.

Editorial.

“For we preach not ourselves, but Christ Jesus the Lord. . . . For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.”—2 COR. IV. 3, 6, 7.

“Abide in me, and I in you.”—ST. JOHN XV. 4.

TO preach Jesus the Lord, to live Jesus the indwelling Saviour, is the life-work of His children in Egypt. How to do it is a lifelong lesson. A day by day dependence on an unseen power. It is what the Moslems round us are needing—to see Jesus lived in His disciples. May the Lord keep this ideal before us all; and may we never lower our standard.

There are two papers in our present number to which we would draw the attention of our readers. They tell of two women's work in the Holy Land. One of them, much loved, has finished hers, and is at rest; the other is still bearing her burden in faith and patience. God has used women greatly in Palestine and Syria. He can do the same in Egypt. We earnestly ask our sisters at home who read this not to let this whole generation of women in Egyptian villages pass away without an attempt to speak of Jesus to them, to live Jesus among them. It is possible for the Missions working here to delay too long, until arrangements are complete for beginning village work. In the Gospel, Mary broke through all the barriers of cold and disapproving faces, and poured her treasure on the feet of Jesus. We appeal specially to-day to those who are able to live at their own expense, and would not need to be supported by public funds, to think if they may not pour their life and their treasure at Jesus' feet. It is possible that through being out here we may be able to help some to carry out such a purpose, if they wish to give themselves for the women of Egypt, and we believe, if the workers offer, that the Missions will soon be willing for the village settlements.

The work of development in the communications of this land is going on so fast, and in the near future will do so still faster and more extensively, that it needs a far more rapid increase of Christian workers than is really forthcoming. Men are wanted who will raise a standard for Christ in the old desert cities, now to be reached by railway; in the new ports, rapidly becoming centres of

traffic; in the cases of the desert, in which since early Christian times no missionary has taken up his abode.

A railway is now being made to the great oasis in the west, and next autumn surveys are to be made to the two oases in Dakhla and Kharga. One of these is a hundred square miles in extent, and peopled with tribes of the desert. We are hoping to give some information about them in our Summer Number. Let English Christians rouse themselves and ask, "Lord, what wilt Thou have me to do" for these?

The present need for prayer for the Nile Mission Press is told on another page, together with the Quarterly Report of the work done. We ask all our members and readers to give some quiet time, alone or together, to Intercession for this Mission work on

THURSDAY, APRIL THE 26TH,

and we believe that in our Summer Number we shall be able to give a grateful record of an answered Prayer--

"Before they call I will answer, and while they are yet speaking I will hear."

The Titles of two of our illustrations were omitted by mistake last month. That on page 25 should have been "Pompey's Pillar Quarter of Alexandria," where the Egypt General Mission House is situated.

The engraving on page 31 should have been "The Enaemia Patients at the C.M S. Hospital, Old Cairo."

We ask forgiveness for the delay in the issue of the Prayer Cycles for Egypt. They are now ready, and are sent to all who want them. Egypt and Arabia together, 2½d.; Arabia alone, 1d. They may be ordered from the Secretary to the Nile Mission Press, J. L. Oliver, 16, Southfield Road, Tunbridge Wells, England, or from any of the Secretaries whose names are given at the end of this Magazine.

"Fairhaven."

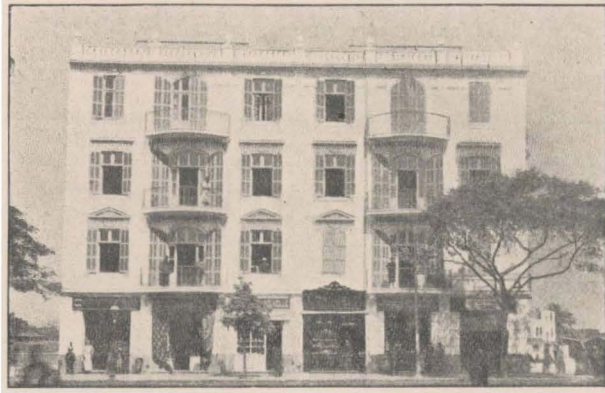
FRRIENDS may look through these pages with the hope of gleaning news of what is doing for "Fairhaven." We had to wait a little while, but, thank God, the work of digging foundations has begun. Mr. Michaud, who built the Mission House at Belbeis, has undertaken the building for me. I am going slowly, according to what money has come in; and we have planned a house with basement and one floor. But I am hoping that I shall be able to go straight on and build at least part of a second floor and verandah. Will those who care for this undertaking still pray on with me till the House is finished. If some friends could arrange a Sale of Work for it during the summer I should be very glad. I am hoping to live close by the building all the time it is going on, and get ready to open our doors in the autumn. We want it to be "*A tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.*"—Isaiah iv. 6.

ANNIE VAN SOMMER.

Schutz,
Ramleh, Egypt.

Dile Mission Press.

(Inc. 1905.)



PRESENT PREMISES FROM WHICH WE HAVE TO MOVE SHORTLY.

THE end of the first year since the starting of the Press has brought us face to face with a very unlooked for difficulty. The premises in Boulac Road, Cairo, were taken on a three years' lease, and we now learn that the property in which they are situated, has been sold, and the new owners have given us notice to vacate them by the 14th of May next; or they will allow us to stay on for another year at a largely increased rental. In concluding the agreement of tenancy our representative was misled by what he was told, and we now find that it is not legally valid, and the new owners have every right to ask possession.

We cannot doubt that the hand of God is in this, though it is a really serious position from the financial side, as well as from that of the work. Now that there is regular work to be turned out weekly and monthly, it would be most unfortunate to be unable to complete the contracts entrusted to us.

At the time of writing we do not know anything definite as to future plans, but we hope to be allowed to remain on until August, as that will give us time to look round for other premises, which, if possible, will be secured in a more central position than where we are now, since, if a higher rent has to be paid, it will be better for the Press to be nearer the centre of the city.

The expense of moving, however, together with the increased rent, is a burden which there are no funds to meet, and though the Press has thus far done very well, it is far from being self-supporting.

I therefore appeal to all who are interested in this effort to bring Christ to the Moslems, and who would regret that, after being started, its labours should be crippled at the outset, to contribute towards putting it on a firm basis, and help us by special gifts at this time.

The Annual Meeting is arranged to be held in the Council Chamber at Exeter Hall, on April 23rd, at 3 p.m., when Mr. Albert Head will preside, and Mr. J. Martin Cleaver, of the Egypt General Mission, and others will speak. We hope all friends near London will make an effort to be with us that day.

*Tunbridge Wells,
March 20th, 1906.*

PERCY K. ALLEN,
Hon. Treasurer.

QUARTERLY REPORT OF WORK.

DECEMBER TO END OF FEBRUARY.

Printing Department—

	Copies.	Pages.	Total pages.
(1). Evangelical Periodicals—			
"Orient and Occident"	21,500	8	172,000
"El-Morshid"	11,750	8	94,000
"Beshair-es-Salaam"	7,500	32	240,000
"Sunday School Lessons"	24,000	8	192,000
			<hr/> 698,000
(2). For Publication Dept.—			
"Ali Ben Omar"	2,000	8	16,000
(3). Religious Books, etc., for others—			
Life of Christ, Parts 1 and 2	3,000	16	48,000
Index to "Orient and Occident"	3,500	4	140,000
C. E. Syllabus... ..	700	4	2,800
Reprint, "Before the Hejira"	2,000	8	16,000
"Sinless Prophet"	5,000	16	80,000
Circular Appeal	500	8	4,000
Report (short) of American Mission	700	16	11,200
			<hr/> 176,000
(4). Job Work—			
Books			634,000
Leaflets, Invoices, Programmes, Tickets, Window-cards, etc., etc.			115,614
			<hr/> 1,639,614
GRAND TOTAL OF PAGES			

NOTES.

This result is most encouraging. From April to August of last year we did 1,500,000 pages in *five* months, then from September to November, 1,400,000 in *three* months, and now 1,640,000 in three months.

Total for the eleven months' year just closed (*i.e.*, April to February) over $4\frac{1}{2}$ million pages. This will probably be largely increased in the year now commencing.

Publication Department—

	Wholesale.	Retail.	Colporteurs.	Total.
December ..	890	275) 92)	473	1,730
January ..	700	...	1,551	2,251
February ..	50	79	1,181	1,310
	<hr/> 1,640	<hr/> 446	<hr/> 3,205	<hr/> 5,291

NOTES.

There were sold by the two colporteurs in the three months 3,205 vols., valued at 2,236 P.T., or £22 10s.

Not so many have been sold wholesale, this is due to the fact that very large orders came in from the Mission Depôts the previous three months.

Fityan, our colporteur in the Delta, had a very trying experience in February. He had some distance to go down the Nile, and failed to get anything but a fishing-boat. It came on to rain very vigorously, as it *can* in Egypt, especially the Delta. Our friend got wet through, and not having a proper place to dry his clothes, took a very bad chill. He went on to Alexandria, and to a native of dry Upper Egypt that was "from Scylla to Charybdis." However, we brought him back to Cairo at once, and after a few days at home with his wife and children he completely recovered, and on the day of writing this he is off once more. Do we, dear friends, realize what a hard, homeless time of it these men get as they "scatter the seed" for us? Are we really bearing them up in prayer?

Then are we doing our best to help with the support of this work? The colporteur in Upper Egypt has had his support met up to the present, but the friend will shortly be leaving Egypt. Have *you* the opportunity to help us?

One feels a strong sense of having been called to this work, and one feels increasingly the utter *need* of it, but we need the help of every one of our friends.

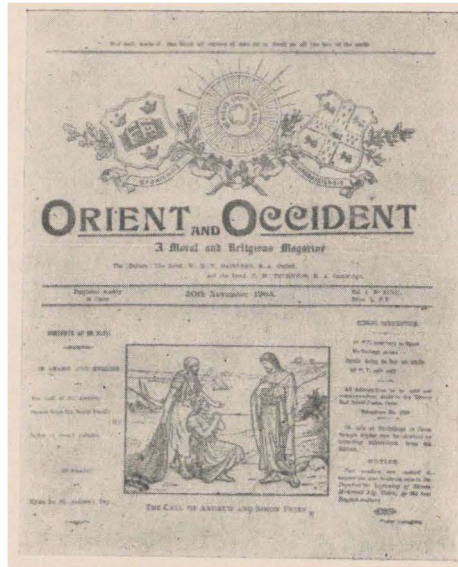
ARTHUR T. UPSON,
Superintendent.

*Nile Mission Press,
Boulac Road, Cairo,
March, 1906.*

THE above is the summary of the Quarter's work. We thank God that, amidst many difficulties, still progress has been made, and as each succeeding quarter tells of more work being done, and a larger output of Christian papers circulated in Egypt, we trust for better things still in days to come.

At the close of December the Church Missionary Society and the Egypt General Mission entrusted the Mission Press with their Magazines; the American Mission had already brought us theirs. So that we had two monthly magazines and one weekly to print. For the time being these somewhat absorbed a large proportion of the working powers of the Press, and it brought home to us that we should soon need another machine, so that regular work could go on uninterrupted, while at the same time other printing that was needed could also be done. I found this so especially in the delay caused to our Prayer Cycles, and must ask all friends to pardon receiving them so late. The Magazines were bound to be done in time. I made an effort to arouse some interest among the tourists with the hope of getting their help to meet the expense of laying on motive power to the Press, and thus enabling us to do more printing. But I found that although thousands of people were filling the hotels and streets of Cairo, and spending money on every side,

hardly anyone cared for helping forward Christ's work. One or two have done nobly this season—one specially in coming to the aid of Miss Buchanan in her building at Luxor, for which we have rejoiced with her. But it has been one in many thousands of tourists. What might not be done if each Christian tourist gave a tenth to



COVER OF C.M.S. MAGAZINE.

God of what he spends on his own pleasure in Egypt? I say this not for our own work, but for my brethren's sake—our missionary friends.

Owing to the block of work waiting to be done, I have not been too much troubled that for a time our publication work has had to be put aside. But this ought not to continue. The purpose for which the Mission Press is established is to bring out large numbers of Gospel booklets and papers on our own account, and circulate them throughout the country, as well as print for the various Missions, and I would earnestly ask for continuous help for this part of the work.

Our first edition of 5,000 of the Booklet, "The Debt of Ali Ben Omar," has been sold out, and we have reprinted it, and are now preparing two new ones which have been sent us, but the people are now so well off that they prefer to spend what corresponds to our sixpence rather than one penny on something to read, and we feel the need of being able to bring out books rather than pamphlets. Will our readers take this to heart?

What was somewhat like a bomb bursting on the Mission Press occurred during the month of February. The premises in which it is situated were sold over our head, and the new landlord gave us three months' notice, or a rent 33 per cent. higher. In England such a course would be impossible, when, as in our case, we hold a three years' agreement. But Egypt is not governed by English but by Roman law in all matters between Europeans, or between a European and a native. The consequence is, we have no choice but to leave on the 14th May, or to pay too high a rent.

At the time of writing we are still waiting for God's overruling Hand to send help in our need.

We are asking that this evil may be turned into good, and that we may be enabled either to have a place of our own, from which we cannot be ejected, or else that we may have more central premises, at a rent we can meet, and large enough to allow of development as the work grows. Here is a crisis unexpectedly upon us. Twice before since the beginning of this enterprise, when we have been confronted with great difficulty, we have appointed a Day of Prayer for the Nile Mission Press, and have asked our friends far and near to join us in bringing our need to God. And He has answered us abundantly.

I ask you now, as one of the Executive Committee, to join me in the request to appoint Thursday, the 26th of April, as a day for private and united Prayer on behalf of the Nile Mission Press; asking God our Father, Whose it is, and for Whose service alone it exists, to defeat the enemy, and to give such strong deliverance, that instead of being weakened and hindered by this third attempt to stop it, the Press may be established in a permanent place, and receive renewed blessing and power for work. Pray on, too, for every paper sent forth from it all through the land, and that the Holy Spirit will water the seed sown in many hearts. I am also



COVER OF C.M.S. MAGAZINE.

conscious of the conflict in which we are engaged, and that the powers of darkness are trying to blind the eyes of these Moslems round us, lest the light of the glorious Gospel should shine in, that I feel we may in Jesus Name claim the victory at this time.

A. VAN SOMMER.

March 10th, 1906.

Opening the Sudan.

LORD CROMER ON THE NEW RAILWAY.

PORT SUDAN,

January 26th, 1906.

The new railway between Port Sudan and Berber was inaugurated shortly after seven o'clock this morning by Earl Cromer, who arrived here with Sir Vincent Corbett, Financial Adviser to the Egyptian Government, a number of members of the Legislative Council, and several officials and notables. Lord Cromer and his party travelled by train by way of Halfa, Abuhamed, and Atbara. The ceremony took place in a prepared enclosure, guards of honour being furnished by H.M.S. Diana, the Sixth Egyptian Battalion, and the Royal Berkshire Regiment. All the officers and officials were in full dress, and on the arrival of Lord Cromer at the enclosure the flags were broken, the guards of honour presented arms, the band played the Royal and Khedivial anthems, and a salute of twenty-one guns was fired by H.M.S. Diana.

The Sirdar, Sir Reginald Wingate, addressing Lord Cromer, welcomed him to the Sudan, and said it was peculiarly fitting that his lordship should perform the ceremony, for ever since the country had been re-conquered he had kept steadily in view the absolute necessity of establishing communication with the outer world by means more rapid and less costly than those afforded by the Nile.

Colonel G. B. Macauley, of the Royal Engineers, and Director of the Sudan Government Railways, then made a statement respecting the new railway. It had brought Khartoum 900 miles nearer to the sea, and the cost had been at the rate of £4,150 per mile. In describing the difficulties of construction he mentioned that it had been necessary to obtain all water for the working parties, and most of that required for the bridges, buildings, and locomotives by distilling sea-water, which had to be carried up the line in special tank waggons.

Lord Cromer, in reply, said :—

"Sir Reginald Wingate and Gentlemen,—The first observation which I have to make is, to express my great regret, which I am sure is shared by all present, that His Highness the Khedive was unable to attend in order to preside at the ceremony of to-day. I wish also to preface my remarks by one further observation of a personal character. The honours of to-day, gentlemen, belong to Colonel Macauley and his very capable and efficient staff, amongst whom I may especially mention the names of Captain Midwinter and Captain Longfield, of the Royal Engineers, as also Kaimakam Mahmud Bey Kheirallah. To have constructed 325 miles of railway in fourteen months, under such climatic conditions as those which obtain in the Sudan, is a very remarkable achievement. I wish to take the opportunity, on behalf of the British and of the Egyptian Governments, of expressing my very high appreciation of the zeal and intelligence which have been shown in the execution of this important work. I may add that the cost has been very moderate. It has amounted to not more than £E1,400,000.

" I turn now to the more public aspects of the railway. Without doubt, of late years a great deal has been done in the Sudan. Order and tranquility everywhere prevail. A fiscal system has been introduced which is adapted to the needs and requirements of the country. Schools and Law Courts have been established. It is, however, none the less true to say that the serious development of the Sudan commences from to-day. So long as the country was separated from the rest of the world by a waste of burning desert, and so long as communication could only be kept up by a line of railway and river steamers over a distance of 1,200 miles—for that is the distance from the mouth of the Atbara to Alexandria—any very rapid progress was out of the question. Colonel Macauley has explained that the distance from Berber to the sea will now be shortened by nearly 900 miles.

EFFECT ON TRADE.

" Fears have been occasionally expressed that the opening of this railway might do harm to Egypt, and it has therefore been urged that the resources of Egypt should not be employed in its construction. I am glad to observe that these complaints are gradually dying out. It cannot be too clearly understood that the construction of this railway will not divert any existing trade to any considerable extent. It will create a trade which, unless the railway were made, could never exist. For the rest, I may observe that the presence here to-day of several of the most distinguished members of the Egyptian Legislative Council is, in itself, a sufficient proof that the authorized representatives of the Egyptian people do not share the fears to which I have alluded. My own opinion on this subject has always been very clear, and has been frequently expressed. In the first place, I always regard with a certain amount of suspicion any argument based upon the necessity of keeping one locality—or perhaps in this case I should say a whole continent—in a backward condition, in order that some other locality should prosper. In the second place, more especially since the appearance of Sir William Garstin's epoch-making report, it has been demonstrated with mathematical precision that the material guarantee of Egypt is intimately bound up with that of the Sudan. It is the river Nile which connects them, and it is certain that any large works undertaken in the future to benefit Egypt must be constructed not in Egypt proper, but in the upper regions of the Nile Valley. This railway is, therefore, the first and preliminary step in the gradual execution of a large scheme for the construction of works of public utility. It is the main artery of communication which will open out the Sudan to the world. But before the country can gain the full advantages to be derived from this undertaking, further works must be constructed. Some, indeed, have already commenced. The port at which I am now speaking is springing into existence. Before many months have elapsed I hope that the railway from Kareima to Abuhamed will be opened, and will thus put the wealthy province of Dongola in direct communication with the sea. Irrigation works are about to be undertaken to utilize the waters of the Gash, and thus fertilize the plains in the neighbourhood of Kassala. Borings are about to be made with a view to the construction of a bridge over both the Blue and White Niles at Khartoum. Railway surveys are being under-

taken with the ultimate object of bringing Kassala into communication with the main line, or extending the railway up the left bank of the Blue Nile, and of enabling the gum of Kordofan to find a ready market by bringing El Obeid into direct communication with Omdurman.

"It is not to be supposed that all these works will be at once remunerative. Undertakings of this sort cannot possibly pay in the first few years of their existence, but that they will ultimately prove remunerative I have not the smallest doubt. I can, therefore, confidently recommend the taxpayers of Egypt to 'Trust on, and think to-morrow will repay.' I need hardly say that the measures to which I have alluded, and which only form the preliminary steps to the execution of Sir William Garstin's vast programme, will take years to accomplish. At my time of life I can only hope to stand on the top of an administrative Mount Pisgah. I can scarcely hope to enter the Promised Land. I wish, however, gentlemen, very strongly to impress upon you that the execution of this programme—and, I may add, both the general and local policy of the British Government in Egypt and the Sudan—does not in the least depend upon the individuals who have to carry it out. It will be found, I am well convinced, wholly independent of Ministerial changes in England, and of changes in the Executive on the spot. If I were to leave Egypt, which I have not the least intention of doing, so long as my health and strength endure—or if Sir Reginald Wingate were to leave the Sudan, and I trust a very long time will elapse before he does so—all that need be said would be, 'Il n'y a qu'un Anglais de moins.'"

After saying that the port and railway would be open on equal terms to the trade of the whole world, and referring to the possible evils of an introduction of drink, Lord Cromer added:—

"Under the authority which I have received from His Majesty King Edward the Seventh and His Highness the Khedive, I now declare the railway from Port Sudan to Berber open."

After Sir Rudolph Slatin had briefly explained to the large number of Omdehs, Sheikhs, and native notables present the effect which the line would have in improving trade, the inauguration ceremony was brought to an end by the bands playing the Royal and Khedival anthems.

Lord Cromer subsequently proceeded to Suakin.

The Secretary of the Egypt General Mission, Mr. J. Martin Cleaver, will (d.v.) be moving from Belfast to London early in April. His address will be 6, Randolph Road, Maida Vale, London, N.W.

We earnestly trust that this step may lead to a greatly increased interest in the work of this Mission in Egypt among Christian friends in and around London, and in England generally. God seems to have given them a special sphere in the ports and villages of Egypt. The openings and possibilities before them are very wide. Will those on whose hearts God has laid Egypt rally round them?

In Upper Egypt.

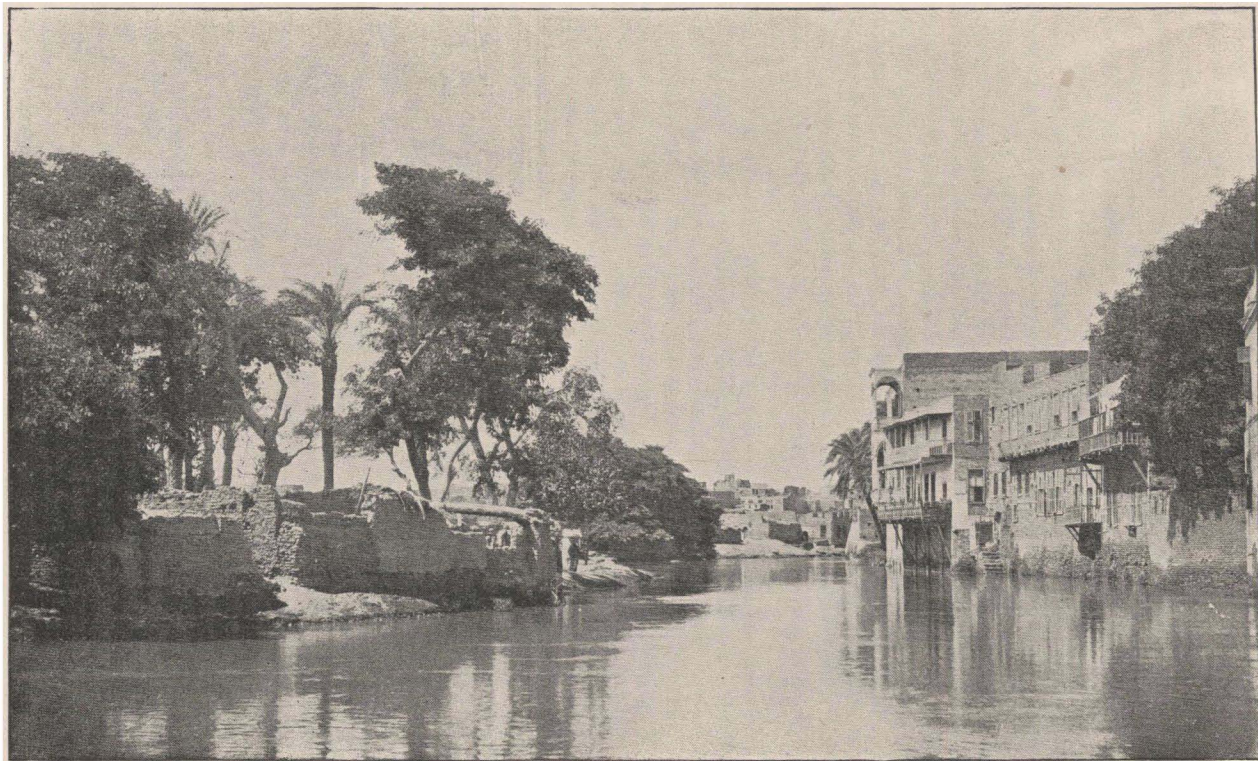
CHEBIN-EL-KANATER,

February, 1906.

HAVING just returned from a tour among the villages of Upper Egypt, I have been asked to give readers of "Blessed be Egypt" some impressions of my trip.

My tour was undertaken primarily in connection with our native Magazine, "Beshair-es-Salem," but it also afforded me many opportunities of witnessing for our Lord and Master, Jesus Christ. On January 16th I started from Cairo in company with our Evangelist Isaac, a converted Moslem. Our first stopping place was Minyeh, the capital of the Province of the same name. It is a large and prosperous town, and gives one the impression that the people are too busy money making, to care about religion. The Christian element is strong. There are two Evangelical Churches, also Coptic, Roman Catholic, and Greek Churches in the town. Education is very much to the front. The Evangelical body have two schools with nearly 400 boys in them; and the Copts have also an excellent school of over 300 boys.

Here we were the guests of the Pastor of the Evangelical Church, who invited us to preach in his Church the two nights we were in the town. A goodly number assembled, and we had a time of blessing, God giving us liberty in proclaiming the Everlasting Gospel. It was a great joy here to meet with many of God's children, some of whom were witnessing to Moslems and Copts alike for Jesus Christ. The Minister of the Church told us of the stand he had taken in regard to the Sabbath. He refuses to admit into membership of the Church any who work on the Sabbath. Thus he bears a very clear testimony before the whole town to the necessity of keeping holy God's day. He told us of one man, a clerk in a lawyer's office, who was troubled about his having to work on Sundays, and asked his employers to allow him to work extra each of the remaining six days and be free on Sundays, or deduct from his wages the amount due for that day's work. To the first of these the employers agreed, and he worked on later than all the others each day so as to be free on Sunday to worship God. The employers became interested in a man who would do such a thing, and after testing him for some months in this way, they reduced the lengthened hours and increased his wages, saying they could trust such a man. I had a very interesting chat with this man myself, and found him to be a very bright Christian. I would ask your prayers for him in his many difficulties in witnessing for God. We moved from Minyeh to Abo Kerkas, where we reached three villages, and had many openings for the Gospel. In the Church in one place over 400 assembled, on a week-day evening, to hear the Word, and I never have had the privilege of preaching to a more attentive and inspiring congregation than was gathered there. Nearly all were poor fellahin who live by tilling the ground, yet many faces shone with a joy that spoke of an indwelling Saviour. I was here the guest of a man to whose influence the Church owes a great part of its success. On all hands I hear of the blessing this one man had been; he has learned to suffer for



ON THE BARR YOUSEF.

Christ, for he was once imprisoned because he was partly the means of the conversion of some Moslems in the village. It does teach us anew of the power one life can be for God when fully yielded to Him. From Abou Kerkas we travelled west to the Bahr Yousuf to a village called Asment. Here the pastor is a Soudanese of the Dinkar tribe; he was brought as a slave to Egypt years ago, and sold to a Copt in Manharry. Here he was converted. He was then entirely uneducated, but his conversion was a matter not of theology but of spiritual experience. He had passed from the darkness of Islâm to the glorious light of Christ. So real was it, he spent great periods, in prayer, and witnessed everywhere to Christ's power to save from sin. It was to me personally a great blessing to meet this man, and to see how the grace of God could take hold of an ignorant Moslem and transform his life until he became an example and a blessing to all. My work in Egypt is largely among the ignorant and uneducated, and the argument is often brought forward that when these people are educated they will be ready for the Gospel; but, no, they are ready *now*, for God's grace can enlighten the darkest soul. All we want is a mighty outpouring of God's Spirit and we will see miracles of grace among these people.

The Church in which this black preacher ministers is built entirely of reeds taken from the banks of the river; everything is very primitive, and untouched by Western civilization. We had a time of real blessing here; we seemed to specially feel God's presence in our midst. Our life among these people was a new experience to me; we slept on the floor on mattresses in a mud hut, and lived exactly as the natives, all eating out of the same dish, with our fingers; but I would not have missed it for anything.

Our next village was Hoor. Here we were the guests of the native pastor, a man who is literally burning out for God. A humbler one I have never met; yet a man who knows how to wrestle with God for souls. He has about eight Churches under him, and he has been largely the means of starting them all. Here I had the chance of preaching to two or three hundred people in his Church. I was greatly struck with the devotion of the people to their pastor; he is their ideal of all a pastor should be. Very reluctantly we left Hoor and made our way to Ethidem, and then to Samalout, and on to Kolussna and Maghagha. At the latter place I was the guest of a wealthy Copt, who cursed everything Protestant, everything English, and practically everything good. I felt God had led me to this man, but could not see at first why. In the evening after our arrival, a number of his friends gathered in his house, and we had a splendid opportunity of preaching the Gospel. God seemed to be speaking to the old Copt, for the next day his attitude was changed, and he introduced me to all the leading Copts of the town, with the result that we obtained in the course of an hour or so thirty-five new subscribers to our Magazine, the majority of whom would not have had anything to do with me had this Copt not himself gone with me; so again we praised God for *His* wonderful leading. It taught us to depend more, I think, upon the Spirit for guidance in the details of our work than we had hitherto done.

From Maghagha we moved on to Beni-Mazar, Fachen, and

Biba; in each of which we had openings for the Gospel. One of the main lessons this trip has taught me has been to look for God's guidance in the minutest details of one's work. I entered a town of 10,000 people one day; there was one man in that town who could help me to do what I wanted; I did not know his name, nor had I ever seen him; he did not know me, nor that I was in the town, but we had a few minutes' prayer for guidance, then went up to a man and began talking to him. He said, wait a minute, I will bring a man who will help you, and in a short time returned with the very man we wanted. The whole thing took less than a quarter of an hour. We might have spent hours searching for this man, but our Father knew and guided. This is but one of many cases in which we saw clearly God's hand planning and arranging for us.

Another thing that was brought very forcibly home to me was the enormous opportunity the Evangelical Native Church of Egypt has. Its organization is, I believe, as good as could be—its preachers are thoroughly trained and efficient. But one thing is needed—a mighty baptism of God's Spirit upon all for service; when this takes place we will see the biggest revival this land has ever known. Why should it not take place? And why not now? Will you pray as never before for the power of the Holy Ghost upon all God's children in this land. "He is faithful that has promised He will do it."

I am, your brother in Christ,

W. WILSON CASH.

Israel in Egypt.

III.

JOSEPH IN POTIPHERA'S HOUSE.

(Genesis xxxix.)

THE EGYPT OF JOSEPH, 1738-1587 B.C. (?).¹

WE have seen in a former chapter that it was during Dynasties XIII.—XVII., *i.e.*, 2565—1587 B.C., the Hyksôs rule was established, and lasted for 511 years, *i.e.*, 2098—1587 B.C. The events of Joseph's life are most probably to be placed in Dynasty XVII., *i.e.*, 1738—1587 B.C. This Seventeenth Dynasty witnessed the gradual weakening of the Hyksôs power until the shepherd-kings were finally expelled by an Egyptian power which had slowly been gaining independence at Thebes, and had been pushing its way northward. From 1620 B.C. to 1587 B.C. was a time of conflict and rebellion. The Dynasty from which Aahmes—the conqueror of the Hyksôs Kings—was descended, appears to have been derived from a part of the royal Egyptian line which had fled to the south to escape the Hyksôs oppression.

As the Hyksôs power decayed, the Theban power grew, became independent, fought its way southward, and, under the

¹ It must be remembered that *accurate* chronology for Egypt before 700 B.C. is almost impossible. The dates are approximate and show sequence of events.

brave and active Aahmes, finally expelled the foreigners from Egypt, chasing them into Palestine. The Hyksôs Capital in the Delta, Avaris or Tanis (Zoan), was seized, and by 1582 B.C. the independence of the Egyptians was established. Manetho,¹ and the Papyrus known as *Salliar II.*² give particulars of this struggle. The most notable king of the Seventeenth Dynasty was Seqenenra III., 1610—1597 B.C. His mummy, preserved in the Cairo Museum (Room P. 1174), was found (1881) at Deir-el-Bahri. The mummy shows that the king was killed on the battle-field, for the head is cut and battered with dagger and axe. The king was tall and slight, of the Berber type, and had fine and long black hair. His queen, Aah-hotep, was one of Egypt's greatest queens, and along with her still more famous daughter, Nefertari, was revered for many ages. She lived for many years, and must have witnessed the whole struggle for independence in Egypt. In her beautifully-gilded coffin, which was discovered at Thebes in 1860, large quantities of her exquisite jewellery, a scarab and chain bearing the name of her son Aahmes, and an inlaid axe and dagger were found. Besides personal ornaments, inscribed with the name of the valiant Aahmes, a boat of solid gold with twelve silver rowers, and a silver one with ten rowers, and bronze axes, many of which objects bore the name of her eldest son Kames, were also found in the queen's coffin. These ornaments show the very high degree of excellence attained by Egyptian jewellers. In no other part of the ancient world do we find a greater variety of design, or more elegant workmanship.

As for the religion of the Hyksôs, they are said to have worshipped their own war-god, but they do not seem to have forced this cult upon the Egyptians. In every other respect they soon became Egyptianised, and so assimilated Egyptian civilisation, that the remains of their work are indistinguishable from that of native kings. For further information about these foreigners read Josephus “against Apion,” Bk. i. 14.

JOSEPH OVER POTIPHERA'S³ HOUSE.

(Chapter xxxix. 1-6.)

“He sent a man before them, even Joseph, who was sold for a servant” (Psalm cv. 17).

The Psalmist is telling of God's providential guidance of the patriarchs in their migrations “when they went from one nation to another.” Before the famine came, which led to Jacob going down to Egypt, God sent Joseph to prepare the way. So Joseph himself says, “God sent me before you to preserve life” (*Genesis* xlv. 5). Joseph was seventeen when he was sold into Egypt, and thirty “when he stood before Pharaoh” (*Genesis* xli. 46). These thirteen years were spent in Potiphera's house and in the royal prison. Potiphera, the Egyptian, to whom the Ishmaelites had sold Joseph, finding him trustworthy, placed him in charge of his property and household so that “with him he knew not ought, save the bread that he did eat,” which, on account of religious scruples could not be entrusted to a foreigner (*Genesis* xliii. 32). The monuments show that large Egyptian households were

¹ Egyptian priest, Century III. B.C. ² In British Museum. Date XIX. Dynasty.

³ Potiphar is generally regarded as a Hebrew abbreviation of *Potiphera* an Egyptian word Pa tu-pa-Ra, which means “He whom Ra (the sun-god) gave.” He is described in the Hebrew text as *Saris*, a court-official. At present the name Potiphar or Potiphera is not known to appear on ancient records before dynasty xxii., i.e., 950 B.C. It is frequently met with in dynasty xxvi., i.e., 664-525 B.C.

organized, with superintendents of their different departments, and the "superintendent of the house" is often mentioned. Under Joseph's administration "the blessing of the Lord" was upon "all that he had in the house, and in the field."

JOSEPH AND HIS MASTER'S WIFE.¹

(Verses 7-19.)

The Greek historians, Herodotus and Diodorus, give a lamentable picture of the wickedness of Egyptian women. Potiphera's wife tempts Joseph, "who was comely and well favoured," and makes proposals from which he can escape only by flight. She then falsely accuses him to his master. Had Potiphera believed his wife to be entirely guiltless, Joseph would most probably have been put to death at once. He is, however, put into the prison "where the king's prisoners were bound," and the narrative does not hint that he was severely treated.

This narrative (vv. 7-19) receives most curious illustration from one of the tales most popular among the Egyptians, which has fortunately descended to this day, and to which reference has already been made, viz., "*The Tale of the Two Brothers*," preserved in the d'Orbiney Papyrus,² and translated in Petrie's *Egyptian Tales*, 1895. The tale is really an Egyptian romance of the Eighteenth Dynasty, and the author draws freely upon older folklore and literature. It is noteworthy that this tale should have been written in the age of the Exodus, or thereabouts—the very age to which the composition of the Book of Genesis, according to tradition, is referred.

JOSEPH IN PRISON.

(Verses 20-23.)

"Whose feet they hurt with fetters: he was laid in iron" (Psalm cv. 18, A. V.)

The verse is a poetical description of Joseph's imprisonment. The Hebrew of the second half of the verse literally means "into iron entered his soul"; this denotes how keenly Joseph's sensitive personality ("soul") felt the degradation and suffering of his unjust imprisonment. Coverdale (1535 A.D.) rendered "*the yron pearsed his herte.*"

Joseph was cast into the royal or state prison. The name for the "prison" is probably a Hebraized form of a purely Egyptian word, meaning the "house of the round tower," i.e., a citadel or fortress tower. Dr. Ebers identifies this "fortress prison" with that at Memphis, mentioned in inscriptions as the "White Wall." The word denotes not so much a prison, in the usual sense of the word, but a sort of fortified palace with court and garden surrounded by high walls. Within the walls the prisoners would have their liberty. From *Genesis* xl. 3 the prison appears to have been part of the house of the "captain of the guard." Royal or State prisoners were often placed in custody in the charge of nobles or important officials. It seems to have been part of the duty of the captain of the guard, who

¹ In ancient Egypt the "wife" enjoyed as much liberty as our women, as is shown by this narrative as well as by ancient records. Veiling the face was apparently unknown. Polygamy was permitted but occurred very rarely. Adultery was followed by capital punishment for both offenders. It seems clear therefore that Potiphera did not wholly believe what his wife said.

² In the British Museum.

was probably, as we have seen in *Chapter ii.*, superintendent of the royal kitchen, to also take charge of the State prisoners. The same favour and blessing which had attended Joseph when a servant of Potiphra followed him in the prison, of which the keeper gave him the entire charge.

TEACHING OF THE NARRATIVE.

1. Faithfulness and loyalty to father, master, and king, mark Joseph's life. He is a true son and a true servant, and thus wins the esteem of all right-minded people with whom he has to do. The Lord was with him as a slave in Potiphra's house, and when in prison (*Genesis xxxix. 2, 21, 23*). This was the reward for his fidelity. “The Lord preserveth the faithful.” God never forsakes a man unless He is first forsaken by him. A man is of consequence in the world as soon as it is known that he can be relied upon, no matter where his lot be cast.

2. For a young Hebrew lad of seventeen or eighteen years of age, who had been brought up simply in Palestine, life in the house of a State official in Egypt must have been a life of great temptation. Loneliness, loss of outward safeguards, want of home associations, being amid a people of strange religion and language, imprisonment on a false accusation—what a trial, what a temptation to despair and sink into the slough of carelessness, godlessness, and evil living. But all through Joseph has a living sense of dependence upon God, and of his duty to Him (*xxxix. 9; xli. 16; i. 24*). Joseph's weapon of defence against the special temptation which assailed him in his master's house was flight. A gracious providence has made victory over such temptations depend on fear and flight. Joseph fled as one escaping for his life.

3. “How can I do this great wickedness and sin *against God?*” It reminds one of David's confession in the fifty-first Psalm, “Against Thee, Thee only have I sinned, and done this evil in Thy sight.” All sin, even that by which man is grievously injured, is, in its ultimate nature sin against God, a breach of His Holy Law. How can I thus sin, not only against my master, my mistress, myself, my own body and soul, but *against God?* This was, after all, the worst part of the sin. Conscious that God was with him, Joseph can think of nothing else but His Presence forgotten, His Holiness outraged, and His Love scorned. “But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ” (*i Corinthians viii. 12*). “All sin aims at deicide, and tends to the extinction of all being” (Dr. John Duncan).

4. Jesus, like Joseph, “took the form of a slave” (*Philippians ii. 7*), suffered on a false accusation (*Matthew xxvi. 60, 61*), and was “numbered with transgressors,” and in distress was resigned and never murmured (*i Peter ii. 23*). Joseph in prison with the two servants of Pharaoh was a type of our Lord suffering between two malefactors. Of Joseph's two fellow prisoners one was restored to favour. So with one of the two robbers on their crosses.

ALGERNON WARD,

(*Chaplain of St. Mark's, with All Saints'
Ramleh, Alexandria.*)

"And thou shalt be Called by a New Name."

ISAIAH LXII. 2.

WHEN Achmed Seyyid was baptized he took as his new name Mekhiel Abd-el-Messieh, which means Michael the Servant of Christ.

His heart and soul were overflowing with joy after entering into his new life and taking his new name, yet he was made to suffer affliction because of his wife and children, whom he had hoped to take with him into Christianity. At the beginning his wife had expressed a desire to go with him; then her relations began to interfere, and succeeded in sowing seeds of dissension between husband and wife. It ended up by their taking her and her children away from him on the plea that he was abusing them, and altogether giving him a very bad name in the community. But he was a man of no ordinary stamp of character, being humble, meek, and strong in faith. It seemed as though this affliction was brought upon him to test the steadfastness of his faith. He never ceased to pray that his wife would come back to him of her own accord, and that they would be a united family in Christ Jesus.

She could not be happy away from him. In fact, being away from him only deepened in her simple mind the faint desire she had had to become a Christian. She saw what it meant to live without Christ, having before her a practical demonstration in her father's house, where lying, reviling, evil speaking, and all sorts of wickedness were indulged in without a qualm of conscience, which made her remember the straightforwardness and uprightness of the man whom she loved as her husband, but whom her relations cursed and reviled as an "infidel Christian dog." She determined to go back to him, and told her relatives so. "Then you are as one dead to us," they said, "and we will never see your face again. Lo, we will mourn and wait for you, as though you had died." With that they gave the heart-rending shriek they always give as soon as the spirit departs from the body. But all their shrieks and crying and wailing availed as nothing. She took her little bundle of clothes tied up in a handkerchief, and went back to her husband, who received her with open arms, and rejoiced with joy unspeakable because his prayer was answered.

He took immediate steps to put his wife under the care of a Biblewoman, who would give her regular and systematic instruction in the Bible, and to put his children in the Mission School. This necessitated his leaving the farm where he was employed and moving into town, thus adding to himself the burden of going backwards and forwards a considerable distance, to and from his work.

In the course of two years his wife was considered well enough along to intelligently accept salvation openly, so he took steps to present her and their children for baptism. In the meantime the minister, at whose hands he himself had received baptism, had removed to Alexandria, and it was Michael's desire that his whole family should be baptized by the same man, whom he dearly loved because he had been the one to lead him along the way of Salvation. In accordance with this desire he pre-

sented the matter to the session of the Alexandria congregation, and on a certain Sabbath in October, after the morning service, he led his wife and three children to the front to receive baptism.

A great many of us shed tears of joy that day, as we witnessed the scene of a whole family openly confessing Christ, and as we saw the look of spiritual gladness on the face of the husband and father when he took upon himself the vows to train up his children for Christ.

When the wife and children took their new names, there was a ripple of excitement over the large audience to hear what they would be. Rebecca was the wife's new name, while John, Moses, and Rose were the new names of the three children. The father explained to me afterwards that Moses did not have his name changed, for he was only two years old, being born after his father had accepted Christianity, so he had given him a suitable name from the beginning.

In addition to the baptism of Michael's wife and children that day, there was baptized a young Mohammedan, a sometime student of the Mohammedan University "el-Azhar," in Cairo, who has for several years been teaching in the Mission School for boys in Alexandria.

The baptism of these former Mohammedans had a wonderful effect on the large congregation who witnessed it. After the Benediction many rushed forward, both men and women, to greet the new converts. As Sitt Rebecca went down the aisle on the women's side, many of the women took her in their arms and kissed her, first on the one cheek, then on the other, in the true Oriental effusive style, but we knew it expressed their joy and thanksgiving because a new born soul into the heavenly Kingdom had openly confessed Christ.

Let us continue to pray for the Mohammedans who have lately confessed Christ, that they may live up unto Him in all things.

MINNEHAHA FINNEY,

American Mission,
Alexandria, Egypt.

Miss Taylor, of Beyrout.

" I HAVE gone through the glorious contest; I have run the race; I have guarded the faith. From this time onward there is reserved for me the crown of righteousness which the Lord, the righteous Judge will award me at that day, and not only to me, but also to all who love the thought of His Appearing." (1 Tim. iv. 7, 8.)

If ever words of Paul fitted the lips of earthly saint, these words fitted the lips of our dear old Syrian mother, Miss Taylor, who fell asleep in Beyrout on the 6th of January last. What a brave warrior of God she was! A very great heart in the fight—valiant for the truth, and loving indeed the thought of His Appearing. What that soul standing almost alone, how often very much alone and lonely God knows, has accomplished for His cause and Kingdom during those forty years of ceaseless labour, fills one's heart with wonder and praise.

Who can tell of the struggles of the early days of her work in Syria, the disappointments, the petty persecutions, the hard times, all that went to make up the refining fire from which God brought out an instrument of gold for His work. What love, what tact, what a passion for souls, what faith in God, what a wonderful influence with these Moslems and Druses, and Syrians, what a happy way with the children, what a fund of sympathy for all in trouble, what a big heart that burst through all per-



J. GORDON LOGAN.

W. BRADLEY.

MISS TAYLOR.

ELIAS H. THOMPSON.

J. MARTIN CLEAVER.

T. E. SWAN.

MISS TAYLOR WITH SOME OF THE EGYPT MISSION BAND, 1898.

sonal limitations in its interest in the Kingdom of God. Do you wonder that her fellow-missionaries loved her, and that everywhere throughout Syria, and Egypt, and farther afield in the crowded cities of America, scores of men and women rise up to call her blessed.

The first meeting of the Egypt Mission Band with Miss Taylor was in 1898, at a conference of Missionaries at Brumana. Five of these went over to it. They were fresh out, full of fire,

and with none of the East in them. God gave them liberty and blessing, and they soon came in contact with her. She gave a paper at the conference, telling how her work in Beyrout commenced, in 1867, by the teaching of a few girls the Arabic alphabet as they sat on a mat in the open-air under some mulberry trees. This small beginning had grown into a large boarding school for Moslem and Druse girls with some seventy pupils, branch day schools, meeting for Moslem men and women, and a clinic attended by crowds of poor Moslems. And by God's favour and grace, and the abundant help of His Holy Spirit, and the love of Jesus Christ poured into our hearts, His word has been used to lead many to know Jesus Christ and receive Him as their Saviour. *I will only add that my motive in living in Syria, so far as I know my own heart, is that this people may know Jesus Christ and Him Crucified.* And for any success in the work all the glory is due to Him, Who hath promised that no word of His shall fall to the ground." So the paper ended, and you have Miss Taylor in every line of these concluding sentences.

At her earnest request the Mission Band held a fortnight's Mission in her school in Beyrout before returning to Egypt. Of this Mission she writes: "Our hall was filled every evening, and an awe came over the meeting as we were asked to bow our heads and have a talk with God. I have no power with my pen to describe how these men led many souls as trophies to the feet of Jesus. It was no outside Christ they preached, but an indwelling Christ, a Christ Who could make our hearts large and fill them with His Holy Spirit, and give us all grace to become wholly for Jesus. Friday and Saturday were crowning days. The hall was packed, and many gave testimony as to how they gave themselves to the Lord. The hearty singing sent us right into Heaven. Such meetings have never been held in Beyrout since it was a city! How can I praise God enough? I have been looking for this great blessing for years; but my longing soul is not quite satisfied. I want Beyrout brought under the power of the Gospel. God is good!" And there you have Miss Taylor again. Oh, the fire! The Holy Ghost energy and zeal! The determination to get souls blessed. He was a dead dry stick indeed who did not catch something of the gladness, the joy, the power of it.

Seven years later, and one would have supposed that this dear old saint of nearly fourscore, suffering from much infirmity, and worn out by forty years of toil, would have had some idea of retiring from the fray and enjoying a well-earned rest; but no! that was the last thought that would ever have entered Miss Taylor's mind. A short time before her home-call she writes: "*We are looking for a wave of blessing among the Moslems, only God can break the bands of iron that have bound them so long to the devil. In the meantime I must rest my soul in patience, as there is a watch set at our gate to see who enters; but we must look to the Bible to do its own work, and God alone can take away the fear of man which is the great snare.*"

How she puts some of us to shame; a pin-prick or a back-ache are enough to make us cry off and molly-cuddle ourselves. May God give us the warrior-spirit that possessed her, the spirit of holy aggressiveness that sticks at it to the end, and presses

the battle up to the gates of the enemy. There is a sad lack in these days of a spiritual "Death or Glory" regiment.

"Will you help me to keep before the Lord that at my removal there may be someone to take my place? I leave it altogether in His Hands, when He comes He will make all things straight. Man, when are you coming over to see your old affectionate Syrian mother?"

Alas! we shall never see her dear face again in the beautiful school-house on the hill, never have her living hug of welcome, never walk with her in the garden and talk about Jesus, never again see her surrounded by her little ones, beating time to the singing or telling them, as she only could, "the old, old story."

"Our beloved friend," writes Miss Turner, her faithful helper, "was taken ill on the 7th of December, and a few days after she got pleurisy, then plural pneumonia. The doctor gave us very little hope of her recovery. She was so bright, thinking of the others all through her illness. Many times she spoke of things she would like done, and was at rest about everything. God gave her many precious thoughts, her mind was stayed on Him, and she was kept in perfect peace. He gave His beloved servant 'songs in the night,' and was Himself very present helping her to bear the suffering and weakness. On the afternoon of the 6th of January she got very restless. We did all we could for her. Once we heard her say very softly, 'Jesus, give me Thy strength.' The last words we understood from her lips were, 'Washed in the Blood of the Lamb.' After that speech became indistinct for a few moments only, then there was just a relaxing of her hold on life. There was no struggle, no distress, but just a quiet peace came over the poor worn-out frame, and she was at rest for ever. On Sunday morning all trace of weariness had left her face, and she looked so peaceful.

"Hundreds came to take a last look at her they had loved so well. What a life of devotion and service hers has been! The funeral did not take place till Monday afternoon, and until then the house was thronged with visitors. Our Moslem friends mourned with us in silence; it was most touching to see them, and to have them respect our wishes for quietness. Crowds of people attended the funeral, of all sects. Dr. Jessup conducted the service at the Church in Arabic, and Dr. Mackie took the English. The coffin was carried by friends from the house to the hearse, many followed walking, and then it was carried from the Church to the grave-yard behind the Church; and there we left the remains of our dear, dear friend. It was hard to come back to the empty house. Oh, what a blank in our hearts! Hundreds mourn her loss here to-day in Syria."

The tired, faithful worker has gone home to receive her glorious reward. Her work remains as a legacy to the Church of God. How she longed and prayed and laboured that it might not suffer in any way through her removal. Will you think sometimes in prayer of the St. George's Moslem and Druse School in Beyrout, and uphold the dear sisters on whom the responsibility of carrying it on now falls?

J. GORDON LOGAN.

With the Blind in the Holy Land.

VISITS TO THE HOME AND SCHOOL FOR BLIND
GIRLS AT JERUSALEM,

And talks with Miss M. J. LOVELL,

BY

THE REVEREND A. A. COOPER, M.A.,

BRITISH AND FOREIGN BIBLE SOCIETY, EGYPT.

A FEW months ago M. Loubet, President of the French Republic, visited the Deaf and Dumb Institution at Montelimar, and was much impressed by the manner in which pupils, who before training had been quite dumb, delivered addresses of welcome. Before leaving, the President decorated the Lady Superior of the establishment with the Cross of the Legion of Honour, saying, "It is always a meritorious task to do good, and the more so when the good is done to those ill-served by Fortune and Nature."

Miss M. J. Lovell, founder and principal of the Home and School for Blind Girls at Jerusalem, is one deserving to be included in the world's Legion of Honour; so unselfish and so meritorious has been her ministry to children of an alien race ill-served by Fortune and Nature. Most English women would consider the care of a family of ten beyond the powers of any single woman. To clothe, to feed, to train such a household, and to maintain them in rooms perfectly neat and spotlessly clean would be thought a triumph of patient endurance in one's own country. But what can be said of sufficient praise and commendation of a delicate woman who, in a strange land, is mother to a family of ten helpless blind girls, who supports unaided the whole care of such a household, who cooks and serves the meals for her family, who with but casual help keeps the dwelling in perfect order, and finally adds to such exacting domestic duties the education and training of her blind family, and further has written in an alphabet of her own contrivance a small library of books for the use of her pupils?

It was the privilege of the writer recently to pay several visits to Miss Lovell's Home and School. The longer I stayed the more I was impressed with the heaviness of the burden so cheerfully and even joyously borne by this solitary worker, and by the greatness of the work she has been enabled, with the blessing of God, to accomplish. A few notes of my talks with Miss Lovell, and some impressions of her work, will I trust be of interest to the readers of this magazine, and may serve to excite wider interest in a work that deserves more general recognition and support than it has hitherto claimed.

"How did you first become interested in work for the Blind?" I asked.

"In 1879 I had gone as a missionary to South Africa; but being compelled to return to England a few months later in ill-health, I took up home mission work, and very shortly found myself, in 1881, in the Preparatory School for the Blind at

Kilburn. Here I took charge of the educational department, and though I had come a stranger to work among the blind, I soon became familiar with the English Braille System, and became so wedded to this form of service that in spite of all its difficulties I could not give it up. At Kilburn I remained nine-and-a-half years. Then in 1890 I was led to start a small Convalescent and Holiday Home for the Blind at St. Leonards, trusting God for daily bread, but all the time my longing was to go abroad again, especially for the purpose of assisting the blind who in other lands had fewer privileges than those in England."

"And how were you led to Palestine?"

"About the year 1892, if I remember rightly, a Syrian who had invented a Braille alphabet for the Arabic language visited England, anxious to have his alphabet recognized. I met him, saw for the first time an Arabic Braille alphabet, and was invited to Syria. Thereupon I set myself to acquire the Arabic language. Three months later, encouraged by the same kind and generous friends who had assisted me at St. Leonards, I left England for Mount Lebanon. Here I wrote St. Mark in the Braille Arabic alphabet invented by Mr. Zeitoun, but finding that the system gained no recognition in England, I immediately discarded it."

"I suppose this venture led you to consider the possibility of some other system, Miss Lovell?"

"Yes, I was already thoroughly familiar with the English Braille, and I had now acquired a certain knowledge of Arabic. I hit upon the plan of adapting to Arabic the English Braille, reversed, and my alphabet was immediately approved by the British and Foreign Blind Association. Then in 1897 I visited Jerusalem for the first time, and found that Pastor Schneller, of the German Orphanage, was working on a Braille system of his own. He readily agreed to adopt my alphabet, and ever since Pastor Schneller and his son have heartily co-operated with me. A few years later Mr. Gardner, Principal of the Institution for the Blind at Cairo, came to see me at Jerusalem, and we discussed the system on which I had now been writing and teaching for some years. It seemed very desirable that in Egypt also the same alphabet should be in use, so that, as a literature grew up for the blind, it would come to be current amongst all Arabic speaking peoples. Very amicably we arranged a compromise; on my part I readily agreed to make a change in the vowel signs, whereupon Mr. Gardner adopted my alphabet for his Institution and for use in the Press which has since been established in Cairo."

"So that the alphabet you arranged has now gained general recognition?"

"Yes; that is the case. In 1899 the British and Foreign Blind Association adopted my system of Arabic Braille writing, and have ever since given me every encouragement and assistance by supplying me with writing frames and embossing portions of Scripture for use in my School. The British and Foreign Bible Society also has printed a Gospel and several portions in the alphabet, and there is now every likelihood that the system, which is found to be very simple and easily acquired by pupils, both in Jerusalem and in Cairo, will prove permanent."

"What books have you yourself written, Miss Lovell?"

"In odd moments, and often in intervals of fever, I have

managed to write a number of small volumes—such as the Gospels of St. Mark and St. Luke, the Acts of the Apostles in two volumes, a volume of Arabic Hymns. And, speaking of hymns, it is a great joy to my blind girls to sing; one reads to another, they quickly pick up the tune, and in this way they now know about one hundred hymns. In addition, I wrote a volume known in English as the "Angels' Christmas"; some Stories from the German through an Arabic translation; some of the Special Service Mission Leaflets, and many small portions or chapters of Scripture such as the first three chapters of Genesis and the Ten Commandments, a few of the well-known shorter Psalms, the 53rd chapter of Isaiah, and the Sermon on the Mount. Some of these books had to be written twice over. St. Luke and the Acts are long books and tedious to write, and of course a single copy is not much for a class of ten girls."

"Will you tell me something of the routine of your Home—how your days are spent here?"

"In summer we rise at five o'clock, in winter at six, and immediately I have prayers with the girls. Then breakfast has to be prepared, and served to them. The morning passes in domestic affairs, for I have no resident servant, and no resident helper. A woman comes to help for a few hours daily after breakfast. We have dinner at 12 o'clock, which in the meantime I have cooked, and now serve to the girls. Often I do not myself sit down till one or two o'clock, and I seldom have leisure to sit down and eat with them. In the afternoon I have a short quiet time for private reading and prayer. Thereafter I write my letters, and hear the girls' English lessons."

"And when does your busy day close, Miss Lovell?"

"Well, supper comes on at 5-30, which I have again cooked and serve with my own hands. After supper, prayers; and the girls retire early."

"Do you find the girls of much help in the Home?"

"Certainly I do. These simple blind Syrian girls are with training more helpful in this house service than their blind sisters in England. Two of my elder girls do the whole washing of the household with the help of a woman, and all the girls are taught to dust, to scrub the floors, to carry the water to the bedrooms, and are trained in every way to be helpful."

Here I interjected a remark that when I first knocked at the outer door of the Home, to my surprise it was opened by a blind girl, who quickly led me through the garden into the house and up the stairs without any apparent hesitation or difficulty.

We continued.

"And what about school? What hours do you keep?"

"Our school hours are from 9 to 12, and 1-30 to 4 o'clock. The younger girls are taught by the older ones, and one of my first pupils comes every morning to assist, receiving a little pay in return, which is her only support."

"Do the girls play, and do they seem to enter into games with zest?"

"Oh, the girls enjoy play very much, and especially playing with dolls. Only a week or two ago they had a Dolls' House made for them, which is a great delight. You would be surprised to see how the younger ones run and jump and play, and like other children simply cannot be still. It is quite different

however with older girls, who have not been taught and trained when quite young. They will sit still by the hour, even from morning to night, showing no desire to move about."

"I suppose you feel that much more can be made of young pupils?"

"The blind must be taken when young and trained to usefulness, for it is a well-known fact that if taken older they are almost unmanageable. It is impossible to move them out of old groves. They feel no stimulus to get about and do for themselves. Hence it is observed in England that the vitality of the blind is less than that of the seeing, which again encourages their immobility and inertia. I regard the work in this country as a pioneer effort in the sense that I train my girls to regard themselves as *seeing*. I teach them to help themselves and to think themselves *capable* of serving themselves, and endeavour in every way not to prevent sympathy from disabling them."

"You have ten girls living with you?"

"Yes, and I help about six who live in their own homes. Their ages are from seven to twenty-five. I began here with two, one of whom I rescued from a home where her mother lay dead. She has given me much trouble, but there is no other corner for her, and so I keep her here."

"Where do the girls come from?"

"One is from Damascus, one from Gaza, three from Bethlehem, three are from Jaffa, one was born in an outlying Mohammedan village, and only one belongs to Jerusalem."

"Is the work known in England?"

"I owe a great deal to some kind and generous friends, and to visitors passing through Jerusalem. You will notice that a number of contributions come from America. These I owe to the kind interest of a tourist, who was pleased to express his great appreciation of the work."

"And what is your special wish and desire for the future of your work, Miss Lovell?"

"I long to be able to extend the work by specially training some of the girls for future usefulness. One of my great troubles is that there is no outlet for them as they grow to years; but I am hopeful that the most suitable among them may find employment as Biblewomen. To help others to help the blind has been and is my great desire, especially to be able to devote myself more fully to the preparation of literature in the Arabic Braille. But I have been kept doing everything for a family of ten girls, and, though I long to do otherwise, I have just felt that this is God's way of using me."

The writer should add that Miss Lovell was one of the witnesses called before the Royal Commission on the Blind in 1885, and that recently when a Braille alphabet for Hebrew was being devised, it was submitted to Miss Lovell for examination and approval, and bears her signature.

There are many ways in which assistance can be rendered to this deserving work. An individual, or Church, or class might undertake the complete maintenance of a blind girl at the Home; another might bear the cost of a resident servant; to guarantee the rent of the house is an opportunity for others; and surely many of Miss Lovell's country-women will give regularly and give liberally for the general support of a singularly deserving and excellently managed effort.

Subscriptions and donations may be sent to the following from any of whom full information may be obtained:—

Miss Lovell, c/o H.B.M. Consul, Jerusalem.

Mr. F. A. J. Burns, 238, Sherrard Road, Manor Park, London, E.

Rev. D. M. Stearns, 167, West Cheltenham Avenue, Germantown, Philadelphia, U.S.A.

Rev. Alfred A. Cooper, M.A., British and Foreign Bible Society, Alexandria, Egypt.

American Mission Theological Seminary, Cairo, Egypt.

THE importance of training a native ministry was deeply felt by the missionaries, and in the year 1863 it was decided, by the Presbytery of Egypt, to begin this part of their work. For many years the Seminary had no fixed location, so that instruction was given in Assiut, Cairo, Ramleh, and the Nile boat, according to the exigencies of the missionaries and their work from year to year. For about twenty years the Seminary has had a permanent location in Cairo, where rooms were built for it. At first the students were irregular, and deficient in their literary attainments. The curriculum was then tentative and incomplete. In 1875 a full course of subjects was adopted, which is substantially that followed at present, viz., Systematic and Pastoral Theology, Church History and Government, Hermenutics, and Homiletics, Hebrew and Old Testament Exegesis. The Rev. A. Watson gives instruction in Systematic Theology and New Testament Exegesis, Rev. W. Harvey in Church History, Pastoral Theology, Hermenutics and Homiletics, and Rev. J. Kruidenier in Hebrew and Old Testament Exegesis.

In order to enter the Seminary students are required to complete the study of the subjects according to the programme of the Assiut College, or their equivalent, and also be recommended by their respective presbyteries, after examination, as to their desire and object in preparing for the work of the Ministry.

While attending the classes the students have practical training by conducting meetings in the city and suburbs, and during the vacation of five months they are employed in Evangelistic work in the towns and villages; and thus their services are utilized, while they gain valuable experience. This plan of combining practical training with instruction in the subjects of the course has proved satisfactory, after the trial of nearly forty years.

Sixty-five students have been graduated from the Seminary; of these forty are now pastors, thirteen licentiates, three released from the ministry, four left the service, and five have died. This year there are four young men in the first year class, five in the second, and ten in the third. As the training of a Native Ministry is one of the most important agencies of the Mission, it calls for the prayers of God's people, that the teachers and pupils may be filled with the spirit and power, so that this institution may become year after year a means of blessing to the Church and people of Egypt.

Cairo, February 28th, 1906.

WM. HARVEY.

Sketches of Native Life in Alexandria.

THE tourists who visit Egypt in winter time, staying only for a few months, and luxuriating in the finest of hotels, can, it seems to me, know little or nothing of the real life of the people of the land, the life that lies under the surface, and to which the brightness and the sunshine do not penetrate. There is a wonderful charm in that same sunshine. Just as at home an old brown tree stump may become an object of interest and beauty when the sun's rays light it up, and reveal shades and tones of colour that we had not dreamt of seeing there, so the sun in Egypt has the same transforming power. I have sometimes tried to fancy what the native quarter of Alexandria would be like under leaden skies and drizzling rain, and I cannot well imagine anything more dreary than the picture I have conjured up. There is such an unfinished look about this quarter, and how can it be otherwise when one considers the way in which the houses are built? Here is a man who has made a little money; he determines to invest it in property, acquires a piece of land, gets together some stones, and begins to build. Perhaps his money gives out before he has much more than the foundation laid, then he stops, and waits till he has made some more money, and then begins to build again where he left off. By and bye the first storey is completed, then another follows, perhaps one room at a time. On the flat roof a wooden room may be added, or one made of mats—in a sheltered corner I have even seen a small tent fixed up, and on the roof of the house next ours a sheep was kept for a long time, then a funny little jet black goat, quite a number of dogs, and some fowls. The general effect is irregular, untidy, and unfinished; but that wonderful sunshine envelops it all, the blue sky smiles down upon it, and we are conscious that it is picturesque. See, in this narrow street, with the Arabs jostling one another, we have a little shade, but there, at the end of the street, is a mosque, which catches the light and stands out white and dazzling. A few men are going in to pray, leaving their shoes at the little low railing across the doorway. The red and white turbans of the Sheikhs, and their flowing robes, and the red tarbooshes (fez) of the Effendis and more ordinary natives contrast pleasingly with the blue of the workman's dress. There, too, to complete the picture, is a barrow heaped with "Yusef Effendi" and other oranges, of a depth and brilliancy of yellow that could hardly be equalled anywhere, far less surpassed, and one stands for a minute in a friendly doorway to drink in the beauty of the scene, and to enjoy to the full the richness of its varied colouring. And now, even as one watches, a mysterious change seems to come over everything—it is the sun once more that works this fresh transformation as it leaves us—this miracle of light and beauty and wonder. Ah, who that has watched it can ever forget an Egyptian sunset, who can describe it! The depth and intensity of its atmosphere, with glowing shades of purple and gold and rosy pink, and those colours reflected again from the mosques and houses around, making the whole for the time being like a scene in fairyland. But with all its beauty, the glory of the sunset quickly fades, and one hurries on with a little shiver, remembering that while wonderfully lovely, it is a fever-laden hour. Shadows quickly gather, the stars begin to peep out, and the bats swoop around me as I hurry homewards, and somehow, in spite

of all the brightness and beauty that I have seen and enjoyed, I am sad. Through all the gay scene the black-robed figures of the veiled women—picturesque enough perhaps as a contrast with the rest—remind me of the darkness that few realize, the darkness of



REBELLIOUS AGAINST HER FATE. A FELLAH GIRL.

an Egyptian woman's life. My reader, if you have ever been amongst the number of those who think that Mohammedanism is "good enough" for these Eastern nations, as so many tell us, and that we should not try to "force Christianity down their throats," I would not

seek to argue with you, or to dispute the point, but I would say to you "Come and see"—enter in thought, if not in person, with me to the dwellings of these women, and learn that down-trodden, degraded, ignorant and helpless as they are, they need a living Saviour and Friend, and not a dead prophet to satisfy their hearts. No, Mohammedanism is not "good enough"—if you think it is, surely you yourself cannot yet have met heart to heart with the living Christ.

* * * * * * *

If the sunset is beautiful in Egypt, I think the summer nights have an equal charm for me. The sky is not black and dark like our sky at home, it is a beautiful deep blue, and the stars seem to hang far down from it, like bright suspended lamps, and when their glory pales before the greater glory of the moon, and I look out from my post on the roof over the roofs of the native houses, I can see, away in the distance, Lake Mareotis gleaming like a streak of silver in the soft and lovely light. And never does Pompey's Pillar, that wonderful monument of human skill—which, a Sheikh solemnly assured me, had been planted where it stands to-day by one of Solomon's Genii—never does it look grander or more imposing than on a night such as I have described. But now the soft and lovely night is disturbed by the jarring notes of an Egyptian band. There does not seem much music about it, but there is a kind of spirit in it, and unless you are one of those stolid people, who would not be very much moved even by an earthquake, unless it brought the house about your ears, you will be excited by it. I have heard it dozens of times, I know what it probably means, but I am as eagerly gazing down into the street as a child to see what may pass. Yes, just as I thought—a wedding party—rather a fine one, too. The bride is being taken to her husband's house in a close-covered carriage with two white horses in it, preceded by the band and about six Saïs, and followed by several other carriages. The passing of a wedding party such as this almost always throws a cloud over my spirit. How like the closed carriage seems to be to a prison. God help you, poor little child-bride, God help you! As I picture what may await you, and such as you, the beauty of the night no longer has power to fascinate me, and I feel there is only one place where I can find comfort for my saddened heart, so I go into my chamber, and having shut the door, I cry unto Him Who seeth in secret, and Who alone can meet the need.

An Egyptian night is full of sounds—the chirp, chirp of the cricket, the shrill voices of the children, the conversation of the men sitting at the Café below our house, and the clink of their dice come to me through the open window as I lay my tired head on the pillow; but one gets accustomed to these small things, and even the noise of the electric trams, which pass every few minutes, and the brass clappers of the lemonade seller are so familiar that I hardly notice them. Towards midnight a fresh sound awakens me. Men's voices, many of them singing a slow kind of chant. Ah! it is the bridegroom's procession. He has been to the mosque and the baths, I suppose, and now he is going to his home surrounded by his companions. They make a kind of oval figure about him, all with their faces directed towards him, and each one carries a light—a large bouquet of flowers with candles in it, and two large horseshoe-shaped frames, with lights all round them, are also carried. The men move very, very

slowly ; it would not be considered etiquette for the bridegroom to hurry. At last, however, in the early hours of the morning, he will enter the room where the little bride is waiting, and lift her veil, seeing her, perhaps for the first time, and the wedding ceremony will be completed. What a moment ! Will she please him ; will true love be the result of such a union ? It may be—I know *one* native family in this city where there seems to be true and real love between husband, wife and children. It makes me glad to think of them now, for one longs to look at the bright side and hope for the best, when the dark side is so very, very dark, and the chances of happiness so very meagre for these young folk. When will the sweetness of true home life and love be known in poor dark Egypt ? When will her daughters grow up to be loved and honoured and to be happy wives and mothers ? Surely not until something of the spirit of the Gospel has taken possession of the land, for it is the religion of Jesus Christ alone that gives woman her true place, and that breaks the chains of her slavery and degradation. With the acceptance of the Gospel and its principles will dawn the day of deliverance and gladness for Egypt's women. Will *you* help to hasten that day by your prayers ?

J. B. M.

This Note from the Soudan Pioneer Mission should have been printed in our Winter Number, but was mislaid. It may not be too late to keep us in touch with the development of the work.—Ed.

"**T**HE summer months at Assouan in the house of the *Soudan Pioneer Mission* have gone by in undisturbed peace and health for all its inmates. The two sisters had to leave with Pastor Ziemendorff and his daughter—*one* went back home with them, as she had only been a temporary help for the winter, while Miss Gönnermann—whose life work will be as we hope in our mission—went to Cairo, where the C.M.S. kindly received her into their Medical Mission as help and pupil. The time she spent there has been of great profit to her on many sides, and her letters are full of gratitude to the Lord and to His children for the many opportunities she had, to make her more qualified for her new work in new regions. Our two missionaries stayed on at Assouan during the hot season, and as the house is very cool and they had not much out-of-door work, the heat has not affected them. They have been busy studying the language and getting more acquainted with the natives than is possible in winter, when the whole aspect of Assouan is changed by the crowds of tourists and visitors. They went on with the German service, and had small Bible readings for English-speaking officials, besides getting many visitors daily. Our Nubian helper, Mr. Samuel, has with the help of newly-laid water pipes turned the dusty, sandy piece of ground at the back of the house into a green garden, and the photos show us waving patches of durrah higher than a man. This cool watered garden has been a great delight and refreshment to them, and many a visitor has come down in the evening to enjoy it too, and may be has understood the message it brought to us ; everything shall live, where the waters come—and the desert turned into a garden—through patience and toil from man's side, and God fulfilling His

eternal promises on His side. A joyful day it was, when Mr. Samuel's little son, who had been taken away by his relations to hinder his becoming a Christian, was brought back to him without any outward reason or means from his side—God's answer to many prayers. And this little fellow is not alone now; soon after his return he asked to go to see his sister living farther up the river in their native village; and though his father let him go very reluctantly—as he was afraid he would be kept back again—the boy came back after a few days, bringing his younger sister with him! So Marjam and Abbas are now inmates of our mission house, and we do pray for them, that these two may be the first of their Nubian people to give their hearts to the Lord, and become His messengers later on.

At the beginning of November, Fräulein von Hahn will arrive in Assouan. She is a member of the committee, and will keep house for the mission people during this winter, taking Miss Gonnermann back with her. We are deeply thankful that a young doctor has just offered and been accepted by the committee, who we hope will go out with his wife next autumn, so that we shall then have a missionary household, which will make a home for our other helpers.

So this little "Infant Mission," as it was called the other day, is struggling on, knowing full well its own deficiencies and weakness, but quietly trusting the power and riches of the Lord of missions, Who has a place and a message—a work to do—for all His servants."

October, 1905.

"The Egyptian Sudan." *

THE true Sudan, the "land of the blacks," the district lying south of the 15th parallel of North latitude, is a district which seems to have impressed people in very different ways. We find, for instance, Sir William Butler, in his beautiful monograph on Gordon, writing as follows:—"In this humid region . . . the camel cannot live, the horse is unknown: here, entrenched in marsh and fenced with fever, Dinka and Shillook, Bongo and Unyoro, still hold their own." And even Gordon writes, of the country round Gondokoro, "No one can conceive the utter misery of these lands: heat and mosquitoes, day and night, all the year round."

There are two dismal pictures. Compare them with what the author of this book writes concerning the very same country—the country of the Shillooks mentioned above—after five years' actual residence in it: "The Sudan land has surely been maligned. Its climate, country, and its people have all been despised without reason, and the world has been led to believe it a hopeless waste, or vile, death-producing swamp." And in several passages he shows something like enthusiasm for the country, both from the viewpoint of scenery and of fertility. And an American journalist wrote to him as follows:—"The Sobat country is everything you claim for it and much more. For fertility of soil, richness of climate, and general interest these plains excel anything that I have ever seen."

* By Rev. J. K. Giffen, of the American U.P. Mission, New York, 1906.

This book is most interesting and readable. It throws very much light upon a quarter of the world which has hitherto been mainly shrouded in darkness. It is the story of five years' pioneer missionary and civilizing work among a people absolutely untouched by any vestige of civilization. The old Egyptian administration of the last century, that of Baker and Gordon, seems largely to have passed them by. Even the slavers, before that administration, and the Mahdists after it, do not seem to have made any modernising impression upon them—or indeed any impression at all except one of suspicion and dread. Mr. Giffen and his devoted helpers have therefore had a magnificent opportunity: a virgin soil, no interruption, a kind and unmeddlesome government, no imported vices (as yet), a people not hostile. How well they have been using this opportunity the book itself clearly tells.

Gordon wrote of these Sudanese tribes in 1878: “What a field (for missionary endeavour)! The black tribes are patterns to us. You never see them quarrel among themselves. . . . You never hear of immoral conduct: they are pictures of a nice, quiet people. . . . The life a man lives is the one which the blacks would understand better than a man's words. All men can read a man's life, and they will judge of his religion by his life.” He doubted, however, the possibility of the blacks being made to understand spiritual truth, the language of some of them (he alleged) containing “not more than 300 words.”

Thus, a quarter of a century from the date when these words were written, a party went forth to prove the truth of the former part of this quotation, and to disprove (we hope and believe) the doubt which the great Christian administrator entertained about the possibility of speedy spiritual success among the uncivilized races of the Upper Nile. It is deeply interesting watching the first steps in the process, so vividly and yet so simply described in this book (see Chapter X.). They find the people suspicious, but not actively hostile: they find them living utterly aimless, unambitious lives. “We must teach the people to *do* something before we can expect them to *be* anything.” So they employed them in all manner of work about their own premises—milking, herding, clearing, building, and the like. Thus they extended their personal influence, for the missionaries had to teach them everything by object-lessons. “Thus, little by little, they learned something of a day's labour and what it meant: and something of the meaning of responsibility in labour, of which they had been entirely ignorant.” They also learned the difference between *good work and bad*, and that *praise* followed the former, and *blame* the latter. And this led to a knowledge of *value*, and this to the possibility of using *coinage*. And in this way rudimentary moral ideas about diligence, perseverance, faithfulness, justice, confidence in another, were created in them. “We could not but rejoice at the change that was gradually coming into these young men and boys. Here lay our hope for the future. Each of those young men had done six days' work, and they were beginning to feel all the better for it. Some of them began to save their money to . . . get a wife. But other ambitions will eventually come into the lives of these young men, and we will be able to lift them up into higher views of life. . . . They had learned that we meant to treat them justly; that without an effort they need not expect to gain anything; and, since we laboured with them as they did, it could

not be a mean thing to labour. They were *not slaves*, and yet as free men they must labour. Some higher ambitions and nobler thoughts had been implanted in these savage breasts."

We should like to quote page after page of this part of the book, so important and valuable do we think it. There are most interesting descriptions of the Shillook and Dinka tribes; of their strange legions and traditions and superstitions; of the influence of so-called "civilization," when detached from moral influence, on one of them; and brightly written chapters on their occupations and customs, and the animal life that exists in those regions.

With friends so wise and kind, and a Government so paternal, the moral and industrial prospects of the country are indeed full of hope: and the religions? Are we to see the Shillooks won for Christ in this generation? In answer to this, we quote the following pathetic narrative from the book. A friend of the missionaries had been congratulating a Shillook chief upon his good fortune in the presence of such good friends, and in the passing away of all the tyranny of the past. "After a good deal of deliberation and smoking, they laid aside his pipe, and replied:

"Master, you speak well. We had here the Turks, and they said, 'Be submissive to us; we will protect you, we will fight your battles for you, we will teach you of God.' But they took our cattle, they destroyed our villages, and carried away our women and children into slavery, and they are gone. Then came the Ansâr (Mahdists), and they said, 'Come with us; we have a great army: we will care for you and protect you; we will give you plenty to eat and a good place to live. We have the Book. We will teach you the Truth, and teach you of God.' But they slew our men, and just here, where these missionaries build their houses, many of our men fell fighting for their women and children. Now *you* come and say, 'We will care for you, we will protect you, we will fight for you; *we* have The Book, we will teach you.' Master, you speak well; but *we will see.*"

May we not hope, then, that a rich harvest awaits these labourers, who have already done so much to prove to that old chief and his people how different they are from their former visitors? And will they not accept "The Book" which produces such different results to the one that came to them first?

W. H. T. GAIRDNER.

The Abu Hamed-Kerima Line Opening Ceremony.

WE learn that the Governor General of the Sudan, Major General Sir Reginald Wingate, and Lady Wingate will inaugurate the Abu Hamed-Kerima Line on the 8th March next.

It is anticipated that this line will go a very long way towards opening up the province of Dongola. A somewhat curious coincidence in regard to the new line is that rail-heads were joined on the actual day of the inauguration of the Nile Red Sea Railway at Port Sudan by the Earl of Cromer. The inauguration of this line will mark another step in the progress of the Sudan, as the railway is expected to open up one of the most fertile and promising provinces of the vast Anglo-Egyptian country.

“Hidden.”

“He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—‘The World’s Great Light,’
That, gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note, and bold,
To raze the walls of Satan’s hold!--
The trumpet coming thus between--
The hand that held it scarce was seen.

But when the Captain says, ‘Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet--leave the camp’--
The weary hand will then be seen,
Clasped in those pierced ones--naught between.”

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IN THE PALM GROVES OF SAKARA.

“Blessed be Egypt.”

VOL. VII.

JULY, 1906.

No. 28.

Editorial.

“And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren everywhere . . . that they may gather themselves unto us: and let us bring again the Ark of our God to us: for we inquired not at it in the days of Saul.”—I CHRON. XIII. 2, 3.

“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.”—JOHN XVII. 21.

THAT the Mohammedan world may believe that Thou our Father hast sent Jesus.” This is our prayer continually. May it not be that as we pray these words our Lord still prays for us “that they all may be one”? Then the Mohammedans will believe.

The Cairo Conference, of which this Number of “Blessed be Egypt” tells us, was like a gathering of the clans—a drawing together for united action; and we are still all waiting intently to watch what will follow it. There is an intense conviction among us that the Lord is in our midst, and that He will distribute His forces and plan the campaign. He has linked us all together, and taken away the solitariness of the ones who are on outpost duty, giving each one to feel that he is part of a great host. He will also add to us from all quarters continually. *“For at that time, day by day, there came to David to help him, until it was a great host, like the host of God.”*

Wherever the Lord is at war, there do the volunteers flock to His standard, and it will not be long before the word goes forth in the Christian Church, “**GOD IS MY KING OF OLD, WORKING SALVATION IN THE MIDST OF THE EARTH.**”

Our part for the moment is to pray in unison, apart, that these things shall be; and that none shall fail, nor be discouraged. We need to ask for certain definite things—that the Churches at home may give themselves and their best to save the Mahommedans; that all the Missions now working may be more than doubled without delay; that all important places may be occupied; that all may keep in touch with each other, strengthening each other’s hands, and saved from all jealousy which will sometimes keep a spot unoccupied for God, rather than have another Mission working there. Also, above all, that we may all give the same message—a clear, simple Gospel, which the wayfarer may understand.

B

On the last day of the Cairo Conference a subject was brought forward of such great moment that it was ruled out of discussion on account of the lateness of the hour. But it was a matter which may well occupy the earnest attention of thoughtful men. This was the question as to whether all Missions could not agree to one native Church, into which Moslem converts should be gathered, rather than perpetuate the differences existing among Protestant Christians. It is the difference of services and of teaching that generally gives rise to jealousies between Missions, for each dreads to have its own converts drawn away elsewhere. It seems to an onlooker as though this great difficulty might be largely met by all the existing native Churches drawing into touch with each other. In Egypt, Syria, and Arabia they have all been taught by Presbyterian Missionaries, and they all seem much alike. Can the Lord's guiding Hand in this matter be observed and followed?

Will all those delegates who were present at Cairo send us news from time to time of their own field of work, so that each may continue to care for the others. It is essential to give constant information in order to sustain interest. "Keep up the communications," was Gordon's last but fruitless entreaty. Everyone shall have a copy of "Blessed be Egypt" sent them, and all will want to have news of each other's welfare, be it ever so short.

The Annual Meeting of the Nile Mission Press was held on April 23rd. If friends at a distance can make use of it in any way, either to get their own Arabic printing done, or to obtain supplies of Arabic tracts and papers, will they communicate with the Superintendent, Mr. A. T. Upson, Nile Mission Press, Boulac Road, Cairo? Also may not something be done to meet a demand for an exchange of Christian Mohammedan literature, which came up once or twice at the Conference? If friends will send copies there of all that is brought out in different parts of the field, it might lead to our being able to publish a quarterly list of such publications, and the addresses where they could be obtained. It is most desirable that all Missionaries should know all that is brought out that might meet the need of their own field of labour.

The Committee of the Nile Mission Press have arranged with the Company who have bought their premises to retain the use of the floor occupied by the Press for another two years, at a somewhat increased rental. We shall trust that by the end of that time God will give us our own building; and for this end we ask the prayers and the efforts of our supporters. A strong helping hand at this time would aid in placing the work on a good foundation for the future, and enable it to do its part in the evangelization of the Mohammedan world in this generation.

Correction (page 45). The illustration on this page is the first page of the American Mission Magazine, "El Morshid," and not the cover of the C.M.S. Magazine, as was stated.

The Annual Meeting of the Nile Mission Press

was held on Monday, April 23rd, in the Council Chamber, Exeter Hall. Mr. Albert A. Head presided. After prayer had been offered by Colonel Oldham, the Treasurer read Isaiah xix. 19, and then presented the financial statement, including the Cairo Accounts. He said that there was every prospect of the present loss being considerably reduced, and that in time the Mission Press would pay its way, but that it would be needful to have the support of friends at home for the first five years. He asked that opportunities might be given to Mr. Oliver to speak at meetings, for the purpose of telling of the work and of awakening interest in it.

The Chairman said that the Mahommedan problem was one of the greatest that the Christian Church had to face to-day. The Nile Mission Press had been doing a work during the past year which was distinctly encouraging, for it was only about a year old, but at the present time it needed to be fostered and to be helped, and it needed to gather a fresh interest over a wider area than it yet possessed. He held in his hand one of the little Prayer Cycle Booklets for 1906, and in looking through it he had been struck with the amount of interesting matter that it contained, setting forth those who are at work in Egypt, together with the work they represent and carry out. He felt satisfied that if each one present would take a copy of this Prayer Cycle, and were really earnestly to begin afresh and anew to pray as suggested there, they would find such answers to their prayers as would give renewed impetus to all the work now being carried on in Egypt. Effort certainly goes with prayer, and giving also accompanies prayer; and it seemed to him that they needed an accession of another £500 or £600 to their subscriptions in order to maintain in efficiency the Nile Mission Press, and also to carry on the work which it had set itself to accomplish.

The Rev. Tissington Tatlow, M.A., Student Volunteer Movement, then spoke.* He alluded to some words of Dr. Glover, of Bristol, who said, when addressing some students in Exeter Hall: "If you want to know what a heathen man is like, any looking-glass and a little imagination will tell you." "Now if the heathen," continued Mr. Tatlow, "and especially the Moslems, are not very far from ourselves, at any rate as far as the spiritual and thought life are concerned; if we consider the influence that books and reading have on ourselves, and people in our own land, I think we shall better be able to estimate what their influence may be in a non-Christian country.

Books are one of the most powerful factors we have for calling out devoted service on behalf of Jesus Christ. They do this because, as Faber has said, "Silent divine voices leap into our souls from off the page." Have you not often found yourself that that was true? I am sure I could bear that testimony to many a book I have read. As it were, a silent divine voice has leapt off the page into one's own soul as one has read the book. Think what biography alone has done for Christian men and women in this country. One of the best known journalists in London has recently said that he personally knew six men who had decided to become foreign mis-

* This address of Rev. T. Tatlow was felt to be so valuable that it was decided to publish the whole of it as a pamphlet.

sionaries as the result of reading the *Life of Henry Martyn*. Think of the hundreds of lives which have been profoundly influenced, changed in many cases, by reading the *Lives of Captain Hedley Vicars, Ion Keith Falconer, and George Pilkington*. We ought to press our work of the dissemination of Christian literature until we are not only able to provide the people with tracts and small pamphlets, but until we are in a position to provide them with larger books, with Christian biographies. And I emphasize this point for one reason, and that is this, that one thing, at any rate, which we want to do in the non-Christian world is not only to convert men by the agency of Europeans, but we also want to see young men in Egypt and in other parts of North Africa, native young men, being raised up to carry the message of Jesus Christ to their own fellow-countrymen. Now it is one of the greatest problems of Missions how they are going to raise up these men. One of the greatest difficulties in Indian Missions—I do not know so much about North Africa—is how to get the best and keenest and ablest of the Christian young men to take up Christian work. And if I were asked to state what was the single fact which had been most potent in this direction, I should say literature, and especially biography. A friend of mine, Miss Ruth Rouse, about a year ago made a somewhat extensive enquiry into this matter, viz., to find out how young men and women who became missionaries received their call. As the result of her enquiries she found that the larger number had been influenced as the result of reading a book, and generally biography, than by any other single fact. Now if this be true in this country, why should it not be true in the non-Christian world, as, for example, a Moslem young man? Is he so very unlike the young man of this country that he will not be influenced in the same way? I do not believe it for a moment. I believe one very valuable way in which we may get a young man in the non-Christian world to take up service for other young men and women will be by increasing that type of Christian literature which will appeal to what is highest and best in them, and especially by giving them the lives of devoted men and women of God who have laid down their lives for others in order that they might bring them to the feet of Jesus Christ. I think, therefore, that for all of these reasons we are the possessors of abundant causes for the most earnest efforts to increase the supply of Christian literature. This Nile Mission Press is working in a land where readers abound, where the written page can gain access when the door is closed to the human messenger. I believe that a liberal supply of well-printed tracts, pamphlets, and eventually of books, must, if the history of Christian literature in our own country teaches anything, result, in the first place, in conversions; in the second place in souls being built up in Jesus Christ; and in the third place in young people being kept from the perusal of pernicious literature; and lastly, in causing young men and women to be stirred up to noble ideals of personal service for Jesus Christ.

The Rev. Geo. Patterson addressed the meeting as follows:— Let me say, in the first place, that the past year has been one of very great affliction to our workers in Egypt, very unusual difficulty. Mr. Gentles, who was sent out as a Manager of the Press, and who took with him his wife and three children, has had an unusual amount of affliction in his family. First his child had typhoid fever, then Mrs. Gentles, then Mr. Gentles. I suppose for three or four months

this was beyond all question a very strong hindrance to the work there indeed. Mr. Upson, the Manager of the Publication Department, stepped into the breach, and with a large amount of self-sacrificing work, giving his time and energy, he succeeded in doing partly what had to be done then. I am thankful to say that all are co-operating together well and earnestly in Cairo, and the Press is now doing a very large amount of work both for the missionaries labouring there and for others. I have seen a very great deal of the work of literature in India, in Ceylon, and in China. I know the immense results that often spring from apparently small causes that act upon the lines of literature. If I had time I could tell you of a single 16-page tract in Marathi, which, dropped in a little village of about 130 people, read and read aloud by the only man in that village who could read, was blessed by God to the conversion of the entire village and the establishment of a Christian Church. That will go on in Egypt, and if we can scatter Arabic literature, saturated with the Gospel message in all its simplicity and fulness and suitability to the needs of men, if we can scatter such literature throughout Egypt, throughout the Soudan, right away south to the Equator, there will be a time of very great and of very blessed and of very glorious harvest. My dear friends, I do beg you to rally to the support of this little new enterprise, and then in God's good time it shall become a great agent in His Kingdom.

Mr. J. Martin Cleaver, B.A., Egypt General Mission, was the last speaker. He said: After what we have heard, I shall just confine myself to a word or two, which I think will probably show us that in the providence of God this enterprise has just been started at the right time for accomplishing His great purpose in that land. During the last five years I think I can say without any hesitation that education in Egypt has gone ahead more than in the whole twenty previous years, and one could almost say probably more than in the whole of the previous twenty centuries of its existence. During this last five years education has so advanced and so progressed that the country now is coming out of that state of sleep in which it would have been impossible and useless for a Mission Press to be established. To-day there must be—I think I am speaking well within the mark—at least 200,000 pupils in the various schools of the country. They are being sent out with a capacity to read, and I could echo every word of what Mr. Tatlow has said when he told us the tremendous responsibility that rested on us for having put such a weapon in their hands, a weapon which may become the benediction of the whole country, or, as it were, the very curse of the country, because if we do not give them the literature they must have, they will get it elsewhere, and if not of the pernicious type it will certainly be anti-Christian. Just now Egypt is in a peculiar position. These numbers of people who are getting a smattering of education are spread out all through the towns and villages, and the result is that the Press and literature are becoming a power they never were before. You will see, if you will watch the papers, that Egypt is getting into a state of political ferment. One can feel there is a great movement going on amongst them. There is a talk of a great Pan-Islamic movement; there is something in the air, and it is catching. There was some time ago a rather serious riot in Alexandria stirred up by the native Press. I merely mention that to show the power that literature is having throughout the country

in moving the passions of the people. The need of Egypt scarcely has gripped our hearts as yet. When we look at Egypt on the map it looks such a small country, almost tiny, but it has tremendous capacity in it. It seems to me the central point from which Islam may be attacked. I should say that at the present time it is the leading Islamic country in the world, in this sense that it is free to Western civilization. In the providence of God it is under our control for good or ill—for good, I believe. Arabic is the language of at least 70,000,000 of people, and at least another 70,000,000, if not more, have a smattering; they at least know the Koran in that language. So in the great Moslem world Egypt, it seems to me, is a centre from which there may stretch out blessing from the Straits of Malacca on the one side to Morocco on the other.

There is tremendous power in the circulation of this Christian literature, and although the Nile Mission Press seems at present to be passing through difficulties, we may sometimes thank God for the difficulties, for they throw us back on God as nothing else does. He will make this work, if we stick to it, to have such a value as it never would have had in any other circumstances. I believe God is allowing us to go through this fire in order that we may learn the tremendous value of the instrument He is putting into our hands. I believe God Himself has given Miss Van Sommer the inspiration. She has had a vision of what He intends to do through this Nile Mission Press. And others are getting it too, and I pray God that that vision may grip us here until we go to God to know what is our part in sending forward this work as it ought to be sent forward. I believe there is a tremendous future for it, and that it has just come at the right time for the blessing of Egypt. It depends upon us, humanly speaking, as to whether the Press is to go on strongly to do the work which God has commanded, or whether it is to be crippled. I cannot think it is to be crippled. It must go on, but it will need our great devotion, and I pray that God will stir up our hearts to take a part in it such as we never thought to take."

Prayer for Mohammedans.

We would earnestly bring before those who read this paper, that everyone should take up one part of the Mohammedan world and give himself to continual prayer for that special land, and for those people. As yet but little prayer is made for the Turks themselves, and apart from acts of brutality in warfare they are a simple and kind hearted people. They need Jesus, but no one takes the message to the Turks. They are left out, and Missionaries go to Jews, Armenians, Greeks and others living in Turkey. Arabia needs Jesus, and the whole of the west and south coasts of Arabia still wait for men to take the message. Aden is as yet the only point occupied. Let us go before in prayer for all unoccupied places, and pray on till the Standard is planted for Christ. All Ports should have a Mission Station in them, and form a base for work inland.

Will those who hold in their hands the Prayer Cycle for Egypt and Arabia, for Syria and Palestine, for Turkey and Asia Minor, begin to pray afresh for these countries daily, with earnest expectation, with faith in God, and we shall not be losing our chance of sharing in the victory that is coming. We hope to prepare a Cycle for Persia next year. Let us all hold up the hands of those already in the field, and pray for the people who have heard, that they may believe, and confess their faith in their Saviour.

And those who have not yet begun even to pray in earnest, let us seek from God the spirit of intercession, and the grace of continuance, and that passion for souls that only comes from living contact with the Crucified One. We want oneness with Him who poured out His soul unto death.

A. VAN SOMMER.

Dile Mission Press.

REPORT OF WORK DURING MARCH AND APRIL.

I.—Printing Department—

	Copies.	Pages and Covers.	Total pages.
(1). Evangelical Periodicals—			
"Orient and Occident"	20,500	8 + 4	246,000
"El-Morshid"	7,950	8	63,600
"Beshair-es-Salaam"	5,000	33 + 4	185,000
"Sunday School Lessons"	25,500	8	204,000
			698,600
(2). For Publication Dept.—			
The Nightingale	2,000	8	16,000
"Sinner who became a Saint"	5,000	8	40,000
			56,000
(3). Religious Books, etc., for others—			
St. Mark (Nuba Language)	1,000	16 (first two sheets only)	16,000
Life of Christ (sheets III. and VI.)	3,000	20	60,000
Prayer Cycle, Egypt, 1906	1,000	28 + 4	32,000
"Arabia"	500	4 + 4	4,000
Brown's Catechism	4,000	32 + 4	144,000
Seamen's Rest, Annual Report	100	8	1,200
Praise Service, Reprints, &c.	4,100	12	20,400
			277,600
(4). Various Job Work—			
Leaflets, Programmes, Tickets, Hymn-sheets, Invoices, Conditions of Sale, Books, &c.			141,110
GRAND TOTAL OF PAGES ...			1,473,310

II.—Publication Department—

Books distributed same two months:—

	Wholesale.	Retail.	Colporteurs.	Total.
March	88	15	859	962
April	1,341	114	604	2,059
	1,429	129	1,463	3,021

NOTES.

(1) With regard to the Printing Department we have again made a record, for 1,173,310 pages in two months gives 586,655 per month, which is 40,000 pages per month more than the average for last quarter.

I should like, however, to remark that, having made most satisfactory arrangements for English composition by an *English* compositor, who is rather expensive, I should be glad to get more printing to do in European languages. It is true that our one Wharfedale machine is pretty well occupied, but then the greater part of European circulars, catalogues, etc., can be done on a foot-machine.

Besides, are not our friends joining us in prayer for a *second* (and even larger) machine?

(2) The distribution of books has continued very fairly well. But we really do need to bring out larger books. No doubt such could be made to pay in the end, that is, that the proceeds from sales would cover the cost of production; but it is a very hard task to run a business without capital, and yet to show a commendable spirit of enterprise! Would two or three friends each give a £10 note for a "guarantee fund" for one book each. A 100-page book (say) would cost more than this to produce, but we should soon begin to sell some, and the £10 would, in each case, cover the loss accruing to the Press from the temporary locking-up of the money invested in such a book. Our publication Committee would be very glad to have more work to occupy their attention. Meanwhile, having lately received £10 for Publication-work, we are pushing on with "Roots and Branches," which will be a most important theological book, adapted to Arabic from Persian, etc., for it gives a summary of the whole range of Christian doctrine in a way specially adapted to Moslems.

(3) I am sorry to have to report the resignation of one of our colporteurs, Gadd, who has sold so very many tracts. He has an invalid wife, who for years has been helpless, and he feels at last that he must not be away from her any longer. Will you pray earnestly for a really *capable* man to fill his place? Also for the money (£30 per year) to support him?

(4) During the last four or five months the Press has made great strides towards entire self-support. Expert opinion has fixed five years as a necessary period within which to work up to the point of paying the rent of premises, along with the house rent and salaries of the workers, but we have great hopes of doing it sooner. Will not all our friends rally round and help us until then? And, oh! do uphold us in prayer daily.

ARTHUR T. UPSON,
Superintendent.

Cairo,
May 15th, 1906.

The Evangelization of the Mohammedan World:

SOME FACTS AND STATISTICS SHOWING UNACCOUNTABLE
NEGLECT AND UNPRECEDENTED OPPORTUNITIES.

"The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty and truth which the world has yet known."

—SIR WM. MUIR.

"And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—I JNO. V. 5.

"Father, the hour is come; glorify Thy Son that the Son may glorify Thee."—JOHN XVII. 1.

THE MOHAMMEDAN WORLD.

Total Population.—The total population of the Mohammedan world is variously estimated. The following are the most recent estimates:—

Statesman's Year Book, 1890	-	-	-	-	203,600,000
Brockhaus' Convers-Lexikon, 1894	-	-	-	-	175,000,000
Hubert Jansen's Verbreitung des Islams, 1897	-	-	-	-	259,680,672
S. M. Zwemer (Missionary Review), 1898	-	-	-	-	196,491,842
Allgemeine Missions Zeitschrift, 1902	-	-	-	-	175,290,000
H. Wichmann, in Justus Perthes' Atlas, 1903	-	-	-	-	240,000,000
William E. Curtis, in "Syria and Palestine," 1903	-	-	-	-	300,000,000
Encyclopedia of Missions, 1904	-	-	-	-	193,550,000

On this basis a conservative estimate would be a total of 200,000,000.

Moslem Sects.—Islam is not a unit, but is divided into many sects and schools of thought. The Sunni sect is the old orthodox party, and has four divisions. All agree in doctrine, but differ in their interpretation of ceremonial law and jurisprudence. Central Asia, Northern India, and the Turks everywhere are *Hanifite*; lower Egypt, Southern India, and the Malay Moslems are *Shafite*; upper Egypt and North Africa are *Malakite*, while the sect of the *Hanbalites* exist only in Central and Eastern Arabia.

The Shiah sect exists chiefly in Persia and India, but the influence of its teachings has penetrated everywhere and resulted in the philosophical disintegration of Islam. Myticism (the Dervish orders) and Rationalism (New Islam) are widely prevalent and increasingly powerful movements. So also is Babism in Persia and Qadianism in the Punjab.

Large Regions still Wholly Unoccupied.—

	<i>Moslem Population.</i>
Afghanistan	4,000,000
Baluchistan	500,000
Sulu Archipelago and Mindanao	250,000
Southern Persia	3,000,000
Southern, Western and Central Arabia	3,000,000
Bornu (Lake Tsad)	5,000,000
Wadai (Central Africa)	2,600,000
Baghirmi (Central Africa)	1,500,000
Sokoto and feudatory states	14,000,000
Sahara and French Soudan	10,000,000
Bokhara region	2,500,000
Russia in Caucasus	2,000,000
Khiva	700,000
Russia in Central Asia	3,000,000
Siberia, East and West	6,100,000
China (unreached sections)	10,000,000

Estimated total of wholly unreached Moslem populations - - - - - 68,450,000

That is over one-third of the Mohammedan world!

The Present Crisis.—Islam is not only strong in numbers, but is conquering. It is increasing numerically to-day in India, Burmah, the Malay Archipelago, and especially in West Africa, Uganda, the

Congo Free State, and Northern Abyssinia. In Burmah the census proves an increase of 33 per cent. in the last decade. In the Philippines there are 250,000 Moslems. Pastor F. Würtz, of the Basel Mission, in a recent pamphlet, sounds the alarm of a "Mohammedan Peril" to the native Church, as well as many pagan districts in West Africa. The situation on the Gold Coast is alarming. In one village a native preacher and his entire congregation went over to Islam! The Rhenish Mission in Sumatra has resolved that its chief task now is "to occupy in time those heathen districts which are in danger of falling into the hands of Islam." The crisis only emphasizes the need and the opportunity.

Strategic Centres Occupied.—The following strategic points (including nearly every important city in the Moslem world of over 100,000 population) are already the centres of missionary effort by printing press, hospital, school or college: Calcutta, Constantinople, Bombay, Cairo, Haidrabad, Alexandria, Teheran, Lucknow, Rangoon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo, and Beirut. And the efforts there carried on directly or indirectly for Moslems prove that the work is possible under all conditions everywhere. But from every one of these centres the call is loud for more labourers. Nowhere are the efforts at all commensurate with the opportunities.

Results.—The Bible has been translated into every language of the Mohammedan world, while the Koran speaks only to those who can read Arabic—less than one-fourth of the total population. A large number of books especially intended for Mohammedans has been prepared in all the chief languages of the Moslem world. Less than a century ago there was not one Protestant worker in any Moslem land; at that time apostacy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism has decreased, and many converted Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists or teachers who are converts or children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members formerly in the ranks of Islam. Thousands of Moslem youths are receiving a Christian education in Egypt, India, Java and Sumatra. The Beirut Press since its foundation has issued over a million portions of the Arabic Bible. In ten years the attendance at the dispensary of the U. F. Church of Scotland, near Aden, rose from 8,000 to 40,000 per annum. Villages that could not be reached safely in Arabia ten years ago now welcome the missionary. At Julfa, Persia, on Easter Sunday, 1902, there were seventeen converts from Islam at the Holy Communion, and this land, with other Moslem lands, counts its martyrs to the faith. The late Dr. Imad-ud-din, formerly a Mohammedan and a determined opponent of Christianity, enumerated 117 Christian converts of distinction in India who forsook Islam for Christ as he did. In Sumatra and Java there are over 16,000 converts organized into Churches. *The outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world.*

S. M. ZWEMER.

The Cairo Conference.

WE pass through a doorway from the street, leading into a courtyard or central garden, with honeysuckles climbing beside the pathway and scenting the air; through a good-sized stone hall and up a staircase, and we find ourselves in a large upper room, like—possibly the counterpart of another upper room nearly nineteen hundred years ago, when the doors were shut for fear of the Jews. No shut door could keep the risen Jesus out that day, and again we might have heard Him say, "Peace be to you." We see again a hundred and twenty * eager disciples, both men and women, waiting for their Master's commands, and we thank God that He has let us live in this our day.

On the wall of the room is a large map, showing all the Moslem countries. As we were reminded in Miss Trotter's booklet, "A Challenge to Faith for Mohammedan lands," *there* they stand, an unbroken phalanx—Morocco, Algiers, Tunis, Tripoli, Egypt, Arabia, Palestine, Syria, Asia Minor, Turkey, Persia, Afghanistan, Beloochistan, India, Malaysia, China—and now we must add East and West Africa, for the advance has continued southward from North Africa, and is pressing ever northward in Turkestan, and eastward among the Indian peoples.

The burden laid upon us as we faced that map, hour after hour, while the Conference lasted, would have been overwhelming. The consciousness of weakness and inability to cope with the greatness of the need would have produced a feeling of despair in all of us; but still there sounded, after all these centuries, the words of Jesus our Commander, "*All power is given unto Me in Heaven and in earth,*" and we believed the record, and went out relying on our unseen Almighty Lord.

For five days the room was full of representatives from all parts of the Moslem world, and from the Home Boards and Committees. The most wonderful unanimity prevailed from first to last. All business was despatched with an alacrity and a conciseness that belongs to our brothers across the Atlantic. Resolutions were left to be framed by an Executive Committee, which was a representative one.

The Chairman or President, and Convener of the Conference, Dr. Zwemer, who has been fifteen years in the field, proved to be a masterly leader; while the Vice-President, Dr. Weitbrecht, who supported him, seemed to be always on his feet at the right moment, saying the right words of wisdom and courtesy. No one was ruffled, no one was tedious. When for one moment, through an allusion to the advancing power of Germany in the Turkish Empire, the air seemed suddenly to become electric, it was instantly dispersed by a few earnest words from a German delegate, with the prayer that God might use this influence to extend His own Kingdom. It was one of the marked features of the Conference that no speakers were more gladly listened to than the German delegates, of whom one, Dr. Lepsius, even through interpretation, held his audience in rapt attention to the wise and thoughtful teaching which he gave us.

The survey of the whole field, in two able papers by the Rev. Charles Watson and Dr. Zwemer, brought out the following facts:—

* The names recorded at the Cairo Conference were 123.

There are to-day upwards of 200,000,000 Moslems in the world, of whom 130,000,000 are accessible.

The doors have been open to many of these for centuries past, but the Church of Christ has hardly made any real effort to carry the Gospel to them. Raymond Lull stands out as the solitary Mahomedan Missionary of the Middle Ages. We have to-day to take up the work so long neglected.

How shall this be done? This is the question we have met to solve.

The next fact before us is that the doors *are* open to us—and the possibilities are vast. It needs a supply of workers far greater than any number now in the field. How can we rouse the Home Churches to take up the work and send forth the labourers?

The third fact is that it requires special training and preparation, both spiritual and intellectual, to go to the Moslems. How can this preparation best be supplied to the men and women who offer themselves for the work?

After the reading of the opening papers containing the general survey of the field, there followed in rapid succession reports from every quarter, bringing home to the hearers that Islam was everywhere the same. The condition of the women was touched upon in each paper, and the universal customs relating to divorce or polygamy showed that the degradation and bondage of woman was a certain result of the acceptance of the teaching of Mohammed, and a following of the example set by him and his immediate successors.

Debate followed the reading of each paper, and suggestions were made as to combined effort for the future. Dr. Weitbrecht advocated a literary exchange for all Christian papers and periodicals published in Moslem countries. (Could not this be carried out in connection with the Nile Mission Press?)

The question of industrial work for converts was considered, it being shown that by Mohammedan law a convert to Christianity loses all he has—wife, children, and property. And this is still in force even in Egypt.

The Rev. John Van Ess, of the Arabian Mission, said that he believed that willingness to propagandize, and therefore to suffer hardship, is the best criterion in judging of the genuineness of conversion. In their Mission they encouraged all converts to give themselves to the work.

Crucial questions were debated, on Inspiration:—The right presentation of our foundation truths to the Mohammedan mind:—the right way to meet their thoughts.

It was strikingly evident through some of the papers received from those who are masters in the controversy that the old methods have largely passed away, and that the argument to defeat has given place to persuasive reasoning, aiming at winning the antagonist rather than to overthrow him. One speaker said: "Our attitude should be one of defence and apology rather than aggressive attack in controversy. We should recognize the truth there is in the Muslim position, and let our opponents know this. We should show them what Christianity void of accretions is."

Rev. S. M. Jordan (Persia) said: "Illustration is more potent than argument in dealing with the native mind—analogy more convincing than proof."

Two or three facts became evident as the Conference proceeded.

One was the necessity for many more missionaries, both men and women, to be devoted to Mohammedan work alone—not combining it with work (also necessary) for Jews or Eastern Christians. The greatest results have followed where the conversion of the Moslems has been the one purpose of the missionary. And years of patient continuance have led to a final victory. The greatest success in numbers has been found in the Dutch Colonies of Java and Sumatra, where the Government has protected the converts, and has stood by the missionaries. There are tens of thousands of converted Moslems in these islands.

Another fact that was evident was that the advance of Mohammedanism must be forestalled, by seeking to win the heathen for Christ before they come under the influence of Islam. It was shown that although there was a readiness among the heathen to accept the teaching of the Divine Unity, that if once they had become Christians, they never became Mohammedan. This should be an urgent call for more labourers on the outskirts of the great Moslem world, in East and West Africa, in Turkestan, and in India, where whole districts have sometimes gone over to the prophet, because they have never known of Christ.

The addresses that were given were interspersed with many prayers. The whole atmosphere of the Conference breathed prayer. And we knew that for months previously, and in many parts of the world, prayer had gone up to Heaven that the Spirit of God should guide all these days of consultation, and that He should form the plans and tell them to us. As we drew near the close, and as we mingled with each other, we found how clear the Master's voice had sounded to many individually. It seemed as if He were indeed saying to this man: "Go, and he goeth; and to that one, Do this, and he doeth it." Everyone seemed to have had their orders, and went out eager to obey. Dr. Zwemer spoke the thoughts of all hearts when he said we would stand shoulder to shoulder in days to come. The desire was expressed that there should be some means of inter-communication, and that all might know what took place after they had separated from each other. "Blessed be Egypt" was offered as a channel of communication, and we trust that this will be carried out. It may be, if all will do their part in sending us items of news from their own sphere, which we may print.

On the last day two appeals were presented for adoption by the Conference to be sent to the Missionary Boards. We give these in the following pages. The Women's Appeal has been abbreviated at the wish of the Executive Committee, but we received permission to print the full text here. It may be that some of our sisters who read it may receive a message which will say to them: "*The Master is come, and calleth for thee,*" and that they may rise quickly and follow Him.

In one of the closing addresses by Mr. Speer, or by Dr. Zwemer, it was forcibly brought before us that in recent years every movement that has had the greatest influence has been international and interdenominational—the Student Volunteers embracing students of all nationalities; the Young Men's and Young Women's Christian Associations, whose work is world wide; the Christian Endeavour Movement, which aims at reaching all young people of every creed—these have spread with a life and force that are still extending.

And when we face the problem before us to-day of the *Evangeli-*

zation of the Mohammedan world in our generation, and look at the very gathering in which we find ourselves, including representatives of nearly every shade of Protestant Christian Faith, and many different nationalities—English, American, German, Swiss, Danish, Swede, Dutch, Bulgarian, Turk—it is a token and a sign that God is with us, and that He is moving forward.

The words come to us imperfectly remembered, but somewhat as follows, Garibaldi's call to young Italy: "Soldiers, I offer you hunger and hardship, and wounds and death, but let him who loves his country follow me," and they rose and followed him. It seemed a forlorn hope then, but to-day free and united Italy lays a wreath of grateful love on Garibaldi's grave.

We have a hard battle to fight, and one that must be life-long, and is bound to cost us dear. May God give us courage and resolute determination, that we shrink not back from the cost. And may He give us faith in the name of Jesus which we bear; and a certainty that in this struggle we are on the winning side. "If God be for us, who can be against us?" If "the Lord is on my side, I will not fear what man can do unto me." "*He shall not fail*, nor be discouraged."

Together we prayed, and though sundered far, together will we still pray:—

"O Lord God, to Whom the sceptre of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands of the East; because of the anointing of Thy Son, Jesus Christ, as Thy true Prophet, Priest and King, destroy the sword of Islam, and break the yoke of the false prophet Mohammed from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great door and effectual for the Gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed through Jesus Christ our Lord. Amen."

C.M.S. CYCLE OF PRAYER.

Appeal from the Cairo Conference.

THE great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this Conference of delegates from Missions in Moslem lands, which has been sitting at Cairo from the 4th to the 9th April, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, though too briefly, some of the chief methods of missionary work among Mahomedans in preaching, literature, medicine, and upbuilding of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelization, and the openings for a great advance in bringing the Gospel to Moslems, have been borne in upon us as a strong call from God to His Church in the

present day. Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted—(1) by setting apart more special labourers and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centres, and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories so far pagan. With this view we draw the attention of the Committees and Boards to the volume under publication embodying the surveys presented to the Conference, and we suggest that action on this basis be considered by the meetings held in each country for interdenominational missionary action.

God wills it.

May He enable us to do His will.

Executive Committee:—John Giffen, D.D. (U. P. of N. A.); H. H. Jessup, D.D. (Am. Pres.); Milton H. Marshall (N. Africa); Dr. J. S. Tympany (Am. Baptist); Rev. D. M. Thornton, M.A. (C.M.S.); Bishop F. W. Warne (M. Episcopal, U.S.A.); E. M. Wherry, D.D. (Am. Pres.); H. U. Weitbrecht, Ph.D., D.D. (C.M.S.); Rev. F. Würz (Basel Ev. Mis.); S. M. Zwemer, D.D., F.R.G.S. (Arabian), representing 29 Missionary Societies.

The Women's Appeal.

“Open thy mouth wide for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, and plead the cause of the poor and needy.”—PROVERBS XXXI. 8, 9.

“Remember them who are in bonds, as bound with them, and them which suffer adversity as being yourselves also in the body.”

—HEBREWS XIII. 3.

“If thou forbear to deliver them who are appointed unto death, and those that are ready to be slain. If thou sayest, Behold, we knew it not, doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth not He know it, and shall He not render to every man according to his works.”—PROVERBS XXIV. 11, 12.

WE, the Women Missionaries assembled at the Cairo Conference, would send this appeal on behalf of the women of Moslem lands to all our sisters in the Home Churches of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports which have been sent in to the Conference from all parts of the Moslem world, showing us only too clearly that as yet but a fringe of this great work has been touched. Our hearts have been wrung as we have listened to statements after statements of sin and oppression, and have realized something more of the almost unrelieved darkness which reigns in the lives of our Moslem sisters.



1st. Through her physical sufferings such as spring from the evils of a child marriage; the unrestrained power of the men of the family, whether father, brother, husband, or son, to beat and abuse her; her powerlessness to escape or plead her own cause; her use of narcotics and stimulants not to be wondered at, to drown her misery.

2nd. Her mental sufferings, from ignorance and a sense of inferiority and degradation, from the continual fear of being divorced; her fear of unseen powers of evil, and of death and the hereafter; her lack of real love; the absence of true family life, which blights the home for both parents and children; and her suffering from the jealousy which is inseparable from polygamy.

3rd. Her spiritual suffering and anguish of mind, without comfort in the thought of God, Who is to her only a hard master, Whose injustice she unconsciously resents.

We feel that an outcry against the cruelty and injustice of men is not the way to meet these evils. There is no remedy but to bring the women to the Lord Jesus, Who died to save them from the curse pronounced upon them as a punishment for sin. We must teach her by love to win her husband's love, and by deserving it to win his respect, believing that God has given to every man the capacity to love his wife.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

We do not suggest new organizations, but that every Church and Board of Missions at present working in Moslem lands should take up their own Women's Branch of the work with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors, trained and consecrated women teachers, groups of women workers in the villages, an army of those with love in their hearts, to seek and save the lost. And with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh, with ringing words of encouragement: "Have faith in God." "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 these things which He saith shall come to pass, he shall have whatsoever he saith." "Nothing shall be impossible unto you."

"I know not by what methods rare,
 But this I know—GOD answers prayer.
 I know not when He sends the word
 That tells us fervent prayer is heard.
 I know it cometh—soon or late;
 Therefore we need to pray and wait.
 I know not if the blessing sought
 Will come in just the way I thought.
 I leave my prayers with Him alone,
 Whose Will is wiser than my own."

Our First Paper from Persia.

BY MISS HOLIDAY.

SHORT of stature, insignificant of presence, imperfectly educated in the old Armenian schools, of a non-Protestant family, a young Armenian of Salmas, who had for some years been a cab-driver in Tiflis, became a member of our Church and teacher of a village school. He is now about thirty-five years of age, and five years ago received a baptism of the Holy Spirit to enable him to carry the Gospel to the non-Christian races. His love for them and increasing fitness for the work seem a miracle to us, and a still greater one is seen in the willingness of his parents and young wife to allow him to go to the races hated and despised by Armenians, and counted by many as dogs and swine, unworthy to receive holy things, or have pearls cast before them. His family uphold his hands by praying for him and writing to him words of cheer and encouragement.

Just after the murder of Mr. Labaree in a pass through which we came the second day following, and while the two bodies were still lying in a near village, Baron Pedros said, "Khanum, I am afraid for G—— since this murder." I said, "You have laid him on God's altar for service, and you don't mean to take him back, do you?" With tears streaming down his face, he answered, "No, Khanum, no; how could I ever look my Saviour in the face when I meet Him if I denied Him my boy? All I ask is, don't let him go about alone as he has done." G—— said, "Father, this isn't a thing you can help, or I either. There is a band from the heart of Jesus to my heart, and where He draws I must follow, and where He sends I must go."

About four years ago the Lord laid it on his heart to go to a certain tribe of Koords, but no one would take him, as the region was too dangerous. He found in himself some remnants of race hatred, and prayed, "O Lord Jesus, Who didst pray for Thine own enemies, take away the hatred of these who have injured the Armenians so deeply and give me love for them, for Thou knowest without that I can do nothing." God answered his prayer, and found Koords who gladly took him, though he had to walk sixteen miles over rough mountain roads, and arrived with swollen and bleeding feet, but full of joy. He said, "I loved them all, the older men and women were as my parents; the younger, brothers and sisters, and every child like my own; but what was more wonderful, as much as I loved them, ten times more did they love me, and received me into their homes, saying, 'We hate the Armenians, but we do not count you one; you are of us.'" He spent some weeks among them, going often alone, as guides refused to take him on account of blood feuds between the different clans and villages. He was thus passing through a valley, when a voice came from a rock above, "Stand, or you are a dead man." Looking up, a fully armed Koord came out, prepared to rob and kill if needful. G—— said, "Come down, I came to find you; I am sent with a message for you." "For me? Who sent you?" "God sent me to tell you He loves you, and wants you to leave your wicked works that He may save you." The robber took him home, and kept him two days as a guest in his village. At a meeting of seventy or so he was oppressed, and said, "O, is there no one here who will accept my Master, Who died for you?" An

old man rose and said, "I will." "And must I go to Jesus and tell Him only one has come?" One after another twelve stood up. After the meeting they came and said, "We wish you to come to a mountain spring and baptize us." "But what if the others come and kill us?" "It doesn't matter, for then we shall go to be with Jesus, which is far better." But that same hour the Government troops arrived to fight with these villages, and he was compelled to flee. The Koords often say, "No one ever told us these things. We had no idea but that the fast and the pilgrimage would save us." Some of these tribes were Nestorian, who have only become Moslem within two or three centuries. It seems to be a fact with many of them that in the last hour it is whispered into the ear of the dying, "Look to Jesus and call on Him; He only can help you now."

G—— also visits Muslim tribes, not Koordish, but quite as wild, and even more fanatical. In one such village he and the Turk, who was his companion, were for three days refused a lodging or horses to leave the place with. They sat in the open street, taking turns to sleep and watch, and said to each other, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath nowhere to lay His head." The Turk was told, "Only leave that unclean Armenian, and you shall have a good place and pilav to eat," but he remained true. They went to the dwellers in the black tents, the Nomads, and being belated were obliged to spread their beds on the hill under the open sky. G—— said to K—— R——, "What shall we do?" And he replied, "We have a Master Who loved to be out on the mountain sides at night, and He will be with us." The donkey-man cursed and swore, and said, "These Elat thieves will kill us and take the donkeys." When they were laid down, G—— said, "How do you feel, K—— R——?" And the answer came, "Never so happy in my life."

Once G—— was overtaken by a party of young Moslems, and one lingered behind to hear the story of redeeming love, and said, "I never heard it before, but I believe it, and accept Jesus as my Saviour." Stepping behind a mud wall, they knelt for a prayer of consecration, and parted with embraces and kisses, to meet no more perhaps on earth.

One cold winter night, two men, one a converted Sayid, came to the village house where we were staying. It was late, and it became evident they could not return to their village that night. I could only spare a scanty supply of bed-covers for them, and said, "What shall we do, G——?" "We shall sleep together, of course, are we not all brothers in Christ?" So he and K—— R—— put their beds together, and they made out for the guests; but I silently thought, "It is one miracle when a Sayid will sleep in an Armenian's bed, and another when the Armenian will suffer him to do it."

When this work began we thought G—— would be soon killed, and he was willing; but he has been wonderfully protected, and by Moslems themselves. We were once called before a Sayid governor to give an account of ourselves, and on the road a man whom none of us knew stepped from a doorway and said, "Don't be afraid, I have spoken for you to the governor, and it is all right." And we had a good chance to preach Jesus to that proud Sayid.

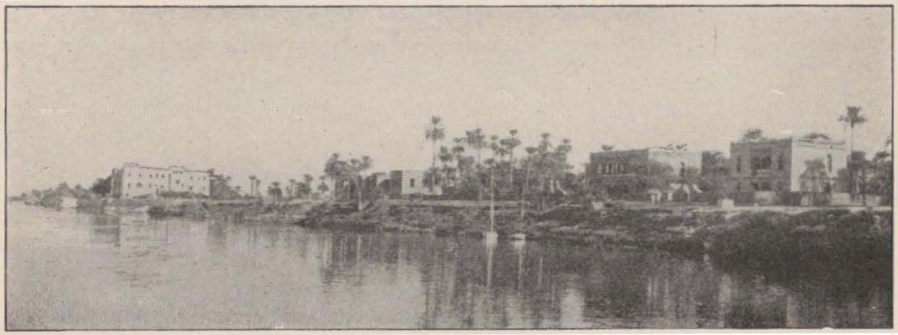
A man said to G——, "Did you know when you were in Oosky the Mujtaheed meant to drive you out, but I am his Mirzat I said. Go slow, you had better be very careful in this matter. These people

have some powerful protector. Some of the kings of Europe must be behind them, for it is inconceivable that a Khanum and an Armenian should come here in the winter's cold and dare to tell us our religion is not true, and try to turn us to theirs, if no one was backing them up. Tell me, which of the kings did send you?"

Let us pray for the native Churches, that God may indeed send men from them.

Through midnight gloom from Macedon,
The cry of myriads as of one;
The voiceless silence of despair
Is eloquent in awful prayer.
The soul's exceeding bitter cry,
"Come o'er and help us ere we die."

How mournfully it echoes on!
For half the world is Macedon.
These brethren to their brethren call;
And by the love that loved us all,
And by the whole world's life, they cry,
"O ye that live, behold we die!"



KHARTOUM.

Extracts from "The Church Missionary Intelligencer."

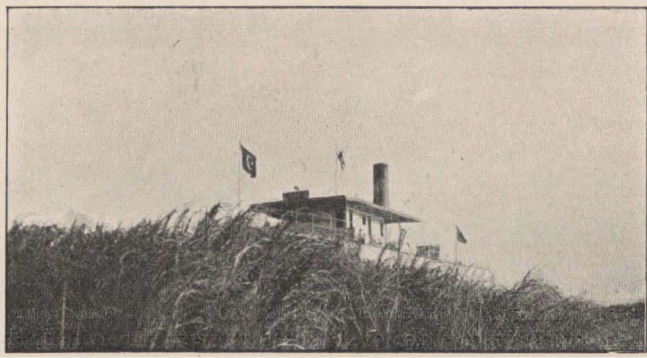
THE GORDON MEMORIAL SOUDAN MISSION.

FINDINGS of the safe arrival at their distant destination of the party of six missionaries whom the Committee sent out in October last, in response to Lord Cromer's and the Sirdar's appeal, reached the C.M. House on February 2nd, and were announced in last month's "Intelligencer." Since then letters and journals have been received, telling us of the incidents of their journeyings and of God's good Hand upon them, prospering their plans and facilitating their progress, all of which call for thankful recognition.

It will be remembered that the party consisted of the Rev. F. B. Hadow, M.A., Trinity College, Oxford, well known among Public School boys as having taken a leading part in fostering their missionary interest; the Rev. A. Shaw, B.A., Emmanuel College, Cambridge, who had been Curate of Walcot, Bath; the Rev. A. M.

Thom, M.A., Christ's College, Cambridge, who had been Curate of West Ham; Mr. E. Lloyd, B.A., B.C., Emmanuel College, Cambridge; and Messrs. J. Comely and R. C. J. S. Wilmot, industrial agents.

Khartoum was reached on November 1st, All Saints' Day, "a fitting date," Mr. Hadow writes, "on which to set foot in the place where one of England's greatest Christian heroes gave his life for his country and his God, to redeem the Soudan from the power of the Evil One. It seems to me that this is the beginning of the answer to General Gordon's request that Englishmen should come out to the Soudan to teach the pagan tribes who are sitting in darkness and in the shadow of death." The Rev. E. A. Paxton, of the Colonial and Continental Church Society, at Khartoum, states (see "Greater Britain Messenger," for March) that *in the telegram announcing new arrivals, the name of Mr. Comely appeared last, and that the Arab clerk finding, on reference to the dictionary, that "comely" meant "fair, beautiful," gave their names in a string, ending up with comely missionaries.* At Khartoum a boat was purchased from the Government, and in this they started on the



A STEAMER IN THE SUDD

last stage of their journey—some 1,100 miles—on December 8th, the Sirdar attending a short service on board just before they left.

Mr. Hadow describes the sudd through which they were towed by a steamer:—"On Sunday night we reached Lake No, and there the river makes a sharp bend to the south and enters the sudd. Sudd (a block) is the name given to masses of water-plants and reeds which grow or float into the river from the neighbouring lakes. If these masses become stationary for any length of time they throw down roots which touch the bottom and establish themselves, or else a number of little plants like lettuces stick together and block the channel. Sometimes one sees huge blocks firm enough to stand upon or even to camp upon, and these have to be cut and loosened from the main block, when they drift down the rapid stream and break up. Sometimes it has happened that men have been imprisoned in the sudd for many months at a time, and only escaped starvation with difficulty, for no animals appear to live in the sudd, and it is almost impossible to move in it."

After thoroughly exploring the country around Mongalla it was decided that it was not desirable to make that station the Mission



The Part of the Sudan, where the C.M.S. have gone to begin work.

base. The Baris in the Soudan are few in number, their villages only extending in a northerly direction some thirty or forty miles down the river. Accordingly, on the advice of the Mudir of the district, Cameron Bey, and the commandant at Mongalla, Captain Logan, on January 18th the boat was towed down the river a distance of eighty-four miles to Bor, which was reached the following day.

A clearing was made by the river-side and a zariba was formed. On January 22nd, Archdeacon Gwynne and Dr. Cook started on a week's tour eastward in search of a healthier site on the higher ground distant from the river. The Archdeacon writes:—

"On Monday, January 22nd, Dr. Cook and I marched inland from our station to learn something of the country and people before my return to Khartoum, that I might be the better able to place before the Sirdar our proposal for Mission stations.

"In addition to the ten Baganda brought up by Dr. Cook we were fortunate enough to obtain ten Dinkas from our own village to act as porters.

"We found after a march of twelve miles from the river a very extensive plain about 150 feet above the river level, covered with huts, evidently very fertile, with a large population, who welcomed us in a most friendly way, bringing out their sick to be treated as soon as they heard that one of us was a doctor.

"But what rejoiced my heart even more than all this was the fact that the place was absolutely free from mosquitoes, and we were able to sleep out in the open without mosquito-curtains.

"I found in every village we visited some one who could speak Arabic, and found no difficulty in making plain to the people the reason of our coming. We estimated that this plateau must stretch across country 300 miles long, and this I ascertained from the Government authorities was a fair estimate. We were able to visit three chiefs in their own villages, and wherever we went we were received most kindly, the doctor's treatment of their sick winning great confidence. The water was bad and scarce, the people having no idea of digging wells.

"The people told us of a race, three day's journey, named Beirs, who come every year at the beginning of the rains and raid this part of the country. After consultation with Dr. Cook, I placed before the Governor of our province, on my return, two urgent requests:—Permission to dig a well and build a temporary residence on this high plateau; and to allow Dr. Cook to retain his ten Baganda porters until he returns to Uganda. Our reasons for these requests were: (1) The health of our men, the river station being infested with malaria-breeding mosquitoes. (2) The well must be dug before the rains, to find out for certain how deep the water is, and the house must be in readiness for starting our inland station this year. (3) The Dinkas are unable at present to give us any assistance in building, and the Baganda are of the greatest use in erecting buildings and carrying goods. I ought to mention that this proposed inland station is in addition to our river station, where we have already cleared the ground, started a garden, and are building small huts. All are well, thank God, and are working hard at the Dinka language."

*"If you want spiritual power, you must do without worldly policy:
If you cannot do without worldly policy, you must do without spiritual power."*

American United Presbyterian Mission.

EXTRACTS FROM HARIM REPORT, 1905.

Women and Girls attending Sabbath Morning Service, 6,656.
 Women and Girls attending Special Weekly Meetings for
 Women, 3,959.
 Women and Girls attending Sabbath School, 4,417.
 Women receiving lessons from Bible Women, 1,183.
 Women being taught the Word regularly by Bible Women, 1,630.
 Women being irregular hearers of the Word, 2,492.
 Religions of those being taught:—Protestants, 845; Copts,
 1,592; Mohammedans, 211; Others, 165
 Total number under regular instruction, 2,813; total number of
 Ladies Missionary Societies, 12; total number of Junior Missionary
 Societies, 11; total amount of contributions of Missionary Societies,
 824 dollars (excepting Asyut); amount contributed in thank-offering,
 437 dollars.

GOD, Who commanded the light to shine out of darkness, hath
 shined in some hearts to give the light of the knowledge
 of the glory of God in the face of Jesus Christ. Such is the
 record that has gone on high concerning the work that has been
 done for the Master amongst the women of Egypt the past year.

The light has entered many miserable hovels, pathetic for their
 very barrenness of almost everything we consider essential to comfort,
 and the hearts it has found within have been just as dark as their
 surroundings, and the lives just as barren of all that is helpful and
 uplifting. And again it has shined into the homes of those in more
 favoured circumstances, to find them in just as great need of its life-
 giving light.

Day by day the Bible teacher or the missionary has made her
 rounds, and whether seated in a comfortable house or on a piece of
 sacking spread on the earthen floor, or on the black covering that
 one of the women has taken off herself and spread for her on the
 doorstep, she has to read to those who gathered about her from that
 and neighbouring houses, and often from the street, the old, old story
 of Jesus and His love, and her heart has been cheered as she heard
 them exclaim, "Your words are sweet." She has won their hearts,
 too, as she has patiently listened to their troubles and sympathized
 with them in their sorrows. Nor has the teaching of the Word been
 limited to these. The pastors have faithfully visited their flocks and
 taught many of the women in their houses, and have held special
 weekly meetings for them.

From Luxor, Mrs. Pollock writes:—With the Bible Women as
 mediators, the pastor and I held three prayer meetings in Coptic
 homes in different quarters of the city. At apparently the most
 fruitful one eleven Coptic neighbour women came. When speaking
 to the pastor each kept her face all covered except one eye, but as
 they became more interested in the explanation of Gospel passages
 they forgot their coverings. At the end of the meeting their whole
 faces were exposed, and as they stretched out their hands to bid us
 good-bye they expressed their gratitude over and over, and begged us
 to come back and hold another meeting, which sickness has prevented.

However, several of the eleven now come regularly to our meetings each Thursday, when the pastor holds a women's prayer meeting.

From Tima and Mushta the pastor, Rev. Beshy, sends the following interesting report:—We have no Bible Woman in this district, though the work is important and the field large, so that we need not only one but many. In the two Churches, counting members and adherents, there are not less than two hundred families, who hear the Word of God with gladness, and the desire to hear is increasing. Three meetings are held each week especially for women. Some of the pious women read to and help others, and are much concerned about



A SORROWFUL WOMAN.

their salvation. He tells us that they have had much encouragement in the work in three villages near.

From Zerabbi we have the glad news of a real Missionary Society organized among the women. The pastor, Rev. Gabriel Michael, writes:—During the year 1905 we organized a Woman's Missionary Society. It is small, and only in its beginning, but it has twenty members, and all of them preach in the Name of Christ every week, and they reach two hundred or more in this way. They improve the opportunity at funerals to read and pray. A gratifying result of their efforts is a larger attendance at the Sabbath morning services.

We hope you will pray for this Society, for they need special help and care.

Miss Rena Hogg writes from Asyut:—"In looking back over the past year, two occurrences immediately fix themselves on one's attention as marking it out from those that preceded it. During the earlier months of the summer a wave of special interest and earnestness seemed to pass over the country which affected the women's work as it did other branches of effort. Women began to attend Church and prayer meetings who had long been impervious to all appeal, and on inquiry it usually transpired that some of the more zealous members had called for them and brought them. For about three months the attendance at the women's meeting on Thursday morning ranged from sixty to eighty. Part of that time a few of them gathered also on Sabbath mornings before Church to pray for a blessing on the pastor and his work. The interest, so welcome and hope-inspiring, waned again; but while it was at its height a forward step was taken by the congregation towards more aggressive work in the south part of the town. Amongst other things they appointed a blind young man, who had received several years' training in Asyut College, to devote his time to house visitation. His work is not exactly that of the Bible woman, his visits being more occasional, his influence less intimate, but unembarrassed by side issues, and more entirely consecrated to the preaching of the Word. He is specially acceptable at public mournings, where he secures a quiet hearing with as little opposition as a missionary. His weekly average of hearers has been 164, and he finds himself perplexed by the problem of conflicting claims, the multitude of open doors.

"The other occurrence is one of the many signs of the success of that secondary and illusive work of the Mission, its leavening influence amongst those who never join its ranks, and never appear in its statistics. In the end of May an urgent, almost imperious call came from some of the Copts of Girgeh for the loan of a Bible woman. They had appealed to their own Church in vain. It had no one to send; and now they came to us. The occasion was the death of a daughter in one of the wealthy families, under circumstances that added a keen severity to the blow. The mother had given herself up to the most violent and extravagant grief, and those familiar with the wild confusion of the first days of a mourning in a bigoted and conservative Coptic hareem can fully sympathize with the urgency of the appeal of the men of the house for help. A friend of the family who was visiting in Asyut was ordered to remain until the demand was supplied, and telegrams followed each other in rapid succession, reiterating the plea and offering all the help that money could give to wipe away the difficulties.

"At last a blind woman was found willing to undertake the quest. She set out with many misgivings into the untried and unknown. Her welcome was all that could have been desired. From the first she won a respectful hearing from the crowd that thronged the house, and so great was her influence over the mother and relatives, that they almost immediately modified their customs to the extent of having only two formal weepings in the day, and none on Sabbaths—an innovation undreamed of in Girgeh, which is proverbial for the cruelty of its mourning customs.

"Every day she read and taught and prayed with the family alone, and with those who gathered to weep, and when death entered

another influential house in the neighbourhood, she was borrowed by them to do the same work of mercy she had accomplished in the house for which she had been sent. The agreement had been that she was to be lent to Girgeh for two weeks, but she was retained two months, and relinquished then only when it became apparent that she herself was hungering for her home and friends. The results of her work it is left for faith to guess at, but she is a worker of much force, intelligence, and piety, and scores of those who listened to her simple, earnest preaching had never before heard of Christ and His salvation in such a way that His message could reach their understanding and their hearts.

"In Asyut seven Bible teachers are at work. Four hundred and eighty have been taught by them during the year."

Quite an interest is manifested by the women of Mellaway. The pastor, Rev. Shahata Awada, writes that two meetings a week are held for women, one of which he conducts himself, and the other is conducted by the women themselves, one of whom leads the meeting, and one opens the subject, then gives the others opportunity to take part. From fifty to seventy women attend the meeting. The Bible woman here teaches about seventy women in fifty different homes.

In Feshn the pastor is encouraged because the women are attending the night meetings, and are learning the Psalms and singing them.

Rev. Shenudeh Hannah, of Senoris, Fayonne, says of the women that some of them show an interest in the salvation of others, and try to teach them themselves, or get them to come to meetings. About ninety-five women are taught the Gospel message by the Bible teacher. At their weekly meeting many of the women lead in prayer, and their prayers show earnestness, sincerity, and spirituality.

From Cairo, Miss Thompson writes:—"Five hundred and thirteen women have been under regular instruction in the four districts—Esbekieh, Fegalla, Boulac, and Shoubra. One hundred and twenty-four of these are able to read, two hundred and sixty-nine are regular hearers, and the remainder are beginners. Twenty-two were members of our Church, one hundred and four were Mohammedans, and a few were Syrians, and the largest number were Copts—women of some of the best families, down to those who live in the huts."

Of the nine Bible women under her instruction, she says: "There are several of these who go about comforting the mourners, praying for those in sickness, reconciling those that are at variance, and all of them are trying to bring the Gospel of Christ to their pupils. Two of the women united with the Church, and at least two others are thinking about it. The interest in religious things has never been so great, and the willingness of the women to have meetings in their houses (which generally means cleaning them, calling their neighbours, and furnishing coffee for them to drink) is very encouraging. Some of the Bible women have shown more of a yearning for souls, and for love and goodwill among men than ever before. One of these was rewarded by being invited by two wealthy families to the seaside for a holiday in summer, and she spent the time reading to them, or visiting those who needed her."

Miss Bukhtea says that in the districts of the huts she visits the women are so glad of her weekly visits, she feels she cannot pass

any house, no matter how tired she may be from reading and discussion. A Moslem said one day, "Come and moisten our hearts with the words of our Master." Recently another man asked her why she was going about teaching them to make Christians of them. After a very long argument, in which she showed a good deal of grace and skill, he said, "Keep on reading to them; we will lose nothing, as you tell them to be obedient to their husbands, and not to quarrel, or to speak bad words."

Miss Smith writes of the work in Haret es Sakeen and Fum el Khalig:—Women are often present at the Sunday School teachers' meeting in Fum el Khalig. One who used to attend the prayer meetings there, and seemed much interested, is now making every effort to keep women from coming. The Coptic priest there also seems determined to keep the work from succeeding, but the work is the Lord's, and it must succeed. Sickness among the teachers of Haret es Sakeen has hindered the progress of the work. Some women had to be given up, because no teacher was willing to go to them, they were so far away.

A pupil of the Bible woman in Fum el Khalig was led to Christ during the year. Miss Smith says: "She is very poor, but very earnest. Last year she gave one piastre a month to the Church, and she told me that she would give a piastre a month for herself and one for her baby. She had a charm on it, and when I told her it was wrong to trust in anything but the Lord, she quickly broke the string and took off the charm. Every spare moment she has she is sewing a little cap such as men wear. Her work is very nice, and she can sell a cap for three piastres, and it takes her three weeks to make one."

In Benha during the first part of the year the work was carried on with great earnestness and energy by the Bible woman. She also visited regularly two villages near the town, and occasionally went to villages some distance away, usually gaining entrance through the work of the colporteur. She would spend the day in a village, visit several houses, and the people would call in their neighbours, so that she would have several meetings, and preach the Gospel message to fifty or sixty. Her message was entirely new to many who heard, and they would beg her to come back. Plans were made for the enlargement of the work, and a new Bible woman secured, but by the time she had learnt the houses the Hospital at Tanta was left without a Bible teacher, and as no other could be secured, it was thought best to take the one from Benha. So we were left there with the new one, and as she is a widow, with two little children the village work has had to be given up, but the work in town still goes on.

Mrs. Coventry writes from Mansourah:—During the year the two Bible women have given lessons to seventy-four persons. The wife of the Coptic minister has been a pupil, and for a time their black servant girl took lessons also, but as she learned much more quickly than her mistress, they soon refused to let her take lessons, saying that she wanted to study so much, and neglected her work. . . . A poor ignorant Mohammedan woman was very angry at her husband when he united with the Church, but not long afterwards she told us how much better he *treated* her and the children.

In Tanta a Bible woman was at work during the first half of the year, but she went home for her vacation and did not return. Truly in Tanta the Master has set before us many open doors. No

less than one hundred houses are open to hear the Gospel message, but there is no one to go in. The whole country has been searched for a Bible woman, but none has yet been found, and the demands of other work have made it impossible for the one in charge of the work to do any visiting since the summer.

One woman, a most earnest Christian, has done what she could towards carrying on the work. She has herself taught her neighbours whenever opportunity permitted, and she has gathered them into her house for a meeting every week. Some of her Coptic neighbours were forbidden by the priest to attend her meeting, but she talked with them and urged them to come and hear God's Word, so they came back. She herself learned to read from a Bible woman after she was the mother of a family, and is now in turn a light to others.

In Alexandria, Miss McDowell says: "Women have appealed to us in regard to training their children, asking how best to train them up to serve the Lord, and in the hour of sorrow they came to us for comfort. It was our privilege to sit in the midst of a great mourning of about one hundred Mohammedan women and tell them of the love of our Heavenly Father. The death of a grand-daughter in a leading Moslem family has been the means of our getting very near the women. This was a very sad case, the child having been burned, and after a great deal of suffering was relieved by death. Our Bible women need the outpouring of the Holy Spirit, and our city needs a lady missionary set apart for work among the women."

Miss Finney reports one Bible woman at work in the Moharrem Bey and Bab Sidra quarters of Alexandria. She expresses thankfulness for this one, as she is exceedingly capable, and deeply interested in her work. During the year she has regularly taught sixty-eight women. She says of them: "Their Bible hour is a precious hour; if it happens that the Bible woman is hindered from going to anyone at the regular time, she is sure to be sent for."

The special prayer meeting under Miss Finney's charge is in the Bab Sidra quarter, and there is an average attendance of twelve. It is held every week, generally in the homes of Christian women, and each one is especially active in gathering in her Mohammedan neighbours; in this way a good many Mohammedans are reached, some of whom have become quite interested in hearing the Word. One family of Mohammedans asked us to have the meeting at their house in turn; we went, and had a splendid meeting. Some of the Christian women who are the mainstays of the prayer meeting have become quite interested in teaching their Mohammedan neighbours, and on other days gather them in and read to them and sing the Psalms for them.

Such is the story of the year, and while it is not ours to know, as the Master knows, every heart that has been made lighter, or every path that has been made brighter because of those who have ministered in His Name, yet He has given us much to encourage us, and much for which to praise Him.

ADÈLE McMILLAN.

"Men make the world, but women make the men."

"Fairhaven."

REST HOUSE FOR MISSIONARIES.

(From the "Egyptian Gazette.")

THE laying of the foundation stone of "Fairhaven," a house of rest for missionaries in Egypt, took place on Wednesday afternoon, April 18th, 1906. The ceremony, which was of a simple character, being performed by the Right Rev. Bishop Morley, D.D., Archdeacon in Egypt, in the presence of a small gathering. The proceedings commenced by the singing of the hymn, "I heard the voice of Jesus say," after which Bishop Morley delivered a brief address, at the conclusion of which he asked for the blessing of God on the good work inaugurated by Miss Van Sommer. The 23rd Psalm was then read by the Rev. W. L. McClenahan. Mr. George Swan, of Cairo, described the objects of "Fairhaven" in eloquent terms, and after prayers were said Bishop Morley performed the ceremony of laying the foundation stone. In the cavity under the stone was placed a bottle containing a parchment, which bore the names of the trustees, Miss Van Sommer, Mr. J. M. Cleaver, and Mr. George Swan, with details of the day's proceedings. The singing of "Abide with me" by all present, and prayer by the Rev. Dr. Finney, of the American Mission, brought to a close what was a simple but at the same time an impressive ceremony.

Many of our readers will no doubt be interested to learn the aims of the institution which is shortly to rise close to the Khedivah-Mother's Palace. These are best described in the founder's own words:—

"In going in and out of the homes of missionaries, up and down Egypt, I have sometimes felt a longing desire for some quiet spot to which I could take a tired mother, or a worker just beginning to break down, and nurse them back to health and strength again. There are about seventy-five men missionaries, about one hundred and twenty-five women, and some twenty children in the country; the rest of the children are in the Homeland.

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

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

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

"It is nearly three-quarters of an acre in extent, and there will be room to build a good house of two stories, a basement for stores and kitchens, a ground floor for sitting rooms, and a floor upstairs for bedrooms. There is no need for a large place. We can begin

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

From "The C.M. Intelligencer."

"The Anglo-Egyptian Soudan covers an area some 1,200 miles in length and 1,000 in breadth at its broadest part. Its northern boundary runs with the twenty-second parallel of north latitude from the Red Sea in the east, just north of Wadi Halfa on the Nile (which is some 900 miles from the Mediterranean), to the border of Tripoli in the west. Its southern boundary is roughly the sixth parallel, on the Soudanese (northern) side of which is Mongalla, while Gondokoro, the northernmost station of the Uganda Protectorate, is just south of the line. The whole country is divided into provinces. These, taking them in order from north to south, are *Halfa*, *Dongola*, and *Beber*, along the Nile; and *Suakin*, the maritime province to the east of these. *Khartoum*, with its sister towns and a district within a radius of ten miles, forms a province by itself. *Ghezirah* (the Island) comprises the rich and fertile district between the two Niles, formerly known as the island of Senna; it is the kernel of the Soudan. *Kassala* stretches from Khartoum eastward to Eritrea, and *Sennar* is south of it. *Kordofan*, the largest of the provinces, extends from the White Nile westward to Darfur. The above constitute the Arab and Mohammedan Soudan. The pagan Negro portion is divided into the *Fashoda Province*, including the Sobat country, and the *Bahr-el-Ghazal Province*, to the south of Fashoda and Kordofan Provinces. Each province is ruled by a Governor, or Mudir, a British officer of the Egyptian army; each mudiriah is subdivided into police districts (mamurieh) presided over by a mamur, or inferior magistrate, who is invariably an Egyptian officer. The Sirdar, the English officer in command of the Egyptian Army, is the Governor-General. Darfur, though a tributary state, enjoys internal independence, as it had done for 400 years under an unbroken line of Sultans until 1874, when the Khedive Ismail annexed it. After the fall of Omdurman, a member of the former ruling house, Ali Dinar, who was then resident in Egypt, was sent back to Darfur, and to him the last remnant of the dervishes, who had fled westwards from Bor on the Nile, surrendered themselves in 1902.

The Soudan is far more peaceful internally, it may be confidently asserted, than it has ever been before in its chequered history. Mr. Peel says, 'Nothing has had a more pacifying effect than the spectacle constantly witnessed of British officials roaming the country unarmed and unescorted. This visible confidence has done much more than years of campaigning could ever do . . . Every day the *Pax Britannica* grows stronger and more deeply rooted in every direction.'

Prophetical Interpretation. Wanted a Book!

FOR many years it has been my deep conviction that vast tracts of prophetical Scriptures lie barren to us through our imperfect knowledge of history, especially the history of the near East. I am afraid the average way of studying these parts of the Bible is the picking out of a verse or passage here and there, and giving to them an evangelical interpretation often quite out of harmony with the context. We have got very little further forward in this realm of study than those of our forefathers who were responsible for the headings of the Authorized Version, who attributed nearly all the blessings to the Church, and nearly all the cursings to the Jews. I cannot but think that our interpretations of the prophecies have not been keeping pace with the increased knowledge of Orientalists in the history of the nations concerned; and that if a careful student of history, who also had the gift of spiritual insight, were to carefully collect all the historical data, and minutely compare them with the prophecies, we would have as results—(1) Fresh proof of the marvellous inspiration of the Scriptures. (2) A correct historical interpretation, which surely is the only way to arrive at their true spiritual teaching. (3) We would have a stimulus for missionary work in these lands, and we should surely find glorious promises for the future which are yet to be fulfilled.

We have been speaking of generalities; let us now particularise. Suppose, in answer to our prayers, God were to raise up a man, or men, having the essential gifts of spirituality, historical research, and level-headed prophetical interpretation, who would undertake to make a special study of the relation of Islam and the prophecies, are we not justified in believing that he would find there the rise and progress of Islam minutely foretold, as also its future? What would not be the practical value of such a work to us who are missionaries to Moslems! Think of the strong argument that it would give us for proving the integrity of the Scriptures, the point so essential to be demonstrated to Mohammedans; think of the stimulus to the missionary himself, that definite and precise promises of the ultimate triumph of the Cross over the Crescent would mean; think of the impetus it would give to the taking up of Missions to Moslems by the Churches and Missionary Boards at home; and then, surely, you cannot fail to realize that this is a consummation earnestly and unceasingly to be prayed for.

G. S.

Alexandria.

"Far off . . . made nigh in the blood of Christ."—Eph. II. 13.

DEAR MISS VAN SOMMER,

I AM glad to have the opportunity this morning of responding to your kind enquiry concerning the work of the N.A.M. at this Station. The endeavour to bring the Mohammedans, among whom we have lived ten years, the majority of whom are still far

off from the true God, even as others, to recognize that sinners are made nigh in the blood of Christ, and may draw near to the Throne of Grace with acceptance in His Name, has been continued throughout the year 1905.

Among the means in use to bring our neighbours near to us, that they may listen to the glad tidings, are:—

1st. The Friday Afternoon Prayer Meeting, at which Missionary friends from other districts are occasionally present and always welcomed. Often have we seen the effect of united prayer in the changed aspect of the meetings for the people of the district.

2nd. The Evangelistic and Expository meetings (with occasional use of the magic lantern) in the mandarah or in the school-room nearly every night.

3rd. The Girls' School, of which the average number throughout the year was 40. It is much larger now.

4th. Regular visitation of the German Hospital in Moharrem Bey—three times a week—where hundreds of the sons of Islam have had the Gospel expounded to them, together with worship for those who understand English on Sunday mornings.

5th. The presentation of copies of the Scriptures where a desire to possess the Book and to read it had become manifest.

6th. Occasional itineration, limited by lack of a qualified native helper with whom to exchange services, or another missionary brother to leave in charge of the home work.

7th. The helping of the young educated men in their endeavour to get a practical and grammatical knowledge of English. This has been a fruitful means of getting men near to us, so as to listen to the Gospel message.

8th. The annual feast, when presents given as prizes, sent by friends from England, have enabled us to gather together the relatives of the girls. We seek to use all these means in entire dependence on the Holy Spirit that they may result in nearness to God, through the blood of Christ, of those with whom we come in contact.

After our return in the autumn three new workers were led to join us, viz., Miss Hodges, who has had many years' experience in North Africa, Miss Emerson, and Miss Cookson. We have entered upon larger and more suitable premises, given to us by the Lord after very special waiting upon Him in prayer. All the meetings, as I write, are being well attended, but we long for more definite conversion to God. At our last commemoration of the Lord's Supper there were present in Communion with us four men who once were Mohammedans. They suffer much quiet persecution. We ask the earnest prayers of all who may read this that the Lord may awaken many by His Spirit to seek Him while He may be found, and to recognize the nearness effected by the precious blood of Christ.

Yours faithfully,

W. DICKINS.

North Africa Mission.

If any friend would like to supply us with magic lantern views on Scriptural subjects, such as are provided by the Church Army Lantern Department, 14, Edgware Road, London, W., we should receive them with gratitude, and put them to immediate practical use.

Is thy cruse of comfort failing?
Haste its failing drops to share;
And through all the years of famine
Thou shalt still have drops to spare.

Love divine will fill thy storehouse,
Or Thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden—
God will bear both it and thee.

Numb and weary on the mountains,
Would'st thou sleep amid the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And the balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.

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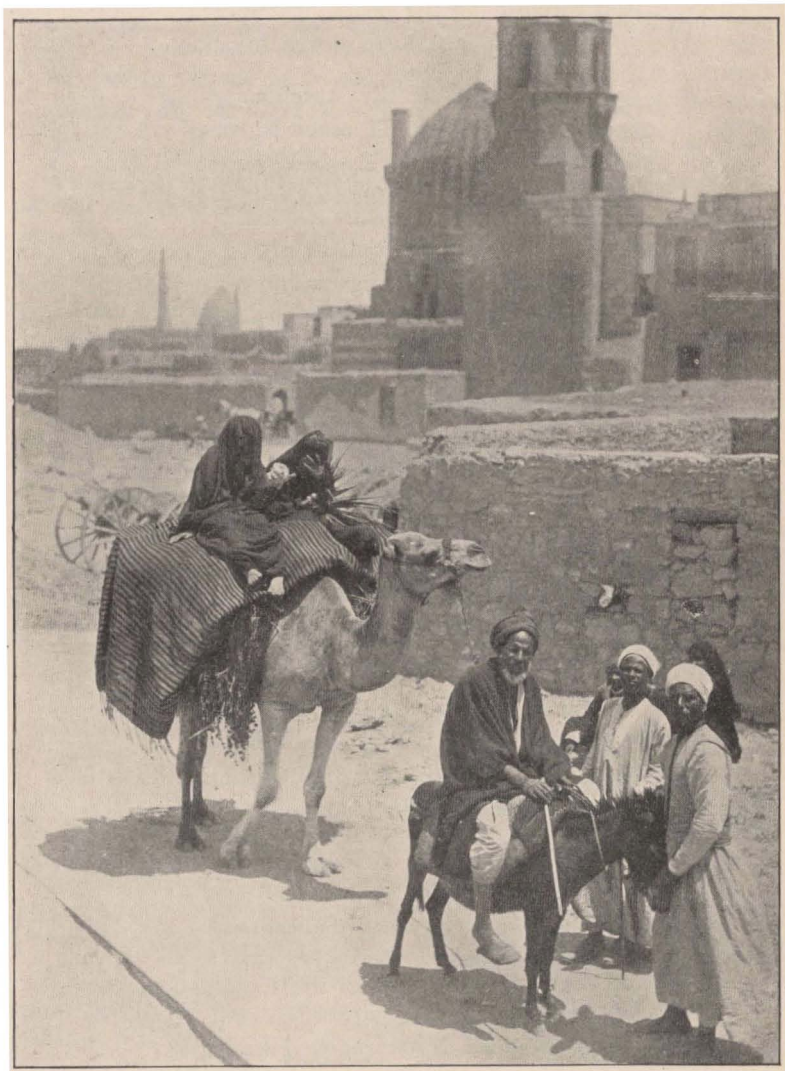
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A FELLAH FAMILY LEAVING CAIRO FOR THE COUNTRY.

“Blessed be Egypt.”

Vol. VII.

OCTOBER, 1906.

No. 29.

Editorial.

“Rise up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

“And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.”—DEUT II. 24, 31.

GOD has begun to give, let us go in more earnestly and possess these lands for Christ. There needs to be a standard raised for Him in countless places that know Him not. And where the standard of Christ is raised, by however weak a hand, there Satan has begun to be dispossessed. Let us attempt great things for God: let us expect great things from God, as we all begin afresh our winter's work, whether at home or in the field.

The whole missionary force in Egypt felt the blow that fell on our friends of the C.M.S. in the sudden home-call of the wife of Dr. Lasbrey. She had endeared herself to all with whom she came in contact, and by her noble qualities of heart, and mental gifts, she had won the highest regard of her fellow missionaries and of her fellow Egyptian Christians. Everyone mourns her. Our deep heartfelt sympathy is given to her husband and child and friends at home.

We must also record the loss of one whose gifted pen has done much to arouse interest in the cause of Africa, and who for a short time devoted herself to the work in Egypt and the Western Sudan. Mrs. W. Karl Kumm (Lucy Grattan Guinness) passed away at Northfield, U.S.A., after a brief illness. Her husband, who was formerly a member of the North Africa Mission, will be remembered with true sympathy by his friends here.

The work of the Nile Mission Press has been continued all through the summer months in Cairo. As we look forward to beginning the winter's work with fresh zeal and energy we ask our friends to send us renewed help. These first two or three years are bound to be a struggle and a fight, and it is good for us to have it so, but in full hope of a future that will bring a great reward, we ask friends to share the struggle, and fight side by side with us. The events at Denshawi threw a bright light on the condition of the villages of Egypt. And we are responsible to carry the Words of

Life to these who are sitting in darkness and the shadow of death. It may interest our readers to know the names of a few of the villages in the Delta to which the printed message has been taken from the Mission Press during these summer months. They are only some out of more than a hundred villages that have been visited throughout the country, but we will not attempt to give too many names. We mention the following:—Toukh, Sheblanga, Hehya, Abu Kabeer, Sinbellawein, Talkha, Semennoud, Caleen, Kafr-el-Sheikh, Edfina, El-Atfe, Mahallet, Mousa, Kafr Dowar, Tala, Batanoon, Melig, Birket-el-Saba, Cowesna, Hamoul, Shanawan. (N.B.—All these and many more in the Delta; scores of others in Upper Egypt.)

Will friends in England and America enable us to go on with this work, and do it more efficiently?

The unrest and the threatened troubles have not prevented Mission work. No ill-feeling has been shown the missionaries, and we believe the best way to meet the crisis is by loving the people and winning them to love us. Will not more volunteers give themselves to this village work? Those with a little medical knowledge, whether men or women, are most valuable. We also need trained teachers for village schools. No doubt each Mission working in Egypt would add to their staff if workers offered themselves. At present the forces are distributed as follows:—The C.M.S. in Cairo, and itinerating work. The American United Presbyterians in all the large cities and towns, and native helpers in the villages. The North Africa Mission has two stations at Alexandria and Shebin-el-Kom; and the Egypt General Mission works chiefly in the villages of the Delta, having also stations at Alexandria and Suez, and literary work at Cairo. Reinforcements should be coming from all quarters, so that the forces of Islam, which are now making Egypt their headquarters, should be met with a gathering up of the soldiers of the Cross. We ought to flood the country with a force of those who are full of the love of Christ, and who will disarm hostility, and win the hearts of the people.

A Book is being prepared by women workers in Moslem lands to plead the cause of the women. We hope it will be out by the New Year, and our next number will give particulars of sale and publisher.

Friends may be glad to hear that "Fairhaven" has now finished its basement, and is reaching the top of its first floor. Three rooms are being built of the second floor, and we shall hope to build the whole this winter if God should send the funds. Only we do not want the work of the Mission Press to suffer through help being diverted to "Fairhaven," and will therefore rather ask our readers to keep the Mission Press on their hearts, until it is more able to stand alone.

God will take care of "Fairhaven." He has enough for both, and we believe He will enable us to open it in the early Spring of 1907.



The Nile Mission Press.

(Inc. 1905.)

Dear Friends,

ONCE again we bring before you our Superintendent's Quarterly Report of the work done in Cairo to the end of July. We trust that those of our readers who are interested in our Press are bearing its work upon their hearts before God in their intercessions. We need, at this time, when the battle is raging fiercely, and when, as soon as we get victory at one point another is attacked, that all our workers at home and abroad shall know experimentally such a deep hiding in "The Lamb in the midst of the Throne" that we may be able to go on undismayed and "to be led in the train of His triumph, so as to celebrate His victory over the enemies of Christ" (2 Cor. ii. 14, C. & H.)

May I ask you, as God has seen fit to allow both our colporteurs to leave us, to pray that He will send us another, "a man after His own heart" to enable us to get our literature broadcasted. Also will you join in prayer, as openings seem to be so hard to obtain, that He will lay upon the spirits of His people the need of the work and arrange, through them, for meetings during the coming autumn and winter to give me the opportunity to tell what we are doing.

Thanking you for all past help and prayer,

Believe me,

Yours faithfully, in Christ,

JOHN L. OLIVER,

Secretary.

16, Southfield Road,
Tunbridge Wells.

QUARTERLY REPORT OF WORK—MAY TO JULY.

Printing Department—

	Copies.	Pages and Covers.	Total pages.
(1). Evangelical Periodicals—			
"Orient and Occident"	23,790	8 + 4	285,480
"El-Morshid"	11,050	8	88,400
"Beshair-es-Salaam"	7,500	33 + 4	277,500
"Sunday School Lessons"	23,500	8	188,000
"The Golden Age"	8,000	8	64,000
"All Saints' Church Magazine" ..	150	8	1,200
			<u>904,580</u>
(2). For Publication Dept.—			
"Arabic Essays"	2,000	16 + 4	40,000
"Roots and Branches"	1,000	84 + 2	86,000
			<u>126,000</u>
(3). Religious Books, etc., for others—			
St. Mark (Nuba Language) (sheets 3-5) ..	1,000	24	24,000
Life of Christ (completion)	3,000	4	12,000
Life of Isaac (pp. 3-30)... ..	3,000	28	84,000
Divine Truths (American Mission) ...	1,000	108 + 4	112,000
Temperance Tract	4,000	12	48,000
Tract, "No other Name"	5,050	8	40,400
Reader for Southern Soudan (Dinka Lang.)	300	16 + 4	6,000
Orphanage Report	500	16	8,000
Report Books	1,000	8 + 4	12,000
Christian Endeavour Syllabuses	600	4	2,400
Colloquial Tract	1,000	4	4,000
			<u>352,800</u>
(4). Various Job Work—			
Leaflets, Programmes, Tickets, &c. ...			109,162
GRAND TOTAL OF PAGES ...			<u>1,492,542</u>

N.B.—This one million and a half of pages is almost equal to the average of previous period, but not quite. *We can do with more work*, especially in English and European languages.

The attention of all workers in Egypt is directed to our offers of books made in the printed circular sent round.

What can you do to help us to get these Gospel books distributed?

A. T. UPSON,

Cairo,

August 18th, 1906.

Superintendent.

LIST OF PUBLICATIONS.

	MILL.
Shortened New Testament (or Abbreviated Harmony on the Gospels) ..	20
Appendix to "Essay on Islam"	20
Roots and Branches (a summary of Doctrine and Practice) ..	20
60 Colloquial Scripture Lessons (for schools, or for women) ..	20
Story of Welsh Revival (with picture of Evan Roberts) ..	10

	MILL.
Collection of 4 of the Arabic Parables	10
Coranic Sayings on the Christian Books	5
Perpetuity of the Law of God (Spurgeon)	5
Christ's Testimony to Himself	5
Prophecies of the Old Test. (Dr. Rouse)	5
Arabic Essays (from " Beshair-es-Salaam ")	5
Arabic Prayer Cycle	1
" For You " (Miss Mason)	gratis

(N.B.—All above in Arabic.)

STORY-PARABLES (SUITABLE FOR MOSLEMS).

No.		MILL.
1.	The Man Drowned in Sand (Arabic)	1
2.	Debt of Ali Ben Omar (Arabic)	2
2a.	" " " (English edition)	2
3.	Lost ones in the Desert (Arabic)	2
3a.	" " " (English edition)	2
4.	Saeed, the Weaver (Arabic)	2
4a.	" " " (English edition)	2
5.	" El Mansour " (Arabic)	2
6.	The Field of " Sahib-el-Niya "	2
7.	The Nightingale (Arabic-English together)	3
8.	The Bedouin and his Camel (Arabic-English together)	3
9.	A Criminal who became a Saint (Arabic)	2
10.	The House of El Hassan (Arabic)	2
10a.	" " " (English edition)	2
11.	Wonderful Love (Arabic-English together)	5

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NILE MISSION PRESS,

BOULAC ROAD, CAIRO.

(On Tramway-line, just before French Mill.)

After the Cairo Conference.

(A Message to the Delegates.)

S. M. ZWEMER.

AT the request of the Editor I write this brief message, which I am sure will find an echo in all your hearts. A great and unprecedented opportunity always carries with it a commensurate responsibility. This is the law of Him Whom we honour as our Master and Lord. "To whom much is given, of him shall much be required." And this law we must obey. No one who was present in the upper room of Beit Arabi Pasha during those wonderful days last April, can deny that *much* was given us. It was an unprecedented opportunity for each of us, which many of our fellow-workers in the distant fields coveted. The result of the Conference has already been with power in England and America, and we know that spiritual forces are measured in ever-widening circles, like the waves from an object falling into quiet waters.

The question for us is how to do our part to make the results and influences of Cairo as strong and wide-reaching as possible. Three key-words sum up, for me, the message given those

present, and this threefold message we are responsible to tell out to our Churches and Societies—VISION, PRAYER, SACRIFICE.

1. *Vision.* That which God has given us to see we must picture to others until they too see it. If the vision tarry, wait for it. But do not lose it. Tell it out. The unaccountable neglect, the wonderful opportunities, the hopefulness as well as the hardness of these Moslem lands, the vantage-ground already gained, and the certainty of final victory—all these we saw before us. May God help us to show others. The volume of papers on "The Mohammedan World of To-day," and the other part of the Cairo Report, must have a wide circulation, and we can help it forward. Both books should be translated into the German and Dutch for use on the Continent. All of us can get extracts printed, and facts from these volumes put where they will kindle fire for missions. By word and by pen every Cairo delegate must voice the message: the whole Mohammedan world for Christ.

2. *Prayer.* We must advance on our knees, or our advance may be our defeat. Let us remain in the same humble attitude of faith and expectancy that marked our prayers at Cairo. There is no place for cowardice or fear. Yet, just because of the stupendous difficulties, the pressing needs and calls, and that hope, so often deferred, which makes hearts sick, we must cast the entire burden on the Lord. Let us lay before Him the statistical survey and the moral abyss, and the political complications of the problem. His glory and honour are at stake, not ours. Christ's rightful place in 230,000,000 hearts is occupied by a usurper. "Father, the hour is come, glorify Thy Son."

We must see to it that by our example and effort the prayer-spirit of Cairo becomes contagious until all the Churches of Christendom unite in a crusade of prayer to this one end. The crisis demands it. God wills it. We can do it if we will. The battle is the Lord's, but we must be faithful as soldiers. Let us continue in prayer for every Moslem land and every missionary labouring for Moslems. "Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God?" "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of Hosts, the God of the armies of Israel, whom thou hast defied."

3. *Sacrifice.* Nothing great or worthy was ever accomplished save by sacrifice. And the Cairo Conference means nothing to the Church unless it calls to greater sacrifice for the evangelization of these millions. Hitherto our missions for this part of the world have been an apology for apathy rather than an index of enterprise. We must press home the appeals of Cairo. Print and reprint them, and secure action by the various Boards and Societies. We must give this great problem the right of way in our thoughts and plans—and in our mission-work and mission stations—whatever it may cost. It is folly to expect a victory over against such odds without stress and strain, tears and blood. Shall any of us hold back? The noble army of living converts, and the memory of the martyrs from Islam should nerve us to a like life of sacrifice. If we who were at Cairo do not lead out into the new fields and new endeavours, who will? Will you not read with me the nineteenth chapter of the Revela-

tion, and notice that the last picture of our Saviour there paints Him as triumphant over Islâm? And then let us sing our hymn once more—

"The Son of God goes forth to war—"

and follow in His train.

Patna, Bengal,

July 18th, 1906.

MY DEAR MISS VAN SOMMER,

I AM sure all the missionaries who were present at the Cairo Conference will feel grateful to you for offering to make your excellent little quarterly, "Blessed be Egypt," a medium of communication between workers in different parts of the Muhammadan world. Your suggestion with regard to an exchange of Christian Muhammadan literature is both wise and timely. I am sure there must be good leaflets and books in English outside of India, written for Muslims, which we Indian missionaries have never heard of, but which we should be glad to put into the vernaculars of India; and I daresay that some of the tracts published by Indian Tract Societies might with advantage be translated into Persian, Arabic, Malayan, Chinese, and other languages spoken by Muslims.

In order to make a beginning in giving your suggestion a practical turn I send you a short list of English tracts and booklets which may be obtained from the Superintendent, Tract House, Park Town, Madras, India.

If you could find space for the list in your next issue of "Blessed be Egypt," it might encourage others to add some more names of books and tracts.

This is a modest beginning. I hope the day will soon come when the *best* books which are now obtainable only in Arabic, Persian and Urdu will be translated into English, and thence into all the vernaculars of the Muhammadan world.

With very kind regards,

Believe me, yours sincerely,

WILLIAM GOLDSACK.

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American Mission, Bacos-Ramle,

July 24th, 1906.

MY DEAR MISS VAN SOMMER,

OUR Annual Conference and Semi-Annual Missionary Association and Women's Conference have just closed their meetings, and I'll try to keep my promise and send a little account of the work done. It is difficult to report a Conference—a half-starving man does not well describe a feast, and some of us living on the outposts, where we never have the privilege of hearing an English service, and where all the services and public worship must be through the foreign—still *foreign*—tongue, are well-nigh starving for communion and fellowship with our fellow-workers in spiritual things, and we did have a continual *feast*, from the opening meeting, on June 20th, until the closing evening meeting, July 4th. A real feast of fat things. We were truly in His banqueting house, and our lean souls were fed and strengthened.

The Bible Studies led by Mr. Finney at the beginning of most of the Sessions were most helpful. One thought from these studies, brought out over and over again in many different ways, was that the Lord does our work so much as He wants us. The old, yet ever new lesson, so hard for us to learn, is to sit at His feet and be with Him more, and He will teach us to do more quickly and easily the "many things" for which we are "so careful and anxious."

The *Sabbath of the Conference* will ever stand out in our memories as a blessed day to our souls. In the morning we had the Bible Study on Love, and in the afternoon we had Communion Service and a Sermon by our oldest missionary, Dr. Ewing. The sermon taught us that as "kings and priests unto God" (Rev. i. 6) we should not feel poverty-stricken, and be living on the crumbs, when we might be supping at the table of the King of kings.

The key-note of the whole Conference was "more spiritual power."

The Session led by Dr. Alexander, on work among the Moham-medans, put new courage into some of our hearts. When there was a review made of what had already been done, and we saw the doors all open to a great work just beginning, our hearts burned within us as we talked of need of more prayer, more living epistles, more Christ-like lives, more "love that hopeth all things."

The night when Medical work was discussed, Dr. Anna Watson, of Tanta, presented a most earnest and eloquent plea for more evangelistic workers to enter the open Moslem doors in the villages around Tanta, where prejudice has been broken down through the instrumentality of the Hospital for Women and Children. When we heard of the great possibilities, and realized as never before what a wonderful key to open hearts and homes the medical work is, our Association decided to take steps to increase this force, and also to strengthen the medical work in Upper Egypt.

We feel that the guidance of the Spirit was with us all through the Association, and hard problems solved themselves. We feel, too, we are on the eve of greater things, and we are longing for courage to push forward when the message we are waiting for comes.

One of the things accomplished in the Women's Conference, held after the close of the Association, was a rather carefully-worked-out plan to get the co-operation of our native sisters in undertaking more extensive work for women and girls. And thus help by the great united effort to bring to the light those who now grope in darkness, and to bring out of the prison houses those who are bound by the chains of ignorance and superstition.

God grant that none of us shall rest and "be at ease," nor cease our supplication for the great outpouring of His Spirit, until we see the power of His might displayed here and multitudes born into the Kingdom.

Sincerely and truly yours,

CARRIE M. BUCHANAN.

Missionaries' Location.

AMERICAN MISSION.

THE following moves were arranged:—Dr. and Mrs. Murch from Tanta to Luxor, and to spend two months on the Ibis, visiting Upper Egypt stations before Dr. Hunt arrives. Rev. J. G. Hunt, D.D., and family to Assiout, as Evangelistic Superintendent, and to visit Churches up and down the river from Assiout from the Nile boat. Miss Criswell is to be associated with Miss Work in the Assiout Boarding School. Rev. and Mrs. A. A. Thompson to be in Assiout (new missionaries). Rev. and Mrs. R. W. Walker are to be stationed in Beni Suef. Rev. and Mrs. McGill are to be in Cairo. Miss Hammond has been put in charge of the Girls' School in the Haret-el-Sakkaeen quarter of Cairo, where she had worked last year with Miss Smith, who had charge of this school for thirty-three years, and has now resigned it, and in addition to the Bible work she superintends is to take charge of what is to be known as the Fowler Orphanage for Girls, to be carried on in connection with the American Mission School in Fum-el-Khalig, which Miss Smith started some years ago. Already six children have been taken care of there by Miss Smith and her assistants. The school is near the British Cemetery. Rev. and Mrs. S. A. Work are to be in Benha after the new year, to help in Cairo in the meantime. Rev. and Mrs. Kruideiner are to be in Tanta on their return to Egypt, and he is to continue his classes in the Cairo Theological Seminary. Rev. M. Henderson is to be located in Tanta on his arrival. Miss Adele McMillan was asked to superintend the evangelistic work in the Tanta Hospital besides her other

work. Her sister, Miss Carol McMillan, is to be located in Tanta. Rev. and Mrs. Boyd are to be in Alexandria. Dr. Findley and family are to be in Assiout Hospital for a time before commencing work in the Delta. Three new teachers are coming for the Assiout College (young men).

At a recent meeting of the Pan-Islamic Society, held in London to do honour to Mustapha Pasha Kamel, Mr. A. Suhrawardy, the energetic secretary of the society, welcomed the Pasha in an Arabic speech, in the course of which he said:—

"The leaders of Islam are fully conscious that the Moslems have fallen on evil days, and are compassed round with darkness and with dangers. Islam needs a leader at this critical stage of her history, and the leadership and its concomitant responsibility ought to belong to the Mussulmans of India; but they, in spite of their numerical strength and devotion to the Holy Faith, are powerless because of difference of religions and tongues. *Thus the leadership of thought and action in Islam has passed to Egypt*, situated as she is at the confluence of the streams of the ancient and modern civilizations, on account of her vicinity to the Cradle of Islam, and the solitude of the desert, which has been the source of inspiration of liberty, equality, and fraternity."

Mustapha Pasha Kamel said, in the course of his speech to his co-religionists: "Conquer with the force of knowledge and history the strong fortresses of prejudice and bigotry, and open wide the gates of your heart for the reception of Truth and Light. For a conquered people there is no cure better than a passionate devotion to Truth. Be ye, therefore, messengers of Light and Truth, the missionaries of brilliant and triumphant Truth, the army of physicians prescribing the bitter pills of Truth. Tell the effete and feeble rulers and princes, 'Awake from your deep slumber. Recover soon from your drunkenness caused by the possession of absolute authority, the boast of heraldry, and the braveries of pomp and pageantry. Awake ye, before the depths of degradation into which your subjects have fallen sound the death knell of your rule and shake the very foundations of your throne. Awake, before the day overtakes you when repentance and regrets will be of no avail.' Tell the rich, who waste so much of their wealth in the pursuit of ignoble pleasures, and who do not spare a farthing for a noble cause, Awake, before it is too late. Do not forget in the midnight of your intoxication that a bitter day of reckoning awaits you. Awake, arise, or be for ever fallen. Your fates are bound up with those of your people, and your glory depends upon their prosperity. If they rise, you rise. If they fall, you fall with them. Wealth is a poison if it becomes an instrument of evil; a life-giving antidote when devoted to a noble purpose. Regard it, therefore, as a divine gift and a sacred trust. 'Tell the people who live the life of animals and are led like dumb, driven cattle, 'Awake, and realize the true significance of life. Fill the earth and adorn it with the results of your labours.' Gentlemen, you alone can make them understand the full meaning of life. Hasten, therefore, with your medicine, O physicians! the patient is in a critical state, and delay spells death."

**Church Missionary Society.
In Memoriam.**

EMILY FRANCES LASBREY.

Entered into her rest July 1st, 1906.

The following words were spoken (in Arabic) at the grave, when a company of her friends, both Egyptian and English, laid her to her rest. May the words issue in the spreading of her influence in Egypt, to the glory of God.

MY Friends—no, *Her* Friends! It is of our best that God has been taking these four years. But three years and a half ago we gathered in this place round the last resting-place of that friend of ours, that man of God, Mr. Adeney, whose memory is still green amongst us. One short year later we met again to lay to her rest that woman greatly beloved, the light of our eyes, whom not one of us forgets. And to-day, the third time, we face each other once more round the grave of this dear saint whom God has so suddenly taken to Himself. Said I not well that He takes of our best? For who was nobler and truer than the first? who was more loving and beloved than the second? and who could less easily be spared than this dear one whom we mourn to-day? But if this is so, there must be some special purpose, some special lesson He wills to teach us in these terrible times. And we *must* learn it!

We think back over the life of this our beloved in Egypt. She has spent eight brief, full years in our midst, and how full of service they have been! Before her marriage she worked much in the school, and many are the girls, now growing or grown into women, who can testify to her influence upon them then. She also laboured abundantly in the work of visiting, which she loved. She mastered this difficult Arabic because she mastered the hearts of the daughters of the Arabs. She spoke with rapidity and ease because she so easily loved. One who went visiting in her company, to see her methods of work, said, "She greeted those poor women, kissed them, and spoke to them, as *loving* them." That was the secret. And after her marriage she did not abandon work for the Master, though the character of her work naturally changed much. For she was "given to hospitality"; she made many at home; she was a source of unity, not discord, of cementing, not separation, in our circle here. Who can testify to have heard a hard or an unkind word from her? Not one, I think. For she was ever calm and unperturbed. Nothing upset her. Therefore her presence made for peace.

Not only so, but she was ever ready to do most useful direct work for God. We have said that she had command of the language; so, if it was the most ignorant fellah to be taught, or a circle of her servants, or workers in the compound, or a Sheikh from the Azhar, she was ready and able to teach. And how many are there who were taught by her and remember the thoughts which she drew from the Word of God, of which her knowledge was so deep!

One used to wonder at her knowledge of God's Word, but yet more at her love for God's Son, which was very striking and beautiful. One felt it. We remember well when she returned from England this last time, with her little son in whom she rejoiced; and

then, on almost the morrow of her return, God's hand was laid upon the lad, and He took him away to Himself. Did she murmur? Did she vex herself? Did she rebel? No! She said, "But for the climate, he would not have died. I am glad, therefore, that by this I know it was for the cause, for the work's sake, that he has been given!" Noble words! in which she expressed her utter devotion to Jesus Christ, and her willingness to sacrifice her very dearest for Him and His Kingdom.

Said I not well, then, that God takes of our best? But does He take them that their work may disappear, their influence vanish, their tree wither and grow barren? It is not so! And it rests with us to see that it is not so. Her life and influence have not ended, but only just begun, if we bear in our hearts her holy example, if you who were taught by her remember and manifest forth her teachings. That is how she will live and not die. For as we think of her now in this solemn and pitiful hour, standing round this bed of death, can we tolerate the thought of sin? Do we not hate the thought of it? Do we not hate our sinful, selfish selves? Do we not long to live more purely and nobly? So should it always be. Why should it not so always be? We should always live as purely and as nobly as if we were ever in the presence of the holy dead, as indeed we are. So let it be, Amen.

Farewell, then, farewell, thou greatly beloved. We bid thee farewell. Lovely and pleasant wast thou in thy life, lovely and pleasant in thy death, with thy children about thee—one by thy side, him whom thou gavest up for Christ, and one in thy arms, her for whom thou gavest up thyself. Farewell! We return to the world, but we shall not forget. We return to live more worthily of having stood here—more worthily of the day when we ourselves shall be called away to our own last resting-place. Farewell!

Two Days of Waiting upon God.

MANY missionaries who were remaining in Egypt for the summer, met together for two quiet days of prayer on the 9th and 10th August. By kind permission of Mrs. Lawrence they gathered together in the small Hall of the Sailors' and Soldiers' Institute, Alexandria. It had been arranged to hold them on these days, as they were the last days of the Llandrindod Convention in Wales, and much prayer was made there for their brethren in Egypt. One of those present said that he had never been in a meeting where there was so much silent prayer.

The Presence of the Holy Spirit was felt in a very marked way. At first prayer seemed most difficult, as if there were a wall to surmount, and there was much trouble felt by many to find out the cause, and get the victory. At the close there seemed to be an open heaven and a voice saying, "Ask, and it shall be given you." We seemed but to have begun when it ended, and we went away, to continue alone with God.

The Oases of Egypt.

THE Oases of Egypt are numerous, if one take count of the wells in the desert, where, shaded by palm-groves, the traveller can seek relief from the scorching sun. Properly speaking, they are seven, with an importance which dates back into remote antiquity. The largest is that of Khargeh, "The Abode of Amen," or, according to Herodotus, the "Isle of the Blessed." That of the greatest historical interest is Siwa, the Oracle of Jupiter Ammon. The others are the Little Oasis, El Hayz, Farafreh, the Oasis of the Blacks, and the Oasis of Dakhleh. In order of importance, the Great Oasis, or Wah El Khargeh, comes first.

THE GREAT OASIS.

It is situated in a natural depression of the Fayoum, ninety miles long by twelve broad, one hundred miles west of Thebes. Cultivated only in parts, it supports a population of five thousand. The routes to it are several, *i.e.*, from Assiut, Geergeh, Abydus, Thebes, or Esneh; though there is an alternative route from Cairo *viâ* the Wady Rayan (of Cope Whitehouse fame) and the Little Oasis. Besides being the largest Oasis, the Wah El Khargeh is of archaeological interest; as the numerous relics of its bygone antiquity show. Here was the starting point of that army of Cambyses, which perished half-way to Jupiter Ammon; here was the famous Temple of Amen-Ra, whose ruins lie scattered $1\frac{1}{2}$ miles to westward of the capital, El Khargeh, a village of 3,000 souls, and whose walls are incised with the name of Darius. Here Nestorius was banished by the Council of Ephesus in 435 A.D.

The ancient capital was Ibis, and it stood not far from this Temple of Amen-Ra. To north is a necropolis of the early Christian epoch, wherein the sacred Tau, or Egyptian symbol of life, takes the place of the Cross.

The province of the Fayoum itself, in which this great Oasis is situated, is, practically speaking, an oasis. Anciently it was famous for its Labyrinth and Lake of Moeris, built by Amenemhat III., N. of the mounds of Assinoe, the city which worshipped a crocodile that dwelt in the lake. Medinet-el-Fayoum, with 10,000 inhabitants, on one of the branches of the Bahr Youssuf, which waters the entire depression, is to the south of this artificial lake. The population of the whole province is 150,000 or more; it is of remarkable fertility even now, though nothing to what it used to be in the time of the Pharaohs. Its chief exports are corn and cotton.

DAKHLEH.

Following the westward branch of the Khargeh depression, there is the Oasis of Dakhleh, of which the chief town is El Kasr, with 1,500 inhabitants and several well-built houses. The sheikhs of El Kasr pride themselves in being the descendants of the Koreish, who settled there 400 years ago. The sheikhs of Kalamoon, a well-built village eight miles south of El Kasr, are no less proud of their genealogical tree, claiming the honour of having governed the Oasis since the days of Sultan Selim, and the fact that they still hold the title of Tchorbadjis, which is Turkish, confirms their claim. As with the Oasis of Khargeh, that of Dakhleh abounds with *antikas*. Five miles westward from El Kasr is the sandstone Temple called

the Stone Convent. It has the names of Nero and Titus in hieroglyphics, the fane being dedicated to the Theban Jupiter. Other villages of importance are those of Isment, near to the ruins of a large ancient city—now known as Isment el Kharab; Ballat, with 800 inhabitants, and Teneyded. Springs are plentiful in this Oasis, which is much more fertile than that of Khargeh, and supports a larger population, *circa*. ten thousand. At El Kasr there is a mineral spring in the middle of the village which irrigates the surrounding land, and supplies the hammam of the mosque, at a temperature of 102° Fahr. The inhabitants of this Oasis seem much superior to those of the other Oases, such, for instance, as Farafreh or the Little Oasis, being more hospitable and less ignorant and bigoted. Their principal source of revenue is the date harvest, but they grow much rice, fruit, and olives.

Between the Oasis of Dakhleh and that of Khargeh—in fact you pass it on the road—is the spring of Ain Amoor, situated on the slope of the Jebel Ain Amoor, 1,000 feet above the valley. Beyond the ruins of a Temple dedicated to the gods of Egypt, and which was built to protect the spring, there is not much to note, but the grateful shade of its palms is very refreshing after the long and toilsome journey up the Ain Amoor Valley, over a plain strewn with black conglomerate.

FARAFREH.

A journey of four days north from El Kasr brings the traveller to the Oasis and village of Farafreh, with one hundred male inhabitants. It is famous for its olives, of which quantities are exported. There are no archæological remains, and a castle for the protection of the village from attacks by the Arabs is the only monument of this "land of kine."

OASIS OF THE BLACKS.

This is situated six days' march westward from the road to Farafreh. Abounding in palms, springs, and ruins, it is inhabited by negroes, who furnished the Moghrebbins in the good old times with treasured slaves. The negro element pervades the ethnology of this and the other Oases to the west which lie in the "Valley of the Blacks," the tribes of Simertayn and Ergezayn, at Gebabo, being important.

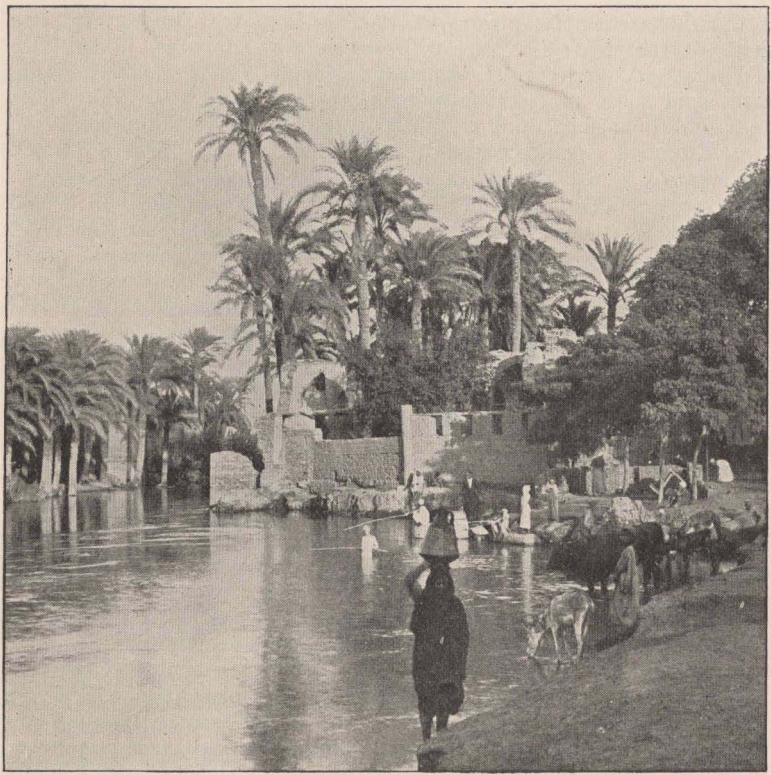
EL HAYZ.

Three days north, and you reach Wah El Hayz, a day's march from the Little Oasis. It has springs, and cultivated land, but no village, the crops being sowed and reaped by the people of the neighbouring Little Oasis. The Oasis, however, was not always deserted, for there was once a Brotherhood of Christian Monks, whose ruined Church at El Errees has horse-shoe arches and a Coptic inscription; pottery and nebk trees are evidently remnants of the monastic pleausance.

THE LITTLE OASIS.

In point of population and natural wealth, the Little Oasis, the northernmost of this Sporades, is the most remarkable. Endowed with copious springs of water, *intuim rerum* of desert fertility, it can support a population of 10,000, who pay considerable attention to the cultivation of their soil. This population is distributed

among four villages—Zubbo, Mereeyeh, El Kasr, and Bowitti. El Kasr, whose inhabitants share with those of Bowitti the cornfields and harvests of the neighbouring Oasis of Hayz already alluded to, is so named after a Roman palace, once a noble edifice, with Doric mouldings and imposing arch. Its gardens are no less noteworthy, and grow oranges, pomegranates, apricots, vines, figs, and bananas. Nor is this all. For in addition to the gifts of art and culture, a bounteous nature has provided springs of warm water. At Zubbo these waters collect in considerable volume, the pond measuring thirty by six feet deep. Dates, as with the other Oases, are the



IN THE FAYOUM.

principal source of wealth, and those of the Little Oasis groves are far superior. They consist of four qualities—Sultanee, Saidi, which are the best, Kaka and Ertob.

JUPITER AMMON.

The Oracle which Alexander the Great consulted has vanished, together with its old-world secrets, but for all that, and despite the lapse of time, it has not lost its original character of mystery. To-day the Oasis of Siwa, between Jebel Mulei Yus and Kamissa, on the west of Siwa town, contains a population of 7,000 or so, who are hedged about with the barriers of suspicion, barbarism, and

fanaticism. This population—and I borrow the words of Silva White in his book, "From Sphinx to Oracle"—are undoubtedly of the Berber stock, and their language is a dialect of Berber, or Tamasirt. Like all sedentary Berbers, who have intermarried with the negroes of the Sudan, they are darker than the hill-folk. . . . They are for the most part of singularly unprepossessing appearance. The Arab type, especially the Waled Ali, is seen only in a few exceptionally favoured individuals. So much for the people. In politics they are divided into Rharbyin (Westerners) and Sherkynin (Easterners), the former being regarded as intruders. The Senussi sect predominate both in numbers and influence, according to Silva White. In Siwa this sect number 800, at a low estimate. The rival parties are always at war, as is only natural. . . . The dress of the men is a long white shirt, with drawers, a skull-cap of cotton, or a red cap of Tunisian fashion. Yellow morocco shoes, with stout soles, protect the feet. The women, a long white shift or a dark-blue shirt, and a blue-striped *milaya* over the shoulders; great attention is paid to the dressing of their hair, which is plaited into wisps and braids like a mop, ornamented with silver coins.

Geographically, as well as politically, the Oasis is divided into East and West. It is six miles long, by five wide. In the N.E. there is a lake of brackish water, ten miles beyond which is the small Oasis of Zeytoon. South of the Oasis of Siwa low dunes bound the horizon; north, the coastal plateau shows a bold line of escarpment, 300 to 600 feet high, in a fine sweep of chalk cliffs extending from west to north-east. And in all directions conical hills rise from the desert like sentinels in this sleepy hollow. In the summer—May to October—when the khamsins prevail, there is malaria, and the inhabitants are unable to work.

The wealth of Siwa consists of its date palms, of which there are said to be 300,000. On these the Egyptian Government levies a tax of two piastres each. The average yield is 30,000 cwt. of dates, which are all exported to Egypt for barter. But this form of exchange is being superseded by the introduction of a currency—partly Turkish, partly Egyptian. The Oasis is under Egyptian rule, however, and the tribes have submitted to Khedivial authority, and *even* pay taxes. The world-famous Oracle of Jupiter Ammon is not at Siwa, but three miles distant to the north-east, embowered in a luxuriant palm-grove. Aghormi is the present name of the Oracle; it was the acropolis of Siwa. There are various vestiges of the Temple of Ammon, but only one large hall remains intact; its walls, blackened by centuries of smoke, show no trace of hieroglyphs. Of the minor Temple of Jupiter Ammon only a pylon remains standing. A mile to the south of this is the Fountain of the Sun, the Ain Hammam, the gem of the Oasis. Enshrined in a beautiful setting of tropical vegetation, round in shape, eighteen feet deep, the ancient masonry of its sides as firmly set as if built yesterday, this perennial effervescing pool must have served many of the sacred rites of the ancient Egyptians.

Silva White so concludes a chapter:—"Should the Mahdi raise the banner of revolt, Siwa will be the Khartum of the Senussi Question. As for Jarabub, that, so far as Egypt is concerned, will be their Omdurman. Perhaps a light railway from Jerjub to Siwa, and the creation of Oases between Cairo and Gara, may some day become a question of practical politics."

One hundred miles north-east of Siwa, and on the caravan road thither, is the Oasis of Gara, of considerable extent. It is, however, wholly uncultivated, and with a mere handful of inhabitants is no place to stay. The village of Gara has about seventy-five inhabitants, some of whom are Senussi—all of them equally indolent and poor. There are two wells in the Oasis, and several water holes.

The Oasis of Kufra, 300 miles south-west of Ammon, is the Tomb of Sidi Mohamed, the founder of the Senussi, and was, till quite recently, the seat of the present Sheikh-es-Senussi.

LAURANCE MORTON.

Alexandria,
July 20th, 1906.

Israel in Egypt.

IV.

JOSEPH—A FATHER TO PHARAOH AND LORD OF ALL EGYPT.

(*Genesis* xl.-xli.)

INTRODUCTION.

THE interest of the last twelve chapters of *Genesis* is centred in the history of Joseph, which is given us at considerable length. The narrative of Joseph's life is the connecting link in the Sacred Volume between the story of a single life and the history of a people. In the days of Joseph, the Covenant life—God's relation to Israel—summed up in one man Abraham, enlarges itself into the dimensions of a tribe. Joseph is the ancestor of the two tribes Manasseh and Ephraim, which are referred to as "the children of Joseph," "the house of Joseph," and as "Joseph" alone. In the blessings of Jacob (*Genesis* xlix. 22-26) and Moses (*Deut.* xxxiii. 13-17) "Joseph" represents two tribes. For three generations the chosen family was confined to successive individuals. Abraham had one "Son of Promise"; Isaac had two sons, one of whom "despised his birthright"; in Jacob's children the family for the first time widened, and in Joseph, the late-born child of his favourite wife, the spiritual heir was found. Joseph combined in himself some of the best qualities of his ancestors—the religious disposition of Abraham, the tranquillity of Isaac, and the foresight and diplomacy of Jacob.

THE DREAMS (XL.-XLI. 36).

The State Prisoners (xl. 1-8).

The superintendents of the royal cellar and the royal bakehouse would be, according to the custom of the time, high officials of the Egyptian Court. The titles and the order of precedence of such officials are enumerated in the papyri. Possibly the "Lord High Butler" and "the Lord High Baker" were suspected of plotting to poison Pharaoh. Having in some way incurred the displeasure of Pharaoh they were put "in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound," *i.e.*, in the house of Potiphera, who had bought Joseph of the Midianites.

The prisoners would be under surveillance in more or less close confinement, but would apparently not be subjected to severe or rigorous treatment. On these two great men Joseph is charged to attend. In the "Conspiracy Papyrus" (Museum of Turin) we have a long account of the trial of some court officials who plotted against Ramses iii. (B.C. 1202-1170). In this case, as in that of the chief butler and the chief baker, the conspirators were confined for "a season" until evidence was collected, and sentence could be passed.

This story of Pharaoh's two officials would probably not have been recorded for us in the Bible had it not been required to show us how Joseph—the heir of promise—was advanced to honour.

The Butler's Dream (vv. 9-15).

Dreams are recorded both in the Old Testament (*Gen.* xx. 3; xxviii. 12-17; xxxvii. 5-10; *Judges* vii. 13; 1 *Kings* iii. 5-15; *Daniel* ii. iv. 5-18) and in the New Testament (*Matt.* i. 20; ii. 13, 20; xxvii. 19). Some dreams are said expressly to be communications from God: all dreams recorded in the Bible are dreams which came unsought, *i.e.*, were not induced by artificial means. There is no trace of any superstitious interpretation of dreams. "Do not interpretations belong to God?"¹ The prophetic nature, and the interpretation of dreams have always held a foremost place in Egyptian religion; *e.g.*, the dream of Thothmes IV. (*c.* B.C. 1423-1414) which he dreamed while resting under the shadow of the Great Sphinx. In his dream the "Lord High Butler" sees the whole process of wine-making pass before his eyes in a few seconds. Naville has published a text from the Temple at Edfu which tells us that grapes squeezed into water formed a refreshing beverage which was drunk by the King.

Incidentally the all-pervading lesson of Joseph's history is again impressed upon us, *viz.*, the remarkable manner in which God was with him, and the way in which Joseph felt and recognized the Divine Presence. To his sad fellow-prisoners he instantly refers all wisdom to his God—"Do not interpretations belong to God?" and again to Pharaoh (xli. 16), "It is not in me: God shall give Pharaoh an answer of peace."

In vv. 14 and 15 we see for the first time his sadness, and deep longing for release from captivity.

"He in a loathsome dungeon doom'd to lie,
In bonds retain'd his birthright liberty,
And shamed oppression, till it set him free."—*Dryden*.

Though left to languish for two weary years, yet he still performed his daily duties patiently and faithfully, and so succeeded as a slave and a captive, as he afterwards succeeded as the Viceroy of Egypt.

The Baker's Dream (vv. 16-23).

In the tomb of Ramses III. at Thebes (Dynasty XX., B.C. 1202-1102) there is a representation of a royal bakery,² showing the various processes of bread-making: one of the figures is pictured as carrying upon his head a tray containing rolls of bread. "Three baskets of white bread" (R.V.). Symmachus, a second century Greek

¹ An emphatic warning is given against trusting in dreams in *Eccles.* v. 7.

² In Wilkinson's *Ancient Egyptians* (i. 176, Ed. 1878) we have a reproduction of this representation.

translator, renders "baskets of palm-branches," and the rendering "wickerwork baskets" has been proposed. We learn from the Canopus and Rosetta decrees (B.C. 239 and B.C. 195) that the birthday of Pharaoh was the occasion of granting amnesties to prisoners. Decapitation, followed by the hanging of the body on a gibbet, was an Egyptian punishment.

The chief butler, restored to his position and to the favour of the Court, forgot altogether his companion and helper in adversity. "Make not thy head a grave, but a repository of God's mercies," writes Sir T. Browne in *Christian Morals*. We forget the Giver in the gift.

Pharaoh's Dreams (xli. 1-36).

The dreams are thoroughly Egyptian in their imagery and subject matter.

Tanutamen, King of Ethiopia at Napata, tells us in a long inscription on a grey granite stele, known as the "Dream stele," how, encouraged by a dream, he conquered Egypt to Memphis (Cent. VII. B.C.). Renouf says dreams were looked upon as "revelations from a world quite as real as that which we see about us when walking." Magic and strange medicines were in vogue for producing them, and there was a recognized class of professional experts—the Hersheshtha—who undertook to explain prophetic dreams.

The word for "the river" (vv. 1, 2, 3, 17, 18; *Exodus* i. 22; ii. 3, 5; iv. 9; vii. 15, 17, 18, 20, 21; viii. 5, 7; xvii. 5; *Amos* viii. 8, etc., etc) is one borrowed from the Egyptian language. It is the river's sacred name "Ye'or". The present name for the great river comes from the Greek, and is found as early as Hesiod (Cent. VIII. B.C.). In *Exodus* vii. 19; viii. 1; *Isaiah* vii. 18; xix. 6; xxxvii. 25, etc., we have the plural form of "ye'or," used of the Nile branches, or canals in the Delta. An insufficient inundation has always meant dearth. Such calamities, sometimes lasting several successive years, are repeatedly mentioned. A legend of Ptolemaic times reports a seven years' famine before 3000 B.C.

The word in the Hebrew for "reed-grass" (xli. 2, 18, R.V.) is an Egyptian loan-word, and is derived from a root meaning "greenness," and was a term specially applied to the reed-meadows on the banks of the Nile. The cow-headed goddess, Hathor—the "great mother"—the personification of fruitfulness, is described in the inscriptions as "causing the Nile to appear in its season," "pouring forth fruitfulness upon the land, etc. The kine emerging from the Nile would be a natural and well-understood emblem of fruitful seasons.

The sacredness of the number "seven" appears among the Hebrews, the Babylonians, the Vedic people of India, and the Egyptians. In *Ch.* 148 of the "Book of the Dead," mention is made of seven sacred kine providing food and drink for the dead.

We cannot but be impressed by the calm and unpretending, and yet confident manner of the interpreter of Pharaoh's dream. It forms a striking contrast to the helplessness of the "Sacred Scribes" or "Magicians." The interpretation was accompanied by several suggestions of practical wisdom for meeting the coming emergency.

The Magicians (R.V.M., ver. 8, "Sacred Scribes") mentioned in *Exodus* vii.-x., and in *Daniel* i. 20; ii. 2, 10, 27; iv. 7, 9; v. 7,

formed an important class in Egypt, the true home of magic (*Isaiah* xix. 3). In the New Testament (*2 Tim.* iii. 8) we read of Jannes and Jambres, who were two famous members of this class, and who withstood Moses.

JOSEPH, RULER OF EGYPT (Ch. xli., vv. 37-57).

In vv. 37-52 of *Chap.* xli. we read the story of Joseph's elevation, which gives us an insight into the Egyptian Court of the period about 1700-1600 B.C. The sudden elevation of an obscure individual is quite in keeping with the customs of Oriental despotism. The slave of to-day may be the vizier of to-morrow.

The bestowal of a signet ring was, in Egypt, and in many other lands, a mode of investiture to office. In possession of the royal ring Joseph would be able to sign decrees on behalf of the King (*cf. Esther* iii. 10). Such Egyptian rings in gold, silver, bronze, iron, enamel, or stone, are among the most beautiful possessions in our museums.

Linen was much prized in Egypt, especially for men of rank. It is spoken of by ancient writers as a characteristic product of Egypt. The gold chain put about Joseph's neck was a peculiarly Egyptian form of decoration. In the beginning of the XVIIIth Dynasty (B.C. 1587-1562) we have an account of the Admiral Aahmes, "captain-general of the marines," "receiving gold," as it was called, seven times. The golden chains or collars were often of massive and costly workmanship. As far as we know, horses were not introduced into Egypt until about B.C. 1800, hence their omission in *Genesis* xii. 16, and their mention in this passage. They were an Asiatic importation. Not a single representation of an Egyptian on horseback has been found.

From the XVIIIth Dynasty onwards we have many illustrations from the monuments of the Egyptian chariot, which appears to have been similar to that of the Hittites and Etruscans, and was of light and simple construction.

To Joseph is assigned the second best chariot. As he rode the runners shouted "Abrech" (R.V.M.) before him, probably an Egyptian word, warning the people of his approach.

In his new position Joseph receives an Egyptian name, "Zaphenath-paneah." There is much dispute as to the meaning of the name. The latter part ("-paneah"), says Professor Sayce, means "the life," and one explanation is, "God speaks and lives." The Egyptian origin of the first part of the name is uncertain.

"Asenath" is a genuine Egyptian name, and means probably "Devotee of Neith." Neith was a Saite goddess of war. Asenath became the mother of Ephraim and Manasseh. There is a short religious romance entitled "The life and confession of Asenath, daughter of Pentephres of Heliopolis: a narrative when the beautiful Joseph took her to wife." The story exists in Greek, Syriac, Armenian and Latin. It has been assigned to the 5th Cent., A.D. It is really a Jewish legend of early date christianized. In Mediæval times the story was widely known in Europe. The object of the book is to evade the difficulty of Joseph's marriage with a heathen wife.

On = Heliopolis, the City of the Sun-God, situated at the S.E. edge of the Delta. It was the most important seat of sacred learning in Egypt, and is mentioned in inscriptions dating from the IVth Dynasty, B.C. 3998-3721.

The Famine (vv. 53-57).

The Egyptian monuments preserve many pictures of the granaries, which were established in every important town for the reception of the corn-tax.¹ We have illustrations of the reception and storing of the corn, and of its registration by the Scribes or Clerks. The "Superintendent of the granaries" was one of the most important ministers of the state. *Erman* (p. 108) gives us an illustrated account of one of these superintendents under Amenôphis III. in the XVIIIth Dynasty. Brugsch (*Hist.* i. 304) has stated his conviction that the sepulchral inscription of a deceased governor named Baba, found at El-Kab, in Upper Egypt, refers to this identical famine in the time of Joseph. The period in which Baba lived, viz., the end of the XVIIth Century, coincides approximately with that of Joseph.

The Hebrew slave, the prisoner in the dungeon, by a sudden change, not unfamiliar to Orientals, has become the Grand Vizier of Egypt, and next to Pharaoh in the Kingdom. A profusion of honours is heaped upon Joseph, who has all along been found faithful as slave and prisoner. A special Providence has conducted him through all his chequered career to almost royal power.

Patience, industry, faithfulness, tact, intelligence, and wisdom have been developed by trial and suffering, and he is now fitted to become a ruler of men.

The history is an encouragement to the innocent who while they suffer unjustly yet put their trust in God, and realize that His presence is with them all along. It tells, in type, of the exaltation of Christ, the Great Interpreter of life's mysteries, the Saviour of the world.

Perhaps the rough handling which Joseph had to endure was necessary to sift out of his character some early failings, due in some measure to his father's indulgence; e.g., sense of self-importance, and proneness to tale-bearing.

" Was the trial sore?
Temptation sharp? Thank God a second time!
Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestalled in triumph."

—Browning—*Ring and the Book.*

C.M.S. Medical Work in the Delta.

YOU ask me for the latest news about itinerating in the Delta. We have recently returned from a stay of seven months near the village of B—, in the Province of Menoufeyah; numbers of patients had come from Old Cairo to that district. Our House-boat was moored at the nearest point on the canal to the village. There was a house, partly built, about halfway between the canal and the village, and the owner, who at first was very kind to us, allowed me to make use of it. The drugs were stored in the basement, above that there were two rooms, but without doors or window

¹In the British Museum in the fourth Egyptian Room (Standard Case C. No. 78) is a wooden Model of a Granary, B.C. 3500. The Model contains seven bins, into which grain is supposed to be poured through holes in the roof, and each is provided with a sliding door, over which the name of the grain inside is written in hieratic.

frames, the rest of the space over the basement being open to the skies. After boarding up some of the openings and putting in a door and two rough windows, a room was rigged up as consulting room, dressing room, and pharmacy, all in one. The open space on the roof was used for the patients to wait in. When the weather got warmer, and the work very heavy, windows were put in the second room, and in order to shelter the patients from the sun an awning was put up for them. It was not easy to find accommodation for Egyptian helpers in the village, so a tent was pitched for them beside the canal, and it was made very comfortable by having a wooden floor made for it. From the first, crowds came to the dispensary which was held three days a week, two other days being given up to small operations; over 3,000 new patients were seen, and about 300 cases of Egyptian anæmia treated during our stay in the district. The patients came from 106 villages, some of them, who had known us before, coming from very long distances. I was also sent for to see patients in many of the surrounding villages. The morning address on dispensary days was perhaps our best opportunity for preaching the Gospel. At first there was a little opposition, and this can be accounted for by the fact that a native of B—— while living in Cairo had become a Christian about four years ago, and he was known to be an agent of the C.M.S. One day a number of young men called out all together the Moslem Creed just after the address and prayer; it was evidently done by a preconcerted plan. In February I heard of an earnest native Christian, living in a village about twelve miles away, who was anxious to be engaged for a time in Evangelistic work; his coming was a great help to us; his addresses were generally listened to with great interest, as he used many simple illustrations, such as would be understood by the Felahen, to press home the truth; he usually had a large audience to address, as there were often more than 100 patients, and many of them were accompanied by friends, some of them indeed coming out of curiosity to hear the address.

B—— proved to be such a good centre for medical work, it was hoped that a permanent out-station might be made there. It was also suggested to place two (lady) evangelistic workers there. A good house (for a village) became vacant, which would have done for a time for the ladies, but when we tried to hire it a good deal of opposition became evident. Political events had no doubt something to do with this. I trust, however, that some of the prejudice against Christians has been broken down. In a quiet way Mrs. Harpur was able to visit a good many houses, a doctor's wife is perhaps in a better position than others; she went quite alone, and never met with any trouble from the boys of the village. Three or four rather serious accident cases brought me in closer contact with some of the people than perhaps anything else. I hope, whenever we are able to visit the district again, some may be glad to see us. When we returned to Cairo the Catechist, Mualim G——, stayed behind to follow up the work begun, and I most earnestly ask for prayer for him. He writes: "A few are friendly, but many oppose." He indeed needs our sympathy and prayers, that he may be enabled so to live as to be always a witness for Christ, and that he may be kept from all harm, and while we pray for him let us also remember all others who throughout Egypt are trying to win *their countrymen* for Christ, as it is through *them* that the villages and cities must be evangelized.

August 3rd, 1906.

F. J. HARPUR, M.B., C.M.S.



A GROUP OF FELLAH WOMEN.

A Brief Sketch of the Syria Mission.

THE pioneer missionaries of what is now known as the Syria Mission were Pliny Fisk and Levi Parsons, who came out from America in 1819 to view the land, study the situation, and learn the language. They went first to Smyrna to study Arabic, and then Mr. Parsons went on to Jerusalem. The aim of those who established the Mission was to reach Mohammedans in the Turkish Empire. There were grave difficulties, however, in avowedly direct work for them, and other work of importance lay before them, *i.e.*, the foundation work for all Arabic-speaking Missions.

At first it was not easy to settle upon a permanent home for the Mission. To the Holy Land, and especially to Jerusalem, Christian workers would naturally be drawn, and in these early days Jerusalem was one of the stations of this Mission, and was occupied until 1840. Later on an agreement was made with the Church Missionary Society of England that they should occupy Palestine, and the Syria Mission should not carry its work beyond the limits of Syria. They have thus worked side by side, in harmony and Christian sympathy. The present limits of the Syria Mission are from Acre northward about 150 miles to Latakia, and inland, irregularly, about 50 miles. It does not include Damascus, which is occupied by other Missions.

To go back—for the first few years the discouragements were very great. Mr. Parsons died in Egypt in 1822, and Mr. Fisk in Beirut in 1825. But others came out to take their places and go on with the work, among them being the Rev. Isaac Bird and Dr. Eli Smith. They lived in Beirut, but eastern political affairs became so complicated and disturbed that it was deemed wise to retire temporarily to Malta. However, in 1833, they were able to return, and established themselves in Beirut. Those were days of small things. When the missionaries returned from Malta, a little band themselves, the entire Protestant Sect of the Turkish Empire, six in number, came out in a small row-boat to meet them. They, in their turn, came into a small, dirty, walled town of 8,000 inhabitants, and occupied a rented house in a garden outside the walls. Near this was a plot of ground which they afterwards purchased, and which became the headquarters of the Syria Mission.

The Society which sent out these missionaries and supported the work was called the American Board of Commissioners for Foreign Missions, and was under the care of the Congregational Church. It is the oldest American missionary organization now in existence. This connection was kept until, in 1870, the Syria Mission, and also the one in Persia, were transferred to the care of the Presbyterian Board of Foreign Missions of New York, the American Board retaining its Missions in European Turkey and Asia Minor.

The Presbyterian Board is now composed of twenty-one members, one-third of whom are elected annually by the General Assembly of the Church. The members give their services, but there are four secretaries and a treasurer who receive salaries, as they give their whole time to the very arduous duties of directing the management of the Missions in Africa, India, Siam and Laos, China, Japan, Korea, Syria, Persia, South America, and the Philippines. Probably 150,000,000 of people in the countries occupied by these Missions, have become the charge of this Church, and it is a very great responsibility to administer the Mission work wisely, that the efforts of all those engaged in it may be put forth where they will yield the richest results for time and for eternity.

After this brief glance at the outline of the history of this Mission, let us see how the missionaries have been able to meet the three great problems of evangelization which met them at the first. These have been named: "Bible translation and distribution; Education; founding a pure Christian Church among the chaos of Oriental Sects."

1. When the missionaries returned from Malta in 1833 they brought with them the printing press which had been in use there, and set it up in Beirut. The only Arabic translation of the Bible available when the missionaries came to Syria was one made in 1671 by the Propaganda of Rome, and printed by the British and Foreign Bible Society. It was so full of errors that Mohammedans scorned it. In order to produce any acceptable work in Arabic from the Press a new and perfect fount of type had to be prepared. This was done by Dr. Eli Smith and Mr. Homan Hallock, and required long years of patient effort. The work of translating the Bible was begun in 1847, and carried on by Dr. Smith until his death in 1857, when Dr. Van Dyck undertook it. The New Testament was completed in 1860, and the Old Testament in 1865. This translation of the Arabic Bible is acknowledged to be unsurpassed among translations, and its beauty of form and classical accuracy has given it access to thousands of Mohammedans, who would never regard anything containing grammatical errors, even so slight a one as a wrong vowel point, as a Holy Book. The first year 2,000 copies of the Bible were printed. In 1905, 152,500 copies of the Bible and parts of the Bible were printed, and a grand total of 1,076,518 volumes of the Arabic Scriptures have issued from this Press since 1865. In 1905 a fine new engine and printing press were added to the producing power of this Press, which will enable it to do better work in the future. It is the largest Press for publishing Arabic Scriptures in the world, and the Word of God is going out from it to supply the needs of Syria, Palestine, Arabia, Egypt, and Northern Africa. Shipments have been sent to India, Singapore, China, South America, and to Syrians in the cities of the United States. In 1905, besides the Bible, there were printed 45,000 volumes of other books and tracts.

The American Bible Society provides for all the printing of Scriptures, which is the greater part of the work. Material help is given by the Religious Tract Society, the American Tract Society, the Children's Special Service Mission, in publishing tracts, small books and leaflets, and the Bible Lands Missions Aid Society, in aid in buying a new machine. A large stock of the Religious Tract Society's publications in Arabic remains at the Press, and, I quote from the last Report, "any missionary in need of such literature will find at the Press a varied supply, at very moderate prices."

2. The work of education has had a vigorous growth, even to the point of causing the Mission to be called by some "an Educational Mission." The common schools, 103 in 1904, have spread into many villages, and gather 5,500 pupils, boys and girls. The education gained in these Protestant schools is more highly prized than that of the other schools, almost invariably opened where, but for Protestant initiative, the people would have been left in their pristine ignorance. The Normal School, or High School, begun at Abeih, has its successors in large Boys' Boarding Schools in Sidon, Suk-el-Gharb, Shneir, and Tripoli, while the culmination of them all is the Syrian Protestant College in Beirut, with its large buildings, full equipments, and its 750 students in all departments. This College, however, is not now under Mission control, but has a

separate Board of Trustees in America ; although originally it was an outgrowth of the Mission, one of its number, Dr. Bliss, being set apart as its President, and another, Dr. Post, as the Professor of Surgery in the Medical College.

For girls there are Boarding Schools in Sidon, Tripoli, and one of higher grade in Beirut for training teachers and giving higher education to those willing to pay for it. It is a far cry back to the early days when no girls could read, and parents had to be urged to send their girls to school, even though everything was free. In all these schools and in the College the Bible is taught daily.

3. The work of establishing a self-supporting Evangelical Church has been slower than that of these other agencies, for while the Press and the schools have, especially in the last ten years, gone on with great bounds, there have been causes which have retarded, at least numerically, the growth of these Churches. One cause has been the rushing tide of emigration—to Egypt, to the United States, South America, Australia, New Zealand—wherever, in fact, freedom and fortune seem to attract. Egypt has drawn a very large proportion of the educated, who find it an infinitely more favourable field for development than their own country. That a spirit of unrest and worldliness has crept in there can be little doubt, and there is need of very strong pleas for the claims of Syria upon her own sons and daughters, for what hope can there be of her spiritual uprising and growth when those most fitted to influence her put the claims of material and worldly prosperity first. That there are only eight ordained Syrian pastors and 29 Churches is because of the poverty of the Churches and the exodus of so many of the Church members and the Protestant community.

However, there is much ground for encouragement, the Churches, enfeebled though they are, show many signs of a strong faith and the presence of the Holy Spirit. They are doing more than ever before to support themselves, as well as helping to carry on the evangelical work in places about them. More responsibility is being put upon them, and they are responding nobly.

The question is often asked: "Why form a new Protestant sect, when there are so many other Christian sects?" It can be answered by another question—"Why not?" Why not give a home to those who have stayed on in their own sects, waiting in vain for them to be purified from their idolatrous picture and image-worship, their neglect of the Bible, their selfish exclusiveness? It was at the request of such men that at the first the Evangelical Church received them into her communion. Years have passed, the abuses have not been remedied, the Oriental Churches and clergy show few signs of reform, mariolatry reigns supreme. The only redeeming feature is the free circulation of the Scriptures in the orthodox Greek communities, which are more enlightened than any others.

It is not possible in the limits of this article to speak of the other valuable missionary agencies working side by side with the Presbyterian Mission. The harmony and co-operation existing between them is a cause for greatest thankfulness.

This fragmentary outline has been prepared to give readers of "Blessed be Egypt," unacquainted with Syria, an idea of what has already been done, in order to guide them to more definite prayers. Pray that the work of the Press may not be curtailed by lack of money or opposition of the Government, that the Bibles and tracts sent out may be indeed as the Sword of the Spirit, that the children

and young people in the schools may be truly children of God, that the conversion of the Mohammedans and Druzes around them may be laid as a burden on the now indifferent hearts and consciences of the Evangelical Churches and all the Churches; that there may be a great turning unto God, Whose influence shall be felt in all the countries round about.

A Survey of the Work of the Arabian Mission in East Arabia.

MUSCAT station reports very encouragingly about the success of the past year and the promise of greater success in the future. For the first time since the station was opened there has been a regularly established day school. And from the very first the attendance has been good, and the children have been remarkably faithful during the year. For a time the missionaries taught alone, but later a teacher was engaged so that he could give all his time to this work and the missionaries could attend to other work which needed attention. There seems to be promise of a large field for work among the children, and through them in the families which they represent. The work of Bible distribution has again been very encouraging. The helper continues to be the friend of the Arabs of the town and of those from the districts round about. He has made several trips during the year, and one of these was in a locality not reached before. His Arab friends tried to discourage this visit, and seemed to be very much concerned about his safety, but he persisted and succeeded in getting the sheikhs to give him companions. The outcome of the trip was all in favour of the faithful colporteur, and he succeeded in convincing the Arabs that a messenger of peace need fear no evil or harm at the hands of the worst of men. Not a few of the Arabs of these districts oftentimes visit the town of Muscat, and the missionary and helper have arranged to meet these men and have opportunity to influence them. A sort of Arab guest-house has been opened, where they can stay for the night and have a home and friends while in the town. There have been several Moslems of the town who have visited the Sunday services in the mission house, and some of these have become interested and begun to enquire into the teachings of the Bible. One or two of these promise to become true inquirers.

At Busrah much time is taken up with the work of the out-stations. This work had the constant attention of a missionary. The out-stations have not only been visited as heretofore, but the missionary lived there for a month or more at a time. Friends were won in the different places, and these invited the missionary to come and stay among them. This will not be possible now, but there is abundant reason to be sure of a friendly reception in the months to come, and as soon as a missionary can be spared to live there. The results of the work during the past year are not such as can be named and published, but there were many who came to the missionary for information, and a few who were more than inquisitive and sought earnest conversation and advice. It is very difficult for these inquirers to get at the missionary for fear of suspicion and detection. Even in Busrah this is difficult, and many of the friends in the out-stations who, when visiting the station would like to call upon the missionary, dare not. But notwithstanding all these diffi-

culties there are several who succeed, and this is encouraging to all concerned. The station has one very earnest inquirer, who is constantly living in fear of detection, and is very often persecuted when acquaintances suspect his motives in visiting the mission house. He is receiving regular instruction, and the missionary reports very favourably about his progress and about his faithfulness, notwithstanding temptation and persecution. The medical work in this station has been very successful, and large numbers have been reached through this. Not only have the sick been treated and preached to in the daily dispensaries for men and women, but many who were in-patients in the house-hospital so successfully opened and operated during the past year. Quite a few of these patients have afterwards been visited in their homes, and thus the message has been brought to others.

Bahrein station reports continued encouragement. Because of plague, which again prevailed during a large part of the year, the field for activity was somewhat limited, but all the work which was possible was prosecuted to the best advantage. The little school for girls and boys has held its own. Quite a few of the Arab children have attended, and although this number is not as large as we should like, yet there seems to be promise of a larger attendance if we can have the perseverance and patience which will always tell in this kind of work. We feel sure that we are gaining the confidence of the people, and perhaps the new school building, so soon to be completed, will help to arouse a desire for learning among the children. One tour to the mainland proved a failure. The authorities prevented any work, and took possession of all books until the return of the visitor to his own town. But a second tour to a different locality proved more successful. This tour had the services of one of the doctors of the station, and several towns along the coast were visited and the Word planted in them. It is encouraging to know that the Scriptures which have been sold and distributed before in these places have been read, and that the people are becoming familiar with their contents. Several came to ask for portions of Scripture by name. They would ask for the book of Genesis, for the story of Mary, for the story of Joseph, for the Proverbs of Solomon, etc. The medical work of the station has been very encouraging, for not only were the number of patients at the dispensaries and in-patients in the hospital large, but there were many among them who showed remarkable interest in the preaching and in Bible instruction to the patients in the wards.

We have also been greatly cheered by a communication from the Board of Trustees in New York, stating that the Board had authorized the appointment of four new missionaries for Arabia. The time will soon be at hand when we shall be ready to occupy new stations. Some of the out-stations, as we have seen above, could now be occupied to advantage. The Oman field long ago asked for a doctor, and the opportunities now are larger than ever. True, the Board insists that the support of these new missionaries must be raised by syndicates over and above the usual gifts of the Churches, but we feel sure that when the Church realizes how great are the opportunities and encouragements for the future it will not hesitate to provide the means for the workers ready for appointment. The Mission has also outlined a plan for the increase of native workers to support the wider work of the missionaries, and is looking forward with all joy and hope.

Journal of the Rev. F. B. Fadow, C.M.S., Sudan.

ON Saturday, March 24, Dr. Cook, Mr. Comely, and myself went inland to Sheikh Beor again to see the state of the land, and to return on the following Tuesday. You will remember that I told you about a previous visit to this place in my last Journal.

We found that there is now plenty of water after the rain; the people have all returned, and are very busy scratching the ground and planting dhurra. It was a great contrast to what we saw when we were up there a month ago. The old Chief came along and brought us a present of a cockerel, and several other Chiefs also came in. They were all most friendly, and gave us a most hearty invitation to settle down among them. He even pointed out a piece of ground, on part of which we had camped, as a suitable place for the Headquarters of our Mission, and offered to help us in our building operations. This is all most hopeful, and we are looking forward to going up shortly and establishing ourselves there.

The air there feels quite bracing after this place. There are no mosquitos, or so few that one can sit out in the open at night and read or write without mosquito curtains. The village covers a very large area, and the number of people cannot be much less than 10,000. Dr. Cook did some medical work, and there is no doubt that we shall have to erect a temporary hospital at once, as well as a dispensary.

The site suggested is on the edge of the clearing and near the forest, with a splendid view to the east and south-east. There are two very large and shady trees, and the ground appears to be the highest of any in the neighbourhood. It is also quite near to the path which leads to our river station, and is only eleven miles from here, which will be very convenient.

We are delighted to think that it is such a healthy place, and I am sure that it will be a good thing for us to get up there as soon as possible.

May 1-31st, 1906.

I am glad to be able to send you some really encouraging news this month, which I know will cheer your hearts as it has cheered ours. In the first place, the Mudir has given us the long longed-for permission to make a definite station at Bior's, the village which I have so often mentioned, situated about eleven miles inland from here. We may only erect temporary buildings at present, but I hope before long we may be allowed to set up something of a more permanent nature. The Mudir went up and saw the place for himself. I was not present at the time. In fact I have spent the whole of the month here by the river side, with the exception of a week-end at Bior's after the Mudir's visit.

Let me tell you a little of what we have done at Bior's, besides getting to know the people and studying the language. Dr. Cook and his Baganda porters have been up there for the last two months, with the exception of a day or two when the arrival of the post boat has necessitated his being here. Mr. Thom has been there with him, and also Mr. Shaw and Dr. Lloyd, while Mr. Wilmot and Mr. Comely have taken it in turns to go up for a week at a time. The porters have been busy getting long poles out of the forest, and have built a large shed of grass. We have dignified this with the name of "a house." It is large and lofty. It has two doors, one of which has a large porch. It has one or two windows. There was great difficulty at first in persuading the Denkas to bring grass, for they wanted exorbitant quantities of beads and brass bracelets in return. The tide turned fortunately, and now we can buy as much grass as we need. This "house" is capable of being divided into two bedrooms, a pantry, and a store, with a large room in the centre for meals, etc. The floor, of course, is earth, and it is really an enlarged form of the hutches they built for us here at our river station.

In addition to this they have built a dispensary for Dr. Lloyd. It consists of a small room where he can keep medicines, and a large porch with roof, but open at the sides, so that the patients can sit there in the shade.

The Baganda are now getting the long poles for a second "house,"

but they will hardly be able to finish it before they have to leave for Uganda.

Our own people have also been at work, and with the help of the Denkas have made a large zareeba round the house, as well as a smaller one for our two cows and few sheep, when we are able to take them up there. In addition to this they have dug a water-hole, where we hope to secure good drinking water, which should percolate through. A second water-hole is now being dug to catch the surface water for washing purposes. And now what we most need is the rain, for the water supply up there is beginning to run short.

I forgot to mention that the Baganda have also made two little shanties, rather like gipsies' huts, which serve as kitchens. They are very quickly made, are very useful and picturesque.

The Denkas themselves are building a tukl inside the cattle zareeba for the goats and sheep as a little protection from the weather, and I hope in time we shall get them to build some for us.

I went up to Bior's last week for the day, and while there we selected the actual site and land for which we are now going to apply, and this will constitute a permanent station for us. We are doing this on the suggestion of the Mudir. It is I think quite the best site in the whole clearing, near the "high road," which is a path-way one foot wide, and there is plenty of room for us to extend our borders in the future, if we should wish to do so. It also includes two large shady trees, and it is on the edge of the forest.

[Since writing the last few words a little episode has just occurred, which may perhaps interest you. It is 9-30 p.m., and I am sitting in my tukl at my typewriter. I had just finished the word "forest" in the last sentence, when I heard a hyena drag a skin of a gazelle, which I shot some time ago, down from a box, which box is in my hutch near the doorway, and not four yards from where I am now sitting. I ran out and picked up my Mauser pistol, and fired after him as he retreated in the darkness, but I am afraid I shall not see this skin again. It is a pitch dark night, with no moon, but I could hear him dragging the skin along the ground for some distance, and then he positively jeered at me. You cannot mistake a hyena's voice. I heard him earlier in the evening outside the camp, but thought nothing of it, for I hear them and other creatures nearly every night. I am sorry, for I hoped to use that skin with others instead of a carpet, when we get our house. I fancy he must be rather hungry to have gone off with a dry skin. I am wondering if he will come back for some more which I have. I sleep in my tent within another five yards of my "hutch," so that I shall have every chance of hearing him if he comes. Would that I could see him just once.]

So much for the first piece of encouragement. Now let me tell you of the second. It concerns the river station. In my last Journal I told you that some of the Denkas here had just been persuaded to do some work in return for "dhurra" (corn). That was on May 1. I am thankful to say that they have persevered ever since, and I don't think there has been a single day, with the exception of Sundays, that there have not been some at work. On some days we have had as many as twenty at work—some building tukls, others bringing mud for the floors, others bringing grass for the thatching, others carrying into camp heavy poles which the Bahari had cut down in the forest, others scratching the ground and removing weeds and rubbish, others hauling heavy palm trees, which had been felled and were ready to be burnt, etc., etc. Little by little they are learning to do all sorts of jobs that need to be done, and at which they merely laughed when we first arrived. By the way, someone may say, what a wicked waste to cut down so many palm trees. Yes, but they do not grow dates. Their fruit is very large, and might be used for a hockey ball. In fact, the boys do use it for this purpose.

Well, you will see from this that we really have accomplished something, in as much as work will help these people to be a little more independent and self-respecting, as well as keeping them from quarrelling. I am also trying to encourage the women to make small baskets and mats of different kinds, which they can do quite well from the leaves of the palms.

Of course they do not work very hard at present, but they will doubtless improve. They sit or squat on their haunches to do most

things, even to dig, and they generally manage to hold their tool the wrong way up, or take the handle off and use the head alone.

One of the greatest faults among the Denkas is quarrelling. As a people they seem very good tempered, and are generally laughing unless they are begging for food, or are ill, in which case they think they will die. Still it only takes a moment to raise a storm, and in two minutes the whole village has turned out to render assistance. Of course this only applies to the river side. It is probably different inland, where they are a much finer and more industrious race.

To give you one instance of what I mean. Two days ago I heard a great shouting in the camp, and at once every Denka in the place ran off to the river bank. I asked what was the reason, and was told that a huge fish, dead, and probably none too fresh, was floating down the river. Then all went off with their spears, and presently one man returned with a huge slice on the end of his spear, accompanied by another man who had none. On arrival at our camp, instead of passing through, they took the opportunity to have a few words on the subject, whereupon the fish changed hands more than once. Eventually, as they could not agree, it was divided and given to the boys. This was not the end, for later in the day a man ran into my hut in a breathless state, and flung himself on the floor, sobbing. He had come about two miles. When he had recovered himself a little, he told me that while he had been sleeping, as most of them do at mid-day, a man and three women had fallen upon him and had beaten him with their sticks. He was very much bruised about the head and back. I at once sent off for the people whom he accused of perpetrating this deed, but the messenger returned to say that they had gone off in the opposite direction seven miles to the "Mudirieh," or local police court, so that I was saved a long talk or kalam, as it is called in the Sudan, for now they will all have to appear there, and will probably have the same punishment dealt to each one. To-day I was asked to prescribe for a woman who had been beaten on the head, so that I expect that my friend had probably given as much as he received.

These sort of things are occurring every day, chiefly, I think, because they have not anything to do, except think about food and drink. Formerly they all used to come and beg for food in the most blatant way. To-day a woman said to me, "let me build you a tukl. I will bring grass and mud, then you will give me food, and I shall be 'kwet' (satisfied)." As I have said, it is a great thing to have got so far that they see that we are anxious for them to work, and that we will only give them food on this condition. But we know that they will never be "kwet" with earthly food, and we have come out here to tell them of the Bread of Life, to Whom if they come, they shall never hunger.

There are one or two small incidents that you may like to hear of in connection with this last month.

On May 2 Slatin Pasha and Henry Pasha arrived on their way down from Gondokoro to Khartoum. They most kindly stopped their steamer and inspected our station. I expect all of you have heard of the former, and his life at Omdurman in the Dervish days as a prisoner, and his escape therefrom. At that time he became a Mohammedan, but he is now a Roman Catholic. He is, I believe, an Austrian, and speaks English with a broken accent. He is now Inspector-General under the Sudan Government. Henry Pasha is Adjutant-General, and is, of course, an Englishman.

There were several natives on the bank when they arrived, and more soon collected, and Slatin scrambled beads and brass bracelets among them, much to our horror. Of course none turned up to work the next day, and we had only started the Denkas at work the previous day.

On May 4 the Post Boat arrived on its way down to Khartoum. It reached us at 10 p.m., just as a heavy thunderstorm was commencing. I climbed on board as best I could, in spite of a hurricane which threatened to blow me and my letters into the river. I then spent two solid hours on that boat under an awning that was anything but waterproof, and certainly not mosquito proof. I will not tell you how I spent the time. Suffice it to say that to reach the little

shanty which they use as a Post Office, I had to climb over the sleeping forms of numerous men, women, and children, who were huddled together on the "sandal," or tender, in such numbers that it was almost impossible to tread without hurting someone. When I did reach the Post Office the clerk was asleep, and had to be awakened, at which he grumbled terribly, and later on, when I asked for a Postal Order, he told me that it was raining, and that he could not give it to me. Of course, I had to insist. He was an Egyptian, and I do not think they will send him on this journey again.

The Post Boat had on board for us three donkeys, which the telegraph people had been using, but as it was such a fearful night they said that they could not land them, but would take them on to Bor, from whence they would be sent back to us. I do not know yet how we came to have them, but I think they may be from Arch-deacon Gwynne, as he promised to send some up. They have pack saddles, and we have found them most useful in taking loads of dhurra up to Bior. Each donkey will take at least twice as much as a man, though they have a habit at present of kicking off their loads. The loads are hung at each side so that they balance one another, and a Denka walks in front, and another behind. They have no bridles. Among other arrivals we have welcomed two or three broods of chickens and a lamb, all of them born on the premises.

I have had more medical work again this month while the doctors have been inland. Most of them come the first time, and then do not appear for two or three days. As soon as they begin to feel better they cease to come altogether, and so they very soon relapse into their former condition. It is most difficult to prevent them from smearing cow dung on their sores, even after they have been carefully washed and bandaged. They have an idea that they ought to take off the bandage at night. The other day I went to the village of Sheikh Shoca, or Choc as it is sometimes called. It is about five miles south of this on the river bank, and contains far more people than either of the two villages nearest this. As I entered the village I met a huge herd of enormous cattle, belonging to Sheikh Bior. They had come down because there was not enough water inland. All of them were monsters, far larger than any prize cattle in England, and all in splendid condition. The cattle here all have the distinctive hump on the shoulder.

A large number of young men and boys were in charge of them, and each had a spear, or two or three clubs, in case some wild animal were to attack them, though I think he would have to be rather plucky to make an attack on such an herd, for they have most formidable horns, and there are no weaklings among them. With the help of the men and boys, who shouted and brandished their spears and clubs, I got through the herd and entered the village. There I found the Chief surrounded by most of the leading men sitting under a covering of matting, and they gave me a hearty welcome. After asking them if they had slept well, and whether their hearts were happy (all of which is the usual salutation), I inquired for the sick, and they at once sent for them. In a short time I was surrounded by a mixed multitude, suffering from various ailments. I washed and dressed what wounds there were, and gave out a good deal of medicine in the form of tabloids. I find that in many cases a tabloid, known as "Livingstone Rouser," works wonders, and when there is nothing much the matter, another flavoured with peppermint satisfies them. If they crowd round in great numbers out of curiosity, then the most efficient cure is a sniff from an ammonia bottle. The tears just stream down their faces, and they shriek with laughter. Of course, everyone wishes to undergo the same experience, with the same result. This is one of Dr. Cook's hints. Two of the patients whom I treated there come over every other day for further treatment. One of them is a boy about eleven years old. He is very unkempt, and seems to be utterly neglected and an outcast because he suffers from very terrible sores. He is one of those who is suffering for the sins of his fathers. While I was dressing his sores I noticed that his left hand was not perfect, the top joint of one of his fingers is gone. I asked him the reason for its absence, and he told me that someone had bitten it off because it was covered with sores. He then asked me anxiously whether the fingers which I was dressing would also

have to come off, and seemed much relieved when I told him "No." Life has little joy or pleasure for such. While I was at Shoca's I noticed some boys with rings on their fingers. The ring is of iron, probably made out of an old nail. Instead of being rounded off properly, one end protrudes on the back of the hand about a quarter of an inch, and is flattened and sharpened on both edges like a knife. I asked the meaning of this, and they told me, with a grin, that when they fought with one another this ring, or rather the sharpened end of it, helped them to draw blood more readily. You can imagine perhaps what ugly gashes these would make. The men have bracelets made with a sharp edge for the same purpose. I hope to secure one or two as curios and send them home to England.

Our camp here at the river is, I am glad to say, looking more ship-shape. We have cleared the ground to the extent of about five acres, and now that we have several tukls, and a large workshop for Mr. Wilmot, all made of grass, as well as the grass "hutches" made in front of each of our tents by the Baganda, the place has the appearance of a small village. Of course it would be a hopeless thing if any of these places caught fire. Everything would be burnt in five minutes, and we should save nothing. A little heap of ashes would be all. The camp itself forms a rallying place for most of the Denkas in the neighbourhood. They collect here and discuss their affairs as well as those of other people. Denkas are not the only folk who do this. Sometimes they quarrel, and as soon as they begin to raise their voices I turn them out. I hope very much that before long we may be able to have a little service for them every morning, and really teach them. This is, of course, what we are here for, only there is a good deal of preparatory work before this kind of work can be begun. Until we have mastered the language and grasped the minds and ideas of these people, we shall not do very much, but when once we have got so far, then I believe the work will go on apace. Will you remember this in your prayers?

We have been entertained lately by elephants. The other day one of the Bahari, or sailors, came running into camp to say that he had been chased by one. He had gone out to get some trunks of trees for building another tukl, but he left them behind in his haste. Last night, or rather late in the afternoon, Mr. Wilmot, Mr. Comely, and myself were returning from Bior's, where we had gone in the morning for our Council Meeting, and found that an enormous herd had crossed our path only a few minutes before we reached the spot. Then we heard them trumpeting, and when we reached the camp we found everyone here very excited, for the Bahari could see them quite near the camp from the rigging of our boat. However they did not disturb us further.

I have received one or two presents this month. The Reis, or Captain of our boat, brought me a tortoise which he caught one afternoon, but I am sorry to say that he has disappeared. Nipput brought me a baby crocodile which he had killed, and I now have the skin. It was about three inches long. The river here is full of them, some of them are monsters and aged veterans, and must have accounted for many Denkas. Yet the people do not seem afraid of them, and our boys are most keen about bathing in the river and romping there among themselves. The other day the Reis discovered a leak in our boat, caused by rats, so he promptly took a piece of rag, dived underneath the boat, and plugged up the hole. He stayed down quite a long time, nor had he any diving apparatus.

We expect the Post Boat in two, or possibly three, days. Dr. Cook and all his porters have come down to-day (May 26), and they will go up to Gondokoro, where the boat will leave them and their baggage, and where many more porters will meet Dr. Cook, who have been sent up from Uganda for the purpose. He hopes to get home in three weeks.

It has also been decided that Mr. Wilmot and I shall go up to Gondokoro by the same boat to inspect some houses there, which are said to be the best in this part of the world.

We propose to take up our little boat, or "filuka" as it is called, for the Post Boat only stays at Gondokoro two hours. In this way we shall be independent, and shall be able to see Dr. Cook off from Gondokoro. We hope to sail down if the wind is favourable, and

we may call at Lado in the Belgian territory on the way down to see some good houses there.

I shall hope to tell you about this trip in my next journal. When I return I hope to go inland to Bior's, and take up my abode there more or less permanently. It will probably be the headquarters of the Mission, and after a little while I do not suppose that we shall have more than one man here.

That I be not further burdensome to you, I will bring this journal to a close. Just let me give you one or two things to think over in your minds, perhaps while you are away for your holidays.

(1) I have just heard that the man who ran in the other day to say that he had been attacked by another in his sleep, has proved to be guilty of the greatest crime a man can commit against another. The man whom he accused to me of attacking him went off, as I told you, to the Mudirich. He was there two days, and then died as the result of wounds in the head. Verily, these people know not what they do.

(2) I notice that the women here do most of the work. It is they, rather than the men, who are the bread-winners. I have known a man walk in front, with nothing but a spear to carry, while his wife toiled behind with a baby, a year old, slung in a bag behind her back, and carrying on her head her husband's food and cooking pots, probably weighing forty or fifty pounds, in the heat of an African noonday sun. She herself was in a very weak state of health, and ought not to be carrying anything.

(3) I notice that the sick who are really seriously ill are quite neglected, and those who ought to be the first to take care of them resent anything being done for them, and even oppose you openly. Neither the sick nor the aged are wanted. The young girls wear bracelets sometimes from the wrist to the elbow, all of them of thick brass or iron, as well as some round the ankles, but you never see an older woman with anything of the kind.

(4) On the other hand, I do not find, so far, any traces of cruelty or unkindness to children. They are fed, not clothed, and never have I seen anyone strike a child, or even speak cruelly to him. This, I think, is rather remarkable. Possibly England herself has something to learn from these naked savages. Except in the case perhaps of crippled or deformed children, neither of which have I yet seen, I do not think that such an institution as Dr. Barnardo's Homes would have any work here at all.

Will you remember to thank God—

1. For permission to establish a station at Bior's.
2. For encouragement among the people who are ready to do almost any work, in return of course for pay.
3. For continued health and strength. As far as I know no one of us has been below the mark the whole month.

And will you pray—

1. For the language work.
2. For the medical work which is showing signs of growth at Bior's.
3. For recruits this autumn if possible, and if not then immediately after Christmas.
4. For any Denkas who may be even now feeling after the light.
5. For much wisdom and discretion now that we are without the help of Archdeacon Gwynne and Dr. Cook.

Ever your affectionate friend,

(Signed) F. B. HADOW.