

IN  
TROUBLOUS TIMES

SEQUAL TO  
“LACKED YE ANYTHING”

BY  
GEORGE SWAN



Egypt General Mission  
10, Drayton Park, London, N.5.  
MCMXXIII

Note: Photographs from Original Book are scanned and shown at the end of this manuscript.



# CHAPTER I.

## Temple Builders and Empire Builders

### Work for Our Soldiers.

*I would have you know, brethren, that the things which happened . . . have fallen out rather unto the progress of the Gospel."*  
*Phil. 1. 12 (R.V.).*

A previous book, "Lacked Ye Anything?", told the story of the Egypt General Mission up to the year 1913. It passed through several editions and created a desire for a further account of the Mission that would bring the information up to date.

The years that have intervened have indeed been Troublous Times. "Napoleon considered Egypt the place where Britain's wide-flung Empire could be best threatened. If he was right then, before the days of the Suez Canal, how much more must that be the case now! Germany evidently thought so, for she induced Turkey to, declare a Jehâd (a holy war), hoping to get the Mohammedans under the British flag to rise against the Christians, and timed to synchronise with this was a great Turkish attack on Egypt, organized and equipped by Germany, and also an attack by the Senussi from the Western Desert. But the Egyptian Mohammedans did not rise; they were too afraid of the territorial troops rapidly poured in to replace the regulars, taken over to France to, seek to stem the German flood through Belgium, and of the almost simultaneous arrival of large contingents of mounted troops from Australia and New Zealand. If, however, the Turks had once crossed the Suez Canal there is little doubt that there would have been a rising of the Egyptian Mohammedans. An attempt to mobilize the Egyptian redifs (reservists) in the early period of the war was met with stubborn resistance, and affairs for a while looked very threatening. During the whole period that the Turkish Armies were in the neighbourhood of the Canal the wildest stories of their successes circulated amongst the populace, and clearly indicated the direction of their sympathies.

When the Territorial and Australian troops arrived in Egypt the Y.M.C.A. was providing, on a very small scale, for English and American young men. It had merely a hostel and club rooms in a moderate-sized flat and a recreation ground. At the outbreak of war these were in charge of Mr. R. W. Jessup and his Wife. In addition to this there was a flourishing independent Arabic Branch, which however was negligible from our present view-point. Mr. Jessup at once saw the larger responsibility of the Y.M.C.A., and did not wait until he was authorised from headquarters or to see where the money was coming from, but with a largeness of faith set out forthwith to meet the need.

The missionary societies backed him up in his efforts. Mr. Logan designed and erected, at very moderate cost, commodious huts in the different camps with a light framework of wood covered with grass-mats, which accommodated large numbers of men. Missionaries formed the first secretaries in some of these rapidly constructed huts, and the Gospel was preached in power and with definite blessing to crowded and eager audiences. Our headquarters Mission House being in the centre of several vast camps, Mr. and Mrs. Logan, Mr. King, and Mr. Grace were able to give very practical help in those days of beginnings. But the outstanding memory of them is the untiring, indefatigable zeal of Mr. Jessop, who seemed to be

eternally tramping through the soft sand under a blazing sun from one hut to another and from one camp to another, ever starting new centres, and doing his best to attend to the growing mass of detail that ensued. In those days he had neither funds nor material nor men nor means of transport, but he had a praying band of missionaries alongside of him. Thus the little local Y.M.C.A. embarked on its great venture of faith for the troops in Egypt, the Soudan, Gallipoli, Palestine and Syria.

The first army to arrive was for the purpose of defending Egypt from attacks by the Turks, but when in April, 1915, the Gallipoli Campaign was commenced, Alexandria became the base for this, masses of troops were poured in, and almost all the sick and wounded were brought back to Egypt. Great hospitals were soon opened and filled, both in Alexandria and Cairo. The crying need of these dying and wounded boys so far from home, the realisations of the horrible temptations to which they were subjected in these great cities, and above all the desire to give the Word of Life to the crowds ever leaving Alexandria for the battle front, where death was constantly reaping his grim harvest, came as a call to which we could not turn a deaf ear.

### Beginnings in Alexandria.

The summer of 1915 found quite a number of the Mission camped on the Ramleh Beach in mat-huts, not far from "Fairhaven," Miss Van Sommer's rest home for missionaries. Our Doctor Payne offered his services to a neighbouring field camp hospital, being-run by the doctor and staff of what had formerly been the Egyptian Travelling Ophthalmic Hospital. The three nurses, Miss Liblik, the late Miss Piercy, and Miss Mickhin, went as Red Cross Nurses to one of the Alexandria Hospitals, Miss Rowe worked with a Y.W.C.A. Canteen at the docks for the benefit of the men landing from transports, and later Miss Mickhin worked with Miss Karney in a small Turkish house adjoining "Fairhaven," which became known as "Fairhaven Lodge." Mr. W. Bradley took Gospel meetings in all the camps scattered right along the coast from Alexandria, and arranged a regular weekly prayer meeting and conference of Y.M.C.A. secretaries. The mat-huts on the beach were open all the time to the men, and many interesting meetings and private conversations were held there. The very children joined in, the work, and were specially indefatigable in distributing Gospels amongst the French poilus and convalescents.

But the activities of that summer were but beginnings. Miss Rowe resigned from her work at Ismailia to devote herself entirely to soldiers' work. God was so evidently setting His seal to Mr. W. Bradley's Gospel effort amongst them that he was set apart in October, 1915, to give his whole time to it. The same was true with regard to Miss Mickhin in what might very truly be called the soul-dealing department of Miss Karney's Soldiers' Home, and she was also, freed from station, work for this purpose. The cry for surgeons was so, clamant that Dr. Payne continued in Ramleh until November, 1915, and then took a commission and worked with Colonel Phillips at the British Red Cross Hospital at Giza, visiting the Hospital at Shebin twice a week. Later Miss Clinch was set apart for work amongst Australian soldiers.

### Soldiers in the Home.

One must not suppose that the other missionaries were doing nothing for soldiers. There were camps within easy reach of each station. At Zeitoun and Ismailia, where there were vast camps, the mission homes were thrown, wide open to the men. It was found impossible to do otherwise, even in houses particularly set apart for women's work, though there was a risk of our English freedom being misinterpreted by our Moslem sisters, for whether the missionaries were from the British Isles or from

New Zealand or Australia, there was a constant visiting of friends or friends of friends. Especially was this true of lads for whom supporters of the Mission specially prayed. They naturally desired that amidst all the temptations of camp life, particularly in such places as Cairo and Alexandria, the missionaries should, together with them, seek to supply the Christian atmosphere, so essential to the young believer and so helpful towards decision to those who had never yet stepped out for Christ. At Ismailia, Mr. and Mrs. King, while entertaining men, every day, had one evening a week especially set apart for a fellowship meeting for Christian men. One has only to meet and talk with men who, as far as possible, regularly attended that service, to realise from their glowing testimonies what a tremendous help this was under the trying circumstances of a base-camp life. One, a soldier in the British West Indian contingent from British Guiana, as black as the blackest of blacks, became engaged to one of our school teachers, a convert from Islam, a Nubian, as black as himself. On demobilization he became a colporteur of the British and Foreign Bible Society, and both are now doing good and responsible work for it. Many of these men became very interested in the Boarding School at Ismailia, and have made themselves responsible for the definite support of two boarders, in addition to other gifts. At Belbeis, Mr. Porter acted as chaplain to two camps, and also opened a reading and recreation room in the mission house, with a weekly Gospel meeting.

At Suez there were also considerable camps, and, with the help of Colonel Pridmore, an Indian Army medical officer in charge of the large Indian hospital, a weekly meeting was held.

#### Sons of our Prayer - Helpers.

Shebin-el-Kanâter is near one of the great chain of imperial wireless stations which was in direct touch with London throughout the war. The expert staff were naval men, and there had always to be a large military guard besides. From both the staff and the guard the missionaries had constant visitors, as well as from the large Cairo camps which were within easy reach by rail on two, lines. The Zeitoun headquarters house was within the camp area, so that men had not to get leave to pay visits. The Rev. Oswald and Mrs. Chambers, with a number of former students from the Bible Training, College of London, carried on in the mission compound a strongly evangelistic and devotional Y. M. C. A., with Canteen, Study Hut, and Devotional Hut. A Bungalow which accommodated the staff gave a touch of home to the work which was greatly appreciated, as the men were always made free of it. But this work did not make unnecessary any entertaining by our missionaries. There were always sons of friends of the Mission in the camps around, and how they loved to be made free of real home life with children., and more especially when they could be given some home task in which to help, such as cutting up oranges for marmalade, or helping to put the babies to bed! During the whole period of the war there was never a day without its visitors, and on most days the accommodation was taxed up to and occasionally beyond its limits.

#### Set Apart for the Work.

But to return to that which was accomplished by those specially set apart for this work amongst our soldiers, let it be remembered that in each case it seemed to the Field Council that God had already marked out that worker for this special service. Close to "Fairhaven," Miss Karney, a lady who had for years done notable work for God in Ceylon, had rented a small house and opened it as a Soldier's Home. While carrying on a good canteen, with reading and recreation rooms, and with Gospel Services on Sundays and every week evening, she also made the principal aim of her home to have personal dealings

with every man that passed through - a soul-saving method.

Every man had need, for one reason or another, to visit Miss Karney or one of her assistants in the office. A very comprehensive series of cards was printed, concisely stating what might be the spiritual condition of any of the met, or what he thought was his condition. The visitor to the office was asked to choose the card that he considered best stated his case. This brought the soldier and the worker face to face with essential realities immediately.

Miss Mickhin fitted into this particular kind of work at once, and was greatly used of God in leading men to Christ. The men thus won she fostered in every way that Christian love prompted, pouring out upon: each a wealth of sympathy. This entailed much correspondence with them and with their loved ones, visiting them in hospital when they returned wounded, and writing letters of sympathy when, as so often happened, their lives were laid down in the service of their country.

Only those who have a like sympathetic temperament and have engaged in similar work can appreciate the strain it entailed. It was proving too much for Miss Mickhin, and in the summer of 1916 we had to withdraw her, very much against her will. She eventually suffered from acute phlebitis, and went home in 1918, after months of suffering, with a constant keen hope of returning to the work, but she had ultimately to give up any immediate prospect of resuming service in Egypt.

Miss Clinch, an Australian, had her hands full in seeking to keep in personal Christian touch with the many sons and relatives of Australian friends, and in visiting hospitals she was taken well beyond this circle. Miss Murray, of New Zealand, did a similar work for New Zealanders. Other workers, for various periods and reasons, were lent to the Y.M.C.A.

#### **Mr. W. Bradley - Home Life for Soldiers.**

It is difficult to describe at all concisely the work that the Lord enabled our brother, Mr. W. Bradley, to do, it was so, very diverse, and it touched so many men in so, many ways. Again, I think we must emphasise the value of a home ever open to the men, a home wherein there was no need to place the well-known card declaring God's headship of the house, for the fact was ever manifest. A home where a place could always be found at the table for any soldiers or sailors who chanced in about meal times, a house, in fact, where the house-mother was not perturbed when the unexpected guests amounted to a considerable number. In addition to Christian, grace, a good store-cupboard with reserves for just such eventualities made this possible, and helped to give to the welcome that warm reality that meant so much. One evening a week Mr. Bradley conducted a praise and prayer meeting of a very free and unconventional type. Many a man was helped into, life in Christ, and many a trembling, fearful Christian helped to take a bold out-and-out stand for his Lord. On Sunday afternoons Mrs. Bradley had a Bible Class, which helped the men to found their faith on the solid rock of God's Word.

#### **Brands Snatched from the Burning.**

But, above all, keen soul-winners knew that at any time of the day or night they could bring anxious souls to this house and find help, to pray and guide them through into the knowledge of sins forgiven, and peace with God. There was one sailor who, had himself heard and obeyed the Gospel message when in a house of ill-fame. He was indefatigable in his visiting of the numberless places in Alexandria, which were doing such dire work amongst our lads, both of the navy and army, and he was enabled to induce many a

soul to come away with him from these places of sin. It was not an uncommon thing for him to turn up at the Mission House late at night with some poor debauched denizen of the darkness, who before he left was translated into the Kingdom of God's dear Son. This man was known by the name of "Hallelujah" to all the people of these vile haunts, and frequently a voice would call to him from a window, "Do not come in here, 'Hallelujah.'" His experiences inspired others, and regular organized raids were made on these places by fine bodies of Christian men with blessed results. In one of his letters Mr. Bradley says: "It is a nightly occurrence to find from ten, up to, sixty well-saved men in the low dens of this city, giving out tracts and leading men from brothels and drink shops to the feet of our Saviour. Just now a man, who ten weeks ago, was, soaking in drink, brought in two men out of a house of ill-fame. Both of them have come from good homes in, England, and on their knees they cried to God for mercy, and God, who delights in mercy, answered their prayer, and now they have gone on their way rejoicing."

### Transports.

During the Gallipoli operations great transports were constantly coming into Alexandria, some of them the largest vessels afloat, filled with men. They would only be in the harbour for a very short time, and probably no leave would be granted. To reach these men Mr. Bradley would hire a small sailing boat and go to the transport with great parcels of Testaments and Traveller's Guides and slabs of chocolate. A rope would be let down, and these drawn up and distributed as far as they would go, then he would have a hymn or two, and perhaps, a solo, would be sung by one who had come with him, and he would follow with the old, old story. This would take place on both sides, fore and aft, of these great transports, so as to reach different crowds on their thronged decks. How hushed and reverent was the attention of these men, knowing as they did that only a few hours lay between them and the firing line! It was very solemn work, but very much like scattering one's seed upon the waters, and only eternity can reveal what was accomplished, and yet God did not leave His servant without some evidence of the value of his service. For example, he was passing along the corridor of the Greek Hospital, when he was greeted by a patient in a two-bedded ward. He was wounded by shrapnel in the spine, and probably dying, but the light of God was in his face. He told how he had received one of the Testaments passed up the side of his transport. After a fierce engagement he sat down to have a smoke, and noticed that his cigarette case had been pierced by a bullet, and, taking out the Testament from the same pocket, above his heart, he found that the bullet had partially pierced that, but had come to a stop at the word "everlasting" in the text, "And I know that His commandment is life everlasting." Awed, he said to himself there and then, "If this is His commandment, then I give myself to Him now." He said he would not accept £1,000 for that Testament, which had meant life to him for both worlds. He was severely wounded in a later engagement, and had been, some weeks in hospital at Alexandria, but it was beautiful to see how God was enabling him to bear the pain.

### The Foolishness of Preaching.

The specially revealed divine method for men's salvation is by "the foolishness of preaching," and Mr. Bradley was able to do much of this. In and around Alexandria, in Y.M.C.A. huts and in Soldiers' Horses he had the joy of proving that "the Gospel is the power of God unto salvation." It was wonderful to see a meeting commenced in a large hut, with only a few listening, whilst the rest would be playing games, writing letters or reading. Gradually, as men realised it was the Gospel, being preached with conviction behind it, all these other things would be dropped and the hut would quickly fill up, until, there being no room inside, they would congregate round doors and windows, and then would follow the bold response of many to an appeal publicly to confess their acceptance of Christ as Saviour in the presence of the

crowds from their own camp. These Gospel preachings were not confined to Alexandria district, but various tours of the other great camps in Egypt and on the Western and Eastern frontiers were also undertaken, with the great joy of seeing how gloriously the Gospel met and satisfied the deepest needs of the men, and was constantly showing itself powerful to marvellously transform the poor victims of vice into jewels for the Master's crown.

### The Open Air.

But perhaps the occasion that gave Mr. Bradley and his band of red-hot Christian workers from Navy and Army the greatest joy was the Open-Air Service that they were permitted to hold every Sunday evening in evening the centre of the great camp of Sidi Bishr. What trophies of God's grace were made known as a result of these gatherings! How many more will only be gatherings known on the other side! But there is another aspect of the open-air meetings, the great value of which is not always fully appreciated, namely, its splendid strengthening influence on the young converts when they are encouraged to take their active share in the gatherings. This was notably the case at Sidi Bishr, and we believe that many a timid convert became an aggressive Christian worker through its means.

### The Hospitals.

It was a great joy to Mr. Bradley when he got permission to regularly preach in a great segregation camp for men, whose sin had already in this world found them out, and made them unfit in body to live with their fellow-men. To preach the Gospel to these poor victims of despair, and to see its miraculous working there and bearing of fruit was indeed a great add to all these activities the daily visiting of the sick, wounded, and dying in the hospitals, the keeping in touch by correspondence with men who had passed on to other places, the occasional dealing with Mohammedan enquirers, and evangelistic tours in the Delta, and we get some idea of Mr. Bradley's life during these strenuous years of war. And in everything how ably he was seconded by his wife.

The provision for sometimes as many as 250 guests in a week, the great numbers of Testaments, Traveller's Guides and tracts given, away, the gifts of chocolates and other comforts, the motor bicycle and sidecar that made the hospital visiting and outings for the convalescents possible, all came from generous friends at home. The blessing on the work too, was the direct result of their prayers and the prayers of the body of Christian men who met in the Alexandria Mission House every Friday night.

### Mr. A. W. Bradley's Work.

Mr. A. W. Bradley, a younger brother, arrived towards the end of 1915 from Australia, where he had been representing the Mission as Organizing Secretary. At first he helped his brother at Alexandria. Later he took charge of several huts for the Y.M.C.A., and was appointed Religious Work Secretary for the Canal Zone. It was whilst doing this work that he realized the great need of providing for the Christian men in, the camps. The meetings held in the huts were for the masses of the men, and very rightly were almost exclusively evangelistic, but in almost every unit there were men who had come from Christian homes and had themselves taken a stand for Christ, and those who through the larger meetings or in other ways had made a recent profession of faith.



## Fostering the Soldiers' Christian Life.

The difficulties, of nourishing and fostering this life in camp were tremendous, there was no opportunity of quiet for Bible study and prayer, and in few centres definite teaching for these men and opportunities for Christian fellowship. When, this need presented itself intensely to Mr. A. W. Bradley he was in charge of the Y.M.C.A. hut at Moascar, a great base camp near Ismailia. (Moascar is the Arabic word for a military camp.) He got permission, from the camp authorities to put up an additional small hut, and a Christian officer of the Royal Engineers erected it for him. At once God set His seal to this hut, which was always open, but set apart wholly and solely for devotional purposes. Nightly meetings were held in it, the hearts of the Christians were set on fire with devotion, to the blessed Lord, Who through the Holy Spirit was manifested to them in fresh power. They became fishers of men, and brought others into the fellowship, and backsliders were restored. Similar devotional huts were started in other camps in the Canal Zone. Looking back now we can see that God was preparing souls for the great advance of the army into Palestine that followed.

## The Christian Circles.

The men who had been blessed at Moascar became the nuclei of Christian circles in the different regiments as they moved forward. To keep these circles in touch with each other, Mr. Bradley started a Soldiers' News Sheet, at first just a few sheets typed and duplicated, afterwards a small printed periodical, with no attempt at literary style, simply a collection of reports of God's dealings with each circle. Read altogether now they make fascinating reading, for they reflect the various phases of the advance, the tedious marching across the deserts of Sinai, with the occasional going out into the desert beyond the area of the bivouacs for a little time of prayer, the reading of God's Word and Christian fellowship. Then the fierce and futile attacks on Gaza, with the sad little memoirs of those who were killed, seriously wounded, or made prisoners, and withal the bright note that even pervaded these incidents because of a living faith in Christ. Then we get the coming of General Allenby, and the fresh hope he brings. The great advance, with tremendous hardships scarcely alluded to, and yet so well known.

This advance scattered most of the groups, and yet we read of twos and threes meeting in bivouacs and dug-outs, often, under heavy shell fire, and constantly rejoicing over some fresh soul being brought into the joy of sins forgiven and assured peace.

## Christian Fellowship on the Battle-Field.

Two or three incidents of these times are very telling. One of three brothers, all killed in this war, writes just before going into his last action, God is with us, whether we gather in the Y.M.C.A. or out in the desert. He reveals Himself to us, and makes His presence felt amongst us. . . . The reading of the Scriptures, the telling of our difficulties and experiences, and our prayers for one another, are a means of great help and strength to us, and often has the burden of the day been lost altogether as we gathered in the evening."

## A Wounded Christian's Experience.

"I want to, tell you of an incident that occurred the day I was wounded. After many narrow escapes from shells and bullets, I ran into, machine-gun fire just about fifty yards from the Turkish trenches, and lost half my right thigh. (I have learned to praise God that the other half is left intact.) This occurred about 4-

15 p.m., and I lay out all night till 4-30 next morning. The agony of that time, when, sleep would not come, while blood flowed fairly freely, and one's mouth was dry and rough as if one had not drunk for weeks, was awful. I was lying next to one of our boys who was shot through the breast, his cries for water were terrible, and I too, was in a similar state, so I just prayed to the Lord to send us some water from somewhere. Hour after hour passed by, and still we cried for water, yet still trusted that He was faithful that has promised, and that He would answer. About 1 a.m., when I thought my chum was going to die (his cries were terrible), two men came out from the darkness, and said to me, 'You want water, don't you? Here is a bottleful, you can keep the bottle, it's a Turk's,' and with that disappeared. I know not who they were - God bless them whoever they were he answered the call, and we had the water for which we asked."

### Dug-Out Meetings.

"One of our brothers has had a dug-out offered to him by his captain to hold our prayer meetings in, so you see God makes a way for us to meet together even here. One of our comrades who went away sick has returned, and praise God he came out for Christ while he was away, so we have one more to add to our number." "I hardly know just how to start my report for the past month, for there is such a lot I would like to tell you, but I have not the time. We have had quite a long time out of the trenches, and during the past month we have taken every opportunity of meeting together, sometimes in twos or threes in dug-outs, or in the open. Other times we have had as many as 20 to 25 either crowding in a dug-out and some outside or we have met with our brothers from the 5th, 6th and 7th at the Y.M. hut. As we look back over the past month we have to say God has indeed been good to us. God has blessed His Word to the conversion of souls and bringing back of backsliders, and Christians have been brought nearer to the Master."

### Helpers Together.

Chaplain Dunbar, of the 4th Brigade, Australian Light Horse, who was killed whilst succouring a wounded lad, was a great help to many of these scattered circles, and wrote, only a little while before his death: "We are in the third month of our life as a Bible Class in the Brigade, and with all our multitudinous duties have missed only two meeting nights. We meet twice a week for fellowship and Bible study.

We can number 16 members, and our average is 8 or 9, and there are others whom we have not been able to reach. Brothers Thompson, McNab, Park and myself are old identities of Moascar, but all the rest are men who have never had the privilege of fellowship before in this part of the world. The meetings are the brightest and happiest hours of the week. I paid a visit to the 1st and 2nd Brigades last week, and met our old friend, Duncan Poole; he is a fine sterling Christian. There are many other fine lads scattered abroad, fighting the good fight of faith alone, and I would like to ask the various triangles (prayer groups of three initiated by the Y.M.C.A. to pray earnestly for these isolated ones."

"How few of us thought this time last year that we would be spending this Christmas within a few miles of the spot where Christ was born. We had a rest about a fortnight ago, when we held Bible readings each night. We had fine times sitting round the old camp fire, putting an extra piece of wood on every time we wished to read a passage."

### **Soldiers and Missions.**

In these reports there is a constant remembrance of the holy, happy days at Moascar, which, through the out-pouring of God's Holy Spirit, were responsible for all this blessing. There was a feature of this work to which we have not yet alluded. Mr. Bradley was led to interest these Christian men in Egypt as a Mission Field by giving them lantern, lectures and other talks on the subject, and where it was possible bringing them into actual contact with the mission work being done. These lantern lectures and talks were not confined to Moascar, but were given in many of the camps in the Canal Zone, on the line of advance, and in Palestine, with the result that the men blessed by the out-pouring of God's Holy Spirit at Moascar, and held together and encouraged to press ever forward by means of the Circles and the News Sheet, became also very interested in the work of the evangelization of Moslems.

### **Soldiers' Reunions.**

After demobilization, Mr. A. W. Bradley visited England, and organised reunions amongst these men in London and in several provincial cities, which were greatly blessed. A visit to Keswick, 1920, of some of the men was a great help. An auxiliary to the Egypt General Mission was formed, and one of their number, Mr. Frank Roe, sent forth as their first representative to help in the secretarial work and prepare for direct work amongst Moslems. A second, Mr. John Black came to the Field in 1922. A number of others are offering, some had previously offered, and been turned down for health reasons. Is it not possible that ere long we may have another band of seven from the men who were in the Egypt Expeditionary Force?

## CHAPTER II.

### Wall Building in Troublous Times.

*"The God of Heaven, He will prosper us: therefore we His servants will arise and build."  
Zech. ii. 20.*

We have told in "Lacked ye Anything?" how it was with great joy that our plans for an Elias H. Thompson Memorial Hospital were so far advanced that in 1913 we were able to, open a men's ward containing twelve beds. This immediately became a great asset to the work. Not only does it give the opportunity to the missionary of giving consecutive teaching to individual Mohammedans, but it gives them exceptional opportunities of being able to closely observe Christians. Though we Christians are to our shame often a poor advertisement for our Lord and His claims, yet in a medical mission the ministry of Christian, love is so very evident and so utterly different to the atmosphere of a Mohammedan home and community, that it must speak very loudly to them. In fact, not so very long ago we read in a Mohammedan journal an indictment of the Mohammedan home by a writer who had visited a Coptic (Egyptian Christian) home quite an, ordinary one pointing out the great contrast between that and the home life to which he and his fellow Mohammedans were accustomed. We would never have picked out such a home as a good example of Christian home life, and yet the contrast between it and a Mohammedan home was so great that it called for this strong leading article.

Not only are there these opportunities in the hospital ward; but whenever our workers visit a village in which old patients are found, there is a wide door open to them for the preaching of the Gospel. We feel that the whole district around Shebin, with its more than, seventy villages within a radius of eight miles, is becoming ripe unto: harvest.

#### Moslem Women's Sufferings.

In a Mohammedan country like Egypt you cannot have a ward for men without yearning to have the same for women too. In fact, you would naturally put the women's ward first, as being the greater need, when measured by the greatness of the suffering. It is a question though whether it would be quite possible to open a women's ward first, on account of Mohammedan prejudices, but a men's ward goes far to break down those prejudices and to lead them to ask a similar benefit for their women. Then again the spiritual importance of a Christian ward for women is great. For though they are intensely ignorant, also to some extent because they are, they are the very back-bone of Islâm in these villages, and one can never expect a large work of God there whilst the women remain obdurately antagonistic.

In 1916 a lady, who wished to, remain strictly anonymous, had it laid on her heart to give a ward for women, together with an operating theatre for both wards, and nurses' quarters. Plans were drawn and approved and a careful estimate given, trying so to allow for the possible contingencies of war conditions that we should not have to exceed the estimate - always a distressing thing to do for all concerned.

#### Troublous Times.

Truly those walls were built in "troublous times." The prices of labour and material went soaring far above what was considered possible. The political and labour unrest, tempered during the war by a

strong national feeling, were in Egypt by this very thing intensely aggravated. Material ordered from the British Isles was subject to all sorts of delay and to possible loss by submarine action - we praise God that nothing was lost in this way - but some steel rods, taken, dowry to the quay at Glasgow for shipment, lay there for fourteen months awaiting the necessary Government permit for exportation. More than once they were, actually in, the steamer, and had to be taken out again to make room for other material that the Government considered more urgent. Whilst these were expected by steamer after steamer, bags of cement and plaster of Paris were slowly but surely deteriorating by exposure, and eventually had to be replaced. Contracts for work had to be cancelled by the contractors, as prices of labour in the meantime had gone up considerably. When the steel eventually did arrive we would not have been able to complete the building and equipment for lack of funds, but that the generous donor came forward and again, provided an additional £850, so that on the last day of 1919 we were able to open the ward for a short period.

#### A Loss: Dr. A. G. Payne.

But we were now to feel one of the war's indirect blows. Dr. Payne most regretfully resigned, and it was with very real sorrow that the Field Council who were earnestly desirous not to lose him, accepted his resignation. He was always so entirely at one with us in making prayer in the Spirit the prime motive force of all endeavour, and at the same time so, skilful a surgeon and good all-round doctor. We tried to surgeon work in a Christian, Egyptian doctor, a very well-trained young man, but the Egyptians have no confidence in their own people, in spite of their loud cries for self-rule, and the attendances at the Dispensary fell away at once. Then soon the uprising of March, 1919, took place, and Shebin was cut off, there being no railway traffic except on the main lines for months, so that the agreement with the Egyptian doctor naturally came to an end, as he had been going down to Shebin twice a week from Cairo. Later, when communications were restored, we thought it inadvisable to resume the arrangement.

#### Doctoring under Difficulties.

Since then Mrs. Steel has been our only doctor. She has her household duties, and two little boys and a baby girl, and the eldest, Raymond, requires a great deal of skilled attention. Mrs. Steel has bravely carried on the dispensary, and part of the time the women's ward, but it is too much for her. We are in great need of two more doctors.\*

God has given us a splendid set of good and durable hospital buildings, in a neighbourhood densely populated by quite 180,000 souls, that is, about 1,000 to the square mile. We thank Him for this great provision for the needs of the district, and desire to make the fullest, highest use of them. The completed scheme will mean an additional wing to each of the men's and women's wards and another doctor's house.

*\* Dr. G. Wheldale Stanley and Dr. Enid Hern have since been accepted for the work.*

#### Ismailia Boarding School.

Mr. and Mrs. King, of Ismailia, when at home in 1916, made known their experiences of having one or two little boys in the house with them, and their eagerness to run a proper boarding department in connection with the day school. A request for prayer in the "Egypt General Mission News" for a Boy's

Boarding School in Ismailia led the friend who had helped so generously in connection with the Shebin Hospital to offer to make this possible by purchasing a suitable house. With much prayer the search for premises was at once begun. Ismailia is a small place, there are few houses suitable, and seldom any available, but our God is able, and after several negotiations falling through, for premises which we now recognise would not have been at all adapted to the work, we obtained a good property in March, 1918, and the school so prospered in it that the building of another flat on the roof became necessary and was made possible by the kind gift of another friend in 1920.

Sanballat.

Mr. Porter contributes the following account of his work: -

Though it must be confessed that in Belbeis itself the people generally are becoming more difficult to reach the Gospel, there are Nicodemuses whose surreptitious comings and goings rejoice our hearts. If they cannot come by day, by all means let them come by night! There is a row of shops immediately opposite the Mission compound, owned by three brothers, whose father for many years has been our most bitter opponent. For the major part of every day this man sits at the door of one of the shops, and everyone coming with any regularity into our gates is marked. Every invitation to special meetings is also followed up by him with a warning. And he has carried out these tactics to such an extent that we now find it extremely difficult to get the audiences that once would gather. At the moment of writing there is a young man, son of a local Government official, who, is very anxious to give our missionaries Arabic lessons, not because he wants the money, but in order to have a reasonable excuse for visiting us.

At Shubra-el-Nakhla the situation is much the same. For years past we have longed for an outstation there, but have been thwarted in, our efforts by the all-powerful Omdeh. One Tuesday morning last year Rustem and I were visiting the market there, and fell in, with the local rate-collector, the only Copt in the town of 5,000 people. With little hope of success, I asked him if there were any houses to let. He said "No," but as an afterthought mentioned one place on the north edge of the town, which was vacant. It sounded just right for us, and, after inspection, we tore the back off a tract, upon which the rate-collector wrote a form of contract, borrowed 30/- from an old Belbeis schoolboy who, happened to be plying his business in the market, and the place was ours for the next six months! The Omdeh was very angry at being thus circumvented, but has been, so far, unable to turn, us out, and now we feel we are fixtures there. When I returned to Belbeis that day, a visitor in the house who had spent the morning at Zeitoun and had been present at the daily prayer in that station, had noted that in praying for Belbeis (Tuesday being Belbeis day in the Prayer Cycle), someone had specially asked that we might be led out into some new method of attack. And it was at the moment of praying thus that we were completing the transaction in that distant village.

The house consists of two mud rooms. Latterly a third has been added. It does one good to see the little dining room crowded with people, waiting their turn for medicine and listening to a simple Gospel talk. Sometimes we use picture rolls. Once we had a magic lantern, when the subject was the life of Joseph. The speaker had been at the Belbeis Market Meeting that morning, and at the Shubra lantern meeting was, astonished to be asked by a small boy if one of the pictures had any reference to something he had said that morning - a testimony to the Market Meeting and also to the usefulness of the pictures. Occasionally we have visitors there at night. On one occasion I remember a very searching talk with two sheikhs. They started off right away with questions about the Deity of our Lord and His Divine Sonship, and I feared the usual blasphemies. But no! they were truly impressed and anxious to learn. After a long

talk they admitted that Christ was none other than the Son of God, and went away thinking deeply of His claims upon their lives. Rustem has also got into touch with others in the town, so that once where every house and shop was closed to us we find many a door open and hearts ready to listen to the message.

#### Belbeis Girls' School.

In 1914 the lease of the Girls' School, which after a brave struggle of years was beginning to become established in the large building mentioned in "Lacked Ye Anything?" came to an end and on account of some difficulties was not renewed. The School was then brought into the Mission compound with that of the boys. This was only considered a temporary expedient, and efforts were made to rent other premises in the town, but without success. The accommodation the compound provided was utterly inadequate and unsuitable, and yet the school was growing. Eventually we came to the conclusion that the temporary expedient must become permanent, and plans were drawn out for a school building in the compound, and in 1916 the first room of this building was put up with the aid of anonymous donations. This relieved the congestion for a while, but some more accommodation was required; by this time, however, the cost of building and building materials had become prohibitive, so we have had to extemporise another class-room out of grass-mats, very light timbering, reeds and mud. The product is somewhat of an eyesore, and, moreover, uneconomical, being in constant need of repair, it is a nerve-strain upon the workers, and in the rains of winter is worse than nothing, as the rain that freely comes through the roof is laden with the mud of its construction. Still there is this bright side to it, that it has enabled us to have more girls daily under the sound of the Gospel.

#### J. P. Griffiths Memorial Dispensary.

Another bit of actual building which has taken place during these "troubulous times" has been a Dispensary at Belbeis. This has been given under very sad but most interesting circumstances. Amongst the boys who found a home away from home at Zeitoun was Sergeant J. P. Griffiths, a signaller with the Australian Infantry. He came from a Christian home in Melbourne, where all, father, mother and children, were helping to make home beautiful by seeking to live Christ therein. It was always a home to any members of the Egypt General Mission who were in Australia, and a centre of prayerful effort for the Mission. But Jack won our hearts, quite apart from the claims he had as a member of that family. He, with his three friends, George and Frank Kay and Peter Martin, were perhaps more like sons to us than any others who came to us during those years. After a while they were drafted over to France.

During all the time they were there our children never missed praying for them by name. Jack Griffiths was killed by a high explosive shell, at Pozieres. George Kay, who took a commission, was killed leading his platoon. Frank was so badly wounded that he had to lose a leg.

Peter Martin lay in hospital with wounds for many months, and it was feared he would never walk again, but we are glad to, say he is now able to get about. Jack had a little property of his own; his parents expressed a desire that it might be used for some specific object in the Mission that would be near to the heart of his Zeitoun friends. We at once suggested this Dispensary Building at Belbeis, which for many reasons was an object very dear to us. One thing after another, including the compulsory closing down of the station: on account of the uprising of March, 1919, delayed this building. Eventually the scheme was supplemented by part of a generous gift from Lord Maclay, in memory of his two sons lost in the war, and the Dispensary, with a six-room flat above for women workers, was completed in, September, 1921.

## Market Meeting Shed.

In "Lacked Ye Anything?" we told how wonderfully the Lord had given us the priceless opportunity of preaching the Gospel to the crowds attending the weekly markets, and how, both at Shebin and Belbeis, after we had obtained a permanent footing in these places, the Lord brought, almost alongside both compounds, the great market places of the Egyptian Markets Company. When the corrugated iron structure which had for so many years served its turn at Belbeis as dispensary and preaching room had to come down, owing to an expropriation of frontage by the Municipal Authorities for road-widening purposes, and also to give place to the new dispensary just described, Mr. Porter conceived the idea of combining with the latter a preaching shed, built according to, a design that was the product of years of market-preaching experience. The result is a strong structure that will practically cost nothing for upkeep. Please, reader, pray that Belbeis may soon have more men, so that the very strenuous, though very blessed, work of market-preaching may be more thoroughly compassed.

## The Bungalow.

In the winter of 1915-1916 the Rev. Oswald Chambers, Principal of the Bible Training College, London, which has now been succeeded by "Ridge-lands," Wimbledon, came out to take up Y.M.C.A. work in Egypt, and was appointed to take charge of the huts in Zeitoun Camp. He desired to bring out his wife and little girl, but could find no accommodation convenient to the camp. We did what we could to help him in this, but he liked best our suggestion to put up in the compound, given to the Mission for conferences, an inexpensive bungalow of such a nature that it would afterwards be permanently useful. Friends of the B.T.C. sent in, the funds for this, and it was quickly erected.

Afterwards the Y.M.C.A. mat buildings - a study hut, canteen and devotional hut - were also brought into the compound. Not only Mrs. Chambers and her little girl came out, but one of the staff of the B.T.C. and four students, four ladies and one man. With a tent and a mat addition to the bungalow all were accommodated. This bungalow community was a very bright and happy one, living as one large and united family, eating "their meat with gladness and singleness of heart" in the open air, very much in the sight of all men, and with very many of them as their guests. It was a splendid witness in, the very heart of the great camp, and yet not of it. There was no other Y.M.C.A. work just like it. It was a great blow when Mr. Chambers died, following an operation in November, 1918, but Mrs. Chambers and her co-workers bravely carried on until June, 1919, when the Y.M.C.A. work was removed from the compound, the Y.M.C.A. donating us the Study Hut and the Canteen kitchen buildings, which will be very useful for future conferences.\*

*\* In addition, the Y.M.C.A. have offered the material of their large stone recreation and meeting hut to the Egypt Inter-Mission Council, to be re-erected in the E.G.M. ground to make the conference equipment complete.*

## Zeitoun Church.

Since 1907 we have carried on an, Arabic Service for Egyptian and Syrian Protestants in the large assembly room of our Girls' School at Zeitoun. When we gave up the school in December, 1918, we were without a place for a meeting. For one year we tried arranging with one of our evangelists that he should have a bigger house, two rooms of which were set apart as church rooms. This was not very successful, and so we induced this little community to put up, a very simple and inexpensive yet adequate church of their own, on land loaned by a church member. This building, of course, does not



belong to the Egypt General Mission, but is the outcome of their work.

We have recorded all these building operations to the glory of God, Who made them possible at a time when many would have deemed their provision impossible.

## CHAPTER III.

### Preparing for the house of God in Troublous Times.

*"Now behold in my trouble I have prepared for the house of the Lord."  
1 Chron. xxii. 14.*

*"Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it."  
1 Chron. xxviii. 10.*

IN 1909 we began using Zeitoun as a centre for Conventions for the deepening of spiritual life amongst Mohammedan converts, Protestant Pastors, Teachers and Evangelists, Colporteurs and Bible-women. These Conventions were held in a plot of ground given to us for that purpose, and were worked in co-operation with the other Missions. In, 1917 a very precious instance occurred of fruit ultimately gathered in, through the blessing of one of the Conferences, from the seed sown in the heart of a young girl, who was in the school in Alexandria in the earlier days of the Mission:

One incident has been a great cheer. At the second conference of women workers, held in 1911 in Zeitoun, former Alexandria school-girl professed to find Christ, good girl, diligent as pupil and teacher, yet her spiritual growth did not satisfy those who watched over her. But last spring she was greatly blessed in Mr. Inwood's meetings in Alexandria, and asked to be baptized. Now she is not only baptized, but married to a young master in the American school, himself also Preparing for the house of God in Troublous Times a convert from Islam.\*

*\*We have since heard that neither of these two is at present satisfactory. Their story is not yet complete. They need your prayers and ours.*

The seed groweth secretly. Thus we are daily encouraged by small tokens of spiritual vigour, though there is little to be seen yet of the "full corn in the ear," and the time of harvest, which shall surely be, seems long in coming.

#### Prayer Warfare.

Miss Ely, an, American lady of independent means, visiting Egypt and seeking for opportunities of serving her Master, had by her gifts made some of these conventions possible, and being a firm believer in the power of prayer, though not speaking Arabic, had a profound influence upon these gatherings. More especially associated with her in prayer effort were Mr. and Mrs. Logan, and the Rev. W. L. McClenahan (an American missionary, who subsequently was married to Miss Ely). As they continued in prayer they grew more deeply convinced than ever that believing prayer could carry through successfully that which was considered quite impossible. And then, God gave them the plan for holding an evangelistic mission in a tent right in the heart of Cairo. British officials have always been hyper-nervous about the Moslem faith, and have kept a tight hand on Christian Missions, fearing that they would be a cause of arousing the Mohammedans to fanatical uprising. Anything of the nature of open-air work has always been prohibited and all the other work carefully watched, and often requests made for its modification. To hold such services in Cairo was certainly facing the impossible.

## The Tent Campaign.

The friends thus banded together first hired a flat where they could live and pray together. Difficulty after difficulty was overcome, a vacant plot was obtained, and a spacious native tent, with its elaborately coloured arabesque interior, erected close to the great Savoy Hotel, and in one of the principal thoroughfares. A small band of native workers, some of them Moslem converts, was gathered together, and invitations to the meetings widely distributed. Mr. A. W. Bradley, on his way to Australia, joined the effort later. The Rev. Barclay Buxton was the special missionary for one fortnight. The meetings were never very big, in fact many times, for those whose judgment of success depended on numbers, they were disappointingly small. But the power of God was upon those gatherings, and there were some remarkable testimonies thereto. One of the first to visit the flat was a young Greek shop-assistant he was set on fire for winning souls, and has continued so. Another, a young Egyptian, post-office official, converted through the Mission, has never lost his burning zeal for the Gospel, and though now a well-to-do and busy merchant, he is always ready to lay aside his business for a while and help in some aggressive evangelistic effort. Another convert, a Copt, has been head of a very promising student Christian movement, and is, thought much of for his consistent godly life, but is very much handicapped by ill-health.

The gatherings were very heterogeneous, professors and students from the Azhar University, which represents everything that is religiously conservative and reactionary; students from the Secondary Government Colleges (Arts, Medicine, Law, Agriculture and Engineering); officials from all kinds of Government Departments; merchants rich and poor, and, wonderful to relate, even women came and listened; a large proportion had personal talks with the workers, some took a stand for Christ, and some, who had been Christians of a kind before, became aggressive, Spirit-filled Christians, and are now leaders in God's work. We had hoped to carry on this method of aggressive evangelism, backed by a praying band, into all our stations, and had made a commencement in Belbeis with immense difficulties and opposition, but in that very year the war came, and missionary methods that might overexcite the people in any way had to be postponed.

## One of War's Effects.

We have already seen in our opening pages the outlook at the beginning of hostilities. We now look for a moment at the one aspect of the effect of the war not always realised at home. In a Mission that is alive there should always be increasing opportunities of service; in other words, where there is life there must be progress, and therefore need for an increasing number of workers. Even supposing increase of numbers were not an absolute essential, still a regular supply of reinforcements would be necessary on account of the gaps in the ranks, caused by retirements through ill-health and other reasons, and by death. Yet for five years we were unable to get reinforcements, all young men were needed for the war, and no women were allowed to travel as all transport was required for the military and the presence of women on board, with the unwritten law of "women first," in the event of a ship being torpedoed, jeopardized very seriously the lives of the men so valuable in this great war.

For five years, then, there were no reinforcements, excepting Miss Murray, who came from New Zealand at the end of 1914; Miss Collett, who, arrived from Australia at the end of 1915; and Miss Abraham, who came from England on a temporary appointment; but neither of these last permanently reinforced our Mission. In five years the number of workers actually in, the field was reduced from 35 to 25, and of this

number Mr. and Mrs. Porter were out of the country for twenty months, and four were engaged altogether or principally in soldiers' work. The difficulties of maintaining the work as it existed in 1914 through these years will be readily seen, and yet this has been done with few retrenchments, and in some directions considerable developments, for "not by might, nor by power, but by My Spirit, saith the Lord."

Even in the year 1919, the year now known as the year of the great uprising, we have seen perhaps more of the work of God's Spirit amongst Moslems than, in any year of the Mission's history.

#### Tel-el-Kebir.

Only one out-station did we consider it wiser to close down, that of Tel-el-Kebir. We had there a little school for boys, run by one man. For some time past we had not been able to get really effective teachers for it, and finally the head Moslem official of the district set himself to destroy the work by setting up an opposition school, well financed and well staffed. Colonel L. H. W. Nott, of the Intelligence Department, at present Governor of Gaza, who had been one of the pioneer missionaries of the C.M.S. to Hausaland, being stationed for a while at Tel-el-Kebir, met several boys, who, through their knowledge of English, were making themselves quite useful in the great camp, at that place.

The camp was stationed on the site of the famous battle of 1882, but our school was in a village a mile the other side of the railway, and not likely to be discovered by soldiers. Colonel Nott, however, asked these boys where they had learned English, and, on finding out, asked one of them to take him to the school. Although he saw it at about its lowest ebb, he was greatly impressed with the value of a Christian school witnessing for Christ in such an entirely Mohammedan district, and being so effective, as he judged it to be, by the contact he had had with the boys in the camp. It was a great encouragement to us to get this outside and yet expert opinion at a time that we saw nothing but discouragement in that particular work. We were not, however, able to keep it on; we still have the buildings, and are preparing to open a centre for women's work there.

#### Belbeis.

At Belbeis, when Mr. Porter had to leave for Australia to seek recovery of health, the Boys' School struggled on, until March, 1919, when, on account of the uprising and other difficulties in its management, we considered it best to close it down until Mr. Porter should return. We ought to have had another man to put in Belbeis during his absence; for several years before the war we had sought to give him a colleague, but it has been impossible. The men's work has suffered, and even. Rustem Wasif, the evangelist, has sadly missed the help and stimulus of a man, on the station to back him up in his work.

How can we thank God enough for the very faithful service of our dear brother Rustem during all these eighteen years! Nothing but a very living faith and a continual recourse to the inexhaustible stores of grace in the Lord Jesus Christ could possibly have kept him so faithful and so bright in so hard a field. We cannot measure the value of this uninterrupted witness, but we believe it must be very precious in His Master's sight, and some day we shall rejoice with him in the harvest.

During all the years that Mr. Porter has been in Belbeis he has longed for an effective evangelisation of the wide and densely populated area for which he is responsible. As long as the school existed he felt

that unless he gave much time to its superintendence, to the fostering of a real Christian life amongst the teachers, and to much personal contact with the boys, the school would utterly fail as an evangelistic agency. Besides this all-absorbing call there were constant demands on his time in connection with buildings and building extensions, and he had much ill-health.

The distances to be traversed to the outlying villages were great, and even with that useful adjunct of an evangelistic missionary, the "push-bike," the journeys were most exhausting, and the time left for preaching disappointingly short. On his return in 1920 there was still much building to be supervised, but by this time Sidrak Effendi Makar, who had gained valuable experience in helping the Y.M.C.A. during the war, was able to lift much of the burden of this from the missionaries; added to this, a motor-cycle and side-car made evangelisation in the villages around a new thing. Not only has it made Mr. Porter's services more effective, but also, those of the women on, the station and of Rustem Effendi, the evangelist, for the side-car often goes with one of the lady missionaries as passenger, and the modern spring pillion makes a third passenger possible even on, these bumpy mud roads.

### Shubra-el-Nakhla.

But months before this welcome help to the evangelisation of the district had been acquired, Mr. Porter had conceived the idea of hiring a simple mud-room in a distant village, where he could camp for a night or two, and thus reach all the villages of that district in an unhurried way. His first opening of such a simple out-station has been at Shubra-el-Nakhla. A few simple remedies are kept there, and the ladies go regularly and hold a dispensary for women, and thus gather them for the Gospel message. When Mr. Porter is there, at the same time, he goes preaching in the villages and farmsteads around. His hope is that Shubra may be only the first of a chain of such outstations; but as he is at present placed there are constant calls upon his time that make it impossible for him to use the place to the extent he longs to do, and, reader, again I desire to, emphasise it, do you realise how few men we have in preparation for these absolutely essential developments?

### Women's Work, Belbeis.

Though we have had the great sadness of seeing the men's work suffering in Belbeis through lack of available men, on the other hand we have had the joy of seeing the women's work flourishing. In "Lacked Ye Anything?" we spoke of the hard up-hill fight to get a girls' school established, and the difficulty of getting women to attend regular meetings. When, we started the special work for women there, in 1910, a Russian lady of considerable experience was in charge, Miss Maria Reimer. She left on furlough in 1914, but was unable to, return on account of the war. To our great sorrow and loss we heard of her death in October, 1916. The following extracts are from the memorial notice of Miss Reimer, in the "E.G.M. News" for 1917:

"Not to live for ourselves in, any way, that is what one feels one has to learn more and more in this time of opposition, when one comes into closer touch with the people. Oh, to live wholly for Him Who died for us and them, that they may really see and believe that it is for His sake that we are here, and not for any other purpose.' These words, written by Miss Reimer from Egypt, in 1908, breathe of the spirit that animated her whole life and work.

"Born, at Ohrloff, in South Russia, in 1876, the daughter of a wealthy Mennonite landowner there, she

was converted to God at the age of twenty-four, and henceforth life to her was 'unto Him.' She never flinched or turned aside for a moment from what she saw to, be His will for her. Early in, her spiritual life the love of Christ, the thought of all he had done for her, led her to surrender herself freely to Him for His service. As the vision of the fields 'white unto harvest' came before her she asked the Lord that she might be sent forth as a missionary, and very glad and thankful she was when: He gave her the assurance that she was to go. In spite of physical disabilities which would have deterred most Christians in similar circumstances, she left her beautiful home and went into training, eventually coming to London, where she spent a year in the Bethshan Training Home under Mrs. Baxter, 'much loved by all there because of her deep prayerfulness, humility, love.'

"In May, 1905, Miss Reimer was led to offer for the work in Egypt, and although medical reports were far from favourable, the Home Council of the Egypt General Mission considered her call to the work amongst Moslem women, so clear that they accepted her, and on 12th September, 1905, she sailed for the field. . . .

"In November, 1910, Miss Reimer started this work amongst the women and girls in, a large house in the very heart of Belbeis, one of the most bigoted and fanatical villages in Egypt. All her patience and faithfulness and perseverance were tested to the uttermost. 'Satan is very strong here,' she writes, 'and seems to have great power over the people. It is the hardest place to work in that I have been, but, thank God, it is *not too hard for the Lord*, our Master and King.' And again, 'It seems as if we were surrounded by opposition and difficulties on every side. It is easy to look down instead of looking up to Jesus, but we do not look up to Him and to expect great things from Him for this place. He is able to work even here, where people neither want Him nor us. But they are getting a little more accustomed to us; stones are less thrown at us now than at the beginning.'

Two years later she was able to write: "There certainly is a difference. The women and children, are more friendly, and trust us more than they did when we first came here. Sometimes the visits are quite encouraging too, and generally we are received gladly. Some of the women who have been coming pretty often know the truth well: we do so long for them to come out on the Lord's side. What joy it would be for us; but I am afraid it cannot be accomplished unless both you who are praying for us, and we here on the field, give ourselves wholly to, the Lord in very earnest, unceasing and believing prayer for them.'

"Again, in, 1914, she writes: 'We often get a very good hearing in the homes, but we want them really to come and enquire what they must do to be saved. Please will you join with us in pleading with God for this, so that we may rejoice together in the harvest of souls from the land of Egypt.' "

In Miss Reimer's time we had had a few of the new missionaries living with her while they were studying the language. Towards the end of her period in Egypt we had commenced training them in Cairo, so we did not require quite so big a house. As already explained, a suitable building not being available, we decided to house the women's work in the same compound as the men's. Under Miss Perkins' supervision the Girls' School soon became established and full of promise.

When Miss Perkins went home on furlough, in 1917, Miss Langford took charge, Miss Perkins resuming her work there in 1921. Miss Pim went to Belbeis in 1914, and re-started dispensary work specially for women, a mixed dispensary had been carried on practically from the first, and we can never lose sight of

the excellent beginning of women's work made by Mrs. Bradley. A Biblewoman was obtained in 1916. The attendance of women at the Sunday services and their interest has been, most encouraging, the regular teaching of women waiting their turn in the dispensary, the visiting of Belbeis homes and of the surrounding villages and farmsteads have all contributed their quota of encouragement.

### Rebellion.

Miss Langford and Miss Pim were alone in Belbeis in, March, 1919, at the time of the Nationalist uprising. The military authorities insisted on them closing up and coming into camp. We could not get word to them on account of all communications being cut, and they were unable to leave the camp until the end of April. During their stay there the officers were most kind and considerate. Rustem Effendi continued in the compound, but had to go very softly, his connection with the English not being in his favour. Yet if it had not been for the very natural nervousness of the military, we believe we could have carried on almost as usual, there seems to us to have been an, extraordinary recognition, of the non-political character of our work. In fact, since these happenings, a British Inspector of the Interior has said, apropos to the influence of the medical work of one of our ladies: "You people need never fear anything in the event of another uprising."

All through, this work has been hampered owing to inadequate premises; the commencement of a scheme for better housing the girls' school has already been mentioned, as also has the interesting gift of a proper dispensary, in place of the poor corrugated iron building that had hitherto had to serve. But in spite of the drawbacks, in spite of the station having been closed down for a whole year, God has been and is working amongst Belbeis, women and girls, precious fruit is already being garnered, and we are expecting a rich harvest.

### Shebin-el-Kanâter.

In our chapter dealing with building operations we have touched upon the evangelistic work that arises out of the medical work, and of its wide influence and consequent open doors. We have not, however, told of the steady evangelistic work carried on during building operations, or how our great sorrow, caused by the sadly reduced medical work, owing to lack of doctors, has been moderated by the possibility of more thoroughly following up the work done in, past years by energetic visiting of the villages and homes of the people.

### Workmen's Meetings.

It has already been said that one of the great advantages of a hospital as an evangelistic agency is the getting of the patients under regular and systematic Gospel teaching. The same is true of building, as it has been carried on at Shebin-el-Kanâter. Every day work commenced with a Gospel meeting for the men, and no man who did not attend the meeting was allowed to work. That sounds somewhat of a drastic method of evangelism, but we are dealing with the only remedy for sin, and frequently mothers have to use drastic methods to make their own loved but reluctant children take the dose that is for their good! And the great thing is that soon the men wanted the meeting, and some have been known to come to it when there was no possibility of work following for them.

## Market Meetings.

The dispensary building opens on to the road leading to the almost adjacent market, and every Sunday crowds pass the door (a visitor counted 100 a minute), which for about two hours or more is open to all who wish to, enter and hear the Gospel preached. Those who are too timid to enter may yet hear, for doors and windows are wide open, and the preacher takes into account his congregation without as well as those within. Another room is used as an enquiry room, and many are the heart to heart talks held there. After the rebellion of March, 1919, and the greatly disturbed state of the country for more than two years following, this splendid testimony from Christ had to be discontinued, but 1922 sees it in full swing once more.

## Sister Maud Piercy.

Although so much of the period under review has seen us without doctors able to give their full time to the work, we have never been without a good staff of trained nurses, and these have been at the same time keen evangelists, and have made good use of the time they have had to spare through this want of doctors.

In 1916 we had the great sorrow of losing one of these nurses, Miss Maud Piercy, who was called up higher on May 16th. She had not been with us four years, but in, that time she had won her way into, the hearts of all her fellow missionaries, and a fellow-worker, very closely associated with her, writes as follows of her contact with the Egyptians:-

"Evangelistic work in visiting the poor women in their dark, dreary homes was her greatest joy, and I am sure she never left such a dark home without leaving a ray of light, a sunbeam behind in the hearts of her audience. Her loving way with the natives soon won their affection and made them her friends, and she will not be forgotten by them. She was always on, the lookout and eager to get the Gospel in whenever she came in contact with a native, and the great measure of tact she possessed always gave her favour in their sight. She knew how to lay hold of the individual, and God gave her the joy of seeing at least one soul saved."

She was a worker of great promise, both in intellectual power and ripe Christian character, and yet God has, in His inscrutable wisdom, seen fit to take her, as he took Elias Thompson, and John Martin Cleaver, who died only nine months before her, and Maria Reimer, who passed away not five months later. Of these the editor of the "E.G.M. News" writes: "Of our best we have given Thee, Lord Jesus, that Egypt might be blessed. Help us to follow on as they have led"

## Visiting.

Miss Liblik, reviewing the evangelistic work for women since 1912, when a special effort was started by Mrs. Liggins and Miss Jameson, writes:

"It has been systematically carried on ever since by their successors, who were reinforced by the valuable help of a Biblewoman in 1918. Looking back over a period of ten years one sees a vast difference in the villages we have visited with the Gospel. Where they first fled at the very sight of us, now they are anxious for us to enter their homes, and gladly listen, to our message. In some cases we have found them



faithfully living according to the little knowledge they have grasped, walking in the little light they have seen; others, again, having realised our object in seeking to lead them to Christ, the Saviour from sin, have absolutely turned a deaf ear to our message . . . but we faint not."

## CHAPTER IV.

### Foundation Laying in Troublous Times.

*"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build on this foundation . . . every man's work shall be made Manifest, for the day shall declare it."*

*1 Cor. iii. 10, 12 and 13.*

*"Suffer the children to come unto Me, and forbid them not, for of such is the Kingdom of God."*

*Luke xviii. 16.*

The story of the work at Suez since 1913 is well told by Miss King:-

A little more than nine years ago three of us met in the sitting room of the Suez old house for our midday prayer, and a definite petition was made before the Lord, that as He had led us in thought to the forming of a boarding school for Moslem girls, so, would He give us suitable and adequate premises to carry out that project. The opening month of 1913 saw us occupying our present premises, with accommodation for twenty girls.

#### **Suez: First Boarders.**

Shortly afterwards two of us met once more for the midday prayer in the sitting-room of our new house, and our petition this time was for girls. We entered with three sisters, and we asked that ten girls might be admitted before the year closed, also, that a special donation of five pounds might be contributed towards initial expenses, as an earnest that God would undertake for us in this step of developing fresh work, without any appeal being put forward, or any intimation to anyone that we even had this thought in our minds. Two months later an envelope was handed in at the door containing 520 P.T. (nearly £5. 5s. 0d.), a donation for the Suez school from the English residents of the town. We thanked our God for His manifest token. As the year drew to a close the remaining petition was still unanswered, but on December 1st, 1913, exactly a year after entering the house, the tenth boarder was admitted.

So closed our first year of boarding school work in the new premises. The day school increased wonderfully too, and we reached the highest attendance we had ever made, nearly attaining a hundred. The entrance into the new house marked the departure of Zainab, our servant, who had been with us some years. She left to avoid the demands of the Gospel on her life; but though she left us then, she was gradually won back and gathered into the Kingdom.

#### **Opposition.**

The first two months of 1914 were record ones in the school attendance, and there was a real manifestation of the Spirit's working. An atmosphere of love and unity prevailed among teachers and girls. Tahera, the second of the three sisters, gave herself to Christ at that time. Early in March came a period of great opposition, when the three sisters were taken away and the school reduced from about ninety to thirty in a very short space of time. A great testing followed and continued till the summer holidays, marked by wonderful faith and assurance on the part of the Syrian teachers and by very definite prayer for the leaders of the opposition, especially the schoolmaster of the Mohammedan school opposite, who was the most active of them. Three years after the three sisters were taken away, Mr. Swan received a

letter from this man, begging for an interview, and saying that from the time he had succeeded in his efforts against our school he had undergone misfortune after misfortune, and was sure that it was God Who was punishing him. This letter led to our getting into touch with the girls once more. The interview took place, and apparently led to the man seeking forgiveness through Christ and surrendering himself to Him, but from that time we lost further touch with him.

In spite of the discouragements faith triumphed. Gameela witnessed bravely in the law courts confessing her faith in Christ. Tahera grew spiritually and bore the reproach of Christ. Some of the oldest Moslem families who had been friendly withdrew their girls, yet some influential ones remained true. The Copts were most sympathetic. We still retained Moslem boarders, though reduced in number, and, thank God, we have never been, without them.

The school finally recovered its former attendance at the beginning of 1915. It was not a very eventful year, a steady work and gradual increase of boarders, whose numbers reached to twenty. Marguerite was admitted in April of that year. Her admission was marked by special guidance from God. Zainab visited us frequently and spewed real interest in the truth. The close of 1915 and the first six months of 1916 were days of much spiritual conflict, owing to the attitude of the Syrian teachers, who were out of touch with the Lord. A deadening atmosphere in the day school was a most subtle attack of the devil to hinder the work of the Lord. To outward appearances there was no great blessing resultant in those days, but the seed was being sown daily. We had a wonderful answer to prayer in this year, over one of the boarders, Adele, whose eyesight was threatened. She lost the sight of one eye in practically twenty-four hours, but the other was saved. The eye specialist who attended testified that he had *never* known any similar case recover. The elder girls of the school united daily in prayer for the child at the time of her illness.

#### Burdened in Prayer.

At the beginning of 1917 we felt very much that we had settled down into a commonplace routine, and that we were not reaching the people sufficiently to correspond with the work that was being organized. It seemed but a fringe of the population touched by the school, and the homes that we could visit or influence by the scholars seemed just nothing compared to the size of the town. The census was taken about that time, and the population was numbered at 35,000. We touched about sixty homes, possibly, by the school attendance, and the need of prayer for the whole town of Suez, and for every nationality in it was greatly borne in upon us. We prayed that God would open doors of opportunity to all classes, and show us how we could reach the people more to proclaim the message. This burden of prayer was laid upon us to such a degree that we decided that two of us should take an hour every morning, from 9 to 10 o'clock, waiting on God for His blessing on this town and for the elder girls, in the school, specially that they might be led to Christ.

#### Answers to Prayer.

We began on March 13th, 1917, and continued this prayer-time daily for two months or more, till we felt that we had prayed through, though we had not actually seen accomplished all that we were asking for.

These are the events that followed that time. First we had applications from Greek, Maltese, French, Syrian and Italian girls to come to the school for English, the condition of lessons being a daily Bible class with them. They all consented, and the class was carried on for some months. Bibles, in the

language of each nationality, were taken into homes where they had never been handled before. A great interest was awakened, and we felt it was an answer to be able to reach such a needy class, and so absolutely neglected. The class was closed for a year, but has now been re-opened with nine members, some former scholars and some new ones. This class was entirely separate from the usual school Bible class held for the elder girls. The close of 1917 saw scattered nearly the whole of this school Bible class, Moslems and Copts, but every girl who left the school gave evidence of a great change of life, and of at least half the class we could definitely say they had chosen the way of salvation.

#### Dispensary Work.

The month of May of the same year saw the opening of the dispensary work, by which we were brought into contact with Moslems from all parts of the town who were never reached by the school, and also from the gardens along the canal banks to a distance of six or seven miles. Our own girls, recently converted, were ready to preach to the women in the playground, as they came after school hours. Every district of Suez heard the Gospel. We gained entrance to the Bedouin tents, then in large numbers at Suez, on account of the war conditions in, the Sinaitic Peninsula, and admitted our first Bedouin boarder, Khadra, a wonderfully receptive child, who absolutely grasped the simple truth of the love of Jesus and the clean, heart. She left through Moslem opposition, and went with her parents and relations back to the Sinai desert beyond Tor, and we heard only a week or so ago that Khadra and her mother and all her family, except the father, had died of some epidemic that raged among the Bedouin there, the father still regretting he ever took her away from the school.

#### Ready for the Call.

In the middle of 1917 the plague broke out, and we lost one of our girls, a pupil teacher, a Moslem. The week before she died she was sitting alone in the class-room praying, and two other pupil teachers came in. Finding her praying, they taunted her and tried to annoy her. She answered them most fearlessly, saying, "Yes! She did pray, like the Christians, and she counted herself as one of them." The other two were silenced by her witness, and, when: only a week later she was taken very suddenly, her death made a great impression upon them. They felt she had been ready for the call, and they told me what a witness she had been in her home, reading her Bible daily.

#### Progress.

Our Moslem boarders increased that year, eight new ones being admitted, and we also obtained the next flat upstairs, so extending our premises and enlarging the work. In August, 1917, the first charge was brought by Asma Khalil against little Marguerite's mother (technically against us for withholding the child), stating that she had stolen, the child from her; so the long case began - a case which was constantly referred to in the courts as similar to that which Solomon had to, decide. It is, now, only in 1922, happily concluded, the child's British nationality being established, and she is safely out of the country, away from the many illegal attempts that have been made to seize her.

We started the English Sunday School that year and carried it on for two years; also we carried on a weekly meeting for nurses and soldiers for several months. The work thus started in 1917 was continued into 1918, the dispensary work increased greatly, as many as 80 to 100 patients coming in an afternoon, and we had great: opportunities of dealing with them in groups and individually. At the close of the year

another Moslem girl gave her heart to the Lord; Waheeba, whom we know as "Gift," made her choice at the beginning of Ramadan. 1919 was a great year of sickness; the influenza epidemic attacked the boarders. We nursed in the first half of the year ten influenza patients, four double pneumonia cases (little Hamdi just at death's door), two typhoid cases, and also chicken-pox and scarlet fever. It was a great time of waiting upon God for His hand of healing to be laid upon them, and every one recovered.

#### Difficulties.

Marguerite's case occupied the whole of the winter, and there was a very bitter spirit of opposition and disapproval of the whole case evidenced amongst all the Syrians in the school and town, led by the Syrian teachers. There was a very disloyal spirit in the school and the work was exceedingly difficult, bitterness and quarrels prevailed. The rioting in the town affected the teachers more than the girls, but it was a great test of the loyalty of the school. Through all these years of serious tests Zainab, our former servant, had been gradually drawing nearer the Kingdom. The day came when she acknowledged she cared for nothing else in this life but to hear of the things of God. In March, 1919, her home call came, and she entered to be with the Lord.

The dispensary was closed in March, 1919, the last day the attendance was 100. In June of the same year Waheeba made her stand for freedom, prayer was answered wonderfully, and she was delivered from a Moslem marriage. She witnessed truly for the Lord and earnestly desired baptism. There is no more wonderful trophy of God's working than the witness of this girl in the Girls' Boarding School.

#### Joys and Sorrows.

In 1920 Tahera and Budra returned for a time, and another old scholar as a pupil teacher. In the spring of the year Miss Jones came out to help as a matron. Her home call, which came after a very short time of service, not three months, was a great disappointment, as considerable developments had been planned, consequent upon her taking over the management of the boarding school; we could but bow to a greater wisdom and a greater love than ours. We had one very wonderful answer to prayer in the recovery of a child from double pneumonia. The doctor had given up all hope, the little ones of her class in school prayed daily with real faith for Nageeya's recovery, and they had the joy of seeing the answer. A little dispensary work was opened in the autumn of the year. There was a great struggle for Naeema Salim to prevent a Moslem marriage. She had made a very bold witness in the summer holidays in Ismailia, her own home, to her faith in Christ. She finally gave in over her marriage, after three months of conflict with her people and in the courts. She left us on January, 1921, but lives now not far from Mataria, where she is visited occasionally, and in the face of much opposition and illness seems to be bravely and brightly witnessing for Christ in her Mohammedan environment.

The year 1921 saw further friendly contact with the Bedouin, God blessing the ministry of healing amongst them in a wonderful way. A party of old friends from Wady Firan, near Mount Sinai, brought a present of dates, sewn in a goat-skin, on their heads, a ten days' journey. Waheeba's baptism, at which she took the name of Wadi'a, was one of the great joys of the year. During the latter half, and into 1922, one of the three workers stationed at Suez was always away on the campaign for the rapid evangelisation of the Nile Valley, entailing much extra work on, the two left behind, gladly borne for the Gospel's sake.

## Sorrows of our Moslem Sisters.

In October Miss Charming reported one of those cases so sadly frequent in our girls' schools.

"About two months ago, not more, one of our old school girls, Nageeya Salih, was married. This week she has been divorced, and Miss King and I went to see her. It was a most pathetic visit. Her husband had divorced her because she was ill. She was his eighth wife. We just longed to take her away and comfort her, and we are praying that it may be possible for her to go to the Mataria home, if her people are willing, and the way opens up."

A former pupil, bringing her child, declared she would never take her away, and would leave her at the school until she was a big girl, and would never agree to her being married as a child, as was the case with her. Prayer is being put forth and efforts being made to get clauses in the Constitution, at present being formulated, that will save women from the many disabilities from which they have hitherto suffered.

Early in the year an inspection of the school demonstrated the great need of better teaching of Arabic, and in answer to prayer we were guided to a Moslem convert who was in great distress, and it appeared that his past life only fitted him for the teaching of Arabic. We tried him in this opening, and so far he has proved successful, not only in, teaching, but in Christian work amongst men, which was another crying need of our Suez work.

## Ismailia.

The outstanding character of the work in Ismailia has been educational. One hears someone at this point saying, "Oh! Institutional," with a somewhat unpleasant emphasis on the word, and with a turning over of the pages to find something more directly evangelistic, which they consider only really worthy of the name of missionary work. Sad to say, this is said or implied by some of the keenest, most enthusiastic supporters of missionary work. But what are the facts?

In a later chapter we shall give a few instances of converts who have been baptized. Two principles have been used in the selection of these cases; the demonstrating of God's great goodness, in that whilst the converts have been few, not one station has been, without the encouragement of definite fruit during the short period of scarcely nine years under review; the second guiding principle being the satisfactoriness of the converts selected. Now it is noteworthy that every one of these converts received the living-seed of the Word of God into their hearts through the ministry of Mission schools.

At one of the first conferences for Moslem converts we made an investigation as to the causes that had led them to Christ, and the predominating cause was that of Mission schools, the exceptions being very few. As a Mission we are keen upon aggressive evangelism, and during the past year have taken a very large part in a scheme for the rapid evangelisation of the Nile Valley. But the outstanding impression of this effort has been, that, whilst such work is an essential part of the evangelisation of a country, and should be prosecuted thoroughly and vigorously, the very doing of it emphasises the necessity of those other methods of missionary work where men, women, and especially children, come under the regular sound of the Gospel, and are taught the great fundamental truths in a systematic and constructive way. Without such methods, aggressive evangelistic itineration might well be, termed "haphazard evangelism."

## Ismailia Boys' Day and Boarding School.

We have only one boys' school left in our Mission, this one at Ismailia. It is the most flourishing we have ever had, both in numbers and in educational results. An average of well over 140, boys attend daily, more than three-quarters of whom are Mohammedans. Think of these boys, daily in a Christian atmosphere, receiving Christian education, by, as far as we can insure it, converted Christian masters, having daily Bible instruction, and at short intervals being pressed to yield their lives to Christ as Saviour!

The Boarding School has been a great joy. Though there had been a nascent boarding school for some years before, it was only with the new building, given to us in 1917, that we could be said to have opened in August of that year a proper boys' boarding department. Mr. King, writing of it in 1918, says:—

“The change we have been privileged to see in the lives of these boys, even during the few short months that they have spent here, is truly blessed. Prayer has indeed been answered for them, and when one looks at the surroundings from which they have come, and thinks of the evil to which they have listened from their earliest years, one just rejoices at the privilege of being allowed to attempt to rescue even a few of these young lives. Some have come apparently quite opposed to, learning the Truth, and the wonderful stories from the old inspired Book have won their hearts, and the bitterness and opposition seem to have vanished. One cannot doubt but that impressions are being made which will last throughout their lives, but we would seek our Father's best for them, and ask you to join in prayer, that we may be enabled to lead them to the Saviour.”

We see here the commencement of a school tradition, and Mr. King has since had the joy of gathering the fruits. The head-master of an English Public School, well-known for its splendid results in turning out men of strong Christian character, was asked if he was not to a very large extent dependent upon the influence of his prefects in any given year. His reply was that the well-established Christian tradition of the school was a stronger influence than that of individuals, and that the school was in, this way saved from fluctuations of tone.

Besides the soldiers' work mentioned in a previous chapter, Mr. King has used Tel-el-Kebir as a centre from which to make evangelistic tours to villages and farmsteads in the Wady-el-Tumela (the route of the children of Israel to the Red Sea) and the large town of Korein across the desert, upon which the battle of 1882 was fought.

After the reduction of British garrisons at Ismailia there was no service for English residents, so the Mission compound, until recently, has had each Sunday, not only an Arabic service in the morning, but an English service in, the evening.

## Girls' School.

The work of the girls' school has gone steadily forward, in spite of Ismailia having been at one time within the actual battle zone, and at other times greatly disturbed by nationalist uprisings. In place of a history of the period, Miss Palmer has provided incidents of the work that should be of great value to, our supporters, as they indicate the lines along which prayer is always needed.

## Two Girls.

"In the spring of 1914 there was a distinct revival amongst the schoolgirls, owing primarily to the deep impression made by the death of one of their number, and a real conviction of sin was observed in many. Owing to changes among the workers it has not been possible to trace the subsequent lives of all who were affected at that time, but two may be specially mentioned. One girl married very well from a worldly point of view, and removed from the town, away from all Christian influence: prosperity seems to have deadened her spiritual life, and she has now no apparent desire after the things of God. The other married in the town, not very happily, and she has been steadily and faithfully followed by Miss Clinch giving her regular weekly Bible reading lessons for a long time. She has gone on, and though at one time very much opposed, she now reads her Bible eagerly and is a true secret believer, thus emphasising the value of following up the school by systematic teaching, such as is now given by the Biblewoman".

## Other Two.

"The lives of two other girls emphasise the value of passing on to boarding school wherever possible. These were in the same Bible class for years, listening at first with more or less opposition; then the one yielded apparently to the love of Christ. The other, still opposed, lost her father, and was eventually received as a free pupil in Suez Boarding School. Here she was all day long under the influence of the Gospel, without any opposing atmosphere in the home after school hours, and finally, after many struggles, yielded absolutely to the Lord. She fought most strenuously and successfully against Moslem marriage, but was at last subdued by guile, and is now married and living in a village where she stands alone among 5,000 Moslems. Her one bit of joy is the possibility of leading some among these women to a knowledge of the Saviour whom she loves."

The other girl remained for nearly two years as a pupil teacher in the day school, but at the time of the strong anti-English feeling, in 1919, she left us to teach in the Moslem school, and so far as we can tell is at present bitterly opposed to the truth she once loved, and was one of those who persecuted her old companion most strenuously while she was making her fight for freedom.

## A Romance.

The story of one of the teachers shows up another of the problems which we have to face, that of the future of Moslem girl converts. The daughter of a Moslem convert, a Nubian, herself converted while at school, Sitt Marie seemed to be absolutely cut off from the normal life of all Eastern women, for there was no Christian man of her own race for her to marry, and, being dark in colour, she was despised by Egyptians proper. Her relations, all Moslems, of whom there were many in Ismailia, tried for long to persuade her to marry a cousin, of whom she was very fond, promising her absolute religious freedom, etc., etc. Mercifully she did realise that these promises would not be kept, once she were safely secured, but life looked very unsettled and lacking in prospect to her, when her future was most wonderfully provided for. A British West Indian, a full black, who while in Egypt with the army felt the call to remain and work for Christ here, fell in love with her, and eventually, he becoming a colporteur of the British and Foreign Bible Society, they were married and happily settled at Khartoum.



## Helpers Together.

Turning to the women's side of the work, although there have been many vicissitudes owing to short-handedness and change of workers, it has been noticeable how, all along, we have had two or three faithful helpers among our Egyptian sisters on whom we could always depend for real prayer fellowship. One, perhaps the friend of longest standing, is the wife of the leading Plymouth Brother, and she has recently learnt to read her Bible, though quite middle-aged, that she may be able to go in, and out as a sort of voluntary Biblewoman. Another, who has recently left the town, proved a most faithful helper in looking up women for the weekly meetings.

Two others, nominal Christians, once arrant gossips and mischief makers, have recently shown radical change in their lives. The one, a dressmaker, has determined to entirely drop, Sunday sewing, which means a considerable financial loss, in order to be free to attend public worship and study her Bible with her daughter, an old schoolgirl. The other, whose daughter, also an old schoolgirl, has just married, and come to live next door to her, has arranged to have united daily prayer and Bible reading with this daughter and a Christian neighbour.

A recent development has been the coming of the Biblewoman, who makes it her special work to shepherd the nominal Christians, while taking every opportunity she gets of also teaching Moslems. Her steady visitation and regular reading lessons, to such as will take them, are already bearing fruit in the increased place given to the Word of God in the lives of these women. In at least three cases Moslems also have learnt to love the Gospel story and are secret enquirers, though as shut in, wives they have no opportunity for public confession, nor as yet have they the devotedness which this requires.

## CHAPTER V.

### Temple Building in Troublous Times.

*"The house which I build is great, for great is our God above till gods. But who is able to build Him an house, seeing the heaven and the heaven of heavens cannot contain Him? . . . The house which I am about to build shall be wonderful great."  
2 Chron. ii. 5, 6 and 9.*

*"God . . . dwelleth not in temples made with hands."  
Acts xvii. 24.*

*"I dwell in the high and holy place with him also that is of a contrite and humble spirit.  
Isaiah lvii. 15.*

*"If a man love me . . . My Father will love him, and we will come in unto him and make our abode with him"  
John xiv. 23.*

#### Mataria.

An entirely new development of the work has been the opening of a training home for women and girls. People at home when they think of Islam, think of polygamy as one of its greatest social curses. And one does not wish to minimise the gross evil of this when we go on to say that a very much greater bane to Mohammedan womanhood is the facility and frequency of divorce. Mrs. Liggins had many years of experience in our girls' schools, and constantly her heart was wrung when a child whose heart was just opening out in the atmosphere of Christian school life was taken away, married, and in a matter of a very few years, or even months, divorced at the whim of the man. To seek to save such cases from the dreadful fate of women who have not the art of holding any husband for long was one of the objectives of the Mataria Home. Another objective was the protection of girls who were desirous of taking the great step of coming right out for Christ and confessing Him in baptism. The home has been used for both these purposes since its opening in 1919. The story of N, as narrated by Mrs. Liggins below, is very typical of cases the home is intended to, meet in, the first category, and the stories of Wadee'a and Lydia, as recorded in Chapter VI. of this volume, of the second.

#### A Divorced Child.

In 1917, Mrs. Liggins spent part of her holiday hunting up old schoolgirls in Alexandria. She gave particulars of her visits in the "E.G.M. News," and of N, she writes: -

"Then, we went to the house of the F's. Five girls from that family were in the school. One died some years ago, as we believe from all we have heard, simply trusting in Jesus as her Saviour. Three are still at home unmarried, and N, my special girl, the eldest of them all, is working hard with her needle in order to earn enough to contribute to the family purse, so that her father and brother will not think it worth while to insist upon a second marriage for her. She was miserably married some years ago, and most cruelly treated. Her parents, with great difficulty, got a divorce for her,\* and brought her home, a woman of thirteen, divorced from a husband of the same age! Yet they are now anxious to arrange another

marriage for her, and she is doing all in her power to prevent them.

*\*This story is unusual in that it was the woman that obtained the divorce.*

"She has good work just now in a large work-room that has been opened for making shirts, etc., for the army. She was away in this room when we called, but came out a few days later to Ramleh to see me, and spent the greater part of a morning with me. She was looking very thin and weary and old, but was fairly bright. In course of conversation she said to me, 'I believe in Christ in my heart, is not that enough? If I confessed Him openly they would turn me out of my home, and where could I go?' Where, indeed, I thought. Absolutely nowhere! Oh! how my heart ached for her, as I watched the sad, broken look on her face, and noted at the same time the quiet determination and self-control which we so rarely find amongst the women of this land."

She was one of the first to come to the home when it was opened. Then followed the efforts of the family to get and keep her away, the prayer-fight to retain her in the home and the victory - all so typical of this work.

### God Answers Prayer.

We will quote Mrs. Liggins again as she tells of the decisive moments as to the possibility of her being allowed to stay:

"They arrived on a Saturday evening (N and her mother, to call for clothes that had been left behind). I had a room ready for them, to show I was expecting them to stay. The mother, who was very tired, went to bed early, and N came up with the others to prayer. After prayers she sat awhile and talked with me. She said, 'Up to late last night they would not hear of my coming, but said that one of my sisters was to come with my mother for my clothes, and I don't know how it is they let me come, except that it is the Lord's doing.' . . .

On the Monday I went down, to the mother's room about 7-30 p.m. and found her listening to N, and 'Gift' from Suez, and A from Belbeis, as they discussed together the Bible lesson of the previous afternoon. She was sitting in true native fashion, cross-legged upon her bed, and as I sat down by her side and joined in the conversation I was fully conscious that the question of N being able to stay with us to get the further instruction for which she was longing was hanging in the balance. I knew that everything the mother was seeing and hearing in; this Christian home would in all probability make it more impossible than ever for N to be allowed to stay now, or to return in the future. Yet I knew, too, that the Lord was with us to do the impossible, so I just lifted up my heart to be kept believing and to go forward.

"We talked awhile, then I said, 'Now let us have prayers just here tonight in this room.' So Sitt Esteer came in, and at 'Gift's' request we sang 'He bought me, He bought me,' and I read our portion for the evening. It happened to be from Luke xxi. How we thrilled as we heard, 'And ye shall be hated of all men for My Name's sake.' A little further talk, then we rose to kneel and pray. The old mother, of course, remained seated, but N gave her silent witness, and quietly knelt by her mother's bedside. I shall never forget the intenseness of the atmosphere in that room that night, the presence of God was in our midst.

## Victory.

"The next morning N took her mother into Cairo, and saw her off by the train for Alexandria, and when she came back she was indeed 'like them that dream,' and all she could say was, 'The Lord hath done great things.' She said, 'I don't know how it is I am here, but my mother told me that when you were praying last night she knew that God was answering your prayers, and that she would have to leave me here, and so she did.' "

N - stayed for some months helping with the work class, another branch of the work of the Home, where girls from the neighbouring village of Malaria are taught useful needlework and handicrafts, and the Gospel. But N's story is not complete, your prayers and loving sympathy are still needed for its completion. As Mrs. Liggins then wrote, "God has set before her an open door now, but there are many adversaries to keep her from entering in." And the continuation of her story may have to be by some other way than, as an inmate of the home, as, through no fault whatever on her part, her four short sad months of married life have made her close association with other girls inadvisable. God will guide, and in answer to your prayers He may even extend His healing power to her, restoring her to the home in full health for the work for which she seems so well fitted.

## The Printed Page.

The ministry of our monthly Gospel magazine, called "Beshair-el-Salaam" ("The Publishing of Peace," Isaiah Iii. 7), has gone steadily onwards right through the years of war and those of political disturbance. Useful books have been published in serial in its pages and subsequently in book form. The largest work of this kind was Dr. Torrey's "What the Bible Teaches." Another book so published, which proved most acceptable, was one founded principally upon the Rev. F. B. Meyer's "Joseph." Joseph is always an attractive subject to the Egyptian, and Dr. Meyer's treatment made it remarkably applicable to Egypt's young manhood. Every month has had its quota of original articles written by Egyptians, which are always more effective than translations when the matter is equal in quality. But Egyptian Christian writers who understand the Moslem mind are scarce. A local proverb says in effect that a Copt can sleep in the same bed with a Moslem for twenty-five years, and at the end of that time know nothing of his mind. Since the death of Sheikh Abdulla, of the Nile Mission Press, no effective writer amongst the Moslem converts has appeared.

## Colloquial Language.

One of the reasons of this paucity of writers is undoubtedly the prevailing prejudice that decrees that all writing, even that of a friendly letter, must be, not in the language that all people, rich and poor, educated and ignorant, speak, but in the stilted literary language of the Koreish Arabs, as crystallised in the Koran and developed in the classical works that gathered round it. Scientifically, it is certainly the most beautiful of languages, but its vocabulary is so wide and so very different from that in ordinary use, and its grammatical rules are so many and so intricate, that it is an impossible vehicle even for modern progress. Only those who practically give a lifetime to the acquiring of the language and Islam ever really become facile and correct in it. The better the modern education a man, has, the less he is a master of Arabic.

The trouble is that this prejudice holds in the religious world as strongly as in the secular, if not more so.

God must be addressed only in literary Arabic, very few dare ever drop into the colloquial in the pulpit, although it is well known that a large percentage of the congregation, understand the literary very imperfectly, and the women scarcely at all. We have felt the burden of this prejudice for years, being convinced that the language of religion ought to be the language of hearth and home, and especially that the Bible ought to be in the language "understood by the people".

"The writer was once walking down the street of a provincial town with a man who for twenty-five years had been a member of the Evangelical Church of Egypt. Chanting the 23rd Psalm in Arabic as we walked, this Church member interrupted when we arrived at, "He maketh me to lie down in green pastures," saying, "I can never, understand where the blessing is in being 'tied up in green pastures.'" "The word translated "made to lie down" sounded very like the word for "tied up," and is a word no Egyptian ever hears, and most probably never saw in any other book. This is only one example out of a vast number that could be quoted. We published our first Bible translation into the Colloquial, the Gospel of Luke, in 1903, and a revision of the same in 1906; our second, the Gospel of John, was not published until 1921. Genesis is now ready for the press and Exodus nearly so, and, thank God, the prejudice against the colloquial is at last beginning to give way.

#### Formidable Ally.

God has raised up for us a most unexpected protagonist. Sir William Willcocks, the world's celebrated civil engineer and expert on irrigation, in recent years came into violent conflict with other engineers in his opinions as to future developments of Nile irrigation works. With his tremendous energy he fought these men with his pen, in the press, and with a book. His challenge was taken up and commissions of investigation constituted. Eventually he was tried for slander, and after a long and very technical trial lost his case. This meant that he had to practically retire from the engineering world. When he was quite a youth he had desired to be a missionary, and although prevented by his father, he never lost the desire.

In recent years he reached the verge of infidelity through reading the works of German, destructive critics, but came into contact with the Sadhu Sunday Singh, and received a tremendous revival of spiritual religion. All his life he has loved the colloquial language and he has put Streeter's life of the Sadhu into colloquial Arabic, and followed this up with an amazing torrent of New Testament translations. He has the benefit of the help of a Mohammedan: learned man, who is also an enthusiast for the colloquial (he must be unique!), and is captivated with the life and sayings of Christ. These translations, though they do not conform to the requirements of the British and Foreign Bible Society, are remarkably good, and are most useful as portionettes and material for missionaries using the colloquial until such time as the more precise and guarded translations appear. Already one sees the strongholds of literary conservatism and prejudice tumbling down under the vehement attacks of Sir William Willcocks.

When Protestant preachers, filled with the Spirit, preach in colloquial Arabic, then we may look for a real movement in Egypt. This is the opinion of the oldest American missionary in Egypt. When the Bible is read, taught and memorised in a language that the heart grasps at once without the mind having first to unravel syntax and elucidate meanings by a mental reference to the roots from whence they are derived, then may we look for greater things than we have seen in Egypt, and that day is coming, thank God, and is at last promising to come rapidly.

## CHAPTER VI.

### Living Stones.

*"Ye also as living stones are built up a spiritual house."  
1 Pet. ii. 5 (R.V.).*

Recently one of our Egyptian fellow-labourers, after a tour of our stations, where he had met some of our latest recruits, came up to the writer and said, "Why is it that wheal first arrive in Egypt they are just full of joy, but after a while their faces do, not show the same marks of it? "It was a big question, and would have been a most humiliating one if the self-same problem had not been noted and studied. He was told that in the first place missionaries were like himself, very human; that they generally came from an environment where everything was helpful to, the Christian life, and they missed these helps. That many of the blessings which they thought had been theirs, and in which they rejoiced, had not been fully appropriated, and the tests of the more difficult environment revealed this to them.

That the early years of the missionary were full of humbling self-revelation, which was all to the good. That some of the falling away of joy might be due to a failure, to grow in the knowledge of our Lord and Saviour Jesus Christ - the essential accompanying revelation to the humbling of oneself if there was to be growth in grace. That on the whole, after these earlier tests were successfully passed, I was sure the joy of our missionaries was not less than when they first came out, but deeper and fuller, though less apparent. That it was a joy tinged with the sadness of a close contact with a people bound and fettered by sin and by a system of religion that seemed designed by Satan himself to counter every move of the missionary to set them free by the preaching of the Gospel. Who has not rioted the remarkable change that comes to a girl-mother after the birth of tier first child, and so it is with the birth of souls. In a Mohammedan country the birth pangs of a soul are surely very much greater than in any other, and the thing that adds to the poignancy is that so, many are still-born, so many die in infancy. These workers have greatly grown in the knowledge of God in righteousness and peace and joy in the Holy Ghost, or they could not have continued in such a work with so little evident fruit.

Many at home have shared with us the bitterness of promising converts who have gone back, and the way that some of these have been faithfully upheld in prayer, year in and year out, by our prayer partners is to us a cause of great comfort and joy. But there are many whose names and history never get home, many whose story never gets beyond the missionary who has laboured, loved, and wrestled in prayer for their conversion. And yet how little all this sorrow is, how negligible alongside His Whose "visage was so marred more than any man," "a man of sorrows and acquainted with grief." Though so small a share, thank God, it is a share in "the fellowship of His sufferings."

But God does not leave us without encouragement, and these eight years under review have been fuller of encouragement in the matter of baptisms of Mohammedan converts than all the previous years.

Suleiman.

The first one of the period was Suleiman, one of the hospital helpers at Shebin-el-Kanâter. Miss Liblik wrote of him in 1917 in, the Nov.-Dec. number of the "E.G.M. News" as follows:-

There is another empty place, of which I would like to write a little more in particular, as it is unknown to outsiders. It has been left empty through the home-call of our valued hospital boy, Suleiman.

"Suleiman was a converted Mohammedan brought up in the Orphanage of Mr. Pennings in, Calioub, and employed by us since the opening of the men's hospital in January, 1913. He was baptised in Zeitoun at one of our native conferences, early in 1914, by the late Dr. Watson, and as I have had the opportunity of watching the lad's life, I can bear testimony to the reality of his faith in Christ Jesus. When Dr. Payne went to work at the Red Cross Hospital in Cairo I took up his weekly Bible Class with the hospital boys, and it was always a deep joy to me to hear Suleiman pray. One could not but feel the reality of it; he spoke as in the presence of God to a friend.

"But he showed his faith in Christ not only in words but by a consistent walk with God. He was truly a power for good among the others. Often, when work seemed overwhelming, and others would slacken off or grumble, he was always willing to go on cheerfully, and one could rely on him in everything he was capable of doing. Often he used to try to influence the patients and lead them to Christ.

"Then came signs of failing health, he underwent an operation, and for some time was hanging between life and death. Again those who nursed and watched him saw the reality of his love to the Lord Jesus, and now I hear he has gone to see the King in His beauty. How glad one is to know he is safe - beyond the reach of the enemy - but his place is empty too, and there is much need for your prayers on behalf of other Moslem youths, whose lives we should love to see brightly shining for Jesus as Suleiman's did."

**George Kaoustos.**

Old friends of the Mission will well remember "Questo," as in our ignorance of modern Greek we used to write his name in all our accounts of him in the "E.G.M. News." Our first little schoolboy at our first boys' school, Belbeis, and our first attendant at the Sunday School there. Always well and neatly dressed, sometimes on Sundays in the national dress of Greece, he was the petted child of an old Greek publican, whose one redeeming feature was his great love for this child. The boy's mother was a Mohammedan woman-servant, who, on the death of the father, seized the child, produced her Mohammedan husband and a false birth-certificate proving the child to be his. He could only have been eleven or twelve years of age when, in 1907, he was taken away from Belbeis to one of the neighbouring villages, where strenuous efforts were made to turn him into a Mohammedan and poison his young mind against Christians and Christianity. For a while they seemed to have succeeded, but one supposes the financial advantages of having his education completed led them to apply to us for help, for they could not afford to send him to Government schools. By our influence he was taken in at the C.M.S. Boarding School in Old Cairo, but possibly the evidences of a return to his Christian faith frightened them, and he was taken away and put in a Mohammedan school. Very occasional visits to the missionaries showed the great misery of his position.

When he was about seventeen years old he obtained employment with an English company having ramifications throughout the whole Delta of Egypt, and, sad to say, noteworthy for the disgraceful under-payment of its officials. Holidays were few and far between; he nearly always spent all he could of them at Zeitoun, drinking in the Word of Truth, and he not only began to show signs of true conversion, but became a centre of light: in the places where he was stationed from time to time. It must be remembered that in all these years since his father's death he was known only by his Mohammedan

name, Aly Salih, and it was greatly to the astonishment of the people in the large town where he was stationed that one Palm Sunday, on his own initiative, he arose in the Coptic Church and boldly proclaimed that he was a Christian. His next annual holiday he came to Zeitoun, and spent the whole period in preparation for baptism, which took place on May 13th, 1917. He has gone on steadily growing from strength to strength. Shortly after his baptism he received an appointment in, the British and Foreign Bible Society. He is a keen soul-winner. This year (1922) he had the joy of seeing an elderly Jew, whom he brought to Christ, baptised at Port Said, and of hearing of a young Mohammedan official, also the fruit of his labours, being baptised on Easter Sunday in Khartoum.

#### Wadi'a.

Wadi'a is known to our supporters by the English translation of her Mohammedan name - "Gift." Her story was told by Miss King in the September-October number of the "E.G.M. News" for 1919. It is a story full of encouragement to the missionaries in this difficult field. A case of bread cast upon the waters and found "after many days." Gift's father came under the sound of the Gospel while the Egypt Mission Band was still in Alexandria, he was accustomed to attend the nightly meetings of the North Africa Mission. Some years later he was stationed at Suez, and received a Bible from Mr. Logan, who wrote his name in it. Years afterwards he was again stationed in Suez, and when there he lost his wife, and the cares of the household fell upon "Gift," then a child of about twelve, with two younger sisters. The younger sister and the baby were brought to the school, and then about a year later Gift, recovering from a severe illness, found her way to the school, a poor, broken-down woman of thirteen!

In answer to believing prayer she was allowed to come as a border, and in the modest bundle of her poor clothes was found the Bible Mr. Logan had given to her father years before, and this was, the first indication the ladies had of her link with the past. School life was very difficult to her, she had many sorrows, and gave much anxiety to the missionaries, but at last very simply and very definitely she accepted Christ, and after long, careful preparation, for much of the old nature still clung, and fits of waywardness made the ladies afraid to present her for baptism, she took this very decisive step for a Mohammedan girl on May 13th, 1921, and was baptised by the name of Wadi'a Abd-el-Masih (Humility, the Servant of Christ), for she had been saved from her waywardness. We believe she ushered in a new era in our Mission work amongst Mohammedan girls and women. Down-trodden and kept in ignorance for generations by the men, it seemed almost impossible that any of them could ever summon up sufficient courage to make the bold profession of faith involved in baptism in a Mohammedan country. She is now being trained at our hospital at Shebin-el-Kanâter, and her Christ-lighted young face of 1922 must be a tremendous contrast to the broken little woman's wan face that Miss King describes six years before!

#### Lydia.

Ameena, named Lydia at baptism, was the first free pupil taken into the Girls' School at Belbeis in Miss Reimer's time, a little girl of about eight years of age. Her father was a dyer. They are a notable sight in all Egyptian villages, these dyers, with hands and arms permanently black with indigo or its substitutes, carrying on their trade in full view of the passers-by. They are a very poor class, but little removed from that of the labourer. Somewhere about the time a special mission was held in the girls' and boys' schools in March, 1918, she definitely passed from death unto life, and from that time made steady progress. For a while she helped Miss Pim in the dispensary, and afterwards Mrs. Porter in the house, and under this



close observation her true Christian life and character was thoroughly established. A certain hereditary obstinacy of temperament stood her in good stead in withstanding the pressure brought to bear upon her from time to time by her parents. During all this period she persistently asked for baptism. But until we were sure she was of sufficient age to claim her liberty from parental control, to accede to, her request was only to court disaster for her in a forced Mohammedan marriage, with all the misery which that would entail. We succeeded in obtaining a copy of her birth certificate in 1921, and she was baptised at Zeitoun in December of that year. On returning to Belbeis it was soon apparent that the fanaticism of the population was forcing the parents to take extreme measures, and she was quietly sent back to Malaria. After a while the father came and sought to persuade her to return with him. He used the usual lies of severe illness of members of the family, usual to us missionaries, who so often have to protect enquirers and converts from subtle attacks to entrap, them, but not usual to the victim, and often, so often, successful.

After a severe struggle the girl stood out, and eventually decisively refused to return with him. That does not sound much to you, but it is a very bold step away from parental control for an, Egyptian Mohammedan girl to take. The father was next pressed by cunning people in, Belbeis to appeal direct to King Fouad, on the ground of his being a King of Mohammedan subjects. The King took the matter up, and time after time the girl had to appear before police officials, high officials of the Ministry of the Interior, and Secretaries of State, to show reason why she would not return to her father. Grace was given to her in every instance to make a good and clear confession of her faith in Christ, and her consequent refusal to return to where she might be forced into a Mohammedan marriage. The case is now in the King's hand, and we await the next step. But how we thank God now that this test case of a young woman's religious freedom, so critical for so many shrinking souls known to us, should have fallen to the lot of a girl who has a remarkable strain of natural obstinacy which by grace becomes steadfastness.

### Samuel.

In 1917, Sheikh Abd-el-Messih Tahir brought to the Zeitoun Mission House, as a convert from Islam, one of the most unsavoury bits of humanity with which it has ever been our lot to deal. He was miserable through poverty, his trade of tent-making had come to an end through the native tent-makers having insufficient work on account of the war. He had then carried on a servants' registry business, but lost his license, with most of the native businesses of that kind, because of the vile purposes for which they were used. He was miserable because he had two wives who made his filthy home a hell. He was miserable because he was almost blind with sore eyes. Although he professed to have forsaken Islam and accepted Christ, he showed no, real desire for spiritual teaching. We tried in many ways to find him work, but he was idle and inefficient, the only thing he seemed to be able to do at all was cobbling tents, but of that there was little to, do, the army having its own tent-makers. His frequent visits were loathsome, he was so covered with vermin, and Miss Jameson showed wonderful grace and fortitude in regularly visiting the home from which such filth came.

To, help them, Mr. King took his two, boys into the Ismailia school - Othman, in the winter of 1917, as a free boarder', and the younger brother, Zaki, about a year later. The elder boy very quickly opened his heart to the Gospel, definitely surrendering to the Lord in 1918, and became a real power for good in the school. In the meantime the father had been baptised by going elsewhere, after our repeated refusal to present him on account of his laziness and his total lack of desire for proper preparation. Work was

eventually found for him as a colporteur, and after this somewhat severe criticism it must be said to, his, credit that though the most inefficient of the colporteurs, he has steadily continued in, his efforts to, sell books, and there is considerable, improvement in his person. Othman was baptised at Ismailia on the 14th of March, 1920, by the name of Samuel, a name which he had long adopted. With him were baptised the school gardener and Abdu, the son of Sheikh Abd-el-Massih, who, took the name of Daniel. Unfortunately, about a year later, his father quarrelled with the missionaries, and took his family back into the Mohammedan, environment of his village, and Daniel needs our earnest prayers, as of course does every member of that family.

#### Umm Samuel.

One of the great joys to the ladies at Ismailia recently has been the coming of Umm Samuel, an old Sudanese woman, whose son is a dresser in the Cairo Hospital of the Church Missionary Society, and a baptised convert. She was, as dark in skin as a Sudanese could be, and almost as dark in mind, wholly unable to grasp any teaching, but marvellously enlightened by the Spirit, so that she showed every evidence of the New Birth, and the Presbyterian Session, that examined her prior to baptism were greatly impressed with her spiritual grasp of the essential truths of salvation, and had no hesitation in passing her. Her short time of preparation, at Mataria, was a joy to, all who had any contact with her. Her face, glowing with the joy of the Lord, was a benediction.

#### Rev. Marcus Abd-el-Messih.

We cannot close this chapter on the living stones without reference to Rev. Marcus, though his baptism took place as long ago as 1907. This year, 1922, has seen him ordained as a minister of the Evangelical Church of Egypt, (Presbyterian), and appointed by the Delta Presbytery to work in connection with our Mission. His ordination and the work to, which he has been appointed, that of developing a real Church life in all our stations, and of building up the converts in their most holy faith, marks a new phase in, the history of our Mission, which by your prayers will mean, real advance.

## CHAPTER VII.

### A Master Builder – J. Martin Cleaver.

*"According to the grace of God which is given to me, as a wise master-builder, I have laid the foundation, and another buildeth thereon."*

*1 Cor. iii. 10.*



In the summer of 1915 the Mission was called to pass through one of the greatest tests it had ever had to undergo. Mr. Cleaver had been at Keswick that year, and afterwards took his two, boys over to their grandparent's home in Belfast. Shortly after arriving there he was laid aside by illness, it is thought as a result of a chill taken at Keswick.

The days following were days of great anxiety to the whole Mission and its friends, but especially to his wife, who was in London with the other children and unable to travel. The Rev. Arthur Bradley, who was Assistant Secretary to Mr. Cleaver, proved himself a real friend and brother, and was a tower of strength to Mrs. Cleaver in these dark, anxious days, and we owe him a great debt of gratitude for this and for all he did for the Mission at that time. Mr. Cleaver passed away in the presence of his father on Tuesday, August 24th, at 9-30 p.m., almost his last words being:

*"My hope is built on nothing less  
Than Jesus' blood and righteousness  
I dare not trust the sweetest frame  
But wholly lean on Jesus' Name.  
On Christ, the solid Rock, I stand,  
All other ground is sinking sand."*

A little daughter, "Freda Martin," was born to him 29 days later, on September 22nd. By his death we lost a leader. He was one of those rare men who knew how to take his very considerable mental gifts into the presence chamber of the God Who had given them, and there in quiet prayer and thought to have those powers so controlled and illumined that when he came forth there was generally a ready recognition on the part of his colleagues that he had the mind of the Lord. How much talk we hear nowadays about leadership in; Christian work, which, when we seriously consider it, we find out is but human, leadership. His was leadership in God, a leadership on which one can rely, a leadership that tends to the glory of God rather than, man, that causes thankfulness for the grace that so definitely makes known the heavenly Father's will through one of His children, and consequently gives the rest of assurance in the work being done. The reader can well imagine the great feeling of loss when the news came of the home-call of such a leader, and yet how this sense of loss was tempered by the confidence that the God Who had hitherto provided our need would continue so to do. Any record of his Christian life would be largely taken up with the birth and development of the E.G.M., a story that has already been told, though the preponderating part that he played in its inception and formation was omitted, as he was then still living. Some additional details, then, of the part he played should be welcome.

After taking his arts degree with distinction at the Royal University, Belfast, he graduated at Trinity College, Dublin, as a law student. Whilst studying law he was so led to put his faith in the Lord Jesus Christ that that great and wonderful change took place which the Lord Jesus described as being born from above, a new birth which Russell Howden rightly says should never be spoken of but with awe.

Some would say that we are the creatures of our circumstances. Even if this were so, God can not only place us in circumstances suitable for our development, but He can before prepare our circumstances for us, and in any case He can give us grace so sufficient for our every need that even adverse circumstances turn out to be potent in the development of a Christian character.

#### A.W. Vance – A Helpful Friendship.

When Cleaver came down from Dublin he made a strong friendship with Mr. A. W. Vance, a man whose memory will be long fragrant in Belfast. He had come as a youth to Belfast, entered the service of the Belfast Bank, was possessed of a tenor voice of the most remarkable purity and sympathy; this he had consecrated wholly to God. In connection with the Y.M.C.A. he inaugurated a choir, which for many years was a great power for good in the North of Ireland. So sacred did he deem the "head of his consecration" that it was rarely he was induced to sing to please people. Perhaps even on these rare occasions the compelling reasons were the spiritual welfare of his hearers. But if there were souls to be saved, no considerations would hold him back. The writer remembers passing with him in the neighbourhood of several public-houses on a raw November evening. The sight of the poor victims of drink drew forth his love, and there, without preparation, and heeding not a delicate chest, he let his whole heart go out in a beautiful Gospel song appeal, and souls were saved. He led the singing at a great mission organised for D. L. Moody in Belfast, and this great evangelist was keen to have him permanently as a singing companion, and made him a tempting offer, but Vance felt it was not God's will for him. He had a great zeal for the souls of young men, and though he was scarcely ever known either to speak in a meeting, or himself to deal personally with a soul, no sooner did God call his attention to a young man, but he would look out for somebody else who would be suitable to lead him to Christ, or for some other way of helping him.

As Aquila and Priscilla longed for Apollos, that he might know the way of God more perfectly, so Vance did for Cleaver. He came into touch with H. Stephens Richardson, now so well known in connection with the Keswick movement in the North of Ireland, but then, practically unknown. Vance, however, recognised him as a young man, who was a living flame of fire for God, and mightily instructed in the Word. These two, then, he set about to bring together. He organised some informal weekly Bible Readings in his father-in-law's house, to which he invited a few young men. Cleaver was one; Crawford Browne, brother-in-law to Mr. Vance, and now a member of our Home Council, another; the late Elias Thompson and his cousin, the late John Ernest Pim, afterwards one of our most valued Home Council members in the early years of the Mission, were some of those who attended. The writer also remembers with gratitude that time as opening up to him, within a few days of his conversion, a forward impelling vision of the wealth that lay before him in Christ Jesus. The blessed fellowship in the Lord of those days meant, as it always does mean, a new and close fellowship with one another. Shortly afterwards Cleaver, who was at that time playing the organ at an evangelistic service for young men, held on Saturday evenings at the Y.M.C.A., was struck with the first testimony of a man who had made his mark: on the football field, and was also becoming well-known for his ability in the linen business, William Bradley. He was drawn to him, and drew him into the fellowship thus begun, and as already stated and already told, the growth of that fellowship was the genesis of the Egypt General Mission.

### The Secret of His Presence.

His father's house, though not far out of Belfast, was situated in extensive grounds, beautifully laid out, and for peace and quiet might have been miles away from city life. There he had a good room of his own, which served him as study and bedroom, and there he learned to commune with God, and it was always good to meet him as he came forth from the presence chamber. Life was very strenuous in those days, his membership of University Road Wesleyan Church was not a nominal one, he was captain of its Boys' Brigade, and leader of its Bible Class; he was on its Local Preachers' roll; during the Rev. Charles Inwood's ministry he associated himself with him in organising an open-air meeting on Sunday evenings at College Gardens' gate, to reach the neglected upper ten of Belfast. It was wonderfully successful; there was no meeting held during their time without definite results, either heard of at the meeting or during the ensuing week. He also took a large and important share with Mr. A. W. Vance in the development of the Felt Street Mission. The growing fellowship of young men had also its calls, generally a Saturday afternoon ramble, with an open-air meeting in some country town, always a large open-air on Saturday nights at the Garfield Street corner of Royal Avenue, a thronged thoroughfare, and a half-night of prayer on Tuesday nights. These were some of the calls on his spare time, not all, and during it all he was building up his practice as a solicitor.

It was a strenuous life, yet the quiet times in his room at "Dunraven" were not cut out. One of the books read at this time, which most profoundly influenced him, was the "Story of the China Inland Mission," by Geraldine Guinness, and while he prayed, studied God's Word, and read this book, it seemed to him that God spoke to him, and gave him to know that He would call seven men out of the larger fellowship and send them abroad to preach the Gospel in entire dependence upon God to meet their every need. From the first he had taken the Rev. Charles Inwood into his confidence, and as one and another felt that this thought of his was God's call to them, they joined with him in prayer for the completion of the number and for further guidance in details, Mr. Inwood's study being the principal prayer centre for this development. How Cleaver, Thompson, Bradley and Ned Swan went to Curbar, in Derbyshire, to the Student Volunteer Missionary Conference there and received their call to Egypt; how this was

confirmed to the remaining three, and how in January, 1898, five of the seven left for Egypt, to be followed some months later by the other two, has all been told.

The five, after a very strenuous beginning of Arabic study, were advised to spend their first summer out of Egypt, and went to a mountain village in the Lebanon, and whilst there they took part in a Conference of Missionaries in Brumana; this led to invitations to hold missions in various parts of Syria at that time and later. These missions were greatly blessed of God.

### Launching Out.

Towards the close of 1899 it was felt that sufficient progress had been made in laying a foundation of Arabic study and that the time had come for a forward move. With this in view, Cleaver and Thompson set out on a prospecting tour of the Delta, they travelled by State Railway, by Delta Light Railway, by donkey, and by foot, visiting each of the provinces and the larger centres of population in each. They travelled in the crowded third-class carriages, slept in the indescribably filthy Greek "lukandas," preaching, tract-distributing, praying as they went. Cleaver's report of this journey was published as a pamphlet, and for long afterwards was in demand by those who wished to understand the conditions and needs of that part of Egypt.

After a prayerful study of their findings, giving due weight to what seemed their spiritual guidance, Belbeis, in the Sharqia Province, was first opened. It is then interesting to turn the leaves of the above-mentioned pamphlet and read of the first visit to Belbeis :-

"We arrived at Zagazig about 7:30, and found our way to a Greek hotel, where we got clean beds. Meals were so dear in this hotel that we went out and fed on some bread from a baker's oven, a handful of raisins and a bottle of lemonade. After a fruitless attempt to find Mr. McFarland, of the American Mission, we retired to rest. Wednesday, 13th. Rose early and left by the 8.11 train for Belbeis, on the Sweet Water Canal to Suez, passing en route the ruins, or rather mounds, of the ancient Bubastis. It is probably about here that the children of Israel dwelt in the time of the Pharaohs. Reaching Belbeis Station in about half-an-hour, we walked to the town, about three-quarters of a mile away, going through the principal streets and round it. It contains about 12,000 people, all but 75 being Moslems, and is the centre of a district containing 68 villages, with a population of 123,000. There is no Protestant in the whole district and no Mission School even.

"Out of 62,000 women in the district, only 21(!) can read and write, and even of the men there are only 4,127. It is quite a central point, from it will radiate shortly light railways to Abu Hammad in the east, and Mina-el-Kamh in the north, opening up a splendid rich country full of villages. The air is very dry, so that although the sun is scorching hot (probably a hundred degrees in the shade), yet one does not feel the relaxation as in the damper atmosphere. The dryness is caused by the proximity of the desert. After surveying the place from several directions, we sat down under the shade of a large tree, ate some bread and chocolate, and longed for the time when the light of the knowledge of the glory of God should shine through this dark place.

" Having examined the place as well as we wished, we got donkeys and set out for a 4½ hours ride to Mina-el-Kamh, along the line of the light railway, which is in process of construction. There are some fine villages on the way, in which there is no, sort of Christian effort whatever, probably not even the

occasional visit of a colporteur. The country is, every foot, under cultivation, scarcely a patch of bad land can be seen, all one great garden. The cotton is everywhere, forming as it does a most valuable crop, the maize is following on the heels of the wheat, which has just left the ground; and so it goes on, three crops each year, and the soil not exhausted, thanks to the supply of rich mud brought down by the Nile and distributed in canals all over the 6,500 square miles forming the Delta.

"On the way we joined in with a few others also riding, and of course the conversation soon came round to our state by nature and need of atonement, and one man in particular seemed really interested, to whom we gave copies of some tracts and a gospel. He rode right to Mina-el-Kamp with us, and was anxious we should go with him and accept his hospitality in the shape of a cup of coffee, but we made our way to the station and managed to get something to eat in the restaurant close by, before the train came which carried us back to Zagazig, where we arrived before 7 p.m."

### Opening Shebin.

Belbeis was followed nearly a month later by Shebin-el-Kanâter. This centre was chosen after a further study of the Shargia Province by Cleaver, making Belbeis his centre. The writer will never forget the journey he made from Belbeis to Korein and back on a bicycle at a time when there were no roads and the track from Belbeis to Abu Hammad was almost unrideable the whole distance on account of loose sand. I walked out to meet him; he was very tired, but full of the possibilities of Korein as a Mission centre, and ever since I have longed to see it occupied; that is more than 21 years ago, and there is still no worker there, and it is only one of the many such centres of population without a witness for Christ. Shebin was opened by Cleaver and Ned Swan; Cleaver remained there until he left for home in the following May, when Elias Thompson took his place. The house they lived in was of sun-dried brick, over a gateway into a yard for storing cotton, the two rooms on each side of the gateway served as a school, the rooms above with one over the gateway served for living rooms, with a ramshackle wooden contrivance off a rough balcony as kitchen. Apart from what he considered the bare essentials of health to a foreigner, Cleaver could not bear to be living above and apart from the people to whom he believed he was sent. It was for this reason that on his return to the Field and his being permanently stationed at Alexandria as Secretary to the Mission, he and the wife to whom he had been recently married, decided to leave Beit-el-Hamd, a comfortable flat in a comparatively quiet European quarter, where the early years of Arabic study had been spent, and take a corner house in a thoroughly native quarter.

### Work in Alexandria.

On the ground floor Mrs. Cleaver started a girls' school, which is still in existence but carried on by the American Mission. We are still in contact with some of the women who were the girls of those early days. Beshair-es-Salaam, our Arabic Gospel Monthly was started there. Constantly young Mohammedans of the district found their way to his study, read the Bible, talked and prayed there. One of these, nearly 20 years afterwards, called recently at the Mission house at Zeitoun; he was down on leave from the Sudan, where he is in Government service. He still uses his Mohammedan name, so Miss Jameson, who saw him, asked him whether he was a Mohammedan or a Christian. His answer was, "I have married a Christian wife and am bringing up my family as a Christian family."

Whether it was the strain of life in that noisy insalubrious native quarter, or whether the cause must be sought further back, from this time there was a marked physical weakening, which eventually led to his having to go home on medical advice. He took over the general secretaryship of the Mission, and after

periods in the North of Ireland and in Winchester, he settled in Randolph Road, Maida Vale, London. There the old friendship with Dr. J. Stuart Holden was renewed, and help given at Portman Square Church, with its various activities. The open-air in connection with the Church were his special joy.

### An Appreciation.

Dr. Holden writes of him:-

"After some years on the Field he was invalided home to England, but only to take up the strenuous service of putting the Mission on a sound basis in the sympathies of God's people, and of securing for it a permanent place in the missionary interests of this country. How entirely he has succeeded is well known. But at what a cost! For if anything is certain it is that his abundant labours in the guidance of the affairs of the Mission as Secretary and Editor, in journeyings often, and bearing the burdens many, have, under the permissive will of God, brought about his early death. He once wrote in the Bible of a friend:-

*"When I am dying, how glad I shall be  
'That the lamp of my life has been blazed out for Thee  
I shall not mind in whatever I gave,  
Labour or money - one sinner to save.  
I shall not mind that the way has been rough;  
That Thy dear feet led the way was enough  
When I am dying, how glad I shall be,  
That the lamp of my life has been blazed out for Thee."*

And he surely had the joy he coveted! He was an ideal missionary secretary. Gifted with an unusual capacity for detail, allied to an almost statesmanlike power of wide and far-seeing vision, he both helped to settle the policy of the Egypt General Mission in the critical years of its consolidation, and controlled its concerns with enviable discretion. Of all men the most approachable, he became the trusted friend and counsellor of every individual missionary, regarding himself always as the fellow-servant of each."

### Bethshan.

"Putting the Mission on a sound basis in the sympathies of God's people" we have seen to be the judgment of Dr. Holden. One of the outcomes of this was the gift to the Mission of the present headquarters at 10, Drayton Park by Mrs. Baxter. The house had formerly been "Bethshan," where Mrs. Baxter for years had carried on her most remarkable ministry of healing. This gift caused great joy to the heart of our brother Cleaver. He writes thus about it in the chapter "His Faithfulness" of *"Lacked Ye Anything"*:- "In December, 1909, the Home Council were to consider the question of new headquarters. The lease of the Randolph Road house was drawing to an end, and after some discussion a sub-committee was appointed to go into the question of new premises and report later, and it was agreed that we should in the meantime make it a matter of earnest prayer that the Lord might give us a place of our own. In less than four weeks a letter was received from our dear friend Mrs. Baxter, offering as a free gift the freehold house and hall, 10, Drayton Park, Highbury, London, N, providing ample accommodation for the office work of the Mission, and also a home for our workers while on furlough. Thus was our prayer answered. In three months we were in possession of our new premises, and ere the dedication services on 2nd June were over, all the cost of altering and repairs had been fully met."



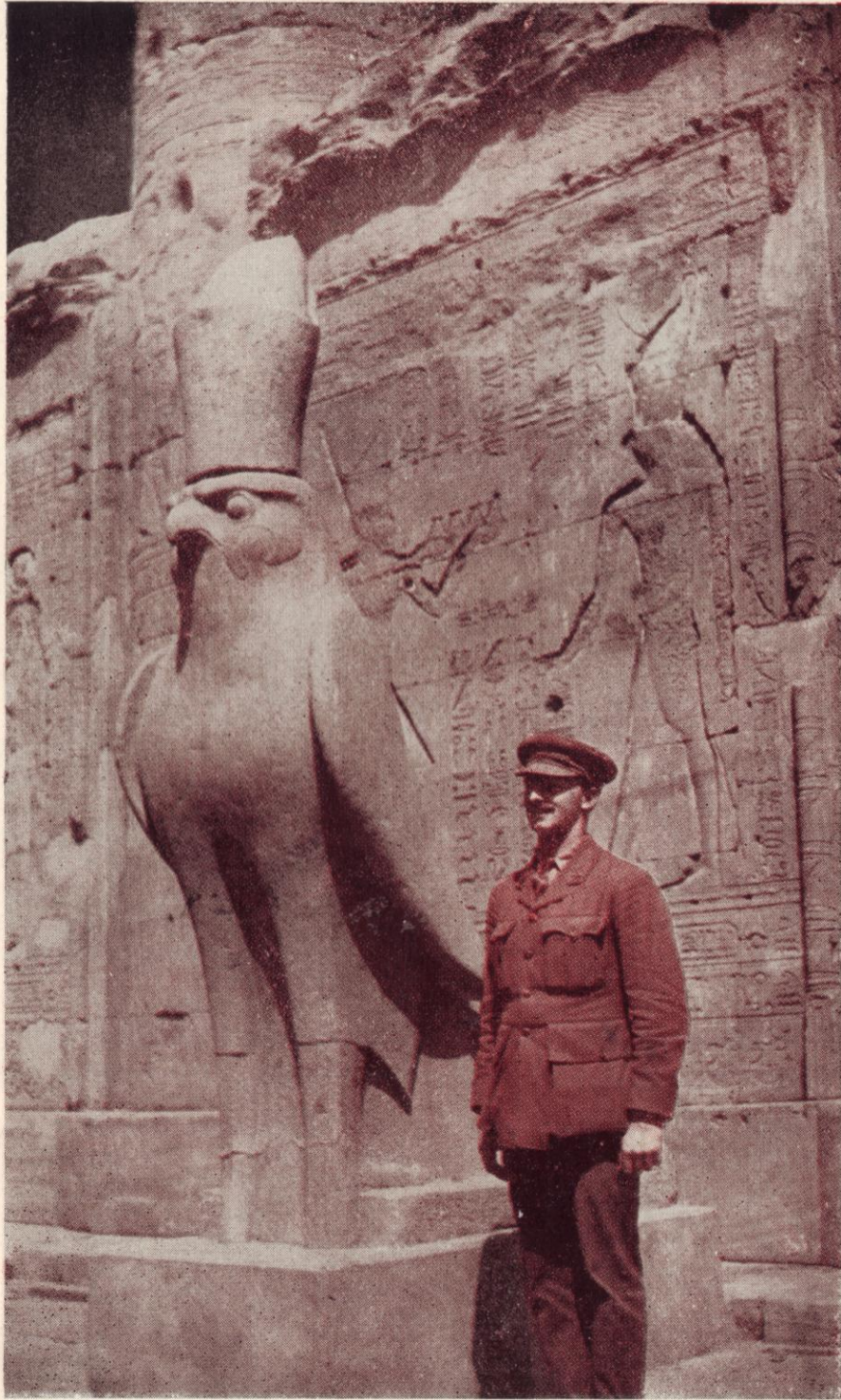
Many missionaries, candidates and friends of the Mission remember with gratitude the warm hospitality and helpful fellowship of that house.

Whose Faith Follow.

In closing this most inadequate sketch of Mr. Cleaver's life as it touched the Egypt General Mission, let me quote again from Dr. Stuart Holden :-

"It is as one who has fought a good fight with dauntless courage, who has run a splendid race with wonderful endurance, and who has kept the faith with blameless consistency, that he has, after what seems to us so short a course, met his Pilot face to face and heard the 'Well done ...'

"Has not the life of this very gallant Christian gentleman, laid down in supreme self-sacrifice just as surely as though he had fallen on the field of battle or in the glory of martyrdom - a strong message for the young men of our day? Does it not declare afresh the great possibility of every strong young life which is truly dedicated to the service of Christ; and fling out upon them the challenge to courageous consecration? By contrast with his unconscious attainment in holiness and great achievement in service, are not the trifling, selfishness and slackness, which are so commonly characteristic amongst us, utterly condemned? And is not his life a fresh warrant for faith on the part of us all? For, so transparent a medium was he, that all who ever knew him realised that Christ lived in him, the Source of his purity and the Strength of his toil. And the same Lord is rich unto all who call upon Him with the same sincerity of utter devotion as he did. The gap which his passing makes in the front rank of the battle line and the honour of the high places of the field await men who will emulate him in venturing their all upon the faithfulness of the Lord. He has shown that such a life is a modern possibility; and has laid afresh upon those who had contact with him the obligation of following his faith, considering the end of his conversation - 'Jesus Christ; the same yesterday, and to-day, and for ever.'"



EDFU.

Photo by Douglas D. Porter.

Attention !



Photo by Miss Isabel Logan.

A Ferry on the Nile.

Alexandria.

Mr. and Mrs.  
W. Bradley  
and some  
members of  
the prayer-  
meeting.



Zeitoun.

E.G.M.  
Headquarters  
in War Time.

A Desert  
Prayer  
Group.

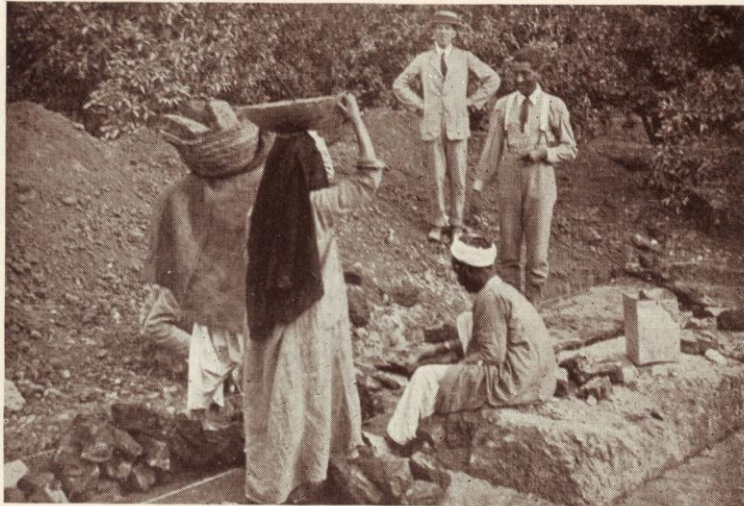




The Fruit-Seller.

Shebin Hospital.

A. Y. Steel  
and Simaan  
Effendi, Evan-  
gelist, directing  
building  
operations.



The  
Boys' School,  
Ismailia.

The  
Mud Palace  
at Shubra-el-  
Nakhla.





The Basket-Maker.



Belbeis : Dispensary, Women's Flat, and Market-Meeting Shed.



Brick-making as in time of Israel's Bondage.



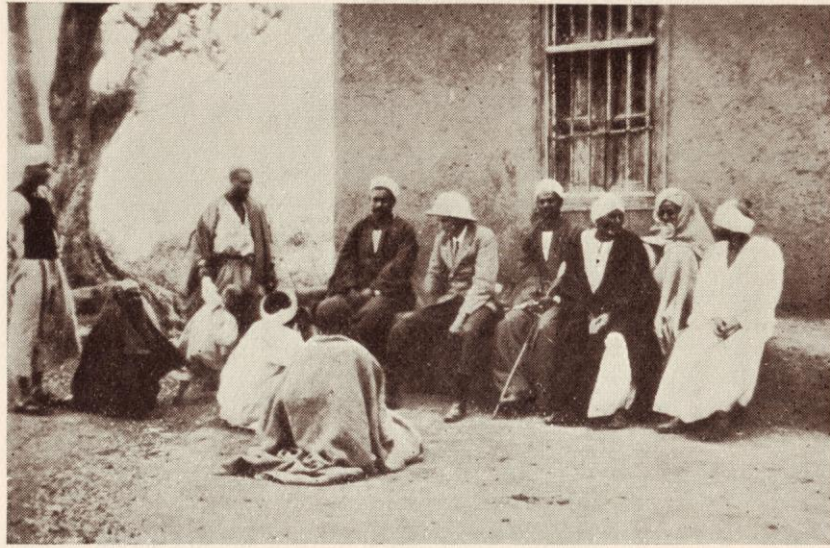


### Village Girls.

(994 per 1000 of Egyptian Women and girls  
are illiterate).

Virgin Soil.

First Visit  
to this  
Village.



Miss E. L.  
Perkins and  
Belbeis  
Women.

Miss K.  
Channing  
and some of  
the Suez  
Boarders.



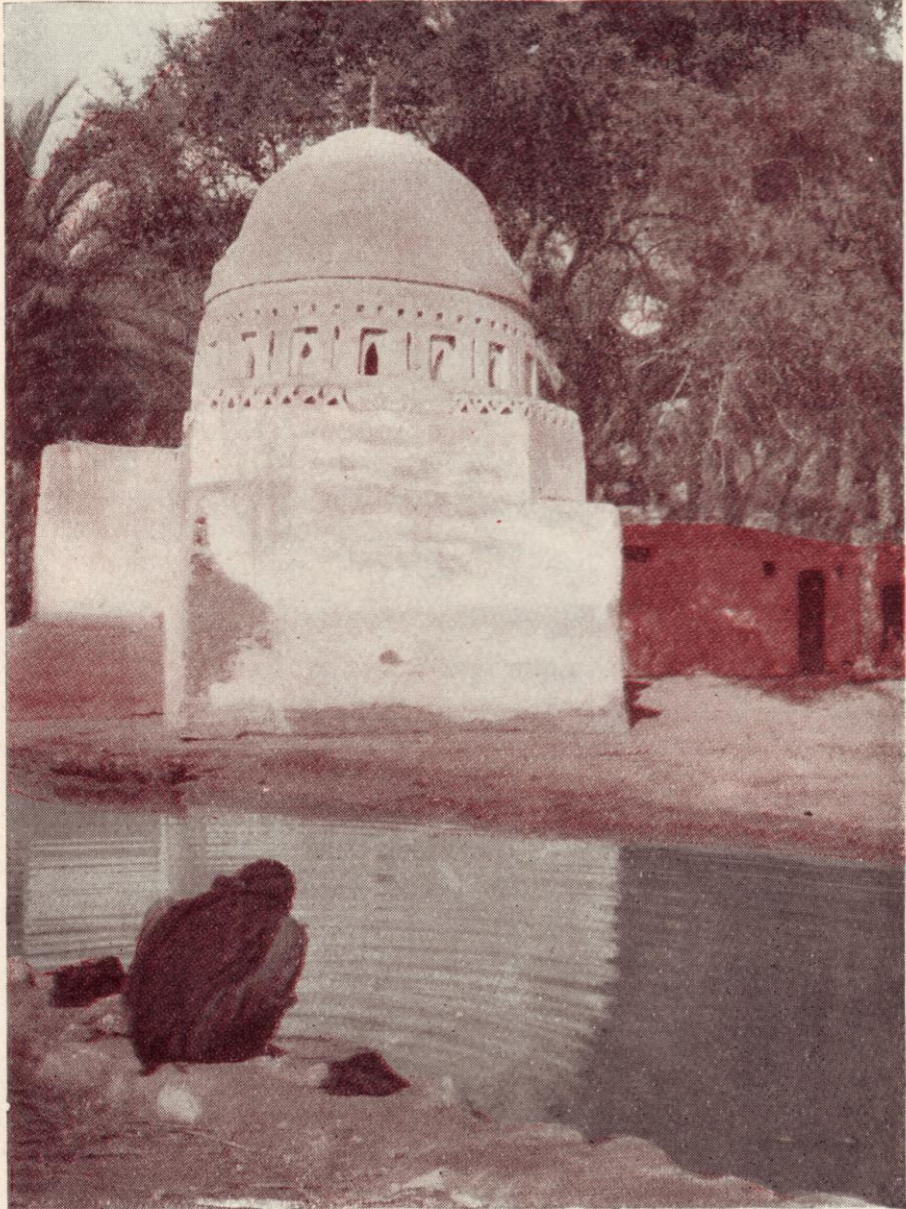


Photo by Miss Isabel Logan.

Tomb of a Moslem Saint.



Girls' Day School, Ismailia.



Mr. and Mrs. Ashley King, Matron and Boarders,  
Ismailia.

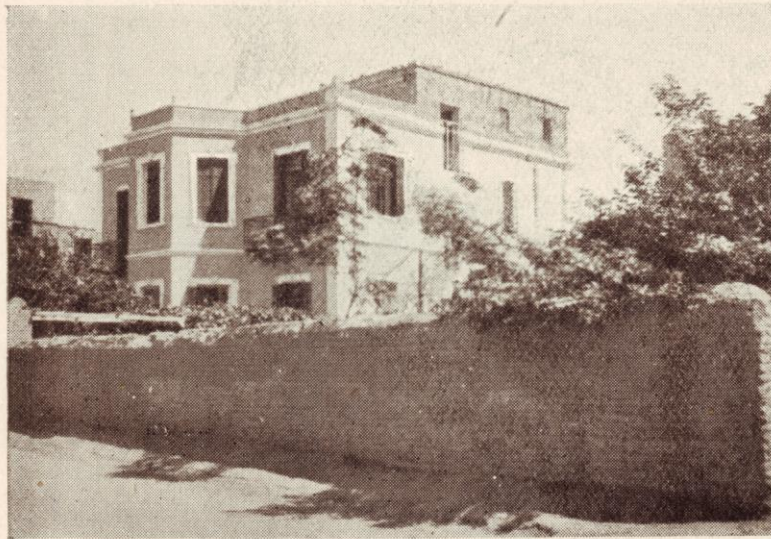


Photo by  
Arch. M. Hay, M.A.

Little Sunny !

One of our Ismailia Boarders.

Missionaries  
and  
Moslem  
Converts.



The Mataria  
Home for  
Moslem  
Women

(Page 66).

Converts at  
Zeitoun Conference  
representing five  
nationalities

(Egyptian, Nubian,  
Syrian, Egyptian,  
Turk, Sudanese).





John Martin Cleaver.

Mr. Cleaver at  
Zagazig Market,  
1899.



At Zeitoun  
with Marcus,  
1911.

Telling the  
Story.

Group of  
E.G.M.  
Missionaries,  
Easter, 1923.





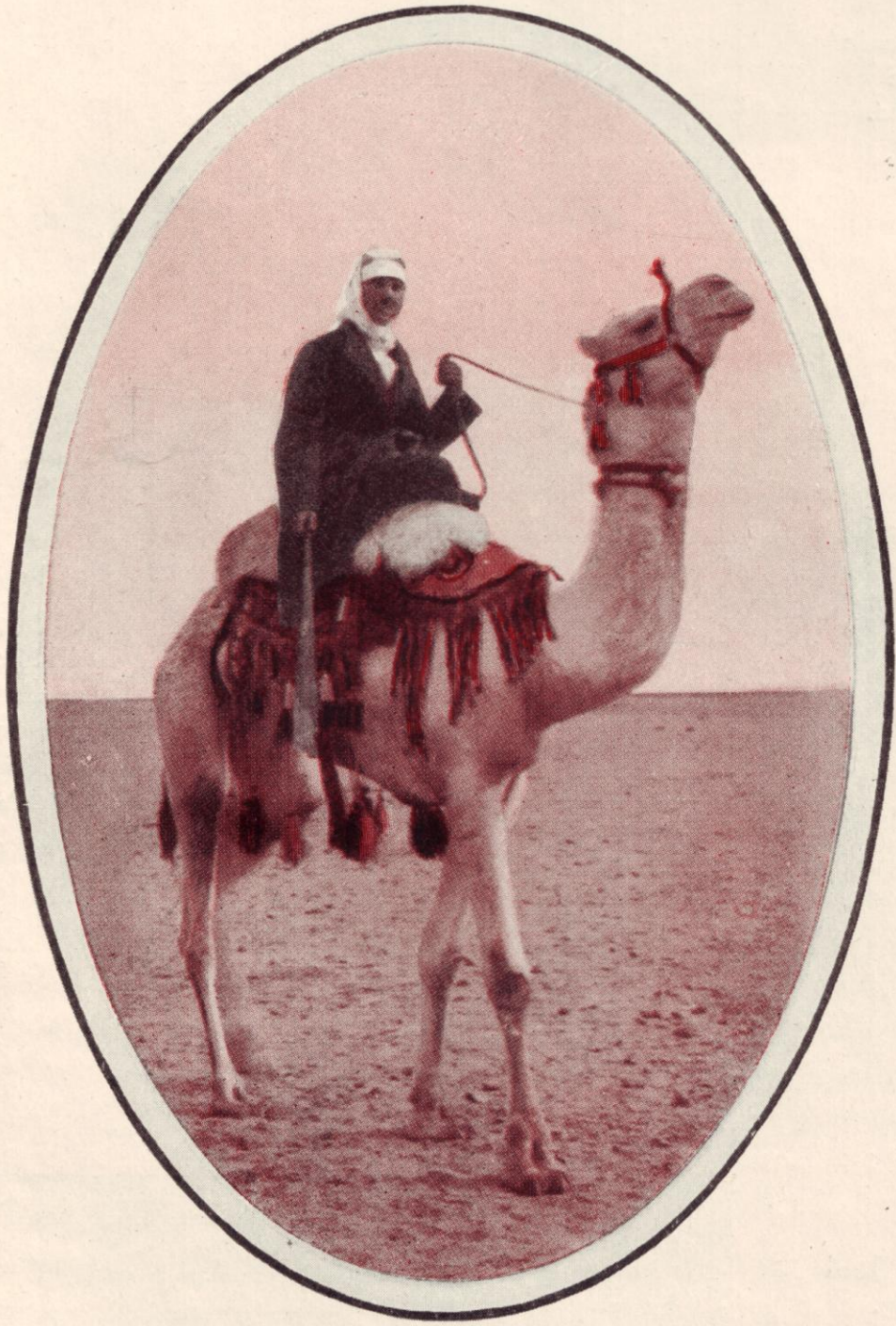
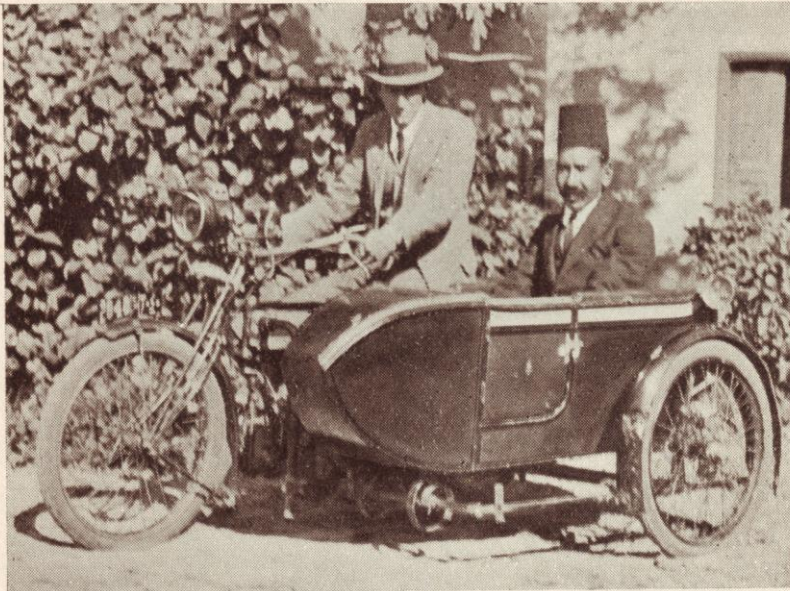


Photo by  
Miss Isabel Logan.

The Ship of the Desert.

A Picnic  
to the  
Tombs.



Mr. Porter  
and Rustem  
Effendi, Evan-  
gelist, on their  
Iron Donkey.

(Page 41).

The Real  
Thing.

