

LACKED YE ANYTHING?

A
Brief Story Of The
EGYPT GENERAL MISSION
By
GEORGE SWAN

With and Introduction by
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INTRODUCTION.

Rev Charles Inwood, FRGS

There is an elusive element of marvel and mystery in all the works of God. It meets us in strange places, and unexpected moments. We can hardly define it, but we see and feel its charm and power. We are learning, as never before, how true this is in the realm of the physical. The bare mention of wireless telegraphy, of colour photography, or radium is sufficient to show this. We wonder and we worship Him whose works they are. This is yet more true in the realms of providence and grace. It is not as manifest to the natural man, but it is more manifest to him whose soul's eye is open, purged and fixed upon the Spiritual and the eternal. To some the simple story told in the following pages will have no meaning and make no appeal. But to those who know the Lord there will breathe through it the music of Heaven. They, too, will read between the lines the unrecorded tests of faith, the heartache, the travail of soul, which condition the results which are recorded here. In these pages we have an up-to-date illustration of the *reality and value of prayer*. What closed doors have been opened, what temporal wants have been met, what criticisms have been silenced, what prejudices have been removed, what snares have been uncovered, what gifts of money have been sent in, and all in answer to prayer. Across the history of this Mission one may read in letters of gold: "Prayer changes things." Those first prayer meetings in my study in Belfast witnessed immediate answers of no ordinary sort. The clearness of the call, the unity of purpose and affection, the light upon the next step, the grace that restrained us from plans of our own, the creation of white-hot missionary passion in our hearts, all came as we waited on God in prayer, and from those early days till now, every problem solved, every difficulty surmounted, every new door opened, every new need met, every forward movement taken, has been in answer to prayer. Those who like myself, know the inner history of this Mission could never question the power of prayer. And closely related to this is the corresponding *value of faith* - not alone faith in prayer, but in action born of prayer. Like Abraham, the first hand went forth not knowing whither they went. They never saw more than one step before them, and sometimes hardly that, but they went steadily forward, with their eyes fixed, not upon the ground, but upon their Lord, and found that "His presence is salvation." Faith gathers strength through exercise, discipline, test: it becomes pure gold only through fire. And *sacrifice completed the trinity*. Real prayer and faith and sacrifice cannot be separated. The sacrifices of those early days were very real, and greater than any but God knew, and other and costlier sacrifices have marked the work from then till now. The path has sometimes been wet with tears and blood, for "without shedding of blood there is no" missionary sacrifice. But *the love tokens from God have far exceeded the most sanguine expectations*. Who could have dreamed that in the brief space of fifteen years the original number of seven would have grown into thirty-eight, or that upwards of £40,000, unasked for aught but God should have been sent in to carry on the work? Who could have anticipated the changed attitude of the Moslem towards the Gospel, or the changed estimate of the workers and their work? The Gospel has found restlessness and heart hunger beneath the Moslem breast. It has met the hunger, and cleansed and recreated the heart. Eyes long-sealed are beginning to look at Jesus Christ, some with perplexity and doubt, others with half-conscious hope, and others with childlike trust. Of open believers there are not a few: of secret disciples there are many more. In Egypt, as at home, the Master's words are in process of fulfillment:

I, *if I be lifted up*, will draw all men unto Me."

CHARLES INWOOD.

1st December, 1913.

Foreword

MANY friends of the Egypt General Mission have asked at various times for an account of its call and subsequent work. At its inception a booklet was issued, telling simply the story of God's leading, and giving the testimonies of the seven men who formed the original Egypt Mission Band. This was greatly used of God, and was soon out of print. Then again, in 1906, a brief history of the Mission WAS published. This is also out of print, and too out-of-date to print again. Since then Miss Jameson, of our Mission, has put in some most painstaking work in gathering together material for a history of the Mission, and with this material, edited by Mr. W. J. W. Roome, of our Home Council, a manuscript for a good-sized volume has been prepared. Many cogent reasons have caused us to decide not to publish such a volume at this time. But the material so carefully gathered is not lost, it will surely form the basis of any history of the Mission we may be led of God to publish in the future.

The aim of this present booklet is not so ambitious. It is just the story of the early clays of the Mission, briefly told, from the inside, together with an account of present conditions and future hopes. It will naturally have all the defects of a one-man account, but I trust may so put before our friends some of God's ways with us as to call forth praise to Him, and lead to a deeper interest in His work in Egypt.

The closing chapter on "*His Faithfulness* " has been written by Mr. J. Martin Cleaver, who as General Secretary, has been in closest touch with the financial needs of the Mission, and writes with full knowledge of the good hand of God upon the work.

G. S.
Zeitoun, Cairo,
October, 1913.

CHAPTER 1.

Springs.

“All my Springs are in Thee.”—Psa. lxxxvii. 7.

There are many people still alive who can remember the wordy warfare that raged between explorers and their supporters as to the sources of the Nile, and even to this day its " farthest source " is mentioned as being " in the Nyavolonga and the Akangaru head streams of the river Kagera, which rises between 2° and 3° south, and enters the side of the Victoria Nyanza." A statement which clearly indicates that we are not to look to any one stream as the source, nor even to these headwaters exclusively for the sources of the Nile. We must not ignore the headwaters of the Atbara, the Blue Nile, the Sobat, and the Bahr-el-Ghazal.

So it is when we come to try and trace to its source any particular branch of God's work. Do we not find the same difficulty in our personal experience of His work in our hearts, when we seek to trace back to their sources the causes that led to our conversion?

Those readers, then, who have known the Egypt General Mission from its beginning, and who have other conceptions of its early days, will kindly remember that the writer is but following down one of the several headstreams, and noting only those tributaries encountered on the way.

Forgive, then, a short lapse into personal narrative whilst I tell how first God brought me into touch with the movement that afterwards resulted in the formation of the Egypt General Mission.

“A Good Boy.”

At eleven years of age I definitely stated my desire to be “a good boy ” at a children's mission, and in the enquiry room received only moral instructions, and as a result set my teeth to really try and be good. I only awoke to the fact that the more I tried the more I failed, until, as I grew older, I traced all my evil to that mission, and severely condemned special missions and everything that was evangelistic, as tending to raise people to a fever heat, which ultimately ended in a fatal relapse. For eleven years then, I was experiencing the seventh chapter of Romans very vividly in my life, though I knew little or nothing, about the same chapter, or any other Scripture.

At the age of twenty-two I received an invitation from a friend, who had been recently with me in the drawing office of a North of England engineering firm, to come over to his home in Ireland to talk about the possibility of entering into a partnership with him as electrical engineers and contractors. On arriving at his home he warned me to avoid an elder brother, who would surely talk to me about my soul. I did seek to avoid him, but - diligent fisherman as he was - ineffectually. In telling him I did not believe in his religion, he made me state what were my ideas regarding salvation. I told him that I thought it was impudent and presumptuous for a man to state, as he had stated, that he knew he was saved; and, with a vague remembrance of a verse in the Epistle of Peter, I said that I sought to add virtue to virtue, and grace to grace, and that in the judgment day God would decide whether my efforts had been sufficient.

A Vague Impression.

In bidding me good-night, he told me how great a peace was his, believing in the free salvation of our Lord Jesus Christ. He added that he went to his bed with joy, and in confidence, that there was naught but glory before him if he never woke again to the light of day. I read in his face that his words were true, and a vague impression took hold of me that my idea of salvation was a distinctly uncomfortable one. But I scarcely recognised this voice of God's convicting Spirit within me, and dubbed the man a religious fanatic. I could not, however, get away from the fact that, religiously, I was a dismal failure. A very few weeks afterwards I arrived in Belfast on a Saturday morning, so as to be able to commence business on the following Monday.

Fred Cooney, my partner, had taken rooms, and early in the evening a friend of his arrived, a junior clerk in a Bank. He asked us if we would come and have tea on Sunday afternoon with a Mr. Alfred Vance, a senior clerk in the same Bank, warning us at the same time that he was "one of these religious people," but that, from a business point of view, it would be very useful for us to know him. We agreed to go. At the moment of introduction I was so strangely impressed that I lost all presence of mind, and made some most painful social blunders. To his surprise, we agreed to go down with him to an evangelistic meeting in the slums, and, to his greater surprise, to stand beside him in the open air, and sing hymns while he played a small organ. It was an absolutely unique experience for me, so that I went through it all as in a dream. I was so captivated by the personality of the man - nay, rather it was the Christ in the man, as I now know - that I would have done almost anything to be beside him.

"Religious Fanatics."

During the week I became acquainted with some of his business friends. I was greatly impressed by them, and surprised to find them all of the type I had dubbed as "religious fanatics." It made me think that perhaps after all it was not merely business that had brought me over to Ireland and to this new environment, but God. This put me on the alert as to God's guiding hand, and not more than three Sundays passed before the light dawned upon me that the very thing for which the Lord Jesus had come into this world, and died on the Cross, was that He might make me a "good boy," not merely help me make myself good, and that this He was waiting to do. I surrendered, and the result to me was past all imagining. Never had I dreamed of such effortless victory over sin, such peace, such assurance. I had now joined the ranks of the "religious fanatics," or those who believed it was given to them to know that they were saved in this life, a knowledge based on the sure testimony of God's Word, and the witness of His Spirit within.

About this time Mr. Vance began to get into touch with J. Martin Cleaver, who had recently come down from his legal studies in Dublin, where a fellow-student had led him into a life of surrender to the Lord Jesus Christ. Wondering how He could help us on the way, Mr. Vance decided to have a weekly Bible talk in his house, inviting H. Stephens Richardson to conduct it; other young men whom he desired to help were asked to come, and among these was the late John Ernest Pim.

Thus God had already drawn together five of those who afterwards laboured for the Egypt General Mission, three at the Home-end, and two on the Field. As "Harry" Richardson opened up the Scriptures our hearts were knit together in a growing love to our common Lord.

Others added.

One Saturday evening Cleaver came back from a meeting in the Y.M.C.A., where he had been helping, and reported the conversion of a well-known and rising football player. We met him on the Sunday, seemingly by chance - but God knows no chance - his heart was knit with ours at once; and so "Willie" Bradley was joined to the circle. Shortly afterwards Bradley and the writer attended a convention at Enniskillen, at which the Rev. George Grubb and Mr. Edward Millard were the principal speakers. Mr. Grubb made enquiries after his young friend, "Ned" Swan, who had professed conversion some years before at some special services he had been taking at the Parish Church of Monaghan. Hearing that he had grown cold, he wrote for him to come to the Convention, but "Ned," naturally, did not want to come. So an urgent telegram was sent, backed up by much prayer, asking him to come at once. He made a desperate rush for the first train, and shortly after his arrival the old fires were once more glowing in his heart.

Shortly after this my partner, Fred Cooney, after some years of wandering, came back to the Lord.

The Growing Band.

When the ever-increasing band of Christian friends, thus gathered together of God, began to find outlets for their growing love to the Master, they started an open-air campaign amongst the pleasure-seeking, promenading, Saturday night crowds. T. E. Swan was asked to come and help in the opening of this campaign. He came, and thus he, too, was linked on, and as often as he could make the journey from Monaghan, he would come and join us in prayer and effort. About this time the late Elias Thompson, a cousin of John Ernest Pim, was joined to us, and during the whole period under review, J. Gordon Logan, a friend of Mr. Vance, frequently visited Belfast, and each visit knit him more and more in bonds of love and fellowship with the others.

W. J. W. Roome, almost immediately on his arrival from London, came into intimate contact with this growing band of men whose hearts God had touched, and Arthur Pim, of Lisburn, also, was from an early date interested in the movement. When the Rev. Charles Inwood took up the pastorate of University, Road Wesleyan Church, Belfast, in the early summer of 1895, his home became the home of the band, and henceforth God began to lay upon our hearts the burden of the need of the Foreign Mission Field.

Many wonderful seasons of prayer were held in his study, and we owe much to his missionary enthusiasm and wise counsels in those early days. Mr. Crawford Browne, a brother-in-law of Mr. Vance, and Mr. W. Fulton, Mr. Cleaver's partner, were also joined to us about this time.

I have only mentioned here, for the sake of brevity, those who afterwards became directly connected with the Egypt General Mission, either in Egypt or at the Home-end of the work. Several other very dear brothers in Christ worked and prayed with us in those days, for with growing opportunities of service we felt a growing need of prayer, until, eventually, we used to spend a half-night in prayer once a week.

The first of these was held in connection with a Mission in the Y.M.C.A. by Mr. Stuart Holden (now Vicar of St. Paul's, Portman Square, London), then a young undergraduate at Cambridge, with whom we had been brought into warm and close friendship in work amongst children at the seaside.

On the 16th of February, 1897, at one of these half-nights of prayer, there were thirteen present, and the need of the Foreign Mission Field was brought so convincingly to our hearts by the Spirit of God that before separating, those present were constrained to, draw up and sign the following declaration;

*"Lord, I am at Thy disposal for Foreign Missionary work as soon as, and wherever Thou callest me."**

About the following April, God began to lay it on the heart of our brother Cleaver, that it was His purpose to call out a band of seven, and send them forth to work together. To quote a letter sent out before leaving for Egypt: "One after another, the Holy Spirit separated six of us, dealing with each one individually, and without collusion on our part, bringing our hearts into line with His will and with one another. Those whom He separated joined together in prayer for the others who were still required to complete the band, and that He might make known to us the sphere in which we were to labour."



Mr J Martin Cleaver Mr F Cooney Mr Elias Thompson
Mr George Swan Mr J Gordon Logan Mr T E Swan Mr William Bradley

Egypt Missions Band 1897

**A reproduction of the original document is shown at the end of this manuscript.*

CHAPTER II.

Confluences.

"Therefore they shall come and, sing in the height of Sion, and shall flow together to the goodness of the Lord."—Jer. xxxi. 12.

In the summer of 1897 we decided that as many of us as found it possible should go to the Students' Conference at Curbar, in Derbyshire. We had a strong impression that the guidance to our sphere of labour was to be there revealed. Four were able to go. One of the group, having had business in London, on getting out of the train at the nearest station for Curbar, found himself in the same omnibus with a lady who was also on her way to the Conference. This was Miss Van Sommer, who had been invited to Curbar to plead the cause of Egypt among the students. For some three weeks, ever since she knew that she was to speak at the Conference, Miss Van Sommer had been continually in prayer that God would use the message to call out seven men for Egypt.

A quarter of an hour on the last evening was given her to speak. Arriving on Thursday, she met Rev. Charles Inwood in the garden at Cliff College, and he introduced her to the four young men from Belfast who were talking with him, Mr. J. M. Cleaver, Mr. W. Bradley, Mr. F. Cooney, and Mr. T. E. Swan.

That evening, as Miss Van Sommer and Mrs. Inwood sat side by side at the supper table, she heard the story of the young men whom she had just seen for the first time. Mrs. Inwood ended her narrative by saying "There are really seven of them, but there are only four here, and the strange thing is that though they are all sure that they are to go to the foreign field together, they, none of them know where they are to go."

The thought dawned in Miss Van Sommer's mind, could these be the seven men for whom she had been praying. Her wish had been to reinforce the Missions in Egypt, with which she had been in the closest sympathetic touch for more than twelve years; but this little band of men, whose story she now heard, felt that they were to go, depending on the Lord alone for support, and looking to Him as their Head and Leader. This seemed to open unknown and unexpected possibilities, and even dangers, and Miss Van Sommer felt she dared not tell them of Egypt unless the Lord would give her a very distinct assurance from Himself that the was from Him, and that it was His doing, not hers, or theirs.

As she prayed on through the night, in her lodgings near Curbar, all fears were taken away. She felt it was out of her hands into His, and that it was God Himself Who had prepared it all, and who had His own plan that He would carry through, and that He had only brought her there to give His message to them. She asked to be shown who was the Leader.

In the early dawn of the following morning she looked at "Daily Light" for the day, the 31st of July, and read: "I have given Him for a witness to the people, a Leader and Commander to the people" (Isaiah Iv.4). A few hours later the opportunity was given to meet the four who were at the Conference, together with Rev. G. C. Grubb, a mutual friend, and very simply, without any wish to persuade, Miss Van Sommer put before them the claims of Egypt, the burden of whose need had been growing upon her during all the years that she had

been intimately connected with the Lord's work in that land. Much prayer was offered that God would make clear His will, and that night the four spent in prayer separately, on the mountain-side above Curbar. Ere the morning dawned each one came to the conclusion that to him, whatever it might mean to the others, this was the call to his life-work.

Not only did God make His call clear to these four, but, in His wonderful grace, He made it equally clear to each of the other three. Elias Thompson had not been able to be present at Curbar, but later that summer was on a visit to his cousin, Sydney Booth Clibborn, in the South of France. Quite unexpectedly, he went with him to Algeria, and there, in a meeting, the great burden of the need of the Mohammedans was laid upon his heart in convincing power, and the call confirmed. He felt, at the time, that this might lead to his separation from the rest of the Band; but all was quite clear when he arrived borne, and heard of God's dealings with the others.

A Challenge to Faith:

Another received, in a very striking manner, a call to work amongst Mohammedans through a little pamphlet, called "A Challenge to Faith," issued by Miss Lilies Trotter; all the circumstances connected with the receiving of the pamphlet making it clear that the call was from God. Thus to the six there was now no doubt as to God's will, and there remained only to them the waiting on God for No.7, for since meeting Miss Van Sommer the early impression of seven men for the Foreign Mission Field seemed to them confirmed by God Himself.

Although the number was not complete, preparations commenced vigorously for following God's call. Logan heard of these preparations, and was convinced that we were being side-tracked by the enemy of souls, and came over to Belfast intending to tell us so. However, when he heard more completely the story of God's leadings, he changed his mind, and wished us God-speed. He then went on his way, and in the train he began to wonder if there were anything for him in this matter. Judge of his surprise, on arriving in Dublin, when a well-known child of God in that city said to him, words to this effect: "I hear you are going with the little band of men from Belfast to Egypt." So strongly did the impression grow that shortly afterwards, being in the West of England, he went to Bath to consult with his friend, the Rev. E. L. Hamilton. Constantly on the way the question rose in his mind, that if this were the call of God to him, how could he possibly manage his business, and get free in time to join the outgoing band? In the room where he awaited Mr. Hamilton a large roll of Scripture texts hung on the wall, and the words that met his eyes were: "Come unto Me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Regard not your stuff, for the good of all the land of Egypt is yours."

Thus were the seven completed, and what a strength the clearness of the call has been to us in the days that have intervened!

CHAPTER III.

Beit-el-Hamd

"Joy and gladness shall be found therein, thanks-giving and the voice of melody." - Isa. li. 3.

On January 31st, 1898, four of this band (then known as the Egypt Mission Band), William Bradley, J. Martin Cleaver, J. Gordon Logan, and Elias H. Thompson, arrived in Alexandria. T. E. Swan arrived in Egypt about a week sooner, having travelled out with the Rev. George C. Grubb, who had been asked to conduct some special meetings amongst the missionaries that winter.

After a little while spent in a *pension*, a suitable flat was found in the Moharrern Bey quarter, which in faith and hope, we called Beit-el-Hamd, the *House of Praise*. This was furnished, with the loving help and supervision of Miss Van Sommer, who, in those early days, was a tower of strength, and won for the Band the goodwill of the missionaries, who otherwise might well have looked askance at such a heterogonous body of young men, representing, as they did, four or five different denominations. But the friendships then made have lasted firm and strong to this day. Arabic study was vigorously pursued, and very definitely did God guide them to suitable teachers, at a time when they were in no position to carefully choose.

Missionary Conference at Brummana.

In the summer, tents were bought in Egypt, and a visit made to the Lebanon, where, in the quietness and bracing air of the mountains, solid progress was made in the learning of Arabic. At the same time God opened the way for a testimony to His grace and power, both at the Brummana Missionary Conference and in many of the Lebanon villages. These led to several subsequent evangelistic tours in Syria, on the invitation of the American and British Syrian Missions, by one and another of the Band. It was at this time that they made the acquaintance of the late Miss Jessie Taylor, who was a firm and inspiring friend up to the day of her death, at a ripe old age, in January, 1906. Well did she deserve the name they then gave to her of their "Syrian Mother." Shortly after their return to Egypt my partner, Mr. Fred Cooney, and I arrived in Alexandria, in October, 1898, having been hitherto delayed by business settlements.

That winter a small room was opened in the Bâb Sidra quarter, and though at times the meetings were broken up by "fellows of the baser sort" - very ripe tomatoes being a favourite weapon - still a small number of Mohammedan men became interested, and one of them, Hâfiz, professed faith in Christ, and for a while went well; but, only son as he was, home pressure proved too much for him, and after a while he ceased to have any communication with us. Of the others, we have kept in touch with some through our Arabic Gospel Magazine, and have occasionally met with others. Some of them are undoubtedly no longer Moslems, but neither have they been willing to pay the price of coming out on the side of Christ.*

*Within a few hours of writing the above lines I have met with Nicola Raphael, our evangelist of those days, and heard of all these men, for Nicola has on his own account opened up a campaign in that neighbourhood. Hafiz welcomed him enthusiastically, and though no longer taking a definite stand as a Christian, there is no doubt that he is convinced of the truth of Christianity and only lacks courage. One, who was in those (lays at

first a leader in opposition but afterwards friendly, has openly defended Nicola front the attacks of the Mohammedans of that district. Can one look upon this piece of news, coming just at this time, as mere coincidence?

Keeping Open House.

During these first years nearly all their time and energy were necessarily given over to the study of Arabic. Nevertheless many opportunities were found, both in English and Arabic, for Christian service. We kept open house, and missionaries from various societies, and different parts of Egypt, were constantly our guests, as well as those of other lands passing through, and whilst we greatly benefited by their fellowship, many of them also had a testimony to give, which showed that the benefit had been mutual. Several young civilians of Alexandria, also, found in Beit-el-Hamd their "*house of praise*," for there they found the Saviour.

It was at this time that they translated and printed one of Dr. Rouse's tracts for Mohammedans entitled "Which of the Two, Mohammed or Christ?" We had 10,000 impressions of this, and distributed them partly by means of a book depôt and partly in the streets. It was in this latter way that they first came into conflict with the "Powers that be." One day, as Elias Thompson and Nicola Raphael were distributing these tracts and preaching the Gospel, a crowd gathered and drove them before them with stones. This was reported to the police, though no appeal was made for their help, and eventually to Lord Cromer, who requested them to localise the work more.

Opposing Powers.

On another occasion many thousands of this tract were sent to notables throughout the whole of Egypt. It created considerable excitement, and the Government confiscated all the copies upon which it could lay its hands. A strong article aimed against them, appeared in one of the best-known London quarterlies, making some very erroneous statements; among others that they had of *malice prepense* imitated the Government wrappers in which official communications are sent to the country officials. As a matter of fact, the pamphlets were sent, without wrapper of any kind, simply being folded and tied, and the address written on the paper cover, and stamped with the ordinary postage stamp, whereas Government communications would have had the special Government stamp. No, the trouble was that the tract was a simple comparison of Christ and Mohammed, and leaving out, at that, some of the most damaging truths about Mohammed. It was powerful in its simplicity and utter fairness, and proved to be one of the most useful agents yet used to arouse thought and enquiry amongst the Moslems.

The whole question of the attitude of Missions to Governments, and Governments to Missions, is a most difficult one in Mohammedan lands. On the one hand, the crowds are so inflammable that those in authority have, very rightly, to keep a most vigilant eye upon every source of possible excitement, and because the ultimate authority in Egypt is in fact, though not in name, British, it follows that British subjects have less independence of action where missionary obligations come into conflict with Government views of what is expedient, than other nationalities. The authorities rightly press upon us the necessity of not offending Mohammedan susceptibilities, and to this we concur by taking care not to do so gratuitously; but Mohammedan susceptibilities are such that one can never tell when they will be offended, or rather when they will make vigorous complaint of offence, for the very presence of Christian missionaries is an offence,

and the bare statement of that most substantial of historical facts, that Jesus Christ was crucified on the Cross, is the greatest offence of all, for it gives the lie direct to Mohammed and to the Koran, and to the whole structure of Islam.

Loyal Co-operation.

So far, when our methods have unintentionally created an uproar, we have, in deference to the authorities, changed those methods, believing no principle to be involved, and that it was our duty to loyally co-operate with them in the interests of law and order, as long as such loyalty was in harmony with faithfulness to our Master's great command. But the time, may come when, merely in answer to popular clamour, led as it is generally by scheming political journalists, they may seek to prevent us preaching the Gospel, as they have recently sought to prevent a native brother, who, thank God, had courage to withstand them, being within the law. As he was an Egyptian subject, and working independently, no undue consular pressure could be brought to bear on the case, and the authorities merely refused to give him any protection against the mob. Such protection every true missionary would rather be without, looking, as he does, to a surer Refuge. When such a time comes we want to know that we are being intelligently upheld in prayer, that we may have grace given to "obey God rather than men."

CHAPTER IV.

Possessing the Land:

"Let us go up at once, and possess it; for we are well able to overcome it." - Numbers xiii. 30.

"Our sufficiency is of God." - 2 Cor. iii. 5.

HAPPY indeed were those days in Beit-el-Hamd, when all studied, worked and prayed together, and it is with a certain feeling of regret that I do not dwell more upon "the good hand of our God upon us" in those days. But the good of the land of Egypt was before us, and there was much land to be possessed.

Early in 1899 Bradley and Logan made an experiment in living in an Egyptian village. With the help of friends in the American Mission, Assiout, they rented a native house in Ebnoub, a village a little north of Assiout, on the other side of the river. There they lived with the minimum of impedimenta for three months; the principal lesson learnt being that a village which had a large percentage of Coptic Christians was not the easiest in which to preach the Gospel to Mohammedans.

In June, Cleaver and Elias Thompson made an extended tour throughout the Delta, with the object in view of finding suitable premises for opening up Mission work. They reported very favourably of the Eastern Province, and especially of Belbeis, it being healthy, and the centre of an almost exclusively Mohammedan population. Later Logan and the writer were delegated to report further on Belbeis.

One of the incidents of that journey stands out prominently.

Improving the Occasion.

At Zagazig, on the outward journey, Logan gave some news-vendors a few copies of an Arabic tract, published by the C.M.S., to sell for their own benefit. On the return journey they were very eager to have more. The tract was got up in Arabic style, and entitled "The Death of Sayyidna' Îsa (our Lord Jesus). Fortunately, Logan had a good supply of these and other tracts, with him. But judge of our consternation when at the first stop we heard the news-boys shouting along the platform the title of the tract as if it were the latest piece of news.

The result, however, was excellent, the people in the train and on the platforms almost fought in their eagerness to obtain copies, and those who could not read crowded round those who could to hear what it was about. Before we arrived at Benha, the next junction, all our tracts had been sold, and being sold on the crowded train and platforms would necessarily have a wide distribution.

As a result of these journeys it was decided that Cooney and the writer should go and occupy Belbeis for Christ, and Cleaver and Ned Swan a station to be chosen later.

“Possessing” Belbeis.

On Monday, January 22nd, 1900, I left Alexandria, having arranged to meet Logan and our teacher, Ma’awwad Sa’adallah, at Belbeis. We found a house almost ready for occupation, and ten days afterwards, Cooney joining me, we were able to take possession. In this little house of four rooms we opened a small school on the 5th February. It was close quarters, but served our turn for some months, until we were able to make arrangements with our landlord for some additions and alterations to another house, which in its turn served our purposes until God laid it on the heart of one of His stewards to build us the present Mission premises. No. 2 is now in ruins, having been practically washed away in a rain storm. In No. 1 we also experienced a great rain storm, the rain pouring through the roof on every square inch of floor, and continually dripping for three days after the rain had ceased, giving us a practical demonstration of Proverbs xxvii. 15.

Sowing in Faith.

Since February, 1900, then, with only the interruption of very brief holidays, Mohammedan boys, morning after morning, have been instructed in the Christian Scriptures, have learned the foundation texts of the Christian faith by heart, have in some cases shown remarkable change of character; but, to our regret, there is no boy to whom we can point and say with certainty, that boy entered life eternal through the school at Belbeis. Notwithstanding, we expect to meet some of those boys in the glory. God will not let his Word return unto Him void. Every boy who has only begun to take a stand for Christ through that which he has heard in the school, every boy who has even begun to show more than usual interest in the Gospel story, has been taken away from us at once.

Some have had their minds deliberately poisoned against us; of others we have lost sight. But: does any serious believer in the Lord Jesus Christ for a moment think that He will let the least of these little ones, who have believed in Him, have their faith eternally crushed and blighted by their fanatical environment, or that He will lose sight of one of them? We thank God for the great privilege of sowing the seed of the Word in the hearts of the many hundreds of Moslem boys who have passed through our Belbeis school in these thirteen years; but, at the same time, we have never ceased to long for more definite fruit, and to search ourselves in the presence of God, to find if there were any hindrances to blessing in ourselves. Truly the seed has often been sown weeping.

By the Wayside.

From the first, though our Arabic was very limited, we visited the adults in Belbeis, in the surrounding villages, in the farmyards, and by the wayside, telling the Gospel story. This, too, has been carried on without a break with very much the same result, or rather lack of visible result, though a few individual souls have professed their faith in Christ, and been baptized. But if we judge by outward appearance alone, the only result has been increased bigotry, and a more intelligent and fanatical opposition to the Good News. Are we, however, justified in taking this view? Are we to do as Elijah did, cast ourselves under a juniper tree, and give way to black despair? Is it nothing that in a wide district, where before 1900 all was self-satisfied Islam, with entire ignorance of the claims of Christ, there is now almost universal knowledge of His claims, and of at least some of the great outstanding facts of the Gospel? Is it nothing that, in many houses, there are now

copies of the Scriptures? If we have failed in that there has been no great spiritual awakening, has God failed? Is the Gospel no longer the power of God unto salvation? If others are sent to reap where we have sown, how gladly will we rejoice in the harvest home. But we long to be used by Him in this too, and as we look around upon the world of Islam, and see in these last days God's marvelous dealings with these people, we cannot but feel that there is "day" of blessing for Egypt, one of God's "days," when shall be fulfilled the saying, "Blessed be Egypt, My people." While relying on God's Spirit, and the proclamation of the Word, we daily look for fruit, yet when God's day of grace comes to Egypt we look for a great springing to life of the seed sown laboriously, and often in tears, during all these years. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for ye know your labour is not in vain in the Lord."

Selecting Shebin-el-Kanâter.

Early in February Cleaver came to us while he looked for a suitable place to open as another centre for the Gospel, and after some most strenuous work, including a whole day's cycling over rough and sandy tracks, he decided upon Shebin-el-Kanâter, and found there a small house, where he and Ned Swan lifted up the banner of the Cross on the 19th February, 1900. Cleaver remained at Shebin until he went home in May, when Elias Thompson took his place. The work in Shebin-el-Kanâter began in a very similar way to that of Belbeis, but developed differently, as we hope to show in another chapter.

Up to this time we had no organization; but now that we were scattered over three stations it became evident to us that some simple arrangements would have to be made. Accordingly, in April of this year, we took advantage of a visit from our old friend the Rev. Charles Inwood to meet together in Alexandria, and with his valuable help we drew up a simple form of Constitution. Mr. Inwood was asked to be chairman of a Home Council, to be formed in Belfast, from amongst those friends whom the Lord had in a marked way joined to us. This Home Council was to be responsible for receiving the gifts sent by God's stewards, and remitting the same to the field; and to select and train, if necessary, candidates for reinforcing the Mission. The government of all the matters on the field was put into the hands of a Field Council, consisting, in the first place of all the members of the original Egypt Mission Band, with power to add to their numbers. Subsequently, 1903 the title was changed to Egypt General Mission.

Financial Policy.

It is not necessary here to go further into the matter of organization, excepting to say that the principle of trusting the Lord directly to supply all our needs was re-affirmed. We received great help in forming the constitution from the long and valuable experience of the China Inland Mission. There is one major point in which we differ from most other Missions, and that is in the disbursement of funds. Every month we divide what God has sent in ; firstly paying all fixed charges, such as rents, teachers, evangelists, and other helpers' wages, and all other current expenses ; the balance is then divided up amongst the missionaries, giving each such a sum as will cover the necessities of life. If there is not sufficient to provide this sum, each receives a proportionate abatement. As a matter of fact, God has very often enabled the members of the Mission to live on much less than this amount, and in various ways, when He has seen His children needed more, He has sent it. Many times we have reconsidered this method of making the work, rather than the workers, a first charge on the Mission funds. But, after considering it in all its bearings, both by Field Council and also by the whole Mission in Conference, it has always been unanimously decided to be the best working plan for

us.

Opening up Suez.

Mr. Cleaver whilst at home was married to Miss Aileen M. White, who had already considerable experience in Mission work in Alexandria, to which town they returned in the autumn. Shortly after arrival they moved their quarters from Beit-el-Hamd to the Bâb Sidra quarter, where Mrs. Cleaver opened the first school for girls. Cleaver took over the Field-Secretaryship, and Logan, thus set free, opened up work in Suez in January, 1901.

It was in June of 1901 that Nicola Raphael commenced, on his own initiative, the monthly magazine for Mohammedans, called "Beshair-es-Salaam," the Preaching of Peace. To secure its permanence, Cleaver took it over, and managed it, with Nicola as editor.

Attention was first directed to Suez by the late Rev. R. H. Weakley, of the British and Foreign Bible Society, who looked upon it as a strategic centre, large numbers of pilgrims passing through it annually from all parts of the Moslem world. When opened there in 1901 it was the only light centre on the shores of the Red Sea, and in direct touch with Jeddah, the port of Mecca. No missionary had ever settled in the town before, and Logan found the people very suspicious and unapproachable. For the first five months the heavens seemed brass, and the earth iron. He applied himself to the publication of several Arabic pamphlets, and some thousands of copies were distributed in Egypt. One large parcel of tracts went to China about this time, for use amongst the Moslems there, and was followed by others at intervals.

Text : "The Christian Missionary."

Then an old Turkish Cadi, an enlightened man, came to the town on his way to Mecca. He stayed for several weeks, and became very friendly, visiting Logan daily. One Friday he preached in the mosque, and took for his text the Christian missionary, his friend. He compared what he had seen of his life with what he had seen of the lives of the Moslems of Suez. His sermon made a deep impression, and the attitude of the people completely changed. A request came from the head of a large Moslem school that Mr. Logan would give his boys an English lesson daily, and at the same time the Coptic community handed over the superintendence of their school to him. A Sunday School was started, and a native evangelist partly supported by Logan and partly by the Copts, engaged. Every week six meetings, for the reading of the Word and preaching of the Gospel, were held in the Coptic Church, which previously had not even possessed a Bible.

Visitors from Many Lands.

A large corner shop was taken, and converted into a Book Depôt and Reading Room, and a circular issued inviting all and sundry to make use of it. Nightly meetings were held, and God gave tokens of His working both amongst the Christians and the Moslems. During the first few months visitors came from India, China, Turkey, Persia, Syria, Morocco, Aden, Yemen, the Soudan, and the Hejaz, uncouth-looking pilgrims from Tartary and Turkestan, and the shores of the Caspian, and Bedouin from Sinai. Many of the strange sects of Islam were, touched, besides Jews, Armenians, Copts, Catholics, Maronites. A learned Brahman from India spent nearly a month in the depôt, "disputing daily." All heard the Word of God, and most of them carried

away some portion of it. May it not be even now that the incorruptible seed of the Word is springing up into everlasting life in some of these hearts?

Our native helpers in Suez were Istifânus Aref, a converted Moslem from Jaffa, and later Sheikh Sâlem, who has been a Moslem Câdi, and was the first-fruits of the Keith-Falconer Mission at Aden. Both these men had a blessed influence on the Moslems of Suez, and bore a good testimony for Jesus Christ.

Ismailia as an Out-Station.

In 1904 we opened Ismailia as an out-station from Suez, starting a book depôt, and later boys' and girls' schools, all under the charge of Hanna Butros. This man was to Mr. Logan much as Sabat was to Henry Martyn; he was one of those characters who are able to appear as angels of light, whilst all the time they are of their father, the devil. It was not until Hanna, who professed to be the son of a Mohammedan notable, had been with Mr. Logan about three years, teaching and preaching to Moslems and Copts, and most wonderfully winning their affection and confidence, that Mr. Logan found that the whole thing was the confidence trick on a grand scale, and that he was actually defrauding people, not only of money, but also of lands.

It turned out that not only was he not the son of the Mohammedan notable, but that he was a Copt, who had actually been at one time arraigned for the murder of his own father. It was not long after that Mr. Logan discovered him in his true colours that he was caught in Cairo and imprisoned for fraud.

Hanna was an extreme case, but I mention him here because he represents the Eastern cleverness in dissimulation. It is a great trial for missionary, and has an evil tendency, which he must always fight against, a tendency to look for ulterior motives in every enquirer.

We Westerns are naturally materialistic, and it most difficult for us to simulate spirituality. The Eastern is naturally the very opposite of Materialistic, and it is therefore with the greatest of ease he acquires a spiritual vocabulary and manner. Missionaries need constant upholding in prayer that they grow not suspicious and distrustful, but rather grow stronger in spiritual discernment. (1 Cor. xii. 10).

Request from Tel-el-Kebîr.

In 1904 we were also approached by the people of Tel-el-Kebîr, requesting us to open a boy's school there. We were able to buy some buildings suitable for school-house and dwelling, and Dirges Birsûm, a young Copt, was put in charge, with Habîb Abd-el-Masih to assist him. The latter, a Moslem Sherif from Morocco, was returning from the pilgrimage to Mecca, and passing through Suez he read the signboard, which bore the legend, "The Soul-food Bookshop," and tacked on the door he read the text: "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest." His companion mocked at the supposed shop-keeper, who thus tried to entrap the foolish with his boasting signs. But Habîb was in great need of soul-rest, and found his way back without his companion, and from that time became a regular attendant until he found the rest for which he longed. He was baptized in June, 1905, and for several years worked in the out-station of Tel-el-Kebîr. He accompanied Mr. Logan in a visit to the home-country in March 1907. Later he thought he could bear a better testimony to the Gospel if he were engaged in business, and was independent

of the Mission. To put, however, the most charitable interpretation on the move, we would say that he did not fully realise how much of the love of this world's gain and characteristic Moroccan love of independence entered into his motives.

He took into partnership with him the young Christian schoolmaster, whose sister he married later; both of them have found that they made for themselves beds of thorns. Their testimony to Christ has not been what it should have been, and we still pray and trust that the troubles and sorrows to which the loving hand of their Father has submitted them, may lead them into a life of full surrender to God and a life of usefulness in His vineyard.

Co-operation with American Mission.

In 1901 Bradley went to Zifteh, to work there in conjunction with the, American Mission, and the following year he was married to Miss Mary G. Harrison, of Sydney, Australia, who was at the time a missionary nurse at the C.M.S. Hospital, Gaza. On their return from furlough in November, they were stationed at Belbeis, Mrs. Bradley putting her medical experience to good use by opening up a dispensary. Cooney left at the close of this summer, and subsequently severed his connection with the Mission.

Let me close this chapter with an incident, recorded by Bradley, in Belbeis, which will enable the reader in some measure to appreciate how difficult it is to say how many have been gathered out to the Lord during the ministry of the Mission in Belbeis, or, in fact, in any of its centres.

A Faithful Witness.

In 1905, a great stir was caused by a young Moslem, Mohammed Ibn Ali, a lad of seventeen or eighteen years, educated in the Government school at Zagazig, and very bigoted. He had been coming daily to the Clinic for four or five months for treatment for his eyes, and had regularly attended the preaching, and with all his might opposed the work of God. His father, a merchant, was also a regular, and hopeful, attendant, and seemed to be about to come out. He borrowed a number of our books, but eventually destroyed them all, and did not appear again. In May the son came as usual, and in one of the meetings a marked change seemed to come over him, and he called out, "Christ is God, the Son of God, and I accept Him as my Saviour and Intercessor. In a moment he was seized, and dragged off to the Government School, and ordered to witness, *i.e.*, to repeat, "I testify that there is no deity but Allah, and I testify that Mohammed is the Apostle of Allah." Instead, however, he repeated, "Jesus is God, and the Saviour of men." They, then beat him unmercifully, and dragged him to his father's house, bound him, and slung him to the ceiling, the rope being under his armpits, and told him they would kill him unless he witnessed to the Prophet. Again he refused, saying, "All right, I cannot help it." His father was away from home, and they awaited his return before taking any further steps. On two occasions the boy got out and stole down in the dark, and had a few words with Rustem and Bûlus. One night the latter was buying his supper in the market, and saw the young man there with a crowd round him, beating him and swearing they would kill him. His salvation from death, from the human standpoint, seemed to be the fact that the English are in authority in Egypt, and they fear the consequences. Mr. Bradley was powerless, for the boy was not of age, and he could have been charged with kidnapping if he had sent him away, or taken any action. Shortly afterwards the lad completely disappeared, and nothing was heard of him. About two years later his father came, asking Mrs. Bradley to visit

his wife. She was very ill, but God answered prayer, and quickly she was restored. Mrs. Bradley once saw the son Mohammed in the house, but she could get no chance of speaking to him. He was dressed as a Moslem, and living as one. The next year, 1908, he came again to the Mission house. He wanted to be sent to another station, and prepared for baptism. When it was found out, he was forbidden to come, and no more has been heard of him since. His relations say that he is dead.

CHAPTER V.

Elias H Thompson:

"He that loseth his life for My sake shall find it."

Matt. x. 39.



The most lovable, the most beloved, and the most loving member of our Band was Elias Thompson. No one could find anything unkind to say about him, him, and no one ever heard him say anything unkind about another. Perhaps it was for these reasons, and for his transparent purity of character, that the few times he was known to rebuke wrong, his censure was most keenly felt. He was one of those rare characters who are all unconsciously a conscience for men; petty meannesses, and selfish acts, that ordinarily passed unnoticed, appeared in all their true ugliness in his presence. With a childlike simplicity of character he combined the vigour of an athletic body and an exceptionally brilliant mind. He combined also the mysticism of the Quaker, which led him to cultivate his inner life and walk with God, with the evangelistic fervour of the Salvation Army. Only those who lived in close daily association with him, as we did, could measure the greatness of our loss, when the Lord, in His wisdom, saw fit to take him unto Himself on 11th July, 1901.

How God dealt with him, prepared him, and sent him forth to Egypt, was told by himself in that first story of the Mission, to which reference has already been made, in the following words :-

"Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou art a stranger and also in exile. . . . And Ittai answered the king, and said, as the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Sam. xv. 19, 21).

"I was brought up in a Christian home as a member of the Society of Friends, and from the earliest days of which I have any recollection have been kept in mind of the things of God. The first religious impression that I remember came through a God-honoured evangelist when conducting a mission in Carrickfergus, and through a minister of our Society, who visited York while I was at school there. These, however, left but a very one-sided impression on my life, which might be summed up in the words, 'Be good.' An unsuccessful struggle began, and was carried on with an outward appearance of religion, whilst all the time the heart was far from God, and the desire for sin and the world ever present.

No King but Jesus.

"It was not till February, 1894, during a Mission held in connection with the Presbyterian congregation in Whiteabbey, by one of the Assembly's evangelists, that I first saw the Lord Jesus Christ crucified for me on the Cross of Calvary. The words of Ittai, in 2 Samuel XV. 21, were adopted as the expression of my will.

In life, or death, no king for me but Jesus. In looking back to that day I can see now that my attention was fixed more on the fact of my 'determination' than the fact of His 'reception,' and for some months I sought for 'feeling,' or outward testimony to the reality of the change that had taken place, till the Lord led me to see in simple faith that all our struggling is only our effort to 'believe God,' and when we believe Him we stop struggling, and rest. It was then that Philippians iv. 6, 7 first came home to my soul. 'Through the reading of 'Thoughts on Christian Sanctity,' and some of the works of the Rev. Andrew Murray, the Lord showed me there was something more in His salvation than a deliverance from the guilt and penalty of sin. I surrendered myself up to present light for all that the Lord willed for me. In the testing times, however, there was a drawing back, and therefore failure, and the consecration of the desire was rendered null by, disobedience in action.

Still the mercy and grace of the Lord led on, and the call came to me to leave business in the autumn of 1896, and go - 'not knowing whither.' . . . My first connection with those with whom God was weaving in the thread of my life was in July, 1896, and from that time God began a blessed fellowship in the Holy Ghost. . . . On the occasion of the opening of the new Y.M.C.A. buildings in Belfast, as I walked through the Minor Hall with a beloved friend (now Rev. J. Stuart Holden), he said to me 'It is on my heart that the Lord is going to separate out a party from your band of thirteen for work in the Soudan.' It was the first call to foreign work that came clearly home to my soul. The same 'separation' was immediately laid on the hearts of two other brethren in the city, and became a subject of earnest prayer as to the Lord's will for us as individuals. . . . Not being able to go to the Students' Conference at Curbar, as I was at Colwyn Bay for the Children's Special Services, the leading of the four who were there reached me by letter. I found it necessary to come home for

a Sunday, and then met the brethren for united prayer. Before going to bed on Sunday night, 22nd August, 1897, I asked the Lord to give a message from His Word as to whether He wanted me to go to Egypt, and when I opened the Bible it seemed to contain Egypt on every page I turned to. Next morning, before going to meet one of the brethren, the word came from Ezekiel X. 22 'They went every one straight forward,' which proved to be the very word this brother had received as a message to the band.

Continued Preparation.

"Again, on Sunday, 26th September, as we unitedly waited on the Lord He spoke very definitely to me, and I saw there was nothing for me to do but let the Lord have His way, though I had not yet the spiritual assurance, apart from, the written Word, of God's purpose on my behalf. Shortly after this the Lord led me to visit my brother in the South of France, when He spoke to me very definitely through two of His servants, revealing the subtleties of the self-life, and the need of the experimental out-working of much that had formerly been held theoretically, or intellectually.

"He dealt with me. On the negative side through the sparing of the Amalekites by Saul in 1 Sam. xv., and on the positive side through the history of king Asa, especially in 2 Chronicles xvi. 9 -the need of a perfect heart before God, which He alone could give. Then all seemed dark for some days, but the promises of Malachi iii. 1-3, and iv. 1-3, were given to me, and I waited their fulfilment.

"The next step was to be sent with a friend who was going to conduct some meetings with the missionaries in Algiers, and there in one of the Missionaries' homes, face-to-face with a few native converts, the Lord fulfilled His promises. As I left the room, the word sounded in my inward ear, 'The days of thy mourning are ended.' Hallelujah! At the same time He set His seal to the call to carry to the Gentiles the 'unsearchable riches of Christ.' One by one the doors opened, and on the 17th of January, 1898, the shores of England were left behind, a parting shot being fired to the few labourers standing on the quay wall as we emerged into, the Mersey. 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.'

"To Him be all the glory, Amen."

Valuable Beginnings.

We have seen in the last chapter how Cleaver and T. E. Swan opened up the work in Shebin-el-Kanâter in February, 1900; in May, Cleaver went to England to be married, and Thompson took his place at Shebin-el-Kanâter. Looking back, it is hard to realise that Elias lived only fourteen months in Shebin. To us, as we recall the past, we see those months filled full with most valuable beginnings; to him those fourteen months seemed to be a barren monotonous round, he felt that he was making no impression on the district, and, in one of his letters, compared himself to one of the most familiar sights in Egypt, the blinded sight yoked to the irrigation wheel, eternally tramping round in a circle, and seeing no result for his labour. But day after day was full of love's ministries, many a dark, lowly hovel was lit up by his bright sympathy and loving words, so free from the least taint of condescension, Many of the village boys, in the school which he had started, found in him an ideal, and in consequence are today to be found in different parts of the country occupying positions of trust. How he loved those boys!

As he went into these dirty houses, or rather hovels, and saw the fruit of ignorance and dirt, in eyes all bleared and painful from the dread scourge of ophthalmia, as he saw many another ailment which only needed the simplest of remedies, and the application of a little common-sense, he felt that, not only must he do all he could to give these people the light of the Gospel, which would ultimately cast out the works of darkness (so apparent here not only in inward sin but in outward bodily suffering), but that he must also do what lay in his power to relieve the immediate suffering. Accordingly, as he went from village to village and house to house, he carried in his pockets a few simple remedies. It was the constraint of love, the love of Christ, and it was the seed from which has developed the medical work now firmly established at Shebin-el-Kanâter.

The enemies of Christian Missions, especially those who write in the vernacular press, are fond of accusing us of carrying on medical work under false pretences. Whilst we profess philanthropy, they say, our real object is in an underhand way to deceive the people, get them under our influence, and change their religion. If this were true, we would be the first to be ashamed of such methods. But the beginning of the Shebin-el-Kanâter medical work very plainly gives the lie to such an accusation. We firmly believe that in tracing to its source every Christian medical mission, the same will be found. True Christianity cannot see suffering unmoved, true Christianity must hold out the helping hand, true Christianity cares nothing for a man merely "changing his religion." But having so obviously received the light that casts out darkness, and all the fruits of darkness, it can no more withhold the Light of Life, the everlasting remedy, than it can withhold the medicine or other temporary remedy.

Love your Enemies.

On July the 5th, 1901, the Band gathered together at Zagazig for their quarterly Council meeting. On arrival it was very apparent that Thompson was far from well. He seemed to be in a dazed state and with a high temperature, and could therefore take no part in the meeting. We gathered from him that on the previous day he had gone to the house of one of his bitterest enemies to give some medicine to his son, who was ill. It was a day of intense heat, and he seems to have contracted sun-fever, or sun apoplexy, as a result of the exposure in the middle of the day. At this time he was alone in Shebin, Ned Swan being at home in Ireland. Bradley went back with him that night to Shebin, and on the next day the writer took Bradley's place. The few days that followed were like a long nightmare in one respect; in another they were like the very gate of heaven.

It was one of those long spells of intense heat such as fortunately only rarely visit Egypt. Constant and increasing attacks of delirium seized our beloved brother. The furnishings of the house, and especially the kitchen, were so primitive, that the helps to careful nursing were of the slightest, and above all, the nurse was terribly conscious of his own inefficiency. During the day the thermometer stood well over 100 degrees in the shade, and fell very little below it at night. The very sparrows flitting about the courtyard had their bills wide open, gasping in the hot, intensely dry air. Dr. Lasbrey, of the C.M.S. Hospital, Old Cairo, came down and did everything that could be done for him. At first he considered it to be just a sharp fever, caused by exposure to the sun, which would quickly yield to treatment without the necessity of having to remove him to a Cairo Hospital - a serious undertaking with a man in a high state of fever. But on Monday evening, the 8th July, the doctor came to the decision that we must: get him up to hospital. We were promised the

carriage of an outlying landowner, the only conveyance in the district, to take him to the station, and up to the very last moment we were assured this carriage was coming, but, it never arrived. As there were no more trains that day there was nothing for it but to carefully support him on a donkey, and as slowly and as gently as possible get him to the station. The railway people were very good, and as soon as we had him lying full length in a reserved 1st class carriage, the long chapter of horrors of looking after a sick man, in what was then a most primitive village, came to an end.

A Life for Egypt:

Thus has the writer sought to slightly indicate the strain of those days and nights; but there was sunshine amongst the clouds, the sunshine of the Lord's very real presence. How precious, how holy were those intervals spent at his bedside when the intensity of the fever abated, and allowed of quiet converse. When he realised that this illness was God's call for him "to lay down his life for Egypt" there was no fear, no repining, but rather a glad rejoicing at the privilege, for he felt his death would do more for Egypt than his life. When he first told me that he believed this was his home-call, it was with a radiant face, and it appears from much of his correspondence, written just a little while before, that this was his heart's desire. He believed it was only by dying for them that the Mohammedans would ever be won for the Lord. He added shortly afterwards that he hoped his death might be the means of bringing three more men for the work. Even in delirium his whole mind was occupied with the bringing of Mohammedans to Christ, and just a few hours before the end, whilst the hospital attendants were out of his room, he actually arose from his bed, dressed, and went downstairs, and was just discovered going out of the hospital, "to preach to the Mohammedans," as he said to those who asked him where he was going. In the early morning of Thursday, 11th July, 1901, he quietly fell asleep.

None of those who were present as he was laid to rest that same evening in the English Cemetery, are ever likely to forget that time. Each was bound to him by that closest of ties, "love in the Spirit." Twelve years have passed since then, but the influence of Elias' life is still with those who were his companions in those early days, urging always to that life of whole-hearted surrender, of close walk with God, and of intense longing, and ceaseless effort, to win the Mohammedans of Egypt to Christ, which were so characteristic of our brother.

Testimony.

The following brief quotation from a sermon preached in St. Mark's Church, Alexandria, by the Rev. W. H. T. Gairdner, of the Church Missionary Society, Cairo, his close personal friend, on the following Sunday, will form a fitting close to this chapter.

"He went about doing good, so he was loved intensely by all those who knew him, but was known to very few; for, in coming to Egypt, Elias Thompson suffered that social ignoring (that is, I think, the justest term to use) which is perhaps the inevitable lot of the Christian missionary. None the less it probably entered deeply into the soul of this man who had moved so freely amongst his peers in the home country. Afterwards he went to a little township in the Delta.

. . . . For weeks together he was alone the only Englishman in the place. He was alone; and alone faced the

disappointments and heartbreaking discouragements which must be the lot of all pioneers; besides other sorrows of which we cannot speak here.

. . . He passed away, laying down his life for the land of his adoption; being called by His Lord to glorify Him in death rather than life. 'He that hateth his life for My sake shall keep it.' Truly this man hated his own life; truly as the world counts loss, he lost it if ever man did. Now, he has kept it, gained it. 'If any man serve Me let him follow Me, that where I am there may My servant be also.' Truly this man loved and followed his Lord; and where Jesus is, there is Elias Thompson to-day. 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.' Truly the corn of wheat has fallen, and has died. And now we ask ourselves, where shall be the fruit and the harvest?

Please God it shall begin on this Sunday morning, and in this Church: in you and in me. The death of this man seems to me to be a trumpet-call to us all, and most of all to you his fellow-countrymen in Alexandria, among whom this noble life of which you hear for the first, time, perhaps, to-day, was lived. He was a man who put his all in pawn and lived the eternal life, the, life of absolute surrender."

CHAPTER VI.

To 1913 & Retrospect:

"Then I told them of the hand of my God which was good upon me. . . . So they strengthened their hands for this good work."

Neh. ii. 18.

To trace all God's ways during the years that have intervened since 1901, would need more space than can be given. Though a record in many ways of man's unworthiness, it would also be a testimony to our Father's great faithfulness.

I recall a little informal, farewell gathering held in the Y.W.C.A., Belfast. The late Miss Helen Ewart, and Miss Rose Charlton, then Secretary of the Association, had invited us to take tea with them. A little previously - if my memory serves me aright, it was the same day - whilst in prayer together, there came to us a special message from God, which gave us great courage: "When I sent you forth without purse and without scrip, lacked ye anything; and they answered nothing." Judge of our amazement then, when, after tea, the purpose of the invitation was revealed by Miss Charlton opening a beautiful roll-text, on which these very words were painted. Are you astonished then, that as our eyes fell on these words, spontaneously, and, as one man, we shouted - HALLELUJAH!

A God-given Text.

That God-given text has been our experience. Although nearly every month, during these fifteen years, has seen our general account exhausted, we have never once failed, or even been late, in meeting our liabilities. If at times the missionaries' allowances have been very short, God has always, in some way, met the actual need. Many can testify to the fact that, when allowances have made it impossible to buy very needful additions to the wardrobe, God has sent to them just the very garments they needed, and, besides, fitting excellently. Some one may remark, 'But what a hand-to-mouth-to-mouth existence.' Quite so, but there is no sordidness or grinding poverty in the existence when we, fully realise, that it is, as some one has said, "from God's hand to our mouth." Is not the life of simple dependence after all the highest?

Not only in the matter of finance, however, have we seen that God's hand has been with us. Time after time we have found that choice of Mission premises has been made with more than human foresight, and our hearts have been filled with joy as we have watched railway developments, market, and town changes, etc., all making the sites year by year more valuable as Mission centres. Then again we see such great cause for thankfulness in those whom God has sent to us, from time to time, as reinforcements. There has been blessed unity, blessed oneness of heart and aim.

It is with a keen sense of regret that one must, for the sake of brevity, pass over all these events, many of them events which have made our hearts overflow with the sense of Our Father's goodness, and faithfulness, and which have brought us to the very dust with a sense of our own unworthiness.

Shebin-el-Kanâter.

In reviewing the work as it now is, it will be well to first look at the place where we saw the corn of wheat fall to the ground, Shebin-el-Kanâter, a town of about 5,000 inhabitants, lying 22 miles N.E. of Cairo. There are over 70 villages within an eight miles radius, with a population of some 180,000, 98 percent Moslem. The school that Elias Thompson started is no more. Last year it became impossible to carry it on any longer, the Government having opened a school which took all the boys. Let us thank God that for nearly twelve years the seed of God's Word was sown in the young hearts of the boys who attended it, and let us continue to pray that the seed thus sown may still spring up to fruition.*

** "At our Zeitoun Sunday service a few weeks ago a young medical student gave himself to the Lord ; later, he offered of his own accord to help me in the dispensary in Matarieh, and he has been a real help; so nice with the people and well up in their ailments. He has also brought me presents of medicine, of which we were in need. I only found out lately that he is one of our old Shebin schoolboys, in Elias Thompson's days, and had heard the Gospel there. His young brother has come to Zeitoun also, he is in the Tewfikieh School in Cairo, and decided in the Tent last winter, he also was an old Shebin schoolboy of ours. It was blessed to hear him preaching the Gospel at the Dispensary one day lately, and two Sundays ago he brought his cousin, another former pupil of our Shebin School, to the Sunday service, and he received Christ as his Saviour. "Extract from a letter of Mr. Logan just received.*

On a plot of ground bought as a memorial to Elias Thompson, there is now a substantial and well-equipped dispensary. Of a comprehensive hospital scheme, there already exists one ward for men and a doctor's house. The complete scheme includes separate men's and women's hospitals of two wards each, providing in all for fifty beds; a small administrative building between the two, including an operating theatre for both; another doctor's or missionaries' house, the foundations of which are already laid, and nurse's rooms above the present dispensary. We have also on the ground a small building for our Egyptian helpers.

Close to our preaching-room in the dispensary building, is the market, and for several hours every Sunday the Gospel is clearly proclaimed to the great multitudes of Moslems who gather here week by week. Windows and doors are wide open on the street, so that the passing crowd may at least get some "bread cast upon the waters." More often than not the actual audience without the room is greater than, and as attentive as, that within.

Encouraging Criticism.

About fifteen miles away the writer was one day telling the glad story of victory over sin, through faith in the Lord Jesus Christ, to a little knot of Moslems seated in the doorway of a weaver's shop. The crowd in the street was passing and re-passing continually, a few lingering for a while to hear the words. From these I would constantly hear such expressions as "That is the Shebin-el-Kanâter teaching"; or, "That must be one of the Shebin-el-Kanâter foreigners." How it rejoiced my heart to find that so many, in a merely passing crowd, had heard sufficient of the Gospel-teaching on market days at Shebin-el-Kanâter to recognise it at once.

Then, again, during the years that have intervened since 1901, there has been much systematic visiting of the

more than sixty villages that surround Shebin within a radius of about eight miles. This was very diligently carried on by T. E. Swan and Cash, who left us in 1909 to join the C.M.S. The visiting work has, to some extent, been curtailed since T. E. Swan had to go home on account of his wife's health, in 1910, though the ladies now stationed in Shebin are doing more and more in this direction.

A Dispensary.

When Arthur Steel settled into regular work, he started a dispensary, with daily attendance at Gospel preaching as an essential for admittance to treatment. It would be difficult to estimate how many thousands from many villages, far and near, have heard the Gospel in this way.

May I ask you to stop for awhile and try to get a mental picture of the way in which this whole district is getting the Word of God, the Message of the Cross, broadcast. Is it true that some of us, who have followed this work during all these years, are losing hope? How dare we, being Christians, give up hope in the ultimate victory of God's Word? Mr. Dan Crawford, in the Epilogue of his book, "Thinking Black," says :-

"Know ye, therefore, that unquenchable hope was crowned at last, for the glad year 1905 was termed Mwaka wa Lusa, or 'the year of Love.' Somebody drew blank when he said that Hope makes a good breakfast but a bad supper, for there is no throb of joy akin to the darkest hour merging into dawn. For look what befel us. At Kouï, Johnstone Falls, and Luanza, it was the same story and the same time."

Belbeis.

Three stations northward from Shebin-el- Kanâter, on the Cairo-Mansura line, is Belbeis, a town of 15,000, and head of a district of 61 villages with 140,000 inhabitants. Here we now have two houses, one for men's and the other for women's work. The former is our own property, given by a friend of Elias Thompson, as his personal memorial to him. In it we have a boys' school, a dispensary, and missionaries' residence. Adjoining this we have a preaching-room and teachers' houses. Since we tried to reach the market crowds, the weekly market has been brought right alongside our Mission compound, and all the crowds, going to and from the market, must pass the open door of the preaching-room, in full view of those who speak, and at the most not seven yards away, the road at this point being very narrow. Some might say this was all mere coincidence, but we see God's hand in it, and it is to us an earnest of sure and certain victory for the Gospel.

Except for an occasional visit from Dr. Payne, the dispensary here has always been carried on by amateurs, though nursing experience has not been wanting. But the crowds have come, and have found healing for their bodily ailments, often a healing far beyond the simple treatment given, a healing for which one could only account because the treatment was in "The Name," and accompanied by prayer. All who have come have had the message of salvation lovingly and clearly put before them. One boy, who first heard the Gospel message in this way, has been for several years a male nurse in the C.M.S. Hospital, Old Cairo, and was baptized there.

Bitter Opposition.

The boys' school has had to face much bitter opposition; school after school has been opened, with the one object of keeping the boys from coming under the sound of the Gospel. But the Mohammedan fathers cannot get away from the fact that even the Government school, with lavish expenditure of money, and infinitely superior equipment to ours, cannot compete with us in the formation of moral character, and that boys taken from our school, and put with these others, at once began to deteriorate. The wiser parents quickly bring their boys back to us. So that our school at the present time is more prosperous than it ever was. But the whole problem of mission schools is a growingly difficult one. The funds at the disposal of most missions for school work are ridiculously inadequate. At one time Government education was confined to only the very largest centres, but is now spreading to the smaller market towns. In addition to this, within the last two years, the Provinces have received permission from the Government to levy a five percent tax on all lands for educational purposes, and Provincial Council Schools are growing up everywhere. Especially is this the case in places where Mission Schools are already at work; for did not some of the very highest Mohammedan officials in the land pledge themselves at the Mohammedan Conference held in Heliopolis, in 1911, to do their utmost to plant a school alongside every Mission school, and a hospital alongside every Mission hospital. For every £1 we can spend upon a school's equipment, they can spend about £10; for every £1 we can spend on salaries of a teaching staff they can spend about £5. It is a miracle that any Mission Schools exist.

Not Despised by the Enemy.

There are some very good people who despise Mission Schools. The enemy does not, whether you describe the enemy as the most prominent defender of Islâm against the propagation of the Gospel, or whether you see him in that personal malignant spirit, who opposes with bitter hatred every act that tends to let the light of the glorious Gospel shine in the hearts of those whom he has so long deceived. Again, God, Our Father, despises not the Mission School; their mere existence is a proof of this, besides many another token of His loving care that those who have eyes to see note each day.

Fear not, O little flock the foe
Who madly seeks your overthrow;
Dread not his rage and power;
What though your courage sometimes faints,
His seeming triumph o'er God's saints,
Lasts but a little hour.

As true as God's own word is true,
Nor earth, nor hell, with all their crew
Against us shall prevail.
A jest and byword are they grown
God is with us, we are His own;
Our victory cannot fail.

As we have previously said, without intermission since 1900, every village, every hamlet, every farmstead round Belbeis has been visited, and the Gospel message clearly proclaimed. We believe there are many who are convinced of the truth of Christianity, but very few have believed unto the salvation of their souls. They are amongst those "fearful," whom John, by the Spirit, couples with the abominable, the liars and the adulterers; and yet we missionaries cannot but have an intense sympathy for them, and are often sore at heart as we come in contact with them, for we consider ourselves and wonder what we would have done in their circumstances. Our desire is so to present the Lord Jesus Christ to them that their hearts will be entirely captivated, and perfect love will cast out fear. The day is coming, and many of us think we catch the first faint breathings, when the Spirit will blow upon these dry bones, and there will be life, glorious life.

Day of Great Promise.

It was a day of great promise for the cause of Christ when we were enabled to start a special work for women in Belbeis in the autumn of 1910. Belbeis, from the days of the Pharaohs, has always been an important place, and has an interesting history, being the key to Egypt for all invasion from Syria. Like all ancient towns, that for centuries have been walled, it has constantly grown upon its own debris, until it forms a not inconsiderable hill. Perched upon the highest point, and so getting the fresh air, we were fortunate enough to rent a house well suited for a residence and for a girls' school. It has the great advantage of being in the very midst of Mohammedan homes, into the interior of which only lady missionaries can penetrate, and this is surely sufficient to indicate the reasons for our joy at being able to establish women's work for women in the heart: of this stronghold of Islâm.

It has been a hard uphill fight to start a girls' school, but the latest reports are most encouraging. A street children's Sunday School has attracted large numbers. The women have yet to be educated up to regular attendance at meetings held on their behalf, so that, up till now, attendances are most erratic. Visiting goes on regularly in the houses in Belbeis, and recently it has been commenced in the surrounding villages.

Tel-el-Kebir.

Let us continue to follow the railway, changing into the Ismailia-Port Said train at Zagazig; after about forty minutes travelling, we come to Tel-el-Kebir, which we have seen in Chapter IV. Mr. Logan opened as an out-station from Suez. This little village school has been carried on all the time, with only two changes of masters, and without much incident, excepting an occasional outburst of fanatical zeal for Islâm, which always bursts on the devoted head of our faithful teacher, Farag Beshai. Too great praise cannot be given to him for the way he has upheld the banner in this lonely outpost; sometimes he has been months without receiving a visit, and his only Christian fellowship is obtained by an occasional visit to the American Mission at Zagazig. Fortunately, now that Mr. Porter is stationed at Ismailia, he will be regularly visited. Many have paid surprise visits to the school, and have always found the boys well instructed in the Bible, and having imparted to them a good foundation of elementary general education.

But if this school had never existed for any other purpose it would have found its justification in the following incident. A Moslem boy attending an American Missionary School in the Upper Country became interested in the Gospel; he would sit in the Market-place whilst the Egyptian Protestant Pastor and the Government Apothecary would discuss the merits of Christianity with Mohammedans, drinking in every

word they uttered. He somehow obtained the tract, "Which of the Two: Mohammed or Christ?" (see Chapter III.), by which he was entirely convinced. Then inevitable family persecution followed, and in dread of his life the boy fled from home, finding his way to Tel-el-Kebir, the master at that time being a Protestant Christian from his own village. Logan was temporarily at Belbeis, and took him under his wing, and prepared him for baptism. He was ultimately baptised, at the age of about fourteen, by Dr. Finney, of the American Mission, Alexandria, and named Marcus Abd-el-Messih. He received his subsequent education both at the Assiout College of the American Mission, and at the C.M.S. Boarding School, Old Cairo. His influence on the boys was so appreciated at the latter school that he was pressed to back as house-master.

But he was not at rest there, feeling that God was calling him to a more definitely evangelistic sphere. He was greatly influenced by one of the younger pastors of the Native Protestant Church, who has drunk deeply of the spirit of C. J. Finney, D. L. Moody, and Spurgeon. He has now entered upon a secondary course at the Assiout College, with a view to graduating for the Theological Seminary, and then becoming an evangelist. We hear that the whole college is feeling the influence of his devoted Christian life.

Ismailia.

At Ismailia, between Port Said and Suez, on the Suez Canal—population, 11,488 - we have a boys' school, and a girls' school. The former has gone on without intermission since the days Logan started it from Suez. The girls' school, as it now is, has only been working for four years, so it can scarcely be considered as a continuation of the school started about the same time as that for the boys.

But Ismailia is no longer an out-station; for some time it had been worked as a 'ladies' Station, and recently Mr. and Mrs. Porter have gone to live there. He hopes to use Ismailia as a centre from which to work amongst the pilgrims, and others at Suez, where he has just succeeded in opening a little meeting room and bookshop, and also to visit regularly Tel-el-Kebir and Korein. The latter is a very large Mohammedan centre, with a population of about 9,000, which has in a way been missed out by the network of railways which cover the Delta. Ever since Cleaver visited it from Belbeis, in 1900, we have felt that there was a crying need to take the Gospel there, and we trust that Mr. Porter may be led to the most effective way of doing so.

Suez.

Suez, with a population of 18,347, of whom nearly 15,000 are Moslems, is now occupied by three ladies. In 1902 Cleaver had to leave home on account of ill-health, and Logan took over the duties of Field Secretary and Treasurer, and with a view to being in a more central place for the general supervision of the work, it was deemed advisable that he should leave Suez and take up his residence in Cairo. Since then a most encouraging girls' school and visiting among the women have been the features of the work in this town, our sisters having had the joy of seeing several of the girls truly born from above, though none have as yet received their parents' consent to baptism. We have been greatly cheered and helped in this work at Suez by the practical and prayerful sympathy of the Band founded by Miss Grace Mason, and known as "Love Links for Egypt's Women," two of our ladies being supported by them.

In this brief review of the work, as it is at the time of writing, we have dealt with every station that had been opened up to 1901, with the exception of Alexandria. The school started by Mrs. Cleaver was successfully

carried on, always in the same district, though with a change of premises, until 1909, when we handed it over to the American Mission. If we had had at the time a married couple to put in Alexandria, there would have been no question of giving it up. Some of us feel yet that the cry of its vast Mohammedan population for evangelisation is an insistent one, and that though the American Mission and others are doing good work in this direction, there is more than ample room for us too, in fact, for a very large reinforcement of those who are actually working amongst Mohammedans before this great city can be in any sense called adequately occupied.

The American Mission, in taking over our Alexandria School, took over the teachers, and practically carried on the work just as it was. In recent Women's Conferences held at Zeitoun, we have had the joy of seeing some of the old girls from this school, one of whom yielded herself to the Lord at one of the meetings; another, a Coptic girl, who has shown a bright Christian life, and taught for awhile in the girls' school taught at Ismailia, has been married to the head teacher of the boys' school there.

Zeitoun.

Zeitoun, or Ezbet-el-Zeitoun to give it its full name did not exist as one of our stations in 1901. Following our plan of giving merely a review of the beginnings of the work, and its present condition, we will not enter into details as to how we came to open up work in this place. Suffice it to say that it was the need of more carefully supervising the editing of our Monthly Arabic Magazine that first brought the writer to Cairo in 1904, and then, as stated above, the facilitating of the superintendence of the Mission that brought Mr. Logan there in 1907. Health reasons led to the choice of Zeitoun, a desert suburb of Cairo, as a residence. The house stands out by itself in the quiet and glorious air of the desert. The place seemed eminently suitable for bringing people apart: for awhile to meet with God, and so borrowing an adjoining vacant lot we pitched a tent, and a joint committee of missionaries invited all the Mohammedan converts we knew, to come for three days apart with God, from June 16th to 18th, 1909. About thirty came from all parts of Egypt, and a very representative body of missionaries. God mightily blessed this first gathering together of those who had been brought out from Islam.

Other conferences followed in succeeding years, one for Pastors and evangelists, two for Biblewomen and female teachers, one for Bible colporteurs, Tract colporteurs, and male teachers, and one other for Mohammedan converts. In 1910 God laid it on the heart of one of His servants who is specially interested in the Keswick Convention, to give us the money to buy this vacant lot, so that it may always be available for such conferences, or other developments more particularly connected with the Egypt General Mission. Many a soul, away out in the quiet of the desert, or up on the roof of the house, has, after some meeting in which God spoke to him, wrestled and prevailed, and the place has been his Peniel. We thank God for it, and pray that this bit of desert may be to many an Egyptian soul what Keswick has been to many an English-speaking one.

Mataria

Twelve minutes to the North, and almost on the ancient site of On or Heliopolis, lies Mataria, a very considerable village; there we have a preaching-room and small dispensary. The preaching has not always been allowed to go on without disturbance, but one of the "fellows of the baser sort," who stirred others up

to riot and stone-throwing, has just recently come back again with the spirit of a lamb, asking for a larger printed Bible than the one already given him, as he says he is now studying it regularly. There are many villages in easy reach, and our evangelist Ishâq is kept constantly busy.

Away about twelve minutes in the opposite direction from the house, lies, the great "White City" of New Heliopolis, built in the last few years largely by Belgian enterprise. One special quarter has been allocated to the poorer class of natives. For an open door here we had been constantly praying. One day a poor cane-chair mender came to the Mataria dispensary, nominally a Christian, being a Copt, but really very ignorant, and very dark spiritually; but the light of the glorious Gospel shone into his heart that day, and now there is quite a little gathering of red-hot Christians making known the Message in that native quarter of New Heliopolis. One woman, out of the depth of her new found joy, set apart one room of her very humble abode for meetings amongst the Moslem neighbours.

An Urgent Work.

Meetings have also been held among the upper-class Egyptian and Syrian ladies of Zeitoun, a work which ought to be largely developed. Here again we have had most valuable voluntary help from ladies who have given their drawing-rooms for meetings, and more especially by a few whose hearts are really all on fire to win their sisters to the Lord Jesus Christ, whether they be nominal Christians or Mohammedans.

When we came to Zeitoun we took over, by request, a school for girls, hitherto conducted by the American Mission; this is still going on, and is now in the same building with a Ladies' Hostel, where our young workers spend their first year or two in the study of Arabic and Islâm in connection with the new Cairo Study Centre, a joint missionary school of language study. In the schoolroom Sunday services are held in Arabic, and God has graciously granted that several have there found their way to the foot of the Cross.

Beshair-es-Salaam.

It will have already been gathered that from Zeltoun also, the Monthly Arabic Evangelistic Magazine, "*Beshair-es-Salaam*" is edited and directed. In it we seek to put the Gospel in a way which will arrest the Mohammedan. This is no easy task; it is not a matter of a pair of good scissors, a paste brush, and a good translator. It is only rarely we find articles in magazines and books that will bear translating; as a rule there is too much local colouring; but even suppose we take them out of their setting and put them into an Eastern shape, the Mohammedan reader will throw it aside and say, "That's not for me, it only applies to Christians." On the other hand, a strong controversial article is like Peter's use of the sword; it cuts off your opponent's ear, and it makes him angry; and the more logical and unanswerable are its arguments, the more angry he becomes. So one has to be constantly seeking for subjects in which they are really interested, and we make these subjects the medium by which we lovingly try to present to them the great vital truths of Christianity.

We do not mean that the controversial article has not its place; it has, and occasionally finds a place in our pages, as do also translated articles and selections from sermons in English. But, on the whole, that which would be a help to an English audience is only rarely a help to the Mohammedans. They are Oriental, and so, in a sense, is the Bible; and it is a striking fact that those teachers and preachers who are saturated not only with the Bible text, but also with its spirit, men who do not read into the Bible their own pet Western

philosophies, these are the men from whom one most frequently draws material that is valuable for translation into Arabic. We have over six hundred Mohammedan Arabic readers, mostly in Egypt, but a sprinkling in nearly every country where Mohammedans are to be found, including China and not excluding England, for we send to some of the Egyptian students there. About six hundred Christians (for the most part nominal) subscribe to the Magazine, thus helping to lift the financial burden, and at the same time, we trust, getting blessing to themselves, and becoming imbued with the desire to preach the Gospel to their Mohammedan neighbours.

Mina-el-Kamh.

The last station opened is Mina-el-Kamh, fifteen miles or so N.W. of Belbeis, and on the main line between Zagazig and Benha. Miss Cohen has just recently settled down with a Biblewoman to work amongst the women and girls of this large village, which is the centre of one of the most thickly populated districts in the Delta. There are over ninety villages, a population of 165,000 almost entirely Moslem, accessible from this centre.

CHAPTER VII.

1913 & Prospect:

“As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth ; so the Lord God will cause righteousness and Praise to spring forth before all the nations.” Isaiah lxi, 11.

We have now rapidly reviewed the work being done by the Egypt General Mission in this year of grace, 1913. Before we close this sketch, let us take a forward glance at what remains to be done. It must not be forgotten that we are a distinctly lay mission; from the first we have considered ourselves called, not to found churches, but to do that pioneer evangelistic work which in heathen and Mohammedan lands must always precede the organisation into churches. By our constitution we have not committed ourselves to work exclusively among Mohammedans, but naturally as Mohammedans form 93 percent of the population, and are more particularly in need of pioneer work, it is to their needs our eyes are mostly turned. But if God should send a many-tongued man with a soul-winning gift, a wonderful opportunity is open to him for work among the great cosmopolitan populations of the large centres. In fact there is a crying need for several men and women of this type.

But at present we are facing this great problem of Islâm, and the Delta of Egypt is the citadel. As yet we are only touching the Eastern fringe of the Delta, and even only a fraction of that, for from Zagazig to Damietta, with the exception of the large town of El-Mansfira, occupied by the American Mission, little is being done.

Facing the Moslem Problem.

There are six provinces in the Delta. With one exception the capitals of these provinces are all occupied by the American Mission, who are now more vigorously facing the problem of evangelising the Mohammedans. The exception is that of the province of Menoufieh, whose capital is occupied by the North Africa Mission, and its second most important town by the C.M.S. There are, however, in these provinces thirty-nine administrative divisions (called Markin; pl. Marakiz). Some of these Marakiz are very large; e.g., Mahallet-el-Kubra has over 32,000 of a population in the town, and 185,015 in its division. But almost all are important as centres for evangelisation, and ought all to be occupied for Christ. They are all centres of dense population. It is not always realised that of the whole population of Egypt, 52 percent are crowded into the Delta, and this, while calculating Cairo, with its nearly three quarters of a million, as part of the Upper country. On this area of about 6,000 square miles is crowded over six and a half millions of people, almost entirely agricultural. An idea of the density may be gathered from the fact that Ireland, with five times the area, only carries a little over four millions, and the great Egyptian Soudan, with its 850,000 square miles, only about three millions.

A Land Largely Unoccupied.

From a missionary standpoint the country is still largely unoccupied, as the following tables will show. In Lower Egypt there are twenty-eight towns of over 10,000 inhabitants without a resident foreign missionary; and some thirty-six in Upper Egypt. Along the western, branch of the Nile, from Rosetta to Cairo, 150 miles

of this great waterway may be traversed, with hundreds of villages on its banks, without passing a single mission station. The Behera Province, with 830,000 people, is still largely untouched, and the Gharbia Province, with a million and a quarter people, has large sections entirely unreached by settled work. The same may be said of the Daqahlia and Sharqia Provinces. Open doors abound on every hand. If the Lord had as many open hearts as we have open doors in Egypt the work of evangelisation would soon be done.

Provinces of Egypt and towns of over 10,000 inhabitants and their relation to Mission work.

LOWER EGYPT

MINUFIA		QALYUBIA		SHARQIA	
Ashmun	13900	Benha	15182	Belbeis	13485
Bagur	10038	Qalyub	16798		
Batanun	14961			Korain	11227
Shebin-el- Kom	21575			Zagazig	34999
Milig	10529				
Minuf	22316				
Sir-el-Layyan	15453				
Tala	15018				
Tukh	10365				
GHARBIA		DAQAHLIA		BEHERA	
Basyun	10477	Mansura	40279	Damanhur	38752
Bilqas	25473	Manzala	11446	Rosetta	16810
Biala	12376	Mataria	15142	Ramleh	19724
Shabas	12351	Mit Ghamr	15118		
Disuq	14837	Sinbillawen	11417		
Ebiar	11738				
Fawa	14515				
Kafr-el-Zaiyat	11405				
Qanayat	10358				
Mehallis-el-Kubra	33547				
Mehallit Marhum	11617				
Sammanud	14408				
Tanta	54437				
Zifta	15850				

UPPER EGYPT

Giza		Bani Suwef		Fayyum	
Giza	16487	Biba	10156	Agamiyin	14052
Kirasa	10608	Bani Suwef	23357	Abshawai	12562
		Bush	12754	Fayyum	37320
Minya				Fidimin	10363
Fashn	11364			Sannuriz	17106
Minya	27221				

*Names of towns enclosed mark those with resident missionaries.

A Sacred Legacy.

Then, too, we have a sacred legacy of work from that saint and soldier, General F. T. Haig, and this is none other than to occupy one of the great strategic centres of Islâm - Suakin. It is now more than twelve years since we received a precious bequest from this man of God to cover a few of the initial expenses of commencing work in this town, which, after a states-manlike survey of the Red Sea littoral, he felt to be the key of the Red Sea and the Eastern Soudan.

General Haig made no secret of the terrific climatic conditions to be faced by any one who sought to do work for God in Suakin. Perhaps this climatic bogey, has had something to do with keeping missionaries out of the place. Shame on us if it be so. General Haig thought that missionaries living in Suakin and Massowah might be able to cross over to Hodeidah and proceed to Sanaa, 7,648 feet up, in the mountains of Yemen, to escape some of the greatest heat. But for many years now Sanaa has been closed to all visitors by the perpetual fighting between the Arabs and Turks.

But the conditions have greatly changed since General Haig time. As I write these lines I am on my way back from a visit to Port Sudan and Suakin. Both these places are now models of cleanliness to the world; the dread mosquito is almost unknown. In Port Sudan, three hours only to the N. of Suakin, there are more than sixty English residents including ladies and children. The resident doctor, when I asked him what were the principal complaints from which they suffered, said, "Practically nothing, the place is ridiculously healthy." No one makes a secret of the blazing heat with intense dampness in the summer, and all get three months' leave every year. But five hours from Suakin on the railway there is a health station 3,000 feet high, and all the inhabitants of Suakin and other places on the coast, all who can scrape together enough for the railway journey, or the hire of a camel, migrate there for the hottest months; and the climatic conditions there are delightful. No more ideal arrangement could possibly be imagined for the missionary. He will have a summer-school of Mohammedans from many parts, and not less than 10,000 in number. But there is no missionary there to take advantage of such ideal conditions.

The greatest stumbling-block in the way of missionary work in these parts, however, is the direct prohibition

contained in the Sudan Government Administrative Regulations, ch. xix. sec. 1:-

No Mission station is allowed to be formed north of the tenth parallel of Latitude in any part or district of the Sudan which is recognised by the Government as Moslem.

An Unfortunate Precedent.

I believe such a regulation is without precedent in Colonial Government. And England's partner, Egypt, had nothing to do with the framing of such a regulation; England is alone responsible for it. I cannot conceive that, if representations are made in the proper quarters, such a regulation would be allowed to stand. But even as it stands at present there are certain exceptions to the rule, and we have high authority to believe that Suakin would be excepted if the Missionaries submitted to certain restrictions. May God grant that some man may read this page and recognise God's call to him. He would have to set to work to learn both the Haddendowi language and Arabic, and if he had but mustard-seed faith he would see the mountain of Government restrictions cast into the sea were he was ready to begin preaching the Gospel to the people.

Mrs. Haig, writing of her husband, says *"After the time spent at Suakin, my husband's mind was much directed to that place as a centre for mission work. . . ."*

In January, 1896, he attended the conference convened at Liverpool by the Student Missionary Volunteers, hoping that some opportunity might be given him there of speaking of the Red Sea Coasts, and of the importance of Suakin as a place from which work might be carried on, but no such opportunity occurred.

Unfulfilled Purposes.

"On his return home, he immediately began to plan to go there himself in order to look into things more carefully, and perhaps arouse interest by writing from the spot. His passage was taken, and he was to start in a few days, but God, to Whom his desire had been humbly committed in prayer, did not permit this journey to be made. Before the day of departure came he was laid low with influenza, and the idea had to be finally abandoned. Many were the prayers that went up to God for those tribes. Are they not written in His book? He felt strongly as he wrote: 'We subdued these people at the cost of the lives of thousands of them who fell in the battles round Suakin, and we are bound now to give them the Gospel.' "

Finally, I cannot close this account better than by an excerpt from General Haig's "Report of a journey to the Red Sea Ports, Somaliland, and Southern and Eastern Arabia." In it he quotes a letter which he had received as being the best reply to the question: What is the right kind of man for this work?

Difficulties Recognised.

"Your paper does not hide the difficulties to be met with in the enterprise. How are they to be overcome? I need not say that no stream will rise higher than its source, and while the great Fountain head of our faith is on high, in the practical carrying on of missions very much will depend on the elevation of Christian character reached by the missionary himself. Now unless you have missionaries so full of the Spirit of Christ that they count not their own lives dear to

them, you will probably look in vain for converts who will be prepared to lose their lives in the Master's service. In a relaxing tropical climate, like that of Aden, circumstances are very unfavourable for the development of self-denying character, or of energetic service. No small amount of grace would be needed to sustain it; for we are compound beings, and there is a wonderful reaction of the body upon the soul, as well as of the soul upon the body. It is supremely important then, in an enterprise like yours, to have the *right stamp of men* - men who have made some sacrifices, and who do not: count sacrifice to be sacrifice, but privilege and honour - men who do not know what discouragement means, and men who expect great things from God. Such alone will prove really successful workers in a field so replete with difficulty.

Unless eternity bulks very largely in the estimation of a man, how can he encourage a native convert to take a step that will at once destroy all his hopes and prospects of an earthly character, and possibly result in imprisonment, and torture, and death itself? And unless you have men, who are prepared, should God seem to call for it, to lead their converts into circumstances of such danger and trial, it is not very likely that they will find converts who will go Very much in advance of themselves. Men of this stamp are not to be *manufactured*; they are God-made. They are not to be *found*; they must be God-sought and God-given. But the Master Who has need of them is able to provide them. Nothing is too hard for the Lord."

Men of the Right Stamp.

It is men of this stamp we want not only for the Red Sea Coast, but for the crowded villages of Egypt. Not men who esteem themselves to be such, but Men Who have strong faith that God can make them such. "Who is sufficient for these things?" "My grace is sufficient for thee; for My strength is made perfect in weakness." "Not that we are sufficient of ourselves to think anything as of ourselves; but our efficiency is of God."

CHAPTER VIII.

His Faithfulness.

"Thy faithfulness reacheth unto the clouds."

Ps. xxxvi. 5.

One of the simple principles which we believe God gave us at the inception of the work was that it should be carried on in faith. No attempt was made to define what this meant or to expound its content. We believed we had been called of God to go forth to Egypt in childlike dependence on Him for the supply of all our needs. We believed further that His provision would always be found alongside His plan, and at the back of our minds there was the conviction that the whole Church would be enriched, not by our faith but by His faithfulness. We had no one behind us but a few praying friends.

We could therefore make full proof of the reality of God's promises in regard to temporal supplies. It was quite clear to us that going into debt would be inconsistent with the Word of God. We could not therefore guarantee any fixed support, but we could undertake to use faithfully what He sent in, taking this as His provision for our need. As the work has grown the situation has become more complex, but the principle remains the same. We are not the agents of a Committee in England, but members of a Mission in Egypt, each pledged to look to the Lord direct for the supply of every need, and all bound together as a family, conscious of the responsibility of the family relationship. This is at any rate the ideal we have set before us, and in spite of many failures we are still seeking to realise the ideal.

Exercise of Faith.

We are well aware that there are much more important matters in the working of a Missionary Society than finance, and the exercise of faith in God is by no means limited to the question of supply. We are also only too ready to admit that the expression a "Faith Mission" is liable to be grievously misunderstood. It seems to imply that faith is the peculiar monopoly of the Mission we represent, and rather suggests that other Missions, whose methods of working are different, are lacking in this essential qualification for any missionary work. These implications are far from our thoughts. All we desire to convey by the expression is a method of working, to which we have been specially called of God, a method whereby the missionaries themselves agree to assume the responsibility which generally falls on the Home. Board or denomination, and which therefore brings them directly and specially into dependence upon God Himself for the supply of their daily needs.

We propose in this Chapter to set out a few facts, gathered from the practical experiences of the past fifteen years, which will serve to confirm the truth that God is the Living One, the Hearer and Answerer Of prayer. We put on record these experiences for the enrichment of the whole Church, and for the strengthening of the faith of those who have from the strengthening first day until now been our fellow-helpers by prayer.

Two Mites, which make a Farthing.

Since the beginning of the work to 31st December, 1912, the Lord has sent in to us the sum of £40,331 1s. 6d. While we have from time to time received some large gifts, most precious answers to prayer, the bulk of our support has come in small amounts, many of them representing much sacrifice. The Lord Jesus Himself puts at the head of all subscription lists the sum of "two mites, which make a farthing." He still sits over against the Treasury, and He has noted many such gifts as they passed into our hands.

For example one, a 6d from little sick boy, whose father was praying with him about the needs of the Mission. Kneeling by the bedside, the father had prayed that the Lord would send in money for the work, which was then in great need. When he had finished there was a pause, during which the boy's hand stole under his pillow and producing a 6d which was being treasured up towards the purchase of some much-desired toy, he handed it over to his father for the Mission, and then he felt free to pray for himself. Precious money and still more precious prayer!

Or take another illustration. There came to hand one morning a letter, enclosing a Postal Order for 2s. 6d. from a poor woman in the Midlands, who had read of the work in Egypt, and was moved by the Spirit to send this sum, which represented, as she "more than a tenth of all I possess in the world."

I know how to Prevail!

Or again. After a meeting in a little Mission Hall in a very poor district of Belfast, a woman came up to us, and with tears in her eyes begged us to accept 6d for the work. "I am a poor woman," she said, and can't give you much, "*but I know how to prevail.*" She was only a mill hand, but how her words thrilled us! Who can place a value on such a gift?

Canning Town lies to the east of the great metropolis. It is dockland, and its people are mostly engaged in dock work. At the best the work is precarious, but at the time of which we write things were in a bad way, and the pinch of short supplies was being keenly felt. One of our boxes had found its way into a little Mission Hall, whose congregation consisted mostly of poor women. The record of that box for one year reads as follows:

	£	s	d
1 Half Sovereign		10	0
2 Shillings		2	0
3 Sixpences		1	6
143 Pennies		11	11
901 Half-pennies	1	17	6½
1118 Farthings	1	3	3½
-----	-----	-----	-----
2168 Coins	Total £4	6	3
-----	-----	-----	-----

We have only to be reminded of the fact that amongst these people the purchase of a farthing's worth of coal is not an infrequent operation to understand something of the real value of such an offering.

Then, too, how frequently we have been cheered by anonymous gifts coming just as we have been making known our needs to the Lord. We can only find space to mention two. The first came to us in while we were waiting on the Lord for funds for the outfits and passages of two new workers who had been accepted for the field. "Please use enclosed £50 for Miss ----'s outfit for Egypt, from two who, are interested, also the remainder of the draft enclosed for --, from another friend." The letter contained a draft for £100.

On 7th June, 1911, a registered letter arrived at the Mission House, which on being opened was found to contain a £50 Bank of England note. The accompanying letter simply read: "My God shall supply all your need according to His riches in glory by Christ Jesus, "From that day to this we have not the remotest idea who the donor was; all we know for certain is that he or she was indeed moved of the Lord to send the gift, which came with a blessed reminder to our hearts that He Who cares for the sparrows was thinking of us."

Direct Answers to Prayer.

Of direct answers to prayer, which can only be explained by postulating a God Who hears and answers, we have had very many. Before, however, recounting some of them, may we remind you that to step out in faith on the promises of God is one thing, a most important and necessary thing, it is true, but it is only the initial act which leads to a walk of faith. Further, this walk of faith never becomes a walk by sight. And, still further, God invariably puts to the test any attitude we take up in regard to Him. Indeed we may say that until it is put to the test the position is only a theoretical one.

Having stepped out, then, on the promises of God, we may expect Him as our Father to bring us into situations where we are entirely shut up to Him for deliverance, where faith will be tested, not with a view to breaking, but strengthening it. Whether we are out on what is known as the "Faith Principle " or not, the Lord deals with His children as with sons, and puts them into the fire in order that He may make them more efficient instruments for His service; but in a Faith Mission it is so much easier for the Lord to apply the test on the financial side, and it is also so much the more obvious when one can put into terms of concrete cash the deliverance. We do not, however, for a moment wish it to be understood that we would limit the training and discipline of the Lord to these material things. In His dealings with Israel in the wilderness, the supply of water and manna, of clothes and shoes that waxed not old, touched the imagination of the people even more than the subtler deliverances in other realms. Like Israel, we can truly say that in spite of many tests of faith, in spite of many difficult situations, from which there seemed to be no way out, we have never lacked a sufficient supply of such things as are necessary for life and service. We have often seen the bottom of the barrel of meal, but never an end of the meal itself.

Never Failed Yet.

Towards the end of December a few years ago we were in urgent need of £100 to close the year, and much prayer was made without apparently any result. On the 31st we wrote to one of our Council members resident in Ireland in regard to the position, and closing thus "Keep praying that we may *rejoice* in hope. He

has never failed us yet." On the 4th of January a lady came into his office to ask if the Mission were in need of money, explaining that the Lord had told her a week before to bring him £100 for the work. After receiving the cheque he read her our letter, which was lying on his desk. The gift was so manifestly intended by the Lord as part of the December remittance that we cabled it at once to the field, so that the need of December was fully met, and the sum we asked for provided without any appeal save to the Living God.

We cannot fail to notice in connection with this case the fact that the Lord had *in purpose* already made provision for our need by distinctly moving one of His stewards to send us the required sum. A delay of a week in obeying His command caused some confusion, which leads us to reflect on the possibility of God's plan being frustrated by the disobedience or neglect of His own children. It is difficult to say how far God has, in His infinite wisdom, allowed Himself to be dependent on the obedience of His own creatures, but the obvious lesson for us is the duty of prompt obedience to the whispers of His Spirit. We would surely find many instances of the most delicate touches of His loving care were we continually waiting with open ear at the posts of His door.

His Unsearchable Ways.

Some years ago the opposition to our work in Belbeis became very keen, and we had received notice to quit from the landlord of our premises. We had secured a piece of ground in the village, with a view to building a Mission House as soon as the Lord sent in the funds; but at this time there was nothing in hand, and after a fruitless search for other premises we were beginning to fear that we were literally going to be turned out of the place. Much prayer was however being made that the Lord would provide us with what He saw best for the work. At this juncture a dear friend from England was visiting our stations.

Staying at Belbeis, he became acquainted with the situation, and, moved by the Spirit of God, he offered us £600 to build a house, as his own personal memorial to Elias Thompson, whom he had known. Thus, before the notice to quit had expired, we were duly installed in our own house, which has been as a light in that dark place ever since. There was a singular sequel also to this incident. At the time he promised the money, our friend did not quite know how he was going to put his hand on the cash, but before leaving Egypt he received a communication from home that, owing to a mistake in the balance sheet of his firm, he ought credited with £600 more. The money was accordingly already at hand unknown to him when he dedicated it to the Lord.

"How unsearchable are His ways!"

Timely Gifts.

We have had some remarkable experiences of timely gifts also. Take this one for example. In the month of June, 1908, we had written, as our custom was, by the Friday mail, which would arrive nearest the end of the month, enclosing the remittance, all we had in hand, but quite inadequate to supply the need. As there was yet time to get another letter out by the Tuesday mail, we arranged to send a further cheque if more money came in. We were much in prayer about the matter, but Tuesday came with only £2 6s.0d. additional in, so we dictated our letter to the field regretting our inability to send anything more, and expressing the hope that in some other way the Lord would answer prayer. In the middle of the day the post brought two letters,

one from Queensland and the other from Sydney. The first contained a draft for £150 and the other £12, so that we were able to add a postscript to our letter sending all they needed. Now that letter from Queensland had been coming for six weeks. Who timed it to arrive just at that critical moment? Coincidence! The word is too long and the calculation on the basis of probabilities too difficult. GOD! This is simple and satisfying.

By Submarine Cable.

Or take a still later case. We were once more deeply concerned owing to shortness of funds, and as is inevitable were driven to our knees in prayer. So pressed were we that two of us set apart an evening for specially waiting upon God. The burden was very heavy when we got down. However, as time went on the promises of the Word seemed to become real, and with the entrance of the promises there was an exit of the burdens till our months were literally filled with laughter. It seemed as though we were enabled by faith to lay hold on them, so that they became real as though actually in possession. In the course of prayer one of these present was led to remind the Lord that on one occasion He had met the need of His disciples by means of a coin in a fish's mouth. "Lord," he continued, "Thou hast still fish at Thy disposal. Thou couldst supply our need in this way just now, for Thou art the same."

Arising from our knees about nine o'clock we were taking leave of one another in the hall when the last post arrived. Picking up the letters in a casual way we opened the first. It contained a cheque for £120 with an advice from Reuter's Agency that they had been instructed by their Sydney correspondents to transmit it to us. The money had come, not in a fish's mouth, but by submarine cable 14,000 miles, reaching our hands just at that special moment. And the other side of the story, when we got to know it months later, was just as remarkable, for when the question of remitting came up before our brethren in Australia it was laid upon their hearts to depart from their usual custom of remitting by post, which would have reached us six weeks later, and to cable the money, one of those present paying the extra expense out of his own pocket that the money might reach us at once. It is not the sense of relief which these gifts bring, although it is very real and blessed, but the sense of His immanence, which is so precious. He is real; He hears prayer; He answers; He is tenderly careful. These are the abiding fruits of such experiences. And it is well worth all the suffering to get this new assurance.

These are only some illustrations of His dealings with us during the past fifteen years. We have not space to put on record the story of the £300 He sent us for the purchase of the ground at Zeitoun in October, 1909, or the wonderful gift of £800 towards the Shebin Hospital that same year, or the £500 a few weeks ago (September, 1912), and many other "direct answers" no less precious. But we cannot close this chapter without reference to the gift of the new Mission House. 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 us 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.

Intensity of Tests.

We have already said that the Lord has again and again put the principle, upon which we stepped out in 1897, to the test. In many ways the tests have grown in intensity. After all, for seven young unmarried men to take a risk of this sort does not seem very striking, but now with thirty-four European Missionaries and eight children, other problems have entered, making the situation, much more complicated from the human standpoint. But we thank God that when we accept a principle from Him, He accepts responsibility for us which covers every implication of the original step. And up to this present He has fully justified our confidence.

And, further, we would place on record our testimony to the rich blessing we have all received through the very tests themselves. The "afterward" has indeed been fruitful, although the present may have seemed to be not joyous but grievous. As an illustration of this we may put before you some recent experiences arising out of a series of heavy trials. There were written practically in the midst of the fire, and before the wonderful deliverances lead come. They were received in answer to an enquiry as to how the Lord had met the need of the *individual*. We have hitherto only dealt with the Mission as a whole but could the history of the individual members be written, it would disclose still more remarkable tokens of the Lord's tender care.

Not Pitied—but Envied.

One young worker writes:-"I could tell you wondrous stories about His tenderness in my first year out here, but I am afraid what He has given for the solitude would not do for the public; but you should know it has been grand and good to trust Him; and when on the 1st inst. the news came that there are no allowances, a holy curiosity came upon me to see what the next way of surprising us would be, and I could only praise Him for this new test and chance of proving Him. His special help has always come in the very moment of need, and in this way He sent me within this year about £25, which always covered the current expenses and my extras. We all, I am sure, know how you feel in such times of straitness, and we try to strengthen your hands then, asking Him not to let you feel too much for us. *We are not to be pitied, but to be envied* for all the privilege of learning new lessons, and He wants us to be without carefulness. 'Mine it is to serve Him with a perfect heart'."

Another writes:- "I have enjoyed all that I have needed, and have lacked no good thing. There have been times when I was brought to the last millieme [farthing], but before the coffer has been quite empty something has been sent to replenish the diminishing store." And after telling how various sums, amounting to £14 had come to him from friends ignorant of his need, for the purpose of enabling him to have a good holiday, he adds, "His times of testing always precede blessing, and I hope my life is growing richer by the experiences through which I pass."

Never Wanted, Never Doubted.

"I cannot tell you how wonderful every need has been supplied. We have never wanted, and have never doubted Phil. iv. 19," writes a third. And a fourth says: "It is absolutely true that one has lacked no good thing . . . At the little prayer gathering - which we held when we received the news of no allowances, I

am sure I had one of the most lovely times in the realisation of the Lord's nearness that I have ever had, and now once again we are safely supplied till the end of the month." Hallelujah!

The Son of Man hath no where to lay His head, 'comes home to one very forcibly, and makes one realise how in this matter, as in all others, 'He went a little farther' (Matt, xxvi. 39), and I still feel my own great need is not more money, but a closer fellowship with Him."

These testimonies might be multiplied by the number of those who have, in obedience to the call of God, gone forth trusting Him, but they are sufficient for our purpose, viz., to bear witness to the faithfulness of God.

**“THE HEAVENS SHALL PRAISE
THY WONDERS, O LORD; THY
FAITHFULNESS ALSO IN THE
CONGREGATION OF THE SAINTS.”**

**”LACKED YE ANYTHING?”
” NOTHING ! ”**



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An Interdenominational Mission, founded in 1897, for the purpose of helping in the Evangelisation of Egypt and the Sudan, aiming specially at reaching the Moslems with the simple Gospel of the Lord Jesus Christ.

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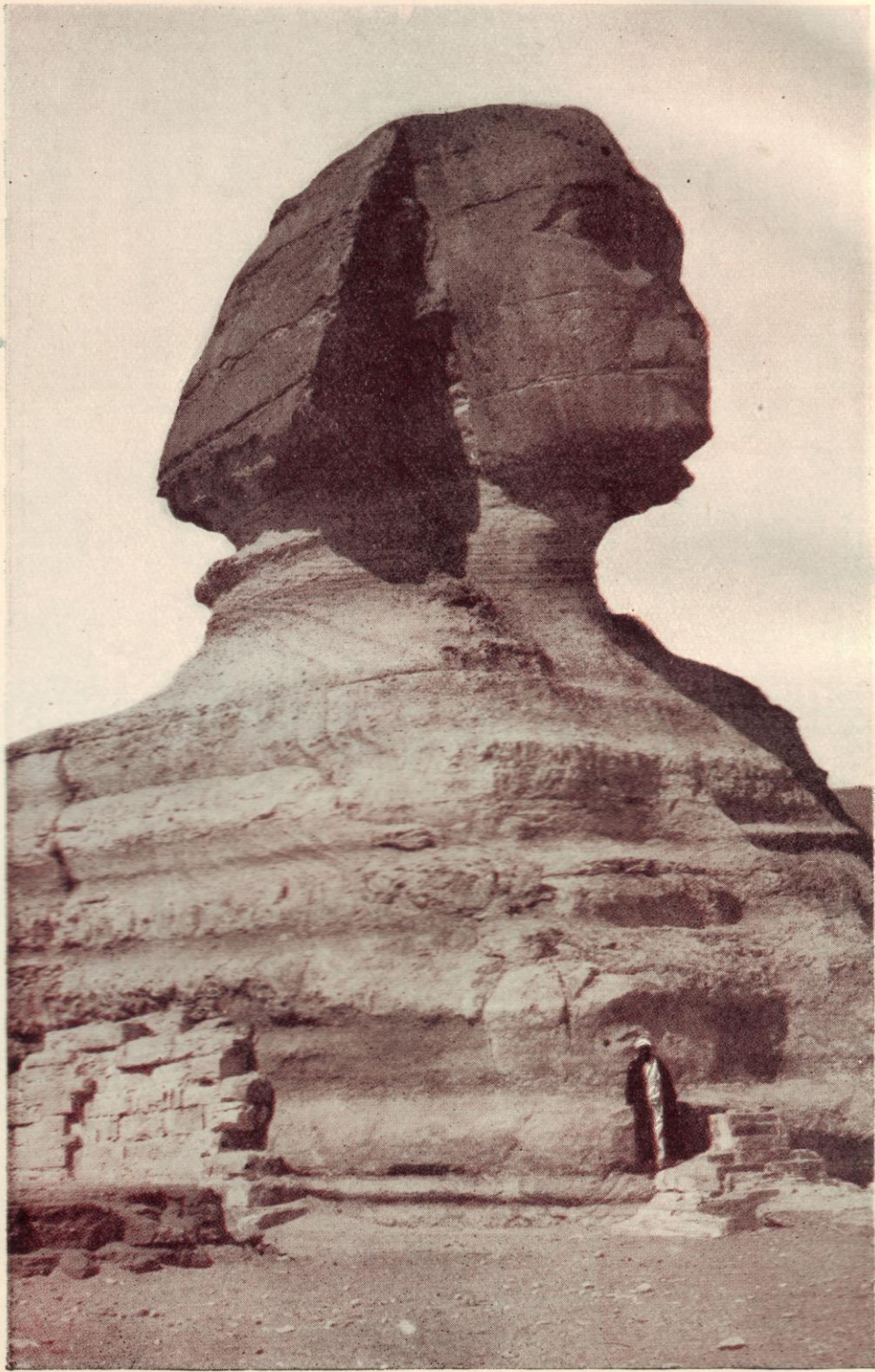
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The Sphinx.

City of Belfast
Young Men's Christian Association
Wellington Place.

Belfast 16th February 1897

Half-Night of Prayer

Definite Consecration for Missionary Service if He Call

Lord I am at Thy disposal for Foreign Missionary work as soon ^{as} wherever Thou callest me.

Signed:

J. Martin Cleaver

Charles Inwood.

George Innes

William Bradley

Mr J. M. Corne -

Wm H Boyd

J. Stuart Holden

Samuel McLean.

J. W. Wilson.

Fred. Cooney

Mr McLean

Fras. Gwille Hand.

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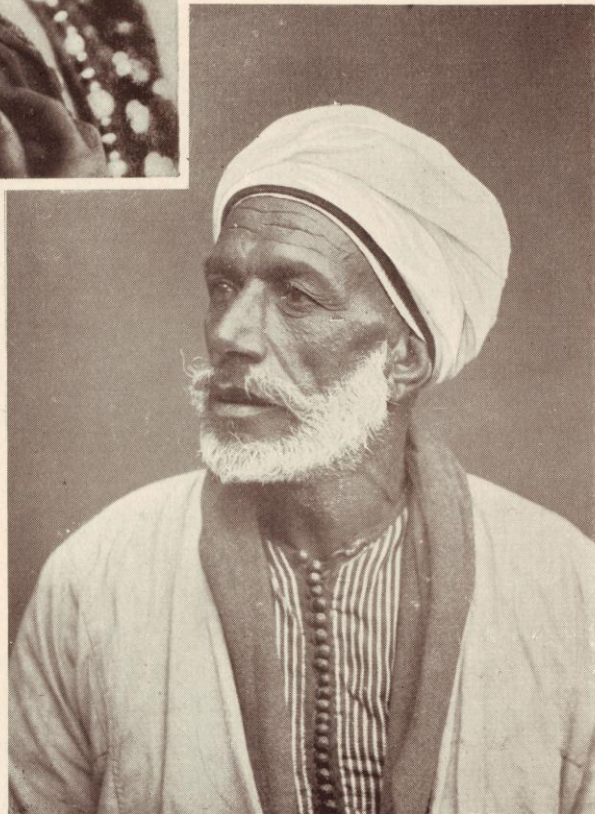


The Life-Giving Stream.



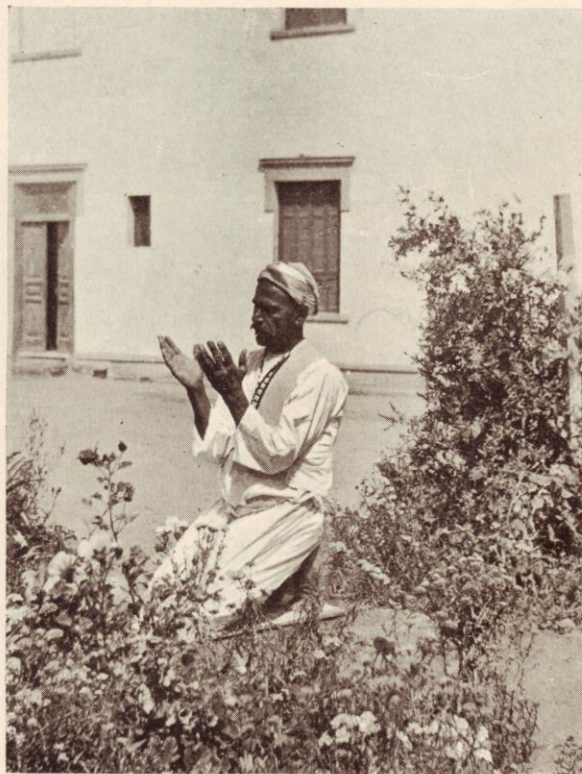
WORTH
WINNING
FOR
CHRIST.

MAIDENHOOD
AND
VIRILE
MANHOOD.





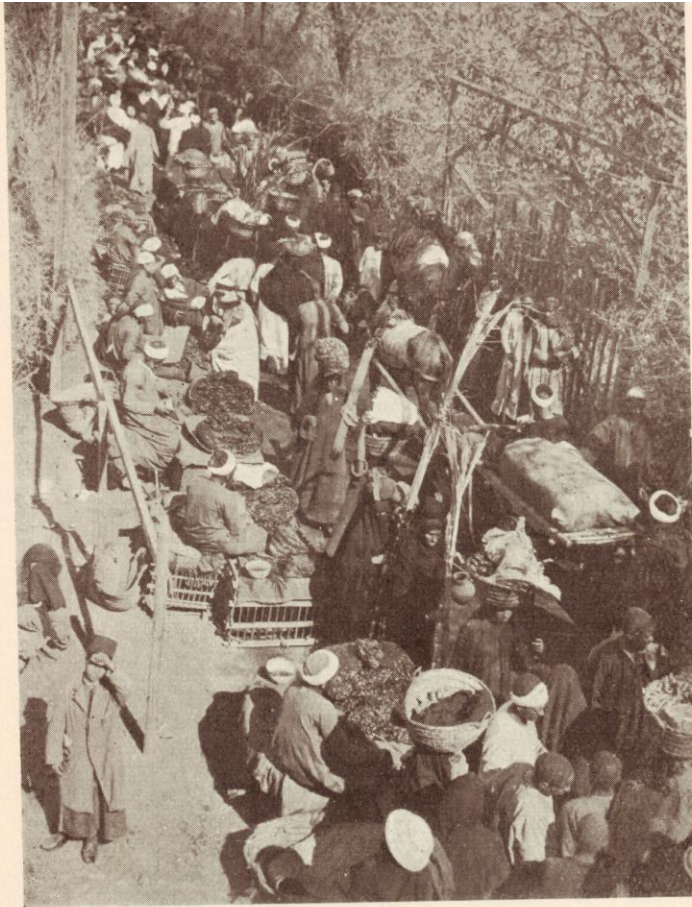
Market Day at Belbeis.



A
MOSLEM
AT
PRAYER.



THE LATE ELIAS H. THOMPSON.



The crowds
at
Shebin-el-Kanâter
on
Market Day.



Elias
Thompson
loved the
boys ; and
many a
smile was
his reward.

The
Sick
Baby.



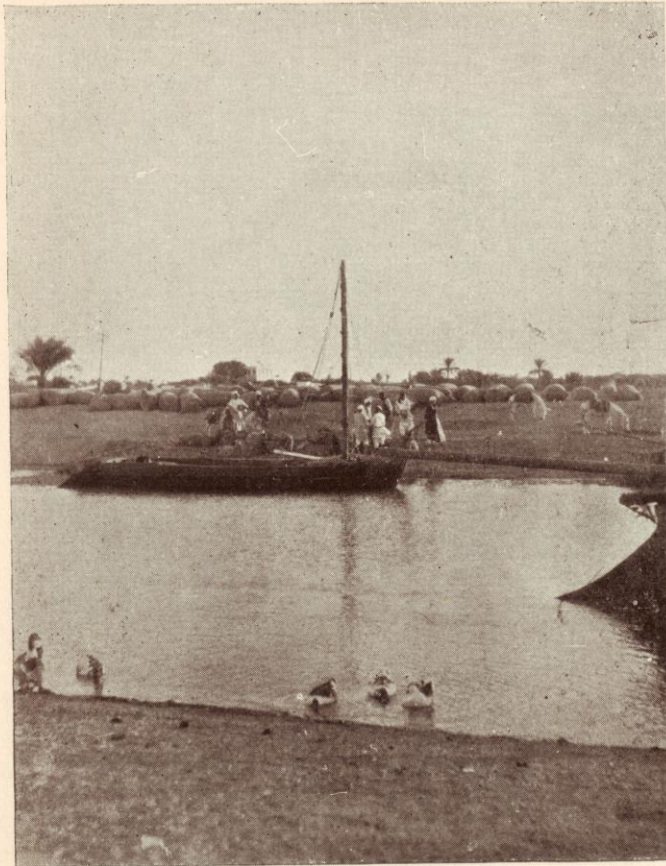
A Moslem Funeral.



The Dispensary Window,
Elias Thompson Memorial Hospital,
Shebin-el-Kanâter.

The Perpetual
Mourning
of Moslem
Womanhood.





TEL-EL-KEBIR.

Shipping the
Cotton Crop.

NOW THE
DAY IS
OVER!



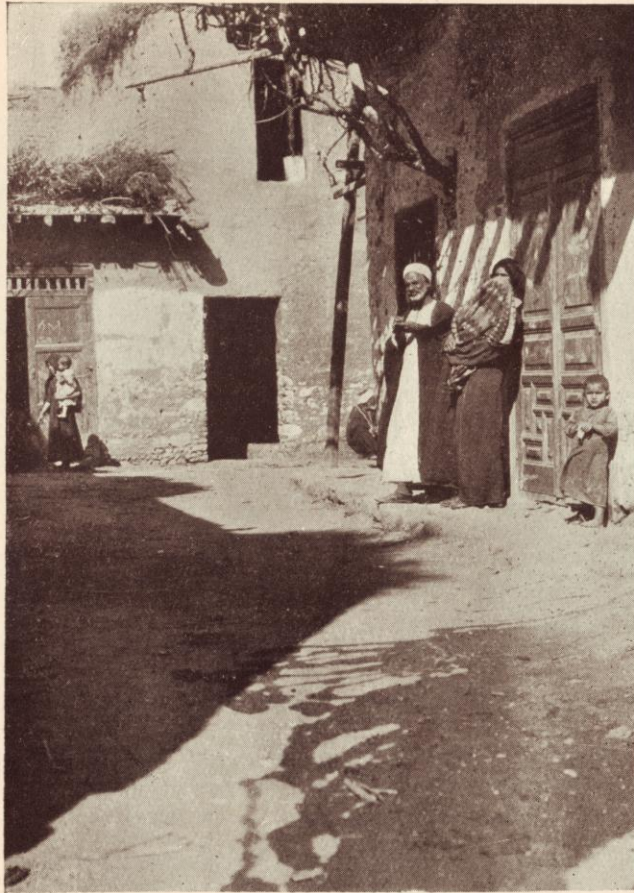
Ismailia
Sweet Water
Canal.



A Happy Sewing Class at Suez.



The Sweetie Woman visits the
Suez School.



An
Open Door
in Mataria.



Rev. Chas. Inwood and family group of E.G.M. Workers at Zeitoun.



In the City of the Arabian Nights.

