

**A Ramble Through
the
Delta of Egypt
with a
Camera.
by
WM. J. W. Rooms,
Hon. Sec., E.M.B.,
Kingscourt, Belfast.**



AN EGYPTIAN CAFE.

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INTRODUCTION.

As Hon. Sec. of the E.M.B., it has been my privilege to visit Egypt twice, and see something of the country and people among whom the members of the Band are working. I have been often asked for information to put before friends interested in the work. I have therefore endeavoured, in a brief way, to put this description into permanent form for private reading, or for more general use as a lantern lecture. The numbered sub-headings throughout give the series of lantern slides. For those friends who may not be acquainted with the work, a word of introduction may be helpful.

In seeking to trace the formation of the Egypt Mission Band we must go back a few years, when in the city of Belfast the Lord began to draw together a number of young men, gathered from all Evangelical denominations for two distinct objects - to preach the Gospel on Saturday evenings in the open air, and to meet once a week for a half-night of prayer. The members of this Band became knit together by the bonds of a deep spiritual longing for the perishing and love for The Master, Whom they desired to serve. Most of them had received very definite blessing, either directly or indirectly, through the Keswick Convention. The little Band grew till it numbered thirteen, and in February, 1897, at one of the weekly half nights of prayer, those that were present were constrained by the Spirit of God, in humble dependence on Him, to sign their names to the following pledge :-

I - The Original Band.*



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

The Lord had previously been dealing with them individually as to the needs of the heathen world, but this season of prayer seemed to add definiteness to what had hitherto been but vague.

THEY WERE GIVEN TO GOD for this particular work in a manner they had not been before. Immediately after this meeting the Holy Spirit began to gradually evolve His plan, but it was not until the month of April that He revealed His purpose of sending out a band of seven to work together. One after another the Holy Spirit separated six of them, dealing with each individually, and without any collusion on their part, bringing their hearts into line with His will and with each other. Those whom He "separated" united together in prayer for the others that were still required to complete the band, and that they might learn the sphere in which they were to labour. After two months of constant prayer and waiting on God for guidance, four of them were led to visit the Students' Conference at Curbar. Here they met Miss Annie Van Sommer, who had come to the gathering after definite prayer for Egypt. Before that Conference ended these friends were brought together by the Holy Spirit for the extension of The Master's Kingdom in Egypt.

In January, 1898, five members of the Band - Messrs. W. Bradley, J. Martin Cleaver, T. E. Swan, Elias H. Thompson, and J. Gordon Logan - sailed for Egypt.

IMMEDIATELY AFTER THEIR ARRIVAL, when all things were new, they waited definitely on the Lord as to their first step, and the centre in which they should be located. They were most heartily received by the missionaries and Christian friends of Alexandria, and a suitable house having been found, they settled down to the study of the Arabic language. They availed themselves of the many opportunities of work for The Master amongst their fellow-countrymen, and others whom they could reach by interpretation.

In October of the same year Messrs. F. Cooney and George Swan went out, completing the band of seven.



In BENHA—Typical Street Scene of Native Life.

A Ramble Through the Delta of Egypt with a Camera

THE land of the Pharaohs may seem to many a far-off country, but, owing to the facilities of modern travel, it has been brought within six days' journey of London. This fact makes it quite possible to have a rapid run through the country comprised in the Delta, and return to London within a month. To any who have felt a special interest in this land, and a desire to become personally acquainted, not only with its wonderful antiquities, but its present-day life, I would end this as one of the most best spent. The best time of the year would be the spring or autumn. For a rapid visit, of course, it is necessary to go overland by Paris and Marseilles.



The P. and O. Line steamers do the distance from Marseilles to Port Said in about four and a half days. It is a delightful journey, provided the weather be fine, but the Mediterranean can be as boisterous as probably any other part of the high seas. Leaving Marseilles the coast of France is skirted for some distance, then across the Gulf of Lyons to the Straits of Bonafacio, passing Corsica to the north and Sardinia to the south. A south-easterly course leads to the Lepari Isles, where the Volcano of Stromboli forms a magnificent sight, with its intermittent eruptions. After a few hours' steaming the magnificent Straits of Messina are reached, the sunny mainland of Italy on the left and the Island of Sicily to the right, with snow-capped Mount Etna gleaming in the sunshine. Two days more bring us to the ancient land of Egypt.

Anchoring in the harbour of Port Said, we were soon surrounded by A CROWD OF GAY-COLOURED NATIVES coming on board. Next came immense coal barges crowded with figures as black in skin and clothing as the coal on which they stood. The barges were soon made fast alongside our steamer, and, by the light of torches, the work of coaling commenced. In such a crowd of labourers there are about as many women as men, and the costume being so similar, it is almost impossible to tell which are which. As it was too

late to leave Port Said that night, I had a short walk round the town. There is not much to be seen. It is just a modern gathering of buildings of the flat lath and plaster type, with a few larger erections for hotels and business premises. It is said, and unfortunately with a certain amount of truth, that when an Englishman going east reaches Port Said, he "THROWS OVERBOARD THE TEN COMMANDMENTS;" and if there is a place in the world where there is a temptation to do this, it is Port Said. It is a terrible den of iniquity, with hardly a centre of light in it - a crowd of all nationalities, with all their vices, and, alas! few of their virtues.

THE BIBLE SOCIETY are here bravely holding forth the Word of Truth, and I saw a notice outside their shop announcing Gospel meetings in the small hall within. It is sad to find that those who become the greatest hindrance to the progress of the Gospel in this land are Europeans generally, including our own fellow-countrymen.

After spending the night on board, I went on shore early next morning, fortunately passing through the crowds of natives and the Custom House without losing any of my luggage, and arrived at the station, where I took the train for Suez. From Port Said to Ismailia the line is a narrow gauge one, running parallel with the western bank of the Suez Canal, and along the narrow strip of land between the canal and the marshy land of Lake Menzalah to the west. This lake probably covers the site of the ancient city of Zoar, and the Garden of Egypt referred to in Gen. xiii. 10. Across the canal the hot, sunny desert stretches away in the distance, looking like a fiery ocean. About midway Ismailia was reached. It is situated very pleasantly on the shore of Lake Timsah, through which the canal passes. It is an oasis in the desert, with its refreshing acacia and palm groves, and modern residences. Leaving Ismailia the line stretches out into the desert, in the locality where modern research indicates that THE ISRAELITES PASSED ON THE FIRST DAY OUT OF EGYPT in the time of the Exodus. All the afternoon we continued at some distance from the canal, but in sight of it, with the Bitter Lakes a brilliant blue under the clear sky.

About five o'clock I was glad to see the town of Suez in the distance, and soon received a warm welcome from Mr. John Logan, who was at the station to meet me. Passing along the streets leading to his home, one obtained an idea of the character of Suez. The buildings are not the dilapidated mud huts found in country villages. It is a town containing 25,000 inhabitants, and is an important business centre. There is more stability and modern character about the buildings. I was glad to find Mr. Logan comfortably settled in the top flat of a building facing out on an open square; this gives the possibility of some little fresh air occasionally. The view from his window is bounded on one side by an arm of the Red Sea, on the front by the Governor's residence, and on the left by the distant hills. Suez is a very important centre, and one of the most difficult that our brethren could occupy. From Port Said, 100 miles to the north, to Aden, about 1,000 miles to the south, Mr. John Logan is the ONLY MISSIONARY OF ANY EVANGELICAL SOCIETY.

This district includes, besides Suez, Ismailia and the surrounding villages; on the shores of the Red Sea, Suakim, Massowah on the African side, and, on the Arabian, Hodeida and Mowilah, with many others, including Jedda, the landing-place, and headquarters for the

Mecca pilgrimage. With such surroundings, and entire absence of Christian fellowship, it is no wonder that our brother should feel somewhat the burden and responsibility of his position. When he first arrived in Suez it was almost impossible to get into touch with the people at all, so prejudiced were they against a Christian. God seems to have owned, in a wonderful way, his perseverance, tact, and love, so that now he not only has some real friends, but many are willing and eager to come to the book depot and reading-room that he has started, also to visit him for personal conversation on the all-important question of the Gospel. When he arrived in Suez, a year and a half before, there was not even a Bible in the Coptic Church; now it is reverently read twice every Sunday. They had no preaching; now there are four evangelistic meetings through the week. There was no Sunday school; now Mr. Logan has a nice, bright Meeting for boys every Sunday afternoon, and in various ways he has had the joy of seeing the hand of God with him.



Interior of the Book Depôt, Suez.

THE BOOK DEPOT IS VISITED DAILY by many people of varied nationalities. It contains a selection of Bibles, Testaments, and Portions, in most of the Oriental tongues, translations in Arabic and other suitable languages of various Christian literature, and at the principal table, to which the natives go very readily, there is always a large Arabic Bible; and it is a delight to be able to record that this seems to be the chief attraction. As meetings of our home type are quite impossible, this reading-room gives splendid opportunity for coming in contact with men of all classes, and having intelligent conversation, which is perhaps the most EFFECTIVE KIND OF CHRISTIAN WORK that could be carried on in Egypt at present. The following incident occurred as recorded by Mr. Logan: -

"One day when some sheikhs came in to the reading-room they asked Istifanus, my native helper, if it was the Holy Ghost who did the works in the early disciples? He said yes. Well, they replied,

'HAS THE HOLY GHOST LEFT THE CHRISTIANS AND GONE BACK TO HEAVEN, FOR WE DON'T SEE ANY OF THE WORKS DONE NOW THAT WE READ OF IN YOUR BOOK?'

Poor Istifanus was clean bowled and came up for an explanation. I told him to ask them what it was that made these missionaries leave their happy homes, pleasant surroundings, dear friends, and every comfort, and go and live in deadly climates, amongst savage people, in miserable huts, far from everything and everybody most dear to them, and die by the score as they did in China, if it was not through the Holy Ghost? It was a searching question, and it might be well if many at home pondered well over it."

Early the next morning we went out to see the city. There is not much to describe in it. It is merely a modern Oriental place, with very little of the characteristic antiquity of Cairo and other places more inland. It is a busy town, both on account of the traffic on the canal, and the large number of pilgrims that pass through on the annual visit to Mecca. We visited the Coptic School, in which our brother has been teaching English for some time. It was a delight to see how readily the boys replied in English to Scriptural questions that he asked them, and also



BUILDING THE BARRAGE OVER THE NILE AT ZIFTA.

THE RED SEA FROM SUEZ.



Mr. John Logan is the only Protestant Missionary for 100 miles north from this spot to Port Said, and for about 1,000 miles south towards Aden.

the facility with which they can read our language. They are a bright and intelligent set of boys, and I feel sure that our brother has been WORKING TO MUCH PROFIT amongst them. After that we visited a Government school. Here, too, we found a fine set of boys. Passing on, we saw a native school of the old type, where the little, barely-clad, dark-skinned

urchins clustered around on a dusty floor, in a dark, dingy room, listening to an old man teaching Arabic characters. He used a feathery stick, figuring on a white board with coarse black ink. The contrast between this and the modern school was certainly great.



A FELLAHEEN WOMAN.

One interesting visit was that to the Sanitary Bureau, where we were fortunate in meeting a native doctor in his office, and a large GATHERING OF MOSLEM WOMEN who had brought their children to be vaccinated. It is very seldom that one has an opportunity of seeing such a gathering of women in Egypt, and more difficult still to obtain a photograph of them, but, through the kindness of the doctor, I was enabled to do this. He was an exceedingly pleasant and intelligent Copt, and sincerely anxious that his co-religionists should be enlightened in the truth. We then took train for the two miles to Port Tewfik, the extremity of a tongue of land stretching into the Red Sea, where the entrance to the Suez Canal commences. Here we found a busy harbour, and a number of official buildings, and I was enabled to get my first real view of the Red Sea itself; and as one stood on the shore while our brother spoke of the vast district beyond without the Gospel, we could only pray that the Lord of the harvest would send forth more labourers into His harvest. "The harvest truly is plenteous, but the labourers are few." We had a pleasant, though indeed a hot, walk along the shores for some distance, watching the steamers come and go, and the small native boats sailing by with their curious lateen rig. There were various groups of men, with their tools beside them, actively sleeping - the favourite occupation of the Arab! He will start out readily enough with his tools in the morning to do his work, but, if you happen to go and look for him later on, the probability is that you will find the tools and the work, and, if you do find the man, it will be curled up in his gallabiyeh, spending the hours in oblivion. The Moslem prophet is reported to have said, "HASTE IS FROM THE DEVIL." The Arab certainly seems to believe in this precept, and acts up to it most conscientiously!

As we had to leave that afternoon, Mr. Logan and I returned to Suez, and, after dinner, left for Bilbeis to attend the E.M.B. Council meeting on the following day. Although the two places should not be more than one hundred miles apart across the desert, it was impossible to cover the whole distance that night. We reached Zagazig about nine o'clock, after a long and dusty ride, and various changes. On the last stage of the journey from Ismailia to Zagazig we passed, in the darkness of the night, the battle-ground of Tel-el-Kebir, where General Wolseley won his great and memorable battle against the rebel leader, Arabi Pasha, in 1882.

On reaching Zagazig we were not long in finding a Greek hotel and getting to rest. About six o'clock next morning we began to examine the town. It is a very busy market centre, with a population of about 35,000, its great industry being the production of cotton. It is the depot to which the raw cotton is sent from the country round for exporting to Europe and other countries, and hence is a good business town. Here the AMERICAN MISSION ARE CARRYING ON AN EXCELLENT WORK, and they are the only representatives of the Gospel in that large town and the surrounding country. It is a large parish, as each parish for every missionary in Egypt must be, when we remember that there is only ONE TRAINED EVANGELICAL FOREIGN MISSIONARY TO ABOUT EVERY 200,000 OF THE POPULATION, on an average. About a mile and a half from Zagazig are situated the ruins of the ancient city of Bubastis, the Pi-beseth of Ezekiel xxx. 17- "The young men of Avon and of Pi-beseth shall fall by the sword: and these cities shall 'go into captivity" - an instance of fulfilled prophecy. Although we had to leave at eight o'clock, we made a hurried visit of inspection.

It is wonderful to see the immense area covered by the ruins of this ancient city. The walls of the houses, although only built of mud, bricks, are, in some places, in fair preservation, though probably erected three or four thousand years ago. In the centre a large space, strewn with immense blocks of red granite, covered with the most careful and beautiful work, carving and hieroglyphic, points to the fact that one of the magnificent Egyptian temples of olden times occupied this site.

Taking train for Bilbeis, Mr. Logan and I passed into a more fertile tract of country on either side of the line - fields of verdant green Crops of all sorts. The Fellaheen, or farm labourer, with the inevitable buffalo, going forth in every direction to start on the day's work, made a picturesque sight. Palm trees and orange groves indicated that we were in a more fruitful land. Indeed, the two stations of the E.M.B. at Bilbeis and Chibin-el-Kanater are both situated in the ANCIENT LAND OF GOSCHEN a district that, to the present day, retains its reputation for fertility, as many as five and sometimes six crops being raised in two years over the greater part of this agricultural district. The canals, intersecting in every direction, indicated the reason for its fruitfulness; they are the arteries that convey the waters of the Nile to refresh the land. The deposit left by this water is so rich in alluvial properties that scarcely any deep ploughing is required, and it is almost literally true you have only to scratch the earth and sow the seed, and the crops come forth. Though this may appear a rough-and-ready process, yet immense care is taken in laying out the grounds. The various crops are so carefully arranged that the country looks more like AN IMMENSE MARKET-GARDEN than a series of fields, according to our home ideas.

Arriving at Bilbeis about nine o'clock, we found our brethren at this station in very good health. Perhaps this may be partly attributed to the fact that Bilbeis, being situated on the edge of the desert, is about the healthiest centre of the Egypt Mission Band. To our home friends it may seem strange to call the desert healthy, but the long undulating waste gives a breeze that sweeps over the towns and villages of the cultivated land, bringing health-giving vigour with it. The town of Bilbeis, which is an important one, with about 15,000 inhabitants, was visible about a mile distant from the railway, rising on a mound above the general level of the country. It was a picturesque sight. As with most Egyptian cities or towns, distance lends enchantment to the view. There were no such things as wheeled vehicles, so we secured donkeys for ourselves and our luggage, and started on the dusty tramp for the town, followed by the donkey-boys and other interested natives. If a donkey-ride is not at all times comfortable, it gives a certain amount of relief when travelling in a country where no other means of locomotion are available. Passing the fruitful fields on either side, and skirting the town on the right, we came in sight of a little enclosed garden in front of a white-washed two-storey building.

THE NEW HOME OF THE EGYPT MISSION BAND IN BILBEIS.



Here we met Mr. Cash, who went out from Manchester at the end of 1901, and has been stationed with Mr. Cooney in this centre; and soon after, Mr. Cleaver, Mr. Bradley, and Mr. T. E. Swan joined us. After welcome refreshment we were not long in settling down for the business of the day, which was to hold the quarterly meeting of the Field Council. For those friends who do not know, I may say that the work of the Mission is controlled by two Councils - one in the Homeland and one in the Field. That in the Field is responsible for the Organisation and carrying on of the work in Egypt. It is the MOST IMPORTANT GATHERING of our brethren each quarter, when they carefully and prayerfully consider all the aspects

of the work, and the progress or discouragements that have been met with during the previous three months, and talk over any suggestions for the coming months. At this gathering do our brethren most specially need our earnest sympathy and prayer. A committee meeting seems a simple thing, but it is no easy matter to plan and carry on the work already in hand, in such a country as Egypt, where discouragement and difficulty are met with at every point, without even advancing to fresh efforts.

The work is difficult; and but for the grace of God, our brethren must inevitably become discouraged. Realising, however, that their work is not of man, but of His mighty Spirit, they meet together for prayer and fellowship, and serious consideration of all that concerns the Mission. They take fresh courage from each such gathering TO GO FORWARD "IN HIS NAME"

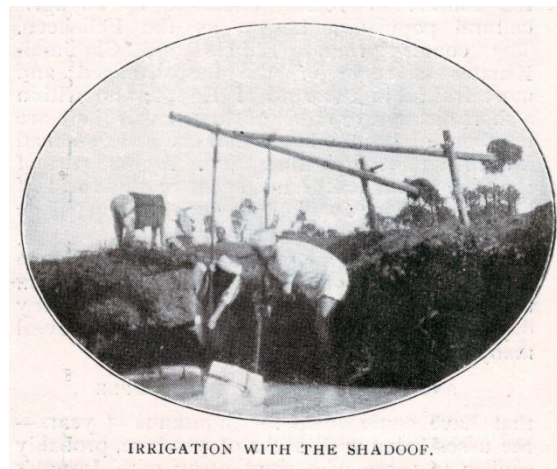
Who has called them forth to be His servants. Many things have to be taken into consideration, including the health of the missionaries themselves, for it is no light responsibility to leave one member in weak health a long distance from all means of help, or practical sympathy. It is unnecessary to recall the many matters dealt with, but the reports indicated much for encouragement, and also served to show HOW MUCH THERE WAS THAT COULD ONLY BE CARRIED OUT IN ITS FULNESS BY MORE PRAYERFUL AND PRACTICAL SYMPATHY FROM THE HOMELAND.

One of my reasons for going out was to secure a fresh set of photographs and some cinematograph views for future use in the homeland work of the Mission. We gathered the boys together, and they performed marching exercises, while I secured a good, cinematograph view, which gives an exceedingly realistic picture of the boys, the scenery, and surroundings of the E.M.B. Home in Bilbeis. This boys' school HAS BEEN A GREAT SUCCESS, and quite recently they have held a public examination, at which about 500 of the parents and friends were present - a sight that probably has not been seen, under similar circumstances, in that town before. There are about 35 boys belonging to the school, coming from Bilbeis and the surrounding country. The progress they seem to have made indicates that they are, on the whole, a most intelligent band of boys, and sincerely desirous of making progress, not only in Arabic and English, but in many instances in Scriptural knowledge.

The hope of Egypt is certainly in the coming generation rather than the present, and at all our centres the school forms the principal part of the Mission work. In very few towns throughout Egypt are there schools according to English ideas; and wherever they have been opened, by our own or other missionaries, they have been generally appreciated. More than once have our brethren been encouraged by the fathers of the boys intimating HOW MUCH IMPROVED THEIR SONS ARE since they have attended the school; and anyone seeing the boys of the school and the ordinary native together would be able to distinguish the difference. The self-respect, cleanliness, and tidiness that are manifest are a striking indication of one side of the success of the school work. To those of us who live in a land where every child is taught to read and write, it is impossible to picture the state of mind of the people in a country where only about 125 in every 1,000 of the men can read,

and not more than 6 in the 1,000 of the women. Such teaching as is given in the village schools is merely the alphabet, and enough learning to be able to read the Koran, no other subjects of any kind being taught. In many cases the Koran itself is learned 'by repetition', and not from any ability to read the language. In addition to the day school, our brethren hold a Sunday school, both the day and the Sunday school being carried on by MOST EFFICIENT NATIVE TEACHERS.

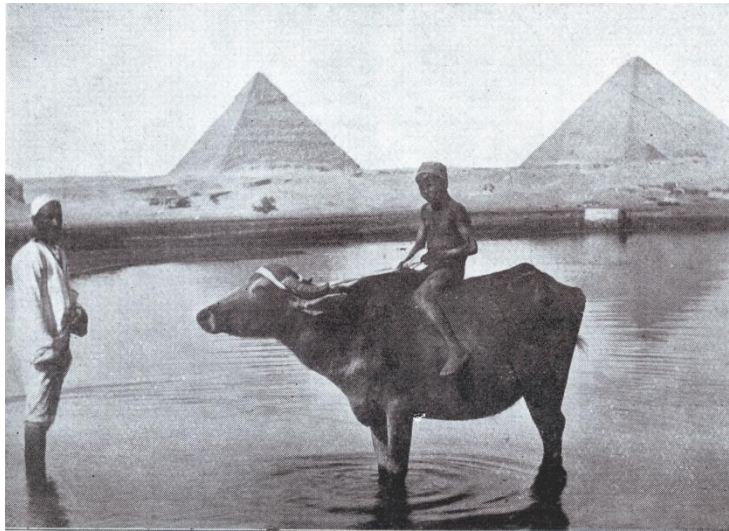
Early next day we endeavoured to make the most of the time at our disposal in securing various photographic and cinematograph scenes. To do this we visited the desert, the Ismailia Canal (which brings the water for the town from the distant Nile), and other parts of the surrounding country, both agricultural and village. A walk in any direction has its attractions. On the desert side you will probably see heavy-laden camels, or a stray shepherd leading his sheep to the banks of the canal for water. In the country, at every turn, one is met by the primitive means for raising water from the canals to the fields.



The simplest of all is THE SHADOOF, which consists of a pole swinging between two posts, after the fashion of a steel yard balance with a huge lump of Nile mud at the lower end, and a rude bucket attached to the top of the longer arm by a light pole. The labourer pulls down the long arm by means of the hanging pole till the bucket fills in the Nile or canal, then allows the weight of the mud balance-weight to bring the bucket up again to the higher level to which it is proposed to raise the water, and empties its contents into the higher Channel. Hieroglyphics of 3,000 to 4,000 years ago, illustrate the shadoof at work exactly as at the present day, THE SAKIYAS are a decided improvement upon the shadoofs; they are wheels cogged, as it were, with water-jars, which fill below and empty above as the wheel goes round, worked by a yoke of buffaloes.

They can be managed by a boy or woman, and are thus an inestimable saving of labour. With careful irrigation and management, three crops a year may be raised out of the rich, dark earth ; and if the land were equally distributed, there would be food and to spare for everyone, at the cost of comparatively light labour, and next to no capital. Recent investigations have shown that the yield of each acre is not only sufficient to pay the taxes and the interest on borrowed capital, and to support the peasant proprietor, but ought to

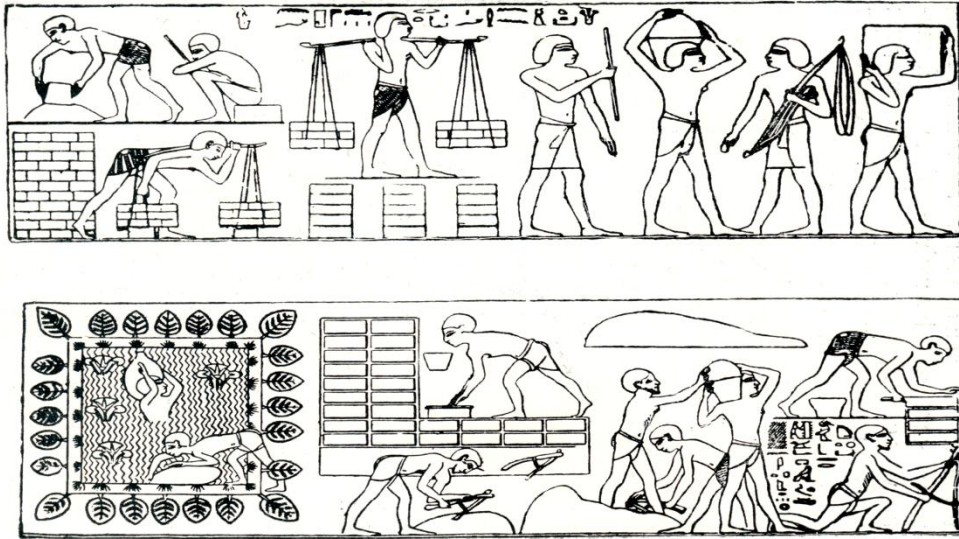
leave a considerable margin of profit.



THE INVALUABLE BUFFALO

EGYPT REALLY CONSISTS of a large farm dotted over with villages, to the number of 18,000, inhabited by an agricultural population known as the Fellaheen. The country round Bilbeis and Chibin-el-Kanater is some of the best-managed and most fruitful in the land of Egypt; and within a short distance of either of these towns there are numbers of small villages that could be reached during a morning's itineration. A good part of the time of our brethren is spent in this form of Christian service; walking or cycling from village to village, they get an opportunity of speaking to those they meet on the way, and others whom they find accessible in the villages. A walk any day through these country districts will reveal many of the ANCIENT CUSTOMS OF THE PEOPLE that have come down for thousands of years - the asses laden with sacks of produce, probably similar to those who went away with Joseph's brethren from Egypt with corn ; the unequal yoke in ploughing of a buffalo and a donkey, or perhaps a camel and a donkey; the people sitting out on their flat-roofed houses, basking in the sunshine, and performing the duties of the household in the open air ; the groups of pariah dogs that, while useful as scavengers, are both disgusting and treacherous, and remind one of the words of contempt with which a dog is referred to in the Bible; a blacksmith, with his native smithy, manufacturing very careful work with primitive instruments; and the rough native buildings being erected by easy-going masons, who leave all the hard work of carrying stones, lime, and water to the girls and women; also brick-making, as heiroglyphics shew it was carried on by the Israelites when in bondage in Egypt - the bricks made by hand out of Nile mud with chopped straw.

Brick Making in Egypt as in the time of the Oppression of the Israelites.



In the upper picture are captives building a Temple for Thothmes III. at Thebes - men carrying bricks in slings, and pouring out the Nile mud for making them, under the supervision of taskmasters with sticks. In the lower we see water being brought from a pond, the bricks being made and set in rows.

One day for visiting this interesting locality seemed all too short, but it was Saturday; and in the evening, as I had promised to spend the Sunday with Mr. T. E. Swan at Chibin-el-Kanater, I had to leave. There is not space to tell all the scenes of interest and of encouragement that I met with in this centre, where our brothers, George Swan and Fred Cooney, have laboured so faithfully, and where now Mr. Cash has taken Mr. George Swan's place. Before leaving Bilbeis, it was interesting to recall 'the fact that it was one of the oldest cities of the Egypt of the Christian era. It was OCCUPIED BY THE ROMANS at the time Egypt was subject to the Empire; and it was one of the first cities to fall in the Arab conquest in the seventh century. In fact all the most successful attacks on Egypt have been made through Bilbeis or its neighbourhood Cambyses, Alexander, Napoleon, and the English in 1882.

Arriving at Chibin-el-Kanater, I was glad to meet Mr. and Mrs. Swan in their adopted home - the new quarters of the E.M.B., since the death of Mr. Elias Thompson. The house in which he and Mr. Swan lived for so long being unsuitable, it became necessary to secure better quarters. To our Western ideas of comfort, there may seem much that is lacking; but the new residence, nevertheless, serves as a comfortable home in this town, with its crowds of surrounding villages.

To give some idea of the large field of service this centre gives, a schedule of the villages within a radius of nine miles has been compiled. There are 65 villages, with an average

population of 2,500 souls, or a total of about 165,000, and no other missionaries at work in this immense parish. The next day being the Sunday, we spent the morning quietly at home, having a little service with the native teachers, with a REFRESHING TIME OF PRAYER AND PRAISE.

In the afternoon the Sunday school was attended by about a dozen of the day school boys, who certainly seemed to appreciate the opportunity of learning, even on the Sabbath Day. This may seem a small number; but when we consider that such an institution as a Sunday school had probably never been heard of in the town, during the many centuries of its existence, before the arrival of our brethren, we can understand the difficulties, and that the numbers fluctuate, sometimes there being a considerably higher attendance. It is not so much, however, the quantity as the quality of the work that tells; and judging by this, there are boys in that school that give promise of becoming truly Christian men, and witnesses for Christ. One boy especially, in whom our late brother Elias Thompson took much interest, and whom our readers may remember being referred to as the one whose arm was healed in answer to prayer, was there, looking bright and happy, and giving a CLEAR TESTIMONY AS TO HIS LOVE FOR CHRIST.

I am glad to say that, from all I could gather, his life bears out this testimony; and there seems, in the providence of God, a happy future in store for Habeeb of service for His Master. He is a bright and intelligent boy, although his father is only a farm labourer, and the family live in one of the little mud houses in a neighbouring village. Habeeb has picked up English wonderfully well, and also a fair Bible knowledge. Will our friends pray especially for him, after having started well, that he may be kept in the faith, and that he may prove, by the power of the Holy Spirit, a mighty witness for Jesus. After the Sabbath school, Mr. Swan and I went for a walk into the country. Although the Christian Sabbath, it was to the natives an ordinary day of service, and the labourers in the fields were as active as on any other day. This day also being the MARKET DAY FOR CHIBIN-EL-KANATER, makes it extremely difficult for our missionaries to obtain fresh food, especially meat or vegetables, such of these commodities as are for sale during the week being only obtainable on market day. Friends at home will hardly understand what this difficulty means, but it is an exceedingly important one, as health itself is affected by it. So far they have had to obtain these articles from Bilbeis or Cairo.

It is amid mud villages as well as towns that our brethren are, and will be continually working, and one can understand that in the heat, especially of summer, the conditions are not by any means healthy or attractive, and nothing but the burning love of Christ will enable any missionary to persevere, year after year, with the small amount of outward success that is possible in any work amongst Moslems at present. It is in such a mud village that Habeeb and his father and mother live, and perhaps one of the MOST TOUCHING SCENES in the whole of my tour was to see the photo of our late brother Elias hanging up on the mud walls of their cabin. The almost complete absence of furniture, and entire absence of decorations of any kind, made this token of love and respect to our late brother all the more apparent.



THE LATE ELIAS H. THOMPSON.

It was my privilege to visit this home early on the Monday morning, and to see the kindly reception that Mr. Swan received from the family, who evidently appreciated the efforts of our brethren in Chibin, and especially the memory of *the one who laid down his life in their midst*. During my short stay at Chibin I also had an opportunity of a walk out to the ruins of the old city of Onias, one of the five Jewish cities SPEAKING THE LANGUAGE OF CANAAN in Egypt. Like Bubastis, it is a ruin of mud walls, which in their extent give some idea of the size of the city.

Early on Monday morning I heard a stir outside my window, and on looking out saw 'a number of boys who had come about six o'clock for the school that did not start till eight o'clock, and were at this early hour studying their lessons in the playground. We might wait a long time before such a thing would be seen in the homeland - boys and girls do not usually reach their school any earlier than necessary - but at Chibin, and also in connection with the other schools of the E.M.B., and especially in connection with the girls' school at Alexandria, the difficulty is to keep the children from coming too soon. In the same connection, another difficulty arises about holidays. They do not quite appreciate the advantage of such release from school, and are apt to think they are not getting their fair share of teaching if an extra holiday is given.

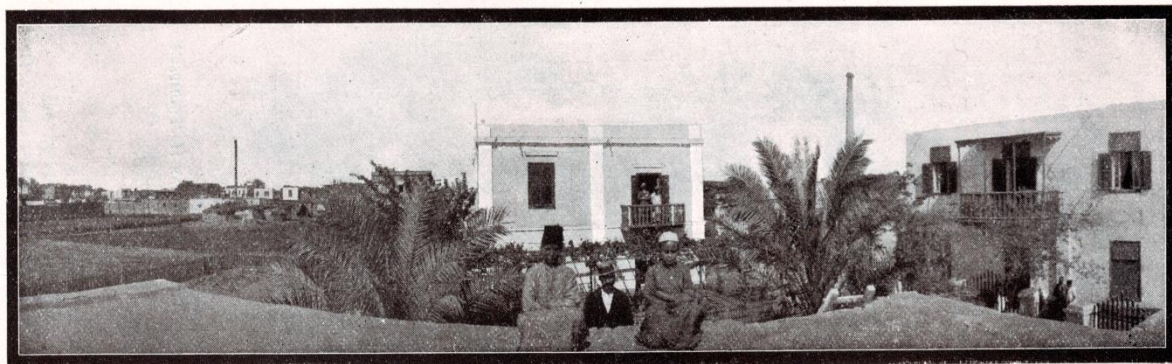
The difficulties in Chibin are great; but as the place has been consecrated in such a special manner, it must surely be won for Christ ultimately, or upheld for Him in the meantime.

ELIAS THOMPSON'S LIFE AND DEATH seemed to have had a wonderful influence on a large number of the people, and we cannot but believe that the seed sown will yet bring forth a

mighty harvest to the Lord whom he served so faithfully and so lovingly. One cannot help repeating his dying prayer, "that his death might be a call to three others to go out and take up the work." At present one has responded, and is now in the field. We yet wait for the other two. May the Lord Himself send these as soon as possible. The work is there, ready to be done; the workers alone are wanting.

Early on the Monday morning I had to say farewell to Mr. and Mrs. Swan, and taking the train arrived in Cairo after about an hour and a half's journey. The whole of this distance was through a most fertile region, being a continuation of the land of Goshen, with the Fellaheen in the fields at every point. Approaching Cairo, the city is plainly visible by the minarets of the mosques raising their Lacey points high above the city, to the right the pyramids of Gizeh rising on the horizon, and to the left the hills of Mukattum. Mr. Bradley met me at the station, and we drove together to the Russell Soldiers' Home in the centre of the city - a magnificent building, secured by Mrs. Todd-Osborne for the benefit of English soldiers stationed in that country. It is indeed AN "OASIS IN THE DESERT," a Home where, under the guidance of Mr and Mrs. Cooper, everything possible is done to help our comrades who are serving King and country in that land. Mr. and Mrs. Cooper seem specially adapted for this work, giving loving sympathy and endeavouring to make comfortable all who come within its walls, whether clothed in the uniform of his Majesty, or workers for The King of kings from various missionary societies. Cairo is indeed the richer for such a centre of Christian activity. It is almost impossible to describe Cairo in a few words, as perhaps there is no other city like it in the world, combining the ancient Saracenic and Arabic splendours with modern European ideas. A large part of the city still gives a fair idea of what it must have been many centuries ago. The other quarter, that has been built within the past few generations, has attempted to imitate the modern European style and appearance, taking rather its popular cheap character than its more solid and substantial one.

The Home of the E.M.B. at Chibin-el-Kanater



Mr. and Mrs. T. F. Swan's Residence on Upper Floor; School on Ground Floor. The house in the right hand corner is the place where the late Elias H. Thompson was taken ill.

The principal Oriental streets are the Muski and those branching from it. Such streets are lined with little box-like shops, which form an unbroken boundary on either hand, except where a mosque door, or a public fountain, or the entrance to another street interrupts for

a brief space the row of stores. None of the private doors or windows we are accustomed to in Europe break the line of shops. For a considerable distance all the traders deal in the same commodity, BE IT GARMENTS OR ORNAMENTS.

The system has its advantages, for if one dealer be too dear, the next may be cheap, and the competition of many contiguous salesmen brings about a salutary reduction in prices. On the other hand, it must be allowed that it is fatiguing to have to order your coat in half-a-dozen different places to buy the cloth in one direction, the buttons in another, the braid in a third, the lining in a fourth, the thread in a fifth, and then to have to go to quite another place to find a tailor to cut it out and sew it together.

The Citadel is worth seeing, not only for itself, but for the view it gives over Cairo with its three-quarters of a million population. To the right are visible the old domes of the tombs of the Mamlukes.



E.M.B. BOYS' SCHOOL AT BILBEIS.

In these are found some of the finest specimens of Saracenic art - the mosque of Keit Bey being the most prominent. To the extreme left, the hills of Mukattum sloping down to the valley of the broad Nile, stretching like a silver streak as far as the horizon, with its verdant banks, and on the far side of the city the commencement of the great desert. The view, especially at sunset, is magnificent, with the line of Pyramids about eight or nine miles off marking out the division between the cultivated land and the desert.

Returning by the Mahomet Ali Mosque, Mr. Bradley had a long conversation with two Moslems, who told him that it was the first time in their lives that they had heard the story of Christ's death and offer of salvation. It is by SUCH INFORMAL OPPORTUNITIES that the news of His great salvation must be carried amongst these people. In season and out of season, our brethren need to be ready. Travelling in the train or tram, walking the streets, or itinerating in the fields, opportunities come that cannot be obtained by any formal, or set, means. May the Lord own such efforts to proclaim the news of salvation.

After returning to Cairo we went over the immense new museum being erected under the authority of the British, and were shown over by one of the foremen, an intelligent young Italian, who could speak English well. As he said, "If we wished to get on in work for the

Government in Egypt, it is absolutely NECESSARY TO UNDERSTAND ENGLISH."

He seemed to have a great respect for the English, and from one thing to another the conversation turned on religious matters, and he freely admitted that he had no faith in his own Roman Catholic religion; it seemed to him a farce. He felt he needed something better, and recently he had been attending the C.M.S. services in their hall near by. From those that our brethren have met of the young fellows in Egypt, there appear to be a good number who would willingly hear the Word if only they had the opportunity. They may appear careless and yielding before the temptations of the city; but if a hand were stretched out to save, many might be rescued. It may not be easy to say what would be the best form of service to reach such as these. Perhaps a modified form of Y.M.C.A., with its opportunity for social gatherings, Christian fellowship, and attractive meetings in which to spend an evening, might be the best.

Many times during my short stay I found indications of the pressing need, both for this work amongst young men, and for similar work amongst young women, so many of whom go from our own country. This class may be reached to some extent by the present missionary agents, but only to a very small degree. It presents a MAGNIFICENT FIELD OF SERVICE for any who could go forth with special qualifications, and a burning love for Jesus Christ. It is almost impossible to combine work amongst natives and Europeans. The latter, if they are to be reached, must be reached by agencies specially directed to themselves. Amongst the societies that work in Cairo, the C.M.S. and the American Mission have been the longest in the field, and have most extensive operations going on. There are other societies doing a small work, but, as Mr. Bradley remarked, when we were viewing the city from the Citadel, a dozen missionaries might be buried in the courts and alleys of the city and work year after year without coming into touch with each other, and it is possible there are quiet agencies at work that are not generally known to the public, but what are they among so many? As far as is known, there are not more than 25 evangelical foreign missionaries for the whole population of Cairo and district, numbering about 1,000,000. Well may we repeat, "What are they among so many? In Cairo is the largest missionary training institute in the world. It may come as a surprise to some of our own people to hear this. We think England is the principal centre for missionary activity, and so perhaps for Christian evangelical work it may be, but the Ahzar Mosque has from TEN TO FIFTEEN THOUSAND STUDENTS training all the year round, prepared to go forth into all Arabic lands and proclaim the tenets of the false prophet. Probably two or three thousand leave this Moslem University every year to carry their fanaticism far and wide.

HOW MANY DO WE SEND FROM CHRISTIAN ENGLAND IN A SINGLE TWELVE MONTHS TO PROCLAIM THE GOSPEL OF CHRIST TO THESE SAME MOHAMMEDAN COUNTRIES?

The Ulama and professors of the Azhar are, as a rule, the most bigoted of their race, and at times it would still be almost impossible for a Christian to set foot within the building. Even from this hotbed of fanaticism more than one has come out into the world, and acknowledged Christ. We, however, at home can little realize what such a step means. Quite recently one young man, who appeared anxious and concerned about his soul, and

sincerely enquiring the way of salvation, was NEARLY POISONED BY HIS OWN MOTHER.

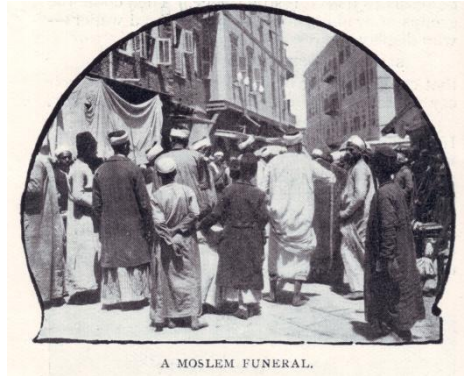
Although British rule may be exercised in the country, it may be quite impossible to protect the lives of those who break faith with Islam and declare themselves for Christ. Their own friends would find most subtle means for making life almost unbearable, if not taking away life itself. We need to pray earnestly that He who plants the seed in the heart may give grace and strength for that seed to grow and bring forth fruit openly. No human sympathy or help is sufficient for this. It must be the WORK OF THE HOLY SPIRIT.

In seeking prayer on behalf of the native Egyptians of this land, we need always to remember most earnestly our own countrymen in that land. That which our missionaries seek to build up, they often, by their life and example, pull down. Without Christ even in the homeland, their lives would not be helpful, and in such a country as this their example is a terrible hindrance, and, alas! the life of many a young and promising fellow is sacrificed to sin before many years' residence there. The English cemetery testifies to this.

When visiting the cemetery I saw the little spot where the dust of our beloved Elias Thompson lies waiting the trumpet-call to resurrection. It is a quiet spot, shaded by tall cypress trees. May that lonely grave yet prove a blessing to Egypt, in leading others who see it to think of the life laid down for that land. Alas what is the hope of those who die without Christ?



A native funeral is sufficient answer this question. Such are to be seen continually, the first part of the procession composed of a group of men chanting the Koran, the second part carrying the bier on which the body is laid, to be borne to its last resting-place. Then come the groups of wailing women - professional wailers - who display a scene of SADNESS, MISERY AND HOPELESSNESS that could scarcely be equalled anywhere. Their cry sounds along the streets as the cry of despair.



If there is a show in death there is also a show in life, and close by the funeral procession there may be a bridal one, often seen in Cairo - a strange scene, to our ideas. The wedding party, with all the gaudy decoration imaginable, and the bride herself enclosed in a canopy on the back of a camel, followed by friends and relations carrying every article of furniture for the new home they can possibly secure - chairs, tables, and, as I myself saw, two men carrying a huge wardrobe on their heads - everything to give as much show as possible to the crowd of gazers in the street.

Mr, John Logan describes a wedding betrothal in which he took part. , He writes: - "In prayer for this dark land, I feel it is a privilege to pass on to you once more a few words that may interest you, and call forth your prayer and praise afresh. Some of you are specially interested in the women of Egypt. I might tell you of a little incident that happened in Alexandria last week, when I was staying with Mr. Ned Swan. His boy, Mahomet, made up his mind that it was time he **TOOK TO HIMSELF A WIFE** (he is about sixteen years old), and he insisted on us helping him to arrange matters, as he is a stranger in Alexandria. We accordingly got an insight into how these things are managed in this land to-day. First of all, Mahomet heard from our landlord's brother that a builder near us had a daughter he wanted to marry. The girl was closely confined to the harem, and, of course, not to be seen, so there was nothing for it but to obtain the services of a 'daleelah,' or woman to see her and report as to her suitability, age, height, good looks, her nose, mouth, eyes, fatness or thinness, etc. We accordingly got an old Moslem woman of our acquaintance to do this service, and her report quite satisfied Mahomet. So he arranged the same night to visit the father, and make the ' sharoot' or conditions of the marriage. We were invited to accompany him to testify to his character, virtues, and ability to support a wife, and all the way there he was pouring into my ear a catalogue of his virtues and attainments. We found the father and his 'wakeel' waiting for us. The 'wakeel,' or agent, really did all the business - so much so, that at first we mistook him for the father. After a few preliminaries, we went over the list of Mahomet's good points, and told all that we knew about his family and antecedents, and then they began to arrange what he was to **PAY FOR HIS BRIDE**.

The bargaining was pretty keen, and was listened to by the women folks from a dark recess, where they were invisible to us, with great interest. Now and again they clapped their hands to call the 'wakeel' over for a consultation, and occasionally a voice from the darkness would chime in, in expostulation, if they thought the terms were not high

enough. For instance, one remark that caught my ear was: 'This is not a donkey you are buying; this is a child of Adam.' Finally it was arranged that Mahomet was to pay £8, and the bride was to give a large mirror, six chairs, a bed, the cooking utensils, etc., lamps and carpets, and a suit of clothes for the bridegroom in fact she had to give a price for him too! These wedding presents are placed on six or more lorries and paraded round the town, with a band playing in front. The next night we arranged to have the 'kitaba,' or writing the marriage ceremony. We found the room full of people when we arrived, and a sheikh with a big book in his hand, and a very important air about him, sitting at a table. He began at once to put Mahomet through his facings, and asked him to produce two Moslem witnesses to prove his identity. Not a man in the room knew him, so there was rather a block. Can you imagine A FATHER GIVING HIS DAUGHTER to a man he had only met the day before, and could not even certify that he was who he said he was; and can you imagine a young fellow marrying a girl he had never even seen, and who he had only heard about the day before the marriage? It seems very strange, according to our way of thinking, but it is stranger still that these marriages very often turn out happily enough.

"Well, two of the guests at last came forward with their seals and testified that they knew the bridegroom, and then the sheikh proceeded to write out the marriage contract - a very elaborate document. When the writing was finished the father sat down in a chair, and the agent of the bridegroom sat in another facing him ; they clasped their right hands with the thumbs uppermost, and then a handkerchief was placed over them. After repeating some prayers, the father said he gave his daughter to wife to so-and-so, through his proxy so-and-so, and mentioned all the terms of the contract (the £8 had just been paid over before they sat down). Then Mahomet's proxy repeated the same formula after the sheikh, and the whole company recited the ' Fatihah,' or opening chapter of the Koran. As soon as that was ended the SHRILL CRY OF THE WOMEN proclaimed that the ceremony was completed and they were man and wife. In another fortnight the 'Farach,' or rejoicing,' will take place - that is, the bringing of the bride to her husband's house - and then they will meet for the first time.

"Well, I have just given you a bare description of what I heard and saw; you can draw your own conclusions as to the effect this loose way of dealing in human flesh and blood must have on the home and social life of the nation. I have said these marriages turn out often very happy, but they do nothing to elevate and refine the womanhood of this land-always the reverse. A true living Christianity alone puts woman into her true place, and makes HER INFLUENCE A POWER FOR GOOD AND GOD.

Keep praying, then, dear friends, for Egypt's women - pray that they may be delivered from the bondage of these customs that degrade them, and that the purity, and love, and joy of Christ may come into their dark homes."

One might stand at any point in the native streets of Egypt and watch various processions without any lack of interest all the day long, the manners and customs, features and expressions of the people being so wonderfully different. The poor Egyptian, the negro, the Greek, the Italian, and Englishmen, the Bedouin of the desert, the veiled Moslem

women, Fellaheen mothers with their little children astride their shoulders, BRIGHT-FACED BUT CHEEKY donkey-boys, and the usual loathsome beggars, or the blind man led by a child. As we passed the houses of the more well-to-do the inevitable bawwab is to be found at every door. This man plays the important part of door-keeper. During the day he attends to all callers, and at night time unrolls his little mattress and rests inside the door as watchman, recalling to our minds the words of David, when he said, " I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness."

Another class, rapidly dying out, are the *sais* or foot-runners, who correspond to the footmen of our gentlemen's carriages, dressed in bright costumes. Their occupation is to run in front of their master's carriages to clear the way through the busy street. This is not such a necessary service now that more European ideas are settling down in Egypt, but in the old days of narrow streets if the Pasha was to make any progress at all the *sais* had to be very energetic in clearing the way. In many cases at the present time they retain their old custom by taking their place at the side of the coachman, and doing duty as footman. One most important personage must not be missed. He is THE WATER-SELLER.



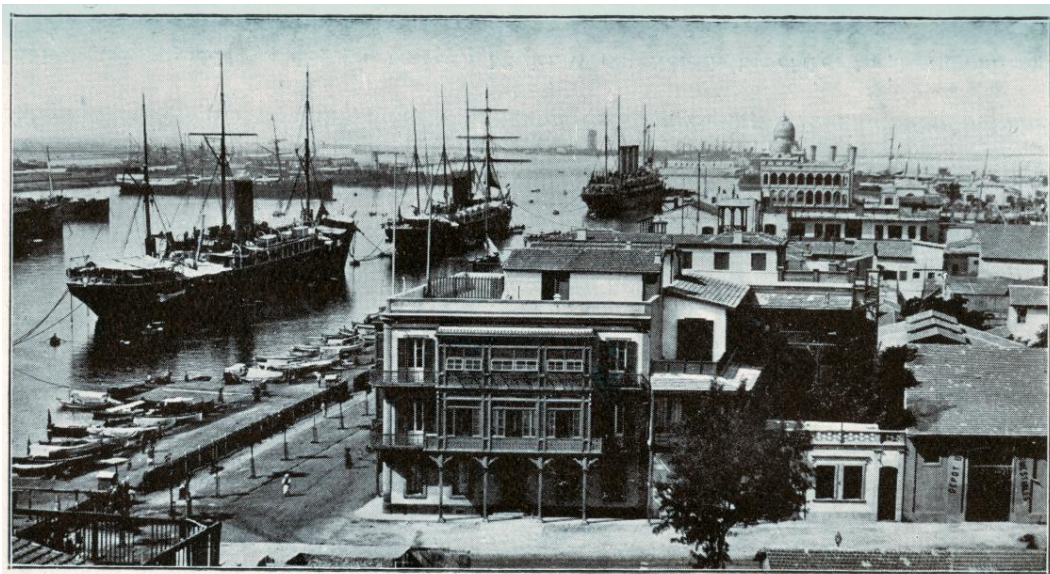
AN EGYPTIAN WATER CARRIER.

You will meet him at every turn, or hear his voice in every street. Rough-clad, with his goatskin on his back, holding one of the legs of the skin tight in his fingers as a tap from which he will dexterously pour the water directly into your mouth, if you wish it, for a piastre. Then there are others decked out in all the colours of the rainbow, with earthenware jars slung over their shoulders, and brazen cups for more convenient means of - refreshment. Water in that intensely hot climate is a valuable commodity, and is not to be obtained without purchase; but the poor may occasionally receive the benefit of a free drink if some well-to-do Moslem has become specially anxious of securing a good position in Paradise. He may pay a man to go round the streets distributing the water gratuitously, in which case you will hear an Arabic cry that recalls the words of Isaiah, " Ho, everyone that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

A visit to Cairo would not be complete without a sight of the Nile, and a ramble round the Pyramids of Gizeh. Crossing the broad flowing river by the new iron bridge Kasr-el-nil, we at once reached the outskirts of the city. The river itself is crowded with native dahabiehs. The road from the Nile to the Pyramids is formed in a straight line for about five or six miles, and it is a shady place on a hot day, as the trees planted on either side some twenty or more years ago have now reached a size that gives a possibility of shade for the greater distance. All the way there are cultivated fields on either side, with their intersecting canals, and in the distance the great Pyramid of Cheops continually in view. Since my previous visit the electric railway has been constructed, so that now it is possible to obtain a comfortable ride from Cairo to the Pyramids in forty minutes.

The Pyramids of Gizeh consisted originally of nine - the principal the Great Pyramid of Cheops, with a base that covers an area of about 13 acres, rises to a height of 450 feet ; the Lesser Pyramids lie close by. Constructed, probably, six thousand years ago, they bear testimony to the engineering ability of those early days. The great mass of the Pyramids are constructed of stones averaging about five or six feet long by two or three feet wide, and about three feet deep, each block representing an enormous weight; but at the entrance and interior are blocks that weigh thirty or forty tons, and that would puzzle modern engineers to lift, certainly to put into their present elevated position. Yet these immense stones are fitted with an accuracy that the masons of our day might well envy.

Port Said



About 300 Steamers pass through the Suez Canal each month.

No estimate has yet been formed of how these Pyramids were erected. They have lasted from the EARLIEST DAYS OF HISTORY and are likely to last till time gives place to eternity. They were there before Moses was in Egypt, and from that day to this have been among the wonders of the world. "Time mocks all things, but the Pyramids last all time." The mysterious Sphinx sits in majesty about half a mile off, and well repays inspection.

Returning from the Pyramids, the celebrated Gizeh Museum is passed on the left hand, shortly before entering the city. Turn into the Museum, where Mariette stored the treasures his unremitting labours extorted from the grasp of the desert sand, and you will see the statues and pictures and writing on the walls, which people of the same race as the modern Egyptians produced in lavish quantities and amazing perfection. These collections are the most wonderful of their kind in the whole world; and whether we stop to marvel at the statues of the Ancient Empire, and the exquisite wall-paintings which have resisted the destroyer Time for six thousand years, or stand before the long row of mummy-cases found in the priestly tomb at Deyr-el-Bahry, and try to realise that there before us lie the very bodies of the warrior kings of Thebes; of Seti, whose face is familiar to us in the relief at Abydos; of great Thothmes, whose armies overran nearer Asia, of the famous Rameses II., the BUILDER OF HALF THE TEMPLES OF EGYPT, we shall equally be forced to admit that no other museum can show such treasures of the remote past or overwhelm us so utterly with an almost incredible antiquity. It was with great reluctance that after two short days I was compelled to leave Cairo, this most interesting centre of Oriental life. Early on the Thursday morning Mr. Bradley and I took train to Benha, an important town, where the American Mission have a good work going on. About mid-day we reached Mit-Ghamr, paid a visit to the American Mission Schools, where Mr. Bradley was actively engaged during his residence in Zifta.



This is the town where Mr. Bradley was engaged in Mission Work. Note the bed of the river planted with crops.

I was delighted to SEE THE WARM WELCOME he received not only from the teachers but from the boys. They all seemed so delighted that he was with them once again. The American Mission had about 150 boys attending this school, many of whom seemed to be making great progress with their studies. Journeying to the playground I was enabled to secure a photo of this large gathering of boys, and the teachers. After this we visited the market place, a large open waste of sand, where bargaining was going on. We could not stay long there, as we had to cross the Nile to Zifta. Our friends of the American Mission came with us to the ferry. On reaching the river we could form some idea of the immense volume of water that annually runs to waste from the Nile. It was low Nile at this time, and the only water flowing there consisted of two streams about one hundred feet wide through which natives and camels and donkeys were wading. At high Nile the water rises to the top of the banks when there would be a volume of water nearly a quarter of a mile wide, and averaging fifteen or twenty feet deep. As soon as the Nile falls in the Spring and

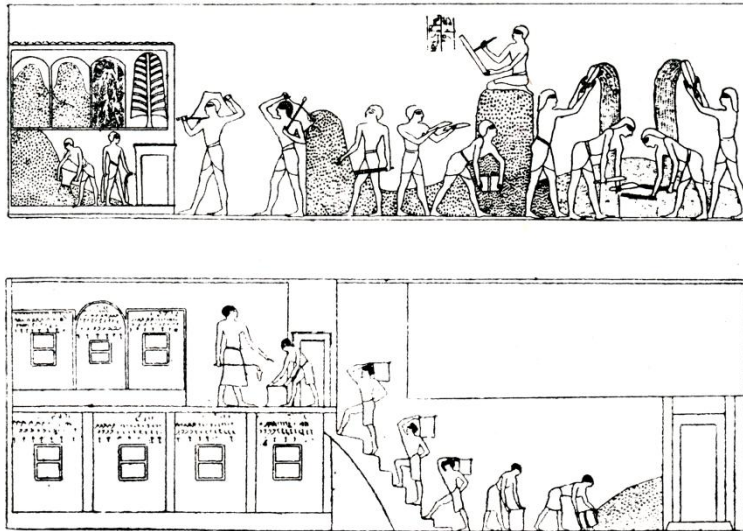
exposes its rich mud batiks these are cultivated by the natives, and crops of cucumbers, onions, and water melons are secured before the rise of the Nile in the autumn. It was a strange sight thus to see the bed of the RIVER BEING PLOUGHED UP AND PLANTED.

After a double ferry we reached the Zifta bank, and passing quickly through the town, where our brother, Mr. Bradley, has spent so many months in active service for The Master, we reached the hospitable residence of Mr. and Mrs. Howie, a Syrian family who have shown much sympathy with, and kindness to, the work of the Egypt Mission Band. After a welcome lunch, Mr. Bradley and I set forth for the immense barrage that is being erected over the Nile about a mile and a half from the town. Amongst the many material improvements that are being carried out under the direction of the British, those dealing with the water of the Nile will perhaps bring the greatest benefits to Egypt.

Besides the immense works at Aswan and Assiout, a number of minor barrages are being erected across the Nile, each of these holding back a great flood of waters, so that in districts such as Zifta, where at present, during the summer, there is only a mud stream trickling through, there will be nine or ten feet of water all the year round. What this means for the agricultural population of Egypt, only those who understand Egypt and its dependence on the Nile can appreciate. Some of the old classics referred to Egypt AS THE GIFT OF THE NILE, and it is true that without the Nile and the spread of its waters over the country through irrigation, Egypt would be as the wilderness and desert beyond. In addition to the irrigation of the country, of course there will be increased facilities for transport, so that steamers will be able to pass through the locks at all times of the year. The barrage was a wonderful sight, the earthworks and building operations extending for nearly a mile across on either bank of the river, with three thousand labourers - men and women - the whole supervised by a few English engineers.

A short time before as many as five thousand had been at work here. The women are seen in long processions, carrying the stones and cement. They are, indeed, the labourers in this land. The whole of these works are costing about half a million sterling. When the barrage is completed the upper part will be formed into a roadway connecting the two batiks of the river. This will be of great value to the district, as at present the only means of crossing are primitive ferry-boats. This will make Zifta an IMPORTANT COMMERCIAL CENTRE, especially as it is the terminus of the Delta Light Railway, and for the main line running to Tanta. It is a town of about 14,000 population, and a most important centre for evangelistic work. Passing through the open square of the town, we came upon an interesting scene. Some natives were winnowing, after the custom of the time of Christ. With the immense heap of grain in front of them, and a breeze behind, they lifted quantities of the grain with a long pronged fork, and throwing it into the air, the wind blew the chaff away and the grain fell to the ground.

THESE HIEROGLYPHICS REPRESENT WINNOWING AND STORING OF GRAIN AS CARRIED ON IN EGYPT ABOUT THE TIME OF JOSEPH.



In the upper picture we see winnowing with wooden shovels just as at present carried on in the country districts. A scribe sitting on a heap of grain notes the measures of wheat carried to the store chambers. In the lower view the men are carrying the grain to the roof of the store chambers.

We were reminded of the reference by John the Baptist to THE COMING OF THE HOLY SPIRIT : "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner ; but He will burn up the chaff with unquenchable fire." In passing through another village we came across the process of threshing with the grain spread out in a circular bed, and a buffalo drawing round a heavy cutting-knife to break open the seed.

Threshing



Spending the night under the hospitable roof of our Syrian friends, Mr. Bradley and I left early next morning by train for Tanta, about two hours' journey. The country through which we passed was fertile, and for the greater part cultivated, but the growing absence of palms and increasing patches of uncultivated ground indicated that we had left the land of Goshen and were travelling towards the northern part of the Delta that is not so productive. At Tanta we had a very pleasant few hours with the Rev. and Mrs. Hunt, of the American Mission, who are doing a splendid work in this important city, the third largest in the Delta, with a population of about sixty thousand. The American Mission has been stationed here for many years, and at present have nine different schools in the town and district, and are now erecting a large hospital and dispensary. No other societies are working in this huge district. The town and immediate neighbourhood probably contain a quarter of a million, and we would earnestly pray for The Master's richest blessing on the work of the American Mission.



ROAD FROM CAIRO TO THE PYRAMIDS OF GIZEH.

After an all-too-short visit to this city, we took train to Cairo, in order to confer with some friends there about various phases of the work. After this I went by the evening train from Cairo to Alexandria, a journey of about 130 miles, that is performed by an excellent train service in about three and a half hours. Approaching Alexandria the country becomes more barren. For some miles the line runs along the edge of Lake Mareotis, with its shallow waters and reeds and rushes. At the station I was met by Mr. Cleaver, who soon escorted me to his headquarters in the Bab-Sidra district, known as Beit-el-Hamd, or "House of Praise," an appropriate name for our Mission headquarters in Egypt. Here I found Mrs. Cleaver and their little one, and also Mrs. Liggins and Miss May White, who have been helping Mrs. Cleaver during the last year in the hard work amongst the girls. The next morning I had an opportunity of seeing this school. There are between SEVENTY AND EIGHTY GIRLS ON THE ROLL, and this number could be immediately and immensely increased if sufficient help were forthcoming from the homeland. In a few months Mrs. Cleaver had to refuse over two hundred applications of girls anxious to attend the school. This school and the work conducted by Mr. Cleaver is the only Protestant work that is at present carried on in this quarter of Alexandria, where there is a population of about fifty or sixty thousand.

The girls in this school seemed to be as bright and intelligent as the boys at Bilbeis and Chibin-el-Kanater. Orderly and attentive in school, they have profited greatly by the instruction they have received, and many of them, twelve and fourteen years old, can sing hymns and recite Scripture passages in English as well as Arabic. It was specially interesting to hear hymns, familiar to Sunday schools in the homeland, sung with fervour by these little native girls of Egypt.

After the early morning classes, I was enabled to secure a cinematograph view of the girls entering and leaving school, which will be useful for exhibition at home. A cinematograph is an immense advantage over the ordinary photographic lantern slide, in that it gives life to the scene, and will enable friends at home to get a far better idea of what these little girls really are like. Mr. and Mrs. Cleaver have given every room they can possibly spare in their house to the Mission school in order to accommodate during the last few years. Land that could have been obtained three or four years ago for about two hundred and fifty pounds could hardly be secured at the present day for one thousand pounds. Under the security of the British Government, material prosperity is visible in every direction, and Alexandria is rapidly INCREASING IN SIZE AND POPULATION.

Dilapidated districts are disappearing, and fine modern buildings being erected. It may soon outshine its former glory of two thousand years ago under the Roman Empire. An immense front of sea esplanade is being erected round the Bay of Alexandria, which will make it one of the finest resorts on the Mediterranean coast.

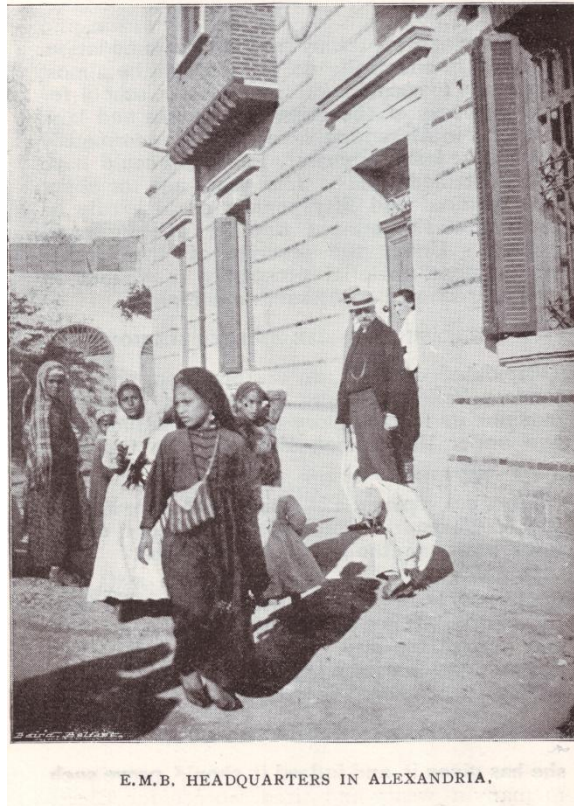
In the afternoon I went with Mr. and Mrs. Cleaver by train to Ramleh, about five miles from Alexandria. It is a refreshing spot after the heat and dust of the city. It is here that Miss Van Sommer has secured a splendid site for a Home of Rest for missionaries in Egypt. "FAIRHAVEN" IS THE NAME she has given it, and indeed it should prove such to many a weary and tired worker for Christ unable to leave for complete rest in the homeland.



THE SEA BEACH, A FEW MINUTES' WALK FROM "FAIRHAVEN."

Such a home will certainly prove a boon and a blessing to many, and we can only hope and pray AS LARGE A NUMBER AS POSSIBLE, and they long for increased facilities, so that they may be able to take in some at least of the great number of those who are seeking

admission, and for whom at present they have no accommodation. In order to effectually do this it would be almost necessary to secure a site, and erect a school for the purposes of the Mission. Houses and land property in Alexandria have increased enormously that the means may soon be forthcoming to erect on this site such a building as will meet all the needs of the missionary societies at work in Egypt. The site is about a quarter of a mile from the seashore, in an elevated position, where the breezes of the Mediterranean will bring their life-giving vigour.



E. M. B. HEADQUARTERS IN ALEXANDRIA.

My ten days in Egypt had come to an end, and I had reluctantly to leave by the P. & O. steamship Carthage, saying farewell to our comrades in Egypt, and praying that the blessing of the Lord God of Hosts might come down more abundantly than ever on the work He has given them to do in the land of their adoption.

HINTS FOR HELPERS.

In response to enquiries the following "Hints" have been drawn up, and may our friends carefully and prayerfully consider them.

HOW may I take my part in helping on the work?

I. - By Persistent Prayer (Eph. vi. 18).

- (a) Join the Prayer Circle that has been formed to unite in prayer all those who are interested in the E.M.B.
- (b) Make constant use of the Prayer Circle Card, which gives subjects for prayer daily.
- (c) Gather in one or two friends regularly (Matt. xviii. 19, 20). Ask the Hon. Secretary for subjects for prayer and praise, and keep up to date with the whole work generally, and with one station specially, by means of correspondence.
- (d) Pray for more labourers (Matt. ix. 38). The "thrusting" out of such is specially the work of the - Lord of the harvest "in answer to our cry.
- (e) Remember the last Saturday of the month as a "day of prayer." Join with the workers in Egypt in pouring out your souls to God.

II. - By Practical Provision (2 Cor. ix. 7).

- (a) *Give systematically, "hilariously," and as to God, in thanksgiving for mercies received, special blessings and deliverances, or as token of love to Him who gave Himself for us. Let each gift be big with love, even though only small in amount. (Boxes may be had, on application, not for the purpose of collecting from others, but for receiving our own gifts, as indicated above.)*
- (b) *Support individual missionary substitutes (£84 for a single man ; £150, a married couple ; £60, a single lady). A group of friends, a Church, or a Mission Hall might support their "own missionary."*
- (c) *Support a native helper. We have teachers in schools and evangelists whose support costs from £2 to £4 per month; colporteurs at £1 to £2 per month; Bible-women, £1.10s. to £2 per month. Particulars can be had from the Hon. Secretary, so that friends supporting any such can specially plead for the worker and his work.*
- (d) *Support our Arabic monthly paper, "The Glad Tidings of Peace," the only paper in Egypt specially devoted to bringing the Gospel to Moslems. 4 a month will keep it going.*
- (e) *£1 a year will supply work materials and books for a little Moslem pupil in our Girls' Free School in Alexandria.*
- (f) *£50 to £80 would secure a site for a Mission Station in one of the hundreds of unoccupied villages.*

III. - By Personal Consecration.

- (a) Workers qualified by God, and thrust forth by Him, are urgently needed. Are you one of them?
- (b) If you cannot go yourself, labour to find someone else for the field. There may be a Livingstone, a Morrison, or a Chalmers in your Sunday school or Bible class. Get literature of the Band, and distribute it amongst your friends; it may be used of the Spirit as a call to

some to go.

(c) If you cannot go as a missionary, would God have you go out to Egypt as a business man? You can do a grand work for Him by living Christ in your business; and amongst the Moslems of Egypt your testimony would be invaluable.

Further particulars of the work will be gladly given by the Hon. Secretary,

WM. J. W. ROOMS,
" KINGSCOURT," BELFAST.