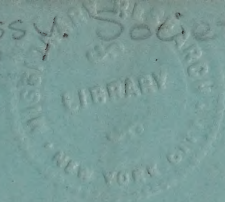


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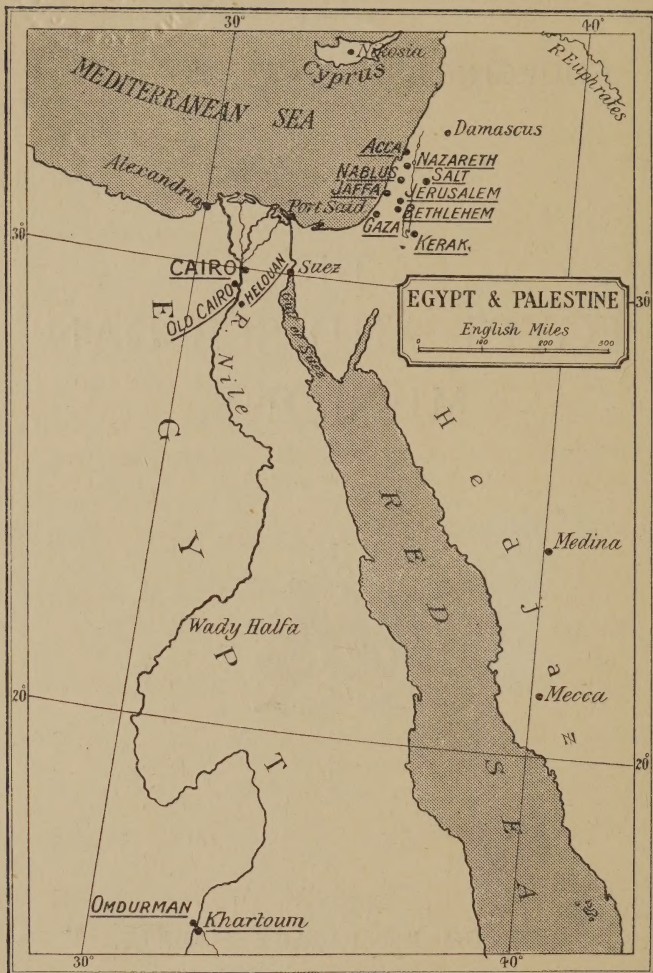
MISSIONS
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THE EGYPT AND SOUDAN MISSIONS.

CHAPTER I.

THE COUNTRIES, THEIR PEOPLES AND THEIR RELIGIONS.

The Countries.

THE area of Egypt proper is 400,000 square miles. It contains two parallel ranges of low hills, the Arabian and Libyan, running due north and south, which enclose the valley of the Nile. That river is formed by the junction at Khartoum of the White Nile and the Blue Nile. The former is a low stream, with no rise and fall, coming lazily down from the great lakes, and wasting half of its water on the sponge-like swamps in the upper half of its way; and the latter is little more than a winter stream, fed by the torrents that rush down the Abyssinian mountains after the early summer rains. In Upper Egypt practically no rain falls, and in the Delta the people are aggrieved if they have more than a dozen wet days in the winter season. The climate is warm and dry.

The area of the Soudan, which extends southwards from the frontier of Egypt to Uganda and the Belgian Congo, and stretches from the Red Sea to the confines of Wadai in Central Africa, is 950,000 square miles.

Ancient History.

It is impossible to do more than outline the course of the ancient history of Egypt. The following points should be noticed:—(1) Reliable history of ancient Egypt begins with Menes of the 1st (united) dynasty—an undoubtedly historical person. (2) The Pyramid builders were of the 3rd, 4th and 5th dynasties, still many hundred years before Abraham. (3) The Pharaohs of the Patriarchs were probably of the 12th and the 15th to the 17th dynasties. (4) The Pharaohs of the Oppression were the 19th or Rameside dynasty, under which foreign conquests were made and enormous building works carried out. (5) After these Pharaohs Egypt weakened; the

inglorious part played by 'Rahab that sitteth still' is abundantly illustrated by the Hebrew prophets. (6) Finally she fell, first to Assyria (VIIth century B.C.), then Babylon (VIth), and later to Alexander and (7) the Greeks (IVth). From that time Ezekiel's prediction has been fulfilled and Egypt has been a servile nation, without a native dynasty of its own! For the Greeks were succeeded by (8) the Romans (Ist B.C.), then by (9) the Arabs in the Moslem conquest (VIIth A.D.); then by (10) a succession of Syrian or Tartar or Circassian rulers (during the middle ages); then by (11) the Turks; and finally (12) by the present dynasty, which is Albanian. On the top of all comes (13) the British occupation (from 1883), working in conjunction with the ruling dynasty.

The Peoples.

No one knows from what family the ancient Egyptians are descended. Many hold that they came into the country from the East long before Menes (see above), and conquered an aboriginal race. Perhaps they were Mongolian in type; they were Hamitic certainly, not Semitic. Up to the time of Christ their race kept its purity in a wonderful way, for Egypt was the great closed land, the China of the ancient world; even the Græco-Roman conquest made little or no difference to the race. It was different, of course, with the Moslem conquest. No doubt a plentiful strain of Arab blood was mixed with the Coptic, or ancient Egyptian. In the villages faces are met with which exactly resemble those on the monuments. The Turkish, Circassian, etc., element is mostly a class one, touching only the higher classes of the nation.

The Religions.

Egypt has a population of 11,287,359, and of these 10,269,445 are Mohammedans. The fact is the more sad seeing that the country was once one of the glories of Christendom. Of the Christians about 600,000 are Copts; there are also rather more than 50,000 members of the Greek Church, and about the same number of Roman Catholics. There are some 25,000 Jews. Among the 2,000,000 inhabitants of the Soudan there are a considerable number of pagan tribes.

The Oriental Churches.

Some of the Hellenist Jews who were at Jerusalem on the

Day of Pentecost when the Holy Ghost descended on the infant Church were from 'Egypt and the parts of Libya about Cyrene,' and Apollos, the great preacher at Ephesus and Corinth, was a Jew from Alexandria (Acts ii. 10; xviii. 24, 28). That Egyptian capital, then the second city in the Roman Empire, which had witnessed the translation into the Greek language of the sacred Hebrew books now called the Old Testament, was evidently one of the first cities outside Palestine to receive the Gospel. There, according to the historian Eusebius, the evangelist St. Mark laboured, and there, according to St. Jerome, he became Bishop and suffered martyrdom. There, too, was established the great catechetical school or theological college whence went forth Christian teachers to many Eastern lands. At the end of the second century the Principal himself, Pantænus, went to 'India,' but it is not clear whether this term really stands for the great Indian peninsula. Among his successors were Clement of Alexandria, Origen, Athanasius, the famous defender of the true doctrine of the Trinity, and Cyril the Archbishop, of whose times a vivid account is given in Kingsley's *Hypatia*.

The Coptic Church.

As years passed, dissensions arose in the infant Church. About A.D. 428, Nestorius, Bishop of Constantinople, a Syrian by birth, objected to the term *Theotokos* (bearer or mother of God) applied to the Virgin Mary, saying that God could neither be born nor die. Nestorius was fiercely opposed by the 'orthodox' party as calling in question our Lord's divinity, and one who was prominent in opposing him was subsequently charged with the opposite error of denying our Lord's human nature. This was Eutyches, abbot of a convent at Constantinople. The opinions of Eutyches, though condemned by the Council of Chalcedon (A.D. 451) spread rapidly, and before the end of the sixth century held a commanding position in Egypt, and were embraced by the vast majority of the Copts who to-day are the true representatives of the ancient Egyptian race.* The Copts were sorely persecuted by the 'orthodox' Christians, and when in A.D. 640 the Mohammedans invaded Egypt, the first-named welcomed the intruders as a means of deliverance. They soon had abundant reason to regret their action. For many

* The word 'Copt' is supposed to be a corruption of the second syllable of 'Egypt.'

centuries they suffered great oppression, but that very circumstance kept them a separate people and perpetuated the ancient race. They are governed by the Patriarch of Alexandria. There are also twelve bishops and a metropolitan appointed for Abyssinia. The Church still holds the views which are known as 'Monophysite,' i.e. that our Lord has only one, the divine, nature. Baptism takes place in infancy, and circumcision is also commended. Prayers are offered seven times a day. Confession is required of all before receiving the Sacrament, and penance is administered. There are four fasting seasons in the year and seven festivals. Abstinence from swine's flesh, from things strangled, and from blood, is observed.

Mohammedanism.

The Christians now form a comparatively small proportion of the population of the country, upwards of ninety per cent. of the people being Mohammedans of the Sunni sect.

Mohammed, the Arabian Prophet (as he styled himself) who founded Mohammedanism, was born in A.D. 570 in the city of Mecca in Western Arabia. Most of his countrymen were idolaters at that time, but there were a few Jews and also some nomad tribes who had become Christians. From the Jews Mohammed seems to have learned of the sinfulness of idolatry, and from the Christians he heard something of the birth, life and death of our Blessed Lord. An idea that he was commissioned by God to be an apostle to the Arabs, to turn them from the worship of idols to that of the One God, took firm possession of his mind, and his wife Khadija encouraged him in it.

The Koran.

Mohammed was subject to fits, and believed that while in them he had revelations from God. These revelations were after his death collected by his son-in-law, and from them a book was compiled called the Koran, or 'Book.' This the Mohammedans now hold to be divine, and to have been sent down from heaven by the hand of the angel Gabriel in successive portions *verbatim* as it had been written by God before the creation of the world. Mohammed, at first friendly both to Jews and Christians, became very hostile to them when he found that they refused to accept him as an apostle, or to concede his claim to a divine commission. His followers were told to fight against

the pagan idolaters who refused to accept the new faith, and to compel them to do so at the point of the sword. This attracted the heathen Arabs to his standard, and although during his lifetime his followers were confined to Arabia, soon after his death, which occurred in A.D. 632, they conquered Syria, Persia and Egypt.

The Mohammedans call themselves Moslems, a word meaning 'surrendered,' i.e. to God. Their religion they call Islam, or surrender. Its great distinctive features are a belief in the unity of God, and an abhorrence of every semblance of idolatry.

Essentials of personal Religion.

The personal religion of a devout Mohammedan has been thus described:—'Being ignorant of God's righteousness, and going about to establish his own righteousness, he practises religiously the five essentials of his creed. He prays (not like David, three times, or like Christians, twice, but) five times a day. He fasts so rigorously during the month of Ramadan that he will rather die than allow one atom of food, or indeed of anything whatever, to pass his lips during the hours of day, though at night he may indulge in feasting and revelry. He goes on pilgrimage to Mecca, if he has the means of doing so. He repeats the Kalima, "There is no God but one God; Mohammed is the apostle of God." And he gives alms with open hand to the poor. These are the five fundamental principles of his faith, and obedience to them is his righteousness, and his title to life. If he does them well, he can claim salvation. If, through infirmity or neglect, he forgets to do *all*, he has lost his title to heaven; but "God is merciful."'

Elements of Truth.

The elements of truth in Islam are important, viz., the unity and spirituality of God; the fact of revelation; and the future life of happiness or loss. Less important because more mixed with untruth is its witness to Law and Gospel; to Patriarch, Psalmist and Prophet; to Jesus Christ born of a Virgin, ascended into heaven, coming again to judge the world.

Theoretically there is no object of worship save God. The veneration of the black stone of the Kaaba at Mecca was probably a concession to local feeling. The reverence shown to saints and their relics or tombs also borders on superstition, especially in Egypt; worldly success is thought to be attributable to

them. At the same time many of these things are condemned by strict Moslems.

Charms.

There is great faith among Mohammedans in the efficacy of amulets, talismans and charms. The two first-named usually consist of a portion of the Koran enclosed in a gold, silver, leather or embroidered case. The charms (used to avert the Evil Eye) most often are blue beads, black kerbela stones, prayers enclosed in little green (the sacred colour) bags, or the right eye of a sheep which has been offered in sacrifice at Mecca. Astrologers are frequently consulted in cases of illness, or to ascertain lucky days and hours for marriage, the beginning of a journey, etc. One sneeze is a very ill omen when anything is about to be done; it is wiser to delay until the spell has been broken in some way, e.g., by giving alms or by a second sneeze! Moslems dread losing a limb, thinking they will have to appear in their maimed condition at the resurrection. It is most unlucky to admire a beautiful child without invoking a saint or adding a blessing to avert the Evil Eye. The taking of auguries either by means of a book of divination or of the rosary is resorted to constantly.

Mohammedan Sects.

There are many sects of Mohammedans; among the chief are the Sunnis, or orthodox party, who hold that the first three Caliphs, Abû Bekr, Omar and Osman, rightfully succeeded Mohammed; and the Shiahs, who believe that Ali, who married Mohammed's daughter Fatima, was the Prophet's legitimate successor, that the three Caliphs just mentioned, who held the reins of power after Mohammed's death and for long kept Ali from the Caliphate, were usurpers, and that Hassan and Husain, the sons of Ali, who were killed while fighting for their rights, were martyrs.

The Dinkas.

In the Soudan most of the people in the neighbourhood of Khartoum are Mohammedans, but towards the south there are a number of pagan tribes, among one of which, the Dinkas, the C.M.S. is at work. These people recognize a Supreme Being, Whom they call Deng-dit or Nyalic. To Him, on great occasions, they offer a bullock, or if a man cannot afford this, a

sheep or goat. The throat of the animal is cut, and the priest drinks the blood. Prayer is then made to Deng-dit that the spirit of the ox which has gone into heaven may plead for them and atone for their sins. This is done on three special occasions: when rain is wanted, or some calamity threatens, or when the chief is seriously ill. Often the clay model of a cow is placed in front of the cow-kraal to protect the animals, and ritual dances are performed round it. As regards a future life, there is a blank agnosticism. Some on being asked say, 'Akwoi' ('We don't know'), others with a cheerful optimism say all (except their enemies) will go to heaven, and others that the spirit perishes in the earth with the body. There is a vague idea that the very bad are tormented by a spirit called Main-dit in *pin-tar* (literally, the roots of the earth). They live in terror of the many subsidiary spirits or *jork*, which are believed to inhabit the trees, wilderness, houses, etc., and usually to have a malign influence on mankind.

CHAPTER II.

THE FIRST C.M.S. MISSION IN EGYPT.

The C.M.S. and the Oriental Churches.

THE attention of the C.M.S. was directed to the Oriental Christians very early in its history, for in 1802 a Bristol friend wrote suggesting that an attempt should be made to revive 'Spiritual and Evangelical Religion in the Greek Church,' and in the next Annual Report this proposal was mentioned. Nine years later a letter was received from Dr. Cleardo Nandi, a Roman Catholic who was living at Malta, in which he urged that the new Missionary Society of the Church of England should enter upon the labour of 'propagating the Christian Faith among Infidels (Turks) and of confirming it among the Ignorant (members of the Oriental Churches)' in the Levant. The Committee responded warmly, and in 1815 the Rev. W. Jowett, who had been Twelfth Wrangler and was a Fellow of St. John's, Cambridge, was appointed to commence a Mission in the Mediterranean.

The instructions of the Committee to Mr. Jowett, delivered by Josiah Pratt, are full of interest. A great part of his work

was to consist of inquiries into the religious state of the Oriental Churches. It was thought they might be roused to self-reformation, and that then, through them, the Gospel might be spread among the Mohammedans. 'We are not,' said the Committee, 'inciting to a fanatical crusade.' Mr. Jowett was to visit and to correspond with 'the ecclesiastics at the head of the different communions,' so that, 'through the influence of the Patriarchs of Constantinople, Antioch and Alexandria, our systems of education might be communicated, and Bible societies established.' 'It is by bringing back these Churches to the knowledge and love of the sacred Scriptures,' said the Society's twentieth Report, 'that the blessing from on high may be expected to descend on them . . . and as they shall reflect the clear light of the Gospel on the Mohammedans and Heathens around, they will doubtless become efficient instruments of rescuing them from delusion and death.'

The pioneer Missionaries.

At first the prospects were most encouraging. Mr. Jowett went forth, and after him the first two Oxford men enrolled by the Society—James Connor, Scholar of Lincoln, and John Hartley, of St. Edmund Hall. They travelled to Egypt, Syria, Turkey and the Greek Islands, and were cordially received by Patriarchs and Bishops, the Coptic Patriarch aiding Mr. Jowett in his mission by granting him letters of introduction to the principal priests and convents. No very definite steps, however, were taken to utilize the opportunities which appeared to present themselves in Egypt until 1825, when five Basle men in Lutheran orders, Samuel Gobat, Christian Kugler, J. R. T. Lieder, Theodor Müller and William Krusé (the first two under instructions to proceed to Abyssinia whenever the way should open), sailed for Egypt.

Early Efforts.

The journey in those days was a considerable undertaking, and it was not until the spring of the following year that any of the party reached the country. Gobat and Kugler never threw themselves into organized work in Egypt, although they did not proceed to Abyssinia until 1829, but the others took a house in the Coptic quarter of Cairo and began their efforts to revive the Coptic Church. In Cairo itself they found the Copts generally indifferent to their message, albeit the Patriarch received Mr.

Krusé kindly ; but in Upper Egypt, which was frequently visited at the outset by Mr. Lieder, and in the Nile Delta, where Mr. Müller spent several weeks in 1828, the people showed themselves ready to receive Scripture portions and tracts when presented to them, though they were too poor to be able to make any payment in return. The Greeks assumed a less favourable attitude, for the Patriarch forbade his people to accept books from the missionaries ; and little could be done among the Moslems, for, as one of the workers wrote, in consequence of the law of Islam which punishes with death a Mohammedan who changes his religion, the Moslems regarded the missionaries as ‘men who aimed at their life.’ There was a good deal of timidity, too, among the ‘deeply-benighted Christians’ in Cairo. Services failed to reach them, since their fear of the priests prevented them from attending. Visiting them in their homes was but little more successful, until one of the missionaries studied medicine, and, beginning to practise it, found that a ‘wide door was now opened for the preaching of the Gospel from house to house.’

Educational Work.

Some success also attended the educational work, which was begun in 1828 by the opening of a school which was attended by eighteen pupils ; two other schools were soon afterwards set on foot and attracted a few Mohammedan lads ; and in 1833 a Seminary for training schoolmasters and catechists was established, which, after an existence of five years, numbered among its students three Copts, two Greeks, three Mohammedans, one Abyssinian and two Protestants, while many Copts and Mohammedans were seeking in vain for admission. The Seminary was remodelled in 1842 so that it might be better adapted to the wants of Copts intended for the ministry, and three of the students were ordained by the Patriarch a year or two later. But the Coptic Institution, as it was now called, did not answer its object, for ‘only the scum of the Church’ were sent to it, and in 1848 it was closed. Some of the day-schools, too, of which at one time or another seven had been opened, were discontinued, and at the end of 1850 the educational work of the Mission was confined to a single school for girls.

Trials and Encouragements.

In reading the record of these years one cannot fail to be

impressed with the steadfastness and patient continuance in well-doing of the little band of missionaries. They were sorely tried. Now it was cholera, which carried off a child of Mr. Krusé's; now it was plague; now it was peril through the political situation, leading the Hon. Captain Waldegrave, R.N., who for six years had been a member of the C.M.S. Committee and who was then in command of H.M.S. *Revenge*, to offer his help; now, again, it was cholera, which laid low all but one of the European staff. And beyond all this there was the disappointment which they had to endure. From time to time there were gleams of encouragement, such as in 1846, when many inquirers (of whom, however, no further record is found) were reported, and in 1848, when two Roman Catholic priests embraced Protestantism—but they were only gleams, and the workers had to content themselves with the consciousness that by Lieder's revision of the Coptic and the Arabic New Testament* for the S.P.C.K., and his translation into Arabic of the Homilies of St. Chrysostom, etc., they were accomplishing a linguistic work which would remain, and that through the medium of the schools and the distribution of Scripture portions a considerable knowledge of the Word of God was being imparted. They hoped, too, that the influence of their work was telling far away from Egypt, for a former pupil in one of the C.M.S. day-schools was consecrated Abuna (Archbishop) of the Abyssinian Church in 1841 at the age of twenty-one, and sixteen years later was said still to be maintaining a correspondence with Mr. Lieder.

The Mission abandoned.

So for many years the Mission went on. In 1838 illness compelled Mr. Müller to retire, and in 1851 Mr. Krusé was assigned to Palestine. Four years later the Rev. S. W. Koelle was transferred from Sierra Leone, but after a year or so in Egypt, during which he came to regard it as a 'country of dead men,' he was obliged by the state of his health to remove to Palestine, and Mr. Lieder was once more left alone in the Mission. The latter was getting an old man now and was unable to do much. In 1859 the Committee reported that he was unable to pursue active labours, but that they hesitated to place him on the retired list because of his influence over the

* The Coptic Patriarch himself undertook to correct the proofs of the Arabic New Testament.

Coptic Patriarch, whom he had led to introduce Bible instruction into the theological seminary. But the step could not long be delayed. In 1861 Mr. Lieder's increasing illness obliged him to retire from all active duties, and in the following year his connexion with the Society was closed, after a period of service lasting thirty-five years, and an absence from Egypt of only one year and a half since he first set foot in the country. He continued to reside at Cairo and died there from cholera in 1865. So ended the first C.M.S. Mission in Egypt.

CHAPTER III.

GENERAL HISTORY OF THE PRESENT-DAY MISSION.

The Work resumed.

TWENTY-TWO years after Mr. Lieder's retirement the Society's work at Cairo was resumed, but with this difference, that whereas formerly the aim of the enterprise had been the enlightenment of the Eastern Churches, the purpose now was the proclamation of the Gospel to the Mohammedans, 'whether they would hear, or whether they would forbear.' Miss M. L. Whately, a daughter of the famous Archbishop of Dublin, had long been carrying on independently a small but interesting work among Mohammedans in Egypt, and her books, showing clearly that even the dark minds of the *fellahin* were not impervious to the light of the Gospel, had called forth much sympathy from Christian people in England. For some years the C.M.S. had assisted her with small grants of money, and she constantly appealed to the Society to take over her work altogether, and to carry it on more vigorously than she could. On one occasion her appeal was backed by Archbishop Tait, but the expansion of the Missions under the Rev. Henry Wright had been in other directions, and in the later years of his Secretaryship the Committee's policy was rather one of retrenchment. In 1882, however, in response to a memorial from the Bishop of Gibraltar, Dean Howson of Chester and other friends, it was arranged to send to Cairo the Rev. F. A. Klein, the experienced Palestine missionary and Arabic scholar. He was not now at Jerusalem, but in Germany, engaged in Arabic translations; and it was felt that this literary work of his advanced years

could be done even more conveniently in Egypt. Then came the usurpation of Arabi, the campaign of Lord Wolseley, the victory of Tel-el-Kebir, and the British occupation of the Nile Valley; and thankofferings were at once sent in to the Society in the shape of contributions for an Egypt Mission.*

Mr. Klein reached Cairo on December 16, 1882, and was shortly joined by Ahmed Tewfik, a Turkish 'âlim (sheikh), a professor and lecturer in leading mosques, who had expounded the Koran before the Sultan. In 1879 this man was assisting Dr. Koelle, one of the Society's missionaries, in translating the Prayer-book into Turkish at Constantinople, when both he and the missionary were arrested; the latter was speedily released, but the 'âlim was thrown into an unhealthy dungeon, and eventually exiled to the island of Scio. Contriving to escape thence and to reach London he at length made up his mind to confess openly his faith in Christ, and was baptized at St. Paul's, Onslow Square, in 1881. He did not, however, prove of much assistance to Mr. Klein, for soon after reaching Cairo Ahmed Tewfik was got hold of by the Moslems, behaved very strangely (was he drugged?), and ultimately went back to Scio and gave himself up to the Turkish authorities there as a prisoner who ought not to have escaped.†

Curiosity concerning Christianity.

Cairo, as Mr. Klein found it, was a very different place from what it had been in the days of the old C.M.S. Mission. Then it was altogether a genuine Arab city. Now, alongside the old city, with its narrow, winding streets, its tall, over-hanging houses, and its hundreds of mosques, there had been added a reproduction of modern Paris, with boulevards, hotels and cafés, and with a population of some 50,000 Europeans—not, for the most part, of the more moral classes. Mr. Klein at once began public Arabic services, Miss Whately lending the hall of her school for the purpose; and quickly he made wide acquaintance with the people, especially through the attractions of an open reading-room, to which the Moslems flocked. He found the demand for Pfander's *Mizan-ul-Haqq*, and for the *Apology of Al Kindy*, greater than the supply; and in addition to argumentative works like these, an Arabic translation of the *Autobiography of the Rev. Imad-ud-din* excited much interest. But it was an interest more akin to the Athenian curiosity of St. Paul's days

* *History of the C.M.S.*, vol. iii., p. 514.

† *Ibid.*, p. 122.

than to serious inquiry. 'The commonest fellah,' wrote Klein, 'feels himself far superior to the most learned Christian from a religious point of view, for he considers him a *mushrik* or idolater, worshipping three Gods, and pretending that God was born of a woman.' *

Educational and Medical Work begun.

For several years Mr. Klein carried on the work without any European colleague. He set on foot schools for boys and for girls both in Cairo and Old Cairo, which soon had a goodly number of Mohammedan pupils, and also a school at Gizeh, an hour's donkey-ride from Cairo, which, however, had to be closed because of intrigue within a couple of years; and he was privileged in 1884 to baptize an Egyptian Mohammedan who had to undergo much persecution, but gave evidence of sincere faith. At length, in 1888, the year of Miss Whately's death, Mr. Klein was joined by Dr. F. J. Harpur, who had previously been working at Dhala, in Arabia, and in the following year by the Rev. W. F. Connor, of the Palestine Mission. Dr. Harpur opened a dispensary at Old Cairo and another at Cairo, but the latter was closed after a few months, and the former shared its fate in 1890, when the doctor went to Suakin to see how far the famine then raging in the Eastern Soudan presented an opportunity for beginning work among the inhabitants of that district and preparing the way for future advance to Khartoum. He was able to administer relief and minister to the sick, and he opened an orphanage, but the Committee, when they received the reports, did not think that they were justified in undertaking permanent work at Suakin, and Dr. Harpur accordingly returned and resumed his former work at Old Cairo.

Strong Reinforcements.

The time had now come for the Mission to be strongly reinforced. Mrs. and Miss J. B. Bywater, the latter a Mildmay deaconess, joined it at the end of 1890, and in the next year a clergyman, three laymen (one of them a doctor) and five women were added to the foreign staff; but on the other hand, in 1893, Mr. Klein retired from active work, though continuing his literary efforts. For a few years the additions to the staff made but little difference in the amount of work accomplished, for, as one of the new missionaries wrote, 'none of us are effectives,'

* *Ibid.*, p. 515.

by which he meant that all, with the exception, of course, of Dr. Harpur, were deeply engaged in the study of the difficult language. As the recruits 'found their feet,' as it were, the Mission became more aggressive, and both the schools and evangelistic meetings were carried on with increased vigour.

The Question of Advance into the Soudan.

But ever since 1885 the Church Missionary Society had regarded Cairo not only as a missionary station of importance in itself, but also as a base for future advance into the Soudan. During the early days of the Uganda Mission, General, then Colonel, Gordon was in close correspondence with the Society, and while at Khartoum he rendered most kind and generous help to a party of C.M.S. missionaries who were on their way to Uganda *via* the Nile. He had strongly sympathized with all endeavours to spread abroad the knowledge of the Saviour, and in 1884, just before he went out to the Soudan for the last time, he called upon Dr. Temple, who was then Bishop of Exeter, and told him that he wished to make the Gospel known to the people who would come under his care, and that he desired to have the Bishop's authorization to baptize any of them who should be willing to confess the faith of Christ. It was therefore fitting that upon Gordon's death, in 1885, a memorial fund should be raised by the Society in order that a Mission to the Soudan might be established, with Khartoum, if possible, as the headquarters. A tentative effort, as has been shown, was made at Suakin in 1890 by Dr. Harpur, but as that place did not appear suitable as a base for a Mission to the Soudanese, it became necessary to await the march of events. In 1898 the way seemed to be open for a forward movement. The steady advance of Sir Herbert (now Lord) Kitchener up the Nile, culminating in 1898 in the victory of Omdurman, led the Committee to make preparations to send up a small preliminary party under Dr. Harpur. But Khartoum and the route thither being in military occupation, it was necessary to obtain the permission of Lord Kitchener; and accordingly in December, when he was in England, the President and three other C.M.S. leaders waited on him. They found, however, that he was not prepared at that time to allow of the opening of a Christian Mission among the fanatical Moslems in the Soudan, though he was willing to sanction work among the pagan tribes in the south. Upon

Lord Kitchener's decision being reported to the Committee they passed the following resolutions :—

‘ That this Committee, having long intended to send a Mission to the Eastern Soudan, and especially to Khartoum, in memory of the late General Gordon, regret to find that, through circumstances beyond their control, it is not possible for them to open at present a medical mission at Khartoum. As, however, they have received permission and encouragement to go to Fashoda and the district south thereof, they believe that God has opened to them a door to preach the Gospel among the pagan tribes of the Soudan, in whom General Gordon felt special interest, and they direct that steps be taken towards the occupation of that district. To this end offers of service and further funds are earnestly invited.

‘ They believe, however, that the religious feeling of this country justly demands that an effort to perpetuate Gordon's memory shall include the direct proclamation of the Gospel of Jesus Christ to all the races inhabiting the Upper Basin of the Nile, which has recently been brought under the control of England. They will therefore continue to strengthen their base in Egypt, with the intention of extending their Mission to Khartoum and the surrounding districts as soon as it may be possible, in the providence of God, to go there also.’*

The Gordon Memorial Mission opened.

Fourteen months after the battle of Omdurman, on November 24, 1899, the power of the Khalifa was finally and completely shattered and he himself was slain, and six days later, on St. Andrew's Day, the Day of Intercession for Foreign Missions, after a little service had been held at Old Cairo in a large tent, which was then dedicated to God for His work in the Soudan, an official permit to proceed up-country was received by Dr. Harpur and the Rev. Ll. H. Gwynne. Starting within a week they reached Omdurman on December 14, and succeeded in obtaining a house, fourteen feet square, in the centre of the so-called Christian quarter of the town, where the unhappy Christians who denied their faith under the Mahdi's rule used to draw together, the walls within walls and the many strong wooden doors speaking eloquently of the terror in which they lived. But though allowed to live in Omdurman the missionaries were

* *History of the C.M.S.*, vol. iii., pp. 748-9.

not permitted to do much, for a notice was posted in prominent places prohibiting missionary work, and warning all against attempting to change the religion of the people by talking in the streets or opening schools for such a purpose. The restrictions continued in force for some time, and in July, 1901, in response to a memorandum from the Committee on the subject, signed by the Archbishop of Canterbury, Vice-Patron of the Society, and Sir John Kennaway, the President, Lord Lansdowne, then Secretary of State for Foreign Affairs, declared that it was 'impossible to indicate any time when the restrictions now in force on the labours of missionaries in the Soudan could with safety be removed.' Meanwhile an excellent site for a mission-hospital had been obtained on the river-front at Omdurman, and there Dr. A. C. Hall, who had succeeded Dr. Harpur, had a quiet but increasing medical work; while at Khartoum, whither Mr. Gwynne had proceeded with the Committee's consent as chaplain to the troops, a Coptic school was being carried on. At length, in 1902, the missionaries received permission to admit Moslem children, provided that religious teaching should not be given to them if their parents objected to it, and also to speak to Mohammedans about Christ in private conversation; public evangelistic efforts, however, were still forbidden.

The Call to the Southern Soudan.

The minds of the Committee now turned to the Southern Soudan, which General Gordon had called upon them to enter, and where the Government authorities had repeatedly expressed their desire that missionary work should be set on foot. That desire received fresh and emphatic expression in a letter written by Lord Cromer in December, 1904, in which he offered the Society a large sphere of work; and the Committee issued an appeal for men and money, bearing the title, 'A New Call from the Heart of Africa.' The call met with a prompt response, and in December, 1905, in the presence of nearly all the leading officials of the town, a party of six missionaries left Khartoum for the Southern Soudan under the leadership of Mr. Gwynne, who had been appointed Archdeacon of the Soudan and had consequently resigned his connexion though not his sympathy with the Society. The party eventually began work at Melwal, upwards of 1,000 miles south of Khartoum, among a pagan tribe

called the Dinkas. These proved, however, to be much fewer in number than had been imagined, and a variety of causes broke up the party in a short time, until at the end of 1908 only one of the original band, together with a recruit recently arrived, was still labouring in the Southern Soudan.

The Present Position.

During the present century the Mission has lost three greatly valued workers. The Rev. F. F. Adeney, the Secretary of the Mission, died in 1902, after ten years' devoted labour in the country; in the next year Dr. A. C. Hall, who had won the confidence of the people of Omdurman by his skill and kindness, was called to his eternal rest; and in 1907 the Rev. Douglas M. Thornton passed away after nine years' service in which he had met with marked success in his work among the students of Cairo, and had shown himself to be a missionary statesman. The loss of these brethren has been sorely felt, and has prevented any great extension of the Mission in Egypt proper. Nevertheless there has been some advance and also great consolidation of the old work. Schools at Helouan previously carried on by Mrs. S. W. Edwards, of Clifton, have been taken over by the Society; efforts have been made to stimulate a revival of religious life among the Copts; systematic medical itinerations among the villages of the Nile Delta have been undertaken; the efficiency of the hospital work at Old Cairo has been promoted by the erection of new buildings; the educational work among girls has been re-organized; literary work has been developed; and evangelistic meetings of various descriptions have been set on foot. In one year (1909) eleven adults were baptized, and the number of baptized Christians, which was 142 at the end of 1898, had risen to 191 * ten years later. During the same period the number of children on the rolls of the Society's schools increased from 326 to 557.

Other Missions.

Some mention must be made of the other missionary societies working in the country. By far the most influential is that of the American United Presbyterian Church. This Mission commenced its work more than fifty years ago, and from the beginning has aimed in the first instance at the reformation of Coptic Christians, and secondarily at the evangelization of Moslems

* In this figure are included the Egyptian Christian adherents of the Mission, and their children.

through a native evangelical Church gathered out from the ancient Coptic Church. It has thus made a number of Moslem converts, some of them notable ones. Its most prominent work, however, has been the creation of numerous native congregations, gathered out as described, numbering many thousands of souls. The Mission was first in the field with educational work, and for a long time set a lead to the Government itself. Perhaps its most noticeable feature is the large school and college at Assiout, in Middle Egypt, an institution which has exercised a profound influence on the whole Church. From this college go forth the men who become pastors all over Egypt. The Native Church is self-supporting, and every ordained minister has a voice in its assembly and councils. It has its foreign missionary side too, for the Mission to the heathen tribes on the Sobat River is partly supported by the Native Church in Egypt. The American Mission also has schools in the Khartoum district.

The Egypt General Mission is the outcome of an effort made in 1897 to secure young men to go forth with the special object of village evangelization. Seven young men sailed, and have now established stations in the Eastern Delta, and at Suez. Their work is wholly among Moslems.

The North Africa Mission also works entirely among Moslems. It has schools and preaching work in Alexandria and Shebeen el Kom (central Delta).

The British and Foreign Bible Society has an agency in Alexandria, and does real missionary work in the colportage which it carries on all over Egypt.

Jewish work is maintained in Alexandria by the Scottish Mission, and in Cairo by the London Jews' Society.

The Romanists are in large force in Egypt and have some vast establishments, including many excellent schools, with not a few Moslem pupils. But no mission work whatever is attempted by them.

CHAPTER IV.

STATIONS IN EGYPT.

1. CAIRO.

THE story of the work at Cairo up to the year 1894 has been sufficiently traced in the chapter on the Mission in general. Services were then being held regularly in a little chapel, those

on Sunday and Thursday evenings being evangelistic in character ; at a Bible and Book Depôt in one of the principal thoroughfares, outside which a chained New Testament was in frequent use, such books as *Sweet Firstfruits*, *The Beacon of Truth*, and *The Apology of Al Kindy*, all written by Christian converts from Islam, were meeting with a ready sale ; a boys' school was being carried on ; a girls' school, just removed to Bab-el-Luk so as to enable boarders to be accommodated, had eighty-five names (including those of day-boarders) on its roll ; while visits were being paid to an ever-increasing number of homes. As a result of the evangelistic meetings one or two persons came forward as inquirers, and perhaps on that account two sheikhs from Al Azhar organized opposition, sending a band of roughs, armed with sticks, to make a disturbance. Matters at length reached such a pitch that appeal had to be made to the authorities, who caused it to be known that order must not be disturbed on the mission-premises.

Fruit of evangelistic Meetings.

In the early months of 1899 the meetings were very encouraging. The hall in which they were held was often overcrowded, and though it frequently happened that the entire Mohammedan audience rose and trooped out into the street, called thereto by some one who urged all who loved Mohammed to show their devotion by leaving the meeting, it was not long before the hall filled up again. A goodly number of people remained to the after-meetings and asked questions concerning Christianity. Inquirers began to come forward more often, a class for catechumens was set on foot, and in 1900 two men were baptized, one a sheikh and a student in the Azhar, who for some time had been a schoolmaster in the suburbs of Cairo, and the other a man of Persian and Syrian parentage who had been a pupil in some of the C.M.S. schools in Palestine. Indeed, so much interest was being taken in the evangelistic meetings, and the Book Depôt was attracting so many purchasers, that the authorities of Al Azhar issued orders that the students were not to attend the meetings or frequent the Book Depôt. Persecution, too, was directed against the converts and inquirers, and led some of those who were under instruction to fall away.

School Converts.

Fruit was also reaped about this time at the Girls' Boarding-

school. One of the older pupils renounced Islam in 1898 and was received into the visible Church, taking the name of Lydia at her baptism; a former pupil, greatly influenced by Lydia, was baptized on her death-bed in the following year; two other girls, sisters, who had been in the school for eight years, openly confessed Christ with their mother's consent in 1900; and Lydia's sisters, Christina and Ruth, were baptized in 1903 and 1905 respectively. Through the children the women missionaries found openings in several homes, and one told of visits paid at the girl's request to Lydia's grandmother. The last-named displayed unbounded delight when the words, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' were read to her, and clapped her hands, saying, 'It is for everybody, the Moslem women as well as the Christians. Praise be to God!'

Extension of Female Education.

In 1903 the C.M.S. educational work among girls was extended in accordance with recommendations drawn up after careful inquiry by Miss T. H. Bird, one of the recruits of 1901 and previously Lady Principal of the Training College for Mistresses at Cheltenham. Some of the elder girls of the boarding-school were drafted into a training class which was formed, and a new and well-equipped day-school was opened in the Moslem quarter of the city. During the years which have since elapsed several young women have passed through the training class to posts in the Mission; the boarding-school, with some fifty boarders as well as a number of day scholars, has continued to furnish converts, albeit but a small proportion of the girls are Mohammedans; while at the day-school, where seventy-five per cent. of the children are non-Christians, many of them regularly join with their Christian companions in the daily prayer-meeting. The boys' school has not fared so well, and in 1906 it was closed, about a dozen of the most promising pupils being transferred to the school at Old Cairo.

Meetings for Sheikhs.

While increased attention was thus given to the schools the evangelistic work was by no means neglected, but that too was developed. Lantern meetings were held at the Book Dépôt, and by their means several men belonging to the middle classes were

led to ask for baptism, and a new venture was made by renting a house, formerly occupied for a time in 1882 by Arabi Pasha, for the purpose of conducting weekly meetings in English and Arabic, at which moral, historical, literary and scientific subjects might be discussed, and religious addresses now and again be given. Among those who attended were students of the law and other colleges, of the secondary schools and even of the Azhar; there were also teachers from the Government schools and a number of the better class of sheikhs. No difficulty whatever was met with in connexion with the meetings occupied with discussions on secular subjects, but the religious gatherings were harder to manage. It was found that the sheikhs would not attend unless the address was followed by a disputation, and the latter frequently ended with the uproarious exit of the whole audience.

The Story of Bulus.

On one occasion the leader in the disturbance was a young sheikh, named Mahmood, who had passed all his examinations at Al Azhar and obtained his certificate from his ten professors there. A tract afterwards falling into his hands, he read it and was to some degree influenced in favour of Christianity. Then he began to attend the Sunday evening devotional meetings, and at the close of one of them insisted on seeing one of the missionaries. The latter refused to argue with him, and gave him a New Testament. The young sheikh went home and read the Gospels for twelve hours together. Later on he had a dream in which God told him that he would be guided aright and receive the light and truth for which he longed. Mr. Thornton wrote of him in October, 1905:—

‘ On Saturday last he wrote to the governorate here asking for his name to be legally inscribed as Bulus (Paul), a Christian. The same afternoon he wrote to his father and told him all, and settled in the Old Cairo mission-compound, to secure due protection from might-be enemies and plotters against his life.

‘ Accordingly, on Sunday last, October 8, I admitted him at our Old Cairo church as a catechumen in a very impressive service. So anxious was he to answer that he could scarcely wait till the end of each question. He now gains a livelihood as a teacher of Arabic grammar in the Old Cairo Boys’ School, and gets spiritual help through visiting the hospital patients and

reading with them the Bible that he loves. It was touching to hear him say, as he looked up into my eyes, "I have given up all my home ties now. I have no earthly father now, but only a heavenly Father."

A Convert's Trials.

Bulus was baptized in the following year, and soon afterwards witnessed a good confession. The Rev. W. H. T. Gairdner described the circumstances as follows:—

'In April, his father suddenly turned up from Jerusalem, where he is one of the chief sheikhs. Then came the trial to which Bulus and we had always looked forward with dread. No less than a fortnight did it last, and the prolonged strain was very trying for the boy—he is really little more, only twenty-two years of age. We gave the father every access to the son—in fact, he was our guest in this house one night, but we only left them alone in our own house, as it really was not safe to allow them to walk abroad by themselves: we felt that the father would have no scruple in getting Bulus by force into the Azhar quarter, whence it would be easy to smuggle him across the desert into Syria. The fact, too, that he was continually being watched and observed preyed on Bulus's mind. Gradually as the father found he made no impression, he changed his tone and became very angry. Alternately he promised to make over half his goods to his son and to get him a position in the Turkish Government, and threatened him with spies and seizure and even death.

'At length we felt the time had come to put an end to the long strain, for the boy was living almost a prisoner's life, and though he never once wavered, he was at times much broken down. We decided that he must leave the country for a while, and as Mr. Thornton was leaving Egypt for England, it seemed best that Bulus should go too. The final interview came, and the son wrote to his father once more refusing to change. The father left, and then the poor fellow completely broke down. . . . Then came the hasty preparation for travel—buying clothes, etc., etc. On the last day—a Sunday—a message came from Lord Cromer urgently desiring our presence. He was much disturbed. The father had been to him, and this and the fanatical state of Cairo, owing to the Taba frontier incident, were making him anxious. He said that Bulus must meet his father in his (Lord Cromer's) presence, and sign a paper saying what he wanted to

do, and with whom he wished to go. Bulus looked forward to this interview with the utmost dread and apprehension. I read to him verses of the 119th Psalm ("I will utter thy testimonies before kings, and will not be ashamed") and parts of the tenth chapter of St. Matthew. He was amazed at the appropriateness of the Word of God. At nine o'clock he had to go to the Residency with Mr. Thornton. I had to go to church, as it was our Communion Sunday. I told the congregation briefly about the matter, and requested prayer for Bulus, then and there. When the people went out before the "Ye that do truly," I lifted up my eyes, and there was—Bulus, radiant! I knew that the dreaded interview had passed, and passed easily and briefly. Afterwards we heard how it had all gone—the father had not turned up; Bulus had been questioned by a Mohammedan before Lord Cromer, and stood firm. While the questioning was going on, the Prime Minister, Mustapha Pasha, and the Minister of Foreign Affairs, Butrus Pasha,* entered, and they both witnessed the confession, one a high Mohammedan, the other the highest Copt in the land.

'The father turned up shortly after, and would not be satisfied without seeing Bulus as originally settled. So back to the Residency had the poor fellow to go, this time to meet his father alone. But the result was the same. Bulus, his father and I walked back after it was all over, and I am glad to say that they parted at our door in love, not anger. They embraced and kissed one another, and then the poor fellow fairly broke down. He was inconsolable.'

Other interesting converts were baptized in the same year as Bulus, among them a man who was first attracted to Christ by the life of his master, a Christian tradesman, and another man (baptized with his wife and family), a former student at Al Azhar, who had tried both Islam and Agnosticism, and had found that they alike failed to meet his needs.

Literary Work.

During the last few years literary work in the Mission has been diligently prosecuted, and early in 1905 a new weekly magazine, entitled *Orient and Occident*, printed in Arabic and English, was published. About 1,500 copies of each number are sent out to all parts of Egypt, and some farther afield.

* Butrus Pasha was assassinated in Marc 910.

2. OLD CAIRO.

The chief branch of work at Old Cairo, which is four miles from Cairo, is the medical mission. This was first established, as has been seen, in March, 1888, when Dr. Harpur was transferred from Arabia to Egypt, but the work was interrupted in 1890 by his sojourn at Suakin. On his return he furnished five wards with the assistance of friends, and there in 1891 thirty-two patients from all parts of the country heard God's Word daily during their stay, while at the dispensaries (for one was open for a time at Cairo as well as that at Old Cairo) rather over 2,000 visits were registered. In that same year Dr. Harpur began those medical itinerations which have been such a prominent feature of his work. In 1894 the hospital was enlarged by the removal of the dispensary to other quarters, and three years later a new hospital was opened.

Mob Violence.

It was about twelve months before this that the missionaries experienced the only outbreak of mob violence which has occurred in the history of the Mission. A severe epidemic of cholera prevailed in the town, and the measures taken by the Government to prevent the spread of the disease led to a riot among the poorer classes, in which some of the missionaries were involved through being mistaken for Government officials. Miss E. Jackson (now Mrs. Hall) wrote at the time the following account of the circumstances :—

‘I was visiting a member of our congregation, and as I got to the police-station I found a great crowd round it, shouting and shrieking. I managed to pass it by going behind a cart, but coming back I was not so fortunate, and one of the Government doctors seeing me sent out a gentleman to bring me into the police-station, where I found Dr. Harpur, who had been sent for, and Mr. Morris. Here we were kept some hours, and it was terrible to watch the angry faces underneath. The people did not go till dispersed by the military sent from town. When we at last were allowed out we were escorted home by a shrieking mob, mostly wild youths; it was quite a new experience. The doctor got a few stones after he left us to go to his own house, but happily escaped without serious injury.’

Development of medical Work.

The medical work, which had been somewhat checked by the fears of the people that if they came to the mission they would be reported to the sanitary authorities as having cholera, now progressed rapidly. In 1901 the number of in-patients was 607, and of visits of out-patients 13,450—a great advance over those reported ten years before, and it was significant of the power of the work that almost all the in-patients were Mohammedans. Since then its popularity and extent have increased yet more. A new hospital for women and children, called the Ethel Pain Memorial Hospital, since nearly all the cost (£3,500) of the building was raised by private subscription, principally in Australia and New Zealand, by friends of the late Mrs. E. M. Pain who died in the Mission in 1903, was opened at the end of 1905, and a couple of years later buildings were erected for the accommodation of sufferers from Egyptian anæmia (anchoylosomiasis), who are very numerous. There are now hospitals for men and women, the former containing forty-four beds and the latter forty-five. In addition there is a large special ward and shelter for the treatment of men suffering from Egyptian anæmia, capable of accommodating more than two hundred patients, while similar buildings have lately been erected for the accommodation of women suffering from this disease. The latest statistics record 3,021 in-patients and 16,393 visits of out-patients, drawn from over 600 different towns and villages.

Prejudice overcome.

The medical work has been the means of removing prejudice against Christianity, and of bringing the Gospel before a large number of people, and in many cases there has been reason to believe that the seed sown has fallen in good soil. A case in point is that of a sheikh whose story was given by Dr. Hall as follows :—

‘ When he first came to the hospital he was much opposed to hearing the Gospel read or spoken in the ward, and he used to tell the ladies who spoke to him of Christ that if they had happened to be in his village and had dared to speak of the Son of God, the people and he himself would have killed them with a sword. By degrees the Word of God seemed to be softening his heart, and instead of refusing to listen to the teaching of Christ, he became an eager hearer, and at last was hardly ever

seen without a Gospel in his hand. Those who were with him constantly had many interesting conversations with him, and it was a great delight to them to teach so earnest a listener.

‘Miss Sells told him one day that the hospital was opened to extend the knowledge of Christ even more than for the healing of bodily diseases, as we considered the preaching of the Gospel was the most important thing in the world. To this he replied, “But what about those outside? How can they hear?” By the time Sheikh — asked the question I have quoted, he seemed to be a true believer in Christ as the Son of God, and confessed so to Miss Sells on the last Sunday that he was in the hospital, saying, “How can I but believe now that I have read the Book?” “But you didn’t believe when you first came here; you were like the Mohammedans outside who refuse to believe in Jesus.” To this he answered, “Ah, but then I hadn’t seen your Book; they would believe, too, if they had read that.” When he left us he carried his Book with him, that he might continue reading it in his village, which was far away from the hospital.

‘Since he left us, three men from the same place have come to be healed of bodily disease, and each one has asked for a Book “like Sheikh — had.” A fourth man came solely and simply for the Book’s sake, and not for bodily treatment. He was given the Sermon on the Mount, which is published as a separate little book, and at once began to read it.’

A former Patient baptized.

There have been instances, too, of definite conversions, so far as man can tell. One young girl, who died after leaving the hospital, when spoken to about the Lord Jesus on the day before she passed away, declared, ‘He is my Beloved.’ In 1908 an Egyptian lad, a former patient, after enduring some rough handling because of his forsaking Islam, was baptized, and one of the native workers at the hospital was under instruction for baptism at the end of the year; while the reports tell of an old man whom it was impossible to cure, who remarked before he left for his village, ‘Anyway, I am trusting in Jesus’; and of another who prayed with his dying breath to Christ—an almost certain sign of true conversion, since the Mohammedan makes a great point when his end is near of repeating the formula, ‘There is no God but one God, and Mohammed is the prophet of God.’

Visiting Women in their Homes.

Some of the women missionaries at Old Cairo, besides the nurses, take part in the spiritual work among the patients, and as far as possible they follow them up in their homes, whether in Old Cairo or in the villages, when they leave the hospital, and also visit others who may be willing to receive them. In some houses they find it impossible to gain a hearing; in others they are baffled by the dense ignorance of the people and by their apparent inability to grasp or remember even the simplest teaching, as when women, questioned as to what had been said to them, replied, 'We are like donkeys: we do not understand reading'; and in others again they are warmly welcomed. Miss M. Cay wrote in 1893:—

'In a very poor house I found a woman who had been ill. Her child had only attended the school a very short time, and I had not known where she lived, but found the mother in a house where I had gone to look for somebody else. She had never heard of the Lord Jesus, not even by the name of *Saeedna Eesa*, by which the Moslems usually speak of Him. When I had explained Who He was, I read to her the story of His casting out the evil spirit in the synagogue (St. Mark i.), and of His healing Simon's wife's mother. She was intensely interested. I have often seen the women listen before, but never devour the words as this one did. At last when I asked if she would like to pray to our Lord, and ask Him to save her, she was much astonished. "Can I pray to Him? I don't know the right words to say, and ought I not to put on a clean dress to pray in? He will not like me dirty like this." When I suggested that it was no use trying to make oneself better before going to the doctor, and that she had better come just as she was, she consented to pray, and said the words after me.'

Efficacy of School Work.

The schools at Old Cairo, one for boys and the other for girls, each with a fair proportion of Moslems among the pupils, have had an uneventful history, but those engaged in them have from time to time been cheered by an evident work of grace in the hearts of those under their charge, shown by Mohammedan girls often engaging in prayer at the weekly prayer-meeting, and declaring emphatically their belief in Christ as the Son of God and the Saviour of the world, and by the anxiety of some of the

pupils for the spiritual welfare of their relatives. Difficulty has been experienced now and again as to premises for the schools, and in 1907 the girls' school had to be closed for a time in consequence of the tenancy of the old premises having expired and new ones not having been found. At the suggestion of a number of the elder girls prayer-meetings were held at which petitions were offered that suitable buildings might soon be discovered, and before long the search was successful. The boys' school was moved to new quarters in 1908. Soon afterwards the fees were raised, but this has not diminished the number of pupils, and a better class of boys has begun to be attracted. A small hostel was opened in the autumn of the year named.

3. HELOUAN.

Helouan is a town containing about 3,500 inhabitants, situated in the desert some sixteen miles south of Cairo. Somewhere in the 'nineties a day-school for high-class Turkish and Egyptian girls was opened here by Mrs. S. W. Edwards, of Clifton, and in 1903 it was handed over to the C.M.S. The attendance fluctuates considerably, since in the intense heat of the summer many of the Turkish families leave the town. There is also a good deal of objection to the Christian teaching which is given, and it is a common occurrence for children who appear to be interested in the Gospel to be removed by their parents. That some impression is made by the Bible-teaching appears from the following extract from a letter written by Miss P. A. Jackson, the missionary in charge:—

'We have been greatly gladdened by several asking, "How much does a Bible cost? I want one"; and several have told me they do love Christ. A girl who was taken away on account of Christian teaching seemed at that time to have no love for the Bible, but now she really has, and although she has left the town for several weeks, she has taken a Bible with her, and has said that she will read and pray daily. Another girl, who would gladly have stayed away from the Scripture class when she first came to our school about two years ago, told us she would on no account miss it, and that she did love Christ and pray to Him.'

At the Esbeh (village), ten minutes' walk from Helouan, the Society has a small school, also taken over from Mrs. Edwards, in which very elementary instruction is given. The school has

secured openings into the homes of the pupils, and the Bible is read to many of the mothers.

4. THE NILE MEDICAL ITINERANCY.

The figures which have been given* concerning the medical work are exclusive of the 5,872 visits registered in connexion with the Nile Medical Itinerancy, which was established by Dr. Harpur in 1903. The larger part of the population of Egypt resides in villages, and while rather over one million people are found in ten of the most important centres, nearly eight times that number reside in small towns and villages. Every year brings to the medical mission at Cairo representatives from many different places, and Dr. Harpur felt that with the introductions thus afforded him he would be able to influence many who would not go to Cairo. Accordingly he procured a house-boat to serve as a residence, and mooring that at different places, at each of which he stays for some weeks or longer, he carries on an itinerant medical mission. An idea of the openings with which he meets may be gained from the following extract from a letter written by him in 1904 about his work near Beltan, a village about twenty miles from Cairo. He wrote of the dispensary which he opened in a little house hired for the purpose in a neighbouring village:—

‘The total number of attendances for thirty-one dispensary days was 1,187, and ninety-seven small operations were done. Nearly every patient is accompanied by one friend, and sometimes more, and it has been gratifying to notice brothers bringing their sisters, and uncles bringing their nieces, showing the power of family ties among these simple village people. From an evangelistic point of view, the number of “friends” has the advantage of bringing a large number within the sound of the Gospel. One morning, for instance, I counted seventy-nine in the courtyard at the time of the address, and we had forty-six patients that day. The “friends” always want to crowd in with the patient to hear what the doctor’s opinion is, and this we find a decided disadvantage in a room that is not too large. As a rule we have not entered any names and addresses, but on that particular morning I noted the villages from which the forty-six patients came, and found that fourteen were represented.’

* Page 29.

Another year Dr. Harpur made his headquarters in a large village in the province of Menoufeyah, which he calls B—, containing a population of 12,000, and having numerous other villages in the district. The fact that a native of B— had become a convert to Christianity at Cairo caused some manifestation of fanaticism at first, and the addresses at the dispensary were occasionally interrupted. Before long, however, a happy change took place, and marked attention was paid to the preaching, by means of which, since over 3,000 new patients were treated in seven months, a large number of persons heard the Gospel.

5. UPPER EGYPT.

Another recent development has been the revival of the idea, prominent in the first Egypt Mission, of influencing members of the Coptic Church. Mr. Thornton devoted special attention to this during the last year of his life. He paid three visits to Upper Egypt, enlisting the co-operation of Coptic metrans, bishops and other leaders; and with their aid, and even in their own churches, he conducted evangelistic meetings. His experiences were remarkable. At almost every place to which he went he had large and interested audiences, many of those present being Mohammedans. The chief exception was at Luxor, where the meetings were indeed well attended, but after the first night only a few Moslems put in an appearance. The cause of this falling off was found to be the arrival in the town of an Englishman in search of antiquities, who went to the magistrate and avowed himself a Mohammedan. Of the meetings at Minieh, a town with a population of 30,000, Mr. Thornton wrote:—

‘At the theatre I took a series of three addresses: (1) on the comparison and contrasts between Moses and Christ; (2) on the Creation, Fall and Flood, followed by the story of the Passion and Death of Jesus Christ; (3) on the story of Abraham, the sacrifice of Isaac, the Passover, the Scapegoat, the Serpent in the Wilderness, and the Death and Resurrection of Christ. Each night (Wednesday to Saturday) we had the theatre crowded as full as it could be, with over 100 standing as well all the time. A large part of the audiences were fresh each night, so that I reckon in all that about 1,500 boys and lads and over 1,000 men heard the Gospel story in that place. Of these some

500 men and 500 boys were Moslems. Besides these, in the churches on Sunday, at least another 250 men, 500 women and 300 girls heard the Gospel.'

The visits to Minieh were repeated by Mr. Gairdner in 1909 with much evident success.

CHAPTER V.

STATIONS IN THE SOUDAN.

1. KHARTOUM.

KHARTOUM, which means in Arabic an 'elephant's trunk,' derives its name from a tongue of land which runs into a point at the junction of the Blue and White Niles. It contains a population of 14,000, of whom more than one-third, slaves who were liberated when the British captured the town after the battle of Omdurman, live outside the city in the slave settlements.

Advantage was promptly taken of the permission given by the Government in 1902* to admit Moslem children to a school which the Copts had handed over to the Mission when the independent support which had previously maintained it failed, and by the spring of 1904 the attendance had risen to sixty-eight, most of the girls being Moslems. The school at that time was under the management of a Syrian teacher, who did admirable work, but soon an English lady was placed in charge. A large proportion of the children are now Mohammedans, and very few of them are withdrawn by their parents from the religious instruction which is given daily.

Striking proof of the value of the school was given in 1908 when Bishop Gwynne returned to Khartoum after his consecration as Bishop-Suffragan for the Soudan. He was then presented with an address, originated and written by the Moslem girls in the school, which concluded with a remarkable prayer. It ran as follows :—

'Almighty and Everlasting God, we beseech Thee to hear us, and bless us; for Thou art the Creator of the world, and all that is in the world. Arm us, O Lord, with piety, that we might not go astray from Thy way, and might always be uninjured by all the attempts of evil. We beseech Thee, good Lord, to

* See p. 20.

enlighten our hearts that we might love Thee, and be able to teach others how to go unto Thy way.

‘ Bless us, O Lord, that we might love each other, and help each other, and to be always righteous before Thee. Bless us, O Lord, that we shall not do things we are commanded not to do, and to do those we are commanded to do. Bless us, O Lord, that we might not be heedless of our duties of humanity and morality, and that we might be always clad in all adornment of righteousness and goodness. Deliver us, O Lord, and have mercy upon us. Bless our school, O Lord, that it might be a depôt of virtues which we can use as shields to protect ourselves from vices in future, for Thine is the Kingdom, Power and Glory, for ever and ever. Amen.’

2. OMDURMAN.

Omdurman lies opposite Khartoum on the west bank of the Nile. As stated in Chapter III., Messrs. Harpur and Gwynne took up their residence there in December, 1899, and in time medical work was set on foot. This was afterwards carried on by Dr. A. C. Hall, and though everything had to be done quietly and unobtrusively, yet a certain amount of prejudice was overcome. The death of Dr. Hall, who had returned to England early in 1903, caused the station to be left for some years without a British missionary, but it was reoccupied in 1906 by his widow; she opened a girls' school, now attended by about seventy children, whose parents are Egyptians in Government service, Soudanese or Jews. The medical mission was reopened in January, 1908. At first the number of patients was very few, for the majority of the Soudanese would rather ‘die in peace’ (as they pleasantly put it) than consult a doctor, but by the end of the year named it had considerably increased.

3. ATBARA.

Atbara is an important railway centre, about 190 miles north of Khartoum, at the junction of the Atbara River with the Nile. In 1907 a number of Egyptian officers and employés in Government offices and the railway works presented a petition that a school similar to that at Omdurman might be opened at Atbara for their daughters; they promised, if an English lady were sent, to pay all the expenses excepting her salary, and suggested that the Bible should be taught to the children. In response to this

request a school was opened in the following year, which was attended in the summer by nearly forty pupils.

4. MALEK.

A pioneer party started from Khartoum in December, 1905, to undertake work in the Southern Soudan. They had much difficulty in selecting a suitable place for a station, but eventually they fixed upon Melwal, seven miles south of the Government station at Bor, and 1,018 miles south of Khartoum; within a few months they also occupied Gwalla, ten miles inland, and Malek, five miles south of Melwal. They found that they had two great advantages in their work among the Dinkas. First, the people had not been Islamized. On the contrary, their whole experience of Mohammedanism had been such as to make them loathe it, for they had endured many evils at the hands of both Arabs and Dervishes. Second, there was no priesthood among the people to organize opposition to the Gospel, and they were quite ready to sit down and be taught. So far from being hostile, they displayed the greatest confidence in the missionaries, and submitted themselves readily to such medical treatment as might be thought desirable. The missionaries at once busied themselves with gaining a knowledge of the language, and preparing a reading sheet consisting of the alphabet, Creed, Lord's Prayer, Ten Commandments and a selection of verses of Scripture. They also opened a dispensary (which, however, attracted but few patients) and made an attempt to set industrial work on foot. As experience was gained it became evident that the district thrown open to the Mission was smaller than had been supposed and that the population accessible was but sparse, and some of the original band of workers—which consisted of three clergymen, one doctor and two other laymen—being invalided home or transferred to other spheres of work, and two of them retiring, only one missionary was left. He came home on furlough in May, 1908, and for several months the work was entirely in abeyance. It was resumed in November of the year mentioned, when the Rev. A. Shaw returned from furlough, accompanied by a recruit, and the people at once began to attend the dispensary in larger numbers and more regularly than before.

APPENDIX I.

MISSIONARIES TO EGYPT AND THE SOUDAN.

NOTE.—The following is a list of all C.M.S. missionaries who have laboured, or are labouring at the present time, in the Egypt Mission. Several of those named worked also in other C.M.S. Missions, but *only the years of their service in Egypt are here specified*. Where a name occurs in List I. without 'Rev.' preceding the initials, the missionary was a layman.

Abbreviations.—The University or College of the missionary is indicated thus :—Oxford, 'Oxf.'; Cambridge, 'Camb.'; Dublin, 'Dub.'; Edinburgh, 'Edin.'; Brussels, 'Brux.'; London College of Divinity, 'Lond. Coll. Div.'; Church Missionary College, Islington, 'Isl.'; Basle Seminary, 'Basle Sem.'; Lutheran Orders, 'Luth. Ords.' In the case of ladies trained at 'The Willows,' Stoke Newington, at 'The Olives,' South Hampstead, or at the Society's Highbury Training Home, the words 'Willows' or 'Olives' or 'Highbury' occur after their names. The word 'Nurse' after a lady's name signifies she is a trained nurse. The year of missionaries' deaths is given after the letter 'D.'

I. Male Missionaries and Business Agents— Clerical and Lay.

- | | |
|------------|---|
| 1825-62. | Lieder, Rev. J. R. T. Basle Sem.; Luth. Ords.; Isl. D. 1865. |
| 1825-36. | Müller, Rev. T. Basle Sem.; Luth. Ords. D. |
| 1825-53. | Krusé, Rev. W. Basle Sem.; Luth. Ords.; Isl. D. 1885. |
| 1825-30. | Kugler, Rev. C. Basle Sem.; Luth. Ords.; Isl. D. 1830. |
| 1832-42. | Isenberg, Rev. C. W. Basle Sem.; Isl. D. 1864. |
| 1854-6. | Bowen, Rev. J., LL.D., Dub. D. 1859. |
| 1855-6. | Koelle, Rev. S. W., Ph.D.; Basle Sem.; Isl. D. 1902. |
| 1882-93. | Klein, Rev. F. A. Basle Sem.; Isl. D. 1903. |
| 1889-93. | Connor, Rev. W. F. |
| 1889- | Harpur, F. J., B.A., M.B., B.Ch., Dub. |
| 1891-2. | Sheehan, T. M. Isl. |
| 1891-3. | Laird, F., L.R.C.P. & S., Edin. |
| 1891-4. | Packer, G. F. |
| 1892-7. | Wood, Rev. P. G. Lond. Coll. Div. |
| 1893-1902. | Adeney, Rev. F. F., B.A., Camb. D. 1902. |
| 1894-8. | Morris, Rev. W. Isl. D. 1900. |
| 1897-1900. | Hollins, Rev. J. G. B., M.A., Oxf. |
| 1897-1903. | Hall, A. C., M.B., C.M., Edin. D. 1903. |
| 1898-1907. | Thornton, Rev. D. M., B.A., Camb. D. 1907. |
| 1899-1903. | Macintyre, Rev. J. L. Isl. |
| 1899- | Lasbrey, F. O., M.B., B.Ch., Edin. |
| 1899-1905. | Gwynne, Right Rev. Ll. H. Lond. Coll. Div.
Cons. Bishop in Khartoum, 1908. |
| 1899- | Gairdner, Rev. W. H. T., B.A., Oxf. |
| 1899- | MacInnes, Rev. Canon R., M.A., Camb. |
| 1902- | Pain, E. M., M.B., Ch.M., Sydney Univ. |
| 1902- | Toop, Rev. A. J. Isl. |
| 1905-9. | Hadow, Rev. F. B., M.A., Oxf. |

1905-	Shaw, Rev. A., B.A., Camb.
1905-7.	Thom, Rev. A. M., M.A., Camb.
1905-6.	Comely, J.
1905-	Lloyd, E., B.A., M.B., B.C., Camb.
1905-6.	Wilmot, R. C. J. S.
1906-	Lamb, H.
1908-	McNeile, Rev. R. F., M.A., Oxf.
1908-	Scamell, W. H. Isl.
1909-	Cash, W.

II. Women Missionaries.

1841-4.	Lewis, Miss H.
1890-	Bywater, Mrs. E. B.
1890-	Bywater, Miss J. B.
1891-8.	Ellis, Miss J. (Married to the Rev. W. Morris, 1896.)
1891-	Jackson, Miss E. (Married to the late Dr. A. C. Hall, 1897, and continued in Mission after his death in 1903.)
1891-6.	Mann, Miss L. M. Nurse.
1892-	Cay, Miss M.
1894-6.	Kauffmann, Miss E.
1895-6.	Cornford, Miss H. K., L.R.C.P. & S., Edin.; M.D., Brux.
1896-	Sells, Miss F. M. Nurse.
1896-	Adeney, Miss H.
1896-	Crowther, Miss L. Nurse; Highbury.
1897-9.	Lawford, Miss E. A. Nurse.
1897-1902.	Greer, Miss M. J.
1897-1906.	Waller, Miss E. F. Olives. (Married to Dr. F. O. Lasbrey, 1902.) D. 1906.
1898-1902.	Shields, Miss E. S.
1899-1907.	Browne, Miss E. K. Nurse; Olives.
1899-	Western, Miss G. M. Willows.
1899-	Braine-Hartnell, Miss L. E. D. Nurse; Olives.
1901-	Bird, Miss T. H.
1903-	Bewley, Miss A. G. Olives.
1903-	Jackson, Miss P. A.
1903-	Welch, Miss M. W. Olives. (Married to the Rev. A. J. Toop, 1908.)
1903-5.	Clements, the Lady M. H. Olives.
1903-6.	Rowan, Miss A. E. Olives.
1904-	Harris, Miss C. V. B.
1904-	Broadfoot, Miss M. Olives. (Married to Dr. F. O. Lasbrey, 1908.)
1905-	Elsdon, Miss S. M. Nurse; Willows.
1906-	Williams, Miss M. W. Willows.
1908-	Tristram, Miss C. Z.
1909-	Jackson, Miss L. V.
1909-	Lewis, Miss J.
1909-	McNeile, Miss J. M. Olives.

D.M.S.-12/22/19-34-22

APPENDIX II. STATISTICS OF THE EGYPT AND SOUDAN MISSIONS IN QUINQUENNIAL PERIODS.

Year.	European Missionaries.				Native Lay Agents.		Native Christian Adherents.			Native Communicants.	Schools.	Scholars.		
	Clergy.	Wives.	Women.	Total.			Baptized.	Catechumens.	Total.			Boys.	Girls.	Total.
1830 .	3	—	—	4	9	*	*	*	*	—	3	109	114	223
1835 .	3	2	—	5	4	*	*	*	*	—	3	25	53	145†
1840 .	2	2	—	4	8	*	*	*	*	—	3	84	137	246†
1845 .	2	2	—	4	8	*	*	*	*	20	3	167	150	334
1850 .	2	2	—	4	3	*	*	*	*	18	2	96	82	178
1855 .	2	2	—	4	*	*	*	*	*	*	*	*	*	*
1860 .	2	2	—	4	*	*	*	*	*	*	*	*	*	*
1889 .	1	1	—	4	9	26	26	—	26	12	4	121	78	199
1894 .	4	5	7	17	16	35	35	—	35	29	4	131	164	295
1899 .	5	5	11	24	24	114	114	2	116	46	4	214	95	309
1904 .	5	5	15	28	11	110	110	6	116	44	9	301	537	847
1909 .	5	6	19	36	41	181	181	12	193	92	11	125	424	557

The double line shows the period when the Mission was in abeyance.

* No returns under these heads.

† Includes 67, sexes not shown.

‡ Includes 25, sexes not shown.

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