

out in that land by the sword of Mohammed and his successors, but the limits imposed upon this article forbid anything more than a glance at this part of the subject. For many centuries the Arabs had ceased to be a menace to Christianity and civilization. As the great missionaries of Islam they had spread their creed over nearly half the African Continent, and the ever-advancing wave of Mohammedanism had begun even to threaten the young Christian churches on the western coast. Still it was not until some time between 1880 and 1890 that Arabia itself, the cradle and home of the race, seriously engaged the attention of the Church of Christ. About that time, however, it became evident that the Spirit of God was moving upon the hearts of His people, and that the yearnings of His love were beginning to find expression in their prayers for the lost sons of Ishmael. "For some years," wrote an American minister in the far West, "I and my people have been praying for Arabia." More than one appeal went forth, pleading for the Arabs. Interest was awakened. Old Dr. Lansing, of the American Mission in Egypt, who for over thirty years had labored there, waiting for the dawn of a brighter day for the Moslem world, when one of these appeals fell into his hands, was all on fire to start for Yemen. "I could scarcely keep him," said his wife, "from mounting his donkey and setting off at once." Keith-Falconer felt the same mighty impulse, left home and country, and settled at Aden, which for two short years became his mission field, and then his grave. The mantle of the elder Lansing fell upon his son, and he with a few other kindred spirits rose up at the Divine call and started the Arabian Mission, which now occupies the three most important points on the eastern side of the peninsula. Another mission, afterward taken up by the Church Missionary Society, was commenced at Kerak, on the mountains of Moab, by a Methodist preacher, Mr. Lethaby and his wife; and Bagdad, which had already been occupied by the same society, in connection with their Persian Mission, now assumed new importance as a great Arab city. Finally the venerable Bishop French, who, after some thirty years of missionary labor in India, could not, though feeble and broken, cease from his loved employ, commenced work at Muscat, where shortly after, in a little nook at the foot of the cliffs, where the waves have washed up just sand enough to afford space for a few graves, he was laid to rest, consecrating the whole movement by his noble example of devotedness unto death for the salvation of his fellow-men.

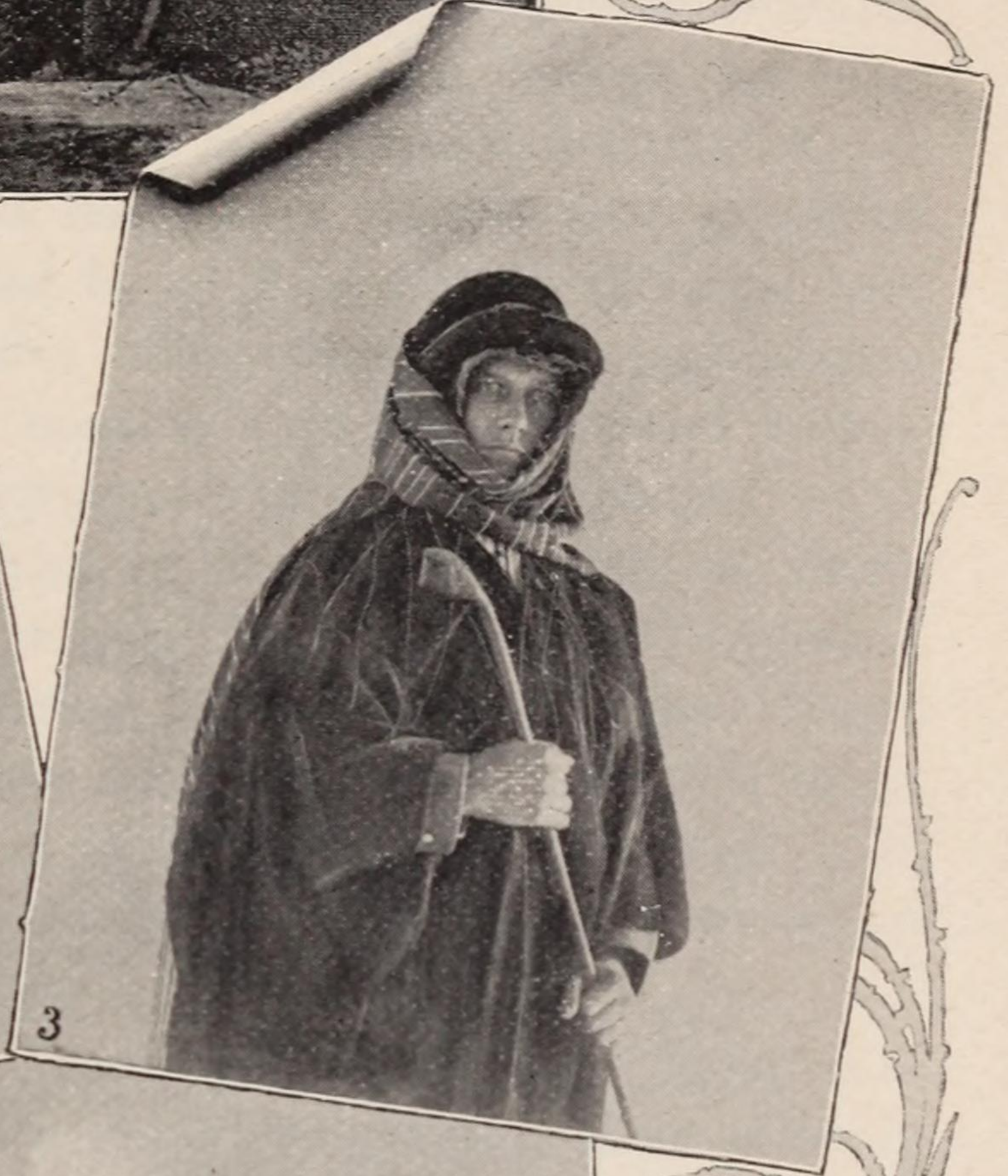
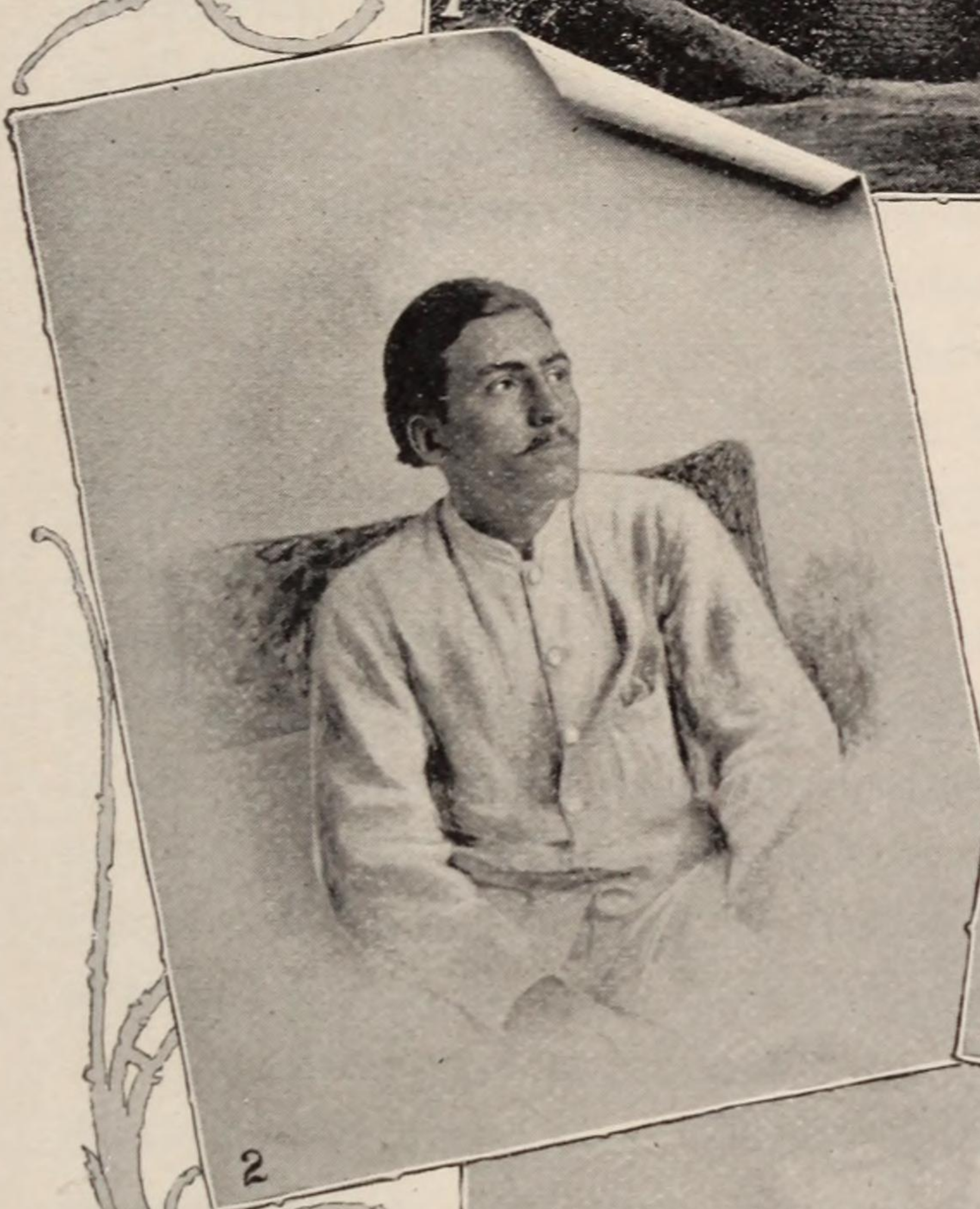
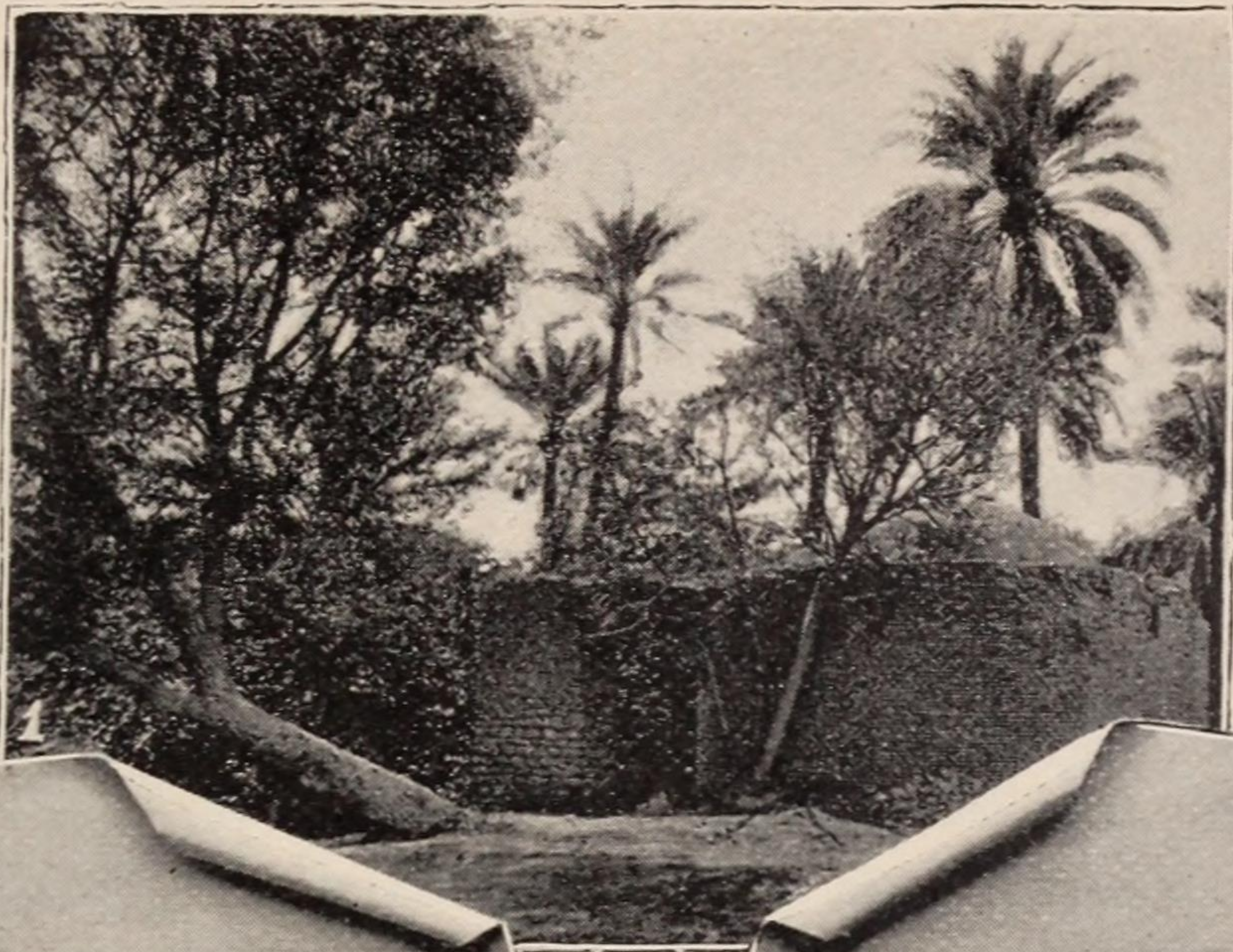
Thus six of the most important strategic positions around the great peninsula are now held for Christ: those on the East Coast and at the head of the Gulf, commanding the whole *hinterland* of Central Arabia, by the (American) Arabian Mission; that at Aden by the Scotch Mission; and the two on the north by the Church Missionary Society. When we remember that this has been accomplished in little more than ten years since the attention of the Christian Church was first drawn to the subject, including all the preliminary organizations at home and inquiries abroad,

before actual settlement on the spot could be effected, there is cause for thankfulness and praise. At the same time it is necessary to point out that each of the three stations of the Arabian Mission is held at the present moment by *only one man*, whose death or disablement by sickness would instantly stop the work at that point. Immediate and strong reinforcements are called for. Only one side of the great fortress is as yet, and that but partially, invested, and no advance into the citadel, the great populous centres of Nejd and Jebel Shommar, is possible without further help. Ten millions of Arabs need something more than half a dozen men for their effectual evangelization. It is surprising, indeed, how much of vigorous forward movement and exploration has been done, chiefly by the Americans, in this short period. They have explored the beautiful mountainous country of Yemen in the southwest; several hundred miles of the coast of Hadramaut on the south, including the centres of Makallah and Sheher; and many hundred miles of the Euphrates and Tigris on the north, making the acquaintance there of new forms of Arab life, and of the interesting little community of the Sabeans, the descendants of the Hemero-baptists of the first centuries.

They have annexed Bahrein and Muscat to Busrah, their original settlement, and Rev. S. M. Zwemer has pushed his reconnaissances inland as far as Khateef and Hofhoof, on the way to Nejd and Central Arabia, finding more than one evidence of the truthfulness of Palgrave's picturesque descriptions of that country. Thousands of Bibles, Testaments, and portions of Scripture have been scattered by the Bible societies and missionaries around the various mission centres. Thus a good beginning of the great work has been made, most of the strategic points for mission work have been occupied, but nothing more; but enough at least has been done to show that if only the men now in the field be properly backed up by the churches at home, not many years will elapse before all Arabia, north, south, east, and west, shall have heard the joyful sound, and "Ishmael shall live."

Let us now look a little more closely into the conditions of this great problem, the evangelization of Arabia. Nothing need here be said about the geography, climate, etc., of the country. Ample information already exists upon this part of the subject, and may be easily found elsewhere by those who desire it. Of the present distribution of political power, however, some account must be given, and I take the following from a tract by Rev. S. M. Zwemer.

"Sinai is Egyptian, and also the 200 miles of coast south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hasa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution. El Hasa (on the East Coast) frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the



1. THE TOMB OF A MOSLEM SAINT AT BUSRAH.
2. A CONVERTED MOSLEM HELPER.
3. REV. S. M. ZWEMER IN ARAB DRESS.
4. NATIVE HOUSES AT BUSRAH.

