



THE NEW MISSION HOSPITAL, FOR WOMEN AT KUWEIT ON THE PERSIAN GULF

The First Baptism in Kuwait, Arabia

BY REV. EDWIN E. CALVERLY, KUWEIT, ARABIA

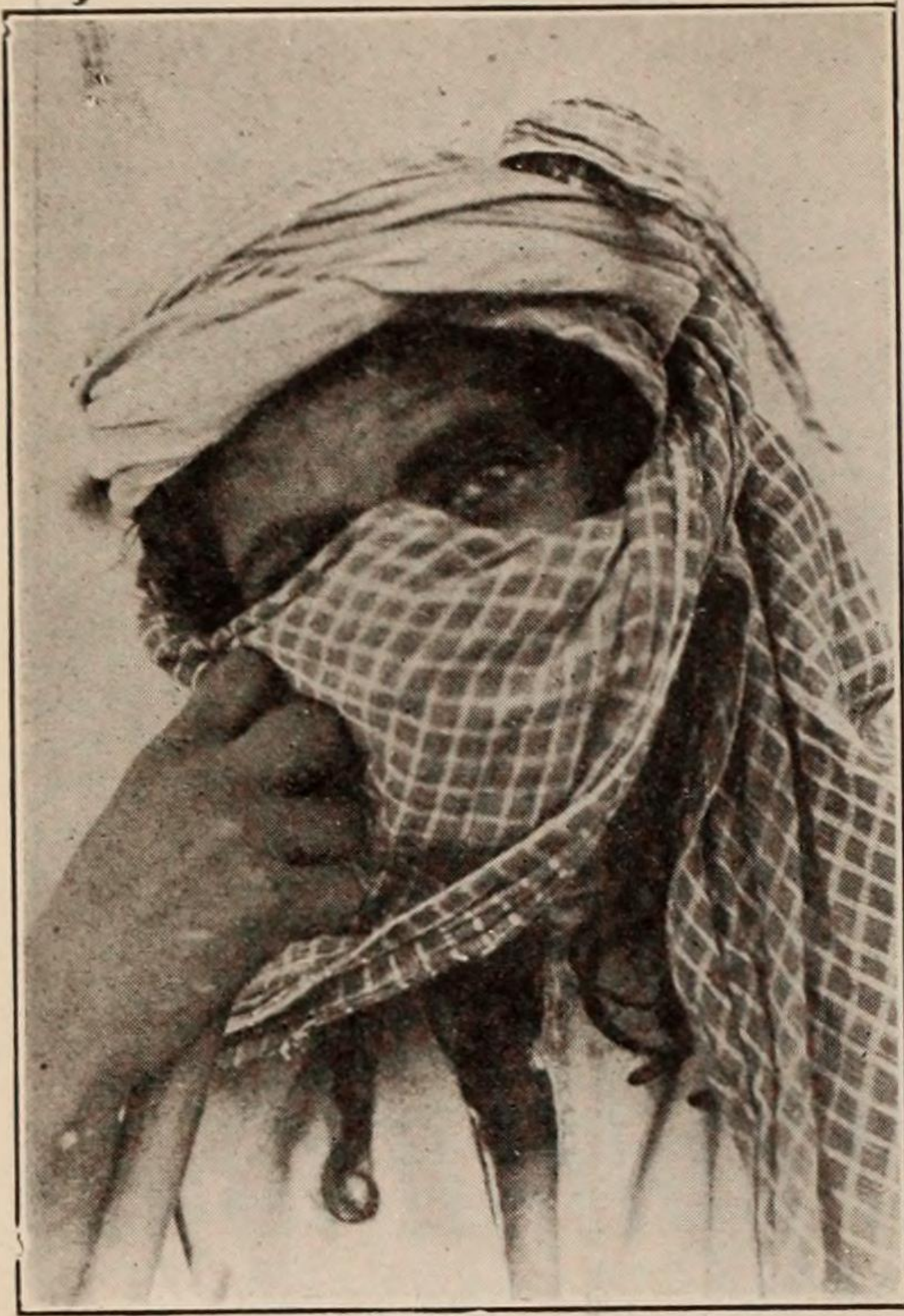
Missionary of the Reformed Church in America

WHAT hinders me from being baptised?" asked Fulan.

The lesson at our station prayers that Monday morning before Easter was the story of Philip and the Ethiopian treasurer. Fulan is a Persian *sayyid*, a descendant of the Arabian Prophet Mohammed. Like the Ethiopian, he had left his own country that he might worship God aright and in his search for salvation he had come to Kuwait where he heard the Gospel, and learned that Christ was his Saviour and his Lord. He accepted Christ's claims, joined our little circle, and announced his change of faith to his former friends. So Fulan was baptized on Easter Sunday, becoming the first to receive this rite in our Mission at Kuwait. He also is the first Moslem it has been my privilege to baptize in my ten years of missionary service.

Over two years ago, on Washington's Birthday, 1918, Fulan first came to us and asked to be baptized. His earnestness was evident. He told us his story:

"I left my home in Persia in a search for the truth. The Shi'i beliefs of my people did not satisfy my need. I then joined the Babis, for theirs is a broad and modern brand of faith, and it seemed good. But the teachers could not answer my



A MOSLEM OF CENTRAL ARABIA

questions. Then I started for the Babi headquarters in Syria, intending to visit Mecca and Medina on the way. When I reached Busrah I heard that a Babi teacher was then in Kuwait. So here I came."

One day he met a man selling religious books in the bazaar, books that were claimed to be the very Word of God. He bought a booklet that told of the prophets Abraham and Joseph, of whom he already knew. He read the booklet eagerly and asked some Jews whether this were indeed the original Book of God that descended upon Moses who conversed with God. He was assured that Genesis was really a part of the *Taurat*, or Books of Moses. The clearness of what

he read impressed him and he determined to investigate the religion of the Jews.

"A Jewish friend said he would take me to their Saturday services," he recently told me. "But he failed to keep our appointment, and when I urged him again he said he would take me the next week. I went to see him on Friday night to confirm the appointment, and found him drunk. I did not blame his religion for that, and thought the priest would not be like him. He took me to the synagogue next morning, but left me outside while he went to tell the priest about me. I waited a long time and finally a boy came out to tell me that as the Jews were so few in the town, they would be in danger, if it should become known that a Persian was interested in their religion."

Soon after that Fulan bought another booklet from our colporteur. It was the Gospel of John, and cost him two coppers. It immediately satisfied him as to its truth for it was the message he wanted and he accepted it gladly and fully. At that time Fulan knew only a little Arabic, so we asked a Persian convert of many years standing to give him further instruction, and also gave him some Christian literature in Persian.

He had a position as night watchman in the bazaar, but he lost it, when the other watchmen complained because, as they said, "He is a *sayyid*, so we cannot curse him or beat him if

he does what is wrong, and we do not want anyone to work with us whom we are not allowed to curse." One of our Persian school boys confirmed this, when I asked him about it. He said:

"Men do not like to work with *sayyids*, simply because they dare not strike them or swear at them."

"Then," said I, "instead of it being an honor for a man to be a descendant of Mohammed, it is really a misfortune, because it makes a man lose his job."

"The people would rather give him something to live on," replied the boy, "than work with him."

Fulan's difficulties in the bazaar brought about good both for him and for us for he became a most valuable worker in our hospital, and is learning to dispense medicines. He pleases all by his willingness to be of any service at any time. His growth in knowledge and grace has been remarkable, and his testimony in the bazaar has been enthusiastic. He was recently made the subject of a strong denunciation in the chief Persian preaching place, when the leading Shi'i *mulla*, or preacher, declared that no one ought to associate with him in the coffee-shops, or eat with him, that no one should sell him food, and that it was lawful to kill him. He is able to get along, as there are Arab shops where he can buy what he needs. He felt that baptism would not increase his danger and said that it would be a great comfort to him as an acknowledgment on our part that he was really one of us.

His period of probation had been long, and as he seemed to be ready and the Lord's Supper was to be celebrated, none of us felt we should deprive him of this means of grace. With deep joy and gratitude the church in our house gathered around the Lord's Table that Easter morning to welcome this new member into the body of believers in Christ and to celebrate the resurrection power of our Lord.

SOME MISSIONARY QUOTATIONS

"The Church that forgets itself in its passion for others will in that forgetfulness find itself."

"We have no apology for being in earnest about foreign missions and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."

"We have given the Orient warships and telephone, steam cars and sewing machines and silk hats, but they are none the better for these; and except the 'old man' be changed within, all these trappings will make him a more potent force for evil."

My Brother In Overalls

The Story of Dan Schultz, the Labor Evangelist

[Continued from the November REVIEW.]

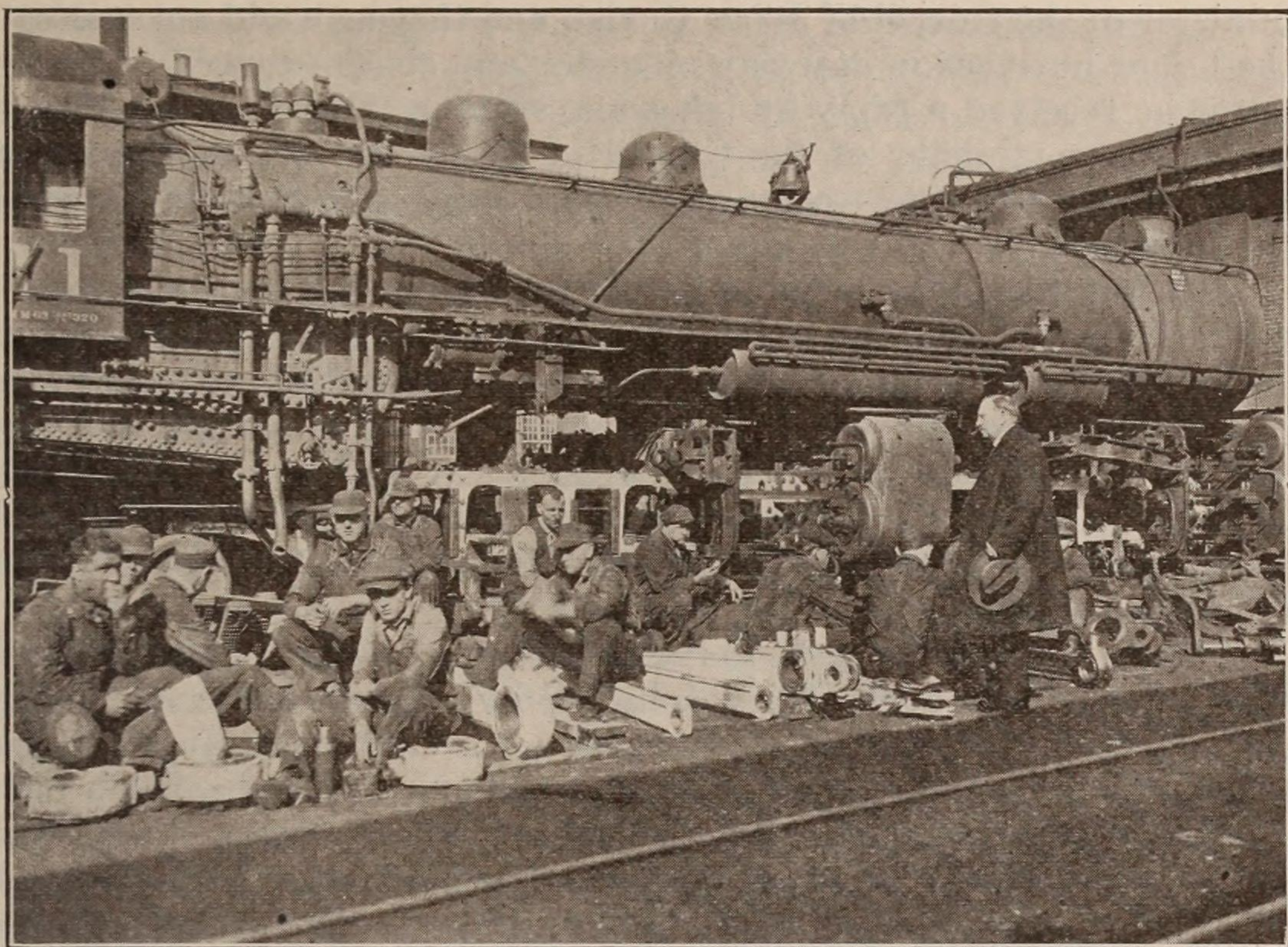
BY REV. COE HAYNE, NEW YORK

IN Pittsburgh Daniel L. Schultz, the Labor Evangelist, undertook a service that required qualities of Christian manhood similar to those he had displayed on the western frontier. He was pastor of the Lorenz Avenue Baptist Church, when the great Westmoreland County Coal Strike began. Reading of terrible conditions in the coal regions he felt it his duty to go and see whether the newspaper reports were true. He found men and women living in tents pitched along the roadsides in the bleak month of March, having been thrown out of the coal company's houses. The rain often wet their household goods and their bedding, and the cold and dampness increased the suffering brought by hunger. The United Mine Workers of America were extending aid to the amount of about \$2.50 per family, per week, but most of the women and children were poorly clad, some of them being without shoes or stockings.

After being in the field for one week, Mr. Schultz returned to his church, told of the conditions he had found and made an appeal for clothing and other things needful for the children and women. He also went out to solicit clothing, shoes, food and money in different parts of the state, returning to the miners' camp at frequent intervals to distribute the goods.

The United Mine Workers of America made him chaplain of their organization and the State Federation of Labor, at a special convention held to discuss the strike, made him the chaplain of the convention. Nearly every local union in Pennsylvania pledged itself to assist him in supplying the needs of the strike sufferers. It was Mr. Schultz' privilege to speak to large congregations of men, women and children of different nationalities, concerning the Church and its attitude toward the man in overalls.

One Sunday afternoon he addressed over nine thousand miners, their wives and children, through interpreters. Among them were Slavs, Russians, Italians, Croatians, Hungarians, Poles, Lithuanians, Serbians, Scotch, Germans, Austrians, Bohemians and Roumanians. He spoke on God's wonderful love to the children of men. It was the first time that many of them had heard this story. A prominent Roman Catholic labor leader, who had introduced him at the beginning of the service, said, "It is my privilege to introduce a brother of Jesus Christ, who has proved himself thus by his work and sacri-



A NOON HOUR MEETING AT THE CAR SHOPS OF THE SOUTHERN PACIFIC R. R.
CALIFORNIA

for our folks. Whatever "Father" Schultz tells us, we believe, for we have confidence in him and his message."

For fourteen months Mr. Schultz and his helpers collected and distributed over ninety tons of clothing, thirty-eight thousand pairs of new shoes, and over twenty-seven thousand dollars. Contributions came from capitalists as well as from labor unions, socialist organizations and churches. Just before the strike ended, a number of leaders of the American Federation of Labor met for a conference in Pittsburgh. After passing a number of resolutions, thanking the church of which Mr. Schultz was pastor, and also the denomination to which he belonged, for supplying the needs of the strikers, they passed a resolution requesting the denomination to call Mr. Schultz out of the pastorate to devote his time entirely to the working classes of the United States.

On January 1st, 1911, Mr. Schultz began his remarkable ministry among the laboring people at large, working in coal fields, shops, factories of all kinds, preaching the gospel and trying to show the working man that the Church is not his enemy but his friend. He is now the Field Labor Representative of the American Baptist Home Mission Society.

Sometime ago, Mr. Schultz received a letter from the secretary of the Bartenders' Association of America, requesting him to speak at their convention. In answer to the letter he wrote that he was a