

cept, and therefore, with all our little Protestant community, have to wait until we have a clergyman of our own. But most of the inhabitants here are Mohammedans, almost entirely Sunnees. In the mountains near Mosul, besides the Kurds and Yezdiyees already mentioned, there are a few thousand Christians, called Maronites, who have their own clergy and bishop, and refuse submission to Rome.

The chief language used here is Arabic, but French is also spoken by a few officials. Turkish is taught in the schools. Kurdish is the language of the hill tribes, with a little Persian, and Chaldean is still used for the services in the Chaldean church, altho not commonly understood either by priests or people. Thus, to be of the greatest use here, one ought to be a good all-round-linguist!

Protestant mission work was first begun here by the American Presbyterian Board of Missions, which started work as long ago as 1860, and had schools and medical missionary work up till five years ago, when they retired altogether from Mosul, asking the C. M. S. to take over their schools. This was done, and moreover, three years ago, Dr. Sutton (whose name is a household word in Bagdad) came and started a medical mission. After two years he returned to England and resigned, and the work here was practically abandoned until the January of this year, when I was asked to carry on the work. On our arrival at Mosul we received a most hearty welcome from all classes, Christian and Moslem; but everything had to be restarted, as last autumn, in despair of finding a successor to Dr. Sutton, the society had reluctantly asked Dr. Brigstocke, of Bagdad, to visit Mosul and sell up everything.

We first secured a large house in the center of the city belonging to one of the chief Moslem families. It is

an old house, over 200 years of age, with two large compounds. The inner one we live in, the outer has been fitted up as a dispensary and small hospital. A large stable has been transformed into quite a nice waiting-room, and part of another stable has become our dispensary. The operating theater and men's wards are built on the roof, and three dark rooms, one of which was a kitchen and another a bath-room, have been altered to make three fairly decent women's wards. All this work has been done at a very small cost, most of the alterations, in fact, being done by our landlord. We have started with six beds (wooden ones; soon to be replaced by iron bedsteads, we trust), but have room for twenty-four, and expect we shall soon be full up. We have no nurse as yet, and my two assistants, altho willing to learn, do not know a great deal. So we may have to move rather slowly at first, but certainly we shall not lack patients. In two months' time I have prescribed for over 2,000 people and paid nearly 200 visits, and this altho I am only holding dispensaries twice a week instead of four times. My wife helps me at the women's dispensaries and also with operations—her one lament as she visits the people is that she is not a lady doctor. Truly we need one very badly in Mosul, and she would have a great welcome—for here, as elsewhere, there is much preventable suffering which no male Hakeem gets a chance of relieving. The diseases met with in Mosul are much the same as elsewhere in the East, with a preponderance of lung diseases, tuberculosis of bone, dysentery, cataract, etc.; the halt, the maimed, the blind fill our waiting-room and listen as we tell them of the Great Physician. Pray that the Gospel preached to the out-patients and in the wards may be the power of God unto salvation to many.

IBRAHIM—A LATTER-DAY SAINT IN OMAN—NOT A MORMON*

REV. JAMES CANTINE, D.D., MUSCAT, ARABIA

The experiences of our colporteurs are always interesting reading to us here on the field, illustrating, as they do, the spirit of our helpers, their methods, and the success attending this branch of our native agency. The murder of the chief fighting-man of the Sultan at Muscat has thrown the whole country into an uproar for months, and the tour Ibrahim describes is the first made this year. On his trip he took his son Abd el Ahad with him as a helper, and, sending a box of books on ahead up the coast by sailing boat, the two left Muscat on donkeys the last of May. A good deal of his report is simply "arrived at such a place, sold so many books, and left for the next village"; with the frequent remark "and had a good talk," meaning conversation about the Bible.

After having been away from Muscat about ten days, he arrives one evening at a place called Usheel, and says: "We went to the lodging-place of the sheik, but when we arrived the people of the village did not desire us, and their faces were venomous toward us, but I recognized one of the men sitting about as a former friend of mine, and when I saw him I felt that the Lord had sent before us to prepare the way for His word, and this man talked with them and persuaded them to receive us unto themselves. And when, by command of the sheik, we sat down, there sat down by my side a learned man, esteemed, very holy in Oman, and he said to me, 'Because you do not fast and do not pray you are accounted by us vile and unbelievers.' I said, 'Have you a lantern, O friend, that I can make proof of your contention?' He said, 'Bring him a light,' and when they had brought it, I said, 'You know the verse from the Koran which says that if the people of the

book were steadfast in the Law and Gospel, God would cover their offenses,' and taking from the saddle-bags a Gospel and a Koran, I said, 'Let each one, O friend, speak according to his book in the ears of those that hear.' And there were near by nearly fifty men, not counting the women and the children on the roof. And I took the sixth chapter of Matthew from the beginning to the end, and said, 'This is the teaching of our Lord Jesus, the son of Mary, and we walk by it and are judged by it as your own prophet Mohammed says.' And we talked together until the fifth hour of the night. And when, on separating for the night, we besought permission to resume our journey early in the morning, they desired us to remain until noon, which we did, selling ten Scriptures.

These religious teachers are the bane of our life in Oman, but also the means through which we often gain access to the people, who generally are quite ignorant on points of religious controversy, accepting without much question whatever is told them by these same Mullahs.

Here is another experience of Ibrahim's with this same class: "We were sitting under a tree at evening-time with many of the people around us, none of us saying a word, when I saw approaching a Mullah. All the people said among themselves, 'The Mullah has come'; 'the Mullah has come.' When he arrived, he at once asked me with severity, 'What books are these?' I said, 'Books for the wise and books for the foolish, for the rich and for the poor, books large and small, all kinds of books.' He said, 'I want the Koran, the exalted.' I showed him a Koran and a Bible. Of the latter he said, 'Of this I know nothing.' I replied that in it I could show him something that he would

* From *Neglected Arabia*.

like. But he and all the people began speaking against me and against the Bible very foolishly. I kept quiet and did not say anything, until at last their words burned within me like fire, and I said, 'I am not afraid, O ye that are present, not of the rulers and not of the Mullahs, and do not think that I am a stranger among you, for the truth is greater than all of you, and the Word of God is stronger than all.' And I said, 'See, O my friends, what this book which has descended upon the tongue of Solomon says about wisdom,' and I read to them until the Mullah said, 'This book is useful, I will buy it.' Then I took out the Book of Psalms, and said to him, 'This is the book of the prophet David, to the which the Koran testifies.' And the Mullah said, 'This also is a good book.' And I likewise took out portion after portion until I had sold him five books, and when the people saw that the Mullah had bought they also took from me twenty-seven books, and I rejoiced greatly."

The boldness of Ibrahim is sometimes rather startling to those who travel with him, but he generally succeeds in either disarming opposition or putting it to flight. Here is another experience of his. We had been touring in the towns inland until all of his books were finished, when he went to the place to which he had sent the box of books by sea, a town called Khabura, with rather a bad reputation among our workers. He writes, "We opened the box, and, taking some books, went to the bazaar. There gathered around us a number of men to annoy us and prevent our selling, but God made their purpose vain, for as they troubled us we kept on selling until we had sold forty, when we went with our books to the house of a man who was friendly. And when they saw this a number of men came upon us, and with them a Mullah with a *mistwad* (a stick for cleaning the teeth) in his hand. I knew this man, and when I saw him I said, 'O Lord,

preserve us from the cunning of this man and his violence.' And they filled the house around us and began to revile, and say, 'Why do you bring books not permitted and books of unbelievers?' I said, 'O friend, the *mistwad* in your hand can not purify your mouth from vileness, nor will your white turban separate you from others, but will testify against you on the day of judgment, if you do not believe the words of the prophets.' He replied, 'I believe in Mohammed, upon whom be peace!' I said, 'And does not your prophet commend this book?' And he took from me the book of Job and said, 'See, I read here that it says that Jesus, the son of Mary, is the Son of God.' I replied, 'O slanderer, that book does not have the name of Jesus in it,' and I proved to the people that he was trying to deceive them. Then the owner of the house rebuked him, and in a rage he arose and left, after which I sold ten more books."

But all the religious teachers are not so impervious to the truth. At one place he writes: "An aged Mullah came and asked me, saying, 'How do you say that Jesus is the Son of God?' and I took the first chapter of John and explained to him, with many men standing about listening to every word. At last I said, 'Do you now believe that Jesus is the Son of God?' and he replied, 'I believe and am persuaded,' and this before all those standing about."

At the end Ibrahim sums up his report by saying: "We were twenty-five days on the road and sold four hundred and fifty Scriptures. We visited seventy-one towns and villages, and sold books in all of them but twelve. Of these seventy-one towns and villages, forty-four had never heard the words of the Gospel before, neither had the feet of the preacher trodden there. And we pray that God will bless this good seed and water it with the dew of His grace, that it may spring up in the hearts of those that heard it. In this prayer all who await the coming of our Lord will join.

EDITORIALS

THE HINDRANCES TO MISSIONS

Rev. J. Stuart Holden, whose refreshing ministry at St. Bartholomew's Church, New York, will be so long remembered by those who in the summer months enjoyed it, says that the "bed" and the "bushel" may not be arbitrarily chosen by our Lord in His parabolic teaching about the hiding and hindering of the light of the world. The bed naturally suggests the sleep of indolence and ease; the bushel, the activities of the commercial world. And, as he suggests, it may be that the Lord is warning us against the two great foes of all missionary witness—a selfish indolence and an absorbing activity; idle on the one hand and too busy on the other.

THE MEN OF THIS WORLD

as our Lord said, "Are wiser in their generation than the children of light." Dr. Len Broughton, of Atlanta, recently speaking at Northfield on soul-winning, told of the way the venders of molasses went from house to house among the mountains of West Virginia, hawking their goods until the whole country was flooded and saturated with molasses.

He also very fittingly compared the ordinary preaching of the Word to sheet lightning, which simply purifies the air of miasmatic and deleterious vapors, but strikes nowhere, and the forked lightning which takes the form of a *bolt* and hits something, to the individual work which, with the same Gospel force behind it, deals with individuals and seeks to bring them one by one to definite decision.

The comparison is very happy and might be much expanded. The sheet lightning has not the intensity of the forked or chain lightning; it often seems to lack definite form, and is like a great mass of light that trembles and vibrates with life. Sometimes it is tinged decidedly red, and at other times blue or violet. Occasionally it illumines a continent of clouds and either lights up its out-

line or seems to come forth from its heart. So the preaching of the Gospel pervades the community with light and life, and purifies the moral and spiritual atmosphere, and gives a varicolored tinge and tone to the social life it permeates. It also illumines and glorifies trial. But there is needed the same Gospel message and inspired teaching in more intense form to strike home truth to the very heart of the individual; to strike down sinners in their course of evil-doing and make them tremble before God, and to bring to men a new power for holiness. And as Dr. Broughton well said, every saved soul may be a soul-saver.

THE AROUSING OF THE LAYMEN

Among the most conspicuous signs of our day, we reckon the movement now becoming so wide-spread, among the *men* of the churches, to organize for direct Christian labor, for more systematic giving and in general more efficient service in the kingdom. Dr. John Hall used to say that he had in his congregation many men who were not church-members but "brothers-in-law," their wives being active communicants. In Dr. Landreth's address on the Brotherhood, which sparkled with wit and bristled with barbed points, feathered by innumerable stories, he so modified the old familiar rime in beginning that it read:

In the world's broad field of battle,
In the bivouac of life,
You may see the Christian soldier
Represented by his wife.

THE PASTOR'S RESPONSIBILITY

God has "appointed some pastors and teachers" and He has appointed them for a purpose. If a pastor is God-appointed, he is God-anointed and is responsible for his fidelity. The people are waiting and wanting to be led by God's men. They will receive their ideas and ideals largely if not wholly from their pastors, and if men and women are indifferent or an-