

even any intimation of comfort. If the furniture had been offered at auction the first bid would have been about 25 cents for the lot.

When we reached the kitchen we found the wife, a plainly clad little German woman, whose hands and face gave evidence of years of sturdy toil. On her neck was an unsightly swelling, perhaps a goiter, which caused her head to lean over on her shoulder. The marks of patient suffering were plainly visible. On being introduced to us she shook hands, and in the process we made practical acquaintance with the "horny hands of toil." She skirmished through the three other rooms of the cottage and managed to find five straight-backed kitchen chairs of the plainest type. On these the three guests and the two old people sat down for the interview that followed. I could only gaze in wonder as I thought of the thousands of dollars that these two old people had given to help the lepers. In a few moments we learned that the husband had been paralyzed in speech some years before, and could not speak a word. From his cheerful smile and nods of approval, however, it was clearly evident that he was in hearty sympathy with all that had been done.

After we had exchanged friendly greetings and had engaged in a bit of general conversation, I asked our interpreter to express as fully and strongly as possible the appreciation of the officers of the society for the generous support they had given to the lepers' work, and to assure them that the lepers also were deeply grateful for the help they had received.

The interpreter took some time to

make this plain to the old lady, who received the expressions of gratitude with apparent indifference. The husband smiled and nodded, meanwhile, to show that he quite understood everything. After the wife had said a few words to him, and had received another nod of approval, she turned to the interpreter and in a few words quickly spoken in German, with apparent indifference, ended all that she seemed to wish to say. Then, resting her face on her hand, she looked down at the floor, as if to say, "Do not bother me any more with the subject." Her words were uttered so brusquely that I almost feared that they were in some way displeased by my message. Then the interpreter turned and translated to me, "Mr. Danner must not come here to thank us for what we have done. It was God who put it in our hearts to help the lepers. Go and thank Him, for all the glory belongs to Him. We have been very glad to help the work."

There was nothing more to be said. The fine old couple, like Mary of old, sought no further recognition of the costly gifts they had made to their Lord.

Finally, after we had knelt in prayer, and the Dean of the College had led audibly, the interview closed. In clasping hands as we said "Good-by," we could only think of these two aged and infirm Christians as true disciples who were meeting the test of love by seeking not their own welfare but the comfort and salvation of their less fortunate brothers and sisters. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."



A CAMEL CORPS OF SOLDIERS IN OMAN, ARABIA

War and Missions in the Persian Gulf*

BY REV. EDWIN E. CALVERLEY, KUWEIT, ARABIA
Missionary of the Reformed Church in America



THE mission stations in Arabia are far apart and, except those in Turkish Arabia, are under different native governments, with the British superintending their foreign relations.

At Muskat, where five missionaries are carrying on evangelistic and medical work, the government consists of a ruler, Sayid Taymur, whose title is Sultan of Muskat and Oman. His actual power extends only over Muskat and its environs, and is in

reality maintained by British troops from India. The whole province of Oman has been in revolt for three years, chiefly because the British Government has been insisting that the gun traffic cease. This traffic has been a source of much profit, both to the Sultan and to the Arabs of Oman, who could buy guns in Muskat and sell them at a high price to Persians and others. They would then be smuggled across the Gulf through Persia and Beluchistan and sold to the tribes on both sides of the Indian frontier. The British were ready to

* Missionary work in the Persian Gulf is maintained by the Arabian Mission of the Reformed Church in America and by the Turkish-Arabia Mission of the Church Missionary Society. The former has stations on the western side of the Gulf at Muskat, Bahrein, Kuwait, and Busrah. The British Turkish-Arabia Mission is at Bagdad, with an out-station at Mosul. On the eastern side of the Gulf there are no mission stations, and 1,200 miles of Persian coast still await missionary occupation.—E. E. C.



A MISSIONARY CLINIC AT KUWEIT, ON THE PERSIAN GULF

recompense the Sultan of Muscat for the loss of the trade, but only after pressure was brought to bear did he agree to second their endeavors to stop the traffic at its base. The merchants and others whose risky but profitable livelihood was interfered with, consequently broke away from their allegiance to the Sultan, and refused to pay their regular tribute.

The association of the Sultan with the British allowed the rebels to give a religious character to their uprising, and they chose an *Imam*, or leader, who preached a *jihad*, or religious warfare. This Imam played upon the prejudices and superstitions of the people, and even promised to turn the projectiles of the English weapons into water, so that they could harm no one. Town after town joined in the revolt, until only Muskat and Matrah remained loyal

to the Sultan. These towns were threatened by such a large body of rebels that the British increased their original contingent of 200 Sepoys to 700, and drew a cordon around the two towns for their protection. This indicates that the revolt has proved of more than ordinary importance.

In January the Arabs descended upon the towns, and were only driven off after 500 of their number had been killed. The missionaries, whose homes are outside the city walls, removed to the British Consulate during the attack, and so were safe.

The British officials claim that the revolt has been maintained by German interests, and report that they have discovered a German merchant at Bahrein who has been supplying the rebels with funds for a Moslem uprising.

Missionary work could not be ex-

pected to flourish in the conditions described. Only the medical missionary was able to do any touring. The out-station at Nakhl, in the heart of Oman, has been unvisited for some time. In Muskat the unsettled state of affairs has had an unfavorable effect on both school and Bible-shop work, but the dispensaries at Muskat and Matrah are kept busy.

Bahrein, the famous pearling center, has felt the influence of the European war less than the other stations in the Gulf. The people receive their information about the war chiefly from Indian and Egyptian sources, which are mainly pro-British, so that there has been little interference with missionary work. The hospital has been full, and the patients and others have provided large audiences for the

preaching services. The work among the women has been especially encouraging.

The Bahrein doctor has also made a very successful tour to Katif, on the mainland, in a region that until two years ago was under Turkish authority, and practically closed to all Westerners. Since Abd el Aziz bin Saud, the Emir of Central Arabia, took the province of El Hassa, it is being opened by persistent and tactful efforts. There is every prospect that the province can be occupied as soon as the mission can secure the necessary workers.

When the European war broke out, Kuwait was a subject of much negotiation between London, Constantinople, and Berlin, since it has often been mentioned as a terminus of the



A SCENE IN THE KUWEIT BIBLE SHOP, ARABIA

Bagdad Railway. As the sources of news in Kuwait have been Turkish there has been considerable sympathy with the Germans. But the ruler, Sheikh Mubarak, whose title is now Sultan of Kuwait, is thoroughly pro-British, and recently gave over \$15,000 to the Red Cross Ambulance Society. He is so strong in his rule, that nothing hostile to the Allies was ever done.

The absence of hostility toward the British, who are the chief foreigners of the Gulf, helps the missionaries, since peace and good will favor their activities.

Busrah is the mission that has suffered most from the war; but it has had less to endure than some other missions in Turkey and in Persia. The missionaries were not compelled to leave their station, altho there were anxious times when they wondered whether it would not be wiser to leave. Before Turkey entered the war the authorities started to mobilize troops and to requisition coal and other supplies belonging to their own subjects and to foreigners. The British consul ordered all British shipping to move to Persian waters at Muhammarah, and when the Turks announced that they were going to take over the British post-office the British ceased their mail service to Busrah. Later, all the British who could left for Muhammarah, and when war was finally declared the four American missionaries joined the Turkish Red Crescent Society.

The southern portion of Central Arabia, under Emir Abdul Aziz, was formerly occupied by Turkish troops, but has for some years been administered by the Emir for Constantinople. When Turkey joined in the conflict,

she sent an envoy to the Emir to secure the assistance of his wild Bedouin against the British, but the Emir had already sent to ask the British how he could be of assistance to them.

No missionary work has yet been done in Central Arabia, but it is believed that the time is at hand when missionaries may enter there.

The chief activity in the Persian Gulf is pearl-fishing, and when the war started the market for pearls closed. Many of those engaged in the business continued their operations, but they only sank more of their capital in what yielded little or nothing. Around Busrah the Turkish mobilization also prevented the full harvesting of the dates and brought financial hardship to many. The situation in the Gulf is so serious that the British Government prepared to undertake relief measures for the needy, and the missionaries have also increased their methods of service.

After the Turks took over the post-office at Busrah, the missionaries were unable to receive their usual remittances and found themselves in straitened circumstances, and funds were only procured for them by cable through the American consulate at Bagdad.

In spite of difficulties the missionaries met in Muskat and celebrated the twenty-fifth anniversary of the founding of the Arabian Mission. They express the belief that never before were the prospects for their work among the Moslems of Arabia so encouraging, and asked for six new missionaries and increased funds to meet their growing responsibilities and opportunities.

Why Be Interested in Missions?*

BY MR. GEORGE INNES, PHILADELPHIA, PA.
Honorary Secretary of the Cairo University



HERE are six reasons that I would like to mention, briefly, among the many that could be given, why one would choose to be directly and deeply interested in missions.

The first is that missions offer to one the greatest opportunity presented by any line of work for life. I do not think there is any enterprise in which a human being could engage that is capable of taking a man's talents and gifts and of expanding them as far as missionary work.

The second reason is that missions present the greatest difficulties of any enterprise, and so make one who is able to endure them, more rugged than he otherwise would be. The tremendous difficulties themselves give a charm to the work.

The third reason is the hopelessness of the task. A few years ago I traveled from mission field to mission field, marveling that any one had any hope of success, because I could see no good evidence that those lands would ever become Christian. When I spoke of this to a missionary who had spent sixty years in China, he answered: "It is true that, humanly speaking, there is no hope." There are other Christian enterprises that seem to hold out reasonable expectations of success, for the human mind can see how to attain the end in

view. But one can not go into the heathen lands and come to any such conclusions by any human process. The very apparent hopelessness of the thing shows that we must be identified with a supernatural task.

Another reason is the extreme dangers of the task. It is hazardous to life; it is hazardous to one's family; it is hazardous to one's mind. But every undertaking is dangerous. The man in business is in constant danger. He is held in the constant grip of the nightmare that he may fail, that some day the thing may take a turn and slip away. The fear is not merely that he will lose money, but that his life will be a failure.

In this missionary enterprise, we have a guaranty that it will be dangerous from the start. When a man goes away to war, he knows that the chances are that he will lose his life. But to find a man wounded in the trenches is very different from finding a man wounded in his office. No explanation is necessary from the trenches, but an explanation may be necessary in the ordinary walks of life. If you lose your money for the glory of your country you are in a different position than if you lose it in the wheat-pit. Therefore, the very hazard of the missionary business is one of the greatest reasons why one is eager to undertake it.

A fifth reason is that it constitutes the most hopeful instrument for lifting one above self, of submerging

* From an address at the meeting of the American Christian Literature Society for Moslems, January 29th, in the home of Mr. and Mrs. E. E. Olcott, New York.