

complete repast. The great feat is to eat the rice cleverly with the right hand, squeezing out enough each time for a mouthful.

After the meal we recline for a nap and conversation lulls, but does not die down entirely. The visit is too interesting to permit going to sleep. And presently the sun's rays begin to slant, and we are talking of starting on the long return ride. We are served with coffee and tea, and then finally take our departure. The women assure us that they have enjoyed our visit greatly, and we feel that we have won their good-will and confidence. Some of the serving women accompany us to the foot of the hill where we mount our donkeys, and we are started on the homeward trip. The men report a satisfactory day also, and we all feel grateful for so cordial a reception in a place about which we felt uncertain. Doubtless other influences have gone before, and we can but believe that the seed, though sown perhaps in stony places, will find soil to root and sprout and bring forth fruit in its season.

CHRISTINE IVERSON.

Work at Kuwait Reopened.

When in January, on his way back from Bahrein, the writer saw Dr. Bennett and Rev. J. Van Ess land at Kuwait, he wondered what kind of a reception they would receive upon landing. Little did he think that he would so soon have the privilege of writing a sequel to the report of that visit, and report the successful opening up of Medical work there.

The Sheikh not only gave permission to open up medical work, but even promised to send his launch to Busrah to get the doctor as soon as he was ready to come. True to his word, he sent the launch as soon as we were ready, and though it took some time to get started from Busrah, when once started we proceeded without hindrance, and reached Kuwait the next day.

Upon our arrival in Kuwait the Sheikh was absent. He was mustering an army which was about to make an attack upon a northern tribe. Meanwhile we were lodged in the sumptuous castle of the Sheikh, where we lived for an entire week. For though the Sheikh returned after three days, Oriental leisure and propriety forbade him to speak about any business for two or three days more. We were anxious to get settled in a house of our own, but comforted ourselves with the thought that we ought to be happy to wait a few days when we had so nearly attained an object for which the Mission had been praying and waiting for years.

Finally, after a stay of about a week, the Sheikh's man came one



SONS OF THE RULING FAMILY OF NEJD.

A Picture taken in the Sheikh's Castle at Kuwait.

evening to tell us that he was now ready to show us the house the Sheikh had provided for us to begin work. That we were a little disappointed at first sight, I must confess. The house was large, and had been one of the finest houses in Kuwait in its time—in fact the former Sheikh had lived in it—but it was now very much out of repair and had not been occupied for years. Several inches of dust covered the floor, the walls, which evidently had often done service as a towel for the hands, were well nigh black, while heavy cobwebs adorned the corners. Only one room was provided with a window. But after a little inspection it was evident that the house was not so very bad after all, and that some repairs would soon transform it into a place well suited for our work. After about a week the house could scarcely be recognized inside. The floors were covered with a thick layer of cement, the walls were white-washed, and windows were

provided to let the blessed sunshine in. And when this had been done the house was suitable both for medical work and for living purposes.

At first the number of patients was rather small, for the work was unknown and besides many seemed to have a kind of secret dread of us. The fact that we were under protection of the Sheikh, who had asked the doctor to come, seemed to lessen the dread, so that after a week or two the number of patients rose to fifty, sixty a day, and even more. One day ninety-five were treated.

The attack, which the Sheikh was meditating when we arrived in Kuwait, took place about two weeks after we arrived. The Sheikh's forces were defeated, and for some weeks afterward quite a few wounded came for daily treatment. The Sheikh, after the defeat, at once resolved to make another attack, this time with a much larger army. Accordingly he imposed a heavy tax and enrolled a great many men from Kuwait. This caused not a little disturbance, and as a result the number of patients dropped considerably for a while. Had there been peace, the number of patients would undoubtedly have been much larger. As it was, some 1,500 patients were treated the first two months, and we feel that a good beginning has been made in this place from which we were so carefully shut out before.

Moreover, the Mission has obtained from the Sheikh a lease of the house for a term of five years. The contract, at the suggestion of the Sheikh himself, was registered at the office of the British Political Agency in Kuwait, and by this means our foothold has been considerably strengthened.

This means that we have made an important step in advance as a Mission. A place where work was once begun on a small scale, and from which we had been shut out carefully for years, has again been opened for work, and it seems we have gained a stronger hold than ever before. It requires but a short stay in Kuwait to reveal what an important place it is for missionary work. First of all as a place to reach Mohammedans. There is perhaps no other port on the Gulf where Islam has a stronger hold on the people. With but one foreigner in the city (The British Political Agent) and having comparatively no commerce with the outside world, the city has felt little of the influences that in other cities cause indifference and neglect of religious observances. Where one man performs his prayers in Busrah, ten do so in Kuwait. When walking along the shore at sunset almost every board and boat seemed to be occupied by men praying. Even small boys perform their prayers, something I had not seen before. Though there are no minarets, the number of mosques is large, and all are well attended. As one walks along the streets in the

daytime, every now and then one hears the busy hum of a school of boys studying the Koran. In the house of a man whose child the doctor attended, and who afterwards became very friendly, there was a school where little girls were taught the Koran. On all sides there was the greatest zeal in the performance of the external religious duties. At the same time the evil fruits of this religion were very much in evidence, seemingly in proportion to their devotion to it.

Again, Kuwait is an important center with reference to the extension of the work inland. A glance at the map will show this. Kuwait lies at the head of caravan routes, and is one of the natural entry ports for the interior of Arabia. Large numbers of Bedouins are always encamped outside the city. They come here to trade, remain a while and then depart into the desert. Besides there is a very intimate connection between Kuwait and Nejd, with which there is a constant caravan trade. A great share of the goods landed at Kuwait finds its way into the interior. Many of the inhabitants have seen Nejd at some time or other, while not a few of them were born there. Kuwait is often visited by some of the powerful rulers of Nejd. While we were still staying in the Sheikh's castle, Mohammed, the brother of the ruler of all southern Nejd, called on us in our room and was very friendly indeed. Afterwards we had the privilege of calling on that ruler himself, Abdel Aziz bin Saoud, in his own tent, for he is at present at Kuwait assisting the Sheikh of Kuwait in his wars. From this it is evident that systematic missionary work done at Kuwait cannot fail to exert an influence over all the eastern part of Arabia, and even to Nejd itself. In fact the only hope, it seems to me, to open up the interior effectively and permanently for missionary work consists in doing effective work in a strategic center like Kuwait. By these means prejudice and opposition will be disarmed, as those who have received treatment return to the interior, and the way is prepared for the permanent settling of a missionary in Nejd itself.

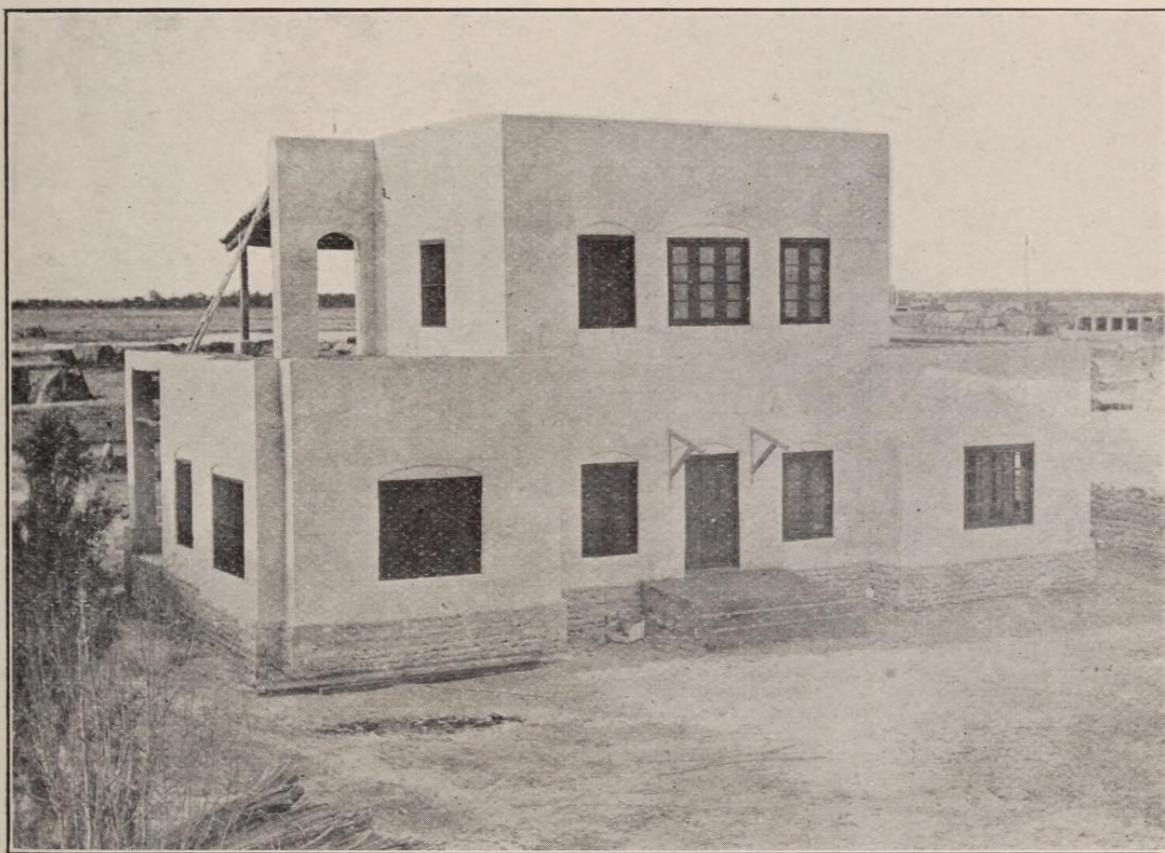
We used to pray for Kuwait that its doors might be opened. The door has opened now to a great extent, and our prayers are being answered. May we now as a Mission and a Church have grace and wisdom to enter in and possess the land for Christ.

G. J. PENNINGS.



Bahrein Notes.

April seventeen of this year will be a day long remembered by the missionaries of Bahrein. It was on that day that Kamil was baptized, he and his three children. The prayers and hopes of many years and many hearts were answered and realized, and there was joy in heaven because there were added to the church those that are being saved. Kamil was born in distant Erzeroum, his father a Persian and his mother of Turkish descent. By the time he was a young man he found himself wandering up and down the Euphrates and the Tigris, in the service of the Turkish Government, collecting taxes



NEW BUNGALOW AT BAHREIN.

from the Arabs, and conveying passengers through places of danger. It was while thus occupied that he came in contact with our missionaries in Nasariyeh more than six years ago, and then began the search that has ended in this glorious finding. Kamil left the employ of the government and came to Busrah to be nearer the missionaries and to be able to receive regular instruction. He took up the profession of barber and thus earned a living for his family, at the same time having abundant opportunity to visit the mission house and receive instruction. During all these years he has never wavered in his faith nor failed to lead a life worthy of repentance, but has continually grown

in grace and in the knowledge of our Lord Jesus Christ. Kamil calls these six years years of waiting for the freedom which he now enjoys. It did not seem wise to submit him to the persecution that would be unavoidable in Busrah if he were baptized there, or openly confessed his faith in Christ, and at the beginning of this year he was sent down to Bahrein to be employed as colporter. The name he chose for himself shows the whole purpose of the man's life. When asked what his name should be he replied "Kamil Muhdi," the latter meaning, "The one who leads." He said he had himself been led, and he wanted to spend his life leading others. He is very earnest and sincere in all his endeavor, and bids fair to make a strong worker. The first part of his name means "perfect," and of course he is far from living up to that, and we earnestly ask the prayers of God's people for this child in the faith, that he may more and more shake off the old man and be clothed upon with the new man in Christ Jesus.

And what a precious treasure he brought with him as he stepped up to the altar. Three young souls were being snatched away from the kingdom of Mohammed, and were baptized into the name of the Father and of the Son and of the Holy Ghost. Who shall dare to measure the possibilities of this small beginning? It is undoubtedly from among the younger generation that we can expect our richest harvest. But up till now it has been exceedingly difficult to get even the slightest hold upon the youth of Islam, and all attempts to get full control over the lives and habits of boys and girls have been entirely fruitless. And here we have three Moslem children, come right in among us, with the seal of Holy Baptism already on their foreheads, growing up in the bosom of the Christian church, with a praying father and a tolerant mother to help bring them up in the fear and nurture of the Lord. Indeed a glorious privilege and a great responsibility.

Few may be their number at present, but we already have the assurance that our Great Shepherd has other lambs whom he is leading to Himself and keeping for His glory.

While speaking of these signs of hope, we must also describe the circumstances in which we found ourselves last Sunday night. In one of the lodges near our house the band of "native helpers" had gathered for a service of song and prayer, and with them were seven souls who had formerly been under the sway of Islam, but are now continually under the influence of Christianity. We sang together the songs of Zion in this strange land, while about fifty feet away from us was a band of Moslems going through their usual performance in honor of Hasan and Husein, claiming the latter as their intercessor.

As their words and songs floated in to us, so our messages floated out to them, while with us were those who had formerly been with them. Truly the Lord has blessed us and given us souls for our hire.

Another sign of encouragement for the work in Bahrein is the purchase of a Bible shop in a very strategic position in the Bazar. Only a year ago attempts were made to purchase a shop in the imme-



THE CARPENTER SHOP ON THE HOSPITAL VERANDAH AT BAHREIN.
These men have made all the doors and windows for the Mission in this place.

mediate neighborhood, and there seemed to be no end of obstacles in the way and the project had to be abandoned. Workmen are now remodeling the one-story building that was on the spot, and are making preparations to build a second story. This is the second Bible shop bought with funds supplied by the generosity of that old friend of our mission, Mr. G. J. Schoep, of Sioux Center, Iowa. The other shop was bought last year in Muscat, and in these two places we have now realized our fond hopes of having Bible shops that are all our own.

A few weeks ago we were very much concerned about one of the native helpers, Muallim Shemoon. He had been here only a week since his arrival from Muscat and fell sick with that dread Muscat disease, Black Water fever. For days his life lay in the balance. Both Dr. Mylrea and Dr. Bennett watched the case with careful anxiety, until at last the patient took a turn for the better. Now after

several weeks of careful treatment he has so far recovered that he will soon be able to go up country to recuperate. This is the first known case of Black Water fever in Bahrein, and undoubtedly the disease entered his system in Muscat. Another helper, Selim Eshoo, the hospital dispenser, is at present very ill, but we trust that in his case also our prayers for recovery will be answered, and the worker kept for the work.

D. DYKSTRA.

A Striking Suggestion.

(Extract from a letter received from Mr. P. Ten Kate, Missionary at Posso, Res Menado, Netherlands, India.)

“I was reading recently concerning missions in Java and the influence of the pilgrims there. They are the ones who propagate Islam. What, therefore, would be a more strategic missionary move than to labor among the Meccan pilgrims, so that they would become Christians, or at least be under the influence of Christianity, instead of returning to Mecca as fanatic Moslems. The largest part of all the Meccan pilgrims come through Jidda. Some of them touch at Muscat on their way. It seems to me that the wise missionary move would be to open hotels at Jidda, where we could advertise that the various languages of Islam were spoken, and where missionaries could be present, or missionary helpers, arriving by the same steamers, so that all the pilgrims would in their own language receive aid in many ways, and the center point of pilgrimage would thus become a central point of evangelization.

“Your mission is already busy, in a certain sense, to reach the center of Islam in Arabia, but Christians must get close to Mecca as possible, and if possible in the city itself, although the time for this has not come yet. This is my favorite idea—to strike a blow at Mohammedanism by showing kindness to the stranded pilgrim from every part of the Moslem world at Jiddah.”

