

# The Arabian Mission.

## TRUSTEES

Rev. E. B. Coe, D.D.,  
Rev. J. G. Fagg, D.D.,  
Rev. Lewis Francis, D.D.,  
Rev. J. P. Searle, D.D.,  
Rev. J. H. Whitehead,  
Mr. John Bingham,  
Mr. E. E. Olcott.

## OFFICERS FOR 1912-13

Rev. J. G. Fagg, D.D., *President*.  
Rev. J. P. Searle, D.D., *Vice-President*.  
Rev. J. H. Whitehead, *Recording Secretary*.  
Rev. W. I. Chamberlain, Ph.D., *Cor Sec.*, 25 East 22d Street, N. Y.  
Mr. W. H. Van Steenbergh, *Treasurer*, 25 East 22d Street, N. Y.  
Rev. J. L. Amerman, D.D., *Asst. Treas.*, 25 East 22d Street, N. Y.

## HONORARY TRUSTEES

W. A. Buchanan, Esq., London, England.  
Dean V. C. Vaughn, M.D., Ann Arbor, Mich.

## MISSIONARIES

|                                     |       |                           |
|-------------------------------------|-------|---------------------------|
| Rev. Dr. and Mrs. James Cantine,    | . . . | Busrah, Persian Gulf.     |
| Rev. Dr. and Mrs. Samuel M. Zwemer, | . . . | Cairo, Egypt.             |
| Dr. and Mrs. H. R. L. Worrall,      | . . . | Bahrein, Persian Gulf.    |
| Rev. and Mrs. Fred J. Barny,        | . . . | Muscat, Arabia.           |
| Dr. and Mrs. Sharon J. Thoms,       | . . . | Muscat, Arabia.           |
| Rev. James E. Moerdyk,              | . . . | Muscat, Arabia.           |
| Rev. and Mrs. John Van Ess,         | . . . | Busrah, Persian Gulf.     |
| Miss J. A. Scardefield,             | . . . | Bahrein, " "              |
| Miss Fanny Lutton,                  | . . . | Muscat, Arabia.           |
| Dr. and Mrs. Arthur K. Bennett,     | . . . | Busrah, Persian Gulf.     |
| Mrs. Martha C. Vogel,               | . . . | Busrah, " "               |
| Mr. and Mrs. Dirk Dykstra,          | . . . | Holland, Mich.            |
| Dr. and Mrs. C. Stanley G. Mylrea,  | . . . | 25 E. 22d St., New York.  |
| Rev. Gerrit J. Pennings,            | . . . | Bahrein, Persian Gulf.    |
| Rev. and Mrs. E. E. Calverley,      | . . . | Kuweit, " "               |
| Dr. Paul W. Harrison,               | . . . | Kuweit, " "               |
| Rev. G. D. Van Peurseem,            | . . . | Bahrein, " "              |
| Miss Josephine E. Spaeth,           | . . . | Bahrein, " "              |
| Miss Sarah L. Hosmon, M.D.,         | . . . | Bahrein, " "              |
| Mr. and Mrs. Chas. F. Shaw,         | . . . | Busrah, " "               |
| Dr. and Mrs. H. G. Van Vlack,       | . . . | Busrah, " "               |
| Mr. Philip C. Haynes,               | . . . | Busrah, " "               |
| Miss Gertrud Shafheitlin,           | . . . | <i>under appointment.</i> |

Address all letters to Missionaries in the field, *Via Bombay*.

Draw checks and send remittances or requests for information to  
**THE ARABIAN MISSION**, 25 East 22d St., New York City.



# NEGLECTED ARABIA.

---

JULY-SEPTEMBER, 1912.

---

## The Business Man and Foreign Missions.

Christian missions and commercial enterprises seem to be the two natural factors affecting the development of non-civilized or semi-civilized countries. Both are the pioneers of modern civilization, yet their purposes and aims are quite different, and very often the relations existing between them are not of the most friendly nature. Quite frequently the business man co-operates with the missionary to a certain extent, but there are many instances on the foreign field where the moral laxness and questionable methods of the trader make it impossible for the missionary to be associated with him. On the other hand, the missionary is apt to be narrow in his views, and his harsh judgments are not always consistent with his profession.

These differences are not allowed to pass unnoticed by the native. This applies especially to the progressive Moslem. As a rule, he seeks the friendship of the missionary, and of course it is to his advantage to cultivate the acquaintance of the trader. But he cannot or will not differentiate between them, and when he sees the life and teachings of the one contradicted by the example and actions of the other, then he concludes that after all, Christianity is no better than his own religion, the integrity of which is also causing him considerable doubt.

It is a matter of regret that the work of missions should be retarded in any way by the business man, but we cannot get away from this disagreeable fact, and the history of almost every Christian mission reveals instances where the trader has been a direct hindrance to the progress of Christianity. Ever since the advent of Christian missions, this situation has been bravely faced by the workers on the field, and today the problem is still unsolved.

A possible solution is a direct appeal to Christian business men to seek employment or to launch commercial enterprises in non-Christian lands. The services of capable business men are urgently required in all undeveloped countries, and the time has arrived when they should be asked to face the damaging situation which is largely due to the questionable practices of their less enlightened brethren. Christians in general would do well to study the example set by Moslems. Every traveller, every sailor, every merchant is a missionary who teaches and succeeds in planting his religion wherever he goes. If the average Christian possessed half the religious zeal of the average



Moslem, there is little doubt that "the evangelization of the world in this generation" would be an accomplished fact.

The subject of industrial work in connection with Christian missions has received far too little attention. It is a matter of vital importance that the gospel be preached in every land, but it does not seem possible that much headway can be made if the development of the country is left in the hands of men who have no sympathy with Christian ideals. Missionaries in China seem to have come to a full realization of this fact, and while they are not in a position to undertake any industrial work themselves, yet they have been able to secure desirable men to fill many of the positions advertised by the Chinese Government. But Africa seems to be the field where industrial work connected with missions has been carried on with real success. The Dark Continent has furnished many examples of missionaries who worked at their particular trade or profession, and perhaps we might regard Alexander Mackay of Uganda as the father of industrial missions. He was supported by the Church Missionary Society, and as far as the writer of this article has been able to find out, the organization of the first industrial mission was largely due to the life and work of this great engineer-missionary in Uganda.

This particular industrial mission was organized as early as 1875 by a number of Glasgow business men for the purpose of opening up Livingstonia and of carrying the gospel to Central Africa. The personnel of the mission included a pastor, engineer, blacksmith, carpenter, agriculturalist, sailor, Dr. Robert Laws who had spent many years in Africa, and Lieutenant Young, R.N., who acted as leader. The whole scheme has proved to be particularly successful—not only from an evangelical standpoint but also from a business standpoint. It seems to be a project that appeals to the instincts of every level headed business man. Within recent years it was found that the industrial work had grown beyond the scope of the mission, and consequently a separate organization was formed. This is known as the African Lakes Corporation. According to the latest reports from Glasgow, every ship that leaves the Clyde, bound for East African ports, carries large quantities of machinery and supplies for the Corporation. The men are doing a splendid work opening up the country for commerce, and at the same time they are living lives that win the love and admiration of the natives.

A second industrial mission of slightly different nature has recently been organized by the Student Christian Association of the University of Michigan for the purpose of working in Turkish Arabia. The Association at first considered the plan of a medical mission to be worked in co-operation with the Arabian Mission Hospital at Busrah,





MR. CHARLES F. SHAW.



MRS. ADELE B. SHAW.



MR. PHILIP C. HAYNES.



HALL G. VAN VLACK, M.D.



MRS. MERCY VAN VLACK.

REPRESENTATIVES OF THE UNIVERSITY OF MICHIGAN IN BUSRAH, ARABIA.

but after asking the advice of the home Board and several missionaries who were then on furlough, it was deemed advisable that the programme should include educational and industrial work as well as medical work. Within a short time the preliminary arrangements were completed, money was collected, and several people volunteered for service. Two of these have agreed to support themselves by carrying on their work as engineers, but time alone will tell whether they are able to accomplish any degree of success in the face of Turkish opposition and misrule.

A general view of the whole situation reveals the fact that industrial missions have not received a great deal of attention, and there seems to be a diversity of opinion as to whether foreign missionary societies should undertake any kind of industrial work which is not purely educational in its nature. One thing is certain—the example of the average trader is not a credit to the Christian religion. It remains to be seen whether more business men will come forward with a solution for the problem that has so long hindered the progress of Christianity in non-Christian lands.

CHAS. FARQUHAR SHAW.



## The People of Muttrah.

We were so glad to get back—I was going to say, home, and so we like to think of Muttrah, for here is our work. When we meet the familiar faces again, the faces of many we had learned to love, it is not hard to think of this as home, even though we frequently find ourselves thinking of dear old Michigan as home too.

Many of you may not have heard much of Muttrah, partly because it is a comparatively new center of work, and we usually speak of it as Muscat work since we are only three miles from there, and our post office being there, our letters should always be directed to Muscat.

Muscat is the capital of Oman, and there the Sultan and all the foreign consuls—British, French and American—reside, and the post office and cable office are located there; but commercially Muttrah is more important, for all the caravans from this part of the coast start from and return to Muttrah. Everything is carried in boats between these two places. When starting on a medical-evangelistic, or purely evangelistic tour to the interior, those from Muscat must come here, hire donkeys or camels and begin their journeys, and returning, unload their camels at Muttrah and stretch their legs after the tedious mountain journey.

I might say much more about the city of Muttrah but I have been asked to write about the people.

The people are of three quite distinct classes, viz., the Arabs, who are natives of Oman or Zanzibar; the Beluchies from Beluchistan, which is across the Gulf of Oman; and the Khojas, Mohammedan merchants from the Deccan, India; with a smattering of negroes among all classes.

The Khojas live in a walled city within the city of Muttrah and although they are the merchants of both Muttrah and Muscat and supply most of the medical fees of the dispensary, they are the least satisfactory to work with or for, from an evangelistic viewpoint, as they are isolated, more fanatical and far less approachable.

The Arabs are the most delightful of all classes to work with, as they are very hospitable and in a greater measure grateful for what is done for them. Many of the women do not wear the prescribed Mohammedan veil, and they seem more intelligent and open-minded than the Arab women of our other stations.

The Beluchies are the coolies, the poorest class, but are very