

spite of the conditions—over 14,000 treatments in seven months. It is to be hoped that land may speedily be secured for a hospital.

Passengers wishing to stop at Bahrein and Kuwait must travel on the slow mail boat from Maskat; it sails back and forth across the Gulf from Arabia to Persia, stopping at various ports to attend to cargo, and taking five days to reach Bahrein. On this leisurely voyage there is a chance to study many phases of Arabian and Persian life among the deck passengers, sometimes too intimately.

If the tide is not right the sail boats which take people ashore at Bahrein cannot make the landing, and then donkeys are used for the last stage. A donkey is hardly a reassuring means of locomotion over



MASKAT—THE PORTUGESE CASTLE

rolling stones, through water, with the unstable saddles used in Bahrein. The stop there only permitted making a few calls in the afternoon, and a hurried view of the hospital and other buildings the next morning. However, it was a great pleasure to actually see all that one has heard so much about, even though so hastily.

Kuweit is more thoroughly Arab than the other stations, the town is cleaner and more prosperous looking, with some signs of business activity. Here again the hospital, that important part of work in Arabia, is being conducted in very unsatisfactory surroundings; but the new building will probably be under way before long, and it seems

very necessary that a house for the missionaries should be built as soon as possible, as the native one now in use is most unsuitable.

A walk through the bazaar at Kuwait out to the edge of the desert is an experience to be remembered. Evidently white women are novelties to the citizens, and create as much sensation as a woman of Maskat, for instance, with her strange clothes and hatchet-shaped face mask, would in a town at home.

Busrah, surrounded by its date gardens and waterways, which make it a small Eastern Venice, is a relief to the eyes after the sandy desert and barren mountains of the Gulf scenery.

A boys' school of over sixty bright-looking lads, and a newly organized girls' school, give promise of successful educational work at this Northern station. The splendid things being done at the Lansing Memorial Hospital are so well known it hardly seems necessary to mention them, but it was a great privilege to become familiar with them, personally.

Eight miles back from Busrah lies the out-station Zobair; the route to it is just as one expects it to be—a plain and then the desert, along which are met horsemen, travelers on donkeys, caravans of camels, a shepherd and his flock; even the mirage is not missing.

The visit there was in response to an invitation to the doctors from a merchant who wished members of his family treated. After a visit with his wife and daughter, who were very pleased to see people from the outside world, as are all these shut-in women, he entertained his guests at an Arab meal, with a few European touches, such as knives, forks, spoons and napkins. Altogether it was a delightful way in which to spend the last day in the mission.

One impression made by this voyage up the Persian Gulf is that an influence for Christ that cannot be estimated is being exerted along the eastern coast of Arabia, that must make for the coming of His Kingdom in that land. There are discouragements, as in all Christian work, but there is also God's promise that His word shall not return unto Him void, and the seed is being well sown.

SARAH BUSSING.



What can the Missionary do to Promote among the Home Churches the Spirit of Prayer for Missions.

This is the topic assigned me. In the first place I endeavor to consider the subject set before me, and in the second place I depart from it.

The modern missionary can, of course, do what the apostle did. He can say to the churches to which he writes, "I make mention of you always in my prayers;" "Pray for me, that I may speak boldly as I ought to speak;" "Brethren, pray for us, that the word of the Lord may run and be glorified, and that we may be delivered from unreasonable and evil men." Perhaps he may also give a little time to writing for a missionary or denominational paper, in order to picture conditions about him, and to report the progress of the Kingdom of God. Nothing else occurs to me that the missionary should be expected to do in this line of work. The missionary is supposed to have his face pointed to the front, to be wrestling with the dullness and deadness and wickedness about him, and to be engaged in constructive work. Of necessity his time, his thought, and his responsibility for things left behind him must be limited.

There is, however, another class of men who possess every advantage for taking the lead in this important department of work, and promoting its success. I refer to the home pastors. They are not by nature more gifted than other men, but their training has given them a knowledge of the work and its importance. Their occupation gives them a more systematic command of their time than other men possess. Their manner of life gives them health and longevity that is proverbial. And, again, they have been appointed to this sort of work. Like Peter in the olden time, they believe they should "give themselves continually to prayer and to the ministry of the word," and in this summary of ministerial duties proposed by high authority, prayer comes first. If, then, the important question is, what shall the home pastors do to promote in the churches the spirit of prayer for missions? I am ready to offer a suggestion. Passing at this time, the consideration of a variety of important means to this end, such as the furnishing of information and the means of obtaining information, to interested parties, and passing also, the departments of secret prayer and family prayer, I come to public prayer. Here I make the suggestion that the pastor set the church an example of praying definitely, precisely, and regularly for

the prosperity of missionary work. The importance of this work, its commendation by our Lord, and his command to pray for it to the Lord of the harvest, would seem to justify this method and even to make it necessary, regardless of any apparent prospect of results, subjective or objective, or even of criticisms, friendly or otherwise. I think, however, that results may be expected. Suffer an illustration, from my own experience. Some years since, I began in two of the midweek meetings of the church, to pray regularly, and by name, for two missionaries with whom the church was acquainted. In a comparatively short time, most of those who pray in these prayer meetings were praying regularly for missionaries and their work, and perhaps half of them mentioned the two missionaries by name. This condition still prevails.

M. B. HARRISON.

A Parallel and Some People to Pray for.

Suppose a taxicab were to ride up to a vacant house in your home town and there should step out an individual with dress and complexion and language that betokened a Chinese mandarin or a Hindu pundit, with him a van loaded with strange looking boxes and bundles, and with him also an individual, evidently a woman closely veiled as to face, but with bare feet and huge anklets. Suppose they should take possession of that house next to yours. You would be amused perhaps, and at least mildly interested. Suppose then your strange neighbor should take to going to and fro on some apparently mysterious business, how would he be treated? Well, if it were winter, I am inclined to think boys would do what I once did to Hop Kee the laundry man—they would snow-ball him. If after a few weeks or months your Oriental neighbor would in rather broken English invite you to a little store on Main Street where hung a sign designating his stand as The Stairway, and showed you shelves and tables filled with books and pamphlets setting forth the claims of Confucius or Buddha, and if he then should set out to talk and argue and convince, by that time you would begin to resent it and him. If he had something you wanted, be it starch and flat-irons, or some acknowledged sovereign remedy or undoubted medical or surgical skill, you would take advantage of him and his shop, but you would always resent his religious propaganda. His proper method of procedure would be to secure an American of his faith from somewhere and work through him, and keep himself in the background as much as possible.

In sea-ports in Arabia, the Arabs know Europeans, their dress, their habits, their financial possibilities. They pay tribute to their skill, energy, initiative and generally to their uprightness. The natives will always treat them kindly. We hear much about the Terrible Turk, especially nowadays. Many people execrate him. I do not personally agree with the Turk's idea of civilization, or government either, but I will say that all the Turks I have ever met have always treated me with unfailing courtesy. Officially a Turk can give you more trouble than most other officials, even than some American courthouse officials, but he generally does it with less profanity than some policemen I have heard. As a person I take off my hat to the Turk when it comes to etiquette, general considerateness and hospitality, and likewise to Arabs, sheikh and common people alike. I think your Hindu neighbor would meet with less from the street-car conductor. Now a European may learn Arabic like a bulbul, may make many friends, may entertain and be entertained, may have what the Arabs need and want, in the way of medical skill or educational advantages, or cogent moral advice, but if the missionary thinks that therefore, and because he wears a sun-helmet he is a demigod in the eyes of the natives, he is grossly self-deceived. The native remembers that it is only a few centuries ago since we Europeans were pretty low-grade savages, and that they had been civilized and had forgotten their civilization ages before. To them Islam is just as cogent as Christianity is to us, and they must resent our apparent presumption. We may overcome all this, as we trust we are doing, but there is always a gulf which cannot be bridged as long as East is East and West is West. Until we bridge that gulf we cannot properly reach the man himself, and it is with the man himself that we have to do, that we really care about—his soul. So the conclusion is plain, we need native helpers who can naturally bridge the gulf.

1. *What Helpers Do We Need?*

We need colporteurs, hospital assistants, and teachers.

A colporteur must be a Christian, i. e., a converted man. Christ bridges the gulf between him and me. Christ has some magnificent disciples among the sons of Shem in Arabia. He must be a willing man, with a love for the Word, otherwise he becomes a mere peddler. He must be a trained man, able to command and defend his wares.

A hospital assistant, if a dispenser, should be a Christian, as a contrast to his usual kind, as the next in rank to the foreign doctor, and his representative to the Oriental side. The dresser should be a

Christian because he has the ear of the patient and the hand to hand opportunity.

The teacher should be a Christian because only a native teacher can interpret Christ to the mind of the young Arab, and because he lives nearer to Him who loved the little children.

And all the native helpers need special training, either from us or from some school or place where such can be obtained.

2. *Where Shall We Get Them?*

Many we have discovered and trained ourselves, and they have become efficient God fearing, Christlike helpers. Others like them have come to us from Mosul, Mardin, Egypt or India. We need many more. We are looking forward to the time when more of our helpers shall be converts.

3. *Why Should You Pray For Them?*

a. Because they are as truly missionaries as we. They are practically all foreign missionaries, too, for their homes are as far from their stations in point of time as ours are.

b. They bear the heat and burden of the day. "In journeyings often, in perils of rivers, in perils of robbers, in perils from own countrymen."

c. It is they from whom the Arab gets his impression of Christ.

d. It is they who are the nucleus of the Arab Church of Christ, that is to be, in the Cradle of Islam.

J. VAN ESS.

Temptations of Missionaries.

Many well-meaning friends of Missions seem to have the opinion that the character of the missionary becomes miraculously transformed during his trip to, or his arrival upon, the field, in such a way that he is lifted quite above the temptations to which ordinary Christians are subject. In spite of this generous supposition, most missionaries are, no doubt, ready to question the truth of its contents. In fact there is nothing in either reason or in the early record of Missions, as we find it in the Bible, which supports it. If it be true that the missionary is employed in breaking down the works of the kingdom of darkness, it stands to reason that the arch-tempter will not exempt from his wiles those who are engaged in destroying his work. While as far as the Scripture record of early mission-work is concerned, we find that Paul and Barnabas had a serious misunderstanding, that John Mark shirked his work for a while, and that Peter had to be reprov-