

As we came out of this village we had to go up and over another hill of a similar nature. The people are either too lazy to carry this refuse to their gardens or else they have no idea of the value of fertilizers. I am quite convinced that it is the latter.

At Bedaiah we were stoned by small boys and hoodlums, set on us by the more fanatical. However, we suffered no bodily harm. So we returned from the two weeks among the villages very happy. We had distributed a goodly portion of Scriptures, giving many talks, and dispensed a great deal of medicine. We ourselves had gained valuable experience and a store of new Arabic words.

I have just heard a sequel to our trip. At Bedaiah, some one started a story that we poisoned the water before we left that place. So some threw out all of the water of their wells, others filled up the wells and dug new ones.

Lord Hardinge, the Viceroy of India, Comes to Kuwait

C. STANLEY G. MYLREA, M.D.

It was a perfect winter morning that ushered in the last day of January, the sun was shining in the bluest of blue skies and the azure waters of the bay were rippling gently to the caress of a light breeze. All Kuwait was agog with excitement, the beach was crowded with men, women and children of all classes of society, every one awaited eagerly the coming of the great steamer which would bring to Kuwait for the first time in its history a Viceroy of India, the man who in this part of the world represents King George the Fifth, the Emperor of India.

At about 10 A.M. H.M.S. Northbrook steamed majestically into the harbor and dropped her anchor, and almost at once H.M.S. Dalhousie, which had come in the day before to receive the Northbrook, began firing the royal salute of 31 guns. Fitfully and spasmodically this salute was responded to, by the antiquated muzzle-loading guns of Sheikh Mubarek—three guns would be fired almost at once and then there would be a lull for several minutes while the gunners loaded up again. Judging by the manner in which the gunners—a man and a small boy—jumped away from their pieces as soon as they applied the fuse, they did not consider their job altogether a safe one. As a matter of fact these guns do blow up now and again and kill people, but I am glad to say that on this particular occasion the firing of the royal salute was not marred by any accident. In addition to the Northbrook and the Dalhousie, the British India steamer Kasara was also in the harbor, having arrived shortly before the Northbrook. On board of her was Sir Percy Cox, the Chief Political Officer of the Persian Gulf. To complete the scene the Sheikh's yacht, gay with bunting, and H.M.S. Mashona, a small despatch vessel, flitted hither and thither on various errands. On shore the flagstaffs of the British Political Agency and

of the Sheikh's Palace were fully dressed with all the flags they could carry, while on a few of the more important sites of the town triumphal arches had been erected.

The day being Sunday (His Excellency did nothing after receiving a visit of welcome from Sheikh Jabr (the eldest son of Sheikh Mubarek) and Lt.-Colonel W. G. Grey, the British Political Agent of Kuwait, except land in the afternoon and take a stroll out toward the eastern end of the town.

The first official ceremony took place on Monday morning, when at 11 o'clock Sheikh Mubarek visited Lord Hardinge on board the Northbrook. He was accompanied by Sheikh Abdallah of Bahrein, who had come over to represent his father, Sheikh Isa, the Chief of Bahrein. During this visit Sheikh Mubarek was invested by the Viceroy with the order of K.C.S.I., or Knight Commander of the Star of India, Lord Hardinge saying as he made the presentation: "This is a token of regard from the King Emperor in grateful recognition of your loyal co-operation and efforts to preserve order and quiet in his dominions." Sheikh Abdallah of Bahrein was then decorated with the order of C.I.E., or Companion of the Indian Empire, and in his case also the Viceroy accompanied the presentation with a few words of greeting. In connection with this latter order it is interesting to note that the Rev. Dr. James Carruthers Rhea Ewing, M.A., D.D., LL.D., Principal of the Forman Christian College, Lahore, Punjab, India, is also a recipient at this New Year, and in the official gazette of the London Times the names of Sheikh Abdallah and Dr. Ewing occur side by side. The investiture was private, I am sorry to say, being attended only by the political officers of the Persian Gulf and the members of the Viceroy's Staff. After the investiture, the two Sheikhs were received in turn, privately, in the Viceroy's cabin.

At 2.30 P.M. the Viceroy returned the visit, landing at the Sheikh's Palace, on the steps of which Sheikh Mubarek was waiting to receive him, and himself conducted Lord Hardinge to the Durbar Room, his staff of Arabs following in procession. The State Visit lasted half an hour, and coffee, that emblem of Arab hospitality, was served. The viceregal party then changed their clothes in the palace, for they were all in full uniform, and were taken through the bazaar on a sort of sightseeing trip, returning from thence to the British Political Agency for tea. The Sheikh's motor car and carriages accompanied the party, so that the Viceroy might ride some or all of the way should he so wish.

It was at this stage of the proceedings that Mrs. Mylrea and myself were privileged to meet Lord Hardinge. He was resting privately in the drawing-room with Colonel Grey, while every one else was having tea in the dining-room. Like most real aristocrats, he is just a quiet, straightforward gentleman, who never for a moment assumes the least air of superiority over you, but chats with you on equal terms on subjects that he knows will interest you. He asked for our opinion of the Sheikh and the people and then went on to say how much he believed

in medical work in the Orient. He told us how fond of Medical Missions his late wife (Lady Hardinge) had been, and how she had specially interested herself in founding a Medical College for the native women of India. The scheme was already flourishing and he thought would do a great work. He added that he was looking forward to seeing our hospital the next day. In the dining-room we had already met Sir J. H. DuBoulay, K.C.I.E., the Viceroy's private secretary. He asked what mission we represented, and seemed somewhat impressed when told of the strength of the Dutch churches in the United States of America. Another prominent man that we were introduced to was Sir Valentine Chirol, sometime correspondent of *The Times* of London.

On Tuesday morning the Viceroy motored far up the western shore of the bay and inspected the Sheikh's coaling station and the adjacent ground. On his return from this trip he inspected our hospital. It



PERSIANS—ONE OF THE NON-ARABIAN PEOPLES TO WHOM OUR MISSION GIVES THE PRINTED WORD IN THEIR OWN LANGUAGE. THEY AWAIT CULTIVATION

was a great pleasure to be able to show him everything. He was especially taken with the operating-room, and said that he thought we had done wonders. He asked if the furniture and fittings of the operating-room were not American, and when I said "Yes," he replied, "I thought so—so simple and yet so good." He wrote in our Visitors' Book: "I wish this undertaking good luck and Godspeed," signing himself, Hardinge of Penshurst. As we left the hospital to walk up to the house, his private surgeon, by whom he was accompanied, Lt.-Colonel Sir J. R. Roberts, K.C.I.E., put an envelope into my hand, saying: "This is a small donation from the Viceroy, Sahib." I afterward found it to contain a check for three hundred rupees, a welcome gift in these

hard times. He did not stay in the house long, but found time to make a few inquiries and to congratulate us on being able to be our own architects, engineers, and builders. H.M.S. Northbrook sailed at 2.30 P.M. en route for Busrah, and thus ended the visit of the Governor-General of India and her dependencies, Lord Hardinge of Penshurst.

This visit undoubtedly marks one more milestone on the road which will lead eventually to the civilization and Christianization of the Arab. Kuwait is now a British protectorate, with all the privileges of a dependency of the British Empire, among which is penny postage to any part of the Empire and halfpenny postage to any part of India and the countries which come under the administration of India, such as Aden, Burmah, Siam, and the Arabian shore of the Persian Gulf and up the Shat-el-Arab to Busrah. It is probable that the Turk will no longer have dominion in our part of Arabia, and with his departure disappears one more obstacle to Christian Mission work. Kuwait no longer flies the Crescent and Star of Turkey, but a plain red flag with the word "Kuweit" worked upon it in Arabic in white letters. The waning crescent of Islam sheds but little light in this country, all is darkness, gross darkness. May the Sun of Righteousness, with healing in His wings, soon rise, never again to set.

On Field and Furlough

REV. EDWIN E. CALVERLEY.

The greatest benefit a missionary to Moslems secures on his furloughs is undoubtedly spiritual recuperation. For the greatest difficulty he meets on his field is spiritual depression. Outside of the Bible and Christian literature he has few or none of the helps to spiritual uplift that he had at home. He has few Christian companions. He has no Classic nor ministerial club to attend. Only once a year he meets all his fellow-missionaries. There are no missionary or evangelistic conventions, conferences or campaigns to help him. He has only a small Christian congregation and no church organizations.

The whole atmosphere of his community is non-Christian. That means that it is sinful. Lying, indecency and immorality are rampant and unrestrained. His Moslem friends are polygamists, degraders of women and untrustworthy. But a Moslem community is more than that. It is not only strong in its own religious faith and practice, but it has a definite attitude toward Christianity. It is anti-Christian. The Moslem not only opposes Christianity with his head, but also with his heart. He has reasons for his own faith and he has revulsion for Christianity. This is the atmosphere around the missionary. An argument in theology is the consensus of Christian opinion. In Arabia the consensus of opinion is definitely and strongly against the missionary.

He meets this opposition from the community in general, and its whole influence is depressing. He meets it on particular occasions, when it is almost overpowering. One night I went with a colporteur to the gathering at the house of the leading mulla or religious leader of Kuwait. There were a dozen of us seated on the roof under the undimmed stars of the clear Arabian sky. We had been there often before and had discussed many of the differences between Islam and Christianity. That night we discussed fundamentals. "Just what do Christians believe, what are the pillars of your religion?" they asked us. And we told them, "God is our Father," and we explained that we meant the term not in any gross or crude sense. In no way was the expression acceptable to them. "God is too exalted, too sublime to have any relationship with human beings," they said. They felt no repugnance at this Christian idea. They only disapproved that God was not more highly esteemed.

"And Jesus Christ is the Son of God," we said. Immediately there was a chorus of dissent and we felt their revulsion of feeling. They exclaimed, "God would have nothing to do with a woman. We men despise women. How could God ever think of one?" The idea, they felt, was insulting to God. And that Divinity should appear in one born of a woman! Then the utmost disgust was shown. The truth most precious to the Christian is most abhorrent to the Moslem. And further, that Christ should have had to die for our sins is most unreasonable to them, for it limits God's almighty power.

We were distressed and deeply hurt that our dear Saviour should be so sadly misunderstood. We tried with the greatest consideration to reason with our friends. We admitted that God would not have gone to such extremes easily, but we maintained that there was no other way to accomplish the great object in view, and said the fact that God was willing to do so showed how necessary it was and how greatly He loved us. We quoted, "God so loved the world," and found that love was not a part of the Moslem conception of God. We brought out reason after reason, to find that they had no appeal. We ended in claiming the authority of Scripture, with its stand for God and righteousness, its facts of history and its fruits in the lives of Christians.

We failed that night to convince them. They promised to read the Bible for its statements about God the Father and Christ, and they were interested in Anselm's "Cur Deus Homo," which we promised to give them in Arabic, but we went home not happy and—shall I admit it?—discouraged.

I returned to my lonely roof and found my comfort in the Fourteenth Chapter of John: "Ye believe in God." Yes, and the Moslems believe with me—not adequately, not comprehensively—but strongly. That helped. "Believe also in Me." It was Christ's own irresistible appeal, and no disbelief or repugnance of misinformed and evil-living Moslems could overthrow the claim of that unique Life. Then I recalled the many evidences God had given of His love and care and the great reality of the peace and hope I had in Christ as Saviour, and I could go quietly to my rest.

The experience gave me a new knowledge of the Moslems' attitude toward our religion, a new realization that only the Holy Spirit can change their attitude toward Christ and a new determination to work patiently and prayerfully for their sakes.

Since coming home on furlough I have appreciated the privileges of worship with multitudes of fellow-believers, in churches that expressed reverence, in tabernacles that allowed enthusiasm. There is a different atmosphere here, one that makes for righteousness and loving-kindness. Preachers here have the tremendous influences of public opinion and social order supporting them. Here evangelists make their plea to those who understand Christ and His claims, they clinch convictions that have long possessed their hearers, they can appeal to sentiments of patriotism, and love of home and family. In Arabia a convert has to fight public opinion. He is boycotted by his former friends. His business is ruined. "Come Home, Come Home," and "Where Is My Wandering Boy To-night" are not appropriate evangelistic hymns on the mission field. A family is disgraced if one of them becomes a Christian, a mother has no greater sorrow than to have her child accept Christ, and a father disinherits his son and closes his home against him if he becomes a Christian.

I went to a Rescue Mission in New York City one night. The speaker closed his address with a plea for the acceptance of Christ. Three men came forward. How I wished we could see such results after a single sermon in Arabia! But I learned that one of those three had come to the meeting with the definite purpose to let Christ cure him of the drink habit. A second was an old man, a "down and out," and I marvelled that he should feel the call of Christ. We sang "Just As I Am," and that old man sang all the verses from memory! When missionaries have such foundations to build upon, such knowledge and such acknowledgments to appeal to, then they too may expect such results.

The furlough at home allows the missionary to return to his field with renewed enthusiasm and with strengthened faith for his work.

News and Notes from the Field

The following missionaries have during the last three months left the field for their furlough in America: Dr. and Mrs. Jas. Cantine, Dr. and Mrs. H. R. L. Worrall, Rev. Jas. E. Moerdyk, and Dr. P. W. Harrison. We wish them all the needed rest at home, and a helpful welcome on the part of the churches, and we also ask the churches to remember in their prayers the thinned ranks left on the field.

We are sorry to report the death of one of our converts in Bahrain, Yusuf Yakoob. He was daily growing in grace and knowledge, and his faith was bright and steadfast till the end. It is hard to lose

those who are to be the nucleus of the church of Christ in Arabia, but it is a happy thought that he has joined the church above and is beyond the power of temptation and persecution. Yusuf came to us from Egypt as a convert, and for a while he was employed as a colporteur. Satan conquered him for a time, but Christ brought back his own, and the last half year of Yusuf's life was a continuous testimony to the power of saving grace.

Busrah station mourns the loss through Bubonic plague of a valuable Bible woman, Jasmin, who has served the Mission faithfully for many years.

In Bahrein Islands the Bubonic plague has claimed many victims this year. Instead of the disease beginning in the spring, as is usual, it began at Christmas time, and has continued till June. Menamah, the place where the missionaries live, was not severely visited, but other places on the Islands lost many lives. In Moharrek, where the ruling Sheikh is supposed to have kept the mortality statistics, not less than 5,800 died of the plague. One rather hopeful sign of the present siege of plague is the fact that thousands of people submitted to inoculation. Up till a year or two ago this was considered highly sacriligious, as their fatalism would not allow them to use any preventive measures. It is also valuable to have the Arab's confession that not a single instance can be proven where a person inoculated in due time later came down with the plague. The mission doctor was asked to inoculate practically all of the Sheikh's household, women as well as men, and the example set by the Sheikh was followed by a great many of the people.

The Boys' school in Kuwait shows signs of progress, and the night school also seems to meet an existing need. Both schools have suffered during the summer owing to the diving season, as well as to a levy of soldiers made here to go to the assistance of Sheikh Khazal of Mohammerah.

In consideration of the valuable services of the Lansing Memorial Hospital at Busrah in caring for the wounded prisoners of war the Indian Government has made the hospital a gift of Rs. 10,000 (\$3,330.00). Just as the last wounded of the first battles were leaving the hospital another severe battle was fought near Busrah, and for a second time the hospital was filled with wounded Turks and Arabs.

About June first Rev. F. J. Barny left Muscat for Busrah to spend the summer at the latter place, and incidentally to help carry on the Evangelistic work of the station, left vacant by the departure of Dr. Cantine.



JAMES CANTINE

J. G. LANSING

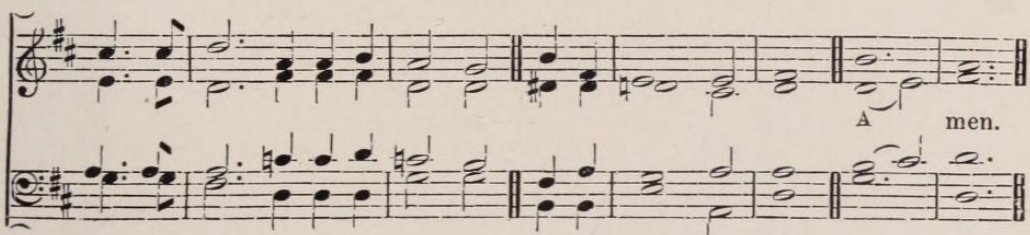
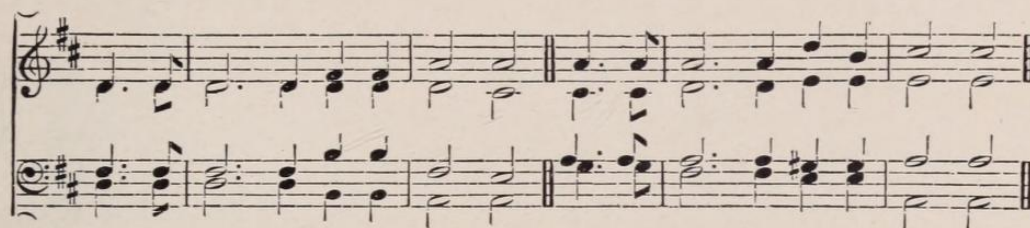
S. M. ZWEMER

THE FOUNDERS OF THE ARABIAN MISSION

AS THEY APPEARED TWENTY-FIVE YEARS AGO. THE CENTRAL FIGURE, PROFESSOR LANSING OF THE NEW BRUNSWICK THEOLOGICAL SEMINARY, WAS NEVER ABLE TO GO TO THE FIELD AND HAS SINCE DIED

The Arabian Mission Hymn

ESTHER CHALLIS



There's a land long since neglected,
There's a people still rejected
But of truth and grace elected,
In His love for them.

Softer than their night winds fleeting,
Richer than their starry tenting,
Stronger than their sands protecting,
Is His love for them.

To the host of Islams leading,
To the slave in bondage bleeding,
To the desert dweller pleading,
Bring His love to them.

Through the promise on God's pages,
Through His work in history's stages
Through the Cross that crowns the ages,
Show His love to them.

With the prayer that still availeth,
With the power that prevaieth,
With the love that never faileth,
Tell His love to them.

Till the desert's sons now aliens,
Till its tribes and their dominions,
Till Arabia's raptured millions,
Praise His love of them.

Books You Ought to Read

Arabia—The Cradle of Islam

Revised and brought up to date \$2.00 net

S. M. Zwemer, D.D., F.R.G.S.

The Moslem Doctrine of God

50c net

S. M. Zwemer

The Moslem Christ

\$1.00 net

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Books for the Children

By Samuel M. & Amy E. Zwemer

Zig-zag Journeys in the Camel Country

Arabia in Picture and Story \$1.00 net

Topsy Turvy Land

Arabia Pictured for Children 75c

These books may be had from the Board of Publication

25 East 22nd Street, New York

The one magazine that will tell you all you should know about Islam and the progress of Christian Missions in Moslem lands, is *THE MOSLEM WORLD*, issued quarterly at \$1.00 per annum. Subscriptions are received in New York by *The Arabian Mission, 25 East 22nd Street.*

