

medicines, and clothing to Japan, Korea, Okinawa, Burma, Siam, Malaya and the Philippines have done much, we are assured, to recreate confidence and bring back hope, in addition to the immediate benefits of such material aid.

Similarly, we face a tragic and terrifying situation in Europe. A cable from the World Council of Churches carries an appeal TO CHURCHES ABROAD INCREASE GIVING FOOD CLOTHES BEFORE WHAT MAY BE WORST WINTER YET STOP TWO YEARS AFTER WARS END THERE ARE STILL MILLIONS PEOPLE ALL EUROPEAN NATIONS FAR WORSE OFF THAN ANY TIME SINCE BEGINNING WAR . . .

No one can read such messages, much less visit devastated cities and bewildered villages and depressing concentrations of refugees without a fearful sense of crisis. It is not alone the physical want, desperate as that is, but the crushed spirits and lost faith in humanity and in God, that cry out to all who have been spared such sufferings. All this is but further evidence of the cumulative human disruptions that are the major costs of global war. Men's spirits suffer even more than their bodies. Social disintegration is more tragic than mere destruction of buildings.

It is in this spiritual realm that the Christian forces of the world find their unique opportunity. That is why emphasis is placed upon Christian literature as well as food. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is why special allocations are made for the re-training, physical recuperation, and material re-equipment of pastors, so that, decently clothed and fed and housed, they may be able to resume their leadership of their people, strengthening their morale and renewing their faith. That is why efforts are being put forth to restore and strengthen Christian youth work, evangelism, and social service. That is why the churches are doing all that they can to extend a ministry of friendliness and helpfulness to the millions of refugees and displaced persons whose life is but a dreary waiting for an unknown and in many cases, an unattainable tomorrow.

This is the Christian response to world need. We have not begun to do enough. It is difficult for our people to realize the enormity of suffering and want. Most Americans have had no direct contact with the destructions and losses of the war, with bombed homes, mutilated children, ravaged fields and factories, burned churches, and ruined hospitals. It is too easy to be indifferent to situations that are thousands of miles away. And yet what has been accomplished is not inconsiderable. During the year 1946, the Protestant churches through Church World Service alone gave for the helping of their fellow-men in twenty-nine countries of Europe and Asia more than six millions of dollars in cash, and more than two million dollars in commodity contributions of food, clothing, bedding and other articles. The monthly average for 1947 thus far is considerably in excess of these figures. And it must be remembered that as much or more was sent from United States Protestant churches in direct aid to their sister churches abroad not through the common agency of Church World Service. We are hoping that total gifts will continue to increase so that we can more adequately meet the needs overseas. At the present writing, for instance, many rural churches are busily engaged in a Wheat-for-Relief Campaign, which calls upon our Christian farmers to share of their bumper wheat crops a portion to be sent abroad through church channels. We are planning ways in which cotton, corn, and other produce can be donated directly, and moved promptly from the harvesting, to centers of relief distribution. Cotton bales will be sent to mills overseas; grains will be shipped in bulk or made into relief cereal; dried fruits, dried milk, and other food concentrates will help supply feeding projects for children, the ill and the aged in many lands.

In all these ways, Christianity is finding fresh avenues of discipleship, feeling a new oneness in faith and good works, developing a vital world consciousness that is an essential aspect of its true faith. And the messages of appreciation that are received from hundreds of individuals all over the

world are ample evidence that the spirit behind the gifts, as well as the gifts themselves, is felt and reciprocated.

When I was in Sweden, on my last trip to Europe in connection with this great program of relief and reconstruction, I visited Storkyrkan, the great Cathedral in Stockholm, on the hill near the royal palace. There beneath the high pulpit from which the gospel has been preached for so many centuries is a burial slab in the floor, on which are carved these words: "Here rests that good man, Master Olaus Petrie, Servant of the Gospel, Minister of Stockholm's Church. After Darkness, I Hope for Light." That is the cry today of the whole world—for light after the darkness of suffering and despair caused by man's sinfulness and strife. It is the priceless privilege of Christians to help provide that light, the light of God's love, made obvious in the sharing of God's gifts, all in the spirit of Jesus Christ our Lord.

ROBBINS W. BARSTOW

*Church World Service, New York City*

### RELIEF FOR PAKISTAN

Emergency relief for displaced persons in Pakistan is being pushed with all resources available. The Christian Committee for Relief in West Pakistan has been set up in Lahore. Supplies already shipped from this country include nine tons of used clothing and thirty tons of whole milk powder. A shipment of drugs by air will leave shortly. Other shipments in prospect include four thousand blankets and large quantities of woolen clothing. Mission Boards are making personnel available through Church World Service. Two doctors, two nurses and one administrator have been sent by air from this country. The Government of Pakistan is making every effort to assist Church World Service and other voluntary agencies in providing relief. Some shipping space is being provided free on ships and planes. Import duties have been suspended on relief shipments, and our representatives in Pakistan write of the many courtesies and instances of cooperation on the part of government authorities.

## THE ARABIAN MISSION AND SAUDI-ARABIA

The Arabian Mission was born in 1889 when the Rev. James Cantine and the Rev. S. M. Zwemer set out for missionary work in the Arabian Peninsula from the side of the Persian Gulf. It was the day of the Ottoman Turk. Abd al-Hamid II although rising for a fall, was then very strong, commanding, in Arabic lands as he did, all the large cities: Mecca, al-Madinah, Damascus, Baghdad and Basrah, as well as Hofuf and Katif on the Persian Gulf. The families of the Rashids and Sa'uds were vying for supremacy in the heart of Arabia, and Turkey held the balance of power between them. With the Turks the Arabian Mission had pleasant relations, although not without difficulties, for there was intermittent persecution of Christians in Asia Minor. Our pioneer missionaries were wise as serpents and harmless as doves.

The politics of Arabia changed complexion when the young Arab Abd al-Aziz ibn Abd al-Rahman became of age at the turn of the century, and when Abd al-Hamid's power was waning in Egypt and Arabia. Though a young man, Abd al-Aziz's thirst for revenge, and desire to restore Najd to his family, became so strong, that he set out, with twenty loyal friends, poorly armed, on mangy camels, to take the capital. As is well known now, Riyad, the capital of Najd, was taken in the still of night, in a surprise attack, almost without the shedding of blood. From that day to this, the power of the present King of Saudi-Arabia has increased, so that his word has become law to five million Arabs. Ibn Sa'ud is the Government of Arabia and all power is vested in him.

With this most remarkable man, his government and his people, the Arabian Mission has had very pleasant and cordial relations. That relationship, of course, has not been of an official character, for it is only individuals that know the king, and have dealings with him. He has power and supposes that other men have power too, in their own right. Hence he has addressed his communications to the Ḥakīm

(doctor) rather than to the Mission as such. The king loves individuals, as was shown in his admiration for President Roosevelt after the latter's meeting with him.

In 1913 the king drove the Turks from Hofuf and Katīf on the Persian Gulf, placing his cousin Abd Allah Bin Jalui as wali (governor) of al-Hasa and Muhammad Bin Swalim as wali in Katīf. That same winter (1913-14), Doctor Paul W. Harrison suggested that he and I take a short holiday in Katif. In the face of a howling Shamal (northwind) we set sail from Bahrain Island for Katīf, thirty-five miles away on the mainland. After twenty-four hours' sailing with the wind contrary, we reached the bar outside Katif. Our boat though small could not cross the bar. But an Arab servant waded ashore, carrying our salams to the wali, and a letter asking whether the *hakim* and the padre might come ashore. The servant returned with all smiles and saying, *ahlan wa sahlān, Marhabba* (Welcome). There and then sprung up a friendship between two men, the Wali and Harrison, which lasted till death took Muhammad. This is the kind of friendship which has contributed so much to the good name of the Mission in the eyes of the king and all the people of Najd.

In the summer of 1914 Dr. Harrison was in Katīf again, now being swamped with medical and surgical work of every description. He immediately sent for Mrs. Van Peursem, who was then our only American nurse in Bahrain, to come and take care of the women's medical work. On July 10 she sailed thither, taking her twelve-month-old baby with her, to serve the Arab women in Katif. That summer marks the beginning of a long line of visits to the people of Saudi Arabia. Since then many of our missionaries have visited these places, both men and women. Although these visits must be considered primarily medical, strictly non-political, they were none the less social, philanthropic and spiritual. Our doctors have always carried a full Gospel.

In 1918 the influenza invaded the capital of Najd. By this time the king had heard a good deal about the American doctors in Bahrain. In fact some of his soldiers,

wounded in Katif and numbers of his family, had been treated by our doctors. The Wali Muhammad kept the king well informed about the missionary activities in Katif. The eldest son of the king was then down with the influenza and Dr. Harrison was summoned to treat him. The camel caravan was just too slow to carry the doctor in time for his case. Shaikh Turki, the heir apparent, died before the doctor's arrival. Disappointing and discouraging as this was, Dr. Harrison nevertheless visited the king and remained in the palace for a month. And here began medical work by American missionaries in the capital of Arabia. Since then many visits have been made by physicians and nurses of the American mission, to the capital of what is now known as Saudi Arabia. Every one of these missionaries is personally known to the king and his family. The king is indeed very gracious. He knows people by name and inquires about their welfare. And he knows their character too! I have heard the king say: "*Ṭabīb* Harrison is not only a clever physician. He is a good man." That, coming from Ibn Sa'ud, was high praise and showed proper observation, for it is a correct appraisal of my colleague.

In 1920 Dr. Louis P. Dame, now of Rockford, Ill., was first called to go into Central Arabia. He too became very intimate with the people of Najd. He was for sixteen years the missionary physician in Bahrain, and consequently has made more visits to Najd than any other missionary. In 1933 Dr. Dame was requested to come and bring with him a woman nurse. Women's work then began to loom large. A very successful tour was made that summer by a party consisting of Dr. and Mrs. Dame, Mrs. Van Peurse, an Indian nurse and many indigenous assistants. This momentous trip and visit introduced American women to the harems of Central Arabia. The love of the Arabian women for our American women has grown with the passing of the years. Dr. Esther Barny Ames has much endeared herself to the women of Najd because of her amiable character and because she has relieved so much suffering among them. In fact it appears that our medical women are as much in de-

mand as the men. It is difficult to imagine any one, man or woman, more favorably regarded in Riyad than Dr. Esther Barny Ames. It is this respect for the Mission medical people and their work that cements the friendship between Ibn Sa'ud, his sons and his wazirs and the Americans in all Arabia. I have heard this statement from a high executive in the Oil Company: "We all benefit from the reputation of the Mission."

In 1935 Dr. Dame was asked to bring with him nurses and doctors and any one whom he desired to bring. The consequence was that eleven of us went, including nurses, a padre and his son. This turned out to be a five months' tour visiting Riyad, Buraida, Anaiza, Ha'il and Bedouin encampments. During this tour more surgical operations were performed and more medical work done than ever before, far beyond our greatest expectations. This tour, more than ever before, revealed the need of surgery in the interior of Arabia and at the same time revealed the indescribable diseases from which the Bedouin suffer. During all these five months, the king, through his wazirs, walis and agents, took care of all our material needs. He provided cars and trucks, mutton, rice and tinned fruit as much as we desired. And at the end each individual in our party of eleven, from the doctor to the sweeper, received gifts of fine clothes and riyals (dollars). All along the way we received every consideration, and were treated with respect and favor. We were not hindered in any of our movements, whether in our daily devotions or Sunday services which were held in our house. It was evident that the Arab respects religious men, even though their religion is not his own. A man without religion is unthinkable to an Arab.

In June 1935 Dr. Paul Harrison and Dr. Harold Storm arrived in Riyad for consultation with Dr. Dame. On the Fourth of July our party left to return to Bahrain. Dr. Storm, having received permission from the king to visit any part of his kingdom except the holy places, Mecca and al-Madinah, left for the Red Sea, and from there on made his unprecedented tour into Yemen and around the South

of Arabia, ending up at Muscat. It was on these tours that Dr. Storm won the favor of the sons of the king.

Since 1935 the king has made repeated calls on our medical personnel, including Dr. Wells Thoms, who on his two visits made a reputation for himself. Dr. Esther Barny Ames had a house assigned to her in the capital so that she might do better medical work in her own house and be more comfortable during her stay there. During the summer of 1947, Dr. and Mrs. Storm made a prolonged stay in Riyadh and Ta'if, doing medical work and making friends. Both Dr. and Mrs. Storm have so endeared themselves to the people that they can bring whomsoever they please, and stay about as long as they wish.

The missionaries cherish this friendship. We hope that this happy relationship, developed during the space of thirty years, between the members of the Arabian Mission and the people of Saudi Arabia, may endure, and more and more grow into a fellowship.

GERRIT D. VAN PEURSEM

*New Brunswick, New Jersey*