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Neglected Arabia





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# NEGLECTED ARABIA

## CONTENTS

MODERN MUHAMMADANISM

Rev. Edwin E. Calverley.

CHRISTINE IVERSON BENNETT, M.D.

THE PRAYER OF A JEALOUS WIFE

Mrs. G. D. Van Peurseem.

HOW MEDICAL WORK HELPS EVANGEL-  
ISTIC - - - Rev. Gerrit D. Van Peurseem.

NEWS ITEMS



# The Arabian Mission

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# Neglected Arabia

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## Modern Muhammadanism

REV. EDWIN E. CALVERLEY

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EDITOR'S NOTE.—*This interesting article upon a most timely subject is one of the products of the writer's recent studies at Hartford under that master of Muhammadan learning, Dr. Macdonald.*

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REV. EDWIN E. CALVERLEY  
FROM KUWEIT, ARABIA

One of the most interesting consequences of the participation of Turkey in the war is the changing conception of the jihad, or Muhammadan holy war. Heretofore the jihad has been the nightmare of the European nations. The Pan-Islamic movement under the control of Turkey meant the possibility of uniting all Moslems in a "holy war" against all Christians. That was what made Abdul Hamid so carefully courted by London and Berlin.

The jihad is a fundamental policy of the Muslim Church-State. It is simply a war against all non-Muslims, for their conversion, control or extermination. The world, for the Muslim, is divided into two parts, the Dar ul Islam and the Dar ul Harb, the Abode of Islam and the Abode of Warfare. Islam is committed to the conquest of the non-Muslim world. It will be shown later why Turkey, the chief Muslim state, has not been in constant aggressive war with her neighbors.

German writers about ten years ago began to take an increased interest in the Muhammadan jihad. The Kaiser had already begun to cultivate Turkish friendship. These writers recommended a closer relationship. They indicated the possibility of securing the direction of this "holy war." It could be done through the Turkish government. Other writers, German, British, Dutch and American, hastened to point out the dangers of such a policy. They showed that the jihad was against all non-Muslims. They predicted that any inflaming of the Muslim world against a part of the Dar ul Harb would involve trouble for all. When Turkey entered the war, she declared the jihad. But it was a modified

“holy war.” It was a jihad, not against all non-Muslims, but against the enemies of Turkey. In that sense it has been accepted and acted upon in the Muhammadan world. Only those Muslims under the Turks politically feel called upon to join in the jihad.

How has this come about? What was it that brought about this modified use of the jihad, that nullified the predictions of those who feared Germany was playing with a fire that would burn her as well as the enemies of Turkey?

It is because change is possible in Islam. The Muslims can modify their religion as they wish. They can go as far as practically to reverse their position upon any doctrine or practice, and the new position will be as strongly held as the old had been. Heterodoxy can become orthodoxy, and what was orthodox thereby becomes heresy.

This all happens in accordance with two of the fundamental sources of authority in the Muhammadan religion. Protestant Christianity has one rule of faith and practice, the Bible. Catholic Christianity has the Bible and the Church. Islam has four sources: the Koran, the hadith, or traditions, kiyas, or analogy, and ijma, or the agreement of the Muslim people. It is these last two principles of analogy and agreement that make change, for progress or otherwise, possible in the Muslim religion.

Analogy is the inference that may be drawn from old cases to apply to new situations similar in character. There are few circumstances of the present that cannot be brought into some relation with something that has occurred in the past. So analogy is of wide and constant use in Islam. Agreement however, is connected with what is absolutely new. It is based on a saying which tradition ascribes to the Prophet. “My people,” said Muhammad, “will never agree in an error.” Therefore whatever the Muslim people agree upon is right, is orthodox Islam. Whenever it happens that the Muslims find themselves agreed upon a certain point, no matter how different the new attitude is from that previously accepted, then that new position is what all are to believe and act upon.

Sometimes ijma overrules the Koran itself and makes the present day Muhammadan hold fast to beliefs that the founder and patern of his religion, Muhammad himself, denied. An illustration of this is the matter of the sinlessness of the Prophet. Muhammad himself expressly stated in the Koran (the Muslim would say that Allah said it) that he needed to ask forgiveness. But the early generations of his followers saw that if they were to have a sure and authoritative source for the practice of things not mentioned in the Koran, they had to invest Muhammad with impeccability. They did so. Ever since it has been the orthodox view that Muhammad was sinless, statements in the Koran itself to the

contrary notwithstanding. The same change has occurred with regard to Muhammad and evidentiary miracles. Unlike some of the other prophets, including Jesus, mentioned in the Koran, Muhammad, according to his own statements, performed no such miracles. But it is high heresy for any present day Muhammadan to make or believe such a statement.

It is to be noted that any change from previous orthodoxy does not thereby become a part of Islam. Such a change is merely an innovation, *bida*. It may be a good or a bad innovation. If it is such a one as meets the changed conditions of life and circumstance in the world, it will probably be recognized as a good *bida*. Then at some later time, when it is found that the Muslim people in general have accepted the innovation it will be embodied in a fatwa, or opinion of the legists. It has become orthodox Islam by *ijma*. Some such principle worked in the Catholic theory of the Infallibility of the Pope. That theory was generally accepted by the Catholic Church long before it was formally stated in 1870.

It is this principle that missionaries, merchants, consuls and ambassadors of all nations have acted upon when living in Muslim countries and especially in Turkey. Whether they knew the theological basis of their practice or not, they knew that if they proposed some new policy to the government or if they asked permission of the police authorities for some new venture, they would receive the answer, "That is heresy," or "That is contrary to custom, and therefore cannot be allowed." But if they quietly went ahead with their plans and made their ventures, they could afford to wait until the leisurely Turks had found out what they had done and could then answer any protests. They knew of one infallible answer. They could say, "This has been going on for years," or "We have had no previous objection to this thing; it is an established matter"; and the opposition ceased. In a nut-shell: In Islam, whatever is, is right.

The very matter of the present caliphate was decided by *ijma*. The caliph, or successor, had to be a Quraysh Arab, one of Muhammad's own tribe. But the Turks obviously could not fill that requirement. Then are they usurpers? Originally they were. But time and circumstance have kept the Turks in the caliphate until now they have established their right to it, and it is not of orthodoxy to call them usurpers any longer. Undoubtedly there is the possibility of a change again, and a change that would be acceptable to the Arabs. But the Muhammadan world does not now consider that Muhammad V is a Pretender.

Further, Turkey has not been in constant aggressive warfare with her neighbors because circumstances have made that inadvisable. Her waning military strength meant defeat for her, so she choose peace. Peace when war meant defeat thereupon became a permissible attitude toward the non-Muslim world.

The very latest use of these principles is in the matter of interest. Heretofore the orthodox position has been that not only all usury but also all interest was forbidden to Muslims. Business in the East has suffered immeasurably from this precept. A statement frequently seen and perfectly true is that the dead hand of Muhammad has held the commerce of the East throttled in its grasp. There were no Muslim banks and no commercial companies whose share-holders invested because of the interest they would receive on their capital. All business was individual. Corporations were unknown. But now the Sheikh ul Islam at Constantinople has declared that interest is lawful. This had already been done in the more progressive countries of Egypt and India, and in Turkey interest was being accepted more and more generally by means of legal fictions. But now it is acknowledged outright as orthodox. Whatever is allowable in law is proper in religion and commendable in private life. Islam knows no such distinctions as we make when we say a thing is legal but not ethical. So banks and corporations are now possibilities for Muslim enterprise. Since life may not be divided into relationships as we know them, banks may also be established for the wakf, which is property bequeathed for religious usages, such as mosques or darwish fraternities. And now we may expect the gold and silver that has long been beaten into bracelets and bangles will be invested in banks and companies, because a return never before possible may now be secured by the possessors.

As both politics and business have undergone radical changes, so that principles that heretofore were rank heresy are now officially orthodox, missionaries to Muslims may hope that Christian doctrines, even those most repugnant to Muhammad and his faithful followers, may, in process of time, become accepted by Islam. They may even become Islam itself, although they would make a different Islam.

No one should despair of influencing or of winning the Muhamadan world. Change is a Muslim principle. Progress is possible in Islam.

## Christine Iverson Bennett of the Arabian Mission

Died at Busrah, Arabia, March 29, 1916



MRS. CHRISTINE IVERSON BENNETT

It is some years since we have been called upon to offer the supreme sacrifice of life itself upon the altar of God's purpose—the evangelization of Arabia. For His work here below the best we have had has seemed so inadequate, but when He asks for one of us to serve in His presence we are glad and proud that the honor has fallen upon Christine Bennett. No one of our number is more worthy, no one I think is better prepared to enter into the joy of our Lord.

Christine Iverson was born in Denmark thirty-five years ago. Coming to this country with her parents at the age of twelve, and with but little behind her but her Godly parentage and her own steadfast purpose, she set herself to acquire that education which would enable her to be of most use in the world. The same ideal led her while in the University of Michigan to pledge her life to Foreign Missions and later as a medical missionary to listen to the call from Arabia. When my wife and I returned to Arabia after our last furlough in 1909 she was one of the party, and an intimate acquaintance of several years in the same station made her as one of our own family.

After two years of study she was married to Dr. Arthur K. Bennett and with him entered upon her four years of service in

the Busrah field. Well prepared both as to medical skill and the acquisition of the language, she found in the women's department of the Lansing Memorial Hospital ample scope for all her gifts of mind and heart. We can only surmise the physical strain of such a life upon one who was also wife and mother, and wonder if we were at fault in allowing her to remain on the field a year longer than the usual term. She herself was one who held her bodily strength as the last factor to be considered when facing any call of duty.

One could not live with her in the same station as I have done, without learning to welcome and appreciate her views upon the many questions which in the Mission Field are often so difficult of solution. Definite in her own opinions, she was yet tolerant of those of others. Not alone was she a missionary but she was that added and more valuable product "one of the Mission," ever ready to sink her own interests in the larger values of the whole body. While her intellectual gifts were not few nor small it was her qualities of heart that endeared her most to all who knew her. Her sunny smile and bright and ready speech made her a delightful companion to all she met in the social life of the station, both within and without the Mission circle. Her optimism and un-failing cheerfulness were a great comfort to her co-laborers, and her large charity for the faults of others and an obliviousness to her own virtues, helped her to become one of the most loved of our missionaries.

When one thinks about the loss to our work, especially to our already sadly depleted medical force, we dare not seek to fathom it and can only leave it to the Captain of the Host, and with those who might come out and take her place. Nor is it fitting to lift the veil from the grief of her husband and the little motherless boy, nor from that of the old father and mother who had hoped in a few weeks time to hold her once more in their arms. Personally we have each one lost a friend, but we cannot lose the memory of that rare and beautiful thing—a devoted life, and some of us will go through the years of service before us with heads a little higher and hearts a little stronger because we have known her of whom these lines are written in loving remembrance.

J. C.

## The Prayer of a Jealous Wife

Mrs. G. D. Van Peursem

Some time ago we spent two weeks in a town on the mainland as guests in an Arab home. These two weeks taught me more of real Arab home life than the rest of the time I have spent in Arabia. There is nothing in my experience of the last five years that has left a deeper impression. I only wish I could procure some such opportunity to the writers, who want to give the world

the impression that there is as much happiness in Moslem homes as in Christian.

Our host was a Moslem enjoying an exceptionally good reputation. Hospitable, popular, just, generous, are some of the adjectives used when he was spoken of. A real Arab lady was our hostess. She was refined, sweet-mannered, loving and lovable, sympathetic, attractive in every sense of the word. Her children loved her. She loved them and was proud of them. She loved her husband and was proud of him. That sounds like the story of a happy home, does it not? But—!!!

We arrived at the house late at night, so we did not see much of our hostess till the next day. As soon as the regular salutations were over and the usual questions answered, i. e. "How long have you been married? How many children have you? Will your husband take another wife?" the faces relaxed and that typical sad expression appeared,—that expression so familiar to us women-missionaries to Islam. The preliminary conversation ended with a deep sigh by the hostess saying: "Your religion and your ways are so much better than ours. 'There is no God, but God,' etc. What can we do? Misery, grief and all sorts of troubles have been written over the heads of the Arab women by God. Liberty, joy, and happiness is your portion. You are different from us. We are like beasts and our men treat us as such—no better. God is merciful. Praise be to God, and Peace on his prophet."

The next day preparations were made for the feast of El Kasam. The husband sent home his purchases of rice, dates, peanuts, sweets, etc., more than ten times the amount needed. The younger members of the family prepared their prettiest garments and jewelry. I have never before noticed this feast in Bahrein. It falls two weeks before the first day of Ramadhan. The Shiah Moslems say that on that day God sits on a special throne arranging and planning the affairs of the world for the ensuing year. Who is to die and who is to be born, who is to go on pilgrimage, who is to become rich who is to become poor, all the joys and griefs of life are assigned to mortals that day. People have the privilege to appeal to God at that time, and the most frequently repeated petition is the one God answers. Women are admitted to the mosque in the evening. We were invited to join with the family in their petition so that theirs might be the one most often repeated and consequently answered by God. What do you think they pleaded for?

The previous year the husband took unto himself a second wife and built for her a nice house. She was a pretty, young and amiable girl and was soon to become a mother. The plea that went up to God was the death of this young woman and her child. The whole family, mother, children, servants and even friends, all joined to plead from sunset to sunset for the death of this unfortunate second wife

in the new home. "Is she not taking my husband away from us half the time? Did he not send to her just as many bags of rice, and peanuts and sweets? All of the gifts I receive from him now give me pain because I know she gets exactly the same. Have I not reared his children and been the best wife to him for eighteen years. Had he not always said he would never marry again?—" Sobbing she continued: "Do pray with us for her death, oh I want to die myself. I take no pleasure in my clothes and jewelry. I always dress in old clothes even on feast days. The food I eat chokes me. Inside of my heart is a continuous pain which is eating me up like a fire. Whenever he sends a bag of rice or a pound of coffee here, he sends the same to her. He fears she might be jealous. Yes, he is afraid of hurting *her*. Me! he does not think of me anymore, he does not even know how I suffer. Were I to complain I am sure he would whip me to silence. Why? Don't you know? Because I am old, nearly thirty and not pretty any more, and my health is gone. "Her sobbing and her daily complaints were enough to soften the stoniest heart. Here was a picture of sadness impossible to find in a Christian home, but there are many such in Moslem homes. Jealousy, hatred, envy and murder in their hearts, and no weapons to fight these enemies!

What golden opportunities we had to tell of Christ and His love! And what an intense listener she proved to be! She drank in every word eagerly. Much comfort she received in these two weeks and we hope it will be a lasting joy to her, to know that Jesus is her Saviour and comforter.

## "How can the Medical Work best help the Evangelistic?"

REV. GERRIT D. VAN PEURSEM, BAHREIN



REV. GERRIT D. VAN PEURSEM

In the treatment of this subject I make some necessary pre-suppositions. First of all I pre-suppose ideal conditions with regard to the relation between the Medical and the Evangelistic departments. If unity and harmony does not exist between the two, cooperation must not be attempted. Where incompatibility obtains, nothing but failure will result from an attempted union. Separate work is possible, and under these conditions advisable.

Secondly, I pre-suppose that every missionary in Arabia puts the Evangelistic first and foremost, that the ultimate aim is not the body, not the mind, but the soul of the Arab. No one will think that I speak disparagingly when I say that the other departments of our activity are not ends in themselves, but noble and admirable means to an end. Our Lord went about doing good but he seldom healed the sick or raised the dead, except that it bore on the spiritual. "Thy faith hath made

thee whole," are his words. Not infrequently faith was made the condition and often the result of Christ's healing. In fact in the paralytic, he makes healing synonymous with forgiving sins.

What I mean to say is best expressed in "Neglected Arabia," of a little more than a year ago, by one of our number under the title "What we are here for." I quote here some parts of the article, "A hospital and a doctor if they aim only to relieve bodily suffering, are in a field like ours, only a hindrance not a help, for good works are the core and the curse of Islam, and we cannot afford to bolster up that idea. A school, however finely equipped is, in a land like this worse than useless, if it educates only the mind, for it makes educated rascals who take over our vices and distort our virtues. We have excellent hospitals and are proud of our doctors: we are on the way to having efficient schools: we push both these activities, but only as a means to an end—'to make Christ King.'" If this is true we should study to make these means most fruitful and to adjust them according to the needs of our great aim and end—Christ and his Kingdom.

The Evangelistic work as a matter of course belongs primarily to the minister and those appointed to work in such capacity. But the medical missionary should not and can not divorce himself from active evangelistic work. Division of labor is an excellent and necessary system of economy. But it can be overdone. I do not agree with those who say that the missionary doctor has done his whole duty when he cares for the medical side of the hospital and his community. There is danger in specialization, necessary as it may be in these times of competition. Medicine is not the limit of the doctor's activities on the mission field. As one expressed it, "the doctor is chief of staff of the hospital." This should include the evangelistic as well as the other departments.

If we leave the evangelistic work altogether to the padre or colporter, whom the Arabs almost invariably look upon as a paid agent and, like the doctor, is a specialist in his line, the great truth, that Christianity is a life not for Christians, Mullahs, and teachers only, but for all men, is not conveyed to the Arab mind. He soon concludes that smoking, drinking, etc., are considered wrong for the preacher but not for the doctor. He, of course reasons from his own religion, where the Mullahs are expected to observe the rules strictly. What we want however, is to make the Arabs see that the same spiritual life is for all of us.

The doctor has opportunity to preach "out of season," which seldom comes to the preacher or the colporter. It is when we perform labor of love that we can preach Christ best. The preacher can be the good Samaritan in words, the doctor in deeds, and if he wishes, also in words. Emergency cases offer golden opportunities to reach a common ground with the Arab, and to drive home striking truths. On the other hand the evangelistic man, working singly is in grave danger of making serious mistakes with new and dangerous cases. I have assisted the evangelistic department in showing lantern slide pictures to the patients when the doctor in charge was not notified as to time

or suitability. We dragged a man on his bed from one side of the room to the other so that he might see the pictures. Our intentions were good, but we should have known that the man had shortly come from the operating table, and that he should not be moved. In the midst of the performance the doctor stepped in, indignant, and rightly so.

The medical department is best fitted to further evangelistic purposes when the doctor is as much a preacher as time and circumstances will allow. David Livingstone was not a doctor only, but a preacher. When he was asked to come to the U. S. A. and settle, he wrote, "I am a missionary, heart and soul, God had an only son and he was missionary and physician. I am a poor, poor imitation of him or wish to be. In this service I hope to live, in it I hope to die." When he was accused of sinking the missionary in the explorer, he wrote, "I place no value on any thing I have or possess except in relation to the Kingdom of Christ," "We can afford to work in faith. Future missionaries will be rewarded by conversions for every sermon." Nearly all the great missionary doctors have been, not ordained ministers, but great preachers as well. Dr. Otte of our own church was no less a physician because he preached without ceasing to the Chinese. At home he was known as much a preacher as a doctor. Jacob Chamberlain was a preacher and a doctor of whom the International Encyclopedia says, "His medical and surgical skill is of a high order, but he makes the service of the soul his chief concern." It will not be necessary here to more than mention the names of missionary heroes like Hudson Taylor, Ion Keith Falconer, or Pennell, all of whom stand forth as heralds of the Gospel.

The question of time will be a serious one. How can the medical man get time for all this? That is not for this article to answer. However, if a Christian captain on the British India S. S. Co., in the Persian Gulf, can find time to preach to the people on his ship—as we have seen at least once, the doctor can certainly help present the gospel to the people of his hospital. The medical man will help the evangelistic department only in so far as he gives this department the benefit of his popularity, and general standing in the community. And when the people say to our missionaries, as they said to Paul after he healed the impotent man at Lystra, "The Gods are come down to us in the likeness of men," they may likewise answer with Paul and Barnabas, "Sirs why do you these things? We also are men of like passions with you, and bring you good tidings, that you should turn from these vain things unto a living God who made the heavens and the earth, and the sea and all that in them is."

The methods of help that the medical department can render to the evangelistic may be roughly divided into two: help *in* the hospital, since so much of our evangelistic work is done there, and help *outside* of the hospital.

First as to the helpers and assistants. No one will deny the importance of having good Christian assistants. One distinction the natives make between the other hospital in Bahrein and ours is, that their

assistants are not good. They say every one there can be bought with a bribe, and the poor man has a poor chance of being treated. On the other hand here is equality and fairness where bribes are almost unheard of. It is encouraging to hear the Persians tell how bribes are tried with our men, and how they fail. The assistants can do great service for the church by being as faithful as the doctor, as loving and helpful as their Lord, who while he healed, spoke words of eternal life.



SOME PUPILS OF THE BAHREIN BOYS' SCHOOL IN WHICH MR. VAN PEURSEM TEACHES

The daily clinic service is the great opportunity for reaching the Arab with the Gospel. To my mind the doctor should lead often and the helpers occasionally as their ability guarantees. Everything in the hospital should give way to the 15 minutes clinic, to make it effective. The helpers should not be running about, especially not in front of the preacher. All distraction should be avoided as much as possible. The helpers should sit among the patients, as in fact, our doctors do. Special seats for our people in front is not conducive to the idea of Christian equality which we constantly preach.

We should compel every one to come into clinic preaching—not police fashion but as Christ in the parable of the great supper, would have us compel people to come into the Kingdom. There is a vast difference between forcing a man and urging a man, between urging and simply inviting him. The slum worker of Chicago fully realizes such distinction, and the bums feel the difference, for many are urged to accept Christ, and they do. In our work, urging a man to religious services should not be so done as to make him hostile, nevertheless it should be made hard for him to resist. The time has come in most of

our stations for pressure, not compulsion, for aggressiveness, not simple patience. As the boatman loads his boat to its utmost capacity



BAHREIN MISSION HOUSE DESIGNED FOR THREE FAMILIES. HOME OF MR. VAN PEURSEM

without sinking it, so we should load the Arab with Christianity to the utmost of his tolerance.

Further, the medical departments can follow lines of assistance with the in-patients. A systematic method can be employed by which every in-patient shall hear a little scripture reading, a few words of comment every day. In this way no one is omitted and no one is burdened or bored with too much religion, which is often the case when the work is done promiscuously.

This method was followed quite successfully in Bahrein two years ago. Each one felt himself responsible for the patients assigned to him for spiritual instruction. No one felt that a day could pass by without seeing and speaking to his spiritual subject. It was interesting to compare notes, to see that the same need was quite universal and the ignorance equally dense. Even though a harvest was not forthcoming, there was consolation that seed was sown broadcast. It gave impetus to personal work which often seems so hard. It stimulated Bible study, and was a means toward spiritual growth.

Finally, what service can be rendered outside of the hospital? First, as to friendly visits among the Arabs, the medical and the evangelistic can go together, showing that socially we are all one as well as religiously. Certain evenings a week can be set apart for this purpose. And if the doctor has special invitations extended to him because he is "hakeem" and not a "Kus"—he will help the evangelist by trying to get an invitation for him also. If it is plain that the minister is not wanted because he is a minister, the medical man will, of course, show that he hates to come without him. The mutauwas among the Muslims are greatly honored. And some sheikhs are never seen without their "Mutauwas." The Arab naturally tries to impress his idea upon you that their religious teachers are worthy of more honor than ours. This idea we must combat. We must show that our ministers are representatives of God, and thus looked upon with honor and esteem among us.

Secondly at outcalls, the evangelistic department is often glad to go with the medical, for it cultivates friendships and makes new friends. It opens doors inaccessibly closed before. The doctor can often at such occasions wedge in a little of the gospel, so as to start the minister on his message of comfort possibly, and good news. If it is not practical to take the minister, then the medical man can see where there is workable material for the preacher. He can inform the preacher, or urge the patient to come and call on the minister. The medical department can be the scouting party for the evangelistic.

Thirdly on tours, the medical profession can render unmeasured service. The people can soon be impressed with the fact that clinic preaching and dispensing medicine are inseparable. This was strikingly illustrated in Kateef last year. The Ameer knew, after he failed to stop the clinic preaching, that admitting the doctor with his medicine meant permission to preach in clinic. It was a victory not for the doctor and the mission, but for Christ and the Church. The way once having been paved by the doctor it seemed no risk for the evangelist in bazaar and the houses to talk of Christianity.

Lastly, with regard to the Sunday services. On Saturday most people coming into the hospital can be casually reminded that to-morrow is the Sabbath, when we worship God in the Church where we sing and pray. Then we do not dispense medicines except for needful cases after the service. I need not say that the in-patients are brought in as far as possible. This is especially effective in bringing the friends of the in-patients to church. As we all know these are often more impressionable than their sick friends. One man from Kateef stayed in our hospital more than three months, taking care of his fellow Kateefies. He attended our services regularly, saw our manner of living and imbibed a great deal of the Gospel. Meeting him in Kateef six months later, he was still able to repeat the Lord's Prayer.



BAHREIN HOSPITAL TO THE LEFT, SCHOOL WITH CHAPEL IN THE SECOND STORY TO THE RIGHT

There is nothing so deadening and discouraging to the preacher as the empty pew. On the other hand, there is nothing so inspiring as a crowd. The crowds of Billy Sunday are the cause of his success as much as the effect of his remarkable personality. Personal work is the method of God's Kingdom. It was Christ's method. But there are not a few in God's Kingdom today who received their first inkling of spiritual vision direct from the pulpit. Many will be reached only by the sermon, who are otherwise unapproachable. For this reason, the medical staff should do their utmost to get people to Sunday service. It will be good for ourselves and our native brethren, as well as for our Muslim friends.

Our hospitals and the medical work have done marvels in Arabia, but the opportunities are widening, so that the future promises still more. We pray the Lord that he send more workers to supply the great need, and that the healing of the body be ever a means to the healing of the soul.

## News Items

The medical work for women in Maskat is growing steadily. During the past year women have come from many of the inland towns; from Rostaak, Eety, Nachel, Sur and Seeb. Dr. Hosmon is the only woman worker there at present, but she says she is so happy in her work that she never thinks of being lonely.

The schools in Busrah are flourishing. The Girls' School has an enrollment of seventy-five pupils, more than two-thirds of whom are Moslems. In the Boys' High School there are over one hundred boys, and the primary schools in Ashar and Abu-el-Khassib each have over fifty pupils.

In Kuwait the women as well as the boys and girls are taking splendidly to the Illustrated Parable Stories put out by the Nile Mission Press. The Bedouins too love to be told the stories and generally understand their application.

A few women are reading and studying the Gospels and the First Lessons on the Life of Christ by themselves, secretly, but come and ask the missionaries most interesting questions, and their visits are very encouraging.

It appears that at the time of the death of Mrs. Bennett the entire hospital staff at Busrah was stricken with typhoid—the two doctors and the three nurses. At the last reports, Dr. Bennett was still seriously ill, while Miss Holzhauser was convalescing. In their grief at the loss that has come so near to them; in the weakness following this sad inroad in home and mission circle; in the added strain upon those already overworked,—the Busrah missionaries need our prayers.

We were happy in welcoming Miss Lutton and Miss Scardefield in New York on May 13th, at the end of their trying three months' journey.

The friends of Arabia will rejoice in the appointment of Mr. DeWitt Scoville Clark, M.D., as a missionary to that land. Dr. Clark expects to go out the coming autumn.

The Deputation from the Board of Foreign Missions that is making a pilgrimage to our mission fields after visiting Japan and China, reached India several weeks ago. Its next destination was to have been the mission stations on the Persian Gulf. But war conditions in that region, and the commandeering by the British Government of the usual means of travel for the transportation of troops and munitions, together with the prevalence of typhoid in the Busrah region made it seem unwise for the Deputation as a whole to attempt the journey. Dr. Chamberlain, however, has ventured to visit the chief stations of the Arabian Mission and we may expect an interesting report from him concerning his experiences, upon his return to this country with Mrs. Chamberlain in July.

## A Deserved Tribute

In this issue there appears a significant statement by Ambassador Morgenthau concerning the character and service of the American Missionaries laboring in the Turkish Empire. It is a deserved tribute from a man who, as a Hebrew, cannot be said to be warped by favorable religious prejudice. Mr. Morgenthau here says that he has been delighted to help the Missionaries. In other connections he has gratefully acknowledged the invaluable assistance that he has received from the Missionaries. From them he has gotten accurate information—unobtainable by other means—regarding conditions in the interior. He has recently said in public that whatever success may have attended his efforts as Ambassador was due primarily to the instruction on his arrival at Constantinople and the constant counsel since of Mr. Peet, the Treasurer of the American Board, whom he describes as “the best informed foreigner living in Constantinople.” It will be recalled that Mr. Peet and Mr. Morgenthau rendered prompt financial relief to our Missionaries in Busrah, temporarily cut off from remittances from home.

## Hamlet in Arabic!

*The following notice, which appeared in the New York Times, April 12, illustrates the cosmopolitan character of New York's population.*

A striking demonstration of the universality of Shakespearean drama will occur on Saturday night, when a performance of “Hamlet” in the Arabic language will be given at the Brooklyn Academy of Music. The performance will be for the benefit of the Syrian and Armenian war sufferers and refugees, hundreds of thousands of whom are in the vicinity of Aleppo. The committee in charge of the entertainment is composed of men whose forefathers came from Aleppo. George B. and Joseph A. Zaloom are the prime movers in the project. This will be the first time a Shakespearean drama has been acted here in Arabic, the language spoken in Syria.

“The newspapers do not seem to be getting the full information regarding the actual condition in the Aleppo district,” said George B. Zaloom. “From private advices that come to us the situation is heartrending. We are doing what we can to alleviate the suffering, but the Syrian-Americans are not very numerous and it is therefore most gratifying that the Rockefeller Fund and wealthy Americans are most liberally aiding.”



A STATEMENT  
BY  
AMBASSADOR MORGENTHAU

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“A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them.

As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them.”



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