

woman, when she became her master's wife. This suddenly acquired power and position made her quarrelsome and peevish. On account of her secluded life and hard work, her children were delicate and died young.

As there were constant quarrels between her and her husband, she finally told him that he had better get another wife, which the man was only too glad to do, and took for his third wife the sister of the first. Thus the second wife has lost her power and doubtful honor, and has become a slave as before. There is also in the house a fair Greek girl with blue eyes and light hair, a slave in the household, whom he will probably marry when the fancy takes him. This home (?) Mrs. Worrall and myself have visited a number of times and have had talks with these women, but they are afraid of our Gospel. When we asked them if they did not want to learn to read, they replied that their husband would not let them.

This rich Moslem often invites Europeans to sumptuous dinners served in European style. He has a beautiful upright piano, and in a house separate from that of his wives, he has for his European guests a drawing-room filled with plush furniture. When he calls in a doctor for any of his wives or children, he always gladly pays the bills; but at the same time, in his own home he will not give a penny into the hands of his wives, and they must even wash and iron his clothes. His brother gave these poor, neglected women clothing and jewels, that they might not feel ashamed in the presence of women in an equally high position. Riches and European education and manners do not change the Moslem's heart—only the power of the Gospel and the knowledge of Christ.

The other morning a sad-faced woman came to me for medicine. I asked her the usual questions, but from her answers could not make a diagnosis of her case. So I let her talk on and on, and, after telling me all her physical pains, she began to tell me her own story, and it soon appeared that her direst need was the great Physician and only real Comforter. As a child she had been sold by her father to a wicked man, who treated her cruelly. He then married her, and, after two children were born, divorced her. She tried to earn her living, but as even her Moslem friends would not receive her until after forty days, she found this very difficult. She married again, and now has two pretty little girls. But because they are not boys, she is again divorced, and nowhere to go.

She had never heard the name of the True Prophet, nor of any such a thing as the Gospel. "I am so ignorant," she said, "I can never learn to read it myself. I will come often and let you tell me all about it. It is very sweet what you have told me, and I want to learn more." She came several times and then I lost sight of her. I

heard that she had gone to a house, and was slaving for her food. I hope I shall soon be able to hunt her up again.

Just one more instance, and then I will leave you to pray for these and many more in this Moslem land. Another of my patients is a fine-looking Arab woman with two little girls. While I remarked upon the neatness and cleanliness of the girls, the mother smiled and said that they had had fever for a long time. She, too, had had fever and could not bring them. I knew the father, as Doctor Worrall had operated on him last winter, and he seemed such a kind-hearted man. So I said, "Why did not their father bring them?" Tearfully this poor woman told me that he had divorced her the day her second little girl was born. This was six years ago, and since then she had been but a slave to him and had never dared to speak to him. He entirely disregards these two little girls, one nine and one six years old, and the mother has to sew for their living. How surprised I was, for the man reads and writes, and on general topics has very broad ideas. He learned several Scripture texts while in our hospital, and one of them was, "The blood of Jesus Christ His Son cleanseth us from all sin." How I wish he might understand the real meaning of these words.

Pray for your Moslem sisters in bondage.

A LYCEUM AT BAHREIN.

REV. JAMES E. MOERDYK.

Translated from a copy of a report of the recording secretary of this body. I notice that our brethren call it a "Religious and Educational Society." The helpers of the mission and Christian brethren of the community met with the missionaries of the station on the seventh of March, 1907, and after much conversation and planning organized the above-named society, which was to have weekly meetings in the house of the missionary, for the purpose of study and practical training in conversation and more formal talks on religious and educational topics. After a short talk, in which the aim of the society was emphasized and a plea made that this be never lost sight of, and a little instruction in the business and literary program of the meetings, a few simple, common-sense rules of order were introduced and adopted, and officers and committees were elected and the men were ready for work. They all agreed that the missionary ought to be their chairman and instructor in ways and means of promoting the good of the society, and elected a secretary-treasurer of their own and a committee for program, which committee was to report every week with a program for two weeks in advance, in order that every individual

should have plenty of time to prepare for his part in the discussion for the evening.

The majority of those present thought that they would much rather have religious subjects for discussion. So it was decided to have only an occasional subject which was purely educational, although all of these topics, even those which the program committee suggested, were not without a religious side. Usually they preferred to have debates on the subjects suggested, and so it happened that, out of twelve meetings, ten were devoted to formal debates and only two in which papers were read on some given topic of interest and profit. After the debate by the parties appointed for this task, the debate was thrown open to the meeting for all to participate who cared to ask questions or had some new thought on the subject; and in this way a larger number received personal benefit and practice in these things.



A THING OF WONDER TO THE ARABS—THE BUSRAH DRAWBRIDGE.

After the time for this exercise had expired the chairman took his turn to decide, first, on the merits of the debaters participating and, then, on the merits of the question for the evening, always making careful explanation of the reasons for his decisions. And this was his opportunity, also, for throwing out hints and larger instructions in the matter of the conduct of debates and debaters and in pointing out their weak points and mistakes of the evening. In order that