



Under "Mission Expenses," the item of annual meeting means the traveling expenses involved. With our field of magnificent distances this is a more serious expense than in most missions.

There remains the item of "Property." The bulk of this sum is for the erection of the missionary dwelling at Bahrein. It also includes the new school building of Muscat and the cost of a fine plot of land at Bahrein, adjoining the hospital compound. These are permanent investments which will bear interest in service at thirty and sixty and one hundred per cent, compounded as the years go by.

When we make up our accounts our balance sheets show so much received and so much expended. There is another balance sheet on one side of which are these \$26,000, and also our prayers and tears—and yours; but *we* cannot make up the other side of this sheet. The Lord's method of balancing accounts will be both surprising and wonderful.

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### A SIGN OF THE TIMES.

D. DYKSTRA.

Time was when the Mohammedans of the Islands of Bahrein were more devoted to their religion than they are at present. For an



"THE THURSDAY BAZAR"—WITH RUINS IN THE BACKGROUND.

evidence of this fact we have but to go an hour's walk beyond the limits of the village of Menamah, till we reach a place known locally as "The Thursday Bazar." The place is a sandy elevation rising out of gardens of palms and fields of herbage, and in the center of this plain are found the ruins of a mosque, or Moslem place of prayer. Two imposing minarets, landmarks for miles around, stand like sentinels above the heaps of rubbish formed by the slow crumbling of the walls of what was once undoubtedly a noble edifice. Though stripped of the muezzin's platform, these minarets are still handsome in outline, and their masonry is well preserved. Narrow entrances at the bottom open upon a winding staircase that rises to the upper opening of the minaret. By means of this staircase the muezzin used to elevate himself above his fellows to give his voice a larger range as he sounded forth his blasphemous testimony about God and his apostle.

At the foot of these minarets is a heap of debris that shows workmanship such as is not now attempted by the natives of Bahrein. We find cylindrical pillars surmounted by arches quarried out of solid rock, rafters carved with pious inscriptions, and walls decorated with entire chapters of history. Part of these walls stand almost intact, but most of them have yielded to the destructive influence of time, and are only a symbol of past glory.



A FORSAKEN TEMPLE AT BAHREIN.

1.—SHEMOON, THE ARABIC TEACHER. 2.—A CONVICT. 3.—SOLOMON, A COLPORTEUR.

It is said to have been in this mosque that many years ago the Islanders gathered every Thursday to be on hand for the prayers and readings that were held on the Mohammedan sabbath. Here the time was spent in lamenting for those who had died, calling upon them, observing the stated prayers, and listening to the reading of the Koran and other semi-religious writings. It was undoubtedly an inspiration to "the believers," and served to keep them more diligent toward their own faith, and more fanatic toward that of others.

But here, as in Jerusalem, the merchant followed the worshiper to the very door of his sanctuary. Soon it was found that this day and place gave an excellent opportunity for the exchange of goods, until nearly every worshiper brought with him whatever he had of beast or farm produce, to exchange it for rice and other necessities, which the merchants brought from the town. On account of this the religious part suffered, until there arose the condition that obtains to-day—all merchandise and no religion. At present, on every Thursday, the plain about the mosque is covered with a motley array of men, donkeys, sheep and goats, each barely finding for himself a place to stand or sit in between the bags of rice, the baskets of salt, the heaps of tobacco, and all the confused aggregation of the produce of town and country. The only prayers are requests for gain, and the name of God is used only in cursing. The day of preparation for prayer has become a day of dickering for filthy lucre, the muezzin's cry has given way to the bray of donkeys, and the halls of wisdom and worship have become stables for sheep and goats. But best of all, instead of the Koran being read to them, the Gospel, which is the power of God unto salvation, is being read and sold to them continually.

Not long ago some of our colporteurs and helpers climbed to the top of one of the minarets, and from the place whence the name of the false prophet had been cried out to the assembled multitudes, there now floated down to them in the tones of a Christian hymn the name of Jesus, the Son of God. Indeed an indication of what is by faith and what is to be in fact. Islam cannot withstand the corrupting influences of darkness, much less the destructive influences of the Gospel of light. The religion of the false prophet must one day give way to the religion of Him who with shouts of triumph shall take the highest station, and whom men and angels shall crown King of kings and Lord of lords.

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## ROUTINE SCHOOL WORK IN BAHREIN.

MRS. C. S. G. MYLREA.

It is now more than three months since I took over the teaching of the little band of Persian girls which we dignify by the important

sounding title, "The Bahrein Girls' School." And although I have had this article in mind ever since, I am afraid I have not collected very much material that will be of special interest to the readers of *NEGLECTED ARABIA*.

Every morning when we go over to the chapel for morning prayers, there are quite a few little girls sitting on the ground by the schoolhouse door. You may remember that the school is directly underneath the chapel. They have no idea of the days of the week, and



BAHREIN GIRLS' SCHOOL ROOM.  
"AFRAID OF THE JINN."

although they are told that there is no school on Saturday and Sunday, they always come.

We have about thirty names on our roll with a daily attendance of from fifteen to twenty. The curriculum consists of an hour and a half of work with no very great variety of subjects studied. The children being all Persians and therefore understanding practically no Arabic, the work of teaching is rather difficult. The children all come from the date huts around us and are from the lowest class. The youngest child is about three years old and the oldest about sixteen. Of course they feel no special responsibility about coming to school and have very little ambition or concentration when they do come. Those over eight or nine years old are almost all married and live