



investigation, is also a means to that end. Nevertheless, I have known of cases where printed Arabic gospels were bought to be used as amulets and where patients tried to rub off ink from the printed paper used to wrap powders in at the hospital in order to drink the solution as a remedy!

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### Abdul Messieh — In Memoriam.

On September fifteenth we laid to rest in our little Christian cemetery the remains of a man who was born a Moslem, but who lived and died a Christian. His name was Abdul Messieh, i. e., Servant of Christ, which name was given him at his own request, and was in itself a testimony to his faith in Christ. But more valuable than this outward confession were the fruits of the Spirit that so abundantly showed themselves in his life and character. He was a man without an enemy, as he showed love toward all and malice toward none. A faithful servant, a loyal friend, a trusted companion, he adorned his confession by a beautiful and manly character. During the year and a half in which I came in touch with him I have never heard him speak a word or do a deed that would not adorn a Christian character at home. And this means the more in his case as his opportunities for spiritual growth were less. Born among an Arab tribe up in the river country, in an environment thoroughly heathen and wicked, he started life at a great disadvantage. He early developed a desire for trade and travel, often making good money in trade, but spending it as often in travel, and also losing much in gambling. But with it all he had a spiritual side to his character, which kept him from losing his life altogether, and which, in the providence of God, brought him into contact with the missionaries and their message. The manner and the result of his contact with the missionaries may be gathered from the following letter by Mr. Moerdyk:

“Abdul Messieh came to us first in Muscat in 1903. He was then in town on business for the Sheikh of Kuwait in purchasing and delivering guns and ammunition. He came to my house and to that of the colporteurs with the purpose of asking about the Truth. He told me that he had been a Sunni, Shea, Wahabi, and Babi in turn in his search for Truth and rest, which he could not find. He had visited all of the principal shrines and had also been to Accha, the shrine of the Babis, to get peace. He had read many controversial books of the Christians, and some in the Bible, and felt that the Christians had the truth to give him. During his stay he came regularly to prayers and services, and in the evening came to read and talk about the Truth. After his

departure he left the employ of the Sheikh, visited at Busrah and Bagdad, and then returned to Kuweit, where he opened a shop. Here he remained for a period of about two years. He did not proclaim himself a Christian, but continued as such in secret. Whoever of our people called there always visited him, and his testimony was always true and strong. About this time the Sheikh must have learned about his being a Christian and not taking part in Moslem worship, for he was suddenly seized and sent away by the Sheikh's orders in a ship which went all the way to Zanzibar. From there he worked his way slowly back to the Gulf. He was on his way to Busrah or Mohammerah when he stopped off at Bahrein and was persuaded to settle down here. His first year was successful as far as a living went, and especially so far as his Christian life was concerned. He was honest and careful in his life, and diligent in the study of God's Word. He had a very good general knowledge of the Bible. He did a good deal of reading when alone in Kuweit, and his coming among Christian brethren helped him to understand what he had read."

Till the day of his illness he continued to read and to study his Bible, and his prayers were models of simplicity and childlike trust. He was often found reading and recommending the Bible to others, and, since his death, one of his companions has expressed his desire of walking in the way that Abdul Messieh had walked. He did not make a business of proclaiming his faith from the housetops, as he was of a quiet and unassuming disposition. But he did not fear to confess when occasion called for it, as may be seen from the fact that before one of the highest tribunals in this land he appeared under his new name of Abdul Messieh. His steadfastness in the faith is probably nowhere better shown than in his continually refusing the offers of his relatives to pay all his indebtedness if he would only come back to his old religion. He forsook all and followed Christ. For reasons beyond his control his business failed, and he unhesitatingly accepted a position where he had to do much menial work, a position that an unconverted Arab of his rank would consider much more disgraceful than begging. He not only accepted the position, but glorified his Master in his service, proving himself to be a faithful servant under all circumstances. He so won his way into our hearts that, at his death, we felt that we had been bereaved of one of our nearest and dearest friends. Why he had to go we cannot understand, but we know that his life has been a blessing and he, though dead, yet speaketh. His lonely grave in our cemetery may well bear the inscription: Here lies Abdul Messieh, whose life and death testify to the power of God's grace to save sinners, even Moslems.

## Difficulties without Discouragement.

### BAHREIN NOTES.

Some months ago two helpers were sent to the Oman coast to visit the towns of that district with Scriptures for sale and for distribution, and with instructions to use the time and opportunities during their stay in preaching\*the Gospel. Several years ago missionaries visited this district and sometimes lived there for a few months at a time without any apparent trouble, being welcomed and received by almost all the Arabs upon whom they called. The doctors, too, have visited there and were always received gladly and even at times asked to come and make that district their permanent abode. But at the time of the visit above named everything seemed to be different. The men were set upon almost from the first and were opposed from every quarter. They stayed on for a few weeks but things did not seem to improve, and at the last they were practically obliged to leave the district. In one of the towns where they first landed there seemed to have been a change in the person of the kathi, or prominent religious leader of the people, and this man was of the fanatical kind, who with great zeal came down upon the man accompanied by his retainers, who had probably reported the arrival and work of the men, and demanded to know their business. He condemned their books and the people of the Book, and publicly prohibited their selling or producing the Book in the town. Although not the real ruler in the place he openly defied the authority of his superior to allow anything contrary to his dictate in this matter. The helpers then proceeded to a neighboring town, but the kathi sent out his men to this town also to announce the business of the travelers and to condemn their Book and their work. The result was that at this place they were met by a slave-servant of the ruler of the town and taken to meet the complaint made by the religious enthusiasts that they brought with them a Book which taught things contrary to their religion and which was forbidden by their own holy book. Our helpers then succeeded in renting a shop which was to be their house while they were in the town. Of course, the people of the place would come and visit them, and then was their opportunity to bring out the Scriptures when many listened to the reading of portions, although not many could be persuaded to accept a copy for their own use. But every opportunity of taking the Scriptures with them in their visits in the town or in their hands on the streets was denied them. They did not think it wise to visit any more towns for the reason that the people of those parts seemed determined to oppose them wherever they went and to frustrate all their efforts to place the Scriptures.