



## Bahreïn Notes.

April seventeen of this year will be a day long remembered by the missionaries of Bahrein. It was on that day that Kamil was baptized, he and his three children. The prayers and hopes of many years and many hearts were answered and realized, and there was joy in heaven because there were added to the church those that are being saved. Kamil was born in distant Erzeroum, his father a Persian and his mother of Turkish descent. By the time he was a young man he found himself wandering up and down the Euphrates and the Tigris, in the service of the Turkish Government, collecting taxes



NEW BUNGALOW AT BAHREIN.

from the Arabs, and conveying passengers through places of danger. It was while thus occupied that he came in contact with our missionaries in Nasariyeh more than six years ago, and then began the search that has ended in this glorious finding. Kamil left the employ of the government and came to Busrah to be nearer the missionaries and to be able to receive regular instruction. He took up the profession of barber and thus earned a living for his family, at the same time having abundant opportunity to visit the mission house and receive instruction. During all these years he has never wavered in his faith nor failed to lead a life worthy of repentance, but has continually grown

in grace and in the knowledge of our Lord Jesus Christ. Kamil calls these six years years of waiting for the freedom which he now enjoys. It did not seem wise to submit him to the persecution that would be unavoidable in Busrah if he were baptized there, or openly confessed his faith in Christ, and at the beginning of this year he was sent down to Bahrein to be employed as colporter. The name he chose for himself shows the whole purpose of the man's life. When asked what his name should be he replied "Kamil Muhdi," the latter meaning, "The one who leads." He said he had himself been led, and he wanted to spend his life leading others. He is very earnest and sincere in all his endeavor, and bids fair to make a strong worker. The first part of his name means "perfect," and of course he is far from living up to that, and we earnestly ask the prayers of God's people for this child in the faith, that he may more and more shake off the old man and be clothed upon with the new man in Christ Jesus.

And what a precious treasure he brought with him as he stepped up to the altar. Three young souls were being snatched away from the kingdom of Mohammed, and were baptized into the name of the Father and of the Son and of the Holy Ghost. Who shall dare to measure the possibilities of this small beginning? It is undoubtedly from among the younger generation that we can expect our richest harvest. But up till now it has been exceedingly difficult to get even the slightest hold upon the youth of Islam, and all attempts to get full control over the lives and habits of boys and girls have been entirely fruitless. And here we have three Moslem children, come right in among us, with the seal of Holy Baptism already on their foreheads, growing up in the bosom of the Christian church, with a praying father and a tolerant mother to help bring them up in the fear and nurture of the Lord. Indeed a glorious privilege and a great responsibility.

Few may be their number at present, but we already have the assurance that our Great Shepherd has other lambs whom he is leading to Himself and keeping for His glory.

While speaking of these signs of hope, we must also describe the circumstances in which we found ourselves last Sunday night. In one of the lodges near our house the band of "native helpers" had gathered for a service of song and prayer, and with them were seven souls who had formerly been under the sway of Islam, but are now continually under the influence of Christianity. We sang together the songs of Zion in this strange land, while about fifty feet away from us was a band of Moslems going through their usual performance in honor of Hasan and Husein, claiming the latter as their intercessor.

As their words and songs floated in to us, so our messages floated out to them, while with us were those who had formerly been with them. Truly the Lord has blessed us and given us souls for our hire.

Another sign of encouragement for the work in Bahrein is the purchase of a Bible shop in a very strategic position in the Bazar. Only a year ago attempts were made to purchase a shop in the imme-



**THE CARPENTER SHOP ON THE HOSPITAL VERANDAH AT BAHREIN.**  
These men have made all the doors and windows for the Mission in this place.

diat neighborhood, and there seemed to be no end of obstacles in the way and the project had to be abandoned. Workmen are now remodeling the one-story building that was on the spot, and are making preparations to build a second story. This is the second Bible shop bought with funds supplied by the generosity of that old friend of our mission, Mr. G. J. Schoep, of Sioux Center, Iowa. The other shop was bought last year in Muscat, and in these two places we have now realized our fond hopes of having Bible shops that are all our own.

A few weeks ago we were very much concerned about one of the native helpers, Muallim Shemoon. He had been here only a week since his arrival from Muscat and fell sick with that dread Muscat disease, Black Water fever. For days his life lay in the balance. Both Dr. Mylrea and Dr. Bennett watched the case with careful anxiety, until at last the patient took a turn for the better. Now after

several weeks of careful treatment he has so far recovered that he will soon be able to go up country to recuperate. This is the first known case of Black Water fever in Bahrein, and undoubtedly the disease entered his system in Muscat. Another helper, Selim Eshoo, the hospital dispenser, is at present very ill, but we trust that in his case also our prayers for recovery will be answered, and the worker kept for the work.

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### A Striking Suggestion.

(Extract from a letter received from Mr. P. Ten Kate, Missionary at Posso, Res Menado, Netherlands, India.)

"I was reading recently concerning missions in Java and the influence of the pilgrims there. They are the ones who propagate Islam. What, therefore, would be a more strategic missionary move than to labor among the Meccan pilgrims, so that they would become Christians, or at least be under the influence of Christianity, instead of returning to Mecca as fanatic Moslems. The largest part of all the Meccan pilgrims come through Jidda. Some of them touch at Muscat on their way. It seems to me that the wise missionary move would be to open hotels at Jidda, where we could advertise that the various languages of Islam were spoken, and where missionaries could be present, or missionary helpers, arriving by the same steamers, so that all the pilgrims would in their own language receive aid in many ways, and the center point of pilgrimage would thus become a central point of evangelization.

"Your mission is already busy, in a certain sense, to reach the center of Islam in Arabia, but Christians must get close to Mecca as possible, and if possible in the city itself, although the time for this has not come yet. This is my favorite idea—to strike a blow at Mohammedanism by showing kindness to the stranded pilgrim from every part of the Moslem world at Jiddah."

