



the time when the vague toleration or indifference of the Turkish Government to missionary enterprise had given place to an active opposition. For a time we struggled for a bare existence, and for years each advance was a victory gained over organized resistance. When the new regime came into power in 1908, we, with all benevolent organizations, profited greatly. It was then that firmans were received for schools and hospital, that the ban on much religious literature was raised, and many annoying restrictions upon work and travel were removed. In searching for the causes of our material progress we must also take into account the growing trade, population and importance of Busrah. The invitation and challenge of opening doors is an ever-increasing stimulus.

JAMES CANTINE.

Women's Work in Busrah

The oldest organized work for women in Busrah is the medical work. It was begun about twelve years ago and has been carried on almost regularly ever since. It has grown steadily and is the largest medical work for women in our entire field. During the past year there were women treated. It is true these are not all Moslem women, but we note with pleasure that the number of Christians and Jews is small compared with that of Moslems. The majority of these women would probably be left uncared for if there were no woman doctor here, so that it is an important work, viewed from the point of their physical need, and how much more so when it also gives so many opportunities of ministering to their souls' need. There is no department of missionary activity in which the opportunities for personal work are so great as in the medical department. In the daily clinic, in the wards of the hospital, in the homes when she is making her out-calls, the missionary doctor may well be envied the opportunities which are hers.

The Lansing Memorial Hospital is probably the only place in all Busrah where women of different races, religions and classes meet together. No one could fail to notice the difference in color, features, dress and manner of those who come to the daily clinic. There are the native Christian women, both Protestant and Catholic, with their gayly colored silk izaras draped so prettily around them; the Jewesses, with their ugly masks and unbecoming padded cloaks, and the Moslems, dressed as variedly as their stations in life vary, though the most of them, from the dainty Turkish lady down to the poorest black slave woman, wear the long black abbo for an outer garment. And among the patients the variety is just as great. I have seen in one ward a Turkish woman, two Bedawin Arabs, a Persian, a negro slave woman—all Moslems—and a Catholic Christian, while in a room near by was a Jewess.

The influence of the woman's medical work reaches far beyond Busrah itself. Many of the patients come from Amara, Nasaria and other river towns above Busrah, and some come from Muhammera, on the Persian side.

Day by day in loving gentle service and simple, earnest preaching the doctor and her assistants are seeking to lead these women to Christ. We have seen results, especially among the patients, and surely when we consider the thousands of women who have heard the gospel here we may hope that the seed which has been sown during all these years will bear much fruit.

EVANGELISTIC WORK.

This is not of such long standing as the medical work. I think it is about six years since a missionary was first appointed to do evan-



TWO BIBLE WOMEN — BUSRAH

gelistic work among women at Busrah. Much of this work has in the past been done in connection with the hospital, and we hope it will always be so. There is a great field here for an evangelistic missionary, and one to which she may well devote considerable of her time. I know of no better way to become acquainted with women of various classes than by occasionally spending a part of the morning at the hospital with the women who come to the clinic. It always results in getting invitations to visit new homes. And the preaching

in the wards is about the most pleasant work that falls to the lot of one engaged in the work among women, perhaps because it seems to yield results more readily than the same amount of time spent along other lines of evangelistic work.

HOUSE VISITING.

Looking at it from an evangelistic point of view, there is more satisfaction in visiting the middle classes than the very rich or very poor. They are as a rule intelligent and seem willing to listen to one's message, while the rich, though they like a social call, are usually lazily indifferent to the preaching of the gospel. And yet I have seen the women in one of the wealthiest homes in Busrah listen with much interest to the parable of the sower as the Bible woman was telling it to them in her simple and attractive way.

Many of the middle-class people work the large date plantations, and one can spend pleasant as well as profitable hours reading and talking with the women while visiting them in the date gardens.

The poorer classes are so very ignorant that it is difficult to make them understand even the simplest gospel stories. But they are therefore all the more in need of our teaching.

One part of the evangelistic work which is of especial value to the Christian community is the women's prayer meeting. We want to see the native Christians taking a more real and earnest part in the conversion of the Moslems, and it is our hope that through meeting with them in prayer for this work they may learn to recognize their opportunity and responsibility.

OUT-STATIONS AND ITINERATING.

About three years ago one of our missionaries was appointed to Busrah out-station and village work. Up to that time very few of the towns and villages near Busrah had been visited at all, and in none of them had any regular work been done. Since then Zobeir has had a resident missionary from two to three months of each year, and Amara has also been worked for several weeks at a time. Probably most of you have read the reports of our itinerating missionary, Mrs. Vogel, on this work, and know how very different was her reception at Zobeir this year from what it had been the first time she went there. Each year she has stayed longer, gone about with more freedom than before, and found the hearts of the women more receptive. To quote from one of her reports: "The tour to Zobeir, which was accomplished in the early spring, proved a great stimulus to the work so recently begun in that fanatical place. Through contact with Christians the people have learned that our religion teaches purity, sincerity and, above all, love."

"The greatest progress I saw in Zobeir was that instead of looking down on me with pity, as formerly, the high-class women this year invited me not only to visit them but also to read to them and discuss the virtues of Christianity with them. Many an afternoon was spent in a profitable way."

Her report about the work in Amara was also encouraging. But we realize that the women in Moslem homes outside of Busrah are as much in need of Christian teaching as those in the town itself.

EDUCATIONAL WORK.

The newest feature of our woman's work is the educational work for women and girls. For a long time Busrah Station had looked forward to opening a school for girls, and near the close of the year 1912 this hope was realized. If the success which has attended it thus far continues, it will quite soon be a large school. Besides the regular instruction in Arabic and English the girls are taught sewing and lace-making. This promises to be an attractive feature. Some of the Turkish ladies have expressed themselves as being eager to have their daughters learn dress-making according to our American fashions. When one sees them dressed in ultra Paris fashions made up of impossible combinations of colors, one feels it will be a kindness to give them help in this direction.

The kindergarten is something of a novelty and will no doubt prove popular.

The material advantages of the school are evident, but we aim to give more than these. It is our earnest hope and expectation that through direct religious instruction, through the influence of Christian teachers, and the daily contact with missionaries the girls may learn to know their need of the Saviour Jesus Christ.

Looking to the development of our woman's work, there is need for more native workers. At present the hospital has only two. There is one Bible woman for the evangelistic work who can give only a fourth of her time. And there are two teachers for the educational work. But here we are confronted with a great problem, for there are no workers at hand. We are planning for a woman's training class, but there is so little good material in Busrah. For our immediate need we have sent to the Mission at Mardin asking for helpers, and if we succeed in getting them it will mean much for the growth of our work.

The medical work is also in need of an American trained nurse who can devote all her time to the superintending of the work in the hospital.

But our greatest need is for the prayers and interest of the church at home.

ELIZABETH CANTINE.

Busrah Medical Work

Every now and again the literary powers that be ask us to tell the how and why and what-not of medical work. As a rule our tale is soon told—of the incessant stream of morning clinics, with the self-same kind of people forever coming and forever going; operation days, with the same kind of bullet wounds, tumors, calculi and what-not—interesting enough indeed to the surgeon, but only of passing interest to the lay-reader. We are expected to keep up the interest, however, by tell-