

audience was uncomfortable. Even then, some things cannot be printed in European editions save in Latin foot-notes, for the mails would not carry them. Such is the source and fountain head of all piety, and the stream cannot rise higher than its source. Under that head nothing more need be said. The morbidly curious may read Bokhari in a good French translation, obtainable at any large book-sellers.

How has Mohammed affected

3. *The Arab's Possibilities as a Saint.*

In other words what will the new-born Arab church contribute to the whole body of Christ the Lord? And here I look up and thank my God for an earnestness in the Arab which will in the fullness of time hear the call, "Go ye into all the world," and will leap to the front, holding high the Cross of Christ, and with even a greater zeal and a purpose so much nobler as Christ is nobler, carry that cross to a glorious victory. God's point of view, that Mohammed taught, but how God views the world through Christ was farthest from Mohammed's thoughts. And it is our task and glorious privilege to let God shine into that darkened mind through the light that streams from the Cross.

Historical Sketch of the Arabian Mission

REV. J. E. MOERDYK.

"The object of the Mission is the evangelization of Arabia. . . . Our aim is to occupy the interior of Arabia from the coast as a base." This quotation is not new to you, for it has been written and printed over and over again. The first thought, and always the thought of those who belong to this Mission is to occupy and hold Arabia with the purpose of remaining there until the people shall have received the Gospel and shall have Christ as their Savior. When the first missionaries started from Beirut in Syria they had determined to enter the first coast port possible and suitable to begin this evangelization. When a visit was made to Egypt it was only to gain more knowledge and perhaps good advice to help them with the people and field of Arabia. The city of Jiddah was passed only because it was not considered wise at that time to settle there as missionaries. A few foreigners were already living there, but these were connected with the consular offices, and the place was really closed to the Gospel and its messengers. At Aden the Keith-Falconer Mission was visited, for they had already begun work there. The account of a special trip to the town of Saana is pleasant and profitable reading, but it was not considered the place to begin Gospel work. One of the missionaries travelled along the southern coast of Arabia in a native Arab boat, calling at several places but landing at Makallah. But they did not remain here long, and it was not the time to settle there, for there was no permission for this, nor did the Arabs give them a good enough welcome. Maskat was probably passed at this time because Bishop French and his Mission had claimed the place for mission work. So they passed on to the head of the Persian Gulf and decided to settle in Busrah. They were



BOY SCOUTS IN ARABIA - UPPER AND MIDDLE CLASSES OF BUSRAH BOYS' SCHOOL, WITH TEACHERS, JUNE, 1914.

not really welcome here, because of their message, but could not very well be sent away because the place was an open port to foreigners. Many were the difficulties in getting a good house and other accommodations to begin their work, and soldiers and other officials tried and did interfere whenever they could find any sort of an excuse. But they held the fort and the place has always remained a good station for the mission's work.

The stations of Bahrein and Maskat were occupied after the first few years of the mission's life, and with not so many months' difference in the time of opening each of these stations. Maskat had a resident missionary from the very beginning, but Bahrein was settled with a helper and the missionary visiting frequently. But the helper proved unfaithful, and a missionary went to live in the place. Here it was a story of all sorts of attempts on the part of the people to prevent the missionary settling. They sought to drive him out with hunger, preventing any one from selling him food. And other attempts of a similar kind could not succeed and the station has never been closed up to date. In Maskat the missionary succeeded in buying a lot with a house on it. Visits into the hinterland back of the town were soon attempted and the work seemed promising from the beginning. The other two stations, which now make up the count of the Mission, were not opened as such until within the last five years. Kuwait had had a colporteur resident before when it was thought that the place would soon be ready for occupation. But it proved premature, for the man was sent away, and for several years it was a forbidden place to the Gospel. But, strangely enough, the same ruler who before sent the colporteur away and closed the door to us, of his own accord asked the Mission to send a doctor to live and work in Kuwait. With the doctor went a minister of the Gospel, and the place was declared a station. The station of Amara has not fared so well. This is one of the places on the Tigris River, and it, together with another place on the Euphrates River, had for years belonged to Busrah as out-stations. A missionary was sent to live there, but unfortunately the district of the river country has been, and continues to be, in an unsettled state because of the Arab troubles there, so that not much that was planned has been accomplished.

The first method attempted in bringing the Gospel message was the treatment of the sick. Busrah had its medical work from almost the beginning. The work developed rapidly and grew to large dimensions, but it did not have a real hospital building of its own until five years ago. Bahrein had not a doctor from the beginning, although the missionary resident there did some work of that kind as best he could. The hospital there is the first which the Mission built, and has done good service for twelve years, and is well prepared to do the service for which it was intended. Kuwait station and Maskat have resident doctors. At Kuwait a substantial hospital building has just been completed and the doctor's residence is now building. Maskat has a small dispensary hospital with a lady physician in charge for women's medical work. And in Matrah, which really belongs to Maskat, there is work for men and women. The

Mission has not yet succeeded in securing suitable land to build there, although there is money in hand for such a building.

Another method which was soon attempted was the educational method. Maskat station really had the first school when it began its work with the rescued slaves received from the British authorities. There was an interim after these slaveboys left and were scattered to different places, but a small school has been maintained there for many years. Bahrein has had some sort of school for more than fifteen years. To-day it has its own school department in its own school quarters, and is doing good work, with an evening school as well for those of the older boys who can not come during the day. But Busrah station has really progressed the farthest in the use of this method. When the new Government of Turkey brought new liberty and permission for this kind of work the little home school suddenly developed into a growing public school for boys, and another for girls. Every year now brings its new demands for the enlargement and development of this work.

But what about the direct preaching of the Gospel in these places? I read about the man who pictured the people at home and described their idea of how the preaching work was carried on. He told of the gray-haired and long-bearded parson in long sack coat and high white collar standing in the shade of a large tree speaking to the crowds listening attentively. I know this is an exaggerated picture, and perhaps behind the times, for people surely have a more intelligent idea of conditions and opportunities as they now exist; but do not many still have exaggerated ideas about this direct work not now possible in Arabia. The medical work preaches the Gospel and the missionaries preach to the people in the morning clinics and visit the wards of the hospitals. The educational people tell the Gospel story in some time and in some form to the boys and girls in the schools. But open preaching by the wayside or in halls and assembly places is not yet feasible. The hospitals furnish some men and women who attend the Sunday services, but others from outside do not yet attend here. Both Bahrein and Busrah stations now have comfortable chapel buildings, and all our stations have these regular services; but the real congregations are made up of the helpers in the Mission. There is not yet an organized church in any of these stations. There have been some few baptisms of men and women from Mohammedans, but not one of these is now living a Christian life. Every method is used and every opportunity is sought out to tell the Message, but it is not to large companies nor to very willing listeners, and every one is praying for the day when these conditions will change for the better.

Many trips have been made by doctors and by missionaries with Scriptures, and many districts back inland from the coast have been visited. The coast as a base has about been occupied. Many have been the different ideas about entering the interior and there are still different theories about the best place to enter and the best method of making that entrance. It seems sometimes as if the door was about to open and it seems quite probable that the doctor will be the missionary to go. Will he go and stay to hold the fort? Will

it cost us one of the hospitals now in the stations on the coast? How soon after him can the preacher missionary go to stay? These are some of the unanswered questions. There are others, but may the day be soon at hand when in His way this shall be a reality.

The Keith-Falconer Mission of the United Free Church of Scotland

REV. ALEXANDER MACREA, M.D.
Sheikh Othman, Aden.

It is now more than twenty-eight years since Ion Keith-Falconer paid his first visit to Aden as a missionary prospector; and, almost twenty-six years, since on his second visit he laid down his life at Sheikh Othman as a missionary pioneer.

After his death and the resignation, a few months later, of his colleague, Dr. B. S. Cowen, from ill-health, the Mission ceased for a time. But, in 1888, Rev. W. R. W. Gardner and Dr. A. Paterson were



THE KEITH-FALCONER MISSION HOSPITAL

sent out, and since then the work has gone steadily on, though there have been many changes in personnel.

Mr. Gardner resigned in 1895, and up till the present no clerical missionary has been appointed in his place.

Dr. Paterson resigned in 1891. Two years later Dr. J. C. Young arrived. He is with us still, little the worse for his twenty years of strenuous toil.