



listening was quite large. The Bedouins are ignorant. I have never yet met one that could read or write. They know very little even about Islam. More than once, I have seen men who could not even tell the division of Islam to which they belonged. As one said: "Whatever is the path followed in my home, that is also my path."

Our forces are too small. It ought to be possible for the doctor in Kuwait, to follow up his friends, and work with them in their homes, but he cannot. It is true that only recently has the opportunity been open, and perhaps even now the road to the central cities is closed. There is, however, a great opportunity to work among the Bedouins, but who is to do it? One man can only do one man's work. The influence of the Kuwait work is felt to some degree over the whole of Central Arabia, and may the time soon come when we shall occupy all of that country, for Christ, with Kuwait as a base.

## The Other End of the Rope

That the work at Kuwait was possible only through the co-operation of the home churches is obvious. It is probable also that the full story of the efforts put forth here at home would be quite as interesting as the record of the labors on the field. The information acquired, the sympathy aroused, the prayers offered, the support given at the home base resulted, through the grace of God, in the occupation of Kuwait, in patience under special local difficulties, in the gradual overcoming of opposition, and in the constant enlargement of the work.

It is a curious fact that although the missionaries themselves had long realized the importance of Kuwait, and were earnestly praying that its large population should not be left without the Gospel and had made numerous attempts to proclaim our message there, still it was not until after the Church at home also knew the need and had also prayed, and had provided funds for that special place, that it was possible to establish a permanent work there.

Because Kuwait is the newest station of the Mission, the efforts put forth to maintain it can be mentioned with some completeness, and therefore be used to illustrate how missionary work is established in a new field. These efforts have been made by individuals, churches and societies that have had Arabia as a special burden upon their hearts, and have selected Kuwait as the particular part of Arabia that they have most wished to help.

Of the many individuals who have worked in behalf of Kuwait, one may be mentioned by name. Among the first to recognize the importance of Kuwait as a mission station was the late Mr. Francis Bacon, an Elder of the Bronxville Church and a member of the Arabian Mission Board. His very great interest in Kuwait was communicated to the members of the Bronxville Church, and this original inspiration is responsible for the zeal with which the Bronxville Church has responded to the needs of that particular station.

Another gentleman in the Bronxville Church saw that the next great need of the station was a hospital-building on the Mission property, and he not only provided the funds that made the hospital a possibility, but also supplied nearly all the furniture, instruments and accessories which completely equipped the building as a hospital and dispensary for men, or as an in-patient hospital for men and women.

Other individuals have shown a personal interest by sending articles specially marked for Kuwait and by writing letters to the missionaries there. The missionaries appreciate the encouragement and sympathy given by those who enter into these personal relationships and have been especially pleased to receive what have been the first letters to missionaries ever written by their correspondents.

The Bronxville Church has shown its interest in Kuwait by raising money to complete the sum needed for the medical missionary's residence there, and when that was done by continuing their efforts in



DISTRIBUTION OF SEWING GUILD GIFTS IN THE CALVERLEY'S COURTYARD,  
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order that a suitable residence for the evangelistic missionary might be provided. Other churches have had a special interest in Kuwait because their "own missionaries" have been working there, and this intimate relationship has undoubtedly made their prayers more definite and effective in securing blessings and success for their representatives.

The Sewing Guilds, the Women's Missionary, and other Societies have provided boxes of "extras" that it is the great joy of the missionaries to receive. Most of the things, as garments, blankets and school supplies, are used for the regular work, but others, such as dolls and picture books, are used at Christmas time to give the Arab children a share in the happiness of Christian children. One such society

in South Dakota sent its first missionary box to Kuwait, and when the letter of acknowledgment came back, telling how many little Arabs were made happy by their gifts, they knew that what they had done was well worth while, and they immediately planned to do greater things.

And now it is just as important to note that all who have contributed to the general funds of the Mission have as certain an interest in the Kuwait field, for the work there could not have been established if the general funds had not been sufficient for all the work of the Mission already begun. And further, Kuwait, since it has been established as a station, has been receiving its appropriation for its regular work from the general funds provided by all contributors to the Arabian Mission.

It is hoped that this special Kuwait number will raise up many more friends for that station in order to sustain its work and enlarge its equipment.

## The Thin Edge of the Wedge

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On Sunday morning, May 9th, two Arab gentlemen called upon me bringing me the salaams of Abd-el-Aziz bin Saud and an invitation to call upon him professionally out at his camp some twenty miles from Kuwait. They mentioned that they had intended to ask me to go out that day but that the ruling Sheikh here had told them that I only made calls of urgency on Sundays. The Sheikh had added: "The missionaries observe Sunday and pray twice daily—I know because the doctor recently wrote me to that effect as a reason for not accepting my hospitality when I was in camp some weeks ago. You won't get him to come on a Sunday unless you are very ill." This being the case, "Could I go to-morrow?" I replied that I would be delighted, but that I was ready to go at once if Abd-el-Aziz needed me. No; it was not necessary. The Sheikh was suffering from a slight attack of rheumatism in the right shoulder and merely wanted some advice on the matter before he returned home, and was out of the reach of European doctors. To-morrow would do very well. But at what time? One of them suggested "An hour before sunrise," but his companion quickly took him up, saying: "These people are not Bedouins—they have to take a bath and dress, after which they must drink a little tea and eat a little bread. An hour before sunrise is too early." At this point I interposed, saying that I would be ready at sunrise. They then went on to inform me that Sheikh Mobarrek had put his motor at my disposal so that I could go out with speed and comfort. A final request that I would bring out a few general drugs so that I could treat some of Bin Saud's men, and the two messengers bowed themselves out of the room.

Before sunrise the next morning a man arrived from Sheikh Mobarrek's saying that the motor was out of order but that one of his carriages was all ready for me and that a spare pair of horses