The second annual meeting of the Society was held at the home of Mr. and Mrs. E. E. Olcott, on Thursday evening, January 26, 1917. About one hundred and twenty-five were present. Mr. George Innes led the devotional service and the President of the Society gave a brief review of the aim and growth of the organization. The original American Committee of the "Nile Mission Press" was established in 1910 and the Society was incorporated in 1915.

Extracts from the Secretary's Report

During the past year, it was found necessary to transfer the Moslem World Quarterly, edited by Dr. Zwemer, from London to America. After considerable correspondence with London and Egypt, a special committee formed to represent Dr. Zwemer's interests. A guarantee fund was raised by gifts from members of our Society and the Missionary Review Publishing Co. agreed to attend to the printing and circulation. The Moslem World is therefore now published at 156 Fifth Ave., New York, at $1.25 a year. . . .

Last May an advisory committee of our Society was formed in Egypt to recommend special needs for appropriations. Dr. Zwemer is Chairman and the members of the committee represent: "The World's Sunday-School Association," "The Church Missionary Society," "The American Mission" and "The Egypt General Mission."

In accordance with their recommendation, the following three books for Moslems have been printed and distributed:

"One Thousand Miles of Miracles in China"; The story of "The Martyrs in the Early Church," and Dr. Arthur T. Pierson's "Many Infallible Proofs."

An appropriation was also made to aid the Joint Colportage Committee in Egypt, in its effort to distribute Christian Literature to improve its staff and to meet other urgent needs. This, with the publication of a Khutba, has used up the $1,000.00 raised for the publication fund.

At the Summer School for Foreign Missions, held at Northfield, July 14th to the 21st, our Society arranged an exhibit of Moslem literature.
which resulted in the distribution of a large number of leaflets and 
*Moslem World* circulars and a few sales of Dr. Zwemer’s books.

The two New York Prayer Circles meet weekly. One has increased its 
membership through a Bible study hour on prayer.

The Mount Vernon, Baltimore and Pittsburgh Circles hold monthly 
meetings and are well sustained.

We have the pleasure of welcoming a new circle for this important 
service, under the leadership of Mrs. Henry L. Hodge of Germantown.

Dr. Zwemer has written that he feels the Prayer Circle is the real 
dynamic back of all efforts and that we may expect to see great changes. 
Surely the prophecy is being fulfilled.

A second door of opportunity is membership in the Society. We need 
members as well as gifts if the Society is to be a significant force. The 
enrollment for 1916 is two hundred and eight. Seventeen are life mem-
bers. There are about fifty contributors, including nineteen new associ­
ates.

During the year we have printed two thousand copies of “Echoes of 
the Annual Meeting” and two thousand leaflets of “How Can We Take 
Christ and the Gospel to the Moslems?” There has also been distributed 
samples of literature of the Nile Mission Press, copies of *Blessed Be 
Egypt*, the *Moslem World Quarterly*, reports of the Fellowship of Faith 
and Prayer cycles for Moslem peoples and the leaflet, “Thinking Gray,” 
by Dr. Zwemer.

Jehovah hath said: “Come now therefore, I will send thee.” We must 
go forward in glad response this new year and send the printed “leaves 
of healing” through every open door, into every open heart in the 
Moslem world.

FLORENCE E. MONTGOMERY, Secretary.

**The Treasurer’s Annual Report for 1916**

**RECEIPTS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand</td>
<td>$233.45</td>
</tr>
<tr>
<td>Life Memberships</td>
<td>$150.00</td>
</tr>
<tr>
<td>Annual Memberships</td>
<td>$452.75</td>
</tr>
<tr>
<td>Donations to Publication Fund</td>
<td>$176.00</td>
</tr>
<tr>
<td>Donations to General Fund</td>
<td>$344.10</td>
</tr>
<tr>
<td>Donations to Nile Mission Press</td>
<td>$372.00</td>
</tr>
<tr>
<td>Borden Legacy, 3 payments</td>
<td>$6,187.50</td>
</tr>
<tr>
<td>Donations to Moslem World Deficit</td>
<td>$360.00</td>
</tr>
<tr>
<td>Donations to M. W. Promotion Fund</td>
<td>$150.00</td>
</tr>
<tr>
<td>Subscriptions to Moslem World, one-half year</td>
<td>$.50</td>
</tr>
<tr>
<td>Subscriptions to <em>Blessed Be Egypt</em></td>
<td>$1.60</td>
</tr>
<tr>
<td>Leaflets</td>
<td>$2.97</td>
</tr>
<tr>
<td>Interest on Life Memberships</td>
<td>$44.12</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>$8,241.54</td>
</tr>
</tbody>
</table>

Total Receipts                                         | $8,474.99 |
DISBURSEMENTS

Investment of Life Membership ................................... $150.00
To Nile Mission Press, London,
  designated donations ........................................... 372.00
Borden Legacy (Paid to Nile Mission Press) ..................... 6,187.50
To J. Kruidenier, Treas., Cairo .................................. 1,000.00
Expenses of Annual Meeting ...................................... 24.13
Printing "Echoes," Constitution, etc ............................ 73.14
Seal Press ..................................................................... 1.60
"Moslem World" Deficit, 1916 ...................................... 360.00
"Moslem World" Promotion Fund (Special) ...................... 150.00
Leaflets from London ................................................ 3.80
Balance on Hand ........................................................ 152.82 $8,474.99

Audited and found correct, January 11, 1917 (Signed) JOHN M. CORNELL.

The Nominating Committee (Mr. F. P. Turner, Chairman) presented
the following report which was adopted, the Secretary being instructed
to cast the ballot making the elections unanimous. For members of the
Board of Directors, Class of 1921:

Mrs. Finley J. Shepard Mrs. James M. Montgomery

Greetings were read from Dr. S. M. Zwemer and portions of a letter
from Mr. Stephen Trowbridge, describing the work in Egypt. Some
twenty missionaries who were present were introduced and gave brief
messages, portions of scripture or songs in the languages of the people
among whom they are working. Miss Scardefield, of Arabia, appeared
in costume and described briefly the life of an Arab woman. The ad­
dresses of the evening were given by the Rev. Dr. Cornelius H. Patton,
Secretary of the American Board, and by Rev. Dr. Franklin E. Hoskins,
of Beirut, Syria.

A song, "The Ninety and Nine" was rendered by Miss Mackay, and
a closing prayer was offered by Rev. Henry E. Cobb, D.D.

The Mohammedan Advance in Africa

BY REV. CORNELIUS H. PATTON, D.D.

The providing of Christian literature for non-Christian peoples is about
the largest thing in our missionary program. Our special committee on
literature appointed by the Edinburgh Conference has come to the con­
clusion that the next great step should be in this department of work.
Through our mission schools we are raising up an immense reading
public and yet we have made very little provision to supply this public
with suitable reading material. Certainly in the Mohammedan world
we must give this problem the supreme place.
It would be a mistake to consider Mohammedanism as a spent force. Islam is disintegrating rapidly as a political power, and in certain spots as a religious power, but those who are familiar with conditions in Africa, the chief work of the Christian Literature Society for Moslems, will not delude themselves with the idea that it is decadent in that continent. There are areas in Africa where Islam is aggressively organized, where it has an assertiveness and confidence which it has not shown for 500 years. Firmly intrenched in the North, Mohammedanism is pushing its way along the caravan routes of the Sahara into the Sudan and along the commercial routes of the West and East coasts into the interior, capturing tribe after tribe, and working steadily Southward. The Mohammedans apparently have set before them a definite program for the capturing of the whole continent of Africa. They are reasoning in this way: We have failed in Arabia; we are practically driven out of Europe; we are making no headway in Asia; but Africa shall be ours.

The startling thing in the situation is the new religious impetus which has come to the Arabs and to the converted tribes, as the result of modern conditions. Having remained quiescent for several centuries, the hosts of Islam once more are on the march. The remaining sections of the Sudan are being won over, tribe by tribe, and Mohammedan missionaries are pressing Southward into the Congo country and along the two coasts. Nigeria, one of the richest and most populous sections of the continent, is now two thirds Mohammedan. The Swahilis, the dominant tribe in British East Africa, are becoming Mohammedan. In German East Africa one-sixth of the population has recently become Mohammedan. Even in Nyasaland, below German East, not less than fifty thousand natives have lately been converted to Islam. To make matters worse we are learning now of Christian villages in West Africa which, under the pressure of Mohammedan neighbors, have deserted Christ and gone over to the rival faith.

Until the facts were made known at the Edinburgh Conference Christian people had no idea of this new Mohammedan peril. They are beginning now to realize that all Central Africa is threatened, that this is not a matter of the neglect of the Church five hundred years ago, but of the neglect of the Church to-day. The missionary movement of the Church had not begun or even been dreamed of when Islam won her initial victories in the Sudan; but this new advance finds the Church supposedly girded for the task of winning the world. We must move quickly if we are to save the situation in Central Africa.

Strange as it may seem the suppression of the African slave trade has proved to be a prominent factor in the process. It is one of the paradoxies of history that the putting down of the traffic in slaves has worked for the spread of the religion in which slavery is openly inculcated and practiced.

What happened was this. The Arab traders, driven from their nefarious traffic, turned to general trade as a substitute. They became im-
porters of guns, gunpowder, cloth, tools, anything the African desired, receiving ivory, rubber, ostrich feathers, and other products in exchange. This required a reversal of attitude on their part towards the natives. Since mutual trust is the basis of commerce, the proud Arab sought the friendship of the humble African. He became very condescending. He was anxious to receive the despised natives into the fellowship of his world conquering religion. "Let us be brothers. We have much to offer you. We can protect you from your enemies; we can give you standing among the great people of the earth; we can teach you the faith of the one true God." Behold the slave driver become a missionary! Can we wonder that such arguments proved enticing to many a native King? Moreover, the Arab has not failed to keep his word. He actually receives his black brother into his tent, he shares with him his faith and his civilization. He is not troubled with race prejudice. He is a true friend, so long as the African gives him the monopoly of friendship, and the privilege of trade which goes therewith. Other, higher motives will appear as we proceed; but bear in mind that the economic factor has a prominent place in this strange situation.

A prime factor in the Mohammedan advance is the attitude of the European governments which now control the Sudan. The battle of Omdurman, in 1898, in which Lord Kitchener shattered the power of the Khalifah, marks the beginning of British rule over the Egyptian Sudan. A year later Great Britain and France came to an agreement by which the latter country should have undisputed sway over the Western section of the Sudan. Since then, England and France, working in close accord, have maintained law and order throughout this vast territory, stretching three thousand miles East and West and six hundred miles North and South, larger than all Europe, aside from Russia. Tribal wars which hitherto had abounded were now suppressed, and freedom of travel and trade assured. This highly desirable end, however, deprived the pagan chiefs of their one protection against the aggression of the Mohammedan rulers. What the Moslem chiefs had not been able to achieve by the power of the sword, they now began to accomplish by peaceful penetration.

Had England and France stopped at this point, no just complaint could be made; but unfortunately they went a step farther and practically became patrons of the Mohammedan faith. Christian missionaries are at liberty to settle and work among the heathen tribes, but in areas which the government has designated as Moslem no Christian activity is allowed. This attitude is defended on the ground that it will not do to arouse the fanaticism of the Moslem chiefs, without whose friendly help it would be impossible to maintain peace in that far-off section of the world. It is the familiar argument of political expediency. That the problem of governing colonies in the interior of a continent like Africa is an exceedingly difficult one must be recognized. Moreover we must admit that Great Britain and France have received the reward of their policy in the loyalty of the Mohammedan tribes during the present war,
when a revolution in the Sudan would have been an exceedingly embarrass­ing circumstance. None the less must we deprecate carrying the
policy of sympathy and toleration to the point where the impression is
given that the governing powers actually favor the Mohammedan re­ligion. As it is the Koran is taught by Moslems in the government schools
throughout the Sudan, while Gordon College, a state institution, at Khar­tum, where “Chinese Gordon” laid down his life, is to-day practically a
Mohammedan institution.

In addition to the general considerations adduced above there are cer­tain special reasons why this movement is making such rapid progress.
First of all is the simplicity of the Mohammedan creed. “There is no
 god but God; Mohammed is the prophet of God.” Five times a day
 wherever Islam goes, the muezzin summons the faithful to prayer by
means of this declaration. The fundamentals of this religion are few
and they are ingrained in the soul of every disciple. It is an easy faith
to understand, an exceedingly easy one to pass along. Reduced to its
lowest terms the Mohammedan message is this: “We have the one true
 God; the one true prophet; the one true book; the one true brotherhood.”

Consider also the passion in which this faith is held. Easy-going
Westerners, who hold their religion lightly, have little conception of the
intensity of the Mohammedan’s belief. He knows he is right, and he
preaches his doctrine with a passion and dogmatism which is well-night
compelling to the African mind. We read of Kitchener’s victory over the
Khalifah at Omdurman, but we forget that ten thousand dead bodies of
Moslem “martyrs” were left on that battlefield as a witness to their faith
in Islam. Dr. John R. Mott tells how he once asked a little girl in
Egypt if she was a Mohammedan. “Yes,” she replied, “thank God I am
 a Mohammedan.”

Dr. Blyden, a Baptist missionary, quoted by Mr. Morel, gives the fol­lowing illuminating description of how Mohammedan missionaries in this
region gain their foothold:

“On a certain day the inhabitants of the town observed a man, black
like themselves, but clad in a white garment, advancing down the main
street. Suddenly the stranger prostrated himself and prayed to Allah.
The natives stoned him and he departed. In a little while he returned
and prostrated himself as before. This time he was not stoned, but the
men gathered about him with mockery and reviling. The men spat upon
him and the women hurled insults and abuse. His prayer ended, the
stranger went away in silence, grave and austere, seemingly oblivious to
his unsympathetic surroundings. For a space he did not renew his visit,
and in the interval the people began to regret their rudeness. The de­meanour of the stranger under trying circumstances had gained their re­spect. A third time he came, and with him two boys, also clothed in
white garments. Together they knelt and offered prayer. The natives
watched and forbore to jeer. At the conclusion of the prayer a woman
came timidly forward and pushed her young son towards the holy man,
then as rapidly retreated. The Moslem rose, took the boy by the hand,
and followed by his acolytes, left the village in silence as before. When
he came again he was accompanied by three boys, two of them those
who had been with him before, the third the woman’s son, clad like the
All four fell upon their knees, the holy man reciting the prayer in a voice that spoke of triumph and success. He never left the town again, for the people crowded round him, beseeching him to teach their children. In a short time the entire population of that town, which for three centuries had beaten back the assaults of would-be Moslem converts by the sword, had voluntarily embraced Islam."

We are to consider, also, that this religion of the desert appeals to the African because it comes from a man like himself. The Mohammedan missionary reaches him on his own level; he is one of his own sort, not unlike him greatly in color; much closer socially than the white-faced stranger from over the seas.

Add now, as a clinching consideration, the fact of certain obvious advantages in the acceptance of Islam. It offers at once to the African tribe political stability, association with other organized peoples, commercial activity, and a measure of civilization. To the individual African, should he attend a government school, the new faith becomes a passport to government employment. In certain sections only Mohammedans are hired by the powers that be.

With so many advantages in his favor can we wonder the Mohammedan missionary is winning his way? The wonder would seem to be that Christianity has any chance whatever in these regions.

Rev. Wm. J. W. Roome has recently taken a journey across Africa through Egypt, the Anglo-Egyptian Sudan and the Congo State, for the purpose of investigating the Mohammedan advance movement. He found that there is grave danger of Islam capturing not only the remaining tribes of the Sudan but also those of the Congo basin which have not been reached by Christian missions. He urges that two lines of mission stations should be established. The first line is practically the one proposed at the Lucknow Conference, running from the Upper Nile to Northern Nigeria, where it will join on to the stations of the Church Missionary Society and the Sudan United Mission. The other line connects the mission stations of the Upper Nile with those on the Upper Congo and its tributaries. Here a comparatively small gap is found, some two hundred miles in length; but if this should be filled it would form a wall of Christian influence through the very heart of the continent.

In view of these facts is it not plain that the Mohammedan advance in Central Africa constitutes one of the greatest, if not the greatest, issues before the Church of Christ to-day? Bishop Hartzell says: "The importance and greatness of this question to the Christian Church in America cannot be overestimated. It represents the largest World Missionary problem confronting the whole Church, at the beginning of the Twentieth Century. . . . By common consent, the most immediate and insistent duty of the Church of Christ is to give the Gospel to Africa's millions, thus saving them from the Moslem faith and the Continent for Christ."

What Mohammedan Africa needs is a new crusade—of love. In the middle ages the Christian nations of Europe were possessed by the idea
that they must drive out the Moslems and recover the sacred seats of their religion by the power of the sword. In this they miserably failed, as they deserved to do. They understood neither the spirit nor the power of Christ. If we are to win to-day it must be by an effort to help the Moslems, not annihilate them, by a crusade of good will, of appreciation, of sympathy, of friendly help, in the name of Christ. Raymond Lull, the three hundredth anniversary of whose death we were celebrating in 1915, as the first missionary to the Moslems, a man who sealed his devotion by a martyr's death, said: "He who loves not lives not." It would not take a very large army of persons living and working in the spirit of Lull to win Africa's Moslems to Christ.

The Situation in Turkey*

By REV. FRANKLIN E. HOSKINS, D.D., of Beirut, Syria.

About four years ago when things began to move in Armenia there was an American newspaper that came out with the statement that for a long time the missionaries in Turkey had been praying: "Oh, Lord, over turn, over turn, over turn." But when things got thoroughly started this newspaper said that apparently they had "prayed too hard."

One cannot speak about anything in Turkey without running right into politics. It is almost impossible to reproduce the situation.

When the new Turkish constitution was adopted all the people rejoiced, but we realized that it was not going to last long and that it was all going to turn over again, though some people wrote marvelous accounts of the constitution. Those interested in it interpreted the real meaning of the constitution in this fashion—that every man could read anything he wanted to read in the Turkish Empire. Before that they were seizing certain kinds of Christian literature in Turkey when found in the possession of any man, woman or child. People were in danger for having such books in their possession. But with the coming of the constitution there was the feeling that they could read anything they wanted to and from that time to this we have been planning for more literature. Our Arabic Bible reaches one-sixth or one-seventh of the human race. Those who can read books among the tribes in Africa can read Arabic if they read anything, because Islam makes it necessary for them to learn to read the Koran. All the work that we do in Beirut on the Bible binds us to the work in Egypt and to that work in Constantinople.

Looking on far ahead I give two instances. When the British government decided to recover the Sudan—that was in the days when Kitchener was younger—they sent out an expedition. Within a week after that announcement we sent the head man of our press, a Mr. E. G. Freyer to England and ordered a new machine for printing, because for forty years we had used one machine and it was wearing out. In the course of two years that new equipment was set up in Beirut ready for printing. During these two years the Sudan had been reconquered and we have

*A condensed stenographic report.
never yet caught up with the demand for the printed Christian literature.

Nine years ago we began the reprinting of the first Font Arabic Bible. One year was spent in preparation, seven in toil, and one year in getting it through the press, making nine years on that Bible. We did that in anticipation of the greater changes in the Turkish Empire. Now we have that Bible ready for distribution throughout the Moslem world, and when the war interfered we were on the point of shipping orders out of the Empire. The difficulties have been interesting. For example, when we ran out of oil for our presses we had to keep them going by using molasses; when we ran out of coal we bought wood, and when the time came that we could not even have wood we burned olive pits. It has been one thing after another like that until we finished the Bible and today it is ready for the new plates from which we can produce 100,000 copies in a year. We are now ready for what the Lord has been preparing for us after a preparation that runs back ten years or more.

We want to rebuild our presses which will cost $100,000. We have fine Arabic scholars in Beirut and so we do certain kinds of permanent literary work and that is not done in the tract literature. We have several manuscripts at present prepared which will come out later.

When the trans-Siberian railway was finished the Moslem pilgrims from Japan and Central China began to move along that railway as far as Odessa. Many of these Moslems assembled in Beirut and so far as their traits and customs are concerned there could not be a more motley collection of Moslems anywhere on earth outside Mecca. If it was necessary to publish our tracts in languages that would do both for Constantinople and Egypt then certainly these tracts must be published for all the Moslems that come along that railway, which means that it will now be necessary to publish them in a dozen of languages.*

We need some good books in English, and must produce a new by-lingual dictionary. That will cost five or six years and thousands of dollars. We should look forward to its completion in the near future.

Another problem is just ahead of us. The good Moslems all over the world accept as true the teaching that the Koran came down from heaven as an inspired book. They say that it cannot be translated, and back of the Koran is all of the filth and wickedness that goes with their ordinary teaching. At the same time these people are constantly brought into contact through French and English and other literature with all the worst of the theories advanced regarding the Bible. We must handle that

*The saddest thing in the Arabic language is the influence of the degradation of Islam in every line of poetry and in almost every word of the Arabic language. Dr. VanDyck said that every word in the Arabic language has a double meaning and that one meaning is vile. For this reason translators could not use any of the root words for love, and were forced finally to adopt a participle that was free from those sinister meanings. The missionaries must be careful in every hymn that they sing and watch the words they use in everything. The whole Arabic language is filled with the stain of awful degradation. The time has come to redeem the Arabic language as well as the Moslems.—EDITOR.
situation, and yet must not break down the reverence for the Word of God.

The Turkish people get only crude ideas and have heard that Christianity has been set aside; and that something better has been found to take its place. There are those now in Turkey who have actually set aside the Moslem religion. They say that Mohammed is simply an invention. This has mainly political significance for since Great Britain is now a protector of the holy places of Islam, and this is just a method to checkmate Great Britain. The Turks stopped preaching Pan-Islamism and have taken up Pan-Turanianism according to which force is righteousness. That is their standard and they plan to throw over Mohammedanism. Hence we must go on teaching Arabic and also Turkish. That is our biggest problem. We have felt the yoke during these past two years and it has been a bitter, bitter, time. This Pan-Turanianism is connected with political matters and it seems that the Turks and their allies mean to wipe out the Arabic-speaking population, whether Moslem or Christian. That is back of the persecutions in Syria and Armenia. According to Mr. Morgenthau 80,000 have already died in Syria, but it is more nearly correct to say that 280,000 have died. The situation is worse than ever, but I never knew a missionary who was a pessimist. When this awful night is over the world will open and we will have such privileges as no Christian missionaries have ever had. Will you not hold up our hands and help in this matter with all the effort that the situation merits. When this curtain has been lifted and the war is over I think you will find that you need not be ashamed of your missionaries.
Reaching Moslems with the Gospel

Many Mohammedans still refuse to listen to a Christian Messenger.
Many Moslem lands are still unreached by Missionaries.
Two hundred million Mohammedans, men, women and children, whom Christ came to save, are still unreached by the Gospel message.

What Are You Doing About It?

There is a messenger that can go into every land, and into every home:
A messenger that minds not persecution or rebuff;
A messenger that can speak plainly and persistently and repeatedly until the truth finds an entrance;
A messenger that requires no government protections, no salary, no furlough;
A messenger that produces results in men converted and brought into the Kingdom of Christ.

This messenger is the Printed Page. You can help send this Christian messenger into hundreds of thousands of Moslem homes in all parts of the world and so may be the means of perpetuating the Christ message of the Peace and Power of God.

The American Christian Literature Society for Moslems, Inc.

Has for its purpose to spread the Gospel through the printed page wherever Moslems are found. You are invited to write to the Secretary, Mrs. James M. Montgomery, P. O. Box 888, New York City, to inquire how the work is being done and how you can help.

BOARD OF DIRECTORS

REV. CHARLES R. WATSON, D.D., President,
Cairo University, Hon. Sec'y of the Board of F. M. United Presbyterian Church, U. S. A.
DELAVAN L. PIERSON, 1st Vice-President,
150 Fifth Avenue, New York City.
ROBERT E. SPEER, 2d Vice-President,
Secretary of the Board of For. Missions Presbyterian Church, U. S. A.
REV. JAMES L. BARTON, D.D.,
Secretary of the American Board.
MRS. WILLIAM BORDEN,
New York City.
JOHN M. CORNWELL,
New York City.
MRS. WM. BANCROFT HILL,
Poughkeepsie, New York.
GEORGE INNES,
Philadelphia.

MRS. E. E. OLCOTT, Treasurer,
323 West 75th Street, New York City.
MRS. JAMES M. MONTGOMERY, Secretary,
Post-Office Box 888, New York City.
MISS ANNA L. DAWES,
Pittsfield, Mass.
REV. FRANK MASON NORTH, D.D.,
Secretary of the Board of F. M. Methodist Episcopal Church.
MRS. FINLEY J. SHEPARD,
New York City.
MRS. DELAVAN L. PIERSON,
Brooklyn, New York.
FENNEL P. TURNER,
Sec'y of the Student Volunteer Movement.
REV. CHARLES H. TYNDALE, D.D.,
Mount Vernon, New York.

All members of evangelical churches who are interested in Christian work for Moslems are cordially invited to join the Society. The dues are two dollars a year. Members will receive copies of occasional letters from Dr. Samuel M. Zwemer, the literature distributed by the Society, and invitations to the annual meetings and other special events.

NEW YORK PRAYER CIRCLES MEET (November to May)

Every Monday at 12 M. ........................................... 13 West 54th Street
Every Friday at 12 M. ............................................. 801 West End Avenue (Corner 99th Street)
BALTIMORE, MD., Third Friday, Miss C. H. Williams, Secretary, 1488 Park Avenue
MOUNT VERNON, N. Y., Third Wednesday, to A. M., Mrs. J. G. Gebhard, President
114 South Sixth Avenue

THE OPPORTUNITY

The American Society is cooperating closely with Dr. Zwemer and with Mission Presses in the circulation of Christian literature among Moslems.

Dr. Zwemer makes a strong appeal for the following special objects:

Preparation of New Christian Khutbas (tracts) ........................................ $100 each
Permanent Book Fund (perpetually self-supporting) .................................. $500 each
Special Literature for Moslem Children ............................................. $1,000
Support of a Christian Colporteur ................................................... $100 a year
Support of a Foreign Worker ......................................................... $75 a year

MEMBERSHIP

Patrons of the Society .................................................. $100
Life Membership .................................................................. $50
Honorary Associate Membership .............................................. $25
Sustaining Associate Membership ............................................... $10
Annual Membership ......................................................... $2 (or more)
Subscription to the "Moslem World." Edited by Dr. Zwemer ......................... $1.25