Equipment for Dealing with Moslems.

This note appears in the excellent report of the China Inland Mission Directors’ meeting early in 1939:

"In order to reach the Moslems of Kansu, Yunnan, and other provinces we need, in addition to a few whole-time workers, a large number of men who, while they spend part of their time in Chinese work, have acquired the equipment for dealing with Moslems."

Thus the most extensive single Mission in China faces the tremendous task so long neglected by its contemporaries. All through its noble history the C.I.M. has had missionaries who have faced the task individually. It is now a joy to see the Mission as a whole make such an important statement. In the conferences for workers among Moslems held in different places during the past ten years the members of this Mission have been in the forefront of those who contributed.

The point we wish to make here is the emphasis laid upon "a large number of men (and women) who, while they spend part of their time in Chinese work, acquire the equipment for dealing with the Moslems". Too often the old cry is heard, "Oh, Moslems do not need a special approach differing from the other Chinese, they are all sinners before God". Which to us is similar to saying that in fishing for whales or for minnors we must use the same technique, for they are both fish. We take off our editorial hats to the farsighted C. I. M. in its insistence that there is a difference and that those who are in areas where Moslems reside shall avail themselves of the material at hand and prepare themselves for this task that confronts them.

Here is where the S. F. M. wishes to help, not only the C. I. M. but all Christian workers in China. This has been and still is the object of this Society.

1. It was with this object in view that we established this quarterly paper, Friends of Moslems, that knowledge given to one should be shared by all concerned with the Moslem problem. For that reason we have continued to carry "News from the Field" that each might know what one has found successful. Also we have tried to bring to the readers' attention those methods and experiments tried in other countries. If in any way we can improve on this we are only too willing to listen to suggestions.

2. We have kept, in view in our goal of helping others, the building up of a library for members of the Society. A list of these books will be furnished upon application, and in as far as we are able advise those, who wish it, a reading course to follow.
3. The secretary is only too willing to answer any question which is presented to him. Those which he himself is unable to answer or to find from material available in Hankow, he will consult with others for an answer. It is hoped that his office will become more of a clearing house of perplexing problems relating to the question before us.

4. During the coming summers it is hope that the conferences begun at Kuling and Kikungshan will be extended to other centers where missionaries gather. It is desired not only that the number of such conferences for missionaries be increased but also, and more especially, for the Chinese groups and Church Conferences. Any questions or suggestions on this subject will be welcomed by the Secretary.

5. The preparation of literature for work with Moslem has always been in the forefront of this Society. With some 70 books, tracts and posters on the catalogue of the R.T.S. ready for use we feel that an excellent beginning has been made. This literature has been graded for the convenience of the workers, to make its use more effective.

C. L. P.


To the Nile Mission Press is falling the honour of printing for the Bible Society the revised New Testament in Eastern Turki, the beautiful legacy of the Swedish Mission to the field of Chinese Turkestan where mission work has a gallant and to human eyes a tragic history. It is an honor to have a member of the Mission in Cairo with a desk in the Bible Society office from which he corrects the proofs in this language, probably unknown to any one else in that city of a million and a quarter. The employees of the machinery room in the Mission tell us that they feel a special affection for this oversea visitor who follows so closely every detail of the printing of this most precious book. It is being issued in parts and the neat little volumes of the Gospel are in our hands.

Another precious little volume which has reached us is a Gospel in Balti, the work of Mr. Read of the Central Asia Mission. Mr. Read's pioneer grammar of this language of the Moslems in Baltistan was printed by the Royal Central Asiatic Society of London. The Central Asian Mission has a field in the welter of mountains between India, Tibet, Russian Turkestan and Afghanistan, a field partly Moslem, partly Buddhist. The Scriptures in Balti represent a definite approach to the common people in their own tongue.

An Evangelistic Mission at Work

It was an inspiration during the life time of Lilias Trotter to catch a glimpse of the household at Dar Naama ("House of Grace"), the mother house at El-Biar of the Algiers Mission Band.

Miss Trotter never thought of a town without its hinterland. In seeking a house for permanent occupation three ideals were kept in mind; the house should if possible be an Arab house like those of the people amongst whom the missionaries had come to live; it should be readily accessible, not shut off in a European quarter; and if its main door opened on a public place it should if possible have some quiet entrance in a side alley that could be used by those described as "Nicodemus souls".

On evangelistic journeys the workers hunted in couples, new stations were also occupied by pairs of workers. The object of the mission being purely evangelistic it was always kept mobile, "I feel ashamed if there are too many of them round this table", Miss Trotter would say at El-Biar.

More than most missions (and perhaps to this it owes some of its spiritual quality) the Algiers Mission Band has refused to be hustled by time-tables and clocks. Twice a year stations are closed and all the members gather at El Biar for a "rally" lasting several days. A few committee may meet (it is not a mission of many committees); country workers may do some buying of stores in the Algiers shops; but the "rally" is far more a time of spiritual fellowship, informal consultation and common prayers. To an outsider the comparative leisure (except for the house-mother) and spaciousness of this time of fellowship is an instructive lesson. So also with the life of prayer that is lived in the mother-house throughout the year. The stations are held in close fellowship by a weekly paper of requests for prayer and praise to which one contributes and which one receives. The note of informality is always kept. There is prayer at the end of each common meal, but its beginning and ending is not marked by the clock. Someone needing a time of solitude may stay away from public meals without comment or excuse; and whereas some mission headquarters give one a sense of stirring business Dar Naama makes the impression that prayer is of primary importance. The following extracts from Miss Trotter's diary gives the spirit of the house:

"We have set aside the drawingroom as a quiet room during those blessed hours when our Lord hung on the Cross, and we are all free to come and go as we can alongside other needful calls. Unless we "call a Fast" for some special
and pressing need the dinner bell rings as usual and people can obey its summons or not in perfect freedom; and perfect freedom also reigns as to prayer in silence or in expression."

Hospitality.

Few missions can so fruitfully have entered into the beautiful Arab ideas of hospitality. The entrance to the first house in Rue du Croissant was known as the "the door of a thousand dents" from the frequent banging it endured. The diaries show how natural it was for Arab families to come (generally without notice) and plant themselves happily in the mission house to spend the day. Costly it must have been in time and energy to the missionaries and those responsible for the comissariat, but little else could have given the same sense of confidence and friendship, the same belief that the mission house was really their house. The guests breathed fresher air in the mission house courtyard, fingered everything within reach; learnt a new chorus, listened to any class or meeting that happened to be going forward on that day, and had some opportunity for a long, personal telling of their troubles and their family news.

When the house at El Biar, with its large garden was acquired, new ideas for hospitality were put into practice. The only fresh air outings for town women and girls were those to the cemeteries or to the tomb of some marabout. Why should there not be such a ziara to the garden of Dar Naama? Moreover, when families visited some famous marabout they camped all round the shrine providing their own food, but yet were the guests of the holy place, and drinking its water. Why should not Dar Naama with its Arab courtyard be a similar camping place for family parties? Miss Trotter began to see the great possibilities not only of making oneself at leisure for guests of a few hours, but of having friends to stay for several weeks.

Ramadan.

Has any other mission made of Ramadan (so often regarded as a sheer interruption of work) a special opportunity? The A. M. B. first found that the bared and listless and hungry groups of young girls in the courtyard were particularly glad of a visitor who would teach an embroidery stitch and tell stories to help to pass the hours till sunset. They later discovered that after the great sunset meal was a time when everyone was prepared for entertainment and that a magic lantern show for a group of neighboring houses was more than usually welcome at that hour:

"Another onward step this Ramadan is one for which I have longed for years—the taking round of a magic lantern
to the houses where the women sit for hours gossiping together between their night feasts. Last summer brought the gift of a portable Church Army lantern and it is being used nearly every night, and with such listening that we have altered plans and kept two of our number back from Bilda to follow up the openings that come day after day for it.'

Literature.

Few missions have more fully grasped the importance of literature in evangelist's work and of careful planning and grading of it for various ages and interests. In the earliest days in the Algiers streets the plan was adopted of issuing a story leaflet a month to be distributed by men workers to all the readers in the Arab cafés in the town.

Great care was taken (and the A. M. B. were pioneers in this) in getting a touch of eastern beauty into all the little publications and it was felt that with the color-loving people the extra cost of printing a leaflet in two colors was worth while. Arabesque page decoration was studied and used, and the reward for this came when it was discovered that few things gave greater joy, than to be allowed to color these essentially Arabic designs.

"I have a vision—or is it only a dream, to be disillusioned by wiser people?—A vision of the day we shall have colporteurs for the boys, each of them a man with the boy-objective before him, the boy hearts for this realm to conquer; a man who would study boy-nature, and lay himself out for it, that he "might by all means save some". He would get a knot of them around him outside the village, and give them bicycle rides, or set them to run races for sweets, till he had got into comradeship, and then tell them stories or show them pictures, and note who could read the best, and who was captain of the gang, and who showed most response, and then give to a carefully chosen few, papers to read to the others when he is gone. A man like that would have a network of friends among the lads all over the land; when a breath of the Spirit comes, they might in after years "rise upon their feet, an exceeding great army".

Training to Stand Alone.

Miss Trotter had a wholesome dread of over-shepherding souls. Her intensely sympathetic nature steeled itself against such care of new-born souls as should make them dependent on her rather than on God. She learnt that prayer is the greater part of shepherding. On this point the diary contains a significant little meditation curiously arising from Deut. 22:1-4:
EVANGELISTIC MISSION

"There are some of us who "hide ourselves" and let the poor sheep go wandering on, unhelped by human love and pity and caring. There are others of us who "bring it home" to our house, but are quite content to have it stay there, content to take the place of its True Shepherd to the end of time, forgetting that this is to rob Him of His last one of their right to one another, losing sight of the fact that our business is simply to get them together again at the very first chance.

"It is here that the word comes home to me—there are weak-kneed souls like 'Ali and Mustapha always getting into hobbles, who remain weak through overshepherding on the human side. Oh to have Christ "nigh" enough to take them over."

Training of Evangelists.

"I believe it is wiser to begin with to let them go back wards and forwards into the secular calling as our Lord willed for the first disciples, rather than to take all at once the plunge into the spiritual work with all its flood of new temptations."

Christian Feasts.

Realizing that new Christians came from a community rich in feasts she was very anxious that the joy of the great Christian feasts might be theirs and that it might be expressed in ways natural to them. She delightedly caught at any domestic ways of celebrating feastdays. The Arab custom of a feast in honor of recovery from illness was practiced by her when some member of the mission group has been ill, and helped to build up fellowship.

The following questions planned for discussion at a "rally" of the mission show how the care of the new Christians was given its place in evangelistic thinking.

1. Up to what point should Sunday observance be brought before converts? How can the day best be marked and used by them?
2. What is the best method of giving systematic instruction to converts? What are the chief lines on which it should be given?
3. What is the right principle as to our giving, taken as a whole? i.e. balancing the Bible commands as to the care for those who are in need, against the danger of fostering a spirit of begging and a want of self reliance and the danger of people coming for what they can get?
4. How can converts in their turn be best encouraged in the spirit of helping and giving? and brought on to definite witnessing and soulwinning?

5. Is it found possible to teach women converts to read? If so how?

6. Can any plan be suggested by which the converts belonging to the different missions of the town could from time to time meet for prayer and have the strength of recongising each other? Could the chief Christian feasts—Christmas, Easter and Whitsuntide, be used as rallying times and could mission converts from other stations be asked to join us?"

Dreams.

These experiences bore fruit in her last bedridden years in her little book of the Sevenfold Secret. And her prayers of those last years were turning towards one more dream. It was first suggested by an old blind convert, himself trained in the Sufi life. She writes from El Biar:

"The Hadj is very full of the idea that this should be a zaouia where people can come to learn, from the interior, and that there should be another at Liliana where people can come and stay and at the other missions centers."

So she lay and prayed and dreamed a dream not yet fullfilled, of:

"A zaouia of the future, where a group of young English men willing to live, say for five years, in a Brotherhood. They could spend the first two or three of these living alongside a corresponding group of Arab inquirers and converts, on the same lines as in their own zaouias—study, intercourse, prayer in solitude and together—studying together with the seekers, working together with the finders.

"It is not a thought that any of us would dare to follow up except with the certainty that God's hour had struck... and most certainly about the man who should head it, for if there is anything certain about it it is that such a place would be a mark for the enemy and likely to end in a tragedy of some kind unless under a special sheltering from heaven."

So, dreaming to the end those dreams that were prayers, she passed to the land where dream gives place to vision.

Constance E. Padwick
Proposals for the Nurture of Moslem Inquirers and Converts*

The Committee appointed by the Bengal Christian Council in the interest of work among Moslems in that province has recently been occupied with an inquiry into the methods of work adopted by various Churches and Missions among Moslems.

The replies received have indicated that there are inquirers almost everywhere. Wherever possible these are made to support themselves from the beginning. In most cases no financial help is given. Most enquirers not helped, however, are lost—inquirers helped by regular teaching and shelter and finance, wisely administered, have proved more satisfactory than unsatisfactory. Most places have no courses of Instruction for Inquirers while some Missions have no arrangement at all for giving either casual or permanent shelter to them. Further, it has been revealed that nearly all organizations have no provision in their estimates for rendering financial help to those who fall into difficulties because of their determination to follow Christ. Some Churches and Missions have a joint committee to look after inquirers.

Experimental Policy.

At this stage the Committee feels justified in suggesting to Churches and Missions the following policy, which should be regarded as experimental, for the nurture of Moslem enquirers.

1. That the aim be to win and keep the inquirer in his own environment i.e., by keeping him in his own home, village or district. This also applies to his family, if any.

2. That regular visitation be made and a systematic course of instruction followed. (N.B. A Course of Instruction is now being prepared.)

3. That to facilitate instruction sincere inquirers be given hospitality for short periods (e.g. over week-ends or for several consecutive days.) Wherever possible such hospitality should be arranged by the local Church. If the need be felt the Church may appoint a Committee for dealing with inquirers.

4. That provision for shelter of a simple nature be made in each station for such local inquirers as cannot stay in their own home owing to persecution, and that the financial help involved be considered a legitimate charge on Church and Mission Funds. The Committee urges the creation of a special fund for this purpose.

5. That the inquirer be kept in touch with his relatives and

every attempt made to make him self-supporting in his locality with a view to establishing the local Church, and that the financial help involved in such an effort be considered a legitimate charge on Church and Mission Funds.

6. That in all cases baptism and Church Membership be not hurried and great care and time given to teaching inquirers the Truths of Christianity, to developing in them a personal Christian faith and a Christian Devotional life.

7. That while such provision for inquirers is regarded as being of an experimental nature, no inquirer be baptised until the Church feels reasonably sure that he is firmly established in the Christian Faith.

Supplementary Remarks.

1. It is recognized that while the policy is not an ideal one from the theoretical point of view of what ought to be, it does however grapple with the realities of our everyday work.

2. Re. Financial Help: It is realized that where there is a large group it is impossible to give such help, but where there is no community at all, it is felt that some help in the first stages is essential when, because of opposition, the Moslem inquirer if he persists in his determination to become a Christian is unable to get work.

When an inquirer is economically independent and has a home and land it is not necessary to give financial help. Most of our inquirers however are youths who have no land or any other such resources.

3. The citing of one case in which the above policy was followed may help. Several youths four or five years ago were regular in attending Church and Bible classes. As a consequence they were driven out of their homes. They were then given a place to stay at—a hostel on the Mission Compound. They did their own cooking and any other odd jobs which required doing, such as gardening, painting etc. They attended daily Bible Class, took notes on the subjects, discussed and wrote answers to questions (writing is considered essential). Promising ones were allowed to read at school. Two were given some training as a watch maker and compounder respectively. Another was helped in such a way that he was able to keep land in his own village. The result today is that they have been baptised. Three of them are quickly becoming independent, two in their own village, while the others are becoming independent Christians near their own villages and visit their relatives from time to time. They were given ten to twelve pice daily for food and only when
necessary were they enabled to get clothes. It has meant a great deal of time, anxiety and sorrow because of the failure which occurred from time to time, but the comment now is that whereas before no progress was being made, under this new policy some definite advance has been possible. The Church and Mission have now a joint committee to help such inquirers. Most of the Mission's funds for this purpose are administered by this Committee. If the principal had been followed of baptising only those who are economically independent, these youths probably would have gone back to Islam, which is just what so often happened before the above suggested policy was followed.

4. It is said that through fear of what may happen we are in danger of attempting nothing. It is the Committee's hope that this idea will not prevent you from taking some action along the lines suggested above.

While the above is published here by way of information we shall welcome any helpful comment and suggestions. Ed.

Islamic culture at Universities

Beginning with the autumn semester, 1939, three of China's leading universities—National Central, at Chungking; Yunnan, at Kunming; and Southwest Union, at Hanchung, Shensi—will for the first time in the history of China include studies on Islamic culture as a regular feature in their curricula. The lecturers, nominated and approved by the Ministry of Education, are to be Muhammed Ma Kin, Abudorahaman Na Chung and Badronden Hai Wei-liang, all celebrated Chinese Mohammedan scholars who have been at Al Azhar University in Cairo.

Asia Magazine, Aug. 1939

The Call

"Our King can do without any of us, and He will devise means whereby His kingdom shall be extended, in spite of the apathy of His people at home. But woe to that soldier of the Cross who hangs back and is unwilling to serve when the King's call for volunteers for the front comes to his ears! We dare to think it a noble thing when a man or woman leaves home comforts and worldly prospects to follow the King on foreign service. Should we not rather think it a deadly disgrace that the King should have to call twice for men to fill posts of difficulty and danger or of loneliness and drudgery in the outposts of His empire."

One of the writers of The Golden Milestone
NEWS FROM THE FIELD
Runming, Yunnan

I have come to the conclusion that it is not worth our while trying to reach the older Moslems and especially the abungs. Our hope lies among the student class, but we must have propaganda that catches their eye, convinces their minds and fires their hearts. We certainly have the balance of truth on our side. Truth will push out error but not if we hide it under a bushel! With the Moslem presses turning out many little booklets, (full of lies) to point the youth of Islam to the superiority of Islam over Christianity, it is high time we awoke and got busy and spoke the truth in love. Our literature ought to be even more subtle than theirs as we have the truth!

June 27th, 1939.

PAUL A. CONTENTO.

Sinkiang

The new regime in Sinkiang plans to make the whole country literate. In the towns and in the country new schools are opened and the Government is trying to get every child into school. But in this way the young people have become a field for the anti-God propaganda.*

O. HERMANSSON.

As is probably known, all our young men have now left this far distant province and, so far as we can judge, there is very little prospect of any being able to re-enter. A letter written by Mr. Hunter, dated November 28th, 1938, states that he spent most of last summer in Kuldja, where he was kept busy looking after the sick, selling books and holding meetings. The letter was written while in Manass where he had been staying for two months, but he hoped soon to be able to leave for Kitai. Mr. and Mrs. Hayward remain in Thiwafu and find excellent opportunities for dispensary work and personal dealing with the patients. It has become increasingly difficult to hold any gatherings for worship. Strict espionage is kept upon all assemblies and those who attend are likely to be closely interrogated as to why they went and what they heard. The fact that the Swedish missionaries have been withdrawn from Kashgar on account of the impossible conditions under which they had to carry on their work seems to indicate that the whole of that area in Asia is being given over to darkness and the shadow of death. We can be thankful that some of our representatives with others have had an opportunity of making known the Saviour in places where doors are being closed to the message of the Gospel.†

*From the "N.B. of the N.E.C.C." Dec. 1938.
†From China's Million Apr. 1939.
Tihua, Sinkiang

The Guest Room work has always been my special work, and the success of the work in Sining was mainly through the Guest Room. This is a new phase of the work here. Mr. Hunter and Mr. Mather have done a lot of book selling on the streets apart from their translation work. I am having some very encouraging times with the visitors. Some of the Chinese Moslems have been in several times, asking questions, but not arguing. In fact, I avoid all arguing at all times. "This is what I believe to be the true plan of salvation which I present to you, and it is left to you whether you believe it or not. For this cause I am here and that alone to make known that Christ Jesus came into the world to save sinners" is my answer to any who wish to argue. There is a great open door for me in this branch of the work and in answer to the many many prayers that have gone up, and are continually going up for the work in this Northern part of the Province we look for an awakening among the people. Yesterday a young Chinese Moslem asked to enter the Church. He has been coming for a long time, but needs to wait awhile longer till he learns more about prayer and the indwelling of the Holy Spirit. He does not yet seem to realise the awfulness of sin.

H. F. Ridley. (written some years ago.)

Sining, Tsinghai*

I have just returned from a trip among the Moslems south-west of here. Miss Trotter's literature—especially the "Seven-fold Secret"—is in great demand. I got six copies of the complete book into the hands of educated ahongs and officials who can really make use of them. The single chapters in separate booklets I use widely. God will give fruitage I am sure in His time.

In the Moslem East Suburb I have had a number of opportunities for personal talks with Moslems. The Chinese language is being emphasized a great deal and one finds many who want to discuss religious questions now using Chinese instead of Arabic terms. In front of the Mosque is a book store where the Mullahs congregate between classes, and there I have had opportunity to present the Christian view of the Atonement, Sonship of Christ and kindred themes. Of course these cannot be presented without an occasional lively argument. One of my best friends in the suburb has recently passed away. He was a very humble man, a scholar in Persian as well as Arabic. Long before my arrival in Sining in 1918 he had come into possession of a large Arabic Bible. This he read on all occasions. He never accepted Christ openly, but many times bore witness to fellow-Moslems of the truth as to Christ's death on the Cross.

George K. Harris.

*From two letters; 1st in Feb. 1938; 2nd in China's Millions Apr. 1939.
Book Review

Christianity Explained to Muslims

This book is well adapted to be what its sub-title calls it, "A Manual for Christian Workers". In it the author shows clearly how the old method, one suspects not universally used, of comparing Mohammedanism with Christianity—always to the detriment of the former—would tend to offend and alienate the very ones whom the worker would be hoping to win. This would be especially true when one was talking to a devout and loyal Muslim,—the very kind who would, if converted, make the very best kind of Christian.

For this method, the author would substitute clear, frank and sympathetic explanation and constructive witness. To help the missionary to work in this way, the author proceeds to state the Muslims' difficulties with and misconceptions concerning Christianity. These he attributes largely to the poor quality of Christians with whom the Arabs had intercourse at about the time of the coming of "The Prophet" and their too ready acceptance of accounts which the Christian world has pronounced apocryphal and untrustworthy,—tho he does not free the Muslims, and particularly some of the more recent writers of prominent rank of wilful distortion of Christian teachings and even of passages in the Kuran.

But in spite of perverseness and disingenuousness of interested defenders of Islam the author still counsels patience, sympathy and the love that "suffers long" on the part of the missionary as real love breaks down barriers and opens doors for the entrance of the Gospel.

The explanations suggested seem crystal clear, simple and winsome. One suspects that Muslims might not be the only ones upon whom they might be tried with good promise of success. The theological position would probably be classed as moderately conservative. It leans much more towards Madras than towards the position of the writers of "Rethinking Missions."

To one Christian worker, at least, the book has proved helpful and inspiring and he dares to hope that a renewed effort to win some of these friends of God back to him will not be without success.

One is just a little puzzled at the absence of new books in the copious bibliographies. Very few of them were produced within the last two decades. Some books have been written recently which are surely worthy of having been included. Perhaps the fact that the book was written in a more or less remote mission station is an adequate explanation.

J. C. Jensen,
Suifu, Szechwan,
Multum in Parvo.

China's Millions is to be congratulated upon another "Special Moslem Number," issued in December 1938 containing excellent material. Some of the articles are; "May I ask a Question?" by G. K. Harris, "A Dead Saint or a Living Saviour?" by Leonard Street, and "Personal Work Amongst Ahungs" by P. A. Contento.

On July 13th the Rev. Lyman Hoover addressed the Rotary Club of Shanghai on "Mohammedans in China."

Copies of the "Index" to volumes I-X of Friends of Moslems can be secured from the Secretary for ten cents in stamps.

A list of books in the Library of this Society will be sent upon application. Books may be borrowed by members who are expected to return the book as soon as read, under registered post.

We now have three booklets of Miss L. Trotter's Sevenfold Secret in Chinese: "The Bread Of Life" 生命的糧, The "Light of Men" 世人的光, and "The Door of Intimacy" 親近的門. These sell for two cents each and can be secured from the R.T.S., Hankow.

The Editor is on her way back to China. She can be reached at the China Inland Mission Schools, Chefoo, Sung. She welcomes contributions of material for the forthcoming issues of this magazine.

"CHARTERING a steamer the Japan Islam Society intends to organize a mass pilgrimage of Far Eastern Mohammedans to Mecca, the "Kokumin Shimbun" reported Gen. Senjuro Hayashi, former Premier, is president of the Society."


The first chapter of the Rev. Bevan Jones', Christianity Explained to Moslems, called "The Authenticity of the Scripture" 靈聖之真純 has been translated by the Rev. P. A. Contento of the China Inland Mission. This book should be off the press before the end of the year. Send in your order to the Religious Tract Society.
FOR PRAYER

THE GOLDEN MILESTONE is a new and fascinating book just published by Revell and can be ordered through the Lutheran Book Concern, Hankow. It is under the joint authorship of Drs. S. M. Zwemer and James Cantine, and tells of their early days together in Arabia, just fifty years ago. Lowell Thomas writes, "Among the names now a legend along the romantic coast of Arabia, are the two Americans who are the authors of this book. From the Straits of Bab-el-Mandeb to the Gulf of Oman, from Mokka to Muscat, from the mysterious Arabian cities of Sana'a to Basrah, the home of Sinbad the Sailor, from Aden to Bagdad, the name of Zwemer and Cantine are now a part of the Arabian Legend." Price U. S. $1.50.

In our last issue we advertised the "Woodbrooks Tracts on Religion and Morals" by Professor Levonian. Requests for free grant for use in Moslem work will be favorably received at the C. L. S. either in Shanghai or Kunming.

At the Fellowship of Faith for Moslems Conference at "Slavonka", Bournemouth, England, held during June this year, China was ably represented by Mr. Leonard Street of the C. I. M., Tsinghai.

For Prayer

Let us pray that there will continue to be those who are mighty with the pen to fashion weapons that will reach the hearts and minds of the Chinese Moslem for Christ.

Let us pray for a more useful service for this Society in the years ahead. That each member will eagerly share with others the effective helps they themselves have used.

Let us pray that nothing will keep men's hearts from the great task of making Christ known to the followers of the Arabian Prophet.

Let us pray that we may have strength to speak to all Moslems about the deeper things of life, and of Him who helps us understand them.

The Membership fee of the Society is $1.00 a year or $25.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (2£) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens Jr., 43 Tungting Road, Hankow, China. In England send to Miss Olive Bothan, 29 Woodberry Crescent, London, No. 10.

Edited and published by Mrs. C. L. Pickens, Jr., 43 Tungting Road, Hankow, Hupeh, China.