“That They Might Have Life.”

We believe that the following extracts from the letter of a friend in Constantinople may help us in the presentation of our message. We must pray for an undimmed vision. We must distinguish between the essential and the non-essential, and present only the vital message. We must not destroy belief unless we substitute for superstition and tradition the reality of the love in the life of our Saviour, who came "that we might have life and have it more abundantly."

"A few days before I left Constantinople I went to call on Ismail Hakki Bey. In answer to a reference to the progress made in education and general culture in the last few years in Turkey, he answered, 'Yes, we have made progress, but I am not satisfied; we ought to have gone further'. Then he went on to say that the great difficulty in Turkey is a lack of understanding of the underlying principles. 'We are proud of our democracy but who understands the essential principles of democracy and how they apply to all relationships? We want civilization, but we do not know the principles on which civilization is built.' That sounds a bit like a younger man who loved his country and has come to test its standards by the standards of Jesus; he says that the greatest weakness is the willingness to accept outward things for the reality. 'We take western customs, but what is the essential thing underneath those customs? To accept a civilization we must change our spirit.' He thinks missionaries because of their complicated institutions and different standards of living encourage the idea which is so common that when they put a few western customs on the outside they have western civilization.
So many things stand between people and our real message. That and many such opinions make one think furiously, and also make one thankful for friends thoughtful and honest enough to express such opinions....

"After our afternoon naps three of us climbed up a higher hill perhaps three miles away where there was the tomb of a Moslem saint of great repute in these parts. Women were in the habit of frequenting it when they wanted children or healing for their sick babies. The present government a few years ago, when the houses of the religious and other similar shrines were closed, locked up the ares of the tomb. But the locks were broken and the women continued to come to pray, to sacrifice chickens and roosters, and to hang up the rage and dolls and baby cradles, as the mass of fresh feathers showed. Finally 'Because such crowds of them came', the caretaker said, 'the government came and took away the stones making the tomb and some of the earth below it which they lost on the way to the police station.' That was three week ago. Somehow the prospect of those ignorant women is about as barren as the waste of stones there on that bare hilltop. Of course, it is all pure animism, just superstition which an intelligent government wants to stamp out. But there's absolutely nothing to replace that bit of superstitious comfort: that's the awful pity. One longs so much that they may know the Heavenly Father who 'so loved the world that He sent His Son that they may have LIFE'."

"We must seek to interest individuals and lead them step to Jesus Christ. If it be objected that dealing with individuals, in preference to bearing testimony among the masses, is too slow, it may suffice to point out that the grind of the road-roller must precede the rush of the car."

"Not only do Moslems, according to orthodox tradition, deny sin and make light of actual sin, but the fall of Adam is regarded not as a moral but as a physical fall from Paradise."

Dr. S. M. Zwemer, "Disintegration of Islam" p. 54.
The Mohammedans of China:
When, and How They First Came.*
by Isaac Mason, F. R. G. S.
(Part II)

The tradition is found in several Chinese-Moslem books, and I give a translation of one of these, that the story may be more fully before us in our consideration. It is entitled:—

Hsi Lai Tsung Pu (西來宗譜)

"A Moslem tradition of the first entry of Moslems into China.

"The coming of the Moslems really began in the second year of Chen Kuan, 貞觀, also known as T'ai Tsun, 太宗, of the T'ang dynasty (A. D. 628). According to traditional records, on the eighteenth day of the third month of the second year of Chen Kuan, during the night, T'ai Tsung dreamed of a monster which rushed into the palace, and in the dream he saw a man with a turban on his head who subdued the monster and expelled it from the palace. Upon awakening, the Emperor was much alarmed and apprehensive, not knowing the significance of the omen. The next morning when the Court was assembled, the Imperial Astronomer respectfully reported to the Emperor saying: "'In the night, as I observed the appearance of the heavens, I saw a strange and evil appearance which impinged on the Tzu-wei star, and I feared this might portend trouble to the Empire. I saw also in the west a felicitous light brightly manifested, and encircling the Tzu star as a wall of protection. I opine that in the West there must be a sage who can control the threatened evil; would it not be well for your Majesty to send a messenger to enquire, in obedience to the heavenly portents?'

"Tai Tsung then related his dream, and said that the monster had a black face, red hair, and prominent teeth, and was of very evil appearance generally. This monster rushed into the palace. Then there was seen a turbaned man, who was wearing a green robe; he was tall and graceful, and he came in reciting from a heavenly Classic (the Koran). On meeting him the monster fled, and was pursued by the turbaned man, who, with a clear voice, repeated the words of the Classic as he pursued; the monster entreated, beseeching the true man to forgive him; and thus he

*This paper was read before the North China Branch of the Royal Asiatic Society, Jan. 1929, and is printed by kind permission of the Author.—Editor.
fled outside the palace. When the turbaned man had finished driving out the monster, he turned towards the West and disappeared like the wind. 'I do not know,' said the Emperor, 'what good or evil fortune is hereby portended.'

"One of the attending ministers respectfully approached and said, 'I have heard that the wearers of turbans are the Hui-hui (Moslems) of the Western regions; their country is away beyond Kia-yu-kwan and is known as T'ien Fang (Arabia). Their sacred king is name Mohammed, and he is the Prophet of the last times; his doctrines are lofty, and virtues are great; his country is rich and his soldiers are powerful. Moreover, when he was born there appeared wonders, and felicitous omens were seen again and again; can it be that the one to whom our Majesty has been speaking is this man?" The king, having heard what the minister said, assented.

"Hsu Shih-ki also stepped forward and said: 'The Moslems are of perfect sincerity, true and respectful, and loyal from beginning to end; moreover the West belongs to the 'Chin' (金) (metal) element, and their nature is inflexible, so they are certainly able to protect country and family. Why not invite them to come to Court and assist in preserving the peace of the State?'

"T'ai Tsung forthwith commanded Shih T'ang to go with a letter to the West. Having received the command Shih T'ang went beyond the frontier, arriving first at the country of Ha Mi, and afterwards at the country of Pu-ho-lo, where he met some traders who had come from Mecca in the West. Shih T'ang stayed at the same inn as the traders and enquired of them about the turbaned true man of the West; the traders said he was to be found at Mecca in Arabia, and that the true Classic had come down from heaven with the command that he was to be the Apostle to propagate the Faith, and to save the world; he had shown supernatural powers, and people in the West called him a prophet. The traders volunteered to guide Shih T'ang, so together they went to Mecca and saw the Prophet.

"The messenger then presented the letter from T'ai Tsung and stated clearly why the king was anxious to have Mohammed go to China to assist him. The Prophet replied, 'I have received from the True Lord the appointment of Apostle, a responsibility which is not a light one; moreover, there is an angel going and coming every day, receiving and bringing parts of the heavenly Classic (Koran); morning and evening I propagate the Faith,
worshipping and confessing God; how can I neglect these duties? I will, however, send men of goodness and virtue to help your Ruler, and they can destroy the evil influences.' He then selected from among the Sahabi, three eminent men of perfect sincerity, excellent in both character and learning; their names were Kai Ssu, Wu Ai-ssu, Wan Ko-ssu or Wakkas. Mohammed bade these three men go together with the messenger to China, and he also said to the messenger: 'When you return to China take with you my portrait to give to the king of T'ang, who, when he sees it will naturally understand (about his dream).' A sheet of paper was then suspended upon the wall of the Kaaba, and the Prophet approached and stood before the paper for a short time and a perfect portrait was imprinted upon the paper. He then charged the messenger that when the portrait was given to the king of T'ang, it was to be clearly told him that no one was to worship the picture. The messenger promised to attend to this, and then he took leave of the Prophet, and set forth from Mecca with the three Sahabi. By the time they arrived at Kia-yu-kuan, Kai Ssu and Wu Ai-ssu, one after the other, had succumbed to the climate and hardships, and died, leaving only Wakkas to reach the Court, along with Shih T'ang. Shih T'ang forgot to pass on the admonition of the Prophet that his portrait was not to be worshipped; so when T'ai Tsung unrolled it and saw that they were the same features as he had seen in his dream, he commanded that it be hung in the palace, and he stepped forward to worship; but before he had finished he looked up to gaze once more upon the portrait, and found that it had suddenly disappeared, which made him think all the more of the wonderful influence of the Prophet.

"When the Sahabi were first appointed as apostles to China, the Prophet had secretly said to them: 'On arriving in China it may be that you will not understand the language; you should therefore take a pinch of earth and smell it, then, by virtue of my influence, you will be able to comprehend.' It thus came about that on his first arriving in China, Wakkas was able to converse with T's Tsung, and what he said about government was so much in accord with the principles of Confucius and Mencius, that T'ai Tsung respected him all the more, and said: 'I wish to retain you to assist in the government of the country, and I will

---

4 Sahabi-an associate. One who has seen and accompanied Mohammed, even if but for a short time.
5 Also written 拌 個 士
6 The Kaaba is at Mecca. After the Hegira, Mohammed resided at Medina.
give you the position of Imperial Astronomer, if you are willing.' The visitor replied that, coming from a strange country, he was not acquainted with the constitution of the government. T'ai Tsung then offered to give him high rank and liberal reward, that his years might pass in happiness. Wakkas thanked him and said, 'I do not desire the riches and glory of this life; it is sufficient if I may in the world to come escape the pool of bitterness.' T'ai Tsung was amazed and said: 'Then I will retain you in China to propagate this true Classic and to establish the pure and true and correct Faith; morning and evening you shall worship the True Lord; I presume this will be in accordance with your purpose.' Wakkas replied: 'I fear it will be very difficult for a messenger from a distant country quite alone, and by his own strength, to propagate the faith.'

"T'ai Tsung then said that he would send three thousand of his own soldiers to the West in exchange for three thousand Moslem soldiers who would come to his capital to assist the apostle in propagating the Faith. Wakkas did obeisance and said: 'Three thousand Chinese soldiers would each have wife and family: I am a man acting according to good principles, and I could not bear to see the breaking up of families, parents and brethren, and wives and children being left. I would request permission to write a letter petitioning the king of my country to select some Moslem soldiers without family attachments, and, without fixing any number, let those come who wish to do so. I would only ask that your majesty will give them food and a place to live in, then both objects will be served without difficulty.' This saying pleased T'ai Tsung, who commanded Wakkas to write the letter, and had it despatched to the West.

"When the Prophet had read the letter, he commanded the the Sahabi to select men without family attachments, and over eight hundred were selected to go to China to assist Wakkas in propagating the Faith, and to observe his teaching and all the rites of the religion. The soldiers, having received the command, went forth, and arrived at Ch'ang-an, where T'ai Tsung commanded Yu Ch'ih Ching Te to build a large mosque 7 in the Hsueh Hsi lane, and also to erect buildings for the Moslem soldiers to live in. At the present time there still stands in the Hsueh Hsi lane a monument in evidence. Such is the origin of the first entry of the Moslem religion into China."

7 According to this account, the mosque referred to was built more than 100 years earlier than the one commemorated by the stone tablet at Sianfu and which Broomhall says, was, traditionally, the first mosque (in China), A. D. 742.
The Real Muhammad and the Ideal*
A Study of one Phase of Modern Muslim Apologetics

"Few things are more significant to the missionary than the apologetic of the religion with which his work brings him in daily contact. On the other hand it reveals to him as nothing else does what values the adherents of that religion themselves feel to be of fundamental importance, what they consider are its chief claims to recognition, and what appeals to them as the vital elements in their faith and cultus. On the other hand, it is of immense significance to him in its suggestion of his method of approach, revealing to him more clearly than anything else could to what it is in the Christian faith they are most likely to respond. Frequently his apologetic will also throw a flood of light on the effect that Christian teaching has had upon the people, for as the apologetic is almost always drawn forth by the success of Christian missions in some area, it gives an illuminating insight into the reaction within the community to the new conceptions of life and truth that Christianity has brought.

"It is of course well known that it is difficult to arrive at an adequate picture of the historical Muhammad. Going back, however, to the earliest stratum of this biographical material, Sira, as it is called, which we can disengage from the Qur'an and the early writers, it is hardly an ideal figure that emerges, as Margoliouth, Caetani and Hurgronje have shown.

"It was not long, however, before the idealizing process began.

"The idealizing had two extreme developments apart from Christian influence, both mythical in character: one in the popular biographies which are fireside reading all over the Moslem world, in which most wonderful, wildly ridiculous and frequently grossly obscene stories are told of the Prophet's doings on all sorts of occasions, and in which the how and why of everything in heaven and on earth are explained from some event in the Prophet's career; the other, more philosophical in nature and current particularly among the Shi'as, magnifying the preexistent activity of the 'Spirit' or 'light' of Muhammad.

"In spite of many unfavorable features, the picture (in the Sira) gives us the presentation of a figure which claims our sympathy and frequently stirs our admiration, but it is no ideal figure. These modern writers are equally conscious that it is no

*Excerpts from an article in the July, 1929 copy of "The International Review of Missions."
ideal figure, but the Prophet must have been an ideal man, therefore an ideal figure must be constructed, and the principle behind the reconstruction is the gospel figure of Jesus. . . .

"Now all this is most significant to the missionary. It is also hopeful, because it is clear that with the progress of education and the fuller development of the historical and critical sense, Muslims themselves will see that the only historical picture of Muhammad is the one whose outlines can be gathered from the earliest stratum of Sira material, and that the reformer of Arabia must be judged by the world of truth-seekers on this picture and not on any later idealization. But its significance lies mainly in what it can teach us.

"In the first place, it is clear that it is not our theology, our Christian theory or philosophy of things that has proved of vital interest, but the personality of our Lord, who when lifted up has drawn men to Him. . . . . .

"Secondly, this fact itself reveals that there is a heart hunger in Islam for the ideal man, the pattern for men's lives. . . . . It is spiritual hunger that leads many Muslims to search for the ideal man in their Prophet, and even to clothe him with the attributes of Jesus that he may satisfy.

"Thirdly, there comes out the curious fact that little if any of our controversial literature seems to have had any effect. It may be true that our pointing out some of the weaknesses of Islam has led their champions to search for refutations of our words. It is certainly true that some forms of the modern Muslim apologetic are due to the form of our Christian controversial literature, but the present writer has been greatly struck by the fact that it is the influence of Christian ideals of life and conduct that has been the effective thing in all our work. It has been the setting forth of the riches that are in Christ that has given a new ethical and moral standard of which educated Muslims are becoming more and more conscious. . . . . .

"In Islam, however, it has always been the apocryphal picture of Muhammad which has held the popular imagination. . . The modern Ahmadiyya idealization carries on the same story, but in a different way, and based as it is on modern education and a real though limited culture, it presses on us the urgency of drinking anew ourselves from the fountain, and living out more
perfectly our interpretation of the ideal. At the Jerusalem meeting of the International Missionary Council it was insisted that our clarion should be not conquest but service, and is it not possible that that the much-discussed way to the Muslim heart will be found in our fulfilling this ideal of sacrificial service which gives all and asks nothing in return, imitating and interpreting, as far as we may, the way of that ideal Son of Man who 'took upon Him the form of a servant' and 'came not to be ministered unto but to minister'?

ARTHUR JEFFERY

Executive Committee Meeting of January 2nd, 1930.

The meeting of a small part of the Executive Committee was held in Dr. Darroch's office in the Missions Building, Shanghai, January 2nd. on last. Dr. Darroch was elected Chairman to take the place of Bishop Molony who has retired from China. The Rev. M. H. Throop, professor in St. John's University, was elected a member of the Committee and was present, performing the duties of the secretary for the Committee.

Mr. Mason reported on the translation of his "Primer on Islam" to the effect that it had been published by the Christian Literature Society. 2000 copies of the bilingual "Gospel according to St. John" in Mandarin and Arabic were voted to be printed. The constant demand for this as well as the bilingual "Sermon on the Mount" was evident in the many letters to the secretary. Miss S. J. Garland had prepared and presented in English a pamphlet to accompany the poster, "Messiah is the Lamb of God." Mr. Mason was asked to translate it. The handbills for the poster "I am the Light of the world" being out of print the Committee voted to reprint 5000 copies. Mr. Mason reported the regular advertising of the Society in the "Bookman". The secretary was authorized to ask the American Christian Literature Society for Moslems for a grant of $500 gold similar to that in 1928, to carry on the production of literature for the Society.

Several suggestions for new literature presented were discussed and referred to Dr. Darroch and Mr. Mason for further consideration. Among these were the "Lotus" poster, the articles in the Chinese translation of the Encyclopedia of Religion and Ethics on the subject of Islam collected into a separate booklet, and tracts on "Avarice" and "Anger".
The Moslem Year.

The Moslem year consists of twelve lunar months; which are as follows:

- **Muharram**
- **Safar**
- **Rabi’-ul awwal**
- **Rabi’-ul-akhir**
- **Jumad-al-ula**
- **Jumad-al-ukhra**
- **Rajab**
- **Sha’ban**
- **Ramadhan**
- **Shawwal**
- **Zu-l-Qu’dan**
- **Zu-l-Hijjah**

"Each of these months retrogrades through all the different seasons of the solar year in the period of about thirty-three years and a half. It is the general opinion of our chronologers, that the first day of the Muslim era of 'The Flight' (in Arabic Hegira) was Friday, the 16th of July A. D. 622."

May 29th, 1930 is the first day of Muharram 1349. The first ten days of this month are especially holy days. The tenth day is particularly a feast day. It is called Yom Ashoora (阿 善 拉).

Mohammedan Almsgiving.*

At the Mohammedan New Year the members of the Hwei-hsien Mohammedan sect bring their offerings for their leader and these are placed in a box on a table in the mosque. After partaking of tea and cakes, which are laid out on the table, the Moslems dispense their bounty to the poor, who are allowed to line up within the courtyard of the mosque. No distinction is made between Moslem and Chinese and each impecunious person has a large basket before him to receive the copper cash given by the Moslem celebrants. Very dirty people and those carrying tobacco

---

*From: China Inland Mission "Monthly Notes", May, 1929."
pipes are not allowed in the mosque, but must receive their alms out on the street. Of course those at the top of the line get the most.

After all are seated the distribution begins and a file of Moslem men starts around dropping a cash or two into each basket and they go down the line as far as their money lasts. About 7,000 of the 8,000 Moslem households distribute something and the help received is quite substantial for those who secure a place in the line in the mosque courtyard. Since the Moslems believe that they will receive a gold coin for each copper cash they give away here, they expect to profit by the investment.

---

**News from the Field.**

Kuyuan, Kansu.

"Thank you for the "Sermon on the Mount" in Arabic. As for sending more literature, we shall appreciate the same, thank you. Something along the line of handbills and posters, I thank, would be great, as these can easily be pasted up here and there, where sometimes a Moslem would not want to accept anything from us. But Arabic alone, I think, is not always feasible, better the bilingual. I have seen a Moslem layman and an ahong reading together from the Gospel of John, which was a diglot copy, the former reading the Chinese part to himself, while the Ahong would read the Arabic and translate. Where the layman thought the Ahong was making a mistake, he let him know immediately, to which the mullah would comment that perhaps he read wrongly or that the Arabic was not right! People laughed at him, and he wouldn't read any more!

Because of the troubles in our district this past year from Moslem bandits or raiders, it has been very hard to go out itinerating among them; but as many come to the city station to call and talk, a good lot of literature is given out this way. And on my travels to parts where it is a little safer, though not in our own district, I always have a supply of their literature along, and thus am able to propagate the Gospel that way. ‘God's Word shall not return unto Him void’, I'm sure of this, and it behooves us only to pray more for these sons of Ishmael. I fully believe there are secret believers here and there among the Mohammedans. One Sunday morning a Moslem farmer came to our service, and at the close he came forward and requested prayer, and
wanted to get converted. This happened right in a public meeting! As he lives a couple of days' journey from the city among the wild mountains, we have not seen him since, so do not know how he is faring, or if he is really trying to follow Christ. But it was a bold testimony, nevertheless, to thus come out in a public service, and where there were other Moslems too. Please remember these in your prayers.

It is true the Kuomintang and the Northwestern Army have made good use of all kinds of propaganda literature, in the line of booklets, handbills, and posters, and these are in various colors, being attractive. It is about time that we also made more use of such means in propagating the Gospel of Jesus Christ, both for Chinese and Moslems. Colorful literature catches the eye. We surely must have some artists among the Missionaries and Christian Chinese, who can do this kind of work. Most likely all this will cost money, but what doesn't cost anything is not worth anything.

What about getting a small conservative-looking pin or button issued and sold to each member? We are not afraid to show our colors.

HERBERT SWENSON.

November 12th, 1929.

Yunnan.

"Two days south of here (Yunnanfu) there is a large, but also a very important center of Moslem influence. The main center is Ta-ying, which is a very élite center of the Mohammedans in this part of the country. Now one of our missionaries has rather recently gone to live at Pehcheng, a city only four or five li from Ta-ying and she has taken considerable interest in these people. On one recent visit she took close on 100 Mohammedan Arabic and Chinese Gospels, and disposed of all but thirty; she was well received. I have just sent down more literature, but she is desirous of doing work amongst them. Already quite a few have shown themselves friendly and students have called and bought Gospels.

H. A. C. ALLEN.

December 7th, 1929.
SINING, KANSU.

**Sining, Kansu.**

"The bilingual Gospels are exceedingly helpful but the present cost makes them almost prohibitive to most Moslems. The Sermon on the Mount is one of our most widely used scripture portions, the bilingual form giving it wide acceptance.

"We have no real news about what has happened in China since last May. So we are farther away than ever from the Coast. It would help to be nearer but the work calls us. We are now under a full Moslem regime again."

GEORGE K. HARRIS.

November 27th, 1929.

---

**Hweihsien, Kansu.**

"There seems to be much prejudice against our books, we sell very few, and to offer them as a gift seems to cause suspicion.

"We think that some of the designs issued by the Visual Evangelism Committee as posters or handbills might well be adapted for use with Moslems. I have chosen three of these designs and have written outlines in English of the material which I should like to see put into Arabic and Chinese to go with them. My suggestion would be that they should be published in booklet or folder form, with the picture on the cover, and with the Arabic not given page for page, as in the Sermon on the mount, but in the intersentence method followed in Mr. Harris' 'Question' Series of tracts."

November 20th, 1929.

---

"Last week I sent a circular through Mrs. Jones telling of the Home going of my sister on Dec. 27, 1929. You can well imagine that the loss of my sister, and of the Chinese workers mentioned in my circular, makes our work for the coming spring extremely difficult, and we would value prayer that we may have clear guidance in commencing relief, and that reliable helpers may be found to share the work.

"Conditions here are getting worse continually, and will continue to do so till the wheat harvest in early June. Many people in the country are pulling their homes to pieces and selling
the beams, rafters and tiles for food, and this is one of the coldest winters known for many years. We have been advised not to start work on a large scale until the season is more advanced, for it is important that the work be maintained when once started, if we begin too early we may have neither money nor strength to carry on till the harvest. This sounds like want of faith I am afraid, but we are just waiting for clear guidance before beginning, and at present the way does not seem quite clear. Please help us by prayer. In the mean time we are giving help to individuals and especially needy cases.

S. J. Garland.

January 28th, 1930.

"The Moslem World’s" Twentieth Year.

"The Moslem World Quarterly magazine, a Christian Review of Current Events, Literature and thought among Mohammedans", has carved out a notable career for itself these past twenty years. As Dr. Duncan B. Macdonald, D. D. of Hartford Seminary has expressed it, "The Moslem World has always been a suggestive and vitalizing magazine for missionaries to Moslems. But of late years it has been more than that. It has become also the most valuable survey of the world of Islam published in English. It has retained in full its missionary interest and activity. Which means that it has moved with the development of the missionary mind of the Christian Church and that it meets the needs of the more fully educated and informed missionary of the present day."

We feel that everyone in China who is vitally interested in their Mohammedan neighbors would do well to read this magazine. Nearly every number of recent years has carried articles pertaining to China, while most of the articles deal with ideas which are prevalent wherever there are Moslems. Islam in China is the prodigal Child of the Mohammedan world whose ancestry is scattered through the ages in the history of Central Asia, Persia and Arabia. In this connection we can only mention a splendid article in the January number by Mr. G. W. Hunter called, "Islam in Central Asia." The proposed contents for the April number are given below:

Editorial, Unoccupied Fields

Is Turkey a Mohammedan Country?............Pierre Crabiëtes
Moslem Mentality in the Syrian Press..................Alfred Neilsen
Timbuctoo..............................................................Dugald Campbell
Christianity in Meshed........................................William Mc. E. Miller
Objectives in Arabia.............................................Louis P. Dame
Who were the Hanifs........................................Richard Bell
Belief in Jinn among the Persians.....................Bessie A. Donaldson
The India Hijrat in 1920.....................................F. S. Briggs
The Sinlessness of Jesus.................................Principal A. E. Garvie

Book Reviews, Current Topics, Survey of Periodicals.

The subscription is $2.00 gold a year anywhere in the world. Your subscription may be sent through the secretary.

Dr. Zwemer Accepts Call to Princeton.

"After forty years of missionary work in Arabia (1890-1912) and Cairo (1912-1930), Dr. S. M. Zwemer has accepted a call from the Theological Seminary at Princeton, New Jersey, U.S.A., to the Chair of History of Religion and Christian Missions." However his work for Moslems will not decrease, nor will his interest decline, as he is still vitally connected with the Moslem world.

"Two Pioneers"

by Mrs. Mark Botham : 5 shillings net; Marshall Morgan and Scott, Ltd.

This new edition of life sketches of Thomas and Mark Botham is of value to those of us who work among Moslems in China as well as those in other fields. "This simple story of the life of a father and son who served China needs no other interpretation than to say that their lives were linked in Christ for service. Loving hands have traced the true record of these two noble lives poured out for China, especially for its neglected millions of Mohammedans." "The doors of opportunity are once more opening, and God is setting the seal of His approval upon a fresh advance into Northwest China." "Surely Moslem China needs men and women who will take up the fallen standard that fell successively from the willing and brave hands of William Borden, Charles Ogilivie, Mark Botham. Shall she wait in vain?"
For Prayer.

"Your Father knoweth what things ye have need of."

Let us give praise to Him for all the blessings He has bestowed upon us this past year.

Let us give praise to Him for the new recruits for the evangelization of the Moslems in China—recruits among missionaries on the field, and in new candidates from home.

Let us pray for Dr. and Mrs. Zwemer in their new work at Princeton—that they may inspire students and others with whom they come in contact with the vision of work among Moslems.

Let us pray for the workers in Yunnan that they may be cheered and encouraged.

Let us pray for comfort and strength for Miss Garland in this time of sorrow for her sister who has gone to higher service. Let us pray that reinforcements may be sent to that station.

New Members.

Rev. Lewis F. Havermale M.E.F.S. Chengtu, Szechuan
Mr. A. L. Keeble C. I. M. Liangchow, Kansu
Rev. Wm. N. Ruhl C. M. A. Minhsien, Kansu
Dr. Murray Webb-Peploe Dohnavur, Tinnevelly, India
Rev. Kenneth Wilson San Anselmo, California, U. S. A.

The Membership fee of the Society 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., secretary, America Church Mission, Ichang, Hupeh, China. If you are in or near England, send to Mrs. Oswald Chambers, 45 Church Crescent, Muswell Hill, London, N. 10. If you are in America send to the Secretary, Moslem World, 156 Fifth Avenue, New York.

Edited and published by Mrs. C. L. Pickens, Jr., American Church Mission, Ichang, Hupeh, China.