The justification of missions to Islam is not to be found in the superiority of Western culture or theology or even morals, however genuine such superiority may be; but rather in the fact that Islam is predominantly a religion of the letter, Christianity the religion of the Spirit. But if so, then our religion, as preached to the Mohammedans, must indeed be a religion of the Spirit,—of the “Spirit of Jesus”. The phrase is pregnant to the last degree: not the manner of Jesus, not a “spirit of service similar to His”,—but “The Spirit” of God which was in Him, and which through Him is the divine Means of Grace to-day. We have nothing else to give the Muslim unless we give this. Most futile, most disappointing, and most foolish of all quests would be that which were only to seek to substitute for one ritual another, for the system another system, for observance of one series of ordinances another series. Christianity has always cut its most pitiful figure when seen trying to meet Islam with Islam’s weapons, or competing with it on its own ground. Nothing but the Spirit can bind and free Islam. Let the Church that does not believe in the Holy Spirit save herself the trouble of attempting the conversion of Islam. The Spirit of the Father in Jesus Christ,—we have nothing else to give Islam that is not corruptible: no, nothing.

“Christianity and Islam”, p. 33

Canon W. H. T. Gairdner, B. A.
THE KORAN IN CHINESE.

eecutive Committee of the Society of Friends of the Moslems in China. This will include the two tracts prepared by Miss O. Botham, "Can one worship without Cleansing?" and "Can you explain the meaning of the name—Jesus Messiah?" and a translation of an Arabic tract by Mr. I. Mason. At the next Executive Committee meeting to be held in the late summer plans will be made to prepare other literature, and the revision of the present stock which is now low.

As the translation and preparation of literature is one of our chief objects at present we invite and urge the members of the Society to send new material and further suggestions. The response in the past has been very helpful. If you have used effectively certain tracts or have combined verses of Scripture with pertinent verses from the Koran—if you have designed posters, or picture tracts for women and childrens, please consider these worthy of submission. It is only through those who are in direct contact with Moslems that we can know what is needed.

"There is no gain but by a loss,
You cannot save but by a cross;
The corn of wheat to multiply,
Must fall into the ground and die.
Wherever you ripe fields behold
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some soul has there been crucified;
Some one has wrestled, wept, and prayed,
And fought hell's legions undismayed."

Selected.

The Koran in Chinese.

At last there has been a consistent attempt to translate the Koran into Chinese by Moslems themselves. Mr. I. Mason wrote in the first issue of the "Friends of Moslems", May, 1927, which was published in mimeographed form, the following comment on the attempts at translation:

"There appear to be four quarters from which new translations of the Koran into Chinese are contemplated.

1. In Peking, in connection with their weekly magazine, "Mohammedan Voice", they are preparing a version which is to be published there.
(2) The Japanese editor of a Chinese paper, Mr. Sakuma, is attempting to prepare a Chinese translation from English copies as he does not know Arabic.

(3) There is also a translation proposed by the Ahmadyia movement, but this has been delayed.

(4) Finally, the Shanghai Islamic Literary Society, which is publishing a monthly magazine, announces that a translation of the Koran is to appear in their magazine as a serial. The first portion of this has already appeared.

It remains to be seen whether any of these translations will fully materialize. Hitherto, only brief portions of the Koran have appeared in Chinese with Arabic for use in the prayer ritual. A Chinese-Arabic vocabulary has appeared from the press in Peking, and indicates a revival of interest in classical Arabic.

Since the last issue of the "Friends of Moslems" there has been advertised in Peking a Chinese translation of the Koran (可蘭經). This is a Chinese translation of the English Koran of the Rev. J. M. Rodwell. The Chinese book contains the whole Koran. It is a book of 463 pages and costs $1.80 plus postage. It is in Wenli style. Copies may be secured through the secretary of this Society.

"Muslim Student in China."

(This is a copy of a letter and article appearing in "The Light" an Indian Moslem paper, organ of the Ahmadiya Anjuman Isha'at Islam, Lahore, March 16th, 1930.—Editor).

Dear Brother-in-Islam—We have the honour to write you for the cause of the Islamic movement. We are told your society is working for the "Light" and "Re-birth" of Islam and we also stand on this line.

Our association has been established by all the students of Universities and Colleges in Peiping, China. It is named the "Islamic Students' Association". We are working for these purposes:

1. To awaken the Chinese Young Muslims to know that the 14th. century is the time for the renaissance of Islam. And every Muslim should take up his duty, particularly the young Muslims.

2. To establish intercourse with our brethren of the world because the movement of Islam requires the encouragement of all its believers. Therefore, Muslim Brothers should join hands with one another.
In one word, our society is working for the welfare of Islam. We trouble you and your society for the following:

1. Kindly send us some papers which your society publishes.
2. Kindly introduce us to some other Islamic papers and books discussing either our faith or the civilization of Islam.
3. Kindly send us the news of Muslims in the world.
4. Kindly introduce us to other Muslim Societies in every part of the world.

Secretary,
Islamic Students Association.

Peiping, China.

"We have much pleasure to learn that the awakening in China has also stirred the Chinese Muslims and especially the rising generation. While cordially reciprocating their sentiments of Islamic fraternity and good-will, we have much pleasure in sending them our literature on Islam, besides a free copy of the "Light" as well as in introducing the above Student Association to all other Islamic institutions in the world, wherever the "Light" can reach and trust these latter will get into touch with the Peiping brethren and send them such literature and information as they can. The full address is:—The Great Mosque, 24, Tung-Szu-Pai-Lou, Peiping, China."

Youth and Religion.

(This and the following article are translations of two which have recently appeared in a Moslem trimonthly newspaper in Peiping. They will be of interest in connection with the foregoing account. Mr. Hu Hsiu-yuan translated them.—Editor).

"Keep on! The entire responsibility for advancing society and developing religion rests upon the youth," said Mr. T. at the beginning of the autumn term. His advice impressed me so much that I have never forgotten it., and whenever I recalled this I could not keep from being affected. Wandering in the desert of life, I am too easily hurt in my heart.

But, what is the connection between youth and religion? My careful consideration of this grave problem resulted in the following conclusions:

1. Youths are fit to be the successors of religious civilization. Many years have elapsed since the foundation of the different religious sects. Islam, having a longer history, seems to
YOUTH AND RELIGION.

be an organized body and will remain forever provided that there are successors. The successors, therefore, play very important parts in the religious scenes. Owing to certain reasons, children and old persons are unable to undertake this great task and only youths are fit to be the successors, to preach the truth, and to develop the orthodox religion because youth, active in spirit, pure in mind, with noble will, is quick to learn and always ready to be responsible.

2. Youths are fit to develop religion. If we have a definite belief, in religion, we will then proceed to the bright road. Being keen-witted and healthy, youths, if they understand the task of developing the orthodox religion, will get double the result by doing only half the work. If everybody takes this as his goal and exerts his utmost strength for its attainment, there is no worry that the orthodox religion cannot flourish.

Youths are all gifted with these instincts, but it is a pity that most of the present day youths, the Islamic youth in particular, are using them in erroneous ways. Now let us consider the following two points:

1. Negligence of Religious Ideals. Since the opening of the different treaty ports, Chinese have been much influenced by Western civilization, and begin to give up their original belief. Those who are influenced by the Darwinian theory cry at the top of their voice: “Down with religion”, but forget that religion holds a very important position in civilization. Mere knowledge does not affect civilization much unless it is combined with emotional instincts, which owe a great deal to religious influences. Now, by what reason can we say that religion is less important than science, morality, or arts? It will prove to be useless to oppose religion, which is greatly needed by society. What we, educated youths, have to do at present is to place the orthodox religion or truth in lieu of heterodox religions. Prof. B. Russell said, “In the future we want a new religion”. By “new religion” it is meant the orthodox religion of truth—Islam, of course. It is absolute nonsense to say that religion is mechanical and relatively useful.

2. Prejudice. Every youth, both in words and in action, shows that he misunderstands himself and is in the habit of thinking himself to be always right. He is fully occupied by the four great idols, as Bacon described them. By “Idols of the Den” we mean bright youths fooled by the prejudice of their own craven disposition. By “Idols of the Theater” we mean those who follow
blindly the social customs of long standing and of great authority without asking whether they are right or not. As to "Idols of the Market" and "Idols of the Tribe" these are the two other types of the present day youths. If the youths are prejudiced they will suffer themselves. Then, how can we expect them to develop religion?

What a loss it is that so many youths bury their instincts in the grave. Oh! Islamic youths! Know your instincts and yourselves in the accomplishment of the great enterprise. Don't tread again the evil path of your ruined friends.

I notice that there are many youths, who in addition to denying their religion stand up and defy it. This is the motive of my writing this contribution and I sincerely ask their repentance and cooperation.

"My Personal Thoughts on the 'Emancipation Movement of Islamic Youth'."

"The Islamites, who were under the bondage of old influences for ages, at last stand out ahead above the others. The majestic spirit of Mohammed is again revived. We can hear in every corner of the world the cry of the "The Emancipation Movement of the Islamic Youths'."

Let us first look at Eastern Asia. In spite of the oppression they received from the white people and the corruptive and counter-revolutionary Chinese the Islamic youths of Eastern Asia still kept their position. They neither turned slaves of their enemies nor spoiled their past glory. They, though lacking in superior strategy and having no weapons, attacked bravely their powerful enemies, who at length, were obliged to surrender. The different governments of Eastern Asia had promised to establish formal organizations at Mecca and other places; and the Islamic youths had actually gained their freedom. How precious is the freedom which was exchanged at the cost of one's own blood and energy!

What does the "Emancipation Movement of the Islamic Youths" teach us, then? The Moslems of Eastern Asia did not become slaves, because Islam is characteristic for her spirit of independence. They cannot be amalgamated; they, when tempted by the Western materialistic civilization, do not lose their noble religious spirit. They strive under all conditions. All the peoples of the world sympathize with them for their constant, fearless and devout belief. All these are the factors of their success.
ON LANCHOW STREETS.

Now we understand that whether the planned movement succeeds or not does not matter much. Even if the Islamic youth of Eastern Asia happened to face a failure, their firmness and their belief would be remembered by the whole world always. If this is the case, is it not much more glorious than to be mean slaves and leave a foul reputation for countless years?

Now we come to the conclusion that people bound in slavery are the most pitiable of all. They can hardly have any sympathizers. It is really pitiable for people, who have their own nation, and their own opportunities, but cannot gain freedom and strive for their own existence.

Indeed, we cannot keep from being affected when we read the concluding part of one of Mr. Erosenko's speeches. 'If we cannot help our nation, our country and mankind, we should not make the people of the coming ages blame us, but sympathize and pity us; or, at least, we should make them say nothing about us.'

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On Lanchow Streets.

A year ago this winter Mr. Hsien and I had a series of experiences on Lanchow Streets. We chose street-preaching in the Moslem districts, as our method of reaching these particular people. Each morning we prepared ourselves by searching the Koran for pertinent verses relative to the topic of the day chosen for preaching. Mr. Hsien had a roll on which he wrote his Koran verse on the one side, and the Chinese verse of suitable and appropriate Scriptures on the reverse side. He used these texts with telling effect. We visited the various quarters day by day in succession and so made our 'rounds' for a period of nearly three months. My own personal share was not so much on the speaking side as on the singing side. This attracted good-sized crowds. The use of a roll of choruses and tambourines lent to the effectiveness of the musical program. Generally a small boy or two would accompany us, and help us with the tambourine feature. In one district we found the children quite hard to manage. The Moslem children were on the whole less well-behaved than the Chinese children. There was some heckling especially in the South suburb. An old blind Moslem used continually to raise the point of the Virgin Birth. The only way to silence him was to start a Gospel chorus. Argumentation on a busy street did little good. We sold Gospel portions of Scripture each day and gave away suitable tracts for Moslems. Arabic tracts were
THE MOHAMMEDANS OF CHINA.

only desired in veneration of the sacred script. Mandarin tracts were widely read, though the average older generation Moslem seems to know little Mandarin character. What results were obtained are hard to define. Several Moslems were influenced for good, no doubt. One, a meat-seller, in particular, seemed almost ready to take the step of faith. Though I cannot speak with certainty for the districts where Moslems prevail in numbers, I feel it is safe to say, that where Chinese predominate and yet where considerably good-sized Moslem communities exist, street preaching in the special districts where Moslems tend to concentrate, is a thoroughly sound and feasible program.

H. D. Hayward.

The Mohammedans of China:*
When, and How they First Came.
Isaac Mason, F. R. G. S.
(Part III)
A Record of the History of the Early Sage and Sahabi.

The early sage Wan Ko-shih (Wakkas), after coming to China in obedience to command, requested permission to return to the West on three occasions. The first time he went to obtain all kinds of Canonical books to give to his Chinese co-religionists. The second time he went to secure a Koran, that his disciples might recite it and study it. He also requested the Prophet to indicate to him where he would die. The honourable Prophet commanded him to take as much of the Koran as had been revealed, and said that as more followed he would send it by a messenger to Wakkas. "As for the place of your death," said the prophet, "that shall be shown by the head of an arrow." He then pointed with his finger towards the East, and ordered a man to fix an arrow in his bow and pull the string to the full extent and then let go: in an instant all trace of the arrow was lost. The Prophet then said to Wakkas: "By virtue of my influence the arrow will fall at the place where you will die. Get you back quickly to China, and in the course of time what I said will prove true."

Wakkas went aboard a ship, and with propitious winds he was at Canton almost before he knew it; and there he found the mark of the arrow, outside the north wall, in the north side of the Liu Hwa.

*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.
bridge. He was then conscious of the wonderful influence of the Prophet and understood by this sign that this was the place where he would die. He had the place walled round as a burial ground, and asked permission to build a "Prophet-remembrance mosque," which permission was granted, and there was also given a portion of land for the upkeep of the mosque and the support of those in it. There used to be a stone there on which the name was given as the "Mohammedan field", but in course of time this disappeared and nothing can now be found out about it. The mosque is called "Prophet-remembrance mosque" because it is meant to cherish remembrance of the Prophet. Inside the enclosure there was built a smooth pagoda or minaret, one hundred and sixty Chinese feet high (about one hundred and seventy five English feet), and of unusual appearance. On top of the minaret there was a golden cock which turned around as the wind blew. Inside the minaret there was a spiral staircase, and Wakkas used to go up to the top; morning and evening, when it was time for worship, he would first go to the top of the minaret and repeat the call to people to come to the mosque. Every seven days a large flag was set up, and people near and distant, on seeing this, knew that it was the day of assembly. The mosque was situated on the north-west of a hill, and this hill was at the head of a ferry, so boatmen and merchants used to gather in large numbers at this mosque.

In course of time the Prophet sent forty men to convey the Koran to Ch'ang-an. On arrival there they learned that Wakkas was at Canton, so when they had given the Koran to the believers at Chiang-an, they left that place and set off for Canton. As they arrived at the northern suburb it was one of the set times for worship, and as they dare not be remiss, they knelt on the ground and performed their worship. A robber approached, and perceiving that they were of strange garb and speech, he was surprised and asked who they were. At that time they were all steadfastly engaged in prayer, and had neither eyes nor ears for anything else. After asking several times and receiving no reply, the robber became angry and stepped up to kill them; but though near death, not one of them changed from what he was doing. The robber then killed them all.

Presently the companions of the robber came up and asked him about the affair, and he told them the circumstances; they glared angrily at him and said these were all resolute scholars and benevolent men, with hearts inflexible as iron and stone; why had

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8 Another account says this was built during the first visit. In either case, the Canton mosque was, traditionally, built long before the one referred to on the stone at Sianfu.
they been killed? The robber was then full of remorse, and said that his crime in killing such excellent people could never be escaped from, and thereupon he committed suicide. The forty graves now seen in the enclosure are those of the men who brought the Koran, and the grave outside the gate is that of the robber.

The third time that Wakkas returned to Arabia was because he had a dream, in which he saw a tall man who said to him: "The honourable Prophet is soon about to leave the world; if you hasten back to the West you may see his face, but if you delay it may be too late." On awakening, Wakkas was greatly agitated, and the next day he set off for Medina; but when he arrived, the Prophet was already dead. He died at 63, in the twentieth year of Chen Kuan (A.D. 647).

The sage was much distressed that he was too late to receive any parting words, and as he reflected upon the Prophet's great virtue he was deeply moved. At the time of the burial he approached the corpse and uncovered the face and had a last look upon it, and was unable to control his grief. Wakkas subsequently learned from the eminent sages that the Prophet had left command that he was to return to China to propagate the Faith. There was also given to him a complete copy of the Koran, six thousand, six hundred and sixty-six paragraphs, divided into one hundred and fourteen chapters, made up into thirty large volumes. This book Wakkas carried back with him to China, and gave to the Faithful to kept for ever.

Not long afterward Wakkas died at Canton, and was buried by the believers inside the walled enclosure, a grave being made after the fashion of the West. A stone pavilion was erected, surrounded by mounds of earth, and the center of of this was subsequently used by people as a place for offerings and sacrifice, on which account it is called the "Hsiang fen" (輓墳), the Tomb of Offerings. On the outside of the door is written "The ancient tomb of the early sage". Such are the historical records and traces of Sahabi Wakkas.

Mohammed died in A.D. 632. The Moslem writer of the above postdates, while Liu Chih ante-dates. Both writers are in error in their chronology.

In the booklet from which I have translated the above account these are the characters used, and it is added that the place is one for "To present offerings and sacrifice." Other accounts say the Tomb is called "The Echo Tomb", because of noises which are said to constantly issue from this building. In that case the character should be 響. It is also said that the echo of the voice carries very distinctly. In one tract it is written "fragrance", because of the perfume. The translation given above is quite in accordance with the fact that the tomb is a place of pilgrimage for Moslems, who there pay respect to the memory of the reputed first apostle to China.
The above story may be regarded as apocryphal, and of purely Moslem production. Space does not permit of detailed criticism, but it may be mentioned that the terms used for Arabic and for Moslems were not known until long after the period named. In A.D. 628, Mohammed was not at Mecca, but at Medina. The eulogy of the Moslems and of their faith, and the miraculous influences ascribed to Mohammed, all indicate a zealous Moslem writer. Liu Chih says that the dream was of the Emperor Wen Ti, in A.D. 586; while the other account says it was of the Emperor T’ai Tsung in A.D. 628. So Moslem writers are themselves hazy about the matter. There is no mention of this occurrence in Chinese official history, nor of Sa’d Wakkas; and nothing of any Moslem soldiers coming to China until long after the time of T’ai Tsung.

The story of the entry by land is recorded in another Chinese work entitled Hui Hui Yuan Lai (回回原來), of which there are various editions, differing in details. M. Deveria had a copy bearing the date 1712, and Wylie mentions one of date 1754. My own copy is much more recent. The book is supposed to have been given to one of his Mohammedan Generals by the Emperor K’ang Hsi (A.D. 1662-1722). A partial translation is given in Broomhall’s “Islam in China”. The work goes over much the same ground as the Hsi Lai Tsung P’u, translated above, so need not be given in translation here. It is obviously a work of Moslem propaganda, giving imaginary dialogues between the T’ang Emperor and the “turbaned man”, these being a vehicle for conveying Moslem teaching. It is of very little value as history, and may be regarded as entirely apocryphal.

In this story, as in the other, it is the Chinese Emperor who makes the first move, sending to Arabia for apostles. In this case it is distinctly said they came by land stages, enduring much hardship. The names of the three messengers are given as Kai Ssu (該思), and Wu Wai Ssu (吳歪斯), who both died on the way (similar names and the same fate as in the other account), and Ko Hsin (噶心), the only one who arrived. This is evidently another form of the name Wakkas, and refers to the same person. An interpreter was found necessary for the interviews in this case. The Emperor first went in disguise to the place of meeting, but the messenger at once recognized him and paid his respects. In the ensuing conversation Wakkas refers to the

Dr. Bretschneider says, “This term occurs first in the Liao Shih, where it is stated that the ruler of the Hui Hui paid tribute to the Chief of the Kara Khitai (1124 A. D.)” (Mediaeval Researches, Vol. I, p. 267).
Koran, which he said consists of 6,666 sections, and the Five Classics and Four Books of China do not equal half the amount. But the Koran was not completed at the time when this interview is dated (A.D. 628), and the book is nothing like so voluminous as the Chinese books mentioned. The record also says that the term Hui Hui was discussed at that interview. But the term is not known in Chinese history till some centuries later. These anachronisms mark the book as apocryphal.

The tradition of Sa’d Wakkas is found in various other places, but these need not detain us, so we may proceed to our conclusions about the story of the first pioneer of Islam in China. The Chinese characters used for his name vary somewhat, but there is sufficient similarity to lead us to believe that all refer to the same person. I know of no ancient inscription giving the Arabic form of it; one is given by the Chinese-Moslem author Lan Tzu-hsi, in 1860, as Wakkas, but this may be a phonetic rendering of the Chinese. In Liu Chih’s work the name is variously given as 韋哥士, Wa Ko Shih, 宛歌士, Wan Ko Ssu, and 幹歌士, Kan Ko Shih. Elsewhere we find 喬個思, Wan Ko Ssu, 捋個士, Wan Ko shih, 幹葛思, Kan Ko Ssu, 葛心, Ko Hsin, and still others. We shall henceforth refer to him as Sa’d Wakkas.

In the legends he is styled “Sahabi”, which would mean that he had seen the Prophet, and associated with him in his lifetime. A maternal uncle of Mohammed was named Abu Wakkas, but there is no record that he ever left Arabia. He was not the apostle to China. His son, Sa’d ibn Wakkas, was also called Sa’d ibn Malik ibn Wahb az-Zuhri. He was the seventh person who embraced Islam, and he was present with Mahommed at all his battles. He died at ‘Aliq (A.D. 675), at the age of 79, and was buried at Mecca. He never came to China, so was not the apostle of the legends.

To be continued.

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**News from the Field.**

Tsingshui, Kansu.

“Our Moslem friends are looking forward to the end of their fast. As one friend said to me, ‘We have to go to worship five times a day during the fast, and that means washing five times a day—and oh it is cold!’ It has been extra cold this winter, but this boy was very bold about not minding when the big worship and big wash only came once a week (on Friday), ‘It wouldn’t
do to worship without washing', he said, ‘and besides there is warm water in winter'.

‘......Amongst the Arabic tracts you sent we have so much liked the one with a picture of an old man praying, on the cover (‘Do you pray?' no. 133). I took one with me when I visited the Moslem quarter in...........and in the first house I went to the old man who stayed in the room (there always does seem to be an old man there when one tries to talk to Moslem women) became interested as soon as I showed it. He listened to my words with much more respect when he saw that I knew the right attitude for prayer! Later I met some boys coming out of their Mosque school. The rumor of this tract had already reached them. They begged to see it and at last I had to let them have it to show the ahung. Can we get more of them?.............The other Arabic tracts we shall be able to judge of better when we have been to ..............again and seen how the more scholarly Moslems accept them. Those who know little about it simply want anything written in Arabic. Few here read well enough to understand.'

February 24th, 1930.

Oliver Botham.

Chengchow, Honan.

"I have been able to find out about four mosques right in Chengchow and it seems there are three others close here, making seven all together. I have been to visit one of them here close to me and it is in good shape and they have schools running for both boys and women. There is a separate court and buildings for the women and a lady instructs them. I am told that all four of these mosques here about the city have places for the women to worship. It is very hard to find out how many Mohammedans there are here, and the estimate given by different ones is very different. There are several thousand at least, some say 10,000, others more and others less.

"There is nothing being done for these Moslems, except the little I am trying to do, and that is far from adequate. The ones in this immediate neighborhood are most friendly and we have good attendance at services, and there are those who class themselves as Christians, but they do not break with their own religion and I feel they have not really gone far toward Christianity. We hope to keep their confidence and good will and pray God may get the message into their consciousness. We certainly need more recruits to properly undertake a work as great as this.'

March 4th, 1930.

Geneva Sayre.
KIUKIANG, KIANGSI.

Kiukiang, Kiangsi.

"I called on the local Mohammedan school here and found that they had given up religious observances in the school and that they received non-Mohammedans as well. I then visited the mosque. One of the men there in conversation expatiated on their faith but he ended by saying, "You Christians pay more attention to the virtues. We are merely attentive to the observances." I think there are two mosques here. Recently I received a pamphlet called 'Wu Chiao Tung Yuan' from Anking."

F. ARGELANDER.

May 3rd, 1930.

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Urumchi, Turkestan.

"The Moslem question is the burning one of the hour and as I travel in Central Asia and I know this to be one of the triumphs of the Crescent, my soul burns within me. What is needed very greatly are some of these tracts in Turki (Eastern) language. I am using sheets written out by a mullah here. Mr. Hunter is considering what would be best. We expect to spend sometime in a Moslem stronghold, during next month."

A. MILDRED CABLE.

January 2nd, 1930.

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Hweihsien, Kansu.

As I happen to be on the spot it seems to be my sad duty to give you the news of Miss S. J. Garland's death on Saturday May 3rd. She and a junior missionary were alone in Hweihsien, and besides their usual work, had been doing a good deal of famine relief distribution. They and their Chinese helpers had distributed bread to as many as 1550 people in a day, and it was evidently through contact with these people that they took typhus. Both were taken ill on the same day, but Miss Garland tried not to give in for a day or two. At last she sent a wire and it was typical of her that she said that her fellow worker was "ill" and she herself "not well" whereas she was in the more serious condition. We did not get the wire till Sunday evening and it was then wrongly transmitted, but realizing there was something serious, (Miss Garland would not wire for a small matter, we
knew another lady missionary and I came as soon as we could, but were not able to reach here till Friday afternoon. They had tried to telegraph to a nearer station but the wires were broken.

Miss Garland just recognized us when we came, but soon lost consciousness and at 5 a.m. on Saturday she quietly and peacefully fell "asleep." It seems impossible for her place to be filled, for besides the little church here, which has grown out of the work of herself and her sister during the last few years, she had many other interests. You know of her interest in and work for the Moslems. She had also done much for the Braille system in Chinese. Only yesterday a letter came for her from an old blind man whom she had taught to read and write. Phonetic Script and other posters and tracts have owed a great deal to her, she herself wrote and designed many. Her gift of friendship and the real interest she took in the work and problems of those of us who were privileged to know her brought her a wide circle of friends among the Chinese, Moslems and Foreigners.

Miss Dix, her fellow-worker, has been seriously ill, but seems now to be out of danger.

My Mother is in Tsinchow, and no letter has come from her for several days. It is rumored that the city has been taken by brigands, who are now on their way here! There are very few soldiers now in the province; when they go away there is sure to be an outbreak of brigandage, but we have only rumors to depend on at present and they are often exaggerated.

Olive Botham.

Hweihsien, Kansu, May 9th, 1930.

Miss Susie J. Garland.

It was with a great shock and much sorrow that we heard of Miss Susie J. Garland's death on May 3rd from typhus, at Hweihsien, Kansu. Nearly four months after her sister had been called Home she has been called to join her. Since we met Miss Garland in Kuling we have enjoyed a continuous correspondence with her and she has been a constant inspiration to us and to the Society in her zeal and enthusiasm and suggestions for tracts and plans for the future. We shall indeed miss her and know that her fellow workers also feel her loss deeply. But we must not sorrow too much for she with all the others gone before are in the radiance of His presence serving Him day and night, rejoicing with great joy.
NEW MEMBERS.

For Prayer.

Let us give thanks for the lives of those who have gone before—let us review our own work by the mirror of theirs and press forward unto our high calling.

Let us pray for the Moslem youth of China that in their new desire for truth and light they may be lead to Him who is the Light of the world.

Let us give thanks for the work of the American Christian Literature Society for Moslems and for the grant which they have given us. Let us pray that the money may be used wisely in the preparation of the right literature for our needs.

New Members.

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