He Wrote of Me. S. M. Zwemer 34
Preparation for the Conferences. C. L. P. 34
Findings of the 1917 Conferences. 36
Second Advent According to Islam. S. M. Zwemer 37
Review of Moslem Magazines. M. H. Throop 49
Visit of President Lin to Sian Mosque L. Yang 41
Reaching Panthays of Yunnan 43
News from the Field 43
Tatunghsien, Hochow, Mintsin, Ningsia
Pinglo, Peiping
Book Reviews 47
For Prayer 48
"HE WROTE OF ME."
(John 5:46)

This statement of our Lord regarding Moses, indicates that literature was the earliest method for broadcasting the eternal Gospel. Moses wrote about Jesus. All of Christ's apostles not only preached the Gospel but used their pens. Paul's thirteen missionary tracts revolutionized the Roman Empire. In the last book of the Bible we have the reiterated command in a voice from heaven saying "write." These earliest writings were "sealed with the King's ring, written in the King's name, and no man has been able to destroy the writing."

The history of the expansion of Christendom has always included the figure of the writer with his ink-horn by his side. Barnabas and Clement wrote epistles. Justin wrote two apologies and a dialogue with a Jew. Tatian prepared a harmony of the gospels. Commodianus used poetical ridicule against the gods of the heathen. Tertullian brought all his abilities into the service of the gospel by his pen and Cyprian wrote on the vanity of idols. The Imitation of Christ by Thomas à Kempis has been translated into hundreds of languages for Asia and Africa. At the time of the Reformation Calvin and Luther, to mention no others, did more by their pens than in any other way.

The fact is that in all ages and in all lands the written page has been the ubiquitous missionary. We are told that Luther threw an ink-pot at the devil in the Wartburg while preparing his version of the German Bible. The legend is prophetic. The best thing to throw at the devil of ignorance and error is an ink-pot—in modern terms a printing-press!

Our Christian Literature Society uses printers' ink to broadcast the message of Christ's redeeming love among Moslems everywhere. Will you help forward the task?

SAMUEL M. ZWEMER.

Preparation for the Conferences.

At the forthcoming conferences with Dr. Zwemer, there are certain matters which we want to discuss. There will be questions to ask and to be solved, especially in regard to the difficult problems of approach. Please set down on a slip of paper your questions and problems and send them to the Secretary as soon as possible or give them to him when you arrive at the conference, that Dr. Zwemer may know what is expected of him. We hope that he will also formulate general principles of handling various difficulties. To set down our questions in print will clear the atmosphere of vague issues.

*Reprinted from "News Letter" Apr. 1933 published by A.C.L.S.M.*
Come prepared to discuss the use of literature. Do you find Arabic tracts and books accepted or bought by the Moslems? Do they prefer the bilingual, Chinese-Arabic, or just the Chinese with an Arabic caption? What book, tract or poster have you found most helpful? What suggestions have you for future literature?

To best present a united front to the Moslems in China we must know something about their religious life as well as their historical background. Both aspects are little known or understood. There are certain questions which we can ask ourselves before going to the conferences. What, for example, do you know about the Moslems in your city, district and province? Do you really know how many mosques there are and to which sect they adhere? Where is the nearest place of pilgrimage in your area? What do you know about the "Holy Man" buried there? From where did the Moslems in your city migrate? Are there any historical tablets or literature relating to their history? What trade monopolies are in the local Moslems' hands? These questions will better enable us to understand some of the more fundamental problems facing us. If possible, please bring in written answers to the above questions, as we need first, to gather all the statistics available, and second, to disseminate this information to all our readers for their profit.

It would also be of great interest to all to have enough material from the various centers to form exhibits at the conferences. The material could be anything from your particular vicinity pertaining to Mohammedanism,—rubbings, Arabic scrolls, papers, magazines, books, jars, vases, rosaries, or costumes.

The most vital part of our preparation for these conferences must be prayer! Just how much do you want these meetings to be guided by the Holy Spirit? Do you really believe that our Lord, Jesus Christ, through you means a majority in any situation? Then let us pray that He will be with each of us as we come together in conference.

Conferences with the Rev. Samuel M. Zwemer,*

Kaifeng, Honan                June 21st
Chengchow, Honan               June 22nd and 23rd
Shian, Shensi                  June 25th-27th.
Sining, Tsinghai                July 4th and 5th
Hochow, Kansu                  July 13th and 14th
Lanchow, Kansu                 July 18th and 19th.
Kuling, Kiangsi                July 3d-Aug. 6th.
Mokanshan, Chekiang             Aug. 17th-19th.

*Sent to all members and interested friends in China.
36 FINDINGS OF 1917 CONFERENCES.

There will be lectures and discussions on the several phases of the *Approach to Islam in China Today*. Dr. Zwemer will give of his rich knowledge of Moslem theology, history and social culture. Will you on your part bring a working knowledge of Mohammedanism in your area, and talk over with him the problems which confront us in winning Moslems to Christ. At the hill resorts aside from the regular lectures there will be periods for the study and discussion of field problems.

Miss Geneva Sayre, American Free Methodist Mission, Chengchow; The Rev. W. Englund, C. I. M., Sian and the Rev. E. J. Mann of the C. I. M. Lanchow are willing to arrange for local accommodations in their areas.

CLAUDE L. PICKENS, JR.

Secretary.

Findings of 1917 Conferences.

In 1917 when Dr. Zwemer visited and held conferences in Kikungshan, Kuling, Chefoo and Peitaiho, the findings of each meeting were recorded in the October 1917 copy of the "Chinese Recorder." A summary of these findings are printed below:

1. We desire to emphasize a fact that has never had the prominence given to it that is its due: Dr. Zwemer’s visit to Honan enabled him to corroborate fully the conclusion to which some of us had been led from what we have read and heard, viz, that Chinese Moslems are more accessible to Christian work and workers than are their co-religionists in any other land.

2. There has come to us during the weeks a deepening conviction that for the most part we, individually, have done less work amongst Moslems living in our neighborhood than we might have done, in spite of the fact that we are unable to speak or read Arabic. We hereby resolve that, God helping, we shall henceforth do more.

3. From those who have attempted most work, there comes a demand for more special literature in Chinese suitable for use amongst Chinese Moslems. We commend this request to all Tract and Literature Societies concerned and to those to whom God has given the gift enabling them to write Chinese.

4. The Conferences request the China Continuation Committee to appoint a special committee to deal with all matters con-
cerning work amongst Chinese Moslems and to supply it with funds enabling it to meet, if possible, annually.

5. That in order to stimulate interest, and to forward evangelistic work among Chinese Moslems, three secretaries be appointed; one, who shall give his whole time to the work, who shall act as Travelling Secretary, and two who shall act as District Secretaries.

6. That in addition missions centering in Yunnan, Kansu, and Peking should be approached by the China Continuation Committee to appoint Arabic-speaking missionaries for work amongst the Moslems of these districts.

7. That where possible, in strong Moslem centers, missions should be asked to set apart missionaries who would give whole or part time to the local work of reaching Moslems.

8. That particular attention should be directed to the children of Mohammedans attending mission schools and to the families from which these pupils come.

9. That missionaries could greatly foster work among Mohammedans by constantly keeping before Chinese Christians and workers the desirability of reaching their Moslem brethren and should encourage and help them in every way possible to do this work.

10. That it is most necessary to have a glossary of Chinese terms prepared and circulated at the earliest opportunity, giving Mohammedan and Chinese equivalents and, if possible, their English names as well.

11. That the China Continuation Committee be asked to take steps to secure the translation of the Koran into Chinese to be published with Christian annotations and references.

12. That Dr. Zwemer be requested to prepare two pamphlets, one for the purpose of giving information to the Chinese Church regarding Mohammedanism, and to stimulate Christians for service for Mohammedans; the other on "Methods of Approach to Chinese Moslems", particularly for missionaries, but also to be translated into Chinese for the benefit of Chinese Christian workers. Review of Moslem Magazine.
The Second Advent According to Islam.*

One-sixth of the human race are followers of the Arabian Prophet, and the influence of Ishmael's descendants on the destiny of the world has been second only to that of the seed of Isaac. The Moslem creed consists of six articles which are the common faith of all believers in the Koran from Morocco to China and from Constantinople to Cape Town. These six articles are: Belief in Allah, in his angels, in his Revelation, in his messengers, in a future life and in Pre-destination of good and evil. It is the fifth article of the creed that deals with eschatology and this is in many respects the most popular topic of conversation and the most fruitful in literature for the masses. One of the "best-sellers" in the world of Islam is a little book entitled "Exact Information on Judgment, Heaven and Hell." Mohammed himself believed in a religion of Crisis and his preaching of repentance was under the sanctions of the day of doom. Now there are two points in the Moslem Creed where the return of Jesus Christ from heaven is implied or definitely taught and it is therefore universally expected.

The Christology of the Koran and the picture there presented of our Saviour is sadly defective. It is a caricature, not a portrait. And yet, it was intended to represent the great Prophet of history to whom Mohammed pays high tribute and who is represented as sinless, born of a virgin, and a mighty worker of miracles. He did not die on the cross, but was miraculously rescued from the plot of the Jews to kill Him and taken up to heaven.

There He disappears from the story. But orthodox tradition adds many details. Jesus is now in the fourth heaven. Mohammed saw Him there when he went to paradise on his miraculous journey.

He awaits the signs of the last day and the blowing of the trumpet. Among these signs (some fantastic and others based on Jewish and Christian ideas) is the return of Jesus Himself to earth, but not as the Judge of the living and the dead.

Among the signs of the last day is the appearance of the Anti-Christ called Dajjal.

"He is said to be one-eyed, and marked on the forehead with the letters K. F. R., which stand for Kafr, an infidel. According to some traditions he is to appear first between Irak and Syria; according to others near Medina. He will ride on an ass and he followed by seventy thousand Jews of Isphahan and continue on earth for forty days; he will lay waste all places, but will not

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*Reprinted from the Southern Churchman.
enter either Mecca or Medina or Jerusalem. At last he will be slain by Jesus, who is to encounter him at the gate of Lydda. The descent of Jesus, son of Maryam, will take place near the white minaret to the east of the Mosque at Damascus at the time of the afternoon prayer. The Imam, it is said, will make room for him, and he will lead prayer according to the rite of Mohammed; he will marry a wife, get children, and die after forty years' continuance on earth and be buried at Medina. Under him there will be great security and plenty. Lions and camels, bears and sheep, shall live in peace, and a child shall play with serpents unhurt."

In Bukhari we read further details supposed to be taken from the very lips of Mohammed:

"It is related from Abu Hurairah that, 'The Apostle of God said, 'By Him in whose hand is my life! it is certainly on the point of coming to pass that the Son of Mary will descend amongst you as a just judge. And he will break the cross in pieces, and will kill swine and will set aside the poll-tax. And wealth will abound to such an extent that no one will accept it; and one prostration in prayer will be better than the world and all that is therein.' Then Abu Hurairah said, 'If you doubt this, then (read the revelation). 'There shall be none of the People of the Book, but will certainly believe on him before his death.'"

"It is related from Jabir that, 'The Apostle of God said, 'A party of my followers will continue to victoriously fight for the truth till the day of resurrection. And Jesus, the Son of Mary, will come down; and their prince will say, 'Come and say the prayers for us.' And he will reply, 'No, verily some of you are princes over others, because of God's honoring this people.'"

"It is related from 'Abdu'l'lah bin 'Amru that, 'The Apostle of God said, 'Jesus, Son of Mary, will descend to the earth, and will marry, and children will be born to him. And he will remain on the earth forty-five years. After that he will die and be buried with me in my grave. And Jesus, Son of Mary, and I will rise in one grave between Abu Bakr and 'Omar.'"

In Medina, one hundred and eighty miles north of Mecca, Mohammed lies buried. Next to him lie the two Caliphs, Abu Bekr and 'Omar. But an open space is shown to all pilgrims in the same part of the mosque where Jesus will be buried after his death!

Mohammed, according to tradition, will be the first man to rise on the day of the resurrection and will stand on the right of
God. All other prophets will then range themselves under his flag. They will go to each of the great prophets and beg for intercession. Adam will decline because he sinned, so will Abraham and Moses. Then they will turn to Jesus, but He, although He had no sin, will tell them to go to Mohammed.

What can the preacher of the Gospel of the grace of God make of such a caricature and perversion of the teaching of the New Testament?

Well, he can do two things. Use these partial and perverted truths as points of contact and modes of approach in presenting the true Gospel. And he can emphasize the teaching of the sinlessness of Jesus and His power to raise the dead as recorded in the Koran. He is called "the Spirit of God" and "the Word of God." On these two glorious titles the Moslem poet, Jalal-ud-Din Rumi has woven two stanzas:

Thyself reckon dead, and then thou shalt fly
Free, free, from the prison of earth to the sky!
Spring may come, but on granite will grow no green thing;
And granite man's heart is, till grace intervene,
And, crushing it, clothe the long barren with green.

When the fresh breath of Jesus shall touch the heart's core.
It will live, it will breathe, it will blossom once more.

In each human spirit is a Christ concealed,
To be helped or hindered, to be hurt or healed;
If from any human soul you lift the veil
You will find a Christ there hidden without fail;
Woe, then, to blind tyrants whose vindictive ire,
Venting words of fury, sets the world on fire.

SAMUEI. M. ZWERER.

REVIEW OF MOSLEM MAGAZINES.

The Justice, (正道)

May 25, 1935.

The leading article treats religious education in primary schools. Text books have been prepared for the 3rd, 4th, 5th and 6th years. The schedule proposed gives 60 periods a year to instruction in doctrine and ceremonial and 60 periods to Arabic leading up to the reading of selected easy passages from the Koran.
Short Sermon—"Moslem Brothers! Quickly Separate Yourselfs from the Kafirs. The Kafirs are so defined as to include not only idolaters but Christians also.

Questions and Answers. A Szechuan Moslem asks whether there would be any merit if he combined a Haj with a business trip, selling merchandise in order to pay his travelling expenses. Answer—Trading is permitted so the pilgrimage would be meritorious. Such a plan, if generally followed, would quickly revive Chinese Islam.

A Kuangsi Moslem asks whether it is permitted to use a tooth brush bought on the street and further what kind of brushes should be used in the ablutions. Answer—If the tooth brush is made of clean materials, it is all right. Regarding the brushes for the ablutions, if they are made of vegetable materials or of horse hair, they are permitted. But if of the bristles of unclean beasts, they may not be used. If there is doubt about the tooth brush, it is sufficient to rinse out the mouth after using.

News Article—The Revolt in Sinkiang explains the desire of the people to avoid Japanese domination on one hand and Soviet Russian influence on the other, and the demand that the feelings and interests of the Chinese Moslems should be considered by the local government.

M. H. Throop.

Visit of President Lin of the Central Government to Sian Mosque.*

President Lin Sen and Mr. Tai Ch'uan-hsien of the Central Government in Nanking, while on a tour of the famine area in Shensi paid a visit to the famous mosque of Hua Chüeh Hsiang (referred to in a previous issue of this paper as the Imperial Mosque). The party, consisting of some twenty-five officials, was welcomed by Ma Ch'ien I Ahung and Mr. Fung Suei-sen President of the Moslem Representative organization. They were shown the mosque built during the first year of the T'ang Emperor Tien Pao, which is now over a thousand years old. The mosque has had eight different imperial permits for repairing. The construction of the mosque resembles the Pao Ho Tien in Peiping. The mosque is divided into seven sections, each of which was visited by the party.

Moslems face the east when they worship. They reverence the True Lord. The mosque contains no images. It has been

* Article sent to us by the Rev. Leighton Yang in Sian. Published in the 西京日報.
reported that the Moslems worship a spirit, but this is untrue. After the tour there were pictures taken of the party on the porch of the mosque. Also there were pictures taken of some of the more famous tablets.

Later Mr. Fung led the party to a reception room on the north side of the courtyard where the President enquired about the teaching of Islam. Mr. Fung carefully explained each point of belief. The Moslem faith is divided into five divisions. Reading, worship, fasting, almsgiving, and pilgrimage. What is reading? It is the reading of the Heavenly Scriptures which is the Koran. Worship is practiced five times a day. The great day of worship is Friday. There are two great days of ceremony. Fasting is practiced in the ninth month of the Moslem year. During the day they fast, but at night they may eat. They only fast one month, the rest of the time they may eat and drink as they like. During the ninth month, however they cannot eat or drink no matter what they desire. Their appetites must be in subjection, but if others suffer and are in want a Moslem can do all he can to help them. In the giving of alms their method is similar to that of the government taxes. Their "Heavenly taxes" is the Lord's portion of their income. A Moslem reckons up his income for the year and lays aside that portion which is outside his expenses. From this saving, one-fortieth is for God. For example, if one has $20.00 he gives $0.50, or if he has $200.00 he gives $5.00, and so on in the same proportion. This money is to be used for the poor, the orphans, the aged and in every way to have mercy on the unfortunate. If they do not do this they go contrary to the law of Allah, and therefore are sinners. This method and Dr. Sun Yat Sen's definition of the control of capital are almost the same.

Those Moslems who have the funds for traveling must make one pilgrimage to Mecca to visit the Kaaba. Paying respects to the Kaaba is what? It is to pay respect to the Lord's house. People say that Moslems worship Mohammed, which is untrue. They worship the Kaaba which is by law of Allah. Having worshipped at Mecca they then go to Medina where they pay their respects to Mohammed.

When Moslems pray they clasp their hands in front of them, and pray for peace on the leaders of their country, the officials, the people of the country and the world.

After these explanations by Mr. Fung, Mr. Tai said that he had seen a Chinese translation of the Koran and other Moslem books.
REACHING THE PANTHAYS

Reaching the Panthays of Yunnan.*

"I am enclosing two or three copies of a tract which was produced in India, for use among Moslems. I have had this tract translated into Burmese, and 1,000 copies printed, which I am arranging to have distributed among Burmese Moslems, of whom there are said to be 400,000, with Burmese as their mother tongue. Yet, so far as I know, nothing had ever previously been published in Burmese, intended especially for Moslems. I am also arranging to have this tract translated into Chinese, for use primarily among the Panthays, or Chinese Moslems of Yunnan, many of whom come down into Burma, although perhaps only for a temporary sojourn... My plan would be principally to distribute scripture portions and tracts among these people. I would follow a trade route from here, up through the deep jungle, to the Chinese frontier, and beyond, if funds and other conditions permitted. It would be a trip of about three months, tramping, or riding one of these little scrub ponies, sleeping under a small tent or in the open air. These Chinese Moslems along the border of Yunnan are untouched—unevangelized as much as if they lived in Tibet... I am writing to Shanghai about tracts for Moslems... I hope you will get many friends at home to pray for us in our work up here in this rather lonely frontier post. Just think! If we could actually make a beginning of getting the gospel message among the Panthays!"

NEWS FROM THE FIELD.

Tatunghsien, Tsinghai.

"O Thou who art heroic Love, keep alive in our hearts that adventurous spirit, which makes men scorn the way of safety, so that Thy will be done."

Clifford Harris of Persia.

Closer contact with the Mohammedans reveals the necessity of "living dangerously" to win them to the Lord Jesus Christ.

The Chinese city of Tatunghsien is 110 li from Sining, being situated in the large northern valley on the border of Tibet. North and south lie foothills leading to the high mountain ranges, while to the westward are the Tibetan grasslands about 30 li away. Among the hills and valleys are many villages, peopled by Chinese, Mohammedans, Aboriginals, and sedentary Tibetans. The city is a very wicked one, immorality, opium, and fear of

*From the Bulletin of the A.C.L.S.M., April 1933. Written by a correspondent in Burma.
demons, having a strong hold on the people. In our work amongst the city folk Mr. Knight and I share alike, but I continue to give myself to the working of the Mohammedan villages, while he is reaching the remaining mixed races who form two-thirds of our district population, the vast majority of whom are Chinese speaking.

During the closing weeks of last year I was able to get around to the villages to the south with specially prepared calendars containing selected passages from the Word. This gave opportunities of talks with groups of folk, while in one or two villages special interest was shown in the Message. To one man who was quite an Arabic scholar, I gave an Arabic Gospel, and later he visited the guest room for a talk and some more Gospels. In Sitsui an old man invited me in to preach to his women folk! The ahong of whom I wrote in the last letter has been in a few times. He has read several Gospels and knows enough to face up to things. Yesterday a man was in with whom I talked on St. John’s teaching on The Word and the story of the Incarnation. While Mohammedan guests are few, one finds souls who are seeking for truth, and wisdom is needed to bring them face to face with Him who is The Truth. I suppose arguments on the Essence of God have their place, but it is the true Lord Jesus we must make known to them: they have only that awful travesty of Him found in the Koran and Traditions. Telling them of His Life, His Death and Resurrection, and the spiritual significance thereof, will do infinitely more to reveal to them God’s Christ.

Having dismissed four examinations I have expressed my intention of taking my time over the remaining two, taking Arabic as my main study. Several times I have asked you to pray about this. Arabic and Islamics are all important for what I believe to be my life-work. After the pressure of an examination I always find a good antidote in a trip to the Mohammedan villages. So I have had several days in Kankuh Valley. The last days on the road were the coldest yet, snow and bitter winds keeping most folks indoors. However there were many opportunities of making Him known to groups of men and boys, in villages and outside mosques, to old biddies who gave us tea and hot water although it was Ramadan, the Mohammedan month of fasting from dawn to dark, to ahongs who are argumentative. The latter are still more than my match, but I make a point of giving them bilingual Gospels which they are always glad to receive and there is an excellent chance of their being read.

Leonard A. Street.

January 1933.
Hochow, Kansu.

It is true that here in Hochow at the present time the New Sect is in the majority. About three-tenths of the Moslem population is of the Old Sect. What is characterized as the New New Sect sprang into existence in the second year of the Republic. The New Sect women wear head covering. They do not chant for the dead.

The Hochow South Suburb contained fifteen mosques but all these suffered destruction at the hands of the Kueh Min Chuin, but now some of them are being rebuilt. No Salars live inside Hochow City, nor do any live in the South Suburb.

C. F. Snyder.

April 11th, 1933.

Mintsin, Kansu.

In this city of Mintsin, on the Mongolian border, we meet with few Moslems outside the army. The Tuan Chang and troops here are all from the Tsinghai district and are most friendly.

My last itinerary down to Tu Men Tzu and Taohing I met with numbers who are chiefly trading in skins. Some are in the military. We always find them willing listeners but I fear it stops at that. Returning along the main road an ahung came up to me and asked me to preach the Gospel to him. We had a profitable time but he was one of the hard-boiled type who seek discussions for the mere sake of talking.

J. S. Muir.

May 13th, 1933.

Ningsia, Ningsia.

I have been able to get up as far north as Shih-Tsui-Shan about seventy miles north of Ningsia, and also to cross the river and visit Chinchi and Wuchungpu. The feature of these trips was the number of Moslems encountered, a good proportion of whom were eager to possess themselves of Christian literature.

Laurie Wood.

March 1933.
Pinglo, Ningsia.

The people of Ningsia may be divided into three classes, viz: the local people, business men from other provinces, and Mohammedans. The Government of the District is now in the hands of the Moslems, and every year sees an increase in their number. It is this class of people that must be taken into account when considering the evangelization of Ningsia Province, and in order to rightly meet the challenge, a knowledge of Arabic would seem to be required of the Christian Missionary. Arabic literature is finding a ready sale amongst the Mohammedans, but if this people are to be won for Christ, the missionary must be prepared to "Sit where they sit". Please pray regarding this matter, that the men of God's choice may be chosen for this needy work.

GORDON F. WARD.

January 1933.

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Peiping, Hopei.

Four of the young men who had just graduated from the Moslem Theological or Normal College here studied with me twice a week in preparation for going to Cairo to enroll in the great Moslem University there (Al Azhar, I believe). They wanted me to help them in their study of English and in learning something about foreign customs and usage. They also asked me to help make arrangements for their travel to Egypt. When the group from Peiping finally prepared to sail last December, it included eight members: five students from this school, conducted in connection with the Fung Sou Pallo Mosque; the Principal of the school; and two leading laymen. The students plan to study in Cairo for three years. The other three men stayed in Cairo a little while and then proceeded to make the Pilgrimage to Mecca. They are due back in China soon, and it will be very interesting to hear of their travels and experiences. I hope to write to the students in Cairo about the American University there, and to give them the name of Professor Arthur Jeffery. I gave them letters of introduction to the Y. M. C. A. Secretaries in Cairo and in other points along the way. These boys will be very responsive to honest friendship.

LYMAN HOOVER.

April 3rd, 1933.
Book Reviews.

M-160 **Sermon on the Mount.** 爾撒山上之寶訓
Mandarin and Arabic iv 33 pp. 6 x 4½ Copy 0.02

It is with great pleasure that we announce a reprinting of the *Sermon on the Mount* in bilingual form. This has always been a good gift to an enquiring Moslem. A ready supply is essential even to the casual visitor among Moslems.

**Islam for Christ.** 同教歸化記
Women's Missionary Service League. iv 64 pp. 7½ x 5 M Copy 0.08

This should be of immense help in churches for study in arousing the members to an interest in the local Hwei Hwei. The topics are: Arabia before Mohammed, Life of Mohammed, Moslem Faith and Ritual, Raymund Lull, Henry Martyn, Douglas M. Thornton, Imad-ud-din, Frances E. Bartter and Chinese Mohammedans. Dr. Zwemer prepared most of the subjects in English which were later translated. An R. T. S. Publication.

**The Character of Islam.**

The Rev. S. M. Zwemer, D.D., F.R.G.S. 7½ x 5 English 12pp. $0.20

A brief but clear summary of Islam today, with a plea for Missions to Moslems. This is a stirring message to us, especially prepared for use in China today by one in close touch with the trend in Mohammedanism. An excellent gift for one who is uncertain about the approach to Moslems.

On sale at all conferences or order from the Secretary.

**People of the Mosque.**


Order through Lutheran Book Concern, Hankow.

A valuable introductory study of Islam, but more especially a clear statement of the relation between Christianity and Islam with the refreshing presentation of the methods of approach which will help every Friend of the Moslems. It is a full discussion that should acquaint a careful student with the facts of Islam. Although it is prepared especially for India, Mr. Jones has admirably kept the international viewpoint, so that, except for several sections the paper treats of Islam in general. In the final chapter, "Our Supreme Task", the author says, "We must learn to draw the enemy out of their position... by making Him, not ourselves nor our arguments, the grand object of attention."
For Prayer.

Let us give thanks for Dr. Zwemer's coming to China.

Let us pray for the visit of Dr. Zwemer, that during this absence from America his health may continue to be good.

Let us pray for the different conferences that they may be springs of spiritual force which will refresh all those who come to them.

Let us pray for all those who attend the conferences that they may be strengthened to greater efforts to reach the Moslems in their midst.

Let us pray that Dr. Zwemer may revive the Church in China to evangelize the Moslems. Pray that this revival may begin in the heart of each one of us.

Let us pray for Mr. Muir in his tackling of the difficult study of Arabic and that in the far western outpost of Tatunhsien Islam may come to the feet of Christ.

Let us pray for the Chinese-Moslem students who are now at El-Azhar University in Cairo; that they, through Christians whom they meet, may be led to the Throne of Grace.

New Members.

Rev. Fu Chin-chang 冒禮會 Kiating Sze.
Miss Dorothy Jupp C. I. M. Hwailu, Hopei.
Rev. Charles E. Patton P. N. Shanghai.
Mr. Harry L. Taylor C. I. M. Kweiyang, Kwei.
Miss R. Verhulst C. I. M. Anting, Kansu.
Rev. George A. Young B. M. S. Sian, Shensi.

The Membership fee of the Society is $1.00 a year or $10.00 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, 43 Tungting Road, Hankow. In America send to the Secretary, c/o 48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

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