SOME PROBLEMS OF THE FUTURE

Many of us have found it necessary to leave our stations during this last summer. As we become accustomed to our forced vacation our mind naturally turns to the plans of the future. Are we going to be able to continue with our old plans, or must we adopt new ones? There is probably not one missionary in China who does not realize that some of the old forms which supported the structure of our work have to give way to new ones, and those which proved themselves in the past must be strengthened. Added to these problems are other problems facing those who are stationed in localities inhabited by Mohammedans. Are we going to attempt to lead these people of our community to know Jesus Christ, or are we going to continue to believe in the old fallacy that they are too difficult to reach? On the other hand, are we still thinking that in China they have no special need other than their fellow-countrymen? These and many other questions come into our minds as we draw near to the time of our return to the interior.

Miss Olive M. Botham of Kaifeng sent us five of the questions which have arisen during her work among Mohammedans in Honan. We wish the readers of the NEWSLETTER would send in to the Secretary any help they may offer, any experiment along the lines suggested, that may be of service. If you have any problems that you wish discussed in this way we wish you would feel free to send them in, that all the members of the Society could
share them with you and aid where possible to offer suggestions and help. Let us be a clearing house for your problems. We also hope that you will tell us of the things that have helped you in your particular work that we may pass them on to others. Her five questions are as follows:—

1. "How far should one meet the Moslem with regard to food? We have wished to have a "clean" kitchen, so as to be able to invite them into our home. Others feel it a question of principle that a Mohammedan professing conversion, should at least demonstrate his willingness to eat with Christians, though their vessels are not ceremoniously "clean."

2. "Our great hope has been to open a Moslem hostel which we would keep "clean" by having a Moslem cook. Here perhaps even "good" Moslems would be willing to stay, when needing to visit the hospital daily. At present they are apt to wait till almost too late to come in, as there is constant worry over food. Their relatives bring it to them, and, though a small room was set side for the purpose, they are even afraid to heat it on the premises. Medically also it would naturally be easier to treat them if one could regulate their diet when necessary. Should it be possible later to reopen the hospital, we hope something definite may be done on this line, and should be glad to hear whether others have tried it, and with what success.

3. "Where there is no hospital, what is the most profitable line of work? Is it best to do dispensary work, or better to give one's time to receiving guests, in a book-room for instance, and visiting?"

4. "How far is it possible to use Chinese help in approaching Moslems? We have found them tactless, but perhaps special training of carefully selected Chinese Christians might overcome this fault, which seems to be due partly to ignorance and partly to antipathy.

5. "The educational problem is one of the most difficult which Missions in China most face at the present time, and one cannot refer to it in any detail here; but perhaps it has not been fully discussed with regard to the Mohammedan population of China as a distinct question. Moslems seem willing to send their
children to Christian schools, and we know of girls who have been brought to Christ by this means. One the other hand a keen missionary has said that he almost grudged the time and place given to Moslem boys in his school, as none seemed to be really influenced.'

WORK FOR MOSLEM WOMEN IN KAIFENG.

Miss Olive M. Botham writes of the experiences that she and her mother had with the women in and near Kaifeng. "My mother and I have spent the last three years in Kaifeng, and as you mention this as an important centre for work, perhaps you would be interested to hear of our experiences among the Moslem women whom my mother has especially tried to reach. Other missions have also worked among them. The American Baptists have an outstation at a large Moslem center, which Mrs. Botham visited twice, once at their request, to help in the Moslem work. She found several interested in Christianity, and a few have gone to the Bible school of this mission in Kaifeng. There are also one or two who have joined the Church."

"The Mohammedans are so exclusive that it is difficult to reach them through the Chinese; but by visiting patients who have been in our hospital, we have come in touch with their families, and we find that when one or two of their own people had been visited, it was possible to gain an entrance to almost any other household through relatives or connections of our earlier friends. A very influential figure among the women is Si A-hung, and since her friendship, or perhaps one should say toleration (she probably still hopes for our conversion to Mohammedanism), has been obtained, her name is the "open sesame" to many a family circle. Another family has a member who went in an official capacity to Kansu some years ago, and there his daughters attended a mission school. Two of these girls returned to Kaifeng to be married, and a letter of introduction opened the way for a real friendship with them; their grandmother, a devout old lady who goes daily to the Mosque, seems almost persuaded to transfer her trust from her own accumulated merit to the sufficient merit of the Saviour, but fear of her A-hung holds her back."
"Results are few, but an opening has certainly been gained into the Mohammedan quarter. Now, of course, the hospital is closed and all missionaries have left; but would it not be well to prepare a plan of campaign ready for our return."

**REPORT OF WORK AMONG MOSLEMS IN KANSU**

**Lanchow.** For almost fourteen years work has been carried on in Lanchow among Moslems, through the Memorial Hospital which was founded largely with the aim of reaching this class with the gospel. Very recently the tragic death by drowning of Dr. G. E. King of this hospital, while enroute to the coast with a party of missionaries evacuating the province, recalls the whole missionary body to the urgency of intercession for the Moslems of Kansu, to whom Dr. King had devoted a large share of his life and talents. And in speaking of this loss we are reminded also of the years of devoted service rendered to Moslem work in Kansu by Mark Botham before his life too was cut short. Formerly did you heed this urge to prayer? Will you heed it now?

**Hochow.** When the fact was recognized that the Borden Memorial Hospital in the Provincial capital was failing to attract Moslems in any number from the greater Moslem centers, the vision arose of a branch hospital at the city of Hochow, the most important Islamic center in N. W. China. The vision, backed by prayer, ere long became a reality. Some of the buildings were completed there on a splendid site beside the great Moslem Pa Fang in 1924 and 1925. Dr. and Mrs. King opened the hospital with an initial visit at the close of 1925. In April 1926 the hospital was opened again, and Mr. and Mrs. G. K. Harris, having proceeded to Hochow after furlough instead of returning to their former station Sining, were there to give full time to evangelistic work among the Moslems of the district. The hospital was open almost continually during the year, there always being one doctor there for a couple of months at a time, two foreign and three Chinese doctors taking turns. During the year almost 2000 Moslem patients were treated. Besides those who came for Medical treatment and were thus reached with the Gospel, more than a thousand others came for
other reasons, many having come just to inquire about Christian teaching. Five have accepted Christ as Saviour, although none have yet confessed Him in baptism. Several thousand copies of Scripture portions, mostly in Arabic, have been distributed. The minarets of the fifteen mosques rising within a radius of about a square li are an impressive sight and a solemnizing one too, when one realizes that for more than two centuries and at the present day, priests and teachers of Islam annually go forth from here in great numbers to preach Christ as a great prophet superseded by Mohammed; and, almost without challenge, to deny or nullify every important Christian teaching. Would that there was a loudspeaker on every one of these minarets, that the followers of Christ the Son of God might be aroused by their challenge of their call to prayer! Doors were open wide when the missionaries had to leave.

_East Country Moslems._ Tong-hsiang or East Country is the name applied to some Moslems of Mongol descent, a hardy race who live in the mountain country east of Hochow. They have no written language, but their speech is easily traceable to Mongolian. Many of the men, and practically all the women, are not even able to speak Chinese. The Lanchow-Hochow roads both cross their territory. They are divided into thirty-four districts called “huei” and locate themselves by this rather than by their villages. Each district has its principal mosque for the Friday prayer or “big worship,” and many smaller ones for the daily prayer gatherings of separate hamlets. About a third of the patients who come to Hochow hospital are from these districts. During January of this year, at one of the village markets, a colporteur and Hochow missionary had an audience of about 500 of these people. In this village is a Moslem who has accepted Christ openly as his Saviour.

_Salars._ The Salar Moslems are located in the Yellow River valley about 200 li west of Hochow, and have now crowded back into several branch valleys. They now number thirteen large districts called “kuan”. Their ancestors unquestionably came from Samarkand in Turkestan, the old language of which district they still continue as their speech. They at present have no written language other than the Arabic. They are a rugged-looking people preserving the customs of a few centuries ago. They have many mosques and schools for Arabic Training although many of
their best A-hungs are brought from Hochow. At the conference of the Christian and Missionary Alliance workers in 1925 Mr. and Mrs. D. C. Holton were set apart for special work among the Salars. Property was obtained in a central city, and during 1926 they took up residence there. Since the missionaries have all had to evacuate, the property has been given up. They obtained while there a good grasp of the Salar talk.

For those desiring to further Moslem work already commenced, mention might be made of the districts of Sining in the extreme west of Kansu; Tsinchow in the south-east; Liangchow north of Lanchow on the big road to Sinkiang, and Kuyuen in the east of Kansu near Pinglang.

**Sining.** This has very extensive Moslem areas. Through dispensary, guest-room and Bible-colportage work many Moslems are reached annually. Early in 1926 a Moslem convert in this district, the only one in recent years to have received baptism, passed away. Rejected by his family and a cast-away from all the Moslems, he died on his knees in prayer, having resisted all offers and threats to make him renounce the Christian faith.

**Liangchow.** This district, which in May last experienced a terrific earthquake, has in recent years become an important Moslem center; many have migrated there from crowded Moslem districts.

**Tsingchow.** In several districts adjacent there are large Moslem populations, reached only in small measure by the existing agencies.

**Kuyuen.** This is also a district that has loomed into importance recently as a center for Mohammedans. Encouraging work has been done here.

As all the districts mentioned are in well-defined Mission areas, anyone interested, desiring further information about these Moslems, should enquire as follows:—Lanchow, Sining, Liangchow and Tsinchow; China Inland Mission. Hochow, this in really in a Christian and Missionary Alliance area, but by a special arrange,ent, the C. I. M. has work there especially among Moslems; so inquiry could be made of either mission. East Country and Salar, C. and M. A.; Kuyuen, Scandinavian Alliance Mission.
It may be of interest to know that, though scattered far, the Kansu Provincial Moslem Committee is going ahead with plans for a course of study in Arabic, for missionaries to whom it would be useful. Also a large poster is being planned as a companion to the “Light” poster at present in wide use.

Knowledge leads to caring. Caring leads to praying. Praying leads to going in person or through gifts.

DR. ZWEMER'S FORTHCOMING VISIT TO INDIA

Commencing October 15th and lasting through the 15th of March Dr. S. M. Zwemer will conduct a series of weekly conferences in fifteen different centers throughout India. These centers will probably be: Karachi, Lahore, Rawalpindi, Delhi, Lucknow, Jubbulpore, Patna, Dacca, Calcutta, Hyderabad (Deccan), Madras, Bengalore, Bombay (with Poona), Ahmedabad. These conferences are under the auspices of the National Christian Council of India Committee on Work among Moslems.

When mission work again commences in the interior of China the Society of Friends of the Moslems hopes to have Dr. Zwemer pay such a visit for similar conferences here in China. May we remember these conferences in our prayers and also pray for the future visit to us.

The best introduction to Chinese Mohammedanism will be found in the English work, “The Arabian Prophet,” by Isaac Mason, F.R.G.S. This is a translation of the standard Chinese Life of Mohammed, and has valuable appendices on Islam in China, over 300 pages, will illustrated, cloth bound. Price $2.50 per copy. Will be sent to any reader of the NEWSLETTER, post free, for $1.25. Order through the Secretary.

Read “The Moslem World,” a quarterly review of current Events, literature, and thought among Mohammedans, and of the progress of Christian Missions in Moslem lands.

Edited by Dr. S. M. Zwemer, of Cairo, assisted by well-known Associate Editors. G. $2.00 per annum, post free. Subscriptions received by Mrs. C.L. Pickens, Room 212, Missions Building, Shanghai.
Notes on Christian Literature for Chinese Moslems.

By Isaac Mason, F.R.G.S.

(Continued)

19. Er Sa Shou Shih Ho Fu Huo. 爾撒受死和復活
   Translated into Mandarin by J. Hutson revised by Tong Ching-an. A tract by Dr. Rouse, (Same as No. 17.) (C. C. C. Moslem Committee). It is mistakenly said that Mr. Hutson is “of Shanghai.”

   Says that the Yin Chih Lei 新約—New Testament, and the
taurat, Taurat, is the Old Testament. Gives Scriptural evidences
for the death and resurrection of Jesus—with places for reference,
and advice to readers to examine for themselves. Also gives
expositions of the sacrifice for sin, and of the resurrection and ascen-
sion, and intercession for mankind. Three points in summing up—
Jesus is greater than all prophets; only by trusting in the Lord
Jesus can we be saved; without price of redemption man cannot be
saved.

   Not very suitable for distribution by itself, as its scope is so
limited.

20. Er Sa Ti Shih Yu Jên Pu T'ung. 爾撒的死與人不同
   “The Death of Jesus differs from that of others.” pp. 22.
   Translated by J. Vale, revised by Tung Ching-an. (C.C.C.
Morlem Committee) 1920. Cover illustrated with picture of a
Mosque at Tunis.

   Under six headings shows the special character of Christ's
death,

1. Extracts from Isaiah and the Messianic psalms, with
   prophecies which were fulfilled.
2. Jesus died for His enemies.
3. Miracles attending the death of Jesus.
4. The Resurrection.
5. Jesus told His disciples that by His death He would draw
   men to Himself.
6. The bread and wine as remembrances.

   Then follows an exhortation, and there are also one or two
hymns.
No. 8. of E. W. Thwing’s folders. (Peking.) Has Arabic inscription and uses Moslem Terms.

Says this is an important theme. At a recent Reform Association meeting the writer stated that apart from religion, the reform of Society could not be accomplished, and we looked for the coming again of Jesus to give peace and joy to the world. A man called out, "We Moslems also look for the coming soon of Jesus to give peace." On another occasion a Moslem said they look for this coming to give great happiness. Thus we have the same hope. The expectation of the Moslems of Arabia runs higher than that of Europe. Cairo Moslems say that an anti-Christ will come first. who will injure Jews, Christians and Moslems; probably he will appear soon after the great war. Jesus will come with a sword and kill the false one. Koran quoted to prove this. Alas, many Chinese know nothing about the Gospel, and what it says about Jesus. Exhorts Moslems to quickly procure New Testament, and read the Gospels. Then follow quotations from the Gospels, etc.

22. *Fu Yin Chih Ch’uen Pi Lun.* 福音之全備論

"The Integrity of the Gospel:" pp. 7.  

Begins by acknowledging the Koran as a revelation from God—one of the four given to men, the others being the Law, the Prophets, and the Gospels; this is different from the list used by Moslems. Discusses the charge of altering the Gospels, and puts the case in a way likely to offend K-hungs. The line of argument is good. Towards the close discusses the divinity of Jesus. One or two corrections required. Uses only Christian terms, and has unfamiliar name for the Koran. Language mixed. Good in the main, but should be revised.

23. *Hui Chiao Ch’iu Chêng Chi.* 同教求真記

"Nathan the Wise." pp. 8.

By Dr. Timothy Richard,. (C. L. S.)

Which is the true religion? Tests by fruits and results of the seven religions. Christianity has most followers, and governs the
greatest part of the world. Not very convincing. Title in Chinese is not suitable for this tract, which is now out of print, and should be revised if a reprint is considered.

24. Hui Chiao K’ao Lioh. 同教考略

Two chapters of a translation of Rev. G. N. Grant’s “Comparative Religions.” As originally issued, this book gave offence to Moslems, and replies were written to it. In the revised editions some errors have been corrected, and other points modified. It is, however, still adversely critical of Islam. The Chinese title is a misnomer, as it is not a proper investigation into Islam, but rather a comparison with Christianity—always to the disadvantage of Islam. The terms used are not specially suitable for Moslems; but the whole tract is more useful to Christians than to Moslems, so the terms may stand. This is not the best book to give to Moslems, but in its revised form it may be used with discretion.

25. Hui Chiao Kuei Hwa Chi. 同教化記

Has illustration of the Mosque and Kaaba at Mecca. Twelve chapters; the first three relating to Arabia, Mohammed, and the Moslem Faith and Ritual. The remaining chapters give biographies of Christian workers among Moslems in various lands, and an article on Chinese Mohammedanism, by Bishop Molony.

Written in simple and clear style, for use among those who understand Christian terms, and especially for those of the Anglican Church. Contains much useful information, but has some inaccuracies, and certain things which will not be agreeable to Moslems. Would not recommend its use among Moslems. The essential parts of the work are already in other tracts prepared specially for Moslems. The book is good for those who desire a useful knowledge of Islam, and of what has been for Moslems. It could be improved by revision.

26. Hui Chiao T’ung Pao Chih Tsêng Yen. 同教同胞之贈言
“A Testimony.” By a converted Moslem.

(Chefoo,) 1918. Testimony New Series (3) A folder, with Arabic heading. Very good and winsome.
27. *Hui Chiao T'ung Pao Pu K'o Pu K'an.* 同教同胞不可不看
"Moslem Brethren must see this."

By a converted Moslem. Translated by Dr. D. Mac Gillivary. (Chefoo,) 1917. Testimony New Series (1)

A folder, with a testimony from a converted Moslem of India. Contains much scripture, especially from Matt. 5. Terms might be improved, then it should be a good tract for Moslems.

28. *Hui Ching Chung Ti Mai Hsi Hâ.* 同經中的麥西哈
"Christ in Islam." pp. 35.


What the Koran and Moslem Traditions say about Jesus Christ. Gives extracts in evidence. Shows the exalted nature of the recognition given to Him. Moslem terms used.

29. *Hui Ching Lun Chen Chu.* 同經論真主
"God in Islam." pp. 29. (C. C. C. Moslem Committee)

Original by Rev. W. Goldsack. Called a "reprint," but the first edition was so faulty that it was never sent out, but was destroyed. Revised by Tung Ching-an; improved, yet faulty. There are additions by Ma Feng Peh, a converted Moslem of Chinkiang.

There are mistranslations of the Koran, and some statements are either wrong, or unwisely used. Much of the original book is omitted, and other things are added. Mr. Ma's comments might with advantage be revised. At present some parts of the book offend or repel, and it could be made more attractive by further revision.

30. *Hui Ching Lun Mai Hsi Hâ.* 同經論麥西哈


In Wenli, and too difficult for ordinary readers. Good for scholars, when obvious mistakes are corrected; but would need simplifying for wider use. Several mistakes noted, and some incorrect translations of the Koran. The use of "Ku" alone for the
Koran is faulty. It is said that no “prophets” came of Ishmael's line, which a Moslem will resent, as Mohammed was of that line. There are many omissions of lines to indicate proper names. “Wu têng” 吾等 for God's “We” should not be used.

81. Hui Shêng Tui Yü Chiu Tu'Chih Hsüin T'zu. 同聖對於酒毒之訓詞 "Warning against Intoxicants."
Selected by I. Mason. Sheet tract. (C. L. S.)
An extract from the famous Moslem writer Liu Chili, quoting Mohammed; with a brief addition by I. M. Good to give to Moslems as a temperance tract. Not a "Christian tract," but issued under Christian auspices.

82. Hui Yie Chih Chêng. 同耶指正 "True View of Christianity and Mohammedanism." pp. 21.
Based on the work written by J. S. McIlvane, under title "T'ien Tao Châu T'ung," in 1899.
For contents see work just mentioned. Revised and rewritten by I. Mason in 1925; less polemical, and uses Moslem terms.

Articles by W. H. T. Gairdner, or Cairo, first translated by H. R. Wells, under the title "T'ien Fang T'an P'an" in 1913. Revised and rewritten by I. Mason, in 1926, under above title.
For contents see "T'ien Fang T'an P'an;" the style has been simplified, and other amendments made; Moslem terms used.

Translated and Published by the Committee on work for Moslems. (N. C. C) 1924. The original by A. T. U. of Cairo, in Arabic, addressed to thoughtful Moslems.
The Resurrection of Jesus is the Fact, and the effects of his life and work and resurrection, are considered in various aspects. The translation from the English is very literal. Some Moslem terms are used, but very many Christian names and references also, so there is a mixture which will perplex both Moslem and Christian,
The translator uses the unnecessary "?" when he has already used the Chinese form of a question. Extracts from the Koran should give *sura* and line for reference. "Er Sa Chi Tu" 爾撒基督 is a hybrid term which should be avoided. Several terms for God are used, and it is stated that all Christians believe that Jesus is 真宰, which will be a difficulty for thoughtful Moslems. This book needs revision; as it stands at present its use for Moslems is questionable.

85. *I Hi San Fung Wu Chih Shuo*. 易哈散房屋之說
"The House of El Hassan."
pp. 4.

Has Arabic inscription behind title page. Story of a house left to go to ruin, only temporary expedients used for repairs. The house at last so dangerous that a neighbour offers the loan of another; one brother and his family move. The other brother remains and is killed in the fall of the house.

Moral: the Moslem religion is such a house; cannot be relied upon; gets worse for all the patching. The only safety is in leaving it and accepting Christ.

86. *Jen Jen Yiu Tsui Ko*. 人人有罪歌
"All Men are Sinners." pp. 4. (W. C. R. T. S.)

Written in five-character Ode style. Covers much the same ground as "The Sinless Prophet". Uses "Mei Tēh" for Mohammed, which is objectionable. Says that although Noah had no other sin but drunkenness, yet that was not a small sin. States that Jesus in fleshly body ascended into heaven. 肉身升九霄

Useful for those who like "metre", but suffers in clearness by keeping to five-character lines. A glossary of doubtful value is given at the end; this and the names used in the tract, might be revised with advantage.

87. *Ku Er A Ni Yü Mu Sa Ching*. 古爾阿尼與母撒經
"The Koran and the Books of Moses."
Folder, no. 1. by E. W. Thwing, (Peking.) Has Arabic inscription, and uses Moslem Terms.

Mr. Thwing says he has read the Koran in Arabic, not being fully satisfied with translations. Wishes Moslems would study the
Koran, which contains many good things. Refers to Pentateuch and Gospels as the source of the Koran, and exhorts to study of these.

Conciliatory. Useful to a limited number of readers. Not of first importance as a tract. One printer's error noted.

38. *K’uang Yie Mi Lu Chi*. 賢野迷路記

"Lost in the Desert." pp. 15.

Translated by J. Hutson, (Chefoo,) 1915.

Story is well told. Tragic, and rather improbable. Likely to arouse the opposition of A-hungs who have been teaching according to their light.

All your efforts and works have failed; although you desire heaven's happiness, you will never get it that way. Moslems, don't be deceived, as you have been in the past. It is useless to seek forgiveness by "good works", because this grace is only to be obtained by trusting in the death of Jesus for sinners.

The moralizing part might well be revised, so as to be more easily understood, and give less offence. Too conventional in terms and expressions which will hardly be understood.

39. *Mai Hsi Hà Er Su*. 麥西哈爾撤


A simple account of the life and works of Jesus Christ, prepared specially for Moslems, from both New Testament and Koran. Discusses the declaration of God, "This is my Son", and explains what is meant by Sonship here. Tells of the Temptation, the three years' ministry, Miracles, etc. Summary of the teaching of Jesus. His Sinlessness, Persecution, Crucifixion, and Resurrection, with evidences.

Shows how Jesus differs from other prophets; Miraculous birth; Sinlessness; could forgive sins; gave his life to save sinners; Resurrection; Coming again to judge the world. Final exhortation to trust Him.

40. *Mai Hsi Hà Er Sô*. 麥西哈爾撤

"Jesus Christ." pp. 19.

Wenli. Coloured cover, with Arabic inscription.
Style good, but too terse at times. Serious omission of the part of Matt. 25 contained in the original. A mistranslation on page 14. Inconsistent use of terms, mixing Moslem with non-Moslem terms. Other small blemishes which should be removed before another edition appears.
See English version for contents.

Translated by J. Vale. 1913. (W. C. R. T. S.) Has Arabic inscription on back of title page.
A good story, with moral, in colloquial style. Not specially addressed to Moslems, except that it uses 真主 a few times. Could be used for Chinese in general.
Slothfulness and indifference in attending to duty, while the master is absent. The master returns unexpectedly, and discovers the slothfulness and harm, and the servant is punished. Moral, the bodies and souls given to us by God to take care of are often neglected to our own great loss.

42. Mou Hsi Lu T'ien A Mu Téh Chih Chien Cheng. "An Indian's Testimony."
A testimony from an Indian. Simple and good. Might be improved by revision. Says nothing about Mohammedanism.

By Isaac Mason. 1919. (C. L. S.)
A compilation from Muir's shorter "Life", and Sell's "Life", etc. It sets forth in a clear and conciliatory manner the chief facts of Mohammed's life, and the rise of Islam. Is not controversial, but is a healthy corrective of the exaggerated accounts which Moslems have of their Prophet. Has been read and appreciated by many Chinese Moslems.

(To be continued)
FOR PRAYER

China Inland Mission, Chefoo, Shantung.

"In order to give definition to the thought in the last paragraph of this number (vol. I. No. 1) I would like to obtain prayer helpers to pray definitely every Friday for certain Moslems in the district of Hochow, Kansu. I would be glad to send to anyone interested a special description of the person and the special need. Out of a prayer list of about fifteen hundred persons, there would be two to three hundred about whom information can be furnished to aid in prayer. I would like to assign one person to each prayer helper."

Faithfully yours,
(Signed) GEO. K. HARRIS.

Pray that when the missionaries are able to return to their stations there will be a renewed interest in bringing the Gospel to the Moslems.

Pray that Chinese Christian leaders will be raised up to carry the Gospel to the Mohammedans.

NEW MEMBERS

Mrs. T. E. Botham  C. I. M.  Kaifeng
Miss O. M. Botham  C. I. M.  Kaifeng
Deaconess E. Fuller  A. C. M.  Anking
Rev. G. K. Harris  C. I. M.  Hochow, Kansu.
Mrs. E. E. Olcott  New York, U. S. A.

Correction from Last List
"Miss" Amelia Couradson should be "Mrs."

The membership fee of the Society is $1.00 a year, or $10.00 for a life membership. Remittance should be sent to Rev. C. L. Pickens, Secretary, 212, Missions' Building, Shanghai.

Edited and published by Mrs C. L. Pickens, Room 212, Missions' Building, Shanghai, China.