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Society of Friends of The Moslems in China

Vol. VII.  No. 1

January 1st, 1933 - Ramazan 4th, 1351.

Confidential.
Dr. Zwemer's Visit

Dr. Zwemer has been invited by the Kuling Convention Committee to be in Kuling this summer. Just before the invitation reached him he had a severe illness. His improvement has been rapid. We are still waiting for the doctors' verdict as to whether he can come to China. However, as there has been no cable to the contrary we hope he will be able to be with us. The plans (D.V.) are for a conference at Pei Tai Ho, July 12-16; Mokansan, July 21-25; and Kuling July 30—August 6. We hope you can arrange to meet him at one of these places. He also hopes to visit Shensi and Kansu. In our April issue we will give full details. A circular will be sent out as soon as we have definite news.

The Crescent and the Cross in the Ching-hai Circuit

It is said that the Mohammedan population throughout the entire Chinese Empire is about ten million, and this is generally considered a low estimate. Referring to the Province of Kansuh, which in former years included the Ching Hai province, the Mohammedans monopolise one third of the population, and thus there would be about three million.

Generally speaking they are easily distinguished by their hexagonal black or white caps, their brisk movements, their broad features, their bushy beards, and closely cut moustaches, and their tall stature. To a certain extent, through their intermarriage with the Chinese, they have partly lost their racial characteristics, although to this very day, they still preserve evident traces of their western origin.

For the most part, these people live in the suburbs, for the simple reason they have not been allowed to live within the city walls until recent years. The Eastern suburb, where the Mohammedan General has his elaborate residence, is almost exclusively peopled with these folk there being about ten thousand in that one suburb alone.

Their chief mosque is in this suburb, where worship is carried on five times daily, being directed to Adam, Moses, Abraham, Mohammed, and Jesus, each service having a distinctive name.

The Mohammedans of this district are of more than one origin. In the first place, there are the Mohammedans of Arabian origin. These came to the district, it is related, during the Tang Dynasty. For the most part they center themselves in and around the city of Hochow, that city beautiful for situation, which is often spoken of as the "Mecca of China". These people are prosperous,
powerful, and enterprising. They are keen for trade. It is often said, and rightly so too, that a Mohammedan with a little tray of nuts, will make more noise and bustle than a Chinese who owns a large store.

Many of the native words have become incorporated into their present day language. As a whole they have a knowledge of Arabic, and some are so well versed in it as to be able to expound the text, among this latter class being their ahungs, who can read and speak it comparatively fluently.

I have met quite a few who have been on pilgrimages to Mecca, and with glee and holy satisfaction they tell us this. When they go they travel in numbers. These Arabic Moslems can boast of a population of many hundreds of thousands, being by far the largest group, and their number is decidedly on the increase, for many of the more wealthy keep more than one wife. Quite often their wives come from Chinese homes.

There are also Mohammedans of Turkish origin. It is said that they came to the district during the Ming Dynasty, at a much later date than those who came from Arabia. These people migrated directly from Samarkand, and have settled in the province some three or four days journey to the south-east of Sining, and south-west of Hochow. The territory they occupy being about fifty miles long by twenty wide. They are fearless, ferocious, and fanatical. Owing to their fearlessness, they have proved themselves excellent soldiers. They speak their own language, and many of them, in fact the greater majority do not know Chinese at all. They have very little knowledge of Arabic. They dress themselves semi-Tibetan fashion, though the womenfolk entirely retain the dress of Samarkand. These people make continual visits to our Mission premises, and we feel our helplessness to a certain extent in bringing the Gospel to them, for we do not know their language. Their number is of no small size running into many tens of thousands. Surely a big harvest is awaiting to be reaped from among these people. Has not Christ commanded that the Gospel shall be preached to "Every creature"? Shall these Salars be left cut?

Then there is a set of Mohammedans who are known as the Tartar Moslems. They number many tens of thousands too. They are very different from the previously mentioned two kinds, for they are of smaller stature, and have brown hair with brown eyes to match. The district where they have settled is to the south east of Hochow. They still retain their Tartar dialect although they migrated from Mongolia into the district some centuries ago. They are often known as Mongol Moslems for the
original tribe of Tartars occupied the valleys and mountain fastnesses of the In-Shan range in Mongolia.

The Ouigurs from Kashgaria also occupy the same district as the Tartars, and today they are more or less inseparable, and generally reckoned as one, being known under the one term of Mongol Mohammedans.

Again there are Mohammedans of Persian origin. These came to the district directly from that country itself several centuries ago. They are chiefly found in the district to the south west, west, and north west of Sining. These number many thousands. They speak the Chinese language fluently, and thus are not difficult to reach with the Gospel Message through the medium of the Chinese language.

Yet further, there are a few Mohammedans in the district who have emigrated from Afghanistan, but these are comparatively few.

Lastly must be mentioned the Chinese Mohammedans. These are found more or less all over China, in every province. They are purely Chinese who have for various reasons embraced the Mohammedan religion.

The general workers in the Sining district work among five kinds of people, namely Chinese, Aboriginals, Tibetans, Mongols, and Mohammedans. All these five kinds are on the church roll.

Mr. and Mrs. Harris being set aside for Moslem work entirely are hoping in the near future to open up a place in the East Suburb of Sining, which, as mentioned before, is almost entirely peopled with Mohammedans. They will value prayer as they make this new move, for work among these people is not easy.

Last week we had the joy of opening up Tatong-hsien as a general Mission station. Mr. Street and Mr. Knight are stationed there, the former as a special Moslem worker, the latter as a general worker. Tatong can boast of one third population Moslem, one third Chinese, and one third Tibetan and Aboriginal. Mr. Street will specially value prayer as he starts his work there in that city among the Moslems, for they are a difficult people to work amongst. It is very noticeable that the Moslems in this district are out and out for their cause, and although from so many sources, are all one in him and one in worship.

The Creed which might be called the shortest creed in the world, and one that has as much power over those who utter it, as any other, rings out five times daily calling to prayer the whole
Moslem world. At dawn, at noon, two hours before sunset, at sunset, and two hours after sunset, those residing near any Mosque can hear in clear loud tones,—

"La-illaha, illa-llahu-Mohamraadu-Resulu-Allah" "There is no God but God, Mohammed is the Apostle of God." Dear Friends, the time is coming, and sooner than we possibly expect, when people of "every kindred and tongue, and people, and nation" shall "bow" and to no other than "at the name of Jesus." Let us pray, and pray with all our hearts, that many of these Mohammedans from this Sining district shall be among that number.

In closing, please continue to pray for Mr. and Mrs. Harris, and Mr. Street in this special Moslem work, for there is a great harvest waiting to be reaped. And also please pray for us general workers, who seek to take the Gospel to all the different kinds of peoples in this district. I assure you we do not leave out the Mohammedans. Our every Sunday service has a good sprinkling of them. Our guest room sees many tens of them daily, men and women alike. The Dispensary attracts many of them too. May we be faithful in telling them of the love of Jesus Christ, offering Him as far and away better than Mohammed who to them is the "Apostle of God", whereas Jesus we preach is the "Son of God", and the Saviour of the world.

F. DOGGETT LEARNER.

A Short Statement on Islam

The religion of the Mussulmans is called Islam. The Mussulmans do not speak of themselves as "Mahomedans", still less of their religion as "Mahomedanism". The word "Islam" means "Peace through submission to God". The word is intimately connected with such other words as Muslim or Mussulman (One who submits to God); Salam (peace), or Suleiman, or Salim (one who has Peace who is sound).

Islam is the eternal and necessary religion, and may be defined as the true relation of the creature to the Creator and to his fellow-creatures, i.e., submission to the former, and justice to the latter. It should be noticed that justice is owed to all fellow-creatures, not to other men only, and thus angels, animals, flowers, everything must be treated justly.

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*Adapted from "The Islamic Review" Vol. VIII. No. 1, Jun. 1926.

§An excerpt from a pamphlet entitled, "A Short Statement on Islam" and "What is Islam" by Muhammad Suleiman Ying Kwang Yu, given to us by the Rev. G. F. Andrew.
Islam teaches that mankind has been taught at various times by divinely-sent men called the prophets. "There is no nation to whom a prophet has not been sent", (the Koran). The prophets chiefly honoured are Abraham Moses, Jesus, and Mohammed. The great work of the prophets was to lead men to the knowledge and service of the One True God, and to teach them to act justly towards their fellow creatures. The Koran forbids us to compare the different prophets, or make distinctions between them personally, but Mohammed is called the Seal of the prophets, because he, more clearly than any other, taught the doctrine of the one God, and because since his time this doctrine has been clearly recognized and fixed among his followers. The Mussulmans have at different times departed from the practice of the precepts of Mohammed, and have fallen very low indeed, but never has the doctrine of the unity of the True God not been clearly recognized amongst them. On the other hand, the followers of all the other prophets have sooner or later fallen away completely from the the teaching of their masters. Thus Christianity came to bear no resemblance to the teachings of Christ, and its essential and fundamental doctrines, such as the Trinity, the Incarnation of God, the Virgin Birth, redemption, the Eucharist, the priestly office, not to mention the more exclusively "catholic" doctrines (which, of course, are those of the vest majority of Christians), are everyone pre-Christian and pagan ideas which have been attached to the name of Jesus.

In Islam the prophets are in no sense God. Such an idea is horrible to a Muslim. Jesus and Mohammed are men, and servants and creatures of God. "Christ did not proudly disdain to be a servant unto God" (Koran) "I testify that Mohammed is His slave and His messenger", (Muslim daily prayer).

"Divine revelation has been given to mankind by the teaching of the divinely appointed prophets, and by the Scriptures revealed to them. Scriptures were given to the Jews and Christians, but they have become falsified in time. Thus, the Bible as we have it at present represents God and His prophets as ordering massacres of men, women, and little children (Joshua viii. 24-29; Numbers xxxi, 14-18; Judges xi, 11; Joshua vi, 21; Deut. ii, 33-35; and xx, 13; I Sam. xv, 2,3) The last revealed book given to mankind is the Koran. No God-ordered massacres will be found here; no glorification or approval of massacre (see above text), murder (Judges v, 24-30), alcohol (Psalm civ, 15 and John ii), or narration of incest (Gen. xix, 30-38), nor coarseness Ezekiel xx and xxiii, no childish narrations of miracles.

All of these we find in the Bible (see text indicated), so that it is an unfit book to be left about. We do not even find any
beautiful erotic love poetry, such as the Song of Solomon, but we find the praise of the One God; rules for the life of mankind. The Koran is not a book to be read quickly; a little should be read at a time; and remember that most translations are bad.

Islam is a religion of Reason. It has no church, no infallible authority, no priests (its mullahs are simple laymen who have devoted their energy and time to the study of religion, and their authority depends solely on the recognition of the people of the value of their learning), no Saviour, for each must save his own soul through the mercy of God, no rites that confer grace by themselves, no class or color distinctions (no, not even in practice;) Christianity, of course, admits no class or color distinction theory, but in practice - !) The profession of Islam is summed up in the declaration of Faith:

"I testify that there is no god but Allah, I testify that Mohammed is the Prophet of Allah."

The Etiology of "Rumi" in the Northwest

The Moslems of Kansu prefer for themselves the name of Chiao-men-ti or Muh-si-lin. The local Chinese call them Hui-min or Hsiao-chiao. Rumi is the name given here to all the district from Constantionple to Palestine. The people who originated from these parts recently or long ago are called Rumi. I can well see how the Chinese and Tibetans of West Szechuan would call the Moslems there by the latter name, if some were of Turkish origin. The word is never connected with Rome.

George K. Harris.

The Etymology of Boys Names

In listening for boys names the following we have found helpful. Where the name is a long one listen for the first two syllables. For example, Ibrahim will usually be Ibra, Jacob or Yacoub or Ie-ri-ku-peh will be Ie-ri, Ishak or Isaac or I-si-ha-keh will be I-si-ha, etc. Ishmail will be I-shi-ma. Muhammed will be Muhamma. Very rarely, we find Ru-sah or Er-sa or Jesus. Many times the parents instead of calling the name of the boy will merely call him servant or son. Sometimes numbers are met with as One (Arabic) and four (Persian) especially.

George K. Harris.
The Hsing-Shi-Pao is a one sheet monthly, printed on both sides and folded so as to make four large pages. By the use of small type, a great deal is crammed thereon. The place of publication is not divulged. The foreign date and month is used, as well as a Moslem date, the latter is stated as 1337 (after the demise of the Most Holy Prophet). Nowadays when calendars are published in Peiping and elsewhere containing the correct Moslem date, for an up-to-date paper to rest dates on the errors of centuries ago is inexcusable. Regarding this error of about 24 years see "The Arabian Prophet" by Isaac Mason, page 37 note. The May issue has a few interesting features.

The main article in the paper occupies more than half the issue and is a lengthy lament and exhortation by an aged Moslem as he beholds the present decline of fervor among the Moslems of today.

There is a second appeal for funds toward the rebuilding of the Wai Sheng Kuang Tower Mosque (懷聖光塔寺) at Canton. Literally the name means "The Mosque of the tower which cherished the memory of the holy flight" (Mohammed). This is doubtless the mosque referred to by Isaac Mason in the above mentioned book on page 273 following (see also frontespiece). This item is of historical interest. A photo of an interior scene in the mosque with Arabic inscription is reproduced. Only a fifth of the amount needed for repairs and rebuilding had come in hence the appeal.

The last article was on the geography of the land of Arabia for special help to Mecca pilgrims. It contains some very interesting Moslem terms for places and refers to Sinan as the place where the law was received by Moses.

The paper in referring to Moslem brethren often uses the term Do-si-t'i 多思 菁. This is from the Persian "Dost" meaning friend. This is a very useful term in dealing with Moslems.

GEORGE K. HARRIS.

Yueh Hwa (月 卯)

In a recent issue there appeared an article in English, which is a translation of an address given by Ma Ahung of the Flower
Market Street Mosque, Peiping, to the faculty and students of the North China Union Language School. The subject was "Reason for exercising the Five Articles of the Mohammedan faith". According to the lecture "the present unsettled state of the world is due to the workings of Satan, who in his wild ravings is keeping the world in disorder. To eradicate the evil no measures devised by men of outstanding reputation in philanthropy, statesmanship and diplomacy are of any avail. Only true and genuine Religion is able to do this. Christianity although instituted by the True God has been perverted, hence it is not True and Genuine. The only true religion is Mohammedanism on which hangs the only hope of salvation for the world. Practising the Five Articles of the Mohammedan Faith is the way to salvation, both individual and cultural. By putting the five articles (a) Confession of creed, (b) Prayer, (c) fasting, (d) almsgiving, (e) pigrimage to Mecca, into practice the person will be cultivated, his heart rectified, his lust done away with. By these achievements can peace and good will be maintained through the world. Mohammed preached the true doctrines of God, in order to enlighten the world and to uphold peace."

Use of Arabic

In another issue of this magazine a writer points out the disadvantages and wastefulness of the heretofore futile effort to teach Arabic to the children without explaining to them the meaning of the contents. It takes at least fifteen years to complete one's education in Arabic. By the time of the completion of studies, one is too old to learn any trade, and he is then only fit to be an ahung. In view of this fact, few people are intelligent enough about their religion. The writer advocates a plan to write primers in the vernacular to instruct the children in the faith. This has the advantage of imparting a good knowledge of their religion without encumbering the difficulties of studying the Arabic. The leaders have opened their eyes to the principle that it is far better to know the meaning of the articles of faith, rather than its threadbare skeleton.

Pan-Islamism

The future of Pan-Islamism is played up a good deal in several issues. The writer draws inspiration from the recent conference of the Pan-Islamic movement at Jerusalem of the 26th of Rajab 1350. It is of interest to know that the writer still holds the traditional view that to resist Great Britain and to uphold Turkish supremacy is the secret of the fruition of the movement.
Ahmadiya Movement

Great Britain has been reckoned a deadly "enemy" by the Moslems since the time of Jamaluddin. This sentiment accounts for the appearance of an essay to discredit the Ahmadiya movement. To this devout Moslem theological differences do not constitute heresy, while compromise on political platform does. The leaders of the sect are called "pacificist". For them "the time of fighting with swords is already gone, this generation being the era of polemic battles." "To believe in Islam or die" does not appeal to the leaders of the Ahmadiya movement. At least they no longer employ the "iron and blood" policy in propagating their religion. On this basis they are on better terms with Great Britain. It is a paradox for the conservative elements to advocate their religion as "Peace and obedience", while hailing anathemas on those who seek to establish amicable relations with their fellowmen.

H. Stephen Wei.

"Justice" Monthly Review

A Review of several recent issues is as follows:

The Economic Problem of Chinese Moslems. Moslems are generally poor and ignorant, conditions mutually cause and effect. Yet they have almost a monopoly in some trades as butchers, liverystable keepers, and jewellers. Moslems should go into the meat business more thoroughly, raising cattle, utilizing by-products, establishing cold-storage plants, etc. Also they should avoid cut-throat competition by big business combinations, thus increasing their profits and avoiding losses.

Mohammed and Jesus. (Translation)—the terms used are all Christian. Jesus' miracles as recorded in the Gospels could not be true, for if so the multitudes would have believed in him. Moreover Jesus refused to give a sign when asked for one.

Mohammed and Jesus (translated) Jesus' death and resurrection. Jesus' resurrection does not prove him divine because Elisha raised a child from the dead and his bones raised a dead man to life. Jesus' raising of Lazarus was not known to Matthew, Mark, and Luke, therefore it was not authentic.

Questions and Answers. (translated) A Hindu fellow student asked, (1) Is it God's pleasure that we should kill and eat animals? (2) Were not our Rama and Buddha reformers? Did they not in preaching to their followers proclaim the worship of one man or of one God? (3) I do not believe that Jesus had no
human father. But the Koran does not mention him. What is the explanation? (4) What is the reason why Moslems are forbidden to eat pork? If it is said that pork is unclean and unhealthy, can it be shown that Moslems live longer than Christians and Buddhists who do eat pork? (5) Do you really believe in the ascension (miraj) of Mahommet? It so, from what place did he go and to what place? (His material body did not leave the earth; it was only his spiritual body that ascended.) (6) I have a friend in England who sent me a pair of shoes made of pig skin. May I wear them?

A United Organization for Chinese Islam. This would improve the economic, educational, moral, and social condition of Moslems. The Dissemination of the New Islam. The writer expresses deep dissatisfaction with the conservatism and immobility of Islam and demands a thorough reform.

The Ahrar Movement describes the persecution of Moslems in Kashmir. A German Translation of the Koran to be Published.

M. H. Throop.

Urumtsi (Tihwa), Chinese Turkestan

"This is the Lord's doing; it is marvellous in our eyes". It is a pleasure as well as a duty for me to write and tell you something of our experiences on our recent long journey through Mongolia across the Gobi Desert, for it is greatly through your prayers that we have been brought through so successfully.

(Then follows an account of the trip across the Gobi Desert which we must unfortunately omit through lack of Space.—Editor)

But here we are (Mr. W. G. Hunter, W. Drew, Dr. E. Fishbacher, G. E. Holmes, A. Parsons, O Schoerner and R. H. Joyce), and glad to be here, for we realise that this is His chosen field of service for us. We are deeply conscious too that God has brought us through. When all is considered, we owe it to Him that we have arrived safe and sound with our baggage and cars. I have said a fair amount about our travelling, but there were hindrances much greater than the difficulties of the road, which God removed, and which cannot be told in the compass of this letter. We realised all along the way that we were being upheld by prayer and we cannot but thank God for raising up so many friends to intercede on our behalf. We reached here on Nov. 9th., eight weeks and one day after leaving Kalgan, a journey of 1,760
miles. Only three of these weeks were actually spent in travelling. Apart from Sundays when we rested and the week or so spent at the Edsingol Delta, most of the other five weeks was spent just waiting for the way to open up, and open it did, according to His promise, Isaiah 45:2.

In closing I must give you several special things to praise God for:

(1) Excellent weather—only two or three days of rain, only one really cold day. We got in just before the winter weather set in.

(2) A peaceful journey.

(3) The hospitality and help at Edsingol. Dr. Horner* had somehow been hindered from fulfilling plans which would have meant his being away when we arrived.

(4) Petrol supply. Our consumption was much greater than was expected, being 5½ m.p.g. on the average, but we were able to obtain petrol from quite unlikely sources just as we ran short.

(5) No serious damages, no engine trouble, good health, guidance re provisions and countless details.

(6) Opening up of the way.

Please continue to pray for us as we settle down to language study during the winter months; also for Mr. Hunter and Mr. Mather in the superintending of the work. We are having a good opportunity for active service too, as far as language permits, in helping in the street chapel, which is open for several hours most days. The church is a small one, but let us pray and hope for greater things for His glory. This is a country of many kinds of people, of great need and of great possibilities. God is waiting to be proved—"Ask of me and I shall give".

RAYMOND H. JOYCE

21st of November 1932.

Nanking, Kiangsi

There is an important business man here who is a Mohammedan who is most friendly with us, and who for several years supported a kindergarten in our school which we managed. He is a

*Dr. Horner of the Sven Hedin Sino-Swedish Expedition.
graduate of a Christian college. It is now to be taken over by us though he will contribute $40.00 a month toward the support. We have two Christian teachers and daily Bible talks for the children so that it is really a Christian school, although supported by a Mohammedan which is rather extraordinary.

JOHN MAGEE.

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Chengchow, Honan

"A group of lady ahungs and helpers came to call on me not long ago, to return the call we made that day, and they listened most attentively to the Gospel, and took tracts and booklets. By their conversation they showed clearly they had read the literature I gave them once before when I went to see them!"

GenaVA SAVRE.

September 19th, 1932.

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Sian, Shensi

"One day two of the Mohammedan ahungs came to visit our place and called on me......Many things have made us realize the necessity to read and study the Koran. If possible we would like to have a copy in Chinese. We are looking forward to putting up a reading room at the cross roads on the end of our compound. We want to display some of the Christian literature for the people of the city. I hope we can have it opened at China New Year."

LEIGHTON T. Y. YANG.

December 13th, 1932.

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Ningsia, Kansu

"There are a large number of Moslems in this city and we hear that there are three Moslem schools. It has not been possible to get out much in the city since coming here, but Mrs. Wood and I visited the Governor's wife one day and left some Arabic books and tracts. Since then I have been in another Moslem home where the women were quite interested—but I think rather in the foreign women than in the Gospel. We hope that it may be possible later to open a dispensary for Moslem women."

MARY E. M. BOLSTER.

October 7th, 1932.
HANCHUNG, SHENSI

Hanchung, Shensi

"I am told there are three hundred odd families here. There are at least four mosques. The big one is in the city, the Ahung is a Kansu man, just a young fellow, hardly forty. There is also one in the west and north suburbs. In the west suburb mosque there is a school. Most of the Moslems live near this one. The one in the north suburb has nothing to do with the others. Just what and who they are I could not make out. They seemed to be worshipping in front of some grave (probably of some old ahung). There are no mosques for women."

Percy Moore.

October 16th, 1932.

Sining, Kansu (Tsinghai)

Do not suppose, however, that we have had no opportunities among Moslems because of having to be "at home" so much. There is the Sining East Suburb with its teeming Moslem population. Then there is the Moslem guest room here in our yard and we have talks with those attending the general church services. There was too, the work on a Moslem-Chinese calendar for next year.

Our most distant follow-up work was explaining the Gospel to a Turki Ahong who was with some merchants in the inn. He is a native of Khotan near Kashgar and had heard something of the Gospel from the missionaries there as well as from Mr. Hunter of the C. I. M. at Urumchi (Tihua) Sinkiang.

The contact which led to our most interesting experience happened while Mr. Street and I were "chop-sticking" into our mouths some steaming hot food in a Moslem restaurant (run by a descendant of one of the old Mongols) A young man began talking with us about a Gospel of Mark which a colporteur had given him. After the first verse, he said, it was interesting reading. He mentioned the village where he owned a shop and invited us to call and see him. Two days later on a visit to his village we had one of the most interesting experiences I have ever had. The mosque is a splendid one, just completed, so Mr. Street was glad to get a few pictures on his kodak. The Moslems let us go inside the mosque for an interior of the "Mihrab" prayer niche and jumped about clearing away debris for us to take a view of the exterior of the mosque. From the minaret a bearded villager called "the faithful" not to prayer but to have a photo taken. We got a fine
view of this group and one of the minaret. What was most unique was the way they heeded our request for a picture of the beautifully carved coffin-shell which stands in every mosque enclosure; this they hauled out into the sunshine for a snap. As we departed a sight I shall not soon forget was one of the Ahongs with his hands full of our Arabic tracts and a promise made before many of the villagers that he would distribute them to all and sundry.

In commending to you for prayer the incidents already mentioned I would like to commend to you especially an opportunity Mrs. Harris and I had with the children in two Moslem villages South of Sining.

GEORGE K. HARRIS.

Arabic Gospel

"The National Bible Society of Scotland, Hankow Agency has received applications for the full number of Arabic Gospels received. The Agent, Mr. W. J. Baker reports that the whole of the consignment of 10,000 copies has now been divided among the applicants, and sent to Shensi, Kansu and Sinkiang provinces; while a small number have been used in Central China. Will those who have received these Arabic Gospel portions please report to Mr. Baker as to the results accruing from the use of these books and also state whether there is a good scope for further use of them in their fields of work. More of the Gospels will not be ordered from the printers unless there is a strong demand for same. Will friends please pray that the Spirit of God will stir many Moslem hearts, through the distribution of these 10,000 Bible portions. Mr. Baker also reports that in addition to the Annotated Gospels and Acts, the Society has just published an Annotated book of Proverbs. Copies may be had free of charge for evangelistic purposes on application."

Moslem-Chinese Calendar

We are enclosing in this issue a copy of Mr. Harris' Moslem-Chinese calendar for this year. They may be secured from the Secretary, Hankow, or from the Christian Book Room, Quinsan Gardens, Shanghai. This makes an excellent tract for wide distribution. Because of Mr. Harris' full knowledge of Moslem-Chinese literature he has been able to prepare a very accurate and pleasing calendar.
For Prayer

Let us pray for the forthcoming conferences this summer with Dr Zwemer. Pray especially for his visit to the North-West.

Let us pray for those new workers in Sinkiang, giving thanks for their safe arrival.

Let us pray for the Chinese Christian workers amongst the Moslems.
Let us pray for Mr. Learner and his coworkers in the Ching-hai district, that they may lead many to the feet of Jesus Christ.

New Members

Mr. A. W. Crane  
Rev. L. J. Davies  
Mrs. L. J. Davies  
Rev. F. J. Hopkins  
Miss Lora M. Jones  
Miss Li Ing-cheo  
Miss Liang Song-ling  
Rev. V. G. Plymire  
Mr. A. S. Rowe  
Rev. H. A Smith  
Miss N. Stevenson  
Miss Su Pao-chen  
Mr. F. W. M. Taylor  
Rev. F. A. Wennborg  
C. I. M.  
P. N.  
P. N.  
C. M. M. L.  
F. M. A.  
F. M. A.  
A. G.  
C. I. M.  
C. & M. A.  
F. M. A.  
C. I. M.  
S. M. F.  
Yehsieh, Honan  
Tsinan, Shantung  
Tsinan, Shantung  
Nanchang, Kiangsi  
Kiangyin, Kiangsu  
Kaifeng, Honan  
Kaifeng, Honan  
Tangar, Tsinghai  
Pinglo, Ningsia  
Lungtan Szechuan  
Glasgow, Scotland  
Kaifeng, Honan  
Anking, Anhwei  
Ichang, Hupeh  

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