Friends of Moslems
The Quarterly Newsletter

Society of Friends of The Moslems in China

Vol. VI. No. 2

April 1st, 1932 - Zulkaidah 24th, 1350.
This year brings to our work for Moslems several recruits but it also deprives us of our valuable ally and friend—Mr. Isaac Mason. He has been an enthusiastic and ardent member of this Society since its formation. During his connection with the Society we have grown from a handful to a membership of more than two hundred. Mr. Mason has been instrumental in the increase in membership. He has served on the Executive Council since it was organized. Last year when the Secretary and the Editor went home on furlough, Mr. Mason undertook the duties of Secretary and Treasurer and edited the "Friends of Moslems." These labours were not the most that he performed, for during these years he has translated tracts and prepared books and pamphlets and has kept his fingers on the pulse of Moslem thought. This has involved a study of Arabic and a considerable amount of reading of Chinese manuscripts and Chinese-Moslem newspapers and other publications. He has also given wise council and valuable suggestions in regard to the policy and means of growth of this Society.

At the Executive Council Meeting in Shanghai it was voted to record the following appreciation of Mr. Mason's service:

"Mr. Mason has left for England in March with the idea of retiring permanently from China. We as a Society wish to put on record our appreciation of his invaluable work. He has been an enthusiastic promoter of the Moslem evangelism ever since the days of Dr. Zwemer’s visit in 1917. Since then he has steadily prepared most valuable literature relating to this subject in Chinese and English. Those of us who follow after will continue to be the debtors of his untiring efforts. He has been a strong supporter of this Society since its founding, but his services during the past two years have been inestimable. We regret to have him go, but we pray God’s blessing, and wish him many fruitful and serviceable years in the future."

In closing we must also attest to the loyal support and cooperation of Mrs. Mason, and wish them both God-speed and much blessing in the future years.
MEETING OF EXECUTIVE COUNCIL.

Meeting of Executive Council
February 3rd, 1932.

Within sound of the guns of "war" in Shanghai a quorum of the Executive Council met to deal with the pressing business and plans for the future. The report of the Literature Committee was most promising. Many revisions and reprints have been made during the past year. A full catalogue of the literature available was announced and is enclosed in this issue. The bilingual Gospel of St. Matthew has been completed and that of St. John's is being prepared.

A sub-committee has been formed in Hankow to assist the Secretary. The Rev. A. J. Lee, the Rev. A. J. Hansen and Mr. L. C. Wood have been invited to act on this committee.

There has been some discussion concerning the changing of the name of the Society. The title in English was felt to be too long; one criticism from abroad was the mistaken idea some might get in thinking we were a part of the Quaker or Friends' Society. There has been criticism that our name in Chinese may give to the Chinese a wrong impression of our aim. In some places a political significance is derived from the characters. Correspondence is invited on this subject from all readers.

The several members of the Executive Council are taking it upon themselves to review the existing monthly publications of the Moslem press in China. These will be put into the Friends of Moslems.

It is a desire of the Council that a meeting be held in Kuling this summer during Convention Week if possible. Mr. G. F. Andrew's name has been broached as the speaker and we hope that he may consent to come. If he is unable to be in Kuling then another suitable speaker will be found.

We feel that the work for Moslems in China needs the stimulating influence of a great Christian leader among Mohammedans. Dr. S. M. Zwemer has been invited to come in 1934. If this is possible we are looking forward to a series of conferences at the several summer resorts. We hope it will also be possible to have him visit the North-West Provinces.

Efforts are being made to distribute our literature through colporteurs. All who are interested please communicate with the Secretary.
Although there have been Moslems in China for over 12 centuries, it does not appear that any complete translation of the Koran into Chinese has been published until within quite recent years. Selections are to be found in various booklets, written in various styles of language, mostly of the colloquial kind. The famous Moslem writer of two centuries ago, Liu Chia-lien, spent very many years in translating other Arabic works, and he wished to translate the Koran, but never did so. Another famous writer, Ma Fu-ch'ü translated twenty books of the Koran, but the calamity of fire destroyed all but five, and these were never published, but remained in manuscript.

In the first number of the "Friends of Moslems", in 1927, I told of four contemplated attempts to translate the whole book, these being (1) In Peking, in connection with a weekly magazine, "Mohammedan Voice", a version which was to be published there.

(2) A Japanese Moslem, Mr. Sakuma, intending to prepare a Chinese translation from English copies, as he did not know Arabic.

(3) The Ahmadiyya Movement which had already published the lengthy preface to Muhammed Ali's translation of the Koran into English, and announced the intention of putting the whole work into Chinese.

(4) The China Muslim Literary Society (Shanghai) began publishing a translation in their magazine as a serial.

So far as I know, none of these efforts have thus far been completed. The last-named published a number of the articles, from which we can judge the character of the work, and in anticipation of its ultimate completion I shall here refer to it as a translation of the book. From two other sources we now have complete translations of the Koran into Chinese, so we may say that China is now provided with three translations of this famous work. Our members will be interested to know a little more about these literary productions, which I will refer to in the order of their appearance.

A. In the June number of "The China Muslim" for 1926, the first Sura, and part of the lengthy second Sura, appeared in Chinese. Other parts have followed, but I have not seen any lately. This translation follows that of Muhammad Ali, and is divided into sections, as well as verses. It is in rather difficult
THE KORAN IN CHINESE.

Wen-li, not always clear, and not always actual translation. 安刺 and 真主 are used for God, and 主 is used not only for the third person singular, but also for the first person, as the divine “We”.

B. In 1927 there was published at Peking the 可蘭經 translated 錦鋒. It is complete in one volume of 463 pages, and costs $1.80. This work is not divided into sections, and the verses are not numbered, which makes reference difficult. The translator is not a Moslem, and he uses non-Moslem terms, such as 上帝 and 神 for God. 耶穌 is used for Jesus, instead of the Moslem 耶穌. The translator misunderstands the divine “We” so as to use the plural 吾等 and 吾曹 for the singular, which will be repellant to the orthodox Moslem. The style of language is simpler than in “A”, but is not always clear.

C. In the spring of 1931 there was published a new translation of the Koran, sponsored by Mr. S. A. Hardoon, a wealthy Jew of Shanghai, who died quite recently. This work took over three years to complete, and it represents the efforts of Mr. Chi Chioh Mi—a noted Buddhist scholar—and several Moslem co-workers. It is issued in eight volumes, old Chinese style, very well printed. The price is $8.00. It is said that 20,000 copies were published, for an appropriation of $50,000. There are several prefaces, in which are various inaccuracies, such as saying that Islam entered China in the Sui dynasty, which should be T’ang dynasty, and also saying that the entry was “near 2000 years ago”, an error of about 700 years. Mohammad Ali is said to be a European, whereas he was an Indian.

This translation has depended much upon the English versions of Sale, Rodwell, and Mohammed Ali; and also upon the Japanese version of Sakamoto, as well as the two Chinese versions mentioned above. It is divided into sections, and the verses are numbered. There are occasional slight annotations. The style is good Wen-li, yet not always clear. At times the translation is faulty, and occasionally additions are made to the text. Where the original says Pharaoh’s people slew the males and spared the females the translator puts 吠汝婦 which is entirely different.

The term Allah is used for God, and when He is speaking the character 余 is generally used, though sometimes 主 takes its place.

ISAAC MASON.
Chinese Mediaeval Notices of Mohammedans,*

"It was in the reign of emperor Wu ti (B. C. 140.86) that the Chinese became acquainted with the countries of Western Asia. In 126 B. C. the adventurous Chinese general Chang K'ien returned, having been absent for more than ten years, from the countries of the Iaxartes and the Oxus. After he had opened communication between China and the far west, the intercourse of the Middle Kingdom with Western Asia, by water or overland, was maintained, with short interruptions, during many centuries, by the special dynasties which successively reigned over the whole of China or a part of it. Thus the Chinese came in contact with the nations who now profess Islam long before Mohammed had made his appearance. Parthians (dynasty of the Arsacidae, B. C. 256—A. D. 226) were known to them under the name of An-si. Since the middle of the fifth century of our era mention is made in the Chinese annals of the country or people of Po-sz,' (The famous Chinese traveler Huan Thsang, in the middle of the seventh century, calls Persia Po-la-sz') and the notices given of it leave no doubt that Persia is meant. Many embassies from Po-sz' to China are recorded in Chinese history from the fifth to the seventh century, and in the T'ang History we find even some particulars regarding Yi-sze-sze (Yezdegerd III), the last king of the Sassanian dynasty, who was slain in 652.

"The Arabs are spoken of in the Chinese annals soon after the rise of Islam. The great T'ang dynasty, 618.907, was contemporary to the rise and zenith of Arabian power. In the T'ang History the Arabs are always styled Ta-sbi. By these two characters doubtless the Persian "Tazi" was represented. This was the name by which the Persians designated the Arabs. The Arabian legends regarding Mohammed are recorded by the Chinese historians quite in accordance with Mohammedan tradition, and the accounts of the first conquests of the Arabs are also given by them with tolerable correctness. The T'ang shu notices also several embassies of the Caliph to the Chinese Court in the seventh and eighth centuries, namely, of Han-mi mo-mo ni (a Chinese corruption of Emir almumenin, "Prince of the Believers," a title which was assumed by Othman), A-bo-lo-ba (Abul Abbas), A-p'u ch'a-fo (Abu Djafar), A-lan (Harun al Rashid). It is known from Chinese sources, as well as from the accounts given by Arabian travellers who visited China, that in the eighth centuries there were great factories of Arabian merchants in Canton.

*From "Mediaeval Researches From Eastern Asiatic Sources" by E. Bretschneider, d.d.
"The intercourse between the Arabs and China still continued by land and sea during the tenth, eleventh, and, twelfth centuries. The History of the Sung, 960-1280, mentions twenty embassies sent by the Ta-shi. The Sung did not reign over the whole of China; for the northern provinces were subject, at first to the K'i-ten or Liao, and subsequently to the Kin. The Liao in the north had also communications with the Arabs. In the Liao shi, chap. ii., it is recorded that the first emperor of the Liao dynasty received an embassy from the Ta-shi on 924, when he sojourned near the ancient capital of the Hui-ho.

"Archimandrite Palladius, in his article on the Mohammedans in China ("Records of the Russian Eccles. Miss. Peking," iv. 438, states that in Si an fu, where the well-known Nestorian tablet of the time of the T'ang was dug up, another ancient monument has been discovered, referring to the introduction of Islam into China. This Mohammedan tablet is said to bear the date A. D. 742, and records that during the reign of the Sui emperor K'ai hung (581-600) Islamism first penetrated to China. Palladius gives no details about this tablet, but he has kindly informed me that it is spoken of in several Chinese works on Mohammedanism. I find in the Ming I t'ung chi or Geography of the Ming, published in 1461, the following statement, referring evidently to that alleged inscription. In chap. xc., fol. 12, we read under the head of Mo-do-na, the realm of the ancestor of the Hui-Hui or Mohammedans (Medina), that in the reign of K'ai huang of the Sui dynasty, Sa-ha-ba Sa-a-di Gan-go-sz', [Sa-ha-ba represents evidently "Saheb" —companion, master, professor (Herb. "Bibl. Orient"). Sa-a-di is probably "Saad", a favorite Arabic name of persons.] a man who had arrived from that country, first taught his doctrine in the Middle Kingdom. But at the time assigned here to the introduction of Islam into China, Mohammed was still an obscure merchant.

Palladius quotes also a biography of Mohammed, written by a Chinese Mohammedan, in which it is stated that in A. D. 487, the emperor of China sent an embassy to Mohammed in Arabia, to invite him to China. The latter refused, but sent his portrait, which, however, subsequently disappeared from the canvas, in order that it might not become an object of worship.

Another Chinese Mohammedan work, the Hui-hui yuan lai, an apocryphal narrative of the introduction of Mohammedanism into China, bearing date 1754, records that in the year 628, the emperor of China sent an envoy with a letter to the king of the Mohammedans; and when this embassy returned, it was accom-
panied by a turbaned Mohammedan priest and 3000 followers. These are said to have formed the foundation of the Mohammedan colonies in China.

These tales are not corroborated by the chronicles of the Sui and T'ang periods. There can, however, be no doubt that at the time of the T'ang many Mohammedans were settled in China.

In early times, when the Chinese began to extend their power over the countries west of China proper, they denominated them by the general term Si yu, or "western countries." It seems this name came first into use when Chang K'ien had returned from Western Asia. In the History of the Former Han, chap. xcvi., where the countries of the Si yu are first described, it is stated that the Si yu begins at the Chinese fortresses Yu men kuan and Yang kuan. Both were situated in the western part of the present Kansu, west of the Great Wall, and near the end of it. The name of Si yu is still applied in a general sense to the same regions of Central and Western Asia inhabited by Mohammedan people. Down to the twelfth century the Mohammedans are not designated by a general name in Chinese history. In the T'ang history, where they are first mentioned, they go under the name of Ta shi (Araps). Hui-hui is now the common Chinese name for all professing Islam. It seems this term occurs first in the Liao shi. In the article on Western Liao or Kara Khitai above translated, it is stated that the ruler of the Hui-hui paid tribute to the chief of the Kara Khitai (A.D. 1124). The History of the Kin also once uses this name, stating that in the twelfth century there was a regiment of the Hui-hui in the army of the Kin, who were able to cast inflammable substances. In the Yuan shi the term Hui-hui for Mohammedans is met with in only a few instances; they being generally styled the Hui-ho or Hui-hu. These latter denominations have given rise to a great confusion in Chinese history; for in the T'ang period, and even in the twelfth century, only the Uigurs were designated by these names. The Yuan shi, however, applies to the Uigurs a new name, Wei-wu-rh, whilst the terms Hui-ho and Hui-hu, when met in the Yuan history, always denote the Mohammedans. It is difficult to explain the origin of this confusion of names. Perhaps the Chinese confounded Uigurs and Mohammedans because the Western Uigurs in Turkestan, Kashgar, &c, had accepted Islam.

To be Continued
Chinese Moslem Publications

The Justice Monthly Review (道正)

Its frontispiece is a picture of the Mosque of Ahmed. It prints an advertisement of a book, *A Comparison of Christianity and Islam* by an Indian Moslem, translated in Tientsin with a sample quotation (Jas. 5:11 and Hosea 13:16) are cited and it adds, "Just see how merciful God is to children and pregnant women.' Ha,' Ha.' The first article is entitled, "Can this be called a revival?" The effort to revive Arabic among Chinese Moslems seems unsuccessful; it was a move hostile to the translation of the Koran into Chinese. The translation of the Koran harmonizes with Chinese culture, will protect Moslems against Christian propaganda, and will raise their moral standards. The second article—"In Society what sort of men should we be? The old doctrine of rewards and punishments does not appeal to modern men. Morality must be built on grounds of social expediency. Religion is not a satisfactory ground because Roman Catholic priests, Protestant pastors, Buddhist monks, and Arabic reading Ahongs are not better but worse than ordinary laymen. Third Article—"Mohammed and Jesus". Christianity is founded on unreliable records. Christ was a great prophet but not divine. Islam and Christianity together should seek the truth. Fourth Article—"Man's place in animate creation" which seems to be an exposition of evolutionary theories. Fifth article—"A night of cruel rain," a story. Sixth article—"The political struggle between Indian Moslem and Hindus".

The magazine seems to be written from a modern rationalistic standpoint, to be keenly conscious of the danger to Islam of Christian propaganda, and to employ Christian terms. I should judge that the editors have been educated in Yen Ching University.

Montgomery H. Throop

News From the Field.

Sining (Ch'ing-Hai) Kansu.

The Moslems in Sining are making moves in various directions. A Moslem book store is flourishing in the East Suburb. School books for Moslem schools in Arabic and Chinese are kept in full sets; books of higher learning both in Chinese and Arabic are stocked.
In several places in the district I have found books which are developing a system of Arabic phonetics for Chinese syllables. One of these books was interesting as it was a well bound book, the Arabic very clear on good paper. While the book doubtless was printed at some coast place, it was issued as from “Ch’ing Hai” the name of the new province of which this is the center. Since seeing the book I have found middle-class Moslems, using the script to write out their religious manuals.

Also there are little mosques springing up in various places not known as Moslem before. One of these places is only 40 Chinese “li” north of Sining, and is of special note as this is a village where we have an out station of the Sining Church. Members have moved away and some have passed into glory and the outstation at present, from the Chinese standpoint, seems just about ceasing existence. At the rate Moslems are settling there, before long we will hope to revive it for Moslem work.

Mr. Street our Moslem work co-worker in Sining is now getting used to our atrocious Chinese idiom and getting quite proficient in the Moslem terminology. We need special prayer for our itinerations in Moslem districts as well as for the more centralized work in Sining. Here and there there are slight stirrings in this Mass of Islam, but we want God to move in reviving power among them.

George K. Harris.

February 13th, 1932.

Hweihsien, Kansu

“Unsettled conditions here have made it very difficult for us to do much work among either Moslems or Chinese for some time, apart from those who are more or less professing Christians. The local Moslems did not seem to be in sympathy with the rebels. The Moslems who were here were, for the most part, of a different sect and had their own ‘ahung’ and there was quite a little feeling between the two sects. However now that the Moslem rebels have been driven out of these parts we are hoping for more peaceful times, making it possible for us to reach more of Moslems and also Chinese with the Gospel.

One of our Chinese helpers who takes quite an interest in the Moslems, has acquired a number of their terms and is tactful in approaching them with the Gospel. Our work here is primarily
for the Chinese, but there are many Moslems in the district so we have opportunities for work among them, too. I wish it were possible for us to do more.

Ivy M. Dix

February 13th, 1932.

Chengchow, Honan.

We feel very much encouraged because the Mohammedans here have felt it necessary to start opposition meetings next door to us. There is a mosque about three blocks from us, but they decided that wasn’t close enough as so many of their people were attending our services. They rented and repaired a building and invited an outside man as preacher. This preacher was a "Han" and was converted to Mohammedanism some twenty years ago. He has attended their schools and has taught in their schools. He is now going from place to place preaching. Some say he is an "Ahung", but I cannot find out for sure about that. The son of the local Ahung is also helping in the meetings. This Mr. Wang, who has been converted to Mohammedanism is a forceful speaker and has formerly come in contact with Christianity. He attends some of our meetings, and bought a Bible and other literature and claimed to be interested in finding the true way to Salvation, but I fear he was after ammunition.

They started their meetings about twelve days ahead of some special meetings we had announced, with the Rev. Troxel of the National Holiness Association Mission as our invited help. They publicly said they were holding meetings to counteract our influence. The sermons are largely a harangue against the Mission. They say that anyone who attends the Mission is under a curse and will lose their own soul. In spite of all this our crowds are as good or better than they have ever been. They ring their bell clear up and down in front of our street every night. This Mr. Wang, the preacher, got sick during our meetings, so they were unable to carry on during that time. We felt that was in answer to prayer, but even when their meetings are on we get our crowd just the same. Some see the difference, and choose Christ. We feel we have a few real converts, and others who are trying. They have been bringing special pressure upon their people to get them to observe the fast month just beginning and many are doing so, but not all.
Our work is small, but we are doing all we can. The evangelist here is one of our own converted Mohammedans from this section who has been through our Bible School and away from here some fifteen years. This is his second year here as pastor, and he has taken his stand and is doing good work. We hope to build a new chapel in the next few months, which is needed very much.

Geneva Sayre.

January 11th, 1932.

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Kangchow, Shansi

The Moslem community here is very small, but visitors are frequent. The school is also very small and the teaching is in Chinese. We are in touch with several families. There are only a half-hundred all together.

Robert Gillies

January 8th, 1932.

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Ningsia, Ningsia

Just now our city is full of Moslems—the South Kansu group. They were driven out from Tsinchow and came here. We are not happy to see them for we are afraid that complications may arise because of their great number.

Helen E. Scoville.

February 9th, 1932.

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Kashgar, Sinkiang.

These last few years here have been by far the most laborious and trying years of my life so far. But I dare say, they have also been my happiest years. Never before during the last thousand years has the Christian Mission in Turkestan been so successful and promising as it is now. During the first three quarters of this year more than thirty Moslems have confessed their faith in Christ and been baptised. The converts have still to suffer much for their faith and go through many persecutions from their re-

KANGCHOW, SHANSI.
ICHOWFU, SHANTUNG.

ichowfu, shantung

ichowfu has a goodly share of mohlems. they are concentrated in the south suburb and would total to about 300-500 families. as i am located within a five minute walk from the settlement there is a fine opportunity to study the situation. until the time of the 1927 nationalist capture of the city a mohammedan military held the reins of power.

kenneth wilson

january 15th, 1932.

philippine islands

during the christmas holidays of 1930, antonio limba, one of the students of the ebenezer bible institute and his brother outatas, went to isabela, basilan to do christian work. they were treated kindly by imam dagan, who went with them from place to place as they preached the gospel. several times he spoke of them as angels of light who had been sent to them. he was evidently much impressed by the message. after antonio returned to school, he kept up a correspondence with the imam, and one day in august 1931 we had the privilege of welcoming him to the school. eagerly he listened as the old story of the love of christ was told him and at times he appeared to be deeply moved. he had no questions to ask but after the story was told him he knelt and asked god to forgive them for jesus' sake and in his name. they were glad to receive scriptures to take back with them.

about two weeks ago the panglima of malandl, a convert to christianity was to be united in marriage to a mohammedan girl. imam dagan was chosen to officiate. it brought joy to the heart of antonio limba, who was present, as at the conclusion of the ceremony, imam dagan said, "i unite you in marriage in the name of nabi isa" (the prophet jesus).
On the small island of Manubul there are five different "Langgals" (Mohammedan places of worships) with their own priests. The workers have been faithful in giving out the Truth to the children which they have gathered on Sundays. They have shown themselves very bright in learning the songs, which are sung in the homes, and in the evening, especially when it is moonlight. When the principal of the school returned from his vacation he was surprised to be greeted with Gospel songs by the students. The principle, although a Catholic, was very much in favor of having a Sunday School conducted for the children, so he visited the "Panglima", who is the village leader, and he was in favor of their using the mosque for their meetings with the children. The leader with a big smile on his face, said that since he knew that they were good people he would give them the privilege to use the mosque from morning till night. The place was hardly large enough to accommodate the people attending, old and young. It was necessary to divide them, keeping the smaller ones outside. Mrs. de Jesus uses the picture scroll to good advantage with them, so that if she fails to convey to them a message through the interpreter, they will get it through the pictures shown. The members of these classes are beginning to see that Christ is much greater than the Prophet Mohammed. The teachers never fail to keep their objective before them which is the salvation of these souls who are present in the classes.

A. M. LOPTSON

The Alliance Field Newsletter
Jolo, Sulu, P. I.
December 7th, 1931.

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Note.

The readers of this quarterly have often indicated to us that the personal accounts of work done on the field are most inspiring and instructive. We wish to make this department even more useful, so ask all of you to share your experiences with us through the medium of this magazine. Accounts of evangelistic tours, meetings or methods, of ethnological or historical surveys, of researches along individual lines or of personal contacts—all or any of these will be accepted and read with keen interest.

The Secretary would appreciate and pay for rubbings or photographs of tablets relating to the history of Islam. Also
please send him the name of any Moslem publications that they may be considered for review for our quarterly.

"He who would find Thee, O Lord, let him go forth to seek Thee in love, loyalty, devotion, faith, hope, justice, mercy, and truth; for in every place where these are, there art Thou."

RAYMUND LULL.

Arabic Gospels

Mr. W. J. Baker, agent for the National Bible Society of Scotland, in Haukow, has announced the following good news: In June he expects to have on hand a consignment of Arabic Gospels. These will be sent free; postage and packing paid to any one who will send a request to him. Send in orders immediately for these Gospels for your Moslem friends and neighbors.

Back Numbers of "Friends of Moslems"

There are available a few bound copies of the first four years of the Friends of Moslems. They can be obtained from the Editor by sending M$4.25 or G$1.20. There are still spare back numbers of some of the issues which can be used for making up the series. Anyone interested please communicate with the Editor.

For Prayer.

Let us give thanks for the enthusiastic, untiring services of Mr. Mason in the work for Moslems.

Let us give thanks for the work in Kashgar, and pray that the tracts and Gospels distributed may be the means of salvation to many. Pray that the missionaries may be given strength and wisdom in the work of translation.

Let us pray for the field of Ningsia that Moslems may listen to the Word of Life.

Let us pray for the work in Chengchow—that persecution and opposition there may be a means of grace to those who are wavering.

Let us give thanks for all Chinese Christians who are awakening to the need of their Moslem brethren for Christ.
Let us pray for the work in Sining—that the missionaries may be guided and kept strong; that Mr. Harris may be able to do more translation and preparation of tracts, and be blessed in his itinerations.

Let us pray for our fellow-workers in the Philippines in their work for Moslems.

Let us pray for the visit of Dr. Zwemer to England this spring, that he may be able to arouse many to the needs of the Moslems of China and to encourage new recruits to come for this work.

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**New Members.**

- Mrs. W. J. Baker N.B.S.S. Hankow
- Rev. E. E. Calverley, Ph.D. Hartford, Conn., U.S.A.
- Mr. John Carver Hankow
- Mrs. A. J. Hansen C. & M.A. Hankow
- Rev. Benson H. Harvey A.C.M. Zamboanga, Philippine Is.
- Rev. W. H. Hudspeth, M.A. U.M.C. Chaotung, Yunnan
- Rev. John Magee A.C.M. Hsiakwan, Nanking
- Rev. R. Mortensen, Ph.D. L.P.B. Hankow
- Mrs. K. Wilson P.N. Ichowfu, Shantung

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The Membership fee of the Society is $1.00 a year or $19.00 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 or Mr. I. Mason 54 West End Gardens, Shanghai. In America send to the Secretary, c/o48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.