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Society of Friends of The Moslems in China

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July 1st, 1932 - Safar 26th, 1351.
Some of us in our younger days on the old farms have watched in harvest time the reapers going out to the fields of wheat and rye with the old-fashioned cradles on their shoulders. But perhaps we have not noticed the small whetstone which each one carried and with which, as they stopped to rest from time to time, they put a new edge on their blades. This was absolutely necessary for efficient service.

So, very often, does the missionary in the spiritual harvest field need what may seem to be but a small and trivial aid to put an edge on his activities. This whetstone is just what our Society supplies. Our Church Boards give us the often imposing machinery used by the worker on the foreign field, but generally it is found impracticable to include among the yearly estimates the request for the literature that may add such a large percentage of result in our effort to reach the human heart with the message,—the tract, the small booklet to leave with an interested listener, or with one who would repulse a more formal approach, with one who may not be seen again. Such is largely the justification for our Society.

The fields are white to the harvest. The workers, though few, are faithful. As in the heat and burden of the day their hands grow weary, let us give them what will put new strength and courage into their hearts, a renewed keenness into their effort, which after all is ours.

JAMES CANTINE.

"Father, Thou must lead!
Do Thou, then, breathe those thoughts into my mind
By which such virtue may in me be bred
That in Thy holy footsteps I may tread:
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praise everlastingly."

* From the News Letter published by American Christian Literature Society for Moslems, April 1932.
Islam in North-west China To-day.*

The Rev. G. Findlay Andrew, O. B. E.

Kansu is considered the most north-westerly of the provinces of China, but if one looks at a map of China carefully and draws diagonals across China and its dependencies you will find that they intersect in the very heart of this province of Kansu, a few miles east of the city of Lanchow. Kansu is therefore, I claim, one of the most interesting and important provinces of China, although one of the least known. I have had the pleasure of working as a missionary there for some twenty odd years, and during the last two or three years Kansu has been put upon the map by the occurrence of one of the most tremendous famines imaginable. I was recalled to Kansu from a position I was then occupying temporarily in the China Inland Mission School in Chefoo, to try and determine the causes of the famine and the prevailing conditions to formulate, if possible, some means of relief. In 1929 and again in 1930 I was up in Kansu passing through scenes and experiences which I will describe as concisely as possible, but which were unbelievable and inconceivable. Kansu is, as far as Moslem interests are concerned, the most interesting province of the eighteen, as being the home of "Hwei-Hwei". Throughout China the name of Hwei-Hwei is applied generally to Moslems, but whereas in many of the provinces nearer the coast you will find that the followers of the Prophet are generally those who have been converted to the faith of Islam, in Kansu you come in contact with a people as foreign in origin as those who are to-day visitors to the country, as foreign as you or I, although they have been resident for some hundreds of years. "Hwei-Hwei" means "to go back upon one's track," or the returners. There is no need to remind you that in the early centuries of our era China had a very definite intercourse with the West and with Arabian and Persian culture as Sir Aurel Stein and other archaeologists have shown. An interesting side-light was thrown upon those early times through that great earthquake which occurred on the night of December 16th, 1920, and which has been rightly described as the most terrific shock ever seismographically recorded. I was sent up to do the reconstruction relief work following that catastrophe, a catastrophe which wiped out a million people in ten minutes' time. I found that one of the shocks had opened an ancient grave, and from that grave we took some six pots absolutely foreign to any Chinese culture of its kind, alike in shape of vessels, colour, and design. Professor J. G. Anderson, the

* Lecture given before the Royal Central Asian Society in London on November 4th, 1931. Printed by kind permission of the Author.
Swedish scientist, in his book "The Dragon and Foreign Devil in China," describes his sensation when he saw those pots, for they are of pure Babylonian culture. We have his guarantee that these pots belong to exactly the same period as those unearthed in Susa, and he traced on them the most elementary hieroglyphics. Those pots are from 4,000 to 4,500 years old, and the British Museum as well as the Metropolitan Museum in New York and the Stockholm Museum have complete sets, for we unearthed a large number of them. In early times, therefore, this great trail from the Caspian Sea through Central Asia to China was a known route, and in the early centuries of Christianity it was a well-travelled road.* As early as the fifth and sixth centuries we know of Arabs who penetrated China by this route as well as by sea. We have one record of the visit of an Arab embassy to China during the lifetime of the Prophet. The embassy, which landed at Canton, visited the court of the Emperor at Ch'ang An in Shensi, and from there the ambassadors attempted the overland journey through Central Asia and Persia to Arabia. In accordance with the common usages of the Chinese the Emperor sent an escort to accompany them for several days on their journey, and these Arabs, who knew none of the fine terms of courtesy, when they begged the escort to return, used the words "Hwei-Hwei," to return, instead of the more polite terms; and from that day to this they and their descendants have been known as the "Hwei-Hwei," the returners.

Passing down through history I need only touch upon the relationship which, you remember, existed between China and Arabia in those early years. We know, for instance, that during the T'ang dynasty from A. D. 618 to 907 there were frequent embassies travelling between Arabia, Persia and China, and at one time a Persian king, Firuz, came to Ch'ang An, where he sought refuge and later his son accepted a position in the imperial bodyguard, and was buried outside that city. It is from the Arab-Persian source that we have evolved one of the three distinct classes of Moslems resident in Kansu to-day, a people who have retained through the centuries to the present day their distinct facial features, customs, mannerisms, and have a common vocabulary of Arabic and Persian terms, which is current among them and covers all the usages of ordinary social etiquette. I understand that in that vocabulary the Persian predominates. Whereas in the mosque you always hear the sacred name of God used, outside it is Hudda, which is I understand Persian. You will never hear the mullah referred to outside the mosque by any

*Dr. Anderson calls it the Eurasian highway.
other name but *ahung*, Persian for teacher. So with *tohst* for brother, which is always used as a greeting still running current in that far away province among these people. This is one branch of the Hwei-Hwei in Kansu. The second and possibly more interesting is known as the Salar branch. It is of purely Turkish origin, having come out from Samarkand in the fourteenth century. The story goes that in Samarkand they had proved themselves such uncongenial neighbours that they were expelled by their then ruler, a descendant of the Prophet, who sent them out of the country under a leader. He gave them a white camel, a bag of earth, and a cruse of water. They were to follow their leader on the white camel, and he would take them to a place where the earth was of the same nature as that given them and the water of the same nature as that in the cruse. There they would make their new home. After months, and possibly years, of wandering through the deserts of Central Asia they came to a site just south of the Yellow River, where they found an outline on the side of the hill in the form of a white camel, and while they were gazing on that their own white camel, which had lain down, turned into a white stone, also in the perfect form of a camel. Applying their tests and finding them both to hold good they appreciated the fact that they had now arrived after this long wandering at the site of their new home. The stone is still in existence and I saw it last year. In their mosque are deposited two of the sacred volumes they brought on that long trek; the tomb of their leader is also preserved. One of the most noticeable things about these people is that they have retained throughout the centuries their own distinct and ancient form of the Turkish language, which can be readily understood by a visitor from Turkey today. During the war people without any knowledge of Chinese were able to come from Europe, land at Shanghai, and pass on from Moslem community to Moslem community until they arrived in this far distant part, two thousand miles from Shanghai, where they found themselves at once in familiar surroundings, among a people who spoke their own language, and with whose customs they were thoroughly conversant. Down to the present day the women have retained the peculiar dress of the Samarkand women, and wear the great turban which used to be common in Samarkand. The women in this “Turkish” district of Kansu are a striking contrast with the weaker breed of Chinese women, not only in their dress but in their physique; they have large feet, and are able to go out on the road and follow the armies in the field. They wear a broad style of trousers heavily braided, and
retain exactly that costume and form of dress which they brought with them in the fourteenth century. They have held this district since they settled there and refuse to be absorbed by the Chinese or their co-religionists. By reason of their fanaticism and their fierce nature they are feared, not only by the Chinese but by the two other classes of their co-religionists.

The third group of Moslems are to me the most interesting. I have not sufficient data to prove it, but I think their own tradition is true, and they are the descendants of the Uighur branch of the Hun family. They have the hilly district just south-west of Lanchow. They speak an ancient form of the Mongol dialect that, as far as I know, is not understood by any Chinese scholar of note or any foreigner. Going into their records, and as far as I have been able to communicate with them through interpreters, I find they were in Kashgaria in the sixth century. They were then Buddhists. Later they were converted to Christianity by the Nestorians and moved to Hami, where they were living in A. D. 732 at the time when the Battle of Tours settled the question of Moslem ascendancy in the West. They moved to Turfan and there became converted to Islam, at a later period they moved down to the district which they now occupy, a district which they have retained, holding it against all comers and all challengers. The names, they are absolutely free of any Chinese influence: Ch’ih-si-la-wu is one of the big market villages, Ie-song-ta-pan is another. K’oh-tso and So-na-pa are other names, and there are many such names entirely of foreign origin to Chinese. From these three sources has evolved the present day Kansu Moslem. Possibly out of a total of ten million people in the province some three million are Moslem, and they are rapidly gaining the ascendancy in political power. Up to the beginning of the Manchuria dynasty they lived more or less at peace with their neighbors, but from 1644, when the Manchuria dynasty came in, there seems to have been one long series of troubles with Moslems. They have been welded together in the bond of fellowship that is in Islam, but they are divided into many sects, and their sectarian differences have ever proved their weakness, and whereas so many of these disturbances, revolts (call them what you like), seem to have generated through Chinese interference in their own religious quarrels, without exception those disturbances have been quelled by their own sectarian differences, which gave the Chinese government an opportunity of dividing their ranks. Thus the sectarian quarrels among them have been really the margin of safety for the Chinese government. But whatever the situation in
Kansu, the Moslems have always wielded considerable influence at the Central Government in China, alike at Peking or at present at Nanking.

A few words as to the different sects will bring us up to the main theme of the evening, the present-day history of Kansu Hwei-Hwei-ism. I think I have stated that these sects are many and arise from the most trivial differences, such as whether they should conform to Moslem custom in the wearing of side whiskers, for no Chinese should wear a moustache until over forty years of age, and so on. The pilgrimage to Mecca will bring back pilgrims with an innovation which they want to introduce into their own homes, and all this results in the formation of endless new sects, so that whereas most of the Hwei-Hwei remain members of the old sect, there are almost numberless new modern sects. One of the most recent and interesting of these has arisen in the south of the province in T'aochow. It is centered around a man who in his lifetime passed through an experience very similar to that of Mohammed. There was the retirement to a cave where he saw visions, the Hejira, which meant for him a long pilgrimage up to Central Asia and the return; he professed to receive revelations. This man died in 1914 and his nephew, a man named Min, took his place as leader of his followers. I made his acquaintance in 1917 in a Chinese prison where I had gone to interview a man claiming British nationality. My attention was attracted to a double line of Moslems standing in front of the bars which shielded off an inner section of the prison. I noticed them going through all the prostrations of their worship. I went up, looked inside the bars, and saw two men sitting on a brick divan surrounded by valuable furs and furnishings. I asked who they were. One man seemed to be accepting the devotion offered to him in the most matter-of-fact way. I was informed that he was Jesus Christ. The second day I sought an interview with him, and he said that "Hudda had invested him with his nature and sent him back to do the work of Jesus Christ as the forerunner of Mohammed", and that he had come to inaugurate the reign of the millennium, that as Christ had suffered so he too was passing through the period of his persecution and would win through a victory. This man is established in the south of the province, where he has built a fortified stronghold. Thousands have gathered around him; he is at present a force and possibly will be an increasing problem with which the National Government will have to deal in China. That is one rapid story of one sect; there are many such causing problems which almost always result in bloodshed,

To be continued.
Is Jesus the son of God?

This question has many forms. To ask the Moslem to explain the terms he uses is always fair and with this question is essential. If he implies a father-mother-son relationship in the meaning say that the term Son of God as used in the Bible means nothing of that kind.

With this question to answer "yes" is true from your view but this is tantamount to saying "Yes, your mistaken ideas are true; God is the third of three gods; God has a wife and Jesus is their child". To answer "no" is wrong.

There are many ways of meeting this question. I will mention the three most useful.

Do you mean that we say that Jesus was a child (Wa’la-dun) of God? Arabic has two words for son. The Bible says that Jesus was God’s (Ib’nun). We never would say that He was the former. Jesus was Mary’s (Wa’la-dun), perfect, sinless, and without a human father. To this the Moslem should at once agree. If the Bible is at hand refer to Isaiah IX. 6 where in one verse a prophecy is made of the son of Mary and the Son of God.

I speak a word and you hear it. You speak a word and I hear it. In the passage of my word to your ear there is no place that you can break it. Where is my word? My word is myself—your word is yourself. God’s Word is God’s own self. Thus the Bible says: John I:1. God is eternal therefore God’s Word is eternal. The technical Arabic word for "word" as a title of Jesus the Messiah in the Bible and the Koran is an exact equivalent of the Greek "logos". It is (Ka’li-mā-tū). The Chinese word (tao 道) must be explained to a Moslem to be understood. A written language whether Greek or Hebrew, Chinese or Arabic has certain characters to represent sounds and these convey the meaning. Jesus is the Word of God and existed before Abraham, before the world was, in the beginning. As Mary’s son He was not written as a character but in flesh and blood as a man. John I. 14. Written words could have conveyed God’s thoughts to man but only as a man could He come to convey to man the love of God, and live a perfect fulfilment of God’s law. A written word could not carry the sin of the world or become the (Qur’ ba-ni) sacrifice. 1 Peter II. 24. For these reasons He needed to be revealed as the eternal Son of God.

A third answer is to refer the Moslem at once to some such verse as Matthew III. 17 or XVII. 5. Let the Scripture soak in,
even though the Moslem may shrink from what such works imply. Romans I. 14 is another useful verse.

Last Word. Do not try to defend our Scriptures in commending them to Moslems. They have never proved corruption in any important place or proved them UNNECESSARY for Moslems to read. It is up to the Moslem to prove his statements from authorities which a Christian can accept.

Geo. K. Harris.

A Traveler in Moslem Kansu.

At Pingliang, I was walking on the street with a missionary when a Moslem business man called us into his shop and the friendliest of conversations was carried on with the missionary on business matters. This instance shows some of the difficulties of the work among Moslems. This Moslem was a very old friend of the missionary's father and had such trust in the missionary himself that in the time of famine, he advanced him a considerable sum of money for relief purposes without definite security. Yet, although this gentleman sometimes came to the mission church, I did not hear there was any movement towards his accepting Christianity. He is a man of good character because in the time of famine he did very much relief work. There was mutual friendship and respect between the Christian and the Moslem continued to be a Moslem and was still in the dark.

My next contact was at Lanchow, where I met a remarkable character called Mr. Ma, who, I understand, is portrayed in Mr. Andrew's book, "The Crescent in North West China". He came freely around the mission stations, as was his wont, even to the drinking of tea and eating food from the table, relying upon the missionaries to tell him if there was pork fat in anything. He hires out carts and mule litters and tries to drive hard bargains. It was said that he has taken everybody in. He was an Ahung. The friends told me that on Fridays he would come around clean and all dressed up. I noticed this. He spends practically the whole of Fridays around the mosque. I was told that when he was imprisoned for six months that he worked off his twelve years arrears of prayers during that time! I have been told that Mr. Ma has said that he expected to end up his days in the Mission,
At Lanchow, the difference was pointed out to me between the Chinese and the Moslems in business. If a Chinese has a few cakes to sell he will set his table by the side of the street and quietly wait for the customers to come. The Moslem will make a tremendous noise until they are all sold.

I was informed that a certain number of Moslem families support an Ahung amongst themselves and hence if a Moslem gets interested in Christianity, the Ahung stirs up trouble lest he should be losing his support.

From Lanchow to Sining, via Payenengo (Hualong) I engaged two muleteers, one the adopted son of Mr. Ma, one a Chinese. The latter was an opium smoker and at every opportunity he smoked and it was reported that he stole a couple of dollars from his Moslem friend while he strove to satisfy his craving. The Moslem, on the other hand, was clean living. At the start off he seemed to eat onions and plain bread and was exemplary in many respects. I was told that Moslems never smoke opium.

One morning I was very surprised to find the Moslem children on the street with their faces washed, until I saw a little child with a kind of tea-pot arrangement pouring water on its hands and washing its face. Then I remembered it was Friday, their worship day.

I have heard it said that the Chinese have a proverb that, "each Chinese requires one coffin whilst one coffin is enough for 10,000 Moslems". I was looking round the mosque and I saw a long box with the long carrying poles fixed at the side and I wondered if that was the one coffin in which the Moslems who died around there are carried to the grave.

At Sining I was told that often a large part of the congregation on Sunday morning in the Chinese Church there consists of Moslems.

Mr. Harris and Mr. Street at Sining are entirely engaged in Moslem work, the Moslem section being largely in the West suburb, where they go regularly to preach on the street. I have seen a photograph of a very eager crowd listening to Mr. Harris, who was preaching to them. They are wanting to open a preaching hall in that place. The military general there is a Moslem and frequently calls upon the missionaries and they could probably easily get a room through his influence but fear to have force used lest there should be prejudice against the work,
Sining, Kansu.

The approach to the Moslems is through their requirement of a yearly sacrifice, which shows the need of atonement, which they cannot explain away. Mr. Harris has considerable knowledge of Arabic. Unless the missionary's knowledge of Arabic is equal to that of the Ahung, the missionary is at a great disadvantage when the Koran is quoted.

At many of the villages where we stayed my bookseller searched in vain for a place where meat could be bought. At one place we got over this difficulty by buying a kid for a dollar, which we devoured in a couple of days. There were one or two Moslem inns where we could buy very tasty mutton soup, and, in the early morning, milk. We found some Moslem inns where the tables and pots were quite clean and the food quite palatable.

At Kumbum, the famous Thibetan Llamasery, at dusk we passed a Moslem mosque about the time they were ringing the bell for evening worship and we passed a number of Moslems in clean attire wending their way to their evening devotions at the mosque.

Mr. Harris has quite a number of Moslems come to his Guest Hall, where probably the greater part of his work is done.

On my return to Lanchow, I met Mr. Sweet with a new worker, Mr. Knight. They were to return to Sining for definite Moslem work for the present.

G. Hirst.

Sining, Kansu.*

One of the visits to Moslem districts before we left for the coast was a visit to the Payenjung district where we found the Moslems there living on very good terms with their Chinese neighbors and very receptive to the Gospel message. We met some former Hochow and Sining Moslems. Some places we had crowds of children.

Among our visitors the next morning was a Moslem who showed me a well printed Arabic-Chinese book published in our own city, Sining. This was a great surprise. One feature of the book was the inversion of the usual custom of finding Chinese

*A reprint from "China's Millions"
sounds to represent Arabic; here they sought to develop an Arabic phonetic for Chinese words. Where religious terms had no Chinese equivalent, Arabic terms were used. Each place visited on this trip had certain peculiarities. This letter will dwell on these especially. So if I do not speak of all details just a few general remarks are necessary. Our usual procedure was to interest a few youngsters, who abound in Moslem villages, then having chosen a central place, sing a few choruses in Chinese and Arabic. Sometimes Colporteur Sheng spoke first and sometimes Mr. Street or myself. I had a series of posters based on Nicodemus' call on Christ, closing with the New Birth. The only way across the gulf from earth to heaven. Mr. Street had 2 series of Copping pictures on the life of Christ. Our other ammunition was Arabic and Chinese Gospels and a plentiful supply of Chinese-Arabic tracts. These quite appropriately were on the subject: "Bread of Life," considering that this was their month of fasting. Besides the opportunity preaching to groups and crowds there were always those who hung on for a more personal word or those who visited us in the Inns. The small poster on "The Messiah, the Lamb of God" we had taken so as to allow 20 copies to every village. We could have used far more as these were bought a few minutes after their appearance. We can be sure that these will be put up somewhere in the homes.

Thus as we review the Lord's goodness during this year that has passed we want you to join us in praising him. Also join us in watering the word scattered, with your prayer.

I am sure these valleys where Islam holds sway and where the name of Mohammed is cried many times a day with the homage given him, would gain your prayer interest. In closing I would pen one picture. It is a well educated Moslem merchant. He is performing his ablutions. To remove his leather socks is too much risk from cold yet he must keep the law. He pours water on his hands and carefully rubs his socks from the toes upward. He is now clean; soon his voice will be heard groaning a prayer as he stands on his platform bed. The chorus which we sang many times comes into mind to relieve the picture. "Come unto me all ye that labor and are heavy laden and I will give you rest."

Geo. K. Harris.

February 1st, 1932.
KASHGAR, SINKIANG.

Kashgar, Sinkiang.

These last few years in Turkestan 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 relatives and neighbors, although compulsion in religious matters is contrary to the Chinese law.

We are just now publishing some useful and much needed books and tracts. Among these is a little book on the names of Christ by Dr. Zwemer translated into Kashgar Turki.

GUSTAF AHLBERT.

November 10th, 1931.

Peiping, Hopei.

I have visited ten of the Mosques of Peiping which are now said to total thirty-six. I am told by Moslem friends that there are two women's mosques already in use for some time and a third under construction. I have visited one of these latter and recently had the privilege of taking Miss Ruth F. Woodsmall of the Layman's Foreign Mission Inquiry there for a brief visit. Miss Woodsmall was impressed by the cordial welcome which we received, as is almost always the case at the mosques which I have visited, here in Peiping. She said that the manner of worship here closely resembled that which she has observed in distinctive Moslem lands, but she feels that the Moslem women are much freer here and that the whole social outlook and life of the Moslem community is less restricted. One of the head ahungs at a nearby mosque has been especially kind in helping me to review my Arabic. I have been impressed by the Arabic scholarship of some of the men here, by the efforts which they are making to build up good Arabic libraries in spite of the great difficulty and expense connected with getting Arabic books, and by the real esteem and affection which they received from their followers and pupils. I
often feel a real sense of worship and of spiritual hunger in their services.

Lyman Hoover.

May 4th, 1932.

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Nanning, Kwangsi.

Thank you for the literature and the magazine duly received, since then we have had personal contact with two families and distributed some of the literature. There are many Mohammedans here, but most of them seem to be in our locality. There is a small tablet in the mosque here and I am trying to secure a copy of it for you.

Wm. C. Newburn.

March 30th, 1932.

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Taikang, Honan.

We have ten converted Moslems in our fellowship: four women and six men. Eight of these are of one clan. One is the elder of the church here and another is a deacon. In Taikang there are three mosques, several others in the surrounding country. Women sometimes go to them but there is no mosque especially for them. One of the city mosques has a school for boys and girls: the teaching is done in Chinese, the hambung only knowing Arabic and teaching it only by special request.

Mrs. G. E. King.

May 25th, 1932.

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Ichowfu, Shantung.

I visited the mosque here not long ago and found a very cordial greeting to my two Chinese Christian companions and myself. The district is composed of Moslem families. Each gate has its placard of good luck, etc. written in Arabic. I found, however, that the greater proportion of the Moslems are in villages outside the city. There is one village to the southwest of
here—some 12-18 li—composed almost entirely of Moslems: it is a large village—say 500 families. In Ichowfu they have only one ahung. Their small school is manned by a very animated, wide awake young teacher.

We have a former Chinese General in our hospital now, a Mohammedan from a district in the mountains to the north of here. He is a wealthy active, happy-go-lucky fellow; very strict in the adherence to the food of the mosque. His food must be brought in every meal. He omits even the hospital dishes. Though over eighty years old he is as active and wide awake as the young principal who is 30 or 40.

KENNETH WILSON.

May 26th, 1932.

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Taihang, Honan.

Every Friday afternoon widow Li and I visit an ex-Moslem family (clan I should say) in order to conduct a service with all the women and children who can be persuaded to come. This little meeting was started by special request and is bearing fruit to our Master's glory. To His blessed Name be all the praise.

EVELINE WALLIS.

March, 1932.

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Yueh Hwa Magazine.

This periodical is published three times each month under the auspices of the Cheng Tah Normal School in Peiping. It is an exponent of the conservative view of Islam. The features of this magazine, as a rule, consist of a lengthy commentary on sections of the Koran, taken consecutively; notes on current events of the Chinese Moslems at large; and a panoramic study of the livelihood and activities of the Moslem community in a particular region in the country. Reviews will appear in later issues.
Let us give thanks for the faithful work of the missionaries in Kashgar, and pray that their efforts may be further blessed.

Let us give thanks for the life of our fellow-worker, Mr. Simpson, that the sacrifice of his life may be a means of bringing others into the Kingdom of our Lord.

Let us pray for the converts in Kashgar and Honan, that they may stand fast in their faith, that they may withstand persecution and proclaim a joyful to the Gospel.

Let us pray for the work amongst Moslem women in Wuhan and Honan, that the seed sown may fall on fertile soil and spring up into fruitfulness.

Let us pray for those who itinerate, that they may be kept in safely, that they may be given strength and vigor, and that their witness may be blessed.

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**New Members.**

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<td>Dr. E. Fishbacker</td>
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<td>Mrs. A. A. Gilman</td>
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<td>Mr. G. F. Holmes</td>
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<td>Miss C. E. Johnson</td>
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<td>New York, U.S.A.</td>
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The Membership fee of the Society of $1.00 a year or $10.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (2£) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, 43 Tungting Road, Hankow. In America send to the Secretary, c/o48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

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