A Challenge.

In this number we are printing the map of China with a crescent in each province, by means of which can be seen at a glance the distribution of Mohammedans in China. To some this is familiar; to all of us it comes as a challenge. Islam is a force in China. For the first time in the history of Mohammedanism in China there is a Moslem governor in Kansu. In the April issue Mr. Mason reviews three new Moslem publications from Peiping. He also states how the Ahmadiyya movement is making strenuous efforts to gain a footing in China. Mr. Ridley in this issue is just completing his graphic account of his journeys in Sinkiang, while circumnavigating the Takla Makan Desert, wherein he gives an excellent account of the Mohammedans he encountered. Mr. Mason's article, completed in this issue, gives us the first authentic account of the early penetration of Islam in China, which has increased to a population of ten millions. All these facts forcefully present to us a challenge. How are we going to cope with it?

Too long has Islam in China been neglected. We are not making a mountain out of a mole hill. We are only endeavoring to do for the Mohammedans what has been and is being done for the other non-Christians of China. China has as many Mohammedans as Turkey and Persia; with only two full time workers. In the July 1929 "Friends of Moslems" we had an extract from "The Christian Occupation of China", listing fourteen centers where it is imperative special work should be carried on. Two of these places have men qualified. Can we slacken our effort while twelve strategic centers are unoccupied?

As a Society we number nearly two hundred members. Our Lord has told us to pray. Think of the effect of the earnest prayers of all of us for this unfinished task!

C. L. P.
Moslem Months.

Safar, Rabi'–Ul-Awwal, Rabi'–Ul-Akhir.

Safar is the second month of the Moslem year. This month is supposed to derive its name from "safir," meaning empty, either because in it the Arabians went forth to war and left their homes empty, or, because they left whom they attacked empty. It is considered the most unlucky and inauspicious month in the whole year. It is said that Adam was turned out of Eden during this month.

Rabi'–Ul-Awwal is the first spring month. It was so named because when the calendar was first formed these months occurred in the spring. Mohammed died on the 12th day of this month.

Rabi'–Ul-Akhir is the fourth month of the Moslem year and the second Spring month. See above.

Refer to Hughes, "Dictionary of Islam."

Kashgar to Urumtsi (Tihua).*

March 4th. Set out on my return journey of forty-seven stages, Kashgar at one end, Urumtsi at the other. Travelling in these regions, it does no good to think about the stages,—it makes them no shorter. Set the mind on the stage for the day, get over it as well as you can—have a good meal at the end, go to sleep, then wake up to tackle another. It is wonderful how one gets over the longest journey.

We got a good send-off, the Consul General and Vice-Consul accompanying us a short way. My travelling companion, Mr. Ludlow, who is going to the Tien-shan "Mountains of heaven" to shoot birds and beasts, catch butterflies etc. had two carts, two horses, three men besides the carters, and a big spaniel. I had three horses and one man. We had one man as escort. It was the end of the Ramadan fast; the natives were all dressed in their best. Travelling with us were Captain Mann's servant and his wife and wife's sister. I asked my man where the sister was going and he said, "She is going with her sister to Bugur." We only went forty li the first day, owing to the bad roads. The following day we went thirty li. The escort went ahead to get a room, but it was a very dark room. Ludlow then remembered the Consul told him to stay at the home of a Bai "rich man" just

*From a letter sent to Dr. S. M. Zwemer.

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before reaching the inn. The Aksakal went off on his horse, and we followed slowly. A fine big room was placed at our disposal, with large Khotan carpets on the floor; the ceiling had a cornice.

March 6th we reached the city of Faizabad. We had much difficulty in crossing a marsh. On the 7th we passed through flat, marshy, salt country.

On the 12th day we reached Maral-bashi. A lake on the south side of the road nearly the whole of this day's journey. The Aksakal came out to meet Mr. Ludlow, and invited us to stay at his home a little way out of the city, fine spacious premises. Mr. Selin of the Dutch expedition had arrived the day before from Yarkand. The magistrate invited us to a feast in his Yamen spread out in foreign style. He was a very nice man and could speak English. The city has a population of 6,000 families. We rested a day here. We left Mr. Ludlow at Maral-bashi to travel along with the other three. The two sisters were good singers and often sang together as we went along, the younger one playing on the guitar; they were splendid walkers though they had two donkeys to ride on. The magistrate sent an escort who did not turn up till evening. Some one had seen him on the street after we had gone and reported to the official who sent off another man who caught us up on the way. The second man had received orders to go on with us; the other man wanted him to return but he would not, so he had to return and probably receive a few lashes for failure of duty. Our new escort was a fine fellow for the road. When nearing the end of the day's stage he would go ahead, get the room ready and water boiling, and helping in every way as far as Aksu.

Maral-bashi to Aksu is nine stages. Jungle and desert nearly all the way. The young folks were splendid company except when there had been trouble with their men folk.

On the ninth day we arrived at the city of Aksu in which there is both a magistrate and a Taotai. There are three main streets. The people were courteous. The magistrate is fond of his wine and when I called he seemed as if he had just been on the spree. The Taotai was very kind, gave me a very warm reception, and paid a return call,—also sending a nice present of tea and biscuits. All foreign travellers speak highly of him for courtesy shown. When in Kashgar I got a fresh supply of gospels, tracts and other literature to give away on the road as we went along. Some were afraid to take them, not knowing what they were, but as a rule they were accepted with thanks. Aksu
KASHGAR TO URUMTSI.

is the third city we have passed through without a single messenger of the "Glad News."

Aksu to Kuchae also nine stages. The first day out was 100 li; trees on both sides of the road, buds just beginning to sprout. Today I got a touch of the sun which brought on ague,—every bone in my poor body ached. The people in the inn were very kind. The place is called JAM, but Icontented myself with bread and butter. The next day forty-five li desert all the way. The third day a very long day, called by the people 180 li (60 miles) owing to it being such a dreary road, but it is probably only forty miles. After travelling sixty-five li we came to a small hut or Langar where there was neither food for man or beast, only a little hot water; we pushed on to Tien-shui a place of two or three houses, where we intended to stay for the night. After we had unloaded and had tea and a little rest, my servant informed me that there was neither straw nor peas for the animals. The inn-keeper thought we were only taking a rest and going on, so we had to load up once more. The route lay through a stony pass and when we came out on the other side a lovely view presented itself before us of a wide valley leading up to the snow-capped mountains of T’ien-shan. The village of Takki is a long street of houses, the inn-keeper a Tientsin man. As we had gone beyond the regular stage the next day we only went about thirty li to a scattered village called Kush-ti-mu, and stayed in the official quarters. The magistrate of the city of Pai arrived soon after us. The heads of the village were out to welcome him, and had food provided for him. He ordered the food to be taken to my room, and made me share with him. It was very kind of him, a complete stranger. Knowing that I belonged to the Protestant Mission in Tihua was my open-sesame. This day’s journey, the ground was very marshy. One poor horse had got into a bog, and three men were struggling with ropes to pull him out. We had started from Kashgar none too late, for in some places it was very difficult to get safely through the marshy places. The next day we arrived at the city of Pai-cheng seventy li. We went slowly, as one of the animals had got a sore on its back. It was Bazaar Day, the streets packed with people. We shouted and shouted, yet many did not get out of the way before they had got a knock from the loads. Beyond the City ten li, we were once more into the desert for seventy li, till we reached the little oasis of Sairan. Here I was up against opposition, for before I had said anything about books, a man said "Nobody can read here" and with the policeman went away. However, a few
gathered around and I showed them some pictures, then the children gathered round me. Invariably I found that children with bright blue eyes were less afraid of me than the other children. In the evening I had another attack of ague for three hours.

March 30th. A very long day; 220 li. We made an early start, and got to Kizil forty li quite early, and rested till the evening with the intention of staying at the Langar at Tegrakdung. We left at seven p.m.,—were held up by a barrier in the middle of a pass. It is a "likin" barrier. Soldiers came out to examine the luggage. My servant could not understand what the headman said, so I called out that I was a foreigner, "Oh that is all right; we will not examine your boxes," took down the barrier and let us through. I thanked him for his courtesy. When we reached the Langar at Tograkdung all was locked up so we had to go another seventy li to Kuchae. The whole route was desert till within 20 li of the city. We had companions but we went slowly, on account of the sore on my poor animal's back. By going slowly, and washing the wound every day and anointing it with salve, it gradually got better. In travelling these long distances it is almost impossible to get over the journey without the animals getting a sore, especially the pack animals. If the R.S.P C.A. Inspectors were here, there would hardly be an animal permitted to go on a journey, that is the pack animals. The sufferings of these poor creatures is unspeakable. We arrived at the city of Kuchae at 8:30 a.m. How glad I was to get to the inn, having had an attack of ague two nights before my poor back was likely to break in two, with the long ride of 70 miles. After a cup of tea I lay down and slept till noon. In the afternoon I paid a visit to Miss Engvall's home. She is the only missionary in the city. Tihua is her nearest Mission Station, two days journey. On my way back I called at the Post Office for letters, then lost myself, having taken the wrong turn, finally a boy led me to the inn. That evening the Post-master got a letter from his home in Hunan to say his mother was dead,—had two days mourning so was delayed as I wished to draw money. Three days running I had lunch with Miss Engvall and heard about the work. Kuchae is a large city, and a very busy city. The best furs come from this neighbourhood. A road running parallel with the Khotan River to the Tarim or Yarkand River then from Khotan and after crossing the river goes north to Kuchae. Along this route, though it is all desert, there is a great deal of traffic. The journey takes twenty-five days, instead of thirty-
KASHGAR TO UURUMTSI.

three via Maral-bashi and Yarkand, and forty-one days via Kashgar. As a rule the merchandise changes hands at Kuchae for the East. The magistrate very kindly prepared a feast for me, and there I met a small official from my old station of Sining in Kansu. This magistrate is a very quiet thoughtful man and exceptionally courteous.

April 4th. We left Kuchae at one p.m. Just outside the suburb there is a long street of empty houses, all the same size. The official who built them hoped to get the people to live in them, in fact he forced some to occupy them, but gradually they went away. It could well be called Folly Street. My horse was not very well so only went 60 li, the following day 50 li, and the third day also 50. There was a slight earthquake in the evening. Horse is well again. The 4th day we reached the city of Burur, some 12,000 families in the oasis. Except for the little oases at the end of each day’s stage the rest was all desert. The Indian Aksakal wanted me to stay in his home, but as we were leaving early the next morning we preferred to stay in the inn. He is a very rich man. He was never tired of telling me how rich he was, how much land he had got by lending out money at a large interest, the poor farmer not being able to repay, his land was forfeited. The Aksakal’s wives are Chanteo women, and their children an addition to the many different types of Chanteos to be seen in this vast Province of Sinkiang (Chinese Turkestan). Going to the home of the Aksakal I saw the body of a Chanteo woman wrapped in calico according to the custom of the Mohammedans. A lot of children were playing near at hand and several men sitting at a distance. On inquiry I found she was the wife of a Chinese merchant and the Mullahs had refused permission to allow her to be buried in their cemetery. Money had been offered, but refused. She had married a Kafir (an unbeliever). Probably the result would be that they would bury her in waste land. She left five children. Burur to Karashar was covered in six days, generally done in five days but we preferred to take it easy; desert and jungle with pretty little oases here and there. The second day out we skirted the edge of the Takla-makan desert, and there were many sand dunes. On the same day we passed the pretty little oasis of Chidur. The wheat was just beginning to shoot up, a level sheet of green fields hedged in by the tall golden reeds, with an avenue of cypress trees running through the village and white poplars bordering the fields all richly colored by the sprouting buds,—apricot, peach and pear trees in full bloom. The road runs parallel with the mountains.
We crossed the river at Karashar in a ferry. My servant wanted to cross on horseback with the escort rather than be troubled to go about 8 li round, but I refused, and was glad I did so, when I saw how deep it was when the escort crossed. Back again to Karashar.

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The Great Takla-Makan Desert Circumambulated.

Very few white men, if any, have had the privilege of traveling around this great desert in one journey. Straight across from East to West it is five hundred miles in length; North to South average width one hundred and fifty miles, 90 stages round it.

Karashar—Urumtsi (Tihua) 11 stages. The first two days through territory belonging to the Mongol Prince of Karashar. A good deal of land under cultivation. Passed many Mongol tents the second day. Much marshy ground. One place the bridge was broken down. A Mongol who was on before, having got safely over the bog, very kindly waited till we arrived, and showed us where to cross. It was very kind of him. I gave him a Gospel. Sand flies were very troublesome, making my horse very restless. By day sand flies, by night mosquitoes. We passed a woman lying on the ground, and her friends standing round her; she had taken ill suddenly and this far away from any dwelling. Such are the dangers in travelling in desert land. These deserts could tell many a sad story. The third stage was a very dreary one, reckoned by the people sixty miles but probably forty miles. On the second evening we started out at 9:30 p.m. and arrived at Kara-kizil at 7 a.m. This is the inn I missed on my outward journey. It stands in a gully with high rocks on both sides. Going from the south side it could not be missed as the inn door faces south, but coming from the north it is easy to miss, that is if you do not look back, for there is nothing to see but a huge pile of rubble stones on the north and east, and it looks like so many of the broken down houses in the gully. There is not another house near, and I expected to see more houses than one. Kara-kizil to Kumus very barren; the next day we crossed the mountain to Arghai Bulak 100 li and the following day arrived at Dokshun, where the road branches off to Turfan. Some days previous to our arrival there had been some very bad sand-storms which had blocked the roads badly, making it very hard for the carters. We saw one with his three horses struggling to get forward. The poor animals would make a desperate effort, get about three yards, then stop again. The
sufferings of the poor animals is terrible. About twelve li from Dokshun we saw the water coming out of a kariz. There are a few houses hard by, the owners having fields watered by this kariz. A few little trees grew by the side of the water. We saw the grass popping its head above the sand. In Dokshun district I was told there are 120 kariz—underground tunnels with a grade less than the sloping plains, and thus lying farther and farther below the surface as they are followed up from the mouth. The system of the kariz was introduced into Chinese Turkestan from Persia about 1780 A.D. Soon after we left Dokshun a terrific North-Easter blew up, making it very difficult to proceed, and the following morning entering the pass my animal was blown right round and nearly threw me off. Once over the Tien-shan it was calmer. I sent off a telegram from Dokshun on the Monday afternoon and it arrived at the Mission two hours before me, just giving Messrs. Hunter and Mather sufficient time to meet me about seven li from the city. (120 miles in four days). I had been away six months and twelve days,—distance 3,300 miles, 102 stages. I rode my mare all the way and she served me well. The officials were exceedingly kind to me all the way. The Postal Commissioner in Tihua very kindly made arrangements for me to draw any money needed by the way. The Postmasters did all they could for me. Except for two attacks of ague I had good health all the way. The Scriptures were distributed among the people, and the result is left with the Lord of the harvest.

I started out on the promise "As thy DAYS, so shall thy Strength be"—Now at the end I can truly say that the help and strength rendered has more than weighed down the balance on which the promise was laid.

H. F. RIDLEY.

American Correspondent.

We are exceptionally fortunate in having secured the service of a former pioneer in Moslem work in China to be our special representative in America. The Rev. and Mrs. Charles L. Ogilvie caught a vision for Moslem evangelism in North China in the days prior to any recognition of the problem. Mr. Ogilvie was the special guide and friend of Dr. Zwemer during his tour of China in 1917. His splendid work was cut short by an untimely death. Mrs. Ogilvie is delighted to share with our work by taking care of all correspondence and our other duties in America.
THE MOHAMMEDANS OF CHINA:
When, and How they First Came.*

Isaac Mason, F.R.G.S.

(Part VII)

We come now to a later date, and to the important witness of the first Western travellers to China, who have left accounts of what they saw. Two Arab travellers, who reached this country over one thousand years ago, left records in Arabic, which have been translated, and are available to us. Eusebius Renaudot, who translated from the Arabic in A.D. 1673, states that there is good proof for accepting the date of the manuscript he used as A.D. 1173. The English translation is dated 1733.

The first of these travellers was in China in the year 851 A.D. His name does not appear, and there is a page missing in the account when he begins to tell of China. Speaking of Canfu (澉浦), which was probably the old port of Hangchow he says, "Canfu is the port for all the ships and goods of the Arabs, who trade in China. Soliman the Merchant relates that at Canfu, which is the principal sale for merchants, there is a Mohammedan appointed Judge over those of his religion, by the authority of the Emperor of China; and that he is Judge of all the Mohammedans who resort to these parts. Upon Festival days he performs the public service with the Mohammedans, and pronounces the Sermon or Khutbah, which he concludes in the usual form, with prayers for the Sultan of the Moslems. The merchants of Irak who trade hither, are no way dissatisfied with his conduct, or his administration of the post he is invested with; because his actions, and the judgments he gives, are just and equitable, and conformable to the Koran, and according to the Mohammedan jurisprudence."

One other extract is of interest to our present investigation. "I know not that there is any one that has embraced Mohammedanism, or speaks Arabic." That was two hundred years after the authentic account in the T'ang history of Moslems being officially received in China, and allowed to propagate their faith. There may have been converts from among the Chinese at various places, but at the large port of Canfu, with a considerable Mohammedan population, our traveller implies that he did not meet any, but only Moslems of foreign extraction.

*This paper was read before the North China Branch of the Royal Asiatic Society, Jan. 1929, and is printed by kind permission of the Author.—Editor
The second traveller was Abu Zeid al Hafan, of Siraf. He was in China A.D. 878. He tells of a revolution during which the city of Canfu was besieged by a rebel leader, the year being A.D. 877. "At last he became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China who assure us that besides the Chinese who were massacred upon this occasion, there perished one hundred and twenty thousand Mohammedans, Jews, Christians and Parsees, who were there on account of traffic." This writer tells a remarkable story of an Arab who went to China and had an interview the Emperor of Sianfu. This is of sufficient interest to be quoted in full, as follows:—

"There was formerly a man of the tribe of Koreish whose name was Ibn Wahib, descended of Hebar, the son of Al Asud, and he dwelt at Busra; when that city was sacked he came to Siraf, where he saw a ship ready to make sail for China. The mind took him to go on board of this ship, and in her he went to China, where, in the sequel, he had the curiosity to travel to the Emperor’s Court; and leaving Canfu, he reached Cumdan (probably Sianfu), after a journey of two months. He stayed a long time at the Emperor’s Court, and presented several petitions, wherein he signified that he was of the family of the Prophet of the Arabs. Having waited a considerable while, the Emperor at last ordered him to be lodged in a house appointed for him, and to be supplied with everything he should want. This done, the Emperor wrote to the Governor of Canfu, commanded him carefully to inform himself, among the merchants, concerning the relation this man pretended to bear to the Prophet of the Arabs; and the Governor, by his answers, confirming the truth of what he had said touching his extraction, the Emperor gave him audience, and made him rich presents, wherewith he returned to Irak."

"This man, when we saw him, was well advanced in years, but had his senses perfectly about him; and told us that when he had his audience, the Emperor asked him many questions about the Arabs, and particularly how they had destroyed the kingdom of the Persians. Ibn Wahab made answer that they did it by the assistance of God, and because the Persians were involved in idolatry, adoring the stars, the sun, and moon, instead of worshipping the true God. To this the Emperor replied that the Arabs had conquered the most illustrious kingdom of the whole earth, the best cultivated, the most opulent, the most pregnant of fine wits, and the most extensive in fame."
"'Then', said he, 'What account do the people in your parts make of the other kings of the earth?' To which the Arab replied that he knew them not. Then said the Emperor to the interpreter, 'Tell him that we esteem but five kings; that he whose kingdom is of widest extent is the same who is Master of Irak, for he is in the midst of the world, and surrounded by the territories of other kings; and we find he is called the King of Kings. After him we reckon our Emperor, here present, and we find that he is entitled the King of Mankind; for no other king is invested with a more absolute power and authority over his subjects, nor is there a people under the sun more dutiful and submissive to their sovereign than the people of this country; we, therefore, in this respect, are the King of Men. After us is the King of the Turks, whose kingdom borders upon us, and him we call the King of Lions. Next, the King of Elephants, the same is the King of the Indies, whom we also call the King of Wisdom, because he derives his origin from the Indians. And last of all, the King of Greece, whom we style (sic) the King of Men; for, upon the face of the whole earth there are no men of better manners, nor of comelier presence than his subjects. These,' added he, 'are the most illustrious of all kings, nor are the others to compare with them.'

"'Then', said Ibn Wahab, 'he ordered the interpreter to ask me, if I knew my Master and my Lord, (meaning the Prophet) and if I had seen him?' I made answer, 'How should I see him who is with God?' He replied, 'That is not what I meant; I ask you what sort of a man he was in person.' I replied that he was very handsome.

"Then he called for a great box, and opening it, he took out another contained therein, which he set before him, and said to the interpreter, 'Show him his Master and his Lord,' and I saw in the box the images of the prophets, whereat I moved my lips, praying to myself in honour of their memory. The Emperor did not imagine I should know them again, and said to the interpreter, 'Ask him why he moves his lips?' I answered, 'I was praying in memory of the prophets.' 'How do you know them?' said the Emperor. I replied that I knew them by the representation of their histories. 'There,' said I, 'is Noah in the ark, who was saved with those that were with him at the same time; and I made the usual salute to Noah and his company. Then the Emperor laughed, and said, "Thou are not mistaken in the name of Noah, and thou hast named him right; but as for the universal deluge, it is what we know not. It is true, indeed, that a flood
THE MOHAMMEDANS OF CHINA.

covered a part of the earth; but it reached not our country, nor even the Indies.' I made my answer to this, and endeavored to remove his objections the best I could, and then said again to him, 'There is Moses with his rod, and the Children of Israel.' He agreed with me as to the small extent of their country, and the manner how the ancient inhabitants there were destroyed by Moses. I then said to him, 'He there, is Jesus upon an ass, and here are his Apostles with him.' 'He', said the Emperor, 'was not long upon the earth, seeing that all He did was transacted within the space of somewhat better that thirty months.'

"'Then', said Ibn Wahab, 'I saw the image of Mohammed riding upon a camel and his companions about him on their camels, with shoes of the Arabesque mode on their feet, and leathern girdles about their loins. At this I wept. I answered, 'There is our Prophet, and our Lord, who is also my cousin'. (This was used in a loose sense, as it was about two hundred years after Mohammed's death). He said I was right, and added that he and his people had subdued the finest of all kingdoms, but that he had not the satisfaction of enjoying his conquests, though his successors had.

"'I afterward saw a great number of other prophets, some of them stretching forth their right hands, and with their three fingers bent down between the thumb and forefinger, just like those who lift up the hand to make oath. Others were standing, and pointed to the heavens with their finger, and others were in different postures. The interpreter took them to be the figures of their prophets and those of the Indians.

"'The Emperor then asked me many questions concerning the Kalifs, their mode of dress, and concerning many precepts and injunctions of the Mohammedan religion, and I answered him the best I could.

"'After this he said, 'What is your opinion concerning the age of the world?' I made answer that opinions varied upon that head; that some were for six thousand years; that others would not allow so many, and the others reckoned it at a still higher rate; but that it was at least as old as I had said. At this the Emperor and his first minister, who was near him, broke out into laughter, and the Emperor made many objections to what I had advanced. At last said he, 'What does your Prophet teach upon this subject? Does he say as you do?' My memory failed me, and I had displeased him, and his displeasure appeared upon his countenance.
"Then he ordered the interpreter to speak to me in the following strain:—'Take heed what you say; for kings never speak but to be informed of the truth of what they would know. What did you mean by giving the Emperor to understand that there are, among you, various opinions concerning the age of the world? If so it be, you are also divided upon the things your Prophet has said, at the same time that no diversity of opinion is to be admitted on what the prophets have pronounced, all of which must be revered as sure and infallible. Take heed, then, how you talk after such a rate any more.' To this he subjoined many other things which, through length of them, have escaped my remembrance.

"At last he asked me, 'How is it that thou hast forsaken thy king, to whom thou art nearer, not only by the place of the abode, but by blood also, then thou art to us?' In return to which, I informed him of the revolutions which had happened at Basra, and how I came to Siraf, where I saw a ship ready to spread sail for China; and that having heard of the glory of the Empire, and its great abundance of necessaries, curiosity excited me to a desire of coming into his country, that I might behold it with mine own eyes. That I should soon depart for my own country, and the kingdom of my cousin, and that I would make a faithful report of what I had seen of the magnificence of the Empire of China, and of the vast extent of the provinces it contains; and that I would make a greatful declaration of the kind usage, and the benefactions I there met with; which seemed to please him very much. He then made me rich presents, and ordered that I should be conducted to Canfu upon post horses. He wrote also to the Governor of the city, commanding him to treat me with much honor, and to furnish me with the like recommendations to the other governors of the provinces, that they might entertain me till the time of my departure. Thus was I treated everywhere, being plentifully supplied with all the necessaries of life, and honored with many presents till the time of my departure from China.'

"We asked Ibn Wahab many questions concerning the city of Cumdán, where the Emperor keeps his court. He told us that the city was divided into two great parts, by a very long and a very broad street; that the Emperor, his chief ministers, the soldiery, the supreme judge, the eunuchs, and all belonging to the Imperial Household, lived in that part of the city which is on the right hand eastward; that the people had no manner of communication with them; and that they were not admitted into places watered by canals from different rivers, whose borders were planted with
trees, and adorned with magnificent dwellings. The part on the left hand westward, is inhabited by the people and the merchants, where also are great squares, and markets for all the necessaries of life. At break of day you see the officers of the King's Household, with the inferior servants, the purveyors, and the domestics of the grandees of the Court, who came, some on foot, others on horseback, into that division of the city, where are the public markets, and the habitations of the merchants; where they buy whatever they want, and return not again to the same place till the next morning."

It is remarkable that in the account given, Ibn Wahab makes no mention of any mosque or Moslem population at Sianfu. There was an interpreter who could speak Arabic, but it is not clear whether he accompanied Ibn Wahab from Canfu or was already at Sianfu. A stone monument, commemorating the building of a mosque at Sianfu, is dated A.D. 742, that is 136 years earlier than the time when Ibn Wahab was telling of his visit, and yet he makes no mention of meeting with co-religionists, or uniting with them in worship during his long stay there. The date of this monument has already been discussed. It may, however, be regarded as established that Moslems had visited Sianfu two hundred years prior to Ibn Wahab's visit, and possibly some were living there at the time referred to.

I venture to suggest that there is probably some more or less close connection between Ibn Wahab (Wahb) and the ancient tomb at Canton. The myth of Sa'd Wakkas and the sixth century entry having to be discarded, the ancient tomb still remains to be accounted for. Ibn Wahab was probably the most notable Mohammedan of the early days, and although the Arab traveller Abu Zeid met him in Canfu, there is no reason why he should not also have been identified with Canton, and he may have died there. The subject is worth a little investigation.

The Mohammedan legend uses the name Sa'd Wakkas, and says that he was related to Mohammed. The Arabic records say that Sa'd ibn (son of) Aub Wakkas was also called Sa'd ibn Malik ibn Wahb (az Zuhri). The early visitor to China was called Ibn Wahb, descended of Heber, the son of Al Asud; and he was of the Koreish tribe, and claimed relationship with Mohammed. He came by ship, as Wakkas was said to have done, and also went to see the Emperor at Sianfu. The Emperor made him presents, and he returned to Irak. Apparently he came back again, as he was a man well advanced in years when the Arab traveller Abu
Zeid al Hufan conversed with him in A.D. 878. There is considerable agreement thus far with the legend about Sa’d Wakkas.

The time would be more than two centuries later than that claimed for Wakkas; but, as we have seen, that story is quite untenable. Moslems came to China earlier than Ibn Wahb, but none that we know of claimed to be related to the Prophet, nor to have been so venerated and so highly honored. So it is possible that the tomb of the saint at Canton is the resting place of Ibn Wahb, who may have died near the close of the 9th century; in which case it would still be over one thousand years old, and sacred enough to account for the pilgrimages and the legends.

It is significant that neither Ibn Wahb, nor the Arab travelers, nor any other ancient and authentic authority mentions Sa’d Wakkas and the tomb, which, on the theory of the early entry, should have been well known in the 9th century. The legend probably arose subsequent to the death of Ibn Wahb, who might very well be the historic figure about whom the fables and miracles have gathered.

It is possible that the name Ibn Wahb, and the claimed relationship to the Prophet, led Moslems at a later date mistakenly to make the 9th century visitor to be a contemporary of Mohammed, and to have come to China during the Prophet’s lifetime.

The results of our investigations may now be summed up briefly. We conclude that the earliest authentic accounts show that Mohammedans were first known officially in China in A.D. 651, when the embassy from Caliph Othman was received. It is not recorded whether the messenger came by land or sea. As the sea route had been used for a long time by traders, it is very probable that some of the merchants from Arabia, who had become Moslems, brought their religion with them to Canton and other coast cities at about the same period, or a few years earlier; but apparently they were not concerned with propagating their faith among the Chinese.

The progress of Moslem conquests in Central Asia brought Mohammedans to the frontiers of China on the landward side, and it seems certain that the larger numbers entered China from that side. In the 8th century several embassies of Moslems were received. It is also said that some Moslem Zaidis, fleeing from the Omeyyads, probably came to China.

It was about the middle of the 8th century that Moslem soldiers came in numbers, and subsequently settled down to family life in
China. One story says that some of these soldiers reached Canton. It is probable that more than one contingent of soldiers came, at different times, which might account for the various stories.

Mosques would be required, and were probably very simple places, not deserving mention in the official histories of the period. The Moslem traditions are so confused and uncertain that they cannot be relied upon as giving the correct period of entry, nor of the erection of the first mosques. We know from Arab travellers that in the middle of the 9th century there were Moslem places of worship, at which services were held. The famous pagoda, or minaret, at Canton, according to Dr. Kerr’s “Canton Guide”, was build A.D. 930. This may have been about the time of the death of Ibn Wahab, the noted Moslem, for whom the famous tomb may have been made at the time.

It will be seen that there is much uncertainty, and some conjecture when we leave the safer ground of history; and one of the purposes of this study has been to show that it is not wise for anyone unreservedly to accept traditions as facts concerning when and how Mohammedans first came to China.

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One Difficulty in China.

“‘And the moral of that is’—such words are not allowed in modern pedagogy, but the following incidents are written with the object of pointing a moral, and shall not risk failing in their object.

A Chinese Christian woman made a habit of visiting her neighbors with tracts and invitations to meetings, sitting down in houses where she was welcomed to explain ‘the Doctrine’ to heathen women. ‘But,’ she said, ‘it is no good going to Moslems, I have tried and they would not even let me speak to them at the door. I said, ‘I have brought you the doctrine of ‘Tien le,’ but they only told me that they have their own doctrine and need no other.’” ‘Tien le’ may be translated ‘The Heavens’ or perhaps, sometimes ‘Providence’ and in speaking to ignorant heathens many Christians use it as the most easily understood introduction to an explanation of ‘The Unknown God.” Moslems consider it irreverent in the extreme when applied to God, i.e. Allah.

Meanwhile, about two hundred miles away a Christian Chinese ‘boy’ was leading the donkey on which a missionary rode.
"Are you sorry," she asked, "to leave the town in which we have been staying?" The answer was inarticulate. "Tell me, which place do you prefer?" "I think," hesitatingly, "really it's a little better, on the whole, in the town to which we are returning." "Why do you think that?" "Well, there are more Chinese there,—the others are nearly all Moslems." "But don't you think the Moslems need the Gospel?" "Perhaps, I mean yes, of course, but they won't listen—they can't believe." When this man was going to a purely Moslem district he, who is usually ready to start on a journey without preparation, was most exercised as to whether he had all he would need, a wash-basin, food-bowl and chopsticks, because "you never know with Moslems,—they refuse to lend you anything." "I was frightened all the time you were there," said another Christian boy when missionaries went to a Moslem town. "All Moslems are robbers, they are in league with the bandits and may attack you at any time." A Moslem friend in the same town begged them to stay "in safety" among Moslems, and not risk their lives and property among idolaters! The Missionaries also found them willing to "listen" and to learn about "The Former Scriptures," though Chinese Christians did not get the same response.

Here is another picture or two from life. Two Moslem boys, aged nine and thirteen, have come to see their friends, the missionaries, and not for a moment does conversation flag. There is so much to tell of the big brother who has joined the army, the big sister who has been married, and is so lonely in her new home that her small brother must go often to cheer her up; of how much they remember of the Scripture verses they read last time they came, and how much of the Koran they have learned since; of a visit to the old home in the Moslem town near, and the aunt there who had fits because she was "possessed by Iblis," and of many another subject.

Again these same boys have come in to welcome their friends on their return after some weeks of absence. This time many Chinese friends have also come with their welcome, and tea and buns are being handed round by willing helpers. Only monosyllabic replies are received from the erstwhile chatters, and presently one hears "What's the good of offering food to those Huei huei wa" (Moslem kids), and soon the "Huei huei wa." have vanished, to return on some more propitious occasion for a talk.
ONE DIFFICULTY IN CHINA.

And the moral? Surely it is time for missionaries to face the problem of the evangelization of the Moslems of China. A few, but so pitifully few, are trying to reach them. Pioneers in China studied the language and customs of the people, learned as much as possible of the faith of Confucianist, Buddhist, and Taoist, and prepared literature to present the Gospel message in a way which appeals to these classes. But now they say "Moslems can come to our preaching chapels," "The Chinese church should reach the Moslems," or "We give the same Gospel to Moslems when we meet them as to the Chinese." But the evangelization of Moslems must no longer be a side-issue. Many a missionary opens a dispensary and is able to give some healing to the ignorant people around him; but to open a hospital in which really serious cases can be helped by medicine and surgery, a man, it is taken for granted, must have specialized in the art of healing. Similarly all who come in contact with Moslems can try to help them, but to be able to show a Moslem, who is not anxious to hear, where Mohammed cannot meet his need and why only Christ can save him, one must understand his point of view; besides studying Chinese (and, in parts of the Northwest, Turki or other languages) one must also know something of Arabic and Islamics and then go and live in a Moslem town or quarter. Then slowly, slowly, one may gain their confidence, and learn what are their real difficulties in listening to the Message instead of only raising the old arguments which he has learned as "the way to answer Christians."

Why not concentrate on the Chinese Church and leave them to evangelize Moslems? Might one not say, with equal force, Let us concentrate on the strong-minded, intelligent Moslems, and let them evangelize the Chinese? Even were the Chinese Church to take the responsibility, it would still be true that specialists are needed as pioneers for this work, and surely some of the specialists should come from among the missionary body. We have no intense racial antipathy to overcome, as the Chinese have, in dealing with Moslems; this is especially true in the Northwest, where there have been rebellions, with looting and massacre on both sides. This antipathy does not always appear on the surface; you may have lived for years in China and say, in all good faith, that is is greatly exaggerated, but the moral of this sketch is that it would be difficult to exaggerate the misunderstanding with its sequel of mutual hatred which can be stirred into a flame by some small incident at any time. There will always be Moslem rebellions in China until the Moslems become Christians.

Tsingshai, China.

OLIVE BOTHAM.
During the past few months two trips were taken to country districts one and two days journey from Sining. About 20 English miles S. W. of here lies the Chino-Moslem trading city near the famous Tibetan Lamaser, Kum Bum. Over the hills W. of that city, each in its own rugged valley are several Moslem villages. In contrast to the 10,000 gods of the Lamaser these Moslem settlements are proud that they worship the one and only "Allah." The nearest villages can be visited from the trading center where there are good inns to spend the night. On our first day we learned a valuable lesson. It was the grain threshing so most of the families were out on their threshing floors as is the custom in the east. We had tried without success to draw the people to a central place as we do in larger centres. A few youngsters, an occasional passerby, and an attempt by the village Mulas to stifle interest in us, taught us that there must be a better way. After that in each village we visited first of all the threshing floor, giving a word here, a picture card there. Then having the confidence of the people we gathered our crowd at some central place and had very good interest. In districts where once previously we had to pass through too rapidly because no stopping place could be found, on this occasion we found two places where we could stay over night. 'We' above means my servant and myself. From village to village there are short-cuts that our horse and donkey could easily traverse. The path usually crossed over the ridge of a hill. Once, from a hilltop as we viewed the peaceful village glistening in the sunlight, below the men and women and children in gaudy colors busy on the floors, the two village mosques, the emblems of Islam keeping guard over all; as we looked, the thought came: 'Why should we disturb these people in their religion by bringing them the Gospel?' In spite of their religion they were a people in the fetters of sin, knowing not the Saviour or His love, nor His death upon the cross for their sins. Space will not permit my describing the many who showed special interest on this occasion. One concrete instance must suffice. Having preached on the only way to obtain a pure heart, one woman who had listened intently came repeatedly to have me re-read the verse, 'Blessed are the pure in heart, for they shall see God.' Finally she came dragging a rather unwilling husband to whom she explained all she had heard me say. Ceremonial cleanness they know on every hand but to hear how the heart could be made clean was as this woman testified: 'The best words she had ever heard.' At one village
such crowds of children flocked about that we spoke especially to the children. Many old bearded men listened in at a distance. Many a little Abraham, Ishmael, Jacob, and Mary heard the Gospel for the first time that day. Most Moslems in those districts are of Persian descent.

Another trip was around one of the North districts. Last Spring I had visited the districts over the hills south of Mo Bay Sheng—This time I planned to concentrate on the villages N. and E. of that city. In 12 of the larger centres we had good opportunities for preaching and scattering scripture portions. We used much the same methods as in the previous trip. In most of these larger mosques a colored poster in Chinese and Arabic was left. One Sunday was spent in the Mo Bay Sheng Suburb which is slowly recovering from the demolishing of the place a year or so ago. Had we searched out all the smaller villages back in the hills about 30 Mosque districts could have been visited. This gives a little idea of the outward strength of Islam in these parts. The ‘we’ on this trip included the servant and besides a Bible Society Corporator, a very earnest man who gets a good hearing from the Moslems. In one very large village where a place to stay is usually hard to find the Lord led us to a man who opened up a good place. We had large crowds there and many not only listened but asked intelligent questions. One old Moslem gave an interesting touch by pointing out the ‘foreign school.’ It was just an ordinary small town Chinese Government School but quite a novelty to the Moslems. I being a ‘foreigner,’ of course should be able to read the Chinese inscriptions on the walls.

Sining Moslem East Suburb.

It has been my custom after each street preaching visit to the Suburb, as soon as possible, to note down people met and especially dealt with, scriptures purchased, questions asked, in fact any data that would be of use in the future. This record, however, is kept mainly as a reminder to bring these people definitely before the Lord in prayer. The Lord of the Harvest knows these various ones that have been brought across our path. We would value your prayers not only for these for whom we pray but that we may be faithful in the prayer ministry entrusted to us. I can give but one concrete instance out of many occurring last September. My opportunity was made by a small boy who
called out to me in Persian 'Hey! you sinner.' Of course, he was only repeating some older person's remark yet it served as a starter. The place was good—in front of a food shop window. The boy tried to run but I told him and his companions to stay while I said a few words. I told them that I was a sinner but saved by Jesus Christ (Ursa, the Messiah), and as they too were all sinners they should hear about the Saviour. Soon a large crowd collected. One man feigning to be extremely dense cross- questioned me about one of the pictures from which I had been preaching. Seizing a good opportunity he said: 'Our Koran commands men to pray. Why do you not observe prayer?' I replied that we observed prayer according to the Torah and Injil and not necessarily according to the Koran. He said: 'All Moslems believe the Torah and Injil as well as the Koran and all God's books.' 'It is one thing to believe and another thing to follow or observe their teaching.' was the answer that God gave me. Then there came clearly to mind a Koran verse which says 'O, people of the Scriptures, ye are not grounded on anything until ye observe the Torah and the Gospel and what has been brought down to you from your Lord.' This I quoted reminding him that it was binding on every Moslem but not on Christians. He saw that the crowd was with me, so he hushed up leaving me an increased crowd to hear the way of Salvation through the Cross of Christ. After some time a young 'Mulla' was ushered up to me with the words: 'He has studied your Gospel and will tell you your errors.' 'That is fine,' I said, 'Have you read the Gospel?'—'Yes,' 'How many books does the gospel contain?' He made a few guesses but finally said he did not know. Then I asked him the meaning of the word Injil (Gospel). He did not know this either. He had nothing more to say and at the close asked if he might call some day and see me. Thus we have to be ready for the ignorant as well as for the clever, witty, ones. Our aim is to clear the air as soon as possible for our one and only message that can save the Moslem soul.

Moslem Guest Room.

Out of many visitors I can mention only five for reasons which will be stated later. After one trip to the country last year a Mulla in the Suburb Mosque heard of my visit from a relative, so he sought me out and one day invited me into the Mosque precincts to meet some of the students. He has several
times been a listener in the street crowds. I had prayed and hoped for an opportunity to talk with him more quietly. One day when rather run-down physically from over-study and feeling very discouraged he called on me. The hour that he stayed he seemed very receptive to the way of Salvation as explained from the Bible.

One day on the street while preaching from the pictures with Arabic texts, in my group was a man who listened very intently, commenting from time to time with words of approval. I remembered him from the others by the chunk of meat which he carried suspended by a string. Two days later he enquired his way to the guest room. This time he brought a friend along. They were from a country district S. W. of Sining. They had evidently attempted to read a Gospel at one time as they said an ahong had told them that their eyesight would be impaired if they should continue reading our books. Both of them seemed to drink in the Gospel message.

Many times our work only supplements the work of others. I will mention a concrete instance. A Moslem whose home is S. of Ningsia, Kansu, came to the general guest room and was brought around to the special Moslem room. He knew the Gospel quite thoroughly; confessed his belief in the main tenets of the Christian faith. He had heard the Gospel at Peking and Tientsin and at two stations in Kansu. He stayed about an hour and a half, and attended all the church services the next day. He promised to come on Monday again but failed to appear and I have not heard of him since, so I am glad that during the brief time with him he had a good deal of teaching. According to one Missionary who wrote to me about him he still has much in his life that is contrary to the Gospel. Would that a man of this type might become soundly converted and confess Christ openly as well as in secret.

A young military man who, while we were in Hochow, was studying as a Moslem priest, now resides in this city not far away. One day he called and at the close of about an hour's visit I gave him a bilingual Arabic-Chinese Gospel of Matthew. A few days later he came again, this time introducing an elderly relative and a young friend. The subject of our Bible search this time grew out of the first chapter of Matthew on the origins of Christ. On leaving they were quite open minded to study out the claim of Christ to be the Eternal Word of God.
Some time ago an Arabic tract entitled: 'Dost thou pray?' came into the hands of a young Moslem. The Koranic verse used continually in their stated prayers, he was able to read and understand, but the Bible verses he could not fully explain. One day he came with this well worn tract. Thus he brought the Sword of the Spirit which could be applied to his own soul to teach him the meaning of real prayer through the name of Christ.

Thus you can see how the country work and work in the suburb, tract distribution, work years ago and work in other parts of China all contribute to the guest room here. We praise God for the little that is being done but we have really but touched the fringe of what might be done. Pray on.

One of the matters in which we need definite guidance is how to get hold of Moslem children in a more thorough way. The church are now undertaking special weekly services among Chinese children, we are helping in this, having one meeting in our rooms. We are praying and planning for similar meetings for Moslem children.

GEORGE K. HARRIS.

January 1, 1931,

News and Notes.

The monthly paper of the Missionaries to Muslims League, contains in its May number a cordial reference to our Society, and hopes that it may "grow steadily in strength and influence in the service of Christ among Muslims." Some of our members may not be aware that the M. M. League has existed for nearly twenty years, for the purpose of banding together in united prayer and effort, workers among Moslems, and others interested. Its present Honorary Secretary, who is also Editor of "News and Notes," is Rev. L. Bevan Jones, 5, Egerton Road, Lahore, Punjab, India. The annual subscription to the League is Rs. 2.0.0, (English 3/—).

A few years ago some thirty members of the League were scattered about China; but since the formation of our own Society in 1927, memberships have mostly been transferred. This arrangement is probably the most convenient; but we do well to remember that we are united in aims, and we may have fellowship in prayer and mutual interests. We warmly reciprocate the good wishes of our sister Society in India.
LITERATURE FOR MOSLEMS.

Literature for Moslems.

The Christian literature specially prepared for Chinese Moslems is being gradually added to. Some of the older tracts have been revised and reprinted, usually in more attractive form. It is earnestly hoped that members of our Society and others will do their best to assist in circulating this literature. It is sold below cost price, and is sent post-free. Will you not send to the R. T. S. Poyang Road, Hankow for a supply to use as you have opportunity? Here are some of the new issues:—

**Book Tracts.**

Bound in coloured covers; size 5 x 3½ inches; pages, 8 to 16.

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**New Members.**

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**American Christian Literature Society for Moslems**

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**For Prayer.**

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Let us give thanks for the new members and their interest. Let us pray that their zeal may not flag and that they may arouse others to help in this work for Moslems in China.

Let us pray that the Lord may strengthen all secret believers, and that those who have confessed Christ openly may hold fast to their faith in Him crucified.

Let us pray that suitable workers may be set apart for reaching the Moslems of Kansu. Pray that where work is being carried on among the people of this religion, befitting ex-Moslem or Chinese helpers may be forthcoming.

Let us pray for Chinese helpers and other Christians, that they may be given a spirit of love and tolerance in meeting and trying to win their Moslem brethren.
Let us pray that the trail blazed by Mr. Ridley around the Tekla Makkan Desert may soon be a well travelled highway of the Gospel into Central Asia.

The membership fee of the Society is $1.00 a year or $10.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (£2) for Life Membership. Remittances should be sent to Mr. Isaac Mason, Treasurer, 54 West End Gardens, Shanghai. In America send to Mrs. Charles L. Ogilvie, 4420 Osage Avenue, Philadelphia, Pa. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

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