

animated, but generally well-controlled conversation. They have asked us to discuss in Arabic; they have come again and again, and at the close of these long talks have said, "It is most unsatisfactory discussing religion in Chinese. Have you no one who can meet us on the Koran, no one who can meet us on our own ground?"

The Scriptures, by the great kindness of the Bible societies, have been placed in the hands of those who in the mosques can read Arabic; direct testimony has been borne by lip and by the lives of converted Chinese to the Living Saviour of whom they know so little; but each visit from such Moslems and each visit to the larger mosques deepens the sense of the urgent need for workers conversant with Arabic.

In these days of wide-spread testimony to Israel, converted Jews travel through many lands, carrying the Gospel to their own people; may we suggest that a similar privilege be granted to the Mohammedans in China? From India, Arabia, and Turkey, priests of Islam come to China and strengthen the faith of the Moslems. Is it too much to ask that some converted Mullas, there are many such in India, should be set free and helped on their way to visit the followers of Islam in China? That the Chinese Moslems should have the opportunity to meet and converse with one converted from Islam is surely both reasonable and practical.

A commencement is now being made with tracts in Chinese; but as they are not yet available, if indeed translated, the need of special literature is very great. Tracts dealing with the great subjects that are so often a stumbling-block to the Moslem are needed in Arabic and Chinese. I have known a Mohammedan highly indignant because he thought the Trinity included the Virgin Mary. The nature of sin, the Atonement, the Divine