

ligion. The greater number of Mohammedans in China are practically ignorant of their own religion, and have little useful knowledge of either the written Chinese or of Arabic. This is not to be wondered at; any one who will read the reports from lands where Islam is strong, will find that this dense ignorance is only one of the blighting effects of the spread of Islam. In June, 1910, a well-known worker in Egypt wrote that: "Even in Egypt, it is probable that not more than five per cent. of the Moslems can read."

After a long search for a suitable equivalent for our term God, the missionary body in China are in increasing numbers favouring the term "Shang-Ti" — Supreme Ruler; the Roman Catholic body hold to "Tien-Chu" — Heavenly Lord. Other terms still used are those that mean Spirit, and the True Spirit, etc. Now the Mohammedans have a term of their own that had been in use long before missions were started in China; whether the term "Shang-Ti" — Supreme Ruler — will ever take the place of the Moslem's own term is quite a question. The Mohammedan term for Allah is "Chen-Chu" — True Lord. How far it will be helpful to make use of the Moslem's own term — as some workers do amongst the Moslems — and of other religious terms, is a practical question.¹

With not a little hesitation, and realizing the very inadequate treatment of this important subject, a few suggestions are here offered.

The very important position that medical missions occupy in Moslem fields, and the immense possibilities of such work, need no comment. An earnest appeal is here made to the whole Church of God to open up medical

¹The number of deified men who are worshipped in China under the title of "Shang-Ti," creates in the Moslem mind a further barrier to the progress of the Gospel.