FRIENDS OF MOSLEMS
The Quarterly Newsletter
of
The Society of Friends of the Moslems in China

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Five Years.

We are now coming to the end of our fifth year as a Society. Our path has not been easy. Many of the leaders, Bishop Molony, Dr. Hodgkin, Dr. Darroch, Miss Garland and others who visualized such a group have had to leave China or have passed on into the presence of the Heavenly Father. Even now, others, such as Mr. Mason, upon whom has fallen the responsibility for the major share of our literary advancement, are preparing to leave us. We thank God for all these great characters who have made possible, those ideals for which we are striving. May God grant that our newer generation of Elishas upon whose shoulders are descending the mantles of those giant Eljahs may be able to carry forward such a great heritage.

What has been accomplished? From the National Christian Council in 1927 we received a small grant of money which they had in turn received from the American Christian Literature Society for Moslems. Also was handed over a report of a Moslem survey through eastern China by Mr. Mark Botham, together with a small supply of tracts. As the National Christian Council was unable to carry on any Moslem work themselves they were willing that the interested group under the leadership of Bishop Molony should do so. From this beginning has grown the Society of Friends of the Moslems in China.

During the period of evacuation in 1927-28 when many missionaries were resident in Shanghai we had two general meetings. At the second of these meetings the constitution was adopted (Cf. ). The "Friends of Moslems" was issued and distributed at the first meeting. Missionaries from practically all provinces in China and many friends in the homelands have declared their willingness to support the work and join in a band of prayer. The preparation of new and the revision and reprinting
of the old literature has steadily gone forward. Witness the large addition to our stock as reported in the July 1931 "Friends of Moslems." There is also much more in the press, soon to be delivered, but we have not stopped at the production of literature for it is only prepared that it may be used as a tool. In spite of the difficulties of transportation to those large Moslem areas, like Kansu, we feel gratified at the way the literature is being used. Many accounts of how the literature has been helpful have been reported in these columns.

The American Christian Literature Society for Moslems has been a most kind friend to us with its several grants. The Religious Tract Society and the Christian Literature Society for China have been most helpful in printing and handling of our literature. In small groups in several places we have had meetings and thereby stimulated interest of fellow workers. In Kansu particularly the China Inland Mission and the Christian and Missionary Alliance have set apart workers for definite Moslem evangelism. Now word has come from Dr. Zwemer of a meeting in New York on August 26th of the secretaries of the different Board in the U. S. A. whose workers are in Moslem areas. This group was called together by Dr. Warnshuis. We as a Society pray that from this may come consecrated men trained to deal with Moslem work in China.

But after all, this is only the beginning. What has been accomplished is only a stepping stone to lead us to higher usefulness. Our past five years have seen an advance. Our next period must not only witness the same advance: it must be many times greater. LET US PRESS FORWARD!

Our October issue has been delayed since editor and secretary were enroute to China. Because of the flood conditions in Hankow sailings were postponed until September 12th. The secretary and his wife have been much blessed on their furlough, having been refreshed physically and spiritually and hope that they may be used mightily for the evangelization of the Moslems in China.

In the July number we announced Mrs. Charles L. Ogilvie's acceptance of the position as our representative in the U. S. A. Very shortly after this she had to decline. Circumstances outside her control forced her to reluctantly give up the post. We are extremely sorry to lose her, for her interest was heightened by her own experience on the field.
Chinese Moslem Chronology.

Moslem writers in China have made a curious mistake in their chronology when transmuting into Chinese periods, with the result that serious errors have been made in fixing the times of certain out-standing events such as the birth of Mohammed, the year of the Hegira (A.H.), and the first introduction of Islam into China.

The most famous Chinese-Moslem writer, Liu Chia-lien, who wrote over two centuries ago, gives the year of Mohammed's birth as 丙寅 during the time of Chung Ta T'ung of the Liang dynasty, 甲子 which would correspond to A.D. 546 or 547; and the Hegira as the 19th. year of K'ai Hwang of the Sui dynasty, 隋 纪, i.e. A.D. 599. These events are antedated by 23 or 24 years, and other events are correspondingly mis-dated.

It should be noted, in passing, that the Chinese Cycle method of calculating a year does not quite coincide with the Western system of months so a particular cyclical designation may cover parts of two A.D. years; hence the hesitation in definitely fixing the A.D. year for a particular event.

The Moslems do not seem to have been much concerned about the chronological inaccuracy referred to, or to have attempted to explain or correct it. But others have endeavoured to discover how the mistake has arisen. In my article on "The Mohammedans of China", which appeared in the Journal of the Royal Asiatic Society, N.C.B. for 1929, the matter is discussed, and a quotation from Mr. M. Broomhall is given, showing that between the Arab lunar year and the Chinese luni-solar year, there is a difference of almost exactly eleven days a year, or about three years in a century. The quotation continues:

"M. Deveria has suggested that at some date, perhaps A.D. 1351, when the mosque at Canton was restored, the Chinese Moslems transmuted their Arabic chronology into Chinese, and being ignorant of the variations between the lunar and solar years of the two systems, simply counted back the Arab years since the Hegira as so many Chinese years, thus antedating by twenty-three to twenty-four years the date they had in mind."

This was an ingenious suggestion, and gave the clue to what I believe to be the real solution of the Problem. Not being quite satisfied with the date of the restoration of a mosque as being the occasion of the transmuting of the chronology, I looked for a more
probable reason, and found it in the historical record that in the
second year of Hung Wu—the founder of the Ming dynasty—which
was A.D. 1369, there was a Moslem Chief Astronomer, who,
with a number of Mohammedan officials, was employed in rectify­
ing the Chinese calendar, and at the same time they apparently
essayed to co-relate the Moslem calendar with the Chinese. The
year A.D. 1369 would be A.H. 770, and by counting back that
number of Arab years without considering the variation between
lunar and solar years, the period A.D. 599 was arrived at as the
year of the Hegira, which, however, is 23 years before that event
took place, in 622. The addition of three years per century to
the shorter lunar years would bring the chronology to be about
correct. There can be little doubt that it was in A.D. 1369 that
the calculation was made, and as it was made in connection with
the then Board of Astronomy, it is strange that there should have
been this omission to take into account the variation in the length
of years.

The year A.D. 599 having been officially fixed as the time of
the Hegira, Mohammedan writers appear to have accepted it
without realizing the mistake, and Liu Chiai-lien simply counted
back the years of Mohammed’s age at the time of the Hegira,
and thus arrives at 546 or 547 as the year of the Prophet’s birth,
which is stated to be in the time of the Liang dynasty, while
actually it was in 570, at the time of the Sui dynasty. Moham­
med’s death is given as occurring in A.D. 608 or 609, which was
long before his removal to Medina, and his subsequent career.

It is strange that Liu Chiai-lien says that the 63th. year of
K’ang Hsi in which he was writing his famous work was A.H.
1123, equivalent to A.D. 1711, whereas it was actually 1721, an
error of ten years. This is accounted for by Liu’s omitting to
make the correction of three years per century between the lunar
and solar calculations, for the period of 352 years between 1369
and 1721.

We conclude, therefore, that the Moslem astronomers, and
later the Chinese-Moslem historians, have, by their inaccuracy,
confused chronology, and led to much misunderstanding. Some
rectification has since taken place, and current Moslem publica­
tions bear the correct A.H. and A.D. years. But we know of no
serious effort having been made to rectify the misleading of the
past, and in the interests of historic accuracy, the earlier mistakes
should be publicly corrected, and the history of Mohammedanism
in China revised accordingly.

ISAAC MASON.
Moslem names in Kansu.

For the last few years I have made a hobby of finding out the names of Moslems we meet. I wonder if others would be interested in this slow and difficult, but interesting work?

Most small, and many bigger children, are called at home by their baby names; the mother will say that she forgets the Book name, and sometimes one must find an opportunity to ask the father, uncles, or someone connected with the family who has studied as a Mullah, before finding out, especially if it is a fairly slack family. For instance, Chang 70 was always known by this name because his grandfather was 70 when he was born, and we never discovered his Book name. A little girl "Butterfly" belonged, however, to a religious family, and we soon discovered her name to be Fatima.

Men for some of them are "men" when still in their teens, seldom tell anything about their surnames (more than half of them "Ma" in one district of South Kansu), and the women, if you press for another name, will give their maiden names!

Others are so shortened, or lengthened, for common use, that it is difficult to find out the real name. We knew a little boy, always called "Iu-bo-ri", for a year before we found that his real name was Joseph (Iu-si-fu).

We have been told that the name is given by the Mullah, who opens the Koran and takes a certain word on the page at which he happens to open. In South Kansu this does not seem to be the custom. An Ahung we used to know used often to complain of the trouble of finding names for so many children. One child we were told as a fact was called "Du-shan-bei" (Monday) because he was born on a Monday.

It would be interesting to hear how or why names are given in other parts of China.

The following are a few names I have been able to find out:—

**Girls.** Ayesha, 2; Amina, 2; Fatima, 2; Khadijah, 1; Mary, 1; Safia, 1; Salma, 1; ? Fa-sieh, 1.

It is interesting to note that these are all connected with Mohammed, his wives, mother, daughter, and slave. (Mary was Ma-li-ye, not Mi-li-an, as the mother of Our Lord is written.)
NOTES FROM THE COUNCIL MEETING.

Boys. Hasan, 4; Joseph, 3; Dushanpei (Monday) 3; Ersa, (Jesus) 2; Ye-ho-ya, (John Baptist's father), 2; Chuma, (Friday) 2; David, 1; Noah, 1; Remazan, 1; ? Er-si-ma-li (Called Er-ma for short) 1; ? Hu-li-ye, 1; ? K'u-ru-ba, 1.

I am sure of the Chinese pronunciation of the last three, having had them reported several times, but cannot find how they would be translated.

OLIVE M. BOTHAM.

Notes from the Council Meeting.

Our Society now has 61 Life members, and 130 Annual members. The mailing list for our magazine is about 300. The tendency has been for the magazine to outgrow the size originally intended, so in the coming year fewer pages may be expected. We shall always try to make room for interesting reports from our members in China who are actively working among Moslems.

During the past year some 40 tracts have been revised, 15 of which have already been reprinted, and 12 are now in the press. Others will follow very soon. Two new booklets have been issued during the year, namely "Abdullah," and "A Catechism for Moslems." One other is in the press. Four new tracts, consisting of scripture verses in Arabic and Chinese, have been printed and are now in circulation. Ninety packages of free grants were sent out from our Hankow depot, and sales of literature, while not so many as we wish to see, still show that our books are being found useful.

A new translation of the Koran into Chinese has recently appeared, and also some translations of Ahmadiyyan booklets. Some Moslem magazines which come into our hands show that there is some literary activity among young Moslems, and we shall do well to take notice of it, and possibly benefit by it more than by the stagnation which has so often been apparent.

Thanks to the generous donation every year from the American Christian Literature Society for the Moslems, and to other donations, the funds of our Society are sufficient to enable us to carry on our work in a modest way, and to look forward to some extension in the near future. If we could lessen the selling price of our literature which is already sold much under cost or
be able to give more free grants, much more could be done to bring the Gospel before the Moslems than has yet been possible. The small membership fee in China, and the difficulty of getting even this, means that we are somewhat limited in our operations. Now that Mr. and Mrs. Pickens are back, it is hoped that a forward movement can be undertaken, and all members can help this by prayer, and by sending in subscriptions or donations.

"The Imam of the Shi’ahs is the divinely ordained successor of the Prophet, endowed with all perfections and spiritual gifts; one whom all the faithful must follow, whose decree is absolute and final, whose wisdom is superhuman and whose words are authoritative."

Quoted in "Studies in Islam," by Canon Sell, p.64.

"Love is only
Perfect when itself transcends
Itself, and, one with that it loves,
In undivided Being blends."

Jami in "Salaman and Absal"

"Mysticism means an immediate communion, real or supposed, between the human soul and the soul of the world, or the Divine Spirit. The hypothesis on which it rests is that there is an affinity between the individual soul and the great immanent spirit."


"The Shi’ahs believe that, even if at the Judgment Day the intercession of the Prophet should fail, the intercession of Husayn will be successful. Then the Prophet will say to him, 'Go thou and deliver from the flames everyone, who has in his lifetime shed but a single tear for thee; everyone who has in any way helped thee; every one who has performed a pilgrimage to thy shrine, or has mourned for thee.' It is on such traditions Shi’ah divines base the doctrine that the death of Husayn is an atonement (kaffara) for the sins of those who believe in his divine right to the Khalifate. 'To the Persian Shi’as, therefore, Husayn
NEWS FROM THE FIELD.

occupies the same position that Jesus Christ does to the devout Christian, notwithstanding the fact that the doctrine of the Atone ment is utterly foreign to the original spirit of Islam.' ............... It has been well said that 'the death of Husayn, as idealized in after ages, fills up a want in Islam; it is the womanly as against the masculine, the Christian as opposed to the Jewish element, that this story supplies to the work of Muhammad.


News from the Field.

Tihwafu, Sinkiang.

In the various cities that I have visited I find doors are open amongst the Chinese, especially amongst those who know something about us; and they are quite ready to buy books etc. But this cannot be said regarding the Turki Mohammedans of Sinkiang. Indeed there is a well organized and universal opposition to everything that has the name of "Christian". Indeed the Turki Mohammedans of Turkistan in general are just the very opposite of those of China proper. If they had the power I fear that even our lives would be in great danger. Indeed it looks to me, as this opposition has been going on long, that they prefer God's judgment to His Grace, and cruel war to peace in Christ.

G. W. Hunter.

June 18th, 1931.

"This past year, despite all kinds of uncertainties and dangers, has been one of our best, if not the best, in literature distribution and selling.—The Moslems, though being blamed for this trouble and that, were very good buyers, they having bought 7,425 pieces of literature, including Arabic New Testaments and the Gospel of Mark. We have reason to believe that a few have been born again."

Herman Swenson.

Jolo, Sulu, Phillipine Islands.

There have been a good many things in this province to encourage our hearts among the Moros. The Lord has enabled us to hold two baptismal services in which Moro converts have taken part. The first was in Siasi when two were baptised, and later at Jolo along side the pier two more were baptised. For these first
fruits we truly praise God. The Vacation Bible School met with great success at Siasi among the Moro children. You would have been surprised how they responded to the messages of Christ and His love. They love to sing about Him. A trip was made to one of the Islands of this province, where Mr. Gulbranson, two others and myself had the joy of seeing two of their leaders, two imams, and five of the leading men turn to Christ. They are still without any Scriptures, so please pray for them that they will be true to the Lord. One day a certain Hadji came to our home and brought several copies of Scriptures in Maay and Arabic which he wanted to take with him to Palawan and tell the people so that he would be given something by the people. Others have come to our house which is encouraging because of the contact with them. Will you not please pray for these and others that they will truly know Christ as their Saviour. Please pray that every need for the translation work will be met through Christ Jesus.”

A. M. LOFTSON.

To Our Members.

A considerable number of our members have not yet paid their subscriptions for the current year, and some are in arrears for previous years. It would help us if subscriptions could be sent in before the end of the present year. Cheques on the Associated Mission Treasurers, or Chinese Postal Orders, or Postage stamps of the higher denominations, may be used for small amounts, or bank cheques for larger sums, and should be sent to Rev. C. L. Pickens at Hankow, or to Mr. I. Mason, 54 West End Gardens, Shanghai.

To Our Friends.

Who are not yet members of the Society.

For the past two or three years we have regularly sent copies of the “Friends of Moslems” to a number of missionaries who are not members of our Society, in the belief that they would be interested in the work being attempted, and might give us their support. Some have joined the Society, but from others we have heard nothing, and do not know whether our magazine has been appreciated or not. This number of “Friends of Moslems” completes another year, and unless we hear in some way from the friends to whom we have been sending free copies, we may,
in revising our mail list, transfer to other missionaries who have not yet had the magazine. If you have appreciated the magazine being sent to you, will you not at least tell us so, and if possible join up in membership, and so continue to receive it? Subscriptions in China, $1.00 per year, or $10.00 for Life membership.

Our Secretary’s return to China.

Our members and sympathizers will be glad to know that our Secretary, Rev. Claude L. Pickens, and the Editor of our magazine, Mrs. Pickens, with their children, have returned to China after furlough in the United States. While in their home land they have been active in the interests of our Society, and have secured much prayer and interest on behalf of the Moslems of China. They have induced quite a number of friends to join our Society, and we are grateful for this additional strength.

Mr. and Mrs. Pickens are to reside at Hankow, where they will continue their duties for this Society, and we would bespeak prayer on their behalf, that they may have the needed grace and wisdom, and good health, so that they may do valiant work in this particular cause, and be the means of inspiring many others to work and pray for the Moslems of China.

A New Publication.

A catechism of Christian doctrine and practice specially prepared in Chinese for Moslems has long been needed. We are glad to announce that the want has now been met by the publication of “A CATECHISM FOR MOSLEMS” by the Christian Literature Society and our Society jointly. It has been prepared by Mr. I. Mason, and is warmly recommended for use among thoughtful Moslems, especially those who are enquirers after Christian Truth.

Moslem and Christian terms are used, and the approach is in a friendly spirit, and non-polemical. Erroneous ideas are corrected, and the true way of salvation is pointed out. Copies of this most timely work should be in the hands of all missionaries and Chinese workers who come in contact with Chinese Moslems. Well printed, on good paper; 36 pages. Price five cents per copy. Liberal discount on quantities ordered from the C. L. S. May also be obtained from the R. T. S. Hankow.
OBITUARY.

Obituary.

Rev. Donald MacGillivray, M.A., D.D.

With the passing of Dr. D. MacGillivray in May last, our Society has lost one of its earliest members, and the work for Chinese Moslems a valued helper. Dr. MacGillivray was over 40 years in China, and his work at the production of Christian literature is well known. He translated several tracts specially for Moslems, and in various ways showed interest in the efforts made to present the Gospel of Christ to Chinese Moslems. We desire to place on record our appreciation of his work.

For Prayer.

Let us give thanks for the splendid work of preparation, revision and reprinting of a large quantity of excellent literature with which we are now equipped.

Let us give thanks for the wholehearted interest of our friends in America and England.

Let us pray for deeper consecration toward the carrying of the Gospel to the Mohammedans of China.

Let us pray that the meeting in New York may mark the beginning of a more earnest and widespread endeavour to reach the Mohammedans in China with the Christian Message.

Let us pray for a more quickened interest among our Chinese Christian friends to be willing to make known the Good News to their Moslem neighbors.

Let us pray for the further interest on the part of the Moros in the Christian Message.

Let us pray for the opening of new opportunities to carry the Gospel to the Turki Mohammedans.
NEW MEMBERS.

New Members.

Mr. W. D. Chase
Miss E. H. Denton
Rev. F. S. Drake B.M.S.
Miss Annie McCleary
Mrs. E. G. Hatchkill
Miss E. M. Matthews
Miss W. M. Miller
Mrs. J. M. Montgomery
Mrs. R. L. Paddock
Miss Margaret Payne
Miss E. Pickens
Mrs. J. D. Pickens
Rev. G. W. Sheppard B. & F.B.S.
Mr. J. F. Scott
Mrs. J. F. Scott
Miss Frances Scott
Rev. H. Steven Wei B.M.S.
Mr. H. R. Williamson
Mr. G. C. Willis
Mr. T. C. Wu, M.A.B.T.
Alexandria, Va., U.S.A.
Tsingchowfu, Shantung.
Washington, D.C., U.S.A.
Summit N.J., U.S.A.
New York, N.Y., U.S.A.
Lexington, Va., U.S.A.
New York, N.Y., U.S.A.
New York, N.Y., U.S.A.
Lexington, Ky., U.S.A.
Washington, D.C., U.S.A.
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Washington, D.C., U.S.A.
Shanghai.
Washington, D.C., U.S.A.
Washington, D.C., U.S.A.
Washington, D.C., U.S.A.
Shanghai.
Tsinanfu, Shantung.
Shanghai.
Shanghai.

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. Remittance should be sent to the Rev. C. L. Pickens, 43 Tungting Road, Hankow or Mr. I. Mason 54 West End Gardens, Shanghai. In America send to the Secretary, c/o48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

Edited and published by Mrs. C. L. Pickens, Jr., 43 Tungting Rd., Hankow, Hupeh, China.