"I am the Ground of thy beseeching:
First, it is My will that thou have it:
And after I make thee to will it;
And after I make thee to beseech it and thou beseechest it,
How should it then be that thou shouldest not have thy
beseeching?"

Therefore He saith thus, "Pray heartily, though thou thinkest
it (no good): for it is profitable, though thou feel not, though
thou see nought; yea, though thou thinkest thou canst not. For
in dryness and barrenness, in sickness and in feebleness, then is
thy prayer well pleasant to Me, though thou thinkest it but little
good to thee. And so is all thy believing prayer in My sight."

—Lady Juliana of Norwich.

### Executive Council Meeting

April 22nd, 1937

Six members of the Executive Council held a short meeting
in the Library of the C. L. S. Building on the afternoon of the
departure of the Secretary for furlough. The Rev. Z. K. Zia acted
as the kind host. The Rev. M. H. Throop, S. T. D. was in the
Chair. The Revs. W. J. Drummond, W. H. Hudspeth, R. Rees
and the Secretary were the others present.

The Treasurer gave his financial statement, showing that the
books had been duly audited. He also stated that while he was
on leave Mr. F. C. Brown, Treasurer of the American Church
Mission, Hankow would act as Treasurer. The Secretary reported
for the Editor, who was unable to be present, that the Rev. F. G.
Onley was to assist as Editor of "Friends of Moslems" while she
was on furlough. Material may be sent to him direct. A vote of
thanks was prepared for Mr. Richard Hu who has so ably carried
on as Editor of "Yu Mu Chi K’an".

It was voted that in view of the forthcoming missionary
conference in Hangchow in the fall of 1938 that we as a Society
should suggest the discussion of the common Moslem problems
confronting the missionary work of the Church.

The Council felt that there was a need in further Christian
literature for Moslems. We need especially that which is prepared
for China, not mere translation. It was also authorized that the
Secretary be allowed the use of a Chinese writer to help with
correspondence and the business of sending out both the English
and Chinese quarterlies as well as his work with the Moslem
periodicals and literature.

*From Bangalore United Hindustani Mission Quarterly News and Prayer Letter
for April 1933*
The Rev. W. H. Hudspeth of the B. and F. B. S. has kindly consented to act in the place of the Rev. G. W. Sheppard who has just retired. The Rev. R. Rees has also willingly offered to help as a member of the Council. We welcome both of these two members.

One hundred and eighty-five Chinese Moslem men, women and children left Shanghai on the pilgrimage to Mecca in 1936.

Prophethood in Confucianism

Confucian analects and subsequent literature on the system of philosophy that Kung and his immediate disciples explained to mankind, have long remained in obscurity like an undiscovered and unexplored land. It was probably Dr. James Legge who gave the world their first English translation with an extended commentary, though it can, by no means, be said, that his translation is faithful to the letter.

Whether Confucius was a mere philosopher or a prophet, is a question that at once engages the attention of a student of religion, irrespective of the fact that Confucianism, is at present at best but a system of moral and political philosophy which, in no way, claims to be complete or comprehensive.

It is however, not difficult to find an answer to this question. A single glance over the more important parts of Confucian analects is rewarded with indisputable evidence of the fact that not only Confucius was a Heaven-appointed Guide for his people but one who enunciated in clearest terms the everlasting principle of the continuation of the line of prophets throughout the ages, for the moral and spiritual reclamation of mankind.

In the long-drawn controversy among the commentators over the correct interpretation of the teaching embodied in the *Golden Mean*, the general tendency seems to distinctly favour the view that "man is born pure-minded endowed with a nature that partakes of heavenliness and that his proper path is ingrained in him; as, however, he is prone to swerve from the right course, sages and prophets arise from time to time to instruct him and to regulate his conduct."

Confucius claims to be one of those who are deputed to bring about the triumph of righteousness. In K’wang, a border town

*Reprinted from the April 1936 *THE REVIEW OF RELIGIONS* published by the Ahmadiya Movement in India.*
of Chang, Confucius was mistaken for a notoriously unpopular ex-officer, apprehended and held a prisoner. He was not perturbed in the least and calmly said: "After the death of King Wan was not the cause of truth lodged here in me? If Heaven wished to let the cause of truth perish, then I, a future mortal, should have not been so wedded to that cause. While Heaven does not let the cause of truth perish what can the people of K'wang do to me?" (Tsze Han, chapter 5). King Wan lived some six hundred years before Confucius. Here Confucius not only identifies himself with the order of Prophets and Reformers who are charged with the mission of instructing mankind but he definitely admits of no such person having appeared in the six centuries intervening between him and King Wan.

The problems of China, it must be understood, were more of a political character than of a social nature. Civil wars, as a result as well as cause of misrule, were for long the order of the day.

The grant of heavenly emolument, naturally therefore, came to be associated with sovereigns and sage-ministers to advise and assist the rulers. In the time of Confucius a sad state of affairs prevailed in most of the petty States of China. Confucius went from door to door, so to say, and attempted to convert princes of his time to his doctrines of Government. In a poignant moment of disappointment he says, "If a truly royal ruler were to arise, it would still require a generation and then virtue would prevail." (Tzelu: chapter xii.)

Of his own transformative influence Confucius is exceedingly sure. "If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable. In three years the government would be perfect." (Tsze-Lu: chapter x.)

Confucius seems to have never entertained any doubts and misgivings about his mission. Once he was advised by a recluse to withdraw from the world as "disorder like a swelling flood spreads over the whole empire and who is that will change its state for you? Then follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether." Confucius sighed and said "It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people—with mankind—with whom shall I associate? If right principles prevailed in the Empire, there would be use for me to change its state."

His disciples were firm in the conviction that Confucius was a divine Ambassador appointed to restore the moral equipoise that
misrule and political strife had disturbed. Even Tsze-Kung who holds a position of secondary importance among the disciples thought of his Master in the following terms: "Were our Master in the position of the ruler of a State or the chief of a family, we should find verified the description which has been given of a sage's rule: he would plant the people and forthwith they would be established, he would lead them on and forthwith they would follow him; he would make them happy and forthwith multitudes would resort to his dominions, he would stimulate them and forthwith they would be harmonious. While he lived he would be glorious and when he died, he would be bitterly mourned." (Tze-chang: chapter xxv.)

Mongtse, who is regarded as one of the pillars of Confucianism, in the course of an address to the King of Tze, advised him in the following words which clearly embody the principle of the continued appearance of divine Teachers: "In the Book of History it is said 'Heaven having produced the inferior people appointed for them rulers and teachers, with the purpose that they should be assisting God and therefore distinguished them throughout the four quarters of the empire.'" (King Hwuy of Leang: part ii Ch. iii.)

Asked what he thought of Pih-o and E-yun, Mongtse said:—
"These were all sages of antiquity and I have not been able to do what they did. But what I wish to do is to be like Confucius." (Kung-son Ch'ow, part i ch. ii.)

Mongtse further believed that all prophets were not of the same spiritual calibre: some excelled the others. In the above-quoted chapter he goes on to say that "the sages and prophets stand out from their fellows and rise above the level and from the birth of mankind till now there never has been one so perfect as Confucius."

Mongtse is so definitely convinced of the periodical appearance of prophets that he has no doubt as to its being a divinely established practice. To him the call of the times seems to be the one sure sign indicative of the necessity for a prophet to appear. "It is a rule that a true imperial sovereign should arise in the course of 500 years and that at the same time shall arise men of illustrious virtue. From the commencement of the Chow dynasty till now more than 700 years have elapsed. Judging numerically the date is past. Examining the character of the present time, we might expect the rise of such individuals in it. But Heaven does not yet wish that the Empire should enjoy tranquillity and orderliness. If Heaven wished this who is there besides me to bring it about?"
It is noteworthy that the Chow dynasty was overthrown a little over fifty years after the death of Mongtse.

Among other works the text of Confucius consists of “The Great Learning” which is considered to be the gate by which “learners enter into virtue”. The entire theme of the subject is embodied in the principle so beautifully enunciated in the opening chapter; — “what the ‘Great Learning’ teaches is to bring back to original purity, the heavenly-endowed nature; to regenerate the people; and to seek rest in the highest excellence.” The chapter is further elucidated in the verses that follow. The commentators who were either rank atheists like Chuhsi or like Dr. James Legge lacking in an experience of the tranquil repose that the purified soul attains to, have only confused the meaning of the last portion thereby exposing themselves to the well-deserved attack of betraying ignorance of the transitory stages the human soul must go through before perfection and attainment to what is called peace of mind. One’s attention is forcibly drawn to the state of beatitude and calm repose so lucidly described in the Holy Quran. Since the exposition of the Quranic verses under reference, as made by the Promised Messiah, the Holy Founder of the Ahmadiyya Movement, completely illustrates the striking similarity, I feel even a lengthy quotation hardly calls for an apology.

Says the Promised Messiah in his eminent work, the Teachings of Islam:

“The third or the last stage in the onward march of the soul is reached on attaining to the source of all spiritual qualities. The soul at this stage is called, in the words of the Holy Koran, the nafsi-mutmainna or the soul at blissful rest. Thus says the Koran: ‘O thou the soul that hast found rest in thy Lord, return thereto, thou being pleased with Him and He being pleased with thee; enter therefore among my idealizers and enter my paradise’.”

“At this stage” proceeds on the Promised Messiah, “the soul is freed from all weaknesses and frailties and is braced with spiritual strength. It attains to perfect union with God and cannot live without him. As water flows down a slope with great force and on account of the momentum it gathers and the total absence of all obstacles, it dashes down with irresistible force, so does the soul at this stage, casting off all trammels, flow unrestrained towards its Maker and Lord.”

SOOFI A. G.NAFRES-UR RAHMAN, CHINA.
A Mandate of K’ang Hsi
Wuchang

A mandate issued by the Emperor K’ang Hsi in the 33rd year of his reign (1694) dated the 7th day of the 6th month. It reads as follows:

"I say that the Moslem and Chinese religions performed ancient rites as well as the present and served as major beliefs of the people. Out of the 72 different kinds of teachings from Taoism down to Buddhism, there have been found many heretics who misrepresent the truth with idolatry and the consequences are that many cases of unlawful uprisings have recently occurred.

Let bygones be not blamed but any one who shall offend the law in future will be seriously dealt with. In view that those Han (Chinese) officers who receive royal appropriations regularly attend the Court only once a day, while the Moslems who do not have any royal appropriations yet worship God and praise the sages five times daily, the Han are certainly inferior to the Moslems.

I hereby instruct all the provincial authorities that in the future shall any Chinese accuse a Moslem on the allegation of rebellion during any quarrels among them, let the offenders be beheaded first and make report to me later. All the Moslems in my Empire shall devote themselves to their religion and shall not ignore my appreciation of their faith.

Be obedient to this order.

Carved on this stone tablet at the mosque south of the hill, Wuchang, in the 2nd month of the 20th year of Kwang Hsu (1894.)
Christ in the Chinese Koran*

We shall now consider some of the Bible claims for Christ that are admitted in some form by the Koran. We will from this be able to know what teachings will not be entirely new to the Moslem in our proclamation of Him.

1. Sinlessness of Christ. Surah 6:84 (6:85) calls Him and a group of other prophets "pure," "ching lien (ching chieh)." In Surah 19:19 the angel Gabriel says, "I am only a messenger of your Lord. The true Lord has sent me so that I should bestow upon you a pure boy". Tradition which is regarded as authoritative by the Moslems, is even more clear in declaring the sinlessness of Christ. Mishkat al-Masabih says "Every child of Adam is touched by Satan the day of his birth, with the exception of Mary and her son". Ghazali says, "When Jesus, son of Mary, on whom be blessing and peace, was born, the devils came all hanging down their heads. Satan could not understand this, till, in his rounds, he discovered that Jesus had just been born, and that the angels were rejoicing thereat. So he returned to the devils, and told them the day before a prophet had been born, and that never had a mortal been born before at whose birth he had not been present, but only this". Sinlessness is not claimed for Mohammed in the same sense, nor for any prophet with the exception of Jesus. In this way Jesus holds a unique place in the Koran.

2. He is a prophet from God. This is demonstrated by passages of the Koran already cited. Surah 2:87 also says, "I have given Moses the book, and after him in order sent other apostles. I gave Jesus the son of Mary many manifest signs and helped him with a clean spirit (namely, the angel Gabriel). When I sent apostles to you with what your heart does not like, should you then proudly not believe the one (not believe Jesus), and kill one (namely, Zacharius)". Surah 19:30, "Verily I am a servant of God, he has given me a book and has made me a prophet".

3. He has a revelation from God. The above passages give proof to this statement. Surah 5:46 (5:50) says, "I followed up the others (prophets) with Jesus the son of Mary, confirming the law which was before him. I gave him the gospel containing guidance (guiding men to confess God is one) and light (by means of this men can find the right way) verifying the law which was before it, guiding and admonishing all who fear (for this kind of people can by means of it receive the blessing of the Koran)". The explanation here tries to divert the statements referring to the Gospel, but the statements in the Koran itself are plain. Ordin-

*First section printed in the April Friends of Moslems. A reprint from the Moslem World.
arily the Moslems will concede that the law and Gospel are inspired of God, but declare that the Bible as we have it in the present form is a corruption of the revelation as given by God, and thus not trustworthy. The Koran is considered to be the last revelation from God, and thus it also supplants all former revelations.

4. **He performs miracles.** Tradition reports Mohammed as saying, "there has been no prophet but has given miracles in order that people might believe him". Chinese ahungs with whom I have spoken mention this as proof that Jesus was in truth a prophet. They were careful, at the same time, to enumerate some miracles of Abraham, Moses, etc., to show their equality with Jesus in prophetic office. All admit, however, that Jesus performed greater miracles than Mohammed. He spoke just after he was born, to proclaim his prophetic office; made birds of clay and made them come to life, caused a well-filled table to appear from heaven, etc. Many of the miracles attributed to him are extremely crude, and do not bear the lofty significance of the "signs" as recorded in the Gospel of John, but are nevertheless considered as signs given from God. Mohammed says of himself that he was not a miracle worker, but only a warner. Surah 29:50 (29:49) "They say, why does he not show us some signs from the Lord (miracles)? You say, all signs are with God (only the true Lord can freely show forth miracles). I am an obvious warner". This truly seems to show the supremacy of Jesus as a prophet over Mohammed, but that is not admitted by the Moslems. All they admit is that it proves him to be a prophet.

5. **Virgin birth.** Surah 3:44.48, "When the angels spoke to Mary saying Verily, God has a word from himself which is good tidings to you. His name (the name of the word) is Messiah Jesus the son of Mary, honorable in this world and the next, being among those who are nigh to God. He shall speak to people from the cradle and when of age. (Speaking to people from the cradle is a special miracle. Speaking to men when of age is according to the command he received to preach and convert the people of the earth). He is one of the incorruptibles. She (Mary) said, My Lord, how can I have a son when no man has touched me? (Not having a husband, how could she give birth to a son?). He said, (Gabriel the angel), Thus God creates what He pleaseth (what hardship is there then to give birth to a son without a husband?)

The birth of Jesus is thus considered as miraculous, being caused by a special act of God whereby he caused Mary to conceive and bear a Son in her virginity. They are very careful, however, to deny any implications of sonship of God that this miraculous birth may arouse in the hearts of the readers.
6. Christ is still alive. The Koran teaches that Christ is now in heaven, having been taken up there by God. They do not, however, admit his death and resurrection as taught in the Bible, but they say that he did not die. When he was to be crucified God caused a criminal to resemble Christ to such an extent that he was crucified in the stead of Christ, who was taken up to heaven alive without having gone through death. The Koran is contradictory on this teaching, according to the English translation, where Surah 3:48 says, "When God said, O Jesus! I will make Thee die and take Thee up again to me and will clear Thee of those who misbelieve", and where Surah 4:155 says, "... and for their saying, "Verily, we have killed the Messiah, Jesus son of Mary, the apostle of God." ... but they did not kill him, and they did not crucify him, but a similitude was made for them". The Chinese translation very nicely eliminates this contradiction by rendering the first portion, Surah 3:53-54, thus—"They used schemes (i.e., the revolters among the children of Israel who kill men, and laid plans to murder Jesus) may God punish them (that is, he caused an evil man to change into the likeness of Jesus who was nailed on the cross, but raised Jesus to Heaven). At that time God called Jesus and said, I will surely protect your life (protect it so that evil men could not kill you and cause you to depart from them and from the earth), and take thee up to me (the place where my angels dwell), cause you to be clean, separated from the non-believers, waiting for the day of your return...". (Compare the italics, which are mine, that point out the varying translations of the same portion of the Koran). They believe that Jesus is to come again to earth, live, marry, have children and then die to be buried as other men.

7. He is an intercessor for the people. Surah 3:44 (3:40) says of Jesus, His name (the name of the word) is Messiah, Jesus the son of Mary, honorable in this world and the next, being among those who are nigh to God. This has been interpreted by some commentators to show that Jesus is an intercessor for the people. Baidawi says, "The illustriousness in this world is the office of a prophet, and that in the next world the office of intercessor". Zamakhshari says, "The office of prophet and supremacy over men in this world, and in the next world, the office of intercessor and loftiness of rank in paradise". The majority of commentators do not agree with this interpretation, and this belief does not seem to be common among the Chinese Moslems.

8. He will come again. I have been told that in other parts of the Moslem world the closed "door" in front of the Mosque that
the worshippers must inevitably face when facing Mecca in worship has no reference to Christ. In China, however, several *ahungs* and other Moslems have mentioned that the door now closed refers to Christ's ascent to heaven. It is to be closed till his return to earth. Then it will be opened as proof of his return. Thus in the very seat of Moslem worship there is testimony to the return of Christ to the earth. The Koran in Surah 3:54. cited above, shows that he shall return to this earth again.

The comparisons made of the teachings of the Koran with those of the Bible in reference to the Christ are not made with the purpose of producing points of value for argumentation with the Moslems. Religious argumentation with followers of another faith will seldom win converts. At times it may be necessary, and then we must be sure to know our ground, but the way of salvation for the Moslem as well as for all people of every faith is the same. Neither are the passages of the Koran given with the idea that we should use them, except in occasional reference, in presenting Christ to the Moslem. By referring to the Koran without extreme caution we are apt to give the impression that we consider it an authority that is worth following. We must not forget that it is "the bulwark of a false religion and the vaunted charter of an erroneous system."

ROLF A. SYRDAL

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A Preface to the Memoirs of the Prince Hsien Yang
Honorably Entitled Faithful and Beneficent
Governor of Yunnan.

At this time General Chung Kiao of Ch'ou penetrated into Yunnan and became its King. This date marks the change from its being a dependency into being an ordinary territory. The Chinese appointed prefects, but the region vacillated between revolt and submission. The T'ang army was routed through the fault of an imperial commissioner. The Sungs with their jade hatchet marked as the limit of their empire the Ta Tou River. Yunnan was almost lost and would have become a foreign state when the Emperor Kublai Khan at the head of his army captured Ta Li, occupied Yunnan, and appointed a prince of the royal house as military commander. After this, on account of frequent troubles the Emperor, by a special decree, appointed Sai Tien Ch'i'h (Seytid Edjell) the Prince of Hsien Yang to govern this region with kindness.
The Prince had before this met the Emperor Genghis Khan, his merits were known to five emperors. The work of the State was peacefully carried on; the measure of his abilities was great and vast. He had ruled Ts'in by kindness, and Ts'in lived in good order; this is why he was created a prince. To him was entrusted the subjugation of Wu and of Yue (Kiangsu) both of which were peaceful. It was on this account that the Emperor sent him to pacify Yunnan; in less than five years this also was in perfect order. Among places which under preceding dynasties had been reputed as difficult to govern, there was not one, even the most distant, which was not subjugated by the Prince.

He issued no instructions to the people, but at once built temples to Confucius, then he built village schools to educate and instruct the young people. He undertook to reform by rites, music, poetry, and literature. Then he opened benevolent institutions, cared for widows, widowers, orphans, and old men without children. Although his beneficient administration was exercised so long ago yet it has left us memorials of it which exist to this day in his buildings and waterworks which have always been of benefit to the people.

At the time of his rule, in a memorial to the Throne, the Prince asked for rewards for his officers, and ten of them received seals, having a tiger in the hand as its design, either of silver or gold.

There is something still more admirable. The Prince sent Housein (his third son) and Chang Li Tao to free the mouth of the Kuen Yang Lake 昆陽海口, to make an outlet for its waters, but not for the small craft, which would have interrupted the currents of the "Feng Sui". This work was so well done that those who came after him could not with the forces at their disposal damage it in the least.

On the death of the Prince the cries of sorrow were heard far and near and even in the great solitudes. As proof of the affliction caused by his death, the people erected a "death" tablet; envoys were appointed to read his funeral eulogy and to offer sacrifices for him and the round of the lamentations made the solitude tremble.

On his death his sons and grandsons honored his merits so that he might receive a reward in his descendants. The Emperor bestowed on him the title "Faithful and Beneficent", made him the gift of a temple, and ordered sacrifices for him so that his merits and his benevolence might be remembered forever in Yunnan.
It happened that the rebels Wu San Kuei and his grandson Wu Che Fan, defying the imperial orders trampled upon and ruined the provincial capital. The windows glazed with vermillion and the ornamented doors were all reduced to ashes. The lands between the rivers Kin Chi and Pao Siang were flooded by the waters and the inhabitants wandered in all directions without shelter to rest in and without land to cultivate their rice. As to the remains of the dikes, locks and water courses made by the Prince, almost all of them entirely disappeared. Even his temple had never been restored. The restored Li Kong (the temple of precious stone) and the School of Justice may still be seen; the reputation of their learning spread far; guitars and songs resounded in the families and the effect of the good example was great. In the construction of the canals for irrigation, and of dams, subscriptions for which totalled a great sum of silver, the unhappy people were comforted and helped. Good fortune smiled again on them and singing was heard at their abundant harvests. The dikes and canals of the preceding dynasties really owe their existence to the Prince Hsien Yang; those of today owe their restoration to the high officials. The high officials gave up their salaries to restore the ruined work of the Prince and besides gave money to rebuild his now ruined temple.

Ta Siang was in charge of the studies in prefecture was told this by everyone. Now I have searched and proved the glorious meritorious acts of the Prince Hsien Yang, governor of Tien. This work I have given to the Emperor to transmit to contemporaries so that those who in song praise great deeds may feel that the principles of the Sages have been the same in every age and that those who give attention to virtue spread abroad the glorious lustre of their successive epochs.

In the time of Kang Hsi in 1584, on the fifth of the eighth month, on one happy day Liu Ta Hsiang, director of studies at the College of Kun Ming under the prefecture of Yunnan respectfully wrote this biography.

A Short Statement of the Meritorious Acts of the Prince of Hsien Yang and of his Administration of T'ien:

So Fei Er (所非爾), an ancestor of Hsien Yang was a descendant in the 26th generation of the Holy Mohammed, Prince of Arabia and Prophet of the West. His natural gifts were preeminent and his benevolence without limit. He loved life and hated murder; when soldiers of a neighboring country invaded his
frontiers he dared not levy troops. In the third year of Hsi Ning, Emperor Chen Tsung (1068-1085) of the Sungs with his brother Ai Er-sa (艾爾沙), his three sons or nephews, his grandsons and their families at the head of 5300 tribesmen, and more than 5000 horsemen, carried tribute to the capital. The Emperor was so satisfied that he named him chief of the tribes (正便總官). Then the frontier rebels, having revolted and massacred the people, Fei Er (非爾) did not employ an army but gained an easy victory for he went himself to the camp of the rebels and showed them clearly the advantages of submission, the inconveniences of rebellion, and the disaster of war. All the rebels applauded the idea of submission, thanked the prince and then retired. After this peace reigned on the borders, the Emperor, Chen Tsung in his satisfaction named him Ning I-hou (甯異侯), the Marquis who made peaceful Barbarians.

In the third year of Chen Tsung, after the pacification of the west, some subjects of the country, Ali and Michael (阿力 and 密沙爾) and about 200 men led more than 10,000 animals laden with wine to the Western capital to offer tribute and inviting So Fei Er (所非爾) to return to his fatherland. The Emperor then named him Duke of K'ing, Pacifier of Barbarians and made him rich gifts. Distrusting them he settled the new comers on the left and right of the mountains between the Wei (淮) and the Hsi (泗) Rivers to clear and cultivate the land. On their death the Duke was made Prince.

The Prince had two sons: the elder Sa Yen (撤嚴), who had inherited the title, Marquis Pacifier of Barbarians, was promoted to be Duke of Chu (莒國公), and later inherited the title of Prince. He himself had five sons, the eldest Su Tsu Sa (蘇祖沙) inherited the title of Ning I-hou (甯異侯). Because of merit attained he received the title of Prince of Chao Ch'ing.

Su Tsu Sa had two sons; the elder K'an Ma Ting (坎馬丁) inherited the title of his father and was then named Tu Chao T'ao Wang (都招討王). K'an Ma Ting had three sons. The eldest Ma Ha Mu (馬哈木) inherited the title of Prince, which was during the Tse Yuan years (1265-1294), changed to P'ing Chang Tseng Shih (平章政事) and was Minister of War. During his sixth year all was peaceful so he resigned. From eighteen to ninety-eight he did not wear rich clothing, he had but two meals a day, but all his life he lived in retirement, paying frequent homage to virtue.

Ma Ha Mu had two sons of which the elder, Chan Szuting (瞻思丁) a man of superior intelligence had unparalleled genero-
sity and love for the people. One year there happened to be great scarcity of food and bands of evil doers appeared from every quarter. The Prince could not be indifferent to this. He exhorted the rebels and relieved the hunger of the people by aiding them with silver and grain. At that moment five of the prefectures of Shansi and Shensi revolted. The Emperor nominated Chan Szu Ting, Tu Chao T'ao Wang (a title of highest rank of mandarin) and generalissimo and ordered him in particular to live at Hsien Yang at the head of the troops and to assist the rebels on the way. But the prince with his magnificent generosity not being of a mind to put them to death, contented himself with mobilizing his troops and holding them prepared. The rebels on hearing of this magnanimity came and implored pardon, desiring to become loyal subjects. The prince consented; he enrolled each group of rebels by families, reduced taxation, built schools to teach them, "The Three Standards and Five Virtues", and cleared the uncultivated land to increase their well being.

The prince was generalissimo for eight years, during which the people of that district enjoyed a peace and an abundance unknown before. Also the people of Shensi who were the recipients of his liberality and gifts, sang his praise and celebrated his merits. The Emperor satisfied with this novel way of government said: "Chan Szu Ting has not only the qualities of a minister but he has also the greatness of a prince", and then gave him the title of Colonel Superior and First Minister of the Empire, named him Prince of Hsien Yang and minister as he had before. The Emperor considering his great merits and distinguished service could not but give him his name. He called him Sai Tien Chih, (賽典赤) which in Chinese means, man of noble extraction.

Then Wu and Yue revolted together and the Emperor sent the Prince to the garrison at Sung Chiang (松江) to study measures necessary for a simple reorganization or for repression according to circumstances. The Prince this time reformed their manners by his humanity and benevolence, without having in any way recourse to punishments or to death. The people of Wu and Yue, filled with gratitude submitted wholeheartedly. The Prince first gave them instruction then taught them agriculture and sericulture, to such effect that five years afterward these two regions had not their equal in the empire for glorious fame.
A Mohammedan who Confessed Christ.

My first acquaintance with Mr. Ma Tzu Ying was nearly ten years ago in Hankow. A friend of ours, Mr. Davidson, said that a member of the firm with which he was connected was ill in Hospital and asked me to call. So I called and the short talk and prayer I had with him seemed to greatly comfort him and definitely help his recovery from the fever which he had. So I learnt that Mohammedans believed in prayer, and thus I got to know one of that religious faith.

As time went on my wife and I conducted an English conversation class to which Mr. Ma and other members of that firm came. This lasted till we went home to England early in 1931. During this period Mr. Ma occasionally attended our Church and once or twice brought his wife.

The reasons which slowly but surely led to full belief in Christ may be gathered from the following. The head of his firm is Mr. Li Jui, a Woad Oil Merchant who definitely seeks to run his business on Christian principles. His motto is “Except the Lord build the house they labour in vain that build it”. Mr. Li is a great Bible student and is remarkable among men of his calling that he is able to read his Bible in the original language. Mohammedans are already acquainted with the Old Testament. Mr. Ma now also got introduced to the New. This was not only through the regular Bible Classes in the firm but Mr. Li says that in times when special guidance was needed it was done through searching the Scripture.

A special instance connected with Mr. Ma was during the great flood of 1931. Others were afraid that the office would be inundated. Mr. Ma pointed to the promise in Isaiah 43:2. “When thou passest through the flood, they shall not overflow thee.” And the water actually did not go beyond the top steps of the office.

He shared in seeking guidance for giving too. When some 500 huts got set on fire behind Hankow he suggested relief and took part in distribution. Mr. Li sums up what must have been his whole impressions in these sentences, “He saw how blessing came”, “He saw God’s hand was with us”.

My last vision of Mr. Ma was a few weeks ago in the same Hospital where I first saw him. He was seriously ill and asked for prayer. When I pointed to Christ’s words, “Fear not, only believe”, he smiled, and showed me them underlined in his Bible. The next day he told Mr. Li he wished to be baptised. To his question “Do you believe?” his answer was “Yes”. The baptism might have taken place then and there, but thinking he was getting better it was decided to delay. His death came suddenly next day. So he was without the outward rite. That is no matter, for “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart thou shalt be saved”. 66
NEWS FROM THE FIELD
Tsinan, Shantung

It is my pleasure to report to you that we have a young man who is planning to go to the U. S. A. for study that will prepare him to do work for his people. He is one of the elders of our church who first came as a young lad from a Mohammedan home to our boys' school. His development during the past fifteen years has been steady and now he is an established Christian, owns his own home, has a splendid wife and a little son.

He hopes to go to Princeton to study. In returning to China he hopes to be able to support himself and family by taking a position as history teacher, then use his free time for writing and personal contacts in evangelistic ways. He does not know of anyone doing this work in North China, i.e. any Christian Chinese who comes from Mohammedan background.

MARY L. DONALDSON.

Changchih, Shansi*

While the way to their former district in Sining, Tsinghai, has been closed, Mr. and Mrs. G. K. Harris have been rendering temporary assistance in the work at Changchih, Shansi, especially endeavouring to reach the Moslem population in the district. Writing at the end of October, Mr. Harris said:

'I am just back from a visit to one of the larger mosques, where I got to see that the leaders here are well trained and alert. Also on three other visits to the Moslem quarter I found that the community here is a large and important one, Arabic and Persian words and phrases being almost as well known as in West Kansu.'

Request From Mr. Harris.

Writing from Tsingshui, Kansu, on June 2nd, 1937, Mr. Harris asks:

During the first three quarters of 1934 a series of three lessons on the Arabic Alphabet were printed in the Friends of Moslems. The final lesson of the series was never completed, due to our furlough intervening. The request has been made by one or two to complete the lessons but so long an interval has elapsed I would like to have replies concerning the following:

*From CHINA'S MILLIONS.
A HISTORICAL PLEA

1. Do you want the former series completed in the Friends of Moslems?

2. Would it be more value to have the earlier three lessons reprinted and completed in a leaflet form?

Reply to the "Friends of Moslems" c/o Mr. Onley, R. T. S., Hankow.

Taming, Hopei

It was rather significant and touching to me, that just while I was reading your letter Saturday at twilight, three Mohammedan women knocked at my door. One already a Christian, brought the other two, who during the Evangelistic Tent Campaign here in the city had been touched and now came to take a definite step for Christ. It was a blessed hour I spent making clear to them the claims of Christ on their lives. It was so evident that Christ had opened the eyes of their understanding. And so before I was through reading your letters, two women definitely took a stand for Christ. Yesterday, a young government schoolgirl, also a Mohammedan, came to my house. She was in church and had listened rather attentively. Like a person thirsting for water, she listened to the message. I feel very definitely that God has laid these Moslems in our area on my heart because they are ready by God's grace.

AGANETHA FAST.

A Historical Plea

At one time in the history of Islam there was a wistful looking towards Jesus as the type of sainthood. Some Muslim mystics even regarded Him as superior to Muhammad, and, though His character was distorted in the direction of asceticism, it seemed as if Islam was going to find its true future by turning more and more towards Jesus. That was up to the thirteenth century. From then the search for Jesus ceased, and about the same time the stagnation of Islam's intellectual greatness set in. Speaking a year and a half ago to a Muslim audience in Rangoon, I dared to relate these facts, and to encourage my audience to pick up the threads where their forefathers had laid them down, and search again to know Jesus. From the reception I received it was clear that many in the audience were not shocked at the proposal.
For Prayer

Let us at all times and in all places give thanks unto Him.

Give thanks unto God for travelling mercies bestowed on the Secretary and his family.

Give thanks for the conversion of more young men who intend to devote their lives to the winning of their Moslem friends.

Give thanks that missionaries are returning to their stations, and that evangelistic efforts are being blessed.

Pray without ceasing:

That the Moslem women who hear the Gospel may have courage to believe and confess openly.

That the young convert who will go to America may be strengthened and find the right friends to help him.

New Members

Miss May I. Harding
Rev. D. Lambert
Mrs. D. Lambert
Miss Isabel M. Mc Hardy
Mr. E. Miller
Mrs. E. Miller
Miss Kate Pritchard

Croydon, England
London, England
' ""
Kansu
Wuchang, Hupeh
' ""
Tunbridge Wells, Eng.

The Membership fee of the Society is $1.00 a year or $25.00 for Life Membership. Outside of China it is G $1.00 (4 shillings) a year or G $10.00 (£2) for Life Membership. Remittance should be sent to the Treasurer, 43 Tungting Road, Hankow, China. In America send to the Rev. C. L. Pickens Jr. Secretary, 133 Webster Street, N. W. Washington, D. C. In England send to Miss Olive Botham, The Willows, Old Woking Surrey.

Edited and published by Mrs. C. L. Pickens, Jr., c/o Missions House, 281 Fourth Avenue, New York, N. Y., U. S. A.