The Decennial

It is a joy to think that the work of the Society of Friends of the Moslems in China has now gone on for ten years. Work had been done by many among the Chinese Moslems before that, but I am sure our Society has been used of God to stimulate and coordinate the work and especially to produce much valuable literature. I am sorry to be so far removed from its activities now, but pray that its future may show fruit more abundant.

Teston, Kent

HERBERT J. MOLONY.

As Chairman of the Executive Committee of our society I have been asked to write a few lines for this special anniversary number of Friends of Moslems, and I am glad to do so. There is much in the past ten years for which we can thank God—general missionary interest aroused, definite evangelism started in a number of places, literature prepared and distributed, and firstfruits gathered in and brought unto the house of the Lord.

But the real task still lies ahead and that is to enlist the active and hearty cooperation of the entire Church in bringing the Gospel to the fifteen million Moslems of China. The Christians in this land are still a comparatively small body of people. In our struggle against unbelief and superstition we should be mightily helped if the vast army of the servants of God who profess Islam could be brought to march with us under the cross of Christ. That multitude can be won only with the help of hundreds and thousands of Chinese Christians praying for them and proclaiming to them both publicly and privately the word of God. Therefore we must do our best to make our fellow Christians aware of this responsibility of theirs. The evangelism of the Chinese Moslems is not only an obligation in itself but it is the strategic move in the conversion of this whole land to faith in the Saviour. Let our motto be that of the crusaders, “God wills it”. And, in the words of Abraham Lincoln, let us “dedicate ourselves anew to the task remaining before us”.

Shanghai

MONTGOMERY H. THROOP

This issue commences a new decade the “Friends of Moslems”. The past ten years have witnessed an ever widening influence and usefulness of the magazine and the Society which it represents. (Whether they would like it or not I am sure all of our fellowship would join with me in expressing a word of praise for the painstaking labor of the Secretary of our Society and the “Editress” of the magazine which has made possible
THE DECENNIAL

this progress to a large extent.) I am also reminded of the heritage with which our Society commenced. Many missionaries and others had labored on behalf of the Moslems in China amongst whom were such names as Botham and Ogilvie, and when only the second issue of our magazine had gone forth Dr. King of Lanchow was called from earthly service. During this decade some new literature has been prepared and much of the old revised and reprinted. Many more Missions have included as a definite part of their program efforts amongst the Moslems in their areas. Some fruit has already come as a result of these special efforts. And that we may learn to value aright all methods of evangelism a number of Moslems have been baptized without any special effort amongst them.

As I type these notes Mrs. Harris and I are temporarily, while waiting for the road to Kansu to open, located in a part of China where the "Hwei Ren" are in great minority to the "Han Ren" and are naturally are not as distinct and are much more merged with the latter. These weeks have set before me a fact that I had not as fully realized before, namely, that by far the greater proportion of Moslems in China live in similar environment to that in which we find them here. For if our statistics are anything like correct the racially strong Moslem peoples are mostly found in Sinkiang, Kansu Tsinghai, Ningsia, Shensi, and Yunnan, and would not form half of the total estimated Moslem population. We desire while here to make a special study of this problem and would appreciate correspondence from any who have help to offer. Here the Moslems are within the walled city in a special ward. They have three Mosques which are almost as well equipped as the average in Kansu.

In regard to the future there are three questions amongst others that I would like to have those who read consider: (1) What ways and means can be devised for a wider distribution of the literature already available? (2) Do we need any special helps, for those who have already broken with Islam and are enquirers or baptized, to help them in the special difficulties which ex-Moslems usually face? (3) In our prayer for the ex-Moslems are we praying that all racial barriers and antipathies may be removed in the fellowship with non-Moslem believers?

Changchih, Shansi. G. K. HARRIS

Our Great Commission commands us to go into all the World and preach the Gospel to every creature, to disciple all nations great and small but especially the Jews. Had the early church given heed to the Lord's warnings as recorded in Rev. II
& 111 there never would have been any Mohammedan religion. The Jews are the inheritors of the Covenant made by God with Abraham but Ishmael being also a son of Abraham also inherited a blessing from God. It is because of that inheritance that Mohammedanism persists today. But the Church of Christ today is commissioned to give the Gospel to the Mohammedans as well as to the Jews.

Nanking has 8 or 10,000 Mohammedans with some 23 mosques. Luh-ho hsien, about 30 miles, and Hushuh market-town, 20 miles from Nanking each have quite a large and important Mohammedan population, one or two Mohammedans in each place have been converted to Christ. Two other places Gü Yung Hsien and another market-town have each one Mohammedan converted to Christ. How many Mohammedans in Nanking are converted to Christ? I do not know. I know of one who still retains his membership in our church and several who have gone back to Mohammedanism. No one is giving special attention to the Mohammedan population of Nanking.

The Quaker Missions in Nanking and Luho have each at least one member who was formerly a Mohammedan.

Nanking

W. J. Drummond

As "Friends of Moslems" we would emphasize the rightness on the part of Christians in cultivating Moslem friendship. Their faith and ours in certain fundamental respects are akin. They acknowledge God; they declare His oneness and his sovereignty; they give a definite place to worship in daily life; they believe in prayer and regularly practice it; they revere the law and the prophets. It is true their faith stops far short of acceptance of God's greatest Gift, but that they begin with such fundamental assertions is surely reason for regarding them with esteem, and should be ground for hope that the fuller light may also be given them.

As those who would be their friends, we must disavow and seek to dispel all enmity. The estrangement and antagonism between Moslems and Christians throughout the ages have been two-sided, the fault being sometimes (and always in some measure) on the Christian side. The antagonism has arisen from lack of understanding. We who would be "the friends of Moslems" must seek for better acquaintance with them, for clearer understanding, and for the opening of channels of intercourse whereby we may be better able to give, and to receive.

Shanghai

W. Sheppard
Training Converts

Gal. iv. 19.—"My little children, of whom I travail in birth again until Christ be formed in you."

The supposition is that the convert has been converted! Think of that! It is only a supposition—it ought to be a reality—but I know quite a few church members in England who have never been converted, and the bane of the mission in the East is unconverted converts.

It does not say, "I travail in birth now for the first time." The supposition is that before they could be born into the Kingdom we went through the pangs of child-birth, and now we have got to go through it again. Is it worth it? Is maternity worth while? There is no other way. "My little children of whom I travail in birth,"—and do so again over a much longer period. That is the Apostle's teaching.

Two general principles before we get on to the main points. The first is Festina lente—hasten slowly. Half of the unsatisfactory ones ought never to have been baptised at all. (Of course you will understand that I am free of speech, but there have been forty years of experience before it, and I have known so many.) Festina lente! I know that the Ethiopian eunuch was baptised on the spot, but are your converts always in a chariot on the way back to Ethiopia?

The second general principle is (a) Don't boast—he'll backslide; (b) Don't worry—he'll come back. Is the one contradictory to the other? Oh, no! Have you never seen a penny? Every one is an Arminian on one side and a Calvinist on the other, for it takes two faces to make the penny. This is sanctified common sense. Don't be too sure of your converts, even the best of them. Almost every one that I have known has had a fall. But—don't bank on the fall! That might be as perilous as gambling about threepence on the income-tax! Practical experience has taught me that. We say, "Oh, this beloved brother is splendid!" while in six days' time we may be saying, "Did you ever know a more worrying case!"

Don't boast—your convert may go down to-morrow! Don't worry—he'll be up again soon! One who temporarily went back was paraded round my house at Shebin el Kom by the Moslems, and the worry nearly killed me. But that was 34 years ago, and to-day you will find him correcting proofs at the Nile Mission Press, Cairo. Yes, he seemed absolutely gone, but he never went.

There are seven detailed subjects that I want to speak on—

(1) **Protection**—not coddling! And if you think it is wrong to offer any kind of protection, would the law of England allow you to discard a new-born babe and put it out in the field to harden it? Would the law allow it? I will speak of one. Born at Akhmeem. Seven men decided to become Christians. It got noised about and there was opposition. The railway had not come then; the nearest mission was at Assiut. Dr. Alexander was in charge and they fled there. What did he do? He ran up "Old Glory" to the masthead. I am no advocate of capitulations—I think we should be like the people—but the police were after those men, and though I've worn the tarboush for 37 years there are times when these privileges are useful for protecting others! All honour to Dr. Alexander—when the police came and demanded those men he dared them to put one foot over his threshold, saying, "This is American ground!" One of those is in the E.G.M., another, still working as a Nile Mission Press colporteur, although at the age of 70 he does not move as quickly as he used to do. Yes, the first thing in the training of converts is a reasonable measure of protection of life.

(2) **Livelihood.** Oh! you will say, let them earn that! How? How did you ever make a livelihood? By working at your trade in your circle. What circle do they work in? Are their lives safe? And even if the enemy are kept from murdering them outright, they can starve them to death. What is needed is a *united training scheme.* That does not mean training them to be evangelists, but training them to earn their daily bread. "Avoid the two extremes. On the one side being absolutely autocratic and treating the convert like dirt; on the other side coddling too much. Sometimes you say, "Are you willing for anything for Christ's sake?" and he says, "Yes." But perhaps he was a medical student; knows how to saw *bones,* but perhaps he can't saw *wood.* He can dig into your body, but not your garden! Still there must be a means of earning a livelihood, but preferably not by preaching the Gospel. Your scheme should be a "united" one; it must also allow for differences of temperament and previous education!

(3) **Baptism.** After all that, we come to baptism. Our friend, the late Canon Gairdner, could have shown you his book—two courses, each covering six months. The *candidate's course* takes six months and then a public service is held, but not for baptism. Which is better, to throw bricks down and know they won't stick together, or to build them more slowly so that they *will* stand? Preferably use Gairdner's book with, of course, regular Bible study. It gives questions, increasing week by
week, and after that the candidate is admitted as a Christian on probation, and then he begins his next course, the baptismal course, also for six months. Why not have them rooted and grounded? You may say, "Does the Holy Spirit need so much theology?" But this is not only teaching them theology—it is teaching them to walk upright. It's the balance of the balanced Christian! There is a danger of making Christianity too cheap. Far better to travail in birth till Christ be born in them and then they will be a credit to you. Teach them how to pray, and read their Bible.

(4) Evangelistic work. Why send our evangelists out alone? Did Christ? Why do so many missionaries unnecessarily expose a man to temptation? Our Lord sent them out two by two, not that one should spy on the other, but to help one another. Why expose a convert unnecessarily? But what I mean is this, let him hold the wheel and think he is driving. If he never handles the wheel he will never learn to drive. Go with him, don't go further than six inches away from him, and don't talk to him much. Let him think he is driving! No man should be allowed to give even elementary addresses till he has mastered our N M.P. small book, "Roots and Branches."

(5) Social Companionship. This is most essential. Of Sheikh Mikhail Mansour Dr Hunt wrote, "Do you know that that man is the loneliest man among the thousands of Cairo? He has no fellowship with anyone; the Christians do not associate with him." You say that they ought to. Quite so but tell me how! The whole thing is summed up in the word "confidence." The Christians don't place any confidence in the convert from Islam. It ought not to be so, but it is.

Those poor wretched Arabs in Palestine! Why do they behave so? Because they have no confidence! They are afraid! Many of you know the expression "Kalaam Ingelizi" (meaning "English talk" or "the word of the English.") It used to mean absolute truth, but now? When they want to say so-and-so is a liar they say, "Kalaam Ingelizi!" It is all lack of confidence. The Christian is so afraid that the Moslem convert will ask for his daughter, marry her, and then later go back to Islam—and then who is to be responsible for the existing or potential children?

We need to get the converts into a community. By hook or by crook, plead with God for those who will be willing to form a social circle for them. They are bound to have social companionship, and if they cannot get it among the Christians they will go somewhere else. Do not be afraid of a club on Christian lines.
(6) *Marriage.* Oh, yes, that is all part of the training! There is no possible means of avoiding it, all societies must co-operate to solve this problem; brides can sometimes be found in other lands!

To sum up, the training of men consists of (1) Protection; (2) Training for livelihood; (3) Baptism, in two stages; (4) Evangelistic work, training them to do it by watching them do it; (5) Social companionship; (6) Marriage provision; and (7) Further Study Course.

One last point—Don't treat the convert any differently from one of your own nationality—blood is thicker than water. *They know!* Be prepared for constant bearing of responsibility: "The price of liberty is eternal vigilance."

**ABDUL-FADY (A. T. Upson)**

---

**Points to Keep in Mind**

1. Be definite, for we expect the Moslem to be so.
2. Be certain, of any facts used or state so when uncertain.
3. Be humble, the Moslem quickly detects the opposite.
4. Be considerate, of the Moslems' racial, social, religious feelings.
5. Be bold, right and authority is on our side; speak with authority.
6. Be sincere, this to the Moslem as to us is a life and death matter.
7. Be alert, Moslems are often quick; watch for traps.

I have not included in the above the matter of prayer which should be the atmosphere of talks with Moslems. The following words while not spoken in just such a connection could well be used, "Preach the word; be instant in season, out of season."

**G. K. HARRIS**

---

Islam is the greatest call the Church ever has had, or will have, to look to Him Who is invisible—to come to an understanding and realization of the meaning of Christ. When the Spirit of Jesus is set free to work, the issue is assured.

**TEMPLE GAIRDNER.**
The Imperial Envoy, the Eunuch. General Chen Ho traveled to the Western Sea to visit Hormuz (Persia) on public affairs. On the 15th day of the 5th Month of the 15th year of Ming Yung Lo's reign (1417) he visited this place (Ch'uan Chow, Fukien) and worshipped, beseeching Allah's protection and assurance.

This tablet was erected on the Dragon Boat Festival.

Tsen Ho 鄭和 to whom this tablet refers was a native of Yunnan who served under Ming Yung Lo 明, helping to establish the third Ming Emperor on the throne. This Eunuch, often referred to as San Pao T'ai Chien 三保太監, is the most widely traveled Chinese of history. Yung Lo sent him out first in 1402 from the port of Luho, across the Yangtze from Nanking, to travel the Southern Seas in search of the Emperor's nephew, whom he had dethroned. Tsen Ho was so successful in this expedition that he was sent out six other times, reaching even the East Coast of Africa. Although he always travelled with a fleet of armed ships, his expeditions were in the main peaceful.

This rubbing was sent from Ch'uan Chow 福建泉州 by a friend. This is one of three and the oldest. Ch'uan Chow was known in the West as the flourishing port of Zayton from which Marco Polo sailed on his return journey to Europe some two hundred years before Tsen Ho. Kubla Khan sent his expeditions against Java and Japan for this part. It was the first port of trade with the Arabs by sea, which was later superceded by Kanpu.

Hormas 忽魯護Stuff was first mentioned in a voyage of Nearchus (325 B.C.). Abdurazzak visited this port in 1442 and speaks of it as a mart which had no equal, frequented by the merchants of all the countries of Asia, among which he enumerates China, Java, Bengal and others.

C. L. P.
Trekking South Across Central Kansu

May 19th, 1936. I had an uneventful and direct journey home (Tsingshui). Leaving Haiyuan I crossed over a very high mountain with ice a foot thick unmelted on the top of the pass. I stayed 30 li from Haiyuan in a wee place where I was shown a date stone from Mecca—quite genuine.

May 20th. Rode 120 long li to Hsiao Ho Ch'eng where there are 200 families of "fundamentalist" Moslems.

May 21st. Rode 120 long li to Hsiao Ho Ch'eng where there are 200 families of "fundamentalist" Moslems.

May 23nd. Rode 130 li yesterday and today from Tsingningchow to Shui Lo Ch'eng, and rested here until Monday because of rain and the second day being Sunday. This last evening a young Moslem came to see me who had been reading a Gospel of St. Matthew (bi-lingual) which I had left there three years ago. He had read the Chinese and seemed to have a clear view of the unique place of Christ among the prophets. He said the old ahung who has now gone used to speak too of the suffering of Christ. He was willing to kneel down and prayed himself very simply and directly for mercy in the name of Lord Jesus.

May 27th. 80 li today brought me into the Chang Chia Chuan Moslem area. Saw one dirty Kung Pei.

ARTHUR SAUNDERS

Djedideh

These people say that their movement has been preached in China about 30 years now. They explain its origin to the visit of foreign ahungs and their discovery of the corruption of Islam through long contact with the Chinese. They explained that since the Moslems came to China so long ago and subsequently lost contact with the West for centuries, decadence was natural. The Djedideh is a Reformation Movement. Their only authority is the Koran. I understood them to say they do not accept the Traditions. On hearing this I asked if there were any Wahabis in China but this they were quick to deny. I reserved my opinion. They also made reference to the rebellion of "Kuang Hsu 20 nien" 1895 and I believe that it was at this time that this particular section of "believers" moved into this district.

MARTIN TAYLOR.
NEWS FROM THE FIELD

Hsuchowfu, Kiangsu.

Hsuchowfu, a very strategic position on the junction of the Lunghai and the Tientsin-Pukow Railways, does not have so many Moslems as I first imagined. There are only two mosques, one in the city with a history of over two hundred years, and the other near the Railway Station. In the course of our conversation, the aged ahung who looks after the mosque in the city told us that there are some 100 families who profess themselves to be the followers of the Arabian Prophet, and they are almost all small traders and hawkers. He further remarked that he had heard the Gospel before, but he, like his Moslem brethren all over the world, still could not understand such doctrines, as Trinity and the Sonship of Jesus. We did not argue the point, but had a very fruitful talk, lasting two hours; and, before taking leave of him, we sent him a copy of the Chinese-Arabic Gospel portion, which he promised to read. The mosque near the Railway Station is only an ordinary Chinese house with a sign-board outside. Very few men participate in the services. We found the ahung there not so open-minded as the above-mentioned old man. However, he was willing to accept our gift of a copy of the Gospel of St. John in Arabic. We shall again call upon them. Please pray for them that the Word of God may pierce to their hearts.

Rev. E. H. Hamilton of the Presbyterian Mission, who spends most of his time in the rural churches, tells me that there are only a very few Moslems in the near-by villages.

The work of our Society was more than once presented to the Church leaders here. Unfortunately I was unable to attend on both occasions.

Pastor T. M. An of the Church of Christ in China gave a speech on our work in the Leaders' Conference, which was held in Huangko, and well attended by some fifty workers coming from the neighbouring districts. Literature prepared by our Society was displayed in the Conference.

During the last week of October, there was held in Hsuchowfu the Kiangpeh Synod of the Presbyterian Mission. More than sixty persons representing all the Churches of Northern Kiangsu attended. Pastor H. H. Wang spoke on the importance of leading Moslems to Christ. Those who heard his talk and read our Yu Mu Chi Kan showed a keen interest in the work of this Society.

Richard Hu
Last week one of these Kashgar Turki business men of Su­chow borrowed the only copy of the New Testament I have in their language. He has been doing considerable reading, and when he did not complete the reading in the allotted time, he requested the privilege of keeping the book two weeks longer. Several others have read portions of it, and with the blessing of the Lord, much good can come from this simple beginning. Pray for these people, and for us, that we may give them the Gospel in its fullness and simplicity.

July 14th, 1936
P. H. Shigley

There are lots of Moslems here at Ankang. They have a proper high minaret here for calling the holy to prayer. As far as I know, it is the only one of its kind in South Shensi. It looks very foreign and might be mistaken for a Church steeple.

Percy Moore

In one of the last issues of Gleanings we were reminded of our responsibility towards the many Mohammedans scattered all over our field who have not tasted the salvation of God. I have baptized three former Mohammedans the last two years. They are fine men and should be shining lights among their own people. The oldest one is 86 years old, so people may change their lives even at that age. Pray for the salvation of the Mohammedans in China!

K. N. Tvedt

At Hung Lo Fu we got talking about the consequences of life here and of the hereafter and he revealed the characteristic fear of Islam. He went to pains to explain how difficult it was to “ren Chu” here, 5 times a day to worship Allah and then we could not be dogmatic as to whether we have really worshiped, so many washings etc. a terrible bother—but if one did not do them what a terrible punishment he was in for! This man gave me an explanation of Gadeemu and Wahabi. He said that in the four sects, the Old Sect branches are reckoned Gadeemu which word means “Opposition or “conservatives”. He then referred to the Kafir and said these were those enemies of the faith such as those who killed the Lord and hung him on the Cross,—the unbelievers and idolators. The Wahabis he said, were those who while inside the fold were enemies of the faith and said that they were Moslems but contrary to the established form of religion. He even went so far as to say we Christian might be called Wahabis! His explanation places them in a similar position to that in which the Modernists of Christianity are regarded in Fundamental circles.

Martin Taylor.
Supplementary Notes on Chinese-Mohammedan Literature.

In the Journal of the North China Branch of the Royal Asiatic Society for 1925 there appeared my "Notes on Chinese Mohammedan Literature," in which were listed 318 titles of books etc. noticed up to that time. In the eleven years which have elapsed since then many more publications have appeared, and a supplementary list is now presented, in the hope that it may be helpful to the increasing number of those who are interested in the Moslems of China.

Sixty additional titles are noticed, and as it is presumed that those specially concerned in the study of this literature will have access to the "Notes" previously published, it appears simplest to temporarily fit the additional publications into the framework of the numbers already used, by employing distinguishing letters, a, b, etc.

In the "Notes" of 1925, I said that no complete translation of the Koran into Chinese then existed. Since that time several translations have been made; I possess three separate complete translations, and two others (see Nos. 114 a. and 193 b.) have appeared in part, and may now be complete. These works have been reviewed at greater length in the Friends of Moslems and in The Moslem World.

A number of the publications are periodicals, which appear with more or less regularity.

I am glad to acknowledge the help given by the indefatigable Secretary of our Society, the Rev. Claude L. Pickens, in securing many of the publications mentioned in this Supplement.

Isaac Mason.


---

Notes added to those previously listed without notes.

No. 80. Ch'ing Chen Meng Yin Ko. 清真崇引歌 "Moslem Ode for Beginners. Peiping. 1926.

An exhortation. Among other things, tells about many unworthy Moslems, and their faults. Then follows an exhortation to greater diligence and faithfulness in Confession, Prayer, and Worship.

In the form of questions and answers. Goes into some abstruse matters. The language is not very clear. There are two supplements, one of which is also published as a separate work.


In the Four-character metric style. Deals superficially with the beliefs and practices of Moslems.


All in Arabic, except front page.

Contains a page of pictures of famous Moslem places in Arabia.

Books etc. received since last publication of “Notes”.

Number

in list.

3 a. Chai Chieh. 萬戒 “Fasting”. One of a series of small booklets issued from Peiping by the Ch‘eng Ta Publishing Board.

Four meanings of fasting are given, and the different kinds of fasting are described. Certain things which vitiate a fast are indicated, and also other things which are permitted without spoiling the fast. If the fast is intentionally broken, it must be made good, and also fines may be imposed.

12 a. Cheng Chiao Yiu Hsueh. 正教幼學 “A Moslem Catechism for the Young”.

A little book of 23 pages, issued from Peiping. In the form of question and answer it aims to explain Faith. It is a translation, and some Arabic terms are used. The Koran and Mohammed are quoted to support the statements given.

12 b. Cheng Tao. 正道 “The Justice”. A magazine treating on religion and education, and giving news items, and also questions and answers.
20 a. Chiao I K'o Pen. "Primer of Doctrine"

   One of a set of four, intended to be studied one
   every year, in primary schools. There are questions at
   the end of each lesson. Some of the subjects dealt
   with are excellent, such as cleanliness, tidiness,
   practical charity, service, etc.


   Original by Khwaja Kamal ud-Din, of Woking. Translated into Chinese by 周沛華 & 湯偉烈. A publication of the Ahmadiya Society. Extols Mohammed and belittles Christianity. A polemical work. Contains over 150 selected sayings of the saints, and 154 miscellaneous exhortations, questions, etc.


   Many English names given in text, but no English
   name of author. Subtle arguments that if we believe
   God and "the Book" we must also believe in the Koran
   and Mohammed. Says Jesus was originally a Moslem,
   and His teaching was clearly Islam—the religion of
   Peace.


   A sheet tract, issued from a Moslem school at
   Feng-tien; bound in one edition of "Mu Min Hsu Chih" (223).


   Intended to set forth the important ceremonials
   and rules and regulations of Islam. The details of the
   necessary ablutions are given, and the correct methods
   of worship are meticulously described.

61 a. Ch'ing Chen Chiao Ni. "The Unknown Paradise". by Ho Li T'ang.

It is said that it is better for women to worship by themselves, and not in companies, like men. This is a series of 18 lessons, telling how to act during worship, what things should be done, and what avoided.


A translation of “Mu Nan Pi Ha T'i”—Instructions and Traditions received by the saints and sages. Miscellaneous exhortations, not very well arranged.

107 a. **Chung A Yao Yu Ho Pi.** 中阿要語合壁 “Bilingual Vocabulary”

A Vocabulary and Phrase book, on a large variety of subjects, in Arabic & Chinese. Pp. 150, the last 28 pages entirely in Arabic.

114 a. **Chung Kwoh Hui Chiao Hsueh Hui Yueh K'an.** 中國回教學會月刊 “The China Muslim”.

A magazine published monthly by the China Muslim Literary Society, Shanghai. Commenced in 1926. Contains miscellaneous articles, original and translated. Tells of Islam in other countries, and exaggerates the growth of foreign adherents. Gives serially Muhammed Ali’s “Preface” to his translation of the Koran, with the Ahmadiyvian view-point. Promises to give a translation of the Koran, parts of which have already appeared.


Extracts from the Koran, in Arabic, with transliteration and translation.

139 a. **Hsiao Hsueh Chiao I K'o Pen.** 小學教義課本 “Lesson Book of Religious Doctrines, for the Young.” Peiping.

Two small books, each containing 20 lessons. The lessons are prepared for young Moslems, and for older people who have lost some of their learning.
There is a small vocabulary of Arabic terms, with transliterated sounds and their meanings. Every lesson is introduced by two or three questions to which answers are given; these are usually bald assertions, without any attempts at historical or scientific proof of the statements made.


Four pages of Arabic words, with meanings in Chinese. Then follow nine chapters on the beliefs and practices of Moslems. Intended for Moslem Middle Schools, for scholars in 3rd. & 4th. years. Somewhat vulgar about the cleansing ceremonies. Contains a glossary.


The Arabic alphabet is given in separate and connected forms, but there is no attempt to indicate the sounds. From the Alphabet there is a sudden jump to short sentences in Arabic and Chinese. The Arabic is well vowelled and punctuated.


Intended for those who already know the Arabic alphabet, to help them with the terms used in worship, which are given in Arabic and Chinese, with certain instructions as to when they are to be used.


A translation of a work in English, by Muhammad Ali, entitled "Islam, the Religion of Humanity". A publication of the Ahmadiyya Movement. Has an introduction by Lord Headley, a convert to Islam, who, among other things, makes the statement that "the position of Women in Moslem lands is much better than it is in Christian lands". The book itself contrasts Islam with Christianity, always to the advantage of the former.

143 a. Hsing Hoi P'ien Ts'ieh Yao. "Selections from a Tract to Arouse Moslems". Pp. 54, with Appendix.
Deals with the relation between Religion and Education, and takes up various phases of these subjects. Has some tables on Heredity.

150 a. **Hsing Shih Pao.** 醒時報 A monthly magazine, edited by Chang Tsz-ch’i, and distributed free. It is written from the traditional and conservative stand-point.


The Moslem outlook on Life, set forth in an address given at Peiping Y.M.C.A. by Ma Sung T’ing, and several essays by various Moslem writers.


By several collaborators, and has an appendix by Ho Ching-hsiu dated 1858.

Seven chapters, dealing with Sources. Fasts and Purifications, Mohammed, Destiny, Acts of the Saints, The Month of Fasting, etc. Scrappy and superficial.

168 a. **Hui Pao.** 回報 A news-sheet published at Chinkiang. It deals chiefly with Moslem interests.

176 a. **Hwa T’su Chou.** 華族週報 A newspaper published at Hankow. The copy reviewed was largely occupied with the account of an indignation meeting held to protest against some statements recently published, which were considered derogatory to Mohammed and the Koran.

176 a. **I Ma Na Chih Yao Chiai.** 以馬納之要解 Explication of Iman (Faith) Pp. 12.

177 a. **I Shih Lan.** 伊斯蘭 “Islam”. A monthly magazine published at K’ai Feng in Honan.

Contained a series of articles on the decadence of Islam in China, the perils, and ways to meet them.

NOTES ON MOHAMMEDAN LITERATURE

A translation of a work written by the Vice-principal of a college in Egypt, translated by a Chinese Moslem studying at Cairo. Disappointing from the point of view of those who would like to see some Chinese Moslem give a thoughtful original apologetic.

The matter itself is of the propaganda type, making extravagant claims and giving many statements which will not stand the test of investigation. Quotations from the Koran and Traditions are carefully selected to support the points made. Slavery is justified; and so is polygamy. It is asserted that in Islam husband and wife are equals, except that the decision to divorce rests with the man, and not with the woman! While justifying that a man may have four wives, it is not said that a woman may have four husbands at the same time, so the equality claim breaks down again! The book does not attack other religions.


Opens with a panegyric of Islam, then gives many quotations from the Koran, in Arabic, with explanations in Chinese.


Miscellaneous subjects dealt with, such as Mohammed and Jesus, Economic Problems of Chinese Moslems, A United Organization for Chinese Moslems, Questions and Answers.

189 a. K’ai Chai Chieh. 開齋節 "The Feast of Alms".

After the Ramazan fast comes the Id-ul-Fitr, the Feast of Alms, a time of rejoicing, with its own ceremonial, set forth in this booklet, which is one of a series called Common Sense Booklets.


192 a. **K'o Lan Ching.** 可蘭經 “The Koran”.

Translated by and published at Peking in 1927. It is complete in one volume of 463 pages. The work is not divided into sections, and the verses are not numbered, which makes reference difficult. The translator is not a Moslem, and he uses non-Moslem terms. Wen-li style of language, but not always clear.

192 b. **Ku Lan Ching I Chiai.** 古蘭經 譯解 “The Koran, with Commentary”.

Published at Peiping in 1932. It is issued by the Chinese Moslem Progressive Society, and is the work of a number of scholars acquainted with the Arabic and Chinese languages. The whole 114 Sura are translated, and are divided into the traditional 30 sections bound in one volume of about 635 pages, well printed on thin paper.

The verses are numbered in agreement with Muhammad Ali’s version, which does not agree with Rodwell’s numeration. The style is Wen-li, and is usually quite clear. The use of brackets and distinguishing marks for proper names etc. greatly helps the reader.

193 a. **Ku Lan Ching, Han I.** 古蘭經 漢譯 “The Koran in Chinese”.

Published in 1931 at Shanghai, sponsored by Mr. S. A. Hardoon, a wealthy Jew. This work took over three years to complete, and it represents the efforts of Mr. Chi Chioh Mi, a noted Buddhist scholar, and several Moslem co-workers. It is in eight volumes, old Chinese style, very well printed. It is said that 20,000 copies were printed and were widely distributed.

193 b. **Ku Lan Ching, Fu A Li T'i Yao.** 古蘭經，附阿里提要 “The Koran, with Notes by Muhammad Ali”.

Published in 1935, at Yang Chou, the First vol.—to be completed in ten vols. Well printed, on thin white paper, silk-sewn.

This is evidently an Ahmadiyan production, and an important feature is the synopsis given before each sura, or chief section of a sura, this being in every case a translation of the English synopsis given by Muhammad Ali in his English version, with occasional slight additions.
The literary style is Wen-li. Students of Chinese Mohammedanism will do well to procure this work as a useful book of reference.


A story of Jesus finding a skull, and meditating thereon. The Angel Gabriel appears, and the skull is caused to speak and tell its story—that of a former king of Egypt who had been dead 950 years. Then follows a story of an intelligent boy, and a great sage who learned many things from him.

199 a. **Kuei Sheng Jen Chih Yin**. 貴聖人之印 "The Seal of the Honourable Prophet".

An Arabic and Chinese sheet showing the Seal. To look once at it is equal to a pilgrimage to the Kaaba, and the merit is increased by additional glances at it. If looked at and repeated five times every day, that is equal to worshipping at the Kaaba 2450 times!

221 a. **Mu Han Mo Teh Yen Hsin Lu**. 穆罕默德言行錄 "The Ideal Prophet". Pp. 67.

A translation of a book by K. Kamal-ul-Din, in English. The purport of the book is to extol Mohammed, and especially to show the claimed superiority over Jesus. In the latter part of the book there are 155 miscellaneous maxims of varying degrees of value.

221 b. **Mu Hsin Ma T'ai**. 穆信嘛台 Published at Tientsin, 1924. Pp. 156.

In Arabic, with Chinese translation, in colloquial style, and interspersed with transliterations.

221 c. **Mu Hsin Ma T'i**. 穆信嘛題 Published 1923. 2 vols. Pp. 66.

Translated by Liu Fu-t'ang. Instructions about creed and worship, and ceremonies etc. Repetition of similar works. Has much transliteration of Arabic among the Chinese. Not attractive.

221 d. **Mu Min Chiao Hsuiu**. 穆民教訓 "Moslem Teaching." Pp. 120. Published at Peiping, by the Ch'eng Ta Normal School.
NOTES ON MOHAMMEDAN LITERATURE

A translation of some old Moslem writings by a famous teacher who died over 800 years ago. The translator says he believes the book has a message for these times, but he admits he has done his work hastily, in scraps of spare time.

The book is divided into ten chapters, covering a wide range, already covered by other Moslem books in China. It abounds in transliterations of Arabic, and quotations, and some stories. It is hard to see what practical purpose such a translation can serve.

221 e. **Mu Min Chiao Nu Ko.** 穆民教女歌 "Ode for Moslem Women". Pp. 12. In trimetrical form. Sundry exhortations to be good, obedient and demure. After rising and washing and tidying, one should observe early prayer. Tells the elements of Moslem religion.

221 f. **Mu Min Ch'uen Shin Ko.** 穆民勘善歡 Published at Peiping. Pp. 32.

A reprint of some metrical odes of 30 year ago, by . It is naturally in praise of Islam, and is primarily intended for Moslems. It gives explanatory notes of some of the terms used. The latter part consists of an ode of 3,000 characters, in 600 lines of five characters each.

226 a. **Mu Shih Lin Ti Ch'i Tao.** 穆斯霖的祈禱 "The Islamitic Institution of Prayer". Pp. 40, and 10 pages Arabic. Issued at Peiping in 1931, by the "Searching Academy".

A translation of a work in English, by Muhammad Ali, of the Ahmadiyya Movement. In this book the five prayers of Islam are given, and the Fatiha is set forth as an example of prayer. This sura is given in five different translations into Chinese. In the appendix it is said that Islam entered China some "1400 years ago", which would be before Mohammed was born!

233 a. **Sang Tsang.** 無葬 "Mourning and Burials."

A booklet of the "Common Sense" series, which deals with deaths and burials and their ceremonies. It is said that the Moslem way of burial is very simple, equal for all, and is hygienic. The method is fully described in simple Chinese, with the addition of a few Arabic transliterations.
234 a. **Sheng Hsüin Sze Shih Chang.** 聖訓四十章 "Instruction of the Saints in Forty Chapters". Published at Peking in 1924, by Ma Yu-lung.

A translation from Arabic, collected by early saints, and used for a long time. Each chapter has ten maxims or sections. Says some strange things, among them being that if one lives 100,000 years, and commits 100,000 sins, the Lord will not enquire into one of them if the formula of the "Ch'ing Chen Yen" is repeated.


A fanciful idea of the resurrection of the bodies of all, at the trump of Asrafil, at the Day of Judgment. Moslems will take refuge under the banner of Mohammed. There are ten grotesque and revolting forms of reincarnation, according to the sins of the individuals during the present life, and Moslems are exhorted to avoid these calamities: by being careful now. The best Moslems will have a perfect resurrection, and enter into the sensual joys of Paradise, such as are mentioned in the Koran.


Transliteration of Arabic sounds by Chinese characters. Arabic letters also used. Then the meaning is given. First is the Fatiha, then follow extracts from 17 other Sura.

245 a. **Ta Chiang I Ma Ni.** 大講以嗎呢 "Explanation of Iman". Pp. 30

Peking, 1929. Uses many transliterated Arabic terms in its somewhat common-place explanations.


Says that at the very beginning Unity prevailed in the Universe, and at the creation of man there was unity in his nature, mind, body, relationships, family and national affairs, humanity and religion. But man-made religions have introduced discord. The author then discusses Buddhism, Taoism, Confucianism, Pro-
testantism and Roman Catholicism; all of which are divisive. Islam is then considered and shown to be the greatest unity of all, and the religion in which hope for the Great Unity is to be found. Incidentally says that “over 80 people” were saved at Noah's flood, and that 31% of the world’s population is estimated to be Moslem.

266 a. **T'ien Fang Hsueh Li Yueh K'an.** 天方學理月刊

A monthly magazine, published at Canton, having Arabic and Chinese on its cover. Deals almost entirely with Moslem matters. One issue has a general appeal for funds towards the rebuilding of the “Prophet-remembrance” mosque at Canton, which is associated with the name of Saad Wakkas, the reputed pioneer of Islam to China. Some pictures show the work in progress.

257 a. **T'ien Fang Ch'i Kwan.** 天方奇觀 Pp. 56. 1925.

A story translated from Arabic, overburdened with transliterated names.

202 a. **T'ien Fang Nu Tzu Sze Tzu Ching.** 天方女子四字經

Pp. 6 Peking 1927. “Moslem Girls' Four Character Classic”.

Girls must not be lazy, but get up early and do domestic duties, and attend well to their parents. Instruction given how to conduct themselves when guests come and go, or when they themselves visit other people. Then advice about marriage, and household duties. Very little religious instruction, but says that male and female alike should worship, and repeat the formulas.

287 a. **T'ien Fang Tzu Mu Shih I.** 天方字母釋義

Explanations of Arabic, sounds & meanings, in Chinese. Also uses Arabic letters.

289 a. **T'ien Fang Yiu Hsueh Sze Tzu Ching.** 天方幼學四字經

Pp. 23.

In four-character form. Under headings of Angels, Saints, Sages, Faith, Rules, Reciting the Creed, Worship, Fasting, Pilgrimage, etc. Uses the terms 上帝 for God, and 耶穌 for Jesus.

The translator is of the Hanifa sect, who believes that the Wei Ka Yeh book (Arabic) should be widely read, so he has made this translation. Under 29 headings there is a great deal said about Moslem ceremonials, purifications, worship, prayers, etc. with a wealth of detail which at times becomes puerile, and as regards the purifications, leaves little to the imagination!

The book is overburdened with transliterations of Arabic, and countless brackets, with names and explanations, and quoted authorities, of which there are many.


A translation of a work by Mohammad Manzur Ilahi prepared for English readers. It is an Ahmadiyyan publication. The catechism itself is interesting, and sets forth the Moslem beliefs. There are comparisons with Christianity. One interesting statement is that all men are equal in Islam, and the women have the same kind of power and rights as the men.

A postscript allows vent for the translator's anti-foreign sentiment which one regrets to see in a book of this kind.

313 a. **Wu Shih Li Pai Ting Shih Piao.** 五 時 禮 拜 定 時 表 A Table for fixing the times of the Five Periods of worship.

313 a. **Wu Ts'ai Sze Tsun T'u.** 五 彩 四 象 圖 A lithographed sheet in several colours, with book, lamp, flower-vase and fruit with fantastically written Arabic thereon, and a few Chinese characters.

**Charm.** Sword and Seal of Mohammed, To dispel the false. Mostly Arabic inscription, but a few characters in Chinese. Lithographed in several colours.

**Charm.** 奴 海 船 圖 Noah's Ark, formed of Arabic quotations from the Koran, other Arabic phrases surround the picture, the whole being in brilliant colours. Used on the Pilgrimage, the boats travelled in.
Recent Additions to our Lending Library

A. Sources.
6. Muir, W. The Koran

B. History and Literature of Islam
20. Ali, Syed Amber Short History of the Saracens
22. Muir, W. The Caliphate, Its Rise, Decline and Fall
23. " Mahomet and Islam
24. Smith, Margaret The Persian Mystic—Attar
25. Bernard, Henri Matteo Ricci’s Scientific Contribution to China

C. The Content of Islam
25. Hughes, T. P. Notes on Mohammedanism
26. Anjuman-e-Tarragi ISLAM The Muslim Prayer

E. Islam and Christianity
22. Barton, J. L. The Christian Approach to Islam
23. Cairo 1906 Methods of Mission Work Among Moslems
24. Pfander, C. G. The Mizanu'l Haqq (Balance of Truth)

F. Missionary & Christian Biography

H. Books in Library for Reference Only.
4. Spiro, S. English-Arabic Vocabulary

Multum in Parvo

An Index of the FRIENDS OF MOSLEMS for the past ten years is being prepared. Those who would like copies please send twenty cents to Secretary.

The Secretary, Editor and family are leaving (D.V.) from Shanghai on the S. S. Potsdam on the 23rd of April for Genoa on regular furlough.

The Committee for arrangements for the Conference of 1937 on Kikungshan are the Rev. C. W. Landahl Miss Eveline Wallis and Miss Bessie C. Reid.

The MOSLEM WORLD for January has as its theme “The Validity and Necessity of Missions to Moslems”. Copies may be ordered through the Secretary.
Prayer and Praise

"Bless ye the Lord, ye ministers of His."

Praise Him for the prayer, faith and zeal of those working for the salvation of the Moslems in China.

Praise Him for the witness of the printed page and for the increased use of suitable literature for Moslems.

Praise Him for the new convert in Shanghai, that he and his family may have assurance and win other Moslems.

Praise Him for the witness proclaimed to abungs and teachers in mosques; pray it may bear fruit to His Glory.

Praise Him for the Chinese YU MU CHI K'AN and its faithful editor, and for the increased interest in the Chinese Christian Church.

Pray that we as individuals and as a Society may go forward, from strength to strength, not by our might but by His Spirit.

New Members

Rev. G. F. Allen C. M. S. Canton, Kwangtung
Mrs. M. E. Botham Cairo, Egypt
Miss S. M. Graves G. C. Nanking, Kiangsu
Mr. Hsi Pei Kao Tsingtao, Shantung
Rev. E. H. Lambert C. I. M. Tienkiang, Szechuan
Mr. H. W. Mattfield, Jr. Lynchburg, U. S. A.
Rev. Alvin Ratlaff S. A. M. Lungchow, Shensi
Rev. Amos Suter E. B. M. Chang'an, Shensi

The Membership fee of the Society is $1.00 a year or $2.00 for life membership.

The Membership fee of the Society is 8. B. 41 (4 shillings) a year or 20. 0. 41 (20 shillings) for life membership.

Remittance should be sent to the Rev. C. L. Pickens, 43 Tungtun Road, Hankow, China.

Remittance should be sent to the Rev. C. L. Pickens, 43 Tungtun Road, Hankow, China.

In America and to the Secretary, c/o 48 Mercer Street, Princeton, N. J. In England send to Miss Olive Botham, The Willows, Old Working, Surrey.

Edited and published by Mrs. C. L. Pickens, Jr., 43 Tungtun Road, Hankow, Hupeh, China.