A Door Nailed Open

"We may say that at last the whole of Christendom faces the whole Moslem world in the open. The day of cautious or indirect approach or contacts is past. They know and we know that Christianity and Islam face each other as rivals for world dominion. Compromise of principles is as impossible for them as it is for us. But a new sense of brotherhood and of international trust will result, if we play fair. A great and effectual door has been opened for the gospel. A door once barred and bolted is nailed open.

"The Cross of Christ is the missing link in Islam’s Creed; it is our glory. The life of Christ alone can elevate their moral conceptions; dare we withhold that life from them? The power of Christ alone is able to set them free in the liberty of the sons of God; shall we not proclaim to them this freedom? Their political hopes in a pan-Islamic program are ruined. But they deserve sympathy and help in their struggle for a new nationalism and the principles of democracy. The soil of their hearts has been broken up by the plowshare of God. Now is the time for sowing; to-morrow, the harvest."

"Across the world of Islam,"

By Dr. S. M. Zwemer.
Centers Where Work for Moslems Should be Begun.

(The following is part of the report of the Moslem Committee of the National Christian Council as recorded in "The Christian Occupation of China," The article was published in our first number in mimeographed form. As there are a great many new members since the Society was formed we are publishing it again, praying that many who are either in these centers or who are looking forward to work there will have a part in carrying the Christian Message to the Moslems. In regard to the section on Kansu we would refer you to Mr. G K. Harris' "Report of work among Moslems in Kansu" which appeared in "Friends of Moslems" vol. 1, no. 3, Oct. 1927.—Editor.)

PEKING—Officially, educationally, and in its close touch with the great Moslem World, Peking is placed first on the list of centers that should have special attention. In and quite near to the city there are thirty-six mosques, and in one of these (the Chiaotze Hutung mosque) will be found the headquarters of the Moslem Forward Educational Movement. Some five years ago, hundreds of Moslems from all the northern provinces, except Kansu, gathered in Peking to launch this movement in the interest of their faith. The Moslem population of Peking may be reckoned at from thirty-five to forty thousand, with a large population in the country around.

TIENTSIN—Thirteen mosques in and near to Tientsin, and 20,000 Moslem families are the latest data to hand. This city has close touch with Peking, and new Moslem publications are issued from this center fairly frequently. As in Peking there are able readers of Arabic found here.

NANKING—This city has still a considerable Moslem population. At present there are some twenty-seven mosques, and although many are very small, a turn in the political situation may lead to the return of Moslem families, and in the rebuilding on a larger scale of the old places of worship. We should say that Islam at Nanking is at a low ebb, but mullahs from other provinces are doing their best to revive "the faithful." One of these friendly mullahs admitted that his mosque was small, but, he added, "It has not been long opened, and we are planning to build a larger one." Five thousand families of Moslems are officially reported at this center.

TSINAN—The capital of Shantung is rapidly growing in importance and being in close touch by rail with the centers already mentioned it is bound to claim increasing attention.
There are two large and six small mosques and 4,000 Moslem homes. In this province special instruction is being given to Moslem women in their own mosques not included in the above figures.

**KAIFENG**—The province of Honan needs special provision in view of its large and important Moslem population. With 3.0 mosques, and its many centers for training mullahs, its women's mosques, and many primary (Moslem) schools, it should be made the object of much prayer. When Dr. Zwemer visited China (1917) it was from this province that a warning note was sent out. As the key to distant conservative Kansu, and within reach of Shen-i province, where Islam has yet been little touched, this province of Honan is of special importance. Its capital, Kaifeng, with seven mosques for men, and eight for women, with more than thirty mullahs, and some 120 in preparation for such posts, with its 3,500 Mohammedan families, with schools for (Moslem) boys and girls, should have a picked worker specially set apart to reach these people. This fact was emphasized in 1917 in a conference with Dr. Zwemer, but today the situation remains unchanged, no one having yet been definitely appointed.

**SIANFU**—This city has a special interest to workers among Moslems, as being one of the early centers of Islam in China. Today there are eight mosques, each with its own school of the prophets, and some 20,000 Moslems. A report from this city dated February 1920, from the one worker who has been in close touch with its Moslems but has now been called off to other pressing work, states:—"I do not remember one occasion in the three months residence here when a Moslem refused to receive a tract."

**CHENG TU**—The Moslems are still an important factor in this city, in which there are nine mosques. A worker placed here should be able to visit all the chief centers in Szechwan.

**YUNNANFU**—This is a center of vigorous Islam, and in this prefecture the Moslems claim 8,000 families. In its seven mosques important classes for training mullahs are actively proceeding, while within two days' journey several other training-grounds for mullahs are doing much for Islam. The province has some able men who visit far and wide in the interests of the faith. Care should be taken to set apart the right workers, for Islam is a power in the province already.

**CANTON**—The Moslem community here numbers some 25,000 to 30,000 followers, and the six mosques in Canton, and a few not far away (Shiuhing, Hongkong, etc.), should have a worker set apart to reach "the faithful."
KWEILIN—This city, because of its distance from other centers, requires a resident missionary exclusively for Moslem work. He should be Mandarin speaking. There are seven mosques in Kweilin.

LANCHOWFU = The capital of the province of Kansu is of importance as being the headquarters of the Moslem Society that specializes in education. The activities of the society extend throughout all the province, varying in intensity in the different districts. The funds used were subscribed by leading Moslems.

The following centers for Mohammedan work should be opened in the western part of the province of Kansu: HOCHOW for work among Chinese Moslems, SUNHWA for work among the Salar Moslems, and some place in or to the east of HOCHOW for work among the Tungsiang Moslems.

KIRIN, MOUKDEN, AND KWEIHUATING—A glance at the map will show the importance of these centers, and the possibility of reaching very influential groups of Moslems in each. To deal with Islam in China is a big task, but it is at the call of the one who is omnipotent that the work can be achieved. "The things that are impossible with man are possible with God."

Would friends who have any additional information about these centers please send it to the Secretary or editor or any other member of the Committee?

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NEWS FROM THE FIELD.

Miss Olive Botham in Tsingshui, Kansu.

Feb. 26th, 1929.

We arrived during the shortest, darkest days of the year when it is difficult to get hold of women, but we felt it was a chance of getting settled in, and hope that people have found out at least that we are harmless.

Another difficulty about getting into touch with the Moslems just now is the bad feeling between them and the Chinese. We asked one day if there were many Moslems in the city, or only in the suburbs. "We don't want them in the city" said a Chinese boy, and his mother and family evidently agreed. The other day we were visiting a village a short way from the city, and there got into conversation with three boys on the road. There is a beautiful clear stream near the road we were on, and the boys told us, "The small religion people (Moslems) get their water from there—we don't." One boy added (with the mischievous look on
has seen in a small cockney's face as he tells of some successful practical joke) "One of them found a man's head in his bucket the other day!" As there are water mills a few yards above the place where they get water it would be impossible for such a thing to happen by accident!

A good many Moslems have shops here, while their families remain in Chang-chia-ch'uan (seventy li of hilly road away). We hope to go there sometime soon. We have an invitation, but the road is not safe at present. Lately, however some of the women have come here "to escape brigands"—or as the Chinese say "Really to escape in case soldiers come to put down the brigands." Our landlord (a Moslem) owned that the brigand chief belonged to "The Religion."

I am a nurse and said I would never do doctor's work, but one has to when there is nobody else. So I have quite a large practice here now! This has helped to make friends in some quarters. We could easily spend all our time visiting and teaching in Chinese homes, but we have also got an entrance into some Moslem homes.

The first of our Mohammedan friends (after our landlord's family who have no women folks here) we found by buying bread at their shop. The proprietor's wife came here because of brigands, and seemed glad of someone to talk to. Of course she had a disease, one which I unfortunately could not cure. I gave her a tonic, which she says did her good, and Mother gave her a bi-lingual Gospel. Some of the men read it and asked for another for a friend. Her small son rushes our when he sees us and tells the whole street, "Here are the people who look after sick people."

The ahung here we have not yet met, but he must be a good man, I think. A young man came in several times to listen to preaching here and then asked if we would go and teach his wife. She is from a heathen family. He has done his best to teach her all that the ahung tells them ("just like our words") of how "The Lord made men and feeds and clothes them and should be worshipped." She is pathetically willing to learn, excusing herself for her former worship of idols, etc. with "But you see I didn't know."—They do not yet see the difference between what the ahung tells them and what we teach, though they both seemed pleased with the idea that they can pray in their home "if their hearts are clean," although the children make everything such a mess.

Just now during Ramadan the ahung has a small class of boys to teach. A few have been to see us. One wandered into
my very disorganized Sunday School when I was telling about the creation and the fall. "I know all that," he said. I found that, again, it was the ahung who had taught him. On the question of forgiveness of sins he reserved judgment. Evidently the ahung said something different on that subject.

Two other boys came in last Sunday week and talked and listened for some time. We asked about their mother and were told that we should be very welcome in their home after the fast. Just now even relatives do not visit them. We did get to one house though, in spite of the fast. A young women tried to commit suicide by swallowing opium. Her husband (his father having blamed him for having made her unhappy!) rushed in to see if we could help. We went around and found such a nice household, mother, grandmother and daughter-in-law, all the intelligent capable women one has learned to recognize as typically Moslem. The girl is better. We have been in once more, but feel we must go slowly this month. They are strict about the fast, though when Mother asked if we might give the patient some strong coffee, the old father replied, "Of course, having soiled her lips like this how could her fast be accepted on High?"

Another Moslem woman has been in for medicine for her baby, which we hope will make an opening. We have been to the inn we stayed at when we first passed through here and have been asked to go again. (I could not, of course, go to inns, but Mother has, as she says, "The great advantage of being old," and can go anywhere!)

We have been careful to keep our kitchen free of pork and lard. Our landlord has always made some excuse not to drink our tea, however, when he comes to see us. His old father drinks tea and eats persimmons (we dared not offer anything else) skins and all! I think the old man is a bit lax. He came in the other day to say that his grandson had a pain (after a large night meal at the beginning of the fast!) When we asked if he might take medicine during the day, he said "But he is in pain!" But we said again that it is the fast. He replied, "He is in pain!" So he was cured and comes to see us sometimes.

This city (Tsing shui) is largely Chinese but is a good starting point for Moslem market-towns near. When we first came the gates were shut most of the time for fear of brigands. This month they are open again. Our landlord's family live not far from Chang-chian-ch'u-uan. He has asked us to go and see their women folk as soon as it is warm and peaceful. That is the Moslem center for South Kansu. Ma Shan-ren lives there (nephew of the Ma Shan ren who was killed in the earthquake). I am afraid that it is a center of trouble at present.
You see we are getting into touch with people one by one. It seems slow work, but we have been here only a little over two months and cannot expect to be without difficulties.

In regard to posters and tracts for women: very few can read and of those who can, most would, I think, be attracted by the same tract as the men. I have only one suggestion. Would it be possible to get small cards which one could give to children (the women would look at them, but children are always a good excuse). I thought of something like Sunday School cards with pictures and perhaps a text in Arabic and Chinese. I sometimes give the ordinary Sunday School cards but some are not suitable especially as many have pictures of our Lord, which may offend Moslems. Parables and types would perhaps be the most suitable subjects. The lost sheep, for instance, seems to appeal to all religions, all ages and all sorts. A few words of "ching" make a card acceptable even to the illiterate.

We use the new poster (The Messiah is the Lamb of God) as well as the former "The Light of the World". We like the smaller copy of "The Messiah is the Lamb of God" especially.

We are a long way from Mr. Harris. (He is at Sining.) It takes about as long to get a letter from him as it does from Hankow! Though we are in the same province there is still room for more Moslem workers in Kansu. I believe two young men of our mission are coming this autumn.

Miss S. J. Garland in Hweihsien, Kansu.

Mar. 9th, 1929.

We are most thankful that the Moslem rising seems to have been quelled. Things in this part of the province are more peaceful than they have been for a long time. There is much distress and need amongst the poorer classes though this district is much better off than most other parts of the province.

We have an old lady living with us whose grandson has joined the Moslems. He has tried to persuade his grandmother to do the same but she is sure there is no hope of Salvation that way and has quite made up her mind to be a Christian. She has not much knowledge of the Truth yet, but she serves as a companion when we go visiting and has already gained openings for us into some Moslem homes and has brought women here also.

Dispensary work brings Moslem women about and we have invitations to homes which we hope to follow up soon.
Miss Therese Peterson in Fancheng, Hupeh.

Fed. 23rd, 1929.

Here are thousand of Mohammedans in this city. We have some literature with a sentence or two of Arabic on the front page. I go up and down that street every day. Have given out many of these tracts. How wonderful it would be if one of these Moslems could be won for Christ.

Several years ago we had an evangelist, converted from Mohammedanism, come here to work. After a month or two he asked to go back to his former station. He said when he made the first call on these Moslems he was received all right, but as soon as they found out he had been a Moslem and now believed in Christ, a bitter spirit was shown among the Moslems, and Mr. Ma felt it was best to leave, the sooner the better.

What is Islam?

"It is at once the great surrender and the great denial,—the willing surrender of millions of human hearts and lives for thirteen long centuries to the obedience of Mohammed, the great Arabian, and the blinding of those hearts and lives by an almost total eclipse of the Jesus Christ of history through Moslem tradition."

"Across the world in Islam"
—by Dr. S. M. Zwemer.

Arabic "Sermon on the Mount".

The Scripture Gift Mission of London has graciously sent to us five thousand copies of the "Sermon on the Mount" in Arabic. The secretary has these booklets and will be glad to send copies to any one in China who will be able to use them. The postage will be paid by the Society; the only conditions being that which the Scripture Gift Mission asks of all literature granted for distribution:

1. That some account of the distribution is sent to us giving any interesting incidents which might be suitable for publication in our monthly record, "The Word of Life". Generalities are of no use for publication, particular incidents are what subscribers want to hear about, but we only want absolutely unpadded reports.

This is most important, as it is only by this means that we can inform our subscribers of what is being done with the gifts, without which we could not send out the grants.
MOSLEM REBELLION IN KANSU

2. That no writing, stamping, or printing of any kind is put on the Scriptures now granted, either inside or outside, unless permission in writing is obtained from the Secretary.

3. That the distribution is done with discretion, and undertaken after seeking direct help in prayer for wisdom and guidance.

Moslem Rebellion in Kansu.

The news which reaches us of the Mohammedan rebellion in South Kansu is most discouraging. The youthful Moslem leader, General Ma Chong-ying, has reaped terrible vengeance on both the Ku-men-chun and the villages in the region of Minchow and northeastern Tibet. The supposed suppression of the revolt at Hochow last November was only the end of one phase of the story, for the Moslem rebels instead of being exterminated escaped by forced march to the south across mountain passes 12,000 feet high, through Tibetan country, to Tachow. These Moslems are well mounted and thus able to elude any attempt to capture them by the foot soldiers of the Nationalist army. They are still going from one place to another looting and killing. From April to October of last year a conservative estimate of those killed from the revolt is estimated at 200,000. Many more have been killed since November and countless numbers have died of starvation caused by this revolt.

General Ma Chong-ying, known as the "Little General" is but eighteen years of age, but he commands the loyalty and devotion of his 25,000 followers.

Former Mohammedan Rebellions in Kansu.

Previous to the establishment of the Manchu dynasty there is no record of any religious uprising on the part of the Mohammedans. During the years from 1648 to 1862 several outbreaks occurred. But it was not until the latter year, the beginning of the reign of Tung Chih, that serious uprisings commenced. For the first two years it was fostered by a leader of ability, Cheo Chi-shih, but the command later passed into the hands of Ma Ch'ao. During the eleventh year of the emperor's reign the government troops were sent in large numbers against the rebels, and met with them in a fierce battle at San-kia-chi in the Tihtao District. The Moslems completely defeated the government troops. Following the victory General Ma gathered his troops
together and addressed them. He pointed out that the country was devastated by war, that no proper farming had been possible for seven or eight years, and that once the central government became thoroughly aroused to the situation they could no longer hope for success. The best plan was to enter into negotiations with General Tso Tsang-t'ang of the government forces. The plans were carried out with Gen. Ma being placed in command of the Moslem people. Thus ended the long conflict in 1874 in Kansu.

The second rebellion was during the years 1895-1896 when many of the Chinese troops were engaged in a struggle with the Japanese. It centered mainly about Sining. It was a series of guerilla attacks in which Moslems slaughtered Chinese and Chinese slaughtered Moslems. When the Moslems attempted to make terms they were refused until full revenge had been taken. Although the Chinese troops were able to command and control the situation, there has been a feeling of unrest until last year when the present rebellion began. It is difficult to say at the present moment, but it is felt in some quarters that the present unrest is due more to economic conditions than religious. The Moslems of Kansu lack the patience that characterizes the Chinese people in their submission to untold suffering during months and years of political oppression.

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**Hankow Prayer Meeting for Moslems.**

The April Union Prayer Meeting of the Missionary Association in Hankow on the tenth of the month was kindly turned over to the Society of Friends of the Moslems in China. There were about seventy-five people present. Mrs. C. L. Pickens led the meeting with a sketch of the rise of Mohammedanism, pointing out some of the chief characteristics of the faith, such as the five duties of a pious Moslem; confession of the creed, prayer, fasting, legal alms and pilgrimage. She told briefly of the coming of the Moslems to China by sea to Canton and Hanchow, and by land across Central Asia. Then she spoke of the distribution of the followers of Islam throughout China, how they were found mainly along the great trade routes as dealers in hides, keepers of restaurants and breeders of horses. Giving a summary of strategic centers for work, she concluded her talk. Mr. Pickens then gave a brief explanation of the purpose of The Society of Friends of Moslems. This was followed by fifteen minutes of earnest prayer for Moslem work and workers, especially those in China. The topics for prayer were suggested by many in the group.
An informal tea and display of material used in Moslem evangelization was held in the home of Bishop Roots. A good number of copies of the new "Primer on Islam" by Mr. I. Mason were sold and several new members joined the Society. A number of those present were so interested in visiting the mosques in Hankow that two tours were arranged for the following week.

It is all a barometer of the keen interest which is taking hold of the missionaries in China to bring the Gospel to the Sons of Ishmael.

We have recently received an interesting little news-sheet published by the Society called "The Friends of Arabia" and note that the six missionaries supported by these friends are working in and around Hillah, Mesopotamia. Various groups of praying friends, whose bond is their desire to see the gospel brought to Arabia, form the Constituency and their working basis is "Obedience to Christ's Command to preach the gospel and Faith in Him to supply material necessities."

Chinese Translation of "Primer on Islam"

It is with great joy that we are able to announce that Mr. I. Mason, F.R.G.S., is beginning to translate into Chinese the "Primer on Islam". There has been a cry for just such a book. Our Chinese Christians want something which will help them to understand their Moslem neighbors and at the same time give the help needed to develop that Christian friendship with Moslems which will lead the Moslems to Christ. We are very grateful to Mr. Mason for doing this, for we feel it is meeting a need long felt in China. We hope the book will be ready sometime this fall.

For Prayer.

Let us pray for the speedy conclusion of the Moslem revolt in Kansu, that there may be no more needless loss of life.

Let us pray for the work in Sining and the country round about, that Mr. Harris may soon be able to itinerate and carry the Gospel to the Moslems in the small places.

Let us pray for Mr. Mason as he goes about his work of translating the "Primer on Islam" into Chinese.

Let us praise God that there is another worker being especially set apart for Moslem work: Mr. C. G. Edwards who is to join Mr. Harris in Sining.
Have Faith in God.

I have been re-reading Miss Trotter's lovely booklet "Cherry Blossom." She speaks of the sudden way in which the cherry blossom appears on the trees. "A week ago, up here, in the hills, they said one day, 'A cherry tree is in bloom.' The day after whole orchards were snow-white. Who can tell which tiny movement is the precursor of blossom-time in the bare trees of Islam? Some act of faith on our side, like a grain of mustard seed for smallness, may suffice to set free the life current, and the marvel of spring-time in the Moslem World will stand revealed, through 'the unknown reserves of the Divine resources,' the infinite wealth of 'the undiscovered in God.' Surely the present, as we face this difficult situation with these young believers, is a fitting time for an 'act of faith' on our part. 'And Jesus saith unto them, Have faith in God. For verily I say unto you, that whatsoever shall say unto this mountain, Be thou removed... and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.'"—From the Fellowship of Faith for Moslems—Occasional Paper.

New Members.

Mr. Lawrence Choate Washington, D. C., U. S. A.
Mrs. Lawrence Choate Washington, D. C., U. S. A.
Miss Elizabeth Entwisle Washington, D. C., U. S. A.
Mr. F. Kilner Washington, D. C., U. S. A.

The Membership fee of the Society is $1.00 (4 shillings) a year or $10.00 (£2), for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, Jr., Secretary, American Church Mission, Ichang, Hupeh, China. If you are in or near England, send to Mrs. Oswald Chambers, 45 Church Crescent, Muswell Hill, London, N. 10. If you are in America send to the Secretary, Moslem World, 156 Fifth Avenue, New York.

Edited and published by Mrs. C. L. Pickens, Jr., American Church Mission, Ichang, Hupeh, China.