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Society of Friends of The Moslems in China

Vol. XII No. 1

January 1st, 1938

Confidential.
Reflections

"I NEVER could accept the premises of some who claimed on the one hand that Islam was good enough for these people; or on the other, that God could not show them the beauty and surpassing wonder of His Son’s life and death, because they were not capable of understanding and appreciating it. Or again, I could not believe that Moslems would inevitably refuse to accept when they did understand. My later experience, when many had suffered much to follow Christ, gave the lie to all such ideas."

"So throughout those years of alternate hope and despair, of success and disappointment, health and sickness, the optimism of Christ became our sheet anchor. I have continued to believe, when critics and even experience seemed to prove that one was a fool, that He will reign, and will yet establish His Kingdom in Moslem Nigeria, perhaps through us, perhaps through some from among the people themselves."

Extracted from "Reflections of a Pioneer."


Slavanka 1937

Ever since the Slavanka Conferences commenced I have been deeply interested in them. Reading of them in the Fellowship of Faith for the Moslem—Occasional Paper has aroused in me the tremendous possibilities in such a gathering of Christian leaders working for the evangelizing of the Moslem World. It was, therefore, the realization of a great dream when I spent five days in early June at Southbourne, on the South Coast of England, in ideal weather.

As a fit introduction the night before the conference I stayed with Mr. Isaac Mason in his lovely home in Worthing, near Brighton. We spent a very enjoyable evening talking over the problem of Moslems in China, and especially the prospects of his revising Mr. Marshall Broomhall’s, Islam in China. May we sustain him in prayer in this very necessary and important task.

Slavanka was the House of Prayer, ruled by giants who serve before the Lord. Truly the wall of Islam cracked under the pressure of the petitions to God by those who attended. I have never heard more earnest prayer.

Then too the fellowship with workers in a common cause from the Sudan, North Africa, Egypt, Turkey, Persia, the Northwest Frontier and China was next in leaving its impression upon me. These places are more real to me than ever before. The problems are more clearly understood. The hopes and fears so often rang
similar to those of many of us. When we were led to see the larger problems there was a spirit of encouragement for the task ahead, sometimes not so noticeable in the detailed stories of a defeated brother.

It was a real thrill to be again with Dr. Zwemer and hear his messages of triumph. His encouragement to push forward in spite of the difficulties put new life into most of us. The Moslem world never so large in its continued missionary zeal, never so small in its accessibility nor so responsive to the Christian Gospel was put before us as a real challenge to our faith.

There were many fine addresses well covering the Moslem World from the East India Docks of London to the highway of Kansu.

China was represented by Miss Olive Botham, our English Secretary; Mr. A. L. Keeble, whose excellent address is recorded in this number; Miss Muir, who long ago tramped the roads of Northwest China; and the Secretary. For the occasion of a China picture we included Dr. Zwemer because of his several trips through the Republic.

Mr. and Mrs. Gordon Logan deserve tremendous credit for the gathering together of such a group. May their work in the Fellowship of Faith for Moslems continue to bless and inspire the Moslem field.

C. L. P.

**Pastor Hsi on His Way to Sian**

"On the way Pastor Hsi seems to have met with a military mandarin, a Mohammedan, who was traveling in the same direction. Pleased with the scholarly stranger, this man made many inquiries as to his connections and the object of his journey. When he found that Hsi was a doctor, prepared to undertake the cure of opium-smokers, he promptly confessed that he himself was a slave to the habit, but most anxious to be free. With this object in view, he befriended Hsi on their arrival in Sian, and materially helped him in securing suitable premises. Then, in spite of the difference of their religious opinions, he put himself into Hsi's hands for treatment; and in answer to prayer his case was successfully dealt with. This favourable beginning did much to ensure success, for the mandarin was well known and had many opium-smoking friends."

Mrs. Howard Taylor, *Pastor Hsi*, p. 259
Answered Prayer*

"It will encourage those who have been remembering the Moslems in China to know that prayer is being answered. We have before us a letter from one who contributed an article to that issue telling us of two Moslems who have begun to show deep concern about the Gospel. One of these men first heard of Jesus Christ as the Saviour of men from the late Dr. George King. Now he has joined the writer of that article in definite prayer for the forgiveness of his sins. He has also prayed with him for the salvation of his family. He is trying to get his son removed from a Moslem school, lest that might be impossible later if he confessed Christ. The other enquirer is a well-read Ahung, who has borrowed an Arabic New Testament. Whenever he visits the Mission station for help on what he reads, he comes with this Arabic New Testament hidden up his sleeve. Let us remember these and the many other secret enquirers"

Notes on China at "Slavanka"
June 16th, 1937

The largest Moslem population is situated in the North West, and there we still appreciate the mathematics of salvation — "joy shall be in Heaven over one sinner that repenteth"; we still count our converts by ones. Scattered throughout the whole of the country there are at least 10,000,000 Moslems, and they make up one fortyeth of the entire population. There is at least one mosque in every one of the largest cities, and there are 23 in one city alone. The numbers of Moslems increase as we go North and West, and in N. W. corner of China they compose one third of the population. In Kansu (including Ningsia and Tsinghai) there are 2,000,000 Moslems. As in other parts of the world, many people living in China are just finding out that these Moslems exist. One lady who had lived in one city for years didn't know there were 25 thousand Moslems in her own city. In Central and South China the Moslems are not so distinct from rest of populace—they are just 'non-pork-eaters'. As we go North and West the line of demarkation between Moslems and ordinary Chinese grows more distinct, both as to their religion and also facially. Their features show that they are descendants of Arab settlers, who came to China years ago. In the North West of China the Moslems have the political power. Five years ago Nanking only held dominion over the pieces of ground round about the city, but there was a tremendous 'drive' through China, and now the Central Government actually controls four-fifths of China. The Moslem Groups in the North West are the only autonomous groups left in China. The

*From China's Millions, June 1937*
Government made tremendous efforts to get them cleared up. During the last two years big Communist armies have made such attempts; and an army from South China of between sixty and seventy thousand Communist soldiers entered Kansu about six months ago. The Moslems there have now finished off the Communist armies, and still hold the political power in North West China. So we Missionaries in the Northwest have to contend not only with the fanatical side of Islam, but with the political power of Islam.

We have to contend also with a mixture of tongues. One scribe, who came from Samarkand, is still using Persian. Then, there is a Mongol-speaking Tartar group. There is no one ministering the Gospel to them.

Though Moslems had political power, all sub-officials were Chinese, as formerly Moslems didn't trouble to learn the Chinese language, but now we have Moslem schools and Moslem officials. Their own motto is—"Once a Moslem, always a Moslem". The only compliment they give us is that they say: "The Moslems have got the right religion, but the people are no good. Christianity is no good, but the people are fine".

The Moslem Forward Movement is a means of consolidating their own religion. There are over 100 Converts from Mohammedanism in Central and East China. I believe that number can be added to. (When evacuated from Kansu, a Missionary went into Moslem homes there to preach to Moslem women, and found Moslems and Chinese mixed).

A Moslem girl of 15, whose parents wanted her to have best schooling that she could have, came to a missionary school. She was a very shy girl and never talked in school. They studied the Gospel of St. John. At the end of term exam. the Missionary saw that the girl had a wonderful grasp of the spiritual meaning of the Gospel. She left and when she couldn't come she wrote a letter: "I was a sinner, like a sheep going astray. Now I have found my Shepherd, and if the wolf comes . . . My joy is everlasting. 1. John, I v. 9—1 have confessed my sins to the Lord and so I am saved . . . Now I want a chance to witness." She was baptised. She wanted to confess the Lord and witness for Him, and to go to train in a Bible School in Shanghai. She was not allowed to do this, so she taught in school in Shanghai to save money to pay for her training. She won't take money from the missionaries as she doesn't want to involve them in trouble with her parents.

In Chinese Turkestan there are Swedish workers labouring under great difficulties. The Russians also have a hospital there. Pray for the town of Aksu. An old Swedish lady has worked
NOTES ON CHINA: AT "SLAVANKA"

there for thirty years and sown the Gospel in tears, but no one dared to come out. Mr. Hunter was working alone in the North West six years ago. Mr. and Mrs. Hayward are in the Capital of Chinese Turkestan—working, 'under observation'.

There are Russian Churches in N. Chinese Turkestan. Could we pray that these people will be stirred up to send out some of their number to preach to all the tribes around? The Russians have gone to the first big city over the Chinese border in the Northern part of Chinese Turkestan. Everything has become Communised.

In Kansu there have only been ten Moslems baptised. Yet there has been a big drop in the numbers of pilgrims going to Mecca.—The shipping companies are feeling this drop; but many sixteen-seater 'planes are fully booked up every year by Moslem pilgrims from Kansu to Mecca.

Six years ago there was just one couple definitely set aside for Moslem work in Kansu. Now there are five couples and one single man, but these few are the only Missionaries definitely set aside for Moslem work, and they have to work alone—because a Chinese native might be a hindrance instead of a help in working amongst the Moslems. There ought to be 130 Missionaries in proportion to the number of Moslems. But the Lord is working.—There is a young Moslem priest who came to the Missionaries in secret once too often, and he and his wife were taken away bound. He escaped and got away. He is still alive, and witnessing for the Lord in another district. Another man who was saved was drugged by the Moslems, but they didn't manage to carry him off. Some lepers were to be baptised and he asked if he could confess his Lord during the baptismal service. About two months afterwards, this service was held in Church and he was baptised. His brother disinherited him. He went back and is witnessing among them and the Lord has upheld him. One Moslem convert was turned out from the leper colony and they threatened to kill him if he asked for baptism. He left the colony and went about begging. He came back later, and one of the Tibetan Christians stepped forward and offered to protect him, and they allowed him to live with them. He was baptised last Spring. Then there was an old man of 60, who was very badly persecuted simply because he had gone into a 'praying tent' on 3 nights.

In Japan there is a community of Moslems in Tokio.—An Ahung had to flee across Asia once along with a group of other Russian Moslems. Five years ago they opened a mosque in Tokio and a young Japanese became interested in this Ahung and linked himself with the Russian Moslems. He began a printing press and issued Moslem literature from Tokio. Later he left Japan as
he wanted to go through Asia. He got to Kansu, where he spent two long periods in prison. Before he went to prison I gave him a New Testament, and afterwards he made a partial confession of faith before the Moslems; but he and the son of one of the Missionaries were killed by bandits. He told me that three things had turned his heart to God.

1. At the Annual Sacrifice he had enquired about the perfection of the lamb for the sacrifice, and he was told that experts had examined it and pronounced it to be without blemish. He said “How can you be sure?” and the thought troubled him that if the lamb did happen to be imperfect the sacrifice was unavailing.

2. He had been told a special password which he had to say to get into Heaven, and he couldn't remember this password.

3. He felt very much alone while in prison, and he couldn't speak the language of his captors. He wanted a God he could speak to. He was ready to know the God we love through the Lord Jesus Christ. Luke I, v. 35. “therefore also that holy thing which shall be born of thee shall be called the Son of God”. That is the “stumbling block” which we have to present to Moslems. The Lord Jesus Christ as the Son of God; “but with God nothing shall be impossible.”

A. Leslie Keeble

“Miss Cable was not long back from the stern and weary journeys along desert roads, where she had seen dead men’s bones and ruined homes, fearful evidences of terrible happenings and of man’s inhumanities to man. But she had found the mosques rebuilt, and the Crescent standing out against the deep blue sky. To her the Moslem call to prayer was a moving experience. If only the Church of CHRIST had another cry as persistent! From China’s Millions”, June 1937.

“I understand much more than I did before the extreme unnaturalness in the position of an unmarried girl in Egypt, but the problem of suitable partners for girl converts from Islam is very great. Christian-born families will not believe in them or accept them, and for convert young men suitable employment is difficult indeed. And the girls themselves are exacting, expecting the outfits, jewellery and furniture their Moslem wedding would have provided. The binding influence of family and custom is another great problem of which I am more aware. How to ensure the converts being able to discriminate between the advisable and the unnecessary of their old ways and how they may really become the new creation in Christ Jesus, are matters for persistent believing prayer and working. A very superficial view of sinning is another
NOTES ON CHINA AT "SLAVANKA"

point—the importance of humility and holiness and honesty and truth—but do we not find these very points stressed to the Ephesian Converts in Chapter iv. of that Epistle?"

J. S. Jameson.

"The question arises, How is it that the Moslem world has been so long without an adequate presentation to it of the Christian Gospel? It is of the essence of Christianity to be missionary. But, of course, this is true only of real and vital Christianity. It is of the nature of a tree to bear leaves and flowers and fruit; yet under certain conditions the last may be absent, and sometimes all three because of an unhealthy condition. So, as we regretfully see, has it been with Christianity during much of the thirteen centuries during which it has been in touch with Moslem people. Early Christianity in the East had neither a strong nor a healthy growth. Christianity in the West was farther removed from the Moslem problem geographically and had its own missionary task in Europe."

Charles R. Watson in What is This Moslem World, p. 145
One of the books for last year's Mission Study Course.

"It is significant at the outset to notice that Mohammed designated himself by two words borrowed from the Scriptures. One was borrowed directly from the Hebrew form—NABY—and was intended to rank him with the Old Testament organs of revelation, the prophets of that dispensation. The other—RASUL—was the translation of the New Testament word which we render apostle, and was equally intended to class him with the organs of revelation in the Christian Church."

H. P. Smith: The Bible and Islam, P. 9.
Stele To Pu Ha-ting
Yangchow.

(This is another Moslem tablet witnessing to the early widespread diffusion of Islam in the Empire. The Kumbei in which it is found is a very lovely one on a hill across the Grand Canal from Yangchow, Kiangsu. The tomb itself is anything but Chinese; being typically Central Asian in its rectangular pyramid style. It is highly decorated in colors and is covered by a cupola. There are several other tombs here and in the city across the Canal that would bear studying in the interest of Islamic history. C.L.P.)

"Pu Ha-ting, a sage from T'ien Fang (Mecca), noted for his high state of virtue and personality and reported to be the 16th descendent of Mohammed, came to Yangchow during the reign of Emperor Hsien Hsun (1265) of the Sung Dynasty. At that time there lived in the Dragon King Temple in the east of the city an old monk named Hwa Hsien who was famous for his performance of magic. The monk, challenging the sage for rivalry, was defeated and consequently fled.

"After a short time the sage went home to the West too. After 3 years he, however, returned to China again and travelled as far as Tientsin and Taku, where he boarded a junk and reached Yangchow in one night time! Having anchored at the shore, he was found dead when the junkmaster tried to awake him. It was on the 23rd day of the 7th month in the 1st year of Teh Yiu (1275). This case was immediately reported to the magistrate named Yuen who, realizing that he was an extraordinary sage, buried him here.

"Early in the Ching Dynasty pirates attacked Yangchow from the sea. Anticipating a large treasure of precious stones, gold or jade hidden under this grave, they opened it but alas furious flames of fire broke out. Many of the pirates were burnt and took flight. The grave-keeper saw nothing of a skeleton in the grave but only a Sacred Book, hat, shoes, fan and stick.

"Ever since the Sung Dynasty the propagation of Moslem teaching has been weakened, as water always finds its lowest level. Had not the sage shewn mysterious signs which have aroused once again the interest and belief of the people, one can hardly tell what would have become of our religion. May the sage come from God as his representative and like a great general be a defence for our religion.

"Written by a member of the Moslem Religion during the 1st few days of the 6th month in the 34th year's reign of Emperor Kwang Hsü (1908)
Carved on stone by I-Ma-Mu of this Moslem Temple".

TRANSLATOR. P. C. LOW.
Sidelights on Introduction of Islam into China*

Evidence from Historical Records

The Laural Hills area, the site of the Canton Muslim cemetery, is in dispute. For over one thousand years it has been the burial place of the Muslims. The local Muslim Association has filed a Civil Suit petitioning for positive recognition of their time-honoured right over the land. The following extract from 'The Chinese Repository' published in 1857 is a piece of formidable historical evidence in support of the Muslims' claim. Some light is also thrown on how Islam was introduced in Canton:—

The Hsiang Fan, or Echoing Tomb, a Mohammedan mosque and burying-ground near Canton is situated about a half mile from the northern wall of the city, on the road leading to the village of Tsung-hwa, just beyond the station-house of Tsau-chang sin and the bridge of Liuhwa, on the confines of the suburbs of the city. The whole covers an area of about one-fourth of an acre, and is substantially built of brick, presenting a pleasing and rural appearance from the cleanliness with which it is kept, and the stately cotton and other trees growing within its enclosure. The visitor enters a narrow vestibule, and thence by a side-door into a paved court, about fifty feet square, in the middle of which is a raised pavilion furnished with benches and tables for the convenience of visitors. On the west side of the court are two open rooms raised three steps, one of which is matted and used for reading the Koran and prayers, the other is furnished with seats. On the east side, is a sitting-room and a lodging-place, and in the opposite corner, adjoining the matted room another bedroom, all of them for the accommodation of those who serve. The water for the ablutions of the worshippers is drawn from a well in the court, from which it is to be inferred that the number who collect at a time is not very great.

Burying Ground

Separated from this court by a brick wall, is the burying ground; in its centre is the principal tomb, a solid brick building twenty feet square, and covered by a dome; on the right are two graves, sheltered from the weather by a roof. In the partition wall are three wooden gate-ways arranged in the Chinese style of a large centre and two side doors. Over each is a text from Koran in Arabic, and an inscription in Chinese. In the middle is the inscription "Stop and admire his high fame;" and on the side doors are the phrases "The gate of the virtuous," and "The borders of the upright." On the inner sides are written "A deposit of glory".

*From the Moslem Paper The Sunrise, June 13, 1936.
and "A collection of lights." These gates are to be opened when one of the faithful is to be buried; the enclosure contains about thirty graves, built in a foreign style, covered with mortar, and destitute of inscription.

**A Significant Epitaph**

The domed tomb is matted, and prayers are read by the side of the grave; it is a plain brick sepulture, destitute of all writing as are the walls of the building; a careful scrutiny shows some freestones built in the walls with what looks like Arabic inscription, cut upon them. The two tombs under the shed and the large one in the dome, together with the paved walk leading to them, have all been built or repaired within the last twenty years by subscriptions among the Mohammedans of Canton. The tomb on the left is erected in memory of a foreigner named Shems-du 'Adin, who died at Canton in the second of the month of the year 1190 of the Hejra (A. D. 1776), aged 87 years; the epitaph also states that a person named Saad Eb'n Abi Wikas is the man who reposes in the dome. The Chinese part of this epitaph differs both in respect of names and dates from the Arabic, but further data and inquiry may probably reconcile them; it reads thus:

"The Hajji Meh-eh-muh-teh (Mohammed) specially came to visit the old tomb of the former worthy in August 1750 (Kienlung, 14th year, 8th mo. 26th day), in the month Dsu'l-kadah; and in Aug 1752 (Kienlung, 16th year, 8th mo. 29th day), in the month Dsu'l-kadah, he died. The former sage, named Omrah died in the 3rd year of the Emperor Chingkwan of the Tang dynasty (A. D.), 629 in the year called Keh-li-fah (Caliphate?) in the 27th day of the month Dsu'l-hejjah.

We have no information that explains why the person here called Omrah, or Ngau-meh-lih, came to Canton. His arrival in China only seven years after the Hejra, if solely for missionary purposes, indicates great confidence in the new faith he came to propagate."

The following extract from the Statistics of Kwangchau (Canton) throws some light upon the matter:

"When sea-going vessels began to resort to Canton in the Tang Dynasty Mohammed, the king of the country of Medina, belonging to the Mussulmen in western parts, sent his maternal uncle, Suhapsai (Sahabi), a foreign priest, to trade in China. He built the Plain pagoda and the Hwai-shing Monastery and they were hardly finished, when he suddenly died, and was buried in this region."
Echoing Tomb

The Mohammedan Tomb, or Hwui-hwui-Fan is situated beyond the northern gate of Canton. It was erected in the third year of the Emperor Chingkwan (A.D. 629), the sepulchre being built dome-shaped, or like a hanging bell. When people enter it, their words re-echo, moving for a time and then stopping; from whence people usually call it the Hsiang Fan, or Echoing Tomb. From the time of the Tang dynasty to the present day, more than a thousand years, the villagers have feared and respected it, and have forborne to cut wood near it. In the reign of Chiching of the Yuen dynasty (A.D. 1341-1367), Liu-sah-tu-la and seventeen other families resided in Canton, and took care of the monastery and the tomb. Towards the end of the Ming dynasty, it was ordered that a Mussalman; invested with the hereditary rank of lieutenant, should reside at Canton, because the soldiers and people of this sect daily increased. Every clan annually resorted to the Echoing Tomb to reverently worship and rehearse their canonical book, which custom has been handed down even to this day without change; and whenever co-religionists come from the western countries they all accord therewith, and those who sail the ocean, myriads of li (Chinese mile) to Canton, consider it decorous to visit this tomb and worship at it: even the highest and most honourable among them, when they approach crawl on their hands and kneel before the doors to evidence their unfeigned respect."

N. A. Ghafoor Sufi of Canton

Hannen Swaffer In Woking*

"Confraternity," the combining of leaders of all the religions in the World, was the subject of a Meeting held at the Mosque, Woking, on Thursday, 27th May, at which Hannen Swaffer, the Rev. Elliott, and Mrs. Sinclair Stobert, were present.

Being the leader of Islam, Afta-bud-din Ahmed (Imam of the Woking Mosque) presided over the gathering.

Mr. Hannen Swaffer opened his remarks by criticising a hymn he had been taught in childhood, in which people of other religions were called infidels. He gave the numbers of religions in the British Commonwealth, and pointed out that there were 110,000,000 Islams and only 80,000,000 Christians.

*From Woking Review
Therefore he looked forward to the time when the Coronation could be equally participated in by all other religions. He admired the spirit of the Muslim in the East, a spirit, which could not be found in so-called civilization. The Islam definition of philosophy and culture was sounder than that of Christianity.

He then denounced the often repeated lie that a Muslim does not recognize the Soul in Woman.

We (Christians) should cease sending Missionaries to the East, because the East, and rightly so, were sending missionaries to us. In this connection he regarded the gathering as historical.

Even the blackest Negro had a sounder philosophy of life than that preached by the Christian through the Trinity Doctrine. He referred to the second Commandment (Thou shalt not make to thyself any graven image) and pointed out that it was observed more closely in Mosques than in Christian Churches.

King of Egypt Visits the Mosque

Young King Farouk of Egypt paid an informal visit to the Woking Mosque on Friday, 28th May. He was received at one o'clock by the Imam (Afta-bud-din Ahmed) and proceeded into the building to participate in prayers.

After this he had refreshments and returned to London. A distinguished company was present including: Hassanein Pasha (Governor of the Royal Household), Hakki Bey (Charge d'Affaire of the Egyptian Embassy). Ishmail De Yorke (Chairman of the British Society for Muslims), and Members of the Royal Household.

News from the Field

Sining, Tsinghai

"Islam is the greatest call the Church ever has had, or will have, to look to Him Who is invisible." So wrote Canon Gairdner and the words are true to-day in Kansu. While the heart longs for conversions to Christ from among the Moslems, to me the heartbreaking of the work lies in the Chinese Church and her lack of response to Calvary and Pentecost.

My own stay here was lengthened out to three months from one cause and another during which time I had various opportunities of service. In the Hospital we had a ward of Communist sick to whom we preached daily. The out-patients gave opportunities of conversation with Chinese and Moslems and I also visited some ahung in the mosques near-by.
My stay in Tsinghai was under two months but I had good journeys among the Moslems in this time. On the first of these I spent several days in Lotu and Hualung seeking to encourage the Christians there. While travelling I had opportunities of witness in several Moslem villages and was able to visit a district on the Yellow River where there is a colony of Tibetan-speaking Moslems. There are no inns but I met an old Moslem coming from noon prayers who kindly allowed us to stay in his home. He knew very little Chinese and the members of his household less, but that evening his brother came around and as he had travelled more widely and acquired a good Chinese vocabulary we spent an interesting evening on the "k'ang" discussing their history, Islam, and the claims of the Lord Jesus. As far as I could ascertain they are the descendants of Salars from far away Samarkand in Central Asia who worked for Tibetan land-owners, took Tibetan wives, adopted the Tibetan language, but retained Islam and prayers in the Arabic tongue.

At the beginning of April I left for another trip among my old haunts in the north country visiting Shangwuchuang and Tatung-hsien. In both of these places and in Moslem villages by the way good groups listened to the preaching.

Leonard Street

July 1937.

Tsingshui, Kansu

Then perhaps in the hottest weather we may visit the Moslem towns in the cooler uplands. We shall feel more free for this important Moslem work when a good church is founded here. In the meanwhile, pray for our friends among the Moslems, some of whom have the Bible and are reading it. May the Word work powerfully in their hearts.

Arthur Saunders

April 30, 1937

Taikang, Honan

Recently we had our Women's Short-term Bible-school here for two weeks when I had a class of women with an average attendance of about forty women, Christians and interested ones. I was rather amazed to discover that some days nearly half that number were Moslem women, some already definite Christians and others interested enough to come for Christian teaching! On enquiry I find that most of the Moslems in the connection here are in some way connected with the same clan as our ex-Moslem Elder and this no doubt makes it easier for them than if they were from different clans for they can make a fairly solid group: The Elder seems quite a spiritual man and gives the Christian Message with
NEWS FROM THE FIELD

no uncertain sound. I want to find out more about the Moslems here, they have me puzzled in that they apparently seem almost indifferent regarding the fact that so many are showing interest in Christianity and it is no uncommon thing for Moslems to be baptized. There are three mosques here for this fairly small city so one would expect more religious zeal. It is not easy for me as a woman to make enquiries and fish out information though.

Ivy M. Dix

April 6th, 1937.

Multum in Parvo

Islam in China, which has proved such a valuable mine of information for workers in China has long been out of print. It now is over 35 years old. Mr. Isaac Mason, F.R.G.S. is considering a revision of this book or possibly an entire new publication. Please send to him or the Secretary your corrections and suggestions.

The Secretary and Editor and their family are now in the U. S. A. after a most delightful trip of four months, nearly half of which was spent in England and Scotland. It was a splendid opportunity of meeting many friends there and especially of meeting with those who are active in Moslem work in other parts of the world.

On the morning of August 6th the Secretary had the privilege of addressing a local group of the Fellowship of Faith for Moslems at Woking in Surrey. A number of missionaries from other Moslem lands were there.

The Editor was able to attend the Keswick Convention this year. It was a time of great blessing. She had the opportunity of presenting the needs of Moslem women at one of the meetings. Contacts were made with missionaries and others who were interested in the problems of the Moslem Lands.

The Secretary and the Editor are making every effort while in America to present the needs of the Christian work among Moslems in China. They welcome every opportunity to speak.

The Secretary is seeking permission to return alone to Hankow early in the New Year.

On July 14th the Shanghai Hua Mei Wan Pao (Chinese American Evening Paper) published an article, "Why Mohammedans Don't Eat Pork". The next day Moslems called and demanded a retraction, which the editor refused to consider. Later about thirty men went and wrecked the office of the paper. Three hours later representatives of the local Mohammedan community appeared at the office, expressing regret over what had happened and said none of the important Moslems had anything to do with it.
New Members

Mr. S. A. Agassiy
Miss Effie Bentham
Rev. W. A. Rice
Miss A. L. Russell
Mrs. Swift
Mrs. Wade
Mrs. Watson
Mrs. Wood

Southampton, Eng.
London N. W. 8.
Bristol, England.
Muswell Hill, London.
Bath, England.
Aberdeen, Scotland.
Muswell Hill, London.

For Praise and Prayer

Let us praise the Lord for the interest in the Gospel Message amongst Moslems in Taikang, and praise Him for the ex-Moslem Elder who boldly witnesses to his new Faith.

Let us give praise for the witness amongst the Salars—may many among them be converted to become in turn Christian missionaries to the Tibetans and Moslems amongst whom they live.

Let us give thanks for the “Slavanka” Conference and the Fellowship of Faith and the many prayer groups—who, as Aaron and Hur upheld the arms of Moses, are strengthening and sustaining those facing the battle.

Let us pray for all our workers in China—that they may be guided and strengthened during these grave and serious troubles.

Let us pray that God may keep our Chinese Editor and his family through the turmoil in Hankow.

Let us pray that the work amongst Moslems may not be hindered or destroyed because of wars and rumors of wars.

Let us pray to the God of Peace and the Christ of Love and Kindness that peace may again reign in China.

The Membership fee of the Society is $1.00 a year or $25.00 for Life Membership. Outside of China it is U. S. $1.00 a year or U. S. $10.00 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, 3 South Portland Avenue, Ventnor, N. J. In England send to Miss Olive Botham, Secretary, The Willows, Old Woking, Surrey.

Edited and published by Mrs. C. L. Pickens, Jr., 3 South Portland Avenue, Ventnor, N. J.