FRIENDS OF MOSLEMS

The Quarterly Newsletter

Let Us Pray It Through! 18
Dr. Zwemer's Travel Fund 18
Meeting of Executive Council 19
S. F. M. English Committee I. Mason 20
What is Islam Ying Kwang Yu 21
Chinese Mediaeval Notices of Moh. E. Bretschneider 23
Review of Moslem Mag. & Books
Mohammedan Voice I. Mason 26
Yueh Hwa I. Mason & S. Wei 27
Moslem Teaching I. Mason 28
News from the Field 28
Taikang, Sinyang, Lanchow, Hweihsien, Sin ng.
Literature 31
For Prayer 32

Society of Friends of The Moslems in China

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Confidential.
Plans are going forward for Dr. Zwemer’s visit to China this summer, D. V. A cable has just been received setting June 19th as the date of his arrival in Shanghai. There will be a three weeks visit to Lan-chow, Sining and Hochow in Kansu before the Eastern Conferences. It is hoped also that Dr. Zwemer will be able to hold short meetings with Christian workers in Central Honan and Sian, Shensi. These will be on his journey to and from Kansu. We cannot give exact dates as we had hoped, for we still pray that Dr. Zwemer will be able to arrive in China two weeks earlier. When the dates are finally determined a circular will be sent to the China members. We hope the meetings will be evenly enough distributed to allow all to take part in the groups. The tense situation in the North, however, points toward the impossibility of a conference in Pei Tai Ho.

You have all received a copy of the letter as printed below. The response has been most generous, but we still need help. We believe the necessary amount will come. The Kansu trip before the Conferences will give Dr. Zwemer a clearer understanding of the situation in China and help him to better guide us in a united program. Let us make his visit the beginning of a new program in which we present an active sympathetic witnessing to the Hwei Hwei. Above all let us pray it through!

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Dr. Zwemer’s Travel Fund.

The latest word from the Rev. Samuel M. Zwemer D.D. is that he is coming to China this summer provided his health continues to improve as it has been doing. Let us pray diligently that nothing will prevent his coming this year. China has never
been more prepared for the visit of one who is a leader in Christian evangelism throughout the Moslem world. The number of those who are actively interested in Moslem work in China has never been greater; the places occupied by full or part-time workers have never been more widespread, nor has the interest on the part of the Moslems themselves for a change ever been more manifest. Let us make Dr. Zwemer's visit to China a time of strengthening for a united approach toward our Moslem neighbors.

The tentative schedule of the summer conferences follows:

- Pei Tai Ho: July 12-16
- Mokansan: 21-24
- Kuling: 30-Aug. 6.

These three regional conferences in the East are making his journey to China financially possible. There are other expenses which will be incurred on such a trip, especially during a journey to the North-West. As he has recently undergone a serious illness and the length of his visit is somewhat curtailed, the desired trip to Kansu will necessarily be strenuous and hurried. We, as a Committee, feel that Dr. Zwemer should fly both ways between Sian and Lanchow. We need the help of those who wish to make his trip a real blessing to China. There are those who would give but cannot. But we appeal to those who are able to make a contribution toward defraying his travelling expenses in China. Any surplus money will be accredited to the work of the Society. Let us all pray for spiritual blessing and clearer vision from Dr. Zwemer's visit.

Meeting of Executive Council

February 9th, 1933

The annual meeting of the Executive Council was held under a more normal condition than that of the previous year. Messrs M. H. Throop, G. W. Gibb, G. W. Shepherd, H. S. Wei and C. L. Pickens were present. The Rev. E. J. Mann, Superintendent of the C. I. M. work in Kansu, was cordially welcomed as a visitor. The Rev. G. W. Gibbs was given a hearty welcome as the newest member of our Council.

The Secretary reported that during the year 1932 fifty new members came into the Society, bringing the total up to 230. The distribution of literature amounted to 69,977 books, tracts and posters at a value of $321.51. A trip to Chengchow and Sian was made by the Secretary in July. Both this trip and the Kuling Conference were reported in the October Friends of Moslems. The Secretary believes the Society should feel encouraged by our progress during the year and therefore should be inspired to greater effort in the future.
Mr. Sheppard reported that the British and Foreign Bible Society had reprinted St. John’s and St. Matthew’s Gospels in Arabic and Chinese.

Dr. Throop presented a translation of a new book, New Freedom, sent to us by the Central Literature Committee for Moslems in Cairo.

An offer from London through the Central Literature Committee for Moslems has been received to finance the translation of Professor Levonian’s Tracts.

Dr. Zwemer is to address Pei Tai Ho, Mokanshan and Kuling Conventions. These conferences are making it financially possible for him to come to China. We as a Committee wish him to visit as many Moslem centers in China as he will be able to do. We hope it will be possible to revisit Honan, and to go to Sian and Kansu as well. We will offer all the help we can to make his visit a blessing to China. The Secretary was instructed to prepare a letter to ask for contributions toward Dr. Zwemer’s travel in China.

As the “Primer on Islam” is nearly out of print, and the demand for such a book will be great this summer, the Secretary is instructed to revise and enlarge the book to make an up-to-date handbook on Islam in China today.

A letter was read from Bishop Molony sending his greeting to the Society. The Secretary was requested to send a message to him, thanking him and to express our appreciation of the splendid work he did in starting the movement which led to the founding of this Society.

S.F.M. English Committee

A few of our members now in England met together at Muswell Hill, London, on Jan. 28th, to talk over ways and means of interesting more people in England in our Society and its work. Various suggestions were considered, and a small Committee was appointed to represent the Society, and promote its interest in such ways as may open. Those appointed were Mrs. Oswald Chambers, Mr. & Mrs. Isaac Mason, Miss Olive Botham, and Mr. Ernest Hudson Taylor.

A few days later, at a day of prayer in connection with the Fellowship of Faith for the Moslems, several from China were present, and Mr. I. Mason was invited to speak for China. He told of the rise and progress of our Society, and the work before it. It is felt to be desirable to establish some link between our
WHAT IS ISLAM?

Society and the Fellowship of Faith, which now has about 800 members scattered throughout the world. The matter is under consideration, and meanwhile we can all rejoice that so many are uniting in prayer and work for the Moslem world,—including the millions in China.

*What is Islam?

(The following is a very brief account of Islam, and some of its teaching. For further details, please write to the Imam of the Mosque, Woking, Surrey, England.)

Islam, the Religion of Peace—The word Islam literally means:

(1) Peace; (2) the way to achieve peace; (3) submission; as submission to another’s will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

Object of the Religion. Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

The Prophets of Islam.—Mohammed, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Moslems, i.e., the followers of Islam, accept all such of the world’s prophets, including Abraham, Moses, and Jesus as revealed by the Will of God for the guidance of humanity.

The Koran.—The Gospel of the Moslem is the Koran. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Koran, the last Book of God, came as a recapitulation of the former Gospels.

Articles of Faith in Islam.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the premeasurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress: those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunned by their misdeeds in this life will be the denizens of hell—a life incapable of appreci-

*An excerpt from a pamphlet entitled "A Short Statement on Islam" and "What is Islam" by Mohammed Suleiman Ying Kwang Yu, given to us by the Rev. G. F. Andrews.
WHAT IS ISLAM?

ating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus become fit for the life in heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Moslem neither believes in Fatalism nor predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under given circumstances. Its abuse is evil and suffering.

Pillars of Islam.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Mohammed; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine at Mecca.

Attributes of God.—The Moslems worship one God—the Almighty, the All-Knowing, the All-Just, the Cherisher of all the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no Partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Infinite, the First and the Last.

Faith and Action. Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Moslem believes in his own personal accountability for his action in this life and in the hereafter. Each must bear his own burden, and none can expiate for another’s sin.

Ethics of Islam—“Imbue yourself with Divine Attributes”, says the noble Prophet. God is the prototype of man, and his attributes form the basis of Moslem ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

Capabilities of Man in Islam.—The Moslem believes in the inherent sinlessness of Man’s nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

The Position of Women in Islam.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainment. Islam places man and woman under like obligations, the one to the other.

Equality of Mankind and the Brotherhood of Islam.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things, virtue and the service of humanity are the matters of real merit.
tions of colour, race, and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

Personal Judgment. — Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Mohammed, is a blessing of God.

Knowledge. — The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels. Sanctity of Labour. — Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

Charity. — All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

By Mr. Mohammed Suleiman Ying Kwang Yu who is one of the most obedient servants of Allah.

Chinese Mediaeval Notices of Mohammedans.**

Part II

In the transliterated Mongol text of the Yuan chi'ao pi shi (middle of the thirteenth century) the country of the Mohammedans is termed Sart-ol (Sari-aul). The same name is there also applied to the people: The Chinese translation of the Mongol text, made in 1388, renders Sartol by Hui-hu. The Sart or Sartol of the Mongols are evidently the same as the Sarti of Pl. Carpini. Now-a-day Sart is a designation of the settled Mohammedans in Turkistan, Transoxiana, Khiva, who do not lead a nomadic existence, P. Lerch ("Russ. Revue," i.) derives the word Sart from Iaxartes; for in old writers it was used at first almost exclusively for the settled inhabitants of the lower valley of the Iaxartes. Most of the merchants then were Sarts, as now-a-days. (D'Oehsson is wrong in stating that the Mongols called the Mohammedans Tadjiks. In early times the Persians were called Tadjiks, and even now-a-days this name is applied in Turkestnan and Transoxiana to the aboriginal Iranian population there.)

*From "Mediaeval Researches From Eastern Asiatic Sources" by E. Bretschneider, D.D.
In a few cases the Chinese writers of the Mongol period call the Mussulmans by this very name. In the Yuan shi, chap. v., we read that in 1262 an imperial decree was issued that young men belonging to the families of the Mu-su-man, Wei-wu-rh (Uigurs), Ye-li-k’o-wen (Christians), and Da-shi-man Mollahs, are to be employed in military service.

The Kin envoy Wu-ku-sun, 1220 speaks of the Mu-su-lu-man Hui-ho in Persia.

The diarist of Ch’ang ch’un’s travels, notices in Central Asia, a realm of the P’u-su-man, the ruler of which seems to have had his residence at Almalik. P’u-su-man is evidently the same as Bussurman of the ancient Russian annals, by which name the Mohammedans are always to be understood (Karamzin, iv. 104). Pl. Carpini states: "De terra Cangitarum (Kankalis) intravimus terram Biserinorum. Istit homines linguam Comanicam (Kipchak) loquebantur, et adhuc loquuntur: sed legem Saracenorum tenent," &c. But generally Pl. Carpini terms the Mohammedans Saracens, as do also Rubruck and M. Polo.

I may quote a statement from the Yuan ch’ao pi shi pointing to the fact that even before the rise of Chinghiz Mohammedan merchants carried on trade with the nomad tribes in the most Eastern part of Mongolia. We read there: "When Chinghiz was encamping on the Lake Baldjuna (in 1203), The Mohammedan authors also mention Chinghiz encamping there, but they speak of a river Baldjuna. The Baldjuna lake, from which the Tura river takes rise, lies south of Chita, in Transbaikalia) a Sartatai (i.e., a native of the country of the Sarts, a Mohammedan) by name Asan (Hassan), arrived from Alahushi digit huri (of Rashid, chief of the Ongut tribe) of the tribe of Wangut. He had taken along with him a thousand sheep and a white camel, for his passage down the river Ergunie, (The river Argun, a tributary of the Amur. It comes out from the northern corner of Lake Kulon Nor, into which the Kerulun empties itself from the South) to barter for sable and squirrel furs. When he stopped at the lake he met with Chinghiz."

The conquest of Chinghiz and his successors had opened a highway of communication between the East and West of Asia; and Western people began to frequent the far East, and even to settle there. The Mongol Emperors patronized the colonization of China by foreigners; and with respect to the Mohammedans, it seems that since Hulagu, the brother of Mangu Khan, ruled over Western Asia, emigration from Persia to China had considerably increased: I think it not unlikely that the Mohammedans now scattered over the whole of China proper and forming large
communities, especially in the provinces of Kansu, Shansi, and Chili, are for the greater part descendants of those Saracens mentioned by M. Polo in the same provinces. Rashid-eddin states in his description of China (Yule's "Cathay," 269) that in his time all the inhabitants of Karadjang (Yunnan) were Mohammedans; and I feel tolerably certain also that the Mohammedans of Yunnan, called Panthays by the Burmese, and who in 1857 captured Ta-li-fu from the Chinese, and maintained their power in this province till 1873, may be traced back to the time of the Mongol Emperors.

The Yuan shi gives many biographies of distinguished Mohammedans in the service of the Mongols. A number of them occupied high offices. I may quote the names of the Hui-ho met in the history of the Mongols, and notice occasionally some particulars from the biographies.

In chap. cxxv. we find the biography of Sai-dien-ch'i (賽典赤) Shan-sze-ding (瞻思丁) called Wu-ma-rh. (烏馬兒) He was a Hui-hu and a descendant of the Bie-an-bo-rh. (別奄伯爾) (Peighember in Persian means "prophet"). In his country Sai-dien-ch'i means "noble family." He has a long biography, from which we learn that he submitted to Chinghiz when the latter waged war in western Asia, and entered his life-guard. Under Ogotai and Mangu Khans he was governor and held offices. Kubilai Khan appointed him minister. He died in Yunnan, where he had been governor. He left five sons, viz., Na-su-la-ding (Nasr-uddin), Ha-san (Hassan) Hu-sin (Hussein), Shan-su-ding Wu-mo-li, and Ma-su-hu (Mas'ud). All these held high offices.

Na-su-la-ding (納速剌丁) has a separate biography in the same chapter. He was governor of the province of Yunnan, and distinguished himself in the war against the southern tribes of Kiao-chi (Cochin-China) and Mien (Burma). He died in 1292, the father of twelve sons, the names of five of which are given in the biography, viz., Bo-yen-ch'a-rh. (This Bo-yen is not to be confounded with the eminent general of the same name, who was a Mongol, and who is mentioned as Bayan Chincsan by M. Polo.) who held a high office, Wu-ma-rh (Omar), Dje-fa-rh (Djafar), Hu-sien (Hussein), and Sha-di (Saadi).

The Sai-dien-ch'i of the Yuan shi is without doubt the same personage spoken of by Rashid under the name of Sayid-Edjell. According to the Persian historian, he was a native of Bokhara and governor of Karadjang (Yunnan) when Kubilai, in the reign of Mangu, entered the country. Subsequently he was appointed vizier, and in the beginning of Kubilai's reign he had
charge of the finances. His son, Nasr-uddin, was appointed governor in Karadjang, and retained his position in Yunnan till his death, which Rashid, writing about A. D. 1300, says occurred five or six years before (according to the Yuan shi, Na-su-la-ding died in 1292). His son, Abu-bekr, who had the surname Bayan Fencilan (evidently the Bo-yen-ch’a-rh of the Yuan shi), was governor in Zaitun at the time Rashid wrote. He bore also his grandfather’s title of Sayid Edjell, and was minister of the finances under Kubilai’s successor. Nasr-uddin is mentioned by M. Polo, who styled him Nescradin (ii. 84). To be continued.

REVIEW OF MOSLEM MAGAZINES AND BOOKS.

A new Chinese translation of the Koran has just come. Copies may be obtained through the Secretary at $1.00 each plus 8.20 for postage.

Mohammedan Voice, (穆斯報)

A newspaper published semi-monthly at Peiping. This is a familiar publication, which has been suspended for over five years, and is now taking a lease of life. It ceased publication for lack of financial support, and shortage of matter. The immediate cause of the revival appears to be the feeling aroused by the article recently published in a Shanghai magazine, to which Moslems took strong exception. The three issues of the "Mohammedan Voice" to hand are chiefly taken up with this matter, beginning with a reproduction of the offending article, which, in professing to tell why Moslems will not eat swines’ flesh, says that the reason is that Moslems are descended from Chu Pa-chieh, the fabulous pig-hero of the Hsi Yu Chi, so well known in Chinese literature and on the stage.

A movement was begun, to demand apologies, and the punishment of the editor of the magazine, and the writer of the article, and this revived newspaper tells of the progress of the movement, of the indignation meetings held, etc. A telegram from a public meeting in Shensi incidentally states that the Moslems of China number over 70 millions, and constitute "one-fifth of the population of the whole country". This is a grossly exaggerated claim. It is said that the offensive article has made this vast number to be the enemies of the writer and editor, and they will not rest until their object is attained.

Isaac Mason.
Yueh Hwa Magazine (月華)

This is also a Peiping publication, issued three times per month. It is now in its fifth year.

The two copies to hand have miscellaneous contents, such as Commentaries on the Koran, articles on Foreknowledge and Predestination, On the Moslems of the North-West, a long letter from a Chinese Moslem in Egypt, and very much about the trouble connected with the offending article above referred to. It is related that at one protest meeting a man named Li bit off part of his finger, and with the bleeding stump wrote "Strive for the glory of the Faith", which stirred all to great enthusiasm, and they took oath not to cease their agitation until their object was attained. A reproduction of the blood-writing is given. We read later that the authorities took action, the offending magazine was stopped, and a publishing house also closed; and finally an apology from the editor responsible was published. An Edict of the Central Government is given, which not only deals with this particular case, but re-asserts the principle of religious liberty, and that all religions are to be respected.

Isaac Mason.

Chen-ta graduates to study abroad:

The Chen-ta Normal School, Peiping, is the first school of its kind ever organized in China. It was started seven years ago, holding its first sessions in Tsinanfu, being moved to Peiping after the Japanese occupation of Tsinan, 1928. The school graduated its first class last July. Of the seventeen graduates, four were commissioned to Kansu and Shensi for educational enterprises, and four were selected to pursue higher studies in a Moslem University in Cairo, Egypt.

The party with escorts, senior teachers of the Chen-ta school who were going on a pilgrimage trip to Mecca, left Peiping on the 18th of November last year for Shanghai, sailing from thence on the 7th of December and arriving at Cairo on the 31st.

A handbook on the Moslem Population in China is under preparation.

Pan-Moslem Movement has been underfoot in China for some time. As a sidelight of the movement a handbook on the economic, religious and educational status of the Moslems in China is under preparation.

Stephen Wei.
Moslem Teaching (穆民教訓)

This is a book of about 120 pages, recently published at the Ch'êng Ta 成達 Normal School at Peiping.

It is a translation of some old Moslem writings by a famous teacher who died over 800 years ago. The translator says he believes that the book has a message for these times, but he admits he has had to do his work hastily, in scraps of spare time during a little over three months. In his preface he speaks of both science and religion as being 東西 "thing"; he might have described them more suitably.

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. The work is so much concerned with the past, and so remote from present-day problems and needs, that one wonders what practical purpose such a translation can serve.

We are still without a good modern presentation of Islam in Chinese, not a translation of a foreign work, but the original thinking of some devout, and thoughtful, and intelligent, Moslem, who can tell what he believes Islam can do for China at this needy time.

I. Mason.

NEWS FROM THE FIELD

Taikang, Honan

We have ten converted Moslems in our Church fellowship—four women and six men. Eight of these are of one clan, one of whom is the elder of the Church here and another is a deacon. Our girls' school teacher is the daughter of one of these ex-Moslem gentlemen, herself also a Church member and an earnest Christian.

In Taikang city there are three mosques, several others in the surrounding country. Women sometimes go to them but there is no mosque specially for women. One of the city mosques has a school for boys and girls; the teaching in the Chinese language. The ahong only knows Arabic and teaches it only by special request.

Ivy E. King

May 25th, 1932.
Sinyang, Honan

There are about two hundred families of Moslems here. They have, for the most part, come here from Sinkiang perhaps two hundred or more years ago. There are two mosques called, 禮拜寺. They have their own school. Arabic is used by some of the older people. Chinese is used in the school for the young.

Rolf A. Syrdal
February 2, 1933.

Lanchow, Kansu

The Moslems have their annual sacrifice here, and one lamb equals one man, and or seven men can share one calf. I always liked to ask them how one seventh part of a calf can possibly represent a soul when it comes to forgiveness. I ask them for their qualifications regarding the sacrifice—and point out the Spotlessness of the Lamb of God.

Just recently we had a band of Persians in the city—they had come round via Mecca, India, Shanghai and were going up to Kashgar. Moslems of course—but in name only.

A. L. Keeble
January 2nd, 1933.

Hweihsien, Kansu

At the end of last year we were in the neighboring city of Chenghsien. There are a good many Moslems in that district too, the North Suburb being the Moslem section. This was the first time it has been possible for us to visit that city for women's work though the men have been there from time to time. We did not get much opportunity among the Moslems.

Ivy M. Dix
January 31st, 1933.

Sining, Kansu (Tsinghai)

During the first few days I had quite a number of women visitors-Moslems, Chinese and village-Tibetans. Most came out of curiosity or else to find out if we had medicines, but all had the Gospel faithfully preached to them. We lined the groups of children up and talked to them and then Frederick gave out picture cards to all who had really listened. After a few days, however, these were not nearly so many. For this there were probably several reasons some were busy, many indifferent, some
did not like the old man in whose place we were staying (this we found out later) but undoubtedly the main reason was FEAR. The religious leaders keep them in such a state of fear that they dare not disobey. If any Moslem woman or girl were known to be interested, the 'ahong' would fine the husband or father heavily and then pressure would be used and the interested one would probably stop coming. "Humanly speaking" it would be impossible for a Moslem woman to openly become a Christian and continue to remain in her family. Unless men come out first the women will not dare. Are you praying for them?

In this same village I was twice called back to see groups of women after we had started away, and could doubtless have had other opportunities but that it was getting late. At one place I was speaking to a group in a door way with my poster held up against the mud wall. A little way down a young mullah, stood with a switch in his hand savagely slashing around as if he would have liked to disperse my audience the same way.

On our way back we passed the mosque and Frederick asked "Daddy, what do they worship"? Ah, what indeed! A God without true compassion, love or justice, a dead man, a dead creed and their own good works.' How sorely they need our Saviour, but how blinded they are both to His claims and to their own need. Only your prayers, with our labour can unlock the doors.

The last village visited was the largest of the four. We got crowds of women around us, but nowhere could I get a quiet audience. The children were exceedingly rowdy and rather rude and the boys from the mosque school kept interrupting and disturbing. There we had the experience of seeing the 'muezzin' go up on to the roof to call for noon prayer—but practically the whole village was congregated around us!

In all these villages one felt that if a little more time could have been spent at first in just making friends, that probably more would have been accomplished in the end. Everything we do and say is so foreign to them that one needs to break down a certain amount of suspicion first. This is not perhaps as true of Moslems as of Chinese, as they understand pretty well what we have come for, but even so prejudice and fear exist.

At one door where I was talking to some women, one young one shyly and nicely handed me five coppers. It happened to be their 'worship day' and she thought that as I must be 'exhorting' for merit, she too would gain merit by helping me! I explained why I was doing it and finally gave her a poster that usually sells for six coppers.

We believe that it is necessary for the Moslems to see Christian family life. All their thoughts of womanhood are so debased
that it is good for them to see the Christian ideal of mutual respect and helpfulness. Even in our dealings with our two boys they marvelled for both Chinese and Moslem boys are so spoiled that they wondered when we rebuked ours.

These people are distinctly friendly. One cannot honestly say their hearts are open to the gospel, for Islam carefully guards all avenues of approach but they are accessible and there must be hungry hearts among them. Even my very limited knowledge of Arabic is much appreciated, and opens their hearts to one's message.

In many parts of Kansu the soil is barren and very dry and truly it often seems as if there is an analogy between it and the hearts of the people. But as I read in one missionary biography lately it is not dead only dry. We can and you too, water the seed sown with prayer and surely one day the desert shall blossom. We long to be able to tell you of definite results. I suppose all missionaries to Moslems do. To those convicted of sin and convinced of the truth we could bear testimony, but so far none have been willing to count the cost. I wonder if we would face what they would have to face!

Only 'the God of the impossible' can save Moslems. Pray for them. And for us too that we may have the 'grace of continuance.' December 7th, 1932.

F. Winifred Harris.

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**Bi-Lingual Gospels.**

The British and Foreign Bible Society has now on hand reprints of St. John and St. Matthew Gospels in bi-lingual Chinese and Arabic. These have proved of immeasurable service in the past. We take great pleasure in notifying our members of these and strongly advise the purchase of a stock of both Gospels. They can only be secured from the Shanghai office of the British and Foreign Bible Society. The price is 4 cents per copy.

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**Arabic-Chinese Bookmarks.**

These are attractive slips of colored paper with gilded Chinese on one side and Arabic on the other. St. John 8:13 and Psalms 119:105 are the verses on the two bookmarks. Makes an excellent silent messenger wherever placed. Sample sent in this number of F. of M.
The Conversion of A Moslem

Mrs. F. J. Hopkins.

Mrs. Hopkins has given us in this book as nearly as possible in his own words, an intensely interesting account of the marvellous leading by the Spirit of God, of a young Moslem of good birth, from Mohammed to Christ. The work was begun in Burma by the Spirit of God alone, continued in Mesopotamia, and completed in the China Inland Mission hall on Woosung Rd. Shanghai. It is a book that every missionary will enjoy, and well worth while for workers among Moslems. It is attractively printed and bound, and includes a colored picture of Mesopotamia, by a good artist.


For Prayer
Let us give praise for the S. P. M. group formed in England, and pray that greater interest may be aroused because of it efforts.
Let us give praise for the itinerating journeys of missionaries and colporteurs and evangelists, and pray that the seed they have sown may fall into fertile soil.
Let us pray for the proposed visit to the the North-West by Dr. Zwemer and the Secretary; for guidance in the plans made for conference with workers; and for spiritual power and physical strength for the conferences in Kansu, Kuling and elsewhere.

New Members.
Miss Margaret Barnes P. N. Peiping.
Miss Elizabeth Garwood Washington, D.C., U.S.A.
Mrs. A. H. Mateer P. N. Peiping.
Rev. Leighton T. Y. Yang Sian, Shensi.

The Membership fee of the Society is $1.00 a year or $10.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (2£) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, 43 Tungting Road, Hankow. In America send to the Secretary, c/o 48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

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