New Literature.

In “a study of the activities of the Moslem and Christian Press in All Mohammedan Countries” made in 1923 the report was given in the form of a book called “Christian Literature in Moslem Lands”. In this book there is a chapter on the “Moslems of China”. The concluding paragraph of this chapter is as follows: “To sum up, there are some 8,000,000 Moslems in China and not more than six missionaries devoting their full time to the work. That is amongst a population larger than London or New York there are not more than half a dozen Christian workers. This sufficiently indicates the need for more work being done for Moslems in China. A glance at the table of literature issued for Moslems shows that less than one dollar would purchase a copy of every book issued for Moslems in China. This sufficiently indicates the need for the preparation of more literature.”

We hope and believe that this state of affairs has been improved somewhat since this report was prepared, but we know there is still enough truth in it today to challenge our faith. Sometime within the next two months the Literature Committee of this Society is to have a meeting in Shanghai to discuss plans for the preparation of new literature and revision and reprinting of some of the old. Before the middle of November please send to the Secretary of the Society any suggestions for new literature that should be translated or prepared. Give suggestions for anything you have found helpful in other Christian work that might be made useful for Moslem work. Mention some of the old literature that has been particularly useful in your work. If you think some should be revised or reprinted exactly as before please let us know. We welcome any suggestions that will be helpful to make our literature more effective in bringing our Moslem friends to the foot of the Cross. We want to know what vital material we can prepare to help you in your personal contacts with your Moslem brothers and sisters. Think this through, pray about it and then let us know!
Moslem Women & Girls.

Come and visit a Kansu town where the majority of the inhabitants are Mohammedan; there are such, though not many. Enter the town, as we did, on a market day, and notice the crowds; from the west gate to the east, all along the main street, you see the heads of buyers and sellers—heads nearly all crowned with the black or white (or here and there, blue or purple) six-cornered cotton cap of the Moslem, intermixed with a fair proportion of white two pointed "go to Mosque" caps.

What crowds! If you are a man you will say, "What a chance for reaching these people with the Gospel! What a chance of preaching and distributing literature." But if you are a woman—then you perhaps begin to wonder why you ever came—Men, men, everywhere men, but not a woman to be seen. Wait a bit, though, before allowing your zeal to evaporate. Each of these men represents a home either in the town or in a village near. In each home must be grandmother, mother, wife, daughter, or at least some other female relative, "elder brother's wife," "younger brother's wife," "father's elder brother's wife." How can we get at these?

Wait till the market is over—We have medicine for women and children, which we refuse to give without seeing the patient! So perhaps a man will invite us to his house to see his wife or child. Perhaps a boy or girl (they come out after market day) will come in to see the foreign women with their books and pictures, for curiosity is as strong in children here as in other parts of the world, and they may be induced to take you to see "the lovely big peonies in our garden," or the baby brother, or even mother or granny.

In a well-to-do household there may be any number from five to forty-five "eating from one cooking pot," and while some of the younger daughters-in-law prepare tea or food for the guests we can talk to the elder women. See that intelligent old lady—she may not be able to read, but she can rule her house; she may never go further than the courtyards of the home, but inside she is supreme, here her sons and grandsons will not dare to disobey her. A daughter who has come from her "mother-in-law's home" to visit her "mother's home" will come in and join the guests; the elder daughter-in-law will sit or stand in the room and join in the conversation; while the the grandson's wives will no doubt peep through the windows, the children will run about as they please. The men of the family may come in and out freely, but
MOSLEM WOMEN AND GIRLS

many will probably be away on business, in the army, or, the younger ones still studying at one of the big cities of their province, or away in Shensi or Honan.

Women from poorer homes are less secluded, young wives will not leave the house, but even they may stand at the half-open door in the evening, and, when you have passed a few times in the street, or they have heard of your visit to some other home, perhaps they may invite you to go in and sit down for a while. Older women if they are near neighbours, will come in freely to see you.

First of all one is struck with the intelligence of nearly all the Moslem women, and with their hospitality. A Chinese friend has been heard to say, "They will always make you a cup of tea in a Moslem house", and often a meal is prepared even for a casual visitor. When religious subjects are mentioned their special friendliness to Christians (as distinct from idolaters) is shown. "We are all the same" they say. "Yes, Er-sa-Jesus-is one of our saints". They may know little about the prophets, but their names are familiar if only because the children are named after them. Girls usually have a second name by which they are commonly called, but boys are constantly called "Noah", "Moses" or "Jesus", as well as such names as "Ali" or "Said".

The elder women are, many of them, very religious, and will "do their worship" regularly. Though one old lady said, "I have not had time for worship this year, we have had to go out gathering alfalfa to eat, because of the famine; and also I have been so worried, my son has got into the habit of gambling". How different from the Christian who is driven to prayer by the very troubles she encounters.

If you want proof that the next generation will be intelligent I wish I could show you a small friend, barely four years old. Her book name is "Fatima", but she is always called "Butterfly". Her grandmother has been out, and on her return Butterfly runs to meet her, takes her basket out of her hand, and says, as she has heard visitors greeted, "I'm so glad to see you. Have you had a good journey?", and, with a toss of her head, and a sidelong at the spectators, "Are the children well?" A natural little play, but carried through with the exactitude and airs of a child twice her age. This same small person is very anxious to read books, pictures have no appeal, one hopes that she will have a chance of learning. Education for girls is not as advanced in the Moslem community of Kansu as in that of Honan. There are
one or two Girl's Schools in the North of the province where Arabic is taught, but we have heard of none in the South, and few women can read either Chinese or Arabic. There are girls who respond eagerly to the suggestion of a summer school for them, which seems as if it would be worth while if it could materialize.

They are worth teaching, these Moslem and girls. With their strong intellects and strong characters they are like the dry river-beds of this famine-stricken province—wide and deep and passing through needy land—only waiting for living water to flow through them to be a blessing to all the country round.

—Olive M. Botham.

An Interesting Mohammedan Mosque.

This article by Mr. I. Mason, F. R. G. S. appeared in the "Scales" Magazine this spring and is printed by the kind permission of the author.—Editor.

The Crescent, the symbol of Mohammedanism, is not a conspicuous object at Shanghai, and probably many residents are not aware that in the heart of the Settlement there is a well-established mosque where followers of the Arabian Prophet meet for worship under the familiar sign.

There are many Chinese Mohammedans living in the Chinese city of Shanghai, where there are two mosques, one of them quite modern in building and equipment. The mosque in the Settlement is not strictly Chinese, but is used by Moslems of any nationality.

The Mohammedan religion has been known in China for over twelve centuries. Arabian traders were among the very early arrivals by sea from outside countries, and Moslem communities were established at Canton, Ningpo and Hangchow over 1000 years ago. In the 9th. century they were so numerous at Kanfu—the ancient port of Hangchow—that there was a Mohammedan appointed Judge over those of his religion, by the authority of the Emperor of China. They intermarried with Chinese, and became part of the ordinary population at many centers, and it is very probable that there have been followers of the Mohammedan religion at Shanghai for many centuries.

When the Settlement was opened to trade and residence, people came from many countries to such a cosmopolitan port. Among others came Moslems from many countries, and in course of time a mosque was required, and was built in the International
AN INTERESTING MOHAMMEDAN MOSQUE

Settlement, where the Faithful of all nations foregather for worship, the bond of a common religion overcoming all barriers of race and speech, and enabling them to meet as brothers in the faith.

This little Mecca in our midst may be reached by anyone proceeding southward from Wing On’s store down Chekiang Road, to the crossing with Canton Road, where the walled enclosure is seen, made conspicuous by the green-painted dome, surmounted by the crescent. The street gate stands open, and visitors are at liberty to enter, observing, of course, the simple forms of common politeness to anyone who may be met there. The Mullah, or A-hung, who resides on the premises, is a scholarly gentleman, Chinese, yet well versed in Arabic, and also speaking English. He has been to Mecca and Medina, and Cairo, and has a wider outlook than many.

The mosque consists of one large room, practically unfurnished. At the entrance there is a wooden platform where shoes remain when taken off before stepping on the carpets and matting on the floors of the mosque. There is no need to remove shoes if one stands at the doorway and looks in. In the room will be seen the customary wooden ladder of five steps, on which the preacher stands when a discourse is given; and the traditional stick on which he leans, as Mohammed used to do at Medina long ago. The Mihrab, or prayer-niche, is on the west side, and fixes the position of Mecca, towards which believers turn when worshipping. There is a notable lack of Arabic script or decorations in the interior, so different from many other mosques. There is a place for the Koran, and a shelf for the ceremonial caps, mostly white, which are worn during devotions. A wall clock and electric lights give the modern touch to what might otherwise be regarded as a mosque of past ages. I do not know what age this building may be, but probably it was built soon after the Settlement began to grow. It is likely to be pulled down this year, and replaced by a fine new building, of which I have seen the plans; so anyone wishing to see this old building should visit it soon.

A few yards from the main building is the bath house, where the small and the great purifications take place. The former is very simple; a waterpot or kettle being used to pour water over the hands and feet, etc.; but the fuller ablution is very thorough, and involves stripping and using more water, provided by pails, and in cold weather the water is warmed. These purifications are a real and essential part of Mohammedan worship. In the new mosque in the Chinese city, quite good cement baths are
provided, as they most likely will be in this building, when re-built. It is especially important that the hands be cleansed before touching the Koran.

Behind the bath-house is the burial-ground, in which there are about 150 graves, of oblong shape, and nearly all bounded by common brick edgings. Most are nameless, but others have headstones and inscriptions, in Arabic, and a few in English as well. This ground is now being hemmed in by tall buildings of neighbours; it looks a bare and forbidding place, which suggests that it has probably been chiefly used for transients who have died at this port, with friends far away.

Men of various shades of colour, from other lands, are met on these premises at times; probably sea-faring men, or small traders. There are also some local residents, Indians and others, who gather here. Some Chinese find it convenient to worship here, but they seem more attached to the city mosques. There is a guest-room, with a few charts in Arabic, and some simple furniture. Here one sometimes meets Moslems from the interior, as well as over-seas strangers. Pilgrims to and from Mecca—the holy city in Arabia—may occasionally be met; when they come from the far interior they are full of wonder at Shanghai, and at the fascinating journey by ship before them.

In front of the entrance to the mosque there is a collecting-box, with inscriptions in Arabic, Chinese, and English, saying it is a charity box to assist education. There is no school on these premises, but there are at the city mosques. Notices of meetings and other events are also hung near this box. It may be mentioned that there is at Shanghai a China Muslim Literary Society, which issues a magazine called "The China Muslim," which is of interest to those who read Chinese and who wish to follow Moslem thought and doings. A translation of the Koran into Chinese is being produced serially in this magazine. No full translation in Chinese exists at present, and the undertaking is a difficult one.

In the neighbouring streets can be seen occasionally, in shops, little signboards of framed certificates, with Chinese and Arabic, signifying that the inmates belong to the "Pure and True Religion," by which name Islam is known in China. The Moslem is always proud of his faith, though in China he seldom attempts to proselytise, except in districts where they feel the strength of numbers.

Many religions are represented at Shanghai. Islam, with its symbol of the Crescent, has its devoted followers living here, or
AN INTERESTING MOHAMMEDAN MOSQUE

visiting our port. It is hoped that some readers who have hitherto thought little about Moslems, may find something of interest in what has been written above, and may not be wholly ignorant of the matter when the new mosque, with its crescent, and its minaret, adds a little more to the picturesque in our city.

— ISAAC MASON.

News From The Field.

Tihua (Urumtsi) Sinkiang.

I have just returned from a visit to Turfan city and district. This is my first trip in this Province. I came here two years ago from Sining where I was thirty years. I have now spent thirty-eight years among Mohammedans. However much the Moslems in Sining may have hated the Gospel yet outwardly they were always very courteous. At the close of the Moslem rebellion 1895-96 we saved the lives of many of them from starvation, beginning to help by giving a little flour to a few poor women, the numbers speedly increased till we were feeding over 400 every day with hot food for two months. The following winter we fed an average of 120 for six weeks. This, as well as dispensing medicine freely, closed their mouths.

On this visit to Turfan I had a different experience. First tracts began to be burnt, then mud began to be pelted, when speaking and on two occasions broke out into hooting and howling pelting mud, rotten fruit etc. The first occasion was at Lukehen, the most southern town in Turfan bordering on the Lob Nor, where the people are wilder than in other parts of the district. We arrived in the afternoon, had a wash and food: then in company with a Christian went on the street. I gave the Christian the books to look after and I took my position on a raised platform. There was a general rush to see the books and a good deal of excitement as not many foreigners are seen there. I told them I would speak as soon as they were quieter. It was soon apparent that it was not going to be easy as a Gospel was set on fire and brought to my feet, still burning, by a young student. I took little notice (they expected me to be angry) only said what a pity it was to burn a book in their own language as it was not my language. This for a moment seemed to cause them to think, but soon mud began to be thrown. I said, “I have come here to perform my duty to give you this glad news; the sin would rest upon me, if I failed in my duty, it will rest on you if you refuse to despise it.” In face of mud throwing here and
there I continued telling them the old old story and as soon as I was finished and got down they began to crowd around howling and hooting and throwing mud. I slowly moved round to a shop on the other side and slipped in behind the wares and sat down. This stopped the mud throwing. The shop keeper wanted me to go. I said, "I am a stranger here from a far country and therefore expect courtesy from you as citizens and as soon as you disperse the crowd I will go." I knew I was in a position to hold my own in the shop. By and bye a soldier came from the Prince's Yamen and asked me to follow him, he yelled at the crowd which cowed them a little. When we came to the top of the street where the inn was and the crowd still followed, I told him I would not go, if they followed, so he yelled at them again and very few dared follow. On the way he asked me my country, my business etc. Once in the inn the big gates closed and all was quiet and we left peacefully the next morning. The Moslem (Chanteo) students were the instigators of the row.

The second occasion was in Turfan itself, just outside the West Gate. I had a very attentive audience. Then a white bearded Ahong came by and cursed me, then cursed the hearers and called the Chanteos away. Some went and some did not. This apparently riled him and in a very few minutes a crowd of youths began to hoot and howl, pelting mud etc. I again took refuge in a shop near. An elderly man (Chanteo) came and promised to see me safe in the gate and I accepted his offer, but it was only to get me out of the shop. So mud came flying from all parts once more. I walked quietly on till I got inside the gate, then slipped into a carpenter's shop. They wanted me out, began to put up the shutters and said they would lock me in. I said they could please themselves, but I was not going to stir. Then an elder, who looked after that part of the city, asked me to go. The people said he was the elder, so I followed him a few paces when the official came along with four soldiers. Then the youngsters cleared back. The official asked me the cause and I told him that I did not blame the people but a white bearded ahung with one eye. The official knew the man All the people heard what I said and afterwards I heard that the ahung was very much afraid. One time and another mud has been thrown about a dozen times. It was a new experience. In the early years of my missionary career twice mud was thrown and once stones and we had to escape to the river to our boats. This was in Hupeh on the Han river, but never once in thirty-eight years have the Moslems molested me in any way. Nevertheless
in five weeks tour I have met many who have been very friendly and I was able to sell all my books. A little dispensing of medicines seems to me will be the best and easiest way to reach these people, backed by prayers of God's people.

H. F. Ridley.
April 22nd, 1929.

Tsingshui, Kansu.

"I am writing now to see if anything could be done about getting some more of the bi-lingual Gospels?......I was again struck only yesterday with the thought that St. John might have written his Gospel specially for Moslems. A boy came in (the one I mentioned in a previous letter as having come in to the Sunday school) and almost the his first question was, 'Is Ersa (Jesus) God?' I find that he reads both Chinese and Arabic, and though he understands the former better he prefers not to own to the fact, so that a bi-lingual book is especially suitable, he can look at the Arabic and read the Chinese. I showed him St. John 3:34 and explained that 'Ersa Mehsiha' (Jesus Christ) was sent by God, speaks the words of God. I then went on to the 'Express image of His Person.' He thought the words 'very good.' We went on to the poster and 'Sent of God to save.'

"We have only just returned after five weeks in Tsinchow. There has been a epidemic of typhus which spread to the missionaries of the district. Five of the ladies who have come up to Kansu within the last few months developed the disease within a few days of one another, and two Chinese cooks were down with it at the same time. Some traveled one or two days (with the fever) to get to Tsinchow. When we went in to help with the nursing there were only three ladies well enough to be up, and one of them a mother with a baby. Two of the seven patients (one foreign and one Chinese) died. Kansu has always been a costly place in the lives and health of its missionaries. The others were well, though still needing rest, when we left.

"Wheat harvest is not yet over here so that our visitors are nearly all children at present. We hope to visit Chang.chiash'uan again when people are a little less busy. Many there only read Arabic. We gave a posters and one or two tracts to each of the Ahungs last time we went. At one mosque the tracts and a Gospel were refused, 'We don't understand
it,' was the excuse, but the others accepted them. M. . . . . . . . .
accepted an Arabic Testament from an old Christian door-
keeper who went to present our cards to him."

— OLIVE M. BOTHAM.

July 10, 1929.

Hweihsien, Kansu.

"Last week we ceased distributing a daily dole of bread to
sufferers from the famine. The numbers went up to well over
2,300 and then gradually decreased when work began in the fields
on the opium and wheat crops. It is good to see things really
on the mend.

"For over two months we had the loan of a large camel inn,
without the use of which we should have been quite unable to
manage the crowd of hungry people. The Moslem owners of
the inn were most kind and gave much valuable help in control-
ing the crowds. It was difficult at times to prevent dangerous
crowding."

— S. J. GARLAND.

June 10th, 1929.

Executive Committee's Informal Meeting.

On June 13th in Shanghai Dr. Darroch and Mr. Mason met
informally with Dr. I. Beauchamp of the China Inland Mission.
Dr. Beauchamp has been designated by his Mission to work among
Chinese Moslems in Sining, Kansu. As Dr. Beauchamp was
leaving Shanghai the meeting was held without any other
members of the committee being present, therefore what was
acted upon must be confirmed by the next regular meeting of the
Committee.

At the meeting of the Committee of May first of last year
Bishop Molony recommended that when he retired on furlough
Dr. Darroch should be made acting Chairman. This was
adopted at this meeting. As the Rev. W. J. Drummond had
been able to return to China again, the secretary was asked to
invite him to serve again on the Executive Committee.

Mr. Mason reported that the "Primer on Islam" was com-
pleted and on sale at the Religious Tract Society. Also that the
translation into Chinese was under way. (It is now completed
and on sale by the Christian Literature Society, Shanghai.) It was agreed to reprint the "Death and Resurrection of Jesus Christ", as our present stock is exhausted. The question of having Sunday School cards with pictures and Chinese-Arabic on the back was discussed, but left over until the next meeting. The "Bookmarks" now on hand were suggested for present use.

The Treasurer's report and the minutes of the last meeting were read and approved. (See Reports in F. of M. July 1928) It is hoped that there will be a regular meeting of the committee in the fall.

Primer on Islam—Chinese and English.

The translation of the "Primer on Islam" by Mr. I. Mason, F. R. G. S. has been completed. It can now be secured from the Christian Literature Society, Shanghai. Those you of who have read the English "Primer" realize its importance in helping towards an understanding of Mohammedanism in China. Those of you who have not done so should secure a copy from the Religious Tract Society in Hankow. This copy is $.35. The Chinese translation is for the purpose of giving to Chinese workers and layman an understanding of what Chinese Mohammedanism is and also some help in leading their Moslem friends to a realization of Jesus Christ as their Saviour. Every Chinese Christian worker should own and read this book.

Fatima, Mahommed's Daughter.

On the fifth day of the tenth month of the Chinese calendar, or November 5th—the Moslems celebrate the anniversary of Fatima's death. Mohammed had seven children. Six of these were by his first wife Khadijah; one was by Mary, the Coptic slave. Fatima was one of the daughters by Khadijah and the only child who lived after Mahommed's death. She was married to Ali. Two of their sons, Hassan and Hussein, figured prominently in Islam.

The anniversary of the death of Fatima is sacred to the Moslem women of China. They gather at the mosque for a special service, which is held in the courtyard. The women all wear white handkerchiefs over their heads at the service. The ahung takes the opportunity at this time to instruct the women as a group.
Miss Jennie De Meyer, for many years a missionary to the Moslems in Russia and Russian Turkestan, a splendidly heroic woman, has been sentenced to exile in a little town in Central Asia, after having been arrested, and tried in Moscow by the Soviet Government, because she was spreading the propaganda of the Gospel of Jesus Christ. She is no longer young in years, and we fear for her the hardships which she must endure in this new trial of her faith. Please do pray earnestly for her release, and for kindly treatment during her exile.

For Prayer.

Let us pray for Mr. F. Ridley and his two companions in their work among the Moslems of Sinkiang in Central Asia.

Let us pray that the Literature Committee may be guided in the preparation of new literature and the revision of the old.

Let us pray for our friend Miss De Meyer, in her lonely exile in Central Asia—that she may constantly know the strength of His upholding Arms, the joy of His Radiant Presence.

Let us give thanks that another, Dr. I. Beauchamp, has gone to Sining in Kansu to work especially for the evangelization of the Moslems.

New Membership.

Dr. Ivor C. P. Beauchamp  C. I. M.  Sining, Kansu.
Miss Mary E. Bolster  C. I. M.  Chefoo, Shantung.
Fellowship of Faith for the Moslem  Ayrshire, Scotland.
Rev. F. G. Onley  L. M. S.  Wuchang, Hupeh.
Mrs. C. L. Pickens Sr.  Washington, D.C., U.S.A.
Rev. Montgomery H. Throop  A. C. M.  Shanghai.
Rev. P. Tjellstrom  S. M. S.  Shasi, Hupeh.
Mrs. P. Tjellstrom  S. M. S.  Shasi, Hupeh.

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.