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**Society of Friends of The Moslems in China**

**Vol. X No. 2**

April 1st, 1936-Muharram 5th, 1355

Confidential.
Our Evangel and Islam*

The New Testament word for evangel, *injil*, has become a commonplace word in the Arabic Koran and in the religious vocabulary of all Moslems. It occurs twelve times in Mohammed's revelation and refers either to Christ's teaching or to "A book" which He brought down from heaven.¹

But although the Gospel is so highly spoken of and declared to be the very word of God, yet neither in the Koran nor in Moslem Tradition have we anywhere an adequate account of the real content of Christ's message. On the contrary, both deny His deity, the finality of His teaching, the fact of His death for sin on the Cross, and His glorious resurrection. This is, therefore, at once an invitation and a rebuff to evangelism among Moslems. An invitation, because they too love Jesus the son of Mary and are always glad to hear more about Him; a rebuff, because the deepest truths meet with denial and the Cross of Christ, to us a glory, is to them a stumbling-block. The paradox is this: our Gospel is lauded because of its label but libeled because of its content.

First of all, there is the misunderstanding of the scope of the mission of Jesus Christ. To the Moslem mind that mission was not universal but local. He was sent only to the Jews of his day.

Again the Moslem is ignorant of the origin and content of the book he calls the *Injil*. In the biographical dictionary of Hajji Khalifa called *Kashf-uz-Zunun*: "The *Injil* is a book which God revealed to 'Isa ibn Maryam." It is recorded that the *Injil* was first revealed in the Syriac tongue, and has since been translated into seventeen languages. It is also related that the *Injil* was revealed in Hebrew. According to Wahb ibn Munabbih the *Injil* was revealed to Jesus on the 13th day of the month Ramazan, although some say it was on the 18th day of that month, 1200 years after the revelation of the Zabur (Psalms) to Moses.²

There is still a third reason why the Gospel is "a hard saying" to Moslems. It was pointed out in a remarkable parable by Professor Margoliouth of Oxford some years ago. We believe his words are not only weighty but they touch the very heart of the subject. He wrote in the "Church Missionary Intelligencer":

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² Dictionary of Islam, p. 112

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Extracts from the editorial in the April 1936 Moslem World.
"The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan, not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the Deity. The fact that a Mohammedan will probably have performed them regularly from boyhood, constitutes a serious bar to missionary effort. The missionary's message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers in Lombard Street that the gold coin in their vaults and those of the Bank of England is all counterfeit. He who brought such a message now would simply incur ridicule; for the owners of the coin could immediately convince themselves that the tale was false. But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin, for fear it should show base color; that numerous incidents coming into their memory all confirmed the news. What in that case would happen to such a messenger? Even to-day he would not be safe from pistol or dagger.

"And it is precisely such a message as that which the Christian missionary brings to those who all their lives have supposed that the five daily prayers, and the fasting month, and the pilgrimage to Mecca, are the service which God desires. They have to be told that all this is of no value; that what God requires of them is something very different, and far less flattering to their vanity; and that even so, what their discharge of it will represent is not assets, but a deficit. 'When ye have done all, say, 'We are unprofitable servants.'"

"And if the message of the Gospel be in any case that of bankruptcy before it can tell of the greater and truer riches, what must be the character of the message to those whose lives have been spent in discussing the minutiae of those childish rites, and whose profession is thought to be the most honourable that a man can follow? Truly it can only be the grace of God that makes the blind to see and the deaf to hear.'"

The task of evangelism may be exceedingly difficult but it is increasingly imperative, for the heart of our message is winning its way, in spite of all misunderstandings, to the heart of Moslems.

Such a message the Moslem heart needs and of such a message who would be ashamed? Lest we mistake the circumference for the center we need to remember the limitations and implications of the Great Commission.

"We are sent," in the words of Hugh Thomson Kerr, "not to preach sociology but salvation; not economics but evangelism;"
not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats."

If this be true perhaps some of our methods of evangelism need overhauling and our message itself needs a clearer and less cumbersome expression. We have good news of forgiveness and pardon, of peace and victory over sin. Everywhere the human heart is hungry for such a message. Jesus is the only hope of the world.

The one thing we need is contact. All methods are futile unless they lead directly or indirectly to the goal. Personal evangelism is a collision of souls. The impact depends on the momentum. John was "a burning and a shining light"—but the burning comes before the shining. A passion for souls will kindle the flame of evangelism.

Raymund Lull, Henry Martyn, Karl Gottlieb, Pfander were all men who loved individual Moslems with a love that would not let them go. That same spirit is found today among an increasing number of Oriental Christians. When their hearts are set aglow by the love of Christ they will make the Church a home for Moslem converts, not only, but run to meet the prodigals and welcome them to the Father’s home and the Father’s heart.

Samuel M. Zwemer.

Reasons for Survival

"The Mohammedans came into China simply as traders and not as proselytisers—as suppliants for imperial protection and kindness, and not as conquerors demanding the right to introduce amongst the people drugs and dogmas equally objectionable. They did not make it a practice to despise and inveigh against the form of religious belief which they found around them, although they have criticised severely and argued against the irrational conduct of Buddhist and Taoists who worshipped and served the created, not the creator.

"Then again Mohammadanism is not afflicted with the malady of restless aiming at progress, but rather favours material stagnation, and so it does not run counter to the conservative tendencies of Confucianism."

T. Watters

China Weekly Review Vol. I, p.198, July 1872-June 1873,
Moslem Population of China

To estimate the Moslem population of China including the dependencies and the Three Eastern Provinces is equal to any intricate chess problem and less easy to solve. Sayyid Sulayman, a Chinese Moslem official visiting Cairo in 1894, placed the figure at 70,000,000. Another says only 50,000,000, while a third in 1906 estimated it to be 34,000,000. A. H. Keane, who was followed by the Statesman's Year Book prior to 1910 gives the number to be thirty million. M. de Thiersant, for many years a Consul-General in China and who wrote two large volumes on Chinese Islam, puts the figure at twenty million. But he was accused of exaggeration by others who put fifteen million as high. Archimandrite Palladius, one of China's most reliable sinologues in his Mohammedans in China in Russian estimated it somewhere between three and four million. Marshall Broomhall from whose excellent book Islam in China, published in 1910, the above material is taken, comes to the conclusion that between five and ten million is a fair estimate. In our Primer on Islam we take his figures.

The Moslems themselves cannot agree on this subject. 50,000,000 seems to be the most quoted figure. However, in the Yueh Hua Magazine for last year, number 31, the figure is put at 80,000,000.

There are at the moment two Chinese Year Books in English. One published by the North China Daily News gives the estimate between fifteen and twenty million. The figures below are from the one published by the Commercial Press, giving over forty-eight million. Checking these figures with the population given by the Ministry of Interior, May 9th, 1934 and published in the Central China Press one of the provinces has more Moslems than the population and in a few other cases the percentage is so obviously out of proportion that even a casual observer will notice this in traveling through the area.

The census taken in 1922 by the China Continuation Committee to attempt a new estimate of the Moslem population was handed over to this Society several years ago. There is no wonder that their estimate differed none from the one made more than ten years before. Even today can we say that we are better able to make a guess? After five years of reading all the available Chinese periodicals plus a good deal of personal inquiry one hesitates to hazard a guess. There are certainly more Moslems in the old Chinese Empire than missionaries have been willing to concede. Although M. de Thiersant has been accused of exaggeration, the facts before us today make his estimate seem
more nearly the truth. Cities and districts which have formerly been considered as having no Moslems now are shown, in some cases, to have large thriving communities.

The figures given below from the *Chinese Year Book* for 1935-36 are to give the reader the Moslem point of view. A division by two would be a much more conservative and accurate judgment. This table of Moslems and Mosques was compiled by Ha Kuo-tung 哈國棟 though the percentage population is our addition. This is the first attempt for a number of years to give the figures by Provinces.

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<tr>
<th>Province</th>
<th>Moslems</th>
<th>Percentage Population</th>
<th>Mosques</th>
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<tr>
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<td>2,350,950</td>
<td>80</td>
<td>2,045</td>
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<tr>
<td>Kansu</td>
<td>3,518,920</td>
<td>65</td>
<td>3,891</td>
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<tr>
<td>Ningxia</td>
<td>753,400</td>
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<td>655</td>
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<tr>
<td>Tsinghai</td>
<td>1,186,590</td>
<td>99</td>
<td>1,031</td>
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<tr>
<td>Three Eastern P.</td>
<td>7,533,680</td>
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<td>Jehol</td>
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<tr>
<td>Suiyuan</td>
<td>384,620</td>
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<td>Charar</td>
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<td>Hopei</td>
<td>3,379,410</td>
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<td>3,094,800</td>
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<tr>
<td>Shensi</td>
<td>4,129,090</td>
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<tr>
<td>Shansi</td>
<td>1,589,570</td>
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<tr>
<td>Shantung</td>
<td>2,890,430</td>
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<td>Yunnan</td>
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<td>Hupeh</td>
<td>1,587,080</td>
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<tr>
<td>Jiangsi</td>
<td>286,590</td>
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<td>705</td>
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<td>Chekiang</td>
<td>357,300</td>
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<td>Jiangsu</td>
<td>1,963,170</td>
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<tr>
<td>Fukien</td>
<td>471,750</td>
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TOTAL 48,104,240 12 42,371

To compare with this, the Christian population according to the *Chinese Year Book* is about 3,700,000.

C.L.P.

*p. 1561, Published by the Commercial Press,*
Moslem Statistics
On The Lutheran United Mission Field

1. Number of mosques in the city. 2. Number of mosques in the rest of the district. 3. Number of schools in the city. 4. Number of schools in the rest of the district. 5. Ahungs in the city. 6. Ahungs in rest of district. 7. Moslems in the city. 8. Moslems in rest of the district.

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<td>10</td>
<td>27</td>
<td>25</td>
<td>58</td>
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In this area there eighteen baptized former Moslems, besides in one district nine catechumens.

Rolf Syrdal.

*In Hupeh Province, the others in Southern Honan.
Biography of Sayyid Edjill*

During the eleventh year (1274) the Emperor addressing Sayyid Edjill said, "Formerly I went to Yunnan myself, but just now because a wise choice of officials has not been made, the people of that distant region are not peaceful. I want to choose someone careful and conscientious to quietly govern them, and I find no one who equals you, my minister."

Sayyid Edjill saluting agreed to the command which was thus given him. As soon as he left the Court he set himself to seeking out those who knew the geography of Yunnan, to sketch the mountains and courses of the rivers, the walled towns, the military cantonments, the plains and the oases, and the relative distances and to make a map which he presented to the emperor, who then appointed Sayyid Edjill the minister charged with the provincial government of Yunnan.

At this time a prince of the Imperial family, T’ou Ko Lo, occupied Yunnan with soldiers. Set in defiance by the words of those about him, he was persuaded that Sayyid Edjill, once arrived, would not fail to deprive him of his power. He took precautions, preparing armour and soldiers. Sayyid Edjill was told of this and then sent his son, Nasir-ed-Din in advance to the place where the Prince was to give him an invitation in these terms: "The Son of Heaven thinks that those who have defence of Yunnan are not the right men for this task; this has led to different states of the country revolting. He has therefore ordered his minister to come here in order to tranquillize them and unite them to himself. Today the latter, not daring to act alone, desires, Prince, that you send a man over to him, in order to come to a mutual agreement." When the prince heard these words, he sent Sou mo-won and K’o-ha-na, two officers who were personal attachés to the meeting. Sayyid Edjill made them a gift of famous horses and they knelt to salute him with great respect. The spectators were greatly surprised. When they came next day to thank him he addressed them thus: "I desire you to confer the one with the other on the functions of the provincial government, but not having yet seen the prince do not dare to confer with you about them on my sole authority". Then he made one of them return to report these things to the prince, who from that moment in all matters of administration always allowed freedom of action to Sayyid Edjill.

During the twelfth year (1275) a memorial was addressed to the throne, showing that the unsubdued barbarians of Yunnan were still numerous and proposing that, henceforth, the civil management burdened at the same time with the affairs under

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*Translated from *Recherches sur les Musulmans Chinois*, Continued from last issue.
the jurisdiction of the bureau of the chief general should be altogether submitted to the control of the provincial government. Another memorial also informed the throne that the district of Karajang and Yunnan had been united but that the prefectures and sub-prefectures were all under the government of colonels and captains and that he proposed to replace these with civil administrators. These proposals were all adopted.

The customs of Yunnan were neither polite nor ceremonious. Men and women were constantly marrying as they liked. When parents died they were burnt without funeral rites or sacrifices. There was no rice, nor mulberry, nor hemp. The young men knew nothing of book learning. Sayyid Edjill taught them the rules of salutations, and of genuflection, the employment of go-betweens in their marriages, the placing of the dead in double coffins and the funeral offerings and sacrifices. He taught the people to sow, and made dams and reservoirs to guard against floods and droughts; he built temples to Confucius and halls for the explanation of social duties; and gave funds for the maintenance of schools.

The Yunnanese suffered from the incursions of brigands because of the difficult and long mountain roads. In suitable places Sayyid Edjill established garrisons, where an agent, who was a native chief, and an officer commanding a hundred men were placed. If passersby were robbed the responsibility rested on the garrison.

The ruler of Lopan revolted and Sayyid Edjill made an expedition against him. He looked sad and his followers asked the reason. He replied, "I am not sad because I am on this expedition; but I am grieved with the thought that you will soon be facing spears and arrows and that unhappily some who have committed no fault, will die. I am sad also because you will plunder or capture peaceful people so that they cannot provide support for themselves."

The army drew up under the walls of Lopan, and during the three or four days following the city did not surrender. The officers asked permission to begin to attack. Sayyid Edjill would not permit it. He sent messengers bearing flags of truce to persuade them to accept reasonable terms. The chief of Lopan said, "I respectfully accept these orders". But three more days passed without him submitting. The officers with courageous ardour asked that they might send forward soldiers. But still Sayyid Edjill would not permit it. Suddenly it happened that some officers and soldiers mounted the walls and advanced to the attack. Sayyid Edjill was very angry and soon had the gongs sounded to stop them. He summoned the colonels and addressed them as follows: "The Son of Heaven has commanded me to govern Yunnan quietly, not to have recourse to massacre."
By the law of the army this fault should be punished by death. He ordered those who were on his side to bind the guilty. The officers struck the ground with their heads and begged that the order might not be carried out until the day when the place fell. The chief of Lopan, having heard a report of these doings, said: “If such is the generosity and humanity of the governor my resistance to his orders will not bring me good fortune”. Then his whole court went out and submitted. The offending officers and soldiers were, on their part, set at liberty instead of being punished by death. From that time all the barbarians of the S. W. were without exception faithful in the discharge of their duties. Each time a barbarian chief came to visit him the rule was that he brought gifts. Sayyid Edjill divided them all between the functionaries of his suite or made gifts of them to the poor. He did not exact from the native chiefs the least thing for wine or food intended for this personal use. He had clothes, hats, stockings and shoes made to take the place of the garments made of grass and the straw sandals which they wore.

He lived six years in Yunnan and died in the seventh, 1279, at the age of sixty-nine. He was buried at the North Gate of Chan-chan. The king of Kiaoché, sent twelve men as his representatives. They composed a funeral oration and they offered sacrifices to the dead. Among the expressions used were such as these: Merciful father, merciful mother who has given us birth and who has sustained us.

The Emperor thinking of the services rendered by Sayyid Edjill by a decree ordered the high officials of the province of Yunnan to continue in their entirety the arrangements made by him and to abstain from making any changes.

In the first year (1297) of the new emperor, Timur, grandson of Kublai, conferred on him the title of “Meritorious Minister, the observer of humanity, the helper of destiny, the pacifier of distant regions, the stay of moral beauty.” And those of “The first imperial teacher, chancellor-imperial, in mission having the same hierarchical status as the three ministers of finance, of public works and of war, the first colonel of the State” and of Prince of Hsien Yang. He gave him the posthumous title of “Faithful and Beneficent” 以功德追封威陽王諡曰忠惠.

His sons were five: the eldest Nasir ed Din 剌速拉丁 governor of Shensi and prime minister and Prince of Yen An 延安王; the next was Ha San 哈散 who was commander-in-chief of the district of Kwangtung; the third was Hu Hsin 忽辛 governor of Kiangsi; the fourth was Chan Su-Din Wu Me Hsing 苦速丁烏默星 who was district magistrate of 建昌府; the last was Ma Su Hu 馬速忽 who was acting governor of Yunnan.

Liu Fa-siang 劉發祥 (1687)
The Moslem man whom I mentioned some time ago as having given his heart to the Lord is going on nicely. I marvel at his courage. He goes along to a Moslem teashop not far from here, and argues with the Moslem frequenters of the shop. He told me not long since that he expects to be killed soon. 'They do not and will not understand what is meant by Son,' he said to me one day. 'The other Moslems tell me that the Christians say that God had a wife. I proved to them that we say no such thing.' He must know much of John's Gospel off by heart.

Ningsia, Ningsia

After leaving Pinglo in the north we came down south of Ningsia to Chinchi to look for premises and after about a week of consultation, running here and there, we managed to get an excellent courtyard—the Kong Kuan of the Tong family. The old Tong Shuai was a general. He was deputed with two others, Chang and Li to slay Ma Hua-lung and one of Tong's men succeeded. The "East of the River" is in three districts (1) Chinchi, (2) Wu Cheng Pu and (3) Ta Chai Tsi. After the cleanup in the district these three portions were divided amongst these three generals. Tong Shuai taking Chinchi, at that time the most prosperous section. Chang Shuai taking Wu Cheng Pu, the present center and Li Shuai taking Ta Chai Tsi (where there is just built a new $23,000 mosque). After only a short time there we have had to come away because of the Communist trouble in the south of the province.

The "Hsuan Hua Kang" are not known apart from the Chang Chia Chuan district in South Kansu. The group here are known only as Hsin or Lao Chiao, both sects being present and generally worshipping in the same mosque though not infrequently the Hsin Chiao have their own (usually more decorated) mosque. Most of the young ahungs are Hsin Chiao and they are the ones who are doing all the exhortation in regard to girls' education and wearing of the veil.

Ma Chin-hsi I am told is the leader now living in Ma Shen Ren's old homestead at Pan Ch'iao half way between Chinchi and Wuchungpu.

Chatting with the headmaster of the Moslem Middle School here (Ningsia), he says that the New Sect is an extension of the

*From China's Millions, Jan. 1936, p. 5.
Wahabi Movement, and arose out of visits from Moslems and the decadence of Islam in China (wearing of white for funerals and reading the Koran in a fashion similar to Buddhist and Taoists for money) and so the reformation movement has been characterised specially by the fact that the reformers (Hsin Chiao) will not read for money or come for any other purpose than to read the Koran. On account of having their livelihood taken away from them the Old Sect are bitterly antagonistic.

The Hsuan Hua Kang down near Chang Chia Chuan are not related to the general body of Moslems near Wuchengpu, but they as a Sect have their representative at Ma Chia Ch'iao—a small place about 10 li north of Chinch'i city—the headquarters of the residence where old Ma Shan Ren lived. The governor here is very opposed to them on account of their superstition (worshipping at graves of deceased relatives and bowing before their leaders) and has ordered their suppression!

Regarding Mohammed himself they say here that he is to be regarded only as a man and not as a “shen” (holy may godlike). It seems also that they do not place much credence in their traditions.


MARTIN TAYLOR.

Kashgar, Sinkiang

The readers may remember the story of an Englishman named Sheldrake being crowned King of Islamistan in Kashgar. Well, everyone knew about it except the people in Kashgar—and Mr. Sheldrake was NOT there.

March 4th, 1936. 

A. L. KEEBLE

Sinkiang

Miss Cable writes from Tihwa that letters addressed there will find her. So far they have not received permission to move this way. Mr. Hayward in Hami wrote last on February 8th and he was expecting word any day then from the north as to whether he would be allowed to stay on.

March 4th, 1936. 

A. L. KEEBLE

Sining, Tsinghai

Mr. Leroy King and I spent a week in Houtzuho at Chinese New Year visiting near by villages during the day and holding evening meetings attended by between a one and two hundred Chinese and Moslems. The Local theatricals proved a superior attraction to our ‘Petromax’ so we came down to Sining. The Moslems gave us a good hearing and though avoiding the failings of Islam and the weaknesses of Buddhism, the ‘offence of the Cross’ abides as of yore.

March 4th, 1936. 

LEONARD STREET
Presenting Christ to Moslems*

In the early days of the modern spiritual crusade for the world of Islam the feeling seems to have been that the missionary must by logical proof compel the intellectual acceptance of Christianity. Today the one who would present Christ to the Moslem heart should be an expert in avoiding argument. This is a more difficult science than at first appears. Intellectual disputation still remains a favorite indoor sport in the lands of the East. To people who do not have much to read, and even to those who are illiterate, discussion is a favorite form of social and intellectual contact. Even though we are supporting the truth we should admit freely that in many cases the Moslem will get the best of us if we argue. The reason that we study to avoid debate is that judged by the acid test of results—it fails to lead men to Christ.

While avoiding argument, we should “be ready always to give an answer to every man that asketh us concerning the hope that is in us”. We should also carefully note that the Apostle continues with the admonition that we do this with “meekness and fear”: meekness, that our love may be apparent, and fear, lest our answer lead to useless argument. We may say very frankly to those with whom we engage in conversation that we decline to argue because we feel that little good will result.

We should make it a rule to let nothing turn us from the point of presenting our Master as Saviour and Lord of Life. The older apologists often used the Koran in their appeal to Moslems. The explanation that they used it, not because they believed in it, but because it was accepted by the Moslem, was often not clearly understood and at best not very convincing. The more we know of the Koran, and of Islam in general, the better; but we should rarely quote Koranic passages to induce Moslems to turn to Christ. Christ always gave an answer that struck back straight to the heart and conscience. It is well to have a special New Testament and a special Bible that we use as tools in the direct work of evangelism with Moslems. On the fly-leaves and on the pages of these volumes we may make the notes that give us facility in turning to references on the particular question that is before us. It may prove useful on some occasions first to ask the inquirer what he desires from his religion. When he has stated his deepest desires we may go on to show him how each of these is perfectly and completely found in Christ.

J. Christy Wilson

*Extracts from an article in the Moslem World Oct. 1935.
SUMMER CONFERENCES. If you are to be in Peitaiho, Kikungsan, or Kuling this summer and wish to take part in a meeting on Christian work among Moslem, write the Secretary. Tell your friends and colleagues.

YU MU CHI K'AN. The response to our first issue in January has been most encouraging. The second number appears with this paper, including a subscription blank, Fill in and order copies for your fellow-workers.

THE BREAD OF LIFE by Miss Lilias Trotter and translated by Mr. G. K. Harris has received splendid comment from a number of readers. The first edition is nearly sold out. Order today direct from the R. T. S., Hankow or through the Secretary. A copy is enclosed with this issue.

QUESTIONNAIRE ON MOSLEM LIFE which appeared in our last quarterly can be secured separately through a card to the Secretary. A number have already extra copies to begin their study. Write today for copies which will be sent free.

CHINESE NAME FOR SOCIETY. Another suggestion has come in to us.友穆民誼會 What do you think of this?

MOSLEM STATISTICS. You can help materially to correct the estimate of the Moslem population in China given by Ha Kuo-tung if you will follow the Rev. Rolf Syrdal and send in to the Secretary a report of your district.

LENDING LIBRARY. Have you considered how much a few minutes a day reading on Islam will help you to understand those whom you wish to reach? Send for a book from the Lending Library. A card to the Secretary will bring the book. If you have a book to donate or lend for others to read please send it in.

EAST KANSU, NINGSIA, SUIYUAN. The Secretary is considering a trip to these three areas in May and June, bring him to Peitaiho for conference time in early July. He welcomes suggestion about possible meetings along the way.
Moslem News in Brief

During the Chinese New Year the Moslems of Shanghai organized a preaching band of some twenty people under the leadership of Liu Fu-ch’u. For four days they did street preaching at the North Station and other public centers. News also comes from Chinkiang that a preaching hall has been opened by Moslems.

At the Peiping Tsen Ta Normal School conducted by the Moslems ten students graduated last year in the theological course and fifteen in the normal course. They represent seven provinces as far apart as Yunnan, Ningsia and Hopei.

The Commercial Press in Shanghai published A Short History of the World by H. G. Wells. A Hankow paper, the Kuo Ming Ch’ao Pao printed an extract from the 43rd chapter, Mohammed and Islam. The Moslem Association of Hankow protested and was told from where the information came. Then the Hankow organization with the help of a number of such organizations in other cities in China protested to the Commercial Press. They in turn agreed to withdraw from circulation, remove the chapter and have a new one rewritten, which would be submitted to the Shanghai Moslem Literary Association before printing and incorporating in the book. Another example of the power of Islam in China.

Two new Moslem papers have appeared of recent date. Chinkiang in Kiangsu is now producing a daily paper called the Hui Pao which has appeared daily since the first of February. From Sian, Shensi comes the I Szu Lan Ch’ing Nien a biweekly paper. The former prints national as well as Moslem news.

Cemeteries are figuring largely in the Moslem Press these days. In Nanking the Central University is having difficulty securing a site used for a Moslem cemetery. At Tai Tsang, Kiangsu and Changsha, Hunan their burial places are interfering with the building of roads.

The Feast of Sacrifice (Kurban) occurred this year on the 5th of March, and was celebrated with the usual ceremonies.

The first of Muharram or the beginning of the Moslem year of 1355 was March 24th.
Summary of Ahmadiyya Beliefs*

After twenty years of work, the Lahore Anjuman (by far the strongest centre of mission work) published its own summary of its beliefs, which we consider important enough to quote in full:

1. We believe in the unity of God and the Prophethood of the Holy Prophet Mohammad.
2. We look upon the Holy Prophet Mohammad as the Last Prophet.
3. We look upon the Holy Koran as the Last and Perfect Scripture, not a word of which has been or shall ever be abrogated.
4. We believe in the appearance of Mujaddids and we also hold that Allah speaks to the chosen (auliya) from among the followers of the Holy Prophet. We do so in accordance with the Hadith that in this ummat there will be men to whom God will speak, yet they will not be prophets.
5. We hold in profound reverence all the Companions of the Holy Prophet and all the Imams whether of the Sunni, Shia or any other school.
6. We regard everyone who recites the Kalima as a Moslem, to whatever sect he may belong.
7. We consider the founder of the Ahmadiyya movement to have been a Mujaddid—not a prophet.
8. We consider it a libel on the founder of this movement on the part of the Qadiyanis on the one hand and the Mullahs on the other to say that he had any claim to prophethood. To use the founder's own words:

'Anyone who disbelieves in the finality of prophethood—I consider him as a man of no faith and outside the pale of Islam.'
'I consider the man who claims to be a prophet as accursed.'
'They have imputed a lie to me who say that I am a claimant to prophethood.'

Lending Library Additions

A. SOURCES

4. Daud, Mulvi A. R. The Hadith
5. Singer, Mrs. A. P. Arabic Proverbs

B. HISTORY AND LITERATURE OF ISLAM

13. Donkan, Rupert Die Auferstehung Arabiens, Ibn Sauds Weg und Ziel
14. Sell, E. The Druses

*Conclusions of article Notes on Moslem Missions and Defence of Islam which appeared in Vol. X. No. 1 p. 12.
16. Sieard, Jules  
Le Monde Musulman dans les Possessions Françaises

C. THE CONTENT OF ISLAM

16. Ali, Maulvi Muhammad  
Islam, the Religion of Humanity
17. Anwar-ul-Haqq  
The Muslim Fast
18. Herklots, G. A.  
The Customs of the Muslims in India
19. Nadvi, Alim  
The Religion Supreme
20. Sell, E.  
The Art of Reading the Quran
21. "  
The Hanifs

D. MODERN MOVEMENTS IN ISLAM

8. Germanus, Julius  
Modern Movements in Islam
9. Jung, Eugene  
Le Reveil de L'islam et des Arabes
10. Masse, Henry  
Le Deuxième Congrès Musulman Général des Femmes D'orient, 1932.
11. Sell, E.  
The Cult of Ali

E. ISLAM AND CHRISTIANITY

11. Arnold, Sir T. W.  
The Old and New Testament in Muslim Religious Art.
12. Conférences Données a L'institut Catholique de Paris, 1926-1927  
L'islam et les Missions Catholiques
13. Gairdner  
Aspects of the Redemptive Act of Christ
14. Goldsack, W.  
Christ in Islam
15. Mason, Isaac  
A Primer on Islam
16. Mufattish  
Criticism of a Qadiani Commentary
17. Stanton, H. U. W.  
Christian Faith and Practice
18. Zwemer, S. M.  
L'islam, son Passé, son Présent, et son avenir
19. "  
Thinking Missions with Christ

G. DESCRIPTIVE WORK AND STORIES

9. Khan, K. S. K.  
Mubrala or a Tale of Two Wives
10. Roger Noelle  
En Asie Mineure, La Turquie de Ghazi
11. Werner, A. and Hichens, W.  
Advice of Mwana Kupona upon the Wifely Duty
### Chinese Literature for Workers Among Moslems

#### Biographical

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All these books may be ordered through the Religious Tract Society, Hankow or the Secretary. A complete library of these will help a Chinese Friend to understand the problem before him.

### Taking Hold of God

**Studies in the Nature, Need and Power of Prayer**

**By Samuel M. Zwemer**

The table of contents of this significant new volume is:

- The Antiquity of Prayer;
- the Psychology of Prayer;
- Place and Posture in Prayer;
- the Time Element in Prayer;
- the Power of Prayer;
- Non-Christian Prayer and Missions;
- Prayer and Missions;
- Old Testament Prayers;
- the Prayers of Paul;
- Paul's Unanswered Prayer;
- the Lord's Prayer;
- the Prayers of our Lord;
- a Call to Prayer, a Call to Praise.

Published by Zondervan Publishing House, Grand Rapids. Copies may be secured from Lutheran Book Concern, Hankow.
Moslem Book Reviews

WEI CHIA YEH, SELECTIONS FROM. Published by the I Kuang Monthly, Tr. by Wang Ching-chai 王靜齋. Tientsin 2 vol. $2.50

The translator begins by saying that Moslems might naturally be supposed to understand the rules of their religion, but in fact many do not; so how can they be called first-class Moslems? So many in China do not understand Arabic, and have to depend on the A-hung when they want to investigate the principles of their faith, and many A-hung know only part of the important Wei Chia Yeh book, not reading the second part. Hence this effort at translating the Wei Chia Yeh, a book familiar by name to all, and giving detailed explanations of it.

The translator is of the Hanifa sect, and we frequently meet the expression 我們哈乃斐家. Abu Hanifa was one of the four famous Imams of early Moslem history. He was the founder of the body of legists known as "the jurists of Iraq." He died A. H. 150.

In these two volumes, under 29 headings, there is a great deal said about Moslem ceremonials, purification, worship, prayers, etc. with a wealth of detail which at times becomes puerile, and as regards the purifications etc. leaves little to the imagination!

The book is overburdened with transliterations of Arabic, and countless brackets, with names and explanations, and quoted authorities. It is a book which may be useful to the student of Islam, but not to the general foreign reader of Chinese.

MOSLEM COMMON SENSE BOOKLETS.

A series of small booklets issued from Peiping by the Ch'eng Ta Publishing Board. Price two cents per copy.

No. 1 變葬 deals with deaths and burial and their ceremonies. It is said that the Moslem way of burial is very simple, equal for all, and is hygienic. The method is fully described in simple Chinese, with the addition of a few Arabic transliterations.

No. 2 養戒, deals with Fasting. Four meanings of fasting are given, and the different kinds of fasting are described. Certain things which vitiate a fast are indicated, and also other things which are permitted without spoiling the fast. If the fast is intentionally broken, it must be made good, and also fines may be imposed.

No. 3 開齋節, After the Ramazan fast comes the 'Id-ul-Fitr, the Feast of Alms, a time of rejoicing, with its own ceremonial, set forth in this booklet. These books are overburdened with names and brackets and references, and give much detail about things not usually spoken about outside Moslem circles.

ISAAC MASON.
Praise and Prayer

"To burn and shine for Him we must replenish our fires of faith with the logs of prayer."

Let us praise the Lord for those converts who are fearlessly preaching Christ, who count all things but loss for Him.

Let us praise the Lord for the opening of Moslem hearts to the faithful witness of our co-workers on their itinerations in Ningsia, and Honan during the past months.

Let us praise God for the release of Miss de Meyer from her exile, and pray that she may be still further used for the Lord.

Let us pray the Haywards may be allowed to remain in Hami, and that the Misses Cable and French be allowed to preach the Gospel unhindered.

Let us pray for the summer conferences—that the Secretary may be rightly guided in making plans, in choosing places, leaders and topics.

O God of love and pity,
Behold these Moslem lands,
These souls so sunk in darkness,
So bound by error’s bands.
Their darkness is their sorrow,
Their bonds they count as free,
Because they know not Jesus,
Sole Light and Liberty.

O God, Thy guidance seeking,
Our weapons cannot fail,
Though mighty be the stronghold,
We know Thou must prevail.
Give us but one desire, Lord;
To be possessed by Thee,
That through us, wholly yielded,
Thy will fulfilled may be. F.A.B.*

New Members

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The Membership fee of the Society is $1.00 a year or $25.00 for Life Membership. Outside of China it is $1.00 (1 shillings) a year or $10.00 (£2) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, Tungting Road, Hankow, China. In America send to the Secretary, c/o 46 Mercer Street, Princeton, N. J. In England send to Miss Olive Botham, The Willows, Old Woking, Surrey.

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