FRIENDS
OF
MOSLEMS
The Quarterly Newsletter

What the Moslem Believes 22
Among the Qazaqs R. Joyce 24
Which Feast is This? Ivy Dix 26
Executive Council Meeting 27
Shantung Moslem Migration H. R. Williamson 28
Kairung Moslems J. H. Jeffery 28
Moslems of Yunnan D'Ollone 29
News from the Field 31
S. Honan, Hochow, Hanchow, Szechow, Tsinan, Kucheng, Liaolung
A Moslem Convert G. F. Ward 35
Little Joy Geneva Sayre 36
Chinese Moslem Primers I. Mason 37
Multum in Parvo 38
New Chinese Name for Society? 39
The Moslem World, April 1935 39
For Prayer 40
New Members 40

Society of Friends of The Moslems in China

Vol. IX No. 2

April 1st, 1935-Zu-l-Hijja 26th, 1353.

Confidential.
What the Chinese Moslem Believes  
and  
How to Approach Him.

Do you realize how inadequate our literature for Chinese Moslems really is? Practically all of it is translation of material, adapted to be sure, from the Near East and India. Of course it has a certain appeal over that of ordinary literature for the general Chinese, for it does treat of those things which the Moslems understand. Did you ever try to fit an American electric screw bulb into a Continental socket in China. They both have the same end in view, that is to give light, but did you get the required result? That is a poor illustration of what we are driving at. With this Christianity we have imported from the West we are trying to influence a Moslem mind that has its roots in Arabia but which in the course of centuries has evolved a different stock from the Islam in Arabia. Persian, Central Asian and Confucian thought has helped to mold it, until an expression which appeals in Cairo may convey little meaning to a Moslem in Kaifeng. Let us try to get at the real mind of the Chinese Moslems!

Will You Join Us Fishing

He who goes fishing always longs to catch big fish, but often at the end of the trip the basket is full of small ones; yet the expedition has been satisfactory though the goal was not reached. We are going afishing this summer. Last year we gathered our tackle together and discussed prospects. Now we plan to go to the fishing grounds and with rod, line and bait catch our fish, however small it be. The fishing ground will be the Chinese-Moslem mind and heart. A Moslem mind in Arabia is a pretty difficult fish to attract. In China with a mixture of Persian and Chinese culture added to the Arab origin we have a fish yet to be hooked. We shall attempt to examine these variations and mutations in the Chinese-Moslem literature available. Friends have volunteered to help and are now reviewing books which will give us a peep into their background of thought. Here is one way to be a Friend; write for a book to review at either Kuling or Kikungshan! But each one must come prepared to give serious thought to the questions. Recall any contacts you have had with Moslems or any discussions and bring these practical evidences with you to the meetings.
Programs of the Conferences
Hankow, Honan

Jesus Christ in the Koran                              R. Syrdal
The City of Prodigals and Beyond (pictures)           I. Beauchamp
Reviews of
"Muhammadan Objections to Christianity" C. Notson
"Arabian Prophet from Chinese Sources" Mrs. C. Notson
Chinese Moslem Periodicals                        C. L. Pickens
Who's Who in Islam in China                        C. L. Pickens

Nanking, Kiangsi

Relation between Confucianism and Islam              J. Peterson
Reviews of
"Mohammedan Objections to Christianity" Mrs. C. Pickens
Chinese Korans                                       M. H. Throop
Chinese Moslem Periodicals                        C. L. Pickens
Who's Who in Islam in China                        C. L. Pickens

Food for Thought

The following resolutions have been sent in to the Secretary by a friend*. We earnestly request our readers to consider these and to lay them before the Chinese and foreign committees in your district or diocese.

Resolved:—
1. That every Mission in China make the Mohammedan problem a special object of prayer.

2. That each Mission or Chinese Church body set aside a Chinese pastor or evangelist to shoulder the responsibility of work among Moslems in their respective field of labor.

3. That this matter be given a place on the program of each yearly or annual convention and be brought to the attention of all Christians at that time by the responsible pastor or evangelist.

4. That the matter of bringing Moslems to Christ be talked about and brought before conventions of Chinese Christians at the various summer resorts during their spiritual retreats.

5. That a fund be established to spread literature among Moslems.

*The Rev. V. E. Swenson of Hsuchang, Honan
Among the Qazaqs

The Qazaqs are nomads, their occupation being cattle-raising and sheep-rearing. In features they are akin to the Mongols: they are said racially to be closely related to the Finns of Europe. There must be several millions of them scattered through northern Central Asia. By religion they are Moslem, though to the casual observer this may not seem very evident. Being much on the move they do not build mosques. Outwardly they appear a happy, care-free people. More intimate acquaintance with them will no doubt go to prove that they need a deliverer from sin as much as any other people. Their language, as well as that of the Nogai, is a dialect of Turki: all three use the Arabic script. The Nogai (or Tartars) are also Moslems. They are said to have come to Central Asia from the Russian Volga basin, an educated and well informed people, living more or less in Western style chiefly in the towns. Most of the Mongols have left this district moving further west, owing to the depredations of the Qazaqs. The local Qazaqs have on the whole tamed down and can now be often seen on the streets here in Kucheng, coming to exchange their cattle for grain, cloth and other necessities. Many other Qazaqs have escaped or been driven into the N. E. of the province during the last two years or so and are quite out of hand.

After a few days at home we started on our eastern journey, which included a most delightful excursion into the mountains. We had not expected or planned for a visit to the mountains, thinking such would be impossible this year under the present conditions of local unrest. The Lord however opened a way, much to our joy. The day before we were due to leave for Lao Kitai, a small place between here and Muleiho, two young Turkis came to ask for medicine for an old Nogai gentleman living in the mountains to the south east. They asked us if we could not manage to go and see this sick man, saying that they would lead us there themselves. We felt that this was an opportunity not to be missed of getting the Gospel to at least some of the mountain people: though we could not speak their language we could give them Scriptures in their own tongue, and we would have the two Turkis as interpreters when necessary. So we agreed to go, arranging to meet them at a certain place in the foot-hills on our second day out. The first day’s journey brought us to Lao Kitai, where we stayed in an inn that simply did not deserve such a name, being just a filthy yard with a few bare, windowless, doorless rooms. The next day we continued along the main road for several miles, then turned off south up a low valley among the foothills. The change from the plain was pleasantly notice-
able as we wound our way between the grassy slopes, past farms and fields, keeping company with a "babbling brook" which rushed past us on its way, not to join some "brimming river" but to be lost on the desert plain. Coming near to the limit that carts could ascend, we obtained the use of a room from a friendly farmer. Here we spent the night, and later left our servant and cart during the three days we were in the mountains. The next morning, as our two guides had not showed up, we climbed a nearby hill, obtaining from its summit a marvellous view of the great plain stretching away north, east and west as far as the eye could see. Behind us rose the mountains—first dark green, fir covered ones, behind which the snow peaks of still higher ranges lifted their lofty heads. On our way back to the farm we met the two Turks; so, saddling two horses, filling the saddle-bags with Qazaq and Turki Gospels and a few medicines, and strapping on our fur overcoats, we set off with them up the lovely valley. We soon found ourselves amongst the fir covered mountains. The valley had narrowed considerably, at times becoming almost a gorge; its steep slopes were clothed with rich grass. The stream dashed merrily past us as we crossed and recrossed it on our gradual ascent. The air was refreshingly cool, though the sun shone brightly, enhancing the general grandeur of the scene. Every now and then the valley widened somewhat, displaying stretches of green sward, on which would be pitched one or two "ger" (Qazaq circular felt tents). Round about horses and cattle grazed leisurely, whilst up the mountain sides would be scattered several hundred sheep, reaching almost to the topmost crags. It was in such a glen and in such a "ger" that we finally drew rein. It had been an exhilarating ride to say the least of it.

Our two nights' stay with this Nogai family was most enjoyable and gave us some insight into the life of the mountain folk. The old father was indeed a sick man, but we were able to help him a little. All the family had their duties, even the baby made it his job to chase the tired sheep about when they returned in the evening. The eldest son, a fine young fellow of 20, was responsible for the cattle and horses; his young brother was out with the sheep all day. The girls of the family were kept busy milking the cows and mares, cooking and cleaning etc. A tender sheep was killed in our honour and we were fed on mutton and a superabundance of milk and thick cream. Cooking was done over a stick fire in the middle of the tent, a hole in the roof of which effectively emitted all smoke. Visitors called in at intervals, no doubt to see the foreigners who had dared to enter Qazaqland. They seemed glad to see us, however. How one longed to be able to speak their language: we must one day, if the Lord tarry
and other things do not happen. We would fain have stayed longer than three days, but our interpreter-guides had business elsewhere, so we felt it best to go too. We left a copy of St. Mark’s Gospel, and are glad to know that it will not go unread. On the third day on our way down we had an experience which just capped our visit to the mountains and made it doubly worthwhile—we attended the wedding celebrations of a Qazaq chieftain’s son. Hundreds of Qazaqs had gathered, all with their horses of course. After tea drinking and mutton eating they began their wild games on horseback—racing, tugging at the sheepskin etc. They were most friendly to us and interested in us, so that we had no difficulty in disposing of our Gospels. We presented one to the young bridegroom. Several came to us for medicine. We believe this was a God-given opportunity. One could but rarely find so many Qazaqs together at once. We feel that this introduction will prove a help to future work among them.

RAYMOND JOYCE.

Which Feast is This? *

Several years ago, while in Chenghsien, Kansu, this ceremony, called nieh yie, was observed. I was not able to get all the details about it I wanted, but was told it was for the remission of sin. The Moslems said it was not kurban 古蘭八尼. The folks at the inn where I was staying turned out the water from the jar they placed in the business part of the inn. The women folk washed their hair and feet, and a part of the backyard was screened off, for the men to make their ablutions. About 10 a.m. on the following morning the ahung’s representatives arrived when a service was held, which, of course, we were not permitted to attend. We were told that psalms were sung and it sounded as though three different tunes were sung. Afterward there was a murmuring as though they were reciting prayers. The women knelt in the yard, only the men being in the room.

A chicken had been killed, but I could not discover whether it had any sacrificial significance. I believe it was the same chicken which was used for the meal which was served to the ahung’s two representatives. The service and meal were all over within an hour and they went on to the next family. The service for some must have been quite late in the evening, for when we passed the mosque late in the afternoon we passed quite a few coming from there with freshly killed fowls. In speaking of this ceremony they used an expression ku-la-hur-a which they said meant the sins which are committed. I have wondered what the real significance of the ceremony was and whether it could be used in any way as a point of contact in presenting the Gospel?

IVY DIX.

*From the date given this feast occurred on Sha‘ban 8th.
1935 Executive Council Meeting

Our meeting this year was held on the 30th of January to make it possible for Mr. George Harris, who was passing through Shanghai on his way home, to attend. It was of great help to have our Tsinghai member of the Committee present. The Rev. M. H. Throop, the Rev. E. C. Lobenstine, the Rev. H. S. Wei, the Rev. Zia Zung-kao and the Secretary made up the meeting.

Mr. Harris presented his translation of one of Miss Trotter’s tracts direct from the Arabic. The booklet will be different from the usual tract for Moslems in that the Bible phraseology will be used with the Arabic terms in the footnotes. We hope this will be printed by the summer. “The Law of Freedom” translated by Dr. Throop was presented at the meeting; being published by the C. L. S. Several other tracts presented were handed to readers for considerations. “The Exhortation to Moslems” printed last year has had a good sale.

Progress on the Handbook was reported. The Conferences at Kuling and Kikungshan used the outline for the book and brought forward further suggestions. We hope this will soon be ready.

The need for a Chinese paper, corresponding somewhat to our English quarterly, has long been felt. This meeting again stressed the urgency. Since then a friend has come forward to help so that idea we pray will soon take form.

The splendid response to the lending library was reported. A special plea was made that any who had books dealing with Islam and the Christian approach to it were asked to lend them for reading especially during the summer or if possible to make them a gift to the library. The need for a more accurate survey of Islam in China was discussed. Our present information is very inadequate. It has been more than twenty-five years since Broomhall’s book on “Islam in China” appeared. This was the most serious study of the question. In this regard the Secretary is carrying on a classification of all information he receives and would appreciate the close co-operation of every reader in sending in every bit of information he may have about the Moslems in his area.

The encouraging results of the Study Groups of last year makes us plan for further ones this summer.

The change of our Chinese name was discussed at length but no satisfactory result can be reported. It is hoped that we will receive suggestions from our members who read this. The present name is misunderstood by the Moslems.
The Rt. Rev. Shen Tsz-kao was unanimously elected to serve on the Committee as one of its members. He has only recently been elected to take charge of the Chung Hua Shen Kung Hui work in that strong Moslem center, Sian, Shensi.

A special prayer day for the Moslems in China was planned. The pioneers who did splendid work in evangelizing the Moslems in China set aside the second Sunday in October for prayer throughout the Chinese Church. We wish to revive this and with this it is hoped that there will also be a special week, either at that time or at some other more convenient period, when each Church will make an effort to bring their Moslem neighbors to Christ.

**Shantung Moslem Migration Into Hunan**

A great number of Shantung Moslems joined Yuan Shih K'ai’s army when it was stationed at Paotingfu. The detachment stationed there was under the leadership of Ma Lung Piao, a Ts'ingchowfu Moslem, so many Shantung Moslems joined him there. Later Ma was transferred to Tsinan, but one, Wang Chan Yuan, took his place in charge of the army at Paoting, and the Shantung Moslems remained with him. In the second year of the Republic the Paotingfu army was transferred to Hupeh and Hunan to fight White Wolf. Many Shantung Mohammedans went with the army and there they remained. H. R. WILLIAMSON

**Kairung Moslems.**

Mr. Amos and I have been itinerating through some of the Kiarung and Tibetan States in these Sino-Tibetan Marches. We came across about twenty families of Kiarung Moslems. One of these curiosities came back with us in charge of our animals to Mokung. They are accounted for in this way. Some generations ago when China conquered these regions, one or two Chinese Moslems settled in some very shut off valleys to farm amongst the Kiarungs with whom they intermarried. They have so intermarried that all their offspring have lost their racial but not their religious identity. Now the majority of the families in these few isolated valleys reckon as Moslems. This to me is a striking example of the power of Islam to gain the ascendency without conflict over a force for evil not much less than itself. Would this have been possible had China not been victorious here is a question which perhaps cannot be answered. These Kiarung Moslems speak Kiarung and pidgin Chinese. They have no ahung, but are served by a Chinese ahung in Hsuching, a days journey away. Formerly they had a small mosque at Tsonghua, only a few miles away, but this has disappeared.

J, HOWARD JEFFERY
The Moslems of Yunnan
Extracts from "Recherches sur les Musulmans Chinois"
by Le Commandant D'Ollone and others.*

All the ahungs whom we questioned were unanimous in saying that Islam was introduced into Yunnan by Seyyid Edjill Chams ed-Din Omar, the first governor-general of that province after it had been conquered by the Mongols. This agrees with the hypothesis of Darby de Thiersant. Nasir-ed-Din, the son of Seyyid Edjill who succeeded him, and who was the Nescraidan of Marco Polo, also encouraged Islam and his name is still popular among the Moslems there. We therefore set ourselves to investigate the monuments and inscriptions relating to the introduction of Islam and we easily found them. Neither among the Moslems nor in their writings is there any notice of Moslems, particularly of Arabs, before Seyyid Edjill, which fact the majority of European writers seem to regard as certain. They support their opinion by a passage from Bushell in his early history of Tibet. This authority referring to the Nan Chao Records reminds us "that in 801 the Samarkand and black-robed Arab or Abbasside troops with their Tibetan commanders all surrendered and that 20,000 suits of armour were captured." He remarks that this passage from the Nan Chao Record is only a quotation from the History of the Tangs and that no explanatory remarks are made and we do not know under what singular circumstances people from Samarkand and the Abbassides were found in a Tibetan army invading the Kien Ch'ang Valley. But even allowing the facts to be well established he draws, it seems, conclusions exactly the reverse of those held until now. The History of the Tangs gives an account of the Levantine Arabs; it states carefully all the Arabian Ambassadors, the arrival of the contingent of Abour-Giafar and the presence of the Abbassides in the Tibetan army, that is to say, that the historian whenever he has cause to do so does not hesitate to mention Arabs. But excepting the three thousand men of Abour Giafar in 756 he does not mention any other Arabian troops coming into China. It must therefore be admitted that he did not find them there. The care taken to mention the presence of Arabs among the Tibetan invaders who were defeated only made it more outstanding. Let us note in passing that the Nan Chao Ye Cho, the detailed history of Yunnan, a later work and very highly esteemed, takes care to quote it in its account of the campaign in 801. However Bushell knows of it because he quotes among the sources of information "The Memoirs of Nan Chao, and the History of the Tangs; but, true or false, it can only serve as an argument against the presence of Arabs in the South-West of China at that epoch.

*Translated by a friend.
We cannot draw any argument from a phrase Rachid-ed-Din writing at the end of the 14th century that "All the people are Moslems." Rachid-ed-din was not an eye witness, he had not left Persia, and he does not state the source of his assertion. In any case this could not be applied to the time before Seyyid Edjill because Marco Polo, travelling through Yunnan shortly after Seyyid Edjill's death found many Moslems there, especially in one city, Jacin, then a chief town, but they were intermingled with idolators and Christians. He says that everywhere else he saw only idolators. The Moslems even when claiming to be loyal subjects of the Emperor, consider themselves and are considered by all, as an alien race. Every Chinese, if asked about the races of people in his country, replies without hesitation that there are five. The first two named will differ; Sifan on the Tibetan border, or Man tsen (Lolos), or Miao tsen of Kweichow and Yunnan etc., but the last three are always Moslems, Chinese and Manchus, and Tartars in general (otherwise Hui-nten, Han and Ta). This seems to indicate Islam has not spread by progressive conversion of the Chinese, but by the arrival of strangers in such great numbers that their racial characteristics were as striking as their religion and that new isolated converts were classed with them under the same name and regarded as of the same race.

Although the records, you will see, do not state it, Seyyid Edjill Omar must have brought or invited in many Moslems from his old tribe, and it is they whom Marco Polo, traveling in Yunnan shortly after the death of Seyyid Edjill Omar, will have seen at Jacin.

Ma Hua-lung 马华龙

All travelers until now have described the perfect unity of Chinese Moslems in their fidelity to the Hanifite ritual, except perhaps in Kansu. On arriving in China we questioned a well trained and zealous young man of the neighborhood of Mongtsen, not on the existence of different sects, but on their presence in Yunnan and we compelled him to acknowledge that, in fact, these sects existed. These recognized as their prophet a certain Ma Hua-lung, the leader, according to our informer, of the great Moslem revolt on Kansu, which was ended by his death. This Ma Hua-lung, the descendent of Mohammed and his equal, prohibited going into mosques, said that prayers was useless, and sold passports to heaven. His followers have spread through China but none now in Yunnan; however from the anger of our informer, it was easy to guess the opposite and that they could be found at no great distance; their distinctive mark is a blue prayer cap, although white, green or very pale blue are the orthodox caps.”

To be continued
NEWS FROM THE FIELD

Southern Honan.

I had an interesting little trip during mid-winter vacation: went to Juning for a visit and some work. There are two large mosques there. We visited the largest. We did not meet the ahung, but some of the people showed they had a fairly good knowledge of things. They say there are three hundred families of the Islamic faith in the city. There was a school in connection with the mosque we visited.

At Chumatien, on my return to the railroad, I arrived early enough to take a couple of the workers of that district along and visited the largest of the four mosques in the city. We met the ahung, a Chinese with some Arabic education. He seemed wide-awake, and the evangelistic woman worker of our part was struck with his "kind" expression. Chumatien is a thriving business place, filled with small Moslem shops. There are supposed to be over four hundred Moslem families here. They have had men from Persia there, but now for the past three years the ahungs have been Chinese.

February 19th, 1935.

Rolf A. Syrdal.

Hochow, Kansu.*

After living for many years in a Moslem center, we find that the Moslem women that attend a Gospel service are very few indeed. Where medical mission work is carried on women do come for that and thus such favored ones do have an opportunity of hearing. On the other hand, as we travel in Moslem Country districts, we have more contact with them and find them with a mind alert and able to grasp the preaching of the Gospel far beyond the ordinary Chinese country woman whose mind is filled with idolatry and superstition.

In a recent trip to Shunhua, where we spent two weeks, four Moslem women came to the Sunday services. These women were neighbors and could slip in without being noticed very much, but what earnest attention they gave as Mr. Snyder was preaching! They seemed in no hurry to leave but remained on long after the services were over.

On this trip which took us through a large Moslem district I ventured on some short children's services. At our first stop we put up for the night in an upstairs room, in a Moslem Inn. In the morning I invited the children to come upstairs and listen to

what I had to say to them, telling them I would give them each a card. Well, thirty boys and girls came and sat down on the floor of the upstairs porch. You should have seen those bright little Moslem faces turned up to mine and listening intently as we gave them the story of the Prodigal Son with the aid of pictures. A bearded Moslem soon appeared and I feared he had come to interfere, but no, he sat down and engaged in an earnest conversation with Mr. Snyder. We did thank God for this opportunity with the children. At each market place we were able to gather together some children in this same manner.

PHOEBE B. SNYDER.

Kanchow, Kansu.

After visiting all the stations in Tsinghai we left Sining for Kanchow. It was a lovely trip, but very cold in October. The route is now quite good traveling, having been made into a cart road. The Sining troops in Kansu use the road a lot. It crosses three days of Tibetan grass lands and mountains with not a yard of farm land, all the district being well above the 11,000 feet mark. We passed through Obo, now a deserted dump with about a dozen families there. The Tibetans were in the reaches nearer the Tatung River for the winter, those being lower and warmer. They use the Obo plains for the summer months. About the place marked on the map as Yunnanchang are a number of villages, the last before the grass lands, all inhabited by Moslems. Mr. Street accompanied us thus far. Nearly all travelers are Moslems and about two thousand Moslems wash for gold in the river beds about 130 li from Peh-Tatung. At Kanchow Moslems are now in strong force and so many sheep are killed for food that it pays eight firms to have agents there collecting the casings for export to America to enclose “hot-dogs”. Price four sets for a dollar in Kanchow. They go by camel to Paotow and thence to Tieutsin, and how many folks handle them before they are eaten by the roadside at the hot-dog stands? Real good Moslem sheep helping to sustain your home supporters!

E. J. MANN.

January 9th, 1935.

Suchow, Kansu.

We tried hard to get a teacher for the Turki language, but perhaps on account of our street preaching activities, the local Turki community seemed suspicious of us, and we could only get one at exorbitant terms. From the first he showed unwillingness to teach us and during our fourth lesson became
steadily more obstinate, and finally went on strike when we came
to a phrase in our grammar used to illustrate the genitive case—
"before the door of the prophet." He persistently claimed that
this phrase was a slander on the founder of his religion! So there
was nothing for it but to part company.

Oct. 1934.

Ivor C. P. Beau Champ.

Tslnan, Shantung.

Our local contacts with Moslems are of two kinds. One is
through our evangelistic services in the Museum which some of
them attend fairly regularly; but we cannot get them to enroll in
Bible classes. The other is through our School of Popular
Education in which we have at least twenty boys from Moslem
families. They attend our Bible story lessons and learn Christian
hymns. We are hoping that in this way the Truth is gradually
sinking into their hearts.

H. R. Williamson

February 25th, 1935.

Kucheng, Sinkiang.

"Our district" so-called is more or less rectangular in shape
extending two days' journey both east and west from here, and
one day both north and south, i.e. about 110 miles by 60. To
the south are the foot-hills and mountains of the Celestial Range;
to the north low sand-hills and behind them the all-embracing
Gobi Desert. In between the mountains and the desert is a region
of semi-desert, scattered about over which are many watered and
cultivated areas. Kucheng is in the centre of this middle region.
The main road runs through it east and west—eastwards to
Muleiho and Hami, the latter being 12 stages away; westwards to
Fuyuan, Santai and Tihwa, which is 6 stages away. East and
west our district is approximately terminated by Muleiho and
Santai. The former used to be a small but flourishing city; the
latter is a large village in the middle of several close lying farming
areas. The farmers of this district are mostly Chinese. The
Tungans (Chinese-speaking Moslems) also farm, and many of
them keep inns and shops in the cities. The town merchants are
mostly Chinese, however. The number of Turki merchants has
greatly decreased of late, many having returned to their old home
in the south of the "province". Not a few Chinese are making
back to China these days, their chances of getting goods from
China being so much reduced. This district has suffered terribly
during the past two years of trouble, ‘thanks’ greatly to Ma Chung Yin and even more so to the Quazaqs, many of whom were given arms by him and since his defeat last year have been playing bandit, stealing the farmer’s cattle and so on. Destruction, ruin and loss are only too much in evidence everywhere. Conditions are far from normal, though in some respects there is improvement. Many farms are deserted and in ruins, to say nothing of some of the villages. Muleibo is a complete ruin.

RAYMOND JOYCE

October 25th, 1934.

At present our work consists largely in seedsowing and making known everywhere the truths of salvation. On the way we met with all kinds of peoples who had some contact with the Gospel before. In two places, for example, we talked with men who had done service in France during the world war, while another had been gold digging in South Africa. Quite a number of others had heard the Truth in other parts of China. On the whole we found the people very friendly and quite willing to listen to the preaching, but we saw no response or any definite decision to follow the Lord. Most of them have come up to this province to gain wealth and are very materialistically minded. Some have told us that the people in this place cannot become converted and we have noticed how this complex is affecting many. Nevertheless we are looking beyond these natural difficulties and problems unto Him Who is able and mighty to save. It is “through your prayers and the supply of the Spirit of Jesus Christ” (Phil. 1:19) that such salvation shall be manifested in our midst.

OTTO F. SCHOERNER.


Liaoyang, Manchuria*

As a contrast to the shining tablets, altars and incense of the city is the Mohammedan mosque, where after ablutions, the elders of the Moslem community one by one put on their turbans, and stood, knelt or bowed in silence amongst the wooden pillars to the unseen and absolute God.

There are some 260 families of Moslems in Liaoyang, and only one ahung. They have a primary school of some 200 children, and a small junior school for teaching Arabic. They say they came here in the T’ang Dynasty (A. D. 618-906) presumably as mercenaries of the T’ang Emperors in their wars with the Koreans. But the Mohammedans of China have a way...
A MOSLEM CONVERT

of saying that they came to any particular place in the T'ang Dynasty, usually referring, I believe, to their coming to China. The "Liaoyang Historical Records" says they came in the beginning of the Ch'ing Dynasty, and that they are all Arabs. They have no ancient stone tablets to which to refer. They say their present mosque dates back some hundred years, and that it was much enlarged in the reign of Kwang-hsu (A. D. 1875-1908), when the present cupola - an interesting adaptation of the Chinese roof to the form of a dome - surmounted by a crescent, was built. They have recently re-built their gate and gate-house and their bath is modern style; the latter provides a clean and attractive place where the Mohammedan grey-beards sit and chat before their daily times of prayer.

F. S. DRAKE

A Moslem Convert.*

Some few years ago, a Chinese school boy might have been seen wandering disconsolately along a dusty Honan country lane. He had but a short while previously turned his back upon the Kaifeng Middle School, having quarrelled violently with the headmaster, and now he realized that he dared not return home, as he had no sufficiently valid excuse to offer for his conduct. His mind was soon made up, he would join the army! He thereupon turned his steps towards the railway station, and was soon speeding towards the busy centre of Chengchow, where he exchanged his schoolboy clothes for the grey uniform of a soldier. In the meantime the schoolmaster had informed the parents that the boy had not returned to school, whereupon the father took the matter to law, and obtained judgment against the master, who offered a reward of $500 for news of the boy's whereabouts. Fifteen months passed by, during which time young Wang for such was his name—thought little of home. But a serious illness made him resolve to get in touch with his parents. As soon as the father received news of his boy he sped towards his bedside, and later obtained permission for him to return home. Several months of normal family life followed, and then our fiery young friend quarrelled yet again — this time with his own sisters—and once more left home to join the army. He then threw aside self-restraint, and gave himself up to all kinds of sinful pleasures common to army life. His division was instructed to proceed to the far north-west, to serve under the new governor appointed to Ningsia Province, and one day, now serving as a clerk in the army, he entered the Pinglo Gospel Hall seeking simple medical treatment. We made friends with him, and soon found that he had often listened to the Gospel in Kaifeng during his schoolboy

days. Mr. Wang began to enquire into the doctrine, and it was not long before he definitely accepted the Lord Jesus Christ as His own personal Saviour. Then the battle began! Old sinful habits clung tenaciously to him, but he firmly resolved that by God's grace he would live a new life in Christ Jesus, and it has been our joy during the past months to watch his very evident growth in grace. May we not conclude that the Lord has a very definite purpose for this young man's life? He is well educated, possesses an orderly mind, and is not without preaching ability. He has been brought up in the Mohammedan faith, and is looking forward to the time when he will be able to witness for Christ amongst his family, although he feels at the moment that his father is almost certain to oppose the step he has taken. Please pray for this young man, as the enemy is sure to do all in his power to try and entice him back to his former life.

G. F. Ward

Little Joy.*

Little Joy is a boy about eleven years old who lives in the country at one of our outstations. He and his older sister have attended services regularly and they study tracts and Scripture every time they can get some one to help them.

The family is very poor. There is the grandmother and the grandfather, the father and two children. The mother ran off and left her two children and they do not know where she is. The five of them live in one small room about eight by ten feet.

We were living at this outstation and had not at this time seen Little Joy or his sister and were wondering why, when one day the sister came to tell us that her brother was very sick and about to die. I went and found it was typhoid fever. They were scared to see me put cold water on him but they let me go ahead as they felt he would die anyway. He took both medicine and water from me, and in the evening some nourishment and seemed much better. From that time he has steadily grown better until now he is up and out of danger.

When we went into the house that day I asked them if we might first pray, and they were very glad to let us. They also prayed—the first time for most of them. The change came so soon that I felt truly God had heard prayer.

This is a Mohammedan home, but now all in the family and many of the neighbors declare they want to repent and believe a God who hears and answers prayer. Yesterday we had a service there. The attention was fine, and several requested prayer. Will you pray that from this instance many may be saved? Also pray for this little boy and his sister that they may be lights in that village, for I believe God saved this life for some purpose.

Geneva Sayre.

Chinese Moslem Primers.*

Three small books have recently been published by the Normal School at Peiping, and brief mention of them may be of interest to some of our members.

The "Quick method" lesson book of the Moslem Religion. Twenty-four pages, price six cents per copy.

There are six sections, dealing briefly with Islam, Imani, the Purifications, and Worship. Arabic is used as well as Chinese for some of the terms. We have here a repetition of what is found in other books concerning the matters dealt with, set out with clearness and well-defined headings. The very mechanical nature of this religion is plainly shown. There is nothing said about sin and its remedy.

Primer of Doctrine, Part 1. 30 pages, price 8 cents. One of a set of four, intended to be studied one every year, in primary schools. There are questions at the end of each lesson.

Some of the subjects dealt with are excellent, such as cleanliness, tidiness, practical charity, service, etc. Stories are given of Noah, Abraham, Mohammed and others. It is said—as in the Koran—that one of the sons of Noah refused to go into the ark, and was drowned. Aaron is said to be the younger brother of Moses. Abraham is said to have gone into a Buddhist temple and destroyed the Buddhist, and then to have lied about his action. Buddhism was not known until long after the time of Abraham.

It is claimed that as a result of eating clean food the Moslems are very strong, and are rarely ill. At the end of the book there are 20 pictures showing the postures for ablutions and worship.

Primer of Arabic. 40 pages, price 8 cents.

The Arabic alphabet is given in separate and connected forms, but there is no attempt to indicate the sounds. From the Alphabet there is a sudden jump to short sentences in Arabic and Chinese. These are well printed and should be helpful to the student, provided he has learned the pronunciation of the Arabic letters; no guide to the sounds is here given. The Arabic is well vowelled and punctuated.


*The set may be secured from the Secretary for $0.25 in Stamps.
Multum in Parvo

On March 26th the Central China Committee of this Society was formed in Hankow. The need for such has been felt for a long time. The Rev. R. Mortensen, Ph. D., and the Rev. A. J. Hansen, who so ably assisted in the preparation for Dr. Zwemer's visit, with the Editor and Secretary form the nucleus of the new committee. The Rev. F. G. Onley of the R. T. S., who is now the publisher of most of our literature, the Rev. M. E. Ekvall of the C. & M. A. and Mr. F. C. Brown of the A. C. M. are the other Wuhan members. The Rev. J. Peterson of the Cov. M. S., Kingchow, Hupeh who was so active in Kuling, and the Rev. R. A. Syrdal of the L. U. M., Hsinyang, Honan, who proved so helpful at Kikungshan complete the Committee.

The Law of Freedom, 使人自由的律法, five cents per copy, postage extra, a new book for Chinese Moslems, has just been issued by the C. L. S. It is by the Rev. Jens Christensen of the Danish Pathan Mission at Mardan, N. W. F. P. India. The translation was made by our Chairman, the Rev. M. H. Throop, S. T. D. The English edition of this dialogue for Moslems appeared in the Moslem World for Jan. 1933. A sample copy will be sent upon request to the Secretary.

Three new Moslem magazines have come to the Secretary since the October. They are all in their first year. The 伊斯兰學生雜誌 is published in Shanghai: four issues have appeared. Another from the same city is the 人道. The third comes from Nanking under the name of 天山. Weekly papers (four pages) have appeared both in Hankow and Nanking. The 朋友 of Moslems has changed its name to 天山.

Your willingness to take part in the summer meetings will be of great help to you and the other members if you offer to review a book or pamphlet.

From Cairo comes word of a little group of Moslem converts that cling together and meet as a Moslem-Christian Church.

126 Chinese Moslems sailed from Shanghai on the S.S. Pyrrhus (Blue Funnel) on the 20th of December last year for Mecca to perform the sacred pilgrimage.
New Chinese Name for Society?

For a long time a number of us have felt the Chinese name of this Society, 同胞大道會, should be changed. It gives the wrong impression to those we aim to reach. A Moslem who sees or hears the name immediately misunderstands its significance. One experienced worker says that it is impossible for him to put up the name in a guest hall. Moslems say, “How can you have a ‘Moslem Friends Society’? It takes two to make a friendship”. The organization which preceeded this Society in working for evangelisation of the Moslems had as its title 穆民向道會. The Executive Committee would appreciate your co-operation in the matter of finding a suitable Chinese title. Please think hard and send your suggestions to the Secretary.

The Moslem World, April 1935

The Multiform Character of Islam.

We all use the word Islam in three different senses; first it stands for the religion of the Arabian Prophet either in its primitive or present-day form. It is also used for a complex of civilizations which everywhere bear the marks of one origin and then we use it for a theory of the state and of politics.

The present issue of THE MOSLEM WORLD illustrates this multiform character of Islam. It includes articles on dogma, eschatology, political implications, and two illustrated papers on popular superstitions. The Editor tells of a Chinese-Arabic amulet and Professor W. H. Taylor of the University of Toronto describes an amulet found in East Africa. An Indian missionary writes on Sufi thought and Christian teaching, while a German missionary tells of the desperate struggle between Islam and Christian missions in Sumatra.

Mr. H. D. Hayward contributes a careful study on the present situation in Sinkiang and Central Asia. Mr. S. A. Morrison sketches the present state of religious liberty in Iraq, while an Armenian writer, H. E. Krikorian, contrasts the new with the old Islam from personal experience.

Other brief articles and an unusual number of important book reviews make this issue of particular value to the student of Islam. In the current topics we have a discussion of such questions as traffic in Kashmir women, polygamy in Egypt, the Turkish press, and Islam in Japan and in Brazil. It is proposed to print a complete general index to the twenty-five volumes of the Quarterly at the close of the year.
For Prayer

"We need your help by prayer more than ever before that the Lord's battle may be pressed on to victory in Tibet and that the Gospel may be given to the many Chinese and Moslems who have not yet been reached with the Message of Life."

"Please pray that God may work in the hearts of all enquirers by His Holy Spirit, convicting, regenerating. May our aim not fall short of God's revealed purpose - the calling out of a people for His Name."

"Pray that the door may be kept open for the free preaching of the Gospel in the strategic Eastern end of Central Asia. 'If God be for us who can be against us?' True, praise God, but the victory is given to faith, and faith surely needs expression in prayer."

Let us rejoice that work is continuing among the Qazaqs and Kiarungs. Let us pray that the seed sown may fall on fertile soil and bear much fruit. Pray for our brethren in these two fields that they may know and experience daily His strength, His joy, His hope.

Your intercessions are asked for those preparing to lead the Conferences this summer. Pray that we may receive from them that which will renew within us a fuller understanding of the Moslems we are aiming to reach.

New Members

Dr. Thomas Gillison  L. M. S.  Hankow, Hupeh
Rev. Thomas I. Lee  L. U. M.  Juning, Honan

The Membership fee of the Society is $1.00 a year or $25.00 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 it may be sent 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.

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