Looking Forward

A Chinese Quarterly

Now that the ninth year of our *Society of Friends of the Moslems in China* is drawing to a close we project our thoughts into the future. The past, which has had its success and failures, is to be viewed as a stepping stone to the great tasks ahead. One of these is the service of the Chinese Christian Church in the carrying of the Gospel to the Moslems. In the past we have made use of an English publication to arouse interest and to prove a common meeting ground of experience, so the future now presents a Chinese companion to fulfill the same function. Mr. C. S. Richard Hu whose able reviews of the Yueh Hua Magazine have been appearing in our quarterly is to be the editor of the first venture which we hope will appear in January. Your co-operation in this new field is solicited. You can help by advertising the fact to all friends, particularly your Chinese co-workers or fellow Christians and by sending material to Mr. Hu care of the Secretary.

$8,000,000 or 50,000,000

Just previous to 1910 Mr. Marshall Broomhall sent out several hundred letters enquiring about the Moslem population in China. From these and preceding surveys made by M. de Thiersant, Archimandrite Palladius and others the distribution of Moslems was charted in "Islam in China". More than twenty years later the China Continuation Committee prepared a similar survey for their report to the Chinese Church and published it in *The Christian Occupation of China*. Much new material has come to hand in the past ten or more years to correct the former figures of eight to ten million advanced by these surveys and the numbers given out by the Moslems as fifty million. We plan to work on a survey this coming year to ascertain, if possible, where the real truth lies. Although we have a great many facts about some areas we need much more additional information. We hope to send out a questionnaire, but do not wait for this; send us any helpful material from your district about the number of Moslems, mosques, sects, and political or semi-political organizations amongst them.

Enclosed with this copy of the *F. of M.* is a new folder originally prepared in England by Miss Olive Botham. Please pass it on to a friend who should be interested in our work. Write to the Secretary for more copies for distribution if you can make use of them. Give a *Friends of Moslems* subscription for Christmas this year.
The Mohammedans of Tsinan

I always feel among friends when I visit the Moslems. In this part of China at any rate, from the "ahungs" (teachers), theological students and school-boys in the mosques, to the grey-beards sitting around the gates, they always welcome one as a kind of first-cousin—as one who believes in the same God as themselves, in the midst of an idolatrous population; and often they put one quite out of one's depth in reciting genealogies from the Old Testament.

I have long intended to make as accurate a survey as possible of the Mohammedans in this city of Tsinan, the capital city of Shantung province, but have not had the time to do so. Now however at the close of term, I have gathered some information from visits to the two principal mosques, for the sake of this article. There are many blanks to be filled up as occasion offers; but I hope the information here set down, though limited, may be found to be accurate.

There seem to be between four and five thousand families of Moslems in Tsinan; say twenty to thirty thousand people in a city of three hundred thousand. As usual, they mostly live close together in one part of the city—in this case, the west suburb, with extensions into the south suburb and into the part known as the "Settlement", where foreign nationals are permitted to reside.

As one enters the Moslem quarter, one becomes aware of the fact by certain unmistakeable signs—the Arabic inscriptions over the doors of the houses, the un-Chinese appearance of many of the faces, the heavy straight eye-brows and prominent noses, the long beards and straight trimming of the moustaches over the upper lip, with the ends left hanging down, the signboards over the little tea-shops with the picture of a Mohammedan ewer portrayed upon them. Here as in other parts of China the Mohammedans cling together as a colony of foreign descent in an environment that has only partially absorbed them.

They are however very hazy upon the date and circumstance of their coming here. A stone tablet of recent date (Min Kuo ? year) preserved in the gateway of the largest mosque says that a mosque was established in Tsinan when the Moslems first entered China in the T'ang Dynasty (A.D. 618-995). According to information I received on a former visit the site of this mosque was in the south of the present city. I have however mislaid the notes I then made, and I was not able at the time to confirm the information by a visit to the site in question. There must be some evidence upon which these statements are made; but I
do not know what it is. The tablet then continues that the Moslems afterwards moved to the west suburb (presumably to the site of the present large mosque) where they remained through the Sung (A.D. 960-1206) and Yuan (A.D. 1206-1366) Dynasties, until the Hung-chih period (A.D. 1485-1506) of the Ming Dynasty, when the present large mosque was rebuilt. The Ming Dynasty tablet recording this work of re-building still exists in the mosque. This seems to be the oldest Mohammedan monument still existing in Tsinan.

With regard to the mosques in Tsinan; there are two large ones and a number of small ones. The two large ones are situated near to one another in the midst of the Mohammedan population in the west suburb, and are known as the "Great North Mosque" (北大寺) and the "Great South Mosque" (南大寺) respectively. The former belongs to the "Old School" (Ku Chiao 古教), and is said to date only from the Manchu Dynasty (A.D. 1644-1911). From one to two thousand Moslem families are connected with it. The latter belongs to the "New School" (Hsin Chiao 新教), and is the oldest and largest mosque in the city, being the one referred to above in connection with the stone tablets. From two to three thousand families are connected with it.

Of the number of "Small Mosques" (小寺) accounts varied, and I was not able to visit them personally. According to one account there are seven in all, of which five are attached to the Great South Mosque, and two to the Great North Mosque. According to another account, there are twelve, of which six are attached to each mosque. Thus, of mosques great and small, there would be from nine to fourteen in this city. Some of these small mosques are probably quite small, without resident "ahungs", simply filling the function of conveniently situated places of worship for the more distant parts of the Mohammedan population, somewhat after the fashion of Christian mission halls. Though some—perhaps the majority—have "Junior Arabic Schools" or just ordinary primary schools, connected with them, for the children of the Mohammedan community.

The "Great Mosques" on the other hand are the two centres of Moslem life in the city. Each has several "Ahungs", some of whom are eminent men invited from other parts, some local men; besides a "Junior Arabic School" (阿小學) each has a "Senior Arabic School" (阿大學), or Theological College, for preparing for what we should call the "Ministry"; the buildings, of which the chief is always the large hall for prayer, are spacious, and include school-rooms, dormitories, the rooms of the "ahungs", guest-rooms, and the large bath-houses. In these
last those who assemble five times a day at the hours of prayer meet and perform their ablutions. In a country with a cold winter climate like North China this means the provision of large supplies of hot water throughout the day; yet every mosque, no matter how small, makes this provision. In the small mosques the arrangement is simply that of a primitive boiler (we should call them "coppers" in England), such as are used in the daily life of the people, only larger; but the larger mosques often have quite modern and elaborate equipment; the "Great South Mosque" for instance has had its bath houses recently re-built, and fitted with a large iron boiler, like that of a donkey-engine, supplied by a powerful hand pump from a separate little pump-house.

These mosques are only for men. I enquired carefully, but only heard of one women's mosque, which was attached to the "Great North Mosque". There were I was told women "ahungs" and a "Girls' Junior Arabic School". But I was of course not able to confirm this myself. For the rest, the women have to perform their worship at home.

With regard to the schools; the "Junior Arabic School" in the "Great North Mosque" had about thirty pupils; that in the "Great South Mosque" fifty or sixty; the "Senior Arabic School" in the "Great North Mosque" had twelve students; that in the "Great South Mosque" about twenty. These schools are intended primarily for training for the "ministry"; but of course there is a lot of sifting out throughout the courses and only a small proportion reach the goal of "ahung". Being schools of religion only, and not schools of secular education, they do not have to register with the government, nor conform to government standards, and are quite free from all external control. The Junior Schools are devoted mainly to the teaching of Arabic as a basis for the advanced studies in the Koran and other works in the Senior Schools, though other general studies have recently been added. The courses seemed to vary in length, presumably according to the progress made by the individual; but five or six years seemed to be the usual length.

In the Senior Schools, I was told very definitely the length of the course varied with the capacity of the individual, and might be from ten years to twenty in length! I was particularly interested in the fact that the senior students in each mosque with whom I talked came from a number of different provinces, and from large centres as Tientsin and Peking. My enquiries elicited the information that the students did not not pursue their studies in one place, but after two or three years in one mosque, went on to another to study for another two or three
years there. They moved about in this way so as to get the benefit of the various famous "ahungs" that were teaching in the different mosque-schools. Each "Senior Arabic School" seemed to have only one teacher, who in each of the two cases in Tsinan was an eminent scholar invited from some other part. Presumably each of these teachers is famed in some particular branch of Arabic learning, and so in the course of their studies students from large and important cities come here to study under them. It takes one back in thought to the Middle Ages, and the travelling of students from one country to another in Europe to study under famous scholars. It also recalls at least one ideal of education, namely that of "discipleship to a great mind, which after all is true "discipline"—and which we might do well to emphasize more in Christian education. I confess I felt full of admiration for these Mohammedan scholars, sitting before their large Arabic tomes, with the dignity that is derived from confidence in their religious beliefs, and unperturbed by the vagaries of the world studying and teaching not the conveniences and appliances of modern civilisation, but the conclusions about God and man reached by the great thinkers of the past.

Before closing this paper, I must mention that although each of the Great Mosques is an independent unit managing its own affairs, there is also an overhead organisation for the whole Moslem population of Tsinan, called the "Mohammedan Association" (回 民 公 會 ). This is composed of laymen elected by the whole Moslem community, and all important affairs are conducted, or at least must be confirmed, by it. The appointment of "ahungs" to the various mosques, for instance, must be made or confirmed by it. In addition each mosque (this I suppose means each "Great Mosque") has its own "Board of Control" ( 理 事 會 ), formed partly by election by the constituency, partly by appointment by the Mohammedan Association. These bodies also are formed of laymen only. The "Mohammedan Association" seems to function for both the sects into which the Mohammedans here are divided, the Old and New Teaching, mentioned above ( 古 教 , 新 教 ).

My general impression from the visits to these two "Great Mosques" was one of vigorous life and communal loyalty, combined with a good deal of spiritual reality, (though it was not possible in hasty visits to tell how much of this last), combined with a noble attempt at deep religious study—linguistic and philosophic.

F. S. Drake
1935 Summer Conferences
Kikungshan, Honan.
July 30th-August 1st

Owing to other conference meetings held at Kikungshan it was found necessary to postpone the Second Annual Moslem Gathering one week. This took place from July 30th to August 1st inclusive and was more largely attended than last year, between 40 and 50 being present each morning.

The Rev. C. L. Pickens conducted a class daily at 9:45 a.m. when for about three-quarters of an hour he translated and amplified the latest modern text book 清真教典速成課本 (written in Chinese, not Arabic) now being widely used in schools, etc. It treated on the beliefs and customs of the Mohammedans, clearly indicating what looms large in their vision. Perhaps the deepest impression made upon the listener was the emphasis put upon externalities, ‘diverse washing’ and the like, also the utterly mechanical nature of their ritual—the heart is untouched.

Some present who had come with various problems and questions received much help with regard to work among Moslems. That was certainly the case with the writer, who has seen Mohammedan women made ‘new creatures in Christ Jesus’ with a desire to experience ‘greater things’. Drawn together in the Lord by love for the followers of the False Prophet men and women missionaries would grateful record their appreciation of Mr. Pickens’ leadership in the meetings. Much information was gained those days.

The meetings at 10:30 were opened with devotional messages given respectively by the Rev. J. H. T. Tomkinson, C. W. Landahl, T. Lee. Then followed a reading or address on Moslem matters. ‘Jesus Christ in the Koran’ by the Rev. R. A. Syrdal was both deeply interesting and instructive.—the result of much thought and study. Certainly the Koran and the Traditions are two separate books and the measure of truth contained in the former is blurred or abrogated by the latter. One outstanding word in particular went home to the heart of the writer of these lines; it was that of seeking to portray Christ as the ‘Word or God’ (Kalamu ‘Ilah) rather than Er-sa, anyway in the earlier approaches to Moslems.

The Rev. P. H. Bartel gave a review of 吳明正語錄 written by Ma Lien-yuan 馬聯元, a famous Mohammedan in Yunnan. This also gave food for thought, as well as Mr. Pickens’ ‘Chinese Moslem Periodicals and two talks on ‘Who’s Who in
Islam in China'. It was astonishing to learn of the large number of Moslem magazines. Owing to lack of time 'Who's Who' was very rapidly given; one prominent Mohammedan after another being brought in by a very brief resume of his life. One felt solemnized at the thought of the Nestorian Church, planted so early in China, having long ceased to be, whereas the Crescent, whose advent in this land dates back to the seventh century, has not waned. Who will prove the truth of the promise 'Even the capture of the mighty shall be taken away and the prey of the terrible shall be delivered?'

There is now a small Moslem library at Kikungshan.

On the afternoon of July 31st a number of friends attending the convention met at Mr. Syrdal's home for tea in order to meet Mr. Pickens and become better acquainted with one another. At the close of the conference a photo was taken and some who had not often appeared before turned up for this!

Eveline Wallis

Kuling, Kiangsi
August 14th-16th

Attendance at our Kuling Conference on work amongst Moslems made us feel a great admiration for all who have undertaken this most difficult task. Just as it took great courage and patience for St. Paul to stand in the midst of Mars Hill with the message "Whom ye ignorantly worship, Him declare we unto you", so it must be with those who preach God as revealed in Christ Jesus, Lord and Saviour, to Moslems.

It was a joy and privilege to sit at the feet of those who have made a study of Moslem problems in China and to learn something of the tremendous power and influence which Islam still holds over millions of Chinese. Fervent prayers went up from all hearts that this great power might be directed into Christian Channels as St. Paul's was.

Dr. Peterson's paper was most illuminating telling of the "Relation between Confucianism and Islam" and it made us see how wonderfully Islam had succeeded in adapting itself to Chinese Confucian standards. It had developed a kind of Chinese Indigenous Mohammedanism different from any other. How we did yearn to make our Christianity indigenous also; we want to take into account all the good that there is in this unique Chinese Mohammedanism and build upon it. (We are reminded of the "Chambered Nautilus", Build thou more stately mansions, O my soul!)

The Rev. C. L. Pickens' "Who's Who in Islam in China," introduced us into the very highest circles of Mohammedan
CONFERENCES

Society. It was surprising to learn how many are prominent in Government official circles. Now that in modern China we have Christians amongst her great statesmen and men of affairs, we, while admitting freely that Islam may have had her day in China, yet are full of hope for a greater day that is yet to dawn.

Mrs. Pickens who has some knowledge of Islam, through her early life in Arabia and Egypt, gave us some hints as to how to meet Mohammedans on their own ground and how to deal with their prejudices and their objections to Christianity, using Tisdall’s, *Mohammedan Objections to Christianity* as a text.

Other papers historic and modern by the Rev. W. J. Drummond and the Rev. R. McCulloch showed us how recent movements have penetrated into Islam and how in their magazines and popular literature of the day there is a vigorous propaganda at work which we would all do well to take seriously into account. Our study of a modern Chinese-Moslem Instruction Book was indeed an eye-opener as to what Mohammedans themselves think important in religion.

ROBERT E. WOOD

Gleanings from the Prayer Conference
“Slavanka”, June 14th-20th, 1935.

Miss BOTHAM stressed the special need for literature for Chinese Moslems, and the necessity of having literature while doors are open and the people are friendly. They have a great respect for books, and so such literature is not likely to be destroyed. In addition to the large Moslem populations in Sinkiang and Kansu, all over China there are small Moslem communities to all intents and purposes untouched by the Gospel. To mention one instance, in a large town in Honan where five Missions have stations, the inhabitants of the Moslem quarter had never even seen a Christian missionary, but on the other hand Moslem missionaries were active.

Mr. GEORGE SWAN followed with a very searching message, emphasizing the need of spiritual methods in missionary work, as our Lord prayed, recorded in John 17, 21—“That they may be one”—real Christian unity. The Spirit of God brings conviction of sin to the world through the Church, and His promises are frequently to the Church, rather than to individuals; for instance, when Paul writes to the Phillippians the latter part of Chapter 1, verse 27, is translated by Weymouth, “standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news.” God desires us to recognise that when His people are really living together in spiritual unity,
and are able to pray together about the work, the Spirit of God will do His work of conviction. My advice to Councils at home is: Don't try to cover space: don't be afraid of over-stations: let the people see a real Christian Church at work." There won't be so much difficulty in getting Moslems to be willing for baptism when they see the blessed privilege of communion and fellowship in the Church. What we on the Field want most is that groups at home should pray together. The devil will seek to prevent it, but thank God, we have the might and power of the Holy Spirit to enable us for that very important piece of work. A Missionary Society should be from the Church to the unevangelised parts of the world and should consist of people doing work on the Field and Christians at home uniting to do the work by prayer—one mission, whether at home or on the Field. We need an entirely new conception of what faith in the living God is.

Mr. Bavington thinks many Christians suffer from "an inferiority complex" as they face the problem of the Mohammedan world. The power of the Gospel, and of the Holy Ghost, are surely mightier than all that Islam can offer, and Christ, the risen and exalted Son of God, has conquered Satan and all the forces of darkness. Speaking of the harvest, Mr. Bavington says: "If I sow cabbage seeds in my garden this spring, I shall expect to be eating cabbages this year, not that my grandchildren will come along in fifty years time and find a few badly nourished things resembling cabbages growing among the weeds. 'If ye ask anything, believing, ye shall receive.' 'Ye,' the ones who ask and believe," Mr. Bavington continues: "The Fellowship has a tremendous part to play in this glorious crusade which is going on now, through a variety of missionary agencies. Send out the challenge, and do, please, sound the high note of victorious faith. I know of more than thirty Moslems saved this year, though not all in this district."

"Faith, mighty faith, the promise sees,
And looks to God alone,
Laughs at impossibilities,
And cries, It shall be done."

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The Tomb of Sayyid Edjill*

The tomb of the man who was the chief instrument in introducing Islam into China has remained unknown until this time. Contrary to an opinion generally held in Europe, the Chinese show very little consideration for the material reminders

*From "Recherches sur les Musulmans Chinois"
of their past and especially for the tombs. Temples in certain
towns are dedicated to the memory of some great men; but as
to their graves, even in the case of the emperors of the preceding
dynasty they are abandoned to every kind of profanation and
more often have disappeared or are today unknown.

Neither among the Chinese people nor in their literature,
nor among the Moslems was their anyone who could give us the
least information about the position of Sayyid Edjill’s tomb.
But Captain Lepage having found in an official description of
Yunnanfu an old plan of the suburbs, in which was marked the
grave of the Seyyid, at length discovered (far from the spot
indicated) a Sino-Arabic stèle partly broken, the text of which
was about the Sayyid’s grave. This stèle being found in the
private cemetry of the Ma family he entered into communication
with the head of this family, who is the general administrator of
all the mosques in Yunnanfu. He learned from him that the
tomb was concealed in a bricked up structure adjacent to the
stèle. He got them to make an opening in the false wall which
closed the entrance to the building. The cemetery of the Ma’s is
found at two and a half kilometers from the S. E. gate of
Yunnanfu on the road to La Pan Kiao.

The Biography of Sayyid Edjill Cham Ed-Din Omar

Beside the biography of Sayyid Edjill incorporated in the
Yuan She of which I give below the translation, we find another
in Tien Hi II, 1; pp. 23-24, followed, as this one is, with biogra­
phical notes about the eldest and the third sons of Sayyid Edjill.
Nasir ed-din, who succeeded his father as Governor of Yunnan
and who is the Nescredin of Marco Polo, and Hosein (or
Housein) who was about the year 1300 under-governor to the
right of Yunnan.

The great Imperial Geography, Ta Ts’ing Yi T’ung Che,
Book 368, Yunnan, also devotes notices, much too short, to these
three people. I have published in the “Revue de Monde
Musulmane” of February 1908, the translation of what relates to
Sayyid Edjill, and also the text and interpretation of a stèle
erected in his honor in 1538 and of which Mr. Berthelot had
brought back a print from Sian, Shensi. It is through the
Persian writer Rachid ed-Din that d’Ohsson became acquainted
with the important personality of Sayyid Edjill.

It is in his History of the Mongols (II, p. 467) that he
makes his death occur in 1270 instead of in 1279. Yet it is
undoubtedly according to the Chinese Annals, that Sayyid
Edjill was governor of Yunnan from 1274 to 1279. M. Blochet
has rightly desired to take out from the work of Rachid ed-Din
a passage about the campaign of the Conquering Mongols, a passage which occurs in the chapter devoted to Nasir ed-Din, his son, and one of his grandsons, who bore like his grandfather the title Sayyid Edjill. He is called by the Persian historian Bayan Fanchow that is to say, “Po Yen, the Minister”. He was one of Nasir ed-Din’s twelve sons. I reproduce here the part of M. Blochet’s version relating to the first of these persons.

The history of the son of Sayyid Edjill Boukari who was the vizier of Kublai Khan and of his grandson Bayan Fenchow.

“Bayan Fenchow was the grandson of Sayyid Edjill Boukhari who was vizier at the court of Kublai after Yelvadj. The emperor Mongou gave the government at Yunnan to his grandfather. When Kublai under command of Mongou undertook an expedition against this country, his army found itself without provisions and destitute of every kind of supplies. Sayyid Edjill found Kublai and fully discharged all the duties incumbent upon him. Kublai was pleased with his service and reported them to Mongou to whom he recommended Seyyid Edjill. Mongou treated him with distinction and conferred on him many honors. When Kublai became Emperor he likewise heaped honors on him and gave him the office of vizier, at the same time he sent his son Nasir ed-Din in his stead as governor of Yunnan. Sayyid Edjill was vizier for twenty-five years. No accusation was ever brought against him nor was there any unpleasant occurrence in the province during the whole time he was in office.”

To be continued

Our Difficulties Are Not New

“And it is allowed to all and each to live according to his sect; for there is with them this opinion or, rather, error that each one is saved in his own fold. We are able to preach freely and unmolested. But of the Jews and Saracens none is converted. Of idolaters a very large number are baptized, but having been baptized they do not walk straight in the path of Christianity.”

Brother Andrew of Perugia (of the Order of Minor Brothers) by divine permission called to be Bishop, to the Reverend Father Brother N. N. Warden of the Convent of Perugia. Written from Zaitun (Ch’uan-chou, Fukien) is 1326. Quoted in Moule’s, “Christians in China before 1550” p. 195.
NEWS FROM THE FIELD
Tunhwang, Kansu

Mr. Hayward reports a week's trip to the Nan Hu country along the Lob Nor road. He has for disposal bilingual portions of Matthew and John.
July 31, 1935. A. L. Keeble

Ningsia, Ningsia

Mr. Wood reports on a great trip east of the river taken with Mr. M. Taylor. Folk were friendlier than last year and some of the Word preached then had evidently stuck. Sales of Arabic literature were most encouraging. One Ahung requested a "Two Roads" Poster to help him in his preaching. Work amongst prisoners in Ningsia is encouraging too—the men clubbed together and bought 4 ninety cent Bibles. Some 70 have expressed their desire to serve the Lord. Regular Sunday services have been arranged for.
July 31, 1935. A. L. Keeble

Pinglo, Ningsia

After three months of almost routine work in and around our city here it was refreshing to get out on itineration with Mr. Wood, our nearest fellow worker, stationed in Ningsia city. I have told you before of our hope to enter the Moslem District of Chinchi Hsien. For close on a month we have been visiting towns and villages scattered throughout this large district which so far has had only very rare visits from itinerant missionaries.

Prosperity is evident everywhere, the animals they used for ploughing etc. were good mules generally, instead of small donkeys and brokendown cows, used in other parts of this province. The Moslems are a diligent and healthy people. Every group of homes has its mosque, and at times, from one point we could count six mosques within a radius of half a mile. I was particularly interested in a new foreign style mosque, nearing completion which has been erected at a cost so far of $23,000. What an object lesson these people are to the Chinese Church. They build their mosques, support their ahungs (priests), run their schools, etc., and one never hears any more than an expression of satisfaction and pride from them that they are able to do it.

Preaching to the crowds that gathered in the market places has ever so much interest added to it in the fact that the listeners have a background on which to work. The Pentateuch,
Psalms, and Gospels are recognised as from God and of authority (though they are absolutely ignorant of their teachings) and so much of what we say MUST be accepted. The selling of literature would please any salesman’s heart. Those who go off with their purchases seem as happy as children at a Sunday School prize-giving. We met with opposition occasionally, sometimes heated too; there is something satisfying in that.

A big problem so far has been the fact of illiteracy. Most of the men can read Arabic (without understanding the content) but very rarely do we come across one who knows Chinese. We were pleased to see at several places Moslem Primary Schools working on the same lines as Chinese. This means the opening of a "door of utterance".

From the time of arrival at the inn in most places we were surrounded by a group of lads, a Moses, a Joseph, a David, etc. The name of Jesus is very popular too. Apart from the time actually spent in sleeping we had these lads with us till we took our departure.

As we were out partly for our own education we visited the mosques to chat with the ahungs and learn what we could. While watching “prayers” in one mosque we were surprised to see a late-comer walk straight up to the mosque door-way, remove his shoes, lay down his towel and go in to pray without first performing the ablutions. But Christians sometimes come to prayer unprepared don’t they?

Days travelling Eastward across barren sandy wilderness brought us to towns where few Chinese are seen. This hinterland is populated by shepherds, who wander day after day over the rolling grasslands. No cultivation is seen anywhere as for years the rainfall has been so slight that farmers have been driven off the land. In such places as these it was a relief to awake in the mornings not to the blaring of bugles (as in all Chinese cities) but to the penetrating cry of the muezzin calling to prayer. We met quite a few who had been to kiss the Black Stone in Mecca and their return to their home towns explained the sight of so many proud wearers of the fez. One of the most interesting towns named “Half a Town” (the other half was washed away by flood waters of the river on which it was built) had six mosques and again another new one built foreign style, surmounted with crescent etc. The exterior of an ordinary mosque is very similar to the outside of a Chinese temple. Though in most places there are at least two sects it is not uncommon for both sects to worship in one mosque. At this place I was fairly intrigued with the young maidens, all of whom from about six years of age wore coloured hoods fastened under
their chins, looking so pretty with their bright clothes, mainly brilliant reds, and greens. Brown is also a favourite Moslem colour.

April 8th, 1935.

**Martin Taylor**

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**Sinkiang**

Things seems better here. Recently the Hsin-Sui bus company has resumed its service from Suiyuan to Hami, and connections can be made there with other buses for Tihwa. A branch line from Suchow to Lanchow runs every three days. Mail is coming through in reasonable time and past date letters have been released. The three ladies (Miss Cable and the Misses French) expect to cross the border at Chuguchak (Tacheng) about Sept. 10th.

July 31, 1935.

**A. L. Keeble**

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**Sining, Tsinghai**

Tsinghai is coming into prominence in these days with the arrival of the Pan Chan Lama, more aeroplanes in a week than during the past four years, various commissions investigating the development of the Far North West, surveying of the Sining-Lanchow highway, and the building of a “foreign” hotel by the General. The religious world is also taking note of us and the past year has seen the coming of several evangelists from down country. The amusing thing is that they all have a message for the Church and are called to Tsinghai yet express great surprise at there being Christians in these outlandish parts!

My fears regarding the young ahung were groundless for in the delightful indefinite way of the East he wandered off to Hochow where he is living and doing business in the markets around.

June 11, 1935.

**L. A. Street**

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**Review of Moslem Magazines**

**Yueh Hua 月華 Vol. VII, No. 10-18**

Number 12 is a special number, celebrating the Tenth Anniversary of the Peiping Chen Ta Normal School, one of the five Moslem secondary schools in China, the other four being in Shanghai, Wanhsien, Ningsia and Yunnanfu. Number 14 is another special number recording lengthy accounts of the life of the late Ahung Ma Chih-chen 马自成, whose passing away was considered a great loss to the Moslem community.
Special emphasis has been laid in these issues on the importance of educating Chinese Moslems. Quite a number of articles have been written along that line. In one article the Chinese authorities are urged to take all necessary steps to raise the intellectual level of Moslems. In another article a careful study of the educational work among Moslems is discussed. Still another article deals with the relation between Moslem Education and the Social background. The suggestion that a correspondence school be established to teach Islamic classics is quite noteworthy. Another proposal offered is that a reading room be opened in every mosque so that all may get in contact with Moslem literature.

"Talk and Action" is an article which is worthy of the attention of every Christian, although it was written for the Moslems. The writer holds those Moslems, whose conduct contradicts their speech, responsible for the bad impression the general public have of Moslems, and advises his Moslem friends to take as their motto the Chinese proverb, "Less talk, more work".

Under the title of "Islam and Modern Trend in Politics", the writer mentions cosmopolitanism, nationalism, fascism and the New Life Movement as the four main trends in modern politics and discusses their relation with Islam. He thinks that the Moslems have a faint idea of class distinction, their nationalist feeling is non-imperialism, but only manifested in cases of self-defence; their fascist spirit is shown in their unanimous obedience to their leader; and the New Life Movement is nothing new to a devoted Moslem whose daily life is pure and true (清真).

The writer of "The Present Day Islam in China and Its Future" after describing the difficulties during the time of transition says that the future revival of their religion depends absolutely on the leaders' determination in action and on the laymen's esprit de corps.

In "A Brief Talk on Modern Thoughts and Moslem Youth" the modern materialists are severely criticized and the Moslem Youths are advised not to follow the wrong path blindly.

"Awake Christians" is an open letter to narrow-minded Christians. One writer, after reading a booklet entitled "Introducing Jesus to Moslems" writes this attack on the Christian way of preaching. He accuses the Christians of having preached the Gospel by defaming others falsely, and says that such action will certainly do the Moslems no harm, but make them suspect and despise the Christian movement. In this way the Christians are only building graves for themselves.
"A Glimpse of the Chinese Moslem" is a very useful column and appears in almost all issues. Moslems and their condition in many parts of this land have been investigated and the results reported. These places include Changan in Shensi, Lingching in Shantung, Hwahsien in Honan, Tientsin and Lianghsien in Hopei and Kweilin and Liuchow in Kwangsi. Unfortunately it is impossible to say anything here owing to the limited space of this paper. But the reviewer is willing to supply such information about the above places if any one is interested in knowing the condition of neighboring Moslems.*

Richard Hu

Islam

A monthly magazine published by an Islamic Society in Honan. Price three cents per copy. Three numbers are now before me.

The objects of the magazine are stated to be to strengthen believers in the fundamentals of the faith; to stimulate interest in Arabic and Moslem literature; to note the influence of Islam in Western lands, and to tell of the affairs of Islam in China, and especially in Honan.

There are articles on the Life of Mohammed; a call to Moslem Unity; on Polygamy; on the entry of Islam into China, etc. There are several essays on the dangers threatening Chinese Mohammedanism, the writers saying that educational inefficiency, financial weakness, lack of Arabic study, and unwillingness to go in for propaganda among outsiders, are among the chief of the present perils. Various suggestions are given for remedying these weaknesses. One writer strongly urges the establishment everywhere of preaching halls, and an abandonment of the self-satisfied policy of the past; and also a great increase of magazines and other literature, to let all know of the excellence of Islam.

The article on the entry into China is a translation from a foreign writer, and is chiefly interesting because it puts before readers the thought that old-time accounts are chronologically inaccurate, and that certain claims must be revised, in view of the facts of history.

The number of Moslems in China is given at about eight millions, which is much nearer the truth than are the fanciful figures given by enthusiasts.

* Send inquiries via the Secretary or Editor.
BOOK REVIEWS

It is progressive, and commendable, for a Moslem magazine to publish such an article, so contrary to many cherished beliefs. We are, however, told that the article contains many errors, of which corrections are promised in the following number of the magazine. We will "wait and see"!
Worthing, England. 

ISAAC MASON.

Moslem Book Reviews

The Recognition of Islam. 伊斯蘭教的認識

A booklet of 28 pages, published by the Ch'eng Ta Normal School at Peiping. Price 10 cents. It is a translation made by Chou Chung-jen 周仲仁.

In the Foreword it is claimed that Islam cannot be compared with other religions which are vain and false, doubtful and vague. Its principles are very genuine and firm, and as a religion it is of great value to society. Then, under five headings, some of its principles and claims are given, with extracts from the Koran, in Arabic and Chinese. The headings are:
1. Recognition of God.
2. Equality of Man.
4. Present and Future Worlds equally important.
5. Islam is suitable for all times.

Mohammedanism and Life. 回教與人生

A book of 68 pages, published by the Ch'eng Ta Normal School at Peiping. A series of nine articles by different writers, giving various views of the general topic.

The first and longest article is an address by Ma Sung-t'ing, delivered at the Peiping Y.M.C.A. Considerable Arabic is used along with the Chinese.

In the various articles the usual extravagant claims for Islam are made, without satisfactory attempts to substantiate them. Islam was first founded by Adam, and Mohammed only revived it. The word is said to mean "peace" and it is to bring peace to all the world. Jesus was commissioned to preach the Gospel to Judea and such countries, but Mohammed was given the Koran to proclaim to the whole world.

The practices of Islam are held up to admiration, especially the matters of hygiene and clean food. It is said that in Europe and America there are at present movements against eating pork, but it is admitted that they are thus far not very successful.

Those interested in present-day Islam in China, and who can read Chinese, would do well to read these essays.

I. MASON.
Multum in Parvo

Hughes', *Dictionary of Islam* is being reprinted by Kegan, Paul and Co., London, writes Mr. Mason. The price will be £2-2-0. Every serious student of Islam should own a copy.

*The Moslem World* is celebrating its twenty-fifth year of publication by printing an Index. It is surprising the amount of material on Islam in China found therein. Copies of this Index may be secured from the publishers or through the Secretary for one dollar gold.

Moslem broadcasting in Shanghai has been noted in several Chinese-Moslem papers and now a note appears in an Indian-Moslem one commending this method for use in that country. Hsieh Tzu-ming Ahung 孫子明 has been the radio artist.

The Moslem papers are advertising the pilgrimage ship for A. H. 1354. The M. S. Ajax, Blue Funnel, leaving Shanghai on the 25th of October for Jiddah.

In Memoriam

The Moslem work in general and the work in China in particular lost a good friend when the Lord called Home Mrs. Eben E. Olcott last year. As Treasure of the American Christian Literature Society for Moslems she was keenly interested in the evangelization of the Moslems in China. We do miss her inspiring letters, her devotion, and her prayers, and pray that God may raise up another such Friend of Moslems.

Last summer Mrs. T. E. Botham died in England and of her could be said, "Well done, thou good and faithful servant", for she had spent many years in doing the Lord’s work in China. She and her husband laboured amongst the Moslems in Shensi and Kansu and inspired their son Mark and daughter Olive to follow in their steps. The husband and son were called Home earlier than the devoted wife and mother, but even these great losses did not deter Mrs. Botham from returning to carry on their work. She and her daughter gave themselves devotedly to preaching His word to the Moslems and Chinese in Tsingshui, Kansu. "Who follows in their train?"
For Prayer

"We will give continually to prayer"

Let us give praise for the summer conferences and pray that we this winter may apply the lessons we learned to the Moslems with whom we come in contact.

Let us pray that our Chinese Newsletter may be launched successfully and arouse many Chinese Christians to bring their Moslem brethren to Christ.

Let us pray for our co-workers in the Northwest—that they and their stations and work may be saved from material and spiritual devastation by the marauding Reds.

Seven former Moslems have been baptised in several churches of the Lutheran United Mission this past year. Let us pray that they may be steadfast in the faith and that they may be zealous in witnessing to others.

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

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