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Society of Friends of the Moslems in China

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Confidential.
Summer Schools

In any serious approach to the evangelization of the Moslems something more is needed than mere interest. In India, Persia, Palestine and Egypt this question has been faced and agencies set up to facilitate a more careful approach to the question. In India where the problem is more nearly like our own, in that the Moslem population is in the minority, a school of Islamic studies has been established where special study can be carried on with a select group of trained leaders. One particular feature of their work which appeals to us at our stage of development is the period of study during the summer months at several of the hill stations.

This we wish to emulate here in China this summer, in Kikungshan and Kuling. Plans are being made for a summer school of Islamic studies in both places. The work will be in the nature of a study group which will meet several times a week for a month to discuss problems and guide each one in his or her reading. A small library of necessary books will be available for the students.

The courses will most probably center around two themes. One of these will follow Dr. Stanton's Outline of Islam which is mentioned on page 38 in this issue. It will act as a guide to us in our reading and deliberations. The other will be Dr. Zwemer's outline of Mohammedan Apologetics with the theme of "How to meet Moslem Difficulties, and carry the Message to the Moslem Heart". It does not mean that lectures will be prepared, but instead a leader will introduce the subject, after which there will be a time of discussing the problem as it affects us in China. All the study will be from the point of view of our own problems—not purely an academic question. We hope to make it practical with a view as to how we may make use of our knowledge among the Moslems in and around our stations. For your part we expect you to come with many questions which we can tackle together. Your prayers are especially asked for this new venture.

The Secretary wishes to hear from you whether you will be in Kikungshan or Kuling during July and August and will be interested. What dates would you prefer? Tentatively we suggest July 16th to August 16th for Kikungshan. The Rev. Rolf Syrdal of the Lutheran Bible School at Hsingyang, Honan will lead; July 23rd to August 23rd for Kuling. We do ask you to send in any suggestions, for we want to make this beginning a worthwhile part of our approach to Islam in China. Would your Chinese workers be interested in these or kindred subjects? Possibly a week's course in either or both places for Chinese could be arranged. Already there have been requests for such at Kikungshan. What do you think?
Helps In Dealing With Moslems

"Whenever the reading of the Bible and the exposition of Christian truth and the delivery of Christ's message to a lost world will be listened to, let controversy be left severely alone."

Rice.

Introductory

These helps beginning in this issue are designed to assist the missionary who meets with peculiar difficulties when bringing the Gospel to Moslems. Those who have to deal with questions involving Arabic or technical terms may correspond with the writer. Any suggestions or advice from the readers will be welcomed. The General Formulas and Cautions herewith are very important and will be referred to by number in ensuing numbers of this Quarterly. So this number should be kept accessible.

I. For Moslems who challenge the authenticity of the words of Christ, or other passages in the Bible,

Either........s aid this or he did not say it; there is no third alternative. If you assert that........did not say this you must produce adequate proofs. These proofs must be from Christian or Jewish sources before the birth of Mohammed.

II. For those who say: "I have a firm conviction of the truth of my statement" or some similar claim.

You doubtless have. But conviction is of two kinds; (a) according to facts or (b) contrary to facts. Suitable proofs must be given for your conviction.

III. For those who claim that a certain dogma of the Christian Scriptures is contrary to the Koran or scriptures of Islam.

According to all your teachings the Books of Moses and the Gospel were revealed long before your Koran. Our teaching is based on the older. The older takes the precedence. Why does your teaching contradict the earlier? Acceptable reasons must be given.

IV. For those who make extravagant claims about the Koran, Mohammed or Islam which contradict the accepted teachings of the Bible.

If you wish to persuade me to admit these claims you must adduce adequate proofs. These proofs must be derived from the books that we both acknowledge, i.e., the Books of Moses, the Psalms or the Gospel.
V. For those who say, "We say the same" or use some similar expression.

If as you say the teachings are alike there is no reason for casting aside one and accepting another. By rights you should accept and believe the earlier record on such strong testimony.

VI. For those who make a statement that the Christian can rightly question.

Suppose, for the moment, that what you have asserted is true by proof acceptable to yourself, it rests with you to prove it to us with proofs from accepted Jewish and Christian writers.

VII. For those who claim that Islam is the easier or shorter road.

We desire and have found such a road. If you claim that yours is easier and shorter you must bring forward suitable arguments to prove it.

"Take care not to throw back to the Moslem the laudation of his own religion...... If our friend wants to show us that he is a staunch Mohammedan we know that already, and that these are his opinions. He may be gently rallied on this point and assured that we have no doubt about it."

"Crusaders of the 20th Century".

General Cautions

A. "Never enter upon controversy without knowledge, without love, without necessity." Bengal.

B. Do not lose sight of the main aim, the winning of a soul to Christ, not the mere silencing of an opponent.

C. Do not underestimate a Moslem with whom you are conversing - a ragged sheepskin may hide a clever, educated man.

D. Do not allow the conversation to develop into desulatory and unprofitable talk. Keep to the one or two clear points mutually decided upon.

E. "Do not let the Moslem assume that he is to require proof of you for the truth of Christianity or that you act solely on the defensive". By an Armenian Christian Evengelist.

F. Do not attempt to explain the inexplicable, i.e. unexplained divine mysteries in the Word of God.

G. Do not rely upon memory in quoting the Christian Scriptures.

George K. Harris.
A New Chinese Translation of the Koran.

For over twelve centuries Chinese Moslems appear to have managed without a complete translation of the Koran into Chinese. Within the last few years several translations have appeared, and some account of these was given in the Friends of Moslems in 1932.

Since that account was written, there has been published at Peiping, in 1932, a new translation of the Koran, with commentary. For purposes of reference we may give it the initial “D”. It is issued by the Chinese Moslem Progressive Society, and is the work of a number of scholars acquainted with the Arabic and Chinese languages. The whole 114 Sura are translated, and are divided into the traditional 30 sections. We are told that the work occupied 17 months.

The book is in one volume of about 635 pages—well printed, on thin paper. It is bound in green cloth boards, and is a very handy volume. The verses are numbered, in agreement with Muhammad Ali’s version, which does not agree with Rodwell’s numeration. The style is Wenli and is usually quite clear. The use of brackets and distinguishing marks for proper names, etc. greatly helps the reader.

In the Prefaces we find a repetition of the error as to the time of entry of Islam into China, this being put at the time of the Sui dynasty, which is several decades too early. It is also stated that Islam has been in China “over 1300 years”, which is incorrect. It is said there are 80 millions of Moslems in China, which must be regarded as a gross exaggeration. It is doubtful if the number reaches ten millions. We are told that the Koran has been translated into French and German, but the translations into English are not mentioned.

In the translated text we find some unfamiliar renderings of well-known names, thus adding to the confusion already existing in Moslem nomenclature. We find 以斯拉 衣來子 孫 for Israelites; 聖拉台 for the Pentateuch; 賢喇業 for Mary; 拿撒拉 for Christians. We note the transliteration 模斯志德 Moszuchih-teh, for Musjid (mosque) which is unfamiliar in China.

The commentary, which annotates the verses instead of being in footnotes, is somewhat arbitrary at times, and, in my opinion, is occasionally unjustifiable. An anti-Christian bias is shown here and there.

This new translation is worth studying by those having to do with Moslems in China, and if put in the hands of Chinese scholars it will at any rate enable them to see what a difficult book the Koran is to understand.

Isaac Mason.
Arabic Lessons Abbreviated

Lesson II

The Seven First Letters

A. Letter 1. **HAMZA** with **Alifua.**

1. The **Alif** may appear without **hamza,** or with it; and the **hamza** may appear without the **alifu.**

2. The **hamza** is a sign representing (a) closing of the glottis to shape the channel of utterance for the flow of a vowel sound. Example: say "an ice house" so as not to say "a nice house". The **hamza** is heard just before saying "ice".

3. The **hamza** is also (b) a closing of the channel of utterance between a proceeding vowel and a succeeding consonant. Example: say "that' man", omitting the t sound as 'Tha' man". The **hamza** is heard between the two words.

4. **PLATE II, Nos. 1-12 shows the Alifu without hamza. Nos. 1-3 take the sound of the accompanying vowel; no. 4 has no sound when annexed to a preceding word. It sometimes bears a wasla (plate I sign 1:2); no. 5 has no sound; no. 6 serves as support for the N vowel (Lesson 1:9); no. 7 has no sound at the end of some words; nos. 8-12 with the accompanying short a makes the long A mark.

5. **Plate II nos. 13-15 shows the hamza supported by alifu. No. 13 & 14 are sounded like nos. 1, 2. No. 15 (in China) is sounded like i with a y sound before it or almost ê long.

6. **No. 16-30 show the hamza supported by alifu, wa-oo and ya-oo (Plate I letters 1, 27, 28) the last omitting the dots. Note especially how each set of three varies, whether medial or final, according as the preceding vowel is short a, u or i. This marks the rule.

7. **No. 31 & 32 are exceptions to the rule. These are governed by the letters' own vowels: U or i.

8. **No. 33 & 34 show the hamza without any support. Distinguish nos. 34 and 29 very carefully in the examples. The hamza in 34 is to the left of the w or y when the word ends in either of these.

B. Letters 2-4: The first Trio.

1. In plate I compare forms and contrast the dots.

2. Notice the various final forms of no. 3.

3. * No. 2 is sounded as b in bin, no. 3 as t in tin.

*See January 1934 FRIENDS OF MOSLEMS for Lesson I.
4. No. 4 is th in thin but in this part of China is between an s and sh sound.

C. Letters 5-7: The Second Trio.
1. Compare and contrast as before.
2. No. 5 is sounded in China as j in jam or g in page.
3. No. 6 is a very deep guttural. Prepare the throat for saying hur in hurrah! and pronounce the hypothetical words: hran, hrun, hrome. The hr sound is represented by this letter.
4. No. 7 is a strong kh or ch as in the Scotch loch.
5. Plate II 35 shows the two ways of joining a letter to this trio.

George K. Harris.
ARABIC WORDS WE OUGHT TO KNOW

HADITH 聖 論 （ 小 經 ）

Tradition. The word Hadith means primarily a commu- nitization or narrative in general whether religious or profane, when it has the particular meaning of a record of actions or sayings of the Prophet and his companions. In the latter sense the whole body of the sacred Tradition of the Mohammedans is called "the Hadith". Ency. of Islam.

HAJI 哈 志

A person who has performed the Hajj. It is used as a title of honor when speaking of those who visited Mecca. This is especially true here in China, where in 1932 only sixty-six made Hajj. Dict. of Islam.

HAJJ 漢 志

Lit. "Setting out". The pilgrimage to Mecca performed during Zu-l-Hijj or the twelfth month. This is the fifth pillar of Islam. Reference is made to it in many of the later surahs, notably Sura xxii 28, v 2. Ibid.

Hanafis 哈 納 肥

The Hanafis are those Sunni Moslems who follow the teaching founded by Abu Hanifa (died 767). This is one of the four schools of jurisprudence of the Sunni and one to which the Moslems of China claim allegiance.

KAFIR 卡 肥 日

One who covers up the truth. Word used by Moslems of those who do not believe in Mohammed's ministry and the Koran, also when referring to idolaters and Christians. In China often spoken by Moslems when talking with missionaries to designate Chinese idol worshippers. Ibid.

Sunni 遜 尼

Lit. "One of the path." A Traditionist. A term generally applied to the large sect of Moslems who acknowledge the first four caliphs to have been the rightful successors of Mohammed. Moslems of China speak of themselves as belonging to this sect. Ibid.

Shi'ah 西 阿

Lit. "Followers." The followers of Ali, first cousin of Mohammed and husband of his daughter, Fatimah. The Shi'ahs maintain that Ali was the first legitimate caliph or successor to Mohammed and therefore rejected the others. This sect is found mainly in Persia although there is no doubt that some of their influence has reached China. Ibid.
The Moslems of Hochow*
Points of Weakness

Due to the contamination with the Chinese the Hochow Moslems have developed some notable weaknesses, such as the observation of days, geomancy, drinking wine and smoking opium. Drinking of wine is apparently a concomitant of modern Islamic feasts in our city: not only is the stuff put on the table, but Moslem guests imbibe same. Sura 5:92 says on this wise, "O believers! wines and games of chance, and statues and divining arrows are only an abomination of Satan's work, avoid them that ye may prosper". It is further claimed that "The prohibition of wine in the Koran under the word khamrun is held to exclude all things which have an intoxicating tendency, such as whiskey, beer, opium, and tobacco".

Believe it or not, report has it that two-tenths of the present population in the Pah Fang are addicted to opium and besides they are the folks who traffic in the cursed stuff, selling it to the Chinese opium shops. Many of these folk in spite of their vaunted superior religion have been brought under the sway of Chinese superstition which means observance of days and the practice of geomancy.

Problem of Approach

Prior to evacuation in 1927, Moslems attended our services very well indeed, and of the two they were vastly superior to the Chinese in giving attention to the preached word; even in 1932 the attendance was fair, however in this current year only a few comparatively speaking, grace the Fu-in T'ang with their presence. It is a case of religions persecution, under a passive form.

Just by way of illustration how the clamps are put upon the people by the sacerdotal class. Because some pupils ventured to see a Chinese "dragon play" during last new year, the ahung castigated them for their pains and one of them died by fright induced by the trouncing administered.

One avenue of approach is through trades people, such as wood and milk sellers. Everyone receives a tract-scripture portions are also disposed of. Another thing in which we feature is the art of teeth extraction, and since the charge is nil, calls at times are frequent, so that many an offending molar has been pulled out, and the sufferer sent rejoicing on his way. This then serves as an avenue of approach, a point of contact. Outside of the above methods and preaching in chapel, another channel for Gospel transmission is that of itinerating.

Itinerating

In July of last year the route of the Gospel party, setting forth on an itinerary from this station, lay through the Great West Road

*Continued from the January number.
where there is a chain of market towns. It is claimed that seven-tenths of this rural population is Mohammedan: some Hochow South Suburb refugees are scattered throughout this region.

In one place the tax-collector of the meat office kindly allowed us to use the front of his establishment for preaching and disposing of literature. This market town swelled the colportage sales very materially, in fact, it was a top-notcher. The local pedagogue, educated in the modern school came about with his pupils and even went so far as to tell them they should purchase the Scripture portions. This they did and as for the teacher, he formed part of the audience that listened to the preachers the following day. He was a Mohammedan. The host, also a Moslem, appeared to have his spiritual appetite whetted for he plied the servant women with some pertinent questions.

Proposed Trip Through Tong-Hsiang

This region, formerly Chinese, now practically altogether Islamic, comproses thirty-six Huei and a computed population of 250,000, lies as its name indicates towards the east of Hochow City. Quoting from the late Mrs. Mark Botham’s book, “The Two Pioneers”, “We learned that many hundred of years ago there came a traveller from Bagdad to these wild mountains - in those days they were desolate and wellnigh uninhabited, and he lived an austere and holy life and took him a wife of the people of the country who were “aborigines” or “mongols” who knows which!” Notwithstanding, as the inhabitants are of Mongol stock and talk the Mongolian language this change in religious affiliation on their part is no doubt, a pure case of coercion.

It has been my privilege some years since to do some evangelizing in the Tong-hsiang accompanying the evangelistic band, but that was in the villages on the main highway running from Hochow to T'ang Wang Ch'uan and on to Lanchow. No foreigner, that I am aware has up to this time made any trip in the interest of the Gospel, travelling tranversely throughout that section. Our Chinese colporteurs have touched the market towns dotted here and there. Therefore, prayer is solicited in the behalf of us who are contemplating going forth to witness a confession for Christ in this needy region.

(The following paragraph came in a letter since this article was written.)

The Tong Hsiang Gospel itinerary proved a success although we journeyed in what is generally recognized to be the area that produces robbers and thieves. The populace at the various markets certainly gave good heed to the preached word and as far as literature sales, our books and posters sold well. Nine market towns were touched and eleven markets attended. The sunny days of what we might term Indian summer, certainly were in the hilly and ridgy country of the Tong Hsiang.
A Challenge

The old Hochow area includes the present cities of Hochow, Hocheng, Ningting and Longchi. For this section, with a former population of about 400,000, the reckoning used to obtain that 6/10 were Mohammedans and the remaining 4/10 Chinese. Ningting, common name, T'ai-tsi-si, in prerebellion days of 1928 could only muster about thirty odd Chinese families—a present count, would I dare say give even a lesser number. Ho Chen Hsien records that many Moslems invaded and settled down in the Xing-ho-ch'uan, previously occupied by Chinese but now, alas, many have gone over the great divide, while many living ones are still refugees in other parts. Thus there is an increase of Moslems in that country.

In the following places, in the Christian and Missionary Alliance districts we find a Moslem population: viz. Taochow New City, some few in Old City. Minchow, Heh-t'so, Labrang, Lha-mo, Titaö besides Hochow and Hsunhwa. This is indeed an outstanding challenge to our Mission. What can be done about it? As loyal citizens of heaven and co-workers with God, we should do what is possible and in our power to do.

C. F. Snyder.

Song Written for Dr. Zwemer's Meeting, Kaifeng

Tune: *O to be like Thee.*

Miss. Edith Jones writes, "Mr. Liang, our pastor in Kaifeng, had had no faith for Mohammedans and of course no urge to give them the Gospel. One day coming home from a pastoral call the song above was given him as he walked along the crowded streets. Doubtless thinking and planning for Dr. Zwemer's visit was no small factor in developing his faith and love for them, and his attitude was entirely changed."
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S. M. Zwemer.

*From the Moslem World, Jan. 1934.
NEWS FROM THE FIELD

Lingwuhsien to Ninganpu, Ningsia

After we crossed the desert from Chenfan to Wang-Ie-Fu and Ningsia I traveled with Mr. Wood on the east side of the Yellow River from Lingwuhsien to Ninganpu. In the section from Lingwu to the next hsien city Chinchichi (in maps Ningling) we passed through a very heavy Moslem district. We should have formed some wrong conclusions had we only gone by what we saw, for some reaches were solid Moslem. An old Moslem however told me that for the whole district and for Wuchungpu the Moslems were 30%, Chinese 70%. Later on our Chungwei landlord called on us and he had been “Hsienchang” in both those places and he gave his figure as 30% to 40% Moslem and 60% to 70% Chinese. Moslems are more active than the opium smoking Chinese and therefore are seen on the roads and on the markets in greater numbers. However such a heavy proportion of Moslems needs attention.

E. J. Mann

November 18th, 1933.

Sining, Tsinghai

Let us move our attention from the N. W. to the S. W. of Sining—In that direction 18 miles away is the world-famous Lamasery of Kum Bum, a center of Lamaism and idolatry where a gaudy festival of lights and butter images is held once every year. In contrast with this in the valleys to the west and south of this Lamasery are a number of populous villages, teeming with Moslems, with their mosques to the one God “Allah.” Men missionaries and colporteurs have visited this district at irregular intervals but the women folk are almost entirely ignorant of simple Christian truth. The method of work there had to be different from other places. Most of the women during the days were in the fields pulling tares. The work was very tiring for the one going from field to field, visiting a group here and a group there, in the hot sun. I usually kept one of the children and sought opportunity for witness where there were men and boys. The message of the Cross coming as it did under these unusual circumstances I am sure gripped many of these hearts.

The past few months an exceptional opportunity with the Mosque Divinity Students has been utilized in helping them to procure copies of much needed Arabic dictionaries from Beirut, Syria.
A new poster for use among Moslems, on the subject of the "Drawing near to God" based on the saying of Christ "I am the Door" is now in the hands of the literature committee of the "Friends of Moslems" and should be available before the year is out.

Will you, our praying friends, join us in prayer that God will mightily use this new poster as well as the yearly calendar. Also for any other subjects of praise and prayer growing out of this letter.

One small village we came upon quite unexpectedly. We had several invitations into homes. In one home the man who invited us in was very pleased that I had with me copies of the large Arabic poster about "Jesus the Lamb of God". A year ago his home had been gutted by fire and a similar poster had been burned on the wall. He had hoped to get another but did not know where or how. The ahung in the village invited us to come again.

Early in November the way opened for me to go with a Chinese servant (in lieu of an evangelist) to the district S.E. of this city on an evangelistic itineration. We knew there were some Moslems in that direction as one of the main roads passes through that district. We sought one district and to our surprise found four, teeming with Moslems. Formerly we had heard of six Mosques, but I returned with a list of 20—the last six of which I was not able to visit owing to lack of time. Some of the villages are quite large ones. The districts of which we already knew have taken so much attention that heretofore this part had been left untouched. I came into more direct touch with the Ahong and teacher class than ever before. I had opportunity to spend four nights in as many different Moslem villages.

In one district the largest village is called "Red Water Spring". In a little hollow on the mountain top a perpetual spring gushes out of the red sand-stone soil. Hence the name and the reason for so large a village on the mountain top. As we trudged up the winding path to reach this village we wondered what our reception would be. The temper of some of the leading men would decide. Various families were out on the threshing floors and brutish looking dogs basked about in the sun. But we fortunately did not rouse any. After speaking with some of the old men who had gathered for "Pishni" (noon prayers) and gaining the confidence of a number of children, one young fellow agreed to heat us some water for tea. Later he offered his rooms for us to stay. Besides excellent opportunities for preaching here, I visited the Mosque. The interior surpassed anything I have yet seen in N. W. China. Panels, beautifully carved of wood, alternating Chinese and Arabic characters, tier upon tier right up to the top and across the vaulted ceiling. The minaret too was remarkable in that it was supported and built around only two immense logs of pine.
At the foot of the minaret stairway stood in its wooden base a dilapidated wooden post much in need of paint bearing the caption, "Long live the Emperor, may he live a myriad years". And this is the 23rd year of the Chinese Republic. In the evening a young Ahong and an elderly Ahong sat for a couple of hours in earnest conversation on our "Kang". In reply to many questions I cleared up a number of misconceptions the Moslems here have of the teachings of Christianity. I was also privileged with an opportunity of setting forth the true import of the little Son of God, and the purpose of the crucifixion of Jesus the Messiah. I was interested to hear that this village was the birthplace of my friend of many years in the Sining Suburb, the old Sufi Mystic whose picture Mr. Pickens took when he was here with Dr. Zwemer.

January 1st, 1934.

GEO. K. HARRIS.

Tatunghsien, Tsinghai

The outstanding event of the past four months has been the visit of Dr. Zwemer. While on our way to Hochow we had a Sunday in Sunhwa where with their home in a Salar Mohammedan village Mr. and Mrs. Holton are reaching these followers of the prophet. They have many friends among them and there is quite a constant stream of visitors to their home, but as yet none openly confess Christ. Their method of living and working is a big inspiration to me. Those of you who are specially interested in things Mohammedan please remember them in prayer.

The four days in Hochow were very helpful and much enjoyed. Much building has gone on in the Pa Pang, the Moslem Suburb, since I was there in 1931 and there are several new mosques completed and in the course of construction in addition to many shops. The tombs of the Moslem saints about a mile away are also being thoroughly restored. There is already considerable population and I had a great crowd when I preached on the street one morning. My trip back was of tremendous interest as I was travelling over new Moslem territory to Hwalung. Northward across hills and valleys of the Hochow district, amid golden crops supporting a large population, and down a stony river valley brought me to Tahochia on the second day. I preached in a market town in route and had some good talks with Moslem merchants. Tahochia on the bank of the Yellow River is the home of the celebrated Moslem military leader Ma An Liang. I visited his magnificent tomb, surrounded by flower gardens and lotus pond, wrecked by the Kuomintchun soldiers in 1928.

Next day we crossed the river, water very high and swift, and traveled eastward and northward through aboriginal country. The
women have a peculiar and picturesque dress and I understand that there are several thousand Aborigines living in this plain and the valleys north of it. They speak Chinese and a language of their own, their religion being a form of Buddhism. The remainder of the population is principally Mohammedan. That evening we reached Maying, a busy little market town among the mountains, where a big new mosque is being erected. There is also a large Moslem population in the valley of Kankou of which I only got a glimpse through taking the wrong road, but had some interesting Mohammedan companions as compensation.

My initiation into tent evangelism was a priceless experience and THE way of working Chinese and mixed population villages, although too ostentatious and provocative for pitching right among the Mohammedans.

We dare to hope that the winter-time of prayer for Mohammedans will merge in spring and summer and a glorious autumn harvest for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing bringing in his sheaves".

September 29th, 1933.

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Leonard Street

Labrang, Kansu

In this center we have a daily market at the monastery and a chapel in the trading village. At both places we try to preach to all, first in Tibetan and then in Chinese to Moslems and Chinese. Yesterday I noticed a Moslem in the service who has come often, and always he listened with interest. We have a great opportunity here.

Nov. 27th, 1933.

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C. R. Keingswald

Mowkung, Szechuan

Having recently arrived at this center with two others to work amongst Non-Chinese people with Tibetan affinities, I find that I am placed also in the middle of a small community of Moslems (about two hundred). Their despising attitude towards Chinese characters has impressed upon me the need of having Arabic literature for them. The community here has four ahungs who read and write Arabic fluently.

January 2nd, 1934.

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J. Howard Jeffrey

Kaifeng, Honan

We have a number of Moslem patients in the hospital here. One has just gone out who as far as we can tell received the Lord as her Saviour. Her face has become so much lighter and her husband
was grateful for the change in her, and said he saw the difference in our religion from theirs. She took literature away with them.

February 2nd, 1934.

MABLE E. SOLTAU

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**Ningsia, Ningsia**

For the last two or three weeks fighting has been going on outside Ningsia city. The Moslem general here, assisted by his cousin, the late chairman, and a contingent from Sining under Ma Pu-fang, are opposing with all their force the advance of Sun Tien-yung. This is no skirmish but deadly warfare. Already there are upwards of one thousand wounded soldiers in the city. A fortnight ago several shells came screeching over our heads and fell in the city, happily doing but little damage. Yesterday three planes from Lanchow came to take a hand in the game. The one dropped propaganda—the others bombs.

There does not seem to be any immediate danger of the city falling to Sun, although an attempt was made to scale the walls under cover of darkness a few days ago. Nor does there seem to be any hope of an early settlement of the quarrel and cessation of hostilities. Last week I went out with the Roman Catholic Bishop and two of the city gentry and "pow wowed" with a representative of Sun's in his lines, but it was obvious from the first that there was no basis at all for negotiations. Both sides are too heavily committed to think of drawing back. Our peace mission was a failure, but we had the satisfaction of putting in a strong plea that the city might be spared the horrors of bombardment.

Pinglo with Mr. Ward inside is occupied by Ningsia troops but surrounded by Sun's men. It is more than three weeks since we have been able to get word from there. You can imagine what the poor farmers are going through. In many cases they have been driven from their homes, in others they have the satisfaction of hanging on and watching their stocks of grain and fuel rapidly disappearing. Now in this city coal is practically unobtainable and grain scarce. Rice is rationed, and a small ration at that.

All the shops are closed, which gives us excellent opportunities for street preaching. We have a street chapel open for two or three hours daily. Quite frequently Moslems roll in, but they are cautious about taking literature.

Visiting a mosque the other day we met an ahung from Yunnan, who had studied in Hochow and Sining, and is now spending a while here. He met Dr. Zwemer while in Sining.

February 11th, 1934.

LAURIE WOOD
North-West Literature Depot

"At the Lanchow Conference of last year Mr. Keeble, business manager of the China Inland Mission in Kansu was requested to open a book depot in the Northwest for Arabic and Chinese Christian literature for Moslems (see Resolutions B, 1 and 2 in "F. of M." Oct. 1933). A report from him read as follows, "Will friends kindly note that all publications noted in the January Friends of Moslems are held on stock here. Shortly I hope to receive a large supply of a Chinese-Arabic diglot edition of the "Way of Salvation" that the S. G. M. are kindly donating through Mr. Willis. I am also having printed two tracts that seem to have been originally the work of Mr. Rhodes, entitled "Christ Satisfies" and "Laying hands on the Sacrifice". We congratulate the Northwest in having such an active and reliable person in charge of this important work."

Outline of the Religion of Islam

Dr. Stanton has made available at a very low cost this excellent hand book which he compiled some years ago in India. Within a very few pages it gives a comprehensive view of Islam and worthy of the study of the most advanced as well as the casual worker among Moslems. For an introductory study it will be found very helpful. As a text book in a study class it would also be helpful. We recommend it for group study.

Christian Faith and Practice

"An outline of the main features of the faith and life common to Christians in general, prepared principally for non-Christians.

Two New Posters

Within a couple of months there will be two new posters to add to our supply of Christian literature for Moslems. Both will be in bilingual style and of proved value. Most of you know of the Religious Tract Society V. E. poster, The Lotus, and many of you have found this very acceptable to Moslems. This original poster has had the Arabic inscriptions added to make it an even more effective messenger of the Gospel. Mr. Harris not only did the Arabic in this, but has also prepared a poster, I am the Door, which he has used successfully in the province of Tsinghai. Both these may be ordered from the R. T. S. or through the Secretary.

I AM THE DOOR 43 x 30 inches Copy $.08
THE LOTUS 31 x 21½ inches Copy $.05
New Moslem Publication

A Concise Primer of the Canons of Islam.*
Issued by the Ch'eng Ta Normal School at Peiping, pages 26.
To be used in conjunction with the book mentioned below, and intended to set forth the important ceremonials and rules and regulations of Islam. It gives nothing new, but puts in simplified form what is to be known and practiced in connection with the faith and worship of Moslems. The details of the necessary ablutions are given, and the correct methods of worship are meticulously described.

The book is recommended to those wishing to obtain, in brevity, an idea of what Moslems believe and how they worship. Copies may be secured from the Secretary at $0.07 per copy postage included.

A Primer in Arabic.
Issued by the Ch'eng Ta Normal School, Peiping, pages 30.
Intended for young Moslems who are studying Chinese and Arabic; also for those who in later years have forgotten some of their learning - or for those who can give only a short time to the study of Arabic. It gives, in a bi-lingual form, some information respecting Faith, Fasting, Ablutions, Prayers, etc.

Isaac Mason

Best Sellers

The Messiah is the Lamb of God handbills go like "hot cakes". Could have sold a great many more than we had. In our trip through the Tong Hsiang country we had an excellent hearing and no trouble of any sort. (A copy of this handbill, just reprinted, is enclosed in this number.)

The Arabic Gospels sell better than Chinese throughout the Shunhwa and Hochow Districts when one has both available. I sold more than one thousand on one trip at six or seven markets. For a good part of this district they are far more practicable than Chinese as more folks can read Arabic than Chinese.

C. D. Holton.

The following two books were overlooked in our list of Christian literature for Moslems in the January number. Both of these books should be studied by our Chinese workers to give them a better understanding of Islam.

Mohammedanism by Dr. MacGillivray 24 pp. Copy. $0.02
Islam for Christ by a Group of Writers 64 pp. 0.08

*Copies may be secured through the Secretary.
Prayer and Praise

Let us pray for the summer conferences in Kikunghan and Kuling, that wise plans may be made, that God's Holy Spirit will make these conferences a time of inspiration to evangelize the Moslems in China.

Let us thank God for the successful itinerations in the North-West, for doors opened, for literature distributed, and for the Word preached.

Let us pray for Moslems who are patients in Christian hospitals, that they may receive healing of the heart as well as of the body and come to know our Lord.

Let us pray for workers in Szechuan and in Hunan, that they may be inspired to preach to their Moslem brethren.

Let us thank God for keeping our co-workers safe through all the turmoil and trouble in Ningsia and Sinkiang.

New Members

Rev. N. J. Amos C. I. M. Mowkung, Szechuan
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The Membership fee of the Society is $1.00 a year or $10.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (2£) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, 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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