A Retrospect.

In 1917 Dr. S. M. Zwemer visited China and at three summer resorts held meetings with missionaries, seeking to stir up interest in the almost neglected problem of reaching the Moslems of China with the Gospel of Christ. Resolutions were passed and forwarded to the China Continuation Committee which gave some attention to the matter, and a Committee on Work for Moslems was appointed. Rev. C. L. Ogilvie, who had accompanied Dr. Zwemer on his travels, was the enthusiastic secretary. Unfortunately he died soon after appointment, and a pause in activities occurred.

After hearing Dr. Zwemer at Chefoo, I returned to my work at the Christian Literature Society at Shanghai, determined to give some attention to the preparation of special literature for Moslems. I soon found that this necessitated a closer study of Islam, and of its literature in China, and from 1917 onward I devoted much time to this purpose.

A year later Dr. Zwemer again paid a brief visit to Shanghai on his way to America, and I accompanied him and Mrs. Zwemer to the Shanghai mosques, and we talked freely about plans for work for Moslems. At that time I was not a member of the C. C. C. Moslem Committee, but did independent translation of suitable literature, which was published by the C. L. S. The C. C. C. Committee engaged one or two Chinese writers along the same lines.

Eleven years ago the Moslem Committee of the National Christian Council—as the C.C.C. had then become—was dissolved; whereupon those still interested in the evangelization of Moslems, and desirous of carrying on such work, formed the "Society of the Friends of the Moslems in China" in order "to unite all Christian friends of the Moslems in prayer and work for the evangelization of the adherents of Islam in China." I was at the inaugural meeting, and among others to be remembered in that connection were Bishop H. J. Molony, Dr. H. T. Hodgkin, Dr. D. MacGillivray, Dr. John Darroch and Rev. W. J. Drummond. The meeting was held in May 1927.

We were favoured in that just about that time the Rev. C. L. Pickens, and Mrs. Pickens (Dr. Zwemer's daughter) had arrived to take up work in China, with a special desire to work for Moslems as opportunity offered. These two good friends became Secretary and Editor respectively, and have served the Society well for these ten years, and we hope they may long continue so to do. The growth of membership, and the ever-widening circles of interest in the Moslems of China, are
things to be thankful for. There are more missionaries really concerned about Moslems than there were ten years ago.

The Moslems of China are seldom thought of, yet the future of Islam is one of the great problems of the world, and we cannot afford to neglect it.

Let all members of our Society maintain interest in our object, and do all we can to promote the good work. May the next ten years be still more fruitful than the ten just ended!

ISAAC MASON.


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**Bring Home the People of the Mosque***

"The Spirit of Christ and the Sun of Righteousness
How they brighten the Heaven and the Earth.
Great is the True God
They are His symbols.
Raymund Lull and St. Frances of Assisi
Have raised up the banner of Love.
May the Voice Yu Mu
Bring home the people of the mosque."

The gates of the Sian Mission Compound open towards the Moslem Quarter of the City. I have been reminded many times that we have forgotten the Moslems. We have a fair number of their children in our School, and one of them even got permission from her parents to sing in our Choir. But as none of us has any surplus energy to cultivate contacts with them we seem to take a defeatist attitude. We need someone who will take this up as his special work, learning Arabic and studying the Moslem religion while doing evangelistic work.

T. K. Shen

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"The Moslem religion is a religion of constant repetition. It is important everywhere to teach the children and others to memorize and repeat the Word of God. We must keep on repeating that Jesus Christ is the way, and the only way to God."

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*Translation of a Chinese Poem written for and published in the Yu Mu Chi K'an.*
The Basmala

In the name of God the Merciful the Compassionate

The people of Allah in the Muslim world are forever occupied with His Name. Books on the Greatest Name (al ismul a'tham) tell of the invincible power at the disposal of him who can wield it aright. Commentaries and countless booklets and acts of devotion are built on the Ninety-Nine Names of Moral Beauty (al 'asma'uI husna), which for the multitude must trace the outlines of the picture of Him whose qualities the names describe. But for one who uses such devotional helps a hundred have the Name on their lips from morning to night in the tasmiya or saying of the basmala (bismillahi r rahman ir rahim), which is the proper prelude to every significant action. While the Jewish people honoured the Name by refusal to pronounce it, Muslims chose to honour it by constant use. All the events of life and the little fears of the heart are to be tamed, as it were, and made innocuous and set at rest by coming under the control of the Name. All the world is signed with His Name.

The following notes on the use of basmala have been received from Algeria, and are for the most part supplied by the kindness of Mr. A. T. Theobald. We quote them as typical of the thought of the rank and file throughout the world of Islam:

"You must say the basmala on entering a room or house, or on opening a book. Never tread on a piece of paper; the Name of God may be written upon it.

"Often in market-places, when we are selling portions of the Bible, the books are brought back to us by purchasers because on the title-page the basmala does not appear. Our bookseller points out that the name of Allah occurs in the first verse of Genesis, but is told, "No, we are forbidden to read anything which does not begin bismillahi r rahman ir rahim."

"Always put your hand before your mouth when you yawn, lest the devil enter in. Should you forget to do this, repeat the basmala and then spit three times.

"If you do not utter the Name of God before you drink, the demons get the first drink. If you do not repeat the Name before you eat, the demons get the first mouthful."*

Should you forget to say the basmala before entering your bed, the evil ones will be there before you, and you will pass a restless night.

"*Compare the similar thought of the Christian fathers of the desert: "Because the blessed fathers knew the wiles of Satan, and that they would certainly bring upon them that which would do them harm by means of such things as are employed as food, they signed what they ate with the holy sign of the great Cross, so that they might stay all the craftiness of the Calumniator."—Questions and Answers on the Ascetic Rule in Paradise of the Fathers, translated from the Syriac by Wallis Budge, II. 269.
On entering the mosque, too, you should say a *ta'awwudh* ("I take refuge with God") and the petition "O Lord, open to me the door of Thy mercy," then a *basmala* as you put the right foot first over the threshold.

Once upon a time two malicious spirits met together; one was extremely stout and well-favoured and the other miserably thin and weak. The stout one addressed his friend and said, "How is it, brother, you are so thin?" "Ah, I live in a very holy place: they all repeat the Name of God so faithfully that I can find but little to eat and drink, neither can I rest day nor night." The well-favoured one said, "I am glad that I live in a wicked town where no one remembers the Name of God. I have all I need because of their forgetfulness."

With the Muslim sense of the protective and saving power of the written formula may be compared the Christian sense of the living power of the Cross, that may only too easily degenerate from a sacramental to a materialistic belief, the outward and visible sign becoming divorced from the inward and spiritual meaning.

The Qur’anic basis for the *basmala* is clear. It stands at the beginning of every *sura*, and this form has naturally become the most generally used:

_In the Name of God, the Merciful, the Compassionate._

These are the words written at the beginning of every Muslim book, even pornographic books and dirty little crime stories keeping the sacred formula.

*Tasmiya* has its place in the daily prayer ritual. At the outset on beginning the ablutions, the worshipper first says his *ista’adha* ("I take refuge with God the Merciful from Satan the stoned"), then the *basmala*. Although the ablutions are by most considered valid if he should forget this, some books quote as a saying of the Prophet:

_He who has not sained his ablution with invocation of the Name of God is accounted as having performed no ablution._

In the heart of the prayer-rite the *basmala* has its inalienable position before the *Fatiha*.

"His being _ar rahman_ involves the inclusion in His mercy of everything in this world and the next, and thus of the righteous man and the evil doer. As for _rahim_, that is concerned with His mercy to believers.

It has been said that _rahman_ relates to His sheltering mercy in this world, and _rahim_ to His forgiving mercy in the next. _Al rahman_ is He Who gives when He is asked, _al rahim_ is He Who is vexed when He is not asked to give. _Ar rahmán_ is concerned with deliverance from the Fire, _ar rahim_ with entry into Paradise."
And it is said that in the basmala the word Allah is for those of the highest rank in the hierarchy of sainthood. The word rahman is for the people of the Way, and the word rahim is for the unregenerate."

From such exegesis we pass to many a prayer based on these Names of Mercy:

"Thou Who art Merciful and Compassionate to all the world and to me, show mercy to me with a mercy which shall place me beyond the need of mercy from any other than Thyself."2

We come next to a stage at which there is no doubt that the basmala is regarded as a weapon. The user is passing from simple confidence in Him who is named to confidence in the power of the formula.

So this constant naming of the Name may be an act of simple confidence, or a light, superstitious nothing, with no more meaning than our "touch wood"; a conjuration charged with magical power, or, in saintly lives, a bringing of all things into relation with God, a signing of all life with His Name. Like the use of the sign of the Cross, the basmala may mean everything or nothing.

It is true that behind a Christian's basmala, must lie the whole content of Jesus' revelation of God. A Christian is baptized not only "in the Name," but "into the Name," a distinction which the Arabic of the baptismal formula no more than the English has been able to mark. When in the New Testament we are told that a Christian is to "do all in the Name of the Lord Jesus" (Col. iii, 17), we find that, though the Arabic phrase is similar, the difference between this and the ordinary use of the basmala carries us into another world. "In the Name of," as used in the New Testament, means "in full accord with and surrender to His character and purpose." "In the Name of Jesus Christ" the Christian makes his prayer, and the spiritual growth of a life-time does not suffice for the use of those words in their fullest sense. The Christian basmala is a costly word, to be said only at the price of conscious surrender to an absolute sole Lord.

The Christian, then, though there is nothing in the Muslim basmala unworthy of his use, can never use it lightly, and if he use it will have behind it another conception of Him Who is to both Muslim and Christian ar rahman al rahim.

CONSTANCE E. PADWICK.*

*Miss Padwick is a C.M.S. missionary in Cairo, and Secretary of the Central Literature Committee for Moslems.
1 Al Razi, lawami'ul bayinat. Sharh asma' allah ta 'ala. Cairo A. H. 1333, pp. 116, 130.
2 From an Urdu-Arabic Muslim primer.
For the short period that I have been specially interested in the evangelization of the Moslems in China I have been anxious to know their attitude towards Christ the Savior whom we have come to present. A cursory glance at the Koran and other literature seemed to show that there was much similarity between the Koran and Bible that could well be utilized in our presentation. But, after having had contact with a few Moslems and after more careful study, I have felt that caution must be used in emphasizing these similarities. One of the first remarks usually given by Moslems, when we enter into conversation with them, is to the effect that our faith and theirs are very similar, and that they also know about the Ehr-sah (Jesus) that we preach. The second remark might bring out the difference known to all, that they consider him a prophet and not the Son of God. But the difference does not lie only in this one point. Their Christology differs diametrically from the accepted Christian teaching of Christ, the Savior of the world.

The Christ of the earth and carnality. He is robbed of His great mission on earth. He is robbed of His divinity and His glory. The names for Christ are robbed of their Christian significance. What similarity is apparent in the Koran is usually explained away by the commentators, with the result that opposition of the natural man to the true Christ is strengthened. The Moslem religion is the only non-Christian religion to present a teaching of Christ, but as it is non-Christian it has no room for Him as a Savior, otherwise Mohammed would be supplanted by Christ as the center of their book and their creed. Similarly, we have not come to present the Moslem view of Christ, and recognize that the two viewpoints are essentially opposed to each other and irreconcilable. If a Moslem accepts the Christian belief in Christ he loses his identity as a Moslem and becomes a Christian. Likewise we cannot surrender our tenets of faith for the sake of neighborliness without compromising our stand as Christians and thus losing our message and usefulness. If we have no other Christ to present than the Moslem Christ, then we no longer have a mission.

But, for the sake of more intelligent work among them, and for the purpose of finding some thoughts that might serve as an introduction for a presentation of the Christ of the Bible, I have been interested in making an examination into the Chinese translation of the Koran, that is printed with explanatory notes, to see what they believe about the Son of God. The Koran I have used is the official translation into Chinese made by their own press in Peiping.
Christ is mentioned in the Koran a great number of times, and is referred to more frequently. The annunciation, the virgin birth, Jesus' sinlessness, His divine commission, His revelation of the Book, His special relationship to God, some of His miracles, His "supposed death" on the cross, His ascent to heaven, and His future return to earth on the Judgment Day are taught. With so much space given to Jesus in the Koran, one is tempted to wonder that the readers do not truly desire to accept Jesus as their Savior. If some of the statements of the Koran were permitted to stand and were accepted at face value it might be easier to present the Christ to the Moslems. But where a passage becomes dangerously similar to Christian teaching it is sapped of its direct meaning by the explanations given by zealous commentators. But it is not enough to compare the words of the Bible with the words of the Koran; but one must also consider the commentators of the Koran, for the flavor and significance that a passage is to have lies largely with them. The most common name for Christ in the Koran, Ehr-sab (Jesus) used twenty-six times, once more than in the English translation of the Koran (See Dr. Zwemer's "The Moslem Christ", pp. 24ff.), being inserted in Surah 3:48 (English translation 3:43). It appears even more frequently in the explanatory notes throughout the book. There are various interpretations of this name. Some say that it is the name of Jesus inverted to show contempt, that it is the name of Esau given as a caricature, and still others say it has no meaning at all. In any case it does not bear with it the Biblical meaning of salvation to a sinful world. The same Messiah is used eight times. This must have had the significance of "The Anointed One" at the time of its introduction into Moslem thought, and seems to have a special bearing on his office as an apostle and his close connection to God, Surah 3:44 (Eng. 3:40) "Then the angels spoke to Mary saying, verily, God has a word from Himself which is good tidings to you. His name, (the name of the word) is Messiah, Jesus the son of Mary, honorable in this world and the next, being among those who are nigh to God". Surah 4:157 (4:156) "Also saying, we truly have killed the son of Mary, the Messiah, Jesus, the one sent of God, but they really did not kill him (Jesus)". There are some of the commentators that realize this special significance. Razi says he was called the Messiah because "he was kept clear from the taint of sin", and Baidawi says, it was because he was "possessed of a spirit proceeding from the Almighty not mediately, but direct, both as origin and essence". But the most common interpretation is that he was

*The numbers in parenthesis refer to the Surah and verse in the English Koran corresponding to the verse in translation from the Chinese Koran.
CHRIST IN THE CHINESE KORAN

a wanderer and had no place to lay his head. The Arabic root which signifies the idea of "being anointed" is not known to the average Chinese Moslem. The terms as used are devoid of special reference to his office, as explained to me also several times carefully by Ahungs that I questioned. This must be taken into consideration when we mention Him by His name before Moslems.

Twice in the Koran Jesus is spoken of as a Word from God. Surah 3:44 (3:40) above and Surah 4:171 (4:169) "O ye people of the book, do not exceed your religion nor say anything outside the truth about God. Messiah, Jesus the son of Mary is the one sent of God, a word cast into Mary, and a Spirit coming forth from him. Believe in God!"

The translation of "\Word\" into the Chinese, "Yu" and "Yen," corresponds to the Tao used in the first chapter of the Gospel according to John, and would perhaps be a better translation of the Greek logos. Because of the similarity of the two terms John's Gospel is a favorite with the Moslems. To Moslems who are acquainted with the Arabic terms used in the Koran, this name for Christ has a special significance. The term used for the spoken or written revelation of God to man is Kalam Allah. Here the personal term Kalimet Allah is used, thus indicating that Christ is a personal word from God coming as his messenger to man. However, a common interpretation given by Chinese Ahungs is that the "word" here is not given in reference to Christ, but in reference to the word used by God when He created Jesus. In this case there would of course be no significance whatever in the name.

The above reference in Surah 4:171 also speaks of the Christ as a Spirit from God. This same term is used in telling of the conception of Christ in Surah 21:91 "And she who guarded her virginity, I have put my spirit into her (Gabriel the angel breathed a spirit created by God into Mary)* I made her and her son (Jesus) to be a sign to the earth". The passage here testifies that Christ's conception is caused by God, through Gabriel, placing His own,—or, as the explanation says, a spirit specially created by God,—into Mary. Though the Moslem teaching regarding Christ will not permit this passage to be interpreted to show His divinity through sonship of God, yet it gives a special significance to the manner of Jesus' birth that is not found in references to the birth of Mohammed.

Some commentators explain this last term used for Christ in such a way that it somewhat approaches the New Testament presentation of Christ. Imam Razi says he is the Spirit of God because He is the "Giver of Life to the world in their religion".

*The text in parenthesis is the explanatory reference as given in Chinese Koran.
Baidawi says that he is "Possessed of a Spirit proceeding from God, not mediately but direct, both as to origin and essence", and "Because He giveth life to the dead, and to the hearts of men". I do not believe, however, that these interpretations are common among the Chinese ahungs. They often speak of the spirit here mentioned as being wholly and entirely causal, as coming from God to perform the work of God in creating the nature of Christ—or as being His divine nature received from God.

The great stumbling block to the Mohammedan in reference to Christ is his Divinity, including his Sonship, the efficacy of His mediatorial office, and the doctrine of the Trinity. On these points they will not yield.

Some have argued that the reason for the strong opposition of the Koran to these points is because of Mohammed's misconception of the doctrine of Trinity. This may be true. Of the origin of this opposition the Chinese know little or nothing, but the denial of Christ's divinity remains a cardinal point with them whenever they discuss Jesus. Surah 2:116, "They say God has begotten a Son. Praise His holiness! No. True God has no progeny". Surah 9:30, "The Nazarenes say Messiah is the Son of God. That is what they say with their mouths imitating those who formerly disbelieved. May God curse them. O how they pervert things!" Surah 3:58 (3:52) "The form of Jesus, in the sight of God, is verily as the form of Adam, created from the earth, then saying BE, and he was (The Nazarenes do not consider Adam, who is without father and mother, as Lord, but speak of Jesus, who alone did not have father, as Lord. Is not this most ridiculous?)". In referring to the doctrine of the Trinity, Surah 4:171 (4:169) says, "Do not say three. (Do not say that God is divided into three persons in one body). They should stop! (Stop saying three.) It is best for them. (To them). Allah is only one God. Praise His holiness. How could He have a son?" Not only does the Koran deny the divinity of Christ but it asserts that He is no more than other prophets. Surah 3:83 (3:78) "You say, We believe in God, and what has been revealed to us (the Koran), and what revealed to Abraham, and Ishmael, and Isaac, and Jacob, and each tribe, and what was given to Moses and the prophets from the Lord. We will make no distinction between them".

Thus on the most basic teachings of Christianity we find that the two religions are irreconcilable. There can be no compromise on this point, or both have lost their essence. If Christ's divinity is admitted, his supremacy is granted, and Mohammedanism loses its identity.

To be continued

ROLF SYRDAL.
100-character Psalm on Islam
by the First Ming Emperor

At the opening of the Universe, 
As appointed by Heaven, 
In the Far West lived the great Sage 
Who taught his people a new religion. 
The sage of highest virtue, love and kindness, 
Discovered and recited the Sacred Book. 
Leading the other sages, 
He was sent by Heaven 
To protect kings and kingdoms. 
He is impartial and upholds justice. 
The "White Emperor" from Heaven 
Shows us the right way to go. 
Pray five times a day. 
May He give us everlasting peace. 
The Founder of that religion 
Extends helping hands to all, 
Saves us from distress, 
Sets free the evil spirit, 
Forgives our sins, 
Conquers deities. 
Let us all join the Moslem 
And worship the Sage, Mohammed.

Proverb

His truth is genuine, 
His wisdom, given by Heaven. 
May his religion last for ever. 
May his Sacred Book be read by all. 

On the 20th day of the 5th month 
in the 8th year of Ming Hung Wu 
(A.D. 1375)

Translated by P. C. Low.

This interesting tablet is found in the oldest mosque in the southern part of the city of Wuchang, Hupeh. It is a replica of one placed in a mosque in Nanking when it was rebuilt during the first year of the first Ming Emperor, Hung Wu. It was probably destroyed by the T'ai P'ing Rebels. There is one other at the mosque outside the city wall of Anking, Anhwei. This tablet is not difficult to understand when one remembers that the Emperor was so ably assisted by three outstanding Mohammedan generals, Sang Yu-ch'uin 常遇春, Mu Yin 沐英 and T'ie Hsuen 錢鉉 in overthrowing the Mongols.
Mohammedan Schooboy.*

A little Moslem boy in China when he is seven or eight years old every morning goes to the mosque to study Arabic. As he is only a new scholar he cannot be trusted with a book so the verses he has to learn are written on the shoulder-blade of an ox with a brush and black ink. Then when he has learnt to repeat them perfectly, they are erased and another verse or two written in their place. In this way he learns the more familiar passages of the Koran and the liturgy used in the mosque worship by heart. In Kansu the majority of boys and girls learn the Koranic scriptures in this way but very few go on to the stage when they can read Arabic intelligently. (How many at home who have learnt Latin at school can read it with ease?). Usually after the age of ten they have to help on the farm or travel around as muleteers or camel-men, and by the time they have grown up, have forgotten all the Arabic they learnt as a boy except for a few commonly used greetings and the phrases used in worship.

The Moslem Postmaster in Tsingshui helped me to identify verses on the little boy's bone book. They are copied from the Surah Yasin, and Sale translates them, "But they stoned him and as he died, it was said unto him, Enter thou into paradise. And he said, O that my people knew how merciful God hath been unto me! for he hath highly honoured me."

This is taken from a passage about a carpenter of Antioch named Habib al Najjar who was the first to believe the message of the apostles whom Jesus sent to the people of that city to convert them from idolatry. However Habib was martyred for believing and commending the message of the apostles and this is the incident quoted. His tomb is still shown near Antioch and is much visited by Mohammedans. This Surah is commonly read to Mohammedans when they are dying. One wonders how many on their death-bed can understand, not to say get any comfort, from such verses mumbled by a Chinese Mohammedan priest in broken Arabic. How different from the comfortable words of the Gospel! How often have the Chinese words, "In my Father's house are many mansions,.....I go to prepare a place for you", strengthened the faith and refreshed the spirit of aged Chinese believers.

But the Mohammedan abhors translations! The Scriptures must be read in the original whether intelligible or not. They may be explained in Chinese though there are few who can do that accurately and still fewer who care to. Arabic is the

* A reprint from China's Millions for March 1937.
language of angels and to perform worship or to read the Koran in any other tongue is an insult to God and a path leading to every kind of heresy. How Satan has blinded the minds of the Mohammedans by concealing their scriptures, though false, in this unknown language. Yet when a translation of the Koran is read, many an intelligent Mohammedan sees how void of comfort is the religion of Islam. There are several translations of the Koran into Chinese but they are frowned upon by the ortho-conservative Mohammedans and are but little read in this part of China. The result is that the little boy will waste his time learning Arabic very imperfectly when he could be studying Chinese. So the Christian Scriptures in either Arabic or Chinese are a closed book to him.

However nowadays the Mohammedans of North-West China are beginning to realise they must learn to read and write the Chinese language in order to compete successfully with the Chinese merchants and officials. Pray that many young Mohammedans may read the Word of Life in the despised Chinese language, the language of idolaters.

Arthur Saunders.

Tsingshui, Kansu.

Shab-i-Barat 白拉台晓夕

This past month the Moslems have been thinking of little else than their Berati Feast. This is the feast enquired about by Miss Dix in the Vol. IX No. 2 of this Quarterly. During the first fortnight of Shaban the ahungs are busy going about from home to home reading the Taubah for the people. The Taubah* is the Chinese Koran read for the remission of sins. The night of the middle day of the month is the night of reckoning, Leilet nusf Shaban, when Allah 主旨 records the sins and remiss conduct of the "Brethren", so that all the faithful go through this ceremony sometime during the fortnight so as to have a clean sheet. The usual practice after the ahung has performed his services, is for the family engaging him for the service to give a feast. Sometimes two or three families join together and make one service of the whole job. The feast of course is to manifest their joy in forgiveness of sin. Last year the Feast fell on Friday Oct. 30th which was 火灾 and so they held their service "Nien ye" on the Thursday evening instead.

Martin Taylor.

*Surah IX, 39白
Chinese Mediaeval Notices of Mohammedans

Part III

In chap. cxxiii of the Yuan shi we find the biography of A-la-wa-rh-sze, who is stated there to have been a Hui-ho and a native of Ba-wa-rh (Baurd in Khorassan). He was commander of a thousand in his own country. When Chinghiz arrived at Ba-wa-rh, A-la-wa-rh-sze surrendered and entered the Mongol army. His son, A-la-wu-ding (Alai-uddin), was a valiant warrior in Kubilai's army. He died in 1292, at the age of a hundred and two. His son, Djan-sze-ding, had five sons, namely, Wu-ma-rh, A-san-bu-bie, Hin-djo-lan-cha, A-ha-ma (Ahmed), and O-tu-man (Othman).

Other Hui-ho or Mohammedans, whose biographies have been incorporated in the Yuan shi, have the following names:

- Chap. 134. San-ghi-sze.
- Chap. 194. Na-su-la-ding (Nasr-uddin), son of Ma-ho-mu (Mahmud).
- Chap. 196. T'ie-li-mi-shi.
- Chap. 205. A-ho-ma (Ahmed). His biography is placed in the Yuan shi under rubric "Villainous Ministers". This is the "certain Saracen Achmath" to whom M. Polo has devoted a chapter entitled "Oppressions of Achmath" (i. 401).

Another Mohammedan who held high offices in China under Chinghiz and his successors was Mahmud Yelvadj. His son, Mas'ud, was governor of Turkestan. Both are spoken of by Persian authors, as well as in the Yuan shi (vide supra, p. II).

The annals of the Yuan shi further mention a Mohammedan named Ao-du-la ha-man, to whom Ogotai Khan had leased on rent all the revenues of his empire. He is stated there to have caused indirectly the death of Ogotai by making him a present of wine. The khan, who was given to drinking found it so delicious, that he drank till midnight, and the next morning expired, in December 1241 (Yuan shi, sub anno). D'Ohsson calls this man Abdur Rahman (ii 189). It seems he quotes the name from the Persian authors.

In the biographies of the following distinguished men, the Si yu is given as their native country. Evidently Persia is meant.

- Chap. 120. Dja-ba-rh huo-djo, a valiant companion in arms of Chinghiz. He was a native of Sai-yi (perhaps Seyistan), which country (or tribe) is said there to be in the Si yu. He was the chief of this tribe, wherefore he bore the name Huo-djo, which in their language is the name of an officer (Khodja is a title applied to the descendant of a Sayyid; also used as a mere term of honour). He was of a tall figure, had a splendid beard, large eyes, and a broad forehead. He was brave, and a skilful archer and rider. Chinghiz accidentally seeing this man in his

*The first two parts appeared in VI 22 and VII 23.*
army, was surprised at his appearance and became interested in him. This must have happened at an early period of Chinghiz' career, for Dja-ba-rh is stated to have been with the conqueror when he waged war with Wang han (Ong Khan of the Kerait tribe) in 1203. Thus it seems that Mohammedans served in the Mongol army even before the rise of Chinghiz. This biography states also that Dja-ba-rh had been entrusted by Chinghiz with a mission to the famous Taoist monk Kiu Ch'ang ch'un, who lived among the mountains of Kun lun. (Not to be confounded with the high mountain chain, Kun lun, in Central Asia. The mountain here spoken of is in the province of Shantung, the native country of Ch'ang ch'un, south-east of Ning hai chou). Ch'ang ch'un asked Djabar which he would prefer, honours and splendour, or a numerous posterity. Djabar then answered, "After a hundred years riches and splendour will be of no value to me; but I should wish my sons and grandsons to be prosperous and to continue my lineage." Ch'ang ch'un said, "Your wish shall be realized." And indeed it was so. Djabar died at the age of a hundred and eighteen, and left a numerous posterity. Several of his descendants are mentioned in his biography.

Chap. 133, Kie-lie. Chap. 142, Che-lio-t'ie-mu-rh, a native of A-lu-wen in the Si yu (perhaps Holvan, between Kirmanshah and Bagdad).

Chap. 203' A-lao-wa-ding (Alai-eddin), a man from Mu-fa-li in the Si yu (Mu-fa-li is perhaps intended for Moaferin, a fortress north-west of DiarbeKir, taken by the Mongols in 1260). I-sz'-ma-yin (Ismael), a man Hu-lie in the Si yu. As Hu-lie-wu is the Chinese transcription of Hulagu, the name of the conqueror of Western Asia, it is possible that originally "a man belonged to Hu-la-gu" was intended. Both Alai-eddin and Ismael were Persian engineers expert at the construction and working of catapults. They had been sent from Persia to China in 1271* and their machines were employed at the siege of Siang-yang-fu.

The biography of Ismael's son I-ho-di-ya-rh-ding is founded in chapter cxxxvii.

In chapter xlviii., on astronomy, mention is made of Dja-ma-la-ding, a Persian astronomer, who in 1267 presented to Kublai seven Persian astronomical instruments, of which a brief description is given. They are enumerated by their Persian names. He is said to have also presented a new scheme of chronology.

The historians of the Ming period always term the Mohammedans Hui-hui; and, as has been stated above, this is the name also by which all professors of Islam in China proper, as well as in Central and Western Asia, are known to the Chinese in our day."
We have several Moslem children in the school, some whose parents, (or one parent) are Christian and others whilst not Christian are willing for the children to attend our school, so I am able to reach them in Scripture classes. Several visits have been paid to Moslem homes and once I went with the Bible-woman to an ex-Moslem home, hoping from there to reach other Moslem women, but all the women who came in were Chinese! I think Moslems who have been interested in the Gospel and some who have been really saved have largely been reached by relatives and friends who were formerly Christian. They do not seem to shrink from testifying when they know Jesus Christ as Saviour and Lord. Of course there are some among the Moslem—professing Christians, as among Chinese, who try to keep their feet on both boards. I never thought that would be so likely with Moslems but it is so. It is a joy though to know those who are true Christians.

The Moslems in this district are not as distinctive as those in East Kansu. Their homes are not so clean and they do not give the same impression of being a separate people. When any become Christian they do not meet with the bitter persecution that one expects an apostate Moslem to receive. The elder, a deacon and quite a number of Church members are ex-Moslems.

Feb. 19th, 1937

I have become much interested in the Chinese Moslems. I believe it is God who has put these people on my heart. If for no other reason than to get other workers interested to take definite work among these Moslems. We have about 30,000 in our area, an area about 4500 square miles. Taming alone is said to have from 25,000 to 30,000. I have put the total number a bit low, but I realize more and more that Taming city certainly has a very large percentage of Moslems.

January 27th, 1937.

On our last trip we planned to spend several days in the wholly Moslem village of Hsing Shui Ch'iao, northwest of Ningsia. We found a family who were willing to have us stay in their home, but our stay turned out to be of a shorter duration.
than we had anticipated. Our going aroused the opposition of a bigoted ahung, who resented our trespassing into his territory, as he regarded it. After one night there we were asked to move on. Our host and hostess were quite friendly, but of course did not dare to do otherwise than as the ahung said; so we left for the time. We believe that in answer to prayer that will not be the end.

I have recently started studying Arabic, but it is rather a job trying to learn it on one's own from a book without a teacher.

Dorothy Jupp.

Pinglo, Ningsia

I met a disputing ahung the other day when I was preaching in a Moslem village. He got an Arabic text book from which he quoted the error of the Christian doctrine of Trinity. He had no use for the Cross. If you were right at the root in your conception of the Unity of God, you would naturally bear good fruit. He had some fantastic addition to the story of the sacrifice of Isaac; that the knife Abraham used would not wound his son.

Stanley Rowe

Dec. 30th, 1936

Sining, Tsinghai

The only talk-contact I've had with the "Chosen People" has been in the guest hall and during "stays" at their superior Moslem inns. Last Wednesday and Thursday nights my teacher and I had some pleasant contacts with Moslems at Hsincheng, 70 li North of Sining. But few manage to get as far West from the Sining Tung Kuan (East Suburb) as the Gospel Hall so the Guest Room doesn't see much of them. Every week I try to make a dash through the East Suburb and then the Religious Tract Society "Gospel News" is eagerly accepted, especially by young Moslems who, no doubt, are literate. But it's a downright shame what little is being done for them.

Earl M. King

January 31st, 1937

"Swedish Mission Schools in Kashgar were not allowed to reopen last fall. The Tungans of Sinkiang are restless, as in any case their comparative independence is threatened. A party of 50 Moslem boys has been sent to Russia, ostensibly by the Chinese government, for their education."
Multum In Parvo

With this issue goes a form with which to order a copy of the Index for the past ten years of the FRIENDS OF MOSLEM. Sign and return immediately. If you wish your copies bound send them to the Religious Tract Society where they can be done for $.75 each plus postage. Back numbers will be supplied to members at $.10 per copy as far as they go. A personal note to the Rev. F. G. Onley at the R.T.S. will secure the extra copies to be included in the binding.

An order form for YU MU CHI K'AN is enclosed. Every Chinese worker and earnest Christian in a Moslem community should read this valuable form of Christian work for the Moslems in China. One number of four issues is $.30 per year. Four to the same address is $1.00 per year: Ten to the same address is $2.00 per year: Twenty-five to the same address is $3.00 year. 

A new supply of THE ARABIAN PROPHET has arrived at the Religious Tract Society, Hankow. These sell at $1.75 to missionaries. When ordered through the Secretary of F.S.M. members can secure copies for $1.25.

We are more than happy to welcome the March number of the British CHINA'S MILLIONS for it is a Moslem number. We appreciate the splendid work the China Inland Mission is doing in all phases of work for Moslems in China.

The Secretary and Editor and their children plan to leave Hankow no later than the 16th of April and go to Shanghai. Their address there will be American Church Mission, 152 Ming-hong Road.

Passage has been booked on the S. S. POTSDAM of the Norddeutscher Lloyd Steamship Co. Dates are as follows:

From Shanghai April 23rd Arriving Genoa May 17th

Mail directed to them at ports above, addressed in care of the Company, boat and Cabin 233 Tourist Class, should reach them.


Their address in the United States will be: c/o Missions House, 281 Fourth Avenue, New York, N.Y.

Letters and membership remittances sent to the Secretary 43 Tungting Road, Hankow will receive proper attention.
Moslem News In Brief

The Mohammedans are now broadcasting from Peiping over X G O P.

A new Moslem tract in the form of a chorus has just come from Shanghai. 回教百話勸善歌 was prepared by the Mohammedans in Lu Sz, Honan, from which place others have appeared.

There are several new Moslem magazines which have appeared, others have been revived. One new one in 1935, which we failed to mention before comes from Sining, Tsinghai. It is called K'un Lun Yuch K'an 崑崙月刊

Six appeared in 1936. One comes from Canton called T'a Kuang 塔光. One comes from Hongkong called Ch'ing Ch'ang Chiao K'an 清真教刊. Peiping has another added to its list in Hsi Pei Chou Pao 西北通報. Shanghai has added two to its list, one of which is for women. These are the Ch'en Chung 震宗 and the I Szu Lan Fu Nu Tsa Chih 伊斯蘭婦女雜誌.

Review of Moslem Literature

至聖實錄記年校勘記
Correction of the Chronology of The True Annals of The Prophet.

This little book by a Chinese-Moslem writer is very welcome to students of Chinese-Moslem chronology. It is a long-overdue correction of the glaring errors in Liu Chia-lien's Life of Mohammed, which was written in Chinese over 200 years ago, and which is still the standard biography of the Prophet for Chinese Moslems.

The palpable errors have had attention drawn to them by foreign translators, but this is the first attempt which I have seen made by a Chinese to frankly acknowledge them, and make the needed corrections. Briefly, it is a matter of confusion between lunar and solar years, which resulted in an error of about 23 years in the dating of early Moslem history in China.

In my articles "The Mohammedans of China: when, and how they first came" and "Chinese-Moslem Chronology," published in the Friends of Moslems, I have shown how I thought the error arose, and this Moslem writer confirms my surmise that it was due to the astronomers who, early in the Ming period, were engaged in rectifying the Chinese calendar,
and at the same time essayed to co-relate the Moslem calendar. I had presumed that the calculation took place in 1369, when, according to Liu Chiai-lien, Moslem astronomers were appointed. But our author, quoting the Ming History, says it was done a few years later, at the commencement of a new Chinese Cycle, in 1384. That was A. H. 786, and they counted back the Arab years, and arrived at the year A.D. 599 for the Hegira. There is a difference of about three years per century between lunar and solar years, and when 23 years are added, we get the correct year of the Hegira, A. D. 622. It was the omission to take into consideration the variation between the years which led to the mistaken chronology.

Very many corrections are made to Liu Chiai-lien's text and commentary, both of the years and the months, and this is done with critical acumen. As most Moslem writers have followed the chronological errors, these corrections may suitably be applied to Chinese-Moslem literature in general. Our critic stops short, however, of correcting the mistaken claims for the period of entry of Islam into China, though it follows that these have to be discarded, and the T'ang period instead of the Sui period be acknowledged to be correct.

Incidentally we have here additional confirmation of the spuriousness of the inscription on the famous stone tablet at Si-an, which is dated at what corresponds to A. D. 742. That would be say A. H. 123; to count back 123 years from 742 would give A. D. 619 for the Hegira, at which time the T'ang dynasty was reigning. But the tablet says the entry was during the time of K'ai Hwang of the Sui dynasty (581-601), which would be many years before the Hegira, and is inadmissible.

Liu Chiai-lien definitely fixes the 6th. year of K'ai Hwang (587) for the first entry of Moslems into China. When it is remembered that at that time Mohammed would be only 17 years of age, the error of 23 years or more is apparent. To obtain this amount of error would require over seven centuries of time, and as the inscription on the tablet similarly gives K'ai Hwang as the period of entry, I conclude the calculation is that made in the 14th. century, and the inscription would not be earlier than that, certainly not as early as A.D. 742.

The stone monument referred to does not ante-date the Nestorian Tablet of A.D. 781, as has been claimed. While recording previous history, the stone itself was set up long after the date inscribed upon it, so it is an unreliable guide for serious research.

Isaac Mason.

Worthing, England.
Home-Going of a Pioneer Missionary to Moslems

Word came by cable on the 26th of January that my Mother, Mrs. Zwemer (née Amy E. Wilkes), beloved wife of the Rev. S. M. Zwemer, D.D., died suddenly in hospital in New York City after attending a Missionary Meeting, on January 25th. Mother had friends in many parts of the world and her death is a deep felt loss. Born in Wolverhampton, England, March 30, 1866, she journeyed alone to Australia when left an orphan at 18 years of age. Trained as a nurse, in Prince Albert Hospital, Sydney she later decided to become a missionary and entered the Deaconess Training Home. Having been set apart as a Deaconess by the Primate of Australia, Amy Wilkes and another young woman left on the long journey to Arabia to joint the Church Missionary Society in Bagdad. But God had other plans for her, for while the ship stopped at the Bahrain Islands in the Persian Gulf, this young nurse met an American who persuaded her to join forces with him and share missionary joys and hardships together. Following their wedding in Bagdad, they established the first Christian home in East Arabia. Their adventures, hardships, labors of love among the Arabs served to plant firmly the Gospel of the blessed Christ in that Moslem country. Later in Egypt, Mother’s home was again the “Home of the Open Door” to all, and she initiated new centers for evangelistic and medical work. During the World War beside throwing her home open to troops stationed in Egypt, and carrying on her regular work, she also wrote several books in collaboration with Dr. Zwemer.

Her keen sense of humor, her uncommonly good common sense, her deep devotion, and the largeness of her heart made her a friend of all with whom she came in contact.

A pioneer missionary to the Moslems of Arabia, her missionary zeal persisted all the days of her life, and inspired others to work to bring in the Kingdom of Christ.

The cabled news of Mother’s Home-going was a big shock to us for we had planned to meet her and Father this spring. Our grief is deep but we have the hope that we shall see Mother again and we know that she is in His Presence, continuing her joyful service, and united with her two daughters who left her so many years ago in Arabia, and with the countless number of friends who also served the Lord.

Mother was a wonderful woman and a dear friend to her husband and her children. We shall miss greatly her inspirational letters and steadfast loyalty. We hope that Father will still be spared to attend the Keswick Convention and to be with us during our furlough and for many more years of service.

Elizabeth Z. Pickens
A Faithful Servant

All friends of the Nile Mission Press will be sorry to hear that Miss Van Sommer has passed to her reward. To-day—January 13th—she will be laid to rest at Dane's Hill in Sussex. For all her faith in God and loyalty to Him and His Holy Word we praise Him. It was owing to her initiative that the Egypt General Mission; the Nile Mission Press; “Fairhaven,” the Rest Home for Missionaries, and The Fellowship of Faith for Moslems, came into being. Many will rise up and call her blessed.

JOHN L. OLIVER.

Prayer And Praise

“In the secret of His Presence how my soul delights to hide.”
Father of Moslems and Christians alike, we thank Thee:
For the increase of desire among Chinese Christians to bring in the People of the Mosque to serve in the Lord's Holy Temple.
That the missionaries in the provinces of Shensi, Kansu, Ningsia and Tsinghai have been kept from harm during the recent disturbances and have been able to continue their witness to Moslems.
For the Moslem family which has recently been baptised, and for the booklet which was used to convert them.
“Ask and ye shall receive.”
We pray for the Slavanka, Keswick, Kikungshan and other conferences that the speakers may so present the need of the Moslem for Christ that many Christians may be set on fire to evangelize these people.
We ask that God's blessing and guiding hand may be with the Secretary and his family during their furlough, that renewed health and strength may be their portion.

New Members

Rev. C. L. Boynton  N. C. C.  Shanghai
Mr. W. Healey  H. M. S. “Gannet”
Dr. Mary James  A. C. M.  Wuchang, Hupeh
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Miss Gladys Stephenson  M. M. S.  Hankow

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 (22) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, Jr. 43 Tungting Road, Hankow, China, the Rev. C. L. Pickens, Jr. c/o 201 Fourth Ave, New York City. In England send to Miss Olive Botham, The Willows Old Woking, Surrey.

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