These past nine years have seen a steady growth of interest in the special field in which we labor. In spite of the disheartening words of Miss Clarke on page 13 of this issue there has been a definite curve upward in work for Moslems. Ten years ago the work fostered by C. L. Ogilvie and Mark Botham for the National Christian Councilre ached its winter solstice. A star flickered here and there, but without much light to show the way. Now from many parts of this land news comes of light shining. Through these pages we try to co-ordinate these efforts and this information for our common knowledge and usefulness. Certainly many have been helped and encouraged through these pages, and their letters lead us to believe that the knowledge of what we each are doing is of help to the whole company. The nine volumes of FRIENDS OF MOSLEMS makes interesting reading of problems presented, work attempted, and work done.

Now our thoughts which have so long looked for a similar medium of exchange for our Chinese Church see this new venture commencing in January. A copy goes forth with this number with a prayer that each of you may read it and then pass it on to your Chinese colleagues. Read it carefully and then send us your honest appraisal, with that of your Chinese workers, for whom it is really prepared. We want it to be a help to them. Is it? How could it be improved? Also get your converted Chinese Moslems to write down their experiences. Letters to us in Chinese will be appreciated and if they so desire will be treated confidentially. The paper too is not for distribution to Moslems, but only for Christians.

Mr. C. S. Richard Hu who is preparing the Mu Yu Chi K'an is an earnest Christian, who although very busy in other work has offered his services, to further the evangelization of Moslems. We can help him if we will by sending material, and by advertising this paper.

The first copy is sent free. Fill the membership blank for the subsequent issues to be sent to you. To start the Chinese Membership will be $0.30 a year or four memberships to one address for one dollar. Send us names of Chinese who would appreciate a copy of this number free.

As the New Year opens our thoughts turn toward the summer gatherings. We suggest the bases for careful study the results of the Questionnaire printed on the opposite page. However we shall plan (D. V.) more general meetings as well at Kikungshan, Kuling and Peitaho. Let us have suggestions from you!
Questionnaire for the Study of Moslem Life*

Here is a questionnaire drawn up by the Rev. Murray T. Titus, D.D. of India, by which Christians may test their knowledge of the religious life of their Muslim friends. It is not, of course, intended that the questionnaire shall ever be set out before any individual like an examination paper, but that the Christian student of Islam shall have these questions as a guide in seeking to gain accurate knowledge of Muslim life and shall bit by bit, as friendship increases, add to the answers that he has learned from his Muslim acquaintances. A collection of a hundred such completed “case sheets” should very greatly add to any student’s capacity for understanding the lives of Muslims. A comparison of the work of a score or so of students in collecting such information should provide data of great value. Perhaps in some of the lands where members of the Central Literature Committee are at work, a group of Christians might combine on such a study and meet twice a year to compare results.

Introductory. Name and age of person from whom the replies have been received.

Sect: Sunni — Ahl-i-Sunnat wa’l Jama’at; Ahl-i-Hadith, Nechari, etc.
Shiah — Ithna Ashariyyah; Bohorah; Khojah; other.
Others — Ahmadiyyah; Ahl-i-Quran, etc.

1. Religious worship in the home: —
   (a) Is this worship in which all the family members join, or do individual members practise it only?
   (b) Please describe briefly the form and nature of this family worship.
   (c) Is it farz or Sunnat, or nafl?¹
   (d) Is it held daily (or if oftener how many times), weekly, irregularly, not at all, or at what time or times?
   (e) Is it led by father, mother, or Ahung?
   (f) What other religious services (Ibadat), if any, are held in your home, i.e. during Ramazan, Muharram, Mawlid-i-Nabi, ‘Id-ul-duha, ‘Id-ul-Fitr, etc.?²

*Sent to us by Miss C. Padwick of the Central Literature Committee for Moslems, Cairo.
1. Farz—obligatory; established and enjoined by God Himself; Sunnat-founded on the practice of Mohammed; Nafl—voluntary.
2. Ibadat—devotions: Ramazan—ninth or fasting month; Muharram—first month: Mawlud-i-Nabi—birthday of Mohammed; ‘Id-ul-duha—‘The Feast of Sacrifice’, the tenth day of Zu’l-Hajjah; ‘Id-ul-Fitr—‘The Festival of the Breaking of the Fast’, the first day of Shawwal; Aqiqah—the festival on the seventh day after the birth of a child.
2. (a) I was ........ years old when I began to study the Koran 古兰经.
(b) I was ........ years old when I finished reading the Koran for the first time. There was or was not a ceremony or tea-party to celebrate the occasion.
(c) I have memorized the whole of it; half of it; certain parts of it such as Surat-ul-Fatiha 法体合; Ayat-ul-kursi; Ayat-ul-nur; Surat-ul-Ikhlas 伊賀拉索; Al-Nas 娜斯; Ya-sin 押散; Yusuf 郁斯福; and others? 3
(d) How regularly do you read the Koran: daily? weekly? Irregularly? What are your favourite Surahs or passages?
(e) Do you read and understand the Koran in Arabic?
(f) Do you use a Chinese translation?

3. (a) My first religious teacher was, my father, mother, ahung.
(b) I began to learn the Namaz 乃咱子 (Salat 舌喃阿合) when I was ........ years old.
(c) My father, mother, ahung taught me.
(d) I was ....... years old when I first said Namaz in the Masjid 模斯志德. 5
(e) I was ........ years old when I first joined in the Juma' ka Namaz. 6
(f) I do or do not say the five daily prayers regularly. If not, why not?
(g) I regularly engage in du'a 斗哇 and munajat............. times daily or.............times weekly. 7
(h) The first religious ceremony I can remember was ..... when I was ........ year old.

4. (a) The doctrines of Iman 以媳尼 and the religious duties of Islam (din) 五功 were first explained to me by my father, mother, ahung; at home? or in the Maktab? 8
(b) The books used for this early religious education in the Maktab are?
(c) The books used for religious education in the different classes in the ordinary Islamiya High School are?

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4. Namaz—the Persian for Salat or liturgical prayer.
5. Masjid—Mosque.
6. Juma' ka Namaz—the Friday Worship.
7. Du'a—Supplication as distinguished from Namaz: Munajat—“Whispering to, confidential talk”, extempore prayers offered after the Namaz.
5. (a) Have you been initiated by a *Pir* into any of the following *Khandans* or *Silsilas*: Chishti, Qadiri 姑底, Naqshbandi 那革石板, Suhrawardi, Shattari, Qalandari, etc.? 
(b) At what age did you become a *Murid*? How often do you visit your *Pir*?
(c) Do you attend the *Zikr*? How often; weekly? monthly? What nights of the week?
(d) Do you visit the graves of *Pirs*? If so, for what purpose? How often? With what results?
(e) What is your belief regarding the *Karamat* of *Walis*? Do you believe in charms (ta'wiz)? The evil eye (Nazar)? 'Ilm ur-raml? What 'Urses have you attended?

6. (a) What devotional (i.e. *Mazhabi* books beside the *Koran*) or books of *Tasawwuf* do you read for spiritual help?
(b) How do books of *Tasawwuf* help your religious life?


8. I do or do not make use of the *tasbih* 泰思比哈. It is used by me for the following purposes:

9. (a) I have been on the following pilgrimages 稀指 alone, or with my father, or mother, or ahung; to Mecca 參加, or 滿開 and Medinah 默底納; to Kerbala, etc.
(b) I went when I was ......... years old.

10. I observe the following festivals in the order of their importance. ......... I began to keep the fast of *Ramazan* when I was ......... years old.

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9. *Pir*—the Persian word for religious leader; Silsilas—a chain of succession from the founders of a religious order.
11. *Zikr*—the act of devotion practised by the various religious orders of Faqirs or Darweshes.
12. *Karamat*—wonders wrought by saints (walis) for the good of the people as well as in proof of their own saintship; 'Ilm ur-raml—Geomancy; 'Urses—ceremonies observed at the anniversary of the death of a celebrated saint.
14. Karabala is the city in Iraq celebrated as the scene of the martyrdom of Hussain and the place of his sepulchre.
11. (a) I give, Zakat 謹賦; Khairat. How much of each annually? 15
(b) I give my Ahung, Pir, Imam 以婿目, for the Mosque fund $.............annually. 16

12. (a) I sing religious songs on the following occasions; Mawlid, Muharram, 'Urs of a Pir, etc., and in honour of the following persons: the Prophet, Imam Husain, 'Ali.........., a Pir or Wali (if of the two latter, give the name and Khudan). 17
(b) These songs were taught me by.............They are contained in the following books..... ....

13. (a) I was given adult status in religious matters when I was..... ......years old.
(b) The following special religious or social observances were held.

14. (a) Before eating, we do or do not observe a religious ceremony in our home.
(b) If so, what is the nature of the prayer that is offered or other formula used, such as "Bismillah", etc. 18

15. (a) The religious training of girls differs or does not differ from that of boys.
(b) If it does differ, in what respect does it do so?
(c) Do women take part in all religious exercises and festivals the same as men?
(d) Are there any festivals or other religious exercise which they observe which men do not?

16. Have you or have you not had a special awakening of your religious life similar to that which Imam al Ghazali 喜薩利 experienced? If so, briefly describe it.

17. I do or do not expect or desire to become an Ahung or religious teacher?

This questionnaire has been prepared on separate sheets which will be sent in quantities as desired. Let us start now to study the Moslems we meet; then we will be better able to present the Christian Gospel to them. A postal card will bring the sheets. If you can supply the Chinese characters where missing please send to the Secretary.

15. Zakat—Tithes; legal arms; Khairat—"Charity; good deeds".
16. Imam—the leader of prayer
17. Mawlid—the birthday, especially of a prophet or saint.
18. Bi'smi 'llahi 'r-rahmani 'r-rahim, i.e., "In the name of God, the Compassionate, the Merciful".
Islam in the Lower Yangtze Valley

The three cities of Yangchow, Nanking and Anking in the lower valley of the Yangtze are interesting each in its own way from an Islamic point of view. The first two are older in the knowledge of Mohammed and his followers, at least going back to the Sung Dynasty (960-1280), while I believe it is accurate to say that the two mosques in Anking date no farther back than the coming of the Mings (1368-1644). In Yangchow Islam has seen better days. The two mosques visited inside the city showed a grandure that was greater than the Moslem population warrants. In Nanking Islam is making new strides to keep pace with the new government; adding at least one new and attractive mosque to its 27 others. Anking has two mosques, ancient, stately, and showing a vitality that still makes her a power in the community.

Yangchow, Kiangsu

Yangchow has five hundred families of Moslems, as Mr. Mark Botham found in 1921 when he visited there. Inside the more ancient part of the city at 南門大街清真清真清真清真清真清真 we found the oldest mosque. This was either built or repaired (most likely the former) by Pu Ha-tin 補哈丁 to whom, we will refer later. It was a very large building with the apse effect divided by a railing, true of another in this city and the two in Anking. At this mosque were several graves whose tombstones were engraved in Arabic. Guarding over them in stately majesty was a lofty gingko tree in its autumn coat. A school 伊斯蘭書報室 with the usual number of Moslem magazines and the Chinese translation done by Wang Chin-tsai 王靜齋 of Tientsin and the first section of another translated in this city, by Liu Pin-yu 劉彬如 and Hua Yu-chou 花汝舟 which, according to Mr. I. Mason, is an Ahmadiyyan production. The translators are members of this mosque. Here too we found the gingko tree in a prominent place in the court yard.

But the most interesting place Mr. S. Green, of the A.M.C. and I visited in the neighborhood was the mosque and burial ground outside the east gate and across the Grand Canal from the city. 東關城外沙南先賢等之墓 is the burial place of Pu Ha-tin and four other Moslem leaders whose name and date of burial are given below.

There are three "tinzas" with cupolas covering the graves of these men, Pu Ha-tin having one to himself. The graves are well kept and clean. Next to the grave of the saint is a gingko tree which is exceedingly old. The graves of these worthies and several others are contained in a walled enclosure with a mosque and several buildings on a hill above the Grand Canal. Outside the enclosure and away from the Canal are a number of Moslem graves, square and easily distinguishable from the ordinary Chinese ones. The graves inside were more ornate, the one of Pu Ha-tin's being the most highly decorated; rectangular, stepped up in pyramid fashion. The graves in the older mosque in the city were similar. I have seen nothing like it elsewhere in the Yangtze Valley though in Kansu and Tsinghai the old ones of the worthies were like these.

A peculiar thing was noticed at Yangchow, a large rectangular box three times the size of a Chinese coffin; a strange sight to see as many as a dozen in a mosque. After much speculation we found they were used to form a recess under the porous ground in which to bury the corpse. The ground is too loose to build a natural one. The same thing was found in Soochow.

Nanking

In Nanking this time I was mainly interested in the first great writer in Chinese Islam, Liu Chieh-lien 劉介廉. There with the Rev. W. J. Drummond we visited the Ching Chiao Mosque 淨覺寺, which was the mosque in which he worshipped and it is supposed to be on the site of the original mosque in that city. The tablet Hung Wu (1368-1399), the first Ming Emperor, wrote in Praise of Mohammed, the Tablet of the Hundred Words, was erected here, according to tradition. But such things were so thoroughly destroyed by the Tai P'ings that nothing ancient is left. We also visited another mosque not three years old, Hsiao Pan Hang Mosque 小松巖寺. Its cleanliness and newness was very attractive. It is used by men from Peiping.
In the afternoon, in the style of 1890 and in a victoria worthy of a merchant prince we set off for a trip to the country south of the city. Our Mohammedan driver knew just where we wanted to go. I am sure we could not have found our destination without him. But finally, after a three-mile drive from the south gate, over hill and dale, and through the manoeuvering Chinese army in full equipment with steel helmets we arrived at a small Mohammedan community. Here we left the road for a small path, walking for about a li, to the resting place of Liu Chieh-lien. Everything about it was well kept, clean and simple, and except for the fact that the grave was square, very Chinese in appearance. There were several tablets beside the tombstone to bear witness to whose grave it was. Two hundred years ago this man had initiated the Chinese Moslems into writing in the Chinese language. Practically nothing was written in Chinese by them before his time, or at least as far as we know.

Anking, Anhwei

Anking was worth a visit to see the mosque inside the city. The city of Anking from the river is well known for its majestic pagoda, but it is a disappointment to visit the small temple connected with it. By far the most lovely building I saw in the city was the mosque within the walls dating back to the Ming Dynasty. Nowhere in China have I seen a more stately mosque, with a high ceiling, yet from the entrance the vista between the columns of the mihrab gave wonderful depth to the picture. Everything about it was pointed in the best style. Truly the few minutes there made me want to return to examine it more closely and at leisure. Here too we found the apse and railing to mark it off. The ahung was most friendly and courteous. He treated Mrs. Harry Taylor of the A.C.M. and myself with every kindness. He spoke of the visits of other missionaries who had given them literature which was not very complimentary to Moslems but he was willing to accept a copy of "The Law of Freedom" when I left. The other mosque outside the city gate behind the China Merchant S. N. Co. hulk was also interesting and bore witness to the wealth of the Moslem community of the city. Here I found a copy of the stone with the "Hundred Words" of Hung Wu, as I have also seen in Wuchang. While trying to find this second mosque, I came to a cross lane just when a Moslem funeral was hurrying off to the cemetery; the embroidered Arabic on the red covering of the bier, the speed with which it was all done, the white Moslem caps worn by the mourners immediately showed me what was happening, but they moved too quickly in the narrow street for a picture. All the mosques visited on this trip were of the old
sect and declared themselves so by having incense bowls to the left of the mihrab.

In Chinkiang, through which I passed, going back and forth from Yangchow, I was unable to visit the two mosques reported there. Mr. S. Glanville of the C. I. M. had very kindly arranged for us to visit the old mosque in the city, the ahungs having actually written a letter of welcome to the two of us.

I do not know whether Islam made any marks in the Yangtze Valley before the Sung Dynasty. So far I have found no trace of it, other than in Soochow and Nanking where the common belief says that Islam came in the Tang Dynasty. In fact aside from the graves at Yangchow and the presence of Mi Yuan-tsang 某元章 in Hsiangyang, Hupeh I know of no record of Islam here during the Sung Dynasty. No doubt, however, that during the Yuan Dynasty they came in with the Mongols. I know no tablets that date from this period. When we come to the Ming Dynasty we find that great warriors, Moslems, had helped to establish the Chinese throne, and Hung Wu gave several decrees beside the one mentioned, to guarantee the safety of these people. I think it is safe to say that Islam was firmly established in the Lower Yangtze Valley during the early years of the Ming Dynasty.

C. L. P.

Biography of Sayyid Edjill

Liu Fa-siang 劉發祥 (1684) *

Sayyid Edjill Chamsed-Din, also called Omar, was a descendant of the Mohammedan Peighember 別著伯爾 (Prophet). In his native country the title Sayyid Edjill is the equivalent of the Chinese "of noble". When Gengis Khan (1206-1229) made war in the West, Chamsed-Din at the head of a thousand cavalry went to meet and submit to him, making gifts of striped panthers and white hawks. The emperor entered him in his picked guard to march with the expedition to the attack. He called him Sayyid Edjill, not by his own personal name.

After T'ai Tsung (Ogaid 1230-1242) succeeded to sovereign power, he was appointed Governor General of three department, Feng, Tung and Yuan-nei. He exchanged this office for that of the government of two tao (territorial divisions) of Tai-yuan and Peng-yang. Then he came to the capital as an official of Yenking, i.e. Peiping.

On the accession of Hsien Tsung (Mangu 1251-1259) he was ordered to oversee the work of six ministers. In this he was

*From Recherches sur les Musulmans Chinois.
associated with T’a Er-huen. Then he was transferred to the position of Administrator General of the Tao of Yenking. His administration was distinguished by numerous beneficial measures. Sayyid Edjill was later promoted to be in charge of the Information Bureau when the Emperor attacked Chow (i.e. Szechuan).

When She Tsu (Kublai Khan 1260; 1294) mounted the throne he set up offices, the work of which was to make a practical pacific government. He appointed Sayyid Edjill as one of the directors of Yenking. In his second year (1261) he raised him to the honor of being a member of the Central Secretariat. On these various occasions imperial decrees were always issued notifying him of these appointments and always with praise. During the year 1264 he established the Itinerant Inspection by the Central Secretariat in the five districts to the West of Chow and in the regions of the Four Rivers of Western Chow (i.e. Szechuan). Sayyid went to take charge of this as Minister and Governor. After having discharged these duties for three years he had increased the number of families by 9,565, that of the soldiers by 12,255, the total amount of the taxes by 6,225, of the grains for provisions from the fields cultivated by the army by 970,210 bushels and saved 331 chiffres on the accounts by peaceful purchases. The Central Secretariat informed the Emperor of this, and he, by decree, rewarded Sayyid Edjill with five thousand ounces of silver. Besides this all the officials, great and small, within the five districts of Chan-si and all those in the provincial government of Szechuan were ordered to submit to his rule.

During the year 1270 troops were sent into Szechuan. A general, appointed by the Sung Dynasty, named Tsan Wan-chow, having collected a strong force of soldiers defended Kiating. His entrenchments were opposite those of Sayyid Edjill’s, who had had recourse only to sincerity in his communications with the enemy, employing moral suasion without using force. Wan-chow greatly admired his opponent’s methods, followed suit in the same spirit, but in a short time was recalled. This man once invited Sayyid Edjill to meet him and prepared wine which they drank together as a sign of friendship. All those who were with Sayyid Edjill raised objections to this meeting. When the wine was brought in, his attendants again said that he ought not to drink it. Seyyid Edjill laughing, said to them, “Why do you judge him to be so base? Marshall Tsen can poison me; but can he poison all the subjects of our Empire?” Marshal Tsan expressed great admiration.

In the year 1271 a decree was issued saying that the imperial army had succeeded in surrounding Sianyang and that in all directions troops should advance to divert and restrain the enemy.
Sayyid Edjill accompanied by Tseng Ling withdrew his troops, himself going in advance, and, as circumstances required, going by river or overland. They arrived in Kiating where they captured two Sung Generals. Letting some rafts float down with the current they broke up a bridge of boats set up by the enemy and captured twenty-eight boats. A short time after he received the order to govern his province from Hsing Yuan and special supplies and funds were given him.

Notes on Muslim Missions and Defence of Islam*

We who are literary propagandists generally report on the literary propaganda of our Muslim brothers, and this has naturally led in past years to reports on the varied activities of the Ahmadiyya Movement. We are convinced that it is the Ahmadiyyas who win the converts in European countries (except such as are "converted" for reasons of marriage or inheritance); and even where, as in Egypt, the Ahmadiyyas are prevented by an Orthodox Muslim government from open work, their influence is strongly felt.

During the last two years we have had in circulation in Cairo a tract called "Twenty Questions addressed to Christian Evangelists" and signed 'The Muslim Evangelist (Mubasshir) Abul'Ata al Jalandahri al Ahmadi', which was printed in Haifa. Mr. Christensen wrote to us that a tract called "Twenty Questions", and purporting to have come from Cairo, was being circulated in the bazaars of the North West Frontier Province of India, and it proved to be a translation of ours. Mr. Badeau sends us a little Ahmadiya book from Baghdad against the deity of our Lord.

We have said that Ahmadiyya influence is felt even where they are not permitted to work, or where (as in Damascus) they work under a cloud as heretics, and in saying this we are attributing to Ahmadiyya influence trends that seem to us caught from them. The Arabic newspaper press now makes the most of every reputable conversion to Islam.

Again and again, also, we find the penetration of Ahmadiyya ideas and the monotonous repetition of their anti-Christian arguments, especially those against the character of Our Lord, which were foreign to the old style Muslim fighting literature. We believe that this type of argument will have to be reckoned with more and more in the most orthodox circles.

As to the nature of the propaganda, we may make two remarks. It is occupied almost wholly at present with setting forth Islam as the satisfaction of the highest moral ideals. This involves the toning down or besmirching of the Character of Christ, but chiefly the setting forth by article, tract and book of the character of the Prophet of Islam in its moral glory. That is

* Sent to us by Miss C. Padwick of the Central Literature Committee for Moslems, Cairo.
A CHALLENGE TO YOU!

the great theme. "Prophet Day" (his birthday) is kept annually with celebrations and leaflets in more and more countries. The arguments become less and less those of defence, and more those of attack. Here is a sample:

"The statement that 'Christianity makes far more exacting moral claims upon human nature than does Islam' is so palpable a travesty of facts that we cannot pass it without a word of comment. Does the writer seriously suggest that the doctrines of Christianity tend to strengthen the sense of moral responsibility in man more than do those of Islam? Surely he cannot be unaware that Christianity as understood by the Church takes its very stand on a belief which means a death blow to all sense of moral responsibility. It bases the salvation of man on faith in a fact of history, viz: the crucifixion of Jesus. It avowedly abrogates the conception that salvation depends on the fulfilment of the law, i.e. on a particular mode of life, as was taught by the previous scriptures, and for that very reason it is called the Gospel of Grace. Islam, on the contrary, lays all the emphasis, in common with Judaism and other great religions of the world, on what sort of life a man leads. 'Whoever does a grain of good shall see the reward of it; whoever does a grain of evil shall suffer the consequence of it'—this is the burden of the Koranic teachings. We leave it to the learned writer to judge for himself which is more conducive to the cultivation of a sense of responsibility in man—a belief which pins salvation to faith in an event, or a belief that man is the architect of his own destiny?"

A Challenge to You!*

When it comes to Mohammedans in China, the query is, under which division of the paper does this come? It surely cannot be reckoned under 'Specialized Work being done.' A sheaf of the quarterlies, Friends of Moslems, makes sad, stinging reading. So little effort, so little interest, on the part of Christians, native or foreign, is put forth to reach Moslems. Far less is done for them than for lepers or the blind. Are there even five C.I.M.-ers, with Chinese language sections behind them, giving whole time service for Moslems? One does not need to go to Kansu or the far places for Moslems. In Tientsin alone there are 12,000, and I do not know of one evangelist among them. In Peiping an old German missionary friend of mine has lived and worked undismayed in the Moslem quarter for twenty-five years; but I know of no helper with him. A fraction of time is being given to this people in Chengchow, Taikang, Kalgan, Sinkiang, Ninghsia, and other places—but is Moslem work being done?

NEWS FROM THE FIELD
Showchow, Anhwei

The ahung claims there are one thousand Mohammedan families in the city, but at the Friday service at the mosque there are less than one hundred attending, at least so I have been informed. The mosque is within half a mile of our residence, and is a large one, larger than any of those in Nanking. (It was built in 1621.) There are also in our Showchow country field 48 other mosques, where the ahung says regular meetings are held. The principle of our primary school, a young woman of thirty, is a strong Christian and comes from a Mohammedan family. Her brother has also been baptised, and seems now to be really going forward in his Christian life.

November 4th, 1935.

DAVID B. VAN DYCK

Ningsia, Ningsia

I have just been out with Mrs. M. Taylor and we got into another Moslem home (soldier's wife). In talking to these ladies I often find the poster by Miss S. Garland and Mr. G. K. Harris (R. T. S., M. 200, 'The Messiah is the Lamb of God') most useful. The women seem to get the idea of the heart and heaven easily. The women of course do not read, but they are sometimes allowed to keep the pictures or small handbills with the Arabic characters. What does the lamb and altar convey to the Moslem mind? Are Moslems in the habit of sacrificing lambs for sin, and if so when? I confess I am appallingly ignorant concerning this, and I also find many Moslem women are equally ignorant.

March 21st, 1935.

DOROTHY WOOD

Kaolan, Kansu

We expect to hear any day now that Mr. and Mrs. Hayward have reached Hami, Sinkiang.* They left Tunhwang about the middle of October, after having applied in vain for passport from all possible countries. So they finally decided to move on in faith. They would appreciate lots of prayer. The two Misses Cable and Miss French are expected down in the Suchow area in the Spring. They are now in Tihwa or that district.

The explosion at the arsenal in the summer was terrific. In case you are still wondering how we got on, in the goodness of God, no one was hurt either in the city or in the Hospital. The damage consisted of broken glass, broken doors and window frames and ceilings torn down. Some 1400 panes of glass went in the Hospital.

November 28th, 1935.

A. L. KEEBLE.

*See Hami p. 16
FIELD NEWS

Fengsiang, Shensi

There are some Moslems in the East Suburb of Fengsiang, but not many, as they were driven out of this city some years ago. Of late they have built a new place of worship. We often see many Moslems who have come into Fengsiang to trade or on business.
October 18, 1935. T. J. Small.

Hami, Sinkiang

"We arrived here two weeks ago after a very pleasant journey of two weeks from Tunkwang, Kansu. People are friendly and all is peaceful! Request prayer, and also praise for God's abundant goodness.

Kweiteh, Tsinghai

There are no Tibetan Moslems in our part except for a very small colony of Salars (about a dozen families or so) who are farming a part south of the city. They are really from the Kargong Kung and still have their homes there. Real Tibetans hate them. The Moslem traders of Kweiteh themselves do not penetrate to Lhasa as far as I know, but I've seen Lhasa goods, such as figs and coconuts (in very small quantities and only used as medicines) on the stalls in the market. These have been relayed through, chiefly by Tibetans. I think there are between one and two hundred families of Moslems in Kweiteh. They are the very extreme of the New Sect 新興教 and I have had some warm sessions with one or two of their zealots.

If ever there was a people whose consciences were seared with a hot iron it is the Moslems. The leaders in Kweiteh stoop to anything to proselytize. They are very friendly with us outwardly, but a visit from a group of them takes a lot out of me. One cannot but feel keenly the presence of the spirit of Antichrist among them. The ahung with whom Dr. Zwemer had his picture snapped in Lanchow is in charge of this Kweiteh mosque. He is interested, but it is almost impossible to get him alone. I understand he reads the Bible in Chinese quite a bit for the purpose of criticism. Let us pray that it will speak to him as the effective Critical Logos to his soul.

"Our prophet does all for us," the Mohammedans say; but I am able to tell them he could never say four things of himself which Christ said: "I am (1) the door of heaven, (2) the light of the world, (3) the resurrection and the life, (4) the restgiver to all earth's burdened ones."

Quoted from a letter by Bishop F. Valpy French to his daughter, December 9th, 1880.
MISS OLIVE BOTHAM, beginning with 1936 is taking over the duties of the Representative for the British Isles. Mrs. Oswald Chambers who has turned over this responsibility, because of other pressing duties, has long been a friend to this work. We have appreciated her seven years of service and know that her sympathies will continue with us. Miss Botham, a former missionary to Kansu Moslems is well qualified to carry on the work, a part of which she has already been doing for sometime. Her address is 'The Willows', Old Woking, England.

Through the kindess of the Rev. A. Mair, in charge of the Training Home of the C. I. M. at Anking, Anhwei, the Secretary was invited to speak to the Students from the Home Lands about Islam in China and the activities of this Society to carry the Gospel to the Mohammedans. It was a joy to meet with some twenty or more young men and see their keen interest in this problem. A pilgrimage to the birth place of the C. I. M., for it was in that compound where the Society was formed, was doubly repaid in seeing the enthusiasm of the students.

Under the leadership of the Rev. L. V. Cady a study course in Mohammedanism is being conducted in English this winter in Tsinan, Shantung. A library of English book, some from the S. F. M. Library, are being used.

Miss Trotter's tract, *THE BREAD OF LIFE*, translated by Mr. G. K. Harris, is just off the press at the Religious Tract Society at $0.01 per copy. Send for a supply today.

CHRISTIAN LITERATURE FOR MOSLEMS is almost all concentrated at the Religious Tract Society in Hankow for the convenience of workers. The Christian Literature Society has handed over their stocks which makes the R. T. S. specialists in Moslem Literature. *Send your orders to Hankow now!*

FRIDAY THE DAY OF PRAYER FOR MOSLEMS. Are you remembering them on this day particularly? Is your friendship for them worth that much?

Our list of Christian literature for Moslems is being revised and enlarged. Write to the Secretary for a copy.

List of books in the Lending Library is available. Write for copy.

The first Moslem Middle School for girls opened in Peiping this year.
November Meeting of the Executive Committee

As the Secretary was invited to go to Shanghai to attend the conference of Christian Publishers at the time of Dr. William Patton's visit to China, together with the Rev. F. G. Onley of the R.T.S. and Dr. R. Mortenson both of the Hankow Committee of this Society, it was felt to be a good opportunity to call an extra meeting of the Executive Committee. Because of the short notice only a few of the members were present, but the minutes have been circulated to all members for their approval.

The tract of Miss L. Trotter's prepared by Mr. G. K. Harris for use in China was reported upon by the readers and approved to be sent to the R.T.S. for publication. Since our last meeting the Christian Literature Society has handed over the larger part of their stock of Moslem literature to the Religious Tract Society with the shells for further printing. This will make the R.T.S. practically the sole distributor (except for a few books by the Christian Book Room) of the Moslem literature in China. Thus a step forward is made in having one central depot to which all reference to literature can be made; ten years ago there were at least six publishers.

The serious question of a change in our Chinese name was temporarily settled by fixing on the term Yu Mu Hui but only with the understanding that in the ensuing year the name should be tried out. Please send in your criticism and suggestion for a change if any.

With the opening of 1936 a Chinese paper, similar to this English FRIENDS OF MOSLEMS, will be published, the first number of which will be sent out with this Quarterly. We have in this new venture the able help of Mr. Richard C. S. Hu, an enthusiastic and able friend, and assisted by the Rev. Stephen Wei, the Rev. Z. K. Zia. The Rt. Rev. Ku Po-lin, The Rt. Rev. Shen Tsi-gao and the Rev. J. Peterson as advisors. Mr. Hu was elected as a new member of the Executive Committee.

There was progress reported on the Handbook being prepared. Five chapters have been prepared by Mr. Harris, and have been appreciatively examined by the members of the Executive Committee. The Secretary reported that a number had made use of the Lending Library. A number of new books had been added during the year.

Review of Moslem Magazines

Yueh Hua 月華 Vol. 7 Nos. 19-24

Owing to certain reasons, not more than four issues are available for Review (Nos. 19-21 being contracted into one). The latest issue dates back to August.

Two articles appear in these issues dealing with methods with which to revive Islam in China. One strongly recommends
the use of all mosques as educational centres, where the Moslems may receive appropriate instructions in their religion and in other general knowledge; the other offers a 10-point plan which mainly includes improvement on the part of ahungs, the giving up of sectarian differences, the propagation of Islamic doctrines as ardously as Christians spread their religion, the radical reforms in the methods of teaching Arabic, and so forth.

The speaker on “The Problem of the History of Islam in China” stressing the importance of their studies, outlines no less than four benefits; 1) to uphold the orthodox faith; 2) to understand the origin of Moslem terms in Chinese; 3) to stimulate the younger generation to stick to Islam, and 4) to make the sermons more appealing to the modern mind.

A letter from an Indian writer exposes Qadian, a heterodox sect of Islam, which has already stepped into this land, and suggests that the Chinese Moslems should exert their influence to deport these “enemies of Islam” from China before it is too late.

Among places where conditions of Moslems have been investigated and reported are Kai Hsien in Szechuen, Ho Tse in Shantung, Tsang Hsien in Hopeh and Canton in Kwangtung. Detailed information will be readily supplied to those who are willing to write through the Secretary. C. S. RICHARD HU.
A Missionary Leader's Appreciation

The Moslem World

"Dear Dr. Zwemer:

I most heartily congratulate you upon the completion of twenty-five volumes of THE MOSLEM WORLD. The is a noteworthy achievement in the publication of a missionary magazine of such good quality and scholarly character.

"THE MOSLEM WORLD is greatly needed because: (1) It is the only magazine that deals so adequately with the problems of the Christian approach to the world of Islam, which with Jewry is the most challengingly difficult to win to the Christian faith; (2) it is essential for the necessary scholarly study of Islam as it serves as a means by which the workers in all parts of the world may share their best thinking and research; (3) it is an important, really indispensable, organ for the preparation of missionaries, both new and older, to help them in bringing the Gospel of Christ to the minds and hearts of Moslems; and (4) it always arouses its readers to intelligent and earnest intercession for the whole Moslem World, and such prayers are the required condition for the accomplishment of our task of world-wide evangelization."

January 1936

January, 1911-1936 ................................... Murray T. Titus
Islam in Ethiopia and Eritrea ................... Samuel M. Zwemer
Evangelism in Iran ................................ John Mark Irwin
The Moslem Point of View ....................... Orientalist
A Life of Mohammed for Children ............... Oscar M. Buck
Theology and Philosophy at Teheran
University ........................................... Walter A. Groves
Sacrificial Giving in Iran ........................ Frederick G. Coan
The Kansu-Sinkiang Marches .................... Harold D. Hayward
The Views of a Chinese Moslem ................ Virginia Vacca
Mohammed, Seal of the Prophets? .......... Maulvi Abdu Rahim Nayyar
Note. Mr. Hayward's and Miss Vacca's articles on China.

"The missionary to Mohammedans must be a reader, a constant reader, first of all of the Bible and that largely in the language he is working in, secondly, of books written by Moslems, thirdly, of books written to meet their objections. To soak one's mind in the language of the people one works amongst, in their ideas and thoughts, is essential."

From W. M.'s article, "The Necessity of Linguistic Efficiency" in the November 1935, "News and Notes".

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For Prayer And Praise

"Bless the Lord, O my Soul, and forget not all His Benefits."

Thank the Lord for the friendship and help of Mrs. Chambers these past years, and for Miss Botham who has taken over the responsibility as British Representative; pray that yet more interest in the Chinese-Moslem may be aroused.

Thank the Lord for the safe arrival of the Haywards in Hami and Misses Cable and French in Tihua, Sinkiang—pray that they may continue to feel His Nearness and Guiding Hand.

Thank the Lord for the witness of the young Moslem woman in Anhwei and pray that she and her brother may bring the other members of her family into the knowledge of Jesus Christ as their Saviour.

Let us give praise that one has been found who is willing to venture forth with us into a Chinese Yu Mu Chi K'an 友穆季刊; and let our prayers strengthen him and our encouragement give Mr. Hu courage to continue in this endeavour.

Let us pray for some young Moslem friends in Hankow, that they may soon desire to serve Jesus Christ.

New Members

Mr. R. A. Brown
Miss E. B. Harman C. I. M.
Mrs. Gerald Herbert
Mr. Fred Nelson S. A. M.
Newman School of Missions
Princeton Theological Seminary Library
Dr. A. G. Shorrock
Mr. T. J. Smail C. I. M.
Mr. Norman Spoor

Hankow, Hupeh
London, England
Kuling, Kiangsi
Changan, Shensi
Jerusalem, Palestine
Princeton, N. J. U. S. A.
Twickenham, England
Fengsiang, Shensi
London, England

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 (648 Mercer Street, Princeton, N. J.) In England send to Miss Olive Botham, The Willows, Old Woking, Surrey.

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