The Quarterly Newsletter

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Society of Friends of The Moslems in China

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Confidential.
Conferences on Kuling

This year it was thought expedient to present Islam in China to various groups rather than to concentrate on a special conference. In this way more people were reached than heretofore, save the year Dr. Zwemer was here. We were sorry not to have been able to speak before more Chinese groups.

The first conference attended was the Summer Conference of the Chung Hua Shen Kung Hui, held in West Valley. The Friends of Moslems were given the evening meeting on July 24th which was attended by about thirty. Bishop Huntington lead the devotions. Dr. M. H. Throop and Mrs. Pickens spoke through interpreters, the Rev. Kimber Den and Dr. Lo, as their Mandarin was not fluent enough. Dr. Throop's excellent speech on "The Fulfilment of Moslem Ideals in Christianity" is reported in full elsewhere in this issue. Mrs. Pickens gave a resumé of Islam in China, its historical aspects, geographical distribution, present characteristics, and the necessity for the Christian Church in China to recognize this problem and to shoulder the task of bringing the Moslem into the Fold of Christ.

On August first the Secretary had the opportunity of speaking before the Kuling Conference. His subject was "The Moslem Problem in China", and was well presented, arousing much interest. His remark that "possibly one could count all the Moslem converts in China on the fingers of two hands" stirred up some controversy. He spoke of the manner in which Islam and Christianity seemed to have been linked up from the beginning of their existence in China. Islam's political importance today, and its extent in China were shown. "We Christians should learn from the Moslems the way to spread and propagate our faith." Methods and ways were shown in which Christians could help to win the Moslem in China. Mr. Pickens dwelt briefly on his recent trip to the Northwest and reiterated the urgency of the task and the scarcity of workers. There was unfortunately no time for discussion, but at a tea held at the Pickens' bungalow there was a profitable time of fruitful talk and prayer amongst the fifty gathered there.

At the Conference for Anglican women held at Mrs. Miller's bungalow the Secretary again spoke of his trip and the work for Moslems.

N. E. Z. P.

CONFERENCE AT KIKUNGSCHAN, HONAN.

On the two mornings a group of thirty to forty members and other interested ones met to consider various aspects of work among Moslems in China. On the afternoon of 16th. of August
they were also invited to afternoon tea in the home of Mr. and Mrs. Eckvall, C. & M. A., where there was further opportunity for discussion of problems. There were about six or seven provinces represented. The small attendance was disappointing in view of the need for more prayerful, determined and understanding effort to reach the Moslems, who are in greater or smaller numbers in so many parts of China.

The Rev. C. L. Pickens told of his recent visit to Eastern Kansu and Ningsia and his observations of the Moslem situation there. Others told something of what was being done in seeking to reach the Moslems in their parts of the field. One told of sixteen ex-Moslem Church members and others interested, although apparently no special effort or method of approach had been used. One gathered from other speakers that in some parts the Moslems are much more open to the Gospel than in Kansu and other places where they are stronger; some told of interested ones; others of a friendly personal attitude but unwillingness to hear the Gospel; while others told of definite opposition and imitation of Christian methods in opening preaching halls, forming preaching bands, and such things. Methods of approach, presentation of the Message, use of religious terms and other matters were touched upon and most of us felt our ignorance and how much there was to be learned in seeking to win the Moslems for Christ. Many of us cannot devote all our time to Moslem work but once again the challenge has come to us, "Are we doing all we possibly can to reach the Moslems in our districts? Are we giving thought and prayer that we may the better present the Gospel to them? Or are we leaving them to perish because of the difficulties and because there is more encouragement in other work?" Ivy M. Dix.

The Fulfilment of Moslem Ideals in Christianity

As we meet Moslems in China we are immediately struck with the similarity between their religion and ours. For instance some years ago an Ahung near Wuchang said to me, "We are brothers for we both believe in one True God." Like us the Moslems are keen in the opposition to idolatry. Like us they acknowledge that God has revealed himself to mankind and they expect that all nations will submit to the will of God and be saved. There are in China some fifteen millions of these potential allies of ours in the struggle against atheism, pantheism and idolatry. It is important then to know about them and understand how to gain their cooperation in presenting to the masses of the Chinese nations the Gospel of God. We come to the Moslem not to undermine and destroy anything that is good and true in his religion but to conserve and fulfill it.

A good example of this fulfilment of Islam in Christianity is to be seen in the doctrine of God. The Moslem looks to God as
the Rock foundation of all life. God is the great transcendent One, the Creator and Ruler of heaven and earth. God is absolute, eternally real amid the countless illusions of this world and all its transitory phenomena. God is a Unity, Supreme, All-wise and All-merciful. This conception of God is noble and right but incomplete. That such an idea of God is unsatisfactory is proved by the rise and popularity of Sufism, a mystical school of thought and practice. A far-off God is not enough; we need a God who is close to the human heart, a Lover of men. This need for an immanent God is met in the Christian belief in the Holy Spirit. Again according to Islam, God is an oriental despot, acting frequently in an arbitrary and unaccountable manner. The Chinese drove out the Ching Dynasty as too despotic and they will recognize that a despotic character is unworthy of God. The rule of God is better presented in the Gospel where He is presented as a Heavenly Father treating all men with a justice and a mercy that can be relied on. Furthermore in speaking of the character of God Moslem theologians declare that it is incomprehensible to the human mind. Whatever is definitely postulated of God cannot be true. Such an abstract and negative idea of God tends to make Him unreal or purely metaphysical. To the Moslems as to us God will mean much more when they understand that the character and personality of God have been translated into terms of human life in Jesus Christ. "The image of the invisible God" (Col. 1:15), "The effulgence of the Divine Glory" (Heb. 1:3), "The Son of God" not in a physical but in a moral and spiritual sense. Though Christians believe in the three Divine Persons, the Father, Son, and Holy Spirit, like Islam Christianity asserts unequivocally the Unity of God. The Unity of God, however, is not a simple thing as in Islam but a complex, as the unity of truth is not simple but complex. For example this ring is made of gold and gold is usually thought of as a simple element, but the new physics reveals that gold is a substance each atom of which is composed of a molecule and some eighty minute electric charges moving about it as planets and comets move about the sun. So in the Unity of God there is a mysterious and complex life and the doctrine of the unity is not a denial of the Divine unity but an explanation of it.

As Christianity fulfils and enriches the Moslem idea of God, so it does with the practical side of religion. Every Moslem has five religious duties, the five so-called "pillars of Islam": (1) Confession of Faith, (2) Prayer, (3) Fasting, (4) Almsgiving, (5) Pilgrimage. All of these duties are recognized, deepened, and spiritualized in Christianity. Of the first Christ said, "He that acknowledgeth me before men, him will I acknowledge before my Father who is in heaven." The second, third and fourth are
inculcated and regulated and guarded against hypocrisy by Christ in the Sermon on the Mount (St. Matt. 6: 1—18). The fifth finds its fulfilment in the public worship of God. "Where two or three are gathered together there am I in the midst of them"—that spot is holy ground.

One of the strongest points in Islam is its stress on brotherhood. And in this it resembles Christianity. But Mohammed approved and commanded the propagation of his religion by the sword which has had widespread and vital results in human history. Such a method of spreading Islam results inevitably in either hatred or hypocrisy, the opposite of the spirit of brotherhood. While on the other hand Christianity, when true to itself and its Master, has propagated the faith by an appeal to reason, as in preaching; and by good works as in teaching the ignorant and healing the sick. Such methods should and do generally result in love and sincerity. Hence the Moslem ideal is best realized by the Christian method.

There is much that is good and valuable in Islam. In presenting the Gospel to our Moslem friends in China we are reminded of the corresponding essential elements in our own faith where they are to be found in an even further and completer form. And we should realize that the Moslem who accepts Jesus Christ as his Savior is not disloyal to his former faith but is a true Moslem, which in the Arabic means, "one who submits to God and in Him finds peace".

MORE EXTRACTS FROM THE SECRETARY'S DIARY

SO CHIA TS'A, Ningsia, May 21st. Our inn tonight is a Moslem home in a cave in the loess hill. We were able to secure lodging here by going to the mosque of the village and interviewing the ahung and head man of the village. The ahung came to call from his cave a few 'doors' away. He was most friendly and communicative. He sat with me for nearly an hour, telling me that his particular sect was the same as the Djahariah at Chiang Chia Ch'uan. He had been on a pilgrimage to this place. Although he could not read my Chinese card when presented to him he wrote for me in good Arabic the names of seven saints of the Order buried in China. He told me these men were buried near Lanchow, Pingliang, Ch'uan Sang, Si Er Pa, Sz San T'ai, Pien Yang T'ai and Yunnan. Although this small village is tucked away in the hills, far from the cities of the provinces So Ahung has ten students studying under him.

YU WANG, 統旺 May 22nd. At this border city of the Ming Dynasty everything must be protected, so we found the mosque
inside a fort of its own and garrisoned by its own soldiers. The city and environs were destroyed by the fighting of the Tung Tsz Rebellion and again in 1928 when Ma Tsungyin traveled this way before he stirred up trouble in Sinkiang. It was not many days after we left that this city was again besieged, this time by the Communists.

WEI CHOW, May 24th. This is one of the most interesting Moslem towns I have visited in China. Of its ten thousand inhabitants not more than ten are non-Moslem. Persian and Arab faces are very common. We visited the ahung at the glorious ancient mosque. It is a gem of a building, probably the best preserved I have seen, certainly west of Sian. Wang Ahung was a man of seventy-two summers and a Haji. He was mellow with age and very learned. He is the K'ai Hsiu Ahung with some sixty students. There are more than fifty Haji in Weichow and environs. He told us the Old and New Sect worship together here in the same mosque. In this large town this was the only mosque, a real attempt at "Church Unity". It was a treat to visit the old gentleman, for it was the one place in the town where we could sit quietly without having a dozen children gaping at us and asking innumerable questions. The approach to the city was picturesque, with a stream to cross and irrigation ditches to follow and cross. Near the gate I met an old man to whom I "salaamed" who in his turn became most gracious. Also a group of younger Moslems came to see us.

We went to visit two of the three Kumpeis outside the city, to the South and East. From the latter we went to the S. W. of the city where among irrigation ditches we met a Manchurian Moslem who was long on salutations and very friendly. He acted as guide and general protector against the fierce dogs. At this place the actual tomb and prayer hall were at the south end of the compound, a peculiarity not noticed at other kumpeis where these buildings were at the north end. Tin Fu-so is supposed to be buried here. We met an ahung connected with the place who was well acquainted with the Gospel Halls from Ningsia to Tientsin. He was friendly and generous with sweets and the most delicious tea I have ever tasted. He claimed to be Old Sect. I forgot to mention that a few li north of Yu Wang we passed another Kumpei. To understand all of these will be a study in itself. On our way back to the inn we saw a number of special Moslem graves, Central Asian in design. We have sold more than a hundred Arabic Gospels and a number of Arabic Sermon on the Mount.

HUI AN AO, May 26th. This town is fortified like Nanking to protect the salt industry. Without that there would be no city in this waste land. We have had visitors without the staying powers of our Moslem friends in the last town. In
one group was a man with a cigarette. Smelling the smoke made me realize that we had not seen cigarettes in the last 100% Moslem town. We visited the mosque where we met Tin Ahung. He is a Weichow man who taught in the Arabic school in Ningxia last year. There are more than thirty families in this small place, but the one Haji left this spring. The mosque is well appointed though repairs are now going on.

PET'U KANG TSZ, May 28th. Here we are forty li from our morning start and right in the sands. It reminds me of a bit of Egypt. As we came along the one main street I saw a few Moslems whom I "salaamed". Before we could take our bags off the animals a delegation, including the deaf ahung came to pay their respects. The response to this simple salutation is most often generous and whole hearted. For the first thirty li from this place we crossed desert country and flat waste land with the welcoming trees in the distance. When we came to the first ditch of water the whole scene changed. Trees, houses, people, cultivation were everywhere. For the last twenty li it was a "Garden of Eden". When the opium is in bloom the scene must be magnificent. We crossed and recrossed canals and irrigation ditches. The land tax is so high on this fertile plain and the price of opium seed so negligible that opium was very evident even in Moslem fields. The air of prosperity and well being was certainly a contrast to much that we have seen the last few days. As we came along it seemed that most of the population was out weeding the opium. Mosques were easily distinguishable by their pitched roofs, steeper here than I have seen before. Later I found that many mosques were flat roofed, but distinguished by their white walls and semi-gothic arched windows.

WU CHUNG PAO, May 28th. Martin Taylor, who is stationed on this plain at Kinkihsien, and I walked out north of the city to the grave of Ma Hua-lung. Here we met the old caretaker whose duties it is to burn incense before the grave twice daily. The grave is supposed to contain the body of the man, while his head is buried at Hsuan Hua Kang, South Kansu. The grave is in a large walled area and from the outside a beautiful place with the many trees. The grave itself is quite simple, a contrast to the mausoleum at Hsuan Hua Kang.

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Chinese-Moslem Childhood.

(The following article was written by a young Moslem friend of ours: It is difficult to obtain any definite material as in the first place the Moslem is so much a part of the Chinese amongst and with whom he lives, and in the second place, any pertinent
questions are regarded by the Moslems with suspicion and distrust. Editors)

According to the custom of this religion the Moslem name is chosen by the Imam after the child is one month old. It is said that the infant's name had better be given as near the birthday as possible. One of the important things to be noticed is that the child must take a bath before the name is given by the Imam. But there is no definite method in taking this bath owing to the immaturity of the child, so the bath cannot follow the prescribed rules of baths for Moslem men and women. At the same time, sweet cakes have to be made to send to relatives and Moslem friends. This just shows that the infant belongs to the God of the Moslem and obeys every item of Moslem rule. (1)

Until boys are eleven years old and girls are seven, they have no obligation to be good—they are not regarded as breaking the law when they are bad. If they do any evil which cannot be excused their parents, no doubt, are held responsible. Beyond these years namely, boys who are twelve years old and girls who are eight years old, are held responsible in keeping the law, and are punishable. (2)

There are five things which must be taught to children, to prepare them to be men and women. They are as follows:

1. (唅) To read the Koran
2. (祷) To pray and to worship
3. (齋) To fast
4. (捨) To give money to the poor.
5. (朝) To visit

The last one can hardly be carried out if one is not a learned man. In regard to the second item—prayer (祷)—I will describe it in full.

The five times a day in which to pray are as follows:

<table>
<thead>
<tr>
<th>Time</th>
<th>Dawn</th>
<th>2 P. M.</th>
<th>4 P. M.</th>
<th>Evening</th>
<th>8-9 P. M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pronunciation of names of prayer</td>
<td>Bonbopard</td>
<td>Peas</td>
<td>Degirl</td>
<td>Shamom</td>
<td>Hofutan</td>
</tr>
</tbody>
</table>

(Note: All the times mentioned are according to Solar time.)

The Kinds of prayer are such as:

a/ Gotechoo (pronunciation in English)

b/ Farteher (also pronunciation in English) etc.

The facts as shown above are the general Moslem rules. Strictly speaking all Moslems should follow these five obligations, but there are many special cases which are excepted. Some
Moslems needing to earn their livelihood are sometimes obliged to neglect all these things. I think that this possibly occurs in other religions. (3)

Now I will describe the situation of Moslem men and women from sickness to death, because it is worthwhile describing.

When one is about to die all the man's relatives and Moslem friends must pray for him. If possible, the sick man will be asked to pray for the purpose of decreasing evil. The words of this prayer in Chinese are: ‘兩一兩，藍印老虎，穆罕墨得，來樹拿拉西’.

If anyone has died, his family would hold a ceremony such as “Chan-Tse-Lar-Tse” etc, and would give much money to the poor. (4)

In writing this composition concerning the customs of Moslem boys and girls I have done my best. I am no longer able to write any more because I can think of no more important things to say.

Notes.

1. The Ahung writes the Arabic name on a red paper and then writes the Chinese meaning or translation. But this name is seldom used. A Chinese name is used though this may be entirely different from the Arabic. The Chinese-Moslems (at least along the Yangtze) follow the Chinese custom of having three names, i.e., Hsiao min (childhood name)—Hisio min (student's appellation) and Haomin (business name.)

2. At puberty the boys are withdrawn from the women's quarters and remain in the men's, following the Chinese custom. There is no harem nor purdah as in the Near East or India, but often the women live in a courtyard separate from the men. Women are not veiled but in some parts have a kerchief over their heads, falling over the nape of the neck which must be decently covered.

3. Koranic schools were tabooed for a while by the Nationalist Government as they taught religion, but since the Chinese-Moslems have demanded freedom of religion, the Mosque schools are now on the increase. The curriculum is not very comprehensive—in fact, it is more nearly like that of catechist or confirmation classes.

4. On the anniversary of the death of a member of a family, Moslem families often call in an ahung to have a memorial service. The family first have baths, and then the women of the household make cakes for the guests—sweet ones if the deceased is a child or a person over 60—salt if the departed one is between 20-60. The ahung then reads passages from
the Koran to the assembled guests. The family (sometimes accompanied by friends) goes to the grave and prayers are offered by the ahung and the Koran is read. Upon their return home a feast is spread for the family and guests. The ahung is paid according to the financial status of the family. For the poor he sometimes reads for no recompense.

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**China and Moslems.**

**Records in Chinese History**

Chinese Mohammedans usually claim that their religion was introduced into China during the Sui 陳 dynast, A. D. 589-618. This is a chronological error for the perpetuation of which there is now no excuse. We do not find references to Moslems in Chinese history until the time of the T'ang 唐 dynasty, A. D. 618-907.

There are two standard histories of the period, the Chiu T'ang Shu, 新唐書 and a later re-modelling known as the Hsin T'ang Shu 新唐書 which was executed about the middle of the 11th. century. These two sources give somewhat differing accounts, but by using them both we get such information as was considered worthy of record by the Chinese historiographers of that period. This information is mostly found in the Sections dealing with foreign countries, and the earlier notices were probably based on the accounts given by the earliest Moslem arrivals.

From the T'ang histories we learn that Arabia was known as Ta Shih, 大食 which name was originally given to Persia, 波斯 but was later used to denote a land to the West of Persia. It is recorded:

"Ta Shih was formerly part of Persia. The men are dark-coloured, with high and large noses, and are mostly black-bearded. They wear silver girdles, with silver knives suspended. They do not drink wine nor use music. The women are white, and veil the face when they go out. Literature is known in the country. They have large places of worship. Every seventh day the king sits on high and speaks to those below saying, "Those who are killed by enemies will be born again to heaven; those who kill their enemies will get much happiness'. Hence they are usually valiant warriors. Five times daily they worship God 天神. Their land is sandy and stony, not very fit for cultivation, so they eat flesh of camels and horses etc.

"In the time of Ta Yeh 大業 (605-617) of the Sui dynasty, there was a Persian 波斯國人 shepherding on a mountain of Medina 摩地那, when suddenly a lion, using the language of a man, said to him that on the west of the mountain there were
three caves, in one of which would be found a sharp sword, and
near it a black stone with a white inscription, and he who got
these would become king. The man found that, according to
what was said, there really was a stone, and many swords and the
writing on the stone told him to rebel. He therefore gathered
followers together at the stream Hen Ko 恆葛, robbed mer­chants, fortified the western parts, and made himself king. He and
his followers became strong and defeated Persia and Syria, and
then for the first time the Ta Shih people had rice and grains for
food, and in their granaries; they had not previously been accus­
tomed to such food. Then they went south and invaded P'o Lo
Mên 婆羅門 (India) and other countries; they had 400,000
soldiers. Their country was 10,000 li broad, to the east touching
T'u Ch'i Shih 突騎施 (Turkestan) and west and south to the
sea."

In the New T'ang History, Chap. 221, the name Ta-shih
大食 for Mohammedan Arabs is first met with in connection with
the Persian king Yezdergerd, whose son Firuz (卑路斯 in Chinese)
had previously fled to Tokharesstan, and from there he sent a
messenger to the Chinese Court to tell of his troubles and appeal
for aid. This was at the time when Emperor Kao Tsung 高宗
had succeeded his father, in A. D. 650. Kao Tsung made excuse
that the distance was too great for him to send troops to Persia,
but he sent to the Moslems to plead the cause of the fallen power.
In response to this the Caliph Othman sent an envoy, with pre­
sents, who arrived in A. D. 651. The brief account in the T'ang
history is as follows:— "In the second year of Yung Hui 永徽
(651) the Ta shih king 'Amir-al-mumemin' (Prince of the Believers)
first sent an envoy to Court with tribute, who said that the kings
of Ta-shih had possessed the country for thirty-four years through
two successive rulers, and the third (since Mohammed) was then
ruling."

"In the time of Ch'ang An 長安 (701-705) an envoy from
Ta-shih was received, with a present of good horses".

"In the second year of Ch'ing Yun 景雲 (711) there was
again an envoy, presenting the products of his country".

"In the beginning of K'ai Yuan 開元 (A. D. 713-742) an
envoy was sent from Ta-shih, with a present of horses and a
magnificent girdle. At the audience the envoy stood without
doing obeisance. (不拜) The civil officials were about to
impeach him, but the Grand Secretary said that it was a difference
of custom, and to desire to observe one's own rites was not to be
counted a crime; so Hsüen Tsung (the Emperor) forgave him.
Later on the envoy explained that in his country they only
worship God, and do not do obeisance (worship) when seeing the
king. The civil officials reproved him, and then he did obeisance.
“In the 14th. year (A. D. 726) another envoy was sent, named Soleiman with presents of local products, who did obeisance, and was given a red robe and girdle”.

Another entry in the History mentions the Ku lieh 孤列 (Koreish) as being the chief tribe of the Arabs; it had two families, one being the Beni Hashim 盆尼漢深 from which sprang Mo Ho 莫 訔末 who was valiant and wise, and was set up by all as ruler. The succession was continued for 14 generations to Mo Hwan 末換 (Merwan II) who killed his brother I Chi 伊疾 (Yezid III) and set himself up as king. Mo Hwan was so cruel that those under him were displeased and could not bear it; so there arose leaders who attacked him, and called upon the black-clothed Arabs (Abbasides) to assist. They gathered in large numbers and defeated Mo Hwan and killed him (750), and set up a scion of the Hashim family, Abul Abbas, as king (Caliph), and the black-clothed Arabs were then known as Abbasides.

“When Abul Abbas died, his brother Abu Jafar succeeded, and he in the early days of Chih Teh 至德 (756) sent an Envoy with tribute to China. Tai Chung 傳宗 employed Moslem soldiers to help China in her difficulties. When Abu Jafar died, his son Mi Ti 迷地 (Mehdy) was set up, and at his death his son Chu Hsi 季栖 succeeded for a short time (785); but on his death in the following year, his brother Ho Lün 訥諭 (Harun al Rashid) succeeded. In the 14th. year of Chen Yuan 真元 (799) the Abbasides sent envoys, Han Ts’oa 含蟾, Wu Chi 鬱雞 and Sa Peh 沙北, three men, to the Court; these all had honours conferred upon them, and were sent back”.

“During the Sung dynasty, in the fourth year of Kan Teh 乾德 (967) the Chinese bonze Hsin Ch’ing 行勤 went to the West, and advantage of this was taken to send a message of remembrance to Ta-shih.”

“In the first year of K’ai Pao 開寶 (968) an envoy was sent from Arabia bringing tribute. In the fourth year another came, presenting the products of his country; this envoy, whose name was Li Ho Mo 李訥末 was made a Hwai Hwa general, and had given to him a scroll of five colours, with gold lettering. In the second year of Hsin Kuo 奧國 (977) envoys were sent to China with presents from their country, and the Emperor gave them presents of clothing, silk, utensils etc.”

Nothing is said in the histories above referred to about the establishing of Islam as a religion in China, or of imperial or official interest therein.
NEWS FROM THE FIELD.
Taikang, Honan

During November Mrs. Li and I had an encouraging two weeks' stay at Li Feng Djai, going to Shih Liu Shu too, where the converts are chiefly Moslems. This reminds me of Mr. Beh, a Moslem, brought to the Lord here within the last 2 or 3 years. He is a very happy Christian and told me how he came to the 'Gospel Hall' with the express purpose of reasoning with 'our one and only' Elder about his foolishness in leaving 'the true faith' to take up Christianity; however he failed and was himself led to Christ instead, praise God.

I returned from Kikongshan in the summer my heart stirred about the hitherto unevangelised parts of our field, planning to spend all possible time there.

June 1936

EVELINE WALLIS
Lanchow, Kansu *

A far more searching problem than the lighting of the Borden Memorial Hospital is how to get light to the Moslems. One still prays that we may be able to reach them by medical work and to this end we have sent several of our young men to Hankow to be trained as technicians in various branches of medical work. These young men we hope will be able to take positions of responsibility in any branch hospital we may be enabled to open. We praise God that at least two Moslems have given their hearts to the Lord in the hospital this year. The first was a young wife whom we baptized and she witnessed a good confession right up to the end, before she died. From the other, a man, I have just received a letter, full of praise but also full of sorrow at the persecution he is receiving. So fierce is it that his life has already been endangered and he has had to flee into a Chinese city from his relatives. Representatives of the three races have been converted in the hospital this year—Chinese, Moslems and Tibetans.

D. VAUGHAN REES

The C. & M. A. have all left their stations, and with the exception of the Harrisons, who are now on their way from Hochow, they are staying with us here in the Mission Home. Mr. & Mrs. Moseley were on a visit to Minchow at the time when trouble broke out, and were able to escape when the communists were only 40 li from the city. Fighting commenced the night following their flight.

Regarding C. I. M. folk, Mr. & Mrs. Zaporozan of Tingsi, and also Mr. & Mrs. Muir and Miss Leeuwenburg of Wuwei have already arrived in Lanchow, whilst the Misses Cable and French

* From China's Millions July 1936. p 126.
are expected to arrive very shortly from Suchow. Tsinghai workers are remaining where they are for the present, but are ready to move at a moment's notice.

The general situation would seem to be more serious than last year, as all the opposing forces appear to be concentrated within the borders of Kansu. Here in Lanchow we are praying that the Lord shall keep us in perfect peace, having our minds stayed upon Him. We are assured that “He who hath led us hitherto, will guide us all our journey through.”

August 1936

G. F. Ward

Sisian, Shensi

We were out last month for ten days at an outstation, Liu Shu Tien. There are about 60 Mohammedan families there. I had a number of good talks. The Biblewoman, who went with us spent the time visiting the farms every day. One day she and my wife called on a Sah family who were most open to the Gospel. One of the women said quite frankly that if it wasn’t for the laughs of the others she would believe. Around Liu Shu Tien there are three mosques—two for men and one for women.

While at the market preaching one day I was introduced to Mr. Ma, the ahung from one of the mosques. I asked him if I could go and have a look around his mosque. It was beautifully situated on the top of a little knoll. When I called around at the front gate it was locked, with a fierce dog on guard. I took it that my visit wasn’t welcome. This particular Mr. Ma was not well educated. He seemed not to do much more than kill the cows for his co-religionists. I spent some good times in the Mohammedan tea-shop on the street. They quite willingly stuck up all the posters I gave them.

Another time I went for the night to a different outstation. On the way back we cut off 15 li up a steep valley, known as the “Mohammedan Valley”. My primary object was to call on my cook’s family who lives half way up the valley. Three li past his house is a big mosque. It is absolutely out of the way and only a few people live here. In July every year, they tell me, the Mohammedans from all over meet here for a three day “Hui”. During the “Hui” they offer sacrifice; ox, cow, and sheep. Otherwise as far as I can tell they run an ordinary “Christian Conference.” The actual “Hui” is called the “Ku Chiao Hui”. After I got back to Liu Shu Tien I met the Chief Ahung from that place who was extremely friendly. (His name was 穆) April 27th, 1936.

Percy Moore
FIELD NEWS

Yihsien, Shantung

We have scattered groups of Moslems all over this field and are doing nothing for them. The pastors say that they do not know how to approach them and yet would like to do so.

NETTIE JUNKIN

Sept. 14th, 1936.

Tihua, Sinkiang

We have removed from Hami. We find Tihua a large cosmopolitan city with a busy life and a growing industry. Mr. Hunter is here with us. We have had visits from the boys at Manass. The three ladies left some time ago and are probably almost back to their Kansu station (As we go to press they reach Peiping). We are keeping fit but feel the need for a greater knowledge of the Sart language. There is an infant church here. Dispensary work on a very small scale attempts to help the poor. There is a Russian population of say one or two thousand.

H. D. HAYWARD

May 1st, 1936.

Sining, Tsinghai

The Moslems here use the three standard commentaries of Beitdhawi, Zamakhshari and Jellalain. The popular one is Ruhu'l-Biani. I hope to fulfil my commission to the Hui Hui a little more thoroughly, now that more workers are returning to the province.

I have just been to Hwangyuan and Shangwuchuang. In the East Suburb of the former I preached, but business was more important and most of my audience were Han! A week in the latter place was a good time and in each of the "Five Upper Villages" I was able to talk and preach to the Moslems. On Sunday I had a huge crowd and they gave me a good hearing, this was on the street of the main village where I stayed. A Moslem shopkeeper, educated in the Chinese Classics, came to see me several evenings to ask questions about Genesis and Matthew which he was reading and I learned some more about Chinese Islam. I hope to leave for Menyuan in a day or two and more Moslem contacts.

I will investigate the Moslem magazine issued from the East Suburb of Sining, and see if I can get a list of the new library of
A Letter from England.

We had a wonderful time at the Slavanka Conference. Dr. Rees of Lanchow was able to speak about the work of the Borden Hospital. He also spoke of the Northwest, giving some instances of conversions. I also spoke for a few minutes at the afternoon meeting. A good deal of literature about Moslems in China was given out at the C. I. M. annual meeting and the conference at Slavanka. Also C. I. M. publications dealing with Moslem work were sold at the latter place.

I have been to one Sunday lecture at the Woking Mosque. It was very modern, with the sort of talk that appeals to some Christians. Later I went to the Friday worship. The Imam apparently goes to a mosque at Ealing every Friday. The one who usually leads was away the day I went. There were only two Indians and one old white bearded Englishman. They let me sit on a chair in the mosque while they had their worship. The Englishman and one young Indian (who led) took off their shoes, but not the older Indian! The prayers were in Arabic, but all except the short phrases ("Allahu Akbar" and so on) were translated into English as well. They went through the correct bowing, etc. They had a book, shown to me afterward, with the prayers in Arabic, transliterated into Roman letters, then into English. It was also illustrated with instructions for the correct positions. They were quite keen to argue about the falseness of "What Christians say". Some of the things I agreed were false, such as "you needn't be good to go to heaven, you only have to believe!" They were quite ignorant of real Christian belief. They had no answer to my statement that you can't grow before you are born, nor can you begin being good till you are born again. They told me that it is not true that we are all "born sinners". When I said that even if that were true I am a sinner and need salvation, they said, "We are none of us perfect. They do not know much either of Christianity or Islam. I do hope that some time a man will go in and talk to them. A retired missionary from India would be splendid, one who knows Urdu. The colporteur here is getting keen on reaching them with literature. He says he gave Gospels to two Moslems lately.

June 25th, 1936.

Olive Botham
MULTUM IN PARVO

Are you doing your part in subscribing to Yu Mu 友穆, or are you encouraging your friends and Chinese workers? A strong plea has come from Mr. Hu, the Editor, for assistance in writing articles. Let us have something about your work either from you or from one of your Chinese friends. Send to the Secretary.

The total number of pilgrims to Mecca last year was 33,830. Of this group 181 adults and 4 children went from China.

Since the Conference in Kuling we have been able to collect names and numbers to the extent of eighty-four Moslem converts to Christianity throughout China. We earnestly request "Friends of Moslems" to send in reports of conversions, baptisms, or admissions into the full Communion. We also want data as to amount of training given to inquirers before baptism, etc., and also the standing of Moslem converts in Chinese Christian congregations.

Secondhand books on Mohammedanism For Sale

**Lane's** Arabian Nights. 1883. Three vols. Cloth, illustrated, and with copious notes. 1 4 0

**Sale.** The Koran, with Preliminary Discourse.

The Holy Qur-an, Arabic & English. With copious Notes.

Muhammad Ali. Cloth. India paper. 1 0 0

**The Quran.** Arabic, with English translation. 2 vols. 7 6

**Zwemer.** Across the World of Islam.

,, The Moslem Doctrine of God. 1 3
,, Childhood in the Moslem World. 5 0
,, The Unoccupied Fields, Africa & Asia. 6 0
,, Zig zag Journeys in the Camel country. 1 6
,, The Influence of Animism on Islam. 3 6
,, The Moslem Christ. 2 6
,, The Disintegration of Islam. 3 0
,, The Law of Apostasy in Islam. 3 0
,, A Moslem Seeker after God. (Ghazali) 3 6
,, & Wherry. Islam & Missions. 2 6
,, & Brown. The Nearer & Farther East. 1 6

**Sell.** The Faith of Islam. 3 6

**Cast** The Expansion of Islam. 2 3

**Herrick.** Christian & Mohammedan. 2 6

Mohammedan World of To-day. Zwemer, Wherry & Barton. 2 0

**Wherry.** Islam & Christianity. 2 0

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**WEEKLY PRAYER CYCLE**

**Zwemer & Sommer.** Our Moslem Sisters. 2 0

**Fohnstone.** Mohammed & His Power. 2 5

**Galdsack.** Selections from Muhammadan Traditions. The Traditions of Islam. 3 0 1 0

**Wherry.** The Muslim Controversy. 1 6

**Robson.** Christ in Islam. 1 0

**Stobart.** Islam & its Founder. 1 3

**Mott. J. R.** Christian Literature in Moslem Lands. 5 0

**Ralli.** Christians at Mecca. 4 0

**Donaldson.** The Call from the Moslem World. 1 3

**Muir.** Sweet First Fruits. 1 6

Muhammad & Christ. Muhammad Ali. (Moslem standpoint) 2 0

**Bury.** Pan-Islam. " " 2 0

**Kidwai.** The Sword against Islam. " " 2 0

**Upson.** Arabic Simplified. Course of Lessons. 1 0 0

**Faris.** Arabic Grammar. 2 6

**Abdul Kadir.** Treatise on the Muhammedan Law. (Arabic & Eng.) 26

These books may be secured through the Secretary or direct from Mr. Isaac Mason, *Suinting, Loxwood Ave.*, Worthing, England.

**Weekly Prayer Cycle.**

**SUNDAY.**

For Missionaries and Chinese Christians in all their contact with Moslems—That they may have love and wisdom in approaching them.

Pray for more full time Missionaries (Chinese and foreign) who can study the needs and thoughts of Moslems.

Schools—For boys and girls have been converted.

Medical Work—reaches Moslems—Borden Hospital especially.

Anti-Christian—shows that Moslems now realise that Christianity can be "dangerous." teaching.

**MONDAY.**

For Converts and Secret Believers.

May the former have protection from spiritual attacks, and, as far as it will be to the glory of God, from physical hurt.

May the latter have a vision of Christ which will make them bold to come out for Him whatever it may cost.

Sining—Missionaries & Converts of the Swedish and China Inland Mission.

" "—The many tribes and tongues and peoples.

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*Compiled by Miss Olive Botham. Please send corrections, additions or suggestions to the Secretary.*
Szechuan—Bishop Ku and many of his clan converted—others untouched.
Converts—In most places they "disappear"—probably poisoned.
Secret Believers—There are certainly many who dare not confess.

**TUESDAY.**
The unreached Moslems, that the ignorant may learn the Truth, the Reformers and "New Sect"—that they may find that only new birth can bring new life. May the dissatisfied find satisfaction in Christ, and the bigoted open their ears and hearts to the Word of God.
Ninghsia—Where the New Sect has a large following.
Shantung—One of the most Moslem provinces—pray for labourers.
Kiangsu—Many Moslems & Pilgrims go to Mecca from Shanghai yearly.
Kuangtung—Probably first Moslem centre in China.
Fukien—Practically untouched Moslems among Christian churches.

**WEDNESDAY.**
Literature—that more may be produced. That what is already prepared may be widely distributed. That what has been distributed may be read and pondered.
Literature—More especially for Moslems needed. Chinese and Arabic.
Yunnan—Large Moslem population—friendly but few converts.
Hupeh—Headquarters of the Society and "Friends of Moslems" in Hankow. Literature Depot, etc.

**THURSDAY.**
The great communities of Moslems in the N. W. and in Hopei and Honan and large towns in other parts of China—may it be possible for hungry hearts among them to be reached in spite of the solid opposition of all around.
Kansu—Moslems of all ranks, Governor & beggar, rebels & soldiers.
Chinghai—Where Moslems rule Thibetans and Chinese.
Hopei—Peiping is the great centre of Moslem propaganda.
Honan—Most of the large towns contain large unreached Moslem quarters.

**FRIDAY.**
Scattered groups of Moslems all over China—that in some way they may learn that the Good News preached to the unbelievers is also meant for them.
Shensi—the "Ancestral Home" of many Kansu Moslems.
NEW MEMBERS

Shansi—May revival among the Chinese affect the Moslems.
Sihang—Few Moslems—ignorant and bigoted.
Kweichow—Moslems have been largely overlooked in Missionary work.
Kiangsi—So few Moslems that no one notices them—or troubles.
Hunan—Scattered Moslem communities.

SATURDAY.
The Political Situation—the many Moslem soldiers. Those turning to Atheism with Communism in the North. Rebels and Brigands.
Kuangsi—Moslems are always to the front when War begins, as now.
Mongolia—Few Moslems—hard to reach.
Manchukuo—May Moslems be reached by the many churches.

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The Membership fee of the Society is $1.00 a year or $25.00 for Life Membership.
Outside of China it is $1.00 (4 shillings) a year or $10.00 (2£) for Life Membership.
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