

In the various occupations he has taken up, the Moslem has not done badly. It is true that his ability has shone out more conspicuously in business capacity and in military service than in literary career. Moslem generals and Moslem soldiers have again and again distinguished themselves by brave and capable service in the cause in which their services have been enlisted. In times of crisis, instances are not wanting to prove that Westerners as well as the Chinese have profited by their brave defense.

It is perhaps worth recording that the beggar-class in China, so notorious for numbers, painful sights, and piteous appeals, does not appear to receive many recruits from Islam. During a stay of several years in a district where the Mohammedans were strong, even in the Moslem quarter, the writer never saw or heard of a Mohammedan beggar.

The Mullas, or Ah-hungs as they are called in China, command as a class our deep respect and deserve our sincere sympathy. It may be some will not be able to quite endorse this statement; however, I cannot qualify it. If we remember the atmosphere in which the Moslem priest has been brought up, the poisonous teaching he has assimilated, the life and example of his prophet, and then reflect on the "why?" and "wherefore?" of Islam, any harsh verdict we may have formed may be considerably altered. May I recall the words of one of the earlier veteran missionaries in India? "The Moslem power sprang from the ashes of an extinguished missionary fire."

In not a few cases the Chinese Mullas are on very friendly terms with the missionaries. This does not weaken their strong opposition to the Gospel; or as I should say, the Gospel as we believe it. Their inner attitude to the truth will be seen more clearly by reference