Marshall Broomhall in his book "Islam in China," published nearly twenty years ago, wrote, "We may safely say that the Moslem population of China is certainly equal to the entire population of Algeria or Scotland or Ireland; that it is in all probability fully equal to that of Morocco and numbers not less than the total population of Egypt or Persia. A few millions among the hundreds of millions in China may not seem many, but if we think of a community equal to that of Egypt or Persia peculiarly accessible to the Gospel, and yet practically without any missionaries specially set apart or qualified to deal with them, and apart from one or two small exceptions, with no literature for use among them, we shall have a more adequate conception of the real problem. What should we think of Manchuria or Mongolia without any missionaries, or of no interest centering around the closed land of Tibet? Yet, the accessible Moslem population of China is certainly two or three times that of Mongolia. . . . . . . . . . . .

Within China there is a special people, equal in number to the population of any of China's dependencies, for whom practically nothing is being done and whose presence hitherto has been almost ignored."

Has there been any advance since then? Do we see any change? William Borden, C. L. Ogilvie, Mark Botham, Dr. King and others dedicated their lives to the evangelization of Moslems in China, but they were not allowed to see the fruits of their labors.

There are others, however, who feel the pressing need of
preaching Christ to these Moslem brothers. Our hearts rejoice to know of other young men and women who have heard this call, and are preparing themselves to answer it.

This Society is an answer to prayer for special effort to work among the Moslems in China. Within two short years more than ninety friends have enlisted their prayers and zeal.

Through the painstaking care and inspired work of Mr. Harris and Miss Garland of Kansu and Mr. Isaac Mason of Shanghai, suitable literature has been prepared, some of it for the use of the Moslems, some for the education of the missionaries. Yet all this is but a blade of grass in a desert compared to the field of fruitfulness which could spring up were we but more faithful, if we took Him at His word. Shall we be discouraged and say the task is too great? Some say the evangelization of the Chinese Moslems is an impossibility; that there is insurmountable indifference, that this work needs too much special training to justify the end. But if we use such excuse, where is our glorious radiance in surmounting the difficulties, in overcoming obstacles, in doing the impossible—through Him and with Him?

William Carey in his great words said, "Expect great things from God, attempt great things for God". In the "Glory of the Impossible," Miss Lilias Trotter, missionary to the Moslems of North Africa, said, "The things that are impossible with men are possible with God." "Face it out to the end; cast away every shadow of hope on the human side as a positive hindrance to the Divine; heap the difficulties together recklessly, and pile on as many more as you can find; you cannot get beyond that blessed climax of impossibility. Let faith swing out to Him. He is the God of the impossible."

Let us this year have more faith—not passive but vibrant, passionate faith. "You do not test the resources of God till you try the impossible." "Faith is the victory that overcomes the world."

Summer Conference?

How many of you would be interested in spending a short time this summer in preparing yourself for greater usefulness in winning Moslems? If you are going to be in Kuling, or Chefoo this summer write to the secretary and let him know if you are interested in a short course in Arabic, history of Islam in China, fundamentals of Mohammedanism, etc. Write soon so we can make definite arrangements.
I. Our Approach.

The study of the Christian life and message in relation to Islam can be rightly approached only in a spirit of penitence, humility, and understanding love.

In a spirit of penitence, as we remember the mistakes of the Christian Church in the past, its lack of love for Moslems, and its unbelief in the power of Christ to draw Moslems unto Himself.

In a spirit of humility, because of failure in our own day adequately to present Christ to the world of Islam; because of our share in racial and national antipathies; and also because God has overruled even our mistakes, and where we have failed in our witness, has in divers manners throughout the ages revealed Himself by His Spirit in the hearts of many who own allegiance to Islam.

In a spirit of understanding love, for they are our very brothers and sisters: God is their Father, even if they know it not. If we claim that the Spirit of Jesus dwells in us, we are thereby under the obligation to follow His example in giving ourselves for them in sacrificial love.

II. Spiritual Values in Islam.

Our loyalty to Christ who is Incarnate Truth and Love leads us to recognize certain spiritual values in the Moslem’s faith. It is of supreme importance for us, each in his own area, to recognize and to understand these spiritual values; to distinguish sharply between those of historic Islam origin and those of late or recent acceptance; to respect them honestly; and to present Christ as the Living Lord of All, in Whom alone these spiritual values are fully realized, and through Whose Spirit they can become fully effective in human life and relationships in the world today and in the life to come.
III. The Issue between Islam and Christianity.

In contrast with these spiritual values in Islam there stand out deep and vital issues between Islam and Christianity. These issues are the justification of missions to Moslems. The profoundest issue is the fact that Islam from the beginning of its history denies the unique and exclusive claim of Christ. The very character of the Christian message, therefore, involves the love of God through His Incarnate Word, the death of Christ on the Cross, His atonement for sin and His resurrection, is in sharp contrast to the teaching of Islam.

IV. Presentation of the Christian Message.

The Christian message can most effectively be presented to Moslems not only by the spoken and printed word but also through the sacrificial lives of Christians expressing the truth and power of the Holy Spirit in their personal and corporate life. One of the greatest problems in missionary work among Moslems is the missionary himself. What really matters is such a life of love, humility and faith toward God and toward each other as will prove irresistible testimony for Christ our Lord. The deepest need in many Moslem lands is that the Christian Churches, both old and new, should be set aglow by the Spirit of God with a real, self-sacrificing love for their Moslem neighbours.

V. The Implications and Application of the Christian Message.

In teaching and preaching a real and sympathetic knowledge of Islam both historically and such as is found today in any particular country is indispensable. Otherwise the message cannot be given in terms of thought and expression adapted to the hearers.

Special emphasis should be laid on those aspects of truth which Islam to some degree possesses, namely, the Unity, Majesty and Sovereignty of God, Reverence to God in Worship, His revelation to Man; and even more on those aspects of truth in which Islam is deficient, namely, God's Love and Holiness, the Nature of Sin, Christ's Suffering in Redemption and His Resurrection from the Dead, and the Indwelling Spirit of God.

A true and complete application of Christianity must aim at showing that the Lord Jesus Christ not only fully meets the deep aspiration of the soul of man, but also is all-sufficient for the needs of the individual in every human relationship, and of society in
all its aspects, industrial, economic and in all forms of Christian social service. It must stress the sacredness of personality, elevate the position of woman, emphasize the sanctity of marriage, and be dynamic for the uplift of family life.

VI. Special Difficulties.

Among the special difficulties in presenting the Christian message to Moslems we emphasize the lack of faith and love in the Christian Church; the insufficient number of adequately trained Christian missionaries; the absence in the indigenous churches of a spirit which at any cost is willing, ready and able to provide a satisfying spiritual home for Moslem converts; the deeply rooted self-satisfaction of the Moslem, the close-knit social and economic as well as the religious ties of the Islamic system; the lack of religious liberty in certain Moslem countries; the dread law of apostacy; and the identification of Christianity in the mind of the Moslem with racial antipathies and with political policies and practices of Western governments.

Over against these difficulties in the presentation of the Christian message must be set the increased number of avowed and secret believers, the building up of a church from Moslems in certain areas, and the striking changes in attitude which have taken place in many Moslem countries with regard to the Christian life and message.

VII. The Urgency of the Hour and the Call to Action.

The time has come for the whole Christian Church to face its task in the world of Islam with a more resolute faith, a more understanding love, and a definite program of immediate advance. To kindle a new missionary passion in the Oriental churches, united, prevailing prayer and sacrificial life in the churches of the West are the most cogent necessity. The Western Churches must provide an increasing number of men and women whose hearts are aflame with love for these millions and who by special training hold the key to the Moslem mind and heart.

We must relate the Christian life and message to Islam not merely by words but by action, until all social bondage is broken, all moral darkness dispelled, and the Moslem world is brought to see the "light of the knowledge of the glory of God in the face of Jesus Christ."
WORK FOR MOSLEMS

Special Efforts for Moslems.

(a) Meetings of ex-Moslem Christians to encourage and strengthen them; it might be better to arrange for one or two prominent, well-established ex-Moslem Christian leaders, to visit a few such centers, and ask the Moslem Christians and Inquirers to come together in small companies. The fewer foreign funds used for such purpose the better. Far wiser to let the local Christians cover all the outlay. The visiting speakers which should include a missionary, should also address the local Churches pointing out the privilege and responsibility of evangelizing their Moslem neighbours.

(b) Tactful efforts prayerfully planned, to gather together Moslem adherents, to hear messages from Converted Moslem lips. This has been much prospered in India, and might well be tried in China.

(c) Place a Gospel portion and suitable tract in every Moslem home, using where possible, Chinese voluntary agency for the work. If there is no dangerous complication, repeat the work at intervals.

(d) Appoint a medical missionary who understands the Moslem mind and is sympathetic with their special need, to give time to visit occasionally the nearby Moslem villages. A half-day in some large Moslem village, and the doctor’s ministry of healing, would break down much opposition. This could be tried in several provinces using some local medical friends for a day a month.

Special Efforts Among Missionaries.

(a) An occasional address to all present at some monthly gathering, (or other suitable time) where information could be given, and questions and answers follow. Few missionaries (I found) had dreamed of the conversion of as many Moslems in China as have been clearly reported. They are rarely found in large numbers, but a few here and there, but in all a goodly number.

(b) At the summer gatherings in the Sanatoria, could not one day at least be set aside for a free Discussion and time for Prayer in connection with the Moslem situation in China? One experienced missionary should be on hand to guide the discussion and keep it on helpful lines.

(c) It would be very helpful if a list of a few textbooks (in English) would be compiled and a small number stocked for
News From Sinkiang.

A letter has just come to us from Mr. French Ridley in Tihua, Sinkiang. We give extracts from this most interesting account of the work in that field:

"Mr. Hunter left on June 6th for Kashgar to meet Mr. Mather. He wrote me from Kargalik, which is the last town or city before entering the mountains, about eight days from Kashgar on August 16th, but had not met Mr. Mather, so it will probably be two months more ere they arrive. (Mr. Ridley's letter was dated September 21st.) The two Sahibs, Mr. Mather and Captain Mann, had reached a river five days north of Leh, but the bridge was washed away. Six Hadji returning from Mecca, a boy and some others were crossing on a raft, when a freshet came down and washed them away. This news was given to Mr. Hunter at Kargalik by a Hadji who had seen Mr. Mather and Captain Mann on the way.

"I have not much to report. You will see in the papers that our good Governor had been cruelly shot and the official who ordered it was soon put to death and we still have martial law. The Governor's death is much regretted by the people, for he was very good to them. There was much excitement at the time. I have little to report of any outward progress in the work, but large numbers have had the Gospel faithfully and simply preached to them and it will be either a savour of life or death unto them. Elijah thought he was the only one who had not bowed the knee
 NEWS FROM SINKIANG

to Baal and was surprised to find he had 7,000 secret followers.
So we take heart and plod on knowing that the Holy Spirit is
quently doing His work in His own time. I have very many
interesting talks, both with the Dungans and Ch'anteo. I have a
good picture of Moses standing by the uplifted serpent and the
crowds around, the bitten ones looking up to the serpent and
being healed; and it is easy then to pass from that picture to the
Cross with the holes of the nails and blood dripping. If they
believe the one of Moses, it is not so hard a step for them to
believe that Christ died on the Cross. I have sometimes seen the
Turcomans stand gazing at the Christ on the Cross in the "Broad
and narrow Way" picture for a long time and I have wondered
what was passing through their minds. Many of the Turcomans,
like the Dungans in China are very ignorant. They know noth­
ing of their own religion save not to eat pork and worship idols,
so they are not prejudiced against the Gospel, and more or less
believe what is told them. There is very little literature for
them. Those who can, read Turki; very few of them can read
Arabic to understand it. We have the Gospels, "Pilgrim's Pro­
gress" and a few small tracts in Turki.

"Many of the Ch'anteos can be seen smoking on the street
and many drink heavily. Yesterday morning I saw a young
Ch'anteo so drunk that he hardly could stand on his feet, in fact
by the sight of his clothes, he had been rolling in the mud. They
are also great gamblers, and the ahungs leave them alone, but if
one seeks to live a better life and is anxious about his eternal
welfare, and comes too much to the "Fu-yin t'ang," then there
is a furore. There is a good deal of tension here just now con­
cerning the Dungans, owing to the trouble in Kansu. There are
a few who keep coming again and again asking many questions.
How low their spiritual outlook is compared to that of the true
Christian. The morality of their prophet in having so many
wives and also marrying his adopted son's wife fall far short of
the teaching in the Bible, Gen. 11. 24, St. Mark X. 6-8, then
again St. Matt. V. 32. With such an example in their prophet it
is a wonder that any of them rise higher. One of my Dungan
friends said to me that the Russians were very bad; men and
women go to Church to-gether, which was disgusting. I asked
him why? 'Well,' he said, 'how can they worship God with a
woman so near to them? They cannot help looking at the
woman with impure thoughts.' I said to him, 'But in all European
countries and America the men and women go to Church together
and never think of such things, for they go to worship God; that
is where the Christian religion excels over the Mohammedan religion in that men and women are on the same scale in life, from childhood the two sexes always mingle together. This reveals the inner thoughts of these Moslems.

"I have got the new Moslem posters but have not yet shown item to many until I get one properly mounted and hung up in the Guest Room, where I can explain it ere I give it away. It is very difficult to sell Moslem literature. The Turcomans (Ch'anteo) sometimes buy a book in the Guest Room, the Dungans never. I find the Guest Room work very helpful in getting in close touch with the people. I can "button hole" them as we call it in England.

"I have been much interested in Dr. Zwemer's long tour in India. I wonder if he ever will get here. He talks about it. There will be motor cars in a few years. Sixteen came here last year and ten more are on their way. They have been running to Chuguchak on the north to the Russian border, eighteen days by cart, four days by motor; to Kucheng in the east, six days by cart, by motor in seven or eight hours; and other roads are being made."

Extracts from the Report of Dr. Zwemer's Visit to Germany and Scandinavia.

In Leipzig which is a great center for Oriental students, we found a large press, where Korans were printed for the Orient, and miniature-Korans by thousands for every part of the Moslem world. In Helsingfors, accompanied by a Finnish pastor, I visited some Moslem families including the religious head of the community, who entertained us at tea. The number of Moslems in Finland is over 200 and they are Russians from Kazan. The Swedish Mission working in Central Asia had some of its members present at Helsingfors and expressed the hope that I might visit this field some time in the future."

Do You Want to Read Arabic?

Have you ever had a desire to be able to read the Arabic title of a tract or portion of Scripture? Or have you ever wanted to find a certain verse in the Bible for a Moslem? If so, or if you come in touch with Moslems in any way you can afford to give a
little time to study the sounds of the Arabic letters and learn to recognize and read vowelled Arabic. An inexpensive, very simple course of 12 lessons has just been prepared to teach the reading of vowelled Arabic. The lessons consist of four single sheet folders each with an accompanying lithographed sheet of Arabic text. The entire course can be mailed to any address in China for $.20 in postage stamps. Address the Rev. George K. Harris, China Inland Mission, Siningfu, Kansu, or the secretary, c/o American Church Mission, Ichang, Hupeh.

Have You Become Acquainted?

In your city or district have you visited the mosques and become acquainted with the leaders of Islam? Not only a visit, but have you set aside fixed times when you could call upon them and talk with them? Have you met the Moslem butchers who are found almost everywhere? Have you visited and eaten in a "Clean" Moslem restaurant in your district? Are not the answers to these questions some of the ways we can make friends with our Moslem neighbors? This is the beginning of the third year of our Society. We want to make it a particular year for getting acquainted with the Moslems of the city and district in which we live. Let us mark off certain days on our calendar for this new year, on which we are going to give over all or part of the day to visit the mosques and to get acquainted with the Moslems. Take your Chinese friends with you and help them to understand their part in bringing the "Glad Tidings" to the "Chiao Men".

Have You A Supply?

When you go to the mosque or stop to chat at the "Clean" restaurant do you have anything which may "carry on" after you are gone? Have you the wedge of the "Written Word" to push in here and there for an opening, where you yourself cannot enter? If you have a supply of literature you know that you have a potential power which opens up the way and prepares the ground. Is your supply sufficient, or could it be added to? If you have not, then write today and order some of the following dynamic forces that will open up the way of the Gospel. Orders can be sent to the Religious Tract Society in Hankow or to the Secretary.
NOTICES

"The Messiah is the Lamb of God."

A poster in four colors (30 by 42 inches) in Chinese and Arabic. The four colors, black, red, white, and gold, one strip above the other, represent sin, redemption, purity and glory. The selling price of this poster is six cents each, postage included. Smaller handbills (10½ by 15 inches) of the same design sell fifty for forty cents, postage included.

"Problem Series".

A group of six tracts prepared by Mr. G. K. Harris. They are four-page tracts, containing verses from the Bible in Chinese and Arabic. They are prepared in a similar style to the Chinese-Moslem literature, with the Arabic verse and the Chinese underneath.

"Sermon on the Mount".

This is a Chinese-Arabic copy of the teachings of our Lord. Moslems revere the Arabic letters and cannot help but be influenced by the teaching.

Primer on Islam.

In 1919 the Special Committee on Work for Moslems, appointed by the China Continuation Committee, issued a booklet with the above name, prepared by Dr. S. M. Zwemer for "the Christian Church of the Chinese Republic. This is now out of print. At the Executive Meeting of the Society in the spring of last year Mr. Isaac Mason was requested to prepare a new "Primer on Islam." It is now ready and will contain a good deal of what is in the old one, but will also contain the valuable "Hints for Friends of Moslems" which have been appearing in the 1927 "FRIENDS OF MOSLEMS." There will also be added some fifty important Moslem terms. The book will be thoroughly up to date with the contribution on Chinese Mohammedansim made by Mr. Mason who has been carefully studying this subject. It will be a book that none of us can be without, whether we are in China bringing the Gospel to our Moslem brothers, or in the homeland praying for the work. Send in your order now to the Secretary or to the Religious Tract Society. The price will be $0.20 postage included.
TOPICS FOR PRAYER

For Prayer

"Haste then, O ministers and apostles of the Gospel, to the arid desert of Islam; make it to blossom through your power, through your labors, through your sufferings, yea, through your blood,—transform it into a green pasture.

"And you, O poor brothers of Islam, who worship God and reverence His name, but who reject His divine Fatherhood and the Incarnation of His Son, may the Holy Spirit descend upon you to give you a new Pentecost to replace your world of shadows, of corruption and of fatalism, and at last to open your hearts to love all mankind.

"O Christ—King over the world of Islam as over the whole world—let Thy Kingdom come!"

— R. Dufour de la Thuillerie

Trans. from "L'Islam et Les Missions Catholiques."

Let us pray for an awakening of interest in the evangelization of Moslems in China.

Let us pray for the tracts which enter the hands of our Moslem friends.

Let us ask God to make us more humble in our approach to our Moslem friends.

Let us pray for the outcome of the Jerusalem Conference in relation to Islam; that the Christian life may be more fully lived by those who daily "rub shoulders" with the followers of Mohammed.

Let us not forget that Friday is especially the Moslem day of prayer; so that on that day we may draw near to God, asking that their eyes may be opened to behold Jesus Christ, the Son of God.

New Members

Rev. Lyman Hoover
Mrs. Lyman Hoover
Mr. James E. Sutton
Rev. Herman Swenson
Mrs. C. H. Tucker

Denver, Colo., U.S.A.
Denver, Colo., U.S.A.
Ram Allah, Palestine
S.A.M., Kuyuan, Kansu
New York N. Y., U.S.A.

The Membership fee of the Society is $1.00 a year or $10.00 for a Life Membership. Remittance should be sent to the Rev. C. L. Pickens, Jr., Secretary c/o American Church Mission, Ichang, Hupeh, China.

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