An Apostle to the Moslems in China

Ever since the year 1917 the name of Isaac Mason has been closely connected with the literary side of the Christian approach to the Chinese Moslems. Having his heart and mind kindled by the visit of Dr. Samuel Zwemer in that year he dedicated his pen to the Christian cause along this specialized line. He went into the whole problem very thoroughly. He knew that to prepare the type of Christian literature most effective he must understand Mohammedan literature. Thus he built up the finest library of Chinese Islamic literature in the world. A catalogue of this was published in the North China Branch of the Royal Asiatic Journal for 1925. This library was subsequently bought by the New York Public Library.

He not only collected this set of books but mastered it sufficiently to learn the peculiar Islamic terms used in Chinese. A list of these has been published by this Society. Another by-product was the translation and publishing of the standard life of Mohammed in the English "Arabian Prophet". He rightly came to be the authority on Chinese Islam, its literature and history. At the time of his death he was preparing a new book on "Islam in New China", which would incorporate much of Broomhall's "Islam in China", but also have all the advance research of the past thirty years. This, we hope, will be published within a year.

Mr. Mason also contributed much to the Friends of Moslems. His articles have made our Quarterly hold the high standard of these more than ten years since its beginning. The lack of further contributions from his pen and the silence of his valued criticism are to put a heavy burden upon us in the future.

His position on the Executive Committee of the Society of Friends of the Moslems in China will be most difficult to fill. Since the formation of this Society he has been an active and vital member. He with Bishop Molony were the prime movers in the formation of this Society. While Mr. Mason was in Shanghai he was the moving spirit in the activity of the Executive Committee. As acting secretary in 1930-31 he not only carried on the duties of that office but revised most of the literature prepared before that date. He was also instrumental in bringing much of the literature published in Chefoo and West China into the central depot at the Religious Tract Society, Hankow.

But also as a friend and guide will he be remembered most. The editor and secretary alike are grateful for his wise council and help in the early days of their offices and for his valued advice after departure for a well earned rest in England. Last
ISAAC MASON AND THE C.L.S.

fall during a three-day visit with him in Worthing, his optimism and encouragement was as of old. His council gave new life to the days ahead and the prospects of the great contribution he was to make to our knowledge of Islam in China and how to meet it. What to do to make the Christian message more presentable to the Moslem mind and heart was ever his concern.

His death occurred on March 28, 1939. For his devoted wife and friend we pray God's blessing and courage at this time of bereavement. Their life together was an inspiration to all those who knew them. For his life we give thanks to God with a prayer that another may take up his mantle and go forward in the cause of the Christian approach to Chinese Islam.

C. L. P.

Isaac Mason and the C.L.S.

The work that Mr. Isaac Mason has done for China can never be forgotten. He spent the first 23 years of his missionary life in the Western Provinces, but, in 1915, the Friends' Mission, to which he belonged, released him for literary work in Shanghai in connection with the Christian Literature Society for China.

For ten years Mr. Mason worked hard in this important sphere, as the long list of publications that stand to his credit, both in Chinese and in English, well testify.

One of his greatest interests was Christian Literature for Moslems, and he was practically in charge of that section of the work of the Christian Literature Society, contributing himself a number of books and tracts.

He was also interested in Missionary biographies; and edited a series of uniform booklets on the lives of such missionaries as Raymond Lull, William Carey, Henry Martyn, Robert Morrison, Griffith John, Alexander Mackay, John Williams and others.

He also gave to the Chinese Church a translation of J. H. Jowett's "The Passion for Souls", a translation which is still in great demand to-day.

He was interested, naturally, in the great personalities of the Society of Friends as well as in the advocacy of peace. He wrote a short life of William Penn and of John Bright, and translated Norman E. Richardson's "International Peace", and Ellen Robinson's "Is there not a Better Way?"

In 1925, the Society of Friends were faced with the necessity of withdrawing the services of Mr. Mason from the C.L.S., but
he sought and found a business appointment in Shanghai, and continued to help us as a member of our Board of Directors and of various Committees.

One of his main interests was still the cause of Moslems in China. He lost no opportunity in disseminating information about them, whether through the Press, lectures or discussions.

An ardent supporter of the Shanghai Branch of the Royal Asiatic Society, Isaac Mason came to be regarded as an authority on Moslems in China, his book "The Arabian Prophet" being well known in the Far East among English readers interested in the Moslem world.

His death leaves China poorer through the loss of a friend, but richer through the work he leaves behind.

A. J. Garnier,

A special number of the *Friends of Moslems* was published in London in February. It is so splendid that it is to be considered the second of this year's issue. Write for copy.

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News has just come of the sudden passing away of Bishop Molony during the month of July. Although he left China only a few years after the formation of this Society it was due to his vigorous leadership that the *Society of Friends of the Moslems in China* was born. While a missionary in Islamic India he caught a vision of the tremendous possibilities of a united Christian approach to the Moslems. When he came to China as Bishop of the Anglican Church in Chekiang Province he brought a clear understanding of what was to be done and he did it. He gathered together men of all Churches who could and would cooperate upon the common cause for the Chinese Moslems. His fellowship with the members of all the Christian Missions in China secured their help from the very beginning. Thus in the fall of 1926 he headed a group that established the Society of Friends of Moslems. While he remained in this country he was the Chairman of the Executive Committee. He continued to help with his advice and sympathy during those years of retirement. We who are trying to carry on what he founded give thanks to God for his practical foresight and energy to make possible this Society.
The Rev. W. J. Drummond

Another of the original Committee, the third to be recorded in this issue, has passed to his reward. Mr. Drummond died last November. Living in Nanking he had many contacts with the large number of Moslems in that city. He knew from experience the difficulties of witnessing face to face with the Moslems. Friendly but firmly he presented the Christian truths to them. That he had results we know from the number of former Moslem members of his Churches. His interest in the Society and encouragement, born from experience with the Moslems in daily contact, will be a lasting memory.

Travels of Ibn Batuta.*

Born 1304, in China probably A.D. 1347.

The first Chinese city that I reached after crossing the sea was Zaitun (Ch’uan Chow, in Fukien). The harbour of Zaitun is the greatest in the world. I have seen there about one hundred first class junks, together; as for small ones, they were past counting.

The Mahomedans have a city by themselves... I then had visits from the Kazi of the Mahomedans, Tajuddin of Ardebil, a virtuous and generous person, and from the chief merchants of the place. As the merchants are settled there in a land of unbelievers, of course they are greatly delighted when they see a Musulman come to visit them, and when they can say “Ah, here comes one from the lands of Islam”. And they give him alms of all they have, according to the law. Among the eminent Shaikhs at Zaitun was Burhan-uddin of Kazerun, who had an hermitage outside the town.

Proceeding to Sin-Kalan, which is the city of Sin-ul-Sin (Canton) the traveller says,—In one of the quarters of this great city is the city of the Mahomedans, where they have cathedral mosque, convent and bazaar: they have also a judge and a Shaikh, for in each of the cities of China you find always a Shaikh of Islam, who decides finally every matter concerning Mahomedans, as well as a Kazi to administer justice. I took up my quarters with Auhad-uddin of Sinjar, one of the worthiest, as he is one of the richest of men. My stay with him lasted fourteen days, during which presents from the Kazi and other Mahomedans flowed upon me incessantly.

Permission having been asked for a visit to the Kan—i.e. Emperor, this was duly received on his return to Zaitun.

*See Yule’s, Cathay and the Way Thither.
Proceeding by boat up the canal, Ibn Batuta arrived at Kanjanfu (Kien Ch'ang fu, in Kiangsi). He says,—On my arrival the Kazi, the Shaikh of Islam, and the merchants came out to receive me, with flags and a band of musicians, with drums, trumpets and horns. The Governor of the city also came out with his retinue to meet us, for a guest of the Emperor's is highly honoured among those people. And so we entered Kanjanfu. Inside the third wall are the Mahomedans, so it was here that we dismounted at the house of their Shaikh Zahir-uddin-ul-Kurlani.

I stayed fifteen days at Kanjanfu, and then continued my journey.

On arrival at the city of Khansa (King-sze, or Hangchou fu) the story continues,—When we arrived there came to meet us the Kazi of Khansa, the Shaikh of Islam, and the descendants of 'Othman Bin Affan, the Egyptian, who are the most prominent Mahomedans at Khansa. The city is divided into six towns, the second of which was inhabited by Jews, by Christians, and by those Turks who worship the Sun; they are very numerous.

The third day we made our entrance into the third city, and this is occupied by Mahomedans. It is a fine town, with the bazaars arranged as in Musulman countries, and with mosques and muezzins. We heard the last calling the Faithful to prayer as we entered the city. The Musulmans in the city are very numerous. We remained with them fifteen days, and every day and every night I was present at some new entertainment.

From Khansa the travellers proceeded to Khanbalig (Peking) a space of sixty-four days journey.

In the capital of the Kan, or great Emperor, who rules over China and Cathay, we moored, according to the custom of the people ten miles short of Khanbalig, and they sent a report of our arrival to the admirals who gave us permission to enter the port, and this we did. At last we landed at the city, which is one of the greatest in the world.

I took up my quarters with the Shaikh Burhan-addin, of Sagharj. The K’an had put him at the head of all the Mahomedans in his Empire, with the title of Sadr-ul-Jahan, or Chief of the World.

A revolt having arisen, the Emperor was absent on an expedition, and he was slain. The subsequent disturbance interfered with plans, so that Ibn Batuta was advised to return to South China, which he did, and on arrival at Zaitun he took ship for India.

Isaac Mason.
Faithfulness, Failure and Faith*

"Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." (Luke 5.5)

It is not generally realised that there are about Ten Million Moslems in China, which is as many as live in Egypt or in Arabia. They are found in all parts of China and in every walk of life; in the army, where General Pai Chung-hsi is one of China’s leading generals, in trade, where they penetrate as far as Lhasa, in travel, where transport by road or river is often in their hands, and in farming, where the majority find their occupation. As a rule they live in separate communities whose centre is the mosque and whose authority is the ahung and where neither pork nor idols are found. Passing at the hour of prayer you would hear the call from the minaret with the testimony, “There is no god but God, and Mohammed is the Apostle of God.” Entering when the faithful are gathered for prayer you hear the Name of God but linked with Him the name of Mohammed—a recognition of the one true God but not of His Christ. They give money to the poor, they fast from dawn till dark one month in the year, and not a few take the long journey to Arabia to visit the tomb of Mohammed at Medina and the Ka’ba at Mecca. Propaganda is carried on by the press for there are a large number of Moslem magazines, and there have even been broadcasts from Peking. The influence of Islam in China is out of all proportion to the number of Moslems, and this is especially so in the North West. There have been “conversions” to Islam and in the three provinces of Tsinghai, Kansu, and Ninghsia, one third of the population is said to be Moslem.

In the summer of 1933 Dr. Zwemer, who has done so much in the cause of Missions to Moslems, visited the missionaries of the China Inland Mission and the Christian and Missionary Alliance in Kansu and Tsinghai. While travelling with him he showed me how in Luke 5.5 we have a summary of work among Moslems in three words—Faithfulness, Failure, and Faith—and I want to apply these to the work in North West China.

1. A Confession of Faithfulness.

"Master, we have toiled all the night" 

Most of my seven years service in the North West was spent in the province of Tsinghai and the work of Mr. Ridley and Mr. Harris must be mentioned. Although over ten years have passed since Mr. Ridley was there I meet men in out of the

*Address given on May 9th, 1939 at C.I.M. Annual Meeting, London.
way places who enquire after him with regard. Mr. Harris has laboured there for twenty years, faithful in witness and a scholar in Arabic to whom I am a debtor for help and encouragement in Moslem work.

In the North West work among Moslems has been done in the realms of Medicine, Evangelism, and Literature.

a. Medicine.

The Borden Memorial Hospital in Lanchow has cared for patients for a quarter of a century and among them many Moslems, who have in this way heard the Gospel. I was staying in an inn in a trading village on the Tibetan border and among my fellow guests were two who enquired after the Hospital. They had been treated by Dr. King and remember him not only for his care of the body but for his preaching of the living Christ. In connection with the Hospital is a Leprosarium and the difficulty of the work can be gauged by the fact that of the ten Moslem lepers only one has professed faith in Christ and he is not a steadfast Christian. Since there is only this one Hospital in the three North West provinces—having an area, I suppose, several times that of England—we must have dispensaries in some of the mission stations to help sick folks with simple remedies. In Tsinghai Mr. and Mrs. Learner have ministered much to Moslems in this way.

b. Evangelism.

There is first of all the public preaching of the Gospel in the Moslem suburbs, in the villages, and in the market towns. It is usual to get a good hearing though there are sometimes interruptions from the ahung, and many thus have the opportunity of hearing something of salvation through the Lord Jesus. But perhaps the more profitable way is by means of personal talks in the guest room, in the inn or home, in the mosque, and by the wayside. Two Moslems came one afternoon and spent over an hour with me speaking of Islam and of Christ, and as we talked about His second coming—in which Moslems also believe—the light seemed to dawn in the face of one as he said, "I see now the end is for Christ and not for Mohammed. He is coming back to inherit all things." On another occasion when I was staying in the inn at the Tibetan trading centre mentioned previously, a Moslem shopkeeper familiar with the Chinese Classics as well as the Arabic commentaries on the Koran, came several evenings to talk of the things of Christ.

c. Literature.

Mr. Harris has prepared tracts and posters in Chinese and in Arabic and these are given to many on our journeys to the
villages and are found on the walls of many a Moslem home. Some read the Chinese and not the Arabic, others the Arabic and not the Chinese, a few read both, but the majority are illiterate. We make it a practice to leave Gospels and other Scripture portions in mosques and in homes with those who can read.


"Master, . . . and have taken nothing"

In using the word failure care in definition is necessary and one dictionary gives the meaning as "to come short of objective". In our work among Moslems, while there has been faithfulness, there has been failure we have come short of our objective of leading Moslems to a personal acceptance of Christ. Dr. Zwemer has said that in Arabia there are more graves of missionaries than there are converts from Islam, and one might say the same of Moslem work in North West China.

a. The Fact of Failure.

There is an open door for the preaching of the Gospel, an enjoyment of friendship with the missionaries, gratitude for medical help, and a clearer understanding of the claims of Christ, but there is very little personal allegiance to Him. This is the experience both of the Christian and Missionary Alliance and of the China Inland Mission. There are said to be about one hundred Christian Moslems in other parts of China, including one bishop and several pastors and church leaders, but there is only a handful in the North West where I think it is true to say most work has been done. There is an old man who found Christ at the Borden Hospital, a young man who was won through one of our lady missionaries, another in Hochow, and perhaps one or two more and a few secret believers.

b. The Reason for Failure.

Why is the field so hard? Why are there so few converts? Partly because of the character of the Moslem produced by Islam and its light views of sin, but specially because of the law of apostacy in Islam whereby death is the penalty for becoming a Christian. The cost of confessing Christ deters some who have trusted Him in their hearts, and is responsible for the failure of some who once took this step.

A man in a Moslem village in Tsinghai found Christ as his Saviour and confessed himself a Christian publicly. He was driven away from his wife and children and away from the village, hounded to Sining, the provincial capital, and his life only spared at the intervention of some old ahungs who remembered what Mr. Ridley had done for wounded Moslems in the Rebellion some years before. He had to begin life anew in a Chinese village away from all his old companions and his home, his only
friends a few Chinese Christians. Several years later he was found dead on his knees in Christian prayer.


"Master, ... nevertheless at thy word I will let down the net."

a. Faith in the Word of the Cross.

The Koran denies the fact of the crucifixion but it cannot deny its power. The mystery of the Trinity, the Deity of Christ, the forgiveness of sins, are all revealed in the Cross to the heart of a contrite sinner. "If faithfully, fearlessly, sympathetically, we preach Christ crucified, He can make the stumbling-block of the cross a stepping-stone for Moslems into His kingdom."


The Holy Spirit enables the Christian Moslem to witness to the power of the Cross and the secret disciple to confess his Saviour. He is working in the hearts of those who are enquiring, of those who are opposing, of those who are reading of the Christ of God.

This is true in China as in other lands and as we face the difficulties of a Moslem field it is not only with the consciousness of faithfulness in the past and failure in the present, but with faith for the future.

Leonard Street.

"Jesus Christ Placarded"*

Paul was a Roman citizen, and his epistles testify by their very language that he lived in the atmosphere of Roman civilization. In his epistle to the Galatians he recalls the fact that proclamations and edicts were posted on the hoardings under the significant heading S.P.Q.R.—the Senate and the Roman people. "O senseless Galatians," he writes, "I who has bewitched you—you had Jesus Christ the crucified placarded before your very eyes."

If Paul had possessed a printing press, how he would have exulted in thus broadcasting his gospel! In our day missionaries are using eye-gate as never before. The newspaper, the billboard and the radio are declaring the message. Books and tracts are supremely needed, but reach only small circles and the cost of production and distribution is a considerable handicap. The world of Islam is polyglot, and year by year the preparation of literature for Moslems in some new language is required. Take India, for example, few authorities have known more of the situation as it exists than the Rev. A. C. Clayton, who has done

*Newsletter of A.C.L.S.M. April 1938.
so much for this aspect of national development. He says: "It is literally true to say that in Tamil, which has the largest Christian literature, a set of all the books available could be bought for less than five pounds; that in some of the other languages a sovereign, or even less, would purchase a complete set of all that is to be had; and that the price of one good typewriter would buy a set of all the Christian books in Hindi, Tamil, Telugu and Bengali put together."

Our present methods and outreach are inadequate. We must all learn from China, where Gospel posters, simple, beautiful, and artistic are being used widely to tell the old, old story. We must placard Jesus Christ so that he that runs may read, and the surging masses may catch at least a glimpse of His glory. This year two new striking posters have been provided for the Moslems of China in Arabic and Chinese script. Let us pray that this placarding of Christ may arrest attention, awaken desire and lead to conviction and conversion. Are we perchance "foolish Galatians" for not utilizing the poster and the radio more than we do?

We must not, however, merely learn to broadcast our message, but be sure that it is the right message. Paul did not preach Jesus, nor Jesus Christ; he preached Jesus Christ Crucified. It is so easy in dealing with Mohammedans to omit the essentially Christian message, and simply to glorify Jesus as a great Prophet. The Cross is the center—the pivot, the goal—of all true preaching; and unless we carry the heart of our message to the heart of the Moslem world, our preaching will be futile. An Afghan student in London, in a book called "Lights of Asia," has a paragraph on the Cross of Christ which is extremely significant. Even to this man who is not a Christian, the Cross is the heart of the Old and New Testament and the only hope of the world.

S. M. Zwemer.

Inquiry on the Evangelization of Moslems

Findings

1. Christian teaching does not mean the same to the Moslem that it does to the Christian.

The Moslem mind has been conditioned by definite teaching against a distorted conception of Christianity; so that some of the most essential elements of the Christian message mean to the Moslem things that are repulsive to him, and would be equally unacceptable to the Christian if he saw them in the same way. What is divine truth in the mind of the Christian worker, as it reaches the mind of the Moslem listener is a falsehood which he rightly rejects.
Illustrations. a. The Christian believes that Jesus is the Son of God, and this is frequently regarded as the crucial test of the acceptance of Christ. To the Christian this means something about Jesus. He is that kind of a being. His character, His power, His peerless teaching proclaim a being who in that peculiar sense "came forth from God". The Moslem thinks of none of these things. His mind turns to the question "Can God beget children." For him to say yes means degrading God. He insists that God is not carnal but spiritual and absolute.

II. In the thought of the Moslem a change of religion is primarily a change of group-connection and group loyalty.

"Every convert to Christianity is a dead loss to the community". "The Moslem community is a noble and sacred thing, a social-political-religious fellowship for which the believer is willing to give his life." "The greatest handicap against which the Christian missionary has to strive is the power of Moslem Solidarity." "There are thousands of men and women who believe in Christ and are trying to follow Him, but they cannot bring themselves to face the break with their own community."

The great fact pointed out in these statements is very evident. But is this unwillingness to break with their own community due only to lack of courage or conviction? Not always. Many cases have been reported of true believers in Christ who have refused to break with the Moslem community because they wish to live among their own people, to make Christ known to them!

But even where the deterrent is fear or unwillingness to take the consequences it is still true that this bond of Brotherhood is one of the strongest bulwarks of Islam; and so long as the Christian missionary undertaking appears to be a frontal attack against this great and (to the Moslem) precious fellowship, so long that powerful instrument will effectively oppose the progress of the Gospel.

"What methods or lines of approach offer hope of better success?" suggestions have been mainly along two lines.

The first is, "The way to overcome these hindrances is more devotion, more effort, more prayer, more faith; and above all, more love". Many and moving expressions of this conviction have come in, and point to the fact that we who would win others to Christ must look first of all to our own faithfulness and consistency as witnesses for Christ.

But other suggestions have come in along quite another line. "We must try to find a way around these obstacles", so that we
shall not be in the position of attacking Islam frontally, and at its strongest point. These suggestions involve very serious changes in our approach, and should be studied with particular care.

These suggestions are based upon the belief that it is possible and it is necessary to recast our message and approach to Moslems so that, without relaxing our effort as messengers of Christ, we may win them to Him without directly overcoming the special obstacles described. Our aim is one—to bring men into direct and personal relationship with Jesus Christ, as Teacher, Saviour and Lord. If this is accomplished, all else can be left to the guidance of the indwelling Christ, whose Spirit works such “diversity of manifestations”.

The following proposals are put forward for study, prayer and experiment, as possible ways to attain the goal.

I. To avoid the obstacle of the Moslem antagonism to the main Christian doctrine;

1. A sympathetic understanding of the mind and heart of Moslems is a prime necessity for anyone who would bring to them the message of Jesus Christ. Anyone who unthinkingly presents the Gospel only from the point of view of the Christian, without understanding what it will mean to the Moslem, becomes responsible for results which in many cases have proved to be absolutely the opposite of what was intended.

2. Our one effort must be to make Jesus Christ effectively known to the Moslem. Islam has already provided imperfect knowledge of Jesus, and a certain reverence for Him. But we must start with that very imperfect knowledge and proceed to enrich it from the Gospel story and from the experience of the Christian life, till they can see Him as He is. We must guard carefully against the premature introduction of thoughts which divert the attention of the inquirer from Christ Himself. His reverence will grow to adoration as he becomes acquainted with Christ and with His power in the life of those who surrender to Him.

3. In view of the almost certain misunderstandings resulting from the discussion of doctrines, doctrinal questions need to be handled with extreme care, remembering that Christ’s method left His own disciples to formulate the deepest truths for themselves under God’s guidance, and He Himself said “Upon this rock will I build my church”.

4. Get the inquirer to study the New Testament, and especially the Gospels, as the adequate and original source and
authority for the understanding of Jesus. Do not urge him to accept our interpretations.

II. To avoid the obstacles which result from the ancient jealousy between the Christian and the Moslem organizations;

5. Remembering that deep suspicion separates these two groups, we need to overcome that suspicion by a frankness and absolute honesty in which acts and words conform to what we profess to hold as our purpose. At all costs we must avoid anything which the inquirer or his neighbors may interpret as clandestine efforts to alienate him from his own people. In this matter the circulation of literature other than the Scriptures should be done with understanding watchfulness.

6. It is the conviction of a large number of workers among Moslems that the ultimate hope of bringing Christ to the Moslems is to be attained by the development of groups of followers of Jesus who are active in making Him known to others while remaining loyally a part of the social and political groups to which they belong in Islam. The ideal is that there should thus come into being a church whose only head is Christ, and which does not carry the stigma of being an alien institution, drawing men away from their natural social and political connections. In spite of the stupendous difficulties in the way of such an outcome, many workers are convinced that only as the spiritual significance of Christ is thus separated from external and unhappy connections in past and present can the way be opened for the power of Christ to do its work in the Moslem world.

7. To such followers of Jesus the term “secret believer” has been applied, sometimes with a degree of deprecation. To clarify our attitude towards such believers it might be stated that we lovingly encourage secret believers to go forward in the Christian life without publicly professing themselves as Christians in the sense of separation from the fellowship of their own people. But the purpose of such a course is to make possible a more effective witness, in life, in words, and in the reading of the Gospels, to the power of Christ in their own lives, among their own people. Experience has shown that unless such effective witness develops into a group of such believers, a solitary believer seldom survives. The essential function of the church can never be ignored. The aspiration here expressed is that the church of Christ might take root within the social-political body called Islam, and not as an alien body encroaching from without.
8. If such a line of effort is to be followed, certain very practical questions must be met. The first is that the name Christian in the Near East, has almost exclusively a racial, political and social group-connexion, and does not suggest either a new way of life nor a spiritual rebirth within. If a group of believers is to grow up as indigenous and not alien, they cannot take on themselves that particular name. Some other terminology must be developed.

9. Similarly, baptism is almost universally recognized as the sign of the definite transfer to a new group-connection, and is thus the inevitable signal for casting out the convert from the fellowship of his own people. It does not mean, to the Moslem, as it does to the Christian, repentance, a new birth, and total surrender to our Lord. There are some who believe that some spiritual equivalent of baptism, free from the false significance which has grown up in the thought of the Moslem, can and must be devised.

10. The Moslem community life includes such matters as marriage and divorce, inheritance, etc. Unless a convert is officially transferred to the Christian registry, he is confronted with serious problems in reconciling his new life with such non-Christian relationships. Faith and great patience, with God's guidance must solve these and many other problems of personal status.

11. But the greatest unsolved problem in this connection is that of providing spiritual fellowship and nurture for believers who thus remain a part of their Moslem social-political group. Without such fellowship and nurture the new believers seem doomed to lapse into the old way of life and thought. The hope of such a solution seems to lie along two lines. 1. That indigenous Christians develop such a loving and sympathetic relationship with their neighbors that such spiritual fellowship might grow up without raising the question of propaganda and the transfer of group-loyalties. 2. That young missionaries in the spirit of self-emptying which brought our Lord into this world might overcome the barrier between Christian foreigner and Moslem native by "growing up" among Moslem people. Remember the words of the almost-persuaded non-Christian to the missionary, "If I could feel that you love me as much as you care for my soul, it might have been different."

Near East Christian Council.

November 1938.
NEWS FROM THE FIELD
Sining, Tsinghai

I received the parcels of Turki literature from several sources. As I had no special outlet for them I waited on the Lord for the matter of their distribution. *

Then 'Peter' came on the scene. He is a bright Kashgari lad of about 18 years of age, who was baptised a few years ago in the Swedish Mission school at that place. He was compelled to serve in Ma Chung-ying’s army near Kashgar last year and early this year with a number of other Turki soldiers they came into this district. Since then they have been in the soldiery at one place and another in Tsinghai. Immediately he had opportunity he came in to call on us. I will never forget the look of surprise and joy when I took down my pile of your tracts. How he devoured page after page. I could tell he was an educated boy but of course his Chinese was just what he had picked up. He made a selection of the tracts, and the next Friday came and reported. Some had received and were reading them, two cursed him for distributing them and he had to stand a good deal of persecution the past few months and he has stood through it well. He is the only Christian in his brigade, all the others being Moslems or heathen. He comes usually on Fridays as he is allowed to go to the mosque. Instead of going there he comes here. I happened to also have a copy of Genesis and we studied that together. A story among yours that he had overlooked, he picked up a short while ago and said he remembered reading it in school. We have prayer together, he praying in Turki and I in very simple Chinese. Just before Ramazan he was feeling a little depressed. One of your tracts cheered him up greatly and we had prayer together and I explained to him the close of 1 Peter 2. While we had prayer the Lord gave him a brief vision of a white heart and he interpreted it that he was to keep pure through Ramazan. Food was only served in his company as for the fast but whenever he could come he took food and drank tea with me, to show that he was not fasting. Sometimes all are marched as a company into the mosque so he tells me he squats near the entrance and takes time to pray to the Lord Jesus. He helped to print some literature like yours on the press in Kashgar.

Other avenues have also opened. Some of the Ch’an T’eo or “turbaned” soap men have taken several copies and have of their number some who can read. Some from Salarland, four days journey to the Southeast of here, have been glad to receive

*A letter to a friend in the U.S.A.
copies. They are originally Samarkand and their talk has a high tonal ending on some words that 'Peter' does not have, but they can understand your tracts. On our last trip to the country I gave three to a Salar Ahong. Doubtless many could be distributed among these people. At present there is an influx of Salar Ahongs into the Sining mosques. One day a large group of 'Ha-Sa' Quazzak people came into the Suburb and I found they could also read them. A few days ago I passed two Turkestan members of a wool firm and was glad to have a few copies for them. In fact I always take a few now wherever I go as there is always some place for their use.

The most interesting case was a month ago when in our East Suburb I spied an Indian crossing the street to buy some Chinese dry noodles. I waited for him and he took me into a well appointed dispensary that I did not know existed. He is an Urdu doctor; has studied in India and Beirut and lived some years in Turkestan. He chose your tracts in preference to Arabic ones.

So I am glad to write that in spite of my 'little' faith, to begin with, your 'great' faith is being rewarded and the last packet of your tracts is just now being opened. At first I was doubtful that there would be much outlet here. We must all pray that God will richly use those distributed to the conversion of souls whether we hear about it or not.

*November 25th, 1938.*

George K. Harris

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**Kargil, Central Asia**

Mr. Berger's October letter from Kargil was of unusual interest and encouragement. I do not recollect reading of such a breaking through of the Spirit since 1902 when first it was my privilege to receive letters from C.A.M. Missionaries. It is significant that the enquirers first began to come to Mr. Berger on October 13th, the Day of Prayer on which we had invited C.A.M. friends to concentrate on prayer. Within the next three weeks no less than 31 Buddhists and Mohammedans had been emboldened to accept Christ as Saviour. Let us now remember the most vital work of spiritual after-care, for, in this movement, we see the beginnings of a Christian Church in Kargil as we have already had the joy of witnessing at Khapalu. Mr. Berger will tell his own story of this gracious visitation in the January issue of 'Dawn in Central Asia'.

*December 1938.*

Earnest E. Grimwood
London Meeting

A meeting of "Friends of Moslems in China" was called for and arranged by Miss Olive Botham on Friday Feb. 3rd at the China Inland Mission. There were seventeen present representing some retired workers of the C.I.M., some on the Home Staff, some from the field and a few interested friends.

The meeting was opened by prayer by Mr. Isaac Mason who has worked for so many years in China and has since passed away. Miss Botham then gave the introductory remarks about the need for such a meeting as this and then asked Mr. Mason to speak.

Mr. Mason spoke about the beginnings of the work among Moslems in China—how that there was little or no interest till Dr. Zwemer's first visit to China in 1917. After that Mr. Mason himself began to be interested and has collected some 300 or 400 works on Islam by Chinese Moslems, and has written or translated many Christian books and tracts in Chinese for the Moslems of China. After Dr. Zwemer's second visit to China a committee was formed which is still functioning. He mentioned the work of those who had done much for the cause of Moslems in China—namely Dr. King of the Borden Memorial Hospital in Lanchow and Mr. Mark Botham and others. He finished by saying that we now knew a great deal about the Moslems of China, but we still have the question of how to reach the ten Millions now in China.

Miss Botham then told about the work at the home end—how it had grown to some 51 members mostly scattered in different parts of the country, and with a group in Woking who meet together for prayer and give out tracts on fast days at the Mosque.

We then spent some time in prayer for the Moslems of China and for the workers amongst them. The meeting then closed after some time of discussion and we all felt a profitable time had been spent—those at home would pray more for the work on the field and those on the field (or shortly going back to the field) would be more interested in the home end and do their best to get helpful and interesting information for the prayers at home.

Mrs. W. A. Saunders.

The Secretary is now in Hankow and can be reached at 43 Tungting Road. He welcomes news from the field and asks to be used in all work of the Society. The Editor is expected back sometime this fall.
The Theological Approach.
Conference of Missionaries to Moslems.
New Delhi 6th and 7th December 1938.

By the Theological approach is meant the presentation to the Moslem of the actual teaching of the Church as unique in relation to the teaching of Islam. He emphasised the word "actual," i.e., not as applied to Christian lives.

We experience truth in our lives and may try to show it to others, thus setting up ourselves as object lessons. Jesus said, "He that hath seen me hath seen the Father." Therefore if the missionary set himself up as an example, he is really saying, "He that hath seen me, hath seen God." We cannot be an example but we can point to Jesus. We cannot through our lives prove John 3: 16. It is not a matter of being better than anyone else. The Pharisee was a better man than the Publican and thanked God for it. We and the Moslems are the same fellow-sinners needing salvation. We can preach that there is no other name under heaven by which we can be saved, but we cannot live it.

We may try to show the workability of Christianity by applying it to special conditions. Most applications are hazy, because they are not interpretations of the mind of Jesus Christ, but of the author of some book. That makes Christianity a philosophy.

Christianity deals with sin. We grapple with our sin in the presence of Christ. I cannot grapple with yours. We cannot grapple with the Moslem's. If we do, we do it from the outside, and prevent him from getting into the presence of God. We thus confuse ourselves with the Holy Spirit.

We say we must get round theological difficulties and simply give the Moslem the Gospel to read about Jesus Christ. That does not work. The teaching of the Church was not complete at the ascension of Christ. All the elements necessary were there, but they were not completely understood. Why have we more than the four Gospels? Why were they not sufficient? Why Pentecost? Therefore if we ask the Moslem to read the Gospels, we do not give him enough. The apostles did not realise the universality of the Gospel for a long time. We may be able to give the Gospels to an Australian Bushman and get him to a point of knowing Christ, but the Moslem already says he knows Jesus. He is very muddled but he has got a lot of knowledge.

The teaching of the Church is unique not only with regard to eschatology, the Virgin Birth, and doctrines in general, but
with regard to prayer and all things. Moslem prayer and Christian prayer are poles apart. If it is not the work of the Holy Spirit it is not unique. Prayer is a universal urge. Christian prayer must be unique. But we do not use it to prove anything, and we cannot show it off to anyone.

When presenting Christian truth in relation to Islam, we must be so clear as to what the Moslem means by using a certain word, that we must never be accused of presenting Christian truth in such a way that they think we mean the same. Con-traposition, not juxtaposition.

Do you want to make contacts? The Moslem’s desire for discussion gives an open door twenty-four hours in the day. It is the message of the Master that we have to give. We must give it no matter how the Moslem reacts. It may hurt me to see him suffer. But I cannot help that.

We must not fall into sentimentalism. Christianity demands the whole person, the head, the heart and the will. We must not touch just the Moslem’s heart. Christ must have his head as well, and his will.

JENS CHRISTENSEN.

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Book Review & Literature

**Dynamic Christianity and the World To-day.**

By S. M. Zwemer—published by Inter-Varsity Fellowship.

Reading this book with the background of Chinese Moslem life, one found a special challenge to prayer and personal work.

The two aspects mentioned in the introduction, “the power of the Gospel and its universality” specially need “elucidation and emphasis” as we look at the minority in the midst of idolatry who “trust solely in Unitarianism, which is intellectual Mono­theism” (p. 28).

All ‘Friends of Moslems’ should read and consider the chapters on “Absolute and Relative” “The Changeless Christ” and “The Unchanging Message.” Surely work among all the five peoples of China will be strengthened when “to us who work among Moslems . . . what might have been mere theological dogma . . . turns into a deep spiritual conviction, a logical necessity and a great passion. Face to face with those who deny our Saviour and practically deify Mohammed one is compelled to think in black and white.”

It is strengthening too to read of the “Impact of Christianity” in the whole world. If “the strength of that impact rests solely and wholly in the strength of Calvary”, if the “Stumbling
block" of the Cross can in other lands ' break down their (i.e.
Moslems) pride and self-righteousness' (page 93) then in China
too we may hope for greater things as we go on to preach the
Cross.

In the shorter second part of the book we read of "The
World to-day" in which the "Dynamic Christianity" of part 1
is preached.

China shares in the "Shrinkage of the Globe" through dis­
coversies, railways, motor roads, and radio; the postal service,
the daily press and the cinema.

The chapter on the "Solidarity of the Race" though written
primarily for the 'white man' is equally applicable to "Hui-hui"
and "Han-ren," and to us whom China is a second Motherland
and the pride of one or other of her five peoples has become ours.

One whole chapter discusses "le bloc inconvertisible" (the
Moslem world) but we cannot give space to the numerous
quotations we should like to make—read the whole for yourself.

And don't forget to read the last chapter! No amount of
study of Islamics, Moslem problems, or Arabic can take the place
of "Itinerant evangelism", of simply going and getting amongst
the people to whom we are sent.

Woodbrooke Tracts on Religion & Moral by Looty Levonian,
Tr. by Mo Ao, & C. J. Hsu.

Nos. 1—7, 1st Set, Nos. 8—14, 2nd Set.
1. "What is Religion?" Cat. No. 9157.1
2. "What is the Source of Power in Religion?", , , 9157.2
3. "Where is Authority in Religion?", , , 9157.3
4. "What is Faith in God?", , , 9157.4
5. "What is Sin?", , , 9157.5
6. "Character & Self-Control", , , 9157.6
7. "Religion and Morality", , , 9157.7
8. "The Origin of Religion", , , 9157.8
9. "Religion and Reason", , , 9157.9
10. "Religion & Science", , , 9157.10
11. "What is God?", , , 9157.11
13. "Religion and Social", , , 9157.13

Issued in two styles:—
(a) at .03 cents per copy. (b) at $1.20 per 100 copies.

These booklets were originally published in Arabic in Beirut,
for young Syrian Moslems. Whereas they are not especially
published in Chinese for Moslems, some may find them useful
for modern educated ones. They may be ordered direct from
the C.L.S. or through the R.T.S. Requests for free grants will
be favorably received by the C.L.S.
Literature for Moslems*

M22018 世人的光
243.5FMR38b. The Light of Men. by Miss Lilias Trotter;  
Trans by G. K. Harris.  
v. 20 pp. 5 x 3 3/4. Arabic footnotes. per copy 0.02  
Another of the chapters from the author's "The  
Sevenfold Secret" which has been so popular in  
Moslem lands.

M22019 親近的門
243.0FMR38c. The Door of Intimacy. by Miss Lilias Trotter.  
Trans. by G. K. Harris.  
v. 20 pp. 5 x 3 3/4. footnotes in Arabic, per copy 0.02  
The title of this further chapter from the  
"Sevenfold Secret" was difficult to translate.  
The door is that which leads to the "Open Secret."

M22208 基督再來
Christ's Return. by G. K. Harris.  
Poster. 31 ins x 21. per copy 0.10  
Printed in two colours the design is very attractive  
and clear. The message is based on the doctrine  
of the Messiah's Return, also found in Moslem  
teaching. The poster sets this forth in Chinese  
and Arabic.

M22209 基督再來
Christ's Return  Handbill of the above.  
15 ins. x 10 1/2. in two colours. per 100 1.20

M22239 一九三九年月份牌
Chinese-Arabic Calendar for 1939.  
by G. K. Harris.  
Edition A. printed on thin green paper  
per 100 .60cts.  
B. " " " white paper per copy 0.02

*Order from Religious Tract Society.
Mecca Library*

The following is a translation of a notice which appeared in the Meccan newspaper *Sautul-Hejaz*:

An appeal from the library of Al-Haram at Mecca to the authors of books, and proprietors of libraries throughout the World says that after the committee charged with the general library of the Holy Mosque had been completely formed the members held several meetings during which they discussed certain matters regarding the organization of the said library, and the question of furnishing it with an adequate number of books, and undertaking new repairs. The appeal is worded as follows:

"In view of the fact that the committee charged with the organization of the library of Al-Haram at Mecca proposes to make new improvements to the said library, the committee requests the authors of books and the proprietors of libraries throughout the world to hasten to assist the said library by supplying any number of books as a present to the library, which is to be a unique collection where all Muslims of various nationalities may find what they want in the shade of the Kaaba and the centre of Islam."


Plight of Moslem Papers†

You have rightly said the newspapers are the blood veins of national life, and Muslim community has a very poor account to render of its national vitality. But allow me to make a few remarks in this connection about the so-called 'blood vein' of our national life. It is a pity that the Muslims in India have hitherto not shown a keen interest in their Press. Consequently the circulation of our papers is very limited, even disgracefully limited in some cases.

Naturally enough the masses never encourage the circulation of the papers. Most of the Muslim papers are published in Hindustani in India. A casual glance at a week's papers will convince you that besides the news reported by Reauter, B.O.W., A. P. I. and few other local agencies very little is contributed by the editorial staff towards the social, cultural and political uplift of the community.

It is the duty of the Press to discuss all the problems of the community and to suggest ways and means to solve these

†From *The Light* Aug. 1, 1938 p. 5.
problems. Like the *Light* every Muslim paper should fearlessly point out the weaknesses of the community and should disseminate in masses the right views about the *pardah*, abolition of sects amongst the Muslims, education and rights of women, and about various other religious and political questions.

Muhammad Bagir Malik.

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**For Prayer and Praise**

Let us give thanks for the contribution of those who gave so much to the founding of this Society.

Let us give thanks for the splendid witnessing with the Turki tracts in Tsinghai (page 56).

Let us pray for the faithful work of those who are continuing to give the Christian message to the Moslems in China.

Let us ask God's guidance for all the secret Moslem believers.

Let us pray for the Secretary as he returns to his work in Hankow and for the Editor as she prepares to return.

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**New Members**


Tunbridge Wells, Kent.

Wellingborough, Northants.

Dunstable, Beds.


Tunbridge Wells, Kent.

Hindenburgste 2A, Germany.

Midlothian, Scotland.

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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 U.S. $1.00 (4 shillings) a year or U.S. $10.00 (£2) for Life Membership. Remittance should be sent to the Treasurer of the Society 43 Tungting Road, Hankow, China. In England send to Miss Olive Botham, 29 Woodberry Crescent, London, N. 10.

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Edited and published by Mrs. C. L. Pickens, Jr. % 281 Fourth Avenue, New York City, U.S.A.