FRIENDS
OF
MOSLEMS
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Announcement

The Editor regrets that it was found to be impossible to issue Number 4 of this paper last October. The present issue is a double number, which it is hoped to circulate to all members and friends in due course.

With the Moros of the Philippines

After months of expectation, when the thought of immediate return to China gave place to uncertainty, the opportunity offered to go to the Philippines to help carry the Christian message to the Mohammedans. With the understanding that such a shift in plans is only an emergency measure, I offered to come.

Here in the Philippine Islands there are some 500,000 Moros (Spanish word for Mohammedans) under the American flag. The Protestant Episcopal Church has been here from the beginning of the century with the object of working with the Moros in Mindanao. Splendid work has been done, especially through the pioneering of Miss J. C. Bartter, so that today a number of the former Moro girls are fine Christians. With the center of the work in the city of Zamboanga, Mindanao, girls from Basilian and the Sulu Archipelago have passed through the school and caught the Christian spirit.

Heretofore little work has been done in the barrios of Moro-communities along the coast line of the Zamboanga peninsula except in Cawa Cawa, where the Moro Settlement School and Brent Hospital are located. This is also true of the Island of Basilian, across the Straits of the same name. Bishop Mosher asked that I might come down here for a year and study the situation and find out what further work could be done by our Church among these Moros.

There are two other Missions working in this immediate area; the Roman Catholic Church, which has made little progress because of the early conflict between the Spaniards and the Moros; and the Christian and Missionary Alliance, who have been here about twenty-five years and done some work with them.

The Moros in the Philippines are divided into seven groups. The leading group, and the one which still retains a sultan, is the Joloano, which is the Spanish name for the Taosugs. Their capital is Jolo, on the island of Sulu in the center of the archipelago by the same name. Until the coming of the steamboat:
the Spaniards found these people more than a match for them. Although the Spaniards held the Philippines for nearly four hundred years, more than three and a half centuries of that time they did not conquer the Moros. It was not until fifteen years after America, with all the advantages of modern war equipment, unlimited modern war equipment and supplies, was able to bring peace to this Moroland. The Taosugs, from their ideally situated harbor at Jolo, were able to harass the entire shipping of the American, British, Spanish and Dutch nations for the time they were in these parts until 1876, when the Spanish took the city. The Taosugs are the ruling Moros of the Sulu group, whose ruling house goes back to the founder of Islam in the islands in 1380. This house at one time controlled not only the Sulu Archipelago but portions of Borneo and part of the Island of Mindanao.

Living with the Taosugs on the islands, but more of a seafaring group, who live in boats or in houses over the water, are the Samal Mors. They are found not only on the shores of the islands but also along the coast of the Zamboanga Peninsula. They can even be found living along the Borneo coast and some are in the Celebes. There are really two groups of Samals; the Samals proper who live in houses over the water and are more strict Mohammedans, and the Bajaos who are more sea gypsies and only Moros in name. The language of each distinct group of Moros is different, although the Taosug dialect is more common and understood by groups that do not speak it.

The third group is found in the uplands of North Central Mindanao around Lake Lanao and are classified as the Lanao Moro. These are a mixture of the Malayan with the native races. The Spaniards were never able to conquer them. The Americans found them among the fiercest of all the fighters. Until the Moros were finally disarmed in 1916 the Americans were not safe except in well guarded districts. Today the United Evangelical Church of the Philippines is doing fine work with these people. Dr. F. Laubeck has done pioneer work in teaching these people to read.

Just South of this district is a very fertile valley called the Rio Grande. Here the brave Spaniard, Barbosa, made the first attempt to deal with the Moros and was cut down with thirty-five of his men in 1523. The Magindanao Moros, who occupy this area, are less the Malayan type, with the native strain predominating in the lower classes. These people are especially adapted in the art of metal work. Their contribution to the Moro wars against Spain and the West was the landahan or small brass cannon, which was found on every Moro pirate ship,
and which defended his *cotta* or fort from the white man. The Alliance Mission has a worker here who spent a short period of service in Persia.

Also on the Island of Mindanao, but at the most Southern part near the Sarangand Bay and extending up the coast near to Davao, are the Sanggil Moros. They have not figured very strongly in the conflicts with the West and are less Moro than the other groups, with the pre-Islamic culture still predominating. Their ancestors came over from the Celebes.

Occupying the Island of Basilian are a group of Moros known as the Yarkans. Pagan rites still survive in their life. They are easily distinguishable from the other Moros by the peculiar trousers they wear. These are long and the lower part very tight fitting, like riding breeches. They are mainly agriculturists and are of a peaceful nature.

The last group is small in number, living on the Islands of Palawan, and known by that name. They occupy only the extreme southwest portion of that archipelago. They are a mixture of the Taosugs, Samals and the Tagbanuas of the islands.

Three-fourths of the Moros in the islands are in the Taosug, Samal, Lanao and Migindanao groups. The remaining fourth is made up of the Yarkans, Sanggil and Palawan groups, the first the greater of these.

Each group speaks a distinct dialect. All use the Arabic script, though there is very little writing as far as we know. There have been attempts by missionaries especially to make an English phonetic for them. The government schools teach only the English language. Only a small proportion of the Moros attend school. The government has a system, called pensionardo, by which Moros (and it applies to other non-Christians as well) will be paid a certain amount to continue their studies at a normal or other higher school of learning, that they might become teachers among their own people.

With what little observation I have been able to give in Zamboanga and Jolo I would say that there are great possibilities before us. The results that have been reached in Java among similar Mohammedans should be duplicated here, provided we have the patience and understanding which should go with the Grace of God.

*Zamboanga, P.I.*

*December 7th, 1938.*
From Jerusalem 1928 To Madras 1938 And
Back To The Bible*

It is a long way from Jerusalem to Madras in more than the geographical sense. The task assigned Prof. Hendrik Kraemer, of the University of Leiden, by the International Missionary Council was to write a volume that would "state the fundamental position of the Christian Church as a witness-bearing body in the modern world, relating this to different conflicting views of the attitude to be taken by Christians towards other faiths and dealing in detail with the evangelistic approach to the great non-Christian faiths." It was an impossible assignment for one man. But Dr. Kraemer has accomplished the impossible, and if his message is read and acted on the book will mark an epoch in Protestant Missions. For this book might well usher in (to use the language of Dr. John R. Mott) "a creative hour" for the missionary enterprise. Theologically, it is at the antipodes of Re-thinking Missions and the lesser books that did homage to its conclusions. Dr. Kraemer has a Calvinistic background and has gone to school in dialectic theology with Barth and Brunner. His experience as a missionary in the Dutch East Indies gives him first-hand knowledge of Buddhism, Islam and Animism. I first met him in Cairo, when he was studying at the Azbar University, then in Java during our conferences in 1922, and no delegate to the Jerusalem Conference can forget his presence there. For weary days we had been reading papers and hearing discussions on "the spiritual values of the non-Christian religions." Dr. Kraemer "spilled the beans" in a five-minute speech at the Conference, in which he asked, "What were the value of these values" and compared them to the German paper mark after the World War. He believes that the non-Christian religions are spiritually bankrupt before the gold standard of the Gospel and in the light of Calvary. But let us introduce the book. It has ten weighty chapters. The first tells of a world in transition with its loud call to fundamental reorientation. We face a crisis in the East, in the West and in the Church itself. The second chapter asks. Whither Missions? and here in thirty pages is caustic but yet constructive criticism of the cheap "activistic, optimistic idealism" of those who speak of "Christianizing the political and social order" and "making the non-Christian religions allies in this glorious crusade." The only missionary motive that is not "smitten to pieces under the hammer of the times" is the old apostolic obligation (page 59).

"Recommending Christianity as the bringer of enlightenment and freedom, as a capital, national and social tonic to make powerful nations, as the infallible guide to progress has come to nothing." (The italics are mine.)

In a chapter on Faith and Ethics we learn that we must go back to the Bible and not to any evolutionary philosophy for mission theory and practice. The heart of the Christian Message, without which it is lifeless, includes three great facts: the Incarnation, the Atonement and Justification by faith. It is an entirely new way of life which has nothing in common with that of other faiths. The same unique distinction applies to Christian ethics because only Christ reveals sin and holiness, and conquers sin (pages 73-85).

Chapter IV is a complete answer, a devastating reply, to those who tell us that Christ came to fulfill Hinduism or that Confucianism is the Old Testament of the new Chinese Church. Here the author seems to agree with Barth "in his thunderstroke sentence" that there is no point of contact between Christianity and the pseudoreligions (page 131). Some would strongly dissent. Even Calvin lays strong emphasis on the beneficent effects of a general revelation and common grace (Institutes, Volume I, Chapter III). Dialectic theologians, and in this chapter Kraemer, love to speak of *totaliter alter*.

Chapters V, VI and VII cover familiar ground in describing the chief non-Christian systems, including the modern phases and movements in these religions. But the discussion is far from commonplace. In the words of Archbishop Temple, all these chapters are "the product of knowledge, experience and vision... and will likely remain for many years to come the classical treatment of the theme."

The last three chapters deal with the Missionary Approach in the present confused and confusing situation across the whole world. The non-Christian world is at our doors and in our doors and in our universities, not to speak of some of our pulpits. Hindu philosophy has penetrated America by the back door of many new cults. The totalitarianism of Islam has become familiar by its European Fascist imitators. When the foundations everywhere are being destroyed, what can the righteous do? Only build again and more surely on the Rock of Ages.

The missionary approach, according to Kraemer, is not at all "by sharing religious experience." We call men to repent. "Evangelization, proselytism, and conversion then belong to the core of the missionary enterprise" (pages 283-290). When we reject "the validity of its apostolic and prophetic inspiration we
have, fundamentally speaking, nothing else than the suicide of missions, though in practice they may continue for a certain period of time and even accomplish much work of noble quality" (page 299). Will all the delegates to Madras say Amen to this chapter?

Regarding Islam, there are two paragraphs which are supremely important to the Presbyterian and Reformed Churches in their missions to Moslems: "The prime condition of the approach to Islam is faith, hope, love and endurance that never wear out, and of which love is 'the greatest of all' (I Cor. 13). By its stubborn rigidity and pride, implied in its being the deification of group solidarity, Islam is a trying religion to converse with. The missionary, however, who has fallen a victim to the attitude of fear or disgust or hatred of Islam, does better to go immediately home and never come back. Nobody has a right to throw a stone at him, but it is certain that he can only do harm. Only if faith, hope, love and endurance, however much tempted, ever and again break through triumphantly, will he perform his missionary obligation well. As this is the prime condition of all missionary approach to Islam, there follows from it the conclusion that the Christian Church must stand behind her ambassadors in this difficult field with prayer and loving remembrance to a degree quite different from what is practised now.

"Another important conclusion in relation to the approach which can be drawn from the general Moslem background is that the entrance to this impregnable religious citadel cannot be opened by presenting Christianity to the Moslem mind as the enrichment of its half-truths as to its belief in God, its veneration for Jesus, its logos speculation, its conception of fraternity, etc., or developing into full growth what is to be found, for instance, in the Quran about the Holy Spirit (Ruh) and the need for an intercessor. As the axis of Islam is wholly turning on the idea of group solidarity under the ægis of Allah and the Apostle, all the elements in the Quran or in the creedal evolution of Islam that have some connection with Christianity (and there are many, because Islam is, culturally speaking, the continuation of the Hellenistic-Christian civilization of the Near and Middle East) have a wholly different character and tendency. Hence this fragmentary method leads to nothing, for these elements are not half-truths in relation to Christianity; they simply belong to another plane of religious apprehension. The one thing that every missionary and Christian who preaches the Gospel in the 'house of Islam' has to do with unwearying perseverance in regard to these elements borrowed from historical
Christianity is to explain patiently what, according to Biblical realism, these elements really mean, wait for the results. Generally speaking, the Moslem, however touchy he may be in religious matters, will listen attentively to a positive and restrained religious witness." And in these paragraphs you also have a sample of the kind of thinking that has gone into this book, and must be used in reading it.

Princeton, N. J.

Samuel M. Zwemer

The Near East Moslem looks at the Far East

Al-Difa*, May 24, 1938. *Islam in Japan: ... Some observers have suggested that Islam is a decaying faith, so unprogressive that it is doomed to founder in face of the necessities of modern existence, so reactionary that no man with a cosmopolitan outlook can support it. Such armchair examination is unavailing. It is contradicted by facts. Every year Islamic communities, almost throughout the world, gain fresh strength. Nor are the counsels of Islamic states less sought than formerly by the so-called Powers of the world. Turkey was once called a sick man. No responsible statesman has ever acted as if Islam is sick.

It is not always realised that the Japanese have a high opinion of Islam. Yet some thirty years ago, when there was talk of Japan’s adopting one of the religions which are known to both East and West, a commission appointed to investigate the subject recommended that Islam was best suited to Japan’s needs. Effect was not given to the Commission’s recommendations however, because it was considered that the actual followers of Muhammad were too backward, and that Japan could not fitly pursue the lead of retrogressive peoples. This Commission’s report has nevertheless not been forgotten in Japan, and the new Tokyo Mosque may serve as a reminder of it.

It should not be thought however that this mosque is due to the incentive of the Japanese government. Far from it. It owes its inspiration to no official sources. It derives entirely from the local Muslim community in Japan.

Al-Difa*, May 17: *The Chinese Moslems* (from the official report of the Chinese Islamic brotherhood):

Islam entered China during the reign of the Third Caliph. Canton was the first town to have a mosque erected. Islam entered by two ways, by sea, where the Arabs crossed and settled

*Moslem paper published in the Near East.
down for trade, and by land, where the Persian Moslems crossed Central Asia and entered Chinese Turkestan and the North West provinces, and the North West has most Islamic civilisation. There is a certain difference in language between the Moslems of Arab origin and those of the North, e.g. God's name in the South is "Allah" but in the North a Persian word for God.

When the republic was founded the constitution acknowledged the rights of the Moslems and full equality for all Chinese subjects in all things. So the Moslems stood together with their fellow-countrymen, specially these last years, when the Moslems followed the trend of modern times and fought for progress and had great success in many ways.

They have several educational institutions, in which Chinese is taught besides other subjects; national character and strong spirit are imbued into the students. Also Arabic is taught being the language of the Quran.

The Chinese Moslems have had very little to do with their brethren in the faith of other lands; for long periods there was a deep gulf between them. But after their recent awakening they have noticed this and hastened to send delegations to Egypt. And that made the late King Fuad send a deputation to China in order to look into the conditions of the Moslems, and he also presented a number of valuable Arabic books as the nucleus of the library in Peking which bears the King's name.

Some Ulama in China attempted long ago to translate the Quran into their own language, but they had no success. Also other non-Moslem Chinese attempted, but their translations contain wrong and perverted expressions. At the awakening certain Islamic groups encouraged this undertaking and contributed to it. A certain well known sheik was charged with the task, and 6 years ago he completed the translation. He has also translated an Arabic dictionary into Chinese.

Chinese Moslems also began to bring all the Moslems together in one group standing together as other denominations, and a movement was started among the Islamic youth. The Moslems gained a high position among the other denominations, which made the government thank them and be interested in their affairs.

Many prominent people in China are Moslems, also of the generals of the army. Now on the attack of the foreigners China has determined to present the strongest possible opposition. There are more than 50 million Moslems in China, all ready to support their country; they have an Islamic army of 100,000 soldiers. And when the war is finished the Chinese Moslems
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expect that China will make great progress in all directions. They will work for a strong connection between themselves and the Islamic world by asking their government to start embassies and consulates and the interchange of deputations and delegations.

Al-Difa', June 1 (from an American article of the United Press)

"The Japanese have begun to announce that the Moslems want to make a revolution so as to cut the connection between the Chinese whom they hate and the Bolsheviks whom they fear. In two Western provinces there are about 10 million Moslems. Last century they rose against the Chinese government many times and fought for 8 years, during which time 14 million people were killed. They form about a third of the population in those two provinces, but in spite of that they demand to have the authority in their hands and that the Chinese majority should submit to them.

Less than a year ago I was there and found the non-Bolshevik Moslem division serving in the red army. China was provided with much of her military equipment from the Soviet through those Moslems in order to keep them on her side. Or in other words China has given the Moslems what Japan promises them.

Translated by friends in the Near East.

Bible in Moslem Lands.

In 1815 the C.M.S. founded a printing press in Malta because the Moslem lands of the Mediterranean were closed to the Gospel. Portions of Scripture and other Christian literature were circulated in all the territories from the Bosphorus to the Atlantic before missionaries were allowed to enter these lands. Doors opened slowly.

What Aspect of Christianity Would You Choose as Introductory to the Dervish Mind?

"They (the Muslim theologians) proved . . . that the finite, the limited, the conditioned can never deal with the infinite, the unconditioned; can really know nothing about it. They cut away the possibility of dealing with religion by means of reason; but then they did not do as our generation tends to do, fall back from this position into one absolutely agnostic with regard to religion. They did not say, 'So it follows that you do not and cannot know
anything about religion.' They fell back partly upon tradition, but still more upon the third basis, the Inner Light. Their minds were so constructed that they could not stop at the point of ignorance. They could not say, 'Reason can only prove negatives and therefore we can know nothing.' They used reason to cut away the possibility of philosophizing about the world and about life, and then, having driven philosophizing about the world and about life, and then, having driven philosophy off the field . . . they fell back upon what their fathers had told them and upon what came to them in their own religious experience. That last, then, has come to be really the ultimate, the final basis for all thoughtful religion in Islam. With us what is called the Inner Light has appeared here and there, at one time and another; but it has never, for the general body of Christendom, been the dominant element in the basis of the faith. In Islam that position has been reached.'

We must never forget the well-known capacity of the Oriental to preserve the different phases of his life and thought in watertight compartments. His philosophy is weak and he has no desire or urge to unify. The holy man who rigidly observes the duties of prayer, fasting, etc. may be very impure in his private life. Neither he nor his friends see any inconsistency in such dualism. Similarly an educated effendi with one half of his mind can honestly believe himself to be an atheist, he can read and quote Western anti-religious statements, while yet he will be the most credulous of men, cling to old superstitions and seek out the Mystic Way in the hope that it will lead him to the Unknown.

Some people may reply to these suggestions, that the above-described dualism is caused by insufficient education. Many so-called educated "Orientals" are, in reality, semi-educated according to the highest standards. Given an increasing degree of education such dualism will gradually disappear. To a certain extent this is true but, possibly not wholly true. The Muslim of the Near East not only fails to be surprised at the supernatural but he expects its occasional "breaking through" into prosaic everyday life.

These introductory remarks may remind us that Religion, per se, is a perfectly natural subject of conversation to most Muslims and one needs no excuse to talk about God. It is much more difficult to introduce Christianity. In a printed list of suggestions I find: "In Him we live," "The Great Name," "Christ the Way," "The Indwelling Christ." I should like to add the following suggestions. A useful reminder is that, though on the face of it Sufism would appear to prepare a man for Christian thought, in actuality it does not seem necessarily to do
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so. Probably, when one is granted the blessing of contact with a man who is at the stage of turning to an order for spiritual help which he feels he lacks, one finds the soul most open to access. But we all know the Dervish, advanced along "the way" who, almost like a machine, will give a long harangue on mystic stages, signs and teaching. We learn a good deal about the various orders but we get very little chance to talk about Christ. However, there are exceptions, and it is with the exceptions that we are here concerned.

I. The Appeal of the Eternal.

The spiritually minded Mystic seems to have an unusually strong consciousness of the temporality of the world. A Dervish Sheikh of some eminence gave this consciousness and its resultant lack of satisfaction, as the reason for his joining an order as a boy. "How can I lay hold on the eternal on that which, alone, has value?" Following on from this, it may be that a carefully worked-out presentation of Christianity as possessing eternal values, would make a strong appeal.

II. The Appeal of the Conception of God as Light.

The Muslim loves to think of God in terms of Light. He often instinctively draws his illustrations from the world of Light. An enquirer who was a Sufi Sheikh, trying to explain what he understood by the Death of Christ, looked round the room in search of something which would serve to translate his thought. His eyes fell on the electric light globe. Pointing to it he said: "If you break the bulb and the light goes out, the electricity is still there. You are not out of touch with the generating station. Even so, as I understand it, at Christ's Death His body died but His spirit was still one with God." An illiterate Muslim enquirer in order to emphasize his claim that the power of Christ was slowly growing in his soul, leaned forward and slowly turned up the wick of an oil lamp so increasing the volume of light in the room. One of the spiritual gifts most coveted is inward light, that intuitive understanding of spiritual mysteries which we have already mentioned. Some Dervishes fast rigidly in order to gain spiritual insight.

"Mysticism in its meaning for the Muslim is the knowledge of religious things that come directly, immediately, to the individual soul, apart from any tradition, apart from any reasoning. It comes, they say themselves, as the light comes. It falls upon the surface of the soul as the rays of the sun fall upon a wall, and there it is received." (Macdonald—Aspects of Islam.)
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We might be able to lay greater and more skilful stress on a conception of Christ's Life and Death as being the means by which we reach a deeper understanding of the nature of God. Except in rare cases the conception of Christ's sacrificial Death as the means of cleansing from sin, as deliverance from the power of sin, does not constitute a good introductory aspect of Christianity. The consciousness of sin is too weak. But the desire for "gnosis" does exist, the desire for Light is strong and a carefully thought-out presentation of Christ as the Light of the World, His Life as the Light of men, might draw many Muslim mystics unto Him.

III. The Appeal of Tauhid.

The mystically-minded Muslim, like men of all shades of thought of the entire Semitic race, passionately upholds the Unity of God; we cannot ignore this characteristic in the Dervish any more than in the most orthodox Sheikh. Under this heading we might include the longing after union of the soul with God. A Dervish will often describe the mournful haunting sound of the reed-pipe in some such words as these: "The reed mourns for its lost place by the river. Even so, the soul yearns for union with God." It is true that the extreme exponents of mysticism are deeply dyed with Pantheism, but they will answer to the cry "There is no God but God" along with the rest. A Turkish mystic (a Christian enquirer) on being asked what had most appealed to him in Christ, replied with two or three points, one of which was His teaching on the union of the believer with God in Christ. His sense of Tauhid was satisfied. He quoted verses out of Christ's Prayer, St. John 17, which had specially appealed to his soul. Another Muslim Dervish enquirer on reading the same chapter for the first time, came to verse 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us". He paused and then read it a second time, tracing the words with his finger and joyfully repeating over and over again: "That is Tauhid. That is true Tauhid."

We cannot study too deeply the method of our presentation of the relationship of Christ to God and the relationship of the Christian to God through Christ.

Many of us need more Tauhid both in our own minds and in our presentation of the Trinity and of the mystery of the Church. May we, therefore, suggest the Christian perfection of Tauhid as our last suggestion for an Introductory Aspect of Christianity; Christ as One with God; Man as One with God in Christ; the one-ness of the Church.
“It is only by the revelation of the Fact of Christ, with all it means, that these seekers after God can be drawn from their mists into the sunlight. And it is only those who have come to the absolute simplicity of the experience ‘to me to live is Christ’ who are likely to have the message that they need. ‘Ye in me and I in you’—Christ for us before God, Christ in us before men: that is the true mysticism which will banish the false. The call is that a band of brothers of this Christian Mystic type should take them to heart, studying them, writing for them, praying for them, and if God bids, living alongside them, lashing themselves to them heart to heart, in all that it must cost to win them and train them.”

The Seven-Fold Challenge of the Moslem World.*

The Rev. S. M. Zwemer, at the Annual Meeting of the Fellowship of Faith at “Slavanka”, Bournemouth, England, gave a telling address on the claims of the Mohammedan world on Christians and the challenge it presents to us.

(1) First there is the historical challenge—How does Christ view these vast areas, to-day under the power of Islam, which were once Christian countries? Egypt, Ethiopia, North Africa belong to Christ. It is for us to win them back to Him.

(2) In many Moslem lands there is still the challenge of the closed door. Christ says: “Knock and it shall be opened unto you.” We see him standing knocking at closed doors. The closed door appeals to the lover and to the officer of justice. Both grace and authority demand that the closed door should be entered in the name of the Lord.

(3) Then another challenge reaches us through Islam’s treatment of its women and children. No other religion has dealt with them so harshly and so unjustly. There must be 140,000,000 women and children in Moslem lands; only the Gospel of our Lord and Saviour Jesus Christ can give them full release from their bondage and their sorrows.

(4) The similarities between Islam and Christianity also present a challenge. Moslems believe in One God, in the sinlessness of Christ, in prayer, in final judgment and in the condemnation of idolatry. There are no idols and images in the mosque. If the Bible took the place of the Koran and Christ that of Mohammed every mosque might be used as a Christian Church. But the one thing lacking in Islam is the Cross of our

*Occasional letter of Fellowship of Faith for Moslems.
Lord Jesus Christ and His atoning sacrifice for sin. We must preach Christ and Him crucified to the Moslems, the One who can save to the uttermost all who come unto God by Him.

(5) There is the challenge of a new day in Arabia, Iran, Egypt and Turkey. Wonderful openings are being accorded to Christian missionaries in these lands. In Arabia medical missionaries have been invited to positions of trust by Ibu Saud. "The Kings of Arabia shall bring gifts." The printed page is doing marvels in Persia. In inns and on gateways one may even see Christian picture posters.

(6) The fact that collapse is surely coming in Islam presents another challenge. What is to take its place? We must be ready to buy up the opportunity. The pessimist facing an opportunity sees a difficulty, but the optimist facing a difficulty sees an opportunity.

(7) The best and greatest challenge of all to go forward to win the Moslems is that Christ Himself is with us in this work. "Go ye into all the world and preach the Gospel to every creature." "Lo, I am with you alway." "All power is given unto Me in heaven and in earth." If He is with us and for us, then who can be against us? As we go forward we shall prove "the greatness of His power to usward who believe."

The Koran Versus the Bible

The Koran, the Bible of the Arabs, and indeed of all Moslems, is perhaps treated with greater respect by a greater number of people than any other book in the world. It is never carried below the waist. It is never placed under any other book. It usually occupies the place of honour on a shelf, reverently wrapped in a cloth. It is indeed the very "Word of God." Every jot and tittle is inspired.

To us, in any English translation, it sounds wearisome. There seems so little connection between one part and another. Its endless repetitions are tiresome and its pious platitudes, generally such obvious platitudes, irritate rather than edify. But, let us never forget, it is to the Arab the Book of Books. Its harmonious cadences, to which the Arabic language so readily lends itself, are the sweetest music the earth affords. He never tires of quoting it with the most perfect inflection. He loves it as much as we love our Bible.

In brief, what is the great theme of the Koran? Surely—the Unity of God. The creed of the Moslem sums this up in its
famous phraseology, "There is no god but Allah and Mohammed is the Apostle of Allah." The Arab is an incorrigible monotheist and the Koran is ever thundering against those, such as the Christians, who join partners to Allah. One is reminded at once of their creed, "Hear, O Israel, the Lord, thy God is one Lord."

Here is where the New Testament immediately comes into conflict with the Koran. Both the Arab and the Jew reject the claims of Christ to deity. "Verily, he is only a man" cries the Koran. And indeed was it not principally the claims of Christ to be God, that drove the Jews to persecute Him and eventually to crucify Him. "For a good work we stone Thee not, but because that Thou, being a man, makest Thyself God." "Thou art not fifty years old and hast Thou seen Abraham "Verily, verily, I say unto thee, before Abraham was, I am." Then took they up stones to cast at him." "We have a law, and by our law, He ought to die, because He made Himself to be the Son of God." This is the attitude of the Jews and the Arab would echo it.

The Arab willingly honours Christ and the Koran greatly honours Him. He is the "Word of God and the Spirit from Him". He was the Sinless Prophet. He was a great physician and a great teacher. But further than this the Koran will not go and the Arab will not go. It was this belief on the part of the Prophet Mohammed, that made him perhaps deny the crucifixion. Allah would certainly not have allowed a part of Himself to suffer the ignominious death of the common criminal, and so the Koran expressly states "They did not crucify Him, neither did they kill Him."

And so the missionary today must work unceasingly to reveal Christ to the Arab as the New Testament portrays Him—a picture of which the Arab without the New Testament must ever remain ignorant. The Arabs, at least the majority of Arabs, still hold to the old argument, that Christians have altered the New Testament to conform to the doctrine of the deity of Christ. To meet this old argument, which of course cannot really stand against the innumerable proofs of the authenticity of the New Testament, the latter is itself far and away the best defence and offence. The missionary strives to bring the New Testament to the Arab and let the Book speak for itself. He reads the story of the raising of Lazarus with its overwhelming challenge, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live". Who was the man that dared to utter such words on his own authority. And the other great utterances as they come welling up from the depths of the Master's being, "I am the Light of the world. He that followeth
Me, shall not walk in darkness but shall have the light of life. May not the missionary, in faith, look forward to the day when the Arab, like the centurion, shall say "Truly this was the Son of God".

Yes. The Bible is still the answer to the Master's own great question. "Whom do men say that I, the Son of Man, am?" Let us pray that the Bible may soon become the One Book of Arabia.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

C. S. G. Mylrea

NEWS FROM THE FIELD

Sining, Tsinghai

I would like to tell before closing of another Tent Mission which we were able to hold in a village about thirteen miles to the north of Sining. The name of the village is Heo-tsi-ho, and in this place we have a small Chapel. The tent was pitched within a stones throw of the Outstation grounds and in quite a nice quiet part of the village. It was just before the time of harvest, and the people were more or less not busy. Twice a day we held meetings and the attendances were again quite good. The Gospel was preached in all its simplicity and the people gave wonderful attention. There were several who seemed specially interested, but none actually took the step. One man specially I pled with, was a Moslem and he seemed to be really touched. He told me of the methods of their mullahs concerning any who would give up their Moslem beliefs, and it made me shudder. Truly it is not easy for a Moslem to turn Christian, but we also know that "with God nothing shall be impossible".

D. Learner

October 7, 1938

Madras Conference News.

At least one convert from Islam attended the Conference at Tambaram in December, 1938. Miss Fatema Beha-ed-Dine, now the principal of the Iranian Church School at Teheran.
NEW BOOKS

School of Islamics.

The Henry Martyn School of Islamics, in India, was removed in April, 1938 from Lahore, where it had been for eight years, to the new headquarters at Landour, due to financial reasons.

Passing of a warrior.

We are sorry to report the passing away of Mr. Sa Tien-chung (沙天中), a native of Honan and convert from Islam, who died in Kuyuan, Kansu (甘肅固原) on the 31st March, 1938 of appendicitis on his way to the Northwest on an evangelistic tour.

New Books

The Solitary Throne. By S. M. Zwemer. Pickering and Inglis.

"These five addresses were delivered by Dr. Zwemer at the English Keswick last summer. The title is taken from a statement by Gandhi, "I am unable to place Jesus Christ on a solitary throne". Dr. Zwemer in the first sermon shows us that this throne is unique and solitary in the sense that it can be shared with no other religious "teacher". We wish every reader of this magazine could read Dr. Zwemer's sermon on "The Glory of the Impossible", and then take upon their heart the burden of the Mohammedan world."


This is a welcome volume to take the place of Dr. St. Clair-Tisdall's "Muhammadan Objections to Christianity." The author is Principal of the Henry Martyn School of Islamic Studies, formerly at Lahore and author of "The People of the Mosque". We hope to have a review in a later number.


This volume will be of particular interest to workers in China who come in contact with Sufism. The author is well qualified
to write such a book as an ex-member of the Qadari Order and now lecturer in the Henry Martyn School of Islamics, Lahore. We hope to have a review in the next issue of this paper.

Those of you who have caught the inspiration of Lilias Trotter's rare combination of sensitive artist and warrior saint in Moslem lands may be glad to know that the selections from her diary under the title "The Master of the Impossible" are now published by S.P.C.K. London price 3/6.

New Publications in Chinese

The Religious Tract Society, Hankow, announce the following:—

No. M22208 Christ's Return. by G. K. Harris.
Poster 31 ins x 21 per copy 10cts
In two colours, post free.

M.22209 Christ's Return. Handbill of above.
per 100 $1.20
In two colours, 15 x 10 1/2

M.22239 Chinese-Arabic Calendar for 1939.
by G. K. Harris.
A. printed on thin green paper per 100 .60cts
B. printed on white paper per copy .02

M.22018 The Light of Men. by Miss Lilias Trotter trans by G. K. Harris.
per copy .02
This is No. 2 in the Sevenfold Secret series.

M.22019 The Door of Intimacy. by Miss Lilias Trotter trans.
by G. K. Harris.
per copy .02
This is No. 3 in the series the Sevenfold Secret.
All the above are post free, in China only.

For Prayer

Let us pray for renewed strength for the workers who have Moslem friends. Ask God that He may give them refreshment each day.

Let us pray that after Madras there may be new Christian forces at work among the Moslems throughout the world.
Let us pray that God will bless the new literature prepared for the Moslems.

Let us pray for the Secretary in his work among the Phillipine Moros.

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**New Members**

Miss Laura Bell
Christ Church Auxiliary
Philadelphia, U.S.A.

Miss Clara E. Meyer
St. Andrew's Church
Philadelphia, U.S.A.

St. David’s Church
Newcastle, Maine, U.S.A.

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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 America send to the Editor, Mrs. C. L. Pickens Jr., c/o 281 Fourth Avenue New York City. In England send to Miss Olive Botham, 69, Dukes Avenue, London, N. 10.

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