



# FRIENDS OF MOSLEMS

The Quarterly Newsletter

of

The Society of Friends of the Moslems in China

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## THE FIRST MILESTONE

This issue of the "Newsletter" marks the first year's milestone in its history. We have much for which to be thankful. Last year we knew not what would be the outcome of our first general meeting of the Society of Friends of the Moslems. Yet at that time the fire of enthusiasm was kindled which has ever since glowed and waxed brighter. During this past year many friends have responded with suggestions and articles for the "Newsletter" and we are indebted to you all, but especially must we thank Mr. Isaac Mason for his articles, advice, and aid.

Another cause for rejoicing is the splendid reply to our appeal for financial aid which the American Christian Literature Society for Moslems has sent us in the form of a substantial grant of five hundred dollars gold for the production of needed literature. With it the Committee is publishing, "The Revised Chinese-Moslem terms," a Chinese-Arabic poster prepared by the Kansu Moslem Committee, and "Hints for Friends of Moslems," and is reprinting the "Sermon on the Mount" in Arabic and Chinese. Other work is to be planned in May.

This year many friends have shown their interest in the evangelization of the Moslems in China by their membership in this Society, by their distribution of literature, and by prayer.

It has been decided that the Annual Meeting will be held in Shanghai on May first. It is hoped that all will cooperate with their prayers and interest, and that those who can be present at the meeting will keep that day in mind.

# HINTS FOR FRIENDS OF MOSLEMS

by Isaac Mason, F. R. G. S.

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## FOREWORD.

A few years ago the late Mark H. Botham prepared two pamphlets entitled "Talks to Moslems", with a view to helping those who come in contact with Moslems in China, and wish to lead them into fuller light. Mr. Botham's plan was never completed. The newly-formed "Society of Friends of Moslems" felt that it would be very useful to have a handy booklet for those who have not the opportunity to go deeply into the study of Islam, and who yet want to make the best of possible intercourse with Moslems; so it was thought well to build on what had been already begun, and to amplify, as appeared desirable. The result is the following pages, for which no claim to originality is here made. I am much indebted to Dr. J. L. Barton's "Christian Approach to Islam", and to "The Presentation of Christianity to Moslems", by a Committee of the Board of Missionary Preparation, of which free use has been made. No attempt has been made to do more than give outlines and suggestions, which it is hoped will be found helpful. A bibliography of literature, for further study for those who can undertake such, will be given as the concluding part of these "hints".

ISAAC MASON.

*Shanghai, March, 1928.*

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## HINTS

### FOR FRIENDS OF MOSLEMS.

One of the obstacles to happy intercourse between Christians and Moslems is that we have mutual misconceptions of each other's doctrines and practices. It may be we have failed to explain our views clearly, or our friends have misunderstood what we have said or written. We have some things in common, and it is well to begin from these, and see in how much we agree before we begin to discuss our differences.

We agree as to the Unity and Omnipotence of God. We

abhor idolatry. We believe in prayer to God, and in confession of our faith in Him. We believe in Divine Revelation, and that this has been known to the Patriarchs and Prophets of old. The Old Testament, in the main, we accept in common. The Moslem knows these scriptures by the name of Taurat, Zabur, and Nabi books. The Gospels are also valued by Moslems, though not in the same way as by Christians; and Jesus is acknowledged as the Messiah, the Word of God, and the Sinless Prophet. We share common beliefs about Angels, and a Prince of Darkness, Satan. In both religions it is recognised that there are duties and obligations for believers, and not simply repetitions of creeds; both also believe in the resurrection, eternal life, and future rewards and punishments.

Seeing we agree in so many important and fundamental things, it ought to be possible for us to examine in a friendly way the points of difference, which there certainly are. These should be stated frankly, without dogmatic assertion, and in mutual deference, seeking, by winsome ways, the approval of conscience in honest conviction rather than aiming at intellectual victory, which often leads to acrimony, and repels instead of attracting.

### **Methods of Approach.**

To those who have come in contact with Moslems it will be already clear that there are several outstanding types, and great individual variety among them. The argument which arouses one Moslem, or meets his need, may have no effect at all upon another. Almost every case must be taken by itself. It is now generally recognised that controversy, while it may at times be necessary, is not the principal part of a missionary's task. His business, first and always, is to present Christ; one's own personal life and witness, as well as the manner of approach, are of great importance in this respect, as actions speak louder than words. The personality of the missionary may be the decisive factor. If his interest in the people be found to be keen and sympathetic, leading him to try to see all that is best in them, then friendship will develop, which will give greater opportunities than any other relationship to present to the people Christ in all His attractiveness. The importance of social grace and courtesy in dealing with Mohammedans can scarcely be over-emphasized.

### **Beliefs common to Christianity and Islam.**

1. **The Unity of God.** Christian, and Jew, and Moslem can agree when saying "We believe in One God." Suira 112 of the

Koran is entitled the "Declaration of God's Unity" and reads, "God is one God; he begetteth not, neither is he begotten; and there is not anyone like unto him." The Allah of Islam is a mighty ever-present Deity, whose existence is assumed by every follower of the Prophet, as the centre and source of his faith.

2. **The Sinful Nature of Man.** For Islam, man by his created nature is sinful. This sinful nature is accepted as a matter of course, and reliance is placed on the forgiveness and mercy of Allah. Pauline Christianity posits something in the nature of a Fall, a sinful change in the nature of man; but Islam finds the solution of the problem of evil in the material out of which man was created. The point of agreement is that both emphasize man's sinful nature.

3. **Need of Salvation.** While the Moslem conception of salvation differs widely from the Christian, yet the fact remains that among Mohammedans there is a general desire to be saved from some possible impending destruction. The methods of seeking salvation differ; but escape from the consequences of sin is an underlying motive common to Moslem and Christian.

4. **Belief in Immortality.** Mohammedanism is pre-eminently a religion of the future life, and many of the practices of Moslems have a strong bearing, not so much on the life that now is as upon the life which is to come. Whatever strange conceptions of the future life a Moslem may have, to him it is a reality, and much of his thought is how to prepare to enter upon and enjoy that life, which will be eternal.

5. **Immediate Intercourse between God and the Individual.** God is not necessarily a God afar off, but is very near to the worshipper, and intercourse is reciprocal. Mohammed did not claim to himself and his fellow-prophets all the possibilities of revelation and inspiration; but he taught that God could reveal Himself, and even did reveal Himself, to all men in some degree.

6. **The Practice of Prayer.** None of the great non-Christian religions put greater emphasis upon prayer than do the Moslems; in fact none give prayer so central a place in creed and practice. However much Moslem prayer may have lost its original spirit of devotion, yet everywhere the true follower of the Prophet believes in prayer as a most important religious act.

7. **Public Worship.** Wherever Mohammedans are found,

they are already familiar with the assembling of themselves together for purposes of common and united worship, especially prayer. They are prepared to receive religious instruction and exhortation from one whom they recognise as capable of instructing or inspiring. In this they more resemble the practice common among Christians than do the followers of any other religion.

8. **Revelation and a Book.** Moslems accept the Koran as the Divine Revelation of Allah to Mohammed, and given to them as the safe and perfect rule, not only of faith, but of their daily practices. Mohammed referred to the Jews and Christians as the people of a Book, and to this fact he attributed a large measure of their strength. Most of the Old Testament, and some of the New, is common ground, a fact the importance of which can hardly be over emphasized when we try to bring to the attention of Moslems the claims of Christianity as set forth in the Scriptures of the Old and New Testaments.

9. **Regard for Jesus Christ.** In the Koran Mohammed speaks of Jesus as the Word of God, while denying His Divinity. "Truly Messiah, Jesus, son of Mary, is the Apostle of God, and his Word, which He cast into Mary, and a spirit from Him." While Moslems and Christians differ in their view of Jesus, yet there is sufficient belief in common to form a ground of mutual approach.

10. **Emphasis upon Faith.** Christianity puts no more emphasis upon the important features than Islam does. Both religions ask to be taken upon authority. Christianity is able to meet the test of reason, but the Moslem cares not to give a reason for his acts of faith. When faith and reason and knowledge come into conflict, the Moslem clings to faith, and lets the others go. The supreme test of both religions is faith.

### **Defects of Islam.**

Some may question the attempt to Christianize Mohamedans, since they already are believers in one God, and accept Jesus Christ as a prophet of God. The value and worth of any religion is revealed, not by the creed professed, but by its effect upon life. Any religion which fails to make more beautiful and perfect individual lives, or does not exalt human relationships, and make human society more as God would have it be, cannot be adequate for human needs.

We must briefly examine Islam by these tests, not with

unfriendly criticism, but in order to show the need for pointing Moslems to Christ as Saviour, and to His Gospel as the highest teaching given to men.

Many thoughtful men who have lived in Moslem lands, and have carefully studied the life and character of Mohammed, and the religion to which his name is given, have come to the conclusion that Islam is wholly inadequate to meet the needs of the race. Some of the reasons for these conclusions may be here briefly stated.

1. **The Character of the Founder.** The life of Mohammed as written and taught by Mohammedans, makes the fact of his defects in character patent to the world. In a religion that puts its founder at the very centre of its teaching and practice, the significance of his defective character is greatly enhanced. Islam is corrupted at its very source, and so from the beginning its influence has been, and will continue to be, less good than it might otherwise have been.

2. **Its conception of God.** Moslems hold an exalted conception of Allah as a Deity of unlimited power and knowledge, who rules according to His almighty will. In His majesty He exacts tribute and homage and unquestioned obedience from all His subjects, visiting dire vengeance upon those who fail to submit to His supreme will. Hence the Moslem worships because he fears to do otherwise. There is no sense of regarding God as a Father, having loving relationships with mankind.

3. **Prayer mechanical and formal.** Although prayer holds a large and central place in the Mohammedan system, yet it is often a ceremony from which the spirit has departed. The fact that prayer can be acceptably offered only in the Arabic language prevents intelligent participation, unless the worshipper knows that language. The Moslem prays at stated times because his religion commands it, and that the credits due those who obey this command may be his. He may at times have yearnings towards God, and the desire to unburden his soul in prayer; but by multitudinous repetition, the expressions of adoration and devotion become but high-sounding phrases, awakening little of the true spirit of devotion, and establishing no conscious relations with God.

4. **Attitude towards women.** In Islam, the place held by women in the home, in society, and in religion, is far below that claimed and held by men. The teachings of the Koran and the

Traditions have tended to degrade womanhood. This has resulted in the suppression of the finer sensibilities and qualities of Moslem women, while it has deprived the Moslem world of their uplifting and refining influence. Polygamy and concubinage are blots upon the system of Islam.

5. **Toleration of Slavery.** This exists, and is condoned, in Moslem countries. Many of the leading slave dealers in Africa are Mohammedans. It is in the harem that Mohammedan slavery is most common. Slavery is, in large measure, but a part of the ill treatment of women, and is a natural outcome of the Moslem conception of woman's place in society.

6. **Discouragement of Intellectual Growth.** Islam has made but little contribution to the advance of knowledge, modern science, art or invention. The fundamental tenets of the faith of the Moslems discourage independent thought. God has revealed all wisdom and knowledge to man through the Koran, so there is no need to learn from other sources. Wherever modern education has advanced among Moslems, it has been against the inertia, and even open opposition, of leaders of that religion. Islam has been called "the religion of ignorance," because of its failure to keep up with the general progress of knowledge.

7. **Unchangeable Character.** Islam has been crystalized into an unchanging form, and has for over 1000 years remained immobile. No provision was made for adapting it to peoples of other countries, and of succeeding ages, or to meet new conditions. Not only is the Koran and accompanying Tradition the last word in religion, but it is also the final authority in civil law and national control. The effect is the same upon the individual, upon society, and upon the national life of all who embrace Islam. The final character is fixed, and progress ceases.

8. **Destitute of Spiritual Power.** Mohammedanism never claimed that it is a spiritual religion. Emphasis has always been placed upon the system or organization by which men were able to make themselves right with God ; but it has failed to provide a way by which the sins of men were forgiven, much less a way through which the desire to sin was removed. To the Moslem, God is not seeking to save men from their life of sin, and create in them a new and better life ; He only desires to bring all men under one form of religion, which is Islam, and over whom He will rule as Supreme Lord and Master.

The mystical sects have produced some men who seemed to have a deep insight into spiritual realities ; but the Moslem of the orthodox faith lives in a secular and material world, whose supreme pleasures are sensual, with little trace of exalted ideas and spiritual conceptions.

### **Some Difficulties Faced.**

In approaching Moslems with the message of the Gospel, we have too often failed to comprehend the methods and habits of mind characteristic of the oriental. We should remember that all the great religions, including Christianity, had their rise in the East. Additions to Christian thought made in the West do not make it more acceptable to Eastern minds. Some of the reasons why the conversion of Moslems presents such a formidable task are :—

1. **The attitude of Mohammed himself to Christianity,** which has been bequeathed to his followers. He regarded Judaism and Christianity as rivals, though his knowledge of both was imperfect. He denied the central doctrines of Christianity, and gave Moslems the authority of the Koran for charging that these doctrines rest upon a perversion of the text and meaning of the Bible.

2. **The aggressive character of Mohammedanism.** Its followers go out among non-Moslem people and carry out active propaganda in many places. Though not very aggressive in China, they are very tenacious of their beliefs and practices, and are ever ready to resent any questioning of these.

3. **The divided character of Christendom.** Islam is also divided into many sects and parties ; but there is one underlying current of unity. Moslems feel that this is not so with the Christian Church, which is regarded as a number of contending or hostile bodies, lacking in brotherhood.

4. **The Indifference of the Christian Church as a whole.** Recruits and resources have too easily been turned aside. Some have doubted if it was necessary to give special attention to Moslems, who already have a knowledge of God. The task has seemed so hard, and the results so meagre, that the tendency has been to look for other more responsive fields. Happily, indifference is giving way, and probably more is being done now definitely for Moslems than ever before. The 235 millions of Moslems—

perhaps ten million of them in China—surely have a great claim upon the interest and prayers of Christians, who, in the spirit of our Master, “would have all men to be saved and come to a knowledge of the truth.”

### **Presenting the Christian Message**

Not every Christian truth need be preached at all times, and to all hearers ; there are some truths of Christianity that a Moslem is unable to bear until he has learned other truths that prepare the way for fuller knowledge. The following aspects of Christianity should be presented to Moslems with caution, and after special preparation.

1. **Doctrines regarding the person of Jesus Christ**, as His Sonship, Divinity, death and resurrection. Deep prejudices will be met, and must be listened to patiently. The Koran can be quoted in regard to the divine nature of Jesus, and His prophetic rank.

2. **The Fatherhood of God.** A Moslem’s training would lead him to think of fatherhood in a sensual manner only. As the Koran always speaks of Jesus as the son of Mary, the declaration that he is the Son of God makes Mary seem to be the consort of Deity, which is naturally repellent. Moslems have a conception of Allah as so exalted and outside all human relationships, that it is difficult to think of a paternal relation with mankind. The first words of address in the Lord’s prayer are difficult for a Moslem to utter until he has begun to grasp the meaning of the Christian interpretation of God as the Father of all mankind.

3. **That redemption comes only through Jesus Christ.** Prejudice is aroused by the presentation of this doctrine. Having been brought up to believe that redemption is possible only through the repetition of the creed of Islam, and the performance of its five fundamental acts of worship, it is very hard to a Moslem to be asked at the outset to abandon these essentials of his ancestral religion. The Holy Spirit can, and will, prepare the way for the reception of the essential doctrines of Christianity ; but the leading will not necessarily be in any particular way, or the same in all cases.

4. **The claim that Christianity is the only true religion.** Such a proclamation is almost certain to repel listeners, or to lead to bitter controversy. The statement, in a calm and loving manner, that Christianity is a great and satisfying religion that has met the

needs and demands of multitudes, past and present, is the positive message, and by honest comparison, must end in the recognition that it alone is the full revelation from God.

**5. Denial of Mohammed as a prophet of God.** It is better for the Christian not to make attacks upon the prophet of the Moslems, but leave it to them, after they have seen the beauty, and felt the infinite power, of the living Christ in their own lives, to themselves draw the inevitable conclusion that Mohammed could not have been, and is not, the supreme prophet of the living God.

The following truths and principles of Christianity are recognised by experienced workers among Moslems as containing that which appeals to the Moslems' religious sense, and have most often received his hearty approval.

**1. The Unity of God.** Mohammedans traditionally believe that Christians are polytheists, and it is well at the outset to let it be known that we believe in one eternal, all-powerful ruler of heaven and earth, Whose we are, and Whom we serve. There is nothing in the Moslem conception of God that we cannot affirm with equal emphasis, and to this we have much to add. A bold presentation of the great truth of the one great over-ruling God of heaven and earth cannot fail to disarm the hearers of the objection that Christians have three Gods.

**2. Divine omnipotence coupled with divine goodness.** Moslems have little to say about the *goodness* of Allah. They affirm His power and His justice, and also His compassion, but doubt His love. When they catch a vision of God's inherent goodness, they will begin to break with the cold severity of Islam.

**3. The Christian doctrine of the Future Life.** This is generally accepted by Moslems as superior to their own paradise, having a joy that is far above their own sensual and sensuous conceptions of the future.

**4. The nobility of the Moral Ideas set forth in the teachings of Jesus.**

This may suitably be urged, without pre-supposing the divinity of Jesus. His teachings can be presented as the utterances of a man, who, in the midst of the moral degradation of his times, set forth before the world ideals of living of the highest and most exalted character. In the minds of the hearers this will be

set over against the teachings and practices of their own prophet, which many Moslems fail to endorse as an ideal for the world.

5. **Jesus practiced what He preached.** This always makes a profound impression when demonstrated. The Moslem will state principles of living of the highest type, but at the same time he acknowledges that no one has lived in accordance therewith, not even Mohammed. The life of Christ awakens a consciousness of His nobility of character and sinlessness, and leads to adoration.

6. **Jesus Christ as mediator and intercessor between God and man.** In a peculiar sense, the Moslem world is seeking for some mediator between God and man, and they are very ready for the message that tells them of the existence of that for which they seek. This presentation will answer the cry of many who are seeking in other ways to find access to their God.

7. **The possession of, and reliance upon, a Book,** is well understood by Moslems. Their own Koran refers to the Bible as the word of God, and to the Hebrew prophets, and Jesus, as prophets of God. They are already disposed to look upon the Book favourably, although they may deny some of its teachings, and also make the charge of corruption. The Christian should utter no uncertain message as he offers to the Moslem the Bible in place of the Koran, and assures him that it is the word of God.

8. **The realization of a strong, free, pure Christian womanhood** may, with advantage, be held before Moslems as an ideal. The attitude of Christ towards women is clear, and His teaching has resulted in the elevation of womanhood in all Christian countries. There is a boundless field here for proving the practical value of Christianity in elevating the mothers of future generations, and thus re-creating the race.

9. **Christianity awakens social aspirations, leading to reforms.** There is nothing in Islam that leads to effort or sacrifice for the help of the community. For fellow-Moslems, much may be done; but Moslem nature seems to lack that to which appeal can be made for a service of pure philanthropy, and beyond their own religious borders. Human suffering, as such, seems to make little or no impression. It is a difficult task to impress upon them the brotherhood of humanity, and to engender in them a genuine desire to improve the social order, and eradicate its evils.

10. **Jesus came to fulfil the best and highest aspirations**

of every man, and every religion. Christianity aims to reveal to every soul seeking after God, be he Moslem, Buddhist, Hindu or pagan, the very God he hopes to find. It is a Gospel of joy to know that Jesus came not to condemn the world, but to seek out the needy and the lost, and bring them into the abundant life. This message will meet a ready response in many a Moslem heart which has been longing for something that will show him the way to higher and better things.

We must bear in mind that there are so many different grades of culture among Moslems, that they belong to so many different races, and have grown up in the midst of such varied environments, that we should hardly expect one method of approach, or one phase of the Gospel, to appeal equally to all classes, and during all periods of their life. Different methods should be tried, with patience and love, in the spirit of Christ.

The use of Christian literature is warmly commended. The Bible, and especially the New Testament in Chinese, should be offered to those who can read. Gospels and other scripture portions, in both Arabic and Chinese, are now available, at small cost. A small supply of literature in Arabic is useful, and can be obtained for very little expense, from the Nile Mission Press, or sometimes in China. A beginning has been made in providing other Christian literature specially for Moslems. More than sixty titles are listed in the "Notes on Christian Literature for Chinese Moslem", published by this Society. A considerable number of these works can be recommended as useful to put into the hands of those for whom they are specially intended. It is to be hoped the range of suitable literature will soon be enlarged, and the work of enlightenment be carried on by the printed page where we cannot go in person. The purpose of such literature should be to woo and win, and there are many elements in Christianity which appeal with great force to Moslems, when suitably presented.

The study of Chinese Moslem literature is earnestly recommended to all who are acquainted with the Chinese language, and come into contact with Mohammedans. It is impossible to fully appreciate their points of view, and the background of their thoughts, without knowing something of the teaching and traditions to which they have been accustomed. There is a wide range of such literature, over 300 works having been listed in the present writer's "Notes on Chinese Mohammedan Literature", in which will be found brief reviews of purpose and contents. A

few books or tracts selected from this list, and obtainable from Moslem booksellers, will suffice to give a fair understanding of Moslem viewpoints and ideas, with great advantage to all one's subsequent intercourse with Moslems in China.

Judiciously paid visits to mosques are very helpful in promoting friendship and mutual interest and understanding. Occasionally a little coolness may be met at first, but this soon thaws under a genial approach, and the writer's experience in about a score of mosques in China has been of general friendliness, sometimes of generous welcome and readiness to show and explain as fully as could be desired. Of course one will show due respect and consideration to the hosts, and to their ideas, on entering a mosque, and never abuse privilege. Shoes need not be removed, but do not tread on the matting of the place of devotions. The Koran, which will be found in the mosque, should not be touched until it is freely offered for inspection, when due interest should be shown. Moslems like to have the Arabic inscriptions noticed, and when translations are offered, we are often supplied with a good text for a few appropriate remarks.

Moslems are proud of their cleanliness, and of their bathing places adjoining the mosques, and they like to have these admired.

A chat in the guest hall, over the tea usually offered, is well worth while finding time for, and paves the way for friendship, and for presenting of literature of a suitable kind, naturally not polemical on such occasions. Any knowledge of Arabic, written or spoken, however slight, is much appreciated at such times.

Invitations to attend a Christian place of worship may be given, and especially an invitation to one's home is appreciated, and if accepted, it is worth while giving time and thought to make the guest feel welcome. We cannot have a better example than that of our Lord, who was ready to give the choicest truth to small groups, or even to a single person. Probably the best work for Moslems is done in personal talks in the atmosphere of true friendship.

(The bibliography of literature which should form part of this "article" will be published in the July Issue of this paper.—The Editor.)

### **Hankow Meeting of the Society.**

On February 15th ten members of the Society gathered for tea and an informal meeting. The aim was to come together for discussion of the possibilities which lay before us as a Society here in Hupeh. As a basis for the discussion the questions of Miss Olive Botham printed in the October "Newsletter" were taken up one by one. Each person present contributed from his or her own experience. It was decided to send sample literature to reading rooms opened in areas where there were Moslems. Six such packages have been sent. An attempt would be made to continue these group meetings once a month as this one proved helpful. Another was held on the fourteenth of March at which tentative plans were laid for an open meeting to be held after the meeting in Shanghai on May first. At these monthly meetings we hope to read papers on subjects that will be of help to those who are endeavoring to reach their Moslem brethren with the Gospel.

### **Second Annual Meeting, Shanghai, May 1st.**

The day for the second annual meeting of the Society has been set for Tuesday May first at 5 p.m. in Room 306 Missions Building, Shanghai. The tentative program made as the "Newsletter" goes to press is as follows. The Rt. Rev. H. J. Molony will be in the Chair. Miss S. J. Garland of the Kansu Moslem Committee will explain the use of the new poster, and also tell something of the beneficial results of the old poster, "Jesus the Light of the World." Mr. Isaac Mason will speak along the lines of his article in this issue of the "Newsletter,"—"Helps that will make the 'Approach' more successful." There will be other speakers not yet arranged for. There will also be a display of literature at which time orders may be given to purchasing the same. At the close of the meeting there will be a time for questions and discussion for those who care to take part. Let us make this meeting even more useful than our first annual one. Your prayers are asked for the guidance of the meeting.

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Wednesday, June 20th, is the first day of the Mohammedan year 1347. Their usual way of writing it is 1347 A. H. This means that according to the Moslem reckonings, 1347 years ago Mohammed fled from Mecca to the city of Medina. This is known as the "Hegira." This date according to the western calender is 622 A.D.

## New Helps For Workers.

### "Notes on Christian Literature for Chinese Moslems"

This is the bound copy of the series of reviews of the sixty-five books and tracts which were printed in several of the "Newsletters." It is offered for sale at \$ .20. It gives titles, authors and a brief summary of contents of each of the books. A valuable book of information for those who want to know what to give Moslems.

### "List of Chinese-Moslem Terms."

This is a revised edition by Mr. Isaac Mason of his former book "Chinese-Moslem Terms." There are many additions which will be indispensable to the worker in touch with Moslems. This will be sold to readers of the "Newsletter" for \$.20. This and the above can be obtained from the Religious Tract Society, Hankow.

To stimulate interest in Moslems among your Chinese friends, we can recommend the following booklets, prepared in Chinese by Isaac Mason, and obtainable from the Christian Literature Society, 143 North Szechuen Road, Shanghai.

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| No. 280. | Life of Raymund Lull, First Missionary to the Moslems. by Dr. S. M. Zwemer. Pp. 42. Illustrated.                      | .08 |
| No. 282. | Life of Henry Martyn. First Modern Missionary to the Moslems. abridged from George Smith's work. Pp. 59. Illustrated. | .12 |
|          | Arabia, in Picture and Story. by Dr. & Mrs. S. M. Zwemer. Pp. 60. Well illustrated.                                   | .12 |

### "The Brotherhood of Andrew."

There has just come to our notice the formation of a Society in India called "The Brotherhood of Andrew." The formation and membership of this Society is Indian. The president is Professor R. Siraj-ud-Din, B. A. of Lahore; the secretary is Khwaja Ghulam Ahmad of Sialkot City. The aims and object of the group are of interest to us. (1) To endeavour to bring the

Moslems of the Panjab to the feet of Christ. (2) To promote feelings of love and sympathy between the converts from Islam. (3) To help them out of their troubles and difficulties. (4) To provide scholarships for higher education for the deserving and needy Moslem converts. (5) To establish a Converts' Home for Moslems and an extensive Library and Reading Room. (6) To start a weekly in Urdu on the lines of the "Epiphany" of Calcutta. Already it has in circulation a Quarterly Prayer Cycle amongst members and sympathizers; and is producing and distributing adequate and suitable Christian literature for and among Moslems. The motto of the Society is "He findeth first his own brother Simon and saith unto him, We have found the Messiah."—St. John i. 41. It is under the patronage of Dr. Zwemer.

### For Prayer.

Let us continue to pray for the forthcoming Spring meeting of the Society to be held in Shanghai on May 1st.

Let us pray that the quickening of interest for Moslem evangelization which will be brought about by the Jerusalem Conference may be felt here in China.

Let us give thanks to God for the financial grant for the production of new literature; and ask His guidance in the preparation of the same.

Let us pray for the growth of "The Brotherhood of Andrew," that it may grow and be a power for good in bringing the Moslems of the Punjab to the feet of Christ.

### New Members.

Mr. F. C. Brown	A. C. M.	Hankow, Hupeh.
Mrs. G. E. King	C. I. M.	Lanchowfu, Kansu.
Rev. C. W. Landahl	L. U. M.	Hankow, Hupeh.
Mrs. C. W. Landahl	L. U. M.	Hankow, Hupeh.
Miss Rena Spathelf	W.F.M.S.	Kiukiang, Kiangsi.
Mr. L. C. Wood	C. I. M.	Lanchowfu, Kansu.

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The Membership fee of the Society is \$1.00 a year or \$10.00 for a Life Membership. Remittance should be sent to Rev. C. L. Pickens, Secretary, 43 Tungting Road, Hankow, Hupeh, China.

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Edited and published by Mrs. C. L. Pickens, 43 Tungting Road, Hankow, Hupeh, China.