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SOCIETY OF FRIENDS OF THE MOSLEMS IN CHINA

Vol. XVIII No. 3

July 1, 1944 A.D.—RAJAB 2, 1363 A.H.

Confidential
ON THE BEAM

Within the last five years the Chinese National Government has considered Islam important enough to appoint three members of the China Islamic National Salvation Federation to lecture in the Universities of China on Islamic culture. Politically Mohammedanism is strategically important to the nation. The Island Empire in its drive toward Sinkiang, the heartland of Asia, flirted seriously with the Moslems of China's Northwest. The courtship was long and showed promise, but Islam's patriotism for its adopted land won out, and the Northwest provinces stayed the advance of the ambitious Japanese army, thus permitting a way down the corridor from Central Asia for Russia to help China at a most critical period.

The Chinese nation recognizes that it is necessary for an enlightened electorate to know something of the cultural make-up of its varied people, thus permitting these lectures. How much more important is it that we who are interested in the Moslems of China, should know something of the make-up of their minds. A careful study of the translation of A Primer on Islam, completed in this issue, is one of the ways for us to know what a Moslem does and says when he prays in the mosque, what he is saying to Allah, which portions of his Scriptures does he memorize. It will pay us well to study these questions. We can know and understand him and better help him to turn to our Lord Jesus Christ, who is the answer to all his questions, longing and fears. St. Paul was a citizen of Rome who knew the ways of a citizen and was able to lead his fellow men to the feet of his Master. If we know our Moslem and his religious life we can better lead him to the "Desire of all nations."—C.L.P.

A PRIMER OF ISLAM*

(Continued from Vol. XVIII, p. 15)

51. Sura II; 1-4. (Rodwell's Translation from here on.)
In the name of Allah, the Compassionate, the Merciful.
Alif, Lam, Mim. No doubt is there about this book: It is a guidance to the God-fearing.
Who believe in the unseen¹, who observe prayer, and out of what we have bestowed on them, expend for Allah;
And who believes in what hath been sent down to thee, and in what hath been sent down before thee, and full faith have they in the life to come:
These are guided by their Lord; and with these it shall be well.

†Mohamed Ma Kin, Abudorahaman Na Chung and Badroden Hai Wei-liang.
*Mason's list' 93d, Hsiao Hsueh Ching Wen K'o Pen, reviewed in FOM, Vol. XI, p. 18. The first two editions of the booklet did not have these selections.
¹Death, resurrection, judgment, etc.
PRIMER OF ISLAM

Sura II; 256, Ayatul-Kursi, THRONE VERSE.
Allah! There is no God but He; the Living, the Eternal; Nor slumber seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them; yet naught of His knowledge shall they grasp, save what He willeth. His Throne reacheth over the Heavens and the earth and the upholding of both burdeneth Him not; and He is the High, the Great!

Sura 105, Suratul-Fil; The Elephant.
In the name of Allah, the compassionate, the Merciful.
Hast thou not seen how the Lord dealt with the army of the Elephant?
Did he not cause their strategem to miscarry?
And he sent against them birds in flocks,
Claystones did they hurl down upon them,
And he made them stubble eaten down!

Sura 106, Suratul-Quraish, The Koreisch.
In the name of Allah, the compassionate, the merciful.
For the union of the Koreisch:—
Their union in equipping caravans winter and summer.
And let them worship the Lord of this house, who hath provided them with food against hunger,
And secured them against alarm.

Sura 107, Suratul-Ma‘un, Religion.
In the name of Allah, the compassionate, the merciful.
What thinkest thou of him who treateth our religion as a lie?
He it is who thrusteth away the orphan,
And stirreth not others up to feed the poor.
Who to those who pray,
But in their prayer are careless;
Who make a shew of devotion,
But refuse help to the needy.

2It is related (Mishkat, book iv, c. xix, part iii) that “Ali heard Mohammed say in the pulpit, “that persons who repeats the Ayatul-Kursi after every prayer, nothing prevents him entering into Paradise but life; and whoever says it when he goes to his bed-chamber, Allah will keep him in safety, together with his house and the house of his neighbor.”

3Mohammed’s appeal to the Meccans on the grounds of their deliverance from the army of Abraha, the Christian king of Abyssinia and Arabia Felix, said to have been lost in the year of Mohammed’s birth in an expedition against Mecca for the purpose of destroying the Kaaba.
In the name of Allah, the compassionate, the merciful.
Truly we have given thee an abundance;
Pray therefore to the Lord, and slay the victims.
Verily whoso hateth thee shall be childless.

Sura 109, Suratu ’l-Kafirun, the Unbelievers.
In the name of Allah, the compassionate, the merciful.
Say: O ye unbelievers!
I worship not that which ye worship,
And ye do not worship that which I worship;
I shall never worship that which ye worship,
Neither will ye worship that which I worship.
To you be your religion; to me my religion.

Sura 4, Suratu ’n-Nasr, Help.
In the name of Allah, the compassionate, the merciful.
When the help of Allah and the victory arrive,
And thou seest men entering the religion of Allah by troops;
Then utter the praise of thy Lord, implore His pardon; for He loveth to turn in mercy.

Sura 111, Abu Lahab.
In the name of Allah, the compassionate, the merciful.
Let the hands of Abu Lahab perish, and let himself perish!
His wealth and his gains shall avail him not.
Burned shall he be at the fiery flame,
And his wife laden with fire wood,
On her neck a rope of palm fibre.

Sura 112, Suratu ’l-Ikhlas, The Unity.
In the name of Allah, the compassionate, the merciful.
Say: He is Allah alone:
Allah the eternal!
He begetteth not, and He is not begotten;
And there is none like Him.

Sura 113, Suratu ’l-Falaq, The Daybreak.
In the name of Allah, the compassionate, the merciful.
Say: I betaken me for refuge to the Lord of the daybreak

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4Revealed at taking of Mecca, and is supposed to have given Mohammed warning of his death.
5Refers to the rejection of Mohammed’s claim to the prophet office by his uncle, Abu Lahab.
6This short sura is highly esteemed, and is recited in the daily liturgy.
7This sura with the next are called the preservative chapters and are engraved on amulets, etc.
BOOK REVIEWS

Against the mischiefs of his creation;
And against the mischief of the night when it over taketh me;
And against the mischief of weird women;
And against the mischief of the envier when he envieth.

_Sura 114, Suratu 'n-Nas, Men._

In the name of Allah, the compassionate, the merciful.

Say: I betake me for refuge to the Lord of men,
The King of men,
The God of men,
Against the mischief of the stealthily withdrawing whisper_,
Who whispereth in man's breast—
Against djinn and men.

BOOK REVIEWS

_Evangelism Today._ By the Rev. S. M. Zwemer, D. D., Revell Co.,
New York, 1944, pp.125, $1.50.

Dr. Zwemer has added another helpful book to his long list of stimulants for the Missionary cause around the world. His latest is particularly helpful to us for it stresses the Message, not the method. All too often men talk in terms of needing to change our method of spreading the Gospel message, but the author points out that the Message is far more important. "The Cross of Christ is the searchlight of man's sin and the Revelation of His love for sinners; in carrying this good news we need the power of Christ's Resurrection, we need faith not only in the seed but in the soil, and we may use every possible method to drive the one message to the conscience of the hearer."

With this imperative in view Dr. Zwemer still stresses the importance of the radio and gives examples of its tremendous influence where it has been used for Christian evangelism. This book is timely in a world of chaos, for, as Kagawa is quoted as saying, "Evangelism means the conversion of people from worldliness to Christ-like godliness."

_The Gobi Desert._ By Mildred Cable and Francesca French, Macmillan Company, New York, pp. 303, maps, and 57 illustrations, $3.50

It is the enthusiasm of these writers and their love for the inner life of the people of the oasis and the solitude of the desert that paints word pictures of charm and beauty for the readers. It includes among other excellent things the highly colorful story of Ma Chung-ying and the Moslem rising of 1930. These indefatigable ladies who have not hidden their main objective of carrying the Christian Gospel to the heterogenous people of Sinkiang have written well and understandingly of the high lands of Asia where Greek and Chinese cultures met and mingled.

8Satan.
AN APOSTLE TO SINKIANG

Word has just reached us of the passing on of a great pioneer of work for the Mohammedans of China. Mr. H. French Ridley was one of the early members of the C.I.M. to go into Tsinghai. During the Moslem uprising of 1895 he endeared himself to the Hui Hui of that province by his healing hand, by binding up their wounds and succoring them in their distress. At an age when most missionaries think of retiring he girded up his loins and took a cart for Tihua, Urumchi, two months away in Central Asia. Not satisfied with such a trek, he took time off in the late 20's for a tour of Gospel preaching around the Tekamakan Desert. Sir Aural Stein and Sven Hedin and other travelers of Central Asia bear witness to the hardships endured in such waste lands. Yet Mr. Ridley did this as the simplest Hui Hui or Chantow might do it.* The following short account of his early days is an example of his keen observation which mark all his writings.

"My first touch with the Moslems was in 1891, as we were approaching Sian. Just outside the city, selling produce, were men dressed like the Chinese with the exception of the little hexagonal white round caps they wore, which drew our attention to look more closely at their faces. They had the usual appendage of a beard and a nose with a high bridge, which distinguished them from the Chinese. We had a chat with them and they told us that they lived in the city where there were some 50,000 of their people; that they first came there in the T'ang Dynasty (618-907). We gathered a little more information about them from the Chinese, as no foreigner was living in the city at that time. As we journeyed towards Lanchow, in many of the towns we passed through, especially after entering Kansu Province, we found that many of the restaurants were kept by Moslems. Their places were distinguished from the restaurants kept by the Chinese by a wooden 'teapot' hanging over the door. Their success in the catering trade was due to their greater cleanliness, and women always washing their hands well before kneading their bread. A mistake has been made by some travellers, who have reckoned that there were many Moslems in the districts through which they passed, by finding so many on the streets. In the Shensi Province there were no Moslems except in Sian and the small restaurant keepers. Once you are in Kansu you begin to find colonies of them as at Pingliang, Tsingningchow, Anting, also Tsinchow (now Tienshui), Lanchow, Haicheng, Sining, Hochow and Taochow.

"I remember how much I was impressed by the vast quantity of waste land on that journey, as villages had been destroyed by the rebels (Moslems) in the 60's and never rebuilt. In Shensi Province except in Sian the Moslems were all driven out to Sinkiang."

*Refer to FOM, III, 1, 7-9; 4, 7-9; 2, 1-9; 3, 3-9; XIV 46-47: British Supplement, Sept. 1942, 7-10. 1From British Sup. of FOM, April 1944, pp. 6-7.
THE LEAVES AND THE BOOK

"And the leaves of the tree were for the healing of the Nations." Rev. 22:2. These leaves, taken as a symbol of a printed page, mean first of all the Bible which is the foundation of all missionary effort and the church in every land, and then all Christian literature.

In Iran some years ago a Christian tract was torn up and scattered on the street of a great city. A young Zoroastrian chanced to see one of these pieces of printed matter and was struck by what he read. He was interested enough to find out where the tract had come from and began to read more of Christian literature and the Bible. Eventually he was converted and has served faithfully for years in the Christian Literature from the Central Depot.

"And I wept much because no man was found worthy to open and read the book, neither to look thereon." Rev. 5:4. The closed book may be taken as a symbol of illiteracy throughout the world. To the "Silent Billion" the Bible and Christian literature is a closed book, sealed with seven seals. No person in all this multitude is able to open the closed book or to read a single word. Who is worthy to open the book to these silent millions whose spirits are cut off from the bread and the water of life?

Secular education is not worthy to open the book. If these millions are taught to read and gain scientific knowledge without moral training and the love of Christ for men of other races, then the world may look forward to bigger and more horrible wars.

Is the State worthy to open the book? We have an awful example of what happens when that takes place. Japan taught her people to read and today there is a much higher rate of literacy in Japan than in the United States—yet when the State opens the book the people become more than ever the creatures of Totalitarian life where the State demands absolute allegiance of everyone in every way.

Only the Lamb that was slain is worthy to open the book to those who cannot read throughout the world. Christ is worthy for he gave His life to redeem these souls. He was slain for their iniquities. He was bruised for their sins and with His stripes they may be healed. He is worthy to open the book and to give them not only the power to read but to be redeemed by the blood of the Lamb. We should appreciate that figure in these days when we are donating blood to save the lives of our boys in all parts of the world. Christ will teach the illiterates of the world to read and He only is worthy to open for them the book because He can give them the love that will make a literate world a safe world, and the power for a victorious life of the Spirit. As they learn to read let the Silent Billion read the Gospel story of Christ and His Cross. He alone can break the seals that close the Book of Life.

J. Christy Wilson
NEWS FROM THE FIELD

KUMBUM, TSINGHAI

The mid-summer festival at Kumbum was well attended and we spent a profitable time with the people. At this (Lama) festival there are many more Chinese than Mongols and Tibetans, and so we distributed literature to the various kinds present, namely Chinese, Tibetan, Mongol and Arabic. Our fellow-workers, Mr. and Mrs. Leonard Street, came up for a few days. Mr. Street cannot speak Tibetan, but he knows Arabic pretty well, and works a good deal among Moslems here in Tsinghai. I am very sorry to say that we have had to say goodbye to them for a time as they are imperatively needed in Ningsia for a period.

At the Butter Festival this year (1944) we were in and out among the crowds from morning to evening, distributing the Word of God to them in Tibetan, Mongol, Arabic and Chinese. We were in and out of the Lamasery grounds, here and there in every nook and corner, and distributed many thousands of portions. Just what the result of this will be, we do not know, but we leave this with the Lord, and His promises along those lines are very many. I love the verse in II Cor. 1:20.

F. DOGGETT LEARNER

Oct. 1st, 1943 and April 1st, 1944.

TSINGNING, KANSU*

Tsingning is a tiny walled city. On the wall one is able to walk around the city in about one hour. The walls are in good condition and have recently been repaired to meet the temporary threat of a Mohammedan uprising.

We're not the only foreigners living in the city. There are nearly 1,500 others, Mohammedans or Turks. In the Middle Ages, when China had a constant communication with the Moslem nations of the West, the ancestors of those living in Tsingning came over the Big Road, perhaps as merchants, and settled there. They live in a colony on a side street near the West Gate. There has been less intermarriage with the Chinese and so they can be easily distinguished by their clear-cut features, occidental eyes and the bushy beards of the men. It is most difficult to reach this class with the Gospel and carry on a work among the Chinese, too, as the Chinese and Mohammedans greatly dislike one another. We have been over in the Mohammedan district several times to make friends and to win their confidence. On several occasions their leader paid us a visit. He is a stocky man with a round, friendly face, who represents them in the local magistrate's office. Once he brought the Ahung, the priest, on one of his calls.

ELMER PETERSON

FIELD NEWS

SINING, TSINGHAI

At our last council meeting (C.I.M.) of our three provinces, Kan-Ch'ing-Ning, it was decided that the second Thursday each month be made a special day of prayer for this area and as much of the prayer will include the Moslems in the North West will you and all interested remember our district in prayer at the recurrence of this date.

Ningsia's gain is our loss in the transfer to that field of Mr. and Mrs. L. Street, who, while they must give major time to the Chinese work, yet have the Moslems there much in their plans.

Owing to the prohibitive cost of itineraries by former methods among the Moslem districts accessible from Sining, I have been trying our visits on foot, carrying a few necessities and a limited number of tracts and scriptures. To do this the maxim walk between villages is 40 li (14 miles). The areas have been mapped out under 13 circuits which I hope to cover before next spring. Three of these have already been visited. The emphasis is on personal contacts rather than large crowds, although I have preaching posters with me if the latter opportunities are offered. The Lord has already guided in many wonderful ways. In small villages where there are no inns I have been invited to spend the night in Moslem homes, Chinese homes near Moslem villages, in Moslem schools and even in Mosques. Often en route from one place to another the Lord has opened the heart of a fellow traveller to invite me to his home that the family may hear more of the Gospel Message. I can in this give you one concrete case. A blind Ahung (Teaching-Rabbi) in a remote village southeast of Sining, a few years ago was given a complete copy of Miss Trotter's Sevenfold Secret, in Arabic. On a recent trip I was led again into touch with this man, who instantly recognized my voice and in subsequent conversation showed that he was literally bubbling over with the idea of that book. 'The Door Poster' which is based on Chapter 3 of the Book he was able to grasp so as to explain clearly to any Moslem he might meet. While he would not step over the line he is very open to the Gospel. Evidently in these intervening years he has entreated, I might say, pestered, every reader he could enlist to read him portions of that book. So the teachings so clearly given here have reached many a countryside through him.

George K. Harris

April 23rd, 1944

NINGSIA, NINGSIA*

This province is a flat irrigated plain along the sides of the Yellow River, a striking contrast to the mountains and valleys of Tsinghai, but the Moslem problem is the same. The government is in Moslem

*British Supplement April, 1944, p. 10.

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HELPING DRUG ADDICTS

hands, and rich land owners and farmers and merchants abound among the Moslem population.

Our work will call for a large amount of traveling during which I hope to do work in Moslem centers. Please pray that Christ may be made unto us wisdom and righteousness and sanctification in a very real way.

Leonard Street

HELPING MOSLEM DRUG ADDICTS*

Among the 189 patients who passed through the Drug Addict Service of the University Hospital in Nanking during our time there were a number of Mohammedans. This service was under the direct management of the Religious Department of the hospital. No medicine was used in breaking off the drug habit. It was done through faith and prayer, a drastic severance from the drug being enforced as soon as the patients entered the hospital, who came on their own volition and earnest request. It is the more interesting that Mohammedans were willing to come to us under those conditions when there were other places to which they could have gone and where medicines and injections were used.

The first one who came to us was a friend of one of the hospital servants. For the first three or four days, while he was going through the severest cravings for the awful stuff, he was hard to manage. We stuck with him, however, until he had passed over the worst part of the ordeal. He was grateful, and during the tedious period of sleeplessness that follows the first acute physical agony he was very patient. Before he was discharged he was exhorting the other patients!

We found the Moslems most interesting people. In many characteristics they were similar to each other—of violent passions and, in the majority of cases, immoral in living. By occupation a number of them were butchers or dealers in beef. Some of them belonged to what are called "gangs." They all entered with their eyes open and although for the most part they made no profession of becoming Christians, they had faith in prayer and respected the methods we used; they obeyed the rules while they were with us. In following up these patients it was revealed that with very few exceptions they did keep away from the drug. It is well to remember that all of them were exposed to the Gospel message by word of mouth and in loving service during the whole period of their treatment. We trust the seed sown in their hearts and the power of the Gospel felt in their lives, sufficient to deliver them from the shackles that bound them, will some day bear fruit unto life eternal. Christ can do for them what Islam cannot.

Russell H. Glazier

*From *China's Millions*, January-February 1944.
WHERE ARE THE CHINESE MOSLEMS?*

Shantung

Shantung—the birth-place of Confucius—has in later centuries become a famous Moslem center. In numbers and in religious education, the “Hui-hui” are noted.

For years before the war, Chinese education was becoming secularized, and the war hastened this tendency. Even a Moslem finds it more useful to have a modern Chinese education than one in Arabic religious forms; but more than one generation must pass, even if there be no reaction, before the influence of the Mosque School is destroyed.

Let us follow a scholar through his course.

First—a small boy is sent to the local Mosque to learn a few Koranic sentences and perhaps the Arabic alphabet. The Ahung is pleased with his progress. “He should go on to the city,” he tells the family, and off goes our growing schoolboy to share the studies of others from surrounding villages in what seems to them a large, imposing institution. The Ahung here can explain the meaning of what they have previously only repeated parrot-wise.

In two or three years most of the students will have returned to teach in village schools, but a few will go on to Tsinan, the provincial capital. Here each joins some small group of disciples sitting at the feet of a famous master. A year or so under a great teacher of the Sacred Script will be followed by a year or so under one who knows more than most of Koranic exegesis or of ritual in worship. In all, five or six years will probably precede the final term in Peking for one who intends to become a great teacher himself.

These are the men who are considered the only repositories of religious knowledge, and, naturally, the suggestion that anything could be missing in such a religion, is considered absurd.

One Christian missionary says: “They always welcome one as a sort of first cousin—as one who believes in the same God as themselves in the midst of an idolatrous people.”

Here and there in Churches is found an ex-Moslem who has seen the difference, has believed that, “No man cometh unto the Father but by Christ, Who is the only Way.” But another missionary says:

“I had no success through any contact with Moslems and it was so different in the case of the Chinese that my endeavor became absorbed in that work. The Moslems live in their own quarter and are so clannish that, from the human side, it is so difficult as to make one think of the high castes in India.”

Shall they be left alone in their proud ignorance, or will prayer-soaked work win here as elsewhere?

Olive Botham

*Sixth of a series of booklets on Moslems in the several provinces.
MULTUM IN PARVO

Bilikhtisar

Bilikhtisar is the Arabic word which we suggest instead of our Latin one Multum in Parvo. The meaning is somewhat the same.

Some of our readers may like to contribute toward the special work of which they read in the Quarterly. The Secretary will gladly forward through the proper channels such contributions that may be sent to him.

There has already been a response from some for Moslem terms in answer to the editorial of the last Quarterly. Please keep this need before you and write to the Secretary, even on a card, when a term occurs to you.

Miss Olive Botham has again issued a fine British Supplement to the Quarterly Newsletter, part of which is reproduced here. She is now living with Mrs. and Miss Söderström, but her London address remains the same.

FOR PRAISE AND PRAYER

“The word of faith is as a hammer breaking the rock.”

“The effectual, fervent prayers of a righteous man availeth much.”

Praise the Lord for:

Encouraging news from the Northwest.

Stirring of interest amongst the Mission Boards in the U.S.A.

Let us pray daily, each Friday, and the second Thursday for:

Moslems in high Government positions.

The Moslems in Nanking who took the “drug cure”, that they may not return to their former habits.

The literature distributed this year, that it may be for the healing of those who receive it.

NEW MEMBERS

Mr. A. Torrey .................................................................................................. Sewanee, Tenn.

Dr. Gloria Wysner .......................................................................................... New York City

The membership fee of the Society in China is $3.00 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. Remittances should be sent to the Rev. Claude L. Pickens, Jr., 567 Manor Lane, Pelham Manor, 65, N. Y. In England send to Miss Olive Botham, 29 Woodberry Crescent, London, N. 10. In Canada send to Mr. Raymond Joyce, c/o China Inland Mission, 150 St. George St., Toronto, 5.

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