FRIENDS
OF
MOSLEMS
The Quarterly Newsletter

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Society of Friends of The Moslems in China

Vol. XIV No. 1

January 1, 1940-Zu-L-Qu'dan 18, 1858
Confidential.
Chefoo Faces the Problem

At the United Missionary Prayer meeting, held in the Prayer Room on November 6th, the Moslems were specially remembered in prayer, those in other lands as well as in China. Missionaries working in those districts predominantly Moslem were also remembered.

Mrs. C. L. Pickens Jr., gave a brief talk on "Islam, a Challenge to Our Faith", summarizing practical ways which the Christian could use to increase his interest in the Moslem in that particular district.

Mrs. Lack, widow of the former director of the Australian Branch of the China Inland Mission, sang beautifuly a solo written in 1889 for the Arabian Mission. As it can be sung today, it is printed in full here.

The Arabian Mission Hymn

There's land long since neglected,
   There's a people still rejected,
But of truth and grace elected,
   In His love for them.

Softer than their night wind's fleeting,
   Richer than their starry tenting,
Stronger than their sands protecting,
   Is His love for them.

To the host of Islam's leading,
   For the slave in bondage bleeding,
To the desert dweller pleading,
   Bring His love to them.

Through the promise on God's pages,
   Through His work in history's stages,
Through the Cross that crowns the ages,
   Show His love to them.

With the prayer that still availeth,
   With the power that prevaileth,
With the love that never failleth,
   Tell His love to them.

Till the desert's sons now aliens,
   Till its tribes and their dominions,
Till Arabia's raptured millions,
   Praise His love of them.

Prof. J. G. Lansing 1889.
Islam, a Challenge to Our Faith.

Islam is the last one of the great religions to come after Christianity. It claims to correct, complete, supercede and abrogate Christianity. It claims to be the last revelation of God to man and Mohammed is the last prophet. Let us examine their creed:—"La ilâ 'lla hu, Mohammed ur-Resulu 'lla hu". "There is only one God and Mohammed is the Prophet of God." We believe in God the Father Almighty, and in Jesus Christ His only Son, our Lord. A Moslem repeats in the first surah of the Koran:—"Bismillah ir-Rahman ir-Rahim"; "Blessed be God the Compassionate, the Merciful", but where is this compassion and mercy shown towards women in the Koran or the Hadith or the poetry of the Arabs or in the daily life of the Moslem? Dr. Robert Speer says;—There are no spiritual values in the Koran that are not found in the Gospel. The system founded by Mohammed is full of contradictions, puerile and degrading commands. But the greatest blot was the restriction and oppression of womanhood. Dr. J. Richter, the great German theologian and scholar, has written;—"Sound family life is impossible. The children grow up in a poisonous atmosphere of intrigue, fleshly lust, bad language and shameless licentiousness." We know this to be true even in China amongst the Moslems of the Northwest. Whenever a Moslem would come to a certain Missionary's house, the wife would not even come to greet him as she ordinarily would other guests because of the corruption in that community of Moslems. One of the reasons that it is so difficult to get the Moslem women to come to the foreigners' house is that distrust which Moslem men have of every other man, and also the inability to trust their own women folk. Al Ghazali the great Moslem theologian living in 1100 A.D. spoke of Mohammedan marriage as a "kind of slavery". A Javanese princess wrote in one of her letters in this century: "The Mohammedan law allows a man to have four wives at the same time. And though it be a thousand times over no sin according to Mohammedan law and doctrine I shall forever call it a sin." Listen to a Bengal Moslem: "The wife in the West is a friend, a companion, who is never in that mortal terror of a rival to contest or to supplant the affection of her husband in which a wife in the East is. The Moslem wife may at any moment be dislodged by another, and relegated to everlasting sorrow and perpetual gloom."

The Koran gives divine sanction to polygamy and concubinage; divorce is permitted for almost any cause. Moslem ethics and morals are earthy. They do not recognize sin as a
personal problem, and though much time is spent in salvation through works, they do not know where to seek the power which will save them from sin. A Moslem may lie to an infidel and to a woman and it will not be counted a sin. To be found out is a sin, not to commit one. Ignorance, superstition and fatalism darken their lives, and they are the harder to approach because they have a few shreds of truth.

Now in China there are about ten million Moslems, the same number as those in all Arabia. Moslem generals, schools, seminaries, mosques, newspapers, magazines, broadcasts, yet many missionaries say there is no Moslem problem in their community. If you are careful to enquire about them or look for them, you will often find them in your midst. Are we not a bit afraid to approach them as we are not sure of our points of contact? The Moslem religious terms are nearly all taken from the Arabic or Persian and transliterated, so the average Moslem does not understand the same terms we use to converse with a Buddhist about his soul. A sympathetic understanding of the mind and heart of the Moslems is a prime necessity for anyone to bring to others the message of Jesus Christ.

Now we cannot all be special missionaries to the Moslem in China, but we can do these things: Hunt up the Moslem butcher or milkman and find out if he reads Chinese, and then give him a gospel. If he does not read Chinese—then give him one of the bi-lingual tracts prepared by the Society of the Friends of the Moslems. Or give him one of the posters.

Get some Chinese Christian to talk to the Moslem and make friends with him. Get the Christians to study the problem for which you have no time.

Become a 'Friend of the Moslems' and read the quarterly Newsletter, so that you can share in this Moslem problem and pray intelligently.

When ordering tracts ask for a few for Moslems just in case you meet a Moslem.

Attend conferences if possible, or discuss the Moslem problem with other missionaries.

Set apart Friday, the Moslem Holy Day as the day on which you will pray for the Moslems, particularly those in China.

In Genesis 21:14—19, Ishmael thirsted after water in the wilderness. The Ishmaelites of today thirst after the Living Water. There are more opportunities now to give that water to them, are we to deny it by our indifference or negligence?
DECISION ON ALCOHOLIC DRINK

Some Further Contributions

"The Moslems have been very friendly with the missionaries ever since the Boxer year when Christians were saved by the son of the Prophet." — Ichowfu.

"I gave a 'Levornian tract' to an Ahung, who read it avidly, and exclaimed, 'This is excellent'. — Anking.

"The Levonuan tracts are splendid for Chinese and Moslems alike, and have been well received by both." — Nanking.

"The Moslems in our district are so corrupt and self-satisfied that it is nearly impossible to convince and convict them of sin or the need of salvation from their hearts." — N. W. Kansu.

"Each of us needs to study the Moslem problem in his own district that we may not be ignorant indifferent and that we may be prepared to be intelligent and sympathetic in any contact we have with them." — Sian.

Islamic Legal Decision on Alcoholic Drink*

"In answer to various questions concerning alcoholic drinks and their sale, Sheikh Abd al Magid Salim, the Mufti of Egypt, has given out the following statement.

By Islamic law liquor is forbidden (he quotes from the Koran and various authorities on this point and the following ones). Alcoholic liquor is defined as that which contains alcohol in the proportion of one fortieth or more.

"It is not permitted that non-Muslims should sell liquor openly in Islamic countries, because the sight of it is corrupting — let them sell secretly to one another. It is a religious duty to prevent the sale of liquor but it is forbidden to disagree with anyone so violently that evil is brought about. If a Muslim sees a wineshop open in front of a mosque and calls Muslims to close it by means which do not cause greater evil than this trade which is destroying the nation, then he has done his duty. But if they go at it by main force and cause some evil which is greater than the sale of liquor, then this is forbidden.

"Islamic law is based on justice, mercy and wisdom, and anything inconsistent with these is illegal. Every Muslim must follow the laws of his religion and be wise in prayer, and in following the good and eschewing the evil.

"(Readers will recall the incident of the attack on a wineshop in Alexandria earlier in the year by a number of young Muslims who claimed in defense of their action that Islam forbade the sale and consumption of spirituous liquors. The above "fatwa" deals with the question of right involved. Eds.)"

April 15, 1939. — Al Balagh.

*From the Egyptian Press Translation Service, July 1939.
The Development of the Muslim Doctrine of Sins and Their Forgiveness*

Among the earliest of the theological controversies in the history of Islam was that which centered around Allah's judgment of Sinners and his forgiveness of sins.

Some time was to pass before the orthodox Muslim doctrine regarding the pardon of sins and questions related to it was formulated in detail. Phases of the problem continued to perplex each succeeding generation of thinkers.

In considering the forgiveness of sins according to Islam, four points at least call for study: the kinds of sins, the intention of the sinner, his repentance for sins, and the intercession of some one on his behalf. Muslim doctrine on these points as well as many others was greatly influenced by Jewish and Christian ideas and beliefs. Although it is not at all easy to trace the various opinions expressed by Muslim dogmatists to their sources or find analogies in one religion for all the varying positions in the other, no one would deny that there has been considerable borrowing. Like all good theologians, those of Islam found proof texts in their sacred book. The Koran and precedents from the life and speech of the Prophet are cited by each party as the basis for their own special opinions.

The division of sins into great (al-kaba'ir) and small (al-sagha'ir) undoubtedly has some connection with the distinction made by the Jews between light and heavy sins and the difference between venial and mortal sins which appeared early in Christian thought.

There are many texts, too, in tradition that deal with degrees of comparison of sins without using this specific term. They tell that when the Prophet was asked as to the greatest sin, he replied, "Giving Allah a partner." When asked what came next, most texts say that his reply was, "The slaughter of one's child out of fear of having to feed him," and in reply to what comes next, most of the traditions relate that the Prophet mentioned adultery with a neighbor's wife as the third in degree of severity.

There are many references in the traditions to the great sins as being seven in number, which reminds us that St. Gregory and Christian theologians gave the same number for the mortal sins. In many accounts the seven greater sins are specified as, polytheism, magic, unlawful manslaughter, devouring the wealth.

of orphans, usury, fleeing from war against Unbelievers, and
slandering chaste women with adultery, Abu Hurayra being the
source of tradition.

Other attempts at generalization make the great sins include
all that which Allah has prohibited, all that for which Allah has
given a threat of the Fire, all the things forbidden in the first
part of the fourth sura of the Qur'an up to the verse beginning,
"If ye avoid great things which ye are forbidden."

By the use of opinion and analogy Muslim theologians
attempted a further definition of the relation between great and
small sins that suggests a search for some underlying principle,
some psychological attitude on the part of the sinner, some
inclusive dogma. A great sin was defined as something which
corrupted the one who committed it just as did any of the sins
mentioned in the lists given in the traditions; or it was defined
as that concerning which the law threatened a punishment. A
great sin was said to be every disobedience in which the creature
persisted, whereas a small sin was everything for which he asked
pardon.

The author of Al-Kifaya said that in reality the two words
were relative terms which could not be defined separately. Thus
every disobedience, if compared with that which ranks above it,
is small; and if to that which is below it, is great. The absolutely
great sin is unbelief, since there is no offence comparable to it.
Although the term "great sin" is used for many things besides
unbelief it alone is the unforgivable sin.

As for the forgiveness of sins, we have already seen that the
Kharijites considered a sinner an Unbeliever and therefore in
danger of the Fire. Their basis for this was the explicit state-
ment of the Qur'an as seen in such verses as "And those who
will not judge according to what Allah hath sent down, those are
the Unbelievers" (v. 48), and "None shall burn in it except the
most wretched who denied and turned his back" (xcii: 15-16).
Traditions similar to the statement of the Prophet, "Whoever
forsakes worship intentionally has become an Unbeliever", were
also cited as grounds for their doctrine.

The rational view of God's moderation of his punishments
and the apportionment of forgiveness would seem to be that the
Unbeliever, because of his sin which is the greatest of the great
sins, is denied pardon absolutely and abides forever in the Fire;
the unrepentant Believer who has committed a great sin abides
forever but suffers a slighter punishment because of his profession
of unbelief; the repentant Believer who has committed a great
SINS AND THEIR FORGIVENESS

sin is pardoned and enters the Garden; the Believer guilty of small sins only is pardoned by Allah without any demand for repentance. However some Mutazilites considered repentance also necessary for the forgiveness of small sins, and they recognized that intercession in the pardon of great sins augmented the reward of the one-time sinner.

Logical though this position seemed to be, it did not make sufficient allowance for the absolute will and power of Allah. It minimized the force of such a statement as “He forgives whom He pleases and punishes whom He pleases” (iii:124). When al-Ashari formulated the theological position which was to be accepted by most Muslims as orthodox he laid down the premise that all Believers would eventually escape from the Fire and that Allah would not leave there any of those who confessed His unity. This meant that Believers might both be punished and forgiven. Since his day in Islam, the great majority of theologians have held that the Fire is not merely a place of punishment for the Unbeliever, it is also a purgatory for the sinning Believer.

On many points of doctrine orthodoxy was inclined to take a mediating ground between extremes; but in this case the Muslim who committed a great sin is neither an Unbeliever (according to the narrow view of the Kharijites) but through the mercy of Allah he is reckoned a Believer. This is certainly the broad view which is most lenient in not ascribing guilt to the wrong-doer. Nothing can remove him, save the denial of the unity of Allah or that which signifies unbelief, from the rights and hopes of the Faithful to find eventually a lasting abode in the Garden.

As for repentance for sins committed, although this is urged upon Muslims, the absolute will of Allah is above any conditioning of forgiveness on such a requirement. The Fiqh Akbar (II) at first glance seems to suggest uncertainty regarding the unrepentant Believer in saying, "As to evil deeds—with the exception of polytheism and unbelief—if he who commits them does not repent ere he dies as one of the Believers; he will be dependent on Allah's will; and if He willeth He forgiveth him without punishing him at all in the Fire." But if he repents he is also thrown upon the will of Allah.

Many consider that a small sin does not require repentance, yet according to orthodox Islam Allah may even punish a small sin. Al-Taftazani finds proof for this in a verse of the Koran, "He does not pass by a small sin nor a great one without counting them" (xviii:47). "Counting", he says, "is only by way of asking about it and giving recompense." So the distinction
between a repentant and an unrepentant sinner disappears before the absolute will of Him who pardons where He wills; and so also the difference between great and small sins becomes negligible if either may be forgiven or punished, with or without repentance.

On the question of the intercession of the Messengers of Allah for those who commit sins, the Mu'tazilites taught that when pardon is not permissible neither is intercession. In general, they denied its potency for forgiveness, resorting to such verses of the Koran as "the day comes in which there is no barter, and no friendship and no intercession" (ii:255) and "dread the day wherein no soul shall render satisfaction for another soul, nor shall any intercession be accepted for it" (ii:44,45). Their opponents indicated the certainty of intercession by quoting traditions and citing the Kor'an, "Ask pardon for thy sin and for the Believers, both men and women" (xlvii: 21). This is the position of orthodox Islam as seen in the Figh Akbar (II) "The intercession of the Prophet on behalf of Believers who have committed sins, even great sins and who have deserved punishment is an established reality." Al-Ash'ari states his belief as follows, "We teach that Allah will bring forth people from the Fire after they have burned because of the intercession of Muhammad." But again with the distinction between the different kinds of sins and between repentance of non-repentance, pardon and forgiveness are permissible with intercession and without it. Its efficacy is entirely over-shadowed by the will of Allah.

Students of theology have often remarked that, in contrast to Christian teaching, sin in Islam requires no atonement. In the light of this study must we say that Islam has no doctrine of sin, but only of sins, the great problem being the classification of disobedient acts into the categories of great and small and determining their respective punishments?

To Christian thinkers sin is a state of rebellion against the righteousness and holiness of God. The world is out-of-joint and full of disharmony because of this barrier between man and his Maker. To the Muslim the power and will of the Deity cannot be so resisted as to frustrate His desire. Sins, then, are separate acts which do not conform to various rules laid down, rules for which there is no other integrating principle than the divine fiat. These acts, whether great or small, though they are disobediences, do not impair the machine-like smoothness of the ordered movement of things.
The unpardonable sin is not in doing these acts but in assuming that the divine statutes may be countermanded. To declare lawful that which they declare unlawful is to presume to rival the great Lawgiver and is Unbelief.

One may suffer punishment for sins, yet it must be remembered that in order to be forgiven neither repentance nor intercession is required. The various verses of the Qur'an dealing with sins and their punishment according to orthodox opinion are not to be interpreted independently but in the light of the supreme will of Allah. Everything is subservient to that absolute which challenges all human attempts at understanding it. If He wills He leads aright; if He wills He leads astray. If He wills He forgives, if He wills He punishes.

E. E. Elder.

Moslem Lands Area Recommendations*

The Committee on Work in Moslem Areas, after study of the report of Commission I, was confronted by the fact that the approach to Moslems differs in many particulars from the approach to other area groups and was also confronted by the fact that very little late survey material on that section of the world is available for study.

Further, in the reorganization of the committees of the Committee of Reference and Counsel no committee on the Moslem area was contemplated. Since there are many problems and difficulties in that area of the world today and since the progress of Christianity there is very slow, the Moslem area group recommends:

1. That the Committee of Reference and Counsel be asked to add to its Representative Committees a Committee on "Missions to Moslems" which shall include at least one member from the Committee on Promotion of Interest.

2. That as soon as such committee is constituted it be requested:

   a. To restudy the Christian approach to Moslems.

   b. To call a conference in the United States of workers among Moslems and others interested in discussing the whole Moslem question, in the hope of arousing further interest in work among Moslems.

*From Putting Madras into Action, the 1939 report of the Swarthmore Meeting of the Foreign Missions Conference of North America, p. 73.
c. To co-operate in the strengthening of energizing centers of prayer, study, thought, planning, and fellowship which shall be at the service of workers among Moslems, of the brotherhood of converts from Islam, and of the indigenous church, these centers to be located at strategic points in the Moslem area.

d. To strengthen centers of training in the United States for candidates, furloughed missionaries, and others.

e. To study and encourage specialized training for missionaries for Moslem areas.

f. To work for the development of an adequate program of Christian literature for Moslems.

g. To co-operate with the editors of THE MOSLEM WORLD in their effort to promote increasing interest in North America in the work among Moslems and to further the understanding of the situation and problems in that field.

h. To correlate the activities of boards and agencies working in the Moslem areas and to cooperate with them in these activities.

DR. FRED FIELD GOODSELL
MISS FLORENCE G. TYLER

New Projected Translation of Koran

The Chinese Moslem Educational Association was established in Shanghai some ten years ago. For a while they published a quarterly magazine called the Chinese Moslem Educational quarterly. (中國回教學會季刊), in which portions of the Koran were translated. This publication was suspended after a few years. The Association also established as Islamic Normal School and several private primary schools. A Committee has been recently appointed, consisting of Messrs Ma. Chin-ching 馬智卿 Wu T'e-kung 伍特公, Sa San-yu 沙善餘 and Ha Te-Ts' en 哈德成, to arrange for the translation of the Koran into Chinese. Ma Chien 馬堅, the first graduate of the Islamic Normal School, and now studying in Cairo, is asked to undertake the work. Ma Chin-ching is to finance the project. Ma Chien is asked to return to China at the end of this year to undertake the work.

(The Islamic Normal School, founded in Shanghai, is now located at Pingliang, Kansu.)

GREEN FLAG MONTHLY 綠旗月刊
China in the Nineth Century
by Two Mohammedan Travellers*

Canfu (Canton)

Canfu was the city best known to the Arabs, because it was the scale of all the commerce with the Indies, Persia and Arabia. The rocks called the Gates of China must be the isles which lie between the coast of Cochin China, and the mouth of Canton River. The Arabs required eight days to steer through them, because of the danger they ran of miscarrying among them; a trouble they might have avoided by shaping their course directly for the island of Hainan, or Ainam, which is, probably, what they call Alnian. Canfu must be Changchen, or Quantung, now commonly spelt Canton. Canfu was but a little way from the sea, and stood upon a great river, which ships entered with the tide, and this situation agrees perfectly with that of Canton. This city is mentioned in the “Nubian Geographer”, but both in the original and in the translation the name is very much corrupted, being written Canaku, and the same inaccuracy may be observed in “Abulseda”, who says, this city was known in his time by the name of Canfu. He places it in 164 degrees 40 minutes of longitude, and 28 degrees, 30 minutes of latitude; and adds that “By the accounts of some travellers, it is the greatest trading city in all China.” That he had been informed by a man who had been there, that it stands to the south-east of Zeitun, half a day from the sea, and upon the branch of a river which forms a Canal, navigable by the largest vessels.

Islam in the cities

“According to our two authors, the Moslems were (in China) very numerous; but the severity of the Chinese laws prevented them from propagating their faith with the same freedom as they had been allowed in the Indies: so that they did not convert the Chinese; they could obtain nothing further there than the free exercise of their religion. The great number of them before year 3rd century of the Hejra, sufficed to people a part of the chief cities of China, where the Portuguese found them.”

EUSEBOIS RENAUDOT.

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* *Ancient Accounts of India and China by Two Mohammedan Travellers. Remarks pp. 42-43. and p. 199.
NEWS FROM THE FIELD

Chungwei, Ningsia.

One cheering thing here was the friendliness of a Moslem refugee from Honan, who came to Sunday service and who also came along for several talks and stated that he wanted to trust in the Lord. The local ahung got busy and literally mounted guard at the front door of the place where the Moslem found a job, and that has made things more difficult.

A. L. Keele.


Kihsien, Honan

I am always interested in my "Friends of Moslems", though I am not directly in that work now. I do have some contact with Moslems here, and give out some literature. One of our Church members is a converted Moslem, and others attend services regularly.

Geneva Sayre.

Oct. 12, 1939.

Linfen, Shansi.

In our Women's Hospital our waiting room wall was well covered with Gospel posters, among others was the "Prodigal Son". I noticed that a little Moslem laddie was interested so told him the story and gave him a copy of the little booklet. Sometime later I was walking in the Moslem part of the town when the boys from the school suddenly came out several of them came to me and asked for a tract. I took several different ones from my tract bag so that they might have a variety. But no, "We don't want those, we want the one you can sing, the one about the boy who ran away from home!"

The late Mrs. W. P. Knight.

Sinkiang

Mr. Hunter and Mr. & Mrs. Hayward, Sinkiang—the last remaining missionaries in the vast province of Sinkiang (Chinese Turkistan) can, we hear, no longer remain there under Soviet rule. This news came over two months ago but no further information has been received about their route, or even whether the long and dangerous journey entailed by any route, would be possible. Later: News has just been received that the Rev. and Mrs. Hayward have reached India.
"I was only passing through a village but was led into a house where they were very friendly outwardly, but yet with reserve if I talked of religion—when I discovered the name was "Ma" (a large proportion of Moslems in China are named "Ma") I jumped to the reason.... I never know a Moslem when I see one in these parts, I only find out as a rule by their coldness in hearing the Gospel". She adds that one of the lady missionaries near knew nothing of the village she mentions but "Was interested and will try to do some work there".

Mrs. Frank Houghton.

Taming, Hopei

A few weeks ago, I was much touched to have a 'Friends of Moslem' come into my home. Today another one came. It did my heart good to see that things even there were returning to normal and that our Society of Friends of the Moslems in China had not seen its last day, but was functioning.

A few year ago, I was vacationing at Kikungshan and those interested in the salvation of the Moslems for Christ met in the Assembly Hall. We had such a blessed few days and I was much encouraged to meet with folks who had worked among the Moslems. At the time I was also elected as a member of a committee. It might seem as though I have shown very little interest, but my interest, was there, though through my wanderings due to the disturbed conditions took me all the way from the extreme north, (Tientsin and Peking) to the extreme south of China, clear down to Canton and Hongkong. In Hongkong as well as Tientsin I met with friends of the Moslems. My grief was this, that the many Moslems we had here at Taming might be all scattered, for the city was deserted when I left here but things are returning to normal and we have the privilege again to visit with these our friends. I distribute quite a bit of literature. In fact I am always supplied with literature especially prepared for the Moslems and I find them very friendly and appreciative.

The two ladies, which I told about two years ago had come into my home and asked how to get converted, they wanted to follow Christ, have recently been baptized and are happy Christians. There are others much interested. I have some girls in my Y. W. Home and Bible Training School. Quite a number of children are attending our Church schools. We are grateful for this opportunity.

Multum in Parvo

Islam in New China prepared by Isaac Mason, F. R. G. S., and completed just before his death, is being considered for publication this year. This is a worthy successor to Marshall Broomhall's, Islam in China which was published following the Edinburgh Conference of 1910. Watch for further notice of this book.

The Arabian Prophet by Isaac Mason, F.R.G.S. is again on sale by the R.T.S., Hankow. This revealing translation of Liu Kai-lien's standard work in China on the Life of Mohammed is worthy of a careful study by Missionaries interested in Islam in China. Price per copy is $2.00 post paid from Hankow.

The Authenticity of the Scriptures, 聖經之純真 the first chapter of the Rev. Bevan Jones's book, Introducing Christianity to Moslems, which has been translated under the guidance of Mr. P. Contento of Wuwei, Kansu, while he was in Kumming, is now being prepared for printing by the R.T.S. with the help of this Society. Watch for notice of publishing date.

Friends of Moslems. If your files are incomplete, back numbers, can be secured from the Secretary as long as they last. This applies to members whose individual numbers have gone astray due to the difficulties of the times. There was no October, 1938 issue. The January—April, 1939 numbers were combined into one. Copies prior to 1937 can be obtained at ten cents each.

We suggest that each member of this Society ask another friend to become a "Friend of the Moslem" and to pray for the evangelization of the Moslems. Let us stir up interest for these neglected people.

We again call your attention to Dr. Zwemer's new book Dynamic Christianity and the World Today which is proving such a helpful book to those who have been privileged to read it. Orders in China can be filled through the Lutheran Book Concern, Hankow.

Mr. Richard Hu, editor of Yu Mung 友穆季刊 is in the Custom Station, Iping, Szechuan. For the convenience of friends he is acting as Secretary for that province.

Don't forget to place your order for Christian literature for Moslems with the Religious Tract Society, Hankow. A catalogue will be sent on request.
For Prayer

Pray that the Christians in Sinkiang may stand firm against all the subtle wiles of those now in command in that province—pray that the seed sown by the Swedish and C.I.M. Missionaries may not have fallen on barren ground.

Pray for the Moslem students who are now coming in contact with Christians in Western China, that may become followers of Jesus Christ.

Pray for the Editor of our Chinese Newsletter, that grace and power may be given him in all his efforts to evangelize the Moslems in West China—that he may be able to send out further editions of the Newsletter.

Praise the Lord for journeying mercies given to Mrs. C. L. Pickens Jr. and family—gratitude to Him to be once more in China.

New Members

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<tr>
<td>Mr. G. Bolster</td>
<td>C. I. M. Wuwei, Kansu.</td>
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<tr>
<td>Mr. N. Charter</td>
<td>C. I. M. Chengkung, Yunnan.</td>
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<td>Mrs. C. Judd</td>
<td>C. I. M. Vancouver, B. C., Canada.</td>
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<td>Mrs.: Arthur J. Kirsteen</td>
<td>C. I. M. Atlantic City, N. J. U.S.A.</td>
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<td>Mr. F. Larsen</td>
<td>C. I. M. Pengshun, Szechuan.</td>
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<td>Methodist Ep. Church, Green St.</td>
<td>Philadelphi, Pa. U.S.A.</td>
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<td>Miss Helen Mockett</td>
<td>C. I. M. Wuwei, Kansu.</td>
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<tr>
<td>Mr. A. Matthews</td>
<td>C. I. M. Ventnor, N. J. U.S.A.</td>
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<td>C. I. M. Westfield, N. J. U.S.A.</td>
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<td>Mrs. R. A. Zwemer</td>
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