FRIENDS
OF
MOSLEMS
The Quarterly Newsletter

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Society of Friends of The Moslems in China

Vol. IX No. 1


Confidential.
News has just come from the annual meeting of the Augustana Synod in Honan which shows the beginning of a new day in China for Moslem evangelism. A Chinese minister made an urgent appeal that at least one man be set aside to make a study of Islam and ways to reach the Mohammedans. He bore witness to the fact that central Honan has its Moslem community in every hsien. As a result of this plea he and one other were definitely commissioned by their Church to make such a study that will help them all.

In this issue we have a Chinese clergyman from Anking writing of his many and varied contact with Moslems, and something of his aims in reaching them. On page three is the thrilling witness of a leader in the China Inland Mission, a former Moslem and now Assistant Bishop in East Szechuan. Then, too, the news from Kansu and Tsinghai of real witnessing for Christ on the part of former Moslems, in spite of adversity, is part of the good news of this quarter.

Word has come of the arrival in China of new workers for the strategic Moslem center of Hochow in Kansu. Also we have been cheered by letters from many telling of their new interest and the determination to push forward into Moslem work. Letters from those who attended the meetings last summer are encouraging. Already the Rev. John Peterson is making progress in his study of the "Influence of Confucianism on Islam in China" which we hope he will present at the meetings in Kuling this summer. The Rev. A. G. Rydberg is preparing a review of for the same meetings. At Kikungshan we hope to have a similar program.

Mr. Mason ten years ago listed more than 300 books and booklets published by Chinese Moslems. Today the list is over 350. The Secretary will send a copy for review at one of the summer meetings, if you will let him know your wishes. One way we can help each other is by understanding together just what the Moslem believes and how he expresses it. Are you willing to help?

It may be possible for us to arrange meetings in the north possibly Peitaho or Chefoo. What each of us can do is to pray about this coming summer. We must try to keep marching on. Each of you can help in this way. Also let the Secretary know what you think about future plans. Islam demands of its adherents five periods of the day for prayer. How much are you praying for the Moslem and the efforts made to win him to Christ?
* Why I am a Christian

Bishop Ku Ho-lin

I was born a Mohammedan, and my forebears before me were all brought up in the Moslem faith, in which every custom and tradition is derived from the holy man Moses. My grandfather and father were both zealous and sincere people, (alas that they died early), and after this my grandmother and mother still zealously observed the customs of the Moslem religion. Among my relatives was one who was a local Moslem leader. He came frequently to our home, and read the sacred books, and related to me the stories of bygone days.

In 1886 an English missionary came to Paoning to obtain premises for work here. He rented part of our house. At that time the local people were very much opposed to this, and there was much talk against it and also active opposition and persecution. At the time I was still a very young child, and in matters of faith and religion had no understanding, beyond a good memory for the stories of our sacred books. But when I saw the Christian books of the Old and New Testaments (being able to read), and heard the Westerners explain them, I half doubted and half believed. Seeing these foreigners did not observe the customs of Moses, and ate unclean things, as pork, etc., my grandmother strongly warned me, and my relatives also warned me, against being deceived by the foreigners. But my curiosity constantly impelled me to mingle with them.

In 1888 they rented one part of our place and opened a school, engaging a middle school teacher. I then left the school where I was and entered this Christian school to study. In the year 1891, having during the previous five years received a good deal of instruction, and because also I saw that the lives of the Westerners were in agreement with their teaching, I was greatly influenced to believe.

Among the Westerners, the one whose influence was greatest in bringing me to Christ was a lady missionary Miss F. M. Williams. Her love was great and her teaching good, and it made a very deep impression on me. I can never forget it. Another who helped me greatly, was the Rev. Walter Taylor, whom I helped in his study of Chinese. Once I fell very ill of a fever, and almost died, but the Lord heard the persevering prayer of my grandmother, and brought me almost out of death back to life again. This friend, Mr. Taylor, daily ministered to my needs, and truly the love of Christ was manifested in him in a way that I can never forget.

But it is difficult to record all that one went through, in detail. Suffice to say, that it was in 1891, on Sunday, January 16th, that I

*Reprinted from the December China's Millions. More details of Bishop Ku's life may be found in the "Life of Bishop Cassels."
finally entered the Church. My friends and relatives did not openly oppose me, though some did secretly, slandering and criticising me, but as my life and conduct gave no occasion for reproach, there was nothing they could do. Moreover there was then religious liberty.

In 1899 I became an evangelist. That was near the time of the Boxer persecutions in Szechwan. Had my fellow Moslems wished to persecute me, this was their great opportunity. They not only did not persecute me, but on the other hand were afraid lest I should be persecuted, and that for idolatry, regarding me as of that class. In a short while the persecution passed away, and I devoted myself entirely to the preaching of the Gospel, and have done so now for thirty-five years.

Now allow me to say a few words about the reasons for my being a Christian, that my fellow Moslems across the sea may be able to understand.

(1) I believe that the great difference between Christ and other religions lies in this, that Christ sacrificed Himself in order to redeem men from sin. Other religions have similar offerings, but man's sin can never because of the good words of holy men, obtain forgiveness. This is the first reason why I ought to believe in Christ.

(2) I believe that Christ has not only borne vicariously our past sins, thus redeeming us, but that He still unceasingly bestows on us His grace, and thus savingly helps us, enabling me to trust in Him concerning past sin, also to trust in Him for the present, overcoming the evil one, and also to trust in Him for deliverance from the judgment to come. He assumes responsibility for me for all, bringing peace to my conscience. Then if I die, I can without fear go to my heavenly Home, and to my heavenly Father.

(3) I believe the Cross of Christ is the means of subduing fleshly lusts. In one's own strength it is quite impossible to control and subdue all the human passions. But if we remember His cross, yielding ourselves to be crucified together with Him, this is the way of victory. (Gal. v. 24).

(4) The essential thing about the Cross is that it is the glorious manifestation of a heart of love. If men obtain the power of this love, they may build up their homes into peaceful and happy homes. In society there will be the uniting spirit of brotherly love, in the nation there will be harmony between the classes, between high and low, and among the nations of the world, war and strife would cease. If men were willing to receive this power that comes from the Cross of Christ, imitate the sacrifice of Jesus, and really love as Jesus loved, then it would not be difficult to turn the whole world into the Kingdom of heaven. So I hope that one day the Kingdom of heaven will appear, and the whole earth become one family. Oh, why should we be divided?
This is very briefly an account of my becoming a Christian. But I venture to add a word to exhort my fellow Moslems to acknowledge Jesus as Christ and Lord, also to search the Scriptures of the Old and New Testaments, that the prejudiced heart opposed to Christianity may be opened, and quietly and earnestly search into the truth.

Regarding Moslem customs and traditions, my own attitude is one of liberty, and not to be bound by any. Formerly I did not eat anything that was unclean, and even now I do not eat these things. This is my liberty. There are others who consider they may be eaten, that is their liberty. I exhort you to be of like mind. (See Rom, xiv. 1-17.) 'Ye shall know the Truth and the Truth shall make you free' (John viii. 32). One whose conscience has been liberated by the Truth, in everything within the realm of Truth has become a free man.

I beseech you all quickly to believe in Messiah that is Jesus. In a little while He will come again to judge the world. That you may not miss the opportunity of salvation is my earnest hope.

"If I Bear Witness"

The following are a few incidents in work amongst the Moslems in the Nadia Delta, Bengal. Missionary work in the Delta began about 1830 when a German Missionary went there to recuperate after illness. In 1832 five were baptised. The mass movement of 1838-39 resulted in the baptism of about 3000 villages, a large number of them being Moslems. At the present time nearly all the ordained pastors of the Church are of Moslem stock.

It was my usual custom in going for the first time into a village to walk straight through it to note possible places to call at on the return. One morning three of us, myself and two Bengali Evangelists went into a Moslem village. We had not gone far before we came upon a group of men sitting on the verandah of a house. They evidently were having a heated discussion. I stopped and after they had looked me up and down invited me to sit down. The usual offer of the hookha was made. I started the conversation by asking what they were discussing when we arrived. At first they demurred but someone said, "We were discussing whether Isa was sinless!" One interjected, "Our Prophet was certainly sinless", and addressing me, said, "Is that not true?" In reply I said, "That I leave to you, but as regarding Isa I know He was sinless".

I opened the Bengali New Testament at St. John viii and offered the book to the leader, requesting him to read some verses. He politely declined. He suggested that I might read, which I did. The faces of all the men would have made a picture of surprise and wonder. There was dead silence for some minutes. I then took the opportunity of explaining the Christian belief and what the sinlessness
of Isa inculcated. After this we had many opportunities for real friendly talks about Isa, as the one Mediator between God and man. That village has since added some to the Christian Church.

On another occasion I was invited to a certain village which I had heard was so notorious for its anti-Christian attitude. In fact, no Christian preacher had been allowed to enter for preaching purposes. The inhabitants were Pathan Bengalis. Having received a direct invitation I could not refuse to go. When I reached the middle of the village I found a very large crowd of men gathered together. I was introduced to the three moulvies, who were seated high up on a verandah. I was given a Jalchoki, that is, a small stool on which men sit to wash their feet. In a way it was of the nature of an insult. However I sat down. At a word from the moulvie all the men sat down. Questions were fired at me; one being, "Where is the original Injil?" I held up a Greek Testament. That was ruled out as being a mutilated version suited for our belief. The original contained passages foretelling the coming of Mohammed—the sinless prophet, which passage we Christians had deleted. Strange to say one man got up and challenged the moulvies to state whether Mohammed was in truth sinless, and went on to say he had heard of only one Sinless Prophet, Isa. He appealed to me as the moulvies told him to sit down and be quiet.

Sitting next to me was a Moslem teacher. I gave him a Bengali New Testament opened at St. John viii. I told the moulvies I would read the Greek and the teacher would read the Bengali and they would decide whether the Bengali was a true translation or not. They of course tried to prevent this, but the crowd was now too interested. When the reading was finished there was an outburst of "Padri Sahib preach to us, tell us more". I did for the space of half an hour and proclaimed the unsearchable riches of the Gospel of Isa. The moulvies quietly got up and went into the house. The teacher was so impressed that for a fortnight every afternoon he came to my tent to conduct me to a village where he had previously prepared the people for my coming. In every village he asked me to read the Greek Injil and he read from the Bengali New Testament. This incident broke down most of the opposition experienced in those Pathan villages.

One of the Bengali evangelists was himself a convert from a Pathan village. Often on preaching tours we discussed the difficulties of Moslems. Once I asked him how he got over the difficulty of the Sonship of Isa. He replied that when he came to realize that he was a sinner and forgiveness was possible through faith in Isa’s work of atonement, that difficulty and many others ceased to be difficulties. He himself scarcely ever discussed these subjects, but always insisted that sin and salvation were the first and most important. Get right here, he would say, and these difficulties will disappear.

E. T. Noaker
A Martyrdom in Eastern Turkestan

The establishment of a new Muslim republic (instead of a Chinese overlordship) with headquarters at Kashgar in Eastern Turkestan, was attended, as such changes usually are, by a reign of terror.

Communications with China are slow and difficult, and communications with India also take five or six weeks. During the civil war resulting in the change to a Muslim government, when non-Muslims were being assaulted, two of the men of the Swedish Mission escorted five of the women, who were young mothers or in delicate health, out of the country, but seven men and nine women remained to hold the work together in troublous times.

At Kashgar the Swedish Mission has (in different parts of the city) a Church for ex-Muslims and a Church for Chinese. One of the sons of the Church for ex-Muslims was called to martyrdom.

The boy’s father was a Muslim carpenter who, for the last ten years of his life, worked for the Mission in several of their stations, and put his boy Muhammad and his girl into the Swedish school at Kashgar. When the carpenter died the Mission continued to look after his children, finding a place for the girl in their orphanage at Yarkand, and training the boy as a typographer in the Mission Press at Kashgar. Muhammad showed keenness in study and was later given a course in teacher training and became a teacher in his own old school at Kashgar. Meanwhile he had become a very ardent Christian and was baptized under the name of Habil. His missionary friend said, “He was a very gifted young man, one of the very best and most promising”.

The same friend says, “Habil was mysteriously led by God to Yarkand to give up his life for the Master.” If he had stayed in Kashgar, where the Mission was protected by the British Consulate, nothing would have happened to him. But suddenly he got the call to go and see his sister in the orphanage at Yarkand. He arrived at Yarkand to find that a cruel Mir Abdullah from Khotan had declared the holy war and started to clear the countryside from infidels. Mir Abdullah arrested three of the Swedish pastors and would have killed them, but that his followers reminded him of the unpleasant consequences of killing foreigners. He had them imprisoned and bound. His soldiers closed the Christian schools and removed the children to Muslim schools, giving all girls between the ages of 10 and 17 to Muslim soldiers.

Habil, aged 19, had only just arrived in the city and was at prayer with a group of fellow Christians when a party of Muslim soldiers found them. Two Swedish ladies were present, Habil (of

*Excerpt from report of Central Literature Committee for Moslems, Cairo.
whom we have written above) and Joseph Khan, a young Christian teacher whose father was a Kashmiri and his mother a native of Turkestan. Joseph Khan had a story very like that of Habil, having passed through the Christian schools, worked in the Mission press, become a Christian, and turned out to be so gifted as a singer and preacher that he was working as an evangelist.

The soldiers came up to the group and threatened the Swedish ladies with death. They stood their ground and showed that they were ready to die, but were eventually released unharmed through fear of foreign complications. Habil and Joseph were bound and brought before Mir Abdullah, who abused them and repeatedly struck them in the face. Finally he gave orders that Habil should be shot then and there, his friend being present.

The boy's arms were unbound and he knelt with hands together in prayer. Joseph says that his eyes shone like stars and his face was filled with joy as his murderers first shot at him. When he fell forward Abdullah ordered his head to be cut off with a sword, saying, "The Muslim law is to use the sword in God's service". The head and body were then thrown into the street and left there for three days.

The rest of the Christians were then marched off to prison. Joseph Khan was threatened with strangulation and was actually hung up on some sort of cross, being bound with his arms above his head in a way that caused intense pain, while plans were made to hang him in public on the following Friday.

His tortures seem to have lasted about four days, during which time he was visited by Mir Abdullah's younger brother, Nur Ahmad, who tried by threats and promises to persuade him to return to Islam.

The Swedish missionaries, meanwhile, had managed to get a message to the British consul at Kashgar telling him of the danger to Joseph Khan, whose father was a Kashmiri and therefore a British subject. Eventually, on account of his nationality, Joseph Khan was released.

For fifty days he travelled unarmed with another young Christian through the mountain passes, beset by robbers, until he reached Peshawar in safety. He is now in the Punjab receiving further training. It is his hope to go back to Turkestan as an evangelist. His Swedish missionary friend says, "I sincerely believe we shall hear more of him in the future. He has got a heart burning with love for his Master and his work."

Joseph Khan asks for special prayer for the small group of young Christian men still living in Turkestan and true to their Lord.

The Swedish Mission awaits with keenest interest the decision of the next few years as to whether Turkestan is to return to Chinese government (the most favourable alternative from the point of view of Christian freedom) or to be a Muslim republic, or to join the ranks of soviet republics.
Ma-ie came to the hospital from Kanchow almost doubled up with rheumatoid arthritis. We treated him for some considerable time without much success, but we could see that his heart was gradually opening to the Gospel. One day at morning service he gave in his name as wanting to believe and publicly confessed. All went well for a time and then his troubles and ours started.

Some of his relatives from Kanchow visited him and the next night he appeared to be out of his mind, whether poisoned or not none of us are prepared to say. He became restless so that none could control him, and then he disappeared. For three days we did not know where he was and it was then that we suspected foul play and thought of reporting it to the police. We did not but definitely committed the matter to the Lord. Then one of our number saw him in a mosque in the Chin-ch'eng-kuan. When the abung knew that we knew where he was he sent Ma-ie along to the hospital in company with some other Moslems. I had some conversation with him, but he was still not clear in his mind and all he could say was that he wanted to go home, he had been bewitched. I asked him if he had road expenses; he said no, but that influential Moslems were taking up a collection for him.

Thus ended the first part of our contest and again I had a tussle with myself whether to appeal to the law or not. Again we left it to prayer alone. He went back to the mosque with his companions and we lost hope. During the next week he appeared again at the hospital much to my surprise and said that they had not yet collected sufficient for his road expenses and so the party that he intended going with had gone and there would not be another party for some time. He continued to visit us and every time he came I could see that he was clearer in his mind. Eventually he definitely said he wanted to come back to us (after prayer we had made him gate-keeper of the leper compound), but he was so ill that we had to put him to bed and there he has been practically ever since, making steady if gradual improvement. Whenever I go into the ward he is either reading his New Testament or explaining something therein to the patient in the next bed.

He says that he was wealthy once but owing to robberies has been reduced to poverty. Please pray for him as he is still only "smoking flax". He bears a good and consistent testimony before all and what is best of all the Chinese are coming to believe in him. It takes much to make a Chinese believe a Moslem.

D. Vaughan Rees.
"By Their Fruits"

A...... G...... was a quiet gentleman landholder living in a large mountain village a few days journey from the large city of I................
I believe his first contact with Christianity and Christians was through the Medical Mission or perhaps through intercourse with missionaries spending a holiday in his village. It was he who told me that Persians have a saying that we are nearer to God on the mountains than in the plains. A...... G...... became a Christian and because of his influential position in his native place, he was not exposed to the usual petty persecution of converts. At last, however, the villages determined to take action and laid a formal complaint against him before the local governor that he had become a Christian and as such defiled their public baths. The governor accordingly sent for him and told him of the charge laid against him. The substance of A...... G......'s reply given no doubt with due courtesy, was "You accuse me of being a Christian and therefore you ought to be able to give me reasons why it is a bad thing for me to have become a Christian: but I can truly say that since I embraced the Christian Faith I do not do things which I used formerly to do and that I am a better man."

D...... K...... of the city of I...... had for sometime thought of becoming a Christian and one day it occurred to him that if he wished to become a Christian he ought to try and improve himself and as a good beginning not to tell so many lies. With this good resolution he sallied forth and occupied himself with his affairs as usual. When after several hours his good resolve came back to his mind, he found that he had told several lies already. D...... K...... was ultimately baptized and worked as a catechist in the hospital.

A C. M. S. missionary in Y...... begged one of the chief Moham­medan ecclesiasts in that city to allow him to put a certain question to him. The question was, why, considering his position and, as one would have thought, his duty to oppose the spread of Christianity, he nevertheless left the Christians alone. His reply was to the effect that he could not molest them because their lives were better than the lives of Mohammedans.

The above illustrate several vital points, e.g. that our true religion is not an affair of words and forms and externals, but requires a change of heart; that the new life will always be the one unanswerable proof of the truth of our Holy Faith; and that the humblest believer can therefore be a messenger and light-bearer.

W. A Rice.
Chinese Students at the Azhar, Cairo

"The attempt on the part of the Azhar to extend its influence to the Far East is very interesting. Some two years ago ten Chinese Moslem young men were brought to Cairo at the expense of the Azhar Endowments. Their travel expenses to Egypt, and their room and board and necessary expenses since that time have been paid out of these funds, I have been in close touch with their leader, who feels as they all do that they have been duped in the whole matter. They have no funds whatever with which to change their programme or to return to China. They find the instruction absolutely useless and not a modern education such as they were given reason to believe was being provided for them in the Azhar, but there is nothing they can do, for any complaint, or attempt to change, or correspondence to their friends in China would bring down the wrath of the Azhar authorities upon them and cut them off immediately, and they know it.

You will be interested to know that the Moslem school at Zagazig which is now part of the Azhar Administration, has risen up in rebellion, and refused to carry on its work because of the failure of the Azhar to take care of the young men who came to the Residency last week, and the whole Azhar Administration is receiving some rather rough treatment for its out of date processes and inability to provide for this demand of a progressive nature. I think it all spells gradually abandoning the old Azhar processes and reconstructions, whatever that may mean. With the clippings I am sending you, you find reference to Islam and Japan, and the proposals to begin teaching Japanese in the Azhar. It was recently reported that some Japanese Moslems had reported in India that the Emperor of Japan had become a Moslem, and that the whole nation was on the verge of studying and accepting Islam if only they could receive instruction. One of the claims of the newly organized Azhar is that it will teach foreign languages of the countries in which there are Moslems, not for the sake of preaching Islam to others, but for strengthening the Moslems in their faith."

Islam in Tibet

The Sining Government has its outpost as far as Jekunto which is a good part of the way to Lhasa on the big road, I understand. That is the place where they had some fighting with the Lhasa troops a year or so ago. Holton used to have a friend who made his home near Shunhwa who carried on a regular business between here and Lhasa. I know of many others who make the trip very frequently. Occasionally there will be New Province (Sinkiang) Moslems (Ch'an T'eo) who come here from Lhasa with goods for sale. I think that one can safely say that the merchants keep in pretty constant communication with Lhasa. However the Moslems of Kansu do not penetrate into this section of Tibet nearly as far as they used to when the Sining group held Labrang and all this part.

M. G. Griebelow

11
NEWS FROM THE FIELD

Kucheng, Sinkiang

As soon as the way opened Mr. Hunter and I came here to look for premises. On arrival this looked like an impossible job but six days after our arrival I moved into these rooms. Mr. Schoerner joined me a month later bringing our things by camel from Tihua. Needless to say we are very glad to be out in the work at last. We shall need prayer support all the more.

If you look at a good map I think you will see that we are about as far from the sea as you could get anywhere in the world! The city is situated on the dead flat plain, which is for the most part dry and barren. Occasionally this aridity is broken by some dashing stream flowing out from the mountains, eventually to be lost in the insatiable desert. There is little or no sand, comparatively speaking, on the Gobi, but it is desert nevertheless. A full third of our horizon is occupied by the mighty Celestial Mountains (Tien Shan). A succession of snow-capped peaks, dominated by Bogdo Ola, about thirty miles distant at the nearest point, and rising sheer out of the plain, they present a refreshing and inviting spectacle. Hidden in their unending valleys live nomadic tribes who must one day be presented with the message of salvation. To return to the plain—there are many farms, villages and smaller cities along the main roads and in the watered areas. But the watered areas are scarce and the Water of Life is scarcer. Don't imagine busy trade routes with endless caravans swaying along with their precious burdens of Eastern spices etc. etc. but picture to yourselves a dusty road, a blazing sun, a few uninteresting ox-carts trundling along, a man on horseback, sundry foot travellers, a string of scraggy, underfed camels and you get an idea of the present frequenters of the roads. And in the city, with its varying peoples and religions, life is really quite ordinary, and not full of thrilling scenes and experiences all day and every day. Life and work in a land like this cannot lack interest and occasional 'thrills' but it seems that the true romance of missionary life (one speaks as a beginner) is the hum-drum daily work done, the constant witness born and message given in the power of God.

This city is a strategic centre for the work for Moslems. It is predominately Chinese, but there are also many Turkis and Tungans. Our landlord is a Tungan: the room in which I am writing this was not so long ago used as a Moslem place of worship. There are Mongols in the district around. We see them occasionally on the streets with their distinctive dress when they came in to go
shopping. Qasaqs live in the mountains. We must somehow give the Gospel to all these people. We have, however, not only God's commission but His promises also.

May 28th, 1934

RAYMOND H. JOYCE

*Manass, Sinkiang*

The Turki are as hard as hard. One wonders how such folk could ever come to CHRIST for salvation. The mention of the Name of Jesus as Saviour and Mediator is a sure way to estrange them. They know nothing better than Islam, and knowing that—though very poor is their knowledge even of that, it's true—they know all; and neither reason, loving example nor condemnation seems to stir in them the slightest desire for anything calculated to bring them true salvation and purer lives. We and they stand in sore need of prayer that some of their number will find new life in CHRIST. It may be that God can do this by no other way than a time of tough testing or even by bitter experience and persecution. In any case any Turki converts there may be in the future are certain to have a hard time of it, and I suppose it is only reasonable to expect God does not want us to invite others to tread a road we have not trodden ourselves. We need to be made sure of our message and to be made ready to face anything that may come to us incidental to a vital presentation of it.

*The New Testament in Turki*

We had Mr. Hunter staying with us some weeks ago on one of his itinerations. It is amazing the vitality he has and the determination to give the Word of Life to the people of this country. We hope and pray that God will preserve him to add to his translation work the completion of the New Testament in Turki. The present version, though good in its way, is not sufficiently colloquial—there is too much Arabic and Persian in it to be understandable by the ordinary folk.

*Manass and the Neighbourhood*

We in Manass are about 90-100 miles away from Tihwa, and on the main road that connects us nothing of really very much importance is passed. Off the road there is just an endless expanse of nothing at all in particular but grassy plains, stony deserts and mountains in general. It is curious to compare this sort of thing with all that would be packed into ninety miles at home—large towns with important industries, villages, innumerable farms, gardens, an endless jig-saw of roads, lanes and railways—every inch of room turned to some purpose.

The neighbourhood of Manass is very fine indeed. To our south and east and west we have excellent well watered farm lands, beautifully wooded country complete with lanes, hedges, streams, wild-roses just as at home—the likeness is most striking. Further to the south comes a desert plain, then the Tien Shan, which always looks very lovely. We are hoping that we may see their beauty close up some time this summer. To the north is an endless expanse of grasslands, excellent for cattle rearing. The farmers in the Suilai area are mostly Chinese, I should say. They share with the Turki population the agriculture and business of the place. The craftsmen, too, are mostly Chinese, whilst in the mountains and on the plains live the Qazaqs with their horses and cattle. Though they are Moslems, in looks and ways of life they have much in common with the Mongols. Even their language, though in the Turki group, is full of hard consonants just like Kalmuk. I can think of seven different races of people living in the Manass area, viz., Chinese, Turki, Tungan, Nogai, Russian, Qazaq, and Mongol. With Chinese and Turki one could preach the Gospel to all—at least so that many in each race could understand. Our notice board announcing times for seeing patients is written in the three languages, Chinese, Turki, and Russian.

July 2nd, 1934

W. F. Drew

Ningsia, Ningsia

Sometimes women visit us here—usually when they want medicine of some kind and these visits often open the way for us to visit them in their own homes. They often listen intelligently to our preaching and are usually pleased if we use a few of their terms, such as for "God", "heaven", "hell", etc. But in talking to them of spiritual things one is conscious of the opposition of the Enemy. Their men-folk will hang round so that we are not able to say much. Some interruption comes in the conversation just when we seem to be getting somewhere.

In March we had an interesting visit in the home of an influential Mohammedan in response to a request. Mrs. Wood went to help his third son's wife when her baby was born and I accompanied her. We were there for several hours. The Lord wonderfully answered prayer so that the mother had her first living child out of five, and everyone was very pleased. We left feeling we had made a friendly contact.

A few days later we called to enquire about the mother and baby and on this occasion were received by the other women of the family with whom we had opportunity of talking of spiritual things. She herself gave the opening by telling us they have to pray five times a day and asked how often we have to pray. She also told us
that after their worship they try not to talk much since "the more you talk the more you sin". Mrs. Wood asked, "What about the sin already committed?" She replied, "We have no help for it". We were glad to be able to tell her of "the Blood of Jesus Christ that cleanseth from all sin". She seemed so ready to listen to our message, but as Mrs. Wood was seeking to explain to her the Way of Salvation the conversation was interrupted by the entrance of the man of the house, and shortly afterward we took our departure, leaving tracts which we hoped the lady would be allowed to read.

This afternoon Mrs. Wood and I went out to a fair just outside the city to distribute tracts, and on the way home were caught in a very heavy thunder shower. We asked some people standing in a doorway if we might stand just inside. They were very friendly and took us into an inner room. During conversation we found we were in a Moslem home. They seemed quite willing to listen to preaching from the "Two Roads" poster; even the men apparently were not opposed. These unexpected contacts are really very cheering.

August 28th, 1934.

DOROTHY JUPP

Sining, Tsinghai

The last days of August and the beginning of September I continued the village preaching trying out Mr. Harris new Chinese-Arabic poster and finding it excellent for preaching. The fact that it has a cross means a disinclination to buy—they say Christ was not crucified and that He will break all the crosses on His Return—but careful distribution should mean a clear witness in many a home.

Now I am very happy to be back in Sining, although very sorry that Tatung is vacant for the present. The two or three enquirers there have been quite regular at Sunday services and I hope to get up there from time to time to help them and reach the Moslems of the near-by villages. A Moslem guest-room is being fitted up here near the general guest-room and I look forward to conversations and street-preaching, making the Lord Jesus known to the Moslems who come to Sining from all parts of this province. Then there will be a large field for village work in Mr. Harris' absence and I covet your prayers for physical health and spiritual power.

In conclusion, God has already given a token of His gracious purposes in this place. Mr. Harris has had several visits from a Moslem in a village over thirty miles away who confesses faith in the atoning work of the Lord Jesus. He has been trained as an ahung (priest) but enlightened by the Spirit of God he has now no difficulty with the the doctrine of the Trinity or that of the Sonship of Christ, and witnesses to friends and relatives in his village.
Please pray much for this young man that he may really go all the way with the Lord. He has been to see me twice since Mr. Harris left and faces something that comparatively few in our home churches would face.

Oct. 8th, 1934

Leonard Street

Anking, Anhwei

This city is well populated with Moslems. Most of them are quite poor; they work as coolies. Some of them run large shops. They seldom send their children to our Mission Schools. They have only primary schools of their own. The hospital is constantly visited by Mohammedan families. I have the greatest opportunity in this hospital (St. James) to mix with them as I am the Chaplain of the hospital. They like to read the Bible and are interested in our daily prayers, though they do not like our singing. They think it is impolite to sing out God's name.

I have quite a number of Moslem friends who come and borrow books from me and sometimes we have discussions.

Oct. 3rd, 1934

Ralph H. M. Chang

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**MOSLEM TERMS WE OUGHT TO KNOW**

**ABDAST 阿 不 代 四**

The Persian form of the Arabic *wuzu* or 小净—small cleansing. The absolutions are absolutely necessary as a preparation for the recital of the liturgical form of prayer. According to Mohammed they are "the half of the faith and the key of prayer". Cf. Surah v 8.

**GHUSL 務 司 立**

Sometimes called the 大净 or the greater cleansing, which is the religious act of bathing the whole body after a legal impurity. Cf. Surah v 9.

**SADAQAH 帥 德 格**

The word generally used for almsgiving, or that which manifests righteousness. Cf. Surah 274-5.

**TAUBAH 請 拜**

Repentance. Lit. "The turning of the heart from sin". Sura xxv 11.

**ZAKAT 講 賦**

Tithes. A portion of property bestowed in alms, as a sanctification of the remainder to the proprietor. Specially restricted to legal alms. Cf. Sura ii 77.

*Based on Hughes "Dictionary of Islam."
"Our Dick"*

After seven months of intense suffering due to abscesses on the lung our dear co-worker and brother in the Lord, Charles Richard Koenigswald, entered into his Rest with Christ on July 15th, 1934, in Shanghai. During all these months of suffering he was ever victorious and strong in faith that what the Master did was best.

Dick came to the West China field in 1920 and it has been the writer’s privilege to know him intimately since the late autumn of 1921, having lived together in Taochow, Old City, for a few months and then being stationed in Labrang with periodical visits to Paongan. Working hard at language study, it was always Dick who was far ahead of the rest of us, but he was always willing to help us in the difficult places, even though it meant going over the work again. Of course we would get discouraged and despondent but never did I see Dick show the white feather to any difficulty and his brave leadership always gave us the inspiration needed. On trips together among the Tibetans, nomad and sedentary, this same spirit of victory prevailed. Mountains did not seem so high and many a road seemed shorter because of cheery words from our brother. This ability to live above circumstances was a gift much valued in the work on this field. Dick also possessed linguistic abilities which were rare. Never did he seem "lost" for the proper word or expression in either the Chinese or Tibetan language. At the close of not a few services have we heard Moslems, Chinese and Tibetans remark that “Mr. Wang preached so clearly we could not fail to understand the Way which he pointed out.”

A beloved member of our West China family has left us,—we miss him but we sorrow not as those who have no hope. To Mrs. Koenigswald and the children and to his mother and relatives in the homeland we offer our deepest sympathies and commit them to Him “Who comforteth us in all our tribulation,... by the comfort where with we ourselves are comforted of God.”

M. G. GRIEBENOW

Canon Edward Sell, D. D.

On December 18th, 1931 Canon Sell celebrated the 66th anniversary of his landing in India in the service of the Church Missionary Society. For many years he was in charge of the Harris High School for Mohammedans in Madras. He had to inaugurate and organize for Mohammedans the same type of high school work as was given to Hindus. He found himself obliged to create textbook and class books of every grade: his grammar and readers were in use for many years. It was then that he laid the foundation of his deep learning in Arabic, Persian and Urdu. He was also for a long time

*Extracts from the Kansu-Tibetan Border News, Oct. 1934.
HELPFUL LITERATURE

Examiner for the Higher Proficiency Examinations and for the Madras University and Chairman of the Board of Studies in these languages. For his educational work and his scholarly studies of Islamic subjects, chiefly in his books—(1) The Faith of Islam, (2) The Historical Development of the Quran, (3) Studies in Islam, (4) Islam in Spain and smaller works on the various epochs or aspects of Islamic history, e.g. the Imamate, the Kalifate, the Dervish Orders, etc., he was awarded the Kaiser-i-Hind Gold medal in 1906 and given the degree of D.D. (honoris causa) in 1902 by the Edinburgh University.

On his definite retirement from active service in the Church Missionary Society soon after reaching his eightieth year, he projected and carried through a piece of work astounding for its scholarly up-to-dateness and virility of thought, namely, no fewer than thirty-one commentaries on the books and subjects of the Old Testament and Jewish literature. These books were designed to give the historical background of the books and the contemporary social and political environment of the writers. Thirty of these are given on a printed prospectus, which may be easily obtained from the Christian Literature Society's Depository, Park Town, Madras; the thirty-first, "The Return from Exile" was completed about three weeks before his death at the age of 93 and is passing through the press. The Expository Times speaks highly of all these books. They were designed to form a library for the Pastors and Clergy of the Indian Church bringing the latest biblical scholarship to their doors; and no fewer than 250 sets have been given to as many clergy to help them in their preaching and teaching. Many of these commentaries are being translated into Arabic and Indian Vernaculars.

On February 15th, 1932 Canon Sell passed on to higher service from his home in England.

F. R. SELL.

Helpful Literature

THE TWENTY-FIFTH VOLUME OF THE MOSLEM WORLD

The January issue of this quarterly review of current events, literature, and thought among Mohammedans marks the twenty-fifth year of its publication. The opening article is by the Archbishop of York on Unitarianism and the Gospel, in which he points out the sharp contrasts, historic, and doctrinal, between every form of Unitarianism and Christianity.

Mohammedans often assert that the Bible contains promises regarding the Arabian prophet. The Rev. James Robson of Glasgow University investigates these claims, answering the question, "Does the Bible speak of Mohammed?"
Professor Arthur Jeffery of the American University School of Oriental Studies, Cairo, contributes a long and scholarly paper on the Koran text and recent investigations regarding its integrity and the enormous number of variations in the text.

Two articles deal with Moslems who live under the American flag. The Rev. Frank C. Laubach tells of the more than 500,000 in the Philippine Islands, and of efforts being made to win them to Christ, while Professor G. H. Bousquet of the University of Algiers has a brief on Moslem religious influences in the United States.

Other articles deal with Islam in Palestine today; an interesting account of an ancient Moslem shrine at Buda, Hungary; a critical study of the term Almedina; and a popular tract in dialogue form on the divinity of Christ. The latter is by The Rev. Laurence E. Browne of the Henry Martyn School of Missions at Lahore.

The book reviews, current topics, and survey of periodicals cover a wide range and are evidence that Islam is indeed a world problem.

$5—Mex. a year when sent through the Secretary.

IN SIGHT OF THE GOAL

This helpful booklet by the Rev. W. A. Rice has just come to the Secretary. Its sub-title, "Thoughts for Pilgrims", gives a better description of its contents in which "we are not concerned with a state of things outside of us and unrelated to us, but with that in which each one of us will play his part. It will help those who are approaching or have passed the ordinary limit of man's life on earth to look forward cheerfully and expectantly to its close; while without casting a cloud over the zeal and energies of younger readers, it will give them some idea of the hopes and aspirations which are more vividly realized with advancing years."

Copies will be sent free to members of this Society upon application to the Secretary.

CRUSADERS OF THE TWENTIETH CENTURY.

This book by the Rev. W. A. Rice has long been of great value for workers among Moslems. Copies may be secured from the Secretary for $3.00 M.

THE ECLIPSE OF CHRISTIANITY IN ASIA

The book by the Rev. L. E. Browne, B. D. is an excellent contribution toward our knowledge of Christianity in Asia from just before Islam to the complete triumph of Mohammedanism in the fourteenth century. It is a valuable contribution to our study of the heritage of the Christian Church in China. The book can be purchased from the Lutheran Book Concern, Hankow.
For Prayer

News has just come as we go to press that the northern part of Sinkiang, known as Dzungaria, is now in the hands of Russia. This seems serious for the newly established Mission Stations of Kucheng, Manass and the older center of Tihua. Please remember these stations in prayer that their work may be able to be continued.

Praise be unto Him for His Name is glorified:

Through the true witness of the martyr in Turkestan and that of the other converts who have been persecuted and tortured,

By the Christ-like lives of many missionaries, unconsciously witnessing to Him in every daily detail.

In the witness through itineration, visits, tracts and prayers.

Let us fervently ask Him:

To uphold and strengthen the “smoking flax”, “the shaken reed”, and those persecuted for His sake.

To use some means to convert the young Chinese students in Cairo, that they may be released from their bondage—spiritual and material—to enter a new life of freedom to witness to Christ and their fellow Moslems.

That open doors be not shut through changes of government and politics.

New Members

Mr. George G. Brown
Rev. Ralph H. M. Chang
Miss Angoth Fosmark
Rev. R. A. McCullock

Edinburgh, Scotland
Anking, Anhwei
L. U. M.
C. I. M.

Kioshan, Honan
Kiukiang, Ki.

The Membership fee of the Society is $1.00 a year or $25.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (£) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, 43 Tungting Road, Hankow. In America send to the Secretary, c/o 48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

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