An Appreciation.

It is with regret that this spring we witness the departure from China of two members of our Committee, the Rt. Rev. Herbert J. Molony, D. D. and Dr. H. T. Hodgkin.

We retain pleasant memories of the helpful letters which Bishop Molony wrote to us concerning the evangelization of Moslems in China. He was the prime instigator in founding the Society of Friends of the Moslems in China, and in the midst of his multitudinous tasks has been keenly interested in this work, being our able chairman, and giving valuable suggestions for the production of literature.

We shall greatly miss the close contacts we have had with Bishop Molony in this work, and it is a great loss seemingly to the work for Moslems in China, but we have the Bishop's assurance that he will continue to help, through prayer and through stirring up interest in England. We wish him and Mrs. Molony years of fruitful labor and blessing.

To Dr. Hodgkin, too, who has been a great spiritual help and inspiration to this Society we wish "Godspeed" and hope that in his new task he will find spiritual pleasure and be used as an instrument of blessing, in bringing others to a realization of the needs of the Sons of Ishmael still in darkness and in the bondage of sin.

Miss Lilias Trotter.

On the 27th of August last in Algiers there entered into higher service Miss Lilias Trotter, an ardent friend of the Moslems.
Miss Freeman in the "News from the Area" has written: "On the 9th of March, 1928, Miss Trotter completed forty years of ardent missionary labour in North Africa. ... Ruskin thought highly of her artistic powers and told her that if she would give herself to study she would become one of the leading artists of the day, and he was greatly disappointed when she gave up all to obey the Master's call to Moslem lands.

"Her life as a missionary need hardly be dwelt upon, only to say that those who lived nearest to her were those who loved and honored her the most, and that her love and tact and sympathy were at the service of all. It was that tact and sympathy which gave the charm to her writings for Moslem readers, and behind all was a prayer life poured out for all needy ones."

Miss Padwick has also written, "Miss Trotter's contribution to literature for Moslems has been small but highly creative, more so than she ever knew on earth. The tracts and parables which she and her comrades brought out struck two notes of freshness that have inspired many—nay those tracts themselves have been translated into many languages. First, at a time when most literature for Moslems was dealing (and naturally) with the great points of difficulty and difference between the two religions, Miss Trotter wrote stories that, with all intimate knowledge of Moslem ways and thoughts, appealed first to the fundamental likenesses, the great human needs of all souls. And secondly, at a time when missionary literature, if illustrated at all, was adorned with old-fashioned blocks obtained cheaply from London or America, Miss Trotter gave to all her leaflets a touch of colour and of oriental beauty with two-colour designs or little pictures that looked artistically right with the Arabic script instead of foreign and strange. The natural development of this her inspiration, and a development in which her whole soul rejoiced, was the bringing out to the Near East (with the generous help of the S. P. C. K. London) of a missionary artist, who should make her life-work the capturing of Eastern beauty for the service of Christ, and the development of a style of illustration for the Arabic script."

Having as a young girl met Miss Trotter when she was in Cairo, that first impression of a radiant personality has been deepened through the years and I feel as Mr. Upson of the Nile Mission Press has written concerning Miss Trotter's passing on: "'Not endurance but triumph.' As I slept in dear old Mr. Smeeton's room last March I read over his bed—to catch his eye on waking—'Not somehow, but triumphantly'. Triumphantly did his friend go 'Sweeping through the gates.'"
Jerusalem 1924–1928

What eventful years lie between these two dates! How much God has wrought in many lands in answer to intercession. The Fellowship of Faith grows stronger when you look backward and consider all the ways in which God has led us. Who can forget the days spent in Jerusalem on the Mount of Olives when our only subject was the world of Islam and its redemption? The report of that gathering in 1924 has not only been used by missionaries across the wide area, but sections of it were actually translated by the Cairo Arabic Press following the agitation after the Jerusalem Council Meeting of 1928. To realize that Moslems have read, with us, Canon Gairdner's remarkable paper on making "The Church a Home for Moslem Converts," gives us, as the Germans would say: "furiously to think," and now we have before us the report of the International Council Meeting at Jerusalem.

The first volume on the Christian message is of supreme importance, not only to missionaries, but to intercessors. We are reminded of the words of the Psalmist: "God hath spoken once, twice have I heard this, that power belongeth unto God." The echo of His voice should be heard in all our hearts the coming year. Surely it will be a year of God's grace and power. Walls are crumbling, institutions changing, and the attitude to the Gospel was never so responsive as it is today. Nevertheless, we must not be blind to the actual seriousness of the situation.

Dr. H. Kraemer of Java sums it up in a recent article on the Council Meeting at Jerusalem: "Islam is the most unoriginal of the non-Christian religions and at the same time the most definitely defined; by origin and content it stands closer to Christianity than any other faith, but in spirit and aim it is the furthest removed from Christianity. Both religions desire a theocracy, that is the rule of God; but Islam expects to realise this rule by conquest in a worldly sense, Christianity by surrender in another-worldly sense. The history of the world does not know a sterner or stronger non-Christian faith than Islam. Yet in spite of this, over against all other religion, has Christendom, in the course of history, shown a weaker faith and more humiliating attitude. In Islam itself at present there are new movements and unexpected re-adjustments. And at the same time we note welcome signs in Christendom of a new vision of the task, a new sympathetic love and above all, a new sense of responsibility."

This new vision should lead us back to Jerusalem and Mount Olivet to hear once more the great commission from Christ's own lips.
Our message to the Moslem world is final: "All authority hath been given unto me in heaven and on earth." Our message is universal: "make disciples of all nations". Our message is vital: "Go ye therefore..." Our message is Trinitarian: "In the name of the Father and of the Son and of the Holy Spirit". Our message is ethical and social as well: "teaching them to observe all things whatsoever I commanded you". Our message is triumphant: "Lo, I am with you always even unto the end of the world".

With such a message and such a Saviour, WHY should we be afraid? "Never be scared for a second by your opponents," said Paul to his friends in Philippi, "your fearlessness is a clear omen of ruin for them and of your own salvation at the hands of God. For on behalf of Christ you have the favour of suffering no less than of believing in Him by waging the same conflict......I wage myself". (Moffatt's version.)

DR. S. M. ZWEMER, F. R. G. S.


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Across the World of Islam.

By Dr. S. M. Zwemer, F. R. G. S.

"The author who has lived in, and wandered for thirty-eight years across, the wide world of Islam gathers much in what he is wont to call his mental "hashkul" or "beggar's basket."

"In this volume he opens his treasure to the reader, and offers a share of the spoil collected from Cairo to Casablanca, from Capetown to Calcutta.

"The unity of the world of Islam, its fascination, its desperate needs and its marvellous awakening life have impressed all who study the subject. Here are seen the byways as well as highways that the author has traversed, during his lifetime's devotion to its cause and people.

"Each illuminating chapter adds its part to a great living panorama of life in these little known parts of the world,"

This book can be ordered direct from Fleming H. Revell Company, 128 Fifth Ave, N.Y., U.S.A. at $4.00 gold.
MOHAMMED AND PROHIBITION.

(From a Chinese Moslem book)

Translated by Mr. I. Mason, F. R. G. S.

The Prophet said: "Wine is the key of all evils." In former times the people were cautioned against wine but they did not have prohibition; they simply knew that wine was not classed among the unclean things, but they were not aware that it is a poison that changes the resolution of men and befogs their senses; it causes the wise to become foolish, the chaste to become vicious, the tractable to become violent, and believers to be moved. For causing men to overstep the boundaries and transgressing against virtue, there is nothing among all food and drink, worse than wine. The confusion wrought by wine is very great. All Moslems are warned not to drink wine, not a single drop: those who drink are not to be married with, their testimony is not to be received, their words are not to be believed; in sickness they are not to be inquired after, and their death is not to be mourned. Those who transgress in drinking wine are to be whipped with eighty lashes and not pardoned; those who frequently get drunk are to be killed and not forgiven.

Prohibition was arrived at by three stages: at first it was prohibited to drink excess, but those who drank could not but go to excess; next it was forbidden to drink when attending to the management of country, state or family affairs, but those who drank did not abstain at these times and in their drinking bouts mischief resulted to the families, and the state officers and people transgressed because of wine and there were disorderly feastings; therefore God sent down the command to take the great step of strict prohibition, not permitting any drinking at all; in all the great social events of life, in feasting and entertaining guests, fragrant waters and syrups and other mild drinks were to be used.

Someone said to Omar: "Wine is originally a pure thing, to drink it without getting drunk will not make one disorderly; why must it be so strictly prohibited?" Omar replied: "Wine must be entirely prohibited; if the rule is not strict then warnings are just followed by remissness, and no matter how strict by we may warn, it becomes like playing with the law; is it not better to prohibit?"

The wise are the leaders of the foolish; the upper are the examples of the lower. The wise man says he drinks wine but will not go to intoxication; the foolish man follows him and can't keep from getting drunk; is this not like one man leading on
another to intoxication? The man of the upper class says that he will drink wine but not to the point of being disorderly; the man of the lower class follows him and can't stop without becoming disorderly; this is like one man leading on another to be disorderly.

Wine ministers to the animal passions and is not helpful to the virtuous nature; men wish to control the animal passions and are not able to do so: if they take wine will not those passions grow all the more? The Prophet saw that wine was not only of no benefit, but it was a positive hindrance to benefit; therefore he strictly prohibited it.

It may be said that wine is a pure thing, why should it be considered unclean? I reply that it injures virtue as dirt soils the clothes. Or again it is queried how can there be anything disorderly about drinking just a little. The answer is that to drink at all is disorderly. The command of heaven prohibits the drinking of wine, and the Prophet also forbade it, so that to drink is to disobey Heaven and to oppose the Prophet: could anything be more disorderly than this? Moreover, the ruin of states and families and of individuals all springs from first drinking a little and in the end losing all control. The constant drinking of wine, even though but little at a time, causes the passions to grow, slowly yet surely, until in the end great harm results.

People say that there is no harm in drinking a little; how does this differ from saying that if a thief steals much his hand must be cut off, but if he only steals a little it doesn't matter? People say that to drink a little is of no consequence, but they do not realize the many mischiefs which come from this drinking a little. Lightly regarding the Canons of the Faith and trifling with the principles and laws; ridiculing the Koran and acting meanly to fellow-believers; rebellion against the Faith and opposition to God, and being favourable to other faiths—these all come from this drinking a little. Hence it is not only drunkenness which is disorderly, but it is disorderly to drink at all.

Circulating Library.

We have on hand a few books pertaining to Mohammedanism which the Secretary would be glad to lend any member of the Society who is willing to pay the postage both ways and return the book as soon as read. Such books can be obtained as Mr. Mason’s “Arabian Prophet”, Broomhall’s “Islam in China”, Andrews’ “Crescent in North West China” and most of Dr. Zwemer’s books. Refer to bibliography in the July “Friends of Moslems”.
NOTES FROM THE FIELD.

The following portion of a letter has just come to us from the Rev. Herman Swenson, in Kuyuan, Kansu:

"There is one wealthy merchant here who has been an enquirer for several years, but we have not yet baptised him, though he has expressed the desire to be thus admitted into Church fellowship. If the Lord can get His way with this man I believe he could be of great help in our efforts among the Moslems. There are two or three others who also have been down as enquirers, but living very far away in the wild mountains we hardly get to them. But the Lord has them, I'm sure, scattered here and there, though they may be a little timid to openly confess. Persecution is swift and sure, you know, when once a Moslem gets converted to Christ. They need our prayers.

"We manage to dispose of thousands of different tracts among the Mohammedans every year, and the Lord's word will not return unto Him void. The new posters are selling well, too. If there is any free literature to be had for Moslems, I should surely be glad to get some and shall see that it gets into the right hands.

"Is there any Koran printed in Chinese? We have a Christian in our Church who is VERY much interested in the Hwei-hwei's salvation. But if he had a KORAN in the Chinese he could be able to compare their Book with the Bible. Is there any way for Chinese to learn the Arabic? Is there any such course for Chinese? This fellow would like to study Arabic so he could understand their writings and be better equipped to combat them. He has asked me many times to find out.

"The Moslems in this district are very friendly to us, and we have open doors among them. May the opportunity be grasped for His glory."

Miss Olive Botham writes, "My mother and myself have been transferred to Tsinchow (Kansu). We are not intending to work in this station but to settle in the Moslem area east of it, probably in Tsing-shui, two days to the east, to open up work amongst Moslems.

"We feel that one or two men are needed to travel over this area for evangelistic work among Mohammedans, but perhaps two inoffensive women can settle down and make friends and so open
up the way for a more extensive program. We expect to keep our house "clean" from pork, etc. so as to be able to invite Moslem friends in and as soon as we get there we shall be sending another order for literature.

"...I am writing from a little place on the border between Kansu and Shensi. We have been delayed for some time on account of brigands on the border hills, but they say they are all Moslems. Our muleteers are of the same faith so that we hope now to get through safely."

Miss S. J. Garland after returning to her station at Hweihsien, Kansu, writes,—'At one point on the way we were joined by Mrs. and Miss Botham, who had been delayed three weeks, owing to their onward way being blocked by brigands. Hearing that our party was traveling by a different route they changed their course so as to travel with us as far as Tsinchow, where we left them preparing to go and open up work in Tsing shui hsien. This city has been chosen as a strategic point for work among Moslems, of whom there are many in the surrounding district, especially in the town of Chang chia chuan which is a very important Moslem center.

"The opening of Tsing Shui will be no easy task and I would beseech your prayers for Mrs. and Miss Botham in their difficult work. You will probably have heard that the Moslem rebellion in this Province has broken out afresh, severe fighting having taken place at Tsin An and Tsin Chow. Recent news, through Chinese channels only, is that the Moslem troops had been driven off in the direction of Tsing Shui. Our latest news from Mrs. Botham was written the day before the attack on Tsin Chow. She says they were getting settled in and were fairly comfortable in a partially repaired rented house. Rumours of the attack on Tsinan had reached King Shui and the city was considerably alarmed. One rumor has it that when the rebels came the city offered no resistance and so suffered little. We trust that our friends have been kept in peace and that long peace may be restored.

"Our work here (Hweihsien) is much handicapped through the district being so overrun with brigands. Anything like aggressive evangelistic work is out of the question at present. The city has been in a state of semi-siege for some time past and it is difficult to get grain, fuel and other things."
Mohammedan Brethren, Quickly Awake!

An article from a Chinese-Maslem newspaper.
Translated by Mr. Isaac Mason, F. R. G. S.

This is respectfully addressed to our family brethren of Islam. Do not slumber, all of you! quickly awake!! At the present time this Moslem religion of ours has, in failure, reached the extreme point; it appears that we are about to perish. Obrethren of our Faith, all of you make haste to think of some plan of remedy and rescue; otherwise when our Moslem religion perishes probably we shall not be able to preserve our places of worship and ablutions. At the present time some of the teachers of our religion have taken God's sacred house and changed it into a dwelling house; and there are those who have made them into carriage works, and warehouses. We village elders and ordinary members do not know to what use the money so obtained is put.

Brethren of our Faith, do not continue besotted in sleep! up quickly, and save our religion! look around at the present deplorable condition of our religion! it is day by day becoming more and more decadent.

You who have learning, make haste to show a little conscience and spread abroad good instruction to revive the holy faith. You who have money, bring some of it out to establish schools and workshops and so nourish the talents of those amongst us that they may, on behalf of our Most Honourable Prophet propagate the correct faith. Let all of us, with united heart, use our best endeavours to save our religion. In public affairs there should be no dividing frontiers; being born into this world we are not simply depend on to the A-hungs (Mullahs) for worship and repeating of the creeds; before the True God every man has a measure of responsibility.

Moslem brethren! you should all known that the Merciful True God has created a very great world in which there is much favour and happiness; and God created all this for our sakes, intending that we should receive happiness and blessing. What shall we men give in return to God? Before Him we are very much ashamed. The True God has given all these kinds of happiness and blessing to us, and has commanded us to believe him and worship Him. Now we at present not only do not worship Him, but on the contrary we arbitrarily commit great sins. Moslem brethren, you should know that after death there is an examination; all is not finished with men at death. We should show forth a decided heart, that we will act as good Moslems, and...
then at the resurrection after death, at the day of judgment, we we can obtain the salvation of the saints, and, gathered under the green banner, we shall easily enter heaven. Let us all no longer slumber! quickly awake!

"When we strip the Mohammedan doctrine of Allah of all that is admittedly of purely theoretic interest, it would appear that what is of living significance to Moslems is their conviction that Allah is, that He is more than a principle or an 'influence not themselves', that he is a personal force, and that he has a definite relation to the world—which includes a real, though quite inscrutable and also passionless favour towards themselves.

Canon W. H. T. Gardiner.

The Mohammedan Year.

Sunday, June 9th, is the first day of the Mohammedan year 1348. Their usual way of writing it is 1348 A. H. This means that according to the Moslem reckonings, 1348 years ago Mohammed fled from Mecca to the city of Medina. This is known as the 'Hegira'. This date according to the western calendar is 5.2 A. D.

January "Moslem World".

The last issue of the "Moslem World" has some very interesting and helpful articles for those who are keenly interested in carrying the Gospel Message to their Moslem friends. Two practical articles, "A Clinic on Moslem Evangelization" by Mr. J. C. Heinrich and "Difficulties in Presenting the Gospel" by Mr. Alfred Nielsen are well worth reading. For us in China there is a particularly helpful selection from Dr. E. Bretschneider "Mediaeval Researches from Eastern Asiatic Sources." The article is called "Chinese Medieval notices of Islam". Those who are particularly interested in the coming of the Moslems to China will appreciate this article.

The "Moslem World" is becoming increasingly helpful to all who are confronting the Moslems in everyday life. The secretary will glad forward any subscriptions to the New York office. The yearly subscription is $2.00 gold.
Converts From Islam.

Dr. S. M. Zwemer, speaking at the eighth Annual Conference of the Egypt Inter-Mission Council, quotes some interesting statements from a meeting of converts from Islam, held at Lahore, India, during his recent visit there. Reasons were given why converts were not more numerous, why they slipped back, and why they did not feel happy.

Briefly these are as follows:

1. Because the Church of India is unsympathetic towards the Moslem convert who has lost his old friends and is hungry for new friends.

2. Converts miss Prayers and Zikrs in the Church. Prayer is not prominent enough. The Churches should be open all the week, and have Morning and Evening Prayer.

3. Islam is a religion of hospitality. Is Christianity? It is common to hear the complaint, "When we were Moslems we could go to anybody's house for a cup of coffee, but now we are Christians we cannot."

4. Too great a lack of teaching after baptism.

5. Christians ignore the Moslem virtues, and emphasize their vices.


7. Temporal needs of the convert often blind the missionary to their spiritual needs, and favouritism in supplying temporal needs creates jealousy.

From:—"News from the Area" of the Council for Western Asia and Northern Africa. November 1928.

Primer on Islam.

Have you ordered your "Primer on Islam, by Mr. I. Mason, F.R.G.S? Write to the Religious Tract Society in Hankow or the Secretary for your copy today. To members the price is $25; to others $.35.
For Prayer.

Let us give thanks for guidance during the past year, and for the increase in the production and demand for literature.

Let us give thanks for the "American Christian Literature Society for Moslems" in the United States and the "Nile Mission Press" in Cairo and other agencies for the evangelization of the Moslems through the printed word.

Let us thank God for Bishop Molony and Dr. Hodgkin and for the work which they have done, and pray for them in their new tasks.

Let us pray for the summer conference in Kuling that interest may be stimulated, that many may attend, that leaders may be secured.

Let us pray for workers in bandit-ridden districts, that the preaching of the Gospel may not be hindered, but may go forth with power.

Let us pray that Mrs. and Miss Botham may be guided in the opening up of new work for Moslem women in Tsing Shui, Kansu.

Let us pray that the published "Life" of Canon Gairdner may win others to work for Moslems.

New Members.

Rev. Lloyd Craighill A. C. M. Nanchang, Kiangsi
Mr. W. A. Martin C. I. M. Shuenking, Szechuan
Mr. G. A. Scott C. I. M. Chunkiang, Szechuan
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Mr. A. T. Upson N. M. P. Cairo, Egypt

The Membership fee of the Society is $1.00 a year or $10.00 for life Membership. Remittance should be sent to the Rev. C. L. Pickens, Jr., Secretary c/o American Church Mission, Ichang, Hupeh, China. If you are in or near England, send to Mrs. Oswald Chambers, 45 Church Crescent, Muswell Hill, London, N. 10. If you are in America send to the Secretary c/o Moslem World, 156 Fifth Avenue, New York.

Edited and published by Mrs. C. L. Pickens, Jr., c/o American Church Mission, Ichang, Hupeh, China.