



The Quarterly  
**Newsletter**  
of

The Society of Friends of the Moslems in China

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**FALL MEETING OF THE COMMITTEE**

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On September 20th the Executive and Literary Committees of the Society of Friends of the Moslems in China held their meetings, at which steps were taken towards the furtherance of literature for Moslems and towards widening the circle of friends of the Society. The meeting was held in the Missions Building in Shanghai. The Literature Committee met first with the following members present, Dr. J. Darroch, chairman, Mr. I. Mason and Mr. Zia Sung-kao, and the Secretary. Plans were made to revise the "Talks to Moslems" published by Mr. Mark Botham, and Mr. Mason was given charge of this work. He is desirous that suggestions be given to him for this work. The printing of ten thousand copies of the "Sermon on the Mount" in Chinese and Arabic was approved. Mr. Mason was also asked to take over the revision of his book, "Chinese Moslem Terms." He requests that those who have any suggestions would send them to him as soon as possible. Dr. Zwemer's "Primer of Islam" was suggested as a good manual of Chinese Mohammedanism for use in English among missionaries and others. Dr. Darroch will have charge of the necessary revision and editing of this book and also calls for suggestions. Mr. Mason was asked to take charge of the publishing of a Chinese "Primer of Islam" which could be used by the Chinese as the "Primer of Islam" has been in English. This book is to contain all that will make it most useful for the Chinese Christians in their contacts with Moslems.

The meeting of the Literature Committee was followed by the meeting of the Executive Committee. The Treasurer reported the transfer of a considerable sum to the Society from the old Moslem Committee of the National Christian Council which will be used for the production and distribution of literature. Bishop Molony proposed an annual meeting of the Society in Shanghai in the spring. Mr. Zia was requested to write an article for the leading Chinese Christian Magazine explaining the aims of the Society. He was also asked to advertize the Society as widely as possible in Chinese circles. Plans were discussed for having lectures on Mohammedanism in the different seminaries and training schools in China. A list of active members in Moslem centers was suggested as a group of corresponding members, these people to act as leaders of the groups in their areas. Will those who wish to act in this capacity please write to the Secretary?

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### THE CHINESE MOSLEMS.

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The following editorial is from "The Moslem Chronicle," a weekly review, published in Catcutta. Please note the important position occupied by Moslems in China! (Editor.)

"It is with great pleasure that we are publishing the constitution of the China Moslem Literary Society (see below) which has its headquarters at Shanghai, China. It has its publication of a monthly Magazine in the name of "The China Moslems" and gives all the details as to what the society is doing in the way of propagating the Moslem Faith among the Chinese and also publishing other Moslem literature in the Chinese language. As to the activities of the Chinese Moslem it is a very difficult task to go into details on account of the shortness of our activities in the Chinese language. But what we find by way of publication and other works of the society we can safely say that the society is doing a tremendous amount of work for the good of the Moslems in a country like China. It is also very difficult for us to go into details all about the Chinese Moslems and their activities in the different spheres of life."

Then follows a brief sketch of the history of Islam in China, giving full credit to the faith and loyalty of the Chinese Moslems.

"In the towns the Mussalmans tend little by little to form separate Moslem quarters, and finally do not allow any person to dwell among them who does not go to the Mosque. Islam has also gained ground in China because of the promptitude with which the Moslems have re-peopled provinces devastated by the various scourges so familiar to China. In time of famine they purchase children from poor parents, bringing them up in the faith of Islam. Syyed Sulayman said that the number of accessions to Islam gained in this way every year is beyond counting. Every effort is made to keep the Faith alive among the new converts and they confidently look forward to the day when Islam will be triumphant throughout the length and breadth of the Chinese Empire.

"From our personal experience we know thoroughly well that the Mussalmans are the back-bone of the Chinese Republic. They are the Judges, Ambassadors, Governors, and Ministers, and the Army is mostly composed of Moslems. The difficulties in China are that the Chinese Mussalmans have a peculiar tradition of their own that they do not have the Moslem names common in them. They have the Moslem names at home and its translation into Chinese is used outside,—that is the reason why the Chinese Moslems are not known to the outsiders whether he is a Moslem or Confucian or Buddhist. This is the peculiar characteristic, that we find in China. The Moslems have all the privileges and are scattered all over the country mostly like the Moslems of India; but whereas the Indian Mussalman is at once traced out as Mussalman, the Chinese Mussalman can not be found out through his name. The time has come when we can ask our Chinese brethren to follow the Islamic Tradition and keep their names accordingly. As they are anxious to know and to mix up with the Moslems of the different countries it is up to them to follow the tradition of Islam and to push forward their claims accordingly. It is a most deplorable condition of things that though we are so close to China we know so little of it. The Islamic countries are interwoven as one country, whereas we feel China is out of it. Why? because of its ancient tradition of Non-Islamic customs prevalent among them in the sphere of their activities and lives outside their homes."

In another article in "The Moslem Chronicle," entitled, "China Muslim Literary Society of Shanghai" the constitution of the society was given. It is too long to print here, but we thought the object as stated would be interesting.

II. Objects.—

- (A) To expound Muslim principles and doctrines :—
    - (1) Translation of holy works.
    - (2) Composition of books and periodicals.
    - (3) Lectures on Muslim tenets.
  - (B) To promote education :—
    - (1) Founding of schools.
    - (2) Establishment of libraries.
    - (3) Reception of scholars from afar.
    - (4) Establishment of a Zakaat section to provide means for the education of poor scholars.
  - (C) To encourage friendly relations between Chinese and foreign Muslims.
  - (D) To assist Muslim public activities.
  - (E) The society shall refrain from participation in politics.
- The Shanghai address of this society is: 8, Tsin Chong Lee, Fong Pang Road, Chinese City.

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**MOSLEM TERMS**

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Mr. Isaac, Mason has been requested by the Literature Committee of this society to revise and publish his "Moslem (Chinese) Terms." He especially asks that anyone who has any suggestions in the way of new terms or corrections of the ones already in his book would please write to him at the Lester Chinese Hospital, Shantung Road, Shanghai.

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**"PRIMER OF ISLAM"**

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Dr. Darroch, for the Literature Committee, has taken in charge the revision and publication of Dr. Zwemer's, "Primer of Islam." This book is in English for the use of Missionaries. Those who have suggestions to make this book more useful please send them to Dr. Darroch, Room 212, Missions Building, Shanghai.

## Notes on Christian Literature for Chinese Moslems.

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

(Continued)

44. *Mu Ming Chung Yang Fu Yin Chi*. 穆民宗仰福音記  
 "Sweet First Fruits." pp. 124. (C. L. S.)

Translated by I. Mason, in 1919.

A story for Mohammedans, showing the Truth and Virtue of the Christian religion. This is a translation of Sir. Wm. Muir's translation. A group of Moslems in Asia Minor receive a letter from a Christian which sets them thinking and investigating; some soon give up, but others go on, through much opposition and persecution, to become earnest Christians. Much sound teaching is woven skilfully into a fascinating story which Moslems are attracted to.

45. *Mu Ming Shih Hsin Fu Yin Chi*. 穆民始信福音記  
 "Sweet First Fruits." pp. 117.

Translation by Tung Ching-an. 董景安 (Wenli) 1921.

Sir Wm. Muir's translation translated. For synopsis of contents see "*Mu Ming Chung Yang Fu Yin Chi*" which was the first translation into Chinese. Mr. Tung's book has a few errors which should be corrected, and some terms used are not the best. His translation is at times too literal, i.e. using Chinese characters to represent the sound of "Septuagint", and inserting a transliteration of the word "Ibid" just because it occurs in the English work. The style is good, and appearance of the book is attractive.

46. *Nai Pin I Tan I Li Shu*. 乃併貽但以理書  
 "The Prophet Daniel".

A folder, with "Bismillah" heading.

The fifth chapter of Daniel, but nothing special for Moslems

47. *Shui Neng T'i Wo Ch'i Ch'iu*. 誰能替我祈求  
 "Who can intercede for me?"

By the Rev. C. H. Rouse, translated by Tung Chinag-an. pp. 14.

Tinted cover, with illustration, and Arabic heading. (Moslem Committee publication.)

Good. Minor corrections needed. For the story, see Rouse's English copy of the tract.

48. *So Tang Hsin Ché Shui. 所當信者誰*  
 "Mohammed or Christ, which?" pp. 7. (W.C.R.T.S.)  
 Nile Mission Press tract, translated by J. Vale, 1913.

No Moslem terms used except 眞主, everything else Christian.  
 Some names different from the usual ways of writing them.

A Comparison, Mohammed and Jesus.

1. Births different.
2. Mohammed had sin; Jesus had not.
3. Mohammed had no miracles; Jesus had many.
4. Mohammed died and passed on; Jesus rose again.

Mohammed killed people, and also married the divorced wife of his adopted son. Jesus never married, and never killed anyone.

Rather assertive on some points which Moslems will not grant; so might be modified here and there. Good on the whole, but should be revised, and Moslem terms used, if intended chiefly for Moslems.

49. *Ssü Chiao K'ao Lioh. 回教考略*  
 "Mohammedanism, Buddhism, Hinduism and Confucianism, compared with Christianity."

By the Rev. G. N. Grant; translated by Dr. MacGillivray. pp. 116.

The first two chapters deal with Mohammedanism, and they have been revised and reprinted under title "*Hui Chiao K'ao Lioh*", so the larger work need not be consulted for present purposes.

50. *Tai Jên Shou K'u. 代人受苦* "Substitution".  
 No. 9 of E. W. Thwing's folders. (Peking.)

The writer had received a tract, the text being an argument used by a Moslem that one cannot suffer for another; everyone receives the fruit of his own deeds. The Gospel also says so. The future is not like the present; it is possible now to escape certain troubles, but this cannot be done in the future. When one is sentenced to Hell, he cannot escape. *Now* is the favourable time for salvation. Apart from the Gospel, there is no way of salvation. Nobody is perfect, all have sinned, except Jesus. God gave a plan for redemption, and Jesus is the Lamb of God bearing the sin of the world. I trust that all of you will be careful, and understand the substitution of Jesus, and pray God to lead you in the right way.

51. *T'ien Fang T'an P'an.* 天方談判

"Mohammedanism Discussed" pp. 48.

Articles by W. H. T. Gairdner of Cairo.

Translated by H. R. Wells, 1913. (C. L. S.)

The title is not suitable, either in Chinese or English. The book discusses Christianity quite as much as Islam, and is not descriptive of Mohammedanism as the title leads one to expect. The scene is in Cairo, and not being Arabic, or specially Moslem, there is no reason to use this Chinese title. A discussion between a Moslem and a Christian, in which listeners join at times. Discourses about God, His Being, Attributes, etc. The question as to who can save men from destruction leads to the answer that Jesus Christ can. Compares teaching of Koran with Christianity, and the decadence of Moslem countries with progress of Christendom. Compares prayers of Christians *for* Moslems, and of Moslems *against* Christians. Discusses the holiness and love of God, which Moslems everlook.

The style of language is too stiff for average readers, and is not always clear. Should be given to scholarly men, and is therefore of limited use. In some things would offend Moslems. Lacks Moslem terms, and uses terms Moslems would not use. When revised and simplified might be a useful book.

52. *T'ien Lu Chih Yin.* 天路指引

"A Guide to the Heavenly Road."

A sheet tract, for women. With Arabic inscription. No writer mentioned. (Chefoo,) 1918.

Under 11 headings, giving a simple explanation of Truth. Print is large and clear. Matter good on the whole. Speaks of there being no escape from Hell after getting there.

53. *T'ien Tao Chen T'ung.* 天道正統

"True View of Christianity." pp. 12.

By J. S. McIlvane, 1890. (P. M. P.) Mandarin. Title unsuitable both in Chinese and English.

Recounts the Bible stories of the Israelites, down to the resurrection of Jesus. Then tells of the following 600 years, during which the descendants of Ishmael worshipped idols. Mohammed arose and called men to follow one God; but he would not follow Christianity, saying he had a revelation. Denied divinity of Jesus.

At first Mohammed used good methods, but afterwards used force. Christians and Moslems have much in common, but there are important differences. Proves that the Scriptures have come down unaltered and uncorrupted; that Jesus is the Son of God and Saviour of all men. Comparisons, showing that Mohammed's religion is not from God. Mohammed was not born of the chosen people—the Jews—and was not foretold in the old Testament; he is not the Paraclete. Mohammed taught the people to reverence the prophets, but would only permit them to follow his own teaching. Predestination, Fate, Fasting, Alms, Pilgrimage, Sacrifices, etc. all summed up as coming short of the teaching of Jesus. Character of Mohammed examined, faults shown; Koran insipid with lots of rubbish and contradictions. Sums up that Mohammed is not a prophet; he has presented nothing superior to Christianity, or to true religion prior to Jesus. Mohammed's own character lacking. It is feared that Moslems will not like this, but the writer must be truthful, etc.

Too polemical in its present form to give broadcast to Moslems, but contains much good matter.

54. *Tsê Pu Er Ts'o Yao*. 則通爾撮要 "Extracts from Psalms." Psalm 51. Uses a few Moslem terms after Biblical ones, with "Bismillah" heading.

Also contains Luke chap. 18. Nothing special for Moslems in this tract.

55. *Tu I Wu Er*. 獨一無二 "Only one, Not Two." Sheet tract, (Chefoo.) 1918.

A list of a dozen items, of which there is "only one", as "God", "Mediator", "Holy Spirit", "Narrow Road", "Friend", "Saviour", "Bible", etc. Written in rhyme and metre; easy to memorize. Used among Moslem women. Good.

56. *Tzū Chêng Kuei Chên Chi*. 自證歸真記

"A Mohammedan brought to Christ." pp. 13.

An Autobiography of Dr. Imad-ud-Din.

Translated by I. Mason. (C. L. S.) 1920.

A tract in the "Witness Series" of the C. L. S. 1906, by Dr. Y. J. Allen, now out of print, gave the story of this remarkable Indian convert from Mohammedanism. This is the story re-written. Good for general use among Moslems.

57. *Tzū Li Ming Chêng.* 自歷明證

"A Testimony." (From Tunis).

Translated by J. Hutson. 1914. No. 5 of "Testimony series." (Chefoo.) Has Arabic monogram.

Seeking assurance in the *present* world, and not finding it in the Koran, the writer then turned to the Gospel and found it. Text quoted, "Christ died for our sins and rose again, according to the Scriptures, to redeem us from the present evil world". Then there is added a miscellaneous collection of scripture quotations, which are of doubtful value in present form, having no explanation or references for those who might like to pursue them.

58. *Wu Tsui Hsien Chih Lun.* 無罪先知論

"The Sinless Prophet." pp. 7.

By Rev. C. H. Rouse.

Translated by Joshua Vale. Mandarin. (W. C. R. T. S.)

Moslem terms not used in names. Language, mixture of Wenli and Mandarin. Says all the Prophets, including Mahommed, had sin. Jesus the only one who had no sin, as seen from the Scripture and the Koran, which are freely quoted. Towards the close says that all who follow Mohammed cannot escape the very heaviest punishment, which statement will not be acceptable to Moslems.

Good in the main, and, after slight revision, should be very useful.

59. *Ya Pan Ch'ien Pi.* 亞板錢幣 "The Bad Coin." pp. 16.

By J. Hutson. With Arabic heading, and picture of the Keeper of the Kaaba.

Not specially for Moslems. Language good and clear. The parable of the coin is unconvincing as regards religion. To say that a religion is "false", is bound to antagonise those who ought to be won; so it is unwise, besides being incorrect as regards Mohammedanism, which has some truth in it. Can it be truly said that *all* that the ancestors left behind is false, either in Mohammedanism, or Judaism, or any other religion?

Emphasis is placed on substitution, and the merits of Jesus. Book could be improved by careful revision.

60. *Yin Chih Li Ts'o Yao.* 引支利撮要 "Gospel Extracts."

With Arabic Monogram.

Matthew 3 and 4 (Issued by the Moslem Committee of the C.C.C.)

61. *Yin Chi Lieh Yü Ku Er A Ni Ching.* 引支勒與古爾阿尼經  
 "The Gospel and the Koran."

No. 3 of E. W. Thwing's folders. Arabic headline. (Peking.)

Gospel means "Good News"; Tells of the Merciful God's plan of salvation, and leads men to understand God's doctrine. The Koran bears witness to the Gospel. In comparing the two books, it is seen that they many similarities. Both speak about rewards and punishments; about Jesus, his birth and miracles and his ascent into heaven. But only the Gospel says plainly that Jesus is the Saviour of men, who can be saved by belief in him. Unless the Gospel is seen, the way of salvation is not understood. The Koran bears witness to the Mosaic books, and these speak much of sacrifice of animals, which typified the Saviour. Both books say that it is by faith that men please God. Moslems should accept the testimony of the Koran to the Gospel, and carefully examine it. This tract uses Moslem terms, and gives references to the Koran.

62. *Yin Mêng Têh Chiu.* 因夢得救

"Ali Khan's Dream." pp. 7.

Nile Mission Press tract, translated by J. Vale. 1911. (W.C.R.T.S.)

An interesting and useful story, about a scale weighing good and evil deeds, seen in a dream. Devils are very realistic in the dream. The uncle, who was asked to explain the dream, said he once had a similar dream himself, in which he saw that "one drop of the precious blood of Jesus" on the right side of the balance outweighed all the sins, which disappeared, and the man was saved from the pit of death.

63. *Yin Tu Hui Ming Hsin Tao Chi.* 印度回民信道記

"Riches that fail not," pp. 127.

Translated by Tung Ching-an. 1921.

An Indian story about a Moslem who attended a church on Christmas day, and was thence led on to the acceptance of Christ.

In coloured covers, with Arabic inscription. (Moslem Committee of the C. C. C.)

64. *Yu Yuen Fang Chi Lai Chih Hsin Shuo.* 由遠方寄來之信說

By J. Vale. 1913. Similar to "The Redeemed Inheritance,"

Translation from a book of Nile Mission Press.

The story itself, and the moral, have no special reference to Moslems, and can be used equally well for others.

An heir to property is sent away by an uncle who wished to profit thereby. The boy grew up to 22 years of age in obscurity, working hard for his living. Then a letter reached him, telling of his inheritance. The one in charge of him tries by persuasion, and then by threats, to keep him from going to investigate, but he escaped, and in due time comes to his own,—the result of this good letter from afar. The Gospel is such a letter.

Then follows a letter from a Moslem in the Soudan to the Superintendent of a Press, telling of how he was led by reading a book to make inquires, and then to discussion; after which he bought a Gospel and was led "out of darkness into light"—from Islam to Christ. This is the only part of the tract which refers to Mohammedanism, and that very slightly.

65. *Yü Hui Chiao Yü Jên T'an Tao.* 與回教友人談道

"A Talk with Moslem Friends about the Way."

Original by an English writer, 蘇臘透 (Chefoo) 1918.

If by an English writer, should not use 同胞

Nothing special; argument not always convincing. Uses a new term for "Gospel".

**NEWSLETTER**  
**FOR PRAYER**

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Let us especially remember that Friday is the Moslem prayer day. It is also the day when we who are interested in bringing the Gospel to them should particularly pray for Moslems.

Pray for the Moslem women of China. That they may drink of the Water of Life.

Pray for the members of the Literature Committee who are translating and revising, that their work may be enriched by the grace of the Holy Spirit. Also for the Secretaries as they prepare for their life-work.

Pray for the Conferences of workers among Moslems now being held in India by Dr. Zwemer. Also for all missionaries in Moslem lands, and for all who work for Moslems.

Pray for the forthcoming Missionary Conference to be held in Jerusalem the last of March.

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**NEW MEMBER**

Miss Edith Frances Jones A.F.M.M. Kaifeng.

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

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