New York Meeting in Interest of Moslem Evangelism in China.

From all reports the meeting held in Dr. Warnshuis' office on the morning of September 26th was most interesting. The Rev. G. Findlay Andrew of Kansu met and talked with representatives of a number of the Mission Boards having workers in Moslem China. The report of Mr. Andrews' address, which opened the meeting, is given below. Mrs. Charles L. Ogilvie kindly sent her personal notes that our readers might follow his theme.

In the discussion which followed Mr. Andrews' talk, emphasis was laid upon the key position of Kansu to the Chinese-Islamic problem. Particularly was stressed the need of absolute cooperation in any work of this kind. It was suggested that at least a part-time secretary should be appointed. If possible an Arabic or Persian-speaking convert be located in Kansu or Yunnan, and the service of some Chinese-Moslem convert be secured for whole time work as colporteur. The need for a strong literature program was also emphasized.

We rejoice in the news of such a meeting in New York. The fact that such interest is being aroused gladdens our hearts. Where we feel a bit disappointed is in the refusal on the part of a few influential members at the meeting to recognize that anything has been done in the way of literature or work for Moslems in China, since the National Christian Council, unable to carry on the work itself, asked the interested group under the guidance of Bishop Molony to carry on.

We pray that a clearer understanding and a deeper knowledge will ensure a close cooperation between all workers for Moslems throughout China. Moreover that there will be no effort to duplicate what has been done, but upon the foundations laid a strong edifice for the evangelization of Islam in China may be built. May a fellowship of cooperation be raised, which through love can unite all forces to give to the Mohammedans of China a working Gospel of Ersa (Jesus) as Christ.


The Mohammedans of Kansu are of three different stocks; Arabs, Turks and the Mongols. The Turks have their own language today. The imam retain the old Turkish style of dress which was worn in the eleventh and twelfth centuries in Samar-
cand. They wear turbans and wide trousers, heavily embroidered.

The Arabs came into China in the T'ang dynasty. The capital then was in Shensi. The present descendants can trace their line back to that early date. Two of the Moslem groups in Kansu speak their own language. There is intense hatred between the Chinese and Moslems in that province, in which there are three million followers of the Arabian Prophet.

Any missionary to the Moslems of Kansu will have to know Arabic or Turkish if he wishes to do effective work. He will also have to choose between the Chinese and the Mohammedans.

The Moslem is unable to share the hospitality of the Chinese. Moslem funerals are a distinct contrast to the Chinese funerals. The Chinese taunt the Moslems with, “10,000 Moslems need only one coffin”. This because a shell is put over the dead Moslem, which, after the funeral, is returned to the mosque where it is kept.

Ch’ing Chen Chiao (Clean and Pure Religion) is the true name of the Moslems. They are called Hui Hui by the Chinese, which is a sneering term. The name Hui Hui originated long ago, when Moslem visitors to the Court, upon taking their departure, and being accompanied by a Chinese escort bade their escort to “Hui Hui or return. They should have said “”, meaning “to return.” The Term “Hui Hui” is very much hated by the Moslems.

Since the Manchu dynasty onward, these Kansu Mohammedans have been of constant trouble to the government. Rebellions in Kansu are matters of history. What takes place at these rebellions is unbelievable. From 1894 on the Chinese have lived in constant dread of another Moslem outbreak. During one of these late rebellions the Moslems went on the war path, saying they wanted a Moslem government. Just as they began hostilities an earthquake occurred and in ten minutes one million people were killed. The Chinese preferred to die by the earthquake, which they called, “Falling into the hands of the living God,” rather than to fall into the hands of the Moslems.

There are many sects among the Moslems. Now there is a man in South Kansu who has started a new sect. This man calls himself “Er Sa”, which is translated into Chinese from the Arabic “ I Sa,” meaning Jesus.
MOSLEM MEETING IN SHANGHAI

What Kansu has suffered during 1929-30 from famine, pestilence, and the sword, God only knows.

Hochow is the Moslem Mecca. The whole suburb, with priceless treasures has been wiped completely out of existence. Today Moslem power is very much in the ascendency, and their vitality is higher than the Chinese. There are half a dozen or more Moslem generals in Kansu. This province is under Moslem domination for the first time in history.

_MRS. CHARLES L. OGILVIE._

---

**Moslem Meeting of the Shanghai Missionary Association**

At the meeting of the Shanghai Missionary Association to be held Tuesday, February 2nd, Mr. Isaac Mason will deliver his valedictory address on Islam in China. The topic is "The Christian Approach to the Chinese Mohammedans". This is going to be a splendid opportunity to get in touch with the large body of Missionaries residing and passing through Shanghai. We hope that through this meeting there will be a greater opportunity to interest a large number of Christian Missionaries in China. We wish that all of you who live in or near Shanghai will attend this meeting. We ask for the earnest prayers of all those who cannot attend this meeting, praying especially for the guidance of the Holy Spirit in the talk by Mr. Mason.

Also please keep in mind that near that date will be held another Council meeting. Two of our most valuable members are leaving us; this will be their last meeting. Your prayers can help us there, especially in plans for the future and the election of new members to the Council.

---

It is the aim of this Society to prepare and print Christian Literature for Chinese Mohammedans. We want to produce only that which will be most helpful in guiding the Moslems into a clearer understanding of the principles of the Gospel Message. We know that we are not infallible, nor do we believe that we can produce all that should be produced. Therefore we are depending upon all users of our literature to help us in a frank and helpful criticism of what has been done, but moreover we ask that you will send in suggestions of new literature of any sort. If you have already prepared some and would like it printed we would
be most happy to consider whether it would be possible to help you or to print it entirely ourselves. We do want your cooperation in this matter. Please send all requests or notifications to the Secretary. Please carefully examine the last three pages of this number for a list of our latest publications.

The Ahmadiya Movement

Readers of the "Friends of Moslems" will have noticed occasional reference to the Ahmadiya Movement, and it may be that some would like to know a little more about what this is, especially as its influence is now being felt in China. As the movement took its rise in India, and has been very little known in China until recently, it will be best to give information about it from those who are better qualified to speak about it than the present writer is, so we make use of an article written in the Moslem World some time ago by Mr. H. U. Weitbrecht Stanton, which will give our members an idea of what this movement is.

The founder, Mirza Ghulam Ahmad, was born in 1839 in the village of Qudian, in the Punjab. As a youth he came in contact with missionaries, which made him realize the impression made by Christianity in the Punjab, and also the weakness of the traditional methods of Moslem controversy and Koranic interpretations. A new revelation was needed, but the line of prophetship was concluded by Mohammed himself. There remained the Moslem expectation of the return of the prophet 'Isa (Jesus) to convert the world to Islam. This rôle he assumed, thus investing himself with the status of a prophet, but he explained it in a spiritual sense. Ahmad disclaimed any connection between the office of Mahdi, and that of political leader. He did not hesitate to support his christhood by alleged prophecies and miracles, often of the most fatuous nature. In 1889 the Mirza announced a revelation giving him the right to accept Bai'at, i.e., the promise of fealty to a religious leader, and his followers became a sect. He revived the long discarded swoon-theory of the death of Christ, and taught that Joseph of Arimathea anointed the wounds of the body of Jesus so that he revived, and wandered away to Kashmir, where his tomb was later discovered.

Both as a Moslem, and as a claimant to the dignity of Christ returned to earth, the Mirza was bound in general terms to assert
the moral perfection of Jesus. But when it came to dealing with
the Jesus depicted in the Gospels, he unblushingly accused him
of drunkenness, angry vituperation, disrespect to His Mother,
cowardice and other bad things. For the purpose of these accusa­tions the Gospels as they stand are taken as evidence; but when
it comes to the supreme claims of Jesus, the destructive criticism
of Christian theologians is freely invoked and adroitly pieced
together.

Since the Mirza died in 1908, nothing essentially new has been
added to the teaching of his sect, but a split has occurred within
it. The more conservative section is led by the son of the
founder, Mirza Bashir u'd-Din, and has kept to its original head­quarters at Qadian. The more progressive (and aggressive) sec­tion is under the leadership of Khwaja Lamalu'd-Din, a retired
lawyer, and has its headquarters in Lahore. It has a mission in
Woking, besides others overseas, and a monthly magazine, The
Islamic Review. Both sections have found their vocation in
Moslem propaganda among Western peoples.

The personality and teaching of the founder have receded
into the background. Evidently both sections are concerned to
vindicate their claim to represent Islam in the modern world as
the adequate antagonist of Christianity. Their summaries of faith
are brief outlines of traditional Islam; their modernity is in the
methods of polemic and propaganda, and in the presentation of
Moslem ethics. The Lahore section has stated in the Islamic
Review, "Our activities at Woking have nothing whatever to do,
or in common with, the Ahmadiya Movement of Qadian".

It is noteworthy that the polemic centers on the death and re­
surrection of Christ, and on His sinlessness. The method is to
get behind the Gospel testimony with the help of destructive
criticism by Western scholars, and so to eliminate the living
message of the evangel. The adoption of the modern method is best
illustrated by the publication of the Woking Koran, with parallel
Arabic and English texts, on India paper and in binding like that
of the Oxford Bibles. The book is furnished with an elaborate
introduction setting forth the Moslem faith and explaining the
the collection and arrangement of the Koran. This introduction
has been translated into Chinese, and a copy was sent to me from
some Indian Moslems at Hongkong. The author commits him­
self to the following proposition: (1) That the whole Koran was
written down in the lifetime of the Prophet by his own direction.
(2) That the whole was committed to memory by his followers
THE AHMADIYA MOVEMENT

during his lifetime. (3) That the arrangement of the chapters and verses was similarly under his personal guidance.

Upon this strictly traditional background, and the the propagandist and apologetic aims in view, the work of presenting the ancient Arabian record in modern guise is carried out with not a little ability.

The reaction of Ahmadiya modernism to Christianity is not only that of negation; it has also shown itself in absorption of sundry Christian elements. This is specially noticeable on the ethical side. The uneasiness as to such institutions as concubinage, polygamy, slavery and *jihad*, which two generations ago were generally advocated without embarrassment, is itself a sign of progress. Side by side with vehement assertions that Mohammed immensely raised the level of womanhood, and that the position of woman in Islam is vastly superior to that in Christianity, goes the effort to assimilate the former with the latter. In ethical matters and otherwise there is absorption of Christian elements. The leaders of the Lahore section are former students of the great Christian college there, and more or less acquainted with the New Testament and the main features of Christian teaching. The Fatherhood of God is freely advanced as if it were a feature of Islam, and the *Fatiha*, the opening chapter of the Koran, is spoken of as “the Lord’s Prayer of Islam”.

The educated Mohammedan, dismayed by the rising tide of modern thought and life, wants to rescue his faith in a personal God and in His manifestation of Himself to men. He thinks that it is impossible to rise to the idealism of Jesus, or to the supernatural life given and demanded by the Incarnation. So he falls back on what he calls the more “practicable” personality of Mohammed, idealizing it as far as may be.

The Ahmadiya Movement is not simply critical of Christianity. It is in definite opposition, and in some articles translated into Chinese we are informed of its policy of “attacking” Christianity. It remains to be seen what progress the movement will make in China. The conservative elements do not favour it, but it appears to gain support from some younger and more adventurous Moslems.

ISAAC MASON.

Shanghai. December 1931.
Wahabism.

At the recent Foreign Missions Conference of North America, in the discussion on "The Development of Certain Sects and Certain Reform Movements within the Non-Christian", Dr. Paul Harrison said:—

"It is well to remember that these do not all move in the one direction. We hear usually of those that tend to modernize the faith in which or out of which they rise. But by far the most powerful and interesting movement that has arisen recently in Mohammedanism is a movement that points in just the other direction and has had as its effect the enormous strengthening of the conservative orthodox forces throughout the Mohammedan world.

You may know that 150 years ago there was a tremendous reversion to the original Puritanism of Mohammedanism under a man Abdul Wahab, of central Arabia. This movement is known by its critics as Wahabism, although they do not prefer that designation. It had flourished for years in Central Arabia and disappeared to reemerge about ten or fifteen years ago in a second revival more powerful perhaps than the first. It is a development of the stiffest form of orthodox Mohammedanism with its tradition limited to the six particularly authoritative books, a movement that prohibits all use of tobacco, that abolishes all immorality. It makes lying almost unknown among its followers and controls their lives to a degree that is very difficult to picture to an outsider. This movement has swept over the whole of Central Arabia and practically the whole Nomad community, the Bedouins as we call them, are enrolled among the Wahabis at present. Its influence has spread up into Afghanistan and is strong among the Kurds of Kurdistan.

It has a strong influence and that influence is going to last, I think for a very long time. It is not a forward-looking movement, but just the reverse. It represents, however, something far more significant than a mere reversion to original type. It represents a very fundamental desire on the part of the people of Central Arabia and to some degree on the part of all human beings who are ministered to by Mohammedanism. It is a great, tremendous effort to attain in their religious life to a simple and a satisfactory picture of the great omnipotent, unitary god. As such, it is worthy of our study. It is the type of thing I have no doubt that we will see emerge repeatedly as history repeats itself in the future. It is an indication of the fundamental mind of the
Mohammedan and of primitive races through that part of the world, a mind that will never be ministered to by complicated and pantheistic types of religious thought and by the same token will not be won by a Christian presentation that partakes of those qualities.

I think there is a lesson to be learned from a movement of this kind, a lesson that points towards simple Christian faith, anthropomorphic if you will, but very definite and clear-cut and childlike. There is no other faith, no other sort of a Christian presentation that can be expected to appeal to the minds of men who are captivated by this particular sort of Mohammedanism. It represents, I think, the most significant development in the Mohammedan situation. It will pay us to take into account and to develop a presentation of Christ and His teachings suited to that sort of a primitive mind.

I. S. A. C. M. A. S. O. N.

**Muslims in China.**

Brother Muhammad Ismail from Southern China in his letter writes the following about the Chinese Muslims:

I often see and correspond with Maulana Usman (a Chinese learned man and a member of our society). Mr. Abubakar Chin (a young enlightened educated Chinese Muslim, our member and translator of our English literature) does not now edit the Islamic Chinese Magazine, as his advanced views could not be subscribed to by the old school of thought, hence he has severed his connection from that paper.

Sometime ago two young Chinese Muslims returned after religious studies from the Province of Kansu. They raised their voice against the un-Islamic actions and thoughts of the Mullahs, but they were unsuccessful in their efforts and left for Hong Kong, where they were employed by a Muslim society and appointed Editors of its quarterly Magazine. Mr. Chin also joined hands with them and now the society intends to issue a monthly Magazine under the Editorship of Mr. Chin. Hong Kong Government requires cash security of one thousand Dollars for the registration of a newspaper or Magazine, hence this Muslim Magazine will be published at some Chinese city. The name of the Magazine will

*From "The Light" published in Lahore, India.
be "Islam" or "Mo'min." First number will appear in January next, so that there will be three Islamic papers in Chinese language in southern China.

With the consultation of Maulana Usman, the Chinese translation of the "Prophet of Islam" will be issued monthly as a supplement to his Magazine, so that in a few months' time every reader will have the complete book. Mr. Usman (a Muslim convert from Christianity who knows English well) is translating the book. Except the preface which has been altered according to the exigency of the country, there will be no alteration in the text. This small biography of our Holy Prophet will benefit the Muslims and the non-Muslims alike, the former also being quite ignorant of the true facts like the latter. It will be published also in other Muslim papers. In the same way "Islam, the Religion of Humanity" will appear later on. Some addresses of the English-knowing enlightened Muslims of China supplied by Mr. Chin are sent herewith.

Another letter from Mr. Lin Wen Lien, Vice President of the Muslim Society:—

Assalam-u-Alekum. In our letter we asked you some questions as below:—

What is your idea about why the Muslims don't eat pork, even though there are many facts to prove it? What is the work we should do as one of your branch, as you asked? And what is the best channel we should go through to bring the activity of progressing Islam to a success. We are anxious to know the present condition of Palestine and the average social life of our brothers in your country. We shall be very glad to have your answers to the above questions. Kindly send us some English newspapers containing the social and political events of your society.

"Islam," one of the literatures you sent us, has been translated into Chinese and we shall edit (publish) it within a few days. Now we are going to translate the "Life of the Holy Prophet" and others. Please send us some other literature, even in French and The Light. Kindly bring (convey) our salam to our Indian brothers.

Note.—The above letters will give some idea to your readers, of the real condition of the Muslims in China. The free literature of our society is gradually creating an awakening among the Muslims of China and other countries.

MOHD. MANZUR ILahi
Hony. Joint Secretary,
Ahmadia Angjuman Ishaat Islam, Lahore.
Moslem Months.
Jumad-al-ula, Jumad-al-ukhra, Rajab.

Jumad-al-ula (جماد الأول) and Jumad-al-ukhra (جماد الآخرة) are the fifth and sixth months of the Moslem year, Because of their falling originally in a period when the earth had become dry and hard, by reason of paucity of rain, they were given the epithet which is applied to land upon which rain has not fallen. This opinion is confirmed by the obvious derivation of the names of the months.

Rajab (رباب) is the seventh month. The 'Honored' month comes over from the time of Ignorance when war was not permitted. The Prophet is related to have said that the month Rajab was like a snowy white fountain flowing from heaven itself, and that he who fasts on this month will drink of the water of life. Refer to Hughes, "Dictionary of Islam."

The month of Ramadan (رمضان), the month of strict fasting begins on the tenth of January.

Leilet-el Qadr (ليل القدر), the "Night of Power", which is the 27th of Ramadan falls on the 5th of February.

The first day of Shawwal, called "Ibu I-Fitr", the Feast of Breaking the Fast is on the 9th of February.

The Mohammedans publish a calendar each year in which they give the Moslem dates in relation to the foreign dates, also special days, feasts, fast, etc. Any member of the Society who wishes one for reference, may send a four cent stamp to the Secretary of this Society, 43 Tungting Road, Hankow, and he will forward one to them.
NEWS FROM THE FIELD

The Old Testament and the Koran... ... ... Joshua Finkel
Work Among the Blind in Cairo ... ... ... Gindi Ibrahim
A New Life of Mohammed for Children ... ... ... Dr. Buck

The editorial on the Shiah Saints will be of particular interest to the readers of the Paper, because of the close relationship between Chinese and Persian Mohammedanism. The article on Ruh and the New Persian Church should also be of very great interest.

News from the Field.

We went to the Valedictory meeting for the China Inland Mission in London last week. It was reckoned that about 3800 people came, and many more could not get into the hall. We were also so glad that nineteen young men are going out for the first time—one of them, Raymond Joyce, is hoping to do Moslem work.

It seemed as though one was doing so little in Kansu, but now it seems so much worse to be right away just when poor China needs every grain of help there is.

OLIVE BOTHAM
London

In Peking I visited twice a mosque in the large Moslem Settlement of the 'West City'. There was a surprising adaptation of everything materially Chinese to the needs of the mosque. The inside of the mosque proper was what one might expect to see in Arabia. Put pews in it and one could imagine a Presbyterian Church. I looked for the minaret and found a small two story pagoda-shaped tower they use. True to Hui Hui fashion many students were here, rather clean-cut working class, from all parts of China. One in particular was from Kansu. He left before my second visit to the mosque. They said he is now an ahung in Kansu.

KENNETH WILSON.
Ichowfu, Shantung
For Prayer

Let us give thanks for the new workers set apart for work amongst Moslems, and let us pray for their guidance and help in language study and preparation for their task.

Let us give thanks for the new literature which has been prepared; pray that each portion distributed may fall into good soil, and be fruitful in bringing the reader to the feet of the Master.

Let us pray for the February meeting of the Shanghai Missionary Association, and for Mr. Mason who is to address them, that he may be fully guided by the Holy Spirit.

Let us pray that our missionaries on furlough may be given renewed health and strength to be permitted to return to work amongst Moslems.

Let us pray for the campaign in Great Britain this spring that many may be aroused to pray and work for the Moslems in China.

---

New Members.

Mr. W. J. Drew C. I. M. Anking, Anhwei
Mr. Robert Gillies C. I. M. Kiangchow, Shansi
Mr. R. H. Joyce C. I. M. Anking, Anhwei
Miss Clara D. Kortemeire N. H. M. Yangpu, Shantung
Mr. A. F. Parsons C. I. M. Anking, Anhwei
Mr. O. F. Schoerner C. I. M. Anking, Anhwei

---

The Membership fee of the Society is $1.00 a year or $10.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (2£) for Life Membership. Remittance should be sent to the Rev. C. L. Pickens, 43 Tungting Road, Hankow or Mr. I. Mason 54 West End Gardens, Shanghai. In America send to the Secretary, c/o48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

---

Edited and published by Mrs. C. L. Pickens, Jr., 43 Tungting Rd., Hankow, Hupeh, China.
LITERATURE FOR MOSLEMS

Literature for Moslems.

The Christian literature specially prepared for Chinese Moslems is being gradually added to. Some of the older tracts have been revised and reprinted, usually in more attractive form. It is earnestly hoped that members of our Society and others will do their best to assist in circulating this literature. It is sold below cost price, and is sent post-free. Will you not send to the R. T. S. Poyang Road, Hankow or to the Secretary for a supply to use as you have opportunity? Here are some of the new issues:

Book Tracts.

Bound in coloured covers, size 5 x 3½ inches; pages 6 to 16.

The Sinless Prophet. pp. 14 Price per hundred, $1.00
Christ or Mohammed? pp. 16
The Integrity of the Gospel. pp. 8
The Threshold and the Corner. pp. 9
The House of Hassan. pp. 6
Ali Khan’s Dream. pp. 8
The True Islam. pp. 14
The Weaving of Said. pp. 8
All Men are Sinners. pp. 6
The Death & Resurrection of Jesus.
Who can intercede for me?  

The Golden Casket & the Silver Casket.

The Coin that would not ring.

Who can intercede for me?  

The Golden Casket & the Silver Casket. 

The Coin that would not ring.

Folders.

The Merciful God of the Moslems. Price per hundred, .30

A Talk with a Moslem Friend about the Way. .30

Moslem Brethren must see this. .30

A Testimony. .30

An Indian's Testimony. .30

Has Allah a Son? .30

Points of Similarity & Difference of the Christian & the Moslem religions. .30

The Koran and the Books of Moses. .30

The Gospel and the Koran. .30

The Birth of Jesus. .30
Sheet Tracts.

"Only One"

Price per hundred, .10

得救之明證

A Testimony from Tunis.

., , , , , .15

天路指引

A Guide to the Heavenly Road.

., , , , , .20

回聖對於酒毒之訓誡

Warning against Intoxicants.

., , , , , .10

Chinese and Arabic.

These are tracts containing verses from the Bible in Chinese and Arabic.

人已老了如何能重生呢

4 pp. Price per 100, .50

人心誰能識透呢

., , , , , .50

我當時怎樣行纔可以得救

., , , , , .50

拜主要認主

., , , , , .40

禮拜主必要潔淨

., , , , , .40

爾撒麥西哈兩個名稱

., , , , , .40