*The Holy Spirit and Islam.*

These words will seem to some as incongruous as dove and sword, gentleness and aggression, purity and sensuality—as far apart as the Upper Room and the Kaaba at Mecca. And yet there is every reason why they should be linked together in our meditations and prayers at this season when the Church is remembering Pentecost. We believe in the Holy Ghost, the Lord of light and life, the only source of power and the Revealer of God's truth to men. Whatever values there lie hidden in the non-Christian religions come directly or indirectly through the witness of the Spirit. Reformed theology has always spoken of common as well as of special grace. By the former, Calvin meant those gracious influences and restraints of the Holy Spirit exercised in the heart of fallen man and in the history of the race by which the soil is prepared for the seed of the word and by which human hearts yearn for God. So that in one sense we may say of Moslems that

"Every virtue they possess
And every victory won,
And every thought of holiness
Is His alone."

The witness to Christ in the Koran, the spiritual poetry and prayers of the mystics, the present-day admiration for the character of Jesus, the desire to search the Scriptures, the friendliness and sympathy where formerly there was hostility and fanaticism—all these are the work of God's Spirit. But these are only preparatory to the work of conversion, and should urge us to pray for...

*From May 1930, NEWS LETTER of the American Christian Literature Society for Moslems.*
an outpouring of God's Spirit as at Pentecost to convict of sin and to lead to whole-hearted surrender.

Our literature for Moslems is also directly or indirectly the work of the Spirit of God. He takes of the things of Christ and shows them on the printed page. The life-germ in every text or tract or message is from the only Source of spiritual life. Without that germ of life, the seed we sow is sterile. It becomes literature without life—a message without power.

Our gifts and prayers for the conversion of the world of Islam must be by the power of the Holy Spirit, otherwise they, too, are impotent. We never know how much we ought to give nor how much we can give until we ask Him. In the Acts of the Apostles the Holy Spirit refuses money, uses money and dispenses with money. Until we learn that lesson our financial program will be un-Christian because unspiritual.

SAMUEL M. ZWEMER.

Other Methods of Evangelism.

(This is part of a report on Evangelism by the Rt. Rev. J. H. Linton, Bishop in Persia; from June number of the 'NEWS BULLETIN' of the Near East Christian Council.—Editor.)

(1) EFFORTS TO REACH THE EDUCATED CLASSES. Some have lately been trying out a simple experiment in reaching those who do not ordinarily come to evangelistic services: One or two men of the official class or the nobility of the places are invited to dinner where they meet one or two educated converts from Islam. That is all. But behind the scenes there is a prayer siege going on all the time. At dinner, or after dinner, conversation turns on to religious subjects, and in one way or another as the Holy Spirit seems to lead, the whole matter of the need of a personal Saviour and of salvation through Christ Jesus is opened up. The Christians share their experience of what they have found in Jesus Christ, and the others are invited to consider His claims. At the close of the first gathering, the Moslems are asked whether they would care to come again, and so the contact is maintained. One leading citizen who came several times told us he had accepted Jesus Christ as his Saviour, but dare not confess it before men yet. If others in our area have tried out a similar experiment will they pass on their experience for the help of us all. For obvious reasons much cannot be put down about this, but we believe this is going to prove a valuable means of evangelism among the better classes.
OTHER METHODS OF EVANGELISM.

(2) The ordinary Sunday Evangelistic services have not proved a very great success in some places, but meetings in the homes of Christians have been much blessed. These meetings are opened for discussion or any other method that offers, and if the way opens up there is usually one man ready to give an address. In one town, at these home meetings, fifteen Moslems have accepted Christ in the last five months.

(3) EFFORTS TO WIN CHILDREN FOR CHRIST. Beyond Sunday School work which is carried on in most places, nothing very new seems to be attempted for work among children. Literature is a valuable asset where it is of the right kind and is being used with advantage in some places. We missionaries should face up to the question of work among children, and with a strong faith in the spiritual nature of the child, and in confidence that children too can have a personal faith in Jesus as Saviour, to endeavor to win the young for the Lord. There have been conversions among boys and girls in some places, which give ground for encouragement and should stimulate all workers among children, in schools, etc. to go out definitely for conversion among the young. In one town we hear of groups of keen school boys who go out to the villages preaching the Gospel. Indeed, one missionary mentions as the most effective means of reaching Moslems with the Gospel the personal work of teachers and Christian pupils.

I have been greatly struck with the way the emphasis has moved in so many districts in our area from the controversial method to that of direct preaching of the Gospel. One writes: 'It is an unwritten law that in all our meetings controversy is avoided as far as possible.'

Accounts of definite conversions from among Moslems have been most cheering reading. In one town there was a Mulla who had a few months ago accepted Christ as Saviour and God. He is not yet baptized but is holding a discussion group in his district where about fifty Moslems meet every week to read the Gospel with him! In one town a medical student, in another a doctor, have made public confession of their faith in Jesus Christ. In yet another town a highway robber has recently been converted. From various parts there is news of groups gathering to study the Gospel, and evident signs that the Holy Spirit is working in the hearts of many Moslems. It behoves us who are called by God to be His missionaries that we be watchful and note these signs of changing conditions, and be ready to take advantage of every
opportunity to preach the Gospel and to do the work of an evangelist. There is a sowing time. There is also a reaping time. In some parts of our field the harvest seems to be ripening, and we must be ready to put in the sickle and reap.

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THE MOHAMMEDANS OF CHINA:
When, and How they First Came.
Isaac Mason, F. R. G. S.

(Part IV)

M. de Thiersant upholds the story that a maternal uncle of the Prophet came to China; but he lets unwarranted supposition supply the lack of facts, so in this instance is an untrustworthy guide. He says:

"It is not Saad abu Wakkas who is buried at Canton. Nor is it his son, for he did not bear his name. Moreover, it is not necessary, in this case, to admit that the Chinese authors are mistaken. We prefer to suppose that the real sage, as his Chinese co-religionists designate him, was Wahb-Abu-Kabcha, a maternal uncle of Mohammed, and that in the year 628, called in Arab history, 'The year of the Mission', he was made envoy to bear presents to the Emperor of China, and to announce to him the new doctrine. We believe, and we are sustained in the opinion by learned Mohammedans, that Wahb-Abu-Kabcha came by sea to China in the year 628 or 629 and landed at Canton; that he then went to Sianfu, the capital of the empire, where he was received by the Emperor T'ai Tsung, who was a very liberally-minded sovereign, and well in advance of his time, and that he obtained authority to construct a mosque at Canton, and at the same time liberty for his co-religionists to profess their religion in China. Wahb-Abu-Kabcha having accomplished this mission, returned to Arabia in A. D. 632, hoping to find the prophet; but upon his arrival he heard of his death, which caused him profound grief. After resting some time, while Abu Bekr edited the Koran from the scattered leaves left by Mohammed, he took the sacred book and set out once again for China. Hardly had he reached Canton when he died, worn out by the exertions of his journey. He was buried in one of the suburbs of the city, where his tomb remains to this day, an object of veneration to all the faithful of the Far East. It is to him that the Mohammedans owe the construction of the most ancient mosque in China." 12

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Broomhall, in his "Islam in China" admiration shows how utterly untenable is the above theory. He says:—

"This is altogether a bold and, in our judgment, unwarranted assumption, or 'supposition', as the author himself calls it. M. de Thiersant appears to have started from the standpoint of accepting the Chinese tradition, and history has to be made to fit in with this theory. But not only is the supposition that Saad Wakkas must be Wahb-Abu-Kabcha baseless, in addition there are other great difficulties to be considered, which are presumptive evidence against the story.

1. There is no evidence that China was included among the countries to which Mohammed sent embassies: and in view of the way in which Mohammedan traditions have been preserved, this is certainly a serious omission. Ibn Ishak, the earliest Moslem historian, mentions nine different messengers who carried Mohammed's letters to nine foreign potentates, all of who are, however, near neighbours. Sir William Muir only mentions six and shows how even then the drafts given by tradition are apocryphal. Further, among the subsequent embassies in the year A. D. 631, concerning which the Secretary of Wakidy devoted a long chapter, as well as another chapter to the despatches and rescripts of the prophet, there appears to be no reference to China.

2. There is no known reference in China's official records to any such embassy. Further, in the light of the way in which Mohammed's despatch was torn to pieces by the King of Persia, is it probable that the Emperor of China would receive at Court and honour an embassy from an unknown power, especially one at that time regarded as subject to Persia? Again, the thought that Islam had a world mission was an after-thought, and Mohammed's dying legacy was, 'See that there be but this one faith throughout Arabia.'

3. There is no proof that Wahb-Abu-Kabcha, supposing M. de Thiersant's change of name be allowed, was Mohammed's maternal uncle, or that he was a Sahib, a companion of the Prophet."

Turning now to the dates given in the legends. We have the definite statement that the arrival in China was in the 7th year of K'ai Hwang (A. D. 587). Mohammed was born in A.D. 570,

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Muir, "Life of Mahomet," Chap. XX. "Embassies to various Sovereigns".
so was only a youth at the time mentioned. He did not receive the revelation until he was forty, and the Hegira was in A. D. 622. The sending of an apostle of the new faith in A. D. 587 is an impossibility.

There is an error in calculation which will be dealt with when referring to the Sianfu tablet, which is probably the source of the errors in these legends. The point that is of importance now is that many writers commit themselves to definite years of the emperors of the Sui and T'ang dynasties, which are absolutely incorrect. The Sui dynasty ended before the Mohammedan Hegira began and the year given for the bringing of the Koran was five years before Mohammed's first revelation, and many more years before the Koran was completed. Historians who make such glaring mistakes in their dates are likely to be wrong in their other statements.

As there is no reference to the arrival of Sa'd Wakkas at that early date in any Chinese history, nor in Arabic records, but only in Moslem writings of a much later date, we are bound to regard the whole story as untrustworthy. The legend is rejected by such authorities as M. Deveria, E. H. Parker, A. Wylie, J. Dyer Ball, and Marshall Broomhall. The last named says, "The tendency of the Mohammedan traditions to find some personal link with Mohammed himself for the sake of added glory, and the apocryphal account of the Emperor of China's dream for the same reason, do not help the student of Mohammedanism in China to accept the very improbable, if not impossible, story of Mohammed's maternal uncle."

Before leaving the subject, it will be of interest to give some more modern information about the reputed tomb of Sa'd Wakkas, and the ancient mosque at Canton. These are still to be seen, and are places of pilgrimage to Mohammedans. In the "Chinese Repository", Vol. XX, 1851, a writer gives descriptions which are sufficiently interesting to be quoted in full, as follows:—

A Mohammedan Mosque and Burial Ground at Canton.

"This is situated about half a mile from the northern wall of the city, on the confines of the suburbs of the city. The whole covers an area of about a fourth of an acre, and is substantially built of brick, representing a pleasing appearance from the clean-

See "Islam in China", p. 80.
liness with which it is kept, and the stately cotton and other trees
growing within its enclosure. The visitor enters a narrow vesti­
bule, and thence by a side-door into a paved court about fifty feet
square, in the middle of which is a raised pavilion furnished with
benches and tables for the convenience of visitors. On the west
side of the court are two open rooms raised three steps, one of
which is matted and used for reading the Koran and prayers; the
other is furnished with seats. On the east side is a sitting-room
and a lodging place, and in the opposite corner, adjoining the
matted room, another bedroom, all of them for the accommodation
of those who serve. The water for the ablutions of the worshippers
is drawn from a well in the court, from which it is inferred that
the number who collect at a time is not very great.

"Separated from this court by a brick wall, is the burying
ground, in its center is the principal tomb, a solid brick building
twenty-feet square, and covered by a dome; on the right are two
graves, sheltered from the weather by a roof. In the partition­
wall are three wooden gateways arranged in the Chinese style of
a large center and two side doors. Over each one is a text from
the Koran in Arabic, and an inscription in Chinese. These gates
are opened when one of the faithful is to be buried; the enclosure
contains about thirty graves, built in foreign style, covered with
mortar, and destitute of inscriptions.

"The domed tomb is matted, and prayers are read by the side
of the grave; it is a plain brick sepulchre, destitute of writing, as
are the walls of the building. A careful scrutiny shows some
pieces of freestone built in the walls with what look like Arabic
inscriptions cut upon them. One of the tombs under the shed has
an epitaph in Arabic and Chinese, in which it is said, 'The former
sage, named Omrah (歐默勒) (?Omar) died in the 3rd year of the
Emperor Chingkwan of the T'ang dynasty (A. D. 629), in the
year called K'eh-li-fah (克理法) in the 27th day of the month
Dsui'l-hejjah.'

"We have no information that explains why the person here
called Omrah, came to Canton. His arrival in China only seven
years after the Hejra, if solely for missionary purposes, indicates
great confidence in the new faith he came to propagate. The fol­
lowing extract from the Statistics of Kwang-chau throws some
light on the matter, though the entire discrepancy between the
name of Omrah on the epitaph, and Suhabasai in the historical
notice, leaves us in doubt as to their identity.
When sea-going vessels began to resort to Canton in the T'ang dynasty, Mohammed, the king of the country of Medina belonging to the Mussulmen in western parts, sent his maternal uncle, Suhabasai, a foreign priest, to trade in China. He built the plain pagoda and the Hwai Sheng monastery, and they were hardly finished when he suddenly died and was buried in this region.

The Mohammedan Tomb, or Hui-hui fen is situated beyond the northern gate of Canton. It was erected in the third year of the Emperor Chingkwan, the sepulchre being dome-shaped, or like a hanging bell. When people enter it, their words re-echo, moving for a time and then stopping; from whence people usually call it the Hsiang fen or Echoing Tomb. From the time of the T'ang dynasty to the present day, more than a thousand years, the villagers have feared and respected it and have forborne to cut wood near it. In the reign of Chiching of the Yuen dynasty (A. D. 1341-1367) Liu-sah-tu-la and seventeen other families resided at Canton, and took care of the monastery and the tomb. Towards the end of the Ming dynasty, it was ordered that a Mussulman, invested with the hereditary rank of lieutenant, should reside at Canton, because the soldiers and people of this sect daily increased. Every clan annually resorted to the Echoing Tomb to reverently worship and rehearse their canonical book, which custom has been handed down even to this day without change; and whenever co-religionists come from western countries they all accord therewith, and those who sail the ocean myriads of li to Canton consider it decorous to visit this tomb and worship at it; even the highest and most honorable among them, when they approach, crawl on their hands and knees before the doors to evidence their unfeigned respect.

Some further particulars regarding this man, and the introduction of Mohammedanism into Canton, are contained in an inscription on a stone tablet inserted in the wall of the mosque outside the door.

The honourable name of his excellency the former sage was Suhaba Sarti. He was the maternal uncle of King Mohammed, the honourable and holy one of T'ien-fang (or Arabia) in the country of Medina. He came to China by command, as an envoy to return gifts. In the sixth year of K'ai Hwang of the Sui dynasty (A. D. 586) a comet appeared, and the chief historiographer having divined it, said, 'A remarkable
man has appeared in the west'. Afterwards it was heard that 'a king of Medina in the west was born, a divine and holy personage, and that when he ascended the throne, he received the true canonical book down from heaven, enjoining the king of the country to teach his people to worship only one Lord, to exterminate all strange doctrines, and make them receive the true, pure and correct faith. All the kingdoms of the West received this belief'. The Emperor commanded an envoy to proceed westward, through Kansu, and carry gifts to exchange with that country and form amicable relations. When the envoy returned, Said Wakkas was sent to China in company with him to return gifts. When they arrived at the capital, the emperor had an interview, and after enquiries his Majesty joyfully made his obeisance, and retained Said to disseminate this faith in China. He built the Hwai Sheng Szu (Prophet-remembrance mosque) in Canton, and was allowed to reside in it. Subsequently he returned to his country on account of some affairs, and on reaching it found that the king had died. After venting his grief, he enquired of his friends what orders the holy one had left. They all said that the Prophet had left orders that he wished the Koran to be taken to China, and taught there on the worship days. Accordingly, his excellency followed these orders, and bringing all the volumes of the celestial canon, returned to Canton, where he taught the Mohammedans (回回教) in China. These have maintained the pure, true faith for a thousand years without defection, and the flourishing state of us Moslems in all parts of China has doubtless taken its rise from the former sage.'

No date is attached to this tablet, but it cannot be far from 1839. In the hall a tablet commemorates some repairs made in 1710.

To be continued.

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Tsingshui, Kansu.

"We have just returned from another visit to..............and .........We were delayed in starting by the constant movement of troops in this region. Many passed through here to ..........., only to turn around and go back to Shensi a few days later. You probably know more about who is fighting than we do. They have already taken most of the good horses and mules and now even donkeys are afraid to be seen for fear of being seized. At last we got four little donkeys and rode to..............looking very humble and unimportant! However our landlord, who belongs to the most important family of the place, received us into a house
of his own and treated us as truly honored guests. He insisted upon providing us with food and horses and an escort when we went on to.............These two places and another market town, which we hope to reach later, besides many surrounding villages, are practically entirely Moslem. We met three Chinese women while we were there and two of these were soldiers' wives.

"Mother was especially interested to learn the history of these towns. When she first visited Feng-siang (Shensi), in about 1889, places were pointed out to her from which the Moslems had been driven after a rebellion some years before. 'Not another Moslem shall ever live in our city', the people said. Now these Moslems of our valley say they came from Fengsiang, 'after a fight', and at that time. They still consider themselves Shensi people. In fact one mosque is known as the 'Kansu mosque', and one family we visited told us that they were 'Kansu ren' as though that were quite unusual. One man told us that there were Buddhists here when he came but they went away. That was in his grandfather's time. One can quite imagine the 'Han ren' (Chinese) thinking it best to go away when such a horde of Moslems appeared!

"..............suffered a great deal last year from looting. They say that brigands came twelve times and soldiers twelve times. It is not as prosperous as it was, but still the market is larger than Tsingshui. Mother says the memory she has of her first visit to the valley is of a valley full of fine looking men riding upon fine looking horses. There are few horses now, though they have managed to keep from the soldiers more than the Tsingshui people have kept. Famine and brigandage have reduced the vitality of the men to some extent. But they are a finer looking race than the 'Han ren', and certainly they are more intelligent. Not one of the women turned around to say 'I can't understand a word they say' as other Kansu women are fond of doing the first time a foreigner speaks to them.

"We have given away nearly all the purely Arabic literature you sent us. We gave a Gospel and a Sermon on the Mount to the ahung who lives in the cemetery of our landlord's family, who 'nien shing' and burns incense for the dead. This ahung has been to Russia and says he knows all about the Christian religion. But he had never seen a Gospel. He like many others in the Moslem towns can only read Arabic and not Chinese. His son was offered a bi-lingual Gospel but said that was 'half true and
half untrue’ so we gave pure Arabic to those who can really read it.

“The women do not learn to read as they do in Honan, though the older ones learn to repeat the Arabic alphabet and consider that we ought to give them Arabic books in consideration of this accomplishment. We have no one to preach to the men yet. Our Christian boy went out to sell books on the market two or three times, but then he was mobbed and all his books taken from him, and now he thinks less than ever of the ‘Hwei-hwei’. They certainly are rather wild, and I never heard louder voices, especially among the boys. But they are never anything but courteous to us. Indeed we have made a number of friends and are looking forward to another visit in the near future.”

Olive Botham

April 21st, 1930.

Kuyuan, Kansu.

“In regard to a pin or button for the S. F. M. C., I herewith enclose a sample or two. You will notice that the initial letters, S. F. M. C. of our Society can also be translated SAVES FROM MOHAMMED’S CRAFTINESS. It is the Cross, of course, which can save, that is, what the Cross implies. May we always be true in upholding the Message of the Cross to these benighted people. (The Editor will welcome a discussion on the point of the pin or button).

“We had five days of special meetings last week, when we had to put up a big tent outside the Chapel, the latter being entirely too small for the crowds. We have reason to believe that some definitely decided for the Lord, too, for which we praise God. Some Moslems came to the services every day, and eagerly listened. One Mullah came with several of his disciples or students, and recently on Sundays he had been coming, also. May I request your prayers for him and his young men? God is working in the hearts of Moslems these days, this we are sure of. Only if they would take the step, which would mean persecution and ridicule from their friends and relatives. But Christ is able to help them.”

Herman Swenson

June 10th, 1930.
FOR PRAYER.

For Prayer.

Let us pray for the Chinese Christians who are in the Moslem districts that they may be set on fire to evangelize Moslems.

Let us pray that men and women may come forward to take the place of those who have recently finished their task and who rest from their labors.

Let us pray for all Moslem converts, that they may be kept by the power of God, and may be enabled to witness for Him in spite of all they have to face. May secret believers have faith and courage given them openly to confess Christ. May inquirers be protected from persecution, and may they find joy and peace in believing.

New Members.

Mr. C. D. Holten C. & M. A. Shunhwa, Kansu.
Rev. George E. Simmons C. E. C. Kaifeng, Honan.

Mr. I. Mason, F. R. G. S. has just reported that he has completed the translation of the new tract, "Abullah" and has placed it into the hand of the Christian Literature Society for publishing.

The Secretary and the Editor of this paper are going home on advanced furlough. They can be reached through 281 Fourth Avenue, New York City, U. S. A. Mr. I. Mason, 54 West End Gardens, Shanghai, will be glad to handle any business in China; material for the "Friends of Moslems" and membership fees can be sent to him.

The Membership fee of the Society is $1.00 (4 shillings) a year or $10.00 (£2) for Life Membership. Remittance should be sent to Rev. C. L. Pickens, Jr., secretary, 281 Fourth Avenue, New York City, U. S. A. or Mr. I. Mason, 54 West End Gardens, Shanghai.

In England send to Mrs. Oswald Chambers, 40 Church Crescent, Muswell Hill, London, N. 10.

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