"With All Boldness"*

In the January issue of the "Friends of the Moslems" there is a very thoughtful article on Cultivating Friendship with Moslems. The writer points out that our opportunities for friendly contact may become occasions for the perilous temptation of moral cowardice. "If we can proclaim to our Moslem friends the gospel in sincerity and love," says Mr. W. A. Saunders, "and keep their friendship, so be it. But let nothing weaken our message in order to maintain what can be but a superficial friendship in the last analysis." At the head of his article he asks whether, if the saintly Quaker, John Woolman, sensed this danger in dealing with nominal Christians about slavery, we should not be on guard toward those in the darker bondage of sin. In Woolman's Journal we read:

"I have seen that, in the midst of Kindness and smooth Conduct, to speak close home to them who entertain us, on Points that relate to their outward Interest, is hard Labour; and sometimes, when I have felt Truth lead toward it, I have found myself disqualified by a superficial Friendship; and as the sense thereof hath abased me, and my cries have been to the Lord, so I have been humbled and made content to appear weak, or as a Fool for His Sake; and thus a Door hath opened to enter upon it. To attempt to do the Lord's Work in our own Way, and to speak of that which is the Burden of the Word in a Way easy to the natural Part doth not reach to the Bottom of the Disorder. To see the Failings of our Friends and think hard of them, without opening that which we ought to open, and still carry a Face of Friendship, this tends to undermine the Foundation of true Unity."

In face of the world of Islam with its denials of the cardinal truths of Christianity, its history of intolerance and its present-day emphasis on the totalitarian demands of a Moslem state, there is strong temptation to compromise and moral cowardice. We are reminded that tact and boldness are not twin virtues in the Acts of the Apostles. It was hardly tactful of Peter, on the occasion of his first sermon, to tell the Jews that their wicked hands had killed the Prince of Life and their voices had cried for the release of a murderer. But he spake by the power of the Spirit. When the multitude, a few days later, "saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." When the early Church assembled for prayer, their request was not for more tact but for greater courage: "Now Lord, behold their threatenings and grant unto Thy servants that with all boldness they may speak Thy word." Paul preached boldly at Damascus (Acts 9:27) and again in Jerusalem, although

*The Moslem World Vol. XXVII. April, 1938 No. 2.
even then they sought to kill him (Acts 9:29). With Barnabas, he abode a long time at Iconium "speaking boldly in the Lord" (Acts 14:3). Apollos even began to speak the gospel boldly in the synagogue (Acts 18:26)—as Esselstyn did in the mosques of Persia. Paul, at Ephesus, did it for three long months (Acts 19:8). It was not an incident nor an experiment, it was spontaneous and daily practice until all they that dwelt in Asia Minor heard the word. It is interesting to mark the frequent use of the term, "boldness," in the Epistles and its moral implications to the dauntless Apostle of the Gentiles. Etymologically, it means freedom in speech, without camouflage and utter frankness of approach. From this is the derived meaning of fearless confidence, cheerful courage and bold assurance in approaching God and men. It is the perfect love that casts out fear—the fear that has torment. It is to proclaim our message without regarding the face of any foe, without ambiguity or circumlocution. Such moral courage, however, is not natural; it is a divine gift. "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost and they spake the Word of God with boldness."

The present situation in the world of Islam is a challenge for every missionary to put first things first. The day of preparation is past. God's ploughshare has cut deep. All over the Near East old Islamic institutions and habits are dying while new ideas are working like leaven to leaven the whole mass of society. For example, we need no new arguments nor useless controversy regarding the veil and polygamy and the rights of womanhood. Turkey and Persia have led the way which Morocco, Egypt and Afghanistan will at long last have to follow. The Koran and Tradition are severely wounded in the house of their friends, and both may yet go the way of the Caliphate. Do we realize that our only changeless message and living message is the Word of the Cross? This is news and good news.

A correspondent from Persia writes:

"As I have thought over the literature situation in the field, I have been wondering if it might not be well to urge those responsible for publication in our various areas that, so far as possible, publications during the next two years strike a positive note for Jesus Christ. In other words, I wonder if the time has not come for us to cease being on the defensive and plan an offensive for Christ along literature lines.

"There is much distaste exemplified in our circles for the old-fashioned controversy, as exemplified by Pfander, and we are told to deal very gently with weaknesses in Islam for fear of arousing antagonism, but much of our output is controversy just the same, and defensive controversy at that. Pfander at least had the
advantage of a magnificent invasion of the "enemy's" country, and his superb attack is, after a century, still, in my opinion, the best thing to let a Moslem read after he is convinced of Christianity and needs to burn his bridges behind him. Our apologetic, by contrast, too often must seem to Moslems to be merely apologetical.

"I should like to see all of us try abandoning controversy in every form for a definite period of time and concentrate our literary output on making Christ known to sinful, needy men in Moslem lands. Let us look under the Moslem, the Ahmadiyya, the Baha'i, to the soul itself and remember that the soul is naturally Christian. I do not mean, of course, that we should cease as missionaries to study Islam or to keep in touch with new movements in that religion or out from it, or that we should not be aware of what Moslems are saying about us. But this, I feel, should be background, and in the foreground should be the presentation of Christ and His Good News, without apology and without spending time on the unimportant and the extremely abstruse points.

"Islam is dead here, but I realize that it is still very much alive in other areas. However, is not our best opportunity, even in staunch Moslem lands, among those whose minds have been opened to new truths from the West, who must have secret doubts about much in Islam, and whom the acids of modernism have made restless and unhappy in their old milieu? Surely for them the matchless life and saving power of Christ will have appeal if we can present Him to them through the printed page.

"I am satisfied that the best defence is an attack and that the positive message of Christ can, in one way or another, be brought more to bear on the unsatisfied millions of the Moslem world. I wish that each member of our Committee would make the motto of his endeavors for the next two years an adaptation of Paul's great call to advance: 'One thing I do, forgetting the things that are behind of Moslem fanaticism and embarrassing attacks upon our faith, I press on towards the goal of persuading men and women in Moslem lands to accept the high calling of God in Christ Jesus'."

Such words are encouraging and breathe the spirit of our predecessors, of Henry Martyn, Pfander, Tisdall, Wherry and Temple Gairdner. All of these were bold in word and pen and all of them wrought mightily to the furtherance of the Gospel.

We may add to those voices from China and Persia advocating a bolder and more outspoken evangelism, testimony from India by the Reverend J. W. Sweetman. He writes in criticism of those who deprecate the theological approach to Islam:
"It is our experience that however much we may be able to exhibit the Christian morale, the Moslem will not suffer theological questions to be shelved, and it is because they are so frequently shelved by Christians that the Moslem tends to become more and more confirmed in his views of the superiority of Islam. Often the theological enthusiasm of the Moslem is in strange contrast to a certain rationalizing laicism in reluctant advocates of an attenuated Christianity. If the Christian is content to be silent about the Trinity or to relegate it to oblivion, this will not propitiate the Moslem and make him ready to accept Christian truth. He will continue his triumphant way till he has silenced the Christian on the matter of the authenticity of the New Testament and then invite him to accept Islam. In his dealings with Mohammedans, what the Christian needs is not less theology but more and better theology. One of the complaints we have frequently to make is that Christian theology has hardly any time to express itself in relation to the thought world of Islam, and some of us are bending our energies to this task. But to impose on ourselves a silence with respect to our theology is not honest and does not do justice to the intellectual travail of Christianity. It will result in our becoming more inarticulate than we already are, and place us in an invidious position when confronted with Islam's dogmatic assurance."

These are weighty words, worthy of consideration as we everywhere face new opportunities for direct evangelism.

Boldness is the power to speak or do what we intend before others without fear or dismay. How often there is the subtle temptation of tactful silence where the occasion demands open testimony. How often

"Our speech at best is half alive and cold
And, save that tender moments make us bold,
Our whitening lips would close,
Their truest truth untold."

The missionary to Moslems needs the moral courage of Jesus Christ as revealed in the Gospels and of His disciples as shown in the Acts of the Apostles.

Princeton, N. J.  
S. M. Zwemer.

Rethinking Missions With Moslems*

One of the great ancient Greek philosophers has given us the three steps for rethinking. These are: careful statements of a thesis, the antithesis, and the synthesis. Following these three steps we shall state briefly the thesis for missions during the last

century, the antithesis to this from the point of view of the thought­ful Moslem and finally we shall consider a new synthesis of missions to Islam.

When one attempts to "rethink missions" with Moslems one needs to take into account the attitudes and opinions of Moslems who really do some genuine thinking. While these represent less than two percent of the Moslems at present, they are the ones who will determine the future course of Islam. The unthinking masses do not acknowledge that there could be any true thesis for Christian missionary work among Moslems, and a new synthesis would be considered as the rankest form of heresy—compromise with the devil himself. With the thinking Moslem, however, the situation is quite different and presents an encouraging challenge for both missionaries and Moslems to do some real rethinking, preferably in joint conferences.

The Thesis. In brief the Christian thesis for missions to Islam has been somewhat as follows: Christianity being the only true religion, holding the one true form of monotheism, possessing the one true doctrine of salvation and having superior social, political and industrial tenets, must bring all people into the Christian fold by a strong world-wide missionary propaganda. By this thesis Christianity makes a direct antagonistic attack on Islam. This attitude has been justified by the following claims:

First, the only true form of monotheism is found in Christian­ity—unity in Trinity. The monotheism of Judaism is considered inferior because too primitive, while the monotheism of Islam is judged to be a perversion of that of Judaism and Christianity and therefore even less tenable.

Second, Christianity claims to possess the one and only doctrine which guarantees salvation from sin and entrance into Eternal Life. This doctrine has been developed by the Christian Church and reduced to creeds.

Third, modern Western civilization is held to be superior to all others, and is a direct result of Christianity. This civilization has usually included the political, social and industrial orders current in the countries from which missionaries are sent. Western civilization is introduced by promoting modern education and by supplanting the less ideal social, industrial and political orders, by those prevailing in the West. The expansion of Christian political and industrial imperialism of the nineteenth and early twentieth centuries have made this claim seem to be important in the eyes of the "sending groups."

Fourth, the Christian Church, as an institution, endeavors to absorb into itself all people of the world. The great weakness to
RETHINKING MISSIONS WITH MOSLEMS

this project has been the fact that there have been so many competing forms that the Church has taken. Each branch of the Church shows an unwillingness to make serious modifications in its particular doctrines and forms of worship. As numerical gain has been too often considered as the measuring rod for success; different missions have even often been in strong competition with each other, and with the national faiths of other Christian groups among whom they were working.

Fifth, the claims as to Jesus have often made it necessary for a convert to accept all the implications, interpretations and creedal statements of the particular sending group. It was seldom that even minor modifications were permitted among new Believers.

The Antithesis to this thesis for missions, brought by modern thoughtful Moslems may be stated as follows: Moslems claim that the Christian form of monotheism is not superior to all others but that their simpler form is better. In fact many thinking Moslems feel that many Christians believe in three Gods, since it is difficult to recognize their complicated belief in the Trinity as true monotheism. Thoughtful, well informed Moslems do, however, recognize that many Protestants hold a true monotheism. Some even go further and acknowledge that the modern Protestant conception of monotheism would have a good influence on Islam, since it would vitalize the austere desert deism of Islam. But most Moslems would prefer austere deism rather than anything that seemed to them to be a compromise with polytheism.

As to the second claim that Christians have the only true doctrine of salvation, the reply is that life in all its fulness of past, present and future cannot be reduced to any short dogmatic formula. Islam claims to have reduced this process to the minimum in teaching that one may obtain salvation simply by repeating with serious intent the formula, "There is no God but Allah and Mohammed is his prophet." When Christians present to thoughtful Moslems a new set of dogmatic formulas, they do not receive a very enthusiastic response. Dogmatics have ceased vitally to interest them.

To claim that Western civilization is superior to all others, thoughtful Moslems reply that there is no objection to the claim that modern medicine is much superior to the quack practices of Moslem sheikhs, and that the agricultural and industrial methods of the West enable workers to live on a much higher plane of physical, cultural and spiritual well-being than similar workers in the Moslem Near and Far East, but that Western industrialism, democracy and culture are the panacea for all the ills of mankind, the thoughtful Moslem is no longer as naive and ready to accept this claim as he was twenty-five years ago. The thoughtful Moslem
will continue to look West instead of East for material inspiration but he is not willing to accept everything without many serious reservations and modifications.

Thoughtful Moslems also disagree with the claim that Western civilization is entirely the result of the Christian religion. They claim that many factors, such as modern science, secular education, mechanical inventions, imperialism, and change of trade routes, have also played very important parts in Western progress.

The fourth claim that the Christian Church should absorb all the people of the world is rejected since the thoughtful Moslem sees little evidence of its realization. He makes serious objections to the results which he sees in the effect of absorption on some of the individuals who have been taken into the Christian Church.

But to the claim, that one must accept the historical creedal statements about Jesus, the thoughtful Moslem takes the greatest exception. Missionaries go to Moslems to make Jesus Christ known to those with whom they come in contact. There is no greater need than this since Moslems do not really know the Jesus as He is revealed in the Gospels. The statements in the Koran about "Aisa" are often far from correct.

After coming into contact with missionaries who make Jesus Christ known, many thoughtful Moslems are willing to correct the false historical statements of the Koran and accept the Gospel rather than the Koran as the true history. Also many are willing to admit that Jesus Christ must have a superior place to Mohammed, and some are even willing to accept Him as offering the true way of salvation, but they reject some of the dogmatic interpretations that do not seem to be proved conclusively in the Gospels. Koranic interpretation has become such a fine art that those skilled in tafseer can prove anything by an appeal to the Koran. When a thoughtful Moslem has given up these interpretations he is not anxious to accept a new set of interpretations that seem to him to be speculative.

The Synthesis. We can only point out a few observations as to factors which must be taken into account in a new synthesis.

First Islam should not be classed with polytheistic heathen religions but should be recognized as one of the great monotheistic faiths. The task of the missionary is not to destroy such faith but "to fulfill" on any and all occasions. Moslems who come into contact with him on the basis of understanding, impartial research, and good-will should not be pressed into a new spiritual bondage of dogmatism, but should be brought into the fuller liberty of Christ.
Second, Christian missionary methods should avoid controversy as far as possible; instead there should be direct, simple and positive presentation of the Scriptural message of Jesus Christ, relating it to modern life. We should emphasize beliefs and practices which Christians and Moslems hold in common and be tolerant in matters where we do not agree. Anyone familiar with Islam will realize that there are many differences of opinion and that there is not much danger of compromise.

Third, Christians should cease to measure success in terms of numbers brought into the church. It may be better to make it difficult for a Moslem to make a formal break with his own community in order to join the Christian community. This might be done not by placing obstacles in his way, but by placing the responsibility for such a break on those who wish to make the break with Islam. This policy may seem to some missionaries unfair, since there are already so many difficulties for a convert, but this course would avoid many of the unfortunate situations which now arise. Such an announced policy would also go far towards eliminating the misunderstandings with thoughtful Moslems over the matter of proselytizing from their group. This might also lessen the prejudice against Christian missions.

Fourth, we should allow the freedom provided for in the New Testament to every Moslem who is willing to extend a fraternal spiritual fellowship to Christians. At present Jesus and Mohammed are in direct competition, and Islam has developed a system of dogmatics regarding Mohammed which is similar to the historic dogmatic theology of the Church. A thoughtful Moslem who has recently rejected these dogmatic claims for Mohammed is not usually prepared to accept without question a new set of dogmatic theological statements. Yet many wish to accept Jesus as the New Testament reveals Him. An Indian Moslem is reported to have said: "India wants your Christ but not your Christianity." Many thoughtful Moslems are anxious to enter that spiritual fellowship in Jesus the Christ, but do not want the trappings of Western doctrines and practices.

Fifth: When we speak of a new synthesis of missions to Islam, we do not mean a compromise in which we attempt to bring the truths of the thesis and the antithesis into acceptable agreement, as is the case often in the political sphere. Neither can we "soft-pedal" differences and imitate the "hail-fellow-well-met" spirit of the Rotary club. A true synthesis takes into account all the facts and issues or difference between the two points of view, in order to see where these differences may be brought into agreement without sacrificing the truth or essential issues; finally the
purpose is to make a clear statement of the essential variations which cannot be brought into agreements. The new synthesis will thus show that Christianity and Islam have many very vital differences, such as the austere desert deism as contrasted to Jesus' teaching of the Fatherhood of God. To recognize such a vital difference is not sufficient to clear up the issue, since there are some who will choose the austere deism, just as there are those who choose to live in the desert rather than among the most beautiful gardens.

Islam also differs from Christianity in that Islam knows practically nothing of that spiritual freedom which we have in the Gospel of Jesus Christ. The spirit-controlled life is of more importance than assent to dogmatic creeds or ritualistic deeds performed to obtain merit. Moslems have much to learn in this respect from the life and teaching of Jesus Christ. Moslems should recognize that there is a very vital connection between the high ethical demands of the Gospel of Christ and the cultural and educational developments in the West. For instance modern science demands an honesty similar to that required by Jesus. Satisfactory government administration and international relationships, which are so dependent on right attitudes towards others, unselfishness, brotherhood, and truthfulness, cannot be developed by the compromising ethics of Islam. Christian nations have only partially realized this fact since they still use the same compromising ethics as those taught by Mohammed.

But the greatest difference between Christianity and Islam is in the Way of salvation. Islam depends almost entirely on the formal acceptance of dogmatic creeds, and the performance of meritorious deeds prescribed in a ritual. Islam knows little or nothing about those deeper spiritual realities of salvation secured through Jesus Christ which offers the abundant life here and hereafter. A new synthesis will make this difference more clear to all.

A comprehensive synthesis, such as is here suggested, will require time. Conferences are needed between spiritually minded, thoughtful Christians and Moslems who are willing to do good, honest rethinking, instead of merely rationalizing and seeking new defenses for their much loved and honored dogmas which may no longer offer a vital way of life. Such a synthesis has become a vital necessity in order that we may find and keep a vital reality in regard to life and faith, in the face of modern materialism.

Hama, Syria

S. Neale Alter
Mohammed's Relation to Christianity*

That a great deal of the Koran is Biblical material worked over by Mohammed and adapted by him to his purpose is simple fact that any one may see who attends to the matter. This applies especially to the narratives which form the larger portion of that book. The term "borrowing" is usually employed to explain this relationship but it is not an easy matter to determine in what sense Mohammed borrowed. It is generally agreed that he did not have access to written Scriptures, that what he used came to him by hearsay. This is the problem of the sources of the Koran, at which specialists work. Capable men have worked at it in the past but more recently its investigation has engaged not only Continental scholars but also British and American Orientalists so that the subject has become a distinct chapter in the science of Islamics. Missionaries to Moslems rejoice in this for Islam very much needs to learn the facts about itself. However so far no measure of agreement has been reached by the specialists. There are those who lay stress on the Jewish sources, canonical and extra-canonical. Others, perhaps the larger number, believe Christian influences to have predominated. These divide, some arguing for a more or less direct contact, others thinking more of "atmosphere," ideas, stories, legends, floating in the air. These are the two main lines of study, while search has been made in the Mandaean and Manichaean literatures, not without results. Whether these studies will eventuate in a more definite agreement than the general one that there has been borrowing, at present seems problematic. It may be that further linguistic studies will produce the basis for a final judgment.

Leaving aside the question of origins and taking the Koran as it is, if we ask with how much of Christianity Mohammed was acquainted, the plain fact is that he knew it well enough to deny its two cardinal truths: I mean, of course, the deity of our Lord and the Atonement. The first he denied repeatedly and categorically. His reason for doing so is not far to seek. Having had a polytheism in which goddesses were called "daughters of Allah" to combat, he was bound in consistency to reject such a title as Son of God. In regard to the atonement, it has always seemed to me that Mohammed showed the keenest discernment of what is the heart of the Gospel when he selected the historic fact of the Crucifixion for denial. In fact, apart from the Virgin Birth there is in the Koran no recognition of anything that is distinctly Christian, only denial and perversion, which imply knowledge and may have another explanation than ignorance.

*From Neglected Arabist. December 1937.
When early in his career Mohammed names his followers "muslimum" he had already formed the decision to separate his community from Jews and Christians. With how much of organized Christianity he was then acquainted cannot be determined; the picture one gets from the Koran is of progressing knowledge. That picture is also of one consistently determined to undermine the Christian faith where he could, as is shown, for example, in how he vacated Christ's titles of "Word" and "Spirit" of any possible Christian meaning or application. Rather than accept the judgment of those who find no traces of Christian influence in the Koran, I should say that Mohammed knew more about Christianity than appears on the surface.

When, now, there are those who tell us that Islam is a Christian heresy one can only wonder at such use of words. No one has suggested that Mohammed ever was a Christian or that he came out of Christianity. On the other hand, can anything without Christ be called Christian? Certainly Islam is fitted out with all religious doctrines and practices, faith in God, repentance, forgiveness, good works, a final judgment, prayer, fasting, etc. But how different all these are from their Christian counterparts! And when to the above statement the advice is added for us missionaries that we should go to Moslems as brothers, the older and better instructed to the younger and less instructed, one knows that we have here a piece of "arm-chair advice." Friendliness has taken the Mission a long way but the limit of friendliness or brotherliness is reached when the subject of Jesus Christ and Him crucified is touched.

Further, since the Koran denies the two central doctrines of our faith and that denial is unabated in Islam today, there is in this fact a constant call to the church and its missions to defend the faith, "the faith which is in the Son of God, who loved me and gave himself up for me." I have spoken of doctrines but I do not argue for theological theory or suggest that the practical missionary should teach doctrines. And yet we have the Gospel of salvation to preach, nothing less. I know the temptation one is under continually to preach Christ as the "Altogether Lovely" and to dwell upon his perfect ethic. The text, "I, if I be lifted up will draw all men unto me," comes to mind readily but we forget St. John's remark that "This he said, signifying what death he should die." In view of the known paucity of results among Moslems (at least in the Near East) and of the lamentable instability of such converts as have been won, is it not time to inquire whether we have not failed at the very centre? More and more I am getting critical of remarks by missionaries questioning the applicability to Moslems of the
Gospel of the forgiveness of sins through Jesus Christ. But how to preach these things? Well, no message can be vital unless it springs from living experience and when our Lord revealed the mystery of His death and resurrection to the Twelve he also said to them and the rest, "If any man will come after me let him deny himself and take up his cross daily and follow me." God grant that we Christians at home and on the field may more truly follow Him.

F. G. Barny.

Report From Kikungshan 1937

Altho the missionary community of Kikungshan had many conferences and meetings last summer, we were able to get in a short Moslem conference on August 17th. Those who were especially interested in work for Moslems attended. We had a good time with a season of prayer for this particular cause. There were no written reports, but several gave interesting observations and encouraging incidents of their work among Moslems during the year. We sold or took orders for some literature, distributed free tracts, and received a few new subscriptions to our paper.

Two new members were added to the Kikungshan Committee for work among Moslems, making the Council consist of the following members:

Miss E. Wallis C. I. M. Taikang, Honan
Miss Bessie Reid F. M. A. Chengchow, Honan
Miss Aganetha Fast M. G. C. Tamingfu, Hopei
Rev. R. A. Syrdal L. U. M. Fancheng, Hupeh
Rev. C. W. Landahl L. U. M. Fancheng, Hupeh

Communications regarding the 1938 meetings should be sent to any of these members. Let us stand with them in making a concerted approach to the Moslems in Central China.

C. W. LANDAHL.

We must not, however, merely learn to broadcast our message, but be sure that it is the right message. Paul did not preach Jesus. Nor Jesus Christ. But he preached Jesus Christ Crucified. It is so easy in dealing with Mohammedans to omit the essentially Christian message, and simply to glorify Jesus as a great Prophet. The Cross is the center—the pivot—the goal—of all true preaching; and unless we carried the heart of our message to the heart of
the Moslem world, our preaching will be futile. An Afghan student in London, in a book which he published under the title "Lights of Asia," has a paragraph on the Cross of Christ which is extremely significant. Even to this man who is not a Christian, the Cross is the heart of the Old and New Testament and the only hope of the world.

"Jesus Christ Placarded"

Paul was a Roman citizen, and his epistles testify by their very language that he lived in the atmosphere of Roman civilization. In his epistle to the Galatians he recalls the fact that proclamations and edicts were posted on the hoardings under the significant heading S.P.Q.R.—the Senate and the Roman people. "O senseless Galatians," he writes, "who has bewitched you—you had Jesus Christ the crucified placarded before your very eyes."

If Paul had possessed a printing press, how he would have exulted in thus broadcasting his gospel! In our day missionaries are using eye-gate as never before. The newspaper, the bill-board and the radio are declaring the message. Books and tracts are supremely needed, but reach only small circles and the cost of production and distribution is a considerable handicap. The world of Islam is polyglot, and year by year the preparation of literature for Moslems in some new language is required. Take India, for example, few authorities have known more of the situation as it exists than the Rev. A. C. Clayton, who has done so much for this aspect of national development. He says: "It is literally true to say that in Tamil, which has the largest Christian literature, a set of all the books available could be bought for less than five pounds; that in some of the other languages a sovereign, or even less, would purchase a complete set of all that is to be had; and that the price of one good typewriter would buy a set of all the Christian books in Hindi, Tamil, Telugu and Bengali put together."

Our present methods and outreach are inadequate. We must all learn from China where Gospel posters, simple, beautiful, and artistic are being used widely to tell the Old Story. We must placard Jesus Christ so that he that runs may read and the surging masses may catch at least a glimpse of His glory. This year a new striking poster has been prepared for the Moslems of China in Arabic and Chinese script. Let us pray that this placarding of Christ may arrest attention, awaken desire and lead to conviction and conversion. Are we perchance "foolish Galatians" for not utilizing the poster and the radio more than we do?

Princeton, N. J.          S. M. ZWEMER.
NEWS FROM THE FIELD

Sining, Tsinghai*

“Mrs. Harris and I are just back from a preaching trip in a large Moslem district 30 miles N. W. of here. There are ten large villages and the district is 98 per cent. Moslem... Pray for the seventeen homes in which Mrs. Harris gained admittance, and the numbers reached in the open. I usually spoke to the men and boys wherever they could be assembled together. One man leaned toward me and whispered, ‘Unless we trust in the Cross of Christ we have no hope.’ The teaching of one of our Moslem posters on their wall for four years had taken root.”

GEORGE K. HARRIS.

Kansu*

. . . . . . .

“Although much war news is coming this way these days, very little of it bears directly on the Moslems of China. No doubt some have been drafted towards the firing line, but even with the Japanese in Suinan, the Ningsia group would seem to be taking little active part. A few personal notes may be useful for prayer, however. Mr. and Mrs. Saunders are in Lanchow and Mr. Saunders has to rest for six months under observation because of his physical condition. Mr. and Mrs. Contento are in Yunnan and will be staying there for further study and work until it becomes convenient for them to travel onward. We can remember the large and needy Moslem field in S. W. China in praying for these friends. Mr. and Mrs. Street are evidently settled in Tsingshui, in South Kansu, continuing Mr. Saunders’ work.”

A. LESLIE KEEBLE.

Ed. note: Mr. and Mrs. Street are at present in Canada.

Tsingshui, Kansu

Away to the North are the Hui Markets (Moslem Markets), where I have just paid a visit. I have never seen such crowds of Hui as at Lungshanchen and Changchiach’uan. They gave my preaching of our Arabic posters a good and approving hearing, but not the crucifixion and atonement of the Lord. We pray that some may find Christ “The Way”, from among the Djahariyah where the Bothams and Saunders have prepared the way.

March 14th, 1938.

LEONARD STREET.

*Fellowship of Faith for Moslem—Occasional Paper, April 1938.
Tatung, Shansi

We walked into the town to find the local mosque. They say there are about a thousand Moslems here. We saw several shops with Arabic signs indicating the faith of the Prophet. The mosque was small and a bit run down. I entered the mosque proper for a part of the service. Sat on the floor as did the others without shoes, but I was the only one without a hat. Not a very impressive interior.

HENRI B. PICKENS.

April 21st, 1938.

Yunnan

Mr. and Mrs. Paul A. Contento recently returned to China, via Europe, Palestine, and India, traveling ten thousand miles of the way by motor cycle (without side-car). The letter from which we quote was written when they reached Hongkong: “We had been thinking a great deal about our immediate future and wondered what the Lord would have us do, so it was a happy surprise to find a telegram awaiting us at Hongkong asking us to disembark (as it is impossible to proceed to Northwest China just now), and to go to the great province of Yunnan, via French Indo-China and the railway, which runs to the capital of that province. Our Mission Director explained that he had no thought of asking us to go there permanently, but he wished us to study the Moslem problem in Yunnan, which has a very large population of Moslems, with a view to starting special work among them.”

Lungchiang, Manchoukuo

“The darkest place in the city”, my fellow workers told me, when speaking of the Moslem section in Tsitsihar. Later experience taught me it was quite true. Barren and hard, like the wide country and great open spaces in other parts of the world where Islam has placed its stony feet; the same curse of religious antipathy rests over the section in the big town up in the far North of this new founded Empire.

In general the “Manchoukuo” Mohammedans make their living mostly as hotel-keepers, tanners, bathhouse keepers, butchers and the like. Up in the north a great many of the Chinese Mohammedans are herdsmen. They and the Russian emigrants in the vicinity of towns lead their herds out on the fields in the morning. If when the dusk grows thick you stand outside the town gate of Noho, and the park of Tsitsihar, far out in the Nonni Valley you would count many large flocks grazing their way homeward for the night. Some of the herdsmen are mounted on their
sharpridden Mongolian ponies that they might better watch the rebellious and straggling sheep. When the sun with patience is making her way far out into the west toward the horizon of the vast plain, the flocks pour in throngs through the town gates, and in the gathering darkness stroll down the streets to their homes in many parts of the town.

My Chinese teacher in Tsitsihar told me that in the newly built market—a fine clean place owing to the Japanese administration—all the cow and sheep butchers are Moslems. But right in front of them, just across the passage are the "Unbelievers," the butchers selling pork meat of the ugly black Manchoukuo pigs. One day when I was on the street buying meat and naturally insisting that the price was too high, one of the meat sellers said to me: "No, no, I do not lie, I am a Mohammedan." But I did not take this as a sufficient criterion.

My teacher further says that a great many of the Moslems are street sellers and small merchants. If their religious zeal is so great as one up in Noho pretended to be, they may truly make good headway in propagating their gospel. A few days after the first of our missionaries had settled down in the western main street a Moslem came over to explain Islam, speaking of 'the lost sheep' in the wilderness. When he did not succeed in converting the "fool of a foreigner" he strode away in great fury.

There are also other types. The leader of 'the True Believers' is a great house owner and a lazy fellow too. But often he comes over to the missionaries who rent one of his houses. For hours he sits down to clear up troublesome religious problems. Perhaps our Mighty Shepherd one day may make him a sheep of His flock and a soul winner among the brethren and the bitter foes of the Cross.

"Manchoukuo" as a whole has a population of thirty million. Out of this the Mohammedans make a gathering of 151,200. These people have built some one hundred and fifty Mosques in various parts of the country. In our own mission field in Tsitsihar, the provincial capital of Lungchhiang, according to the latest statistics there are some 2635 Mohammedans. In Noho where we have another station there are 240 members of the same religious party. Lungchhiang province—the Dragon River Province—within its boundaries has more than 8000 members, but of them 5200 are men and the rest women.

I do not exactly know why, but perhaps the numerical difference between men and women among the Mohammedan congregation has the same reason as for the "Manchukuo" popula-
tion as a whole. Many of the people are immigrants from China proper. The men are naturally the greater proportion in the immigration. Wives and children are almost always left at home. The immigrant himself had to set out for work in the unknown, or as settlers in virgin soil and wilderness in "Far Western Canada". But this condition has to change, and will by and by become better. That will also be great uplift from the perilous moral condition.

J. Hogsetveit.

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Henry Martyn School of Islamic Studies

One-seventh of the world's population is Moslem. To lead a Moslem to Christ, without a knowledge of the teaching and practices of Islam is like trying to lead a Jew to Christ, without having an adequate knowledge of the Old Testament. But how is the average missionary and Christian worker going to wade through the voluminous writings of Moslem apologies and the replies by Christian scholars to their declarations that the Bible is corrupted, the Koran abrogates the Bible, Christ was a mere human prophet, Christ never died on the Cross, there is no need for the atonement, no resurrection occurred, and other objections?

One answer to this great need for a training center for missionaries and Christian workers is the Henry Martyn School at Lahore, opened in 1930. The most remarkable feature of this School has been the training of Moslem converts and Indian workers who have felt the call to bring the Gospel to Moslems.

Workers representing twenty-one different missionary societies have already taken advantage of the course in Lahore, some having come from as far away as Kashgar, Chinese Turkestan and Inland China.

Twenty-seven Extension Courses have been conducted throughout the length and breadth of India, which mean that hundreds of Indian Christians have been given a new vision for work among Mohammedans.

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Multum in Parvo

The Secretary's stay in America has been much longer than he anticipated when he left China. Aside from giving many talks on the work among Moslems in China he has been studying Arabic at Princeton University under Professor Hitti. This summer he is
planning to attend a Summer Seminar in Islamics at Princeton Graduate School. He hopes that in August he will be able to return to the Far East.

*Moslems in China* is the name of a 20 page booklet prepared in English by Miss Olive Botham, Secretary for Europe. It is the collection of several of her former splendid pamphlets, edited, with several fine illustrations. Copies can be secured from her for three pence.

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A pictorial pamphlet on Islam in China and work amongst the Moslems has been published by the Mission Board of the Episcopal Church in America. The pictures were first published in its Mission magazine, the *Spirit of Missions*.

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This year the Churches in America have been studying the Christian work among the Moslems in many lands. Both the Secretary and Editor have had many splendid opportunities to present the work done in China by the many fine missionaries through the Moslem areas. Interest in what is being done has been widespread. Much literature on the subject has been distributed. Many *Primers on Islam* have been sold and read.

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**ANNOUNCEMENT**

The Religious Tract Society has received the designs of a new Moslem poster with Arabic and Chinese characters, entitled *The Messiah's Return*. This will be produced as soon as possible. Handbills also of the same design will become available.

The same Society has also received a design for a cheap Calender for use by Moslems. This will be issued soon, and orders should be sent to Hankow for all the above new publications. Details of price, etc. will be announced in due course.
Prayer and Praise

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

We thank God for the Christian witnesses who are not ashamed to proclaim with boldness the Gospel of Christ.

We thank God that doors are opening, and many more Moslems reached than formerly.

We thank God for the increased interest in the homelands in the evangelization of the Moslems.

We pray that those who hear the word preached or who receive tracts or Gospel portions may have attentive ears and "seeing eyes", and opened hearts.

We pray that all Friends of Moslems in troubled China may be kept safe through all dangers and rest on His promises.

New Members

Miss Elizabeth S. Harris
Mrs. Wm. Bancroft Hill
Miss Bertha E. Lloyd
Miss Ethel Spencer Lloyd
Mrs. John C. Spaulding
Women's Auxiliary, St. Andrew's Church
Women's Auxiliary, Church of Epiphany

Brooklyn, N. Y., U.S.A.
Poughkeepsie, N.Y.,U.S.A.
Detroit, Mich., U.S.A.

The Membership fee of the Society is $1.00 a year or $25.00 for Life Membership. Outside of China it is $1.00 (4 shillings) a year or $10.00 (£2) for Life Membership. Remittance should be sent to the Treasurer of the Society, 43 Tungting Road, Hankow, China. In America send to the Secretary, the Rev. C. L. Pickens Jr., %281 Fourth Avenue New York City. In England send to Miss Olive Botham, The Willows, Old Woking, Surrey.

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