A MODERN MISSIONARY TO THE MOSLEMS

The Late Canon Gairdner 1873 - 1928.

The news of the death of our friend, Canon W. H. T. Gairdner, of Cairo, came to us as a great shock, and filled us with sorrow at the irreplaceable loss of such a leader. God does move in a mysterious way, and we can only give Him praise for the life of His servant, and pray that, because of that life, we may not grow sluggish; and that his life may be an incentive to greater activity in work among Moslems.

Canon Gairdner died on May 23rd in Cairo after a long and painful illness, in spite of the best medical care, and his own brave fight for life. He was born at Ardrossan, Ayrshire on July 31st, 1873, and was the son of the late Professor Sir W. T. Gairdner, K.C.B., M.B., LL.D., F.R.S. He was educated at St. Ninian’s, Moffatt, at Rossall and at Trinity College, Oxford, being an Exhibitioner of the latter College.

Canon Gairdner took up work with the Church Missionary Society in Cairo in 1899. Douglas Thornton, another man of great calibre, had preceded him by one year. The former was appointed an Honorary Canon of St. George’s Cathedral, Jerusalem from 1915 to 1921, and was appointed Canon-Missioner of St. Mary’s Pro-Cathedral, Cairo in 1921.
Canon Gairdner's whole life was devoted to mission work in Cairo, where he was greatly beloved by all sorts and conditions of men. He possessed an astounding versatility and knowledge, his interests including theology, Eastern music, Oriental history, linguistic phonetics, art and drama. He was a recognized authority on Arabic, the language and Islamic history. Among his publications are: "The life of D. M. Thornton," "The Rebuke of Islam," The Mishkat al Anwar of al-Ghazzali; an Introduction and Translation," "The Phonetics of Arabic," "Egyptian Colloquial Arabic," and a number of Bible Dramas.

"With his instinct for fundamentals he mined and tunnelled his way into the heart of Islamic theology and thought, and evolved expressions of Christian doctrine which without ever betraying its essential truth should carry with him the Islamic religious sense, and never needlessly antagonize it...Much of his deepest work was done with men, one by one, whose interest had been aroused through group meetings."

"Among the activities of the succeeding years, was the revolution which he produced in the teaching of Arabic. With all his learning he kept that rare thing in controversy—a chivalrous regard for the best in the other system, and a balanced and judicial use of his own powers. Fairness, essential fairness for its own sake."

Our heartfelt sympathy and prayer go out to Mrs. Gairdner and her children.

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The Root of All Goodness.

A translation from an Arabic work of same title, the work being abridged by the Chinese translator. Published at Peking, in 1911. Translated into English by I. Mason.

Chap. 1. The words of the Testimony.

I testify that there is no God but only the True God, One only, without mate; I testify that Mohammed is the chief servant of God, and that he is the Chosen and Sent of God.

Chap 2. The words of Purity and Truth.

Verily there is no God but only the True God, and Mohammed is His Prophet.
THE ROOT OF ALL GOODNESS

Chap. 3. The summarized Creed.

I believe in the original existence of God, and I move and have my being by virtue of His revered name; I accept all the rules of God.

Chap. 4. Articles of the Creed.

I believe the True God; I believe in all the angels; I believe in all the Sacred Books; I believe in all the Prophets; I believe in the world to come; I believe that good and evil are determined by God; I believe in the resurrection.

Chap. 5. The Standard of Faith.

Faith implies that what is said by the tongue is verified in the heart.


The Rules of the Faith are six in all, five of which belong to the present world, and one to the world to come. Those belonging to the present are (1) One must not without cause injure a fellow-believer. (2) One must not without cause forcibly take the property of a fellow-believer. (3) One must not evilly suspect and dislike a fellow-believer. (4) One must not defame a fellow-believer. (5) One must not make slaves of fellow-believing sons and younger brothers. The Rule which belongs to the world to come is that one should know that Moslems cannot long remain in hell.

Chap. 7. Clauses of the Faith.

There are in all six clauses of the Faith. (1) To really believe what is not seen. (2) To believe that God alone is All-wise. (3) To believe that the things which I ought to do are the appointments of my duty. (4) To believe that the things which are forbidden are such as I must not do. (5) To stand in awe of the punishments of God. (6) To expectantly hope for the mercies of God.

Chap. 8. Words to ward off Evil.

O God, I pray Thee to protect me from anything which would be a mistake before Thee, and forgive the mistakes I have already made. God alone is the All-wise. There is no God but the True God, and Mohammed is His Prophet.


Pure and True God! All praise be to God. There is no God but the True God. Most Great is the True God. I have no
plan by which to stop from sinning, and no strength to perform
the meritorious acts, I can only reverence God.

Chap. 10. A Prayer for Forgiveness.

I beseech God to forgive my sins, and the sins of my parents
and grand-parents, great grand-parents, great great grand-parents,
and of all the ancestors of my people. Merciful God, be merciful
to my parents even as they graciously nourished me,

Chap. 11. The Words in answer to the Questions.

The Prophet, Mohammed, said, "After a man is dead and
buried, the two fearsome angels Munkar and Nakir will come and
examine him saying, Who is thy God? Who is Thy prophet?
What Religion didst thou follow? What Book didst thou read?
Who was thy Guide? Who are thy Brethren? Where was
thy Kibla? Those who have been good will reply, My God is
the True God; my Prophet is Mohammed; my Religion is the
Moslem Faith; my Book is the Koran; my Guide is the True
Classic; my Brethren are honourable men; my Kibla was Mecca.
The angels on hearing these answers will say to him, Sleep on
peacefully; thy grave shall be as a garden of heaven. Those who
have been evil cannot give satisfactory answers, so the angels
will say, Dost thou not know? canst thou not repeat the answers?
thy grave shall be as the fire pit of hell; they will then punish
them with firebrands." May God deliver us from this sin!

Chap. 12. Confession and Amends.

O God, Thy sinful servant comes confessing his sins and with
prayer beseeching Thee: if Thou forgive, I will thank Thee for
the forgiveness: if Thou forgive not, to Whom can I turn?

A Visit to the Hankow Mosques.

On March 21st, the Hankow Members of the "Society of
Friends of the Moslems" with a few other friends spent an interest­
ing afternoon visiting Moslem Mosques in Hankow.

There are four Mosques located in the heart of the native
city. One of these is for women, the others for men. They
do not worship together. These mosques are established by
devotees from Shensi, Honan and Nanking. The mosque for
women is in connection with the one established by the Shensi
devotees. In the main they are all much alike, but varied in
architectural detail.
Mohammedans settle in localities and keep themselves quite apart from the other Chinese. Many of their restaurants and butcher-shops display a sign board with a teapot on it. The Moslems like the Jews do not eat anything "Unclean", the teapot signboard shows that all is "clean" in that place. Our party wended its way through the crowded streets for about a half a mile into the native city and then became aware that we were in the Mohammedan community by the teapot sign. Soon we were led into the narrow passageway leading to the first mosque. The first thing we noticed as we entered the courtyard was the engraving on the front of the mosque in Arabic. In large Arabic letters was engraved the word "Allah". One could not help but be impressed by this for we realize that those who worshipped here, worshipped God, the maker of heaven and earth and not gods of their own making. The place of worship was about fourteen steps above ground. The entrance extended over a greater part of the front of the building. The floor was spread with matting and white cotton prayer mats. In the center of the wall facing the entrance was a beautifully carved inscription to Allah. When the worshipper prays he faces this inscription and that also faces Mecca. At the right side facing the entrance was a high uncovered pulpit. Upon the steps of this the Imam sits and reads from the Koran. There were no seats in the place of worship, each worshipper stands or kneels. While we were standing looking into the sanctuary there were a few devotees kneeling in prayer with faces turned to Mecca.

Every mosque has a bath house where ablutions are performed before the the Moslem goes to prayer. In these bath houses is a central section where the small or minor ablutions are made. Here stand pitchers filled with clean water. Five times a day the faithful Moslem comes to pray and before he prays he washes hands, feet and face and rinses his mouth with the water from these pitchers; he is then clean. Once a week, on Friday, he must have a full ablution which consists of a shower bath. At the side of this central washroom are small booths. From the ceiling of each booth hangs a pail with a stopper in the bottom. Warm water is always at hand and as the worshipper comes for his ablution on Friday the pail is filled. The Moslems boast of cleanliness. Although this ablution is only necessary on Friday many perform it every day.

The Moslems have five periods of prayer a day. At the eclipse of the moon or sun, at the close of the month of fasting and at the time of pilgrimage special prayers are offered. The month
of Ramazan is set aside for fasting. Then the Moslem fasts from sunrise to sunset but feasts all night. Our party visited the Mosques just three days before the close of Ramazan. Because of this it was our ill fortune not to be served tea. As has been mentioned before, each mosque was much the same but in one we found an incense burner and sticks of incense in it. This idea of worship has no doubt been borrowed from the Buddhists. Strange to say, Islam has not been greatly contaminated by the other three religions of China. In one mosque we saw a number of different kinds of turbans hanging near the pulpit. Some of the Moslems wear white turbans; this shows that they know Arabic. There are only a few in this part of the country who know the sacred language of Islam. One of the party who had lived in Egypt read from the first surah of the Koran. This was very interesting both to the devotees and Ahung who stood around and eagerly listened to her.

In the first mosque we visited, the Ahung invited discussion, not that he might hear what we had to say but that he might tell us of the fallacy of our religion. He was very apt at arguing and gave very little opportunity for rebuttal. As we stood there another old gentleman stepped up and joined in the discussion. It revealed to us that one can have an audience with them, but that one must be thoroughly prepared to meet all arguments for they have an abundance of them.

May these few scattered glimpses lead us to remembering the Moslems in China before the throne of grace. May we pray that the doors may be opened to preach the Gospel to Islam in China. May we pray God's blessing on the literature that is spread among this people that it may win victories for Christ. May we pray for the Society that has so recently been organized.

"Knowledge leads to caring.  
Caring leads to praying.  
Praying leads to giving.  
In person or through gifts."

Edla C. Matson.

Work for Moslems.

There are two views of this practical subject that we will briefly mention in acceding to the Secretary's very kind request for "something for the October issue." They are not the only
views held, but they are perhaps the most important. The attitude of mind that each adopts, will inevitably decide our course of action. The first view may be summed up in the sentence, “Let well alone; and take up more promising work.” The second viewpoint can be expressed as follows: “Seize the golden opportunity!” The former may be illustrated by the words of a highly-esteemed and very successful missionary in China—who shall be nameless, as he is still in the rank of active workers—who in referring to this very subject replied in such guarded, and even pessimistic language that, had his counsel been followed, the Moslems would have been “passed by on the other side.” The latter point of view cannot be better illustrated than by quoting the optimistic words of the much-beloved Dr. Griffith John. He was addressing a party of young missionaries on general work, with no thought of the Moslem special ministry; dark clouds were hovering over China at the time he spoke; serious trouble had already broken out in several places; but his words so far as we can recollect them were most cheering:

"Brethren I envy you. I wish I were starting where you are now beginning. We have seen great things; but you will witness greater!"

If we permit the difficulties to becloud our vision, it is not likely that anything of real practical value will be attempted. On the other hand, let faith view the situation, and it will be seen to be one of great encouragement. It will then be viewed as one that calls for the best in us—prayer, testimony, friendship, and service. There always have been, and doubtless there always will be, those who urge delay in attempting the task. “Beware of the great difficulties,” sums up their advice. But this is not the command of our great Leader, and it should be received with caution. By all means let us be “swift to hear” advice; but slow to adopt any course that is opposed to the Marching Orders.

The recent, and startling, changes in Turkey, and in some other Moslem countries, changes that all of us should follow keenly, should convince even the most sceptical that the whole question of evangelizing Moslems, has now become a possibility, a privilege, and a duty. “Where shall I fall in?” asked a new soldier who had lost his bearings during the last war. “Fall in anywhere,” thundered the voice of one of the generals. How few of us ever dreamed of the present-day vast movements in the world of Islam. Surely GOD is calling for the advance so long delayed by a timid church! Are you asking, “Where shall I fall
The opportunities are right ahead of you, they are all around you; "Fall in anywhere." Never was the situation among Moslems so compelling as it is to-day.

What methods shall we use? It may not be wise to follow too closely the methods of the past. To-day's situation is quite different from that which faced the church some years ago. But if we seek to know the will of God, willing to obey when this is made clear, the "Orders for the Day" will be plain, definite, and effective. May we repeat the counsel that our ministry should follow the lines indicated above: Prayer, Testimony (we are His witnesses), Friendship, and Service. The order cannot be changed if victory is to be assured: Prayer,—personal, and enlisting the co-operation of the Chinese Church; Testimony,—using 'The Sword of the Spirit'; Friendship,—in the truest sense of the word; and Service,—in the spirit of the Master; each vital; each of proved value.

Where should a new worker begin? As a rule, with the Moslems nearest to the place that he, or she, calls "home." Secure from the Religious Tract Society in Hankow a few suitable tracts and books in both Chinese and Arabic; and a supply of the new Moslem posters and small tracts recently prepared by Rev. Geo. K. Harris and Miss Garland. Be sure you always have at least one Arabic Bible, New Testament, and a small stock of Gospels; also, if needed, some Scriptures in Persian for the few who may be able to read them. It is well to have a special cupboard for the books and tracts you will need in contact with your Moslem friends. Chinese Scriptures and tracts on one side; Arabic, and Bi-lingual books and tracts on the other. Handle the books carefully, reverently; Moslems are often shocked, and rightly so, when they see Christians handling the Word of God lightly, sometimes leaving the book around for moth and dust to injure. Note how carefully your Mohammedan friend handles his books; we may well take his example as worthy of emulation.

Having thus prepared for the coming visitors, the next thing is to get them. Have a letter written in friendly style addressed (in Chinese) to the different mosques in your near district. Inform them that you have a supply of books both in their own Arabic as well as in Chinese, in which the great truths of God are dealt with. Invite them to visit you and see these books at any time. In the letter you prepare for the purpose, give some Arabic phrase—it will deepen their interest. Your teacher who may not know a single letter, will easily be able to reproduce the
heading of the Arabic Bible by using tracing paper. (We once had a lengthy letter in Arabic thus copied by a Chinese teacher who knew nothing of the language.) Having prepared your letters prayerfully and tactfully, send them out to the near mosques, either by post, or by direct delivery—the former plan being the better for manifest reasons. It is not necessary to write the name of the mullahs on the envelopes, unless you are personally acquainted with some of them. It will be quite sufficient to address, “All the honorable scholars” at such and such a mosque; like the bow “drawn at a venture” long ago, your letters will doubtless reach the right ones, and things will begin to happen. We found that some came armed with ponderous copies of the Koran, and prepared for several hours’ conversation.

In planning for Moslem visitors, try to arrange for an inner room. A small room spotlessly clean, will serve the purpose well, but be sure to make your friends feel quite at home. They much resent being compelled to rub shoulders with “pork-eaters” and “unbelievers” generally; go the “extra mile” or several miles, if you can win some. When you get a change to speak, stress present salvation; victory over sin; peace amid outward storms; a sure and certain hope for the future, backing up your statements if possible at the time by some text from “The Word of God.” Speak humbly, patiently, reverently, and yet frankly. Let the character of their “prophet” alone, but boldly bear witness to your Lord and Master. If asked plainly whether you believe in the claims of Mohammed or the Koran, if you are a new worker you will be wise to follow the advice laid down in the Near East, and reply: “Friend, please don’t press me to answer your question, for my answer will be sure to give you sorrow.” Meet all quibbles, denials, arguments, and difficult questions with something from “The Sword of the Spirit;” the late Dr. Joseph Parker used to say: “Give it to me; there is no blade like it.” Conviction that will lead to repentance and re-creation, must be of the Spirit. It is a fatal mistake to trust any other power.

Should you feel that your temper is not as sweet as it should be, and that it is getting out of control under bitter invective, unfair statement, or unreasonable attack, it may be wise to suggest bringing a book for your guest’s inspection. When you reach your study, spend a moment with GOD; ask for victory through the one who conquered at Calvary; as you take refuge in Him, your Lord, peace of mind will be restored; you will be able to return to the guest-hall (bringing the book you mentioned), and the victory will be His. Your Moslem friends will be quick
to notice your attitude, and it will make its own impression on their hearts. The bearing of the Christian witness sometimes accomplishes more than do his words. Even though you may feel sure that no ground has been gained, and that the conversation was fruitless, leave results to Him who promised: ‘‘My Word shall not return to Me void.’’ One of the most bitter opponents of the Gospel on whom no impression seemed to have been made, was as a matter of fact almost broken down while stoutly denying the truth. Soon afterwards he confessed Christ as his Saviour, and when questioned as to his previous bearing and pronounced opposition replied: ‘‘You little knew what was going on inside me.’’ No matter how apparently unpromising, always remember, ‘‘there is nothing impossible with God.’’

When any replies come from the mosques to which you have written, be sure and answer promptly. It seems hardly credible that any missionary would receive a letter from a Moslem and not answer it; but on the testimony of Dr. S. M. Zwemer such cases have occurred. Too busy or too something else to reply to a letter: what a lost opportunity. Should your correspondent reply in Arabic—as is frequently the case—be sure to send a gracious letter in Chinese to acknowledge it, and ask time for an answer to be prepared. If you can handle the Arabic that will be best; if not, ask Rev. or Mrs. C. L. Pickens to secure an answer for you. They will know how to deal with it, and how to obtain a wise reply. In writing to acknowledge the receipt of the letter, enclose a Gospel and a special leaflet suitable for the case, and make it clear that further correspondence either in Arabic or in Chinese will be welcomed. It was the privilege of the writer to receive more than a score of such letters, and one who wrote frequently, at last was able to make the confession: ‘‘I now believe in Jesus Christ as the Son of God, and that His precious blood cleanses from all sin.’’ The great possibilities in correspondence with our Moslem friends should lead us to give more attention to this ministry. If our letters are ‘‘begun, continued, and ended’’ in the Master’s presence, and are steeped in prayer, the granite-like opposition will break down, and victory be given.

In attempting work among these people it is well to set aside some definite time for a visit to their district; a few hours once a week, or perhaps more, will be time well spent. They will learn to look for you, and love begets love. If at first you are dubious of a welcome—as you well may be—and rather anticipate opposi-
tion—a quite likely contingency at first—you might try the old method, and take wife and (baby) (if you have one) with you. Dismiss the vehicle that conveys you to the district, then quietly walk down the street with his majesty the baby in your arms. This will leave the lady free to engage in conversation and even step inside any open doors for a minute while you move slowly on. Unless China in vastly changed from what it was, you will find that your precious child will unlock many a door. For those unfortunate workers who do not possess such an attraction—pictures with Arabic inscription, or Arabic Gospels as well as Chinese, will generally break the ice pretty effectually. Not much may be accomplished you think, on the first visit, yet a great deal may have been effected. Like the feeble blow struck by a cork on a great piece of suspended steel, each will tell; and ere long the whole mass of metal will be in movement. If it should be convenient to make some simple purchases in the Moslem quarter from time to time, arrange that such goods be delivered at the Mission House later. This will doubtless bring some of this special class to the place where they can easily hear the message entrusted to you. Any literature given on such occasions should be carefully chosen. It will be carried home, and be read by not a few. In offering simple hospitality to people of this faith, avoid anything that might prove unwelcome to them, holding, as they do, strong views on the subject of "clean food". Some will drink tea with you when they get to know you. We have known mullahs who have been most free in the quiet of the inner guest-hall. But when tea is refused for fear of the "unclean", fresh fruit with the skins intact, will generally be gladly accepted; try oranges, peaches, etc., and you will not be disappointed. Courtesy, avoiding any pressure, will in time disarm suspicion.

In all the work the great thing is to receive our orders and equipment from Headquarters; wisdom has been promised to those who ask; guidance to those who seek; and power to those who wait upon God. There are wide open doors in every direction, if only our eyes are open to see them. What vast opportunities are waiting among the Moslem children; what a splendid scope there is for doctor and nurse among the sick; how much can now be safely attempted by open-air and lantern services; what a field of opportunity presents itself in connection with the Chinese Church: patiently teaching the followers of Christ to go out into the byways and bring in these, for whom also Christ died. For lady workers there are the Moslem homes, a difficult, but most
promising ministry. New missionary! experienced worker! veteran warrior! the day of glorious opportunity among Moslems has not only dawned, it is already radiant with vast possibilities. "The Cross is in the Field;" Christ is counting on you: "fall in anywhere!"

A word as to defeat—an ugly word indeed. Let us be fully assured that this word can only apply to the Enemy of souls; he was defeated at the Cross; he was defeated when Christ rose triumphant over all His foes; he will be finally defeated some day, but the true follower of the living Christ will never be defeated. Will there then be no disappointments? asks some timid missionary, as he or she faces the situation. Many disappointments there may be as in the long trying years that are past; but change the initial letter, and all will be well; disappointment, His appointment; the sting has gone: "All things work together for good to those who love God," and this includes the disappointments we so much fear. Today's China mail brought word of further suffering in a strong Moslem district; is this strange? The Chinese Church is learning the lesson that to her it is given "not only to believe on His Name, but also to suffer for His sake." When the Enemy causes real trouble, it usually marks the birthpangs of new-born souls. Then is the time to sing our songs of triumph to Him who alone gives the victory.

In conclusion, let us remember the words of the Chinese who sought help for one who was sick: "No matter if it is a difficult case, PLEASE DO SOMETHING!" Let us strengthen the hands of the "Society of Friends of the Moslems," and do what we can to win some of these splendid people for Christ.

F. HERBERT RHODES.

Destruction of Moslem Quarters, Hochow.

The Moslem Quarters of the city of Hochow, Kansu, were attacked some time ago by 1000 Moslem bandits and were largely destroyed. The China Inland Mission hospital which is in the Moslem quarters was burned to the ground. Dr. and Mrs. Liu lost all their things, but escaped in safety. Mr. Hsuin, the evangelist tried to remain on and suffered some hairbreadth escapes before he reached the city of Litao.

Later news, from Chinese sources, state that Hochow had been besieged twice and that there had been great slaughter of
Chinese in Hochow and Litao. Letters from missionaries in Kansu were being severely censored so that reliable news was scarce.

More recent newspaper reports state that General Ma Fu-hsiang has put out a proclamation to pacify Moslems in Kansu and the fact that passports are being granted for single ladies to return to that province seems to indicate that conditions are fairly peaceful.

MISS S. J. GARLAND.

**Constitution of the Society of Friends of the Moslems in China.**

I. Purpose: To unite all Christian friends of the Moslems in prayer and work for the evangelization of the adherents of Islam in China, by such means as the following:

a. By establishing friendly contacts with Moslems.
b. By the production and distribution of special literature.
c. By appealing for workers, Chinese and foreign, among Moslems in China, to coordinate and assist their work.
d. By stimulation of interest among Christian workers in those centers where Moslems reside.
e. By issuing bulletins with topics for prayer, news of work undertaken, and practical suggestions for work.

II. The Society shall form an Executive Committee which for the present shall meet in Shanghai.

III. The Chairman, Secretary, and Treasurer of the Society shall act in the same capacity for the Committee.

IV: The Society shall encourage the formation of local committees with which the Executive Committee shall keep in touch.

V: There shall be a membership fee of $1.00 per year or $10.00 per life membership and the Committee shall have power to raise subscriptions.

VI. This Constitution shall be adopted provisionally and be submitted later at a meeting of the Society.

(This Constitution was presented to the meeting of the Society on May 1st, this year and adopted.—Editor.)
For Prayer.

Let us pray for all those who are working in the area of Kansu, especially for those in Hochow, which so recently has been burned by Moslem bandits.

Let us pray for the Christians in Hochow, that they may hold fast to their Faith and witness for Him.

Let us pray for the right use and distribution of the new posters and tracts, that the pictured symbols may penetrate the hearts of our Moslem friends and lead them to learn of Him, the Way, the Truth and the Life.

Learn to Read Arabic.

Mr. George Harris of the China Inland Mission, Chefoo, Shantung, has just prepared twelve lesson in elementary Arabic. A mastery of these will enable the student to pick out passages from the Koran and other Arabic books. They will be helpful to the person in touch with Moslems. They can be secured from him at Chefoo for twenty cents in stamps.

New Members.

Miss Alma D. Dodds P. N.

The Membership fee of the Society is $1.00 a year or $10.00 for a Life Membership. Remittance should be sent to Rev. C. L. Pickens, Secretary, American Church Mission, Ichang, Hupeh, China.

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