FRIENDS
OF
MOSLEMS
The Quarterly Newsletter

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Society of Friends of The Moslems in China

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Confidential.
On 'Cultivating Friendship' with Moslems.

W. Arthur Saunders.

"Thou, who sometimes travellest in the Work of the Ministry, art made very welcome by thy Friends, and seest many Tokens of their Satisfaction, in having thee for their Guest, it is good for thee to dwell deep, that thou mayst feel and understand the Spirits of People. If we believe Truth points towards a Conference on some Subjects in a private Way, it is needful for us to take heed that their Kindness, their Freedom and Affability, do not hinder us from the Lord's Work. I have seen that, in the midst of Kindness and smooth Conduct, to speak close home to them who entertains 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.

John Woolman's Journal.

I do not know what the experience of other "Friends of Moslems" has been but I personally feel there is a distinct danger in this talk of "cultivating friendship" with them. Do not mistake my meaning. I believe it is a very precious thing to win the friendship of a pagan or a Moslem. Yet is not their affability often deliberately affected with a view to warding off the home truths of the Gospel? If John Woolman with his keen insight sensed this danger when dealing with fellow-Christians about slavery, how much more on our guard we should be, who wish to awake the Moslem from his complacent self-righteousness.

May not one of the reasons for the dearth of real conversions among Chinese Moslems be due to the fact that missionaries have over-emphasised the similarities between Christianity and Islam and made too little of the essential differences?

The apostle James almost becomes sarcastic when he refers to monotheism, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." In the light of this passage should we not solemnly warn our Moslem friends.
that monotheism cannot save a man? that they are in even a more dangerous state than the wicked spiritual beings who trem­ble in the knowledge of judgment to come? What Moslem really fears the Judgment Day? Even the sinfulllest believes in ultimate salvation after a longer or shorter period of punishment after death, a prospect that causes them but little dismay. Will smooth speaking get to the “Bottom of this Disorder?” Strict monotheism led the Jews to reject the Lord Jesus Christ and the monotheism of the Moslem avails him nothing if he knows not the Father and the Son. We do well not to pay too many compliments to a religion which believes not in the Father who sent the Son to be the Saviour of the world.

There is an old Moslem here who insists that we are “Kei chia lin pi” “neighbours divided but by a single wall.” The truth of the matter is that there is a great gulf fixed between us which it is our duty to make plain, though it may be “hard Labour”. We believe apart from the revelation in Jesus Christ we cannot know God. But “who is a liar but he that denieth Jesus is the Christ? He is anti-Christ that denieth the Father and the Son”. What true fellowship can we have with men who persist in such a system as Islam, inspired as it is by the spirit of Antichrist? The distinction is that between light and darkness, truth and error, heaven and hell.

By all means let us continually present the Gospel to the Moslems for this is the power of God unto salvation. By the Gospel we mean the Pauline statement “how that Christ died for our sins according to the scriptures and that he was buried and that he rose again the third day according to the scriptures.” Note the emphasis on the word “scriptures.” We believe in a Book inspired by the Holy Spirit of God and that the main doctrine in that Book which it is needful for sinful man to believe is, not in the doctrine of the one God of which it speaks, but the message He proclaims to men—that Christ died for the sins of the world.

Who inspired the book that says of Christ “But they did not kill him and they did not crucify him”? We cannot believe it was inspired by the God who ordained the Lamb slain from the foundation of the world.

It was hardly tactful of Peter on the occasion of his first sermon, to tell the Jews about “Jesus of Nazareth. . . . ye have taken and by wicked hands have crucified and slain.” Nor was it calculated to win their friendship to announce to them, “but ye denied the Holy One and Just and desired a murderer to be granted unto you.” But no one hearing him was left in any
doubt as to his meaning and many were converted and those who continued in unbelief were without excuse. Can we say the same of our preaching to Moslems?

Let us do our utmost to so uphold and expound the Christian scriptures that their confidence will be shaken in that garbled production of the sixth century called the Koran, inspired by the father of lies.

The crucial point at issue between us and our Moslem friends is the Cross of Jesus Christ. They may try to raise up other points such as the Trinity and the Deity and Sonship of Christ but these are abstract doctrines that the most enlightened Christian cannot fully understand himself; still less can he undertake to explain them clearly to an unbeliever. The Lord Jesus Christ himself did not try to explain the metaphysical subject of the New Birth to Nicodemus. Rather did He present some objective truths regarding Himself which if believed, would make Nicodemus the possessor of a mystery he could not understand. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life." All other questions will resolve themselves when the Moslem believes the objective fact that, "thus it behoved Christ to suffer and to rise from the dead the third day.

If we can proclaim to our Moslem friends the heart of the gospel in sincerity and love and keep his 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.

Moslems and the Lord's Return.
by Geo. K. Harris.

From Morocco come some very striking statements concerning the Lord's Second Coming as quoted in the Sunday School Times of May 8th of this year. As these statements could be almost reproduced among some of the Chinese Moslems I will give a brief summary. Missionaries had told him (Pastor Parrot) that the Arabs constantly speak of the gravity of the times. "Things are on the point of changing. We know that the Lord is about to return. It is the last time." Checking up on this to see if it were said just for the missionary's ears he enquired in the Great Mosque at Algiers and heard the following astonishing statements. One is reported to have said: "Every day in all the mosques they preach that our Lord Jesus will appear some.
day and judge the world. Present-day events indicate that he will return soon." Another, an old Marabout (Saint of one of the Sufi orders of mystics in N. Africa) while reciting his rosary beads sagely replied: "The Lord Jesus is about to return. He will reign and all Arabia will believe on him and all Morocco". Still another offered the following: "When he shall return he will be God. He will make the Mohammedans Christians. All leading Arabs know this, but they do not say it publicly before the people. We believe in the Kingdom of Christ upon earth. He will reign a thousand years, and will make the Arabs Christians and righteous. The hour is at hand, perhaps in five or ten years, perhaps in twenty-four hours; perhaps in five minutes."

All who have had dealings with the Moslems scattered throughout China can witness that in the most unlikely places belief in the return of Jesus (Rī-shā) Christ (Mih-hṣi-ha) is a part of their common belief. These statements from Morocco are therefore very interesting from the angle of the Second Coming but from several other angles they are illuminating. The names Lord, and Lord Jesus, while quoted in Capitals might very easily be the title "Sayid" which can also be applied to Holy men such as "Our Lord Adam" His being "God" "when he shall return" is a startling statement but when one realizes how the Sufi Mystics in their ecstatic seances break through all the bounds of orthodoxy in their pursuit of deity this is not so extreme. Even if the meaning of the above is in the full Christian sense, and we accept the statement of the reign of a thousand years as a direct contradiction to the explanation of orthodox commentaries that the reign is to be forty years; and if besides this we make full allowance for all the other admissions—what does all this reveal clearly? That the modern enlightened Moslem will go to almost any lengths in the direction of the Christian position so long as the one called "Lord" and "Lord Jesus" and at the time of his reign "God" did not DIE ON THE CROSS AS THE ATONEMENT AND PROPITIATION FOR SIN. Let us preach the Second Coming to these needy Moslem hearts these days and as we do so let us reemphasize the crux of it all that the same Jesus who died, was buried and rose again is the one coming in power and great glory.

Note by the Editor:

For a fuller treatment of this topic see Friends of Moslems for July 1st 1933, which contains an article by Dr. S. M. Zwemer entitled "The Second Advent According to Islam."
Posters For Moslems

By Geo. K. Harris.

For some time there have been requests for an Arabic-Chinese Poster on the Second Coming of our Lord that will aid in explaining this timely subject and phase of the Gospel message to Moslems. As these requests have coincided with the request of the Secretary of our Society, who is at present on furlough, for something definite to put before the praying and giving friends at "home" some of the Missionaries in Kansu and Tsinghai are having a draft made combining the ideas suggested thus far for such a poster. This will very shortly be sent to New York City to serve as a definite proposition. There is yet time for suggestions so if any of the readers have good ideas along this line they might be incorporated in the completed poster. Also a scripture tract on the Resurrection of Christ is being prepared. Will all join in prayer for God's guidance on the preparation of these and their use to the conversion of Moslem souls.

Of the three posters previously produced, the very earliest "The Light of the World", if still in print, is very rarely used. It might some day be reprinted in a little different form. The second now known widely as the "Lamb of God" Poster, and by the Moslems as the "Qurbani" or Sacrifice Poster has proved to be the easiest of explanation and most demanded. But there are yet many places where Mission Centers have not made use of its valuable message. No matter what other posters are produced this one will always prove useful as a beginning.

The last Poster of the series: "The Door" has proved of value in many parts of China according to testimonies received but some have requested that a brief explanation be made as to how to make its message clearer to the Moslems. The aim toward which everything on the poster must be made to point is the impossibility of there being any other than the one door by way of the cross to the presence of God. The original fold as in Eden before the Fall can be seen in light lines behind the wall of sins. The entrance is open there being nothing to hinder man's communion with God. With sin the wall of separation began filling the doorway and surrounding the fold so that none could find access to God except through faith in the coming one, the seed of the woman, so clearly promised and pointed to as for instance by Isaiah according to the words left and right of the cross: "The Lord hath laid upon Him (The Messiah) the iniquity of us all." The Messiah who had said "I am the door; by me if any man enter in, he shall be saved," finally bare our sins in his own body on the tree; and thus by breaking a way
through the wall of separation became the door, "That he might bring us to God". Beside the wall of sin are to be seen the broken ladders and structures which man-made religions have used to attempt to enter the fold. Outside of the gateway also are the wolf, the lion, and the leopard typical respectively of the "world", the "flesh", and the "Deyil" all combined to oppose the seeker who would try to find the entrance way. Point out the fact that while Christ potentially bore the sins of the peoples of the world on the cross, yet only those who have faith in Christ as Son of God have any part in this experimentally. Press home the question as to whether the Moslem's sins are borne on the cross or still in the wall of separation. If the latter then for him or her there are the words of Isaiah 53:2. If the Moslem understands Arabic, point especially to the word on the cross: a separation; if Chinese the two last words keh-choh. You do not need to know Arabic to explain this Poster. When distributing the Poster it is always wise to explain its meaning first of all. Then pray for the Word of God that is on it to find lodgment in the Moslem hearts. His word will not return unto Him void. That is the promise.

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Dawn without the Sun?

There are Moslems who have turned from all religion, but having lost faith in the Prophet of Arabia, they have found no other helper to whom to go.

Islam, which boasts of its unity, has many divisions. There is the "Old Teaching" and the "New." There are the Djeheriya and other followers of some special leader. There are the ignorant, superstitious people, who know little of their own doctrine except—"We are Huei-Huei, it is no use coming to us with Christianity!" There is the man who says, "all religions are the same," and the supercilious modern who adds, "No one can really believe in anything but the material world."

Which is most difficult to reach with our message? It seems a question of degrees of impossibility! "We don't change!" says an old Moslem to a missionary, and, with all the "New Teaching" and "new thought," his words are true in the sense that no change of the crescent brings Dawn, without the Sun of Righteousness.

Nevertheless, some have found, and, as we work and pray, more will find—

THE TRUE LIGHT.
The Truth about Muhammed.

By Ethel P. Miller

(Honours, History and Classics, University of London; Member Board of Experts for Hausa, University of London).

Reprinted from Bible League Quarterly.

By request of W. Arthur Saunders

"There is a growing opinion among students of religious history that Muhammed may in a real sense be regarded as a prophet of certain truths, though by no means of truth in the absolute meaning of the term."...

"From the first flash of prophetic inspiration which is clearly discernible in the earlier portions of the book (Koran) he, later on, frequently descends to deliberate invention and artful rhetoric. He in fact accommodated his moral sense to the circumstances in which the rôle he had to play involved him.... He gradually advanced from the early flush of inspiration to the less spiritual and more equivocal rôle of warrior, politician and founder of an empire."*

"It is due to the Koran that the occupants in the sixth century of an arid peninsula, whose poverty was only equalled by their ignorance, became not only the fervent and sincere votaries of a new creed, but like Amru and many more, its warlike propagators. Impelled possibly by drought and famine, actuated partly by desire of conquest, partly by religious convictions, they had conquered Persia in the seventh century, the Northern coasts of Africa, and a large portion of Spain in the eighth, Panjaub and nearly the whole of India in the ninth. The simple shepherd and the wandering Bedouins of Arabia are transformed as if by a magician's wand into the founders of empires, the builders of cities, the collectors of more libraries than they at first destroyed, while cities like Fostat, Bagdad, Cordova, and Delhi attest the power at which Christian Europe trembled."†

Such are some of the estimates of Muhammed that I have culled impartially from the sources at my disposal. I have not included any extract either from Carlyle's adulation of him as a hero, or Gibbon's sarcasm levelled at him as a voluptuary, but I submit that neither of these extremes nor any midway estimate has succeeded in placing Muhammed accurately in history, nor in accounting for him pyschologically. Himself and his success, like that of Rome, are too stupendous to be accounted for in any

* Prof. Margoliouth of Oxford.
† Rodwel. Preface to Koran.
ordinary way, and as a student of history as well as a missionary I am convinced that a reason must be sought outside the range of human experience for so virile and violent a mystery of iniquity under the guise of religion.

Such a noted historian as Prideaux has, I believe, put forward the view that Muhammed was Antichrist. Not having access to his work, I cannot be accused of borrowing his arguments, but I go beyond, or rather behind that view and submit that Muhammed was energized by no less an one than the devil himself. This is I believe the only adequate explanation of the appearance at such a time of such a man on such a mission. To say, as Sale does, that he is "a wonderful instance of the force and life that resides in him who possesses an intense faith in God," and in the same paragraph to declare that "he was criminal in imposing a false religion on mankind"* is a contradiction in itself. A shrewder man in a similar dilemma observed that a religion "if of man would come to naught, if of God it could not be overthrown." The former alternative in the case of Muhammed is not true, the latter is unthinkable; there remains that it is of the Devil.

I of course presuppose that the Devil is a conscious, clever agent, persistently bent on circumventing God's plans. I know this remark will raise a smile, possibly a sneer, at the narrow-minded missionary with his oldfashioned views; nevertheless in the name of faith and self respect I prefer to put down the crimes and sufferings of this wicked world to a Devil rather than to God or to my fellowmen.

In this short paper I am not going to be beguiled into the region of metaphysics nor Zoroastrian theories of the origin of evil. I merely state my premiss and proceed to show that the Devil was particularly "lucky" in his choice of Muhammed and in that such a person was available in the seventh century A.D., in Arabia.

We will first consider the man himself, and then his methods. Muhammed inherited an excitable temperament subject to fits and hallucinations which won for him in the eyes of his ignorant countrymen the credit of being inspired. He had, however, from boyhood an excellent business training under his very excellent wife, which provided him with useful opportunities of travel and experience. "His mind was intensely practical and not in the least given to mysticism."§ Amongst a people like the pagan Arabians these qualities could be used to much advantage.

* Preliminary Discourse.
§Sell. Development of the Koran.
Now in the seventh century Arabia was easily one of the darkest and most degraded areas of the then known world, and not only so, but the civilized world itself, including religion, was distracted by war and weakness, the wrecks of the Roman and Persian Empires strewing both East and West. Muhammed indeed promised his followers the spoils of Cæsar and Chrosroes.*

When God sent His Son into the world to preach the Kingdom of Heaven, He sent Him into a province of the great undivided Roman Empire, into the full blaze of the Augustan age of Roman civilization, literature and law. The Devil sent his prophet to an ignorant people with no heritage either of law or literature, to whom the Koran was easily a miracle, and who readily provided its author with a hardy horde of warriors as the quickest way of pushing it.

From the man and his country we turn to his methods.

The first century of any religion is the crucial test, and that of Christ and Muhammed were alike, marked by rapid successes. Christians were martyred by thousands and still they spread their faith into every province of the Empire and every stratum of society. Muslims took the sword by the thousands and swept through half the world slaying and conquering.

If such as T. W. Arnold maintain that Islam was spread by peaceful means, and Christianity by the sword, let them ponder such Suras (Koran) as the following and produce from Christ's Gospel passages to match:—“Verily those who disbelieve in our signs we will surely broil them in hell fire” (Sura IV.). “Con­tend against the infidels and hypocrites, and be rigorous with them.” “Oh, believers, kill and fight those who do not believe” (Sura IX.). Note also the tradition (based on Sura VIII.) that “Jihad will remain till the day of judgement.”

The Koran also holds out the lure that Allah who is merciful will reserve for the faithful front seats in Paradise where they may enjoy the sight of Jews and Infidels vainly struggling to emerge from the flames. As Osborne finely remarks: “The aged Prophet standing on the brink of the grave and leaving as his last legacy a mandate of universal war, irresistibly recalls, by force of contrast, the parting words to his disciples by another religious teacher, that they should go forth and preach a gospel of peace to all nations. Nor less striking in their contrast is the re-

*Abulfeda. Life of Muhammed.
†Prof. Orr “Neglected Factors.”
‖Preaching of Islam. It is significant that Mr. Arnold has selected all the kindly expressions he can find in the Koran (of which there are not a few) but all from the earlier Suras; the later Suras which reveal the Prophet's matured policy all breathe fire and warfare.
response to either mandate,—the Arab with the Koran in one hand and the sword in the other, spreading his creed amid the glare of burning cities and the shrieks of violated homes,—and the apostles of Christ working in the moral darkness of the Roman world with the gentle but irresistible power of light, laying anew the foundations of society and cleansing at their source the polluted springs of national and domestic life.”

We have already suggested that the choice of the seventh century for inciting Muhammed to his work was a masterpiece of the Devil. We may observe this still more clearly if we consider two remarkable epochs roughly 300 years apart in each of which he dealt a terrific blow at the Christian faith. The first, approximately 300 A.D., was the conversion of the pagan Emperor Constantine and the establishment at Rome of Christianity as a state religion—a seeming success, but in reality, as Gibbon observed, the death blow to spiritual faith. A move of such exquisite skill so adroitly brought about bears the mark of the Devil’s handiwork, followed as it was 300 years later by the second blow, less subtle but as severe. Having successfully weakened all spiritual life inside the church by the leaven of prosperity and power in place of her rightful heritage of suffering and rejection, he proceeded to raise up to the church a powerful enemy from outside. 600 A.D. marks roughly the rise of Muhammed. In these two attacks delivered within the first 600 years of the church’s existence I am bound to see a deep plot that can only be attributed to the deadly enemy of Christ Whose Body the Church is. When the Son of God was crucified the devil received his death sentence and has ever since been busied doing his best to delay the carrying out of that sentence. He is doomed, but for nigh on twenty centuries he has been fighting the Church of God. Having secured for himself a base first at Rome and then at Mecca his policy ever since has merely been to develop the plot until by treachery within and antagonism without he drags the apostate Church to destruction with himself, like Samson the best that he can do to spite his Victor.

There is one characteristic of religion which I believe is the touchstone of its genuineness and therefore spirituality; it is suffering. “We must through, much tribulation enter into the Kingdom of God.”§ We have popularized this deep truth in the saying, “No cross, no crown.” Of the two great religions dating from Mecca and Rome mentioned above, one denies the cross and the other bejewels it. Christ alone taught His followers not to shun contempt but to glory in it, to be ashamed if they did not

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*It Uni under the Arabs,
§Acts 14: 22,
meet with it (Luke vi. 26). Spiritual power and temporal power are incompatible in this world. The true Church must always be looked for in the obscurity of contempt or the glare of persecution.

Now Islam is not a religion that would prosper under a rejected and crucified leader. During Muhammed's period of rejection at Mecca his followers dwindled so seriously that he was forced to take steps to retrieve his fortunes and those of his friends by pleasanter and more forcible means than suffering. Islam is not a religion of martyrs. Recently I told an ex-Muslim the story of the boy-martyrs of Uganda, how with their arms slashed off but singing praises to Jesus, they were slowly roasted to death by their Muslim tormentors. He remarked that no Muslim, except perhaps an old, old Mallam, would suffer thus for his religion except under compulsion. The Devil has taken good care to make every religion attractive, except the "narrow way" of which, on Christ's own authority, we are warned "few there be that find it."

Lastly, the Devil's tracks in Islam are to be seen in his direct attack on the deity and death of the Son of God. For it matters little what you concede to Christ if you deny His worth and His death; for if you deny His death you deny also His resurrection by which He was "declared to be the Son of God with power" (Rom i. 4), and according to St. Paul, "your faith is vain, ye are yet in your sins" (1. Cor. xv. 7), a true description of the followers of Muhammed.

Muhammed's denial of the deity of Christ is well-known, but it should not require a student of Islam to know (though very few seem to know) that while Muhammed gives to Christ the honour of Prophet, he denies to Him that of a Saviour, for he denies His death, and some even go beyond the prophet they profess to follow; and, in defiance of medical science and history, have invented the story of His swoon on the cross and subsequent translation, without death, to India.* It is significant also to notice that Muhammed, whose career was guided by policy rather than conviction, did not at first deny the atoning death of Christ, for he had accurate information of its details from the Christians with whom he came in contact; but when he found that by denying it he could secure the allegiance of the Jews, he did not hesitate. Now I maintain that so vehement and deceitful a denial of the death of Christ could only have been inspired by the devil himself to whom that Death is the symbol of his own defeat. To this death also the two simple ordinances which Christ commanded

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*I refer to the Ahmadiya movement whose headquarters are at Qadyan, Punjab, India.
His followers to observe, Baptism and the Supper, continually bear witness. For if man has missed the significance doubly emphasized in these strange emblematic acts, the Devil has not; and the continuance of them for nearly 2000 years in every clime and under every circumstance* reminds him of the victory of Golgotha, the fruits of which, in spite of his deadliest opposition, are slowly but surely being gathered in ere his day is done.

I come back to my original proposition, which is not, by the way, to blacken Muhammed, but to seek an adequate solution for his unparalleled success. So far from depreciating it I have attributed it to the greatest power I know outside the Godhead; and I submit that no other solution meets the case.

Whether Muhammed was a "victim of self-deception," as some have charitably supposed, or whether he was consciously a tool of the Devil, I do not care. I recall a lesser man guilty of a lesser crime of whom it is recorded, "Satan hath filled thine heart to lie," and as I pass Muhammed's career in review I am constrained to say that what he founded was not a religion but a Lie.

I have talked with cultured Muslims in Egypt and with Hausas of every grade of intelligence in Nigeria, and I find Islam what it claims to be the same everywhere—unalterable. Its mystics and saints,§ as well as the half-pagan Kano villager, are alike by this system "chained to a black stone in a barren wilderness," from which only by forsaking it can they emerge into light or progress.

A religion cannot rise above the level of its founder, either in righteousness or in enlightenment. The teaching of Christ and His Apostles requires no modifications even in the light of the twentieth century. It still convicts the conscience and sanctifies the spirit; but the followers of the Arabian prophet can only keep pace with the insistent demands of civilization by doing violence to the Koran and repudiating the example of their founder.

Reform movements in Angora and Woking may give women the vote and in a hundred ways doctor Islam so as to make it

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*In striking contrast to those of Christ, the ordinances commanded by Muhammed are physically impossible to a large portion of the human race, owing to sex, status or sphere. This can be verified by anyone who will make a careful study of Islam; but I will refer to the first only of the three, sex; and think I may be pardoned if I make an appeal as a woman against the religion of Muhammed. For it is not generally understood by the ordinary Englishman that no woman can do the complete Fast or Pilgrimage as required of Muslims; moreover "Heaven, like the mosque on earth, is only intended for man." "Only the wife who has been obedient to her husband finds entrance to Paradise, that is to say only a man's favourite wife." I quote from Dr. Gottfried Simon.

§See Claude Field on Mystics and Saints of Islam.

†The Kaaba at Mecca. Osborne. See page 6.
THE TRUTH ABOUT MUHAMMED.

more acceptable to Western taste, but it is a religion at its source that must be examined, and I appeal to my fellow countrymen, Englishmen, to see that they do not by silence or influence leave other races to make shift with a religion that has been fouled at its very springs.

I trust that this paper has met the argument that one hears ad nauseam that Muhammedanism is a religion that suits certain races. It does; but we are not here discussing modes of dress or customs, but religion, and religion is not an article made to suit us according to taste or clime. God's purpose, I take it, in religion is to save us not to suit us, and the tragic fact is that His method suits so few that there are in truth "few that be saved."

God has placed it on record that "no man cometh to the Father but by Christ." Islam therefore, which substitutes Muhammed for Christ, may suit the African, but it will not SAVE him.

The Shepherd's Masterpiece
From The Children's Newspaper
May 2, 1936-

The Egyptian Council of Ministers, acting on the authority of the head of the Moslem Church, has decided to have the Koran officially translated into foreign languages.

It is something of a coincidence for this to be decided just as we in England are celebrating the 200th anniversary of the death of George Sale, who gave us in English the finest translation in any language of this famous work.

Mohammed, the shepherd son of a poor but illustrious family of Mecca, composed the Koran nearly 1300 years ago, with a view, as he said, to establishing the oneness of God, maintaining that there had never been but one religion and never could be more.

How the Book Was Written

As he received his inspiration Mohammed dictated the words to various followers, wrote them down on leaves of palm, on tanned skins, and on shoulder-blades of mutton, all these being tossed higgledy-piggledy into a chest. The immediate disciples learned the Koran by heart; converts, of whom the first 40 were chiefly slaves, learned from them by word of mouth.
Mohammed died in 632, and the Last Day did not come as he had predicted. Instead there were great wars between the nation he had created and their rival religionists; and it was feared the Koran would be forgotten.

So the old chest was opened and its contents were copied out in order, but just as the chapters came, with the result that the 114 chapters of the book are all jumbled, the real beginning occurring in the 96th chapter as the pages have ever since read. Nevertheless, next to the Bible the Koran has had greater influence in the world than any other book.

**After Thirteen Centuries**

Mohammed attempted conversion by the sword, and so began the wars which delivered the Holy Land to the Saracens, brought them into Europe as conquerors of Spain, and led them to the very walls of Vienna.

After 13 centuries the Koran is still Bible and law, the highest word of authority to over 200 million people who believe it to be the Word of God.

The story of its translation into English is a fitting sequel to the strangeness of its composition. George Sale was a London lawyer who became a great Oriental scholar, and, having provided the Syrian Christians with a masterly Arabic translation of the New Testament, gave England an equally masterly translation of the Koran. He left us a masterpiece unequalled in any language but the original.

“Let us think about this bitter observation of an American: the Christians are *talking* about Converting Africa, and the Moslems are *doing* it”

“But think of that one man, whose bodily presence was weak, his speech contemptible, hounded by fanatical mobs into the presence of rulers of the mighty Roman empire. So weak, yet so strong, far he was on the side of God, so contemptible in appearance, and yet so radiant with the glory of that message of which he said, "I am not ashamed of the Gospel for it is the power of God unto salvation." Think of him dying a martyr’s death in Rome, seeing only little companies of despised believers gathered out, but rejoicing in hope, confident that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."
News:

The Secretary, Rev. C. L. Pickens, writing from Scotland in July mentions that "after a week in Merano (Italy) I left the family and came over for the 'Fellowship of Faith and Prayer for Moslems' Conference at Bournemouth." The Pickens family later spent July in Scotland and were due to spend a fortnight in London before proceeding to America—sailing on August 13th.

The Religious Tract Society has now issued its new catalogue which is a Diamond Jubilee Issue. It contains a whole section (No. 22) devoted to Literature for Moslems and lists 77 different kinds.

The list, which is in both Chinese and English, was classified by the Rev. S. M. Zwemer, D. D.

Reprint:

"The Law of Freedom" (使人自由的法律) originally published by the C. L. S. for the Society for the Friends of Moslems—has now been handed over to the R.T.S. and is reprinted by them. Owing to the increase in cost of paper the price is now 7 cents per copy but is post free.

The book was the means of the conversion of the Moslem writer who assisted in its preparation!

For Prayer:

Let us pray for the Secretary and Editor during the remainder of their furlough—and for guidance regarding plans for the future.

Let us pray for the Moslems of North China, that during this time of upheaval and unusual sensitiveness—the Gospel of Peace may reach them.

Let us pray for workers amongst Moslems in regions not yet affected by the war, that literature may be circulated before it becomes too late.

Let us pray for those preparing special posters for use amongst Moslems.

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 Rev. C. L. Pickens, Jr. 43 Tungting Road, Hankow, China. In U.S.A. send to The Rev. C. L. Pickens, Jr. c/o 281 Fourth Ave. New York City. In England send to Miss Olive Botham, The Willows, Old Woking, Surrey.

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