Conferences 1934 62
Review of Study Courses  R. A. Syrdal 63
Time for Advance in Our Work  G. K. Harris 64
Hsuan Hua Kang  W. A. Saunders 69
Chinese-Moslem Publications  I-Mason 71
Moslem Terms we Ought to Know 74
Lending Library 75
News From the Field 77
Kucheng, Mowkung, Tatunghsien,
Changsha, Changteh
Thinking Missions with Christ  S. M. Zwemer 80
Helpful Booklets 80
Multum in Parvo 81
For Prayer 82
New Members 82

Society of Friends of The Moslems in China

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Confidential.
Conferences 1934.

The Kikungshan and Kuling Conferences this summer were definitely experiments, which proved that they were needed. The history of the past eight years has shown a steadily increasing interest each year in meeting the problem of a Christian approach to Moslems. We pray this interest will continue to grow and take a more specific place in Mission policy, especially in those areas where Moslems form a not insignificant part of the population. We give thanks for the evidence of co-operative planning and working together toward this question.

Kikungshan, Honan.

Through the splendid help of the Rev. Rolf Syrdal the three meetings here were made possible. Honan is a Moslem province. Next to Hopei it has the largest Mohammedan population of Eastern China. Therefore the interest of almost every missionary from the province who attended the meetings was quickened by actual problems. Whereas the conference was very general in scope, yet the periods of questions and answers were very vital. Difficulties were raised and discussed which should make for a more intelligent approach to the problems this winter. There was a distinct feeling that we were dealing with real questions of every day mission work.

Kuling, Kiangsi.

Here the five meetings were attended by a smaller group of interested friends whose contacts with Moslems were less than those in the north. However a number of very excellent papers were presented. All those both here and at Kikungshan who took an active part in preparing papers or joining in the discussions we thank heartily for that friendly helpfulness. The meetings would not have been a success without you. Kuling gathers together each year the workers from the Yangtze Valley, where Islam is more on the defensive. Missionaries and Chinese Christian leaders have not often been conscious of any special need to single out the Moslem for particular attention. The meetings in Kuling during the past few years have had an encouraging effect in changing this inertia.

The Future.

The plans for 1935 should now be considered. We plan that both in Kikungshan and Kuling there will be conferences. Please write to the Secretary what you believe will be helpful. Please pray that we may correct our mistakes of this year and build on our successes. Would it be possible to have meetings in other places as well? What about Peitaiho or some other place in North China?

[The Editor, much to her regret, was unable to be present at any of these meeting as she was busy welcoming a new "Friend of the Moslems" whom we hope will give her life to win her Moslem sisters.]
Review of Study Courses.
Kikungshan, Honan

Kikungshan closed for many years to missionary visitors for summer rest and fellowship, has been accessible again the past two years. This past summer saw a large number assembled on the mountain and there was much activity.

The first Study Course on Moslem Problems held on the mountain found a time not already taken by other events and was given the field for three days in the community Assembly Hall, August 16-18. A preliminary meeting was held and it was seen that there was interest in such a course despite earlier indications. Plans went ahead, and definite announcements were made of the meetings to be held.

Though the Missionary group was over-fed with meetings and conventions at the time the Study Course was given a chance, yet forty-five were actively enough interested to attend.

Islam in World History was introduced by the Rev. H. M. Nesse of the Lutheran United Mission, Sinyang, Honan, who had charge of the study the first day.

Islam in China was presented the second day, the topic being led by Miss Geneva Sayre of the Free Methodist Mission, Cheng-chow, Honan, assisted by Mr. G. F. Ward and Mr. S. Rowe of the C. I. M. both from Pinglo, Ningsia.

Practical Problems of the work among Moslems was presented by the Rev. C. L. Pickens the third day. A special feeling of gratitude to Mr. Pickens for managing to be with us at that time to assist in the work was felt by all present.

The topics dealt with were ably presented and there was a very helpful period of discussion during each session that dealt with the practical sides of the Missionary's contact with the Moslem.

The problem that the Moslems present to the missionary in Central China as a field of direct evangelistic activity has often been overlooked. The difficulty of the task of winning them for Christ has discouraged many of entering the work, and the lack of workers trained specially for this work has been a great handicap. But, we as missionaries are interested in leading souls to Christ—and know that our commission also includes the Moslems. If this first attempt at holding a Study Course on Kikungshan has only tended to arouse interest and stimulate prayer for the Moslems, we feel that it has been of inestimable value. May the Lord arouse His army to put the Cross above the crescent also in Central China—to the glory of His name.

R. A. SYRDAL.
Kuling, Kiangsi.

The first meeting had as its theme "Islam in World History". The Rev. J. Peterson ably lead the meeting, opening with a paper on the life of Mohammed. He was assisted by Mr. R. McColloch, and the Rev. A. G. Rydeberg who read papers dealing with the Arab and Turkish Conquest, respectively.

The second morning the Rev. J. Drummond was in the chair and guided our discussion on "Islam in China". Mr. C. De Vol, the Rev. H. L. Reaves and the Secretary assisted in presenting briefly the occupation, recognition and distribution of the Moslems in this land.

The next day the Rev. M. H. Throop, D. D. opened the topic, "The Moslem Mind". The Rev. A. Dieffenbacher and W. Rossetter acquainted us with the Moslem faith and what the Moslem believes regarding our Lord, while the Chairman spoke of the difficulty of understanding the sects of China.

The last two mornings were taken up with more practical questions which were better understood because of the splendid background laid down by the speakers the preceding days. The Secretary chaired the meetings but was helped very greatly by the Rev. M. Meeder, the Rev. A. A. Caswell and Miss Olive Lawton, who spoke of the difficulties of evangelism and how to meet them.

The Time Has Come for A More Definite Advance in This Work.

The good angler knows the habits of the fish, likewise we need a more thorough knowledge of the Moslem and his viewpoint. We need to know why he adheres to outward observance, prefers God's judgment to His grace, and is so horrified with the mysteries. We need to know, also, how saint worship, pantheistic mysticism and an elaborate priestcraft, so alien to primitive Islam have flourished therein. The grossly real Mohammed must be distinguished from the idealized one, the alleged worker of countless miracles and the paragon whose life's minutest details are slavishly followed by millions. On the other hand, as Dr. Zwemer has aptly written: "Not our ignorance, but our accurate knowledge of the Moslem Christ will enable us to show forth the glory and beauty of the Christ revealed in the New Testament to those who ignorantly honor him as a mere prophet".

Only with fuller information can we classify the Moslems whom we meet; can we solve such puzzles as the Moslem's unwillingness for Jesus to be what Mohammed was not; can we see clearly that back of every Moslem, is a subtle, gigantic, anti-Christian system in

* Address delivered at the C. I. M. Lanchow Conference this spring.
which the enemy of souls is deeply intrenched. We will know the proper occasion for presenting such acceptable truths as "the sinlessness of Jesus", and "His power to raise the dead"; also how best to press home the Atonement, the Deity of Christ and the Mystery of the Triune God.

Finally, a more thorough knowledge of Moslem methods will reveal his most effective method of combating Christian truth:—by simple indifference, feigned assent, or by other devices. We will realize what subtlety he will practice to dodge the defense of his own books and force the Christian to defend the authenticity of the Old and New Testaments.

II

Our need for more intensity in our work is even greater. We need to re-examine our motives. Do they rise as high as those of the Armenian refugees who are seeking to win the murderers of their kith and kin? Are we ready to give all and receive at first but little? Are we willing, as one of the younger missionaries has put it: "To sit where they sit"? In 1911 at the Lucknow conference converts from Islam bore abundant witness that the most winning factor was not ardent sermons, cutting arguments or soul stirring literature, but "The remarkable influence of the personal lives of the missionaries". Recall the moment when Pilgrim stood in the House of the Interpreter and was shown a burning fire and much water being cast upon it to extinguish it. Then he was shown that the Oil of Grace was continually, but secretly being cast into the fire making it burn hotter and hotter and thus defeating the devil's efforts. Likewise our need is great for abounding grace, that mighty spiritual forces may be set in motion, that missionaries and converts may be surrounded by a wall of prayer, that we may win by the Sword of the Spirit the Moslem who is spiritually famished. Furthermore we need abiding grace, for sustaining power and enduring fellowship together. When precious seed is sown with tears and the harvest is delayed; when a convert relapses to Islam; when opposition suddenly blockades every avenue of work, when meetings announced for Moslems are completely boycotted;—how can such experiences, which may occur anywhere among Moslems, be made to baffle the missionary to fight better. At such times our past experiences such as our conversion, the special call to work for the Moslems or the Mission appointment to a sphere of service touching them all are of little avail: only a daily experience of the indwelling love of the Son of God and abiding grace of the Holy Spirit can strengthen and uphold us.

Because of the roving character of the Moslem and the period of years often involved in a Moslem's search for the Truth, this work concerns almost everyone in our field. It over-rides district,
provincial and even mission boundaries. For instances the Moslem for whom I am holding a dictionary in Sining, is now having dealings with Mr. L. C. Wood in Ningsia. Or the one who years ago asked Mrs. Botham for a book in Chang-Chia-Ch’uan recently received that book from us in Sining. Let us unitedly rejoice and pray for every Moslem in whom we know is manifested a sign of Life, born of faith in the Son of God. Let us rejoice with every one who has a part in leading a Moslem soul to Christ, remembering that one may plant, another water, but that God gives the increase.

III

Before a more definite advance we need to take stock of our equipment and methods. Of Scripture portions we have Mandarin, Arabic and Bilingual. The first will increase in usefulness as Chinese education advances. The second will be used for readers of Arabic. The third is the most limited in use. Good readers of Arabic have an iron-clad system in using certain Chinese words to represent Arabic roots, so often quibble over words and miss the meaning. Also the Arabic is based on the unrevised but the Mandarin on the revised text.

The recent arrangement of our tracts according to use is a step forward and emphasizes our abundance of literature for introductory and extensive evangelism. It reveals our lack of literature for special classes, intensive work for teaching converts, and enlightenment of Chinese Christians in things Islamic. With regard to the terminology of our tracts there are two questions that merit our discussion. (1) What term should we use for God? Moslems themselves are at variance as to transliterations of "Allah" and "Khuda". Most conditions seem to be fulfilled by the use of the term "Chen-Chu" which I would recommend. (2) What term should we use for Jesus? This is an urgent question now. No doubt our adoption of "Ersa" was because of its use among Moslems. It is based on an Arabic word of hazy origin, used solely and universally in Islamic literature. In all Christian Arabic literature in India and the Near East this word was long since discarded in favor of the equivalent of the Hebrew name. This is practically "Ie-su" so why should not this term be uniformly used?

In the Kansu Mission district both direct and indirect methods of approach have been tried in one place or another. I would mention among direct methods itineration, Scripture and tract distribution, short time residence in Moslem centers, street and countryside preaching, shop and home visitation, guest room and bookroom work. Among indirect methods, besides those already mentioned, are centralized and itinerant medical work, preaching services in churches and street chapels, educational work and
children’s services. To these must now be added tent evangelism which seems to commend itself best as an indirect method. Some are experimenting with the stereopticon as a direct method in Moslem villages.

Experienced workers in many lands have witnessed that Moslems rarely reveal their inmost heart decisions at first in a public gathering, therefore a necessity in every large center is a place made known to the Moslems where those influenced through any method of evangelism, can seek out the Christian worker unobserved for quiet conversation.

Someone in Persia has classified believers as follows: (1) those afraid to confess to anyone. (2) Those who confess to a select number. (3) Those who confess openly and have their official status altered. (4) Martyrs. It is possible for those of class 2 to be used of the Lord in testimony, claiming with others the promise found in the Gospel of St. Matt. 18: 19,20. For example the group who used to meet in one another’s homes for prayer and worship in Houchow before 1928. Also the unbaptised converts in Persia who gathered together weekly for the reading of the Christian Scriptures to a number of Moslem friends. Yet unless such as these go forward they lose the blessedness that comes to the souls through open confession or persecution and the groups formed tend to dwindle and scatter.

A missionary after laboring a lifetime in a Moslem land has stated as his conviction that every convert to stand the strain must experience a definite endowment of the Holy Spirit, and presence of the indwelling Christ. For simple beauty the following testimony from a Moslem could hardly be surpassed. “We touch Him (i.e. Christ). He touches us and all is made new.” Herein is our greatest responsibility and call to consecration. We need to search our hearts continually on such questions as, “Can we lead others to a deeper experience than we ourselves possess?”

The fear of torture or death for apostasy from Islam is surely an ever-present deterrent to open confession. But I believe that there is another that looms far more imminent before the Moslem contemplating a break with Islam. Even in China this religion controls all social life in Moslem communities. Customs connected with the daily walk, and the rites of birth, marriage and death are dictated by it. Ostracized socially from the Moslem community whither shall he go? The Christian groups are small and scattered, usually he is as ignorant of them as they are of him. The “Han-ren” in becoming a Christian remains socially a “Han-ren”. The Moslem can no longer be a Moslem. Face to face with this crisis he often shrinks back and if he believes in Christ he usually remains a secret believer but socially remains a Moslem.
Being of another race we missionaries cannot solve this problem. But we can, by every means enlighten the Christians as to their responsibility and need for understanding the position in which the Moslem inquirer is placed. The following questions raise some of many problems that will more and more confront us:—"If I become a Christian what of my son". Can I find a wife among the Christians: and what of my daughter? Can she be given to a Christian home?" and the following pathetic word from Honan raises a host of like questions: "The daughter asked me, if they had a Christian burial whether they would have to be nailed up in a coffin."

The Moslem coming out from Islam must find a social status with the "Han-ren" Christians, as has been possible in one case in Sining, or he and his kind will form a separate Moslem caste within the Church as has sadly happened in some parts of India. We must believe that the Spirit of God can solve humanly impossible relations and bridge oceans of mistrust.

Concluding Illustrations.

Alert Moslem school boys in a modern Chinese school listening to a tawny dark eyed visitor from Mecca—The progress and unity of Islam.

A yard resplendent for a Moslem wedding, or a funeral cortège assembling for a Moslem funeral—The social aspect of Islam.

Two dozen turbaned mullahs from a mosque minaret, chanting in loud unison the call to Friday prayers - a thrill runs through the Moslem community at the name of Mohammed—The grip of Islam.

The sin and the misery behind these mud walls, the sham and cursing in the name of Allah and Mohammed, the young bride-to-be shuddering as she thinks on her fate, the older woman who bends lower under her burdens and knows what Islam is—The failures of Islam.

The call to prayer is fading - a new refrain begins which the ear of faith can hear. "Who art thou oh great mountain?" "Who hath despised the day of small things?" "A name which is above every name; 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".—These the glory of our Faith.

And remember: "Little is much when God is in it."

In this work as truly as our partnership is with one another as missionaries, this partnership must be extended to the Chinese Church - the home of future Moslem converts.

Zech. 4:7 & 10, Phil. 2:9-11.

GEORGE K. HARRIS
Hsuan Hua Kang 宣化冈

Hsuan Hua Kang is the name of the place a few li to the north of Chang Chia Ch’uan in S. E. Kansu, where is the tomb of Ma Hua-lung 马华龙, the founder of the sect that bears this name, and two of his successors, Ma Yuen-chang 马元章 and Ma Yuen-chao 马元超. On August 17th, 1934, the four sons of Ma Yuen-chao called a big gathering to the dedication of a monument to the memory of their father and uncle; for Ma Yuen-chang and Ma Yuen-chao were brothers and are usually referred to in this district as Ta Shan Ren 大善人 and San Shan Ren. So I went to see, if I could among other things, find out a little more about sects and sub-sects of Islam in Kansu. The Postmaster of Chang Chia Ch’uan gave me much information, but though a Moslem himself and an ahung by training, he laughed at the notion of anyone, even a Moslem, getting all the sects tabulated and pigeonholed. This was rather comforting news to me and bore out what I had heard from another missionary who had had unparalleled opportunities for delving into this question and confessed in the end that the more one heard the less one was inclined to know.

One of the first things I noticed was that the members of this sect kneel to their leaders when they meet them. The religious leaders in this district are the third and sixth sons of Ma Yuen-chao usually known as Lao San and Lao Luh, Ma Huei-wu 马辉武 and Ma Tien-wu 马殿武. But their following is not now nearly as numerous as it used to be. In the days of Ma Yuen-chang there were members of this sect from Yunnan to Kashgar. Yet even in this district of Kansu there are Moslems who do not own the authority of Ma Huei-wu and Ma Tien-wu. These are the “k’eh huei” 客回 as opposed to the “t’u hui” 土回. Their forebears were expelled from Shensi in the first year of T’ung Chi when the Moslems of Weinan revolted and brought retribution on the heads of their fellow religionists in other parts of that province. Now there is a prosperous settlement of Fengshiang Moslems near Chang Chia Ch’uan at a place called Kong Men Chen. The dedication ceremony was quite a Chinese affair and a portrait of Sun Yat Sen was on the table in front of the monument and the usual nationalistic ceremonies were gone through. Local Chinese officials summarized the proceedings by making speeches extolling the virtues of the deceased and exhorting the audience to follow in their footsteps. I refer my readers to the October 1932 number of FRIENDS OF MOSLEMS for the character of Ma Yuen-chang who was killed in the 1920 earthquake on the eve of the rebellion he had instigated. His brother Ma Yuen-chao died in the famine year 1929, probably of typhus. What his character was I do not know.
Later in the day a student ahung escorted me up the mountain to see the tomb of these worthies for the memorial monument was erected on the plain below at the crossroads. Near the top of the mountain on the south face is a beautiful enclosure with an imposing gateway over which are the three characters Hsuan Hua Kang. Matthews Dictionary explains Hsuen Hua as "to make known certain principles of reformation". On the topmost terrace are the four tombs, three of which I have identified. That day there was a row of worshippers before the catafalques of the two brothers, and in front of each there was incense burning. The tombs covered with red silks were clearly seen through the glass sides of the protecting penthouse. It was quite noticeable that the backs of the worshippers were toward Mecca for lower down the mountain I had seen a company worshipping in a field facing the opposite way, toward Mecca.

The tomb of Ma Hua-lung is quite an imposing affair of carved brick with a kind of Li Pai Sz as an entrance. Worship is made on his birthday. But it only contains his head. The saint's body is at Chin Chi Hsien near Ninghsia. Whereon hangs a tale. In the days of Tso Tsong-t'ang Governor of Lanchow, the followers of Ma Hua-lung who then lived at Chin Chi, revolted. The saint was taken and beheaded by the said governor and his head was ostensibly exhibited around several provinces as a warning to anyone with similar aspirations. But it was not the head of the saint that was taken on tour for a man named Li had surreptitiously made away with the real head and substituted another privately obtained. The story goes that the head on tour was overtaken by the processes of decay and that liberal coatings of lime were administered to arrest the forces of deterioration until the head weighed nine catties sixteen ounces.

The man Li was a Moslem and one night had a dream in which he saw a man coming from Yunnan to take the place of Ma Hua-lung. Sometimes after on the streets of Chang Chia Ch'uan he saw the man of his dream and at once fell on his knees and worshipped him. This was Ma Yuen-chang who had been exiled to Yunnan. He seems to have been a disciple of Ma Hua-lung.

This saint worship at Hsuan Hua Kang seems similar to that at Hochow and is denounced by the "Lao Chiao" Moslems, together with the practise of kneeling before the human leaders.

The next two days I was staying in the home of one of the Fenghsiang "k'eh hui" who just described themselves as plain "lao chiao". He took me up the hill to see his private graveyard and mosque. I was surprised to find at the side of his father's grave a kind of stone altar with an incense burner where he told me that on Fridays the family ahung read the Koran morning and evening. As
the family ahung was not present then I could not go into the question for the son did not seem clear on it himself, but I should think it would be in the nature of saying masses for the soul of the departed rather than entreating his favour. I gathered this to be the case with the Hsuan Hua Kang saints.

W. A. SAUNDERS.

Chinese-Moslem Publications.

The monthly "Hsing Shih Pao" 醒時報 edited by Chang Tsz-ch'i, and distributed free, has, in the past few issues been chiefly occupied in giving publicity to numerous felicitations of the editor on his 70th. birthday. Mr. Chang is a zealous Moslem, whose little paper seems to be widely distributed. It is written from the traditional and conservative standpoint.

A Moslem Catechism for the Young. 正教幼學

A little book of 23 pages recently issued from Peiping, costing eight cents per copy. It is a translation by Chang Chun shih. In the form of question and answer it aims to explain 麻呢 Faith. Some Arabic terms are used, and a few unfamiliar equivalents of names are given, such as 顾厮阿納 for Koran, and 母民 for Moslem. The Koran and Mohammed are quoted to support the statements given.

Though so recent, this book varies but little from previous works of its class, and is chiefly concerned with outward ceremonials. While intended for the instruction of the young there is no attempt at adaptation for children, and among the purifications the cleansing of the beard is referred to, as well as the marriage bed and other matters of adult life. Moslem children are evidently expected to learn all that adults should know.

The book ends with a curious supposed line of descent of the religion; beginning with the present it goes back through various individuals to Mohammed, and, omitting Jesus, jumps then to Abraham and Noah, Seth and Adam; then through four successive angels, and finally to God.

Lesson Book of Religious Doctrines, for the Young. 小學教義課本

Published by the Moslem Book Store at Peiping. Two small books, each containing 20 lessons, price for the two, ten cents.

The lessons are prepared for young Moslems, and for older people who have lost some of their learning. To be used by males and females. There is a small vocabulary of Arabic terms, with transliterated sounds and the meanings. Every lesson is introduced by two or three questions, to which answers are given. Western
numerals are used, and also the note of interrogation often quite unnecessarily, as the Chinese characters convey the query. These touches, as well as some remarks at the end, are intended to show that the book is quite up-to-date, though in the answers given we are back into the old times of bald assertion, without any attempts at historical or scientific proof of the statements made.

A few extracts will show the scope of the work, and the viewpoints of its writers.

On the "Origin of Islam" it is said, "Our religion is the religion from the beginning of heaven and earth, as proclaimed by the succession of saints." This claim is made without any attempt to substantiate it.

On the "Entry into China", the inadmissible claim is again repeated that this was during the time of the Sui dynasty (ended A. D. 612), and that Mohammed deputed Said Wakkas to preach the Faith in China. As I have shown elsewhere, it was not until the T'ang dynasty that Moslems first reached China. Some Moslem students must know this, but the mistaken story is still uncorrected.

In explanation of the name used for Islam in China, 清 is said to mean the "Clean sweep of all that is false", and 真 as "reverent belief in the True Lord". And 回回 denotes, 心 回 Recognition of the True Lord, and 回身 Worshipping the Lord. Imani is described as Faith in the True Lord, and Recognition of Mohammed as the Highest Prophet, (Most Holy).

Angels are created by God from light, of pure substance, formless, good, and without life or death.

Spirits, or Genii, are next to angels, and are made of fire. They have life and death; there are false and true, and some obey God and some disobey.

Devils, are next below spirits. They are of depraved nature, trouble of society, and they mislead men.

Three worlds. Before man was made there was a pre-world of spirit, without material. Then God made man in the body and put a soul in him, and put him in the present world. "Where there is a dream there must be awakening, where there is day there must be night; even so, as there is a present world there must be a future world; this is certain."

There is predestination of all things; good and evil, misery and happiness, all previously settled by God. To try to heal sickness is with man; whether such will be efficacious or not is previously fixed by God. The doctrine of Purgatory is also taught.

It is contrary to the laws of Islam to injure the life, possessions, or good name of Fellow-Moslems. There should be no jealousies among believers, nor must Moslems hold co-religionists as slaves. Nothing is said to prohibit these actions towards those who are not Moslems.
Among the positive duties enjoined are:

- Fellowship with men of purity and understanding.
- Give food and drink to the needy.
- Be charitable to the poor.
- Pity orphan children.
- Comfort and enquire after the sick.
- Perform last offices for the dead.
- Act as peacemakers in disputes.

Things forbidden are idolatry, divination, astrology, "feng shui", good and bad luck, superstitions, old wives' tales, etc. These are all injurious to Faith.

The practice of bathing before worship is justified in modern terms. It is said that modern hygienists regard daily baths as important. They believe in purifying the body to avoid illness. "We Moslems for several thousand years have already fixed that there must be washing before worship, which agrees with modern hygiene."

Again, one of the answers given to the question "Why worship?" is that worship is good for the health! "Worship is really easy, but lazy people look upon it as troublesome and difficult. They dislike anything which involves exertion. They do not consider that all things require effort for their completion, and that the people who put energy into things have strong bodies and generally avoid illness, while the lazy people have weak bodies and are often ill. From this it can be seen that the effort involved in worship is good for health."

To the question about Fasting, two somewhat curious answers are given. "While food and drink are necessary to man, yet they add to the physical energy, and promote the passions. All kinds of bad words and deeds come from indulging the passions; so God commanded the observance of the fast as one method of perfecting man's nature. When the physical energies are not full, lust naturally ceases; the spiritual nature controls the lower nature."

Seeing that the Fast is for one month only out of the year, and that even then one may eat and drink to repletion between sunset and sunrise every day, it is difficult to see the force of the foregoing answer.

The second answer is given as practical proof of the value of fasting. "During the Turkish revolution the Turks fought the Greeks, and were defeated. They then abstained from food and drink for three days and nights, and the Greeks could not advance; so the Turks had a great victory and the troubles of the country were stopped. Is this not an example of the efficacy of fasting?"

Such are some of the points which are being put before young Moslems in these lesson books; lack of space forbids further extracts.

Worthing, England.

ISAAC MASON.
Aqiqah

A name of the sacrifice on the seventh day after the birth of a child. According to religious law it is commendable on that day to give a name to the new-born child, to shave off its hair and to kill an animal. The greater part of the flesh of the sacrifice is distributed amongst the poor and indigent. Not anything less than the weight of the shorn hair of the child in silver is used as almsgiving.

Farz

"That which is obligatory." A term used for those rules and ordinances of religion which are said to have been established and enjoined by God Himself.

Fatiha

"The opening one". First chapter of the Koran. It is held in great veneration by Moslems and is used by them very much as the Paternoster is recited by Roman Catholics. Occurs in each rak'ah of the daily prayer. It is in the form of a prayer in contrast to the other suras all of which are in the form of sermons or lectures.

Haram

"Prohibited". That which is unlawful. A thing is said to be haram when it is forbidden.

Iblis

The personal name of the Devil. At the end of the world Iblis shall be thrown into hell-fire with his hosts and the damned among men, but in the meantime he plays many tricks on men, and leads them astray except the believers (Sura xxxiv 19).

Iman

Faith which is the belief of the heart and the confession of the lips to the truth of the Moslem religion.

Kurban

"That whereby one draws near to God". A word frequently employed in Islam to express the ordinary sacrifice. The Feast of Sacrifice is a great celebration in China. It occurs on the 10th. day of Zu-l-Hijjah, the last month of the Moslem year. It was instituted by Mohammed to take the place of the Jewish Day of Atonement, which he at first observed. Cf. Sura xxii, 33-38.

Sunna

A path or way; manner of life. Rules and ordinances established upon the precept or practice of Mohammed.

*Based upon Hughes, "Dictionary of Islam", Jones, "People of the Mosque" and "The Encyclopaedia of Islam".*
Lending Library.

For a long time we have been lending books on Islam to friends who have passed through Hankow or who have written for them. Now we want all of you to have this opportunity. Our list of books is not long as you can see below, but it is a beginning, and as far as it goes is good. Several kind friends have donated sums of money toward purchasing more books. All of you may also have that privilege! Or should you possess books that will be of help to members of this Society and wish to donate them, please send them to the Secretary. Duplicates are welcomed. Our friends abroad can especially help by going through their books and sending us those which they no longer use. There is no duty on books.

The rules for borrowing books are as follows:

1. The borrower shall return the book as soon as he has read it, if possible keeping it in his possession not more than one month.
2. The borrower shall pay for the return postage on books which must be insured.
3. From the time the borrower receives the book until it is returned to the library he is responsible for the book.
4. There is no charge for members of this Society who borrow books.
5. Books shall not be disfigured by the borrower; i.e. by marginal notes or annotations, or otherwise.

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**NEWS FROM THE FIELD**

**Kucheng (Kitai) Sinkiang**

From former letters you will have learnt of our desire to reach out into the large unevangelized districts in this place. In the goodness and providence of God—as you will have noticed from the above new address—we have been able to move forward and come here to bring the gospel message to these people also. A little over a month ago our senior missionary, Mr. Hunter and my fellow worker Raymond Joyce came to this city for a visit. God certainly answered prayer, and, although living quarters were scarce, they were able after a short while to rent several upstairs rooms in a large yard where quite a number of Chinese families live. Mr. Hunter soon returned alone to Tihwa, after which I left there by camel express to join Mr. Joyce here, bringing with me our few belongings.

Kucheng—meaning 'Ancient City'—is situated right in the midst of flat Gobi country with the mountains about a day's journey by horse to the south of us. Most of the ground is either barren or covered with weeds or tall grass and is indeed ‘a dry and thirsty land,’” except in the mountains where there are plenty of green fields and forests. Little farming districts are scattered within our large “parish” and we hope by and by to be able to visit these and bring the message of the cross to the people living there. How like men's hearts the desert around us is! It is only when the Water of Life is allowed to do its work within, that there will be fruit bearing and blessing. May the Lord of the Harvest pour forth His 'floods upon the dry ground and pour out His Spirit and blessing upon our witness and ministry in this place (Isa. 44:3).'' Will you continue in prayer with us for this?

May 28, 1934. Otto F. Schoerner

**Mowkung, Szechuan**

There are a number of Moslems in this city and also in other parts of this field. The ahung in Mowkung has been to us two or three times lately to ask for Christian literature and we have had some talk with him about Christianity. He seems quite friendly and has invited us to go and have a look over his mosque. He has sent some of the tracts, etc., he got from us to his brother, who is a leader in Moslem circles in Hsintu, near Chengtu. At our Sunday morning services we usually have a sprinkling of the followers of the Prophet among others who come to hear the Gospel. We expect to start tomorrow to Tanpu and then head north to Ts'onghua and Hsuch'ing and a few other places on round this large field to get the lay of part of the land. In several of these places there are numbers of Mohammedans, and for these we will take some bi-lingual literature.

May 20th, 1934. Norman J. Amos

77
Tatunghsien, Tsinghai

"The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth and they may recover themselves out of the devil having been taken captive by the Lord's servant unto the will of God."

II Timothy 2. 24-fin.

I have quoted this Scripture at length for it has come home to me in power in these past months through conversations with Moslems. It is very easy to succumb to provocation and give an unanswerable retort calculated to wound rather than to win when an arrogant claim is made for Muhammad after speaking of the incomparable Christ of God or some proud and sinful mullah comes striding up as the champion of Islam. Will you pray that the promise of "a mouth and wisdom" may be claimed and realize at such times and that in all my teaching and preaching it may be "Christ, and Him crucified".

There have been some good opportunities in Moslem villages. Here are a few impressions.

A lovely sunny morning in the Moslem village of Szutsui brought many on the street to hear the foreign "ahung" preach, some of whom listened in their hearts, including one fine looking old man who seemed deeply interested. But an old enemy friend of mine, an ahung and a head man, passed by and his advent left me with one or two old men and some kiddies! Two days later the ahung from the mosque visited me here. He is a quiet, gentlemanly type whose home is in Yunnan. He has been studying in Tsinghai for several years and does not plan to return for several more.

Another day I went across the plain and going to the village mosque saw a sick ahung on his k'ang. He was rather seriously ill and wanted medicines. I promised him some if his boy would come for them, and tried to tell him of medicine for his soul but without arousing much interest! Our little dispensary has given us very many friends among Moslems and Chinese—some of the cures amaze the amateur doctors much more then the patient—and we pray that it will mean entrance to hearts as well as homes.

A carpenter in another village proved very friendly and invited me into the home for tea and bread and we had quite a priceless time talking with him and an old man of eighty together with the wife and two or three daughters-in-law—the Moslem damsels are the reverse of shy! My carpenter friend seemed really to get a grip of the message. So did the ahung and the mullahs when I visited the mosque but in a different way. He wanted to compare religions so we started at
the beginning and from the Scriptures I ruled out Ishmael and his descendents. The inference to Muhammad was too obvious and what he lacked in argument they made up for in noise. Yet I was well entertained with our variety of tea—with milk and salt!—and I learned a valuable lesson.

I took a short trip through Moslem villages south of the river and left Gospels and posters in the mosques. I could do no more as everyone was in the fields preparing to sow and were as busy as could be.

The eight days of the Lanchow Conference were just great and a time of spiritual enrichment and intellectual stimulus. Our vision of the work of His Kingdom was intensified and the fellowship with all the folk after comparative isolation was blessed.

Thank you all very much for your prayers which mean so much in these days.

Leonard Street.

May 1934.

Changsha, Hunan

Changsha has its Moslem quarters similar to many large cities in the Yangtze valley. In the heart of the old city is a street along which Moslems have gathered for business. Very carefully hidden and only discovered after enquiring from one of "the faithful" were two mosques. Here as in Changteh each mosque was entered through a shop. The Old Sect worship here. An elderly, gray haired, toothless Moslem from the City of Prodigals (Suchow, Kansu) showed us about. The second mosque was connected with a school for abungs. Their leader was from Chaotung, Yunnan, and an adherent of the New Sect. Although our visit happened to be on the last day of the Fast Month, in both mosques we were cordially received. Changsha has a community of about one thousand Moslems.

January, 1934.

C. L. P.

Changteh, Hunan

Changteh has always been of interest to me, for everywhere I go in the Yangtze Valley I find someone who comes from that community. We found three mosques; a fourth had been burnt down a short time before. One of the three which had contained a large school for abungs had been partially destroyed by the flood the previous year. The Moslems are concentrated in and outside the East Gate. At the large mosque near the Presbyterian Hospital we met the ahung, who is closely connected with the magazine the "Hui
Min” 回民. He presented me with a number of back copies. This ahung is a Ningsia man who has studied in Hochow and Sining. Another magazine, the “Mung Min” 穆民, was published in Changteh, but recently has been discontinued. In the mosque inside the city we met a Hajj who had studied in Canton before visiting Mecca. However the bulk of the twenty thousand Moslems in and around Changteh claim to have originally come from Hopei and Shantung. The missionaries in Changteh are beginning to seize the opportunity which surrounds them for work for Moslems.

January 1934.

C. L. P.

Thinking Mission With Christ.

Have you ordered your copy of Thinking Missions with Christ by Dr. Zwemer? This is his latest book, written after his visit to China. It is one answer to the Layman's Missionary Appraisal Commission. The subtitle, “Some Basic Aspects of World Evangelism, Our Message, Our Motive, our Goal” gives a clear statement of the author's subject. Everyone of us ought to read this book for it will challenge us to again consider our call and bring our thinking into captivity to Him.

Published by the Zondervan Publishing House, Grand Rapids, Michigan U. S. A. but obtainable in China from the Lutheran Book Concern, Hankow, $1.00 gold paper cover, $1.50 gold cloth cover.

Helpful Booklets

The following four pamphlets are for sale by the Lutheran Book Concern, Hankow. They are part of the Islamic Series published by the Christian Literature Society for India. The Secretary will be glad to place an order for these or any other books.

CHRIST IN ISLAM by W. Goldsack, pp. 44. $0.30

ASPECT OF THE REDEMPTIVE ACT OF CHRIST
by W. H. T. Gairdner pp. 30. 0.30

DOCTRINE OF MAN by W. R. W. Gardner, pp. 48. 0.50

QURANIC DOCTRINE OF SALVATION
by W. R. W. Gardner, pp. 59. 0.60

The Christian Book Room, Shanghai is again publishing a Chinese-Arabic calendar for 1935. This is another production of Mr. G. K. Harris and well worth while distributing.

Chinese-Arabic calendar for 1935 100 $0.30

,, 1000 2.50

,, Better paper 100 0.50

,, 1000 4.00

Chinese-Arabic Traveler's Guide per copy 0.10

,, dozen 1.00

,, 100 7.00

Chinese-Arabic "God Hath Spoken", free upon request.
Multum in Parvo.

Three new Moslem magazines have appeared recently in China. The first to appear, Ch'eng Shih Yueh K'an 成師月刊 is a monthly periodical published by the Ch'eng Ta Normal School in Peiping, the publishers of the Yueh Hua 月華 already in its sixth year. The second is the T'u Chueh 突erequisites published in Nanking and the first to appear from that city in some time. The third, Pien T'o 邊諗 also comes from Nanking. This deals more with the political side of of Sinkiang and other outlying provinces in which Moslems form an appreciable portion of the population.

Dr. Zwemer in Princeton is now recuperating from another serious illness similar to that of two years ago.

Please remember to write the Secretary what plans should be made for next summer.

Just what literature is lacking in your work? Is there a special purpose for which you want a tract, but find none? Please write to us what need you think the next tract or booklet should meet.

Some of you have asked what could be done about having copies of the FRIENDS OF MOSLEMS sent direct to friends at home. The cost for this will be $1.00 Mex. a year, four copies. Write your friends' names and addresses and send them with the money to the Editor.

Copies of the Arabian Prophet by Mr. Mason are now offered to members of this Society for $1.00 each. Write for one to Mr. Mentor, 1362 Yu Yuen Road, Shanghai, or the Secretary.

Have you your supply of the new poster and handbill, I am the Door? Sample copies of the hand bill are enclosed. These sell for $0.80 per hundred from the R. T. S.

Beginning the first of October the literature of this Society is handed over to the Religious Tract Society, Hankow and Shanghai. They have kindly agreed to be responsible for the production of our present stock and further tracts and books which shall be printed. The Executive Council of the Society of Friends of the Moslems will act as Advisory Committee to the Moslem literature of the R. T. S.

Moslem World Magazine is offered at $5.00 Mex. a year to S. F. M. members when sent through the Secretary.
For Prayer

Let us give thanks for the conferences on Islam at Kuling and Kikungshan, and pray that those who participated in the meetings may be inspired to further work for Moslems in their districts.

Let us give thanks that Dr. Zwemer has again been spared, and pray that he will be restored to complete health and strength.

Let us pray for the Moslem convert who is being severely persecuted: that he may hold fast to his faith in Jesus Christ and that his witness may win his enemies.

Let us pray for the A. C. L. S. M. that friends may be raised up who will give of their substance to distribute Christian literature amongst Moslems.

Let us pray that a Chinese Christian may be found to edit the Chinese section of the FRIENDS OF MOSLEMS.

Let us pray that more Chinese clergy and other Christians may take a vital interest in evangelising their Moslem brethren.

New Members

Rev. J. H. E. Ackermann Wellington. South Africa
Miss Ethel Akins Aug. Yuhien, Honan
Mrs. J. M. Blain P. S. Hangchow, Che.
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Rt. Rev. Shen Tsu-gao 聖公會 Sian, Shensi
Mr. James K. N. Yin Nanking, Ku.

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, Tungting Road, Hankow. In America send to the Secretary, c/o48 Mercer Street, Princeton, N. J. In England send to Mrs. Oswald Chambers. 40 Church Crescent, Muswell Hill, London, N. 10.

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