MAY MEETING OF THE SOCIETY

In the last issue of the NEWSLETTER we announced that there was to be a meeting of the Society on May 10th. This meeting was held in Room 306 of the Missions Building, and was attended by some fifty persons. The Chairman, the Rt. Rev. H. J. Molony, explained the origin of the Society. The Moslem Committee of the National Christian Council was dissolved last year. Those who were still interested in the evangelization of the Moslems greatly desired to carry on the good work of the former committee, and therefore formed the "Society of the Friends of the Moslems in China" in order "to unite all Christian friends of the Moslems in prayer and work for the evangelization of the adherents of Islam in China". For this reason the Shanghai meeting had been called that a larger group might have an opportunity to join this fellowship.

Following Bishop Molony's introductory speech, the Rev. W. J. Drummond spoke on "The Mohammedans of Nanking and the Church's responsibility". He told of his visit to a Mr. Sha, who is one of the leading Moslem laymen in that city, to inquire of him of the condition of Mohammedanism in Nanking. This gentleman related that, at the time of the formation of the Republic, when Sun Yat Sen was made President, there was formed a Moslem Union which had as its aim the stirring up of interest among the Faithful to protect them from the advances of Christianity. Although the headquarters of the union had been transferred to Peking when the Capital was moved, there remained a branch in the southern city. Mohammedanism is about two hundred years
old in Nanking; while starting with a nucleus of only five families to day it is stated there are over five thousand. Twenty-thr
mosques minister to the needs of this community. Most of S
Sons of Shem are among the poorer classes; some, however, h
risen to monopolize the restaurant and tea shop business, while othe
others are peddlers, donkey-drivers and meat merchants. Arabic i
used by a few. Several years ago there was a flourishing seminary f
for Ahungs, but this has since been disbanded. In each school c
connected with the mosques the national curriculum is used, as th
there are no middle or higher schools, outside the government s
chools, for the pupils to attend. Arabic is taught in these schools, b
but only to Mohammedans. Some of these schools receive oth
than Moslem children. Intermarriage is the means of the propaga
tion of "the faith" in Nanking. The non-Moslems as a class do n
not like their "Huei Huei" brethren. There has been no special e
fort on the part of the Christians, native or foreign, to reach these p
people. Yet Christ died for the Moslem just as much as he did f
for the Buddhist. Mohammedanism in China presents a challenge t
the Christian Church. It is a difficult task, beset with many d
appointments. But this should only make our efforts the more e
earnest. Our prayers will be the power that will open the eyes of t
the Moslems to the real Christ.

The next speaker, Mr. H. D. J. Harding, of the China Inland M
Mission, was for a number of years in Kansu, and of late from H
nan. In his account of the "Approach to Moslems in the N
Northwest" he first told of the interest aroused among the mission-
aries in Kansu for special work for the three million Moslems in t
the province. Through the enthusiasm of Mr. Rhodes, the workers i
Kansu organized a Moslem Committee for that area, which has m
ade some splendid advances in the few years it has been in opera-
tion. Mr. Rhodes' method from the beginning was the distribu-
tion of specially prepared tracts for Moslems. The missionaries b
came friendly with the Mohammedans, especially with some of the l
aders, Ma-Fu-chang and Ma Shan-ren. The latter was the leader o
the New Sect. Open interest in the Gospel on the part of the M
lems, however, led to severe persecution by their fellow co-religionists.
Mr. Harding told of his continued interest in the Followers o
the Prophet in Honan and how he had endeavored to visit th
mosques, where he would talk with the ahongs or others who w
ere there. Once he had made a contact he kept in touch with the
mosque by visits from time to time and by sending specially prepared tracts either in Chinese or Arabic. He receives every month from Cairo a half dozen copies of a Christian magazine published in Arabic which he distributes among his friends in these mosques. One statement he particularly stressed was the lack of knowledge of Moslems beliefs or practices on the part of the Chinese evangelists. The average Chinese preacher is more ignorant and therefore more afraid of the Mohammedans than the average foreign missionary. What is needed is a training school for Chinese evangelists where the fundamental teaching of Chinese Mohammedanism may be given to these people, so that when they come into contact with Mohammedans they will not be taken aback by the arguments presented.

Mr. I. Mason has made a thorough study of the Chinese Mohammedan Literature as well as the material prepared by Christian men as special literature for Moslem evangelization. In his address he gave a short summary of some of the things he has found in this study. In the preparation of literature and in contact with Moslems in any way, it is important to know and to use the phraseology of the Mohammedans. To fully understand them one must know what they are thinking. The Chinese Moslems, like their brothers in other parts of the world, are a large reading public; but their books in this land are usually written in Chinese. In east and south China only a few can read Arabic. However, the least bit of Arabic on the cover of a book appeals strongly to them. Many of their books are bi-lingual. Their own literature in China is fairly extensive, and is found not only in Mandarin, but also, in Wenli. But in every mosque one can see the revered Koran in the "tongue of the angels"—Arabic. Much has been done in the preparation of Christian literature specially for Moslems. Among the pioneers in this field may be mentioned E. W. Thwing, J. Vale, J. Hutson, D. MacGillivray and I. Mason. The Christian Literature Society, and the Committee for work for Moslems, have both published a goodly number of books and tracts. Mr. Mason has prepared a review of some sixty books and tracts prepared in Chinese for Moslems. (The first part of this survey is in this issue of the NEWSLETTER). But this is only a beginning; the trail has been blazed; now men are needed to carry on and extend the good work of reaching Moslems through literature specially prepared for them.
Bishop Molony brought the meeting to a close with a few remarks emphasizing the threefold purpose of the Society. First, the committee and members ought to review, revise and prepare literature. Second, the Chinese workers should be trained to be able to understand and to make friends with their Moslem brethren. Third, we must work toward the securing of a traveling secretary who could visit the several Moslem centers, arouse interest in the evangelization of Moslems among Christian workers, and assist the Christians in helping the Moslems to know the way of Salvation through Jesus Christ, the Son of God.

Friday, July 1st, was the beginning of the Mohammedan Year 1346. The year is divided into twelve lunar months. The names of these are in order; Muharran, Safar, Rabi-ul-Awaal, Rabi-ul-Akhir, Jumad-al-Ukhr, Jumul-Ula, Rajab, Shaban, Ramazan, Shauwal, Zu-l-Qudan, Zu-l-Hijjah.

"There is a clear and universal testimony that the present situation in the Moslem world creates a need for literature, as a dynamic and penetrating instrument of Christian educational evangelization altogether without parallel in range of urgency in the literary history of these people."


There are on hand some fifteen hundred Arabic tracts for Moslems. They were sent to us from the Nile Mission Press in Cairo. Anyone who can use such tracts and wishes a grant, write to the Secretary, Rev. C. L. Pickens, Room 212 Missions Building, Shanghai. If you have not already received sample copies of the Chinese Moslem tracts, do so by writing to the Secretary. If you have friends who would be interested in the Society, write to us that we might send them a copy of the NEWSLETTER.

The best introduction to Chinese Mohammedanism will be found in the English work, "The Arabian Prophet", by I. Mason, F. R. G. S. This is a translation of the standard Chinese Life of
Mohammed, and has valuable appendices on Islam in China. Over 300 pages, well illustrated, cloth bound. Price $2.50 per copy. Will be sent to any reader of the NEWSLETTER, post free, for $1.25. Order through the Secretary.

NEWS FROM THE FIELD

The Rev. Charles E. Hicks, writing from Chaotung, Yunnan, says, "Intercourse with Moslems is not easy, and in this neighbourhood just now it is more difficult than before owing to the ill-fated attempt of Moslems to overthrow the government of this town about eighteen months ago. Still one can pray and think prayerfully about them. Recently we have secured a suitable house in a Moslem town and if one had a supply of literature we might be able to distribute it to advantage. . . . Moslems seem to be very sensitive. An important member of this religion came into our reading room, picked up a tract addressed to Moslems but immediately laid it down again, remarking that it was insulting to his faith. I was not present when the incident occurred so was not able to discover wherein the insult lay. I could see no insult in the tract."

Miss S. J. Garland writes from Hweihsien, Kansu, "There are a great many Moslems in this city and district. Simple dispensary work brings a number of them to see us and we also have entrance to a good many of their homes. Some of the Moslems listen with keen interest to the Gospel, but the undertow of opposition is strong, and no permanent results have yet been secured."

FOR PRAYER

Pray that the work for Moslems in Kansu will be carried on by the Chinese Christians during the absence of the missionaries from their stations.

Pray for Mr. Ridley in Tihua, Sinkiang, who is working among Moslems.

Pray for the literature distributed, that the Word may not fall on barren ground, but on fruitful soil.
Notes on Christian Literature for Chinese Moslems.

by Isaac Mason, F.R.G.S.

(These Notes are intended to briefly summarize the tracts referred to, and to help in guiding those who may wish to use this special literature to the best advantage. Any criticisms are merely the reviewer’s personal opinions, and are given, with constructive intent, for what they may be worth. For convenience, the alphabetical order of the Romanization of the first character of each title is followed; the list is not in the order of the size or importance of the works mentioned. I.M.).

1. A Ma Er Chih Chai. 阿馬耳之債
   Translated by J. Vale. 1911, (W. C. R. T. S.) Has Arabic inscription.
   The language should be more uniform. Might with advantage use more Moslem terminology.
   The story is good, about a man getting deeper and deeper into debt with his landlord, and offering to pay “in future” if the past amount could be cancelled. Then the landlord’s son offers to pay the debt, but is indignantly spurned. Landlord then comes and turns the debtor out, who cries in vain for mercy, and dies in distress. Moral drawn about Jesus and the sinner who refuses to accept grace.

2. An La Hu Yiu Er Tzu Mo. 安拉乎有兒子麼“Has Allah a Son?”
   No. 7, of E. W. Thwing’s folders. (Peking.) Has Arabic heading.
   Attempts to explain the Sonship of Jesus. Conciliatory.
   Good tract for general use.

3. An Shou Tsai Chi Sheng T’ou Shang. 按手在祭牲頭上
   “Laying hands on the Sacrifice.” A folder with Arabic heading.
   Translated by J. Hutson. (Chefoo) 1917.
   Will not specially appeal to Chinese Moslems who do not know much about the sacrifice. Uses Christian terms freely, and wrong names occasionally. References to Bible books are too brief for “outsiders”, and there is some inconsistency in their use. That Israelites are the same as Jews should be explained earlier.
4. Ch' an Yeh Shu Hui Chi. 産業贖回記
Translated by J. Hutson; (not of Shanghai as stated.) (C.C.C. Committee Shanghai.) Same story is translated by Mr. Vale, and published by W.C.R.T.S. under title of "News from a Far Land".
A simple story clearly told; not specially for Moslems, except that there is an exhortation addressed to them, and some Moslem terms are used.
A boy was sent into servitude by an uncle, who kept the boy's rightful inheritance. A letter from a relative tells the boy of his inheritance, which the relative has worked hard to redeem from mortgage, and it is only waiting the claimant's signature. The youth gets back his own, by believing this letter and acting thereon.

5. Chen Cheng Tsung Chiao Lien. 真正宗教論
Language, a mixture of Wen-li and Mandarin. In first page, by mistake 亞伯 is used several times for 亞當, as the former is not counted among the great 聖 as Adam is.
The "Five Pillars" of the True Religion stated in the tract are, Unity of God; all have sinned and need a way of being made holy; there is only one Saviour of man; without remission of sin there is no salvation; salvation is through faith.
The Koran is called by an unfamiliar title, and is attacked as being quite contrary to the Scriptures, "hsiang fan". This needs modifying. Appeal is made to Moslems to "discard the Koran in which you trust". These parts might better be modified or omitted, and the positive appeal only left; if a man believes the Scripture he will naturally forsake much of the Koran, as he will have no need of it.
This tract is more polemical than some others, and should be used more sparingly. Would be better for some revision.

6. Chen Chu Ao Pi Jen Pu I Chih. 真主奧秘人不易知
"Men cannot easily understand the mysteries of God."
No. 4 of E. W. Thwing's folders: (Peking.) Has Arabic heading.
Introduction about God. Then says His extraordinary mysteries are beyond the comprehension of man. Can be a little under-
stood by searching the Scriptures. The Trinity cannot be understood because it is beyond the wisdom of men. In Pentateuch and Koran we read "we"; why does God use "ngo mën"?; this is a mystery.

Man has three parts, body, soul and spirit; and yet there are not three distinct men or personalities; this is a mystery.

Again, the birth of Jesus from a virgin, Mary; this is a mystery. Explanation of Christ's sonship as spiritual, not physical or carnal. Don't worry because you do not understand all; if we ask God he will cause us to gradually understand. If you investigate, you will be able to largely understand the mysteries of the True Way of God.

7. Chen Chu Shu Tsui Fa. 眞主恕罪法

"The Forgiveness of Sin", pp. 38

From "The Path of Life" by Pfander & Tisdall. Translated by I. Mason, (C. I. S.) 1919, Mandarin. Has "Bismillah" in Arabic on cover.

Shows first the Moslem idea, then sets forth the Gospel plan of forgiveness and salvation. Moslem terms used. Recommended for general use.

8. Chi Chiang She Teh Chih Shuo. 機匠色得之說

"The Weaving of Said", pp. 4


Not especially for Moslems; could be used equally well for others. The story is somewhat far-fetched. A criminal who is due the death penalty, is given a chance to save his life by weaving a girdle for the King. He tries three times, and each time the girdle is spoiled for some reason. When in despair, the Prince visits the prisoner, and takes pity on him, and sets to work himself and weaves a beautiful girdle and gives it to the prisoner. The latter takes it, as well as his own failures, to the King and explains, and asks for mercy. The king, in consideration of the love and pity shown by his son, forgives the prisoner and accepts the substitute girdle. The moral is obvious.
9. Chi Tu Chiao Yü Ch'ing Chen I T'ung Chih Ch' u.

“Points of similarity and difference of the Christian and the Moslem religions.”

No. 10 of E. W. Thwing’s folders. (Peking.) Has Arabic heading, and uses Moslem Terms.

Of doubtful value. Makes too much of the similarities and but little of the real differences. Too apologetic for Christianity.

10. Chin Hsiang Yü Yin Hsiang.

“Golden Casket & the Silver Casket." pp. 14

Translated by Mr. J. Hutson (not of Shanghai, as stated). (C.C.C. Committee, Shanghai). Mandarin; Coloured cover, with illustration, and Arabic heading.

Language good and clear. Simple story, interesting but not very convincing.

11. Ch'ing Chen Chiao, Chih Ts' u Min Chen Chu.

“The Merciful God of the Moslems.”

No. 2 folder by E. W. Thwing, (Peking,) Has Arabic inscription, and uses Moslem terms.

Speaks of the mercy of God as shown in the Koran, specially in the Fatiha, 1st Sura; and also in the Bible. Exhorts to read the Gospels. Uses 至聖 for Mohammed, a term which should not be conceded by Christians.

Conciliatory. Useful tract for those fond of reading and comparing books.


“Jews and Christians have gone astray.”

No. 6 of E. W. Thwing’s folders, (Peking,) Has Arabic heading, and uses Moslem terms.

The Jews had the Scriptures, but they became proud and did not listen to God’s “tao li”; so in God’s wrath they were cast out, taken captive, and became as the cows and horses of others. The Koran points out the Jews’ error in not believing God’s word, but caring more for traditions of their fathers; and also their error in not recognizing Jesus.

Mohammed bare witness to Jesus as “Tao” 道. The Christian church also had great faults; at first it was pure, but afterwards it trusted to power of empire; built big churches, put up images, burned incense and candles etc. Thus was lost the original
purity. Afterward Mohammed arose and reproved the Jews for losing the root, and Christians for worshiping images. Quite right. But not all Christians went astray; those who examined the Gospels did not. The Koran bears witness to the Gospel, and we must not discard it, but receive it, and so obtain God's grace and not His wrath.

Of doubtful value, except to discriminating readers. Puts weapons into the hands of the foe.

13. Chung Tao Ch'ing Ts'ai Chi. 重道輕財記
"Ghulam Jabbar's Renunciation." pp. 68.


14. Er Jé shih T'a Ti P'ao Tsū. 耳熱施塔的袍子

Translated by J. Hutson. (Chefoo, 1915.

A very improbable story; too evidently "manufactured" to fit the teaching desired to be given. Stresses blind obedience rather than a conscious touch with God. The moral emphasizes the insufficiency of the Moslem faith and practices for forgiveness of sin and for salvation, which can only be obtained by believing in the merits of Jesus Christ, and accepting His substitutionary sacrifices.

Miscellaneous texts too promiscuously given. Could be improved by revision, in the light of a broader view of God and of salvation.

15. Er Sa Chiang Shêng Shih Ch'ing 爾撤降生事情
"The Birth of Jesus."

No. 5 of E. W. Thwing's folders. (Peking.) Has Arabic inscription, and uses Moslem Terms.

An exhortation to read the Gospels and believe that Jesus, the son of Mary, is the Saviour, the 道 and the 靈 referred to in the Koran.
16. Er Sa Chao Wen Ta. 矮徹教問答
By Mr. Tong Ching-an. (C. C. C. Moslem Committee)
"Catechism for Moslem women."
Not especially addressed to women, and would be difficult for
most Moslem women to read. Seems to be a general catechism,
with changed terminology; the only specific point for Moslems
(apart from the Sonship of Jesus), is the query about the crucifixion.
Has a few misprints, and some omissions of name lines, and
otherwise needs revision. Says nothing about Mohammed or Islam.
Might be useful, but does not supply the need for a catechism of
Christian Truth for either Moslem men or women.

17. Er Sa Chih Seü Yu Fu Ho. 矮徹之死興復活
"The Death and Resurrection of Jesus." pp. 15.
A tract by Dr. Rouse of India, translated by Tong Ching-an,
who mistakenly calls Dr. Rouse an American. Uses some Moslem
Terms, and has a brief glossary at end of tract.
Wenli style. Mostly uses 聖 for prophets, but drops into 使
occasionally. Non-Moslem names are used for the writers of books
referred to, and once "Saviour" is used instead of "Messiah". Some
confusion of "Atonement" with "Redemption"; stresses 儲誉. There is also some confusion about certain saints and
prophets being "righteous men" 義人, yet "all dying for their own
sins," 為自己之罪而死: followed by the statement that "Jesus
died for their sins", 矮徹剎代彼等之罪而死. The wording of
this should be made clearer. See Notes on No 19, which is from
the same original.

18. Er Sa Shan Shang Chih P'ing Hsüin. 矮徹山上之寶訓
A bi-lingual booklet with Arabic heading. Picture of a
camel, and Moslem at prayer. Published by the C. C. C. Moslem
Committee, 1921.
Contents, Matthew, chapters 5 to 7, in Chinese and Arabic.

(To be continued)
## MEMBERS

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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, 212 Missions Building, Shanghai.

Edited and published by Mrs. C. L. Pickens, Room 212, Missions Building, Shanghai, China