FRIENDS
OF
MOSLEMS
The Quarterly Newsletter

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Society of Friends of The Moslems in China

Vol. XII No. 2

April 1st, 1938
Confidential.
Actions and Reactions in the U.S.A.

The Secretary has found his furlough an excellent opportunity to make known the task of evangelizing the Moslems in China. This year when Moslem Lands are part of the Mission Study Program he has had many chances to emphasize China and Islam. He has been able to present this subject to more than twenty large gatherings. This is beside the innumerable conversations with many people about the problem. One of the most important meetings was the annual gathering of the American Christian Literature Society for Moslems. There he was able to present the needs of the Moslems of China.

America is definitely uneasy in mind and heart about her internal affairs, and at the moment her relations with the rest of the world. Always fearful of foreign entanglements many of her people have long been isolationists. To one who returns after six years in the Orient the attitude of many people toward the outside world is difficult to understand. There seems a definite harmful increase in the selfish emphasis which says, "Let the rest of the world do as it pleases, we will live our own lives". "Are we our brother's keepers?" There are glorious exceptions to this, nevertheless this undercurrent of "minding one's own business" is the domi­nant note.

This reacts in all Church circles. The ordinary men are asking, "Why bother? Let the other fellow work out his own religious life according to his own faith. We have our problems here at home. There is a great need in the social and religious fields in America." Others are throwing their hands in the air and saying, "Why support Missions when we see the failure of them in the Orient?" All of which leads us to say there is a definite narrowing of the circle of those vitally interested in any Christian Mission work. With great masses of the people there is antagonism.

It is our duty to continue to pray for America today, especially Christian America (the United States and Canada). May the spirit of God strike against the stony hearts of men to arouse them to their opportunities as messengers of God.

Why Preach Christ to Moslems?*

"If you will only organize Christian missions to the heathen in my province, instead of attempting to convert Mohammedans, I will do everything in my power to further and support them, but I cannot approve or allow, at any rate at present, the opening of a mission to the Mohammedans" So said the governor of

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Nigeria, about thirty years ago. This policy was that of Lord Kitchener in the Sudan, of the British in the Malay States, and is not yet abandoned everywhere.

The validity and the necessity of carrying the Gospel message to Mohammedans have been questioned in times past and are being questioned today! The late Professor G. Kampffmeyer of the University of Berlin in "Whither Islam?" deals with the subject in the same attitude; his conclusion is that missions in the Near East among Moslems are as dangerous as they are futile and, for the good of humanity, should be discontinued.

Dr. Hugh Vernon White, a secretary of the American Board, in the magazine called Christendom, plainly states that "Christian efforts to evangelize the Moslem have met with signal and consistent failure. The response to such efforts today is negligible and there is little likelihood of any marked change in the near future. . . . The Christian Church ought to quit trying to make proselytes of Mohammedans. It should bring the best works of Christian service to the Moslem world in a spirit of ecclesiastical and theological disinterestedness."

Father T. Bennerth, writing in a Roman Catholic missionary magazine for April 1930 says: "As the conversion of the great bloc of Islamic nations to the Christian faith is not to be expected in our century . . . , it is of the highest value that Islam at least maintains the belief in God in purified forms. If this refuge of belief in God should vanish, then Western Christianity will be threatened by a new seat of danger."

When we compare these statements with the verdict of the Roman Catholic Conference, held in Louvain in 1930, we find that there also the entire world of Islam is labeled le bloc inconvertisable".

In view of such opinions and statements, what satisfactory reasons can be advanced for the validity and necessity of Christian missions to Moslems?

1. If the Gospel of Christ in its simplest form (which is also its deepest mystery) includes the Incarnation, the Atonement and the Resurrection then the world of Islam certainly needs our message for it is news and offers Good News to every Moslem. Islam is not a Christian sect or a Christian heresy. It is an eclipse of the Christ as revealed in the Gospel. It is an Arabian palimpsest superinscribed over the message of Jesus by another hand. Its categorical denial of the deity of Christ, of the crucifixion, of the finality of Jesus Christ as God's messenger and of His way of life through regeneration is evident from the Koran itself.
WHY PREACH CHRIST TO MOSLEMS?

The analogy of Paul's attitude toward Jew and Gentile holds today as regards missions to Moslems and to other non-Christians. It was because the Jew had so much that was true and noble and yet needed the Gospel that Paul preached everywhere to the Jew first. Their theism, their knowledge of the Old Testament, their zeal for God, their passion for the Law did not invalidate their need of the Gospel but emphasized it. This implication would hold also for those Moslems of China, Africa and India who live in the midst of paganism or polytheistic ethnic faiths.

In the Near East and North Africa, we have an additional argument. There we are not merely trying to lead Moslems to Christ, but rather to lead them back to Christ. Here we have the argument of church history; the inspiration of the cloud of witnesses, the apostles and martyrs of the faith; and the very stones of ruined churches and monasteries would cry out if we were silent.

The Great Unoccupied Moslem Fields

2. The missionary forces have hitherto moved across or around this great Moslem bloc. The following areas, or countries in which the population is wholly or predominantly Moslem, are still practically unoccupied. The missionary conferences of Cairo, Edinburgh, Lucknow, and Jerusalem successively laid them all before the Church, but with little result—Afghanistan; the provinces of Hejaz, Asir, Nejd, and Hadramaut in Arabia; Russian Turkestan; parts of Siberia, Bokhara; the eastern part of the Malay Peninsula; Socotra and the Moslem populations of Madagascar, Russia in Europe, British and French Somaliland, Tripoli in North Africa, the French Sudan; the Great Aures Mountains, the Saharan Atlas ranges, the central populous mountain regions of Morocco, and the vast Sahara itself. These unoccupied fields have a total population of approximately thirty-six million. How can we speak or sing of evangelizing the whole world and leave all this outside of the program of occupation for Christ?

Disintegration and Decay of Islam

3. A religion that once was the hope and glory of millions shows signs of breaking up. Old sanctions are disappearing. Their anchor-ground has proved insufficient in the rising tide of materialism and atheism. Some tell us that there are signs of a resurgent Islam and of revival of faith in Mohammed. But all signs point in the opposite direction. The Turkish press utters severe judgment on Islam and its Prophet, while one by one the old sanctions and customs of religion are publicly discarded. A few years ago a British official of high standing actually wrote to me: Islam as we once knew it is dead in Turkey; it is dying
in Persia; it has ceased to carry real weight in Egypt; it may survive some generations in Arabia; but the basic truths of Christianity will in the long run even there prevail." Such judgment is undoubtedly somewhat premature but it is prophetic.

Islam faces a crisis in the lands where once it was dominant. Its efforts at propagandism in India and Africa "remind one of those sparse green twigs sometimes still appearing at the extreme ends of half-dried-up boughs in trees whose core has for long been decaying from old age." Islam suffers because it feels itself under the tutelage of the West. In Turkey it suffers by being violated in its own bosom; in Russia from Soviet persecution; and in Persia from a revolt against the Arabic language and tradition. Mustapha Kemal Ataturk of Turkey raised great expectations, but he has turned out a bitter disappointment for all Moslems. The disenchantment was cruel but complete. The high hopes fixed on Ibn Saoud of Arabia to revive the caliphate were blasted. The Moslem World Conference held at Mecca, and afterwards in Europe, proved a failure; none of the resolutions was carried out.

What elements in Islam are today resurgent? Does the old Mohammedan law or jurisprudence any longer prevail under the new nationalism and new state? Or has the purely Islamic-governed state disappeared even in Arabia and Afghanistan?

Has the social structure of Islam withstood the feminist movement and female education anywhere? Can we seriously speak of "resurgent forces" as regards polygamy, slavery, concubinage, and the seclusion of womanhood? Was the suppression of the age-old Moharram celebrations in Persia a sign of vitality in Islam? Is the religion of Islam showing a new vitality when three of its "five pillars" are crumbling? The daily prayers are no longer observed as they were ten years ago. The number of pilgrims to Mecca, in spite of new facilities by motorbus and steamships, has dwindled from 250,000 to 80,000. Mecca is losing its importance. Are the unifying forces that remain, the Arabic language and culture, the sense of brotherhood, the press and Al Azhar of Egypt—are these forces strong enough to counteract the disintegrating factors? Or will the progressive secularization of Moslem life rob all life from the religion of Islam? Will the waning of the Dervish orders and their suppression, as in Turkey, continue?

The fact is that Islam has been severely wounded in the house of its friends. The younger Egyptian modernists, instead of building carefully on the foundations of reform laid by Jamal-al-Din al Afghani and the great Mohammed 'Abdu, have ruthlessly undermined what remained intact. Mansur Fahmi, in his
WHY PREACH CHRIST TO MOSLEMS?

doctor's thesis, proved that Islam was progressively responsible for the degradation of womanhood. Dr. Taha Housain raised a storm of hostility by a book proving that much of early Islamic literature was a forgery, fabricated to prop up the Koran and tradition. "The story of Abraham and Ishmael building the Kaaba is all fiction." Ali Abd al Razik went even further, and in his book, "Islam and the Fundamentals of Authority," advocated the abolition of the caliphate, "which has always been a misfortune." Moreover, he proposed the complete separation of Church and State, and the abandonment of the vast body of canon law. (Adams, "Islam and Modernism in Egypt," pp 354-265.)

When the best thinkers in Islam accept an honest historical research of all her spiritual property, it will mean a revelation of bankruptcy. When the foundations are destroyed, what can the righteous do? Only the real gold, the theistic spiritual values of Islam, will be able to withstand the heat of this inevitable furnace. A careful study of the whole question leads to the conclusion that as a cultural and even as a political force there is yet a future for Islam, but as a religious force the future does not look promising—except in Christ and His Gospel for Moslems.

The Response to the Gospel Message

4. This great response, as we see it today, should not surprise those who believe God's promises and who have experienced the final fruitage that follows the "patience of unanswered prayer." Others have labored, since the days of Henry Martyn, and now we are entered into their labors. Others have knocked long and loud and waited patiently before locked doors—now those very doors are nailed open. Eastern Arabia, Hadramaut, and the cities of Meshed, Iran, and Riadh in Central Arabia, are outstanding examples.

The Bible has been translated into all the great languages of the world of Islam. It is the best printed of all books and has an ever-increasing circulation. One has only to read the annual reports of the two great Bible societies to realize the miracles of grace accomplished every year by the printed Word.

Every hospital and dispensary across the map from Tangier, Morocco, to the Borden Memorial Hospital in Northwest China, reports that Moslem patients crowd the doors, kiss the feet of the Christian physicians, listen eagerly to the message, and that some at least find new life in Christ.

More and more thousands of Moslem youth are sitting at the feet of Christian teachers in every land. Day schools, boarding schools, colleges, and universities tell of an increasing number of Moslem pupils and of the leavening power of Christian education.
that reaches far beyond the curriculum and the campus area. Every one should know that the emancipation of Moslem girlhood and womanhood began in mission schools. It is not only unkind but ungrateful and unhistoric to trace these modern movements to hybrid sources. Christ alone removes the veil because He demands and imparts purity of heart. Moslems themselves have testified to this fact.

The great Christian literature societies and committees in Cairo, Constantinople, Teheran, Hankow, across India, and in the Dutch East Indies are producing and distributing ten times as much literature as they did a decade ago. Illiteracy is decreasing. Education is becoming compulsory. The stigma of disapproval now rests on old superstitions that once had religious sanction.

There are public baptisms in places where formerly the ‘law of apostasy’ would have administered public ostracism or private vengeance. In Java alone there are 75,000 Moslem converts gathered into Christian churches. In North India there are other thousands and in Persia we can truly speak of an indigenous church—weak still in numbers, but strong in the spirit of sacrifice and boldness of witness.

Those who challenge the validity and success of work among Moslems need to remember the lines of Arthur H. Clough:

For while the tired waves, vainly breaking,
    Seem here no painful inch to gain,
Far back through creeks and inlets making,
    Comes silent, flooding in, the main.
For not by eastern windows only
    When daylight comes, comes in the light;
In front the sun climes slow, how slowly!
    But westward, look, the land is bright.

Samuel M. Zwemer.

Vita Nuova*

The Moslem World is entering upon a new stretch of its life and I have been asked to write a short note of introduction to this its Vita Nuova. But, in truth, while we may look for new forms of expression, there is really no change. The Hartford Seminary Foundation, and, more narrowly, the Kennedy

School of Missions, has adopted this Quarterly as part of its service. But the Magazine is still to be edited by Dr. Zwemer and will be carried on in the spirit in which he created it. Just as in the past, it will still be the desire of this Periodical for such a Periodical as this has a will and personality of its own—to draw into its service all who seek to understand and to explain Islam, and, still further, to help the Moslem peoples to understand themselves in this world common to us all, and to see more clearly the road of their future as it lies before them.

For this Magazine was founded by a Christian missionary and has always been frankly missionary. There are, however, many ways to be missionary, and the ways of this Periodical have never been those of narrow bigotry. The writers in this Quarterly have always tried, at least, to serve in the spirit of that Jesus, reverenced by both East and West, and especially reverenced by all Islam, as the Great Healer and Restorer of Life, as one who was not merely and only a man, but came to help men from the world of spirit. In the mind of that Jesus and in His spiritual strength, we would take up anew the task of this understanding and helping.

For, in truth, it must be frankly confessed that many of those who formerly approached Islam with the Christian message had little knowledge of Islam itself, and still less of the many and wonderful ways in which it had expressed itself. Thirty years ago there were far too many missionaries who were ignorant of the fact that Islam possessed a living development of theology and a theological literature quite as real and extensive as that of the Christian Church. To meet all ignorance about Islam, Dr. Zwemer founded this Quarterly. To meet that ignorance in others and in ourselves, we now purpose to carry it on. For there is much in the history of the Moslem Faith, in its thinking, its religious experience and its writing, that is still obscure. In regard to Islam we are all students and learners. Therefore the pages of this Periodical will always be open to bring to the whole world, Eastern and Western, what new understanding and illumination may have been reached.

The ultimate object of this Quarterly is still to draw the hearts and minds of Moslems to the great fact of Christ and to His work in and for the world. While trying to do that through the better training and instruction of His messengers, the Periodical can also appeal to the great body of students of Islam, in East and West, in Islam itself and in Christendom, whose object is simply that of the historian and student of theology and philosophy, who is irked by ignorance of whatever kind and seeks to abate it. There will appear in our pages studies of all kinds
NEW PLAN FOR THE MOSLEM WORLD

in the past and the present of the life and thinking of Moslems. These will naturally vary from broad, general, easily read statements to minute scholarly examinations. The endeavor of all contributors will be to seek to state truth. For the true scholar truth is just as sacred as for the true theologian. For both, freedom of statement is a necessary right. To such investigations, conducted in a spirit of forbearance and courtesy, these pages, according to their possibilities, will always be open. Whatever is of importance to the World of Islam is still our subject. The spiritual welfare of Moslems is still our object. Good-will toward all is still our method.

Finally, it is for me personally a matter of the most lively satisfaction that the Studium of Arabic and Islam in Hartford, the nucleus of the Kennedy School of Missions, and older than that School by many years, should now have acquired a Periodical of its own and that a Periodical with the long history and the high standing of The Moslem World, and that it should still remain under the editorship of its Founder, Dr. Samuel M. Zwemer. May he long rejoice in this child of his, and in the work which it is doing for the children of Allah in the Lands of al-Islam.

D. B. Macdonald.

Hartford, Conn.

New Plan for "The Moslem World" *

Announcement is made of a plan whereby after twenty-seven years of independent editorship, Dr. Zwemer is to transfer to the Hartford Seminary Foundation the sponsorship of The Moslem World. From the very beginning the professors of Islamics of the Kennedy School of Missions, one of the constituent units of the Hartford Seminary Foundation, have been associated with Dr. Zwemer in his editorial work, and it is eminently fitting that its continuance should be in such competent hands. The plan is conditional, however, upon the raising of a special fund named in honor of Dr. Zwemer's seventieth birthday, which will be available for supplementing the normal income of the magazine. Readers who wish to have a share in guaranteeing the continuance of the magazine are invited to send gifts to "The Zwemer Anniversary Fund—Delavan L. Pierson, Treasurer, 156 Fifth Ave., New York, N. Y."

ROBBINS W. BARSTOW,
President of the Hartford
Seminary Foundation

NEWS FROM THE FIELD
Ningsia, Ningsia

Since we knew no one, and must needs accost folks in order to make their acquaintance, we had to wait for the sunny hours when women sit at their doors making shoes, or stand about chatting whilst nursing their babies. One way of seeing people which we found worked well was to follow the pedler. His rattle and call were familiar sounds, so out from the doorways popped women, young and old, to buy a skein of cotton, a bright coloured comb, or some such thing. Our tracts were gaily coloured, too, and were without price, but could not be given unless they had first been explained, nor yet if no one in the house could read them.

As ever we had to be prepared to reach two types of women, the generally intelligent, but very secluded Moslems, and the normally dull, but accessible Chinese idolaters. "Mother, the foreign devils have come!" exclaimed a bright little girl as she led us into the dimly lighted, dirty room, where her mother lay smoking opium. "Mother!" did not want us, but with characteristic politeness she received us and listened to what we had to say. Many times it was through the friendliness of the children that we found entrance into their homes.

It was easy to recognise a Moslem area by the neat appearance of people and buildings, but it was always a problem as to how we were to get in. As we walked we prayed for openings, and in one place we were very encouraged by the friendly welcome which a white haired, though mentally alert, old lady gave us. Now in Moslem circles the senior lady is the great lady, and what she says is law. So when she took us in to the best room and ordered food, all the younger ones moved with alacrity, and when she approved the teaching we brought, the others drew near to look and listen.

But not in all Moslem centres are such friendly old ladies on view. In one place we were peeped at through cracks in the doors, and greeted by the shooting of bolts as we approached. Fear was written on any faces visible, and no woman dared to ask us to cross her threshold. We gave some tracts to schoolboys and had to leave that village without bearing witness. But why such fear? It is not entirely because we are foreign women, altogether unlike women they have seen before. They are afraid of their Moslem teachers, the ahungs. At the last Moslem centre in which we stayed we obtained a night's lodging—but that was all. By breakfast time the next day the leading ahung with a considerable following had called on us and insisted that we should go elsewhere. Seeing that our host and hostess were thus placed in a very uncomfortable position, we withdrew to a Chinese farmstead near to which the tent was pitched at the time, and stayed there for a few days.

March 12, 1937.

DOROTHY WOOD
West Kansu*

When the majority of the Communists moved from Kansu towards Sian in the beginning of 1937 one large batch, which included the army that captured Mr. and Mrs. Frencham, crossed the Yellow River at Tsingyuan and went north-west to Liangchow and Kanchow. This army met with much fighting from the Moslem troops that occupy that area, and suffered many defeats. They ultimately divided into two bands, one going right out west and the other remaining near Kanchow. The first batch found themselves out in the desert without food or shelter and were last heard of as surrendering to the Sinkiang forces at the desert pass of Baboon Pass (Singsinghsia). The party that remained near Kanchow were pressed into the mountains, and were ultimately completely cut to pieces. Of those that surrendered to the Sining army, only boys, old men and women were spared. Three thousand were beheaded in one day at one spot, and so ended the wanderings of that party.

E. J. Mann.

Rules and Regulations for Converts from Islam*

The rules and regulations (drawn up entirely by the converts themselves) of the Evangelistic Fellowship (undenominational), "To upbuild the converts from Islam to the fuller knowledge of the faith and to present the Gospel to the Moslems of Haifa and Palestine." "The Christians out of Islam, in Palestine, wish to inform you herewith, that by the help of God through Jesus Christ our Lord and Saviour, we have been lately organised... The following are the objects of organisation:—

1. To seek out all the secret and scattered converts from Islam in Palestine, and to unite them and encourage them to live open Christian lives.

2. The Fellowship (as a group of converts from Islam) will stand as a testimony of the power of Jesus Christ to save Moslems.

3. To give facilities to Moslem inquirers so as to lead them to a definite acceptance of Jesus Christ as their personal Saviour and Lord.

4. To hold special meetings at which the Gospel will be preached, questions and discussions encouraged, and suitable literature distributed.

5. To try to obtain employment for converts so that they may learn to work and earn their living.”

*From China's Millions October 1937 p. 186.

"Occasional Paper" Dec 1937. Published by Fellowship of Faith for the Moslems.
At the present moment ten inquirers are receiving special instruction. Dr. Christie says the members of the Fellowship have been a good influence in Palestine during the troubles and that nearly all of them have had to suffer in some way for their faith. Let us remember them in our prayers and ask God to strengthen them and encourage them as they take their share in the heavenly building in these troublous times.

Wm. M. Christie

Sinkiang 1937.*

Fighting broke out during the summer and General Mahmud left for Kashmir. The outcome was that the Tungan leader, General Ma Ho-san, took Kashgar, while the Chinese who owned allegiance to Urumchi held out (with Russian aid) in the new city some miles distant. Yarkand was no longer under the provincial government control in September but had fallen away to Ma Ho-san. This seems to imply that Russian influence has decreased in the province. Later, however, it was learned that General Ma also had left for Kashmir.

Members of the China Inland Mission have revisited towns and oases at which they had previously stayed. They found most of the small halting-places destroyed and scenes of destruction everywhere. Conditions for missionary work were difficult, there being everywhere complete surveillance of the missionary's movements; free travel was strictly limited owing to road permits being needed. A great change is taking place in regard to education; hundreds of Moslem girls are being sent to Russian Turkestan for training. Russian is taught in the schools and specialized training is in the hands of capable Russian instructors.

Multum in Parvo

The Secretary hoped that the way would open up for him to start back to China not later than Easter, but this hope was not realised.

The MOHAMMEDAN WORLD number of the Missionary Review of the World (October 1937) we commend to your notice for there are a number of valuable articles, too numerous to reproduce in this quarterly. Copies for U. S. $.25 can be secured from the publishers, 156 Fifth Avenue, New York, or through the Lutheran Book Concern, Hankow.

Here are the books published since 1935 in Dr. Zwemer's, "Twenty-five 'Best Books' in the Study of Missions to Moslems". How many of these have you read?

Mohammed the Man and His Faith, by Tor Andrae, 1936.
Moslem Women Enter a New World, by Ruth Frances Woodsmall, 1936.
The Eclipse of Christianity in Asia, by L. E. Browne, 1935.

With such unsettled conditions in China communication is very difficult. We have little current information to give of the work being done amongst the Moslems. Please send to the Editor, care of the Religious Tract Society, accounts of your experiences that all may have a share in them.

We are glad to report progress on Mr. G. K. Harris’ new poster, on the second coming. The Religious Tract Society has been asked to go ahead with the printing as soon as the author gives the final drawing.

The Secretary has had the privilege of taking a course in Arabic under Professor Hitti, the great Syrian scholar, at Princeton. Another China S. F. M. worker is also studying with him, the Rev. Mr. Mather.

On February 11th the Secretary and Editor attended one of the prayer meetings sponsored by the C. I. M. on behalf of China. After the service they met Dr. and Mrs. Rhodes of Toronto, who have long been interested in work for Moslems.

Another worker amongst Moslems, Mr. Arthur Saunders, is being forced to lay down his work because of ill health. Few have been more capable or shown such promise. Who will come out to fill his place, and that of his wife?

Review of Moslem Literature
Hui Chiao Pai Hwa Ch’uen Chiao Ko. 回教白話勤教歌

A pink sheet-tract, issued from Lu Shih Hsien, in Honan.

A recall to Islam—the earliest religion. It is said that at first there was only one Pure and True religion, that of Adam and Eve. Later, men added other religions, and did not recognize the one God, but followed polytheism.

The Christian religion arose in the Han period, and had mistaken ideas about God. They believed that Jesus was the son of God, and spoke of three persons in one Being, and that the Heavenly Father dwelt in heaven, and also in men’s hearts.

We Moslems believe that God is only One, of supreme attributes. He made heaven and earth, and all creation; he sent
the saints and prophets to instruct men, and gave the Book to point out the way, and distinguish truth from error. There are rewards for the obedient, and punishments for the disobedient. These and some other things are the regular things which are to be believed. The True Spirit must be called True Lord, and not called Heavenly Father.

From the time of the Han men have gone astray, and have worshipped all kinds of gods and idols, and have left the original religion. We now exhort our fellow-men to follow the first, and not the later religions. Quickly return, and recognize the True Lord; leave faults, and be renewed.

Hui Chiao Pao. 回教報

Another number, (February) of this four-page magazine, issued from the Moslem Propaganda Bureau.

Has articles on the Second Coming of Jesus, and How one should act as a Man and a Moslem; also about celebrations at Shanghai and Chi Ning. Of interest is a curious article on Retaining the Beard and Moustache. This is said to follow the good example of Mohammed, and is obligatory, and is also pleasing to God. Those who shave off the hair will not have their prayers answered by God. A shaven man will be before God like unto a Roman Catholic or a Protestant! If one does not retain his beard, his worship will be of no use. For one man to shave another is like killing an angel for every hair removed! The beard is the personal gift of God's grace, lest one should be like a woman! The honoured Book says that Moslem men enter Hades because they have not kept their beards, and women because they have not concealed their hair!

Worthing, England.

Mr. Marshall Broomhall

To those of us who have endeavoured to carry on the torch once borne so nobly by the giants of old, the name of Marshall Broomhall will ever be a sacred memory. For he laid before us so graphically the need of the Moslems of China. After nearly thirty years his book on Islam in China is still the undisputed classic in its field.

The following account and tribute is from The Christian of November 4th, 1937.

On Thursday last, in the Memorial Hall, at the headquarters of the China Inland Mission, Newington Green, a large company of colleagues and friends of the late Mr. Marshall Broomhall gathered for the funeral service. Thanksgiving for his consecrated life and notable service for Christ in China mingled with sorrow at the loss of an honoured friend and colleague.
The following tribute has been sent to us by Mr. Walter B. Sloan, an intimate friend of many years:

"The passing away of Mr. Marshall Broomhall on October 24, in the seventy-second year of his age, must have come as a great sorrow to a wide circle of friends, by whom he was highly esteemed.

"Born in 1866, when the first C. I. M. party sailed for China in the Lammermuir, he had been in touch with the Mission from its foundation. His mother was a sister of Hudson Taylor, and it was from the home of Mr. and Mrs. Benjamin Broomhall that the missionaries proceeded to China in the early years.

"He himself, after taking his degree at Cambridge, went to China in 1890, where he studied the language at Anking, and helped others in their studies. He made a journey to Chungking before settling to work in the Province of Shansi. He was married in China, and with Mrs. Broomhall returned home in 1899. In the following year he was appointed Editorial Secretary of the Mission, which position he filled with increasing efficiency and distinction for twenty-seven years, until his condition of health compelled him to retire. When his successor, Rev. Frank Houghton, responded to the call to become Bishop in the C.I.M. section of the diocese of West China, Mr. Broomhall again bravely undertook the editorship of China's Millions until someone else could be found to fill the position. The strain, however, proved to be too much for him, and he had reluctantly to give up his much-loved work some months ago.

"In addition to editing the monthly magazine of the mission for twenty-seven years, he wrote a large number of books bearing upon the work in China, and also told the story of several workers who were much blessed in connection with the cause of Christ in that land.

In an article which he wrote for China's Missions in 1927, entitled 'Faith in the Working of God,' there is this fine passage:

And so the message comes again to us, "Have faith in God," which means faith in the working of God, a God who never has and never will cease His mighty and victorious operations. We must never permit the spectacular tragedy of an earthquake, for instance, to blind us to the much more mighty and beneficent workings of gravitation, though the latter be unseen and unheard. So should not tragedies of evil, spectacular as they may be, blind us to the perpetual though silent and mighty operations of God. We are called to faith in the working of God, and to remember our Lord's words: "My Father worketh hitherto, and I work."
For Prayer and Praise

Let us pray for those workers who are isolated in different parts of China by this conflict, that they may not feel cast off or alone, but rest serene in Christ's loving care and in His strength and power.

Let us pray for all the tracts and portions of Scripture distributed during the autumn tent meetings, that they may be witnesses for the salvation of many.

Let us pray for the Moslems in the armies, that they may in the hospitals or on the battlefields learn about Him who is their only hope and salvation.

Let us pray for the Secretary and his wife, that the Lord's plan for their future may be made clear, that they may be greatly used to proclaim His Message and to awaken Christians to the call to evangelize the Moslems in this generation.

Let us praise God that our Chinese Editor and his family were kept safe while in Shanghai, and during their hazardous transfer to Hankow.

New Members

Mrs. Charles Biddle Andalusia, P. A., U. S. A.
Mrs. Brattle Woking, Surrey, England
Miss Edith H. Brown New York City, U. S. A.
Miss E. Bertha Chinn Washington, D.C., U. S. A.
Church of our Saviour Women's Aux. Philadelphia, Pa., U. S. A.
Mrs. Kane Tuxedo Park, N. Y., U. S. A.
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