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Society of Friends of The Moslems in China

Vol. IX  No. 3

July 1st, 1935-Rabi-Ul-Awwal-29th, 1354.

Confidential.
"Not By Bread Alone"*
(Matthew 4:4)

Why does the Christian Literature Society for Moslems appeal for help at a time like this? Is it a time to discuss books and tracts for Moslems when men are asking for bread and employment? Even in Moslem lands, especially in parts of India and China, the physical distress is far greater than in any western land. Shall they say to us, "I was hungry and ye gave me a tract"?

The answer to all of these questions is found in the words of our Saviour: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The life is more than meat and a naked soul feels cold more than a naked body. The Bread of Life is of infinite value; not the loaves and the fishes, even when miraculously multiplied. The Moslem millions need the message of life to satisfy the hunger of their hearts.

1. Because there is no more economical method than the printed page to reach the intelligent classes who mould popular opinion.

2. Because all of our literature committees agree that the demand for and the response to such messages of Christian truth was never greater than today.

3. Because the childhood of the Moslem world, over eighty million boys and girls, is becoming literate and has no clean wholesome food for eager minds, save as we supply it. "Give ye them to eat."

4. Because the anti-Christian press is flooding the great metropolitan centers with atheistic, communistic, and immoral books, largely translations from Western sources. Dare we withhold the antidote?

5. Because our annual report shows that we in America have not kept pace with those who rely on our help. We are behindhand in our appropriations.

6. Because the Moslem press in Cairo, Bombay, Calcutta, and Peiping was never so active. They know the value of this approach. Do we?

7. Because of those who were faithful in this task to the end, and have fallen asleep. Shall we not take up the fallen banner and carry it to victory?

Samuel M. Zwemer

*From the News Letter, the March 1935 bulletin published by The American Christian Literature Society for Moslems.
What the Chinese Moslem Believes  
and
How to Approach Him

2nd Annual Conference, Kikungshan,  
July 23rd-25th

"Jesus Christ in the Koran"  Rev. R. A. Syrdal  
"Chinese-Moslem Periodicals"  Rev. C. L. Pickens  
"Who's Who in Islam in China"  Rev. C. L. Pickens

Reviews:

A Catechism of Ceremonials  Rev. Thomas Lee
A Clear and Correct Discrimination of Principles  Rev. P. H. Bartel

4th Annual Conference, Union Church
Kuling, August 13th-15th

"Relation Between Confucianism & Islam"  Rev. J. Peterson  
"Moslem Objections to Christianity"  Mrs. C. L. Pickens  
"Chinese-Moslem Periodicals"  Rev. C. L. Pickens  
"Who's Who in Islam in China"  Rev. C. L. Pickens

Reviews:

The Chinese Itsuherulehanke  Rev. A. Rydberg  
Moslem Four-Character Classic  Rev. W. J. Drummond
First Coming of Moslems to China  Rev. R. McCulloch
A Guide to Islam  Rev. M. Meeder

A Study Class.

There will also be a class for half an hour each day to read and discuss the latest published Moslem instruction book. The cost of this book is ten cents. It will be sent to those who register with this class.

The conferences are to be held in the forenoon at 10:30 each day. The special class will precede these meetings at 9:45.

At both Conferences books will be available for general reading on Islamic subjects. Consult "Friends of Moslems" Vol. VIII, No. 4, for catalogue.

Your prayers are earnestly requested for these meetings. Come prepared to contribute to the general discussion.
THE GREAT WEST MOSQUE OF CH'ANG AN (SIAN).

1. T'ang Chung Tsung, spring 705.
   Imperial permit to build the Pure Religion Mosque.

2. T'ang Hsüan Tsung, autumn 717.
   Imperial granting of the name T'ang Brilliant Mosque.

3. Yuan Chung T'ung, summer 1263.
   Imperial granting of the name Mohammedan Ten Thousand Goodness Mosque and the permission for Pai Yen, Chief Minister of War, to repair the mosque.

4. Yuan Ta Teh, summer 1297.
   Imperial command for the Prince of Hsien Yang, Minister of State Sai Tien-ch'ih, to repair the mosque.

5. Ming Hung Wu, Autumn 1385.
   Imperial granting of the name Pure and True Mosque. Repairing of the mosque by the Chief Minister of War, T'ie Hsuan.

6. Ming Yung Loh, summer 1413, order from within the palace.
   Imperial command for the Eunuch Ch'eng Ho to repair the mosque.
The above is written on a board hung from the eaves of the main porch of the mosque. The date given for the erection of the mosque make it older than the one recorded on the tablet found in the Great East Mosque in this city. This latter tablet is reproduced and discussed in Marshall Broomhall's, *Islam in China* page 84ff, and in Isaac Mason's article in the *Friends of Moslems*, Vol. V, No. 1, pp. 9-13. The Moslems in Sian claim that this stone was transferred from the Great West Mosque many years ago when the Great East Mosque was rebuilt on a grand scale.  

It is interesting and worthy of further study to examine the names given here, for they are all Moslems, or so claimed to be by 金天柱 in *清真釋疑補輯* and also by other writers.

Pai Yen 伯顏 was Kublai Khan's Chief Minister of War, who conquered Siangyang and Wuchang in Hupeh and later Hangchow, thus putting an end to the Sung Dynasty.  

Sai Tien-ch-ih 萨天赤 was one of the twelve chief ministers surrounding Kublai Khan who just before his death was governor of Yunnan. It was his son Nasr-ud Din 瑟速剌丁 who was later governor and of whom Marco Polo spoke when he visited that province.

T'ie Hsuan 鈕銜 was one of the men who helped Chu Hung Wu overthrow the Yuan (Mongol) Dynasty and again establish the sovereignty of the Chinese people. Later because of his loyalty to the second Ming Emperor, the usurper who established himself as Yung Lo, the third Ming Emperor, had him boiled in oil.  

Chen Ho 鄭和 is known as the most widely traveled Chinese. Seven times the Emperor sent him to the South Seas even to the Indian and Arabian Oceans. The results of his visit was the paying of tribute to the Court in Peking by the rulers of many nations, including Ceylon and part of the East Coast of Africa.  

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**The Moslems of Yunnan**

Extracts from "Recherches sur les Musulmans Chinois" by Le Commandant D'Ollone and others.

We must not forget that the first Mohammedans known to history came to China to the aid of the dethroned emperor, that a number of their descendants rendered great service to the Empire and that since the Mongol (Yuan) Dynasty began they have filled

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4. Bretschneider, Mediaeval Researches from Eastern Asiatic Sources, pp. 270-271
5. 清真釋疑補輯 p. 114.
brilliantly the highest offices. They are still traditionally faithful and valient defenders of the Empire. Even in the great rebellion half of them justified this opinion. Also, as much as a reward as from fear of throwing them into the ranks of their enemies the Chinese Court frequently entrusted great positions both military and civil to them.

Many of the Moslems of Yunnan occupy positions in other provinces. In Yunnan also it is judged wise to keep the courage of the Moslems in using it in the service of the Empire rather than let it be exercised against the Empire. Thus it is that we saw many companies of troops commanded by Moslem officers and composed almost entirely of Moslems enlisted for their work chiefly in their native country. We must mention under this head a brigade commanded by the Moslem General Pai of almost all Mohammedans. The danger arising from such a situation and at the same time advantage which the Chinese knew to take of it, were seen in 1907-1908 in a very curious way.

The viceroy when he entered on his office as governor began by acting very harshly toward those who evaded the taxes. He beheaded several officials and arrested a great many about whom very exacting enquiries were made. Among them was Colonel Ma, one of the most influential members of the community of Yunnanfu. At the same time the viceroy invited General Pai to come and bring his accounts to the capital. General Pai felt himself more secure among his troops than at Yunnanfu. Without rebelling he used means to delay going. He said that he was sick; he pretended weighty affairs; in short he did not go. In vain did the viceroy try to get him to the capital. Troubled by his attitude and in order to inspire General Pai with confidence and perhaps from fear of a revolt, yield to his entreaties and to those of all the Moslems and set at temporary liberty Colonel Ma. General Pai, however, remained inmovable among his faithful brigade. This ambiguous situation lasted for several months, when revolutionaries coming out from Tonkin seized Laokai and Mou-hao hoping to stir up all Yunnan to revolt. Far from seconding them, General Pai fell on them and crushed them. The past was forgotten and he received from the Court the faltering honors.

The truth is we must consider the Moslems as the Chinese do, a non-Chinese people in the Empire, which sometimes revolts against it, but more often put themselves at its service, finding this conduct the most advantageous. And for its part China, on account even of suspicion, judges it the more expedient to attach them to itself by favours. And she acts wisely for she has never seen turning against her those to whom she has entrusted command.
NEW FROM THE FIELD

Juning, Honan

Just this morning a Turk called on me. He announced himself as a preacher of the Gospel, but readily admitted he was propagating Mohammedanism. He asked for my recommendation and also for a gift for some school neither of which I could give.

About three weeks ago I met the Ahung at Yangpu, one of our outstations of this district. He came to one of our evening services. He was young and alert and extremely zealous for his faith. He stayed to talk until 11 p.m. He insisted we were mistaken about Jesus. He had never died, but was taken to heaven from the midst of those who would have killed him. I asked him to read the 20th chapter of John and that seemed to "stump" him. I wish that our evangelists all might be as zealous for Jesus Christ as he was for Mohammed.

I also visited Miaowan where there are quite a number of Mohammedan families and a mosque.

April 23rd, 1935.

Thomas I. Lee

Kingchow, Hupeh

The Mohammedans have sold their mosque here, and are tearing it down. I was over there the other day and had a look. It was a stately building, erected way back in the Ming Dynasty. During the time of the upheaval, 1927, the soldiers were still occupying parts of the building. They said they were going to build a smaller one. I am rather sorry to see it go. This community must have been much more flourishing during the Ming Dynasty than now. They have had no services there for some time, most likely due to the presence of the soldiers.

John Peterson

Shasi, Hupeh

You asked if there are any mosques in the villages around about Shasi. I have not heard mention of any. In Shasi there is a little community of Mohammedans. Our teachers say that they now and again see some of their leaders with their long beards. Before the local authorities in Shasi started pulling down houses and broadening the street one often saw the teapot-sign outside different buildings, and on the main street there was a big sign-board, giving the name of the shop-owner and above it some Arabic writing.

April 16th, 1935

Alex Rydburg
We are very much interested in the work among Moslems, especially those who live "next door" here in Fancheng. We have already used a good deal of the Christian literature for Moslems. Comparatively few are literate. Some are found who can read a little Arabic, though not enough to really get the meaning of books and tracts in Arabic. I am sorry to say the moral standard of the Moslems in our district is not above that of the average heathen. And they are not particular in keeping the precepts of their religion, as for instance, wine drinking, card playing etc.

March 12th, 1935

C. W. LANDAHL

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If they could have come back with us to the hospital they would immediately have seen some of the ills of their country and the cause. This time it was Mohammedans. As in India, I do not think their standards are as high as those of the heathen around. They had brought in a poor woman with contracted pelvis. Decency forbids me saying more; the horrors of heathenism are so awful that they must perforce be hidden. We operated on the poor patient late in the evening. The nurse has just come and told me she is now sitting up, amazed that she is still alive, after having had a good night's sleep.

A Moslem who has just given his heart to the LORD in the hospital gave in the name of another man who was in the ward bed next to himself. I asked the owner of the name to stand up, and confess before all, this he did, we all bowed to him and he bowed to us; thus ended our little ceremony.

The Moslem mentioned above has an interesting history. We seem to have received him back from the jaws of death. For apparently, though the details are not quite clear, he was drugged and taken away to a neighbouring Mosque. We thought we should never see him again, but one of our number found him and then much to our surprise he was set free and immediately came back to us again. He is still ill, and so we keep him closely as an in-patient. He reads his Bible constantly to the Moslem in the next bed. Prayer, much prayer, much prayer, has been made for this man. Please join hands with us in this.

D. VAUGHAN REES

* Reprinted from China's Millions, March 1935.
Labrang, Kansu

Moslems traveling from here to Sinkiang in the west generally go via Lanchow and follow the big road to the New Province, although I believe some go via Tsinghai. Moslems about here are most often called "Hsiao Chiao" or "Huei Huei" but the elegant way is to talk of them as the "Ch'ing Chen Chiao" 清真教. Also they are often spoken of as "Huei Min" 回民. The Salars from around Hsunhwa visit here often, as it is only about 200 li or less across the hills and the Kanja plain which is inhabited by Nomad Tibetans. They generally bring flour and grain here to sell and I sell them a good bit of Moslem literature, mostly Arabic. We also have some more or less permanent Salar residents in Labrang.

March 13th, 1936

M. G. Griebbenow

Hungtung, Shansi

I never see any Moslems here though we have a boy called Ma in the school. I understand that in Sinkiang, South Shansi there are a number of Moslems. They have a mosque and the Hsien Chang is a Moslem.

May 8th, 1935

Howard Knight

Chuguchak, Sinkiang

I am glad to say that the Moslems seem much more open in their attitude towards the Gospel now. As far as I know I think it is a little too early for bi-lingual tracts in Turki and Chinese. There are very few Turki people who can read Chinese. I wonder if there is even one in a thousand. Here is a much larger percentage of Tongans (or Chinese Mohammedans) who can read Arabic and Chinese. And a good bi-lingual tract in Arabic and Chinese such as Abraham's son being saved by the ram, and then telling of the Son of God who offered Himself for all, would be very useful amongst Chinese Mohammedans.

When passing through Manass I received from Mr. Drew "The Book of Proverbs", printed in Stanbul Turkey with the Romanized printed side by side with the Turkey. This book has been very interesting to some of the Noghai (or Later Turkey) people that I have showed it to. Just now it is mostly only the educated that are interested in such a book.

Truly I started the revision of the Turki New Testament but I have been hindered, as it has thus far been impossible to get a Turki Mullah to help in this work. Both my old Mullahs have gone to other cities. But this work is very dear to me, and if God opens the way, I shall proceed with it.
You mention the great difficulty in getting packages sent here. Really lately we have thought postal matters in Tiwafu were almost hopeless. Sometimes our mail matter has been kept in the censors hands for six weeks. And we never know whether we receive it all or not. I heard some of the brethren saying that their accounts showed that tracts had been sent to them which never arrived. There are printing offices both in Tihwa and in two other cities but they are mostly government affairs, or under the control of such. I do not know whether the mission press in Kashgar is working now or not.

March 27th, 1935  J. W. Hunter

Kucheng (Kitai), Sinkiang

The Lord has been with us in marked ways and we have seen definite answers to prayer. About a half dozen have come to know the Lord as their Saviour and their bright testimony and witness brings us much joy. One of them has moved into the west suburb where most of the Tungans live. His little shop is a center from which the Gospel will radiate into many lives. In our small dispensary and in open air work we have many contacts with the followers of Islam from among the Tungans, Turkis and Qazaqs.

You remember our account of the trip among the nomadic mountain Moslems which appeared in the April 1935 Friends of Moslems? We lived very close to them for two or three days and saw little of anything to remind us that these were followers of the Prophet. The name of Allah—or Hudda, as they mostly say here—is quite often on their lips. After a meal was finished we heard the name repeated with something else, accompanied by the stroking of their imaginary beards. This is all the prayer I ever noticed. The lady of house, of the tent rather, at least twice a day performed some kind of worship. She stood facing southwest muttering some kind of prayer, I suppose, several times getting up and down on her knees and making deep bows. There may of course be other ceremonies, but that is about all I saw. If the head of the family had not been sick perhaps we might have seen more.

In this city we have two groups of Turkis, one from the south, Kashgar, and the other from Tashkent. Their two mosques represent these two divisions.

April 5th, 1935  Otto F. Schoerner

Tatunghsiien, Tsinghai

My next country trip was at the beginning of November and preluded by a sad incident yet joyful. The young ahung of whom
I wrote confessed Christ and was compelled to leave his village. His young wife also believed and left with him, but they were overtaken and she was escorted home by force. He got away and came to Sining and I sent him on to Lanchow where the Moslem element is not so strong and he is unknown. That was over three months ago and there is no word; foul play is quite a possibility for Islam is Islam the world over. Will you pray for him and for his girl wife? It takes faith in God and His Word to call people to face this "loss of all things" and personally I crave something of the fellowship of His sufferings as the price of the power of His resurrection. With a rather heavy heart I left for the Moslem villages to the south-west and had some good days of witness though folk were busy on their threshing floors.

February 9th, 1935

Leonard Street

Lending Library Additions *

B. History and Literature of Islam.

11. Arnold, T. W. The Legacy of Islam

C. The Content of Islam.
15. Tisdall, W. St. Clair The Religion of the Crescent.

E. Islam and Christianity.

F. Missionary and Christian Biography.

4. Birks, H. Life and Correspondence of Thomas V. French.
5. Padwick, Miss C. Temple Gairdner of Cairo.
8. Broomhall, M. George King, Medical Evangelist.

* These additions of gifts & loaned books to our Library are contributed by Mrs. George King, Mr. L. A. Street, the Rev. D. B. Van Dyck and Dr. S. M. Zwemer.
Review of Moslem Magazines

Yueh Hwa 月華  Vol VII, No. 3-9

These issues begin with a commentary on passages from the Koran. The 49th Sura is the one examined. These are translations from the original published in "Islam Light", Vol. V, No. 4.

The author of the article "The Moslem View of Life" says that every religion is either positive or negative. He classes Islam as a positive religion, not only embracing all the other religions of the world, but also making use of philosophy and science to aid in the fulfillment of the requirements of life. Unlike the ordinary people who are facing the problem of life either by living in seclusion or by ignoring the next life or by living an aimless and neglectful life, Moslems are exerting their best in this life to prepare for the life to come. The writer concluded his article by defining the "Moslem View of Life" as "a life to know the reality, to develop one's gifted abilities, to secure welfare for the majority of the people, to advance one's conduct and intelligence, to cultivate one's morality, to help others, to worship Allah, and to lead a spiritually happy life".

"The Story of Joseph" is a comparison showing that the Koran and the Old Testament record about the life of Joseph. Their similarities and differences have been laboriously worked out in detail by the writer, whose motive is obviously to convince his readers that the Old Testament is not a book of which the genuineness can be relied upon without reservation. Apparently the writer forgets all about the historical background of these two books, and the presence of the word "Invented" before every mention of the term "Old Testament" shows, much to the reviewer's regret, that he is either sentimental or prejudiced.

In the news columns it is interesting to note that the Moslems have somewhat changed their defensive policy into an offensive one: they are publishing books, establishing papers, helping the poor, propagating Islamic doctrine, etc.

One writer strongly defends the statement that there is no truth in the fallacy first invented by Christians that "Moslems spread their influence by the sword in one hand and the Koran in the other". He argues that it is not reasonable to form such a conclusion simply because Mohammed once did fight with his enemies. He was forced to do so under special conditions and his action is interpreted to be purely in the line of self-defense.

"The Reality of the Soul" is a summary of the discussion contained in the articles written by Camel Vlamrian, a French astronomer. This scholar points out how absurd is the materialistic philosophy of the modern world and proves scientifically the actual existence of human souls.
"The Human Nature" is a subject which has puzzled every Chinese philosopher. Our writer apparently supports the theory of Mencius that men are born good, but adds that the goodness of human nature should be developed by appropriate action.

"Moslems in Soochow" had its beginning about 1000 years ago. Although there now stands in the "Paradise of the Earth" more than five mosques, the number of Moslems only run something around 200 families. Most of these, according to the writer, do not take up their religion very seriously. The majority of them are merchants, and live among the ordinary Chinese.

C. S. Richard Hu

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Jen Tao 入道

Principles of Humanity, or Moral Law.

December 1st, 1934.

March 1st, 1935.

The date of publishing and the amount of material published seem to be governed by financial considerations. The leading article for December is entitled "Right and Wrong" and on account of some correspondence received is continued in the March issue. It is Nationalistic in character, speaking of Islam as "the only religion of peace", and in every particular identical with the Three Principles of the People (from a political standpoint!). Dr. Sun's sacrifices are referred to several times in the course of the article and the Moslems are exhorted to forget their differences and move forward together.

Under the title of "Religious News from Abroad" short articles on topics ranging from wild beasts in Malay to the literature of Islam are found. There is also a section devoted to other news of political and general interest.


To the reviewer the most interesting piece of news was that of the formation of a Moslem "Pu Tao T'uan" at T'aiyüan with their photographs on the inside cover. Is not this a challenge to the Church of the Lord Jesus Christ to proclaim forgiveness of sins through His precious Blood to their Moslem brethren?

L.A.S.
Literature, Moslem and Christian.

The Religion of Islam. 伊斯兰教  Vol. 1

This new addition to Moslem literature in Chinese is a book of over 270 pages, and its price is 65 cents per copy. It is published at Peiping, and is Vol. 1 of the work. It is a translation of a work written by the Vice-principal of a college in Egypt, and the translator is a Chinese Moslem now studying at Cairo. He gives us two pictures of himself, smartly dressed in foreign style, and also tells some of his youthful experiences in his preface.

Like so many other Moslem productions in modern China, this book is disappointing from the point of view of those who would like to see some Chinese Moslem give a thoughtful original apologetic. We are having served up again the product of other minds, outside China, with hardly a trace of original thinking. As a translation this book is good in style of language and in format, and apparently the translator has done his work well.

As for the matter itself, it is of the propaganda type, making many extravagant claims and giving many statements which will not stand the test of investigation. There are many quotations from the Koran and the Traditions, carefully selected to support the points made.

It is impossible to fully review this book in the space at our disposal, and no claim is made to have read the whole of what is written. There is much about Mohammed, the holy cities, the rise and progress of Islam, its teachings, and the results claimed for the religion in the way of progress and uplift of mankind. It does not attack other religions.

Slavery is justified; and so is polygamy, and it is said that some European magazines now advocate polygamy. It is asserted that in Islam male and female are equal, and the girl or woman has her own rights of freedom. Husband and wife are equals, and have equal rights, except that the decision to divorce rests with the man, and not with the woman—a very important inequality surely! While justifying that a man may have four wives, it is not said that a woman may have four husbands at the same time, so the equality claim breaks down again!

It is claimed that Islam is a peace-loving and peace-promoting religion, and is also the religion of equality of all men.

There is much in this book which one is disposed to challenge, but the best answer to it is an impartial observation of Islam and its fruits as seen in actual conditions.

Worthing, England.  Isaac Mason
Another Chinese Translation of the Koran.

Last year we drew attention to a new Chinese translation of the Koran, which we designated “D” as being the fourth which has appeared within the last few years. We now have the first part of a still newer translation, “E”, dated 1st. month of the 24th. year of the Republic, and issued from Yang Chou. The translators are 劉彬如 and 花雪舟 and the Chinese title of the work is 漢譯古蘭經, 阿里提要.

There are to be ten parts in all, and this first one is priced at 20 cents per copy. It is well printed on thin white Chinese paper, silk-stitched in Chinese style.

It is apparently an Ahmadiyyan production, another evidence of the activity in China of this sect of Islam. It is stated that use has been made of the best existing Chinese translations, which have been compared with the Arabic and amended as thought desirable. In the main this work follows somewhat closely the translation (C) made by Mr. Chi Chioh Mi in 1931.

An important feature is the synopsis given before each sura, or chief section of sura, this being in every case a translation of the synopsis given by Muhammad Ali in his English version of the Koran, with but slight additions here and there to aid in the reading. This plan has its uses, but has also its dangers, and it adds to the bulk of the work.

The punctuation and diacritical marks, and distinguishing lines for proper names, greatly facilitate the reading. The literary style is Wenli. The book is said to be on sale at all important bookstores throughout the country, and students of Chinese Mohammedanism and those who come in contact with Moslems, will do well to procure this new work as, at any rate, a useful book of reference.

Worthing, England.  
ISAAC MASON.

The Law of Freedom. 使人自由的律法
Translated by Rev. H. M. Throop, D.D., Published by the C. L. S.

This is a welcome addition to our literature for Chinese Moslems. It is irenic and persuasive in tone, and its conversational style makes it attractive reading. As is to be expected of anything prepared by Dr. Throop, the literary style is good simple and clear. The type used, and the general appearance of the book are attractive, and the price is cheap-only five cents.

The title may mislead some who may expect something different from what they will find; but for its purpose the book will be found useful, and it might well be put into the hands of reading Moslems.

I. MASON.
The Genesis of Religion *

By The Rev. S. M. Zwemer, D.D.

The argument of the lectures can be summarized as follows:

I. The history of the history of religion reveals two theories, the one theistic, the other anti-theistic, and these are in conflict. It is important, therefore, for all, especially for those who believe in God and in His revelation not to omit the Bible as source-book in the study of origins.

II. The origin of the idea of God is not by any process of evolution, but by instinct or by an objective-subjective revelation. No other theory accounts for all the facts.

III. The evidence for primitive monotheism is found, not only in every area of primitive culture, but also in the earliest forms of the great ethnic religions.

IV. The wide-spread Creation-myths regarding the origin of the world and of man, the so-called Golden Age and the entrance of death, all point to a common tradition regarding man's creation and the Fall, strangely parallel to the Scriptures.

V. Prayer and sacrifice are religious rites of such antiquity and universality that their significance and persistence point to a common origin, namely in man's desire to restore a lost communion and propitiate God's favor.

VI. The origin of fire is mysterious and it is everywhere associated with religion and sacrifice. In primitive religion and in ethnic faiths it is a symbol of deity, an object of worship, or a method of communion. The universality of this symbolism and its antiquity point to a common primitive tradition.

VII. Taboos and totemism, together with the laws against incest, witness to the early sanctity of marriage and its monogamous character over against the evolutionary theory of early promiscuity. There are evidences of faith, hope, and charity in primitive religion, which can only be explained on the basis of a primitive revelation.

VIII. Finally, belief in the immortality of the soul is universal among primitives and in nearly all of the Ethnic religions; this other-worldly character of man's religious outlook is also a proof of primitive revelation.

Christian and Moslem Apologetics

Since the days of Raymund Lull and Henry Martyn, the Christian Church has been aware of the fact that the presenta-
tion of the Gospel to Moslems requires a special approach, and, because of their attitude toward the fundamentals of the Christian faith, a carefully studied apologetic.

The present number of THE MOSLEM WORLD Quarterly illustrates this truth. Mr. James Robson of Glasgow University points out the place of "Mohammed in Islam" and without drawing conclusions makes evident to the reader that the great Arabian has supplanted Jesus Christ in Moslem hearts.

Then we have a translation of one of the oldest bits of apologetic by John of Damascus, entitled "Christian and Saracen". It is astonishing to see that the lines of controversy have scarcely altered with the centuries. But in our day the approach is from a different angle.

Professor John E. Kuizenga of Princeton Theological Seminary and the Rev. John Van Ess, D.D., contribute brief papers on the essential message of the Gospel and full of suggestion on the same lines, while the Rev. E. F. F. Bishop asks the question whether there are not true seekers after God in the world of Islam who may be described as "Not Far from the Kingdom of God".

In addition to these articles we have a long description of a Chinese-Arabic amulet, with colored illustration, by the Editor; an account of social life among the women of the Near East; also on the Pilgrimage to Mecca in 1934; an article on Purdah by a Moslem, Mirza A. Hamid, a protagonist of greater freedom for Indian womanhood; and another on the Moslem children of Algeria.

Last but not least to mention is the scholarly article by the late Canon W. H. T. Gairdner, entitled "The Arab Phoneticians on the Consonants and Vowels".

George King, Medical Evangelist

An excellent biography of Dr. George King has been sent to us by Mrs. King. The book is by the Rev. Frank Houghton, published by the C. I. M. It is the story of a brilliant, gifted, spiritual doctor whose work for the Master seemed scarcely begun ere he was called "to higher service". The fundamental principle of medical missions has never been set out more clearly than in this book. The true medical missionary does not only illustrate love in action, he demonstrates the fact that Christian love can never be satisfied with less than the highest good of his patients, which is not only the cure of the body but the cure of the immortal soul. It is a stirring record of a man of "unwavering faith, a quiet dauntless courage and a passion for souls".
Mr. George Harris in his work among the Moslems in Sining has found an excellent means of keeping in touch with the eighty or more student ahungs studying in the “Al Azhar” of China. These students have come to know that he is able to purchase for them copies of a good Arabic-Arabic Dictionary. The students come in twos and threes to enquire about the book. Even after placing an order, which will take months to fill, they come back from time to time enquiring if the book has arrived. Each new purchaser will bring a friend, often a new one each time. These interviews which are not hurried are times of conversation on the deep things of life. Dr. Zwemer was much impressed with this means of contact.

The American Press in Beirut, through the kindness of the Managing Editor, Mr. Paul Erdman, has sent to the Secretary a copy of the abridged Arabic-Arabic Dictionary, *Fakihat Al-Bustan*, which is a large book. It has recently been reduced in price. With artificial leather binding it is sold at 60 Francs plus 20 Francs postage. This is about $4.00 gold. For further particulars write to the Secretary.

Mr. W. J. Baker of the National Bible Society of Scotland, Hankow, has kindly sent the following information for our readers. “We have received a shipment of Arabic Scripture portions, 2,000 copies of St. Matthew and 1,000 copies of St. Mark. Later on we expect 2,000 copies of St. Luke and 4,000 of St. John. These will be given free of charge to those who can use them, but should be sold to the people at seven cent a copy.”

A feature of that time was the demands I received from Mohammedans for tracts, especially in Arabic. Strings of young lads, the pupils of a local Ahung, would come asking for them at one time. If I started giving out a new tract, it was not long before the Ahung himself would come round also wanting a copy. He is a rather self-satisfied man, and I thought I had fallen out rather badly with him a few months ago, as I declined to give him preferential treatment over other patients. Now, however, he is as friendly as ever again, and is anxious for some Arabic Bibles I have ordered. He likes to talk with Mr. Amos, but feels that Mr. Amos makes Jesus too big and Mohammed too small!

Moslem-Tibetan Marriages

Moslem men and Tibetan women often marry in Labrang. Every case that I can think of now is where a Tibetan woman has become the wife of a Moslem man. A local custom is that

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from such a marriage the boy children are supposed to become Moslems and the girls may take on Tibetan customs. However that custom was made when the Moslems were in power here. I am not sure if it is followed so closely now. Generally the children are fluent in both languages.

M. G. Griebenow

Multum in Parvo

Two friends have been thinking hard about a new Chinese name for our Society. They are not trying to translate the English name but to give a title which will clear away all doubt from the minds of those who hear it. The first friend has contributed three variations of the same idea 窈民旅主運動促進會, or 窈運會, or 窈連促進會. Another suggests 窈民助道會, or 窈民歸道會. Please let the Secretary have your comment on these. Also others of you send in your ideas.

On May the 19th the Rt. Rev. Sen Tsi-gao invited the Christian leaders, Chinese and Foreign, of the several Church of Sian to a meeting on Moslem work. The gathering was held in his beautifully appointed Chapel, just completed. The Bishop and the Secretary, who was in the city at the time, conducted the meeting with over eighty people present. It is a joy the way the people of Sian are beginning to realize the importance of carrying the Gospel to the Moslems.

Please read carefully the different accounts of what people are doing, as written under News from the Field. Here we find the aspirations and the desires of those endeavoring to bear witness among Moslems. Maybe you can help them with their problems; also you might be helped.

A new folder telling of the work of this Society has just been printed in England. Miss Olive Botham has been the writer of this splendid bit of work. We pray it may may make known to many in England and America the problems we are facing. Would you care for a few to send to friends who might be interested? Write to the Secretary.

Three new Moslem publications have come to the Secretary’s desk within the past quarter. The first is from Nanning, Kwangsi. This 廣西回報 has so far had only one number. It is a 75 page magazine with articles by authors writing in other Moslem papers in China. The other two are four page sheets. 文化週報 comes from Nanking. Thus far eight numbers have appeared. Five numbers of 華彝週報 have come from the press of the Moslem community in Hankow.
A Thumb-nail Sketch by Morrison a year after reaching China

"The Mohammedans are, I find, numerous in Canton. A Chinese, in describing them to me, not only noticed their aversion to swine's flesh, but also to pictures and images. He observed that they worshipped towards the west, that they broke the vessels which happened to be polluted by infidels, and had books in a language unknown to the Chinese."

July 21st, 1808.


For Prayer

Let us pray for the two conferences to be held this summer on Kikungshan and Kuling, that they may be real sources of power to set forth a stronger work for Moslems in China.

Let us pray for the leaders of these conferences that the Holy Spirit guide their preparation.

Let us use the new from the different stations as a guide for our prayers this coming quarter, praying for the individual worker and his needs.

Let us take courage and praise God for the way our Chinese Christian friends are awakening to the problem of carrying the Goseel to the Moslems.

New Members

Rev. H. W. Burdett E. B. M. Sian, Shensi
Miss Aganetha Fast Hartford, Conn., U.S.A.
Mr. Albert E. Grant C. I. M. Hwailu, Hopei
Rev. C. Notson C. & M. A. Hochow, Kansu
Miss J. Elvira Persson Aug. Loyang, Honan
Mr. E. E. Taylor C. I. M. Tienshui, Kansu

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, 43 Tungting Road, Hankow. In America send to the Secretary, c/o 48 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.