"I Can do All Things Through Christ"

"Not to the strong is the battle nor to the swift is the race, But to the true and the faithful victory is promised through grace."

"In a little country church near Aberdeen I heard beautiful illustration last month of the text 'I can do all things through Christ.' 'Children,' said the minister, 'can you light the gas without matches or tapers or flints?' He then went on to tell that this very thing had been done recently in a paper mill of which there are several in the neighbourhood.

"In the mill there is a big heavy roller used for pressing out and smoothing the pulp—it generates a great deal of electricity. A man who was showing another around the place turned on the gas and with one hand on the roller and other at the burner he lit the gas without any matches or tapers or flints. He did what would have been an utter impossibility to him if he had not had his hand on the roller. With his hand there the electricity flowed through him and the miracle was done.

"So with our hands in the hand of Jesus Christ our Saviour—in touch with Him, His lifegiving power can flow through us to needy souls, and miracles of grace may be accomplished. In touch with Him we too can do the impossible. Are we tempted to despair—does it seem at times impossible to win souls for Christ? Let us make sure that our contact with the Master is fully established and then let us each in faith say joyfully, 'I can do all things through Christ.'"

The inspiring illustration and comments quoted above appeared in the October "Occasional Paper of the Fellowship of Faith for the Moslems" and we print it here as a reminder of the source of our power and a constant assurance for us for this coming year.

"I can do all things through Christ which strengtheneth Me . . . . My God shall supply all your needs according to His riches in glory by Christ Jesus."
The Moslem Mind and the Gospel in China.

Between Kashgar and Canton, on Chinese soil, live Moslems of six racial strains. The Persian, Arab and Afghan are here; the Turk, the Ch'anteo from Urumchi and the Samarkandi from Kansu Salar land; the Mongol, the “East Country” Moslem of Uigur descent; and lastly the pure son of Han. In general, these represent six occupations. (1) Military ; (2) “Ulama”, learned in Arabic, Persian or Turkish; (3) Scholars (in Chinese); (4) Tradespeople, peddlers, horse, cattle and sheep dealers, butchers, innkeepers, etc.; (6) Laborers, artisans, raftsmen, muleteers, camelteers, etc.

If race and occupation presented varying attitudes of mind to the Gospel, such a conglomeration would make a general résumé impossible. The fact is, however, that most Chinese Moslems react to the Gospel in certain well-defined ways. Occasionally Moslems will admit that they know nothing about the Christian Scriptures, but most of them think they do know. A certain Ahong once entered a Christian guest room, and glancing at the Sunday School lesson pictures on the walls muttered, again and again, between his teeth, “God’s likeness, God’s likeness,” then with beard high in the air strode out ignoring all explanations. Thus, much prejudice is backed by ignorance, and, in general, most Chinese Moslems, unless enlightened by the Truth, may be classified with that one in the well known Persian proverb: “Whoever knows not and knows not that he knows not will remain forever in compound ignorance.” Herein lies the difficulty and the supreme call to the Christian worker.

The Moslem in China will usually hide his or her real attitude behind a camouflage. This may be argument, complacency, surprise, fear, curiosity or willingness to hear. Piercing through this exterior is what gives zest to every conversation with a Moslem on religious subjects. Just here is where the Sword of the Spirit is indispensable, for what besides the Word of God is a discerner of the thoughts and intents of the heart? When by the aid of the Holy Spirit this camouflage is pierced, there will usually be found one of the six following mental attitudes towards the Gospel:

1. **Bigotry.** This attitude often manifests itself in argument. The Gospel and its messenger are treated with scorn. It appears when Moslems feel themselves at a disadvantage, as when

*"This article has just appeared in the October 1929 issue of the "Moslem World" and is reproduced by the kind permission of the Editor of that Quarterly.—Editor.*
Honan-Chili leaders in 1917 sent their manifesto to Kansu warning against Dr. Zwemer. It also flares up when a Moslem becomes a Christian, as in Shantung where a Moslem had heard the Gospel and been baptised. This widespread attitude, discouraging as it is, is not devoid of hope. One case will be mentioned. A Kansu Mullah after several hours of loud, bigoted denunciation of the Gospel, after a few days returned, greatly changed, and thereafter came, as meek as a lamb, to study thoroughly the Christian message. The teaching of the Cross, while arousing the fiercest antagonism, is what has ultimately gripped many a bigoted Moslem.

2. **Ignorance.** Most of the illiterate Moslems and many who are ignorant of Islam, on hearing the Gospel, will readily assent to it and forthwith add it to their pantheon of superstitions. Some will comment, "that is just the same as our Ahongs say". People of this type are easily terrified by the learned, and are often fined for listening to the "falsified book". Many reckoned as educated are really quite ignorant of the Gospel. A Persian Saiboy (Sahib) in West Kansu, a scholar in Arabic and Persian, possesses a large Arabic Bible. He has studied it, and is quite puzzled to account for the wonderful prophecies and fulfilments. Not desiring to admit the obvious conclusion, he is convinced that the sixty-six books are the Gospel, enlarged and amplified, and that Christians possess neither the true Torah nor Zabur.

3. **Indifference.** This is the attitude of many who have a veneer of formal religion and revel in good works. The Gospel disturbs their dormant consciences, therefore it is distasteful to them. They are often people of influence or affluence, travellers, military people or merchants, like the wealthy skin merchants and curio dealers of coastal China. Some think that Islam's way and the way of the Cross are not contradictory, as an "East Country" man of Mongol descent once said, "They seem to be two ways, but God is knowing; some day, somehow they will be one". An educated Moslem of Hunan, a few years ago, published a treatise proposing a union between Islam and Christianity; of course it was based on mistaken ideas of Christian teaching.

4. **Dissatisfaction**—(i.e. with orthodox Islam). Chinese Moslems, because of their distance from the center of Islam, frequently have this attitude. The wide spread Persian influence indicating the great Shahi schism, and the gropings for a mediator as evidenced by the undue reverence paid to Hassan and Hussain, all make the mediatorial work of Christ very appealing. Also the undercurrent of Sufiism, the Dajahariyah outreaching from Eastern Kansu, the Qadiriya centering in the
mausoleum near Hochow, Kansu, and the Naqshbandiya in the vicinity of Sining, all effect the attitude of their adherents to the Gospel. The mystical in the Gospel makes a great appeal, but unless these people are also dissatisfied with their mystic way, they little desire the Way. Orthodox Islam in China also countenances an abnormal reverence for tombs of saints, use of the ‘‘tasbih’’ and charms. These practices often make Moslems more open to look for the Truth in the Gospel. Also some have become dissatisfied with Islam because of the spirit it often engenders in its leaders. These, seeing no spiritual life manifested in their own, seek hopefully in the Gospel and its followers for the Life.

5. Conviction. (i. e. mental, in the truth of the Gospel). Moslem children who have at any time attended Christian schools and heard the Gospel are apt to assent to it in this way. Also those who read are often attracted by certain verses from the Gospel. One such, reading the verse, ‘‘I came forth from the Father and am come into the world; again I leave the world and go to the Father,’’ was so impressed that he brought dozens of acquaintances just to read that verse. Many in mission hospitals, or when hearing the Gospel at the time of receiving medical help, are convinced in this way. But unless their hearts are really convicted those in this class present the great enigma, namely, how some Moslems can, with seeming sincerity, believe the Koran which denies the Cross and man’s need for an Atonement, and also assent to the Gospel which centers around these truths.

6. Belief. Naturally, the ones who have this attitude are the secret believers, many of this type having been reported by missionaries and the Chinese Christians from various parts of China. To the Moslems they are still in the Islamic fold, and while their mental attitude is mainly Christian, their spiritual vision is yet dimmed by the scales of Islam. This type may, at first acquaintance, exhibit any one of the outward camouflages, but later will give a clue to the inward belief. One such gave his first clue by showing an exceptional knowledge of the New Testament doctrine of the Holy Spirit, about Whom even learned Moslems are lamentably ignorant.

The preceding paragraphs apply to China only. Neither race nor occupation seems to influence the mental attitude to the Gospel; nor do social position, age or sex. Readers who know Islam in other lands may judge for themselves whether the Chinese Moslem is a freak variety or whether he is true to type, bearing the fruit of the tree of which Islam is the root and branches.

Sining, Kansu. 

GEORGE K. HARRIS.
THE MOHAMMEDANS OF CHINA.

THE MOHAMMEDANS OF CHINA
WHEN, AND HOW, THEY FIRST CAME

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

To those who reside in China, or who have read much about the Chinese, it is well known that Mohammedans form an appreciable part of the population of this land. Yet comparatively few know much about the Far-Eastern followers of the Arabian Prophet, and perhaps even less is known of their origin, and their introduction into China. It may therefore be a matter of interest to set forth here some of the results of investigations, and to have them recorded in our Journal for future reference.

Others have labored in this field, and much useful information is available to those who know where to look for it. I have made use of such of the published results of the labors of others as I have found helpful in preparing this paper, with due acknowledgments. I have, however, made independent investigations of the sources of information, and prepared my own translations of documents and monuments, and hope I have succeeded in putting together a trustworthy account of when, and how, Moslems first came to China.

Estimates of the present number of Mohammedans in China vary all the way from four millions to thirty millions. There can be little doubt that the larger figure is excessive, and on the other hand, the estimate of Commandant d’Ollone, which is the lowest, is probably much too low. Mr. G. F. Andrews, who lived in Kansu, in his book, “The Crescent in North West China”, estimates the number in Kansu alone at about three millions. The most careful calculation I know of is found in Mr. Marshall Broomhall’s “Islam in China”, and is based on over 200 replies to questions sent to missionaries; the estimates so obtained range between five and ten millions for the total number. In the absence of a reliable census, we may assume the number of Moslems in China to be about eight millions, scattered over the whole country, but found in larger proportions in Kansu, Yunnan, Szechwan and Chihli, of China Proper, and in Sin Kiang and Chinese Turkestan on the North-Western borders.

When, and how, Moslems first entered China, are matters of uncertainty about which differing views have been held. The traditions of the Moslems are interesting, but mostly rest on very

*This paper was read before the North China Branch of the Royal Asiatic Society, Jan. 17th, 1929, and is printed by the kind permission of the Author.—Editor.
slender foundations. We do not know of any Chinese Moslem book now extant which was written as long ago as three hundred years. A bibliography of over 330 titles is known to exist—of which I have collected about 250—many being small tracts or leaflets, but quite a number are books of considerable size. Some of these books profess to be historical, and tell of Moslems reaching China over 1300 years ago, but no satisfactory proofs are given for such claims, and the silence which covers 1000 years from the supposed entry down to the 17th century, and the absence of documents, must be regarded as unfavorable to the claim. There exist a few monuments which are referred to in support of the early-entry claim: the most famous of these is a stone tablet in a mosque at Si-an fu, and it is dated A.D. 742. This will be referred to later.

It will be interesting to first give some attention to Chinese-Mohammedan traditions before entering upon the consideration of historical documents.

Among Moslems themselves there are two lines of tradition; one is that the introduction of Islam to China was overland by the north-west route; the other says it was introduced by way of the sea to Canton. Both stories refer to the same individual as being the pioneer sent by Mohammed, so they may be variations of a common tradition.

At Canton there is a famous mosque known as the Hwai Sheng Szu, 福星寺, Prophet-Remembrance Mosque, the original of which is said to have been built by the apostle Sa'd Wakkas; and near by is an ancient tomb which is said to be the resting place of this pioneer. The Moslem traditions gather round the coming of Sa'd Wakkas, about whom we must set forth all that has been ascertained.

The most famous Chinese-Moslem writer was Liu Chia-lien, 劉介廉 (Liu Chih, 劉智), whose standard "Life of Mohammed" was completed in 1724, and was published later. In that work, Liu Chih, by a chronological error, sets the time of Mohammed's birth in the Ping Yin year of the Emperor Wu Teh of the Liang dynasty, (A.D. 546), which is 24 years earlier than the correct year (A.D. 570). This will be referred to later, but meanwhile should be borne in mind as we consider the traditions. Liu Chih says, respecting the first entry of Moslems into China:

2. Translated into English by I. Mason, with title "The Arabian Prophet," Kelly and Walsh, Ltd.
THE MOHAMMEDANS OF CHINA.

"In the sixth year of K'ai Hwang (開皇) of the Sui (隋) dynasty, (A.D. 586) which was the first year of the Prophethood of Mohammed, there was seen in the sky a strange star; the Chinese Emperor Wen Ti (文帝) commanded the Chief Astronomer to divine its meaning, and he said that there would be an extraordinary person appearing in the West. The Emperor sent an envoy to investigate if this was really so, and after about a year he arrived at Mecca. He desired the Prophet to accompany him back to the East, but he declined. The envoy secretly had a portrait of the Prophet made to take back with him. The Prophet sent Sa'd Wakkas (his maternal uncle), and three others, to go with the envoy to China. (Moslems first entered China in the seventh year of K'ai Hwang of the Sui dynasty).

"The Emperor Wen Ti hung up the portrait of the Prophet and worshipped it, and when he arose, the scroll was there but the picture had vanished. The Emperor in alarm said, 'It must surely be that he is the Pure Emperor and the True Prince'. Wherefore he had built the 'Prophet-Remembrance Mosque' at Fan Chow (which is now Canton) for the accommodation of the embassy. Wakkas subsequently returned to the West."

The old statement that the entry of the religion of the Prophet to China was in the reign of Hsuan Tsung of the T'ang dynasty, (A.D. 713) is an error. That period was over 150 years separated from the advent of the Prophet. As for the other account which tells of Chen Kuan of the T'ang dynasty (A.D. 628) sending an envoy to the West to obtain a Koran, resulting in Moslems entering China overland, that was subsequent to the period of which we are writing, so it is not recorded in this Life of the Prophet.

It is to be noted that the 'maternal uncle' in the above is a gloss on the text. It may not have been in Liu Chih's original manuscript, as on other occasions he described Wakkas otherwise than by family relationship, as will be seen below.

Our next extract from Liu Chih's "Life of Mohammed" says: --

"In the second year of Mohammed's commission as Prophet, the Emperor of China had sent an envoy, and the Prophet sent Sa'd Wakkas back with him. The Emperor had a mosque built, and Wakkas returned to Arabia. Now, after more than twenty years, another envoy was sent to the West; this was in the time of the Emperor Yang Ti (楊帝, A.D. 605). The Prophet again sent Wakkas to China, saying that as some who had gone before had not returned, they must now be increasing in numbers and it was fitting that they should be taught the Canon and instructed in the rites and ceremonies."
Elsewhere Liu Chih says that an envoy was sent in the time of Wen Ti (文帝) of the Sui dynasty, with a request for Canonical books, in response to which the prophet, in the seventh year of K'ai Hwang (A.D. 587) "sent his minister (使者) Sa'd Wakkas and others, to bestow the Koran in thirty volumes. They entered China from the Southern Seas to Canton, and first built the Prophet-Remembrance Mosque, and subsequently spread the empire." Liu Chih says this is proved by records in certain books; but it may be said here that neither the Sui nor the T'ang official histories have any mention of Sa'd Wakkas, nor of any entry of Islam at this period.

One more extract from Liu Chih says that, "In the fourth year of Wu Teh (武德) of the T'ang dynasty, after a remarkable dream, the Emperor sent an envoy of several men to the country of the Prophet, who commanded his disciple (使) Sa'd Wakkas to bring the Koran, of thirty volumes, comprising 114 Sura, 6666 paragraphs, and bestow this to the Emperor, and say that the repeating of this book is able to destroy all that is corrupt and heretical. T'ai Tsung (太宗, A.D. 678) had it transcribed and promulgated throughout the empire, and the faith was widely accepted in China, (中土)."

Mr. Marshall Broomhall, in his "Islam in China" says, "This legend concerning Saad Wakkas was not invented by the historian Liu Chih, who was a most careful and painstaking writer, but is evidently of very early origin. M. Deveria has traced it back to the 'Great Ming Geography', which was commenced in A.D. 1370, and published in A.D. 1461, or nearly three centuries before Liu Chih's time. In this geography a chapter devoted to Medina states that Sahib Saad Wakkas came to China in the year of K'ai Hwang of the Sui dynasty, i.e., between A.D. 581-600."

(to be continued)

Notes on Evangelism*

"In all evangelism methods are secondary. The primary requisites for winning Moslems to Christ are a heart full of love and a Spirit directed life. The days of the "Great Moslem Controversy" are passed and our evangelistic work should be predicated on a direct presentation of Christ and His Gospel rather than on argument, or criticism of Islam and its founder. . . . .

* Written by a Persian Missionary and sent to us by Dr. S. M. Zwemer.
NOTES ON EVANGELISM

"The Word of God must of course be the basis of all evangelism. ... A survey of fifty converts from Islam, made a few years ago, revealed the fact that nineteen of them attributed their first interest in Christianity to reading the Bible or hearing it read, and twenty-two of them mentioned the Bible as the means of their conversion.

"The constant improvement of Christian literature should be considered a primary duty of evangelism, for our message is so often judged by the type of reading matter we present. ... It is most important that all books and tracts as well as Scripture be followed by earnest prayer that the Spirit will put them to the evangelistic use for which they are intended.

"The Bible as such is not taught to Moslem pupils in Persia, but courses in morals and ethics using biblical material are allowed. These courses have been worked up by the project method in several schools and are in some instances considered a better way to reach the Moslem youth than by compulsory Bible teaching. The general opinion seems to be that the new requirements are not a great hindrance to evangelism in the schools.

"Reading rooms or evangelistic offices are maintained in most of the mission stations and these have been very fruitful in contacts which have resulted in conversions. Such rooms should be in a good street or in the bazaar in a place easily accessible but private enough so that those who desire to do so may come without general observation.

"In a number of the stations there are general services for all races and special services for the group of converts from Islam. Sunday School classes for Mohammedans are often attractive and there should always be meetings on Friday when more Moslems are free to attend. Much evangelistic work is also done through calling in the homes and through receiving in our homes.

---

The Fast of Ramazan

The Fast of Ramazan this year is from January 31st to March 1st inclusive.

"Soon after his arrival at Medina, Muhammad ordained that the whole month of Ramazan (9th month) should be kept as a fast. (Sura ii, 181; 'As to the month Ramazan in which the Koran was sent down to be man's guidance, and an explanation
of that guidance and of that illumination, as soon as any one of you observe the moon, let him set about the fast; but he who is sick, or upon a journey, shall fast a like number of other days. God wisheth you ease, but wisheth not your discomfort, and that you fulfil the number of days, and that you glorify God for his guidance, and that you be thankful.  1) It is meritorious to repeat one-thirtieth part of the Koran each night. The fast is only for the day. After sunset and before sunrise food in any quantity may be taken. Still in the hot season, the fast is very trying one, for not even a drop of water must pass the lips."


News From Field
Hweihsien, Kansu

"Your letter found me out in the country to the east of Hweihsien. I was away for some eighteen days, and had many contacts with Moslems, finding many good listeners among the women. I took with me specimens of the books which you sent me from the Nile Mission Press (all Arabic literature), some of these I sold, the favourite seemed to be the translation of "Scripture Portions" published by the Biola Book Room in Los Angeles. I think though that this was more owing to its size and get up than to its contents. The Moslems in this district are very slow to buy our books, most of those sold were to school boys. On one one occasion, though, a woman wanted very much to buy another copy of a book in Arabic which had been bought by her son. Some one in the home had given it away and she wanted another just like it. Afterward I found out that one of her sons was in prison on a charge of murder and she wanted this book to send to him, just why I could not find out, neither could I find out which book of the set it was, for she could only give me the name in Arabic, of which she apparently had some smattering, though I, unfortunately had not."

— S. J. Garland

October 26th, 1929.

Chengchow, Honan

"Miss M. Geneva Sayre is in Chengchow. She has just been appointed to work in the Mohammedan center of the city and all unprepared, but is going at it eagerly to learn the peculiar needs
NEWS FROM THE FIELD.

of the work there. A group from Bethel, equally unacquainted with work among these people but knowing well their Lord, had a few days there. I was there for the first few meetings and certainly the eager attention, especially of some old men, made one renew one's prayers with new hope. Pray for Miss Sayre and for these in Chenchow who have heard and seem ready to follow."

Edith Frances Jones

Kaifeng, Honan, Nov. 7th, 1929.

———

Tsingshui, Kansu

"I don't know what others think, but it seems to me that the actual words of Scripture are best in dealing with Moslems. They are not perhaps quite so deficient in logic as most of the Chinese seem to be—but they accept the authority of "The Ching"—and do not always accept what we consider a conclusive argument based on reason!

"I had an amusing proof of their reverence for the Arabic script a short time ago. A small boy came and gave back some Chinese leaflets which he had learned, saying, "I am not going to read Chinese any more. I shall only read 'Ching' now. Please give me some 'Ching' books." He had been studying Arabic at the mosque for one day!"

Olive Botham

Nov. 15, 1929.

———

"Epistle to the Hebrews" for Moslems

Mr. W. J. Baker, of the National Bible Society of Scotland, Hankow, has requested that notice be given that his Society has just prepared and published a separate copy of the Epistle to the Hebrews, with the special object of it proving to be helpful in work among the Moslems.

He says, "We can let you have grants of these booklets from time to time without charge." Write direct to him in Hankow or to the Secretary for a supply.
FOR PRAYER

For Prayer

Let us pray for the new workers among the Mohammedans of Kansu, that they may have courage and zeal, vision and faith.

Let us pray for the peace that passeth all understanding to be with us this year in our hearts and minds.

Let us pray for Miss Geneva Sayre and for those in Chengchow, Honan who have heard and seem ready to follow.

Let us give thanks for the friends which have been raised up for us this past year, for the prayers which have been answered so abundantly.

Let us give thanks for the lives of those who, having fought the good fight of Faith, are now working with Him above.

We extend our sympathy to Mrs. H. J. Harding upon the loss from this world of her husband, who worked and prayed for the evangelization of Moslems in China.

New Members

Rev. H. W. Cover
Day Mission Library
Miss M. Dix
Rev. F. H. Easton
Rev. E. R. Hibbard
Miss Geneva Sayre
Mr. V. E. Swenson (Aug.)

Bogra, Bengal, India
New Haven, Conn., U. S. A.
Hweihsen, Kansu
London, England
Tai-an fu, Shantung
Chengchow, Honan
P. M. A. S. Hsuchow, Honan

The Membership fee of the Society is $1.00 (4 shillings) a year or $10.00 (£2) for Life Membership. Remittance should be sent to the Rev. C. R. Pickens, Jr., Secretary, American Church Mission, Ichang, Hupeh, China. If you are or in or near England, send to Mrs. Oswald Chambers, 45 Church Crescent, Muswell Hill, London, N. 10. If you are in America send to the Secretary, Moslem World, 156 Fifth Avenue, New York.

Edited and published by Mrs. C. L. Pickens, Jr., American Church Mission, Ichang, Hupeh, China.
Publications
of the
Society of Friends of the Moslems in China.

The Religious Tract Society at Hankow is the Agent for the sale of the Publications of the Society, unless otherwise designated. All publications may be secured through the Secretary, Rev. C. L. Pickens Jr., American Church Mission, Ichang, Hupeh, China.

Postage on all orders accompanied by a remittance will be paid by the Society.

印 神 富 民 信 道 記 117 pp. 7½ x 5½ M. Copy $0.06

M 2 Riches that fail not
This is a story of an Indian family and of the testimony they bore to the Redeemer.

回 程 話 真 主 30 pp. 7½ x 5 W. Copy 0.02

M 3 God in Islam
This book sets forth the Moslem idea of God as recorded in the Koran.

回 程 話 威 西 里 30 pp. 7½ x 5 W. Copy 0.02

M 4 Christ in Islam
This book proves from the Scriptures that Jesus is Christ. It buttresses its arguments with quotations from the Koran.

爾 撒 的 死 與 人 不 同 22 pp. 7½ x 5 M. Copy 0.02

M 5 How the Death of Jesus differs from that of the Prophets
Tells the story of the Death of Jesus, and points out its tremendous significance as a Sacrifice for sin.

爾 撒 山 上 之 寶 訓 33 pp. 6 x 4½ M. and A. Copy 0.01

M 6 The Sermon on the Mount
In Mandarin and Arabic. This is, perhaps, the most important publication by the Society. It has received a warm welcome from workers among Moslems. Moslems revere the Arabic letters and cannot fail to be impressed by our Lord's wonderful teaching.
PUBLICATIONS.

BOOK TRACTS.

A series of Book-tracts, varying from 16 to 20 pages, 5½ x 4 inches in size. They are bound in colored covers.

Price per hundred (assorted as ordered).

0.50

M 51 Jesus Christ

W. or M.

M 52 Who will intercede?

W. or M.

M 53 Death and Resurrection of Jesus Christ

The originals of these three were prepared in Bengali by the Rev. Dr. Rouse and were later translated by him into English with a view to their translation into other languages.

M 54 The Redeemed Inheritance

M 55 The Rejected Coin

M 56 The Gold and Silver Vessels

These three tracts were written by Miss Trotter, a former missionary to Algiers. They use our Lord's own method of conveying truth in the form of a parable.

POSTERS AND HANDBILLS.

M 71 The Messiah is the Lamb of God

A poster in Mandarin and Arabic in four colors, representing sin, redemption, purity, and glory.

Smaller handbills (10½ by 15 inches) of the same design sell fifty for forty cents.

M 72 The Messiah is the Light of the World

A poster in Mandarin and Arabic in colors.

Smaller handbills of the same design sell fifty for forty cents.
PUBLICATIONS.

PROBLEM SERIES

M 81  人已老了  4 pp. M. and A. 100 for 1.00
M 82  人心誰能  4 pp. M. and A. 100 for 1.00

These are tracts containing verses from the Bible in Chinese and Arabic.

Published by the Christian Literature Society of China.

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

M 1  The Life of Mohammed
穆罕默德傳  90 pp.  0.12

A good present for a Moslem friend. Written in a style not likely to rouse opposition, it gives a more correct view of the Prophet than is found in the Chinese biography by the famous Moslem writer, Liu Chih.

M 2  Christ in Islam.
基督在伊斯蘭  36 pp.  0.04

What the Koran and Moslem traditions say about Jesus Christ. Will surprise many Moslem scholars.

M 3  The Forgiveness of Sin.
罪得赦  33 pp.  0.04

Shows first the Moslem idea and then sets forth the Gospel plan of forgiveness and salvation.

M 4  Jesus Christ.
基督  14 pp.  0.02

A simple account of the life and works of Jesus Christ, prepared specially for Moslems.

M 5  Sweet First Fruits.
甜蜜的初果  126 pp.  0.15

A Tale of the 19th century, giving the experiences of a group of Moslems who became Christians. Sets forth the truth and virtue of the Christian religion in a winning manner.

M 6  Ghulam Jabbar's Renunciation.
重道輕財記  72 pp.  0.07

Story of an Indian Moslem youth who became a Christian and suffered persecution and was disinherited; he subsequently was a preacher of the Gospel.
PUBLICATIONS.

M 7 A Mohammedan Brought to Christ.
Autobiography of Dr. Imad-ud-Din.

M 8 Arabia in Picture and Story.
By Samuel M. Zwemer.

M 9 Mohammedanism.
By Rev. W. H. T. Gairdner of Cairo

M 10 Christianity and Mohammedanism.
By Rev. W. R. W. Gairdner

M 100 A Primer on Islam
This is a Chinese edition of the English work mentioned below; it will be found of great value for Chinese Christians, especially those who come in contact with Moslems. It is recommended to students of Religions.

Order from the Christian Literature Society, 143, N. Szechuen Road, Shanghai.

WORKS IN ENGLISH
Religious Tract Society, Hankow.

A Primer on Islam.
Prepared by Mr. I. Mason, F.R.G.S. Besides dealing with Islam in China, this booklet gives a clear account of the beliefs and practices of Mohammedanism, and some valuable hints for those who work amongst Moslems. It has also bibliographies of books, in English and in Chinese, and a list of Chinese Moslem terms.

Notes on Christian Literature for Chinese Moslems
Prepared by Mr. I. Mason, F.R.G.S. This is a survey of all Christian literature in Chinese specially suitable for Moslems, and helps the missionary to know what may be best to use for particular occasions.

List of Chinese-Moslem Terms

The Arabian Prophet
A Life of Mohammed, from Chinese and Arabic sources. Translated by Mr. I. Mason, F.R.G.S. Foreword by Dr. S. M. Zwemer. With appendices on Chinese Mohammedanism. Well illustrated. Cloth binding. To missionaries $1.50 post paid.