Study Group Outline

I. Introductory
   1. Arrangement for meetings, length of study, etc.
   2. Discussion of Books to be used.

II. Islam in World History.
   1. Mohammed's Life.
   2. The Arab Conquest
   3. Turkic Conquest.
   4. Moslem population and distribution.

III. Islam in China.
   1. Where did the Moslems come from?
   2. How are they distributed in China? Their chief centers.
   3. What are their chief occupations?
   4. Can you recognize a Moslem?

IV. The Moslem Mind.
   1. What does a Moslem believe?
   2. What do they believe or disbelieve regarding our Lord?
   3. What Sects are there in China?

V. Moslem objections to Christianity.
   1. Stock anti-Christian questions.
   2. Traps laid by Moslems.
   3. What are their weak points?

VI. How to meet Moslem difficulties.
   1. What preparation is necessary?
   2. What methods of work are possible?
   3. What not to do!
   4. What has been done for them, and what is being done?

This in outline is what we plan as a guide for our study at Kuling and Kikungshan this summer. It is only a suggestion—only touching the high points, but we pray the essential ones. The first meeting will decide just how much of this we will tackle and how often. The proposed plan calls for six periods, including the first meeting. There will be two periods a week for three weeks. The subjects for each period will be divided among the members of the study group for preparation. Each member will have a short time to present his subject, after which will follow discussion and questions. Suggested reading and the books will be on display at the first meeting for the members to borrow and use. Whereas the number of books is necessarily small, having to be divided between two conference yet we are fortunate in having so many with which to start. We hope our library will grow.

A printed form is enclosed: sign and send as directed, either to Kuling or Kikungshan.
The Christian Message in Relation to Muhammadanism.*

At the outset, I wish to express a warning against tackling the question from a theoretical point of view. It is the easiest way, but the main purpose is thereby defeated. If we choose to deal with Islam theoretically, the consequence will simply be attempts to meet arguments: e.g., we have this particular Christian doctrine; how does it stand as compared to a corresponding doctrine of Islam? The result will be a tug-of-war; we may be victorious in the argument—or not victorious—in any case we will be defeated in the matter of winning the man.

As a matter of fact, in our dealings with Moslems we are really not concerned with the tenets of Islam. We are concerned with the Moslem himself, or shall we say, with a fellowman of ours, who happens to have been brought up in a way of thinking and of looking at things that is different from our own, but at the bottom he is a man like ourselves. Of course we must know the tenets of Islam; we must understand the Moslem way of thinking. And we must have sympathy with him in his fears and his superstitions, in his doubts which are few, and his assertions which are dogmatical, and therefore not open to logical arguments. It is futile to enter into a discussion with him to win an argument; we must approach him in the spirit of service and with a desire to help.

In the first place the Moslem is not to be looked at as an other religionist who stands in need of conversion to another religion (in case, Christianity); no, he is a fellowman, who stands in need—as everybody else does—of the good message of Christ Himself, who is the power of God to salvation for every man.

What he needs is not some teaching about Christ. Let him know Him first; then he will find out who He is. He may not agree to express it in our terms; but what does that matter when the substance is there? It is futile at the outset to insist on making the Moslem accept Christ as the Son of God. He cannot understand the term; nay, it is to him the grossest blasphemy; it means to him lowering God to the level of a human male being. In this sense the term would be a terrible blasphemy also to us. But Jesus is called in the Koran 'the Spirit of God', which gives the substance, because 'spirit', ruh, means a spiritual, though visible,

manifestation. Similarly, it is futile to insist on the doctrine of the Trinity. His answer is: 'There is only one God.' And he is right: let us remember that the monotheism of Islam arose partly as a protest against a corrupted form of Christianity, where the Trinity had become degraded so as to stand for a happy little family consisting of the father, the son and the mother; a detestable blasphemy, also, to us. The doctrine of the Trinity arose among the early Christians only after they had experienced the love of God, the mercy of Christ and the fellowship of the Spirit. Let the Moslem also make the same experience first, and then express it in his own terms. In this connection, I wish to mention that the Moslems believe that Christ is living, but in the sense that He never died. Again, there is no use in arguing; the only way is to tell patiently the whole story of the sufferings and death of Jesus, in such a manner that he understands that it has become a real source of power in our own lives.

And this brings us to the second point: it is a reality. The Gospel is a real power, creating, as St. Paul says, internally, righteousness (i.e., harmony with God), peace (i.e., harmony within) and joy (i.e., the external expression of that harmony). Christianity is not a religion, meaning something we have to bring to God, our devotions, our prayers, our performances. This is what not only the average Moslem, but also the average Hindu and the average Christian as well considers to be the essence of religion, believing that by his own efforts he can influence God to become favorable to him. No, Christianity means God's work, not our own. It was in this truth that Luther found peace at last after a long time of struggle and anxiety. And the distressed soul is, after all, the same, whatever religion he happens to belong to.

Helps in Dealing With Moslems*

Why Many Moslems Refuse to Read the Christian Scriptures

1. By assertion that they are unnecessary for Moslems—all that is good in the other books is contained in the Koran—or the Koran nullifies (abrogates) the preceding scriptures,

Suggestions for reply:

a. The Gospel is based on historical facts which we can show you—history can never be annulled.
b. I have heard that over 200 passages in your Koran are abrogated, is this so? Well, do you read those verses? Then you should read the Gospel and Torah even if as you claim they are abrogated.

*See Vol. VIII No. 2 for the Introductory portion of the "Helps". Extra copies of that number may be secure from the Secretary for $0.10 each.
DEALINGS WITH MOSLEMS

Many Christians read the Koran in Arabic or in translations because it is revered by more than 200,000,000 people. The Christian Scriptures are more ancient and are revered by a greater number of people. For this reason alone you should desire to know their contents.

Are the Injil and Torah the Word of God or not? If they are then they are for all time and you should acquaint yourself with them.

By assertion that the copies from which our translations have been made are corrupt.

Suggestions for reply:

When were these Scriptures corrupted? By whom were they corrupted? What are the corrupted passages? Show me a genuine Gospel or Torah that we may compare the two.

Have at hand a few brief facts about the four great MSS of the Bible. This is especially opportune as the transfer by sale of the Sinaitic MSS from Russia to the British Museum has taken place. The interest throughout the whole world in this MSS can be dwelt upon, the crowd of people daily to see it, and the value placed upon it.

The following data is good to have for instant reference:

(1) Sinaitic (British Museum) about 270 years before the Hejira.
(2) Alexandrian (British Museum) about 200 years before the Hejira.
(3) Vatican (Rome) about 300 years before the Hejira.
(4) Ephraem (Paris) about 200 years before the Hejira.

Written on parchment—very old Greek characters. Even unbelieving scholars fix the dates not later than the above.

By assertion that the original Gospel was destroyed or taken up to heaven and that the present Gospels are spurious.

Suggestions for reply:

See Introductory remark VI in the April Friends of Moslems. In line with the quotation at the beginning of these "Helps" last quarter, when the Moslem is willing to listen to the Scriptures, verses can be found to meet all three of the above assertions but I leave the selection of such verses with the reader.

GEORGE K. HARRIS
Mohammedan Factions in Northwest China*

The present Northwest China question is one which attracts common attention of the whole nation, but the Northwest China question is but a Mohammedan question. If the Mohammedan question is solved, then all questions will solve themselves. The writer has resided in Kansu for a number of years and moreover has many acquaintances and friends among the Mohammedans; therefore he has a clear knowledge of the factions among the Mohammedans; they are described below for the information of those who are interested in the Mohammedan question in Northwest China.

1. Old Religious Faction. 老教派

The first leader of this faction was called Ma Chan-ao 马占鳌; he was succeeded by Ma An-liang 马安良. This faction is headed by militarists and is not dominated by any religious doctrine. Its members are instruments for political struggles; they are barbarous and militaristic. They are prohibited from studying Chinese text books, fearing that their subordinates once educated cannot be easily ruled. This faction is now failing.

2. Pro-China Faction. 内向派

This faction is under Mr. Ma Fu-hsiang 马福祥. Mr. Ma is both a Confucian scholar and a Mohammedan. He is a very keen nationalist; therefore he is a great Mohammedan who has always been most faithful and loyal to the country. He advocates the translation of the Mohammedan Koran and religious books into Chinese and to bring into conciliation the ethical teachings of benevolence, righteousness, loyalty and filial piety of both the Confucian school and the Mohammedan, therefore he greatly admires Mr. Ma Chu, 马注 a famous Confucian scholar and Mohammedan of Yunnan.

3. New Religious Faction. 新教派

This faction has supreme power over the Mohammedan religion in Northwest China, and is divided into several sects. The progenitor of the faction was Mr. Liu I-chai 劉一齋 of Nanking; he was born during the reign of Kang Hsi of the Ching dynasty. He was a man of wide learning and translated religious books for the Mohammedans, and became the greatest Mohammedan unionist philosopher. He is just as famous as Hsuan Chuang of the Buddhist religion. I have read his Mohammedan Philosophy in which Laotse and Chuang Tse philosophy, Confucian philosophy of the

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*Translation by Mr. T. M. Chu of a news article appearing in the Ta Kung Pao, Tientsin, May 8th, 1934.
Sung and Ming dynasties, and Buddhism are cited to prove Mohammedan philosophy. His faction may be taken as the only philosophical faction in the Mohammedan religion. Under this faction there are the following sects in Northwest China:

a. **Hsuan Hua Kang.**

The religious leader was named Ma Yuan-chang 马元章. The present leader is called Ma Huei-wu 马辉武. Its members are very great in number. They spread over territory bounded by Yunnan in the south Tien Shan in the west. They are powerful leaders among the Mohammedans.

b. **Hsi Tao Tang of Lingtan.**

The religious leader was named Ma Chi-hsi 马启西, a scholar well versed in Chinese and Mohammedan doctrines among the Mohammedans. He was murdered by a member of the old faction. Ma Ming-jen 马明仁 is the present leader of the Hsi Tao Tang. Among the Mohammedans he is the person who pays most attention to reconstruction work. All the members of the sects are engaged in trade in Chinghai, Tibet and Szechuan; they are on the best terms with the Tibetans and Chinese. Although Lingtan is in a remote place, yet several years ago a splendid Moslem Mosque was erected, together with schools and factories. But in the 17th year (1928) when Ma Ting-hsien 马廷贤 and Elderman Yang 谢阳 murdered each other in enmity, these buildings were completely destroyed with fire. Thereafter the religious leader brought relief to the suffering inhabitants; he did not spare any efforts and pains in charitable work. Member of the religion—male and female—receive education. If any wise and clever Mohammedan students wish to leave the district for education, the Mosque will supply the necessary funds. All enterprises are making great progress. They are the best elements among Mohammedans.

c. **Hung Men Tao Tang.**

The progenitor is unknown. The present leaders are Ma Kuo-li 马国礼 and Ma Kuo-tung 马国棟, two brothers. They are among the gentry of Kansu and enjoy good reputation. They have the strong support of the Mohammedans.

d. **Ho Kung Pei.**

Theoretically speaking this sect pays respect to Liu Chieh-lien 劉介廉. In the preaching of religion they pay attention to individual religious work; therefore the members are very peaceful, tranquil and calm. The progenitor has long died. At present Mr. La Shih-chun 喻世俊 directs all movements. Mr. La is a famous
scholar among the Mohammedans in Northwest China, and moreover is a sworn brother of Mr. Ma Yun-chih 马云志 deceased. Therefore their way of thinking is the same. Mr. La is now a member of the Kansu Provincial Government Committee.

e. Hsin Hsin Sect. 新興派

This sect has existed four or five years and is powerful in Tsinghai. The members advocate that the Koran alone is the truth of Mohammedanism. Nobody is permitted to believe in another doctrine or to study any other doctrine. They propose the downfall of all sects in order to unite Mohammedanism. They are inclined to a Pan-Islam movement and do not agree with the new faction.

In short among the three factions described above the one which cooperates with the Chinese without any discrimination is the new faction. The old faction and the Hsin Hsin sect are very narrow-minded and bigotted. As China of today is in critical danger, all the tribes should unite and should not separate. The Mohammedans are an important element of the country, it is hoped that the authorities will lead them in the best possible way.

LU CHIN

Mohammedan Descendants of Confucius

I went down the river the other day eighty li below Hsunhwa to an aboriginal settlement called Kuan T'ing. Took a book seller along and he sold a thousand or more books. Sitting in a restaurant one day I met an interesting character. When I was through eating a Moslem called me over to his table and asked me about some medicine for a friend of his. I asked his name and found it to be K'ung, the same as Confucius. During the T'ung Chih Rebellion some seventy families of this name and direct descendants of Confucius became Moslems. They can trace their record back to the old Sage and still reckon his other descendants as brothers. Some of these families now live at To Ho Chia, across the river from Kuan T'ing. This is Ma An-liang's old home and the site of his mausoleum, or rather what is left of it.

C. D. HOLTON
Executive Council Meeting
April 20th, 1934.

Although unavoidable circumstances prevented several of our members from attending the meeting there was a good representation. Messrs. Throop, Lobenstine, Wei, Wu, Zia and the Secretary were present. Dr. John Darroch, who formerly was Treasurer of the Society is back in China for a brief period and fortunately was able to attend.

It was felt that the year 1933 had been the most successful one since our beginning in 1926. Dr. Zwemer's trip was a boost in every way. The Friends of Moslems has already reported on this, but much more appreciation has been expressed than shown in these pages. Some seventy-five new members were added during the year. A great deal of literature had to be reprinted and we are keeping up with our sales. Dr. Zwemer has helped our cause at home by telling people of our work.

A resolution was passed making the Life Membership of the Society $25.00 in China. This is to go into effect in July 1934.

New literature was presented. Mr. Mann of Kansu sent in an old favorite tract adapted for Moslems. This was accepted and should be on sale in July. The Religious Tract Society with the help of Mr. G. Harris has added Arabic texts to their Lotus poster.

Mr. Harris has also prepared a new poster "I am the Door", which is in the press and should be on sale in July. Handbills will be sold with this.

A generous contribution from the American Christian Literature Society for Moslems has made it possible for us to print the posters and handbills, "I am the Door".

It has been felt for some time that we as a Society should not continue in the printing business. Therefore at this meeting it was decided on the first of October to hand over to the Religious Tract Society our entire stock of literature and let them in the future take charge of printing and selling. We on our part are to continue the preparation of the MSS and to submit to them or other Societies. When possible we will assist in the initial cost of printing in order to keep the price down. We offer our services to the Literature Societies in an advisory capacity.

The preparations for a handbook for workers among Moslems are going ahead. The material will be used in the study groups this summer at Kikungshan and Kuling. Friends are asked to contribute books and funds toward a lending library to be used at these conferences and for the general use of the Society.

The Editor of the Friends of Moslems was asked to try to secure some Chinese to work with her in preparing a Chinese edition of the quarterly.
**Islam In China**

A band of Chinese students are taught in the Azhar University and the Chinese government has appointed Hajj Muhammed Shahin Shah Kugin, one of the most prominent Chinese Moslem leaders as their official guardian. We asked him to give us a few facts about Moslems in China, which he kindly consented to do in the following article:— (Editor Siyassa)

The entry of Islam into China dates far back to a time before Islam was so much as known by the present leading Islamic nations, such as India. The Chinese Moslem Hui Hui Yuan Lai says that Islam was preached in China before the second year of the Emperor T'ang Cheng Kwan, that is 628 A.D.

A famous Chinese historian says:

"The relations between the dynasty of T'ang, which reigned over China, and between the Koreish of Arabia, began in the second year of the reign of the Emperor T'ang Yung Hwei (651 A.D.) and continued until the fourteenth year of the reign of T'ang Cheng Yuan (798 A.D.). Traces may be found in various books of reports of those who maintained diplomatic relationships between China and Arabia in those days. There exist some thirty-seven sources over and above those which have been lost.

As soon as Islam began to be preached in China, a large number of men joined the new religion. The call to Islam was opposed by no great difficulties and met with no obstacles, for the Chinese in the old times had a natural aptitude for the study of religion.

**Number of Moslems in China**

The total number of the population in China was four hundred millions, of whom fifty millions were Moslems, scattered over many districts. Some would increase the number of Moslems to sixty millions, others to seventy millions; others again reduce them to forty millions. According to the latest Census taken by the Chinese Ministry of the Interior in 1931, the Chinese population had increased to four hundred and seventy-four millions, and no doubt the number of Moslems had increased in a similar proportion. I believe, personally, that there are far more than fifty million Moslems in China to-day.

There were many reasons for the increase of Moslems in China. One reason was that the Arab General Kutaiba spent much time in Central Asia during his campaigns, (714—756 A.D.) and sent a number of missionaries to preach Islam in the north of China. This led many to become Moslems.

*Translated from a Cairo paper by Miss K. Henry of Damascus and sent to us through Dr. Zwemer by Miss C. Padwick of Cairo.*
Again, during the T'ang Dynasty, there were many embassies from the Bani Abbas Caliphs to the Court of China. Of these Caliphs we may mention Abu Abbas who founded the Abbasside Dynasty, and and Abu Ja'far who built Baghdad, and Harunar Rashid. In Chinese history they are called He Ta Sha, i.e. the wearers of Black Clothes.

Before the rise of the Yuan Dynasty, the ancient Kingdom of Nan Chao was divided into many small states, they were ruled over by a fairly independent prince who was conquered by Kublai Khan (grandson of Jenghis Khan) and in 1257 a province of the Chinese Empire, called Yunnan, was formed from these districts. Kublai Khan gave the government of this province to one of his ministers, Sai Tien Ch'ih. This clever man was from Bokhara. He was a descendant of the prophet. Jenghis Khan made him Minister of Finance; later, Governor of Yunnan, which enjoyed peace under his rule. He was respected by both Moslems and non-Moslems.

He used to appoint many Persian Moslems to Chinese official positions. Ibn Wahab is an example of this. He migrated to China after the rebellion in Basra. It is probable that many followed his example. Chinese Moslems still study the Moslem teachings in Persian as well as in Arabic.

**Influence of Arabic in China**

Arabic has great importance in China. There have been many famous Moslem poets and prominent writers in China through the course of the centuries. They produced over a thousand books of religion. Unfortunately most of these books are no longer read today. Such books are those of Sheikh Ta Yi and Sheikh Ma Wen Pin, and others who wrote on many subjects as the Life of the Prophet, the various Moslem Schools of Law, Moslem jurisprudence and the alteration of the Koranic verse. These have all been written in Chinese. Many non-Moslem Chinese philosophers have written prefaces to these books.

Many Moslems and non-Moslems have translated the Koran, but Moslems do not read these translations during the times of prayer. They recite verses in Arabic.

It is well known that the Chinese government in the time of the Ts'ing Dynasty (about the 17th Century) decided to use the Moslem Calendar based on the lunar months. This is a sure proof of the extent of the influence of Arabic culture in China.

**Friendship between Moslems and non-Moslems**

Moslems and Christians in China live peacefully side by side, neither troubling the other; neither have any acts of religious intolerance taken place.
Chinese Moslems have no desire to be at enmity with the other religions, just as the other religions do not oppose the Moslems. As a result, Chinese history is void of any reference to any religious disputes between Moslems and non-Moslems. The reason is that the teachings of Confucius and Tao greatly resemble the teachings of Islam; and the majority of Chinese are Confucians or Taoists. Therefore all live together in peace.

After the entry of Islam into China, 1000 years ago, four dynasties ruled, Tang, Sung, Yuan, Ming: during which long space of time no disputes and no fighting arose between the Moslems and others. But when the Tsing Dynasty rose to power, the Moslem position was suddenly changed: for the aim of the autocratic rule exerted by the Manchus was to cause division between Moslems and non-Moslems, and to prevent unity, since by the latter they knew they would lose their throne. The result was five wars between Moslems and non-Moslems during the space of a hundred years, which covered the reigns of five Emperors.

Islam passed through terrible times in the district of Yunnan,—which is our home; the reason was as follows:

Some Moslems of Yunnan discovered rich stores of silver and copper in Shih Yang Chang. They exploited them and some two thousand rich non-Moslems joined with the miners. The result was that dissention arose and spread between the Moslem and non-Moslem workers.

Unfortunately the Governor of the Province hated the Moslems with a deadly hatred, he took the opportunity to gather the non-Moslems together in order to slaughter the Moslems. The day appointed for this evil deed was May 19th 1856; news was sent secretly to all the officials of the province. About seven hundred Moslem families were murdered in Yunnanfu, capital of Yunnan. But few escaped. (One who escaped was called Ma Mao Tsa; former president of the Islamic Society in Yunnan. He is ninety-five years old.)

Many were killed in other parts, but at last the Moslems rose to defend themselves and succeeded in inspiring terror in the hearts of their enemies. The Moslems organised armies for self-defence, and appointed many leaders. They won victories; but then the Government planned to sow dissension in the Moslem ranks; so they appointed to their own army one of the Moslem leaders.

Terrible trouble of every kind for the Moslems followed. Their numbers decreased, their entire social fabric was impaired. At last God, (may His name be praised!) saved them. The Government fell at the hands of the National Army in 1910. The great Republic of China was proclaimed in 1911. The lot of the Moslems enormously improved; they rose from a state of slavery to one of honour.
After the Republic, founded by Dr. Sun Yat Sen, was proclaimed, the Moslems returned to their ancient power and honour. Love was restored between Moslems. According to the present Chinese Constitution, Moslems have the right to vote, and to be elected to administrative posts. For example, the present President of the Islamic Society in Yunnan, was previously Governor of the Province of Kweichow and member of the Tribunal of Yunnan. Also Hu Shan Ya, vice-President of the Islamic Society of Yunnan, was a General in the army.

In respect to Education of Moslems, there are the thousands of mosques with schools attached to them where Islamics are taught in Arabic. They begin by committing the Kur'an to memory, and go on to Arabic grammar, Kuranic commentaries, Hadith and Shari'a.

Those who graduate from these schools are as a rule chosen to be religious leaders, lecturers or teachers in the different mosques. The schools are run on old-fashioned methods and the pupils are financially helped by the rich.

None the less there are many zealous Chinese Moslems who are very keen on modern education and who care for it as much as they care for their religion, and have therefore started to open various schools for teaching mathematics, science, Chinese literature, history, geography and foreign languages.

The Moslem school of Min Teh (Yunnan-Fu) and the Chinese Islamic Society have done much for the Islamic Reform Movement. The above-mentioned school is the first to have any contact with the Azhar University and to send students to study there as well as to send me to guide them, in order that we may reform our educational methods.

When one looks at China to-day, one believes that Islam will progress. Firstly because the Chinese Government is responsible for helping all religious denominations equally that they may acquire education. Secondly, a number of learned Chinese Moslems are, themselves, undertaking the matter of Education. If God wills, Chinese Moslems will one day reach a very high standard of education.

Hajj Muhammed Shahin Shah Kugin

December 1933.

The Life Membership in the Society of Friends of the Moslems in China has been advanced to $25.00 for those members in China. This does not effect the memberships abroad at the present, which are $10.00 in America and £2 in England. This ruling goes into effect the first of July 1934, by orders of the Executive Committee.
ARABIC WORDS WE OUGHT TO KNOW

**DU'A' 斗 娃**

This word is generally used for supplication, as distinguished from *Salat* or the Persian form *Namaz*.

Sura XIV, 42. "O my Lord! make me and my posterity to be constant in Namaz. O Lord! and accept my du'a'.

**IMAM 以 马 目**

One whose leadership or example is to be followed. The chief officer of a masjid is the imam or leader of prayer.

**INJIL 引 支 利**

Used in the Koran and Hadith and in all Mohammedan theological works of an early date, for the revelation made by God to Jesus. In more recent works it is applied by Mohammedans to the New Testament.

Sura LVII 27, "We gave him (Jesus) the Injil and we placed in the hearts of those who followed Him kindness and compassion."

Sura V 72, Ye rest on nought until ye stand fast by the Law and the Injil and what is revealed to you from your Lord."

**MASJID 模 斯 志 德**

Literally: "The place of prostration". The mosque or place of public prayer.

**MOSLEM 穆 思 林, 穆 民**

One who has received Islam. These Chinese terms are excellent to use in speaking with or referring to Moslems. The shorter form is widely used in their books and in speaking of themselves. These are more courteous terms.

**NAMAZ 乃 娃 子**

The Persian form of Salat or liturgical prayer. It is absolutely essential that this should be performed in Arabic; and that the clothes and body of the worshipper should be clean. It may be said either privately or in company, or in a masjid, however services in a masjid are more meritorious than those elsewhere.

**TAURAT 张 拉 台**

Title given in the Koran and all Mohammedan works for the Books of Moses.

Sura III 2, "In truth hath He sent down to thee "The Book", which confirmeth that which precede it: For He hath sent down the Taurat, and the Injil aforetime, as man's guidance; and more hath He sent down—the "Illumination".

**ZABUR 鄂 通 爾**

The term given to the Psalms of David in the Koran.

*Based on Hughes, "Dictionary of Islam."
Arabic Lessons Abbreviated*
Lesson III
The Seven Pairs of Letters

A. Form.
1. See Plate I (in Friends of Moslems, Vol. VIII No. 1.) for the letters explained in this lesson.
2. These letters (No. 8-21) are like the animals as they went into the Ark by sevens and in pairs.
3. Note that the second letter of each pair is distinguished from the other by the use of one dot (9, 11, 15, 17, 19); 2 dots (21) and 3 dots (13).
4. Note furthermore that Nos. 8-11 like No. 1 can be completed with a preceding but not with a following letter. This makes a complete break. The following letter has an initial form.
5. Note that Nos. 14 and 15 come to a point before joining the following letter. Nos. 16 and 17 join the following letter directly.
6. Note the variation in form in 18 and 19; also contrast 19 and 20 medial.
7. Finally note the variation in final forms of Nos. 20 and 21.

B. Sound.
1. Nos. 8, 11, 12 and 20 are easy, being exactly English D, Z, S, F respectively. (S always soft.)
2. No. 9, paired with D is the dze of adze or the ds of buds.
3. No. 10, paired with Z is an r but must always be trilled.
4. No. 13, paired with S is the diphthong sh in “shun” or “push.”
5. No. 21, paired with F is the hard g with a slight aspirate bringing it a little toward a k. It is almost the sound made by a crow in “caw”. In most romanizations the English Q is used to represent it.
6. Nos. 14-17 have a common peculiarity. 14 and 16 are in English comprised in the diphthongs sv and tw in “swain” and “twain” respectively.
7. For Nos. 15 and 17 we must use two hypothetical words on the same form, i. e., “zwain” and “dzwain”.
8. It will thus be evident that Nos. 14, 15, 16, and 17 are related with S, T, Z and DZ. Nos. 12, 3, 11 and 9 respectively.
9. Besides guttural H studied last quarter Nos. 18 and 19 are by far the most difficult sounds in the Arabic language. Repeat such words as rain giving the r its full force. Say “Rah! Rah! Rah! Rah!” as in the school yell. Say “Arabic” giving the full force to the r. Then make the

*Lesson I & II will be sent to anyone who sends $0.20 in stamps to the Secretary.
sound farther back until it proceeds from the back of the throat. This will approximate No. 18.

10. For No. 19 the throat is in the same shape as for the proceeding then produce the sound of gargling. This is represented by the romanized gh. G. K. Harris.

NEWS FROM THE FIELD
Ningsia, Ningsia

During the months of November and December I was able to get in a country trip with Mr. Hess and our Ningsia evangelist, Mr. Yu, to the Moslem district east of the Yellow river. In the course of eighteen days travelling we visited Lingwu, Wuchungpu (spelt Wuchengpu in an earlier letter), Chinchi and Ninganpao, all places we have visited before, and also broke new ground and preached in Tungshingcheng (more commonly known as "Half-town"), Yuwanghsien and Weichow. Our journey took us both through desert wastes and beautiful hill country; we met with both sand and snow storms; nevertheless the impressions which abide are not those of the countryside and the elements, but at once of the strength and the weakness of Islam. Strength? Yes, for every group of villages had its mosque, and the towns had several, some of them truly magnificent buildings. Moslems are proud of their Book and their Prophet. Weakness? Yes, weakness also, for nowhere did we find a truly joyous Moslem rejoicing in conscious fellowship with God. We were well received and I was amazed at the way the people listened to the Gospel. At one place there were some who hardly stirred for three and a half hours. You will be glad to know that there is hope of our Mission appointing a married couple to take up work in this district later on in the year. As you may imagine, the trip has given an impetus to my study of Arabic. I make every Arabic reading Moslem I meet a teacher.

February 12, 1934.

Laurie Wood

Chungning, Ningsia

There are not as many Moslems in these parts as are generally reputed to be, but owing to their being located along the main roads, and because they stick together, one gets the impression that they are far more than the Chinese. On an itinerary from here last autumn we made a trip to the south to T'ung-hsin-ch'eng or (Pan-ko-ch'eng) which is 150 li from here, then northeast to Pingyuan, which is called Yuwang-hsien. About half the people are Moslems. The Moslems care for the sheep grazing almost entirely. Uei-chow is a town to the north and entirely Moslem. We hope to have a fellow worker soon, who will devote his whole time to Moslem work in this area.

April 9th, 1934.

C. H. Hess.
**Liangchow, Kansu**

We have been back in Kansu almost two months now slowly progressing northwestward. Political conditions unfortunately delay our progress. The recent revolt in Turkestan against Chinese suzerainty has not yet been sufficiently dealt with and this is a matter of concern calling for greater prayer. Our friends of the Swedish mission in the west of Sinkiang have evacuated from the field temporarily. But one is more and more convinced that these signs are but the manifestations of the dying struggles of an old civilization. The frontiersman and nomad must gradually give way to the settler and agriculturist. The Chinese represent the latter. Our present plan of travel means that we follow the great road up into Sinkiang, via Kanchow, Suchow, Ansichow, and Hami. We may have to diverge from this plan later and attempt part of the way on camel, but such intentions are yet in abeyance. February 22nd, 1934.

Harold D. Hayward.

**Hochow, Kansu**

Recently a secret Moslem believer in Christ, a man who received baptism several years ago in the C. I. M. Hospital, Lanchow, but whose home is here in the suburb, attended the Sunday School in our chapel. This he has been doing at times in the past. This time he encountered two mullahs on the outside who berated him for coming to our place. The outcome was that a younger brother beat him. However, strange to say, the father, who had been his chief persecutor, now turned around and took the part of his Christian son by rebuking the other son, who is a gambler.

This convert has in his possession an Arabic Testament. This he reads and explains to others, and even to his father. Please remember this brother in prayer that he may win other Moslems to our Lord, and further, that his life be protected and spared.

C. F. Snyder.

**Tatunghsien, Tsinghai**

There were some contacts with Muhammadans in their villages and the guest room. One talk with two ahungs stands out in my memory for we went hard at it for an hour and a half. Talks like this seem useless save that they go away with much clearer ideas of what we believe, but the remembrance that it is the power of God and not the wisdom of men always brings encouragement. Another conversation which stands out was with two Muslims from a near-by village. Christ's coming again to inherit all things came home with power to one, while the other seemed impressed with the need for power in his life which only the Lord Jesus could give. Will it end there? The ahung in the mosque here has now gone
to his village. He has read quite a lot of the Gospel but will not really face up to the teaching.

During the two weeks spent in Minho after Christmas Mr. Bell and I have been getting an idea of the Muslim population in addition to preaching and distributing Scriptures in markets and villages. I should explain that several large villages have three markets every ten days when farmers from the surrounding country come in to buy and sell—hence the term "markets". During the first week we went to three markets to the south, two of which are in strongly Muhammadan districts. In Wangchiatai, where I went with Mr. Li, we had a busy four hours preaching, and talking, and selling books. This was probably the first effort by a foreigner and it was spiritually tough, but some listened extremely well. In the second week we came north over the high hills into the Pachou and Mila valleys which come out at the Sining river. While the river end of these valleys is very strongly Muhammadan, the mountain end has Muslims and Chinese dwelling together in about equal proportion. It is in the parts with a mixed population that Mr. Bell hopes to do tent work at a later date, the Chinese element making this gloriously possible. The summer would have been a better time for these valleys as then there are markets in several places which are not held in the winter months. However we preached in several villages and were right royally entertained one evening by a wealthy Muhammadan gentleman. The Sunday was spent at Chuankou where there are a thousand Muhammadan families and some Chinese families and we had good times street preaching.

February 10th, 1934. L. H. Street

Men Yuan Hsien, Tsinghai

We are just now holding a month's mission which is over the mountain range to the north of Tatunghsien, four days from Kanchow, Kansu but still in Tsinghai. The folks here are about half Moslem and half 'mixed multitudes'. The former are perhaps less strict. Mr. Ridley says that when he was here a number of Moslems contributed to a Chinese temple. The large "Kurban" poster sell well. Two are actually posted up in the mosque.

April 2nd, 1934. Howard Knight.

Peiping, Hopei

In February Ma Shan T'ing Ahung gave the student body of the College of Chinese of Chinese Studies a lecture in Chinese on the principal elements of the Moslem faith and I translated for him. Later the entire group of students visited three or four of the most important mosques here including the women's mosque. This gave the students a good first hand contact with Moslem worship and a fairly vivid impression of the general situation as regards Chinese Islam in this section of the country.
I have met the two teachers from Egypt at the Ch'eng Ta Normal School in connection with the Tung Ssu Pailou Mosque. There was an elderly Turkish gentleman teaching there last year also but I believe he has left now. The large middle school located near the Niu Chieh mosque prepares men especially for service in the northwest and also a number of the graduates of the Ch'eng Ta Normal School go out that way. The new magazine called "Moslem Young Men" is published by a rather active group of young men here among whom there are several who have had fairly advanced education.

April 16th, 1934.

Lyman Hoover.

New Christian Literature for Moslems

M 71. Exhortation to Moslems 韔戒穆民良言 100 $0.30

This is an adaptation for Moslems of an old favorite, Exhortation to the World which has been so popular in Chinese work. A sample copy of this new tract is enclosed with this issue. Class A.

M 206. I Am the Door 我就是門 43 x 30 in orange and blue $0.08

A very attractive Arabic and Chinese poster. A welcome addition to Christian literature for Moslems. It follows the teaching of the poster. The Messiah is the Lamb of God. It is already meeting a great approval.

M 203. The Lotus 亅化為潔 31 x 21½ Copy $0.05

With the addition of the Arabic text to the already popular R. T. S. poster it is proving very helpful in work with Moslems.

God Hath Spoken 神敘諭了世人

Colored Handbills to match 100 $0.80

An Arabic-Chinese book of value which has been prepared with the help of the Scripture Gift Mission. Applications for free grants should be made direct to Mr. Willis at the Christian Book Room, Shanghai. We hope this will find wide use in China.

The Moslem World, July 1934

From Mecca to Capetown: Social Reform and Religious Liberty in the World of Islam.

Dr. Robert Speer writes on Religious Liberty, its principles and implications; while Professor Dr. Julius Richter of the University of Berlin "re-thinks" missions in their relation to present world-movements. The Pilgrimage to Mecca is the subject of two interesting articles. Père Paul Catrice tells of Islam in Central Asia under the Soviets and how it faces communistic atheism. The Rev. E. F. F. Bishop has a thoughtful study on the origin of the term "Son of Mary" so frequent in the Koran, which he traces to Mohammed's contact with Christianity. Bernard Haller writes on the Aggada and Koran Legends; G. L. Schanzlin on the Abjad Notation, and Pierre Grabites on the symbolism of head-dress in the East.
For Prayer

Let us give thanks for the inspiring conference of the C. I. M. held in Lanchow in May, when the question of carrying the Gospel to the Moslems was clearly faced.

Let us pray for the new stations opened in Moslem areas by the C. I. M.

Let us pray for the study groups to meet in Kikungshan and Kuling, that all who take part may be led to a clear knowledge of the difficulties ahead and how to meet them.

Let us pray for the Moslem brother in Hochow who is turning to Christ.

Let us continue in prayer for Mr. Warren and Mr. Koenigswold, both of whom have been seriously ill in Kansu.

New Members

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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.

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