Te Deum Laudamus.

A year ago the prospects of a visit from Dr. Zwemer was a mere dream of which we dared only hope to make a reality. Now we look on the completion of his visit in retrospect. At the meeting of the Executive Council in Shanghai in February there was a good deal of misgiving on the part of some, whether such a trip through the interior could be financed. The faith and courageous support of the members of the S. F. M. who prayed and gave, made this possible. God does answer the prayers of His faithful people. Also the way in which the trip was carried out on schedule bears witness to the many friends along the way who put their shoulders to the wheel and saw that nothing was lacking and all the cogs fitted together. Everyone went out of his or her way to smooth the rough places. There is no finer group of God’s Servants on the mission field than those we met along the way.

This number of the F. of M. is really a thanksgiving issue. The whole is a cause for prayer and praise: please use it as such. Take each article and use it as a guide in your private devotions. Read carefully and note the sign posts along the future highways in Moslem work, which Dr. Zwemer has opened for us. Use them as a point of departure in new ventures in your approach to Moslems. The splendid reports of the Sining and Lanchow Conferences give the gist of all the meetings and as such should be carefully read. Give particular attention to the resolutions and further the carrying out of them in the near future. Please examine intelligently the questionnaire and send us your opinions.

Space is too small to mention those who deserve a place on the honor roll. But may we mention the leaders of the several conferences who typify the generous cooperative spirit of each of their own groups: the Rev. G. W. Sheppard, Shanghai; Miss Edith Jones, Kaifeng, Miss Geneva Sayre, Chengchow; the Rev. W. Englund, Sian, the Rev. E. J. Mann, Lanchow, Mr. G. K. Harris, Sining; the Rev. C. F. Snyder, Hocho, the Rt. Rev. L. Roots, Kuling; the Rev. H. H. Mc Millan, Mokanshan. Without you and those you represent, Dr. Zwemer’s visit would not have been the success we believe it was. To all of you Good Friends we met on the way, we say, “God be with you till we meet again”

C. L. P.
At seven o'clock on the evening of June 21st practically all of the missionaries of the different Societies in the city, Church of England in Canada, China Inland Mission, American Free Methodist Mission, and Southern Baptist Convention, some thirty in all, gathered at the home of Miss Edith Jones in the F.M.A. compound. Dr. Zwemer gave a graphic survey of the situation in the Moslem World today, followed by a discussion period. Literature was displayed and sold, a feature of all the conferences.

Immediately following this meeting a service was held in the adjoining church for over eight hundred Chinese Christians. Dr. Zwemer took as his text, "Follow me, and I will make you fishers of men." He emphasized the need for workers among Moslems to know the sea—the place where Moslems were found and the peculiarities of the locality; to know the fish—the people whom they wished to bring into the Church; to know the net—just what strings of essentials and what holes of nonessentials made up the approach. He especially emphasized the necessity of fishing in the sea, not in some one's else harbor: "Push out into the deep." The need for love in all this is very great. We must love the Moslems because they worship one true God: they love Jesus (120 times mentioned in the Koran); they love their religion.

Dr. Zwemer was privileged to have the Rev. B. S. Ding of the Baptist Church, Kaifeng, to interpret both in this city and in Chengchow.

Chengchow, Honan.

On the afternoons of June 22nd and 23rd Dr. Zwemer addressed some three to four hundred people, mainly delegates, in the Baptist Church. On the first afternoon he spoke on the difference between Islam and Christianity, specially emphasizing the Cross and Life of Jesus Christ. The next day he spoke on the same text as in Kaifeng, "Fishers of Men."

The most interesting part of our stay here was Miss Sayre's prearranged meeting for Moslems. In a large open space behind her compound and in the very center of the Mohammedan quarters one thousand people, mostly Moslems, gathered to hear Dr. Zwemer. For over an hour he spoke about the deeper things of life, giving a practical demonstration of how it should be done.

On the morning of the 23rd, after a very helpful hour in the mosque with the leading ahung, a group of some twenty mission-
SIAN CONFERENCE

aries of the American Free Methodist, Lutheran United and Southern Baptist Convention gathered in the home of the Rev. and Mrs. Silva, for a two-hour discussion on Moslem problems. Dr. Zwemer emphasized the difficulty of the Moslem seeing that religion is spiritual. The Sonship of Jesus is a stumbling-block because of this inability. They think of it as only in the carnal sense. What must a convert do to show publicly that he is really converted, was a question troubling many. Dr. Zwemer felt that for new converts to eat pork publicly was not the best, but to follow the practise in Egypt of eating during the day in Ramazan, the last month.

Sian, Shensi.

The conference in the Chinese home of Nestorian Christianity was a vital one. The afternoon of June 26th found some thirty missionaries and English speaking leaders, from the Scandinavian Alliance Mission, The English Baptist Mission, The Chung Hwa Sheng Kung Hwei, The Seventh Day Adventist Mission and Y. M. C. A., gathered at the home of the Rev. and Mrs. Englund of the S. A. M. Dr. Zwemer spoke on the text, "Many have labored before and now ye enter into their labors". He emphasized the need of more prayer, more intelligence and more cooperation for Moslem work.

The next morning he addressed more than one hundred workers and leaders of the S. A. M. who had come into the city from all over the Sian plain especially to hear him. His text and address here again was "Fishers of Men". Mr. Bergstrom very ably translated.

In the afternoon at the home of the Rev. and Mrs. Young of the E. B. M., Dr. Zwemer spoke on the seven great Mysteries as seen in St. Matt. 13. "It is given unto you to know the mysteries of the Kingdom of heaven." The use of a reading room in the Moslem quarters was emphasized. In how far we should go with Mohammedans in eating pork we were referred to Romans 14.

Sining, Tsinghai

In presenting this report I would from the very commencement stress the gratitude that is in the hearts of all of us (i.e. the C. I. M. workers of Sining and Tatung together with the Superintendent) who attended the Conference, for the information gained and the inspiration received from the visit of God's honoured servant Dr. Samuel M. Zwemer. In doing so we are not unmindful of the fact that Dr. Zwemer endured privations that men of his advanced years are not often called upon to endure, in order to see for himself the Moslem conditions in Tsinghai, and hold conference with us, although so few in number.
Arriving on the afternoon of July 3rd., by mule-litter from Lanchow, the Doctor took his first meeting which was of a devotional character, that same evening. He brought with him in all his messages, an up-to-date-ness and a freshness that was like a breeze in summer to us here, this being particularly noticeable in his first talk on "Re-thinking Missions". Dr. Zwemer was able to give us first hand, some of the latest information of the strong opposition being offered to the Report by eminent men such as Robert E. Speer, and of the definite evangelical stand which many hitherto hesitating, had been led to take as they saw the trend of modernistic thought in Mission activity. He thought, however, that we would do well to re-think Missions. He then enumerated some of the problems known to us all in Missionary, especially Moslem work. The sparseness of the results, prevalence of rice-christians, the failure of some apparent earnest seekers after truth to believe in Christ, and the number of Christians who go back and walk no more with Him. Facing these 'mysteries of missionary work' squarely, he declared with conviction that there were none which were not fully answered in the Parables of the 'mysteries of the Kingdom' in Matt. 13. Elaborating further on this thought, the Doctor then went on to say that, in re-thinking Missions, it was not the want of new methods that should give us most anxiety. The modern missionary needed to listen more to the "voice behind thee saying, this is the way walk ye in it". We none of us liked to listen to 'back-seat driving', but it was what we wanted most. We needed, he affirmed, to listen in these days to the voice of those days to the voice of those in the back seat—the early missionary pioneers, who succeeded where we have failed. An analysis of the lives of these great men who first opened the various countries to the Gospel, revealed that they possessed several qualities inclined to be absent from the modern missionary. Notable amongst these qualities were:—Vision; Knowledge (of the language and the people); Persistence; Passion for souls and Ability to Endure Loneliness. It was a 'new man' rather than a new method' that was wanted. Given these same qualities in the missionary of to-day, unoccupied fields would soon be opened, and the problems which new methods have left unaltered, solved.

Morning, July 4th

The Conference commenced officially on the next morning, July 4th., when a meeting for discussion was commenced at 10 o'clock presided over by Rev. E. J. Mann, who was elected Chairman. After the singing of a hymn and prayer, an official welcome was extended to Dr. Zwemer, who in his reply stated that it was his desire to get the 'facts' and we could depend on
him to make them widely known. Mr. G. K. Harris opened the
discussion by reading a paper on "The Moslems of the Sining
Area". Mentioning the series of Moslem Rebellions which this
Province had suffered from since 1648 until the great Tung Chih
Rebellion of 1876, Mr. Harris traced the effect that they had had
upon the position of the Moslems on the map, showing that there
was a tendency to return to the areas from which they were
originally driven out. He divided the Sining Hsien into 3 districts
for the purpose of working, of 4 centres each: S.E.; S.W.;
N.W. There were also apart from these, large centres at
Tatunghsien, Hualunghsien and Minhobsien, as well as smaller
numbers in several other Hsien.

During the discussion great hope was expressed for the future
of Moslem work because of the activities of the 'Moslem Forward
Movement' (Chiu Chin Hui) now spreading rapidly throughout
this Province, apparently having the military behind it. In the
schools of this movement Moslem boys are being taught to read
Chinese, so that, whereas in the past the majority of Moslem
youths learned only a smattering of Arabic, insufficient to read
anything with understanding, they will soon be able to read tracts
in the language they speak and understand. An attempt to put
Chinese into an Arabic script had failed. Questions were freely
asked and some of the facts elicited thereby were:—there are over
50 mosques in the Sining Hsien, and about 50 small ones in
Tatung Hsien. About 80 mullahs are in training in the Sining
East Suburb, and about 300 in the whole district. A fair
percentage of the men in most of the districts referred to, would
visit the Sining East Suburb at least once a
year, but very few
indeed of the women, so that a centralised work alone, would not
be sufficient. Itinerant dispensary work was suggested as a useful
method. It was not considered that the Moslem women could be
reached so effectively by single ladies as by married women.

During the morning three resolutions were proposed by Mr.
Harris, seconded, and after some minor alterations, accepted
unanimously. Dr. Zwemer suggested that personal testimonies
of missionaries or of converted Moslems known to the people, if
printed would be very valuable. We need a few men who would
train themselves especially for literary work, and while as the
Doctor pointed out the thorough mastering of one language was
the work of a lifetime, yet in this particular case the acquirement
of two would be a distinct advantage. It was thought that the neglect
of Moslems in past years was not due so much to lack of interest
on the part of the missionary, as to the fact that the more respon-
sive Chinese work has perforce occupied his time to the exclusion
of the more bigoted Hui Hui, this condition increasing as the
Churches have grown. With the increase of self-government on the part of the Chinese Church, the missionary should be more free for the other work. The Manual recommended in appendix "b" should be a compilation of material already in existence, (though not in any convenient non-technical form), to be put into the hands of the worker who, was desirous of preaching the Gospel to those he met in the best possible way. It was thought that a great deal could be done in village preaching by such workers, no knowledge of Arabic, beyond a few common words being necessary to reach the rank and file of the people. The articles by Mr. Harris mentioned in appendix "c" were commenced over a year ago and sent to missionaries working in Kansu, but were discontinued. It was thought that the time had come to give them wider publicity, and Rev. C. L. Pickens kindly offered to have them published in "Friends of Moslems" for the benefit of all. The meeting was then closed by prayer for power to carry out the proposals made.

Afternoon July 4th.

During this meeting the discussion was mainly on the subject of the Message to Moslems and the matter of Literature was more fully discussed. Four more Resolutions were framed and, after full discussion and some alteration, passed by the Conference. In emphasizing the importance of reaching the Moslems Dr. Zwemer mentioned that a similar condition to ours existed in India, where there were also Church difficulties arising from the inability of converted Mussulmen and converted Hindus to harmonize. He insisted, however, that the monotheistic bias of the converted Moslem was of peculiar value to a Church drawn from idol-worshippers. They were like reinforced concrete to the Church, and were therefore to be weighed as well as counted. Regarding, however, the negation of the Moslem faith, our opinion is expressed in the next Res. 2. Mr. Harris's experience had been, and Dr. Zwemer endorsed it, that while our tracts should not be weak in apologetics, and nothing should be left undone to make our position clear, yet only harm was done by 'showing up', at least in public, all that which the Moslem has been taught from earliest childhood to regard as most sacred. It is hard to talk reason with an angry man. Of course it was realised that such topics could not be altogether avoided, but it was thought that the best way was to deal with them tactfully in personal and private conversation, and if strong resentment seemed to be aroused, to change the subject at once and await a more favourable occasion, leaving him with some positive statement of Truth. In regard to the recommendation of Matthew's Gospel, Dr. Zwemer showed that, owing to the genealogy with which the Gospel commences, starting off with O.
SINING CONFERENCE

T. names well known to the Moslems; and also because of the portrayal of Christ as King throughout, it was peculiarly suited to those people. It was our experience that Moslems were more ready buyers of literature than the Chinese, and their respect for the Arabic characters ensures their not being used for illicit purposes. We would recommend, however, that while the colporteur should give a Christian testimony everywhere, he should refrain from much preaching, as experience shows that a Chinese seldom gets sufficient grasp of the Moslem position to do more than get himself into trouble and even bring harm on the cause of Christ. Until men of sufficient training and intelligence are available, it would be best for the preaching to be left to the missionary.

Evening, July 4th.

Our noted visitor gave us of the wealth of his experience and knowledge in a talk on "The New Outlook in Islam". Referring to the great solidarity of Islam he remarked that although there were more Buddhists and probably more Confucianists than Mohammedans, one could not refer to the Buddhist World or the Confucian World. There had been many changes recently, especially since the World War, and these changes he summed up under four heads. It was a New World in that it was 1. Larger. The population, especially in India, had increased, while there were now 200,000 Moslems on the west side of Tibet' and Madagascar and S. America also had Moslems who were to be reckoned with. (Dr. Zwemer later learned from several present that there was at least one mosque and a printing press in Japan). Colportage work is carried on amongst Moslems in U. S. A., and there are 3,800,000 in Europe, 30,000 of these being in Paris; while on the small Island of Java are 47,000,000. Then 2. It is Nearer for several reasons. a. because of geographical explorations. Arabia alone has had five explorers since the war, before which time there were better maps of the N. pole and of the moon than of that country. b. the learning of the orientalists has done much to bring Islam to light, and has been a distinct aid to missionary work. So also has medical skill brought the people, especially the women, nearer. c. New movements of an economical, political and social nature have made Islam more approachable. The abolition of slave traffic, the discovery of oil and consequent opening of trade, the increase of education and of women taking part in public life, are all great changes. The Mohammedans are unwilling for Jesus to be what Mohammed was not. Then again it is new because 3:—Restless. God wants the world to be restless that it may find it’s rest in Him. And 4, it is new in it’s Response:—they are buying more Bibles than ever before. The Hospitals of the various missions are being more and more freely
used. Dr. Zwemer himself remembers in the old days, extracting teeth through a hole in a veil. In the schools too some were surrendering to Christ, and there were never more enquirers and baptisms than at the present day. Our hearts were drawn out in prayer at the close of the meeting, that in these days God would indeed cause Ishmael to live before him.

July 5th.

The morning was left free for visitation, and Dr. Zwemer with Mr. Pickens was escorted to the mosque in the East Suburb, where an interesting and profitable time was spent and a ready welcome given by the Ahungs, to whom the Doctor presented two of his own book-tracts in Arabic. He was also able to speak in Arabic to some of the Ahungs, who translated for the benefit of those who did not understand. Dr. Zwemer was struck with the similarity existing between the local Moslems and those of Persia and Arabia.

Afternoon July 5th.

Reference was made to the fact that, during recent Moslem Rebellions over 100,000 Chinese had been slaughtered by Moslem troops. In answer to a question by Dr. Zwemer, the general feeling seemed to be that, while this lust to kill was not entirely due to religious fanaticism inspired by the injunction of the Koran to kill the unbelievers, yet this was undoubtedly a factor in the case, as is evidenced by the statement that, when sacking a town they are reported to have cried "Sa Pai Kuei Tsü"—Kill the Devil-Worshippers. The discussion then turned along the lines of methods of approach and of evangelism. Dr. Zwemer strongly recommended the establishment of a Book Shop in the East Suburb Of Sining, where all kinds of literature in Arabic and Chinese would be stocked. The Nile Mission Press would be very willing to co-operate in this. Dispensary work in that place and of an itinerant nature was also suggested by him, as a good method of opening the hearts of the people. It was remarked that the excellent work done in a medical way by Mr. Ridley during the great Moslem Rebellion, was largely responsible for the present friendly attitude of the people. Dr. Zwemer did not think that tent work was the best method of approach to Moslems, as it tended to create a stir and arouse the opposition of the Ahungs. Quieter methods were, in his opinion better. From his experience there was a place for single lady workers in the work, but preferably in conjunction with married workers. Working alone had involved much misunderstanding. The last Resolution No. Cl. (Vide below) was then passed thus drawing the Conference to a close. It was hoped that these Resolutions would form a basis for discussion at
future Conferences this Summer, and that, with the findings of these Conferences in the hands of the Mission Councils there would be tangible results.

Evening July 5th.

The Conference was fittingly closed by partaking together of the Lord's Supper, administered by Dr. Zwemer, who previously spoke very suitably on "The Bread of Life". We were all sorry to realise that the days of close fellowship and discussion together were over but we trust that the results may be seen throughout the coming years in fruitage amongst the Moslems of China.

S. H. Knight, Secretary.

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Hochow, Kansu

This city, called by Reclus "the Mecca of China", rightly deserves the title. Even today, in its partial eclipse, one still feels its influence and witnesses its rising power.

Thus it was with a great deal of anticipation that we gathered for a conference of workers from the Christian and Missionary Alliance, China Inland Mission and Pentecostal Mission. On the evening of July 11th we gathered at the home of the Rev. and Mrs. Snyder, when Dr. Zwemer spoke on "Bridge Building". He emphasized the necessity of vision in the task. On the afternoon of the 12th Mr. Snyder gave a very carefully prepared paper on Islam in Hochow (which for lack of space will appear in the January issue). Dr. Zwemer gave of his rich experience among Moslems in Arabia and Egypt. In the evening he spoke of the New Moslem World, followed by helpful time of discussion.

The second day, because of a slight illness Dr. Zwemer was unable to do more than give a short talk in the evening. A paper on the "Six Cardinal Virtues" by Dr. Zwemer was read in the afternoon.

The most interesting parts of this visit were the trips to the "Pa Fang" or Moslem Quarters. What was a complete devastation four years ago was again approaching a flourishing mart. The largest mosque, with a capacity for over 3000 worshipers, we inspected as well as several other large ones in the process of construction. Also we went to the many tombs of the saints, at one of which we witnessed a worshipper performing the necessary ceremonies. Here as well as in Sining there was a large school financed by the Moslem Forward Movement.
Lanchow Conference.
July 18th, 19th, 1933.

First Meeting.

Papers by Dr. Rees, Mr. Saunders, and Mr. Wood, followed by discussion.

a) Dr. Rees—Moslem of Lanchow.

2,000 families of Moslems. 14 mosques; about 10 inside city. Willingness of Moslems to attend Hospital. Difficulty in speaking to Moslems, owing to their being uneducated. A few however, very well informed.

b) Mr. Saunders Moslem work in Chang-chia-ch'uan.

Moslems extend from Ningsia in N. to Chiechow in far S. W. area. No Moslems in Central Kansu. Chang-chia-ch'uan key point for Moslem work in S. Kansu. 1000 Moslem families. 10 mosques. Moslems not decadent. Mosques still being built. In S. power not held by Moslems.

c) Mr. Wood. Moslems in Ningsia district.

Governed by Moslems. Moslem population on increase. Becoming large land-owners. Largest Moslem centre undoubtedly Wu-cheng-pao, where Ma-shan-ren lives. Moslems are most alert members of one's audience when preaching.

In discussing the 'Hsin chiao', Dr. Zwemer made the following distinction.

Doctrinal. They destroy accumulations and superstitions that have crept into worship.


Second Meeting.

Talk by Dr. Zwemer. Methods of approach.

Good books—Tysdale's "Mohammedan Objections Answered". Rice's "Crusaders of the 20th Century." Our approach towards Moslems must be totally different from that towards Chinese. Chief Moslem misconceptions are:

a) Christians' God. They think we believe in:

1) God. 2) Mary—wife of God. 3) Jesus, son of Mary. We must preach there is only one God.

b) Death of Jesus. Moslems believe in substitution theory.
c) **Doctrine of Ethics.** Moslems really believe ethics of Mohammed are superior to those of Jesus.

Do not give a whole Bible to a beginner. Give a portion. ex.—Genesis, Psalms, Proverbs, Matthew (especially written for Jews and Mohammedans—Dr. Z.)

Moslems will ask—"What do you think of Mohammed." Best to leave this question alone. Tell them to read their own books.

In handling enquirers use the Bible rather than Koran. As soon as possible give them a compendium of Christian truth. Importance of prayer before and after interview. Mohammedans are theists. Build on this foundation. Hudson Taylor once said—"I expect to see the greatest results in work amongst Moslems."

**Third Meeting. If God is with us, Islam is Doomed.**

Moslem literature. Dr. Zwemer and Mr. Pickens.

"No agency can penetrate more deeply, witness more daringly abide more persistently, and be used more economically, than the printed page. (Quoted from Chas. R. Watson. University of Cairo).

One should divide tracts into classes. ex:—

1) For all Moslems. 2) For those with open mind. 3) For cantankerous. Good tracts—"Sweet first fruits." "A Historical fact and its moral effect." Never display tracts. Distribute wisely. Tracts should be used with prayer, just as messages.

**Book shop in Lanchow.** Have clock and newspapers. Cater for public. Be hospitable—give tea. Arrange for missionaries to take turns in visiting. Make Lanchow a distributing centre for Moslem literature.

Good plan for distributing tracts—each church member to sow a seed. Distribute after service.

The Resolutions were next passed. (see below.)

**Fourth Meeting.**

*Talk on problems by Dr. Zwemer, followed by discussion.*

Dr. Z. outlined following as being main Moslem problems.

2) Historical problem. a) Punishment against idolatry? b) Bulwark against Buddhism?
3) Political problem. Keep eyes open to political implications of this religion.
4) Social. They cannot reform ethics.
5) Religious. They believe as we do only out of focus.
6) Missionary problem. They have been so neglected.
7) Personal problem. What are we going to do about it?

Q. A Moslem says—Explain "The Word—The Son of God".

An. Jesus is not "Wallad"—one born by natural generation but "Iben", which is a metaphorical term.

Q. Eating of Pork. Answer. 14th Chapter of Romans.
Mohammedans chief virtues: 1) Courtesy. 2) Patience.
3) Hospitality. Women workers amongst Moslems should err on side of prudishness. Always use right hand when taking or giving food. Left hand used for unclean things.

Fifth Meeting.

Communion service, conducted by Dr. Zwemer.
"Peace be unto you: as my Father hath sent me, even so send I you." (Jn. 20:21)

G. F. Ward, Secretary

Impressions from the Kuling Convention*

Dr. Samuel M. Zwemer, F. R. G. S., the main convention speaker, impresses one as being a rugged rock against which the waves of persecution, and hostile criticism and tribulation have dashed, without making any lasting mark. To the Islamic world in all its solidarity, he has thrown out the challenge: "What think ye of Christ, whose son is He?" And to the Christian church, so often indifferent and indolent: "The Christianizing of the Moslem world, whose task is it?"

In delivering his forceful message, Dr. Zwemer enters invariably by the door of wholesome wit. The burden on his heart is the salvation of the 250 million Mohammedans of the Moslem world, extending from Sudan to Kansu, and from Sumatra to Albania. In a graphic way he gave an airplane view of present-day conditions in Turkey, Egypt, Arabia, Persia, India, and China, as they affect the followers of Mohammed, and the cross-currents of modern civilization as they come into conflict with the ancient civilization of Islam. Nor did he underestimate the stupendous problems confronting the new missionaries that in our day set out to present Christ Jesus as Saviour and Lord to these people, and the necessity of a more adequate training of those who enter the joys of this service.

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*Reprint from Kuling Echo, Aug. 5, 1933.
While conceding that the Layman’s Report rightly emphasized “re-thinking missions,” Dr. Zwemer stressed the solidarity of the Christian enterprise from the days of the apostles, and the necessity of our remaining in the main current of missionary activity and purpose, and of building on the foundations already laid, as did our missionary predecessors, the giants of former days.

The Convention went on record as approving the plan of missions setting aside missionaries for full-time or part-time, work among Chinese Moslems, and urging cooperative efforts along this line in the Central China area.

R. MORTENSEN

Another Angle on the Convention

Words fail to describe the impression Dr. Zwemer left on the minds and hearts of his hearers, in regard to the great question of the presentation of the Gospel of Christ to the Moslem world. Dr. Zwemer has a heart full to overflowing with love and good will—and, I must add, with a most delightful sense of humor—but he did not mince matters. He showed us the greatness of the difficulties and made us realize, with penitence and self-reproach, our past negligence and indifference toward this most challenging task. On the first morning, he told us of the “Problem of Islam.” If one had heard only that lecture he might have thought the whole enterprise too hopeless, but, day by day, Dr. Zwemer led us on, and, out of his own marvelous experience and deep personal knowledge, showed us the encouraging side. New doors of opportunity, in this changing world, of which we never even dreamed before, were shown as thrown wide open to the Christian Church for the preaching of Christ to the Moslems. Common ground, upon which we could meet the Moslems, was pointed out to us. “The New World of Islam” was most challenging and inspiring to us, and, as the “Fourth Religion of China” it brought home to us the fact of a fresh opportunity at our very doors. Thursday’s subject was “The Bible and Islam” and the Doctor showed us passage after passage from the Koran which could be paralleled from Holy Scripture and made us all long to get our precious Scriptures into the hands of the reading public in the Chinese Moslem world.

The last of the series of lectures by Dr. Zwemer was on “Re-thinking Missions with our Predecessors,” and made us all feel that we could not do better than to heed the great pioneer missionaries of the past, “the back seat drivers,” whose voices from behind were saying, “This is the way, walk ye in it.”

*Reprint from Kuling Echo, Aug. 5, 1933.
who heard these various presentations of the Christian message took courage and thanked God, ready to take up our tasks afresh in the great enterprise of the Kingdom of God.

ROBERT E. WOOD

Mokanshan, Chekiang

It was a wonderful privilege to be traveling again with my Father, Dr. Zwemer, from Kuling to Mokanshan. The length of the visit in Mokanshan was limited as Father was due to sail on the S.S. "President Coolidge" on August 19th. Six lectures, were, including one to Chinese Christians crowded into less than three days. His lectures included "The Searchlight of God", "Re-thinking Missions", "The New World of Islam", "Our God is a Consuming Fire", and "Islam in China".

Everything was well arranged and though this was the last of several conferences, yet the meetings were well attended and many bought literature and were interested in the display of books and magazines. The Rev. G. D. Wu of Chinkiang was an able interpreter for the meeting for Chinese. Afterward he expressed a desire to work for Moslems in China and we hope and pray he may be the center of a group of Chinese Christians who will work for the evangelization of their Moslem neighbors.

RESOLUTIONS OF SUMMER CONFERENCES WITH DR. ZWEMER.

Kaolan (Lanchow), Kansu
July 18th and 19th, 1933

A. That this Conference endorses the resolutions passed by the Sining and Hochow Conferences, only altering Resolution a,1. to include the Provinces of "Kansu", "Ningsia" and "Tsinghai."

The Resolutions were as follows:

a. Workers.

1) That there should be a sufficient proportion of qualified full-time Moslem workers in Kansu, Ningsia and Tsinghai Provinces to present the Gospel adequately to all classes of the Moslems, not forgetting the women and girls in scattered villages.

2) That these full time workers should give special attention to the preparation of literature in Arabic and Chinese to meet all classes of the people.
3) That in districts where there are Moslems residing, all missionaries should have some general knowledge of how to meet this special people, and that concise helps should be provided for giving such workers the necessary information.

The following suggestions for giving effect to the proposals are appended:—

1) That Mission Councils in designating workers to areas where Moslems reside, should take into consideration the appointment of those who, interested in the Moslems, are prepared to devote at least a proportion of their time to the work.

2) That a manual for workers among Moslems should be compiled, giving concisely all that elementary information necessary and advisable for new workers to have, including sources of further information.

3) That Mr. G. K. Harris be asked to continue by a series of articles in the "Friends of Moslems", his hints on methods of work amongst the Moslems of China.

b. Message.

1) That in all our tracts for Moslems in Chinese, the basic truths of our Christian faith, such as—the inspiration of the Bible, the Virgin Birth, Crucifixion, Death, and Resurrection of our Lord, while presented to the Moslems in a spirit of love, should never be toned down to avoid giving offence to them.

2) That, however, these tracts, while correcting where necessary Moslem misconceptions of Christian truth should, as far as possible, avoid giving needless offence by disparaging statements regarding their Prophet or Book, n.b. Miss Trotter's "Sevenfold Secret" is an example of a tract that is considered suitable.

3) That every tract should contain sufficient Scriptural truth to make plain the way of salvation.

4) That, from our experience, colporteurs itinerating in districts where Moslems live, should be encouraged to take a proportionate number of Arabic Gospels, (especially St. Matthew's Gospel), and appropriate literature for careful distribution in Moslem villages.

B. BOOK ROOM.

1) That effort be made to open a central Book Room to handle Arabic Scriptures and tracts required by
Kuling Resolutions

Workers for Moslems in North West China.

2) That Mr. Keeble be invited to conduct such a Book Room in Lanchow.

3) That Dr. Zwemer's and Mr. Pickens' offer to assist in getting grants for such a Book Room be accepted.

C. Manual for Workers referred to under Workers suggestion No. 2.

That the Rev. C. L. Pickens be requested to superintend the production of this manual.

D. General.

That this conference expresses its sincere appreciation of the visit of Dr. S. M. Zwemer and the Rev. C. L. Pickens, and resolves that copies of these resolutions be given to them to be submitted to future Conferences they hope to attend, with the prayer that their visit may be used of God to stir up a greater interest in Islam in China. We further resolve that a copy of these resolutions be sent to the Christian and Missionary Alliance Board, New York City, and to the Director of the China Inland Mission at Shanghai.

2) It was further resolved at the Lanchow Conference that a copy of the Minutes and Resolutions be given to each person attending. The meeting also desired to be placed on record its sincere appreciation of the work being done by Mrs. Pickens as Editor of the "Friends of Moslems."

Kuling, Kiangsi.

(At the close of Dr. Zwemer's Lectures July 31—August 4, 1933.)

Workers.

Resolved that

1) There should be a larger proportion of qualified full-time missionaries to Moslems in Central China.

2) These full-time workers should give special attention to the preparation of literature in Arabic and Chinese for all classes of Moslems.

3) That in districts where there are Moslems residing, all missionaries should have some general knowledge of how to meet this special people, and that concise helps should be provided for giving such workers the necessary information.

4) That Mission Councils in designating workers to areas where Moslems reside, should take into con-
sideration the appointment of those, who, interested in the Moslems, are prepared to devote at least a proportion of their time to the work.

5) That a manual for workers among Moslems should be compiled, giving concisely all that elementary information necessary and advisable for new workers to have, including sources of further information.

6) That Mr. G. K. Harris be asked to continue, by a series of articles in the "Friends of Moslems", his hints on methods of work amongst the Moslems of China.

MESSAGE.

Resolved that

1) The basic truths of our Christian faith, while presented to the Moslems in a spirit of love, should never be toned down to avoid their prejudices.

2) Our message, while correcting Moslem misconceptions where necessary, should as far as possible avoid giving offence by disparaging statements regarding their Prophet or Book.

CO-OPERATION.

Resolved that

1) That Missions in Central China should co-operate in their work for Moslems both by division of labor—in different fields and in different kinds of work—and by close co-operation of the missionaries with each other.

2) Work for Moslems in Central China should be done in as close co-operation as possible with that in North West and South West China.

Literature Program for Conferences.∗

Some vital questions for friends of Chinese Moslems during Dr. Zwemer's visit:—

1. The Central Literature Committee for Moslems believe that in each language used by Moslem, Christians ought to set before themselves the production of a minimum programme of Christian Literature in phrases understood by Moslems. (The suggested minimum programme is printed below.)

∗This questionnaire & suggestions arrived in Kuling the last afternoon of the conference: Separate copies enclosed for China members in this issue. Please make comments and return to Secretary.
a. Does Chinese Christian Literature in phraseology understood by Moslems cover this program? Where is it strong and where is it weak?

b. What is the most important subject for the next booklet for Chinese Moslems?

c. Are there any subjects not dealt with in this general program which are of particular importance for the Moslems of China?

2. Is work for Moslems laid upon the hearts of foreign missionaries or of the Chinese Church?

a. Has it found its way into the prayers of the Chinese Church? What steps could be taken to obtain the prayers of all the congregations for this section of their fellow countrymen at least on one Sunday of the year?

b. How far is the literature prepared for Chinese Christians about Moslems in full circulation in the Chinese Church? What steps could we take to have it more studied?

3. Are there enough Chinese volunteers of a good spiritual and mental calibre for special Moslem work?

a. Is writing and translation for Chinese Moslems more the work of Chinese or of foreigners? How could we secure more Chinese authorship?

b. Have any Chinese had special training in Arabic and Islamics? How could such training be arranged? Could we send a young Chinese leader to Lahore, Jerusalem or Cairo for some months of intensive training?

4. How can we increase amongst missionaries the use of the literature published?

In India, Egypt and Palestine several publishing societies for Moslems have found it helpful to have an inner circle of friends with whom they agree that one copy of every new publication shall be sent at half price. The receiver thus keeps his eye on all new publications at a small cost and the society advertises its new publications at a small cost. Would it be helpful if the 'Friends of the Moslems' also had a half price list?

Suggestions for a Minimum Literature Program.

1. A short *Life of Christ* in terms comprehensible to Moslems and including His Heavenly Session, His Intercession and His ultimate judgment of the World.
SUGGESTIONS DR. ZWEMER

2. *The chief O. T. Stories* in terms comprehensible to Moslems, with emphasis on preparation for the coming Christ and on moral training.

3. A course of *instruction for catechumens* explaining the Christian creed, the Christian society and Baptism.

4. *Christ the Conqueror of the demon world* (in demon-ridden countries) or (in sophisticated countries) *Christ the Conqueror of Human Sin* (biographical).

5. *The Trinity and Unity*.


7. *The Christian meaning of Prayer*, with examples of some ways of prayer and some prayers from the Bible.


9. *The Crucifixion*: the fact, the story, the meaning for our lives.

10. Explanation (possibly in catechism form) of *misunderstood terms*, like—Son of God, Injil, Ruh Allah. N.B. Terms accepted by Moslems need just as much explaining as terms rejected, e.g. tauba, din, salât, church, marriage.


12. *Rhymes, choruses, hymns, versified psalms*, i.e. something to give a social character to the new teaching.

13. *The Christian view of Marriage, the Home, the Family*.

14. A short tract to answer the question, "What is Christianity?"

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**A Moslem Appreciation of Dr. Zwemer**

*From the HSICHING DAILY PAPER, Sian, Shensi, June 26th, 1933.*

Yesterday Dr. Samuel M. Zwemer, an American, visited the large mosque of this city. He had a long conversation with the head teacher of the Mosque. He is a thorough student of the Mohammedan Religion. A great religious leader and Doctor of Divinity, Mr. Zwemer is now over 60 years of age. He has traveled in the East and through the countries of England, France, Germany and Italy and has studied the conditions of various religions. He has in all spent about forty years in the countries of Afghanistan, Persia, Turkey, Egypt, etc., and has especially given himself to the study of Islam (The Hui Religion), which has made his knowledge and understanding of same very deep.
Yesterday forenoon at ten o'clock, Dr. Zwemer accompanied by Messrs. Pickens and Englund visited the Mosque on Hua Chiao Lane here in the city and had a talk with the head teacher, Mr. Ma Shou-cheng and his assistant, Mr. An Chi-chieh in the school room. In conversation with Dr. Zwemer we conversed in the Arabic language. Regarding the Mohammedan religious doctrine and the inner meaning of the Koran, he had made a thorough study, resulting in an attitude of greatest friendliness.

Translated by the Rev. E. England.

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English Books on Islam.

The Kuling Conference was especially fortunate in having available several of Dr. Zwemer's English books. The Lutheran Book Concern, Hankow, sponsored the display. There are still a few of the volumes on hand which may be secured from the above concern or through the Secretary. The books are as follows:

THE LAW OF APOSTASY IN ISLAM, by Dr. S. M. Zwemer, F. R. G. S., 6/6

ISLAM AND MISSIONS, edited by Dr. Zwemer, $1.50

CALL TO PRAYER, by Dr. Zwemer, 3/6

THE GLORY OF THE CROSS, by Dr. Zwemer, 3/6

CHILDHOOD IN THE MOSLEM WORLD, by Dr. Zwemer, $2.50

ACROSS THE WORLD OF ISLAM, by Dr. Zwemer, Aspects of the Mohammedan Faith and the Awakening of the Moslem Multitudes. Abundantly illustrated. $3.00

A MOSLEM SEEKER AFTER GOD, by Dr. Zwemer. The Life and Teaching of Al Ghazali, Mystic and Theologian of the Eleventh Century. Illustrated. $2.25

THE DISINTEGRATION OF ISLAM, by Dr. Zwemer. Illustrated. $2.50

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1934 Chinese-Arabic Calendar.

The popular Chinese-Arabic calendar for 1934 is now for sale by the Christian Book Room, Shanghai. The center of the sheet forms a tract, while around this is the calendar. Prices are as usual, $.20 per hundred or $1.80 per thousand. Orders may be placed through the Secretary or the Religious Tract Society.
## Dr. Zwemer’s Travel Fund.

### Receipts.

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**Total Receipts**: $910.83

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**Total Expenditures**: $841.99

**Total Receipts**: $910.83

**Total Expenditures**: $841.99

**Balance to General Fund of the Society**: $68.84

Audited and found correct,

**F. Crawford Brown**, Treasurer

American Church Mission, Hankow

September 29, 1933.

*The Secretary's expenses were paid by some of his Church friends in America.*
NEW MEMBERS

New Members

Deaconess D. Badgley S. P. G. Ping Yin, Shantung
Mrs. John Berkin Kuling, Kiangsi
Chang Chin-hsin 西信會 Kaifeng, Honan
Rev. B. S. Ding 西信會 Kaifeng, Honan
Miss E. Edlund S. A. M. Hsingping, Shensi
Miss Lise Flatla N. M. S. Yiyang, Hunan
Mr. Donald Grant C. I. M. Yencheng, Honan
Rev. M. G. Griebenow C. & M. A. Labrang, Kansu
Miss Jane W. Hyde P. N. Nanking, Kiangsu
Rev. Francis P. Jones U. of N. Nanking, Kiangsu
Miss R. W. Olive Joyce C. I. M. Taikang, Honan
Rev. Liu Shih-lien 循理會 Chengchow, Honan
Mrs. Liu Shih-lien 循理會 Chengchow, Honan
Rev. Ma Ching-ching 循理會 Chengchow, Honan
Miss A. D. Masters C. E. C. Kaifeng, Honan
Miss M. E. Moore C. S. F. M. Ichang, Hupeh
Mr. Wilson W. Moore C. I. M. Titaо, Kansu
Rev. T. Moseley C. & M. A. Kaifeng, Honan
Miss Florence M. Murray F. M. A. Nanking, Kiangsu
Rev. C. H. Plopper U. C. M. S. Kingchow, Hupeh
Rev. Axel G. Rydberg S. M. F. Chengchow, Honan
Rev. E. L. Silva F. M. A. Chengchow, Honan
Mrs. E. L. Silva F. M. A. Chengchow, Honan
Mrs. L. U. Soderstrom C. I. M. Yencheng, Honan
Rev. Joshua Sommarstrom S. M. F. Shasi, Hupeh
Mrs. R. A. Syrdal L. U. M. Sinyang, Honan
Miss Edith Taylor C. I. M. Lanchow, Kansu
Rev. D. R. Wahlquist S. M. F. Macheng, Hupeh
Mr. Paul Wang 循理會 Kaifeng, Honan
Miss E. May Watts C. E. C. Kaifeng, Honan
Miss Bernice M. Wood F. M. A. Kaifeng, Honan
Mr. John G. Young U. of N. Nanking, Kiangsu

*As the number of new members was greater than could be put on this page the names of those who joined last were left until Jan. issue.

The Membership fee of the Society is $1.00 a year or $10.00 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.