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Confidential.
The Whole Gospel of God

Many missionaries and Chinese Christian workers shy at evangelizing the Moslems of this land because it seems so difficult and the work for the ordinary non-Christian appears more pressing. But, as disciples of Christ, our orders are to proclaim the Gospel to all people. According to St. Mark, Our Lord said, "Go ye into all the world and preach the Gospel to the whole creation." On the fact of this explicit command of our beloved Master, this neglect of the Moslems of China is no small matter, for there are from eight to ten millions of them. And even in the six central provinces of China at the lowest estimate there are at least 750,000 of them. In fact there are few cities in which there is not a community of these worshippers of the one true God.

Not only are the Moslems numerous, but they are also in dire need of spiritual help and guidance. Reading the magazines published by the younger Moslems one perceives that they are profoundly discontented with the petrified conservatism, the obscurantism, and the superficial formalism which so generally characterizes Islam in China. While there is some restlessness among the Christian youth, that among the Moslem young men is infinitely greater. Their teachers and leaders hold that the Koran is an absolute revelation of God so that any further light, any development of religion is impossible, while the principle of progress is essential in Christianity due to our Lord's promise that the Holy Spirit will lead his followers into all truth.

The evangelization of the Chinese Moslems is in itself a great and pressing truth and regardless of any other considerations, it should be carried on energetically. It will also, however, be of great help to the general Christian movement in China. If carried on widely and wisely, it will furnish many able and devoted Christian workers. We remember that in each Gentile city visited, St. Paul preached first in the synagogue to the Jews, while many of them rejected the Messiah, there were always some converts from among whom the apostle chose, trained, and ordained leaders and teachers for his Gentile converts. So in China there are millions of people who already believe in the unity, spirituality, and goodness of God and His revelation to man through the law and the Prophet. And these believers in God are largely friendly and accessible to the Christian message. In many places converted Moslems have proved the most earnest and reliable Christians and evangelists; for example, Bishop Ku of the China Inland Mission at Paoning, Szechuan; the Rev. Soong Tsong-chen, the first clergyman of the Church Missionary Society in Kuangsi-Hunan; Pastors Ma Fung-po and Hsiung Hung-chih of the Presbyterian Church at Chinkiang, Kiangsu and many others.
The evangelization of the Moslems will also benefit the whole Christian Church in China by demanding a clearer and firmer hold on the complete circle of theological truth revealed in Holy Scripture. In approaching the Buddhist the tendency is to stress those doctrines in Christianity which appeal to them as congenial and to neglect or pass over lightly the other doctrines. Thus the immiæence of God (God is not far from each one of us, for in Him we live and move and have our being) and the universal sonship of mankind (For we are also His offspring) have been made much of. A striking example of this tendency is to be seen in the late Dr. Timothy Richard's *Conversion by the Million*. But in presenting the Gospel to the Moslems we are dealing with those who hold to the transcendence of God believing Him holy, glorious, of purer eyes than to behold iniquity, dwelling in the high and lofty place in brightness inaccessible, the Creator and Judge of all men but not their Father. They reverence Jesus as a great prophet but not as the Son of God. Hence in bringing the good news to their notice, it will be necessary to understand clearly what is meant by our teaching about the person and work of Jesus Christ. We shall have to emphasize our Christology which has been somewhat neglected previously in our theological schools and our pulpits. Thus Moslem evangelization will provide a needed counterpoise to other tendencies and will help to preserve a balance in making known to the Chinese people the whole Gospel of God.

M. H. THROOP.

There were several things of interest for us in Kuling this summer. At the close of the Kuling Convention there was a meeting for specific mission work. Six people spoke on the different phases of the missionary program. Dr. M. H. Throop, our Chairman, had fifteen minutes to present the Moslem side. This he did, in a splendid address, the gist of which appears in the editorial of this number.

On the Thursday following the convention we as a Society had a meeting in the Union Church. Some fifty people were present, of which a good portion were members or became so at that time. Miss Edith Jones of the Free Methodist Mission in Kaifeng gave a very interesting account of some of her observations and work which she did while in Chengchow before 1927. Especially were we grateful for the account of idols which were being used by Mohammedans. During illness a Chinese neighbor or friend would recommend some particular idol which the Moslem would use, then later he would be afraid to remove it. They made use of
these idols in secret, often in the evening after shutting doors and windows and rolling up a scroll, behind which was the idol in a niche in the wall. Miss Jones has been invited on more than one occasion to act as mediator and gone to a home to remove the idol from its sacred place. Whether the ahung was cognizant of what was going on she was not able to find out. It was due in part to the teaching in the Mission school that she was asked to go and remove the idols. Miss Jones felt it was the work that missionaries were doing in Chengchow that led to the establishing of women's mosques in that city. One, situated within two blocks of the chapel in the Moslem quarters, was established after the Mission work and is intended to counteract it. The April 1932 "Friends of Moslems" gave important particulars of other opposition which has been aroused by the work Miss Jones helped to establish. Mr. A. J. Hansen gave an interesting account of what has been done by the Christian and Missionary Alliance in Kansu and also told something of their hope for the future. He especially spoke of Mr. Snyder, who is in Hochow, the Mecca of Islam in China, and Mr. C. D. Holten who is making a special effort to reach the Salar Moslems in Shunhwa. The Secretary gave a short account of his recent visit to Sian, an account of which appears elsewhere in this number. He also spoke of what the Society stood for and what were its aims. The Editor of Friends of Moslems gave a brief account of what the paper was endeavoring to do and ended with a plea for all the members to consider this medium of expression as a clearance house for ideas and suggestions to further the work for Moslems in China, asking all to help by sending in any material which comes to their notice.

The Convention for the Chinese Christians held in West Valley was kind enough to allow us to address them on the subject of Moslem work. Dr. Throop presented the subject somewhat on the same lines which he presented to the other convention. At all three of these meetings literature was displayed and sold. Pictures and other things of general interest were shown. We are very thankful for the start made and hope that what was commenced this year may increase so as to reach a wider group and be of greater help to our work which continues, to grow in usefulness.

Islam in North-West China To-day.*

The Rev. G. Findlay Andrew, O.B.E.

To get on to the more recent history of Kansu. It has always been the ambition of the Kansu Hwei-Hwei to get and to

*Part Two of lecture given before the Royal Central Asian Society in London on November 4th, 1931. Printed by kind permission of the Author.
hold that province for themselves. In 1920 their chance almost came. One of their leaders in such a sectarian quarrel as I have outlined had been exiled to the south to the province of Yunnan. He had returned in 1931, received the clemency of the Empress Dowager during the period of her residence at Sian, and returned to establish himself in this eastern section of Kansu. He was a man who had attained to a Moslem position of saintship and was worshipped by a large following in Kansu, and his influence extended from Yunnan to Kashgar. He told me that if I wished to go to Kashgar I could start in Yunnan with letters furnished by him and travel all the way to Kashgar, being passed on from Moslem community to Moslem community, without expense to myself, simply on presentation of those letters. That man in 1920 was heading a Moslem rebellion which had planned to put in a Moslem Governor-General to the province, into the position then being vacated by Peking's last nominee. Just at the time this Governor-General left, the Moslem revolt was already planned, and they were waiting for the word to go out on the war path. On the night of December 16, the night fixed for the rising, when the rising was so far under way that they had already commenced slaughtering Chinese on the streets the earthquake occurred. Ma Yuen Chang with his followers had just come out of the cave then being used as a mosque and place of meeting, leaving all the other leaders in the cave, where they were buried alive. Ma Yuen Chang, contrary to the usually accepted story, had made his exit from the cave and was in the house of a son-in-law when the building crashed and broke his back. He spoke a few words and passed away. I have visited the site where they have erected his tomb. The old Chinese wisebeards say "Better to fall into the hands of the living God than into the hands of man." They say the earthquake was an act of God. It cost a million lives in ten minutes, but was to be preferred to the Moslem rebellion. But that Moslem rebellion was only deferred and broke out in 1928. In 1912 occurred another of those seemingly trivial incidents which have led to great things. The establishment of the Chinese Republic in 1912 called for the appointment of a man named Li Chien T'ing, who was then the chairman of the first Provincial Assembly in Kansu, to the position of Governor-General. His appointment was not acceptable to the Moslem, as he was strongly anti-Hwei-Hwei in his sympathies, and took every opportunity afforded by his position of denouncing them and their misdeeds, threatening retribution when the opportunity came to him. He was persuaded by his friends to retire from public life for a short season to his home in the south of the province; and there on the fifth night of the fifth moon in 1912, as he stood at the door of the family mansion, he remarked
on the angry nature of the sunset. That very night some Moslems got access to the city after dark, dug though the walls of the family mansion, got into the room where he was, and after a severe struggle killed him. He so severely wounded one of his assailants that the man died the next day whilst crossing the Tao River. The room was boarded up in accordance with custom when I visited the place, so I was able to corroborate the facts, and I was one of the first persons admitted to the room. The disordered furniture and so forth showed the severity of the struggle. He was buried on the sixteenth day of the tenth moon. On that very evening, Ma Tong, the Moslem suspected of having done this deed, suddenly arose from the chair where he was sitting. He advanced to the middle of the courtyard and shouted to his underlings that His Excellency Li had come to pay him a visit. Arrived in the centre of the courtyard he collapsed. That very evening into his family was born a son, given at a later period of his life the name of Ma Chong Ying; and the father for the remainder of his lifetime showed a great aversion to this lad, claiming that his coming into the world presaged no good for the family. Ma Chong Ying is a name which has come to be feared as much as that of any Black Douglas on the English border. At the present time he is only a youth of about nineteen years of age, but he wields a tremendous influence. The last rebellion, I think, affects the situation of the Hwei-Hwei in Kan-su at the present moment more than any other experience I could cite. -In 1928, owing to the oppression by Kuoh Min Chuin troops and, arising out of the acute food shortage, Ma Chong Ying with eight boon companions left the city of Sining on April 19 and took to the war path. Within five days he raised thirty thousand Moslem troops. Conditions there on the border must approximate those on the north-West frontier of India: every man has a weapon in his home, and these Moslem leaders can call a fairly well equipped army out into the field in a few days. Ma Chong Ying had all Kuoh Min Chuin's troops arrayed against him but they failed to quell the rebellion. The siege of Hochow followed. That city has been the Mecca of Islam in China for centuries, and the whole of the southern suburb, with thirteen mosques containing priceless treasures, was razed to the ground. The fighting was of the fiercest nature, and when I visited the place last year a Moslem took me to one corner outside the city in which there is a large cemetery, and told me that seven thousand of Kuoh Min Chuin's Chinese troops are buried in that cemetery. In the Relief work I was doing last year, putting straight the devastated areas, we came upon numbers of bodies of men who had fallen in the fighting around that city. Ma Chong Ying found himself at the head of an army in which most of the men possessed a modern
rifle and a horse. He traversed the province with remarkable rapidity. Wherever resistance was offered his troops wreaked their full vengeance upon the Chinese. February 15, 1929, they appeared outside the little city of Tangar, the last city on the Tibetan border, a trading centre to which the Tibetans bring their wool, and where foreign trading firms from the coast have their agents to purchase the wool. A resistance was put up by the population. The Moslems gained possession of the city and were in possession for two hours. From a missionary and his wife who were in the city during that period of time I heard the story. Some of their leaders perambulated the wall shouting to their followers not to burn down the premises of Messrs. William Forbes and Co., the great British firm of wool merchants—not to hurt the missionaries, but to kill every Chinese male over seventeen and under seventy. In that period of two hours they killed 2,170 males between the ages of seventeen and seventy. From there they went on to Chenfan, which they practically wiped out of existence. They took the city of Ninghsia, but were driven out into Mongolia. As late as last August they were taking cities down in the east and south. Last August I got into the town of Anting, then being besieged by a large army of Chinese under Moslem leadership. They had taken possession of the city but had been driven out by Government troops. We had to get into the city. I was unaware of the situation when I set out, and I found myself about fifteen miles distant with the most severe fighting proceeding with machine guns, those latest toys of the Chinese, trench mortars, and all sorts of small arms. There were 20,000 outside the city and probably 1,500 insides. On the following morning I managed to make contact with a body of Moslems who had sallied from the city and I went in with them. The Moslem leader, whom I knew, made me welcome and invited me on to the city wall. They had driven 7,000 brigands to a particular range of hills outside the city. He sent out 500 men, nominally cavalry but only half with horses up the spur of the mountain. The brigands were blazing at them. But they did not heed. When they got to where the gradient was less steep the men with horses mounted, and in ten minutes' time there was a most perfect rout among the 7,000 Chinese and the Moslems worked their will. I relate this to show the difference between Moslems and Chinese in that part of the country. Every Moslem is brought up to fighting and turns readily from the prayer to the sword.

Yet there is a great deal in the Hwei-Hwei nature that appeals to one: I may mention my own experience of the past two years. I was sent up there with half a million dollars, Mexican money, which money had to be moved on mule-back in silver
bullion through districts overrun by these and other bandits. Every mule sent with that money was given immunity, so that we lost not one single dollar en-route. Merchants who tried to travel under the protection of those silver trains were taken out and shot on the road, but the silver passed through. When Shensi was looted by a Moslem leader with a large following, 5,300 dollars of our money was taken, and in the city of Anting we lost 1,100 dollars. On both occasions, by direct appeal to the man in charge, the money was recovered in its entirety, and in the second instance with profuse apologies for having shot our workman, who had refused to give up the 1,100 dollars.

Towards the end of 1929 I was forced to do a very long river trip down the Yellow River on a raft made of inflated sheepskins. We knew the whole army of Ma Chong Yin was encamped somewhere out in the desert into which they had been driven by Government troops when these retook the city of Ninghsia. We hid in the day during the more dangerous parts of the journey and travelled largely at night. Unfortunately one morning we were caught by a party right on the river bank and forced to come in. It seemed doubtful whether they would not carry me off, they had brought two horses for the purpose. However, finally a better mind prevailed and I was able to get away from them; with two of their number as escort we were hoping to be able to manage the rest of the about passage, but about three o'clock our raft grounded on a shallow. A party of Moslems appeared on the river bank and opened fire; we formed barricades, and behind these we crouched for twenty minutes until we managed to get the raft free. All through that night we seemed to be targets for various stray shots from the river bank. When we were stopped next morning by a sentry I asked about the young gentleman Ma Chong Ying, the General, and by a most happy coincidence I found that the youth had arrived at a farmhouse which was just appearing on the horizon; he had arrived there but that very night about midnight. So for that farmhouse with one of the bandit escort I made. We had a nasty experience getting through, but we arrived at the entrance and went into the room where the aides-de-camp and other officers were sleeping. There the first face that pushed itself out from a coverlet hailed me by name. It was one of my old schoolboys, a lad in the mission school in Lanchow, where I had been headmaster. The second man present I had known also in Lanchow, and with such friends at court it was not long before the young General was aroused; for several hours in that little farmstead I had one of the most interesting experiences in my life as I got the whole story from this almost fragile, effeminate-looking youth of about seventeen years of age, or eighteen according to Chinese reckoning. I
had to inform him that while I was in the city of Lanchow his father had been taken out and shot. According to the last advice from Chinese, Ma Chong Ying has been driven out of the province into the Gobi Desert, and whether that means temporary eclipse or total extinction time must show. Since 1930 the Kansu Hwei-Hwei have won through to one ambition of theirs in having the first Moslem Governor-General of the province appointed, a man by the name of the name of Ma Hung Pin, and in this connection for those who have been in China I can give a little interesting information hitherto unpublished. Those who remember the siege of Peking in 1900, or who have read the history of it, remember that on the section of the wall outside the American Legation a Boxer leader was shot at close range. That man's name was Ma Fuh-Lu. He was the brother of the present Ma Fuh-Hsiang who holds a strong position in Nanking. Ma Fuh-Hsiang's son is in charge of one of the Nationalist armies north of the Yangtse, and his nephew Ma Hung Pin was the first Moslem Governor-General of the Kansu province. I received a letter yesterday saying that, following one of those rapid turns of the fickle wheel of fortune, he now has been imprisoned by the Chinese military official next in rank to himself up there, is being held on various charges, and is waiting the decision of the Nan-king Government. Perhaps that is going to be a check on the Hwei-Hwei power in Kansu. Whether eventually the Moslems in that province are going to outnumber the Chinese, for they make far more rapid recovery from famine and earthquake because of their sheer intelligence, or whether they are going to lose their identity and become more or less absorbed by the Chinese, time alone can tell.

Observations in Chengchow and Sian.

When Mohammed took that memorable flight to Medina from Mecca, Wu Teh, first Emperor of the T'angs, sat on the throne at Chang An (Sianfu, Shensi). But a few years later, in 628, Wahb-Abu-Kabcha was sent to bear gifts to the magnificent Son of Heaven, T'ai Tsung. Since that day the followers of the Prophet have found their way back and forth across Central Asia, beginning in Arabia and ending or passing through Chang An. One who heard, as we did one Sunday last July, the Mu'azzin, from the porch steps of the "Imperial" Mosque in Sian could not help but catch the spirit of these intervening centuries and feel that God is truly Great. The majesty of the Citadel Mosque, Cairo, or the call to prayer from the minaret of the principle mosque in Colombo, thrilled me not as much; for here was an adventure and a challenge. That day we had just come from the "Forest of Tablets" where
we saw the Nestorian Tablet, a tombstone of a dead experience; in the mosque we saw a living witness of an equally old experience. While the early British kings were deciding to accept Christianity the Nestorian missionaries settled in Chang An, Judaism came with the traders and Islam officially presented itself to the Emperor: Nestorian Christianity has passed away; Judaism is only remembered in a few historical references: Islam alone is still a reality in Sian.

There were two objectives before me in visiting Chengchow and Sian. First, to study what has been done to carry the Gospel to the Mohammedans and what steps can be taken to strengthen the approach. Secondly, to study the historical background of the Moslems in China. I shall now write briefly of the former and leave the remarks pertaining to the latter to future numbers.

The work in Chengchow under the enthusiastic care of Miss Sayre of the Free Methodist Mission was the most encouraging of all. Mr. Ma, the evangelist, is a converted Moslem. All the references to the work published in these pages I saw at first hand and gave thanks. At the opposition preaching hall, fostered by the Moslems a few doors away, our party was courteously received. Hsiung Ahung, a converted Chinese, was carrying on a school, and a very up-to-date guest hall, well furnished with a varied supply of literature, including a Bible. We also visited four other centers, two of which were women's mosques. We were told that these were the direct result of Christian work for women. Miss Sayre and her fellow-worker are making a splendid effort to spread the Gospel in Chengchow. It is the finest piece of work I have seen in a community where one can only give part time service for Moslems. It is an adventurous experiment worthy of all the support we can render with our prayers.

Sian was disappointing in accomplishment, but exceedingly hopeful in a new earnest program for the future. Years ago with high hopes and an eager consecrated missionary a piece of property was purchased in the Moslem quarters. But hardly had the start been made when the young missionary was called to a higher service. Since then no specific attempt has been made. Thirteen centuries of Islam in Sian and one candle light snuffed out soon after it was lit. What a stupendous challenge!

Now we thank God a new light is being set up. The Rev. W. Englund of the Scandanavian Alliance Mission is making a special effort through his Bible School to raise up evangelists with not only a knowledge of an approach to the Moslem, but with a burning desire to give them of the light. In a recent letter he tells of work done, "We are, already, through the School, putting the tracts and leaflets you left here to good use among the
Mohammedans. May the Lord open some heart for the Gospel message."

Sian Moslems 50,000 strong, and more than a thousand years of history, linked with the T'ang and Ch'in emperors by service rendered. They are sure of their heritage. The gathering for prayer was not that of a few indifferent embarrassed individuals startled by two foreign observers: it was rather the proud assembly of an oriental court who tolerated a few barbarians who had been rude enough to intrude.

They have a history of which they are proud; an infallible book which has come down from God; a faith which is sufficient for them—What are we going to offer? Not by might shall we win them—the Crusaders proved that: not by a profusion of argument—the pioneer missionaries of the 19th century in India and Persia proved that; but by the love which irradiated the life of Jesus Christ.

C. L. Pickens Jr.

Lanchow, Kansu.

It is a place where I have often been moved on by a policeman because of the crowd that besieged me for tracts, where I have stood inside a temple, with the idols still remaining, that has been turned into a furniture shop, while a young Moslem has spoken burning words about the emptiness of the profession of his co-religionists, and has insisted that purity of heart only is acceptable to God, not the outward form of ceremonial. And when I pressed the point, he acknowledged the blood of Jesus, but only as one of the helps to our own strivings. Does it come as a shock to you to learn that many Moslems bear the precious name of JESUS, as Jacob might be used at home?

A young man from Japan without definite business in China looks suspicious. But later I learned his story. He comes of a good family in Tokio, speaks English well. He grew weary of the emptiness of Shintoism, with all its absurdities and contradictions, and came in touch with a Moslem Ahung, a good man, from Russian Turkestan, who had fled to Japan during the revolution. He found in the Islamic teaching of God and in the provision for forgiveness of sins in the yearly sacrifice something to satisfy his soul and so he associated himself with the little band of Moslems there and assisted in setting up a printing office for the issuing of Moslem literature. Then came a crisis—he, as a Moslem had to refuse to bow to the portrait of the Mikado. And his acquaintances charged him with infidelity to his country. So he decided to leave and come to China and work his way up to Chinese Turkestan, studying Islam on the way. He visited the mosques in Peking.
and became amused at the quibbles among them over the length of the tail of the turban, and the turning or non-turning of the hands in the ceremonial washings. He reached Lanchow and found the strength of Islam to be more political than religious. Then followed the imprisonment, without friends, his letters both in and out being confiscated. He had been to missionaries in Japan to ask of our faith, but they had no time to give him a sympathetic hearing. And so he was brought here and it has been my joy to help him into the light. The second day here he told us this. "When we are well a hard bed does not matter, but falling sick, we need a softer resting place. And in prison I read my Koran, but it brought no comfort to my heart. God was too hard—I needed my God to be my Father. And that the Gospel brings to me." And he told us too that at the annual sacrifice at Tokio, the calf had been examined and passed as spotless by three veterinary surgeons. And he questioned the Ahung concerning the efficacy of the sacrifice to bring forgiveness if there were any blemish about it. And he asked whether the evidence of those three men was really trustworthy—could not there be something all had overlooked. And the Ahung suggested he said no more. So when I spoke of the perfections of our Lord as the one sufficient sacrifice for sins, that He alone in human form could take the place of sinful men, the light that broke into his face was wonderful. He had brought his English-Japanese dictionary with him in his small bundle. Why, he did not know. But now he does, for it was God's provision that here he might study the Word and learn the truth. He is working through Matthew's Gospel and each evening we spend a time together with his queries and his comments. Look at Matthew 6, 7, 6, 10 (Moslems proudly shew a white tongue during their fast of Ramadan) 10, 29-30, 10, 35, and think what they mean to this man. He wrote to a friend after his release and asked for $100 to be sent if possible, and a telegram arrived to say $200 is coming. God sent that extra $100, he says. Please pray for him, for he will be returning down country soon. Pray that he who wanted to learn the full truth of Islam that he might teach his fellow countrymen, may go back to preach Christ, in the blessing of the peace that has come to his soul.

A. Keeble.

Sining, Chinghai, Kansu.

Shortly after our last letter the time came for a projected trip with Mr. Street and our Moslem Colporteur, Sheng. The district visited began 60 li (20 miles) S. W. of here. There, nestled in

*Later news sent to us records the murder of this Japanese while travelling from Kansu with Messrs. Eckvall & Thornvall.
the hills in the noted Tibetan Lamasery of Kum Bum, (10,000 gods). Every year at the full of the First Moon, the remarkable butter-image-festival brings tens of thousands of people from near and far. You may well ask what have temples and red-robed priests to do with Moslems? A fair number of Moslems go to "look-see"; but thousands go at the urge of trade. They go as traders, food vendors, or to buy and sell. These Moslems are quite distinct from the Chinese, Tibetans, Mongols and Aboriginals. For two days we moved in and out among the throngs seeking out Moslems wherever possible. The crowds were too great for open preaching.

On Sunday, we started out for the first of the 10 villages back of Kum Bum, intending to have a preaching Service there. Unfortunately we called at the village Mosque first. The Ahong said that we might sell books all we might wish but as for preaching, this time he would have to "close house." In a small village the priest's word is law, so, as we could not sell or preach I gave the Ahong a bilingual Matthew, saying that we hoped to return in a few days. For result see later.

To the village of "Foremost Valley" was only a matter of an hour's walk. There an interested audience was gathered. We talked a little at first to gain the confidence of the people. Then, on a deserted threshing floor we preached on the "Way of Life" through the "Qurbani"—sacrifice of Christ on the cross.

Just beyond this place is a small Chinese-Moslem village. There is a very kind, tho still heathen, family there who once before gave us a "kang" for the night. We were glad to find the people at home and willing to give us hospitality again. While we were out for a little walk in the early evening, watching the beautiful sunset on the nearby mountains, an Ahong appeared, travelling down the valley. He was surprised and pleased at receiving an Arabic tract in this out-of-the-way place. The tract was one on: "I am the Bread of Life." He quizzed me for a little while about the grammatical construction of the Arabic. He was trying to trip me up as well as to find out how little I might know.

The next morning quite early we reached one of the farthest villages of the group, called: "North-Cliff." Near the Mosque of this village is a flat bank fronting on a large residence. We were assured that it would not matter for us to display our books and preach from that prepared platform.

Before we entered the next village—"Hindmost Valley," which practically joins the one just mentioned, we stopped to have a munch at a loaf of bread. We selected a good place for preaching not far from the first Mosque. The time for the noon prayer was rapidly approaching so we had a good opportunity
with those passing to and fro as well as people with nothing much to do. The wall which backed our place for preaching had a doorway. Out of this a man suddenly appeared, all smiles and greetings, urging us, with oriental palaver, to come inside and have some tea. He was really in earnest so leaving Sheng to watch the books we went in and were invited in to a large “kang” where we were served with tea and dough strings fried in oil. Our friend turned out to be a younger brother of a Moslem who became a Christian and a member of our Sining Church, and who was taken to be with the Lord about six years ago. One by one as various members of the family came in we had conversation together. It would seem to require but little to bring out many in that family on Christ’s side.

The Mosque services were now about over so Mr. Street and I, with a good supply of tracts, started up the road to visit the second Mosque of the village. A group of about 20 men were discoursing outside the Mosque. As we wondered whether the excitement was about ourselves, we were surprised to find in the group the Ahong of the previous evening. He was much less bumptious and we had a good opportunity to explain how Jesus is “The Bread of Life.” Before we left the village the family would not let us go without partaking of some food and an invitation for us to come sometime with Mrs. Harris and the children. That same afternoon we visited a third village “Middle Valley” but I cannot mention that now, except to say that in the villages visited that day there cannot be less than 600 families or almost 5,000 people.

We would appreciate prayer not only for petitions arising out of the foregoing, but for the 18 places near Sining where a family could visit both men and women Moslems for a week’s effort and the 3 places where two weeks could profitably be spent.

May 1st, 1932.

Geo. K. Harris.

Ningsia, Kansu.

The other day in a Moslem inn I met an ahung of the New Sect who was not only well up in his own religion, but was well acquainted with the Roman Catholic doctrines with which he confused ours. He soon had me out of my depth with his quotations from the Koran commentators and his Moslem terms. It seems to me that the Christian missionary in these parts simply must prepare to meet these men.

Our needs are many. We have no Chinese evangelists or helpers of any kind. Nevertheless the Lord is working and will work still more in answer to prayer. How we do need to learn to pray.

August 14th, 1932.

L. C. Wood
DR. ZWEMER'S VISIT TO CHINA

We hardly dare dream of the fulfilment of the news we have heard, but the Kuling Convention Committee has extended a cordial invitation to Dr. S. M. Zwemer to be the Convention speaker for 1933. Would you care to have him visit your station? Could and would you arrange a conference for your workers if he came to your district? He wishes to visit the North-West and Peiping especially. His visit would probably begin in May. Write the Secretary your desire in the matter.

New Books.

Riches that Fill Not. pp. 80 price $.10
A charming story written in the East for the East, by Miss Louise Marston, picturing Muslim life, and also a young man's struggle's against the truth. Order from R. T. S., Hankow.

A Historical fact and its Moral Effect. pp. 20 price $.05
A lecture given to Muslims by Mr. A. T. Upson of Cairo, drawing attention to the phenomenon of the greatest of prophets who claimed to be sinless. Order from R. T. S. Hankow.

Christ in all the Scripture.
A number of copies of an Arabic translation of the well-known book by Miss Hodgkin have been sent to us by the Author for distribution where they can be best used. Any worker who could give one to an Arabic reading Moslem can have a copy by applying to the Secretary.

List of Chinese-Moslem Terms.
Our supply of this publication is all but exhausted. We are anticipating a new edition. Send in any additions you have discovered, for we want to have your help in the revised list. Comments and criticisms will be appreciated.

For Prayer.
Let us give praise for the interest in the Moslems in evidence during the Kuling Conference.
NEW MEMBERS.

Let us give praise for Miss Jones and the work which she is doing that any opposition aroused may fan into flaming passion the hearts of those who secretly believe in our Lord.

Let us give praise for the work of Mr. Andrew and pray that his contacts amongst the Moslem leaders may be blessed.

Let us pray for our new workers to Sinkiang as they cross Mongolia by car that they may be given physical strength, mental energy and spiritual zeal for their work amongst Moslems.

Let us especially remember Mr. and Mrs. Harris in their work—that the seeds they plant on their tours may bear rich fruit.

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**New Members**

Rev. O. W. Beckon S. A. M. Pinchow, Shensi
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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 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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