

# CHINA'S MILLIONS.

VOL. LVII.

(NEW SERIES, VOL. XXXIX.)



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1931.

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LONDON:

CHINA INLAND MISSION, NEWINGTON GREEN, N.16.

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NEW YEAR PREPARATIONS AT THE GIRLS' SCHOOL, YUANCHOW, KIANGSI

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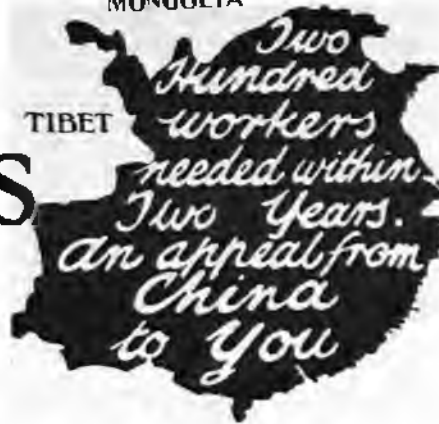
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MONGOLIA

TIBET

CHINA'S

MILLIONS



## 'The Field is the World.'

A Message from the General Director, Mr. D. E. Hoste.

ON returning to this country after an absence of more than three years and a half, the writer of these lines is glad to avail himself of the opportunity to address some words to the friends and supporters of the Mission in the homeland. In doing so, he desires, first, to express the heartfelt gratitude of his fellow-workers and himself for their continual prayers, gifts and sympathy. It is only the truth to say that the home constituency of a foreign Mission is an organic part of it; just as the roots of a tree, though out of sight, are a part, and a vital part, of it. As we give thanks to God for all your fellowship is to us, many prayers are also regularly offered by us for His reward and His blessing to be granted to you individually and in your family circles, as well as in all your affairs.

### The Forward Movement.

The carrying out of the forward evangelistic movement, to which God has called us, is, it need hardly be said, the subject now most upon our hearts. We long that the Holy Spirit may so bring home to us the solemn reality revealed in His inspired Word concerning the doom of liars, idolaters, covetous, extortioners, and unclean liver, that, as never before, every one of us may be impelled to sacrificial prayer, service and self devotion in order that the Gospel of the one Saviour of men may be taken to the hundreds of millions in China and her dependencies now without the knowledge of it. In this as in everything the principle holds true that what we sow, we shall reap. The measure of real advance and increase in the work in the field will be determined by the measure of definite increase in genuine, persistent prayer and action to promote it. The due fulfilment of the first stage of this great enterprise, the sending out of two hundred recruits, calls for about one hundred and fifteen new missionaries by next autumn. Should not each one who reads these words, earnestly seek the Lord's guidance as to what he or she should do in order that this may be carried out? This, however, is but an initial step. It is one thing to place a new division or army in the field; it is another thing to win the war. For that the training in actual fighting, also the right disposition and use of the reinforcements, are essential.

With regard to the latter point, while rendering our heartfelt thanks to God that in some provinces and in extensive parts of several others, it has been possible to continue our work without serious disturbance, the fact needs to be faced that the two important provinces of HUNAN and KIANGSI are still almost wholly vacated by missionaries. Fighting between the Nationalist Government and the North having ceased, there is a prospect of the former taking measures to deal with the Communist menace in that region and restoring normal conditions. Again, there are numerous districts, varying in size, in different parts of the country, where crime and disorder are either chronic or liable to recurrence at uncertain intervals. We need continued, earnest prayer both for the safety of our Chinese fellow-Christians and of the missionaries; also that conditions may so improve that the occupation of areas at present closed may be made possible.

### Training and Qualifications.

The training of young missionaries after arrival in China is a matter of primary importance; nor is it an easy one. It includes gaining an efficient knowledge of the spoken and written language; also of the history, customs and beliefs of the people. The acquisition of this knowledge furnishes an intellectual training, the extent and high quality of which cannot be realized without actual experience. And yet a failure to realize this may result sometimes in precious time being taken up in gaining a mental equipment at home, which could have been acquired in the field in the study of Chinese. A further point of at least equal moment is the need of adaptation to the life, thought and social customs of the Chinese. For both the foregoing, youth is a great advantage. While it would be unwise to fix narrow and exact limits of age for candidates, experience in the field emphasizes the weight of these considerations.

Let it be said once more, our object is the conversion of souls. For this the prime requisites are, as they always have been, a strong experience of Christ and His saving power in the personal life, prayerfulness, energy, courage, and ability to present the Gospel clearly, combined with humility and adaptability to the life and customs of the



Chinese. The writer well remembers on the occasion of his first interview with Mr. Hudson Taylor, as a candidate, how the latter emphasized these points and urged the importance of gaining experience in dealing with souls as a preparation for work in China.

\* \* \* \*

To sum up: in order that our Forward Movement may be well and truly fulfilled, the following points need to be kept in mind. First, the completion by next autumn of the number of recruits called for. For this at least one hundred and fifteen more are needed. Second, constant prayer is necessary that the young workers may

be kept in health and may be helped in study of the language, also in adapting themselves to the Chinese. Third, prayer is equally needed that right guidance may be granted in placing them out on the field, after a period in the training homes. Fourth, we must continue in prayer that the way may be opened into areas at present closed owing to unrest and disorder. Finally we older workers deeply feel our need of your intercessions that those of us in the home centres may have true wisdom and spiritual discernment in the often difficult but vital task of dealing with candidates, and those in the field may by their love, sympathy and example help and encourage their younger comrades.

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## The Forward Movement in the C.I.M.

By Mr. H. Millner Morris.

**W**HAT is the use of a Forward Movement at the present time so far as China is concerned?

Is not the land overrun by bandits?

Is not Russia trying to propagate Communism and succeeding in this to a large extent?

Has not civil war been devastating whole provinces and leaving the whole country the poorer?

Is it not true that from many an inland station all the missionaries have had to be withdrawn?

What folly then a Forward Movement appears to be! To those without spiritual perception it is nothing short of madness.

\* \* \* \*

But what are the facts on the other—the spiritual—side?

Behind all these difficulties, problems, persecutions, and the like are the powers of darkness *and the devil*, and this fact must never be lost sight of. Most, if not all, of these things that hinder, began or increased in intensity just at the time when the Forward Movement started. The devil, seeing his kingdom was about to be attacked, launched his attack first. In other words, the devil has taken up the challenge which the servants of GOD in His Name have thrown down. Therefore obedience to our LORD compels us, and love to Him constrains us, *to redouble our efforts.*

\* \* \* \*

The present situation in China is one which has its parallel in more than one instance in GOD's Word. Let us glance at two. Moses is an example of one who in the face of the greatest difficulties simply went on obeying GOD till GOD's full time had come. For notice what Moses says after GOD had sent him to Pharaoh and *had promised deliverance to Israel* (Ex. v. 23): 'Since I came to Pharaoh . . . he hath done evil, neither hast Thou delivered Thy people at all.' What a startling statement! And yet it was perfectly true. Moses must have been feeling as possibly some missionaries are feeling to-day in regard to China—'Since the day Thou didst send us forth to deliver this people, things have only gone from bad to worse, neither hast Thou delivered at all.' Yet never once did GOD withdraw or alter the orders He first gave to Moses. Time and again He confirmed them and the promises, 'I will deliver . . . I will give you the land.'

It is striking to notice also that probably in some of

the first plagues the children of Israel suffered with the Egyptians, and it is not surprising that GOD's children, Chinese and missionary, may have to suffer as GOD's purposes are being worked out, for the devil means to contest every inch of the ground. Yet notwithstanding all the opposition and difficulties, GOD's word and GOD's promises were literally fulfilled.

\* \* \* \*

Now look at Jonathan. He is an example of one who, in the face of misunderstandings and rebuffs, went on serving and loving the king in rejection. He had set his love on David, and notwithstanding all the trials and misunderstandings his love to David never even flickered. In fact, as the persecution against David gets hotter, Jonathan's confidence in David's ultimate victory is more pronounced, and he says, 'Fear not . . . thou shalt be king' (1 Sam. xxiii. 17), and this follows immediately after verse 15: 'David saw that Saul was come out to seek his life,' and verse 8: 'Saul called all the people to war to besiege David.' Truly Jonathan's confidence in David's victory was not misplaced even though David's cause seemed lost.

So shall it be in China. The word of the LORD has not changed: 'Go ye.' The promises of the LORD have not changed, 'I am with you,' and GOD has in most wonderful ways been supplying the means. But now the responsibility is ours—to pray believing that GOD will do a new thing in China—or maybe to offer our lives for His service in that land, for 'Thus saith the LORD, *Behold, I will do a new thing.*'

---

### C.I.M. Prayer Meetings, January.

- January 3.—Walham Green: Y.M.C.A., Fairlawn, 643, Fulham Road, S.W. 7.30 p.m. Mrs. Stevenson.  
January 5.—West Hampstead: 15, Crediton Hill, N.W. 8 p.m. Mr. E. Weller.  
January 8.—Bromley: Annandale, Rafford Way. 3.30 p.m. Miss Culverwell.  
January 12.—Croydon: 12, Dornton Road, South Croydon. 8 p.m. Rev. A. B. Lewis.  
January 26.—Tooting: C.A.W.G., 87, Trinity Road, S.W. 8 p.m. Mr. E. Weller.  
The Weekly Prayer Meeting is held every Wednesday evening at 6 p.m. at the China Inland Mission, Newington Green, N.16.  
The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

# From the Front Line.

## In the War Area.

**M**RS. BROCK, of Chowkiakow, HONAN, describes some of the experiences of missionaries in the war area. The civil war is now at an end as far as that province is concerned, but banditry is still appallingly prevalent.

Towards the end of spring, war-clouds again gathered, and crowds of soldiers began to pour into this city. It very soon became evident that a big conflict was expected. About five hundred acres of wheat land just outside this city were commandeered for an aerodrome, the growing crops pulled up and boundaries levelled. Troops continued to pour in, bringing with them all the impediments of war, including ammunition, guns large and small, stretchers for the wounded, thousands of bags of rice and flour, cooking utensils, etc., etc. This took place almost four months ago and has gone on steadily ever since. Crowds of soldiers have come and gone, crowding into every available space in this city and the surrounding villages. The poor people are entirely at their mercy, and are frequently pressed into service for coolie work for the army. Animals, carts, and barrows are commandeered, and often that is the last the owner sees of them. The brother of our goat-herd, a poor labourer, was taken with his barrow. After serving a long time he managed to escape but without his barrow. Recently he has had a chance to buy back his own barrow, and the other day the goat-herd came to me for an advance on his wages which are due at the end of the month. He wanted another \$2 to complete the price of the barrow. Some companies of soldiers are much worse in this way than others. Our goat-herd was taken one night when he had gone out on an errand. He managed to get word to us, and Mr. Brock went immediately to where he and others were, but it was only after the utmost difficulty that we secured his release; and was not the man rejoiced to get back to the 'Imperialists'! Aeroplanes fly overhead daily and sometimes drop despatches without alighting. So far we have not had any bomb-dropping planes. We are in the Government area and actually have not had much fighting here, though just now we hear an attack is to be made on this place.

We and all other foreigners in this area were advised to get to places of safety about the end of May, but we did not feel like leaving our posts at the first sound of danger, so here we are still, and the fact

of our remaining has been a source of encouragement to the Christians, who were dismayed when they heard we had been advised to leave. Owing to Communist brigands, we were advised by Consular authorities not to go to our usual hill resort, so we have had the summer on the plains. It has been very hot, but we have been kept in health so far, and now the great heat has broken. Many of the Chinese seem to have felt it more than we have, as they have such small badly ventilated rooms and scarcely any yard space. My husband has been kept busy in various ways with the soldiers, as well



Photo by] [J. Walker.

Lu Pao san, the doorkeeper at the Yan-cheng Mission House, Honan. During the recent fighting he discovered a man with his legs shattered by a shell, left helpless in the road. In spite of the fact that shells were bursting in all directions, he took the man in a ricksha to the local hospital.

as with other duties. With every fresh influx, come demands for premises. Up to the present we have been able to keep free, as it is most undesirable to have soldiers quartered on Mission premises. They take absolute control, place armed guards at the gate, and make it very difficult for everyone. On the other hand, there have been many opportunities for work amongst them in our street-chapel. Quite a number of the men are Christians and it has been an encouragement to meet them. Christian literature has been

given to many, and some have bought Bibles or New Testaments. Others have fiercely opposed, and once there was almost a riot at our front gate, when the foreigners and the Gospel were reviled with all the forceful language at the command of some members of the Political Bureau. This continued for half a day and then things grew quiet. The report went out that Mr. Brock had been bound and had humbly apologised before being released, and some people in the country even heard he had been killed, but though it looked bad for a time nothing serious happened, and we believe the trouble worked out for the good of the Cause finally. Thus the days and weeks come and go, filled with incidents of various kinds. There are the glad days and the sad days, the interesting days and the commonplace days, the days of anxiety and the days when conditions are more or less normal. Through all we realise the wonderful care of our loving Father Who watches over us and supplies our need.

## In East Szechwan.

Miss F. Lloyd writes from Futsunyi, formerly an out-station of Nanpu. She and Miss F. Culverwell are engaged in Forward Movement work there.

A fortnight ago Miss Culverwell paid a visit to Ta-chiao, where old Mr. Ho is in charge. She had an encouraging time, though owing to the wet weather only about twenty were present. Some had come ten and fifteen miles. A family of five came from Kwang-in-chang, ten miles away, where Mr. Ho visits regularly. There should have been over twenty from there besides but the bad weather prevented their coming. Mr. Ho, in spite of his eighty-two years, is as active and keen as ever, tramping the country with his pack of books!

About six weeks ago, he went to a market two days' journey away from his centre. A Christian tailor lives there and he has been used to interest a little company of believers. He sent to invite Mr. Ho to preach, as there was going to be a big cattle-fair. On arrival Mr. Ho found the devil had been especially at work. Some students, who had come back from Chengtu, had joined an anti-Christian society and had pledged themselves to oppose the Gospel. They had a gong beaten on the market, forbidding anyone to buy books or to allow preaching there. Mr. Ho stayed two nights, but finding he could not manage anything, started on the return journey, visiting several markets on the way.

Providentially, Mr. Teng, the evangelist,

also paid a visit to this market, arriving after Mr. Ho had left. Being a scholarly man of about thirty years of age, he was able to meet the students on their own ground. He stayed three days and, before he left, he felt that the LORD had undertaken and that much of the prejudice had been broken down. He did not attempt a book-stall but walked up and down the street with his books, selling them as he went.

He visited another market a few miles away, had many listeners and a good sale of books and Gospel portions. On his return journey, he visited two new markets, where they had never heard the message of salvation.

Both he and Mr. Ho hope to visit Ta-yuan-shan again, in about six weeks' time. Please remember this poor benighted place in your prayers. Will you also not forget Mr. Ren, the Christian tailor? He is very clear in his witness and he suffered persecution for the LORD's sake.

## In Chekiang.

Mrs. Harold Weller, of Yenchow, CHEKIANG, tells of proposed advance in that area, and stresses the urgent need of more Chinese fellow-workers.

There seems to be a dearth of Chinese workers in so many stations in China, and so while you ask for the Two Hundred foreign missionaries, please pray for Chinese workers, for the need is even greater for them, and the Gospel cannot be told so adequately by us as by them.

We rejoice to see that Lao Fu, our gatekeeper, has this desire. When we travel on boats he bears a bright, personal testimony as to what the LORD has done for him, and the boatmen and passengers alike listen. He is a real help to us when travelling. Last Sunday we found him outside the church before the service, with a picture of 'The Broad and Narrow Way,' and a little crowd around him listening, while he explained to them the meaning. He has a great longing for his relatives' salvation. We praise GOD for him, will you pray that he may be kept?

Some of you, I believe, know that we were hoping to rent a room or two in the market town of Ta-yang. We went there for a little visit last April, I in a sedan chair, and my husband and Lao Fu on foot. As Ta-yang was a place we had not stayed in before, we were of course received with the usual welcome, 'iang kuei tsī lai liao'—the foreign devils have come—but it was not long before we became Mr. and Mrs. Weller, in respectable language. Our ex-Biblewoman U nai-nai, came with us to accompany me into the homes and help teach the women,

and it was a real help to have her. Only her food and travelling expenses were given, but she had recently had a fresh desire to do a little for the LORD, and gladly came.

Arrived at Ta-yang, we had to stay in an inn, and oh! the painful contrast to the beauty outside. Sometimes it seems that the more beautiful the scenery, the more steeped in sin the people are. Our room was clean, as Chinese inns go, but the moral filth of that place was appalling. A thin board partition, not reaching up to

## THE UNFINISHED TASK

*A Hymn of the Forward Movement*

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24, 14.

**FACING** a task unfinished,  
That drives us to our knees,  
A need that undiminished  
Rebukes our slothful ease,  
We, who rejoice to know Thee,  
Renew before Thy Throne  
The solemn pledge we owe Thee  
To go and make Thee known.

Where other lords beside Thee  
Hold their unhindered sway,  
Where forces that defied Thee  
Defy Thee still to-day,  
With none to heed their crying  
For life, and love, and light,  
Unnumbered souls are dying  
And pass into the night.

We bear the torch that flaming  
Fell from the hands of those  
Who gave their lives proclaiming  
That Jesus died and rose.  
Ours is the same commission,  
The same glad message ours,  
Fired by the same ambition,  
To Thee we yield our powers.

O Father Who sustained them,  
O Spirit Who inspired,  
Saviour, Whose love constrained them  
To toil with zeal untired,  
From cowardice defend us,  
From lethargy awake!  
Forth on Thine errands send us  
To labour for Thy sake. F. H.

Suggested Tune—Ewing.

Copies of this hymn in leaflet form with some facts concerning the Forward Movement printed on the back are available for free distribution. For quantities a nominal charge of 2s. 6d. per 100 will be made.

the roof, divided us from the landlady, and we could not sleep until 4 a.m. on account of her quarrelling and shouting propensities. Several of the police who were supposed to be the protectors of the people were gambling, etc., with young girls until the early hours of the morning.

We felt it was not helpful to bring people to that inn where so much evil was going on, so that the thought came to rent a couple of rooms for a year. A few workers had prayer one side of that partition wall while those people were gambling on the other—just a few thin boards between gambling and prayer! May those prayers, and yours, for Ta-yang receive an abundant answer!

## Scottish Notes.

THE meeting in Edinburgh on November 24th to welcome back Mr. and Mrs. R. W. Porteous will long be remembered as one of real help and stimulus to the faith of those who have been praying, almost against hope, for our friends in their distress. It was held in the Freemasons' Hall, which was filled with a surprisingly large audience. The Chairman was Lord Polwarth, who spoke of almost a life-long interest in the Mission.

The best evidence of sympathy was the hushed silence while our friends spoke; perhaps the outstanding note at the close was the thought of the intermingling of abounding grace and joy as evidenced by the fact that our brother could sit and draw pictures of elephants and tigers to fill in the time until their captors were ready to execute them, or the thought of their being able to sing on the temple step while the executioner walked up and down behind them swinging his sword.

The closing address by Rev. Harry L. Moir was remarkable in its correlating of to-day's experiences with those in the Acts of the Apostles, and recalling how our God has not changed towards His people. Once again as the meeting closed with a fresh realization of what the benediction in the Name of GOD of deliverances can mean, we had to use the words, 'The LORD was there.'

G.G.B.

Our friends in Aberdeen will be glad to know that Mr. and Mrs. Porteous are to tell their wonderful story in the West Church of St. Andrew, on Monday evening, January 12th, at 8 o'clock. The Rev. J. Esslemont Adams, D.D., will preside. Attractive handbills can be had on application to 16, Belmont Street, Glasgow, W.2.

There will be a public meeting in Kilmacoll on Wednesday evening, January 7th. The speakers will be Mr. and Mrs. Porteous and the Rev. Arthur Taylor. The Rev. Foster Franklin, M.A., will preside and the Rev. W. I. H. Marr, M.A., B.Sc., will also take part in the programme.

Our Annual Comradeship Rally will (D.V.) be held in the large Hall of the Christian Institute, Bothwell Street, Glasgow, on Friday evening, January 16th, at 7.30 p.m. A most attractive programme has been arranged which cannot but appeal to both young and old. Pleasing folders giving fuller particulars of this gathering can be had on application to our Offices at 16, Belmont Street. The special missionary speakers are to be Mr. and Mrs. Porteous. The friends who have so enjoyed hearing them before will be interested to know that on that evening Mr. Porteous is going to play on his concertina the very hymns which he played to the Communist Bandits when he and Mrs. Porteous were held in captivity, and in addition he will with chalk draw on the blackboard the sketches which he drew for his captors. Comrades in Chinese dress will act as ushers and the list of speakers includes our Scottish Secretary and Messrs. Arnold Lea, B.A., Raymond Joyce and Percy Moore.—A.T.

# Our New Publications.

GEORGE KING, MEDICAL EVANGELIST. By the Rev. FRANK HOUGHTON, B.A., with Foreword by THOMAS COCHRAN, M.B., C.M. Price 2s. net.

This book reached the writer of this note by the 10 o'clock post one Wednesday night. He was about to retire to rest. But first he opened the book, read the introduction, looked through the illustrations, admired the elegant format of the volume, and, particularly, the neat grey jacket, embroidered with interesting dark blue pen and ink sketches, then returning to the text read through chapter I., through chapter II., and, becoming increasingly interested, read on and on, oblivious of the passage of time, chapter after chapter, until he had finished the book, and the clock struck one. Other readers will, almost certainly, be equally interested.

This is the sort of book to put into the hands of young men and women who, while they have ambition, may be lacking an ideal, and urge them to read it. George King had both ambition and an ideal. He was a brilliant scholar alike at Chefoo, in the China Inland Mission school there, and, later, at George Watson's College, Edinburgh (at one time the largest secondary school in the world). One of the masters of the latter school wrote of

George, 'It is very rarely one meets with a boy of such brilliant promise.' He was the son of missionary parents. When fourteen years of age, his father and mother took him to the Keswick Convention, and it was there, as he listened to the earnest words of the Convention speakers as they urged the claims of JESUS CHRIST upon the devotion of old and young, that George definitely decided that he would make JESUS King of his life. From that hour his motto was, 'Make Jesus King,' and he went back to his school in Edinburgh to live and work for JESUS his King.

One day as he and several of his school-fellows were walking through the meadows on their way home from school, they began to talk to one another about ambitions. After several had spoken George quietly said, 'My ambition is to be a missionary.' His companions were silent, as if they felt that their ambitions were hardly equal to his.

When his school days were over, he became a medical student in order to prepare himself to be a medical missionary. As in school, so as a medical student he was extraordinarily brilliant, and graduated with first-class honours. His medical course completed, he consecrated his life to China. This he felt was

to act in obedience to JESUS his King, Who had said to His disciples, 'Go—preach—heal.' So two days after his twenty-third birthday, George sailed for China as a medical missionary. There he lived and laboured for sixteen years, first, for three years, in HONAN and SHANSI, and, thereafter, for thirteen years, at the Borden Memorial Hospital in Lanchow, the capital of KANSU.

Three special forms of service engaged his thought and energies. (1) The training of Chinese medical evangelists. (2) The building and working of a branch hospital at the Moslem centre of Hochow. (3) Work among lepers, of whom there are thousands in Western KANSU, and the establishing of a leper home at Lanchow. His life was one of busy and fruitful activity. Many, very many, sick people were healed of their diseases, and many were led out of darkness into light, through Dr. George King's sixteen years' ministry in China.

The need of medical missionaries in China is most urgent, and we pray that the reading of this book may result in the consecration of many young qualified doctors, nurses, and other workers, to service for CHRIST in that great land.

T. W. GOODALL.

[Reviews of 'Guinness of Honan' and 'Archibald Orr Ewing' will appear (D.V.) in our next issue.]



THE KWEICHOW C.I.M. PREACHERS' AND CHURCH DELEGATES' CONFERENCE, 1930.

The Superintendent, Mr. G. Cecil-Smith, is standing on the staircase. Pastor Fang, who presided, is the man in the front row wearing white socks. To the right are Mrs. Cecil Smith and Miss Kratzer, and behind them four missionaries are seen amongst the Chinese. From right to left they are: Sister Frieda Paul, Miss Piagel, Mr. H. Taylor, and Mr. A. Hayman.



THE HUNAN BIBLE INSTITUTE, CHANGSHA, OCTOBER, 1930.

## The Sack of Changsha.

Dr. F. A. Keller, of the Hunan Bible Institute, in a private letter of October 23rd, tells of the wanton destruction wrought by Communists at Changsha in July and of the wonderful preservation of the Bible Institute, which escaped serious damage because it was used as the Communist headquarters. The "Blala" Bands are the bands of Chinese evangelists supported by the Bible Institute of Los Angeles. Dr. Keller writes:—

Under separate cover I am sending you ten photographs which are typical illustrations of the awful work done by the Communists in Changsha at the end of July. A large number of buildings in Changsha have suffered in the way shown in these photographs, including seven of the Missions in Changsha, some of their buildings having been wholly destroyed, others very seriously injured. Six Missions, including the Hunan Bible Institute, have escaped with very little injury. None of our buildings have been seriously injured and most of the furniture and equipment of the school buildings are intact. Our residences have been looted, and while the houses and heavy furniture are not greatly injured, most of our personal effects have disappeared. I am also sending you a photograph of the Hunan Bible Institute buildings which was taken ten days ago. When this photograph is compared with the others how it stirs our hearts to give grateful praise and thanksgiving to our faithful God. I cannot stop to give details of what has happened here, but in view of it all the present condition of the Hunan Bible Institute seems nothing short of a miracle. The outbreak occurred during the vacation time, and conditions cleared up sufficiently so that we could open the Bible School right on time. Old and new students have come to us, some from far distant places. All our Blala Evangelistic Bands are at work and reports of wide open doors and deep interest are coming in to us. Every department of our work is going forward and we are rejoicing in the good hand of our Lord upon us.

Now that the war has ceased in the North and as President Chiang has promised to send troops at an early date into Hunan and Kiangsi to suppress the Communists, confidence has been restored, numbers of missionaries are returning, some of them to go into the most distant parts of Hunan, and on every incoming steamer crowds of Chinese are returning. It is a stirring sight to look at them as they literally pour out of the steamers, whole families together, hands full of boxes, baskets and bundles, and their faces just shining with joy. The great change on the streets of Changsha during the past month is almost inconceivable, it has to be seen to be realized.

The Liebenzeller Mission has suffered very severely, the chapel and all the residences are practically stripped of the interior woodwork. During the Communist occupation the members of the Liebenzeller Church held two prayer meetings daily. These meetings were held in different places so as not to attract public attention and to avoid suspicion. On each occasion the members were notified in advance where the next meeting would be. The members of this church have assumed all the financial responsibility for the repairs of the church. They are using the best materials and are having the work done in a thoroughly good way, so that when repaired and re-seated the church building will be better than it was before. May God add His blessing to this earnest and truly sacrificial effort and may He make the spiritual work of the church a work that will more than ever glorify Him here in Changsha and in Hunan.



THE BUREAU FOR THE SUPPRESSION OF COMMUNISM, CHANGSHA, HUNAN.  
Destroyed at the end of July, 1930.



THE FLOATING DOCK AND WAREHOUSE OF A BRITISH FIRM, CHANGSHA, HUNAN.  
Destroyed at the end of July, 1930. It was two storeys high, and had a deep hold in addition.

# 'Whose Heart the Lord Opened.'

The story of Yuen Nai-nai, of Kanchow, Kiangsi, told by Miss Doris Cobb, now at Pingyao, Shansi.

SOME days ago I received a letter from my old station Kanchow, in KIANGSI. The first paragraph said, 'This morning your good old friend passed into the presence of the LORD Whom she so much loved—Yuen nai-nai, aged 88 years. She had a very bright testimony to the last hour, and spoke of her LORD to those around with almost her last breath.'

Can it be possible that until just over six years ago, this one of whom we write had never heard the Gospel? Thinking of her ready response, and trust in the LORD, it is almost more difficult to realize that 82 years of her life had been lived in heathen darkness. But I must tell you about our first meeting.

One Thursday afternoon I went out as usual with the Biblewoman, Mrs. Ho, to visit some of the city homes. We had prayed together for guidance and help before starting out. Surely we were specially directed that day. We walked some distance and the road seemed uninteresting, so few homes seemed to open on to the back streets along which we were passing; those that did had fast closed doors. By and by we came to a doorway where there were signs of life, several women with work in hand sitting just inside. After a few words of greeting we were invited to go in and sit down. While we were telling them the purpose of our visit an old lady was called from her room. She came hobbling along on her tiny feet, with stick in hand to aid her, and was soon the centre of attention. When settled down, she surprised us by her intelligent questioning and quick understanding, especially as we had learned in answer to our polite enquiry that she had reached the age of 82; a more surprising discovery was that she could read. Her attention was soon drawn from everything else as she listened to the gospel of salvation. How eagerly she drank it all in. Before we left she had asked several times for a few words of prayer to be repeated, that she might remember how to approach this great and true GOD. Mrs. Ho was specially clear and simple in her preaching that day. I had often been struck by her patient endeavour to make old people

understand the Gospel. She was richly rewarded on this occasion. Though we tried to assure Yuen nai-nai that to pray only needed simple language from the heart and would be as readily understood as the language of a child talking to an earthly father, she was afraid she would forget how to begin and wished she had the words written down. Her face brightened when we told her we would try to come again the following Tuesday and bring a written or printed prayer to help her. We had to reckon the Chinese date, she wanted to make sure what day we were coming.



Photo by]

[Miss D. H. Cobb.

YUEN NAI-NAI.  
Interrupted in her Bible reading for a photograph!

True to our promise we called again on the day mentioned. As well as the 'prayer' I took a Gospel of John in large type. How we rejoiced that nothing had hindered us when we found the old lady sitting in the doorway looking out for us. Her words of greeting were: 'I knew you would come. The neighbours said you had other things to think about and would never remember a poor old woman. But I told them your words were to be trusted because I knew you

spoke true words.' Here was a striking testimony upon a first hearing of the Gospel. She really believed that what she had heard was true. On the way home we found her waiting at the door again. She had her leaflet in hand and wanted to know in what attitude she must pray. Was it necessary to 'k'oh t'eo' (bow down, with forehead to the ground)? This would be difficult for her because there was something wrong with her knee. For this reason would it matter if she did not even kneel? She was glad to hear that what mattered most was the attitude of her heart.

So often we had met with those who appeared to be very interested and yet something had hindered the good seed from taking root and bringing forth fruit. One hardly dared to voice the conviction that in this case it had fallen into good ground. But these two visits were noted down in a diary, although all the details, except the exact date, were so striking as to be easily recalled without any aid to memory. Other occasional visits were paid and more than a year passed by.

The time drew near for Miss Gregg's visit to hold a women's mission. The voluntary band of Christian women workers helped us to give out the invitations all over the city. One day, two of them came back and said they had met an old lady aged 83. She was so interested and would very much like to come to the meetings. She told them she knew some of us already, and asked if they thought it would be possible for her to stay with us for a few days as she could not walk to and fro. I knew at once it was Yuen nai-nai. After a few words of explanation Mrs. Jamieson very readily agreed to arrange for her to stay on the compound during the meetings. This message was taken to her and we looked forward to having her with us.

When the first meeting began a number of city women came in, but Yuen nai-nai was not there. However, towards the close, there was the tap, tap of a stick on the stone floor. There she was, a kind neighbour had helped her along. It had taken them a very long time to walk from the other side of the large city as she could not get along very easily. They stayed

on to the afternoon meeting. Then I was so disappointed to hear that she was going back home. I wanted to press her to stay and put aside all the excuses, but the Chinese women said we could not expect one so old to sleep away from her home. Though she promised to come the next day, I was afraid the walk would prove too much for her.

The next morning was wet. It cleared up before the meeting, but the roads were in a greasy condition, impossible for Yuen nai-nai to walk so far. Imagine my surprise, and joy, when, while on duty at the door, I saw her coming along. It turned out that she had not gone right home after all. Taking advantage of her first trip away from home for eight or nine years, she had called to see an old friend who lived near by, and had been persuaded to spend the night with her. Thus she was able to come in time for the meeting. More wonderful still, when we asked her again to stay, she was quite willing to do so. We had her with us for several days.

After the meeting, Miss Gregg had been talking to her, and asked us if Yuen nai-nai had been baptized, adding the remark, 'If not she soon ought to be. There is such a response that I am sure she belongs to the LORD.' It was with no little astonishment that she learned this was her first visit to the mission compound. On the following day, when the invitation was given to those who wished to follow the LORD, to stand up, Yuen nai-nai could not wait until a second explanation of what was meant was given before she was on her feet. The one who spoke to her afterwards, in the inquiry room, said she was the clearest of all in that particular group in her grasp of the way of salvation. Some time afterwards, I heard from her neighbour that as soon as she reached home, she took down her ancestral tablet and burnt it. How wonderful it is when the Holy Spirit works in a heart; no one else seems to have any part in it. While she was with us those days, it was very evident that she was being taught of Him. One day she sat outside, reading from a little book we used for inquirers. As I passed by, she was reading aloud the Ten Commandments, doubtless for the first time. As she read the first, the comment made to herself was, how could there be any other GOD! Her meagre living was earned by sewing. She asked if she was right in thinking she ought to thank GOD for the few extra coppers people sometimes gave her for the work she did. Was it not He Who influenced their hearts? When she went home she would not hear of a chair being called. She said her indebtedness was too great already.

It was always a joy to visit her. Many a lesson of simple faith and gratitude I learned from her. I cannot leave her story without telling some of them. One day, we heard that she was in great distress because she had to move. The building in which she rented a room had been sold. She and all the other tenants had to get out as soon as possible. The others were able to rent the rooms they needed, but nobody wanted to let a room to one of her age. She had no one to depend on or to care for her should she be taken ill. In any case, she was not likely to live long, so besides the risk of having to look after her there would be the trouble and expense of clearing the house of evil spirits when she died! Some of the Christians would gladly have helped her out, but they had no spare rooms. She was soon the only one left in the courtyard. Workmen came in to make some alterations for the new owner. He was very considerate, but by and by he said she must get out in a few days. The other work was almost complete and they wanted to take down a wall of the room she was in. Where could she go? I went along, hoping to comfort her a little. I found her just full of praise. This is what she told me. 'For several days I could hardly eat or sleep, I was so worried about having no room to move into. Yesterday, I was reading my Bible (she had a New Testament in large type and loved to read it). I read about Peter being released from prison. I thought to myself, how foolish I am to worry. This same LORD Who could open prison doors for Peter could very easily do such a small thing as find a room for me.' Then she added, 'Wasn't that just like a young girl to go running in to tell the others that Peter was at the door, instead of quickly opening it!' She went on with her story. 'My heart being at rest, I thought I would first try to sleep and then prepare a meal. I had a good sleep, and was just getting up to get some food ready, when a woman came in. She asked me if I would make her a garment. "Make you a garment?" I said. "How could I have the heart to sew when I have to get out of this place in a few days and do not know where I shall go?" The woman then told me they had an empty room which I could have. But she was going away for some days and I should have to wait until she came back. I told her that was no use because I must have a room at once. She went away but was soon back again to say she had talked over the matter and her relatives said I could move in there as soon as I wished. We truly have a wonderful GOD!'

Another time she said, 'The LORD

even reads my thoughts. He gives me little things that I would hardly think of asking for.' She told me of several things she had fancied to eat at different times; these had been brought to her in most unexpected ways. Soon after she had moved to her new quarters, she noticed a chink of light in the roof. This meant a workman was needed to adjust the tiles before it rained. It was not easy to call one in at short notice, and then there was the payment to think about. A son of an old friend called to bring greetings from his mother. She casually mentioned to him the leaky roof. To her surprise he said he could soon put that right, which he did. That night it poured with rain! None of these things were 'chance' to Yuen nai-nai. The LORD's hand was recognized, and praise given to Him.

At first she was inclined to think that those who could not read were not able to understand the Gospel. But her attitude changed. We called one day to find her trying to teach her neighbour the prayer she herself had used at first. She had become concerned lest this woman, who was so kind to her, should not find the way of salvation.

Before closing, I must mention how she appreciated Christian fellowship. She often wished she lived nearer, so as to be able to attend the services regularly. We usually kept her overnight, and often for several days, when she did come. She remarked once that she could not understand why her heart was so full of joy when with us whom she had only known for so short a time. A visit always did her good, as could be seen in her face.

There are many old people in China who have not yet heard the Gospel. Do pray for them. Pray for younger people too. May they hear and receive the Gospel before their hearing and intellect becomes dull. It is very rarely that you get one so quick of hearing and understanding, even at seventy, as Yuen nai-nai was at eighty-two.

## Personalia.

### Arrivals from China.

November 24.—Miss C. F. Tippet, Miss H. G. Henderson, Miss D. Furdon, Mr. L. C. Wood.

November 28.—Mr. J. N. Duncan. Mr. and Mrs. G. Krampf, Mrs. H. Sames, in Germany.

December 1.—Miss M. G. McQueen.

December 8.—Mr. D. E. Hoste, Mr. James Stark, Miss M. E. Haslam.

### Birth.

September 25th.—At Liuan, An., to Mr. and Mrs. H. Costerus, a daughter, Helen Jean.

# Advance Amid Alarms.

*An interesting circular letter from Mr. and Mrs. F. Worley, Wenchow, Chekiang.*

YOU will no doubt have seen by the papers how overrun by bandits and Communists this land has been, and will be wondering how we have fared. Though the city of Wenchow, in which we dwell, has been kept in safety, yet the country around has been much overrun during the past few months, making it very unsafe to travel, so that since May we have not been able to carry on that part of our work. The churches, however, throughout the country districts, have been able to carry forward their work as usual, although hampered temporarily in some places. The churches being self-governing, are in no wise dependent on visits from the missionaries for the carrying on of their work, but we regret that it means the giving up of a number of the ten-day Bible Schools, which have proved such a help to them, until conditions improve. The church leaders strongly advise us not to go into the country, for we should attract the attention of the bandits, while the Chinese workers could go on with their work unmolested. This is a big city, however, and there is plenty of work for the LORD to be done here; some parts of the district, moreover, have been free from banditry, and it is hoped that these will remain so, enabling us to visit those parts.

The bandits are largely Communists, many of them wearing the Communist military uniform. There are a number of bands, some of them numbering over 1,000 strong. One of these attacked and captured one of the walled towns, but retired on the approach of the soldiers. Pingyang, the city where we lived for a number of years, was attacked by another band of about 800. Having been informed that the city was without soldiers, the bandits boldly entered the city by the West Gate about 9 a.m. However, there were some soldiers there and reinforcements had arrived. When about 200 of the bandits had entered the city the soldiers suddenly appeared and shut all the city gates, thus entrapping them in the city. They immediately opened fire on them and fighting continued for some hours, resulting in the slaughter of nearly 200 bandits. Only those who had remained outside the city were able to escape. The mission house inside the city is quite close to the West Gate, and Mr. and Mrs. Barling had a very anxious time during the fighting, it being impossible to ascertain which side was winning. The ladies' house being outside the city was not in the fighting area, though there was some danger from stray bullets. There being so many rumours that the bandits would again attack Pingyang in larger numbers and burn the city as a reprisal, the missionaries have come to Wenchow for the time being.

Wenchow has not been without alarms, and for a while it was feared that the city would be attacked. The military have been striving hard to suppress the bandits, and having been successful in a number of engagements with them the city is considered to be free from danger, although there are still some large bands of bandits ravaging the country.

We rejoice that Christians, as such, have not been made the special target of attack by the Communists, though some have suffered severely, their homes having been plundered of everything. Some have been accused by their enemies of being Communists, resulting in their arrest and imprisonment. One of these, a deacon in the city church, was imprisoned for over five months before his case was finally finished and he was found 'not guilty.' Another two, father and son, were liberated only after a few weeks, and now another father and son have likewise been accused and the father arrested. Prayer is the only help that we can give; please unite with us for the de-

liverance of the LORD's people out of the hand of their enemies and for those who have suffered, that they may be strengthened in faith through their trials.

## Famine Relief.

The winter was a time of considerable distress owing to the loss of the harvests last year. The LORD enabled us to give relief to a number of the suffering Christians, but it was not possible for us to undertake general relief work. The sight of many women carrying their babies and leading their children along the streets begging for food, sleeping under any available shelter during the cold nights, stirred up the compassion of those better favoured. A citizens' committee was formed which raised funds, and carried on a splendid work for four months; 3,000 women and children were housed and fed in temples in the city, while thousands of people were given free breakfasts. Permission was given for the Gospel to be preached in these camps, and so a unique opportunity was obtained to reach these refugees. In a small temple near our compound 400 were packed like sardines, all camped on the floor with just enough room to walk between the rows of beds, in each of which four or five slept. A number of the children were glad to come to us each day learning to read a simple tract and passages of Scripture; they were also taught some Gospel songs, and were given a Bible lesson each day, with the result that at the end of two months they had learned much of the Gospel story, and could answer clearly many questions on the way of salvation. At first about forty came but the numbers increased to about 100 before the camps were broken up.

The ladies, together with a number of our Chinese Christians, paid many visits to this temple, preaching to the women. They also went to another where over 1,000 were camped, and much seed was sown. At another one, where about 1,500 were housed they also had good times, until one of the overseers objected. As some eighteen Christian women had preached in the many crowded rooms of this large temple with its hundreds of gaudily painted idols all around the walls, it was not strange that the evil one stirred up opposition. Pray that the seed sown may bring forth an abundant harvest, and that now as these women are back in their own villages again they may not forget what they have learned.

In the mercy of the LORD a record wheat and barley harvest was reaped in April, and the early rice crop reaped in July was also exceptionally good and so want has given place to plenty once more. The prospects for the autumn rice harvest are also exceptionally good. May the LORD be praised for His mercy!

## Encouragement.

In the work of the LORD we have been granted encouragement, for services are being well attended, and candidates continue to come forward for baptism as usual. We praise the LORD, too, that at last the much longed for forward movement in evangelistic work has been started. The preachers being in charge of the many churches are not able to give sufficient time to evangelistic work as fully as is needed with such a teeming population of unevangelised people all around, and so we have longed to have a band of men who would give their whole time to the preaching of the Gospel. The LORD has laid it upon the heart of some friends at home to undertake the support of two of these, and their example has stirred up the Annual Conferences of the churches to share in the work, so that they are undertaking the support of another man. Two delegates



each offered a month's wages and another one half a month's, while many others will also contribute smaller amounts. Other gifts we have received have enabled us to provide the support of still another, and so the work has been launched forth with this band of four men. They are labouring together conducting campaigns in those parts of the district where conditions are quieter. During the day they go from house to house in pairs preaching the Gospel and distributing Gospel literature. In the evenings they conduct evangelistic meetings. Pray that the LORD may richly bless them, using them to win many souls.

The women of the city and suburban churches have also recently organized a lay women's evangelistic band, and they are showing much zeal both in contributing to the expenses and joining in the work. A party of them are at present out on an evangelistic trip into the country and they are having a very encouraging time. Pray for them too that they may have the joy of winning many.

The Bible School work continues to be very encouraging. Over fifty lay-preachers attended the three-weeks' Bible School arranged for them in the first month, showing much zeal in the study of the Bible. Pastors Yoa and Whu shared in the teaching and all enjoyed a profitable time of study. The ten-day Bible Schools for women are as popular as ever, but this work has been hindered owing to bandits in the country districts. Of the fifty-one who attended one of these conducted in a country church, half had never been to a Bible School before. The most interesting thing about that church is the number of new believers led to believe by older Christians, and it was fine to get so many of them to the school. Owing to the loss of the crops, conditions in the district were very difficult, but it was good to see the keenness the women showed in making efforts to attend. Three sisters-in-law in one home cooked a little less rice each day for some time previously, so that they could save enough rice for two of them to attend instead of only one. Petty thieving was much in evidence so Mrs. 'Oa took her belongings to a neighbour for safety, while Mrs. Ng brought her eight fowls with her, together with pen and grain, as she had no one to care for them at home.

Another school was arranged to be held at a church only about five miles from the city, but on the Thursday before the opening day on Monday, several of the leading church members came to say that they were uneasy about the school being held there. They thought it unwise for the missionary to go there as the Communist element was so strong, and so proposed that the school be held at the South Gate Church instead, but would the women be able to alter their plans? All doubts vanished on Monday morning when over seventy arrived. The decision meeting was the outstanding feature of this school, the LORD being very consciously present and over twenty stood up. The next day one of these was stricken down with meningitis, and by evening was in hospital rolling in delirium, but GOD graciously spared her life and she fully recovered. On Friday another who had gone home from the school at its close the day before, apparently quite well, was taken suddenly ill with this dread disease and passed away the same evening. She had much enjoyed the school and was teaching the family a new hymn she had learned, 'There's not a Friend like the lowly JESUS.' Two hours before her death she told her mother she saw someone in white and could hear singing. Her parents mourned for her, their youngest and much-beloved daughter fifteen years old, but great as their sorrow was, it was not as that of those who have no hope. Her joy in the LORD was their comfort and consolation. These two girls were in class on Thursday and how little we thought one would be called Home next day and the other be lying at death's door. The father watching by the bedside of his daughter in the hospital said how different



Photo by]

[W. A. Schickler.

A child is seen carrying home the food and sauce for the next meal. On the right is a beggar, and in the background a shop where rice is hulled.

were the exclamations of the heathen, his own girl in times of consciousness uttering words of prayer. Oh, what a joy there is in seeing souls saved! Who will come and help to lead them to the Saviour?

## Subjects for Praise and Prayer.

- Praise for baptisms recorded in 1930—prayer for increased fruitfulness in every centre during 1931.
- Praise for innumerable deliverances from danger granted to our missionaries and Chinese Christians, and for grace given to those who have suffered for CHRIST's sake—prayer for all who may still be in peril.
- Praise for the more hopeful political outlook—prayer for all in authority, that order may be restored and maintained.
- Praise for all who have responded to the call for the Two Hundred—prayer that the whole number may be completed in 1931.
- Praise for every advance made, for blessing amongst the Chinese believers, and for new centres opened in many districts—prayer for revival throughout the Chinese Church, that 1931 may be a year of advance, spiritually and geographically.
- Praise for the bountiful supply of our financial needs—prayer that all money may be wisely spent, and that donors may receive a reflex blessing.
- Praise that God's Word has still its ancient power—prayer that all our workers may be instant in preaching it, faithful in living it, expectant of results as the Spirit uses it.

## Editorial Notes.

**R**ETROSPECT AND PROSPECT.—The Church of CHRIST in China has passed through another year of strain and difficulty. Sometimes because of their faith, sometimes merely because they share the common lot of all who live in disturbed areas, both missionaries and Chinese Christians have suffered shame and ignominy, the loss of their goods and, in some cases, of life itself. The northern provinces have not yet recovered from the famine of the two previous years. Marauding bands of Moslems in KANSU and of 'ordinary' brigands in SHENSI have levied their toll on life and property. Communism in KIANGSI and HUNAN, civil war and brigandage in HONAN, have hindered aggressive work and necessitated the evacuation of certain stations. Many cities even in SHANSI have suffered the horror of frequent air raids.

Yet GOD has been at work. Quite recently from Yen-cheng in HONAN and from several centres in SZECHWAN, has come the news of very definite blessing at special meetings held there. Earlier reports show that a measure of revival has been experienced in certain of our SHANSI stations. Wherever possible the advance has been pressed in new centres, and much preliminary work has been done in preparation for further progress as soon as conditions permit. At least eighty of the Two Hundred are now actually in China, and others are in training. From almost every province we hear of an unusual and increasing readiness to hear the Message and to purchase Christian literature. The circulation of the Scriptures in China during 1929 reached the colossal figure of 13,921,461, and the efforts of the Bible Societies have not been relaxed during 1930. Here in Great Britain, in spite of financial depression, GOD has most bountifully supplied our needs. In nine months, i.e., by the end of September, we had already received a larger income than has ever been given to us in a year. Times of straitness may recur, and it is more than ever incumbent upon us to walk humbly with our GOD, but we make our boast in Him, and see no reason whatever to depart from our principle of faith in Him without appeal to man in the matter of funds.

And now, as we face 1931, the uppermost thought in our minds is that GOD is still calling us to go forward, that CHRIST has 'other sheep' which He *must* bring, that the Gospel must be preached in 'other cities also.' Satanic opposition must be expected and should serve to confirm our assurance of the Divine Call. Moreover, there is a distinctly hopeful spirit abroad with regard to political prospects. The fact that the President of the National Government, so recently received into the Christian Church, continues to co-operate with Chang Hsueh-liang, the Manchurian ruler, and that both are pressing for the reform of abuses and the undertaking of definite reconstructive work, is most surely an answer to prayer, and an encouragement to continue instant in the same with thanksgiving.

'While they are yet speaking.'—Two important united meetings for prayer, convened by eleven societies which are at work in China, were held at the Caxton Hall on Friday, November 28th. The meetings were led by Bishop Mowll and Dr. Fullerton, and to our great joy the LORD gave us such a real spirit of prayer that a

continuous stream of fervent intercession ascended to the Throne on behalf of China, its people, its rulers, and the Christian Church.

Special prayer was offered for missionaries in captivity, that they might be sustained until deliverance should come, but we little knew that amongst the captives were Mrs. H. D. Hayward and Miss E. Gomersal, both of the C.I.M. It had been necessary for Mrs. Hayward to undertake an unexpected journey to Peiping (Peking) for medical treatment, and Miss Gomersal, a trained nurse who sailed for China in 1926, was accompanying her. They had almost completed their raft journey down the Yellow River from Lanchow when they were detained by brigands about 26 miles from the railhead at Paotowchen.

The news reached England on Saturday, November 29th, and simultaneously came a report that a small party, including Mr. G. Findlay Andrew (whose account of Famine Relief work in KANSU was recently published in the *Times*), had left immediately for Paotowchen to negotiate for the release of the two ladies. But while we prayed GOD had been working, and on Tuesday, December 2nd, a cable arrived with the joyful tidings that Mrs. Hayward and Miss Gomersal had safely reached Paotowchen. While we continue to pray for them, especially for Mrs. Hayward in her weak condition, we cannot but thank GOD and take courage.

The Safety of Missionaries.—The parents and friends of missionaries in China would scarcely be human if they did not at times feel some anxiety for the safety of those who are dear to them. It is not easy for them to realize that in such a vast territory, while danger undoubtedly exists here and there—now here, now there—there may be at the same time enormous areas in which comparative peace prevails, and where it is still possible to travel unhindered from place to place. Only in parts of three provinces has evacuation been suggested by the consular authorities, and this has been carried out except where it was obviously safer for missionaries to remain where they were than to face the hazards of a journey to more peaceful areas.

In this connection we are permitted to quote from a letter written by the Secretary of State for Foreign Affairs, Mr. Arthur Henderson, to Mr. Kenneth MacLennan, the Secretary of the Conference of British Missionary Societies:

'Consular Officers will continue, as in the past, to offer such advice to all British subjects in their respective districts, as the situation existing at the moment seems in their judgment to demand. Indeed, His Majesty's Minister recently sent instructions to His Majesty's Consular Officers enjoining particular watchfulness at this time over the safety of British subjects in areas where dangerous conditions are likely to arise, and requesting all Consular Officers not to hesitate to advise in good time the withdrawal of missionaries and other British subjects from the interior of the various consular districts or from any areas therein likely to become dangerous for foreign residents.'

Personalia.—It has been a great pleasure to welcome our General Director, Mr. D. E. Hoste, and Mr. James Stark, the Secretary of the China Council. They have



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(See also page 15 and the inset.)



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Photo by]

[W. A. Schlichter.

### PREPARING FOR THE NEW YEAR.

Drying meats along a street in Wenchow, Chekiang. According to the old lunar reckoning, Chinese New Year falls this year on February 17th, but the Government is adopting stringent measures to enforce the observance of the Gregorian calendar.

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\* Anon. (Leicester). † Legacy. ‡ To help lighten the darkness.

(Continued on page 36.)



## Our Warrant for Advancing.

*'I must preach the kingdom of God to other cities also: for therefore am I sent.'*—Luke iv. 43.

**H**ERE is a simple phrase which throws a vivid light on the character, the aim, and the motive of our LORD and Master, and it is our earnest prayer that every member of the China Inland Mission, and all the men and women whom GOD calls to make up the number of the Two Hundred, may be such as these words show Him to have been.

*'I must.'*

There was a *'must'* in His life, an inward constraint which even as a boy (Luke ii. 49) He gladly obeyed. Could He not please Himself? Or, if selfishness was impossible to Him, could He not yield to the solicitations of others—his mother, his friends, the people of Capernaum—and please them? These were the suggestions which the devil frequently made to Him. But because He had come into the world to do His Father's will, and not His own, every decision must be made with that in view. He must be about His Father's business. He must work the works of Him Who sent Him, other cities besides Capernaum must hear the good news, because that was part of the terms of His commission.

Now *'must'* is an unfashionable word. This is an age of self-pleasing, and there is something in most of us which rebels against the thought that anyone has the right to lay a constraint upon us. To most minds the idea of duty suggests something very dull, and probably very uncomfortable. It is much easier and more natural to us to make *'I want to'* or *'I don't want to'* the deciding factor rather than *'I must.'* In fact it is to be feared that there are many lives which would be wholly wasted in selfish enjoyment were it not for the outward constraint of the employer, the *'boss,'* or the school-master.

But it was no outward constraint which was laid upon our LORD JESUS. The outward pressure of the multitudes was exerted in the opposite direction, to prevent Him from carrying out His purpose. There was no one to say to Him, *'You must do this or that,'* and therein lay the moral value of this great word which fell from the lips of the Son of GOD—*'I must.'*

This, surely, is the true test of a man's character, of his moral fibre. Leave him to himself, set him free from all outward authority, free from any obligation to

his superiors, or from any necessity to conform to the standards of public opinion, and then see whether he emerges from the test with *'I must'* on his lips, impelled by an inward constraint to do the will of GOD. We need—nay, GOD needs—men and women for China who, careless of the world's applause and fearless of its disapproval, have set their faces steadfastly to obey a voice which, though inaudible to others, speaks with quiet insistence to them, saying, *'This is the way, walk ye in it.'*

*'I must preach.'*

*'I must preach,'* that is, there was a *message* which our LORD felt He must proclaim. And the Revised Version, faithful to the original, translates the phrase, *'I must preach the good tidings of the kingdom of GOD.'* Our Saviour went about doing good, but He was not content to express His message in a life of practical self-sacrificing service. He had a message, good news about GOD which *must* be broadcasted everywhere. Chapter 8, verse 1 (R.V.) tells us that *'He went about through cities and villages, preaching and bringing the good tidings of the kingdom of GOD.'* He sent forth the Twelve and the Seventy on the same errand. When the multitudes intruded on the rest which He so sorely needed, *'He welcomed them and spake to them of the kingdom of GOD'* (Luke ix. 11 R.V.).

And this is the urge which has impelled our missionaries to go forth to China, which forces the newer workers to stammer out in execrable Chinese the message of GOD's love to any who are patient enough to listen, and which keeps our older workers from the temptation to fill their time with other, and perhaps important, duties, thrusting them out into the streets and lanes of the cities, into the market towns and villages and hamlets, as ambassadors for CHRIST, who cannot but make Him known. *'For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!'*

*To other cities also.'*

*'To other cities'*—for there was always (in the general and not too strictly correct acceptance of the word) a *missionary* purpose behind all His plans. He could not limit His vision to one area, while the regions beyond

were still unreached. There were 'other cities' besides Capernaum, and in them He had 'other sheep' which He must bring into the fold. Then are we to assume that Capernaum was evangelized, so that its whole population had heard the message? And if not, was it not His business to concentrate on His home town until all its people had repented? Or, in any case, would it not be wiser for Him to be content simply to train others, and send them forth, while He remained at the base? To all such specious arguments He had but one reply, 'I must preach to other cities also,' for otherwise (to repeat) He would be departing from the terms of His commission.

And all who from that time onwards, feeling the burden of the world's need, have refused to be tied down to one city or one land while millions in other cities and other lands are wholly without the gospel, need refer their critics to no other verse than this in order to prove their case. Concentration, conservation, consolidation—these are 'blessed' words, but they may easily become a smoke-screen to cover a retreat. The forces of JESUS CHRIST are always tending to become immobile, holding on to their relatively meagre gains when they ought to be on the move, advancing into the enemy's country. The opposite danger—that of dissipating our energies, and failing to hold any of the ground too rapidly covered—must always

be kept in view, but peril of neglecting the clamant call of 'other cities' and other 'sheep' is far less remote, and far more serious in its consequences.

'Sent.'

And, lastly, there was a consciousness of a *mission* which He felt bound to fulfil. Thirty-seven times at least our LORD refers to the fact that His Father had sent Him into the world. This was His answer to the people of Capernaum, this was His comfort in temptation, the secret of that staying power which carried Him through all the painful experiences of His life to the bitter end. 'He that sent Me is with Me.'

How wonderful that to every missionary—and every Christian should be a missionary—the same assurance is given. 'As the Father hath sent Me, even so send I you.' We talk of the C.I.M. sending missionaries to China. But how utterly futile would be their going forth if they were not sent by the Holy Ghost! It is the risen CHRIST Himself Who has commissioned them, Who empowers them to preach the message of reconciliation, so that in their lives too there is a 'must' which their friends cannot argue away, an inward constraint to spend and be spent that the message may reach the unevangelized millions of inland China. F.H.

## From the Front Line.

*Extracts from our most recent letters.*

### The Far North-West.

THE Misses French and Miss Cable sum up sixteen months of itineration in SINKIANG and KANSU as follows:—

At the close of sixteen months of itinerations, many of you are asking, 'What of the field's fortune?' We reply, 'That concerns our Leader.' We find nothing in the terms of the commission under which we serve which would justify us in attempting to tabulate spiritual results.

So much we are able to report: Five missionaries (Elder and Mrs. Liu and our three selves) and Brother Chen, whose faithful contribution must not be overlooked, have witnessed in every place to which they came. Prolonged visits were made to Golden Tower, the Tibetan foothills, Jade Gate, Hami, Barkul, Muh-lei-ho, Kucheng, Urumchi, Turfan, Luk-cheng and Shan-Shan. We visited two thousand seven hundred homes, and conducted six hundred and sixty-five meetings. As far as possible a present of Christian literature was made to the priest in each temple, hoardings were posted with Scripture texts, and about forty thousand portions of Scripture were sold, apart from the large number of books and tracts distributed free.

As we passed over that portion of

the field which we had sown previously, we were able to see the blade, the ear, and signs of the ripening corn in the ear. From the Richthofen Hills to the sands of MONGOLIA, from Suchow to Urumchi, from Hami to Barkul, and Turfan, the heralds proclaimed the Coming King to Whom the 'desert ranger' will bow the knee, and in every hamlet on the route and in many an isolated farmstead and nomad's tent, the Name of the LORD JESUS CHRIST has been made known, and His offer of salvation proclaimed.

### Hopei.

Miss Mower writes that premises have at length been secured for Miss Gregg and herself at the new centre of Pingshan, HOPEI. While waiting for the conclusion of the negotiations, they stayed for some time at Chinglien. Miss Mower says:

Miss Gregg conducted a women's class in Chinglien before we left, seven of the twelve women were so eager in their Bible study and Scripture repetition. One whom we have named Lydia decided for CHRIST in the spring. She is a 'first-fruit' from Shangpei and mentioned in the May circular. I somehow feel that CHRIST sees of the travail of His soul in her and is satisfied. Will you pray that her husband, too, may become a Christian?

Another from Shangpei we call Christiana did not accept CHRIST until after her husband Christian had died. She is so happy in her new life in CHRIST JESUS.

One who had been demon-possessed for four years is now a temple of the Holy Ghost. She is now studying the Gospel of Matthew with such eagerness. A visit to her village after the class proved to me the reality of her conversion. She is a living witness to the Gospel which is 'the power of GOD unto salvation.' It is difficult for you to realize how Satan seeks to snatch such souls back again, so may I specially ask you to surround such with your prayers?

I have heard 'the sound of a going in the tops of the mulberry trees.' There is a movement of God's Spirit throughout our Hwailu district, and we want to be ready for revival. Many of our Christians have enrolled themselves as members of the One by One Band and promise to do all they can by prayer and personal work to bring one other to JESUS CHRIST in one year.

In a private letter Miss Gorman tells of encouragement in the same area:

I have just returned from another week out at a village called T'an-tsun. I say 'just returned' but in truth it



is five days since I came home, but those five days have been so filled that it seems as though I had only just arrived. On Wednesday our three days' big gathering for Church members commenced. We did not expect a large number on account of soldiers being present in so many villages, and people unable to leave their homes, but after all we had a very big gathering—about 100 women and several men. It is like a Keswick would be at home, but on a rather smaller scale!! You can imagine we have had a busy time with all these women living on the premises and being fed, and then we taught them all day long. It was most encouraging to see their eagerness to learn and the way in which so many women set to work with a purpose. Another joy has been the way in which new people have come in. You will remember my telling you of my days out with Mrs. Green in the spring and how she left me alone in a village for four days. Then quite lately I paid another visit there (Chong-ri-chuang) by myself. During my first visit Mrs. Li, the woman with whom I stay, took me up a small mountain from which we viewed the surrounding villages. We determined that we would do all in our power to visit all those villages in good time, and she has already taken me to seven or eight, where there is no witness for the LORD JESUS CHRIST. And now the LORD is beginning to work in these places—and on Thursday a woman from one of these villages came in to our gathering, she has never come before and her home is still heathen. They have still a small shrine where idols are worshipped, so do pray that the LORD will truly influence her heart and that her whole family may come to know the LORD. In still another of these villages there is quite a new home opened to us and they are inviting us to go and stay there. I have only once paid a visit there and they received me right well. So pray that this home may be kept open and that these people may be converted unto God.

We have had a thoroughly happy three days with the women and have been so conscious of the movement of God's Holy Spirit amongst us.

I wish you could have seen the way the women slept. There were so many of them and they were all squashed up on the brick beds together, some with no bedding, and in spite of it all, thanking the LORD for His grace and just full of joy for being able to meet in this way.

T'an-tsuen, whence I returned on Wednesday, is a small village and I stayed with some very wealthy people—a large family—sons and their wives



and families and even son's sons with families—altogether seventeen children! You can imagine I had a jolly time with them. I had a children's meeting for them sometimes, when I would get one of the older girls to round up the little ones and we could have a time together. Then in the evenings about sunset, we used to have a game. I wish you could have seen some of the chubby little darlings, every bit as sweet as English children, and when they got to know me were trustful and loving. One day nine of them took me for a walk. What a scrambling and a tumbling as they all tried to take my hand at once!!

I am greatly encouraged in the work—so are we all. Miss Clarke's Bible School women are doing well, there is a real spiritual awakening amongst them and the Girls' School teacher, Miss Li, is such a real help to them all. Of their own accord they ask to go out preaching in their spare time. One woman, who was formerly a witch and an exceedingly bad woman, is just keen to witness in her home and to her neighbours and goes out during all her spare time to preach. Her husband is a policeman and not a very good man,

but she is determined to win him for the LORD. Pray for him will you, he is beginning to melt a little.

## Honan.

Good news comes from Mr. John Walker, of Yencheng, HONAN:—

We had a wonderful conference of Chinese Christians last week-end, and many testified to having received definite blessing. We had fifty baptisms, and on Sunday I am sure we packed about 700 people into our chapel, and had overflow meetings besides. The Rev. William Nowack spoke on 'The Holy Spirit,' 'The Cross,' 'True Discipleship,' 'Confession of Sin,' and kindred subjects. Both foreigners and Chinese felt the mighty convicting power of the Holy Spirit. The meetings were continued for two days beyond the scheduled time.

As a result of this Conference, and as we all feel the great need for a deeper work of God's Holy Spirit, and that many more should come to the Saviour than have been doing so, we have decided to strive by prayer and effort to have at least 200 conversions this coming year.

This is only done—can only be done—through the working of GOD's blessed Spirit in our midst, and so I wish to enlist the prayers of friends at home. We feel the tremendous need of continued, believing prayer. The Chinese pastor, deacons, and Spirit-filled Christians are one in this regard. We are having special prayer every week for this. Much depends upon prayer.

Mr. J. H. Kitchen tells of a prospect of advance in HONAN:—

A particular disappointment to us has been the way our every effort to extend the work in the neighbouring city of Siangcheng has been checked—buildings could not be erected, houses could not be rented, workers could not be obtained; but we continue in prayer, believing that the way will yet be made plain.

It is a particular pleasure to be able to add that during recent months the way has been opening for a 'forward movement' in an area largely untouched about 15 miles north of Shenku along the Sha Ho (the 'Sandy River'). Two earnest Christian men have recently settled in the two most important market towns along the river—Huatien and Chihien—and we hope it will be possible soon to open preaching places there, and so commence the establishment of local churches. I would earnestly ask your prayers for this further advance into the enemy's camp; it is sure to meet with opposition.

## Kiangsu.

Evangelistic campaigns have been held in the three cities of Kaoyu, Taihsien, and Yangchow, in KIANGSU, with encouraging results. The Rev. A. R. Saunders writes:—

One of those baptized in Kaoyu is a brand plucked from the burning, one, who since her first confession of faith in CHRIST about four years ago, has been subjected to very severe testings, through all of which the LORD has enabled her to maintain her testimony, and she is a case for special prayer. From early years she has been an ardent Buddhist devotee, never becoming a nun, but she took vows of celibacy and vegetarianism, thus earning for herself the title of 'old maid,' although now only a few years over thirty. Her home was full of costly idols, some of jade, but all were discarded when CHRIST was accepted as Saviour and LORD. Because of her espousal of the cause of CHRIST, an uncle tried to disinherit her, but though influential in their native town, all his efforts were futile, and she still enjoys her patrimony. When the lawsuit was in progress she sought the prayers of other believers, and the successful issue of her defence greatly strengthened her faith in GOD. She does not stand alone in the family, for her sister and her husband are both Christians, and she was led to CHRIST mainly through their efforts. Remember in prayer some-

times the erstwhile Buddhist 'old maid,' that her testimony may lead many others out of darkness into light.

## Szechwan.

Mr. Sadler, of Pachow, SZECHWAN, has been visiting the unoccupied city of Nankiang:—

I have recently returned from a month's evangelistic trip in the country north of Pachow, passing through some villages which for years have not been visited. Our party consisted of myself, a colporteur, and two coolies. One coolie carried our bedding, etc., whilst the other coolie carried the gospel portions. Our objective was the country north of Nankiang going towards the SHENSI border, but on arrival at Nankiang we heard that brigands were active in that district so we changed our course and made towards the city of Tongkiang.

In this part of China, market days occur every three days. On these days the villages are crowded with country people buying and selling. We arranged our trip so that we should reach the villages on market days. I do not think I can do better than give a description of a typical day. Up at dawn in a Chinese inn followed by the packing of our bedding. The bedding supplied in Chinese inns is by no means inanimate, and the missionary wisely takes his own. Shortly afterwards we stumble out into the morning mist, unkempt and unwashed. A walk of four or five miles brings us to an inn and here we stop for a wash and breakfast. Breakfast consists of steamed rice, salted vegetables, and perhaps bean curd. We then proceed towards the market and on the way are joined by the country people, also going to the market laden with farm produce or leading obstreperous pigs. The road is only three feet wide so we all walk in single file. Arriving at the village, we find the single street packed with people. On either side of the street, tables and forms are placed, on which the wares of the farmers and itinerant pedlars are laid out. Cloth, salt, sugar, opium, all may be seen. The Chinese love to bargain and they do it with no uncertain sound. Into this medley of bargaining and heathenism the Gospel messengers force their way and finding a vacant table, arrange their attractive gospel portions on it, hang up several brightly coloured posters and making a few weird noises on their wheezy old accordion, soon attract a crowd. Then begins their attempt to put before this heathen crowd the way of Life. To tell them the strange story of a Hebrew Man named JESUS, Who was GOD incarnate and Who, nineteen hundred



Photo by]

J. H. Kitchen.

THE RIVERSIDE, YENCHENG, HONAN.

years ago, died on a Roman cross to redeem them. Is it any wonder that they consider it strange, and is it any wonder that we who preach to them feel our own weakness and need of the Holy Spirit's power? The next step after preaching is to offer our books for sale. Unfortunately a large percentage of the people could not read, but those who could bought the books, and the Word of Life has found its way into many a country home in North SZECHWAN. This preaching and selling continues until well into the afternoon and then we pack up, take a hasty lunch, and set off for another tramp of five or six miles in order to catch the market on the following day. Sometimes in the evening just before retiring, we are able to speak about the things that matter to the innkeeper and his family. It is tiring work but work that angels fain would do.

### Crossing a Pass.

A letter from the missionary-explorer, Mr. J. H. Edgar, gives a humorous and illuminating picture of some of the hardships which the messenger of the Cross must expect to meet—and meet cheerfully—in the remoter half of SZECHWAN, now called Chwanpien. Mr. Edgar is an indefatigable preacher of the Gospel.

The Fei Yüeh Pass, about 9,000 feet, is a mere detail to those of us who camp with nomads 7,600 feet higher still. But all the same, altitude apart, this Pass has peculiarities of its own which make it as irritable as a peregrinating flea. For instance, from Nit'ou to the summit, about fifteen miles, you must ascend more than 4,000 feet, 2,000 of which are manipulated in the last three miles of execrable road. Then, even if there is a drought and blistering heat in the valley of the Sandy Creek, the Fei Yüeh summit will almost with certainty produce soaking fogs and penetrating cold. In the winter time, too, when the perishing winds howl and bluster like petulant furies, the frozen slopes on the eastern side suggest that the wayfarer is descending from the summit of an iceberg.

But the physical difficulties do not complete the list by any means. Here, for instance, as in many other places, 'man's inhumanity to man' makes, if a paraphrase is allowable, countless pilgrims fear. For the Fei Yüeh offers the persistent and hardy 'road agents' a profitable field for exploitation. These Ishmaels of the mountains, with permanent or temporary homes in sequestered hamlets, keep themselves correctly informed regarding the movements of travellers, and by well planned sorties 'make hay' while the

Government authority is under a cloud.

In the old days 'before May 30' an armed Chinese escort was part of the European traveller's ordinary equipment, a consideration which made the possibility of attack remote. But now we have become ordinary wayfarers or pay *de luxe* prices for a convoy of weary-looking fellows of unknown antecedents, but for the time being, at least, an excellent investment. The following experience, *mutatis mutandis*, is a fair sample of missionary experiences in zones where social morality is largely adventitious.

We left the Government centre of Nit'ou on September 17th, after selling the last of our stock of 7,400 gospel portions. No comment had been made about the Pass, and assuming that 'no news was good news' we set out without a thought of danger for the 'Terrace of Three Feet.' Here, however, it was dogmatically affirmed that the Pass and environs had been unsafe for some days.

Now, this mountain village has two claims to notoriety: (1) it has a reputation of a rather unsavoury kind; and (2) possesses a relative of the SZECHWAN 'Chwang Yi'en': one who, after a long series of eliminating examinations, came out first in the final test with the cream of China's scholars. This scion of a famous family is at the present time Chief Headman in the 'Terrace of Three Feet' and a board at the door of a ramshackle building conspicuously advertised his rather unusual qualifications for respect. Personally, we were not overwhelmingly impressed with the local culture, and considered it quite possible that, apart from actual danger on the Pass, the rumour might not be entirely unconnected with certain villagers who, in need of ready cash, preferred to have their needs ministered to in a legal way.

Some decided to submit to the inevitable and made a pilgrimage to the Headman's quarters. He had been smoking opium and gave us a decided creep of anxiety. Certainly no one would connect *him* with Senior Wranglers! Indeed, he might have been two brigands and a beggar deftly forced into a degenerate frame, with the constituent parts rather strikingly expressing themselves in looks, dress, and disposition.

However, he informed us that an escort would be forthcoming immediately and, to emphasise the local urbanity, promised six of his own clan, who, bristling with weapons, would charm off robbers as a 'spirit cat' would the pantry rats. We agreed and marvelled that the cost of such favours would be three dollars and *no more*. But as two-thirds of this sum would go into his own pocket the disap-

pointed henchmen commented on the transaction in a very unpleasant manner until the promise of an extra coin with a demonstrating dragon, covertly made, calmed the rising tempest. The possibility of danger had by no means departed from our minds; but China's ability to use many kinds of degeneracy in the interests of the common weal is amazing; and then, as is usually the case, our party by a 'squeeze' of three dollars and a gift of *one* passed as safely through a real danger zone as we might have done in Utopia itself.

### Hunan.

Mr. Hermann Becker, in describing the Annual Conference at Yuanchow, HUNAN, says:—

Our country Christians are still suffering, and we were surprised that more came this year than last. At least three hundred and forty came. One Christian, after being robbed of his cow, was tied up and taken to the mountains. He was released after being forced to write a paper promising to pay \$136. Another was robbed of goods valued at \$300. Three Christians were imprisoned because bandits forced them to prepare a meal. Authorities said they were in league with robbers. Two have been set free but one is still held. He is one of our oldest Christians and a lay preacher, a man with a clear record, but the soldiers demand \$1,000 or he will be killed next week. He has been robbed of clothing, bedding and everything. It is impossible for him to pay such a sum. At Yüping the situation is still not clear, Christians and inquirers still being persecuted. The relatives of one man did not approve of his being a Christian. When he did not listen to their persuasions, they destroyed all the boards of his house and he fled for his life. The official took it up and forced the persecutors to repair his house.

### Prison Evangelism.

Mr. A. H. Faers gives an interesting description of evangelistic work in the prison at Chefoo:—

This Mission was started in 1912 by Mr. George Nicoll and Mr. Denis J. Mills (both formerly of the C.I.M.) at the old prison, where the prisoners were confined in large rooms with some thirty to fifty in each room. The missionaries were allowed to enter these rooms and speak to the people; but after the new prison was opened this was entirely altered. The new prison being built on the cell system, the work became exceedingly difficult, as it was necessary to speak to men and women who could not be seen. They were confined to their cells, and the



Photo by]

[A. Moore.

A STREET IN FUCHIN, MANCHURIA.

preacher had to stand at the end of a corridor and speak without being able to get into personal touch with a single individual. At this time Pastor Yü, of the Chinese Independent Church, joined in the work, and brought along several Chinese helpers, so that several corridors could then be visited in the time allotted, and the work grew. After some years Pastor Yü took over the work, and with Chinese helpers has carried it on faithfully, till the authorities, a few months since, stopped the work owing to the unrest in the district. After Pastor Yü took over the work, he and others visited during the week as well as on Sundays, allotting the visits to different helpers on different days. Each year at Christmas time, with the help of friends, gifts were distributed among both the men and women prisoners, and this practical help and sympathy greatly assisted the work of the evangelist. Several very definite conversions were registered; one, a woman, who had murdered several husbands one after the other, became penitent and a really changed woman; another case was of a man who had committed several murders, and who became converted and bore testimony to his fellow prisoners; one, a soldier, who had murdered his officer, was in for life; he too heard the Word, and in time gave his heart to the LORD, becoming a real help in the work. Several other men and women who were in for murder and other desperate charges became changed men and women, testifying to the genuineness of their conversion, and one was made an overseer, like Joseph of old, and was implicitly trusted.

## Manchuria.

The Rev. W. J. Hanna writes:—

In August I had the privilege of attending the North MANCHURIA Summer Conference of the Danish Lutheran Mission held at Suihwa in Heilungkiang. Pastors Yen of Dairen and Ch'i of Kirin were the principal speakers and brought messages that went home to the hearts of all. Evangelists and school teachers confessed sin in their lives and sought pardon. The doctor in charge of the mission hospital, and many others, found CHRIST as their Saviour. The hearts of all went out in praise to GOD for the outpouring of His Spirit and the new vision of a life of victory over sin through surrender to CHRIST.

Following the Suihwa conference the eastern end of the provinces of Heilungkiang and Kirin were visited. The boat trip down the Sungari as far as Fuchin and the rail journey to the eastern frontier near Vladivostock were both full of interest. This huge territory is settled by immigrants from SHANTUNG, fine, sturdy men, who are cultivating the soil and reaping wonderful harvests. Cities of from 20-40,000 people have sprung up and while in some there are small groups of Christians, in others there is as yet no witness for CHRIST. It was a great joy to meet with the Christians in several cities and, in most cases, have meetings with them. I was also given the privilege of examining candidates for baptism in some four towns, three being Baptist out-stations and one an Independent Church. In all, some twenty-nine were baptized and received into the

fellowship of the Church. Evangelistic services were also conducted in which many gave in their names as accepting CHRIST as LORD and Saviour. 'Thanks be unto GOD Who always leadeth us in triumph in CHRIST, making manifest the saviour of His knowledge by us in every place.'

## Varia.

The Rev. G. W. Hunter, veteran C.I.M. missionary in SINKIANG (Chinese Turkistan), has been spending some months with Mr. Percy Mather at Tahcheng (Chuguchak) in the extreme north-west of the district. Scripture portions have been sold to Chinese, Russians, Tartars, Sachs, Qazaqs, Tongans, Manchus, and Mongols.

Miss Withers, of Chefoo, is visiting Shanghai and CHEKIANG during the school holidays. She tells of 'deepening work in the hearts of Chinese servants.'

Mrs. George King is still at Chefoo, but hopes soon to be allowed to return to HONAN with her sister, Miss E. Wallis.

Miss J. Brook has been alone for some months at Fukow, HONAN, but she has been recently joined by Miss J. Berreridge, who sailed for China in 1929. Miss Brook writes: 'It is a cause for praise that in these most difficult days the work goes on. . . . But what is needed is an aggressive soul-saving work in all the district. . . . There are seventy or eighty children in the school.'

Miss G. E. Mitchell of Kwangyuan, SZECHWAN, asks special prayer for a young Moslem couple living opposite the preaching hall, who 'are making very definite enquiries, having heard the teaching in the hall. The man has purchased some gospel portions.'

At Wentangtsing, the new centre in the Kaihsien area where Miss Lucas and Miss Dibley are at work, a Mr. and Mrs. Li have destroyed their idols. Many are seeking deliverance from the opium habit.

At Akumi, in YUNNAN, Mr. T. Binks is translating St. John's Gospel into the Laka language.

The new workers in the Training Homes at Anking and Yangchow are hard at work. Mr. S. Walker doubtless voices the desire of them all in asking prayer that the time of study and fellowship may be a time of spiritual blessing; that the LORD may become more real and personal to all; that during the period of enforced dumbness the LORD may lead them out in prayer, and that Anking may feel the power of GOD as a result; that guidance may be given in regard to their future spheres of service; for help in the study of the language, and for grace in contact with the Chinese teachers.

# Our Shanghai Letter.

*A letter from the Rev. W. H. Warren, dated December 18th, 1930.*

## Mrs. Hayward and Miss Gomersal.

THE last three weeks have been anxious ones with reference to the safety of some of our missionaries. Acting under Dr. Rees' advice, MRS. H. D. HAYWARD, of Lanchow required to make quick preparation for leaving her station in order to undergo a surgical operation at the Peking Union Medical College. Mr. Hayward's duties as the local secretary in KANSU did not permit him to drop his work all at once; so MISS E. GOMERSAL, a nurse, travelled down with Mrs. Hayward under Chinese escort. The trip was a long one. As the raft on which they travelled became frozen in, the passengers were transferred to a boat which soon fared the same fate. Thus it was necessary to complete the journey by land and the little party joined a trade caravan, which was attacked by brigands, who robbed the travellers, including our two ladies, twenty miles from the railhead at Paotow, North SHANSI.

The escort of Mongolian soldiers was able to prevent actual capture of the foreigners, but were so beset that they contemplated retiring into MONGOLIA itself, taking our missionaries with them for safety. Meanwhile, news had reached the coast through the members of the Swedish Alliance Mission Associates. MR. G. F. ANDREW was at Peiping in connection with winding up and rendering the accounts of his famine relief work. The American and British Legations asked him to undertake a relief expedition and each detailed an attaché to accompany him. For such a task no man better qualified than Mr. Andrew could be found and he was on the spot and available just as he was needed. By the good hand of GOD the subsequent proceedings were brought to a successful issue, the ladies released from their exposed, dangerous situation, and escorted to Peiping. As so often happens in such circumstances, the relief came in the nick of time; for had the purpose of the Mongolian soldiers been carried into effect, it would have been a much longer and more difficult process to bring the ladies back to the comforts and necessities of which they were in need, even if their lives had been safe from the possibilities of further danger.

Soon after arrival at Peiping the doctors had Mrs. Hayward under their care. The operation needed has now been successfully performed, the medical men agreeing with Dr. Rees' opinion as to the wisdom of the patient coming to the coast, but there is every hope that the ultimate result will be quite satisfactory. Mrs. Hayward and Miss Gomersal will proceed to Chefoo for the requisite time of rest and recuperation as soon as it is considered well. MR. HAYWARD is now on his way to the coast and, without any knowledge of the experience the ladies passed through, is coming down by the same route. May the LORD graciously preserve him from all molestation or harm.

## Hunan.

The northern part of HUNAN has been greatly disturbed by Communists. Our workers there, Messrs. Driffin, Mason and Moore, have needed to retire. Nanchow and Changteh have both been attacked and suffered in consequence. There are large numbers of Red troops, especially on the banks of the Middle Yangtze, and many merchant ships are being fired upon as they proceed up and down river on their lawful occasions.

## Dangers in Kiangsi.

KIANGSI is still in trouble. Mr. and Mrs. Pfannemüller have been in danger, separated, and suffered loss at Nanfeng

and Nancheng. Mr. Cerny, writing from Nanchang on November 24th, says:—

'Mr. Pfannemüller left Nanfeng for Linchwan. When he arrived he found the city gates closed in preparation for an attack by the Communists. He went to the home of a Christian fifteen *li* from the city and, not knowing where there might be danger, hid in the hills. Mrs. Pfannemüller, fearing danger at Nanfeng, joined Mrs. Chao, who was leaving by boat, hoping to find her husband at Linchwan. She says, "I did not know that I was going towards the Communists. Ten *li* from Nanfeng we met thousands of them, and so it went on for six days. Thirty *li* from Nanfeng Mrs. Chao and her son left the boat. What they suffered I cannot describe. The mighty wings of the Most High covered my boat, and the peace of GOD filled my heart. In Nancheng all the boats were searched, but not mine. I was lying beneath the boards at the helm hiding for some hours. I had nothing with me. I thought certainly I would find my husband and the Chao family here, but I did not find any one of them.'

At the time of writing Mrs. Pfannemüller was living with a Biblewoman at Linchwan. Mr. Cerny was endeavouring to reach her from Nanchang, but Mr. Pfannemüller's whereabouts were unknown. Mr. Yang, of Tsungjen, writes:—

'The sufferings of the people of Tsungjen have been terrible: houses burned, people killed, property looted, men and women carried off, but my family and all the Christians are still alive and in peace.'

KANCHOW, where Mr. and Mrs. Hall, Mr. and Mrs. Bunting, Mr. and Mrs. Bläsner and Mr. Tweddell have held out so long and with such tenacious bravery, is now declared to have fallen to the Communists. How our friends have fared we do not yet know. They have been kept as fully informed as possible of the general trend of events in the province and urged to leave the station rather than expose themselves to capture and suffering. It may be they left the city before the Communists entered and are coming out by the southern road through Kwangtung, the way down the Kan River being impossible. The Misses Baxter and Miss Brooks, who have been back and forth between LUNGNAN and HOPING several times, have now found it necessary to come right away and are on their way to Shanghai via Canton.

Recently MR. WILLIAM TAYLOR has returned to Kiukiang and will probably proceed as far as Nanchang. Some of our missionaries have taken brief journeys to stations near the capital of the province, but the time has not yet come when a general return of the workers and a reoccupation of evacuated stations can be contemplated. However, our people are on the alert and every available opportunity that offers hopes of success will be put to the test.

## 'Be . . . wise as serpents.'

Some of our stations in SHENSI are passing through strain, due to brigandage. Consular advices from Chungking tell of threatened Communistic activities in SZECHWAN, and warnings have been given as to the wisdom of withdrawing from disaffected districts, as a protective measure, when definite rumblings of uprisings arouse doubts as to a fair measure of security. No one wishes to run away, but work becomes impossible under certain conditions, while captivity and being held to ransom do little, so far as we can judge, to further the interests of the Kingdom of GOD. To stay may be wiser than

to go. It proved so in the case of Miss Davey and Miss Kreick, in Kwangchow, HONAN. On the other hand to go may be more helpful to our Chinese colleagues than to stay. While foreigners are on the spot, they necessarily feel a measure of responsibility for them: but when relieved of this they have more liberty to care for their own families when times are anxious and danger hovers near. There can be no fixed rule of action. Circumstances must help to determine and the Spirit of GOD give guidance as to decisions. Hence we need to sympathize with those who come away and withhold criticism with regard to those who stay. As things are, our workers must, within reasonable limits, be free to make their own decisions. To their own Master they stand or fall.

'Pray, brethren, pray!  
The sands are falling;  
Praise, brethren, praise!  
The skies are rending;  
Hark, brethren, hark!  
The dead are waking.'

### Work in Progress.

Let me turn from such distressing details to some news of work in progress and being blessed of GOD. MISS R. C. BENSON tells of country visitation in the neighbourhood of Tsinchow, KANSU:—

'On August 9th I went out to the country and, together with Mrs. Wu, opened a week's conference for women at her village. The meetings were well attended and the Holy Spirit worked from the very beginning. At the close of the week eight women and two girls took a stand for the LORD.

'The following week we continued with a similar conference at another village. The elder of the church there had previously given us a personal invitation, but he said nothing to the other Church leaders. Certain things had come between them, resulting in coldness and indifference, and it was difficult to begin meetings there; but the LORD undertook in a wonderful

way. Attendance and interest increased until the little Church was filled with hungry souls. During the last three days of that week sixteen women and two boys accepted CHRIST as their Saviour. Several of the Church members were revived and showed in many ways their appreciation of our coming.

'We had similar conferences at twelve different places, most of them of not less than three days' duration. We were very conscious of the constant help and work of the Holy Spirit. Christians were revived at nearly every place and over one hundred souls were saved. More than thirty of these were boys and girls.

'The days we worked numbered thirty-eight. We held sixty-seven meetings, distributed about five thousand leaflets and gave pocket Testaments to the newly converted. As one result a weekly meeting for women has been started in one of the villages and at another an inquirers' class of between fifty and sixty was commenced.'

MR. R. W. MIDDLETON, writing from Chowchih, SHENSI, tells a story that could probably only be heard in China amid conditions as they are to-day:—

'We have just completed our conference, which was held under exceptional conditions. The first intimation of any serious trouble came to me one afternoon a few days before the time fixed for the meetings, when the Chairman of the Chamber of Commerce informed me that the Government troops were packed up and about to leave the city that night. During these months of unrest they have held the city and kept us in peace. The Chairman also told me that he in conjunction with others (the magistrate had already left) had sent an invitation to General Hsiao to come and take charge of the city. General Hsiao had just lately been received into the regular army; so it was thought he would act more honourably than others, who were only waiting their opportunity to enter. The Government troops left about midnight and General Hsiao was welcomed into the city at daybreak next morning. He has behaved very well. All went well until Saturday, the first day of our meetings, when suddenly the gates were closed. Brigands were outside and firing began. We had invited Pastor Koh of Hingping to be the speaker, but conditions became so difficult with brigands everywhere that Pastor Koh decided it was out of the question to attempt the journey or hold a conference and wrote to that effect. We did not receive the letter (which has not yet arrived), so sent one of the Christians to escort him over. He arrived in Hingping to find the city gates closed and the city in the hands of brigands. In answer to prayer, he managed to enter. Pastor Koh on seeing him, took it as God's will for him to come. They left the next morning and arrived in Chowchih to find the gates closed and the brigands attempting to take the city. The next morning an officer arrived and was hauled over the city wall. He brought me a note telling me of Mr. Koh being outside. I sent my card to the officer in charge, who hauled the pastor over the wall into the city. The meetings were held with the gates closed, the brigands around the city and firing going on night and day. Hence the gatherings were confined to the city people. Pastor Koh spoke twice daily to very appreciative audiences and I am sure with permanent results. He is still with us, not being able to get away, as the road is still blocked.

'The situation is clearing somewhat. The brigands have left and the gates are once more open; but in these days one never knows what a day may bring forth. We are well, praise the LORD.'

### 'Can these Bones live?'

From Western Szechwan an unusual note is struck by MR. T. COOK, in connection with his efforts to open up work among the Lolo:—



Photo by

[L. C. Marvin.]

### NORTH WEST SZECHWAN DISTRICT CONFERENCE.

From Left to Right:

Back Row—Mr. Liversidge, Miss E. Larson, Miss M. Cleveland, Miss L. Thoring

Second Row—Mr. & Mrs. T. Cook, Mrs. & Mr. G. Winden.

Third Row—Mr. Marvin, Miss Bailey, Mr. Patchett, Mr. F. Olsen.

Fourth Row—Mrs. & Mr. Rizie, Mrs. & Mr. J. R. Sinton.

Fifth Row—Miss Varwood, Mrs. C. Patchett, Miss Dudrow, Mrs. J. H. Edgar and Arthur Cook.

'The Lolo tribe of SZECHWAN is divided into two sections. These two sections are spoken of by the Chinese as the "Black Bones" and "White Bones" respectively. The "Black Bones" are the independent Lolo and the "White Bones" are subject to Chinese authority.

'Not long ago I had a delightful trip to a large frontier town, which lies about four days' journey to the south of Kiating. The name of the town is Mapien and, of course, it is a Chinese town. There are, however, a great many Lolo to be seen on the streets daily, as immediately to the south, south-east and south-west there is a great tract of country which is exclusively controlled by the "Black" or independent Lolo. The business of the town seems to be in opium. Great trays of the drug were the chief feature in most of the tea shops.

'I was well received by the Lolo who came to the town and several invitations were extended to me to take a journey beyond the frontier. I desire very much to go over that frontier boundary and spend some time in the Forbidden Territory. I found, however, on making inquiries at the "Bureau for Aboriginal Affairs," that there were two reasons why I should postpone my trip over the border. The first was that some time previously a daughter of a Lolo residing in the Mapien district had been given in marriage to the son of a chief living in the district, through which I should have to pass. The girl had been so badly treated in her new home that—as often is the case—she had committed suicide. The result was a punitive expedition from the father's clan and unfortunately it was while the expedition was taking place that I was at Mapien. There was an alternative route—one that led along the valleys and meant crossing a number of mountain streams that, owing to heavy spring rains, had become torrents. These torrents were the second reason for my not attempting the trip just then.

'The friend who is in charge of the "Bureau for Aboriginal Affairs" promised to arrange for a guide to accompany me at a later date. I am looking forward with pleasure to the journey and hope and pray that there will be peace in the land when I set forth. There is decidedly no love lost between Chinese and Lolo on that border. The Chinese look upon the Lolo as mere outlaws and, as the situation now is, there may be some justification for the opinion. There is also the other side to consider and that is the effect that the present attitude and conduct of the aggrieved Lolo may have in causing action to be taken in the nature of reprisals. While I was in Mapien, negotiations were being carried on with a view to effecting the release of two Chinese soldiers who were kidnapped in the Forbidden Territory last year and were still being held. Coaxing and threatening all met with the same answer—"Another day."

'From this centre there has been no Protestant work carried on for the Lolo. Perhaps the LORD's time has come for us to remedy this, for it seems to me that in this small city we have the real strategic centre for work amongst "Black" Lolo.

#### Pastor Hsieh's Meetings.

MR. PARSONS tells of the visit of Pastor Hsieh, of ANHWEI, to the Churches in Eastern SZECHWAN, where he is now making a tour after rendering similar valuable service in the stations of the Western district:—

'Pastor Hsieh Meng-tseh's ministry has been much appreciated. Hearts have been influenced and I hope, wills yielded, and resolutions have been formed, which I trust will be carried out. What an example of self-denial! How wonderfully the LORD has provided for him! It has been decided that (D.V.) the Pastor should hold a Bible School here (at Paoning) for leaders in some three months' time. As he is to visit a number of other centres, perhaps going as far as Kweifu, it may be



PHOTO OF PASTOR HSIEH MENG-TSEH TAKEN SOME YEARS AGO.

that another school will be organized to suit localities some distance from here.

#### Christian Schools.

School work has lately been under a cloud and the darkness has not yet lifted. Even so, there is a certain amount of Christian education still in progress, and it will be interesting to many to read an extract from a letter written by MR. CYRIL G. EDWARDS, of Hungtung, SHANSI:—

'I know you will be glad to hear that there are indications of the LORD's working among the students. Before the week's vacation, Pastor Yang had been in consultation with Mr. Anderson about the possibility of getting some help from the B.T.I. in making a more concentrated effort towards bringing the boys to a personal decision respecting CHRIST. Pastor Yang took morning prayers for a week with this end in view, and during the next week a couple of men from the B.T.I. came each morning to give their testimonies and speak shortly. Mr. Anderson himself came twice; and also on the following Sunday, when a special service was held at the school, instead of all going into the city, as is usually the case, Mr. Anderson and the three from the B.T.I. who accompanied him, remained during the afternoon in order that they might be able to see individually any who wanted private talks. I understand that quite a number of boys took advantage of this opportunity. In response to a question by Pastor Yang many of the students stood to express a willingness to follow CHRIST. Perhaps what is more revealing than this is the fact that just about the time



Photo by

[Miss C. S. McIntyre.]

ON THE CANAL, WENCHOW, CHEKIANG.

1. The Hangchow city church.
2. The Eastern group of ten congregations.
3. The Western group of twelve congregations.

Of these, the most aggressive and hopeful is the second, although in education the one with the least advantages and possibly in temporal affairs the least prosperous. In this section 111 baptisms have been reported this autumn and in the Western group twenty-five. At a recent conference, held at a small hill village known as T'in-ky'i-teo, a start was made at re-organization, when deacons and elders were selected and appointed to act for the congregations in the Western district, where the arrangements have hitherto been very loose and responsibility resting with no one in particular. The financial side of the whole work is, in a measure, cared for by a contribution from Pastor Ren's endowment estate, but also from voluntary offerings. The workers are, however, mostly honorary and receive only out-of-pocket expenses from Church funds.

The city Church is seeking to call a pastor of its own, and has expressed the purpose of providing for his support apart from any endowment funds. It is not an easy thing to secure the services of a man who can meet the need and who will prove acceptable to those to whom he will minister and maintain the tradition of those who have gone before by walking in the 'old paths.'

MISS D. BEUGLER, of Sinchang, CHEKIANG, tells of a happy and spiritually refreshing local Bible School for Women held in Ninghai for leaders belonging to five main stations:—

'Our Ninghai Women Leaders' Bible School is over. As we look back upon it, we feel we have proved that "with God nothing is impossible." At the outset the difficulties, which loomed so large as nearly to discourage our attempt, were definitely made a matter of prayer. Therefore, in spite of the usual inability of busy women to leave their homes, and in spite of the general "upset" condition of China, God brought twenty-five women together for a month and set a spiritual feast before them.

'Every woman paid her own board, and the Ninghai women paid their own travelling fees also. Furthermore, the women made a voluntary contribution towards Miss Wong's expenses. Altogether the Chinese themselves bore more than half the total cost of the conference.

'Miss Wong, the Bible teacher, invited from Shanghai, was a great blessing and help to all. Well educated, the daughter of a wealthy mandarin, used to the culture and convenience of Shanghai life, she was willing to come inland to a strange place, to a little group of country women. A quietly dressed young woman with a serene, happy face, she dispelled any fears we had of her not fitting into our life. Her teaching was practical—simple and yet deep. For the month she had two classes a day of one and a half hours each. In each session, choruses were sung and time was given to prayer. As she used no notes, her teaching came very directly out of her open Bible. For nearly two weeks the theme was *Salvation*; then came *Victory, Christ's Return, The Body of Christ, Satan, Prayer*—all practically applied to us as believers. Although Miss Wong had never spoken our dialect before, she made this difficulty a matter of special concern and prayer, and from the first so used our speech that uneducated women from the hills as well as the young city women understood her.

'For three weeks I had an hour each morning on the Letter to the Romans. Taking a chapter a day we made a "road" through the book, so that the women feel they can continue to study its great truths for themselves. During the last week the morning hour was taken by Pastor Hwa, whose topic was *The Holy Spirit*. The women marvelled that the themes of the

of the commencement of this special effort some of the boys met together each evening for prayer (Pastor Yang with them), the numbers quickly growing from three or four to about sixteen, some being under conviction of sin. These were all from Church families, but during the last few days several from heathen homes have also attended.'

Individual work is nearly always possible and generally very profitable. MR. R. SELIGER, of Siangsiang, HUNAN, opens up a little window that lets in the light:—

'I was much quickened on my last trip to our Ta-loh-ping out-station. One man, a blacksmith, was some months ago converted to CHRIST and, as a faithful inquirer, has brought forth much fruit, leading his mother, his wife, one of his neighbours and a farmer to CHRIST.'

#### In Chekiang.

Friends of the Mission, who have read Pastor Ren's Autobiography, will be glad of some word with regard to the work he was called upon to lay down. The work of the Hangchow district, so long under the care of the late Pastor Ren, has divided itself into three divisions:



three teachers correlated so perfectly. The Holy Spirit had guided each of us right.

### Personalia.

My monthly retrospect must draw to a close. A few brief references will gather up some loose threads. MR. and MRS. WILLETT left us after their ten months' visit, on December 2nd. They have travelled far and, in spite of Mrs. Willett's illness at Chungking, felt all was worth while. They are going back to their deputation work stored with new information, fresh pictures, and a solemnized sense of the work to be done under conditions that can hardly be adequately set forth.

MR. H. A. C. ALLEN has been very ill with influenza and bronchitis, causing Dr. Watson (C.M.S.) a good deal of anxious care. He prescribes furlough before the next wet season in the spring of 1931, but an old fisherman does not readily relinquish casting his net into waters that have become familiar. (Mr. Allen's favourite phrase is 'to catch fish' when referring to evangelistic work, which is the delight of his heart.) At the same station of Yunnanfu, MR. J. GRAHAM has been seriously indisposed with internal haemorrhage. By the last news the doctor states that he is now out of danger. In SZECHWAN MR. H. W. FUNNELL is down with typhoid fever at Suiring. Dr. Beauchamp had gone over from Peoning to give advice. To-day we hear of MISS E. M. EDMONDSON being laid aside with scarlet fever at Laian, ANHWUI. We have had to send Miss Wheatley, one of our new nurses, to her assistance.

### The Two Hundred.

Following and completing the information given in the November letter, a brief table is appended, showing the position in regard to the appeal for two hundred new missionaries within two years (autumn of 1929 to autumn of 1931 inclusive). It shows how much has yet to be accomplished if our expectations are to be realized.

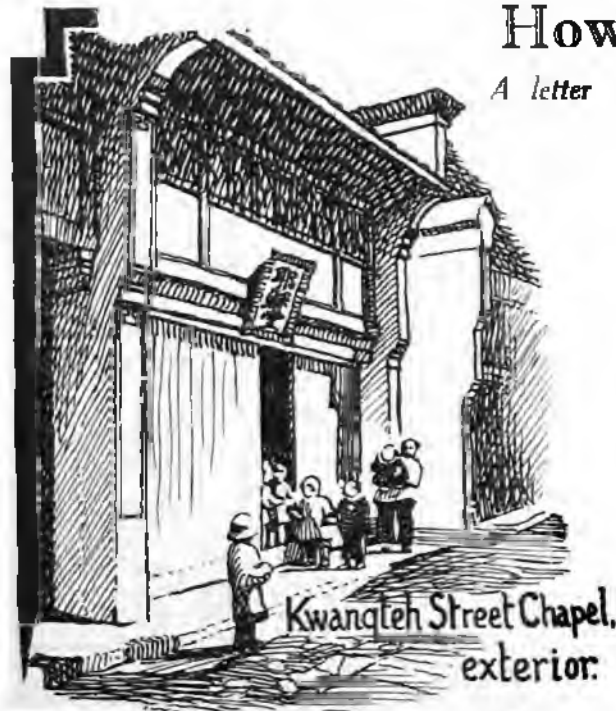
1929	From North America ...	men	5	women	13	
	From Australasia ...	"	2	"	4	
	From Great Britain ...	"	5	"	7	
	Accepted in China (British) ..	"	0	"	1	
	Totals ...	"	12	"	25	= 37
1930	From North America ...	men	5	women	9	
	From Australasia ...	"	8	"	4	
	From Great Britain ...	"	5	"	13	
	Accepted in China (Aus.) ..	"	0	"	1	
	" " " (N.A.) ..	"	0	"	1	
	Totals ...	"	18	"	28	= 46
	Grand Totals ...	"	30	"	53	= 83

The figures with reference to the new arrivals of Associate Missionaries are also shown but they do not come within the scope of our appeal, which had in view those only who would become full members of the Mission.

1929	New Associate missionaries	men	6	women	17	= 23
1930	" " " " "	"	10	"	22	= 32
	Totals ...	"	16	"	39	= 55

Prayer and faith have won many a victory and will gain yet more. We are constantly finding how true this is with regard to temporal supplies, giving us new equipment as required and sufficient to meet the heavy demands for the increased expenditure involved by high travelling charges, increasing cost of living and all branches of Mission activities. 'There is no want to them that fear the LORD.'

The total number of baptisms recorded for the present year up to date is 3,351.



Drawn by

D. de B. Robertson.

## How We Live and Work.

A letter from Mr. Douglas Robertson, Kwangteh, Anhwei.

IT will doubtless interest friends at home to know under what conditions we live in the city of Kwangteh, and in what way the Gospel is preached.

### Chinese Cities.

For anyone to visualize a Chinese city is easy enough, for all conform to the same plan. Imagine an area, measuring a square mile or more, surrounded by a straggling earth wall some twenty feet high faced with brickwork, and having four towered gateways facing north, south, east, and west respectively. A straggly street, perhaps as much as twelve feet wide, connects the North Gate with the South, and a similar street crosses the city from the East Gate to the West. These main streets are referred to as the Great North, South, East and West Streets, and where they intersect as (literally) the 'Cross Mouth'—always a busy market place.

A city, otherwise, is filled with a haphazard arrangement of lanes with occasional wells set in open spaces, also, very often with large market-gardens, mosquito breeding ponds, and waste land. The road which gives approach to a Chinese city gate quite frequently becomes lined with houses and shops and is designated a suburb.

### Our Home.

Our rented house in Kwangteh stands on the east side of the Great North Street about half-way between the 'Cross Mouth' and the North Gate. It is not a wide building (only some eighteen feet). Whatever disadvantage the house may hold in this respect is countered by its length which provides a good 'ambulatory,' some forty-six feet long, where one can pace up and down and compose Chinese addresses.

The garden, which we possess at the back of our premises, is too small to afford much exercise. Twenty-two short paces, in fact, take us round it.

On the ground floor, opening right on to the street is our street chapel. Here we could seat about eighty people, that is to say, if only the Chinese *would* sit down to listen, but invariably the majority prefer to stand. Immediately behind the chapel we have our dining-room and kitchen, then comes the garden, and beyond that, several single storey rooms which are in use as women's chapel, cook's room, etc. That completes the extent of our property. But we have a second storey which gives us a study over the street chapel at the front, also a sort of gallery which runs around the light-well of the street chapel. Behind this again there is our bedroom and the staircase.

### Street Chapel Preaching.

I can understand people at home being puzzled to know just what is meant by street chapel preaching in China. Imagine, however, a very rough-and-tumble open-air meeting at home being carried on within a building, and imagine every feature of such a meeting exaggerated. Then you will have some idea of things.

As the day draws to a close, the noises of the Chinese street begin to take on a new character. When the rays of the setting sun slant flatly across the city roofs, artisans and others know that the hour of release from the day's toil is due. Carpenters lay aside their tools, the tinsmith's fire burns dim, the 'clap-clap' of the blacksmith's bellows-box and the ring of his anvil ceases. Even the fire-cracker man, most assiduous of all toilers, leaves his bench for a spell, and the street fills with a buzz of conversation.

Remember that the street is the only place where the majority of the people can gain a breath of air—we will not characterize it as fresh air. Living quarters are so cramped that an open court within a house property is an exception, and it is seldom that only one family occupies a residence. When we came to try and rent a house here, people were puzzled to understand why we were unwilling to share a place with another family. They thought we could have our own sleeping rooms and share dining room and kitchen!

It is this crowded condition that prompts the people living directly opposite to us, on colder days, to squat on our chapel doorstep if the sun is shining. There the fruit and sweetmeat sellers set up their stall, there the aged grandmother sits listless in the sunlight, while others of the family occupy themselves in amusing the baby (dumped on our doorstep in its curious conical pen), or in combing out one another's hair. We could insist on these folk keeping to their own quarters, but why resist an established custom? It is better to retain the people's goodwill and let things be. At any rate whenever we want to run a service the people obligingly clear up.

While the hum of conversation sounds along the street, alternately rising and falling, it mingles with the sound of the 'clack-clack-clack' of shop shutters being slammed in their places. Then almost suddenly, and almost simultaneously, down the length of the street comes a hush, as the people set to over their evening meal. The hush does not last long, for some five minutes or ten, chopsticks click against the sides of rice basins then a rising tide of conversation fills the street as the day's

news is discussed, and the noisiest time of the day ensues. Now is the time to open the street chapel doors and proclaim the Gospel. Already children will be clamouring outside, and as soon as the doors creak back on their wooden hinges, in they rush with a whoop.

The children bring their noise with them. They bring other things too. During the winter, at the time of the people's lantern festival, one jolly little girl used every evening, during the course of the service, to lead in her lantern to show me. It was mounted on wheels and made to represent an animal. Lighted up it was quite an attractive concern. Another little girl in her determination one night to secure a front seat and not to miss any part of the interest, brought her supper with her, and there she sat perched up on a bench with rice bowl and chopsticks taking everything in, in more ways than one.

If we want to keep the audiences, and we do, it is wisest to be very lenient with those who come. These people are hearing the Gospel for the first time and anything in the character of a meeting is entirely foreign to them. When they gather in the chapel, their own outlook on life and their own ways are much in evidence. One evening, as the service commenced, I noticed a child of not more than four years of age sitting on the front bench calmly smoking a full length cigarette. During some of the services, boys may occasionally be seen smoking, generally passing a cigarette from one to the other, but the older people seem to feel that smoking within the chapel is dishonouring to the God Whom we worship.

The most distracting feature of these services is the loud general conversation and the restlessness of the children, which, off and on, persists while one is preaching. I remember, however, the occasions, during first years in China, when I essayed to preach—what ominous quiet was accorded me! On occasions the evangelist had preached the place full, and I would rise to face an expectant audience almost breathlessly quiet, eager to hear what the 'Foreign Shepherd' would say.

At those times I found my words (few in number) had quickly a very melting effect on the audience. But the way those audiences melted (out of the door) was thoroughly heart breaking, and those experiences drove one to spend hours with the Chinese teacher repeating the component sounds of Chinese words so as to master the pronunciation. Bitter experiences indeed, but they teach one to rejoice when an audience pays the compliment of waiting through a service, understanding, and to some extent, appreciating one's message.

The people demand that they come on their own terms, but since monotony characterizes their lives to a great extent it is our business to see that the services shall be interesting, then doubtless people will be delighted to stay and listen. But generally, the counter attraction of some passing procession on the street, the tramp of soldiers with their accompanying bugle call, a street quarrel or what not, will practically empty the chapel in a few moments. At times the proceedings are rudely interrupted. On one occasion, for instance, the whole benchful of boys just on my left suddenly leapt to their feet during my address to engage in trying to stamp to death a centipede, which had temporarily quitted its crack in the floor in order to attend the service. Next day I sprinkled paraffin around to prevent a recurrence of that incident at least.

As for the boys—everyone knows the genus and its habits, and we must remember that numbers of them from seven years old upward, have been sitting in school from six in the morning droning over books of Chinese philosophy—philosophy, mind you, at seven years old. Is it any wonder that at night they let out a bit? And at heart the boys are really good-natured. One evening I was leading the singing and all the hymn books had been eagerly seized. Then my wife came in

and took her seat on the women's side. There was no hymn-book for her, but quick as anything, a little boy on the front seat noticed, jumped down, sped across, and thrust his hymn-book into her hands.

The control of a street chapel crowd in normal mood presents no great difficulty. As at home, singing provides a sound and allowable attraction. Incidentally it fixes Gospel truth in the people's minds. Leading the singing for half-an-hour on end is a great strain. At first practically no one took part but myself. Gradually, however, shyness gave way, books came to be taken, and old and young seem to enjoy the new experience immensely. But the constant repetition of the same hymns and tunes tends to make one's head buzz in the night.

To interest people in the message is, of course, our main endeavour. Needless to say, any stereotyped style would soon dissatisfy the audiences. Preparation for giving street chapel addresses means fairly exhausting mental work. It means, first, the saturation of one's mind with particular Bible passages. It means the practical memorizing of these passages from the Mandarin Version. It means the daily reading and re-reading of Chinese books to ensure the use of Chinese idiom. It means the settling down to repeated reading of Chinese tracts until the arguments and language of them become part of one's own mental equipment. And not least, it means the going over of the addresses beforehand in prayer. Service to be blessed must first be sanctified.

There is at least one more important thing that preparation means. It means the gathering of illustrations for use as opportunity offers. 'Without a parable spake He not unto them.' Where is the people who fail to yield to the spell of a story well told? Anyone familiar with Chinese life knows the passionate love the people have for folklore. How I covet the genius of the story teller who nightly takes his place in the teashop fifty yards down the street! He sits behind a table on which is placed his drum, indispensable equipment to the Chinese story teller as are the bamboo clappers held in the left hand. Without these instruments of percussion the story teller would, doubtless, be nowhere. They supply his accompaniment in much the same way as a patten is given to a piano accompaniment at home. The story is given entirely verbatim, the words tripping out to the ceaseless 'chick-a-chick-chick' of the clappers, the sentences being punctuated by the 'rum-atum-tum' of the drum. For sheer cleverness, at any rate, it is extraordinary.

For some time I wondered how it came about that on different occasions the back of the chapel would mysteriously and all in a moment fill with young men. One night, however, I accidentally discovered the reason. We had concluded a good meeting and I was able to pass through the audience before it dispersed and distribute tracts. Then I glanced out on the street, and, to my surprise, there was a group of a dozen or more youths who normally remain outside but drift in just as soon as something stirs their imagination. Doubtless most of them come to mock. It is triumphantly possible some may remain to pray.

Please do not imagine that these services are wholeheartedly appreciated. In normal times few of the Chinese would ever let their resentment be seen, though here, a scribbled insult on our house wall, or there, some other incident tells us of that hatred of the Gospel, and of that undercurrent of personal resentment to the foreigner, from which the Chinese nation never seems free, and which at those times of propaganda that periodically sweep over China, bursts into flame, and finds manifestation in various excesses. But the fact of repeated attendance and attention of one and another at the services indicates some measure of agreement with the message, and for

all such we give GOD grateful thanks. But our hearts cry out for the manifestation of undoubted conversions. On occasions our spirits have been quickened with hope in this respect.

#### When the Watch Stopped.

It is my regular plan at a street chapel service to occupy the first half-hour with singing and then to follow with half-an-hour's address. One evening, while speaking, I made use of a large picture depicting the man with the muck rake (after Bunyan's 'Pilgrim's Progress'). The audience seemed specially restless that night and preaching was difficult. After struggling on for some time I glanced down at the watch and to my dismay saw that apparently only a quarter of an hour had gone by. Something had to be done, so I took a deep breath and went on, new thoughts coming to me as I spoke. To my great delight, for once, instead of hanging back, a small knot of men gathered around the railing of the preaching desk, and it was thus possible to gain their individual attention to much greater advantage. I wish people would always hug the pulpit. By and by my address finished, I glanced again at the watch to realize it had stopped, and that I must have preached for considerably longer than the usual half hour. But it was delightful at the close to be able to converse with those men, and to hear them quote one point and another of the address. One north country man named Yang recapitulated the main outline of the talk as it had been given, exclaiming: 'I truly believe this,' and promptly purchased two Gospels saying: 'I am going to take these back home with me so that I may know more about this doctrine.'

### Subjects for Praise and Prayer.

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For blessing on the circulation of our literature.	pp. 33, 36
For necessary building work in London and Shanghai.	p. 35

### Personalia.

#### Arrivals from China.

9th January.—The Rev. and Mrs. T. Gear Willett.

#### Departures for China.

12th February.—Per s.s. *Terukuni Maru*: Mr. and Mrs. G. B. Jackson and child (returning); Miss K. O. Macnair and Miss Olive Joyce (new workers).

13th February.—Per s.s. *Montclam*, via North America: Mr. D. E. Hoste; Mr. James Stark.

#### Marriage.

16th January.—At Chefoo, Mr. S. Houghton to Miss D. B. Benson.

#### Death.

6th January.—Miss Margaret King, of Yangchow, from pneumonia.

# First-fruits at a New Centre.

*An inspiring letter from Mr. J. Dunachie, Licheng, Shansi.*

**N**OT infrequently, and certainly most accurately, has foreign-mission work been likened to a mighty warfare, each missionary a combatant facing a very subtle and ingenious foe strongly supported by many allies; and it has been often observed, since the Forward Movement of our Mission was launched, that the enemy was making a very bold stand and strongly resisting every effort to advance into territory over which, alas! he had for years, sometimes centuries, held unchallenged sway. A detailed survey of the field would, no doubt, convince you that every advance made has cost heavily, sometimes life itself, and you would be amazed at the frequency with which the tactics of the enemy have been successful in temporarily holding up the soldiers of the Cross. It is not to be wondered at then that we at Licheng have met with an experience something like that which befell Bunyan's 'Christian' when he came to grips with Apollyon, although fortunately, the encounter did not turn out to be so severe!

We felt 'in our bones,' as the saying is, that the fury of the evil one would be raised when the first Baptismal and Communion services ever to be held in that heathen city were contemplated. Significantly enough, just when we were making the first arrangements I went down with typhoid fever! I had to take to bed on Friday, September 12th, and the baptisms had

been planned for the following Sunday. The performing of the ceremony had been entrusted to the local Chinese leader and I had been looking forward with pleasure to such a great occasion and it was a keen disappointment not to be present, but I had the joy of knowing that in my absence everything was well carried out by the Chinese themselves—a most desirable thing when aiming at building up an indigenous Church.

We had four candidates for baptism, all men. Two were accepted and two were asked to wait a little longer. Of the former, one is a carpenter, who did some little jobs for us when we removed to Licheng. He is a married man with a family. His eldest son has been a Christian for some years, and the good influence of this son, plus the teaching he has been receiving on the mission station, have combined to bring him to a definite decision for CHRIST. He is, I believe, a truly 'born again' man and rejoices in a risen, living Saviour. The other accepted man is a shoemaker, a fine, bright young man from Lucheng. He has an elder brother, who is a Christian, to support him, and his eldest, who is not a Christian, to discourage him! The three brothers are in joint business for themselves, and have just started in Licheng. The eldest brother, who is manager, insists on the business being open on Sundays, as is the usual custom;

the two younger brothers desire it to be closed. Please pray that they may be successful in winning him over to the LORD and the observance of His day.

Of the two candidates who have been asked to wait, one is an exceptionally interesting case whom I mentioned in the first circular I wrote about the Licheng work. He is a young fellow who used to be attached to the orchestra of a theatrical company. It happened that the members of this troupe bought copies of one of the Gospels and were actually acting certain parts of it on the stage! He commenced to read the book and became interested. Later he heard an evangelist preaching the Gospel and became further enlightened, and was so keen to know more that one winter's day three years ago, he turned up at our Luan Mission Station minus his outer garment which he had pawned to buy a New Testament! He took his new-found treasure to his home, but as soon as he began to read it, his old mother, an ardent Buddhist, thinking he had gone mad, would have none of it and the poor lad had to betake himself to the fields and read the Scriptures in solitude. It was just about this time that I came into contact with him and from his questions I could see he had been reading to some purpose. As his home is quite near Licheng, as soon as we opened work there he started to come regularly and has been steadily growing in grace. A short time ago he bought some cloth and thread and asked my wife to machine for him a bag to hold the tracts and books which he zealously seeks to distribute. I thought he was an admirable and acceptable candidate but the local Chinese committee, whose decision is final, thought that as he was young, his ardour would not suffer by waiting a little longer. This young man is well worth a place in your prayers. He has given up his old vocation and so far, has found no other employment.

The baptismal service took place at noon, followed by a Communion service in the afternoon when seven men and two women remembered the LORD's death, 'till He come.' You will praise GOD with us for these 'first-fruits' and pray that they may be the earnest of a great harvest to come.

As my temperature rose higher each day it became necessary to telegraph for medical assistance and as no doctor was within reach we requested the presence of a nurse from Luan about thirty miles



Photo by]

[Dr. F. H. Edwards.

TERRACED HILLS IN SHANSI.

away. Miss Knox reached Licheng without delay, and on seeing my condition proposed taking me to Luan at once. It seemed almost like retreat to leave our newly-gathered little flock and parting made our hearts very sore. It was a daughter of General William Booth's who while still young and lying on what proved to be her death bed, said, 'Doing the work of GOD is a great thing, doing the will of GOD is a greater.' We left Licheng surrounded and sustained by the love, goodwill, and prayers of our faithful little band there and also with the knowledge that this work would be maintained during our absence and the Gospel proclaimed daily at the newly-opened Gospel Hall.

Luan is a big military centre and during October retiring SHANSI troops, together with some of Marshal Feng's, poured into the city and surrounding district. Just before noon on October 22nd, when I was still helpless in bed we were surprised to hear the whirr of an aeroplane overhead—the first visit to these parts. We knew at once that it was an enemy plane, but the poor local people, who had never seen such a wonder, rushed out of doors

and gazed up at it in awe and astonishment; to their horror, however, they soon found that instead of coming to give them an aerial demonstration the plane was on a mission of death and destruction. Several bombs were dropped all round. As I lay there I could at times hear the horrid thing purring unmercifully above the mission premises and I had a few tense moments wondering if a bomb would be released upon us! God mercifully preserved us, although one or two bombs dropped quite near to us causing a terrific crash which made the window panes rattle. As further air raids were anticipated the missionary in charge, Mr. Mungeam, made arrangements for us to remove to Lucheng, our old station, and here we are in the meantime. Since coming here my strength has been returning rapidly, and I now feel fairly strong, thank GOD. I have already paid two short visits to Licheng and have been greatly cheered to find the work going on quite well. There are several promising enquiries as a result of the day by day preaching in the Gospel Hall. We are longing to get back to Licheng, but we may be held up here

until the severe winter weather is past.

No further air raids have taken place at Luan, but planes have been recently passing frequently and the capital of the province has been bombed several times with disastrous results. Other SHANSI cities have also been bombed. Peace has been preserved within SHANSI almost continually during the past eighteen years, but the recent defeat of the SHANSI troops has brought the civil war into our midst. The latest is that our good Governor Yen has been forced to retire, and that peace has been declared. Whether he has really resigned or not is a matter for speculation. We shall be sorry to see him go. Has the 'Model Province' now entered upon a new epoch? We wonder what the future holds.

The other night we were reading in Ex. xviii. 19-21, 'Be thou for the people to GOD-ward, that thou mayest bring the causes unto GOD. . . . Teach them . . . shew them . . . the way . . . the work they must do. . . . Provide able men such as fear GOD, men of truth hating covetousness . . .' Here in a nutshell is a description of the work that lies to our hands and we can all have a share in it.

## Our New Publications.

GUINNESS OF HONAN. By his sister, MRS. HOWARD TAYLOR. Demy 8vo. With fifteen full-page illustrations. China Inland Mission, Newington Green, N.16. 5s. net.

This fascinating story of a radiant life, lived solely for the glory of GOD, is told with all the literary grace and charm which we are accustomed to expect in the writings of the author, Mrs. Howard Taylor. The theme, the life and work of her youngest brother, G. Whitfield Guinness, is, naturally, one peculiarly agreeable to her facile pen. Her name, alone, will ensure for this book a wide circulation, while the narrative itself will be an inspiration to many.

Six extremely interesting preliminary chapters introduce the reader to Whitfield's parents, his elder brother and sisters, his home life, his friends, and the friends of the family, also his school and university life.

His father and mother were truly remarkable people, from whose character and life their children derived a more than ordinary inspiration. They were 'the heart and centre as well as the circumference of their lives.' The home life was 'perfect.' A cousin, who was privileged to live five years with the

family, wrote: 'All was love in that family. I never heard a single cross word from anyone to anyone else. Life was gracious and courteous throughout.' One is impressed with the contrast between the charming home-life so graphically described in these chapters, and the lack of it in these present days. One writer of repute has recently affirmed that 'the word "home" has almost ceased to have any meaning. The family hardly exists as a fundamental social unit.' How great the loss is to the nation who can measure?

It was on Wednesday night, the 10th of February, 1897, that Whitfield left his so attractive home, and the dear ones there, and set his face Chinawards, in response to the call of his great Master, JESUS CHRIST, to work, henceforth, for Him, in connection with the China Inland Mission. He had been drawn to the Mission partly because of its objective, the evangelisation of the unreached interior of China, and partly on account of what he felt to be its scriptural beliefs and principles.

At one of his farewell meetings he said, 'I think you will agree with me, that we have no more profound incentive to missionary service than a long look at

*Jesus Christ our Master.*' He had taken that long look, and so he went forward gladly to serve and to suffer for Him in one of earth's darkest places.

The picture drawn by Mrs. Howard Taylor of his work in HONAN, reveals him as a keen missionary, giving himself enthusiastically to his work, making skilful use of his medical talent, but all the while eager to lead his patients into healing contact with the Physician of souls. Help for suffering bodies was urgently needed, so much so indeed 'that it was only too possible to forget the need of perishing souls.'

His eagerness to keep the spiritual side of the work uppermost finds expression in several of his letters. For instance, when writing to Mr. Hoste in the early years of his missionary service, he says: 'Oh, to love men and seek their salvation—to make seeking the lost the one abiding enthusiasm of life—and so hasten our Saviour's coming and Kingdom!'

That he had that enthusiasm, and kept it, is evident throughout the narrative. At the beginning of his last complete year in China, in January, 1926, he wrote to his daughter: 'It is such a joy to sit beside a patient for a few minutes and

read and expound some Bible story, and see the daily growing interest. I believe in personal work. There is nothing like heart-to-heart contact with individuals.' He gloried in this spiritual ministry. He was tender in his love for souls. And he had his reward: souls, numbers of them, were saved.

The professional work in the Hospital at Kaifeng was of a high order. A great variety of cases were dealt with and an immense amount of suffering relieved. That the utmost care was taken by Dr. Guinness and his colleagues, is evident from the fact that in one period of about ten months 'with over sixteen hundred operations, major and minor, there was not one fatal case.'

Medical science and soul science worked hand in hand at that hospital.

It was while caring for a wounded Chinese soldier, who also was suffering from typhus fever, that Dr. Guinness contracted the same dread disease, from which he never recovered. As he lay, in burning fever, Mrs. Guinness coming to his bedside, quoted some comforting words of Scripture—a promise for that time of need. 'Give me one about the glory of Jesus,' he whispered. At once came the gentle answer: 'We see not yet all things put under Him, but we see JESUS . . . for the suffering of death, crowned with glory and honour.'

'Ah, that's it!' the fevered lips responded. It was enough. 'JESUS, crowned with glory and honour.' Not many days later the radiant spirit passed into the presence of his glorified LORD.

This is a beautiful book in every way. Beautiful in diction, beautiful in the spirit pervading it, beautifully printed, illustrated, and bound.

**ARCHIBALD ORR EWING: THAT FAITHFUL AND WISE STEWARD.** By MARSHALL BROOMHALL, M.A. Crown 8vo. With eight full-page illustrations. 2s. 6d. net.

'Biographies are a rewarding study' once wrote the late Sir W. Robertson Nicoll, in the *British Weekly*. His own large library, over 24,000 volumes, contained at least 5,000 biographies, of which he wrote, 'I think I may say that they have all been read,' and added later, 'Not one has failed to teach me something.'

Here is a biography which, if it be read reflectively, will indeed be 'a rewarding study.' Mr. Broomhall has been supplied with an abundance of material, including 960 letters, an almost complete set of diaries from 1877, together with a number of special journals, and from these he has produced a story of commanding interest from its beginning to its end. Only a master hand could

have so profitably compressed so much excellent material into the short compass of 150 pages.

The sub-title of the book, 'That faithful and wise steward,' indicates, in a sentence, the character of its subject. Archibald Orr Ewing was a rich man, with the ball of the world at his feet. 'He had health and wealth and every prospect of yet fairer and brighter things. What more could he desire than to make the glory of the world his goal.' Yes, but



Photo by

(Chinese.)

MR. CHEN TAO-HSING,  
to whose courage and devotion under  
God the deliverance of Mr. and Mrs.  
Parsons were largely due. His story  
is told in "Is thy God able?"—a  
booklet advertised on p. 36.

God had another purpose for him. Through the instrumentality of his brother he was led to acknowledge JESUS CHRIST as his Saviour, and later on, during the second visit of Moody and Sankey to Glasgow in January, 1882, as his LORD, and thus an entirely new direction was given to his life. As time went on the call of God to the Mission Field became insistent and in January, 1886, he definitely retired from business, and in April of that year he set sail for China in association with the China Inland Mission, but not then actually a member. Three months later, however, he joined the Mission, concerning which he wrote, 'Its attraction to myself was, and is, that it is nearest the lines of Scripture of any work I am acquainted with.'

This book tells the story of his twenty-five years' service in China, first in the dry and dusty North, in the province of SHANSI, and then, for twenty years, in the more humid South, in KIANGSI, as Superintendent of the Mission's work in that province. It is a story of remarkable self-sacrifice in the service of CHRIST and His Church.

In addition to his strenuous missionary and administrative activities his benefactions to the work were most generous, and all done so unobtrusively. Here is a characteristic note accompanying a cheque: 'The LORD has been dealing with me about not letting people know how He uses His money through me. May I ask you not to tell anyone, unless it is really necessary.'

That was Orr Ewing. Himself always in the background, his Master and LORD ever to the fore. This is a good book. To read it is an inspiration. It strikes one also as a very complete book, with its outline maps of Eastern China, Southern SHANSI, and KIANGSI, so useful in helping the reader to locate the spheres of Orr Ewing's missionary service, and its interesting illustrations. It is excellently printed, and is chastely bound, and the price is only half-a-crown. If you have never read any biography read this one; if you have read 5,000 biographies, still read this one; and having read it urge others to read it too.

T. W. GOODALL.

### Prayer Meetings for February.

February 2.—West Hampstead: 15, Crediton Hill, N.W. 8 p.m. Rev. T. Gear Willett.

Belfast: C.I.M. Office, 29, Donegall Street.

February 9.—Croydon, 12, Dornton Road, South Croydon, 8 p.m. Mrs. Owen Stevenson.

February 12.—Bromley: Annandale, Rafford Way, 3.30 p.m. Rev. T. Gear Willett.

February 23.—Tooting: C.A.W.G., 87, Trinity Road, 8 p.m. Rev. A. B. Lewis.

February 27.—St. Andrew's Vicarage, 94, Highgate Hill, 8 p.m. Reigate: (Ladies only) Greystones, Wray Common, 4 p.m.

The Weekly Prayer Meeting is held every Wednesday evening at 6 p.m. at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh, is held every Thursday afternoon at 3 p.m. at 19, Mayfield Gardens, Edinburgh.

## Editorial Notes.

**THE HOME BASE IN 1930.**—In a report of the year presented to the London Council, our Home Director speaks of 1930 as a year 'of extraordinary encouragement on the home side.' We cannot here make reference to his comments on the work of the various departments, but the results of that work are manifest in increased interest, expressing itself by prayer and gift.

In regard to the former, Mr. Aldis points out that there are now 4,400 members of the Prayer Union, and 831 Prayer Companions, linked to 229 missionaries. We rejoice to believe that never in the history of the Mission has there been so large a number of regular prayer helpers persistently, definitely, and believingly interceding for the work in China, for, as Mr. Aldis says, 'we recognize that unless the prayer force behind the Mission expands commensurately with the Mission's activities at home and in China, there cannot be real fruitfulness.'

How much of interest and romance, how much stimulus to prayer and cause for thanksgiving we should lose if our heavenly Father saw fit to send us in one sum at the beginning of each year sufficient to cover our expenses for that year! 'Day by day the manna fell,' and we are happy to know that this year, as in previous years, we shall be living 'from hand to mouth,' *i.e.*, as Hudson Taylor used to say, from GOD'S Hand to our mouths! But our assurance that God will supply all our needs is far from diminishing our sense of wonder at the bounty and punctuality of His provision. The total income received here in London for 1930 was £115,620—£51,000 more than has ever been received in one year of the Mission's existence. And, although it is true that very large sums have reached us from one estate and from one generous donor, yet the fact that 8,405 receipts were issued for gifts received shows how widespread and how well maintained is the interest of Christian friends in the work of the C.I.M.

Thus we have not only been able to send larger amounts to China month by month, but also to complete the extension of the Mission Headquarters at Newington Green, and to plan for the much desired rebuilding of our Men's Training Home at Inglesby House. If, as appears likely, the receipts in North America prove to be less than in some recent years, yet the testimony of our friends over there is as clear and definite as our own, that the need has been met. 'He that gathered much had nothing over, and he that gathered little had no lack.' 'How good is the God we adore!'

**Our Headquarters.**—A short service of dedication of the new building was held in the new drawing-room on Wednesday, January 14th. The General Director, Mr. D. E. Hoste, gave an address and offered the dedicatory prayer. Mr. Hoste reminded us that when the premises were first built in 1894, the possibility of extension as the need arose was in Mr. Hudson Taylor's mind. Of recent years both the offices and the Mission Home have suffered seriously from overcrowding, and at length GOD has heard our prayers, and funds have been specially provided without encroaching on the General Fund. Both Mr. Hoste and Mr. Aldis alluded to the generous and most valuable work of Mr.

P. K. Allen, who not only designed the building, but personally superintended its construction, making constant visits to Newington Green for this purpose, and rendering all this important service to the Mission entirely without charge.

Many of the friends who were present were able to stay on for the weekly prayer meeting, when the Rev. T. Gear Willett gave an illuminating account of his recent visit to China with Mrs. Willett. We thank GOD for their safe return, and for the recovery of Mrs. Willett from a very serious illness.

**'China's Millions.'**—We have received many letters of appreciation both of the new cover design and of the new type adopted for CHINA'S MILLIONS. We are sure that all our friends will welcome the news that, beginning with this issue, the Magazine is to consist of twenty pages. It will still be necessary to make a most careful selection of the material available, but we trust that at least some reference will be made to the work and the workers in a much larger number of centres than was possible when our space was limited to sixteen pages. The cost of the Magazine will be unaltered, *viz.*, half-a-crown per annum, post free.

The bound volume for 1930, with a really splendid index prepared with meticulous care by Mr. Goodall, will shortly be on sale. It is, as usual, well bound in cloth, and the cost is 3s. 6d. net.

**The Rev. and Mrs. R. W. Porteous.**—We wish it were possible to give reports of the crowded and enthusiastic meetings addressed by Mr. and Mrs. Porteous at Glasgow and many other places in Scotland. Prayer is asked that the strain of telling and re-telling the story of their captivity and deliverance may not be too much for them. Their one desire is to magnify the grace of GOD and His miracle-working power. They will, GOD willing, address the Annual Meetings both in London and Glasgow during May. But, meanwhile, it has been felt that friends in London and the neighbourhood, many of whom were upholding them in prayer during their hundred days' captivity, should have an early opportunity of hearing from their own lips the story of GOD's faithfulness. With this object a special meeting has been arranged for Thursday, March 5th, at the Kingsway Hall, at 7 p.m., when Mr. and Mrs. Porteous will both speak. A further announcement of this important gathering will appear in our next issue.

### Forthcoming Provincial Meetings.

- February 10th.—Manchester Annual Meetings, Houldsworth Hall, Deansgate. *Speakers*: Rev. R. W. and Mrs. Porteous.
- February 14th.—Bolton, Central Mission, Queen Street. Lantern Lecture by Rev. T. Gear Willett.
- February 16th.—Bolton Annual Meetings, Victoria Hall. *Speakers*: Rev. R. W. and Mrs. Porteous.
- February 19th.—Coventry, St. Mary's Hall. Lantern Lecture by Rev. T. Gear Willett.
- February 23rd.—Birmingham Annual Meetings, Town Hall. *Speakers*: Rev. R. W. and Mrs. Porteous.





# CHINA'S MILLIONS

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Photo by

ENTRANCE TO TEMPLE JULIAN, CHEKIANG.

[W. A. Schlichter.

# CHINA INLAND MISSION.

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5819	2	0	0	5869	3	3	0	5923	2	2	0	5981	0	10	0	6042	1	0	6098	0	3	6	6156	0	7	6	6208	0	10	0	6260	0	10	6	6316	0	5	0				
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## An Urgent Call to Action.

*A Statement by the General Director, Mr. D. E. Hoste.*

**T**HOUGH it is not long since a statement was issued regarding our Forward Evangelistic Movement, we are impressed with the importance of our readers being kept informed of its progress and position, in order that their prayers and efforts on behalf of it, may be guided and stimulated. Earnest attention is therefore invited to the following facts.

At present there is good ground for saying that, by next autumn, some 150 new workers will have sailed for China from this country, North America and Australasia. Whilst deeply thankful for this measure of progress we are faced by the need of at least 50 to complete the 200 by the end of the year. Further, for reasons mentioned in the original appeal, the majority of these should be men; this is being increasingly emphasized in letters from the field. So far, however, this proportion has not been realized. Surely this is a matter calling for earnest prayer and searching of heart on the part of God's people. We recognize that the claims of the home ministry may, in part legitimately account for this. That, however, is a quite inadequate explanation. It is a tragic fact that there are numbers of Christian men in the home lands who, in their youth, felt powerfully the call to the foreign field, but who, for various reasons, did not respond to it and now recognize that they missed God's highest purpose for their lives—with what loss to the heathen none can fully say. In some cases the reluctance of parents was responsible. In others, the opposition of Christian leaders and friends, unwilling to lose promising young workers. In others again, the lure of a career at home has been yielded to; or doubts and fears held men in uncertainty and inaction, until the sense of call not acted upon, died down. There is too much reason to fear that these influences against obedience to the heavenly vision, still operate in the case of young men to-day.

Again, there is ground for thinking that some are being deterred from offering through the mistaken idea that China is reasonably well supplied with missionaries, and also that the Chinese Churches are now equal to the task of



# Editorial Notes.

**THE TWO HUNDRED.**—‘For all financial mercies we praise our GOD, and look to Him also for the supply of other needs. We long for the full complement of 200 new workers, and are continuing in prayer that these may be forthcoming. In every branch of the work, and throughout the field the call is for MEN—more MEN. For pioneer work, for widespread evangelism, for leaders, and those who can take responsible positions amongst us, there is an urgent demand for MEN. Many of our brave stalwarts are ageing, and at times are very wearied in (though not of) the fight, and we need the younger MEN to step alongside, strengthening their hands, and ready to take their places when necessary. For MEN—more MEN, we pray.’

In these words, and in the midst of a letter bristling with figures, Mr. W. J. Embury, of the Financial Department, Shanghai, voices the prayer of all our hearts. And because we have clear evidence that the urgency of the need is not yet realized in the home countries, because the facts in all their painful reality have not yet burned their way into the hearts and consciences of Christian men and women, we are issuing both as a leaflet and as the leading article in this issue of CHINA'S MILLIONS a fresh statement of the appeal for the Two Hundred from the pen of the man who above all others is qualified, by virtue of his position and experience, to make such a statement—our General Director, Mr. D. E. Hoste.

It is now exactly a month since our Headquarters Staff, meeting for conference in London with Mr. Hoste, Mr. Stark, and our colleagues from Scotland (Mr. Arthur Taylor and Mr. Graham Brown) unanimously agreed that such a statement was advisable. Corporately and individually we have been much in prayer that this statement may awaken the conscience, stir the imagination, move the heart, of many a young man and woman. For we realize that however vividly or eloquently the appeal is put, however cogent its arguments, however startling its facts, nothing, simply *nothing*, will happen, unless GOD Himself takes the words and makes them live, so that no Christian reader can find relief except in definite action.

At a special Day of Prayer and Fasting observed here on February 10th the solemnity of the issues involved was borne in upon us at each prayer session. However others may feel, for us the old motive—viz., that souls apart from CHRIST are perishing—has not ceased to operate. We pray for offers of service from at least fifty men who believe that GOD gives the gift of eternal life in His Son to those who must otherwise *perish*.

Without unduly burdening his statement with statistics Mr. Hoste shows most clearly that the work of evangelizing China is far from complete, that the Chinese Church is not strong enough to complete it alone, that the door of opportunity is still wide open. Are we prepared to face these facts with their personal implications? We are engaged in a tremendous conflict with hostile spiritual powers, which will continue to place innumerable obstacles in the path of advance. Every potential candidate, consciously or unconsciously, must meet and overcome these powers of evil before an offer of service is made. We praise GOD for eighty-six men and women who have answered the call and sailed for China. We have

good hope that a further sixty or more will be ready to sail this autumn. Let us build a fence of prayer around each one, and pray through for the remaining fifty.

**The Advance Progressing.**—Even as we write the good news reaches us that Miss Ford and Miss Barham have secured suitable premises in Lungyu, CHEKIANG, and that Mr. Wilhauk and Mr. Dietrich, Marburg workers, have been similarly successful at the new centre of Kunyang, on the south shore of the Kunyang Lake in YUNNAN.

Even in KIANGSI, although at the end of 1930 only seven of our thirty-two mission stations were occupied by foreign missionaries, Mr. William Taylor writes of the need for praise as well as prayer, and of a spiritual sense of proportion which will lead us to pray not only for peace but for a large number of conversions amongst the suffering people. ‘GOD has so often used suffering and loss to turn men to Himself. For this we should pray, as well as that some Sauls amongst the Communists may by GOD’s power be turned into Pauls.’

Similarly Mr. Bunting, of Kanchow, KIANGSI, writes hopefully of a great forward movement which (he trusts) may follow this dark period of loss and trial. Hundreds of refugees from other towns and villages have been shut up in the beleaguered city of Kanchow, and there heard the Gospel for the first time. ‘This may be the LORD’s way of spreading the good news throughout this entire district, or at least of opening many doors in the villages from which these people come. F.H.

Mr. Rowland Hogben, who has for the past four years been in charge of the Men Candidates’ Training Home, and has also been largely responsible for the lectures to the candidates, has now been appointed Candidates’ Secretary, a position which for many years has been so ably filled by Mr. J. B. Martin, now Secretary of the Mission. As they take over these enlarged responsibilities I would bespeak for both Mr. and Mrs. Hogben your prayerful fellowship. The position is one of very great responsibility, and our two friends will need grace and wisdom continually as they undertake this work with all it involves.

It need scarcely be said that the Mission through its Councils, its Candidates’ Committees, and its Secretaries, seeks to exercise the greatest possible care in the selection of those whom it sends out to China, doing its utmost to ensure that all who go are well instructed in and absolutely loyal to the Word of GOD, and those who know Mr. Hogben will share our confidence that his part of the work will always be carried out in unswerving loyalty to all that the Mission stands for.

It should be mentioned that Miss G. Eltham will continue as heretofore to act as Warden of the Women’s Training Home, and will deal with all matters concerning women candidates. W. H. ALDIS.

## Forthcoming Annual Meetings.

- March 9th.—Cheltenham Town Hall, 3 and 7 p.m.
- ” 16th.—Leicester, Edward Wood Hall, 3 and 7.30 p.m.
- ” 23rd.—Liverpool, Y.M.C.A., Mount Pleasant, 3.30 and 7.30 p.m.

# Reinforcements.

Two more of the Two Hundred, Miss K. O. Macnair and Miss Olive Joyce, sailed for China on February 13th. We print their testimonies below.

**T**HE lines are fallen unto me in pleasant places, yea, I have a goodly heritage.' That seems to me to express so much of what has been mine by gift of God's goodness.

First there is a national heritage, and I am proud to be a Scottish missionary because of that long line of men and women who have been God's pioneers to the uttermost ends of the earth. Then there is the heritage of my family. I am so glad that God gave me a missionary-hearted family on both sides, so that when the call came to me, the mission field was no strange place.

And then I have the rich heritage of a famous school and college, where I qualified as a kindergarten teacher, and I believe that it was part of my Heavenly Father's all-wise planning of my life that saw to it that I had a training that was specially needed in the mission field.

And last there is a heritage of work. For six years I have worked in the Scottish C.S.S.M. Camps and there have been some English and Swiss ones too. And for the last two years I have had the joy and privilege of being the Captain of the Islington Medical Mission Guide Company, and during those two years there have been about two hundred children through the three branches of the Company, many of whom have seen

JESUS CHRIST as the Guide of all who would be guides.

So when my Master said to me, 'What about the children of China? Can you not suffer them to come to Me?' there was no other possible answer but 'Yes, LORD.' For I can think of no greater joy than to tell those little ones, who as yet know Him not, of the Shepherd Who loves them and gathers the lambs in His arms.

I feel it is a great privilege to be a C.I.M. missionary. During my training days at Aberdeen Park and through the months between, the sense of privilege has grown and I realize that God has given me a very goodly heritage in this place. I am proud, too, to be one of the Two Hundred. What a challenge this call is to our love and to our faith. I love the dedication in Jade Gate—'Anybody might have found it, but His whisper came to me.' How unutterably poor we should be if we missed that whisper. 'I heard the call—Come follow,

That was all.

Earth's joys grew dim,

My soul went after Him,

I rose and followed—that was all.

Will you not follow when you hear His call?'

K. O. MACNAIR.

**A**S a child of missionary parents, I learned from infancy to love the Chinese people, and it always seemed the natural thing that I should return to China to live and work among them.

Schooldays at Chefoo were very happy ones when one in a measure loved and served God, but it was not until after leaving China, and at the age of 17, that God brought me into the place of full conviction of sin and of my utter need of Him.

In the years that followed, His love, care, and faithfulness were marvellously shown in the lives of those friends and relatives into whose care He placed me, and also in His gracious keeping power in my own life.

In the sheltered Christian atmosphere of early school life, the word 'privilege,' so constantly heard, had had little meaning, but in having proved since the power of prayer in my own life, I thank God for the 'privilege' of possessing praying parents and praying teachers and friends.



MISS OLIVE JOYCE  
Girls' School, Chefoo, C. A. W. R. worker.

I first heard the call to missionary work at a C.S.S.M. Camp for schoolgirls, and later the call to China came through the influence of the Swanwick and High Leigh Conferences, and then through God's voice clearly speaking in my own heart.

And now the call has come to 'Go.' In working recently in club and hostel work in connection with the Christian Alliance of Women and Girls, the need of the women and girls in England has seemed great, but the need of the millions of women and girls in China, a rapidly changing country, seems an urgent one, and it is a joy to go forth there to serve Him Who loved me and gave Himself for me.

O. JOYCE.

## SINCERITY IN PRAYER.

'Send forth more labourers!'

—Praying so,

I heard the Master say,

'Whom shall I send, and who will go?'

And lo! I could not pray.

How can I plead that other men  
His harvesters may be

Till I have answered Him again,  
'Lord, here am I, send me!'

F. H.



MISS K. O. MACNAIR,  
Froebel Training College, Rushampton

# The Forward Movement in Kiangsi.

The C.I.M. Superintendent in Kiangsi, Mr. William Taylor, writing from Nanchang on December 26th, 1930, gives the following outline of the advance in Kiangsi. As our readers know, this advance is being seriously delayed by political conditions, and we earnestly endorse Mr. Taylor's appeal for prayer.

1.—The Need. When we began definitely considering the Forward Movement in KIANGSI, we found that some eight of the 81 walled cities (Hsiens) in the province were still unoccupied by any Protestant Mission. In addition, there were a number of important centres, markets, etc., that from their position, or size, seemed to need occupying and definitely working, if KIANGSI was to be evangelized. This was the result of a careful survey, by journeys, interviews, and correspondence. Then, the already existing Chinese Churches in the province were told of these needs, and prayer urged along the line of Matt. ix. 38 ('Pray ye') and Mark xvi. 15 ('Go ye').

2.—The Actual Progress Already Made. In the north of the province, the walled city of Tuchang (on the Poyang Lake) has been occupied by Mr. and Mrs. O. Wüst (of our St. Chrischona Branch). Premises were rented, fitted up, and the workers moved in early in 1930. The Gospel has been proclaimed in city and country, some fifty persons have been meeting in the city on Sundays, and as many, or more, in some centres in the country near. A local Conference was planned for this week, when it was expected some were to be baptized. Owing to bandits, the foreign workers had to retire to the coast for some five months, but returned to Tuchang at the beginning of December, 1930.

Shuihong, a market of importance on the Poyang Lake, at the mouth of the more southern exit of the Kwangsin River, and about half-way between Anjen and Nanchang. An Evangelistic Band of Chinese men did good work here, a house has been purchased (about half with Chinese money given by the Christians near), and some thirty meet regularly for worship. The work is extending to some islands in the Lake to the west.

Hsingkwoh and Yutu, north and north-east of Kanchow, were being visited and worked by Mr. C. Tweddell (from Australia), with some earnest Chinese workers. But, owing to bandits, little has been done for a year past. We hope to resume work soon in these two walled cities, and their districts.

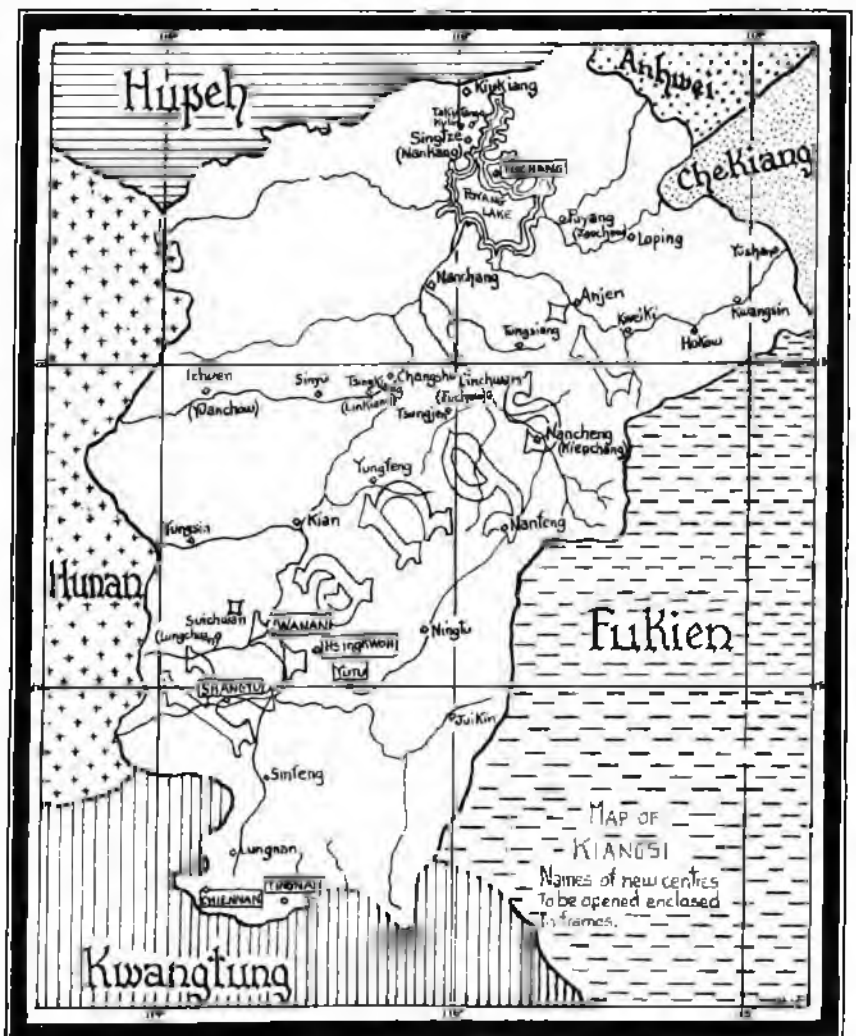
Shangyu. This walled city is 120 li west of Kanchow, and, for over a year, Mr. and Mrs. F. Blasner (from St. Chrischona) have been visiting and evangelizing in the city and district, except when bandits have hindered. As soon as possible, we hope to rent premises there, and begin more definite local work.

Tingnan and Ch'iennan. These two small walled Hsien cities are both in the extreme south, on the border of KWANGTUNG province, and have been worked for some three years by the Misses Baxter and Miss G. Brooks, with Chinese workers. A few have shown interest, and some have been converted. Bandits have

hindered this work, also.

3.—The Progress Planned. There are two, if not three, walled cities in the east of KIANGSI (Kwangchang, Shihcheng, and Luch'i) that have been visited, but are still unoccupied, and it is hoped that soon work will be begun in them. Prayer is asked for this—patient, steadfast, believing prayer. As we pray GOD works!

In addition to what has been noted above, there has been much forward work done in almost all our older districts, the Chinese and foreign workers seeking, yearly, to go further and further afield, giving less time to the parts already worked, and more to the 'regions beyond.'



A MAP OF KIANGSI.



Photo by]

[Rev. R. B. Porter.

Mrs. Heu (= 'Promise'), the Biblewoman at Tachu, Szechwan.

Mrs. Porter writes:—

This is a photograph of Mrs. Promise, the Biblewoman at Tachu. She was one of three wives of a wealthy farmer. She was a keen vegetarian and first heard the Gospel from the late Miss Drake when visiting some Christians in her market town. Like Lydia of old her heart was opened and she responded to the influence of the Holy Spirit. She renounced her vow. This meant persecution and ridicule from the family and friends, but grace conquered and gave her victory and courage. She soon learned to read the Bible, though she was then over 40 years of age. When her husband died the property was divided between the three wives. Mrs. Promise then contributed fifty dollars to the fund for self-support that was already started in the Tachu Church. She also set apart a room in her old home, and as long as she is alive the Christians can have the use of it as a meeting place. She is keen to witness for the LORD, and meets with no little opposition, but always finds a friendly listener among those who would ridicule her.

On a recent visit to the country she accompanied us and whenever her chair was put down, she would begin immediately to preach to crowds of attentive listeners, and tell them of Jesus and the way of salvation, and nearly always telling them that it was through the testimony of Miss Drake that she was led to the LORD. 'She being dead yet speaketh' and her 'works do follow' her in the faithful witness of this dear Chinese woman.



Photo by]

[Rev. R. B. Porter.

Evangelist Wang, of Tachu, Szechwan, with his family. His wife's mother is in the centre of the group.

Mr. Porter writes:—

Mr. Wang was first brought in touch with the Gospel through the ministry of the Rev. A. T. Polhill. He believed and was baptized about 26 years ago. Mr. Wang had few opportunities for early education, but with help from the missionaries and his perseverance, the LORD opened up his way to receive a course of Bible Study at Paoning, after which he was appointed to work in the Suiting district. When he was working at Hsinling, the town was attacked by the 'Red Lantern Society,' but Mr. Wang was able to escape. A year later he was again sent to Paoning for further study, after which he was appointed to Tachu in the first year of the Republic, and he has laboured here ever since with the late Miss Drake. During the evacuation he had to be left alone and suffered a good deal of petty persecution. While he was able to retain his own dwelling quarters on the mission premises he was unable to keep the military out of the missionaries' residence. This was occupied up to the eve of our arrival in Tachu.

Mr. Wang has a family of seven children. Six are seen in the photograph, and one is at school in Suiting. It is interesting to notice that he has given all the girls the name Ngen ('Grace'), the second character in all their names. The elder boy is called Paul, a very nice boy, still at school, and the younger boy is called Mark. One of the girls is now teaching in the Liangshan school.

## Subjects for Praise and Prayer.

### PRAISE.

For the occupation of Hwaitien, HONAN.	p. 45
For encouragement amongst the Tai tribe in YUNNAN	pp. 48, 49
For protection granted to workers in KIANGSI.	p. 49
For blessing at Yingchow, ANHWAI.	p. 50
For signs of growth in the Chinese Church at Sinchang, CHEKIANG.	p. 50
For evidences of blessing in KANSU, SHANSI, and SZECHWAN.	pp. 52-54
For the life and ministry of Mr. Chai Lien-fu.	pp. 46, 47
For the response to the call for the Two Hundred.	pp. 39-41

### PRAYER.

For a great and speedy response to our fresh statement of the appeal for the Two Hundred.	pp. 39, 40
For the new workers now en route for China.	p. 41
For the work at Tachu, SZECHWAN.	p. 44
For Bible School work in KANSU, SZECHWAN, and elsewhere.	pp. 48, 53
For all disturbed areas.	pp. 48-50
For tent work in HOPEI.	p. 52
For a deeper sense of China's spiritual need, expressing itself in prayer and personal service.	



# The Advance in Honan.

*The Rev. J. W. Tomkinson's account of the occupation of Hwaitien (literally 'The Locust Tree Inn') takes us back in thought to the Acts of the Apostles, when opposition to the forward movement was manifested in very similar ways.*

**G**UIDANCE comes to the LORD's servants in many different ways and through various channels. Defeated soldiers camping in a village outside Siangcheng caused us to transfer our thoughts temporarily from that city, and in late September my wife and I reached Hwaitien, that large, busy, partly Mohammedan centre north of Shenkiu city. In recent years a little has been done for its evangelization, but this visit revealed to us the vast *undone*. Opportunities for making CHRIST known were many and were seized. Strangely, as it seemed to us, very suitable premises right on the main street, commanding the busiest portion of the town, were offered for rental. There is one lone Christian in Hwaitien, a member of the Church at Chowkiakow. He expressed great desire for us to commence definite and sustained work there.

On our return to Shenkiu we communicated with Shanghai, meanwhile committing the proposal to the care of our Father. In due course, the answer being given and the funds provided, a deed of rental for the space of one year came into our possession.

But the devil too was working, and planned to frustrate our object. Bandits were in possession of a walled village close to Hwaitien when we arranged to commence a definite effort early in December. After a week's waiting, careful inquiries indicated that the direct road was possible, so the three Chinese preachers with two workmen set forth. I followed next morning, to find the brigands had just moved camp with a consequent disturbance of the whole neighbourhood. The five men had returned to the walled village of Lienchih for the night, but proceeding next morning arrived in Hwaitien just behind me. Mr. Li, the local Christian, warmly welcomed us, but informed me that during the previous night, while all the men of consequence were on the town walls, Communists had placarded the chief streets with their 'anti' slogans, one of which read 'Quench the Christian Church.' How significant that the day on which we opened Hwaitien to the Gospel such a message should come from the powers of darkness!

A few days later, in company with my wife and a Biblewoman, I returned to Hwaitien for a definite campaign. The first night we were encouraged by

a good attendance in the Chapel, and during the following week from six to seven hours daily were spent in direct Gospel effort. In the mornings and afternoons my wife with the Biblewoman would visit the homes of willing hearers, while the men kept up a witness to CHRIST's saving grace in the street chapel each morning, and in the afternoons were usually found on the streets in open air work. After supper another long meeting was held each night.

At this meeting we had our best opportunities, and we believe some were touched by the truth of the message. One night I had been speaking on the necessity of opening our hearts to the LORD and was much cheered the next day when a young fellow voluntarily informed me that he had opened his heart. A number of others have given indication that the Word was not spoken in vain. Several evenings women came in to sit with my wife and the Biblewoman and to inquire more particularly into the Way of Life. Two or three seem definitely to be seeking to follow.

Sunday afternoon found us on the streets engaged in preaching and tract distribution. Towards evening one of the brethren accompanied me somewhat further afield. One man, who received a tract from my hands, tore it to pieces with much vehemence saying, 'You are a running dog of the Imperialists.' I silently smiled at him and we parted company. I took this opportunity of pointing out to my companion the words of our LORD, 'Blessed are ye when men shall revile you, etc.'

On Tuesday, during the noon hour, I was accompanying a visitor to our front door, when on arrival I found the street crowded. A demonstration was on! The schools were out on parade! The teacher raising his arm yelled, 'Down with the Christian Church.' In imitation, children yelled in like manner. 'Long live the three people's principles' met with a similar response. 'Down with Imperialism,' was the next slogan, and so on and so forth for a hectic half hour or so. After bolting the front door I had returned to the house, but when the excitement had died down, I went on to the street to satisfy my curiosity. Our doors had been plastered with notices, one of which read, 'The Locust Tree Inn will not allow the Christian Pastor to preach herein.' It was interesting

to find they had paraded all the principal streets of Hwaitien and had placarded numerous walls with their denunciations of the Gospel Hall and all for which it stands. My wife went with me a little later and we found the local people as friendly as before, some of them definitely stating sympathy with our cause. At 3 p.m. we opened the street chapel and had a better attendance and better attention than previously. The evening meeting was marked by similar interest.

During the afternoon our landlord came to see me. He carefully inquired whether all was well. I assured him that it was. 'Well,' he replied, stroking his black beard, 'I was at my village home when the demonstration took place, but a messenger came to inform me. A relative of mine who is a colonel in Chi's army happened to be there too. He has just collected two hundred troops. He sent me along to inquire whether it was all right, otherwise, he says, if we inform him he will come along with his men.' Thanking him for his kind thought I definitely declined the assistance offered.

We were very much touched early on Wednesday morning to receive a call from three of our Lienchih Christians, who live about five miles away. Rumours had reached them the evening before that I had been beaten, our place had been closed, and we were to be starved to death! They were very solicitous for our welfare and we greatly appreciated this expression of affection on their part.

They were still with us, and I was chatting to them, when at about 11 a.m., while preaching was going on in the front, my vociferous acquaintance of Sunday afternoon made his way into the Chapel and harangued the crowds on the evils of Great Britain and the hypocrisy of the Christian Church. Nothing seemed too bad to lay at the door of our far-off country, and nothing seemed too black with which to paint the Church. Great Britain's dealings with Palestine and India, and her use of missionaries in China to further her evil ambitions were the subjects of much vituperation. As soon as I heard the loud voice I came into the street chapel and stood beside the table. I simply smiled in response to all my would-be enemy had to say. It was not long before one of his confrères pulled him by the coat sleeve and told him that if he wished to make a speech he might do so on the street but the Gospel



Photo by]

[Miss M. J. Söderström.

A cartload of refugees returning to Shangtsai, Honan, after a brigand scare.

Hall was not the place for him. Accordingly he proceeded to the street, while I, to gain a better view, moved a form to the doorway and stood thereon listening quietly and continuing my smile. The speech came to an end and was received with acclamation by the school youngsters. This was followed by a second tirade from another hothead. A third had very little to say, but a fourth made good use of his time, while the fifth and last was a young man of much eloquence. His chief point seemed to be the injustice invariably done to China when incidents occurred involving foreign powers. All this unsolicited advertisement attracted great crowds to our chapel and several said, 'Now you make your reply and tell them the other side.' I refused to

disturb the opposition, but when they were quite through we continued our preaching till some time after noon. It seemed a great surprise to some in Hwaitien to learn that I was totally unwilling to take up the matter with the authorities. 'No,' I said, 'they have done no harm, and we must just pray for boldness to go forward with our work.' One of our preachers was very helpful and stood by me throughout the episode, but the other two being much frightened, kept out of sight. They needed comfort and encouragement, but when my wife reminded them that our LORD had suffered much more than this for them, they acceded to my request to come out and continue the witness. That afternoon the crowds were great and the opportunities many.

We had planned to leave for Shenkiu the following morning, but considered that that would look too much like running away, so we decided to remain another day. It is of interest that a woman who came in to hear the Gospel, said to my wife, 'I hear they vilified you terribly and you foreigners just smiled at them. What right have they to interfere anyhow? This Gospel which you preach is good and we want to hear.'

The devil, however, had yet another dart to thrust, for although Thursday was a day of great opportunity, Friday morning broke with bad weather threatening, and a strong north wind blowing.

I got my wife off early with the Bible-woman and the baggage, planning to stay on some hours myself with the men and to await Mr. Kitchen's arrival to take over. Just before 11 a.m. heavy rain commenced to fall, so bidding farewell to the brethren I commenced my homeward journey by cycle. I was scarcely three 1/4 from Hwaitien when I heard the booming of native cannon which grew louder during the next two miles. The trembling thoughts of my heart can be better imagined than expressed. I blamed myself for allowing the others to go on without proper escort, and wondered just where the brigands were. Was I running into them? Was my wife in their hands? Suddenly the verse, 'The LORD shall preserve thy going out and thy coming in,' ran through my distracted brain, bringing much comfort, but my cycle, nevertheless, increased its speed. What a relief it was on reaching Lienchih to find the gate open, and what a joy on pulling up at the inn to find my wife, Mr. Kitchen, and the whole party safe inside.

## 'After Many Days.'

*The retirement of the Rev. Joshua Vale, after 44 years' service in China, reminds us that his Chinese co-worker in the Religious Tract Society of China, Mr. Chai Lien-fu, has also retired from the work this year. The striking story of his conversion is told below by the Rev. A. R. Saunders.*

IT was only a little book, and it had lain unheeded for many years on a dusty shelf. Moreover, it was a foreign book, and why should any notice be taken of it? It was quite true that several decades before, when the father of the Chai family was engaged in the suppression of the Taiping rebellion, this particular little book had been given to him by a British officer, but what of that? Because of the family respect for the father together with the respect held by General Chai for the giver, it had not been thrown out on the rubbish heap to be burned, the sacredness of the Chinese character being an added link in the chain of preservation, but this proud Confucian family had no use for either the foreigner's religion or its book.

The Taiping rebellion had been suppressed at last.

The armies of the rebels had almost won the day, and the Manchu dynasty might have been overthrown but for Britain's timely aid. General Gordon was loaned to China's ruling power, and with his 'ever-victorious army' he had checked the advance of the 'Tien Wang' (Heavenly King) and the tide was turned, Gordon being known ever after as 'Chinese Gordon.' The rebellion quelled, General Gordon was recalled, but before parting from the Chinese officers who had served under him so faithfully, he was minded to give to each a memento of the campaign. Gordon never hid his light under a bushel, and what more appropriate gift could there be than a nicely bound copy of the Word of God? Along with others General Chai came into the possession of a neatly bound copy of the New Testament, but more from the

regard he had for his former chief than for the book itself the little volume was carried all the way to the Chai mansion in Southern HONAN.

Years had rolled by, and the small volume had so far attracted no attention. The time drew near for the provincial examination for the much-coveted literary degree, and aiming at official appointment the two brothers Chai (sons of the General) were casting around for books that might help in the examination. Was not the despised foreigner's book noted for its ethical teaching, and might not some help be got from it without any compromise of their position as Confucianists? It was worth a try, and the little neglected book was taken from the dusty shelf on which it had lain for years. It was searched for matter that was an aid to a better understanding of Confucian ethics, but the object of the One about Whom the book was written was missed. Ultimately the elder of the two brothers did succeed in getting official preference, and in the process he attained a great proficiency in Chinese literature. More than once he turned for help to the little book, but the cross to him was foolishness, and he stumbled at the sufferings of CHRIST.

Almost four decades had passed since General Gordon had put the little book into the hand of Chai Lien-fu's father, and there had arisen in China a fierce persecution of the religion for which the little book stood. The missionaries from all parts of China were compelled to take refuge in the international settlement of Shanghai, and in some districts numbers of missionaries were killed by the Boxers. The Chinese Christians, under the threat of immediate death, were ordered to recant, and for refusal hundreds were put to a cruel death while others had to go into hiding. All restraint of law removed by Imperial edict, the missionaries, as well as the Chinese Christians, were at the mercy of the mobs, and but for ways of escape mercifully opened by the interposition of God, few, if any, of the missionaries in the interior of China would have escaped.

It was at this time that 'the Saunders' party' after being rioted at two mission stations in SHANSI were driven by the mobs right through the province of HONAN on towards Hankow. When we had been more than a month subjected to this treatment, emaciated and with swollen feet and with bodies blistered from long exposure to the scorching rays of the sun and after two out of the fourteen men, women, and children had succumbed to the terrible sufferings, we entered the city of Sinyangchow, and for the first time an official dared to treat us kindly. It was there that we joined the Glover party of three adults and two children who had been detained on account of soldiers passing through, and because the road was still unsafe the friendly official entertained us for several days more. One evening three Chinese young gentlemen came to see us. They were clad in spotlessly white linen gowns, such a marked contrast to us who were

in worse plight than even the beggars, but from first to last they treated us with the utmost respect. It was by no means the first time on the never-to-be-forgotten journey that we had told the Gospel to little groups, but their kindly manner lent a special interest to this occasion. The danger from soldiers on the march was passed, and we were once more on the move, and the conversation with the three young men was but a passing incident.

The revolution of 1911-12 was in full swing, and in Yangchow an unprecedented opportunity to preach the Gospel to large military units had been given to the writer by Hsü Pao-san, the military dictator of North KIANGSU, and the uniqueness of the work attracted visitors from other parts. Among those who rendered much appreciated help was Mr. Vale, who spent a week-end in our home, and he was accompanied by a Chinese gentleman. During a conversation on the Saturday evening I was asked if we had passed through Sinyangchow in 1900, and the answer being in the affirmative Mr. Vale's friend brought his hand down on the table and said, 'Ah! I thought so, but what a change!' It turned out that he was one of the three young men who, on that evening of August 1st, 1900, had talked with us at Sinyangchow, and indeed none other than Mr. Chai Lien-fu, whose father had received from General Gordon the gift of that little book—the New Testament. Our sufferings at the hands of the Boxers was the key that unlocked the mystery of CHRIST's sufferings, and when we told them the simple gospel story this erstwhile proud Con-



MR. CHAI LIEN-FU.

fucian was convinced by the Holy Spirit, and when we had moved on he accepted CHRIST as his Saviour. The offence of the Cross had been removed, and Mr. Chai himself knows now what it is to have fellowship with CHRIST's sufferings. He had to go into hiding, for his confession of CHRIST had made him a marked man, but in his exile he led others to CHRIST, and the following year, as the first missionary to return to the province of HONAN drew near to the city gate of Sinyangchow, he was met by Mr. Chai and five others, all of whom desired baptism.

Thirty years have gone by since then, and Mr. Chai Lien-fu has not only stood firm but is one of the foremost leaders in the Chinese Church. For twenty years he has collaborated with the Rev. Joshua Vale, of the China Inland Mission, in the production of gospel literature for the R.T.S. of London, and this work has been so appreciated by Chinese and foreign workers alike that the gospel tracts produced by them have been distributed in all parts of China by millions of copies. We suffered loss in 1900 but our loss became China's gain, and had not the Boxers driven us from our home and all the way through SHANSI and HONAN to Sinyangchow who could estimate the loss to China?

# Our Shanghai Letter.

*A letter from the Rev. W. H. Warren, dated January 12th, 1931.*

**M**ISS MILDRED CABLE, writing on December 15th, says: 'In Suchow all is quiet and we have great opportunities. The new area which we reached near Mongolia was keen to welcome us; for we had been often invited to go there. We have now seventeen baptized members of the Suchow Church and hope that there will be more to add to these in the spring. We expect to have Bible School work for the months we are at home, and of course the daily evangelistic service, which is one of the "daily events" in Suchow city life!'

On December 31st MR. C. F. BLOM sent us a telegram, saying:

'As a result of anti-Christian propaganda street uprising, there has been a riot at Pucheng, SHE., but the missionaries are safe, praise the LORD. The local authorities have the matter in hand.'

MR. N. STYRELIUS, when writing on December 30th, gives the following details:

'Midday on Christmas Eve the students of the Government Normal, Higher and Lower Primary Schools, including the Girls' School in Pucheng city entered the chapel, overturning everything, breaking the pulpit and lamps and tearing down texts from the walls. Then they went to our dwelling-house, smashing doors and windows, rending many books to pieces and burning them outside the house in two big fires. Happily none of us were in the house at the moment. In the evening our regular meeting was held, as also the early morning and noonday service on Christmas Day, all with fear and trembling, as word was passed around that the disturbers would return to complete the work of destruction. However, we were not interrupted. A great many of my books were destroyed, including station accounts and all records regarding statistical returns, which went up in smoke. We have had a very good autumn season as far as the work is concerned. The Spirit has been working in the hearts of the boys and girls in our schools. In our preaching tents we have had very marked blessing and success.'

The news from the Hanchung Plain in SHENSI is not at all good. Brigands abound. For the most part

the cities are more or less kept shut up. Itineration and country evangelistic work are practically out of the question for the time being.

## Reconstruction at Changsha.

MR. C. WOHLLEBER tells of reconstruction at Changsha, HUNAN, and rejoices in all the goodness and loving-kindness of the LORD:

'After having heard of all our sad experiences some months ago, you will be glad to receive some good news. Truly the LORD has been good to us in quite an exceptional way, since we were able to return to our station to start work again. Joyfully did our Christians take up the great work of repairing our badly damaged chapel, and now, as it is finished again and in use for our dear Master's work, it looks much nicer than before, and we all feel happy that our God's house in its new and beautiful appearance is a fresh attraction not only for the Christians, but also for outsiders to come and hear the good message. In a special meeting the renovated chapel was again dedicated to the LORD. During a few months we had to hold our services amidst the ruins, but now we can hold our meetings again for Christians and outsiders as usual. Our hearts are full of thanks to GOD, that He privileged us so soon, after all the trying experiences, to take up the work again, which is so dear to us.

'Last year the Christians at one of our preaching places bought a house to be used for GOD's work. Just about the time when the Communists came, the house was repaired and a nice, but simply built, chapel with windows on both sides, with an accommodation for 200 people, was erected. The name of the house, "Gospel Hall," was also put on the top of the main entrance. Some friendly heathen neighbours advised our Christians there to erase these words, lest the Communists would destroy the house. The dear brethren there consulted about this matter and said, "No, we had better pray and commit the house we have prepared into His Almighty Hand. He can protect it." Our dear Heavenly Father honoured their faith. The Communists came past again and

again, stayed in the village, went in and out of the house of GOD, but only decorated some walls with their ugly inscriptions, as they did all over the country wherever they passed through. As soon as they had left, the Christians wished to have a number of meetings for dedicating the house and the chapel for the LORD's work. The question was, "Would it be advisable to have such while conditions are so uncertain? We are not sure when these enemies of GOD might return!" The answer was, "Yes, we can do it; for we look to GOD and not to men." We had in two days eight blessed meetings there and the nice chapel was filled again and again with attentive listeners. There was such a spirit of unity and joy amongst all who were present. All our Chinese preachers from the various outstations had come, and many other friends; even some women had walked the distance of about ten or twelve miles. Yea, it is good to "work, for the night is coming."

'When the Communists did their destructive work at Changsha and throughout the whole district, no one of us thought about the possibility of having a baptism before the end of the year. But GOD is able! Last Sunday we had the unexpected joy of baptizing twenty new converts. Twenty had applied for baptism and all could be accepted without any hesitation. Our GOD is a wonderful working GOD.

'On the same day we had the extraordinary joy of ordaining our faithful Chinese preacher, Lo, who has done a fine work at one of our outstations, as a pastor for the Church. We expect him to move into the city after some time, in order to help in the work there and at the many country-places. It was a special joy to him to have his son amongst the number of those baptized. Father and son have gone through much persecution and various trials, but stood always firm in true loyalty to GOD and His work.'

## The Tribes of Yunnan.

MR. AND MRS. J. D. HARRISON report some encouragement among the Tai people (Shans) that have settled in the northern part of Central

**YUNNAN.** A new centre has been opened at a place called Laopa.

'We have been encouraged with results so far in the short time among them. In this village two families have burned their objects of worship. One man was recently a persecutor of the church. He, through several months, gradually became a believer and gives promise of being a fine Christian.

'Three weeks ago one young man came and volunteered to go preaching to the unsaved. He said he feared God would want to know in the judgment why we had not exhorted them to believe. He provided rice for five men and went as one of them. The Church gave a collection to provide their other needs and after a talk with them and prayer they went, two in one band and three in another, to ten villages, the nearest to Laopa. On return they reported that nine villages gave them entrance and a hearing. One village of about ten persons refused. No real evidence of conversion was shown, but some stated they were thinking of believing later. The men came back and agreed to pray for the village that turned them away and expect to go again after our Bible School. This was the first attempt, we trust the beginning of many efforts on the part of those who believe, to win others.'

#### Disturbed Kiangsi.

The province of KIANGSI is still in an unhappy condition. Although Government troops in large numbers are supposed to be restoring order and dealing with Communism and banditry, it does not appear they are making any rapid progress. Writing from Kanchow on December 9th, Mr. C. A. BUNTING says:

'We have once more emerged into the quietest waters we have been in for some months; but we have only these two days realized that of all the tight places we have passed through this was the nearest to disaster.

'Bribery was the cause. Money had been paid over and crowds awaited the signals all around the city at about a radius of six miles; but the good officers of the defending troops unearthed the conspiracy. The crowds around the city melted, the troops helping them to get off quickly by arresting some and shooting others.

'We cannot hope the Communists will desist; they know nothing of that and will attack again as soon as



Photo by

[W. H. Duff.]

#### LISU YOUTHS AT PLAY, MUNCHENGO, YUNNAN.

The game is that of spinning tops. A cord is released, and the tops are thrown with great force.

it is possible. The city is full of refugees and if it falls a great number of them would be killed. So it was in Kian; their great offence was that they left their homes for some safer place! Thus you will understand a little of how much we depend on your prayers. We live on prayer and praise.

'We keep at it every day preaching and teaching, each day meeting more people, making some friends, and the Gospel is told to others.'

Mr. H. PFANNEMULLER takes up the story in the following way:

December 18th, 1930.

'The Communists did a lot of harm to the missionaries' house at Nancheng. At Nanfeng only three windows were smashed, but almost all our belongings were either carried away, or given away, or they were broken to pieces. At that time I was on my way down to Linchwan to fetch our winter clothes and bedding. Hearing the city was in great danger, the Christians advised me not to go there. Mr. Shü and his wife did their best to bring me to a place of safety, and later on I went up to Nanfeng to gather together anything left that might be useful. On Sunday, December 7th, I was ready for the prayer meeting and was informed danger was ahead. I at once went to the boat which I had hired two days before. We had not gone half a li before the Communists pursued those running away. The LORD in His great mercy closed their eyes, so that

either they did not see or did not recognize me. I left the boat, ran over the river bank and crawled along the side up into the hills. Shooting went on, yet not a single shot was fired in the direction I and my servant were taking. Having come around to the main road in safety, I went down to Nancheng, where I had to wait two days for my boat. Praise GOD, my servant, the boatman, and I were not hurt or touched and nothing was taken from the boat. I then went to Linchwan, where Mrs. Pfannemüller was waiting for me with no little anxiety.'

MISS C. NESLAND, waiting at Wuhu for brighter days, writes on December 29th:

'I get such distressing letters from Kian. Seven Christians have been killed, our school teacher and gardener among them. There seems to have been an explosion, which has destroyed the smaller chapel and part of the large one, as well as breaking the windows. But I am glad to say services have again been carried on after the Communists were driven out. Fewer attend them but that is not to be wondered at. Our hearts go out to them. May the LORD greatly help and sustain them through these trying times. The gate-keeper writes that the people are still very much afraid.'

On the borders of CHEKIANG we hear of many refugees from the Kwangsin River area; thus peace seems to be still a distant hope so far as KIANGSI is concerned.

### 'In Perils Oft.'

MR. H. COSTERUS, on returning from a short itineration, finds a situation of grave danger surrounding his family and threatening Liuanchow:

December 20th, 1930.

'Things had been peaceful and quiet, but a storm breaks easily in China. On the way home we found thousands of refugees running to safety from the Communists. I got home just in time to get into the city. I tried to make arrangements to leave for safety, but no one was allowed out; so we are having rather a nerve straining time, as we are surrounded by the Reds. Yesterday severe firing lasted for the greater part of the day and bullets would whistle through the Compound and hit the buildings. With all the tumult going on we have had peace of heart and are fully resigned to what the LORD may mean for us. The defenders seem determined to keep the city and apparently have plenty of ammunition. This state of uncertainty is pretty hard to endure; but we rejoice to know we are in the LORD's keeping and He will not allow us to be tested above we are able to bear.

'December 22nd.—Peace is still with us but no definite word as to the whereabouts of the attackers. The city gates are not open yet. They probably await the arrival of more troops, as some are supposed to be on the way. The suffering that goes on throughout this country cannot be written, but that groan does enter the ear of GOD and we are assured that He hears, though it may seem a long time before He answers.'

### Advance in Anhwei.

Turning towards ANHWEI, we are confronted with hopeful news in one direction and need for prayerful concern in another. From Yingchow MR. R. S. HAMILTON sends the following cheery report:

'December 22nd.—Yesterday Pastor Ts'ui concluded a series of eight days' meetings in the church here. There were four sessions each day, at two of which Pastor Ts'ui was the speaker. As usual his teaching was most helpful and instructive and the majority of those present listened with deep attention. Throughout the whole period there was a very fine spirit in the meetings and there was much evidence of a real longing after spiritual things. It was very fine to see groups of men and also of women gathered together in prayer in the early morning and again in the evening after the closing meeting of the day. A large number attended from the country districts, almost every part of the district being represented, and we had also some twenty delegates from the Taiho district. On the opening Sunday of the meetings our seating accommodation was fully taxed with a congregation of approximately 400 and the average attendance throughout the period was about 200. We believe that a real spiritual work was done and that many of our Christians have gone back to their respective districts more firmly grounded in the Gospel truths and with a deeper knowledge of their LORD. At the service yesterday afternoon we had the joy of seeing sixteen (twelve men and four women)

confess their faith in CHRIST in baptism. I am glad to report that Pastor Ts'ui officiated at this happy ceremony.

'Later on I accompanied Mr. Wu and Mr. Hsing to Shen-ch'iu-chih and Yang-ch'iao-chih, where meetings were held. Mr. Hsing spoke at most of the services and he was much appreciated at both places. At the latter centre the meetings were crowded and we could not find sufficient seating accommodation within the chapel. The work there continues to make definite progress and during the past year quite a number in the market town itself have turned to the LORD. Prior to this the interest in the Gospel was to be found almost entirely in the country districts around the town. The work in this part of our field is developing at a remarkable rate and we are somewhat troubled to know just how best to cope with it. Besides Yang-ch'iao-chih there are some half-dozen or more places where regular services are held, mostly in the homes of the people. It is often the case that an inquirer is the leader at some of these services. Only this year a new meeting place has been opened in the home of an inquirer living close to Fan-chih, a market town about ten miles south of Yang-ch'iao-chih. Two inquirers conduct most of these services and the attendance numbers about forty. One of these inquirers, the owner of the meeting house, and the latter's eldest son were baptized by Pastor Ts'ui yesterday.'

### The Indigenous Church.

My last quotation for the month comes from a letter written by MISS D. BEUGLER at Sinchang, CHEKIANG. There has been a good deal of disappointment at this station with regard to the effect of 'independence' in relation to the spiritual work of the Church and apprehension as to the possibility of cordial co-operation with the missionaries under the present methods of procedure in connection with established churches. Miss Beugler has exercised a wise and kindly forbearance in the face of a good deal of studied slight. She is now able to sound a reassuring note and is undoubtedly reaping the reward of a meek and humble spirit that is willing to be nothing so long as the LORD is glorified.

'The men seemed to work together very nicely in preparation for the sixtieth anniversary celebrations. The



RAFTS ON THE SINCHANG RIVER, CHEKIANG.

church was prettily decorated and a number of country families arrived on Tuesday afternoon. The women slept at the old school and the Ancestral Hall of the Wong family opposite was borrowed for eating quarters and men's sleeping quarters. On Wednesday noon there were twenty-eight tables. The morning service was the anniversary service. Wu Hwun-teh was chairman; Dr. Yü gave the history and it was interesting and gratifying to note how much of his speech dealt with early work. He went back to Morrison, then told briefly of Hudson Taylor's work and the founding of the Mission and lastly of the beginnings of work in Sinchang. Due credit was given to every foreign and Chinese worker and there was no over-emphasis on "independence," it being treated as a natural development. He plainly said that the present church was that of thirty-eight years ago, with little progress since then. With independence there came an increase of responsibility and he exhorted them to get under the burden without delay. In the afternoon the people gathered together for a praise service, when an offering was taken. The Christmas celebration was in the evening and many outsiders were present, crowding all the empty spaces. At this time the financial report was given and it would have rejoiced your heart to hear it; for expenses were covered completely. The usual payment for the dinner brought in about \$57.00 and the afternoon collection amounted to \$30.00, making \$87.00 in all. The expenses were \$20.00 less than the receipts.

On December 25th they had their business meeting and asked Miss Bleecker and me to be present. Mr. Tsiang was asked to remain as Pastor-Evangelist for another year at least. Li Dsing-tsang, the principal of the school, said that he was leaving the city for a business opportunity outside and could take no further offices. Dr. Yü presented a new form of organization to replace the Soviet which they have had for several years—four committees: (1) Evangelistic, (2) General Business, (3) Education, (4) Finance. Miss Bleecker and I were put on the first one with three others, Mr. Tsiang being the Chairman. Mr. Li was Chairman of the School or rather Educational Committee, but because of his leaving the city, I was put in as Chairman. The school is closed,

but the work of this committee comprises children's work, teaching of inquirers, Bible Schools, etc., so that I am very happy to be on it. This is the first time since I returned two years ago that I have been given any place in the organic life of the church. Their placing of us on these committees dealing with the teaching side of church life and evangelization is very satisfying. The appointment is for three years.'

#### Personal Notes.

A few personal notes and my letter must close. MRS. T. E. BOTHAM and her daughter not being very well, Mr. Mann had suggested a change from their station of Tsingshui, KANSU, to the capital city of Lanchow, where we have a hospital and doctors. On the way a mule litter capsized and Mrs. Botham suffered the fracture of a collar-bone. Dr. Rees went out about twenty miles to meet the travellers and rebound the arm that was causing much pain.

MR. AND MRS. HAYWARD and MISS GOMERSAL are all recuperating at Chefoo.

MR. AND MRS. J. VALE were to have left for England this week. About ten days ago Mr. Vale, feeling unwell, removed to the hospital. After due investigation the doctor diagnosed his sickness as 'Yangtze fever.' The patient is better, but convalescence is likely to be a tedious affair.

MR. HUDSON BROOMHALL has been laid aside with a mild attack of dysentery. It has had the advantage of giving him a very much needed rest.

The total number of baptisms recorded for 1930 up to the present is 3,952.

### Have You Ever Read—?

BORDEN OF YALE '09—THE LIFE THAT COUNTS. By MRS. HOWARD TAYLOR. 5s. net.

It is not only in the United States that this striking story of a young American millionaire has had a wide sale. Thousands in England also have read of William Borden, who consecrated himself and his wealth to the services of CHRIST, who longed to reach the neglected Moslems of China—especially the north-west—and was preparing himself for this task by the study of Arabic and the Moslem problem generally in Cairo when his life was cut short by typhus fever. He never reached China, but already the reading of his life has stirred others to offer themselves.

THE CALL OF CHINA'S GREAT NORTH-WEST. By MRS. HOWARD TAYLOR. With map and illustrations. Cloth 3s. 6d. Paper 2s. 6d. net.

Here is a graphic description, from personal observation, of the vast district to which Borden had hoped to go. The need of Chinese, of Moslems, of aborigines, of Tibetans in a province larger than the British Isles is graphically set forth. The book throbs with interest for all who share the Saviour's passion for the lost. Surely Borden's prayers for China's great north-west will yet be answered.

DISPATCHES FROM NORTH-WEST KANSU. By MISS A. M. CABLE and MISS F. FRENCH. Cloth 2s. Paper 1s. net.

Yet another book on the north-west! Yes, but entirely different. While it does not disguise the need, it consists largely of dispatches showing the progress of the campaign against the powers of darkness, and how three ladies were able to co-operate with a vigorous band of Chinese believers in the advance.

THE RED LAMA. By MISS CABLE and MISS F. FRENCH. Art cover. Illustrated. 1s. net.

Here we pass from landscape painting or group portraits to the vignettted picture of one man—the thrilling story of a Lama's first contact with the Gospel.

TWO PIONEERS: OR, LIFE SKETCHES OF THOMAS AND MARK BOTHAM. By MRS. MARK BOTHAM. 2s. net.

Thomas Botham was one of those pioneers who blazed the trail. His son Mark devoted himself to the special study of Chinese Moslems, and was peculiarly successful in reaching them. The elder man died at his post at the age of thirty-three, and the younger at thirty-one. This book should be avoided by young men who are determined to settle down in England.

THE CRESCENT IN NORTH-WEST CHINA. By G. FINDLAY ANDREW, O.B.E. Special price, 6d. net.

Mr. Findlay Andrew's name is well-known through the large share he has taken in famine relief work during recent years. The book is not difficult to read, but none the less it is a careful study of the origin of Chinese Moslems, and of present-day conditions. None of these books overlaps with others, but each one supplements the others, stressing different aspects of the need.

GEORGE KING, MEDICAL EVANGELIST. By the REV. F. HOUGHTON, B.A. With foreword by Dr. Thomas Cochrane. 2s. net.

The book is in some sense a sequel to "Borden of Yale," for it tells of the brilliant doctor whose work was centred in the Borden Memorial Hospital at Lanchow, KANSU. Like Borden and Botham he, too, was deeply interested in the Moslems of the north-west, and built a branch hospital at Hochow, then known as the 'Mecca' of Chinese Moslems. Then, too, there is the story of his work amongst lepers, and of the two batches of Chinese students—nearly all of them real medical evangelists like himself—who graduated from the Lanchow Hospital.

All these books may be obtained from the China Inland Mission, Newington Green, London, N.16.

# From the Front Line.

Extracts from some of our most recent letters.

## Tent Work in Hopei.

**M**R. R. E. THOMPSON writes from the new centre of Lincheng, HOPEI:—

The area for which we are responsible is 2,030 square miles, and in all there are two walled cities and 290 villages. The total population is estimated at 180,000.

The China Inland Mission's plan in asking us to settle in this centre is that we might do Forward Evangelistic work over this area. The chief method of evangelism is to be tent work. Starting from March 1st, 1931, we are to have the privilege and responsibility of having two tents at work for at least a period of a year and a half. The tents cannot be out all the year round: it has been found that the best time is during the winter and early spring months. There are to be two evangelists in each tent, one man is employed all the year round, and the other only during the actual time the tent is out. The usual method has been to visit a centre for one month. In this time the people of the villages and surroundings have a good opportunity to hear the Gospel. We are looking to the Lord that in each centre visited during the coming year there will be souls truly born again, and that when the tent moves on a group of believers will be gathered out to worship God in the most simple manner. In this way there should be a number of new Churches planted. The work of the two tent evangelists, who are employed for the whole year, will be to visit such groups of new believers during

the months when the tents cannot be at work, encouraging and teaching them.

Miss Horsman and the Biblewomen will follow up the tent work by visiting the centres after the tents have moved on.

## 'The Village of Seven Towers.'

**T**HE REV. F. D. LEARNER, of Sining, KANSU, tells of encouragement in 'The Village of Seven Towers,' where there had been discord amongst the Christians and no sign of progress for many years:—

The three days' meetings were well attended. We held them in the courtyard of one of the enquirers, for there was no room big enough. Daily we got the place full, and how the people listened. There was perfect harmony during the three days. Many took part in the meetings, and during each afternoon, when we went out on the streets, it was lovely to hear many of these dear people telling their heathen relatives about the joy that was theirs in believing in JESUS CHRIST. The open air meetings were exceedingly well attended and many heard the Gospel in a new way. The last day was the best. We had the joy of baptizing thirteen people, seven men and six women. Elder Yen of course did the baptizing, and as each one came up out of the water, all present lustily sang:—

'Happy day! Happy day!  
When JESUS washed my sins away!'

It was indeed a soul-stirring service, and a red-letter day for 'The Village of Seven Towers.'

During the business meeting two Deacons were elected, one of whom is one of our late colporteurs who lives in this village. This Mr. Feng is a good preacher and knows his Bible well. He will be a real help to this new out-station, for he will be able to lead the services. This man will be a voluntary worker there, and we wish him the blessing of God.

The other deacon, a Mr. Hsü, is a farmer and a humble man. He is not a preacher, but will be a help to the Church in other ways. For these two men in their responsible position we covet your prayers.

A place has been fixed on for the Sunday meetings and this has been rented free of charge. Later on as the Church grows, their hope is to get a place of their own built which will be more convenient. In the starting of this Church at C'hi-t'ah-ri, how thankful I am that it has been started on the right lines. A Church account was started and more than twenty dollars were soon forthcoming. The Church roll there stands now at 25. May God see fit to allow this number to increase as time goes on. There are in addition to this number several enquirers.

## 'God is Working.'

From Pingyao, SHANSI, Mr. W. H. Webb writes as follows:—

On December 13th I went to a small Church some ten miles from here for the week-end and there had the great joy of leading a young man of seventeen years of age to the LORD JESUS CHRIST. I feel that it is a real case of conversion. So please praise and pray for him, that he might grow in grace and in the knowledge of the LORD JESUS CHRIST.

From here I went to Siaoyi for a week's Bible classes, Mr. Mellow, the resident missionary, taking three meetings a day and I taking another three. It seemed as if the week's labour was fruitless, for in spite of some very wonderful gatherings no open result was seen. But praise God, on the last day as this one was going home, and that one back to his village, we heard from them that they had been really blessed; so much so that one man, a professing Christian of most vile repute and open sinful habits, came to say that he was going back to put his home and life straight with God. Another, who had most bitterly opposed his wife from coming to the Women's Class, was so blessed and helped that he declares that his wife must at all costs come to the next one which is to be held in the spring. There was yet another, a fine lad of sixteen, who also said that he had been born again and was determined to live for Christ. But to crown your joy I must tell you about Liangtsuen. As soon as I could after my return from Peiping I paid them a visit and found twelve men gathered in the home of one of them waiting for time to start the meeting. These represented the net result of our month's work there, small after all the promise of a larger work but very real. I found out that they meet every evening for Bible study and prayer, and that they were living lives of glowing testimony unto the LORD JESUS. Satan had not



Photo by]

[F. D. Learner.

SCENE IN SOUTH VALLEY, SINING, KANSU.



left them alone and some of those whom we hoped would be real trophies of saving grace had gone back into lives of sin and shame. But this did not deter the rest—there they are just trying to serve the Master in every way. Miss Möller, the lady missionary who joined us to do the women's work, has since been back for ten days, and she reports great things among the women in that place. It seems as if some of them have been under constant conviction of sin from the time we left and were waiting for a further visit from her to help through into blessing. Some of them wrote out their sins on paper to help them confess them before the LORD. I have not had an interview with her to get the details but this is the gist of her report of her last visit there. But I know that God is working there, for three of these young converts have come twenty-five miles to attend the classes I am now holding and they are going on well; it is so good to hear one of them lead us to the Throne of Grace, seeking GOD's blessing on our gathering. Pray on for them, GOD is doing a great work in that centre, and as I hope to go up there for a week or so this month, I hope to see the Spirit work yet more mightily.

## The Forward Movement in Szechwan.

Miss Gowar and Miss Scarlett are engaged in Forward Movement work at Yunanchang, in SZECHWAN. A letter from Miss Gowar shows how little some parts of China have been affected by Western civilization:—

When these affairs were safely over we breathed a sigh of relief and set our faces towards the unreached districts we have come here to evangelize. It looked as if the enemy was going to do his best to hinder, for three days later at day-break we were awakened by firing which came very near and then gradually got more distant. Before long we discovered that the soldiers stationed here and in the city of Yun-yang, ten miles away, had revolted, killed eight of their officers, and tried to rob the Salt Office. The head official had beaten a hasty retreat and hidden in a cottage. They did not discover his whereabouts, nor get the safe open, but completely looted all his personal belongings and those of his secretaries who were living on the premises. When it was safe for him to come out of hiding he came straight here, and falling on his knees in our sitting room, thanked the LORD for His deliverance and confessed he had not served Him as he should. Some days later he showed us the place where he escaped. First hiding in a ditch he saw a man pull himself up by a tree and get over the wall. Quickly following his example and finding himself on the other side he could see no one and is convinced that it was the LORD's guidance, as afterwards he could hear of no one else escaping that way.

Of course, this happening made it necessary for us to wait until things had settled down somewhat before attempting our journeys. The local militia went out and captured quite a few of the rebel

soldiers, but there were still a good many roaming about, and they are desperadoes who would stop at nothing. However, we heard the following week that the road in one direction was quiet, so on November 12th set off with our Bible-woman and servant, walking twenty miles, reaching a small place called 'Double Earth God,' where was a new inn affording quite a decent clean room. Here we stayed two nights and a day, having a very good time with the women who came in and out without fear, though so far as we could ascertain no foreign woman had been there before. In our long Chinese dresses and unbound feet some were a little puzzled as to whether we were women or men, and stopping to speak to a group of women round a doorway, they asked, 'Are you a woman?' then indicating Miss Scarlett, who was walking ahead, 'And is she a woman, too?' and being answered in the affirmative, they said, 'Oh! you've unbound your feet.'

We made the return journey more slowly, selling books and preaching as we went along. Towards the end of the day, passing a blacksmith's, a woman called after us to stop and see her mother-in-law, who was paralysed. She was such an intelligent woman of over sixty, who had been suddenly stricken down and who said so pathetically, 'I have such a load of sin and I can't get off my bed to kneel and beat my head before the Goddess of Mercy, what shall I do to get rid of my sins?' In the simplest possible way we told her of the fountain opened for sin and uncleanness, got her to repeat a little prayer several times, and leaving a leaflet for her son to teach her, came away.

\* \* \* \* \*

I cannot begin to tell you of all the pathetic cases which were brought to us. A boy of two years old absolutely blind through taking Chinese medicine, a man whose arm had been bitten and broken by a horse and never properly set, a woman with dislocated shoulder of many months—these were cases for which we could do nothing and how we longed for professional help! What horrified us the most was when a father brought his less-than-a-year-old baby with a small sore on its foot. Seeing the child break out into beads of perspiration we inquired the cause, and he said quite indifferently, 'Oh! her craving for opium has come on.' Imagine a *baby* with the craving for this cursed drug! I have never seen it openly displayed and in such quantities as in this village!

Going up the street later in the day we passed a house where Buddhist priests were chanting masses for the dead, and some people gave us an urgent invitation to sit down. Mrs. Fan began to talk about what they were doing as a preliminary to introducing the Gospel, when one of the women interrupted her saying, 'Oh! we know all about that, we want to hear the message your books have for us.' This remark was followed by quite a number of intelligent questions as we went on to give the plan of salvation.

As it was the first time foreigners had visited there they made all kinds of amusing remarks about us. We could see three feet into the earth and find gold and silver hidden away; we were fortune tellers; Miss Scarlett's camera was the

case she kept her opium in; our bread was sent to us from England, etc.!

We sold a good number of packets of gospels and tracts, pasted up large posters in prominent places and left at daybreak.

## Pastor Hsieh Meng-tseh.

In recent issues of the MILLIONS reference has several times been made to Pastor Hsieh's meetings in SZECHWAN. The Rev. C. H. Parsons writes:—

Lately the meetings held by Pastor Hsieh, of ANHWEI, have been much in our thoughts and prayers. It is just a case of GOD making use of an instrument of His own choice, and not one likely to be especially selected by us. This pastor-evangelist's method of presenting the truth is certainly unique. His simple mode of living, dressing, travelling, etc., is also so unlike what is usually associated with a man in his position. He practises what he preaches. He truly lives for CHRIST. He uses simple language. He tells the truth plainly and yet in such a pleasant way that no one seems to resent it. He knows his Bible well. He urges the Christian (for his messages are chiefly for such) to live according to their profession and not to be 'blurred' Christians [*i.e.*, Christians whose lives are scarcely distinguishable from those of the heathen around them]. He speaks strongly against the love of money, giving instances from real life of those who have been led astray by it, Church leaders, etc. His illustrations are most telling. Each meeting lasts, say, two hours, a hymn being sung in the middle.

At Tsienfochang a churchwarden, earnest before, received fuller blessing, decided to have nothing to do with tobacco and to close his shop on the LORD's Day. Mr. Loh Fang-cheo, catechist at Ilung, received blessing here and no longer wishes to resign. A distinct change is noticed in him. He is more keen on going out to preach the Gospel and has been encouraged by a woman who heard him at a market, broke her vegetarian vow, and turned to the LORD, Who graciously healed her of her illness. Perhaps the most remarkable case is that of Mr. Tsai Fuh-tsu, who was blessed at the Nanpu meetings and has decided to go about preaching the Gospel, looking only to the LORD for support. . . . At Sintientsi the school teacher appears to have come out on the LORD's side. At Kwangyuan there have also been gracious droppings (for I do not want to give the impression that there is a widespread revival yet). A young man, who was here for the honorary workers' Bible school in the summer, testified to the blessing he had received during the meetings at Paoning. Miss Mitchell wrote of much encouragement. Pastor Hsieh is now at Pachow. He has a number of places to go to yet (including Kweifu) before returning here (D.V.) for a leaders' Bible school for a month, about March. Then on to Tungchwan for the Friends' Mission; then Futsunyi, and after going to Chengtu again he expects to leave for Kweichow.

So GOD has been and is answering the prayers of friends at home and in China. May we see greater things!

## Colportage and Dispensary Work.

Miss Wright, Miss Dix, and Miss Wallis are the trio of workers whose centre is at Pachow, SZECHWAN. They write as follows:—

Between us we have paid ten or more visits to the out-stations, in some cases giving three days' Bible teaching to the Christian women—in some places doing special medical work, while in other places our chief aim was to reach the heathen women with the Gospel. We had a good reception at an unevangelized market called Tsen K'eo—a place which is one of our Forward Movement objectives.

In the great work of reaching the masses, one of our most helpful allies is the colporteur; we would like to introduce you to colporteur Wang—the only man doing this work in our big Pachow district, which lies within a radius of about 165 miles round the city, and comprises many hundreds of villages. The prevailing conditions of brigandage and semi-famine on every hand have made the colporteur's work a difficult task. In a district such as this, it is at best a lonely and often dangerous life, as he is always on the move—sleeping in a different inn practically every night—often having the roughest accommodation, sharing rooms and even beds with unknown and uncongenial fellow travellers, who reckon up their accounts, smoke opium, and 'reminisce' till the early hours of the morning—making it impossible to get quiet communion with the Lord. He meets with many varied experiences in the course of his travels. Just recently he was in Lanchiang at the time of a national holiday, when he was mobbed by the students and military people, who tore up some 200 gospels and destroyed his posters, and what was yet a greater grief, they scrapped his 'dearest thing in life,' his concertina (familiarly known among us as the 'constant screamer,' but which nevertheless was a very useful instrument for drawing crowds). We were so thankful that he escaped without more personal injury than a few bruises.

Besides his regular colportage work Wang constantly takes the Sunday services in one or another out-station where he may happen to be. One whole family in the country, some twenty odd miles from here, has become truly interested in the Gospel through his witness; the head of the family and his wife, sister and other relatives are regular attendants at the services at the nearest out-station, while the old mother who is 75 years of age, and has been a vegetarian for over 50 years, is realizing that the merit she has stored up these 50 years is of no avail, and she also wants to believe in the Lord. Will you please support Colporteur Wang and all others doing this difficult work by your prayers.

The dispensary work continues to grow and seems to be more and more appreciated in the city, and many of the official class have been coming, such as the city magistrate and his assistant lawyer, head office officials and many military officers. The wives of most of



"Bits are good."



"Bits are bad."



"And bits are indifferent."

Photos by

[G. Vindem.

CYCLING ON A SZECHWAN MAIN ROAD ON A SNOWY DAY.

these officials are very friendly with us and often come to call. We have it very much laid on our hearts to start a class for them; we feel sure that many would be glad to come. Please pray that the practical difficulties in the way of this somewhat delicate work may be overcome, and a real work for the Lord done amongst these to whom access is often so difficult to gain.

## 'Plenty of Scope for Work.'

Miss Mitchell, of Kwangyuan, SZECHWAN, describes a visit to Chao-hua, the 'hsien' city of a neighbouring county:—

I spent a fortnight, November 11th-25th, at Chao-hua. Please pray on for young Mr. and Mrs. T'ien. There are many openings for service there if they are enabled to take advantage of them, but being there only in the position of gatekeeper he must necessarily give time to the gaining of his living. Opium abounds in every direction. In the street on which the Mission house is I am told there is only one other family which has no opium within its walls.

We found plenty of scope for work. The lady of the Yamen, Mrs. Chang, who has been acquainted with workers at Paoning, and T'ong-chwan, and has spent some months in Mienchow Women's School, came to the classes and services on the Sundays bringing four other ladies with her. We visited the market at Shih P'an Shang twice. T'u Ch'i Pa is only two miles from the city and yet we and our message were as new to many of the residents there. Chan Ti Hsia, a distance of about three miles, is very idolatrous still. We got into several city homes and the women listened attentively to the message, some responding to the invitation to visit the Mission Hall. A woman to whom we, sitting on a bridge one day, had taught a little prayer, hearing us the next day teaching another woman came in to assist. Leaving the Yamen one day after a visit there the wardress of the women's prison invited us to go there. We went and talked to the prisoners in their cell. One expressed her intention of becoming a vegetarian after her release. She heard of a better way. On our second visit there she had already left. We had family prayers each day at dusk and then several came in for a chat about many things affording a splendid opportunity of explanation. Mr. and Mrs. U, living opposite the Mission House, were especially interesting in this connection. They listened intently to the story of the Lord Jesus. Mr. U asked much concerning the beginnings of the Gospel, whereupon Mr. T'ien told him how Christianity was brought to England, of the persecution, of the value put upon the first English Bibles. Producing his books for proof, while we (Miss Carpenter joined me for part of the time) profited much by listening to the Chinese discussing these things and reminding us through Chinese books of our own English history. Mr. U is thinking deeply about the Gospel. His elder brother and his mother are both vegetarians. Please pray for him.

# In Memoriam.

## Miss Margaret King.

'Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest.'

Such can be taken as a brief epitome of the life of MISS MARGARET KING, who was called away from earthly service on Tuesday, January 6th, in the sixty-fifth year of her age, after thirty-five years of devotion and zeal in all to which she put her hand. The following, written by Miss Todman, tells the story from the earthly aspect. We can only faintly imagine the heavenward side of what has taken place:—

'After only nine days of illness, Margaret King was called into the immediate presence of her LORD. The onset of pneumonia was both sudden and severe. On December 29th she developed a slight cold, which by six o'clock gave signs of something far more serious. She was unable to resist the fierce onslaught of this dread disease, and it was at once evident that it would be a hard fight.

'Mrs. B. Ancell, a doctor of the American Church Mission and true friend of Miss King, arranged for her to be taken to her home, where she could receive every possible care and attention. Two other doctors were called in for consultation, and by day and night loving care was given by several of our own nurses now studying in the Language School.' (Cylinders of oxygen were taken up to Yangchow from Shanghai by one of our own missionaries in order to ensure the quickest possible delivery.)

'On January 5th it was evident that there was very little hope of her recovery. She asked if she would get better and wished to be told the truth. "We should like to keep you, but it seems as if the LORD wants you," was the reply; to which she answered, "I should like to live and serve Him a little longer, but I'm quite ready to go." Then it seemed as if the Glory of Heaven shone about us. Her face lit up with smiles as she spoke of those she loved, sending sweet parting messages. "What do you see?" she was asked as she looked up smiling. "Heaven." "My heart is full of peace and joy; *perfect peace*," she would repeat again and again.

'On Tuesday, the 6th, at 11 a.m., the LORD took her to be with Himself, and the peace, of which she had spoken the day before, possessed her whole being. "There will be no moaning of the bar when I put out to sea," she said when she faced the end. How true!

'The deep affection in which she was held by all was evident as the crowd gathered in our Pi-si-kiai Church on Thursday, the 8th, and young and old alike sat in absolute silence in the presence of their beloved dead. A simple, impressive service was led by our young evangelist, Ch'eng Teh-ching. He arranged the programme, but the LORD had greater honour to bestow on His faithful servant than we could have planned, and put it into the heart of General Chang Tsi-chiang

not only to come himself and pay tribute to the memory of Miss King, but also to prepare with his own hands a silk banner "At Home in Heaven for Evermore," in large characters set on a ground of rich blue silk, with scrolls on either side bearing the words "Her Faith and Virtue Unequalled by her Contemporaries" and "Her Beneficence and Compassion Excelled that of her Predecessors," referring to her devotion to her LORD in service for others while here on earth, expressed in the laudatory terms that from the Chinese point of view are appropriate to such an occasion.

'When asked to speak, the General looked heavenwards and in simple faith, addressing GOD as "Father," committed the LORD's servant to His keeping in thanksgiving for her life. Then in earnest words he pleaded with the congregation to follow Miss King as she had followed her LORD. Several others gave short testimonies and so closed this solemn service.

'The General had not met her personally, but through his chaplain, who constantly visited here, had learnt to admire her simple faith and deep love for her Chinese sisters. On a previous occasion he had sent his card, inviting Miss King to dinner, and as soon as he heard of her illness prayed daily for her. 'Snow was falling as the funeral procession set out at 7 a.m., Friday, January 9th. Chang Tsi-chiang's own military band led. Men and women Church members, schoolgirls, friends young and old, accompanied the coffin, some to the riverside and many to the graveside at Chinkiang.

'Not only was Margaret King loved by our C.I.M. circle of Chinese and foreigners, but the high esteem in which she was held was evidenced by the presence at Chinkiang of friends from all parts, awaiting the arrival of the cortège. The American Church Mission, Southern Presbyterians, Friends' Mission, Nanking Bible School, Shanghai Bible Seminary, and the Chinese Women's Missionary Society in connection with the Southern Methodist Mission were all represented.

'The coffin was covered with a pall, the work of Bible students, to whom she was so dear. Banners and scrolls from other Chinese friends adorned the walls, and many beautiful wreaths decked the Hall of the Chinkiang Mission House. As all stood around in silent grief, Mr. W. H. Warren led a brief service in Chinese and English, speaking words of comfort to our hearts. Mrs. Wu, of the Chinese Women's Missionary Society, gave a testimony to the love and work of the one so dear to her personally; Miss Ho, a former student of the Bible Teachers' Training School, also paid a brief tribute, while Miss Mary Culler White, who was such a close friend, out of the fullness of her heart spoke of the strength and wisdom combined with passionate love of her who had passed beyond our earthly sight.

'The weather cleared for the actual interment and a gleam of sunshine brightened the brief service at the graveside,

which was conducted by Mr. Orr, of Yangchow, and Mr. Herbert Taylor, of Chinkiang.

"For death doth hide  
But not divide,  
Thou art but on CHRIST'S other side."

## Personalia.

### Arrivals from China.

January 26th.—Miss M. S. Cruickshank from Kweiki, KIANGSI; Miss L. Cusden from Poyang, KIANGSI.  
February 4th.—The Misses I. E. and M. Phare from Chefoo.  
February 6th.—The Rev. and Mrs. C. H. Stevens from Fengsiang, SHENSI.  
February 15th.—Miss E. L. Smith from Paoning, SZECHWAN.  
February 17th.—The Rev. and Mrs. J. L. Rowe from Hungtung, SHANSI, via North America.

### Departure for China.

March 3rd.—Per s.s. *Fulda*, ex Genoa, Mr. R. A. Bosshardt.

### Marriage.

January 7th.—At Chenies, Hertfordshire, Mr. L. C. Wood to Miss D. Fursdon.

### Birth.

December 11th, 1930.—At Lucheng, SHANSI, to Mr. and Mrs. J. A. Dunachic, a son, David Alexander.

Mr. D. E. Hoste and Mr. J. Stark had anticipated leaving England on February 13th, but unexpectedly have found it necessary to delay their departure.

## C.I.M. Prayer Meetings for March.

Monday, March 2nd.—8 p.m., West Hampstead, 15, Crediton Hill, N.W.6. Belfast: C.I.M. Office, 29, Donegall Street.

Saturday, March 7th.—7.30 p.m., Walham Green, Y.M.C.A., Fairlawn, 643, Fulham Road, S.W.6.

Tuesday, March 10th.—8 p.m., Croydon, 12, Dornton Road, South Croydon.

Thursday, March 12th.—3.30 p.m., Bromley, Annandale, Rafford Way, Bromley South.

Friday, March 27th.—St. Andrew's Vicarage, 94, Highgate Hill, 8 p.m.

Reigate: (Ladies only) Greystones, Wray Common, 4 p.m.

Monday, March 30th.—8 p.m., Tooting, C.A.W.G., 87, Trinity Road, S.W.

The Weekly Prayer Meeting is held every Wednesday evening at 6 p.m. at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 p.m. at 19, Mayfield Gardens.

Friends living in Hastings and St. Leonards are asked to note that a Prayer Meeting for China is held at the C.A.W.G. Rooms, Cross Street, St. Leonards, on the third Tuesday in every month, at 3.15 p.m. All are welcome.

Donations received in London during January, 1931—Continued.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.												
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6377	2	0	0	6466	1	5	0	6554	5	0	0	6645	0	10	0	6732	1	5	0	6824	2	15	7	6914	0	5	0	7003	1	0	0	6248	9th.	6643	1	10	0						
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6382	0	5	0	6470	1	0	0	6559	1	0	0	6649	21	5	9	6737	2	10	0	6828	1	0	0	6918	10	0	0	7007	5	0	0	6252	2	0	0	6662	5	0	0				
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6415	0	2	6	6504	2	2	0	6597	1	0	0	6683	4	0	0	6774	1	0	0	6859	1	0	0	6949	0	15	0																

# CHINA'S MILLIONS

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7050	2	2	0	7107	2	2	0	0	2	0	7213	1	11	0	7267	1	0	0	7323	
7051	1	0	0	7108	4	0	0	100	0	0	7215	1	0	0	7270	0	10	0	7324	
7053	1	1	0	7110	0	14	0	2	2	0	7216	0	7	0	7271	30	0	0	7325	
7054	13	19	0	7111	0	6	0	62	0	0	7219	0	7	0	7272	2	2	0	7326	
7055	0	10	0	7112	2	0	0	0	10	0	7220	0	10	0	7273	1	0	0	7327	
7056	0	10	0	7113	0	14	0	0	10	0	7221	1	0	0	7274	1	0	0	7328	
7057	2	2	0	7114	2	10	0	0	0	0	7222	1	0	0	7276	0	18	0	7329	
7058	2	0	0	7115	0	10	0	0	10	0	7223	1	0	0	7277	0	5	0	7330	
7060	0	10	0	7116	10	0	0	2	9	0	7224	1	10	0	7278	1	0	0	7331	
7061	0	12	0	7117	1	16	0	0	5	0	7225	1	0	0	7278	0	10	0	7332	
7062	2	0	0	7118	0	7	0	10	0	0	7227	0	6	0	7279	0	10	0	7333	
7063	0	10	0	7120	0	7	0	1	0	0	7228	0	6	0	7280	0	10	0	7335	
7065	0	5	0	7121	0	3	0	1	0	0	7229	0	5	0	7281	1	0	0	7336	
7068	0	5	0	7122	0	4	0	2	2	0	7230	2	0	0	7282	1	3	0	7339	
7069	1	0	0	7123	3	0	0	2	1	0	7232	5	0	0	7285	1	0	0	7340	
7070	1	0	0	7124	0	10	0	0	10	0	7233	1	0	0	7286	1	0	0	7341	
7071	1	0	0	7125	10	0	0	0	0	0	7233	2	0	0	7287	12	1	0	7342	
7072	1	0	0	7126	1	4	0	0	5	0	7234	25	0	0	7288	1	10	0	7343	
7073	3	12	0	7127	10	0	0	0	0	0	7235	0	10	0	7291	1	0	0	7344	
7074	1	0	0	7129	0	14	0	0	2	11	0	7236	5	0	0	7292	1	0	0	7345
7075	0	10	0	7130	1	0	0	1	1	0	7237	2	1	0	7293	1	6	0	7346	
7076	0	10	0	7131	0	12	0	0	3	0	7238	0	5	0	7294	1	0	0	7347	
7077	0	5	0	7132	1	0	0	1	0	0	7239	1	0	0	7295	0	10	0	7348	
7078	0	2	0	7133	0	7	0	0	15	0	7241	1	0	0	7296	0	7	0	7349	
7080	0	12	0	7134	0	2	0	0	0	0	7241	1	0	0	7297	1	0	0	7350	

\* Readers of Life of Faith. † Legacy. ‡ Nemo. § F.M.T. || "To help lighten the darkness." \*\* "Two Friends."

(Continued on page 76.)

MONGOLIA

TIBET

Two  
Hundred  
workers  
needed within  
Two Years.  
An appeal from  
China  
to You

CHINA'S

MILLIONS

## 'There is Nothing.'

(1 Kings xviii. 43.)

### I.

**T**HERE were several reasons why Elijah should not pray that evening. To begin with, it was the end of a day of great spiritual and mental strain, and Elijah, whose make-up (so James assures us) was no different from our own, must have been physically exhausted. Prayer has many forms. To pour out our hearts before God, or silently to realize His presence, and by faith to lean back on the support of His everlasting arms, these are experiences which rest the tired mind, soothe the jangled nerves, and relieve all sense of strain at the end of a day when exacting demands have been made upon our physical and mental resources. But it is not so with intercessory prayer. The business of intercession requires mental alertness and concentration, it involves a tax upon our physical strength. 'They that wait upon the Lord shall renew their strength,' as they bask in the sunshine of God's love, but there is also prayer which involves wrestling with God, and a conflict with the powers of darkness which is bound to prove costly if it is to avail anything. And it was to such prayer that Elijah was called that evening. Well might he have pleaded the excuse of physical weariness which rises so naturally to our lips, and often with far less justification.

Moreover that day had witnessed a remarkable victory for the cause of God, a national acknowledgment of Jehovah as the God of Israel. The long period of drought was a manifest judgment of God upon the national apostasy from Him. Rain was withheld while Baal-worship robbed God of His due. But God had heard Elijah's prayer, and turned the heart of the people back again to Himself. There had been a definite recognition of Him in the spontaneous cry which sprang to their lips when the fire fell, 'Jehovah, He is God! Jehovah, He is God!' In that case, the hindrance having been removed, surely God in His mercy would send the rain, whether Elijah prayed or not?

But Elijah had more than inference to go upon. There was a definite promise of God, 'Go, shew thyself unto Ahab; and I will send rain upon the earth.' Was it necessary, then, was it reasonable, for Elijah to spend time in prayer? God had said that the rain was coming. 'Why not just let it come, Elijah?' his friends might

have said. 'Here is God's promise; there is no need for you to do anything further.'

Here, then, are the three reasons why Elijah need not have prayed. First, because he was too tired. Second, because the obstacle to the answer had been removed, and God might reasonably be expected to send rain whether he prayed or not. Third, because God had actually said that the rain was coming.

### II.

Yet apparently none of these arguments moved him, even if they occurred to his mind. Not that he doubted for a moment that the rain would come. He warned Ahab to hurry on the preparations for his evening meal, because his ear had caught the 'sound of abundance of rain.' But he knew that it was just as much part of the will of God for him to pray as it was for God to send the answer. A study of the Scriptures assures us that human prayer is often essential to the carrying out of the Divine plan. Wonderful and apparently unconditional promises are given, and then the words are added, almost as a footnote, 'I will yet for this be enquired of by the house of Israel to do it for them' (Ezekiel xxxvi. 37). A failure to ask is the cause definitely assigned for spiritual poverty (James iv. 2). God has so willed it that the fulfilment of many of His promises depends on the prayers of those who claim them in expectant faith. Spiritual logic never says, 'God has promised; therefore I need not pray,' but always, 'God has promised; therefore I must pray!'

This whole matter is one which vitally concerns the work of the China Inland Mission. For instance, the fact that we make no appeal for funds does not absolve us from the duty, the necessity, of asking God to send them. If as a body of men and women we began to assume that supplies would reach us as a matter of course, and therefore ceased to pray, there is not the least doubt that we should soon be in serious straits. The assurance that God knows what things we have need of before we ask Him, does not make prayer unnecessary though it strengthens our faith as we pray. And it is a solemn thought that if, in the providence of God, forces begin to operate in the spiritual realm when they

are released by the prayers of His people ; so there must be many occasions when, and many places where, blessing is withheld *because there are no intercessors.*

### III.

Yet nothing happened. The sun was going down in a perfectly clear sky. There had been many such brilliant days during the three and a half years of drought, and there was absolutely no sign that a break was coming. Elijah was praying the prayer of faith, nothing wavering. Doubtless he was claiming the fulfilment of GOD'S promise. 'Do as Thou hast said.' It is a prayer which GOD cannot ultimately refuse. Yet his servant returned from gazing over the blue expanse of the Mediterranean with the discouraging tidings, 'There is nothing.' Six times he was sent on the same seemingly futile errand, until he may well have wondered if the strain of the last few years, culminating in this tremendous experience of victory for Jehovah, had not been too much for his master's mental equilibrium. 'There is nothing.'

So it is to-day. We pray for the Two Hundred, and there are times when for days together the morning's mail contains not one offer of service, nor even a request for information. 'There is nothing.' Or the Mission is passing through a period of financial straitness. We meet daily to pray for funds, and hourly our hearts are crying to GOD to open His Hand, and satisfy our desire. Yet days pass without any large donation reaching this office. 'There is nothing.' Or, out on the field our missionaries are burdened with the meagreness of the results attained, with the paucity of conversions, or the comparative deadness of the Chinese Church. With strong crying and tears they entreat GOD to work, they plead the promises, they expect results. Yet it may be for long periods no solitary sign is vouchsafed that the Holy Spirit is at work. No one is enquiring the way to Zion, no one seems to mourn over the Church's weakness and failure. 'There is nothing.'

But Elijah, crouching there on the top of Carmel, prayed on and on. Oh the danger of a failure to pray through! 'He smote thrice, and stayed' (2 Kings xiii. 18). King Joash felt he was making a fool of himself, smiting the ground with his arrows. Yet the fate of a nation hung upon his perseverance in obeying GOD'S word through Elisha. The people of Jericho probably sneered at the procession of Israelites patiently making a circuit of their stronghold day after day, and achieving nothing. And the forces of hell laughed at Elijah as his servant returned time after time with the same reply. 'God has not heard you, Elijah,' they whispered in his ear. 'Get up and go, lest your own servant mock you for the fool you are!' But Elijah stood the test. He held on in naked faith until at the seventh time, with obvious excitement in his voice, the servant reported the appearance of a tiny cloud over the western sea. It was the sure sign of an abundant answer, and thus through importunate prayer which refused to mistake delay for denial relief came at last to that thirsty land, that suffering people.

If we are right with GOD, as Elijah was, if we are assured, as he was, that all hindrances have been removed, and that we are asking for those things which GOD has pledged Himself to give, let us hold on in prayer confidently, shamelessly (Luke xi. 8, importunity = shamelessness), until 'at the seventh time' (Joshua vi. 16, 1 Kings xviii.

44), the cloud appears, the wall of our Jericho falls down flat, and we see the salvation of GOD.

\* \* \* \*

'What a wonderful man Elijah was!' That is a natural comment on this dramatic story, but it is not the point which James stresses, and we may surely conclude, therefore, that it is not the impression which the Holy Spirit desires to leave after a study of this record. Elijah was—not a man in an entirely different category from ourselves, so far above our common level that we can only wonder and admire, but—a man with a nature just like our own (James v. 17). What he was, we can be. Indeed, with how much surer confidence should we, to whom the Holy Spirit has given a knowledge which was denied to Elijah, 'enter into the holiest by the blood of JESUS, by a new and living way, which He hath consecrated for us,' and prove that 'the LORD GOD of Elijah' works still for those who wait for Him.

F.H.

## C.I.M. Prayer Meetings.

Tuesday, April 14th.—8 p.m., Croydon : 12, Dornton Road, South Croydon.

Friday, April 24th.—8 p.m., St. Andrew's Vicarage, 94, Highgate Hill. 4 p.m., Reigate : Greystones, Wray Common. (Ladies only.)

Monday, April 27th.—8 p.m., Tooting : C.A.W.G., 87, Trinity Road, S.W.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

## Subjects for Praise and Prayer.

### PRAISE.

For the Forward Movement in the Hwailu district.	pp. 61, 62
For protection granted to Sister Frieda Paul and to Chinese Christians in KWEICHOW.	pp. 66, 67
For men and women baptized at Lai-si-kuan.	p. 67
For advance in the Fukow Church.	p. 68
For response to the preaching of the Word.	p. 71
For blessing at Chaocheng.	pp. 73, 74

### PRAYER.

For the newly opened centres and the tent campaigns in HOPEI.	pp. 61, 62
For volunteers for pioneer work in Chwan-pien.	pp. 63, 64
For the famine-stricken sufferers in SHANSI, SHENSI, and KANSU.	p. 66
That the work may not be hindered by continued warfare and banditry in HONAN.	pp. 67, 68
For the newly ordained pastor at Fukow.	p. 68
For premises at Chihshui.	p. 70
For work among Moslem children.	p. 73



# Progress and Plans.

## The Forward Movement in the Hwailu District, Hopei, North China.

*A Survey by the Rev. C. H. Green.*

**T**HE city of Hwailu was first opened by the C.I.M. in 1887 as a receiving and forwarding centre on the line of communications from the coast to the provinces of SHANSI, SHENSI, and KANSU. Before the advent of railways this was known as a *han-ma-t'ao* or 'dry land port,' lying at the foothills which divide the wide plains of HOPEI from the mountainous country beyond, and was the principal pass used by all government officials, scholars, merchants, and carriers of tribute from the western provinces, also Tibet and Turkestan. It was by this route and through this pass that Marco Polo travelled on his memorable visit to Peking. All cart traffic from the east was changed here on to pack mules, litters, or camel train for the journey westward through the hills, and this was reversed for man and merchandise coming down from the west to Peking and the coast.

### Steady Growth.

On reopening the work after the break of 1900, with the aid of colportage and frequent itineraries, wonderful opportunities for gospel preaching developed in many parts of the wide district, north, south, and west of Hwailu, which had been allotted to the C.I.M. The field has an area of 7,000 square miles, divided into nine counties, each with its walled governing city and having a total population of nearly two million souls.

By 1921, when famine came to so many of these northern provinces, work had been opened, and a mission property acquired in eight of the walled cities and one large market town in the far north, each with a resident evangelist and a nucleus of Christians, besides about forty village sub-outstations and a total membership of over six hundred souls baptized. More recently these nine groups have been organized into churches, each with its elected body of deacons and church officers.

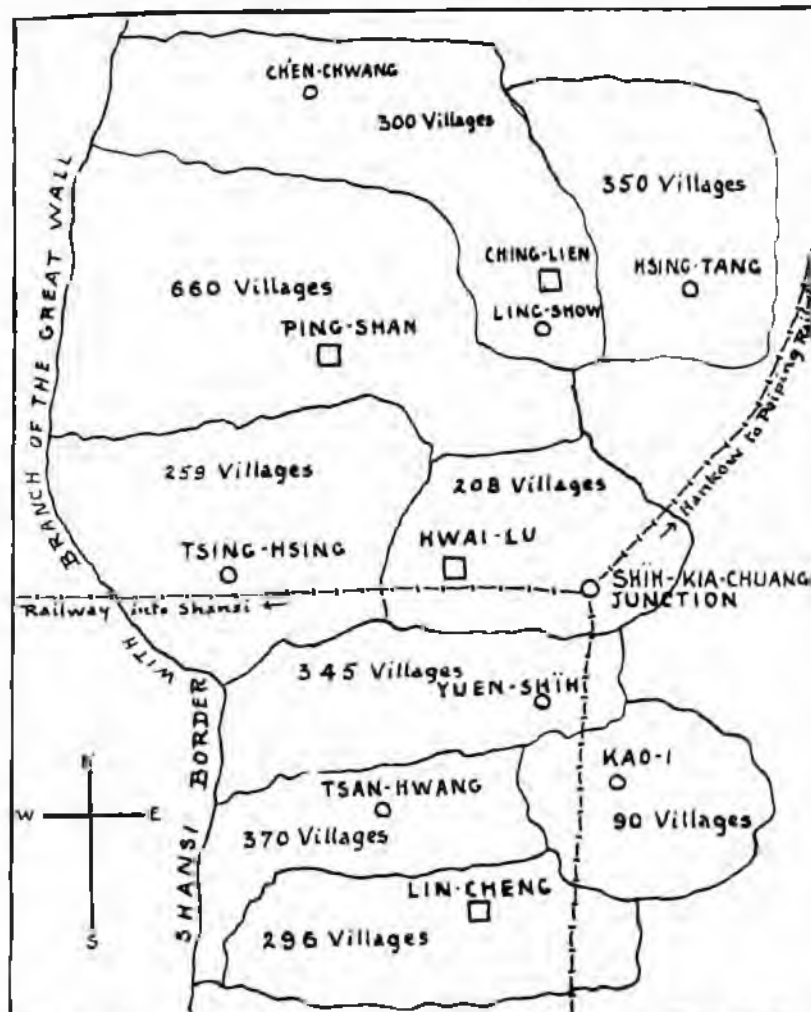
1930 began with a central executive council for five of these churches, and now the four northern groups have also elected delegates to this council and the first meeting of this body for 1931 will represent the nine

established churches of the whole district. For three years now, four of these little groups have been contributing, on a gradually increasing scale, towards the support of the preacher who ministers to them, besides carrying full financial responsibility for the upkeep of the city centres and village out-stations. Their total contributions for 1930 for all purposes amounted to Mex.\$1139.70.

### Advance.

For the Forward Movement of carrying the Gospel into the many hundreds of still unreached villages of this large area, it was decided that

there should be a 'hiving off' from the Hwailu centre of us western workers. Thus, in 1929, Mr. and Mrs. Cliff moved to Chinglien, a small town twenty miles north, and from there, with the aid of a gospel tent and staff of workers are carrying on Forward Evangelism in the two counties of Lingshow and Hsingtang. In October, 1930, Mr. and Mrs. R. E. Thompson, and later Miss Greta Horsman moved down to Lincheng, fifty-five miles south, and with the help of two tents and workers will push intensive evangelism in the southern area. A property has recently been acquired in P'ingshan



The Nine Counties comprising the Hwailu District, Hopei, North China. Area: 7,000 square miles. Villages: 2,878. Population: two millions. The squares show the 4 centres now occupied by foreign missionaries, the circles, the cities where churches are established.

city, as a home for Miss Gregg and Miss Mower, and these two experienced workers hope to take up their residence there in March. They also will have a staff of helpers with whom they will seek to carry the Gospel into the more than six hundred villages of that county still unreached with the Good News. This county is the largest in our district.

### Tent Work.

After all this 'hiving off' it still leaves Hwailu as the centre of a wide field for evangelism, without trespassing on the borders of districts worked from the new centres. We are proving the tent work to be one of the most effective methods for evangelizing in this vast agricultural field. Three and a half months each in the autumn and spring is the best time to engage in these tent campaigns. Our plan is first to send out one or two scouts to visit the elders of any village in which we wish to set up the tent, and by a friendly representation of our object to enlist their interest and help in finding a suitable open space in the village upon which to erect the tent, which will stay in the one village for not less than twenty days or a month. Our workers are nearly always well received. When the tent arrives—it is a big cart load with all its appur-

tenances—there are always willing hands ready to assist in erecting, driving in pegs, and fixing up the 'tabernacle.' Sometimes when the novelty wears off the number of listeners will fall off in the daytime, but there is always a big audience at night.

Before leaving, and generally with success, we seek to encourage those interested to find a suitable room in the village which can be used as a rallying centre and place of worship, and to contribute money for firing, lighting, and gradually to furnish these little 'Bethels.' Those who do the following up work then visit these places for class and teaching work during those seasons when farming people are not so busy on the land. The newly-formed Central Council has already been active with plans for the more systematic building up of believers, seeking to form a Christian Endeavour Society in each village opened. For carrying the Gospel to the unsaved they have formed an 'Individual Evangelism Society,' all joining in making a solemn promise before the LORD to seek to bring at least one soul to the LORD during the year. Wherever the tents are working, volunteers from the local Christians are encouraged to testify what the Lord has done for them. As the church officers gradually

take on the full responsibility for church work, finances, and shepherding the flock, the paid workers, volunteers, and we missionaries are more and more set free to engage in Forward Evangelism.

In the dozen or more villages worked by the three tents this autumn more than 130 new inquirers have been enrolled. Many families have put away idols, and several new preaching centres have been opened. The fields 'are already white unto harvest,' 'the labourers are few,' 'pray ye therefore.' We long for the day when each of these nine counties will have its gospel tent and band of workers, so that every village may have the Gospel thus preached in their midst. Do remember that three-quarters of 'China's millions' live in the villages. City work can usually be carried on from the comparative comfort of the missionaries' home, but for village work one must get down among the people, living in their homes, sleeping on their brick beds, eating their food, and surrounded all day by swarms of their children—no privacy, no quiet, no cleanliness, and no rest till all are asleep, and then *not always!* It is arduous, it is tiring, but is there any joy like the joy of bringing the Gospel to those who sit in darkness and the shadow of death?

## In Memoriam.—Mr. Stanley Smith.

THE news of the death of Mr. Stanley Smith, which occurred on January 31st, at Tsehchow, in the northern province of SHANSI, will recall to many still living, events of importance in their bearing, not only upon the growth of our own Mission, but upon the cause of Foreign Missions throughout the world. It would be easy, in this connexion, to dwell upon the leading part taken by our brother as a member of the Cambridge Band, in bringing such results to pass. Nor would it be difficult to enlarge upon the outstanding gifts and graces, which enabled him, under the hand of God to do so.

The present writer, however, believes that it will be more useful, and also more in accord with the desire of his departed friend, to draw attention to some features of his life and service, which depended not so much upon any special qualities, as upon the sincerity and the strength of his Christian life.

First, he realized, as a fundamental of that life, that he must be unreservedly at the disposal of the LORD JESUS CHRIST. This, not as some attainment of 'higher' Christian experience, but as an initial requisite of discipleship.

Second, he had a sense of proportion. He had obeyed the command of the LORD to lift up his eyes and look upon the fields and so grasped the relative magnitude of the needs as between his own and other countries and his responsibility by prayer, by giving, and, if called, by personal service to do what in him lay to spread the Gospel in other lands. He saw that

anything short of this was to hinder the love of GOD in and through him, and was essentially unchristian.

Third, when conscious that he should go to China, he did so, undeterred by fears and natural shrinking from the sacrifices and the severance of ties involved.

Fourth, for the due fulfilment of his ministry, he willingly spent his life in the far interior of China, cut off from the society of his own countrymen, and also from the conveniences and safeguards of Western civilization, in circumstances moreover involving loneliness, discomfort, contempt and, not infrequently, danger at the hands of some of the Chinese.

Fifth, he persevered in the face of conditions of strain, trial, and sorrow. As the years lengthened, by the grace of GOD co-operating with a willing heart and mind, he stood his ground with true fortitude and constancy of purpose, whilst the beauty of true humility and of patient love more and more adorned his character.

He was 'a bright particular star' whose memory will long be cherished by many, both Chinese and Westerners, with esteem and love. Better than that, we may have confidence that the obedience of faith which, by the grace of GOD, he rendered, has gained for him the approval of his LORD and an enduring place in the heavenly firmament. May his example move each reader of these lines to follow him as he followed CHRIST.

D. E. HOSTE.

# On the Tibetan Grasslands.

*Although Tibet proper is still closed to missionary enterprise there is a region called Chuanpien, vast in extent though sparsely populated, bordering on Tibet and largely Tibetan in language, religion, and customs, which is open to the Gospel. Here is a field for picked men to occupy—not in large numbers but with strong faith and great powers of physical endurance. We print below part of an article by the Rev. J. H. Sinton, Assistant Superintendent of the C.I.M. in West Szechwan, describing a journey from Tatsienlu to the Tibetan Grasslands in the company of Mr. J. H. Edgar.*

**WE** ascended over two thousand feet this afternoon (this place is 11,300 feet), but the rise was fairly gradual and we walked a good part of the way. We met a few travellers and animals, and most of the travellers were given gospels in Tibetan.

This is a semi-Tibetan inn, and probably the proprietor is half-caste also. It is a comparatively decent place although the beds are just a few rough boards laid on trestles. As soon as we arrived the flowing bowl was in evidence. The tea, with which had been mixed butter and salt, is kept in a deep churn perhaps two feet high and six inches in diameter or larger. It is ladled out with a brass ladle and used to 'slochen' the bread and barley which travellers carry. This barley meal is called 'tsamba.' Mr. Edgar had a preliminary meal of the bread and tea before we had supper, but I decided to postpone my first experiment until later. I had the impression tsamba was impossible kind of stuff, but discovered it was quite palatable and one can make a very satisfying meal from it. The grain is thoroughly baked and ground into fine meal. A quantity of meal is put into a basin and mixed with the buttered tea. The whole is worked with the fingers into little pellets. When finished the Tibetan licks his basin clean and disposes of it in his bosom.

Got up this morning after a middling night to find it still raining slightly. There was nothing to do but to go on, and the day improved as we went along. The main feature of the day's journey was the crossing of the Cheto pass. It did not prove as hard as I feared it might. The road was terribly rough in places and it was astonishing how the animals got along with their unshod feet. The flowers on these hillsides are wonderful. Many of them I recognized, but could not name; perhaps the Scottish bluebells were the most interesting to me. At night we finished the journey of eighty li at a place called Tiru. It is only a couple of houses, at least that is all that are inhabited now. There are the ruins of several others which, according to Mr. Edgar, have been abandoned by the occupants in favour of original nomadic pursuits. This place is, of course, on the other side of the 15,600-foot pass (Cheto)

and stands in the midst of surroundings altogether different from what we had left, beautiful valleys, and immediately around where we spent the night, crops of splendid barley, the great essential food of the Tibetan, and some wheat.

The inn was a weird place. The first one we looked at was terrible, but fortunately we sought a better. The living room seemed to have no light at all except what got in at the door. The place was guarded by a great dog which was scaring enough even though secured by a stout rope. A second place was a little better, but we finally settled on a third. It seemed a little better than the other. Two beds were vacated for us just like those of the previous night, except that the planks on which I slept were at least six inches thick. But I ought perhaps to go back and come in by the door. On entering we found a fairly large enclosure which is for the animals that are tied up, visiting animals, that is. There is a byre for the cattle belonging to the landlord, and inside the main entrance to the house

are other stables. The kitchen, which is the living room, was very nearly dark except for two windows not more than two feet square each set in a thick wall. By one of the windows and a hole in the roof, the smoke tries to get out, but a good deal of it gets into people's eyes. The smoke is particularly pungent—there are some people who profess to like it—as it comes from dried cow manure which is practically the only fuel in these parts. We had our fair share of it, and I cannot profess to have enjoyed it. I retired early as I was tired, and woke up in the night to find the room—I slept in the kitchen—shared by two other men and the landlady and her daughter all sleeping on the floor. I had a fair night and was ready next morning to continue the journey down the broad valley we had entered on crossing the Cheto.

During the day we saw three nomad encampments, comparatively small. But we saw several large houses indicating a fair population. At night we arrived at what really was our destination, a place



## THE PROVINCE OF SZECHWAN.

The unoccupied areas, 70,000 square miles in extent are indicated by the shading. The occupied towns lying nearest to the unoccupied areas are shown by a cross. The names on the shaded part are of tribes. Only the most important unoccupied towns are shown, and each of these represents a lamastery occupied by lamas numbering from 500 to 3,000.

called Uin Kuan Chai—so called from the presence of a large fort now dilapidated but which was famous in history as having withstood prolonged attacks of the Chinese. The place stands at the junction of two valleys, the one we travelled down, and another up which the road continues to Batang as it turns at right angles around the fort.

We found ourselves comfortably ensconced on the partly covered roof of a Tibetan house. It is the granary of the farm and was already beginning to be filled up with the season's crop. In one corner was some dried hay and some of this we requisitioned to soften our pallets. This roof is a splendid vantage ground from which to view the famous Gongka, the snow mountain which is believed to be a close rival of Mt. Everest. Here Mr. Edgar wrote his description of the peak. It was disappointing not to get a glimpse of the peak.

It rained in the night and I had to get up to remove some of my things which were getting wet. It was still raining in the morning, but it cleared up before long and we were able to continue the programme which Mr. Edgar had outlined. I got a fresh horse, the old mule was so lame, and we proceeded up the valley to a place thirty *li* off called Tongkolo. From a missionary standpoint the most important thing about it is that Mr. and Mrs. Amundsen, of the China Inland Mission, occupied it for a year and a half.

The journey was up a well populated valley with an apparently prosperous population following both agricultural and pastoral pursuits. On returning, we visited a lamasery some five *li* in a southerly direction. We made a hurried visit into the place, but not into the worship halls, as we were not received by anyone. It came on to rain and we just got back to our quarters in time to avoid a drenching. Had a glimpse of the base of the snow mountain in the morning, but we are not likely to see more of it as the rain continues. We are off in the morning on our return journey.

We saw to-day some fine types of Tibetan houses. Some of them are large structures three storeys high. The walls are built in a peculiar tapering fashion so that if the house were continued right up it would come out to a point. The purpose of this is the better to stand earthquake shocks which are frequent. It is supposed to have some resemblance to Egyptian architecture. Part of the second storey is covered in the way I have described in connection with our lodgings here, and then there is a third storey whose chief purpose is possibly to provide a site for the family altar or incense stove.

Every house has this stove arrangement and morning and evening, and at noon, the head of the house goes up there muttering the magic phrase 'O-mane-pad-me-hum' and burns incense, throwing a little wine on it out of a censer. At the close of the ceremony he takes the remaining wine and with a swishing movement sprinkles it around the altar.

We have always heard that Tibet is a place of charms and mascots, and it surely is. We were told yesterday that even the women's ear-rings serve that purpose. I saw some cattle with a bit of red wool put through the ear, saw a goat to-day too, and the purpose was said to be the same as that of the women's ear-rings,



Photo by]

[Mrs. Urech.

A TIBETAN PRAYER WHEEL.

viz., to ward off evil. Stone piles are a feature along all the roads. These may be greater or smaller but they always have some stones on them with the magic phrase 'O-mane-pad-me-hum.' I picked up one of these small carved stones to-day intending to have it as a curio and showed it to an old lama in the place. He immediately read the charm, but took it from me and put it on the top of the wall in a sacred place beside some others. I do not know whether I shall be able to take it with me or not. The old man might miss it. The white stone is particularly sacred and is used everywhere. It is often built into the walls of houses in the form of a yak's head or some other device. Some-

times a whole row of white stones will be found in a wall. A very unique prayer device we saw to-day at the place where we had lunch, and where by the way, I had a good meal of tsamba and buttered tea. It was a contraption in the form of a windmill constructed of feathers and set above the fireplace in such a way as to be propelled by the hot air from the fire. It contains written charms and every time it is driven around some merit is gained by the owner. Flags having charms written upon them are to be seen everywhere—and always on the family altar.

The great object of my coming in here has not been mentioned. Mr. Edgar was particularly keen that I should come and see the country and people, and be able intelligently to support him in his plans for the evangelization of this vast region. His contention is undoubtedly justified that little real Tibetan work can be done in Tatsienlu, except for meeting the caravans and distributing literature among them. Tibetans do not live nearer than over one hundred *li* from Tatsienlu, that is, over the Cheto. That means that anyone attempting to do this work from Tatsienlu has to cross this high pass each journey he makes. According to Mr. Edgar these valleys are habitable even in winter. One is awestruck at the seeming hopelessness of accomplishing the work of bringing the Gospel to this people who like the Athenians of old are 'in all things too superstitious.' Our orders are plain, however, and the invincible Captain of our salvation is beckoning us on.

It rained heavily in the night, but it cleared sufficiently in the morning to allow of our proceeding on our return journey. We were sorry to leave without a glimpse of the famous snow peak. It rained quite a little in the morning and our roadside lunch was a very scratch affair, consisting of some cabbage leaves stewed in butter and some tsamba. We had comfortable quarters at night in the home of a man who has been most friendly to Mr. Edgar. The family seems to be comfortably off and entertained us royally. Mr. Edgar occupied the prophet's (lama's) chamber which corresponds very closely to the one assigned to Elisha in the home of the Shunammite woman, a tiny little cubby hole which could be closed up tight. It was lit with a butter candle, a little cup-like arrangement with a wick in the middle and filled with butter which at first is solid, but of course soon becomes molten with the heat. It gives a light something like a good home candle. I again had my cot in the granary and was most comfortable. I tried to get a photo, at least I invited a number of lamas to be photographed, but they declined.

In the evening we got a member of our host's family to take us to a nomad encampment which was close at hand and I had the privilege of entering a nomad tent. Anything less inviting as a dwelling place could hardly be conceived. It was not the size of anything. There is a wide opening the whole length of the roof, and I suppose the whole tent is anything but waterproof. One of the inhabitants was a fair sized yak calf. While we were visiting the mistress held a ferocious pup in her arms, while an ugly brute strained at his chains, and kept telling us in no uncertain tones just what he would do if—! A camp like this seems almost self-contained. There was even a loom there on which they could weave their cloth. The night was chilly, so on return to our lodgings a fire was lit composed chiefly of cow manure. This provided a fine glowing fire after the smoke had passed off, and next morning we were able to make our toast on it without feeling the least squeamish at the idea.

Well, we had hoped for a good day as we planned to get home in one day—120 li—over the high and treacherous Cheto. The drizzle which started early in the day soon became a very successful attempt at rain, and as we ascended the mountain side, the wind blew with increasing violence and cold. Having once got on the pass there was nothing to do but go on, as for about seventy li there is no human habitation: permanent, that is. The poor animals had a hard time. In fact, at one place where we were resting Mr. Edgar's lay down under him. I had already been walking quite a bit with a part of my old friend the saddle blanket around my chest. This, though saturated, helped to keep out the wind. Mr. Edgar now took my horse and I continued walking up the mountain side. The ascent is mostly very gradual and I hardly felt it at all. When getting nearer the top where breathing is apt to be shorter and where the heart may begin to work overtime, I got on Mr. Edgar's horse, but it was hard on the beast,—a good little beast he was too,—so I dismounted again about fifty yards from the top and completed the ascent on foot. One of our pack animals was a game little mule, but he had almost to be pushed up the last few yards. The poor beast finally succumbed to the rigours of the day. How thankful we were to get to the top. There had been a blizzard and snow lay all around—on the 27th of August, mind you! Mr. Edgar thought it very unusual. As soon as I reached the top I set off on foot to overtake Mr. Edgar who was some little distance ahead leading my mule.



Photo by)

[R. Cunningham.]

TIBETAN LAMAS FROM DERGE, VISITING TATSIENTU.

Mr. Edgar and I, now drenched, mounted again and crossed the rushing torrent. This in itself was quite an experience. Fortunately the water was clear so we could see to choose our path. I was feeling the cold so that it was impossible for me to stay in the saddle very long, and I walked the rest of the way home. I must have walked over 80 li altogether, a good part of the distance at an altitude of over 13,000 feet. Walking on ordinary roads would have been nothing of course, but these roads are like some widely advertised chocolates—'different.' They were converted into mountain streams and as the water rushed over these glistening granite boulders, it made it a positive danger to life and limb to take a step. The utmost care was necessary to avoid what might prove a disastrous fall. The LORD 'keepeth the feet of His saints,' and neither man nor beast suffered any injury, apart from the fatality mentioned above, which was really the result of want of thought on the part of the mulereer.

The first point where it was possible to stop and rest even was still forty li from home, and we wondered if we should stop there for the night and try to get dried off a bit. I do not think Edgar was keen to do this, and I certainly was not. Our pack animals had now dropped behind and we would have had to wait shivering for dry things, so we decided to go right on. We had now got down to about 11,000

feet, so it was perceptibly warmer, but I was still feeling it difficult to keep from being chilly. The road continued to be had in places, but it was a steady descent and we made good time, Mr. Edgar and I both walking,—slithering over the water-washed boulders would perhaps be a better way to describe our progress. When within three li or so of Tatsientu, we mounted again, riding into the city for appearance sake!

In our recent conference we resolved to ask for two volunteers to carry the Gospel to the Grasslands. It is no use to think of 'appointing' anyone for this work. In a peculiar way there must be a repetition of the Antioch experience: 'The Holy Spirit said, "Separate me for the work wherunto I have called them."' You may remember that in my last circular, I said something about pioneer work among the Lolo. We are asking for two young men for this work, too, and the same conditions apply. Only men of God's heart and mind and choice can undertake it.

In closing, I wish to pass on to you the gist of a resolution passed at our recent Conference. 'Recognizing the need of revival in our churches we covenant to pray each evening that the Great Head of the Church may pour out the fullness of the Holy Spirit upon us, and that He may give to the Chinese Church gifts of men and women for the witness of His truth.'

# Our Shanghai Letter.

A letter from the Rev. W. H. Warren, dated February 12th, 1931.

**M**R. AND MRS. E. J. MANN, on their way back to the North-West, speak of the depredations of the locusts:—

'During the course of our recent journey back to KANSU from the coast, we passed through SHANSI and SHENSI, entering KANSU just east of the town of Liang-tang, in the south-east of the province. The destruction wrought by the locusts was unthinkable. The district of Paochi was very badly affected. As we journeyed into the mountains on our way to Fenghsien we evidently followed the path taken by these invaders, and we were very glad to find that as they worked their way up into the higher altitudes they were killed by the frost. For miles and miles we found them in thousands clinging to the stalks of grain, but dead. The survivors had cleared all that district of grain and had progressed onward. We then passed through the surviving remnants. These were still clearing the fields of everything, but at a much reduced speed, and the numbers being so much smaller the damage was not so complete. None of them reached the top of the Chingling Pass, so that the district over the mountain was unaffected.'

Evangelist Peh, of Fengsiang, tells the same story in fuller detail:—

'Things in the country are far from peaceful and at I-men-chen locusts are very numerous and along both sides of the Wei River to the towns of Yang-p'ing-chen and Ts'ai-chai-p'o. They have completely devoured the various kinds of millet and the maize; even the sprouts of the newly sown wheat have been eaten by them, and the capsules of the cotton plant so bitten, that they fall on the ground. When the locusts fly they extend about forty to fifty feet from the lowest to the highest. From olden times there has not been such calamity. They resemble swarms of bees. When on the ground they cover both the fields and the roads, outnumbering the frogs in Pharaoh's palace. Of a truth they cause one to fear. We must continually pray that the Lord will not permit their re-appearance next year. The sufferings of the people are indescribable.'

MR. C. F. BLOM, of Yüncheng, SHANSI, exclaims how difficult the work of distributing relief is so as to prevent that which is intended for the poor being converted into a source of income for tax collectors. Means have to be devised to dole it out in some fashion that will put it beyond their clutch.

MISS D. G. HORSMAN, of Lincheng, HOPEH, tells a pathetic story which will illustrate the necessity for prayer in regard to those who hear the truth, in a sense believe it and yet are in darkness:—

In a previous letter I mentioned an old woman of eighty-six who lives in this city, and is now a pitiable sight. If I give you more details of her story, you will be able to pray more intelligently for the Christians here. It makes one realize how loth the enemy is to let any of his prey out of his grasp. One's heart is solemnized and saddened as one thinks of her. In her younger years Mrs. Han was an ardent idolater, a vegetarian, and a leader in all the temple worship of the district. For thirty-seven years she knocked her head every day, 800 times, on the ground to the various gods whom she feared; so sincere was her desire to accumulate merit and inherit eternal life. During the famine time here, some years ago, Mrs. Han heard the Gospel for the first time. She was then seventy-three years of age. Almost from the first hearing of the Gospel the Lord seemed to open her heart, and she

soon rejoiced in Jesus as her Saviour. She broke her vegetarian vows and was made glad in the liberty of a child of God. After a time she was taken ill, and although the Christians prayed for her she grew worse and worse. Then the enemy came in like a flood, and her friends and associates of former days derided her, saying, "See what comes of trusting in the JESUS doctrine; this comes of forsaking your idols and breaking your vows. Why not come back and get healing in the old way? Worship and burn incense to such and such a god and he will save you." Do you wonder she faltered and fell? She worshipped and burned incense, and what is more she got healed, and returned once more to the chains of fear and superstition. She has been lovingly exhorted to come back to JESUS, but she shakes her head and says, "This happiness is not for me." She

exhorts her daughter-in-law to go to the Gospel Hall, and tells them the Gospel is the only way of salvation. Oh! what a pitiable sight she is. Words fail to describe the condition in which we saw her when we visited her.

'How the Christians do need your prayers, and I know you will not fail!'

SISTER FRIEDA PAUL, writing from Pichieh, KWEICHOW, has a moving record of work bravely done, dangers encountered, deliverances given, and blessing vouchsafed.

'The last two weeks in November brought us fifty-three women and big girls for Bible study, and it was a great joy to teach them. May the good seed be kept and watered to spring up for fruitfulness.'

'Right after the closing of school we prepared for a fortnight's country trip. We had the autumn conference in Lai-si-kuan, three days from here. With a view of going on furlough next year in spring, D.V., I hoped to



Photo by]

[R. D. Lechner

FAMINE CROWD IN NORTH CHINA.



Photo by]

[A. G. Taylor.



Photo by]

[E. J. Mann.

TRAVELLING IN NORTHWEST CHINA—OLD STYLE AND NEW.

Both photos show a midday halt. On the left is a Kanau inn with mule carts. On the right is part of a convoy of about twenty motor-cars which travelled with Mr. Mann from Tungkwan to Sian. The charge was \$6.00 in the open trucks and \$7.00 in covered buses.

go to the conference, but I felt weak and had had an illness for five weeks. Yet I knew the LORD would have me go as I prayed for strength. Instead I felt weaker. It was really as if the LORD would teach me a new lesson just to trust entirely in His strength. Only one day before the time to leave I was well again and oh, how wonderful, day by day His strength was sufficient. The journey on horseback has not been an easy one. In many a place one was not able to ride at all, and I had to be helped to climb up or down the steep hills. How we proved again His wonderful help and protection! Only those who have travelled in these high mountains, with deep precipices and narrow washed-out paths, can imagine what it means.

'We were able to visit five outstations and were four days at the conference. In every place were many opportunities of preaching and teaching, helping the sick and comforting the sorrowful. In most of the outstations the Church is already providing half of the support of their evangelists.

'Going to the conference we had to pass robber-infested districts. These places amongst the hills with the innumerable caves were very picturesque, and I could not but stand to look and marvel. When I shouted for joy, "Oh! how wonderful are the works of the LORD; how I would like to rest here awhile," one of the brethren said with lowered voice, "Teacher, do you not see that robber standing at the mouth of the cave?" Can you imagine how we hurried down that little narrow gorge? We only breathed easier when out of their sight. After a warm welcome at the little hamlet, Lai-si-kuan, we were alarmed by rifle shots. A troop of robbers passed by. We stooped down to hide, and saw a file of more than thirty of these wicked men driving an old woman with two young daughters-in-law, a cow and other goods, slowly disappearing between the hills. Our hearts were saddened, and we went into the little room where our hostess had lovingly provided for us, and had a prayer meeting, asking the LORD to keep us, and the travellers coming. The first day after our morning prayer meeting in the chapel, there passed by more than a hundred robbers with their spoil, just an arrow-shot from our gathering place. We cried in our hearts to Him to cover

us with His wings and to blind their eyes not to see us. He granted our request and we were kept peacefully and unhurt during the conference days. About ninety to a hundred people had gathered. Helpful messages were given. The topic was Prayer. On Sunday evening at the testimony meeting all were stirred by the witness of several brethren, who had proved again and again that the LORD heard their prayers and delivered them out of great danger. Our hearts went out in praise and thanksgiving for blessing during the gathering. Seven men and seven women were taken into Church fellowship. They were baptized on Sunday morning in the little creek down the hills. On Monday we had Church matters to talk over and the visiting of several homes. Those leaving were heartily committed to His grace and protection. Poor people who have to live constantly in such danger! Please pray for them. When starting out the next morning news came that just over fifty robbers had passed by, on the same road we had to take; but thank God we suffered no harm and reached home in safety.'

MISS J. P. BROOK, writing from Fukow, HONAN, in January, lifts the veil with regard to the unrecorded suffering of Chinese women and children in times of unrest and alarm:—

'After a season of alarms, caused by bombs and hostile armies, a period of quietness has been given to the Fukow station; so that it was possible to hold an autumn conference in November, when almost spring-like days, in the midst of other more wintry ones, added brightness to the event and eleven men and five women were baptized. The consciousness of the Holy Spirit working in the hearts of those present made it a season of glad joy. Some of the women told sad stories of their experiences during the bitter days of brigandage and danger. Mothers were dazed and petrified by fright; one seized a fowl under one arm and her baby in the other, was told by the husband to let go the fowl in crossing a ford and hold on to the baby. Arriving on the other side she found to her horrified astonishment she was still grasping the fowl but had thrown the baby away! Another went over thinking she had her baby safe in her bosom, only to discover she had saved nothing but the bundle of the baby's clothes! Poor, poor people, how they suffer indescribable horrors.

No wonder that rumours of the approach of these marauding bands fill a large city with terror, while the country people are utterly helpless, night after night, fleeing from their homes into the open and hiding wherever they can find the least bit of shelter.

'One of the chief causes for praise is the forward step taken by the Fukow Church in connection with our Mission policy, unanimously, and with great rejoicing, electing its own pastor, for whose support and that of one evangelist and one Biblewoman the Church will now be responsible. At the spring conference, to be held at the

end of March, this pastor is to be ordained. Mr. Kan is a man whose spiritual leadership has been marked in the care of this church and its outstations, its members and its schools for years past, and we doubt not that this advance will mean true and great blessing. The spirit of love and harmony, so graciously granted now in answer to prayer, is a marked contrast to that prevailing some months ago; but we need constant help in prevailing prayer.'

The number of baptisms reported up to date for 1930 amounts to 4,604. From comparatively nearby places thirty-six have already been registered for 1931.

## 'To Other Cities Also.'

*This account of Miss A. R. Allen's itinerary in the district around Sinchenpa, Szechwan, will help our readers to follow with prayerful interest the journey she hopes to take this spring.*

**O**CT 8TH. We left for Pin-teo-pa. . . . We had many happy times with the people. Mr. and Mrs. Chong, both over seventy, were lifelong vegetarians and very proud of the fact. The old lady did not like being told that she was on the wrong road and was very hard at first, but learnt part of the prayer before we left them.

The inn people very kindly let us have the front part of the inn for the morning service on Sunday. The men sat on one side and the women on the other. Mr. Fish, one of the local Christians, led the service and we had a big, attentive audience to the message. The local Christian women witnessed well among their

own people, who are keen for us to go again.

We went into the country to the home of one of the Christians, and had an audience of over fifty people for a long Gospel talk. Much seed was sown and we fully believe His promise that there shall be a harvest. 'It shall not return unto Me void,' He has said.

Oct. 13th. We left for Huang-kia-ch'ang. We had exceptionally big opportunities for making CHRIST known as we walked along the road. The women were all busy on their land and when we stopped there was soon a big crowd round us. We sat on the road side and talked 'JESUS' to the people. Scarcely any of them

had heard the Good News before.

At 4 p.m. we reached our destination. When the inn people saw us arrive they were not very pleased. . . . Before leaving, however, we were the best of friends, and they told us to be sure and go to them again whenever we visit that market.

When we decided to go to this market, we did not know there had previously been work done. A woman named Mrs. Hsiong asked us into her house, and she said they were believers in JESUS and showed us a gospel poster that was pasted on the wall of her house. There is an upper room where services used to be held, but nothing is done there now. The old believers have died and the younger generation do not follow in the way of their parents. Twice we had a good gathering in her house, telling again the old story that has been told so often in time past by those who worked the market from Nanpu.

The man with us had a large sale of books on market day, and we just carried on individual work among the women. Two elderly women entered into the truth, Mrs. Ch'eng and Mrs. Wang. Before they left they had learnt to pray to the true God. There was much opium smoking at one place, one young woman smoked \$2 worth a day, so the people told us. A young girl asked, 'If I put the words into my heart, and then say it, will that do?'

On Friday we left for Sin-ch'ang. . . . It is a small market. . . . Reaching here about 11.30 a.m. we had the best part of a day with the people. We spoke to a priestess, named Loh, as we passed this market en route to Huang-kia-ch'ang. She soon came to us to hear more, and



Photo by

[R. Powell.]

ON THE ROAD IN SZECHWAN.



was interested and understood the truth. She learnt the prayer tract and also the Gospel chorus. The temples are so poor now that she has a rice gruel and pickle stall at the end of the market. . . . When learning the scripture chorus she said, 'Oh, it is JESUS that cleanses our hearts.' She left her stall and came to listen at every opportunity. In the afternoon we had an outdoor meeting at which most of the people living here attended and listened attentively for a long time to the way of salvation, the priestess among them.

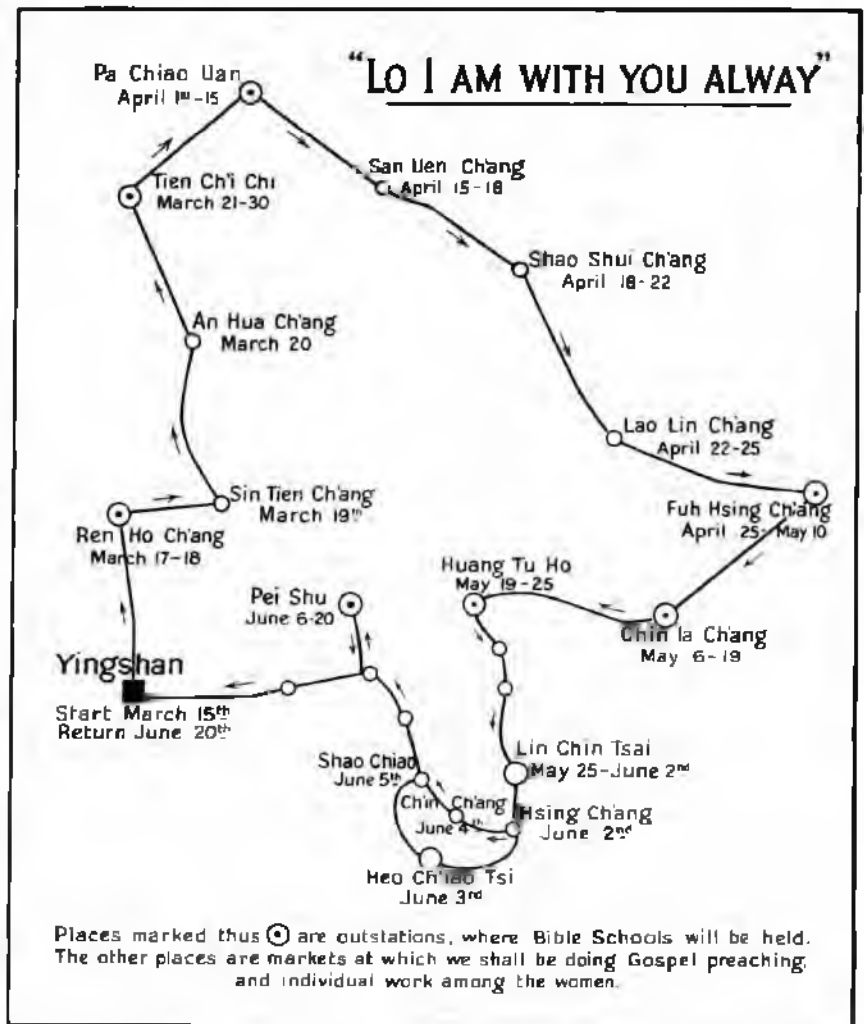
Here we came across a Christian and his wife. . . . They were not ashamed to identify themselves with us, and we gave them a scripture poster for their home. Miss Warren did quite a big dispensary work here, and her help was greatly appreciated by the people.

Oct. 18th. We left by boat for Hsieh-ch'i. . . . We found many willing to listen to the Gospel. Monday was a day of weddings and almost all the people seemed to be feasting. We had openings for preaching the Gospel nevertheless, especially in the afternoon when we went down by the riverside. One old woman asked, 'If I believe this how long shall I have to wait before my sins are forgiven?'

Oct. 23rd. We reached Cheo-k'eo at 3.30 p.m. and going up to the inn where we stayed last time, we had a few friendly greetings. At the inn the landlord met us with 'Blessings upon you, blessings upon you,' and these were the people who on our last visit did not want us!

An old woman of seventy joined the roll of honour and put her trust in the LORD JESUS. She asked, 'If I just say "JESUS, JESUS" will that do?' Another one said, 'I have forgotten what you said but I remember His name, JESUS.'

At our first visit in Cheo-k'eo a Nanpu Christian woman introduced herself to us and then she departed. We did not know her name nor where she lived but we prayed that we might find her. We had not long to wait. The Biblewoman was giving tracts to women and she handed one to this woman, who instantly read it and then told her who she was—the woman we were praying we might find. We went to her home which was so clean and orderly and no idolatry. Her husband does not believe but he does not oppose her.



Map of the Itinerary planned by Miss A. R. Allen and Miss E. Warren in the Yingshan district, Szechwan.

She was able to tell of many answers to prayer, and she is witnessing for the LORD. We gave her a gospel poster for her home. . . . She came to us as often as she could, especially to our evening prayers. She is very bright.

In the evenings we had a number of talks with people who put up at the inn for the night. One young man had received a Bible when he left school at Chungking. He knew the truth but made no profession of faith in the LORD JESUS. We were greatly helped of God in speaking to him.

Nov. 5th. We left for Ying-shan by motor. . . . Owing to the kindness of a lady travelling in the same motor, they took us right up to the Gospel Hall door, ourselves and all our loads. It took us longer than

usual as we had several delays whilst they tied up parts of the machinery with wire and stopped to weight the car with stones so that it should not run down hill when it should be going up!

Nov. 23rd. We commenced the women's Bible school. I have never had such an inspiring time during my years in China. The attendance was never below twenty-six, and once or twice it was up to thirty, the same women twice a day for eight days. Two of the senior school girls helped us with the teaching. No one slacked in the least the whole time. They had six hours a day class work, besides morning and evening prayers. Seven new inquirers attended and all but one decided for the LORD. . . . One evening we had a very inspiring testimony meeting.

# Beginnings in New Centres.

## I. Chihshui, Kweichow.

*Mr. and Mrs. Howes write from Luchow, Szechwan. Their new station, opened in 1930, is actually over the Kweichow border, but can be reached more easily from Luchow than from any C.I.M. centre in Kweichow.*

'Here have we no continuing city, but we seek one to come.' This has been literally our experience during the fourteen months of our married life. Our longest stay in one place was in the Chungking mission house, where we lived for three months after our honeymoon. However, each move has meant progress in the LORD's service, and in every place we have rejoiced in Him. . . .

We arrived in Luchow the first week in March as planned, and set up our temporary home—'temporary' because we were looking forward to having a permanent home in Chihshui. April was spent in Chihshui, where we lived above the street chapel in one room overlooking a busy street. Crowds heard the Gospel in this street chapel during that month. Hundreds received tracts and many bought gospels. Among the latter was a man who attended every night. Toward the end of the month he thankfully received a Pocket Testament League New Testament. This man appears to be the first-fruit of the Gospel in Chihshui. His name is Lee.

\* \* \* \*

After two weeks we set out again for Chihshui, this time by boat in order to take with us a cupboard, a chair, a tub, some dishes, and odds and ends to make our room there a little more comfortable. That, of course, reveals the fact that we have not yet found suitable premises for permanent residence. Mr. Sinton, Assistant Superintendent of this district, spent a week with us, and places were inspected then and later, but thus far nothing satisfactory has been located. . . . Although we have been asking our Heavenly Father for suitable premises, at the same time we have asked for His best. We believe He has given us just that. We feel there are many advantages in beginning in this unpretentious way.

During our three weeks' visit from which we have just returned, GOD undertook for us and enabled us to make some progress in the work. Of course we have not fulfilled the expectations of some of the people who thought the missionary's first business was to erect a hospital, a school, or at least a church building. We have had the privilege not only of preaching the Gospel to an average of about thirty people nearly every night in the street chapel, giving out thousands of tracts, putting up hundreds of posters, selling a number of gospels, but also of starting two Bible classes. Mr. Fang, the evangelist, did the greater part of the preaching, averaging about an hour each night.

We had prayed since April and more especially since October about starting a Bible Class for Mr. Lee if for no others. But instead of starting *one*, we have started *two* and hope to begin another upon our return to Chihshui. The second one came about in this way. One day some High School boys came to call and to talk about the Gospel. They were given tracts. One returned the next day with a question about a statement in a tract. He was given a New Testament. The next day he returned with two other boys and opened his Testament at Matthew ii. with the request that this portion be explained to them. This request was gladly granted. Later this lad was given an English New Testament and he came to us for help in both Testaments. Through him we have become acquainted with and interested in about ten lads from the Government High School. The result has been a Bible Class and an English

class for these boys. The young men pleaded earnestly for the latter and we prayed much before we undertook it. These students seem really interested in the Book of books. Some have come to the Bible class, who have not come for help in English. . . . It was our intention at first to have only one Bible class but when we found these boys so much quicker at finding the references and reading the characters than the other Chinese we thought it wise to have a separate class for them.

Sunday, the day before we left Chihshui, two girl students came to the service. These were given New Testaments and we look forward to further contact with them upon our return. We hope our third Bible class will be one for girls.

\* \* \* \*

Our corner of Kweichow includes two other hsien cities, Jenhwaihsien and Hsishui, as well as many market towns, some of them large ones. The market days in these towns are arranged according to the dates of the lunar month at intervals of three days. . . . On these days Chihshui is usually crowded. One day 500 tracts were given out in half an hour. This brought home to us the possibility of getting gospel literature out into the surrounding country on such days. Ten days later in our street chapel doorway a small table was set up on which were arranged for sale at a nominal price quantities of gospel booklets and scripture portions. About 400 were put into circulation during the day and approximately 1,500 tracts were given away. We hope to be able to continue this ministry in the future.

We have plans in mind for making somewhat prolonged visits to these towns for more intensive evangelization. Please pray about this.

## 2. Shihchüan, Shensi.

*Shihchüan, on the Han River, was opened as a Forward Movement station by Miss R. Begbie in 1929. Miss Begbie is still without a colleague. She writes as follows:—*

The work at Shihchüan is but in the infant stage, and we have, in the eighteen months there, experienced many trials, difficulties, and delays.

With the able assistance of Mr. U, of Sisiang, premises were rented in August, 1929, and after a considerable amount of hard work, were fit for use. The house is on the main street and has a good frontage, thus affording ample room for a street preaching hall.

From the beginning one has been conscious of the great assistance rendered by a large number of friends, who took the matter of work in Shihchüan upon their hearts, praying persistently, and through their help, faith was given to 'venture' upon a humanly speaking impossible task.

After acquiring the premises, I stood alone there with a Christian woman greatly wondering where we might look for helpers, but GOD was guiding, and in a short time a good, trustworthy man was found, and he has served as gatekeeper ever since. The second urgent need was that of an evangelist, but on inquiry we found that the churches in the district were not even able to lend one for a month or two. After a further time of waiting, a graduate of the Hungtung Bible Institute (Mr. Chang) came from his home in Hangcheng, and has been a great blessing in the work. Mr. Cheng's wife was able to join him after some months, and being an earnest Christian she is a very true help to her husband.

You will readily understand that the opening of a new station involves very strenuous work on the part of the preachers, and it has been difficult for one man to carry on single-handed.

During the summer months Mr. Chang was glad of a Christian coolie to accompany him every other day to the villages or small markets, each alternate day being spent in the street preaching hall. Thus the proclamation of the message has been persistently carried on in the city, and a very considerable amount of work done in the country also. A good deal of opposition has been met with, but the larger numbers are friendly and willing to listen to the Gospel. Disturbed conditions in the country have greatly added to the opportunities in the city, as large numbers of people have come to reside, until a quieter state of things may prevail. We have found a ready response among the children, but the women are slow to give up their prejudices and fears.

Towards the close of the year, we were cheered by interest in the Gospel on the part of several men but we know it will not be easy for them to make a definite stand for CHRIST.

Our district is sadly depleted of workers, and after nearly two years alone, one waits with eager longing for the coming of further reinforcements.

The need of another Chinese helper is very urgent, also that an open door may be given for the preaching of the message everywhere.

We have not been able to go out, but conditions have been driving the people into the cities, thus the enemy's purposes are defeated, and the work is going on.

## Among the Moslems of the North-West.

*Mr. G. K. Harris is one of the very few workers who are devoting themselves especially to work amongst Moslems. He writes from Sining, formerly in Kansu, but now the capital of Ching-hai (Kokonor).*

### District Work.

**D**URING the past few months two trips were taken to country districts one and two days' journey from Sining. About twenty English miles south-west lies the Chino-Moslem trading city near the famous Tibetan Lamasery, Kum Bum. Over the hills west of that city, each in its own rugged valley, are several Moslem villages. In contrast to the 10,000 gods of the Lamasery these Moslem settlements are proud that they worship the one and only 'Allah.' The nearest villages can be visited from the trading centre where there are good inns to spend the night. On our first day we learned a valuable lesson. It was the grain threshing so most of the families were out on their threshing floors as is the custom in the east. We had tried without success to draw the people to a central place as we do in larger centres. After that, in each village we visited first all the threshing floors, giving a word here, a picture card there. Then having the confidence of the people we gathered our crowd at some central place and had very good attention. In districts, where once previously we had to pass through too rapidly because no stopping place could be found, we discovered on this occasion two places where we could stay over night. 'We' means my servant and myself. From village to village there are short cuts that our horse and donkey could easily traverse. The path usually crossed over the ridge of a hill. Once, from a hilltop as we viewed the peaceful village glistening in the sunlight below, the men and women and children in gaudy colours busy on the floors, the two village mosques, the emblems of Islam keeping guard over all, the thought came: 'Why should we disturb these people by bringing them the Gospel?' In spite of their religion they were a people in the fetters of sin, knowing not the Saviour and His love, nor His death upon the cross for their sins. Space will not permit my describing the many who showed special interest on this occasion. One concrete instance must suffice. Having preached on the only way to obtain a pure heart, one woman, who had listened intently,

came repeatedly to ask me to re-read the verse, 'Blessed are the pure in heart, for they shall see God.' Finally she came dragging a rather unwilling husband, to whom she explained all she had heard me say. Ceremonial cleanness they know on every hand, but to hear how the heart could be made clean was, as this woman testified, 'the best words she had ever heard.' At one village such crowds of children flocked about that we spoke especially to them. Many old bearded men listened at a distance. Many a little Abraham, Ishmael, Jacob, and Mary heard the Gospel for the first time that day. Most Moslems in those districts are of Persian descent.

Another trip was around one of the northern districts. Last spring I visited the districts over the hills south of Mo Bay Sheng. This time I planned to concentrate on the villages north and east of that city. In twelve of the larger centres we had good opportunities for preaching and scattering scripture portions. We used much the same methods as in the previous



Photo by

[P. Duggitt Learner.]

Flour Mill in Process of Freezing, near Sining.



I. Mongol.



II. Arab.



III. Salar or Turki.

THREE TYPES OF KANSU MOSLEMS.

trip. In most of these larger mosques a coloured poster in Chinese and Arabic was left. One Sunday was spent in the Mo Bay Sheng suburb, which is slowly recovering from the demolishing to which it was subjected a year or so ago. Had we searched out all the smaller villages back in the hills, about thirty mosque districts could have been visited. This gives a little idea of the outward strength of Islam in these parts. The 'we' on this trip included the servant and a Bible Society colporteur, a very earnest man, who gets a good hearing from the Moslems. In one very large village, where a place to stay is usually hard to find, the Lord led us to a man who opened up a good position. We had large crowds there and many not only listened but asked intelligent questions. One old Moslem gave an interesting touch by pointing out the foreign school. It was just an ordinary small town Chinese Government school, but quite a novelty to the Moslems. I being a foreigner should, of course, be able to read the Chinese inscriptions on the walls.

Sining Moslem East Suburb.

It has been my custom after each street preaching visit to the suburb to note down as soon as possible people met and specially dealt with, scriptures purchased, questions asked, in fact any data that would be of use in the future. This record, however, is kept mainly as a reminder to bring these people definitely before the Lord in prayer. The Lord of the harvest knows these various ones that have been brought across our path. We would value your prayers not only for these for whom we pray but that we may be faithful in the prayer ministry entrusted to us. I can give but one concrete instance out of many occurring last September. My opportunity was made by a small boy who called out to me in Persian, 'Hey! you sinner.' Of course, he was only repeating some older person's remark, yet it served as a start. The place was good, in front of a food shop window. The boy tried to run but I told him and his companions to stay while I said a few words. I told them that I was a sinner but saved by JESUS CHRIST (Urza, the Messiah), and as they too were all sinners they should hear about the Saviour. Soon a large crowd collected. One man feigning to be extremely dense cross-questioned me about one of the pictures from which I had been preaching. Seizing a good opportunity, he said: 'Our Koran commands men to pray. Why do you not observe prayer?' I replied that we observed prayer according to the Torah and Injil and not

necessarily according to the Koran. He said: 'All Moslems believe the Torah and Injil as well as the Koran and all God's books.' 'It is one thing to believe and another thing to follow or observe their teaching,' was the answer that God gave me. Then came to my mind a Koran verse which says, 'O, people of the Scriptures, ye are not grounded on anything until ye observe the Torah and the Gospel and what has been brought down to you from your LORD.' This I quoted, reminding him that it was binding on every Moslem but not on Christians. He saw that the crowd was with me, so he became silent leaving me an increased crowd to hear the way of salvation through the Cross of CHRIST. After some time a young 'mulla' was ushered up to me with the words: 'He has studied your Gospel and will tell you your errors.' 'That is fine,' I said, 'have you read the Gospel?' 'Yes.' 'How many books does the Gospel contain?' He made a few guesses, but finally said he did not know. Then I asked him the meaning of the word Injil (Gospel). He did not know this either. He had nothing more to say and at the close asked if he might call some day and see me. Thus we have to be ready for the ignorant as well as for the clever, witty ones. Our aim is to clear the air as soon as possible for our one and only message that can save the Moslem soul.

Moslem Guest Room.

Out of many visitors I can mention only five for reasons which will be stated later. After one trip to the country last year a mulla in the Suburb Mosque heard of my visit from a relative, so he sought me out and one day invited me into the mosque precincts to meet some of the students. He has several times been a listener in the street crowds. I had prayed and hoped for an opportunity to talk with him more quietly. One day when rather run down physically from over study and feeling very discouraged he called on me. The hour that he stayed he seemed very receptive to the way of salvation as explained from the Bible.

One day on the street while preaching from the pictures with Arabic texts, in my group was a man who listened very intently, commenting from time to time with words of approval. I remembered him from the others by the chunk of meat which he carried suspended by a string. Two days later he enquired his way to the guest room. This time he brought a friend along. They were from a country district south-west of Sining. They had evidently attempted to read a Gospel at one time as

they said an *ahong* had told them that their eyesight would be impaired if they continued to read our books. Both of them seemed to drink in the Gospel message.

Many times our work only supplements the work of others. I will mention a concrete instance. A Moslem whose home is south of Ninghsia, KANSU, came to the general guest room and was brought round to the special Moslem room. He knew the Gospel thoroughly, and confessed his belief in the main tenets of the Christian faith. He had heard the Gospel at Peking and Tientsin and at two stations in KANSU. He stayed about an hour and a half and attended all the Church services the next day. He promised to come on Monday again, but failed to appear, and I have not heard of him since, so I am glad that during the brief time with him he had a good deal of teaching. According to one missionary who wrote to me about him he still has much in his life that is contrary to the Gospel. Would that a man of this type might become soundly converted and confess CHRIST openly as well as in secret!

A young military man who, while we were in Hochow, was studying as a Moslem priest, now resides in this city not far away. One day he called and at the close of about an hour's visit I gave him a bilingual Arabic-Chinese Gospel of Matthew. A few days later he came again, this time introducing an elderly relative and a young friend. The subject of our Bible search this time grew out of the first chapter of Matthew on the origins of CHRIST. On leaving they were quite open-minded and willing to study the claim of CHRIST, the Eternal Word of GOD.

Some time ago an Arabic tract entitled, 'Dost thou pray?'

came into the hands of a young Moslem. The Koranic verse used continually in their stated prayers, he was able to read and understand, but the Bible verses he could not fully explain. One day he came with this well-worn tract. Thus he brought the Sword of the Spirit which could be applied to his own soul to teach him the meaning of real prayer through the name of CHRIST.

Thus you can see how the country work and work in the suburb, tract distribution, work years ago, and work in other parts of China, all contribute to the guest room here. We praise GOD for the little that is being done but we have really but touched the fringe of what might be done. Pray on.

One of the matters in which we need definite guidance is how to get hold of Moslem children in a more thorough way. The Church is now undertaking special weekly services among Chinese children, we are helping in this, having one meeting in our rooms. We are praying and planning for similar meetings for Moslem children.

When the last circular was sent we were expecting any day an additional worker to be a co-worker with us in the Moslem work, but that immediate hope was not to be, as repeated wars and other delays made his coming forward impossible. In the meantime a call came to him to the C.I.M. schools at Hungtung, SHANSI.

Please pray that suitable workers may be set apart for reaching the Moslems of KANSU where no special effort is being made for them. Also pray that where work is being carried on among the people of this religion, suitable ex-Moslem or Chinese helpers may be forthcoming.

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## Hungry for Greater Things.

*Miss Römcke, of Chaocheng, Shansi, writes of what God has done and of the greater things she is anticipating in 1931.*

'GOD, Who . . . hath given to us the ministry of reconciliation,'—this ministry is growing more and more wonderful as the days go by. And what a privilege it is to watch the wonders the Holy Spirit is working out in human hearts! Oh! for faith to see *much more!* Our hearts are longing for the 'greater things' in 1931, and has He not said: 'If ye ask . . . I will do it'?

The LORD has heard and answered many of our requests this past year, and we want especially to thank you for helping us in prayer for the Church leaders. That is where we want the 'new thing' most of all. In December we had a week of meetings for leaders. Mr. and Mrs. Trudinger were with us, and also Pastor Yang of the middle school in Hungtung, who came up for three or four days and was much used of GOD. Also Mr. Liu from this district, who has been through the Bible Institute and is now an evangelist in Hungtung, gave clear messages on the new birth and new life in CHRIST.

As we listened to these two young men, we praised GOD for giving such gifts to His Church, for they could speak from their own experience and in the power of the Spirit to their own people. Please pray for Mr. Liu, that he may be guided by the Holy Spirit and taught deeper and deeper lessons by Him.

Pastor Yang's messages made a deep impression on the people. He was also used in personal talks with young men. A few days after one of these came full of joy in the LORD and said he had never experienced anything like this before. After the leaders' meetings were over, quite a few wanted more, so meetings were continued here every evening for about three weeks. The Holy Spirit has been using the living Word to convict of sin, and two promising young men have come through to new life in CHRIST. Some of the leaders have also been

deeply convicted of sin and confessed, others have not been willing to pay the price. We are much in need of cleansing in this Church, but how can this be done until the leaders themselves are willing to 'lay aside every weight and the sin, which doth so easily beset' them? Please pray with us about this.

In spite of all the unrest and difficulties this autumn, after the war ceased, we have had quite a good number of pupils in our schools—thirty-one boys and thirty-one girls. Both schools are entirely carried on by the Chinese Church, apart from some help give by the Mission towards the teachers' salaries. As we now have higher primary in our Girls' School, more rooms were needed. We were therefore most grateful for being allowed to put up a small building of one classroom and a bedroom. This was done by some workmen from HONAN, who were here for about two months. These men knew nothing of the Gospel and we were concerned about their souls. As they attended meetings evening after evening their hearts were opened, and these heathen men were so deeply convicted of sin that they came one by one and asked for help in prayer, that their sins might be forgiven, and that they might find true peace and joy. Six of the men were entirely changed and the spirit of them all was very different. The men who had got new life wanted at once to get their own Testament, hymn book, and also a blue pencil in order to mark all they were learning. Only two or three could read a little before they came. As soon as the day's work was over they came, eager to learn and to repeat their verses, then went back to their rooms and read till late at night. When the building was finished, we quite felt the separation from these 'babes' who had just been born into our family.

Our women's classes this autumn were not as well attended as

usual, because of the unrest. We had only twelve the first month in the phonetic script class and eighteen the following month in the short term Bible school, very different from the spring, when we had forty-four women. We are praying that they may all be able to come and continue their course next term.

In spite of the small number this time, we believe some were born again and others were renewed in their spiritual life. One dear woman, who had lived a very sinful life, was utterly sick for weeks, until at last light shone into her heart, and she saw that her sins were forgiven. Never have I seen the truth of Romans v. 20 more realized than in this woman: "Where sin abounded, grace did much more abound." She hid her face in her hands and laughed aloud for joy and said, "Jesus has said to me, "Neither do I condemn thee—go and sin no more.""

As I write this we are just feasting day by day on the Living Word. A cousin of Pastor Yang, Miss Lü En-pao, is with us. After having been through the Hwochow School she went to

the Nanking Bible School for training. Since then she has been a teacher in the Hungtung Bible Institute. Some of her old friends have invited her for two weeks' Bible classes especially for teachers. It is a treat to see them drink in the deep truths of Ephesians and Joshua. They appreciate having one of their own to teach them. On her arrival they asked her to take *all* the meetings, three every day. The river is flowing, and it is lovely to see a Chinese woman being a channel for His power. May many of our Chinese brothers and sisters be willing in this day of His power, as they can be used to their own people in a way that we foreigners never can.

As soon as Chinese New Year is over, we hope to scatter for special meetings both in the villages and in Hungtung. After that we have special meetings here, March 3rd to 13th, and then the short term Bible school begins again. Please pray for a mighty outpouring of His Holy Spirit and for a deep work in the hearts, 'fruit that will remain,' so that we shall 'not be ashamed before Him at His coming.'

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## Editorial Notes.

**THE NEED OF KWEICHOW.**—Frequent reference has been made in these columns to the need of the province of KWEICHOW, where there are still about fifty *counties* without any witness for Christ. In a recent letter the Rev. G. Cecil Smith, the Superintendent of our work there, stresses the urgency of reinforcements if any advance is to be made. Although a number of younger workers entered the province in 1929, most of these are still grappling with the language, and meanwhile there have been heavy losses of senior missionaries. It is hoped that the Danish Missionary Union, one of our Associate Missions, will make itself responsible for five counties in the south-west. Tuhshan, so long neglected as far as foreign workers are concerned, will soon (*D.V.*) be reoccupied. But advance on an extensive scale is held up by sheer lack of men. Another most serious need is that of Chinese fellow-workers throughout the province. Prayer is asked for the meetings to be conducted, God willing, in many centres in the province by Pastor Hsieh Meng-tseh. The date provisionally fixed is the late Spring.

A correspondent suggests that in view of the situation in China it is the business of Christians in England humbly yet definitely to claim the fulfilment of our Lord's promise of power 'over all the power of the enemy.' Let us plead this promise for KWEICHOW as well as for KIANGSI and HUNAN, where Communism still lifts its head, and for HONAN and other provinces where banditry hinders the progress of the Gospel.

**The Children of China.**—In the Mission Statement of Policy issued in 1928 it was expressly stated that workers with the requisite gifts and training would be required for work amongst the young people of China. While we by no means despair of the future of our Mission schools, yet we have long felt that, in addition to this valuable work, we should have, if possible, in each district one or two workers who would devote themselves entirely to children's work. They would hold missions in Church schools, avail themselves of the many openings which offer themselves in Government schools, and arrange children's meetings in as many centres as possible. After much prayer the first of these appointments has

now been made. Mr. Leslie Lyall, B.A., who sailed for China in 1929, in the first party of the Two Hundred, and has been doing valuable temporary service in the Boys' School at Chefoo, has now been designated to Hungtung, SHANSI. As he continues his study of the language, and begins to make contacts with boys and girls, and to plan for the commencement of his important work, we would ask that he may be given daily help and guidance. Let us also continue in prayer that others with similar gifts may offer themselves. The field is wide, the scope enormous, and the need cannot be exaggerated.

**Mr. Stanley Smith.**—The home-call of another of the 'Cambridge Seven'—Bishop Cassels was the first to be promoted to higher service—is the subject of a brief article by our General Director, Mr. D. E. Hoste, who was himself one of the party. Almost exactly forty-six years have passed from February 5th, 1885, when the Seven left London for China, to January 31st of this year, when the Lord called Mr. Stanley Smith to Himself, and all these years have been spent in faithful and successful service in inland China, first in connection with the C.I.M., and latterly as leader of an independent mission in SHANSI.

It has often been suggested that no single event in the history of modern Missions has created deeper interest or left a more indelible impression than the going forth of the Cambridge Seven. What was the motive which drew them to the C.I.M., which was at that time a comparatively small and little known enterprise? A writer in the *Record*, commenting on the great farewell meeting in the Guildhall at Cambridge, suggests that the attractiveness of the C.I.M. lay in 'the uncompromising spirituality and unworldliness of the programme of the Mission, responded to by hearts which have truly laid all at the LORD's feet, and whose delight is the most open confession of His Name. . . . I venture to pronounce it inconceivable, impossible, that such a meeting should have been held in connection with any missionary enterprise of mixed aims, or in which such great truths as personal conversion, present peace and joy in believing, the present sanctifying power of the Spirit, the absolute necessity among the heathen of faith in CHRIST for salvation, and

the loss of the soul as the alternative, were ignored, or treated with hesitation. Nor could such a profound interest possibly be called out did the work not demand of the workers very real and manifest self-sacrifice and acts of faith.'

These are weighty words. May we be kept, as a Mission, so true to our Master, so faithful both in life and doctrine, that we may be worthy of other such gifts of GOD as the Cambridge Seven. Christ's standard has not been lowered, life and death are still the issues involved in the acceptance or rejection of His claims, the demands of the work are no less exacting. God grant that this generation of University men may yet be startled, as Cambridge and Oxford and Edinburgh were in 1885, by seeing men of equal promise and distinction actually going forth to China or some other land in obedience to CHRIST'S commands.

**In Memoriam.**—We regret to record the death of Miss Louisa Seymour on March 6th. Miss Seymour sailed for China in November, 1895, and served first at Ninghai, in SHANTUNG, and then for many years with Miss Marchbank at Kweiki, in KIANGSI. Owing to failing health she finally retired from the Mission in 1914 and her home call must have been a happy release for the tired mind and body.

Another honoured C.I.M. missionary who has recently passed away is the Rev. F. A. Steven. He went forth in 1883 as one of the 'Seventy,' and did varied service in China and on the Home Staff in Great Britain and North America. From 1898 to 1900 he edited CHINA'S MILLIONS and received candidates at Inglesby House.

**The Annual Meetings.**—Once again we are holding our Annual Meetings in the Central Hall, Westminster. The date fixed is Tuesday, May 12th, and the times 3 and 7 p.m. Full details will be given in our next issue, but meanwhile we invite the prayers of all our readers that GOD may give His own message to each speaker and use that message for the glory of His Name. Our Home Director will preside, God willing, at both meetings, and our list of missionary speakers is exceptionally attractive.

**C.I.M. Publications.**—Our readers will be interested to hear that we have published a further reprint of 'Pastor Hsi.' The first volume, entitled 'Pastor Hsi—One of China's Scholars,' is now available at 1s. 6d. net. 'Pastor Hsi—One of China's Christians,' printed on better paper than some previous editions, is issued at 2s. 6d. The price of the two volumes, bound together in cloth, is now 5s. instead of 6s.

Another reprint of 'Hudson Taylor—the Man Who Believed GOD,' is now in the press, completing 23,000 copies. Since November we have sold 15,000 copies of 'Is Thy God Able?' (Mr. Lewis's account of the experiences of Mr. and Mrs. Porteous) and a fourth edition has just been issued. It has also been necessary to print a second edition of Mr. Percy Mather's leaflet, 'A Table in the Wilderness' (price 1d.).

Among leaflets for free distribution we have recently published Mr. Hoste's article in the March issue of the MILLIONS, entitled 'An Urgent Call to Action'; 'Praying Also for Us,' a most helpful word by Dr. Northcote Deck; and 'The Exchanged Life,' by Mr. Hudson Taylor.

F.H.

**The Comradeship for China.**—For the past fourteen months this department has been under the able leadership of the Rev. F. H. Easton, and during that time, with the blessing of GOD, has developed in many ways.

It is probably known that Mr. and Mrs. Easton had been kept from return to China on health grounds, and Mr. Easton became Pastor of a Baptist Church in South London, where his ministry was greatly blessed.

When the Call for the Forward Movement in China was launched, Mr. and Mrs. Easton felt constrained to offer to return, but the medical verdict was against this. It was felt, however, that Mr. Easton could make his contribution to the Forward Movement on the home side of the work, and this he has been doing, both by speaking and writing and in other ways. Doubtless there will be some in China, possibly in 'the Two Hundred,' who have been led to offer for service in China through his influence.

When the appointment was made it was agreed that it should be of a tentative character for a year in view of some uncertainty as to his health standing the heavy strain of the work, and it is with sincere regret we have to announce that the medical opinion is adverse to Mr. Easton's continuing in this work, which he will, therefore, be shortly relinquishing.

This regret, we know, will be shared by many who have come to know Mr. Easton through the Comradeship for China, or through his books.

The good wishes and earnest prayers of many will follow Mr. Easton in his future ministry. We shall be glad of prayer for clear guidance as to who is to succeed him as Comradeship Leader.

W. H. ALDIS.

## Annual Meetings in Scotland.

May 18th.—GLASGOW. Christian Institute, 3 p.m. Renfield Street Church, 7.30 p.m. Speakers: The Rev. W. H. Aldis, the Rev. Sir Montagu Beauchamp, The Rev. and Mrs. R. W. Porteous, the Rev. Arthur Taylor.

„ 19th.—DUNDEE.

„ 20th.—PERTH.

„ 25th.—ABERDEEN.

„ 26th.—ARBROATH (Parish Church).

The meetings will be addressed by Mr. and Mrs. Porteous, Mr. Arthur Taylor, and a Scottish lady missionary who has recently arrived from China. Further particulars may be obtained from 16, Belmont Street, Glasgow, W.2.

## Personalia.

### Departures for China.

March 27th.—Mr. D. E. Hoste and Mr. James Stark, per s.s. *Duchess of Bedford*, via Canada.

### Marriage.

March 7th.—At Shanghai, Mr. A. L. Keeble to Miss A. L. Rowlingson.

### Births.

February 20th.—At Chungking, SZECHWAN, to the Rev. and Mrs. A. S. Kerry, a daughter.

March 11th.—At Kinhwa, CHEKIANG, to Mr. and Mrs. G. W. Bailey, a daughter.

### Deaths.

March 6th.—At Keswick, Cumberland, Miss L. Seymour.

March 6th.—At London, Ontario, the Rev. F. A. Steven.





# CHINA'S MILLIONS

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Photo 691

THE CITY OF TATSIENTLU, CHWANPIEN (W. SZECHWAN).

[R. Cunningham.

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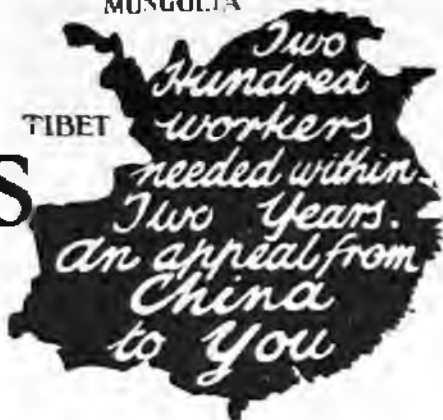
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Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.												
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7699	0	5	0	7753	0	15	0	7860	0	14	6	7913	16	10	0	7972	1	1	0	8022	16	2	6	8074	1	0	0	8127	0	15	0	8176	1	0	0
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7702	1	0	0	7756	0	10	0	7863	2	2	0	7916	16	10	0	7975	1	1	0	8025	16	2	6	8077	5	0	0	8130	10	0	0	8179	1	0	0
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7704	9	10	0	7758	2	18	0	7865	1	0	0	7918	16	10	0	7977	1	1	0	8027	16	2	6	8079	5	0	0	8132	10	0	0	8181	2	2	0
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7736	0	10	0	7786	0	10	0	7892	1	0	0	7945	16	10	0	8004	1	1	0	80															

MONGOLIA

TIBET

# CHINA'S MILLIONS



## The Law of Life.

*He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.—Matt. x. 39.*

*Whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel's shall save it.—Mark viii. 35. (Cf. Matt. xvi. 25 and Lk. ix. 24.)*

*Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall find it.—Lk. xvii. 33.*

*He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.—John xii. 25.*

**O**F all CHRIST's sayings this is the only one recorded in all four Gospels. This alone makes it unique.

But that is not its only distinction. This great principle, with noteworthy variations, was enunciated by our LORD on at least four different occasions. For easy reference these are printed above, but the contexts are essential for adequate consideration. Now any word of CHRIST's is of immeasurable import; but an oft repeated, and a frequently reported utterance demands special attention. Further, the varied wordings and the distinctive occasions, taken together, give a peculiar and a cumulative emphasis to this great central truth of Christianity.

Nothing more than a few brief notes in barest outline are possible within the limits of one short article, and these shall be given under four headings corresponding to the four sayings of CHRIST's quoted above.

### I.

Matthew x., as a chapter, opens a new page in CHRIST's ministry. It records the Commission of the Twelve to the lost sheep of the House of Israel, and it indicates some essential characteristics of a true disciple. Here at the outset our LORD defines the way of life. Sacrifice is the law of the Kingdom. The Twelve, sent to the *lost* sheep, are told that if they would *find* their own souls, as well as the sheep, they must be prepared to lose their lives. The good shepherd must be prepared to give his life for the sheep; it is the hireling who flees. In seeking the lost they shall find themselves. What word could be more perfectly chosen?

### II.

CHRIST's entry upon the closing year of His earthly ministry was marked by Peter's striking confession at Caesarea Philippi, and by CHRIST's flashing and vehement

rebuke to Peter for suggesting that the Saviour of the world should shun the Cross. With the precision of a rapier the word is chosen and thrust home—'Whosoever would save his life shall lose it.' It is not one verb but two: 'Whosoever wills to save his life.' The words pierce even to the dividing asunder of soul and spirit. As one reads one seems to catch a glimpse of the vision John the Seer saw of the Son of Man with a sharp two-edged sword proceeding out of His mouth. God's way and Satan's; the way of life and of death; the Cross and self-indulgence, are made to stand one over against the other in sharp contrast. There can be no compromise.

### III.

When the LORD's ministry was drawing to a close and men asked Him when the Kingdom of GOD would come, CHRIST recalls the days of Noah and of Lot. 'Remember Lot's wife,' He says, for 'Whosoever shall seek to gain his life shall lose it.' The word here chosen is defined in the lexicons as 'to make my own,' or 'to acquire for myself.' The man who takes this attitude towards his life, says CHRIST, shall lose it. Lot's wife cast longing eyes back upon her possessions. The man who does this in regard to his life and his possessions shall lose them.

But on the contrary—and here we adopt Westcott's translation—'Whosoever shall lose his life shall bring it to a new birth.' The word here used is of extraordinary interest. It is only found twice in the text behind the Authorised Version, but three times in the text used by the Revisers. It means 'to bring to birth.' The best commentary is found in the Septuagint version of Exodus, where it is repeatedly used of the midwives who, disobeying Pharaoh's commands, 'save the men-children alive.' In their delicate office they help to bring the children to birth, instead of casting them out. Luke, as a physician, employs the same terminology in Acts vii. 19, when referring to the same event. So, to lose one's life for CHRIST's sake is not only to save it, but to bring it to a new birth, a birth into that which is life indeed.

### IV.

Little space is left for reference to our LORD's last utterance of this great truth. His last week on earth had dawned and He was face to face with this great principle in its most poignant form. 'The hour is come,'

He said, 'that the Son of Man should be glorified.' And at that Spring season nature on every hand proclaimed God's law of increase; the grain of wheat abideth alone except it die, but if it die it bringeth forth much fruit. Then, with a word which penetrates to the heart of the whole matter, he adds: 'He that loveth his life loseth it.' The secret of man's desire to 'find' his life, to 'save' his life, or to 'gain' his life is just this—his love of self. But on the contrary, 'He that hateth his life in this world shall keep it unto life eternal.' Ten thousand memorials throughout the world attest that this is true, for man, though inherently selfish, pays homage to sacrifice whenever he sees it. And CHRIST's place in the minds of men, if not in their hearts, is the supreme proof of this.

If our LORD on four great occasions—and there were probably others unrecorded—laid such stress upon this law; and if of all our LORD's sayings this is the only one reported by all four Evangelists, then there surely must be some sufficient reason for such unparalleled emphasis.

Do not our own hearts supply that reason? 'Lay it to your heart,' wrote Dr. Alexander Whyte, 'your own battlefield is not over the seas: it is at home. Your battlefield is just where you are. Your battle follows you about the world, and it is just where you are set. And that is because your enemy, and the enemy of your Captain, is yourself. It is no paradox to say that; it is no hyperbole, no extravagance, no exaggeration.' Anyone who is honest with himself must acknowledge that this indictment is true. Just because this truth is so vital, and just because we are by nature so ready to evade it, the greatest of all Teachers has pressed it home by reiterated emphasis.

It is easy, almost perilously easy, to be externally aggressive and abnormally active, even in Christian service. But here, as Dr. Whyte says, is the all-important battlefield for each one of us. This is the heart of every forward movement.

M.B.

## Through Chinese Eyes.

### I. The Testimony of Mr. Chiu Ch'ung-man.

*Many of the mourners at the funeral of Mrs. Chiu Ch'ung-man, of Hangchow, on December 3rd, 1930, were much moved by the address delivered at the cemetery by the bereaved husband. The translation is by the Rev. A. K. Macpherson from the report in the Chinese Christian Intelligencer.*

FRIENDS, I thank you for your presence here to-day. On this sorrowful occasion it would be but natural that I should weep, but to-day I am moved by other feelings, which impel me to take advantage of this opportunity to bear testimony before you to the saving grace of JESUS CHRIST. I beg of you to be patient and allow me to tell you some things of which I cannot but speak.

During the past year my attitude to Christianity was suddenly changed, and I prostrated myself at JESUS' feet. The thing that moved me was my wife's love. From the time that she became a Christian, eight years ago, not a day passed without her praying for me. Continually she exhorted me to study the Scriptures, besought me to believe in GOD, and urged me to repentance and trust in CHRIST. But I despised religious things, and treated her exhortations lightly. My heart was hard in the extreme. Now my conscience reproves me and my heart is full of sorrow and contrition. I have no room for excuse. Friends, in the narrative of my wife's religious experience, written by herself, perhaps the most solemn words were these, 'Wretched me! I came to know JESUS too late!' And now I, her husband, echo her words and also say, 'Wretched me! I came to know JESUS too late!' Oh, because of this how many are the sins I have committed! I am already forty years of age. I have spent my time in study and in public service with the sole object of making a name for myself. Who would have thought that as my knowledge and learning increased so did my evil passions? My sins were gambling, immorality, covetousness, anger, hypocrisy, vanity, and every other sin current in society. Yet all of them may be summed up in this—I was unwilling to acknowledge GOD. At times my conscience rebuked me, but I had no power to overcome sin or to change my way of life. My wife and I were all in all to each other, but, alas! I would not give consideration to her earnest entreaties. I still have in my library the anti-Christian books which I studied in order to meet her

exhortations and confound her arguments. They are evidences of my former delusion and lost condition. I firmly believe that GOD heard the prayers of my wife during those eight years, and sent His Spirit in regenerating power to open my heart and show me the greatness of my sin. Friends, six months before her death my wife wrote out for me a few verses from the Old Testament. They were as follows: 'I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not My voice. The wind shall feed all thy shepherds, and thy lovers shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickedness.' (Jeremiah xxii. 21-22.) 'In that day, saith the Lord of hosts, will I take thee . . . and will make thee as a signet; for I have chosen thee, saith the Lord of hosts.' (Haggai ii. 23.) At first my wife did not say what she meant by this, and I did not see the meaning of it. But now every word has been fulfilled in my experience. I am determined to hold fast to JESUS CHRIST, trusting through the merit of His work of redemption to obtain forgiveness of my sins. I pray GOD to give me power to enable me in my life and conduct to follow in JESUS' footsteps.

Friends, I have this to say to you. To-day you have seen my wife's coffin put into the grave. Her husband has already been buried with CHRIST and raised with Him. 'That life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me, and gave Himself up for me.' Thank GOD, the old man is not alive to-day.

Not only do I tell you that I believe that important word of Scripture which says, 'Sin shall not have dominion over you,' but I venture to tell you that from now I shall not be able to do obeisance to the portrait of President Sun Chung-shan. Because of this nonconformity I may have to lose my positions as Secretary of the Survey Office and Principal of the Ch'ing-po Middle School. This need not trouble me for my constant prayer is that my Heavenly Father will guide my life. Walking in the light of the sun, why should I take a lantern to light my footsteps, leading me into the place where I must perform break one of GOD's commandments?

There may be those of you who think that my Christian faith is a momentary thing, merely born out of the sorrow of my

bereavement. It is not so. My faith is a rational thing, in which my will is concerned. JESUS said, 'If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' I believe these words. Following CHRIST is not merely acting upon the exhortation of one's friends. Human friends change. JESUS will never change. If a man does not first of all receive CHRIST's great love into his heart he cannot love his parents or his wife as he ought. Therefore I dare to affirm that if my wife were to rise from the dead and tell me that I need not put my trust in JESUS, my faith in Him would not be moved. I am convinced that, with the exception of false disciples, no man who has trusted CHRIST ever regretted it, but rather mourned that he had not known Him sooner.

Before the funeral cortège left my house each one of you was presented with a book worth at least three thousand dollars! It is a copy of the New Testament. You ask how this small volume can be worth so much. If I speak only of the actual

cost of the paper and printing, it is worth about twenty cents. Of a surety it contains the One Way of life, it contains the Truth, it contains Saving Grace. Its value cannot be estimated. For example, the books in my library are worth about three thousand dollars. But now I do not value them as much as I value this book. Therefore I say that in my eyes this New Testament is worth at least three thousand dollars. It is truly GOD's Word, of more value than the whole world. I have been a student of books from my childhood. My teacher never taught me to kneel when reading, therefore I never read any book upon my knees. But this year every morning I have knelt down to read a portion of this book. I never anticipated that I would ever do such a thing.

My friends, I take this opportunity to bear witness before you to the fact that my faith in CHRIST is truly not a temporary or accidental thing. My longing for you all is, that from this day you too will look lightly on the things of this world, and together with me share the blessedness of the Kingdom of Heaven.

## 2. Two Urgent Needs of the Chinese Church To-day.

(Translated from the 'Chinese Christian Intelligencer'.)

(An address delivered by Chang Tze-chiang, Chairman of the National Opium Prohibition Bureau, and of the Board of Arts, Pacification Governor of Kiangsu, and an earnest Christian leader.)

**D**URING the last few years the Chinese Christian Church has been heavily attacked, so that its very existence was endangered. These attacks have been due not only to secret Communist disturbances and to the misunderstandings of members of the National Party, but also to the fact that individual Christians have not followed in CHRIST's steps, uplifted CHRIST, so represented Him that men might know the purpose of CHRIST's coming. . . . We Christians must extend our activities, undertake our responsibility, and in this connection there are two points which I wish to bring before my fellow-workers.

### 1. Leadership.

Formerly our leaders were trained only in Church schools or theological colleges. But now the majority of Church schools have been closed, while those which remain open have made religion a voluntary subject, and very few students have elected to study it. Theological colleges also are far from being what they were. Thus we cannot expect the same contribution of Christian leadership from the schools and colleges. But for this we should thank GOD, that He has transferred the centre for contributing Christian leaders from a few schools to the whole Chinese Church, from a few organizations to every individual Christian. . . . Therefore at this critical time we must take courage, and with earnest determination carry out

CHRIST's great desires, gladly bearing the cross of suffering, and learn to be vessels meet for His use, spreading abroad the knowledge of Him that all men may understand. Then there will be no fear of a lack of leadership, no calamity due to the greatness of the harvest and the paucity of labourers. There will be no limit to the future growth of the Church.

### 2. Finance.

Up till now the Christian Church in China has been largely financed by the Churches of Western pioneers. In regard to their inner working, some Churches have made a good beginning, some have made great advances, but they have been inevitably hampered in developing a Church which really suits the Chinese genius. For some years there has been much talk of self-government and self-propagation, and it sounds as if we were going forward by leaps and bounds. But the facts are far otherwise, and the reason is that there have been many who echoed the slogan, but few who carried it out to the point of bearing financial responsibility, so that the Church might indeed be self-governing and self-propagating. In fact, such Churches are as rare as phoenix feathers or unicorn's horns! Of course, if we do not want the Chinese Church to advance, there the matter ends. But if we do want it to advance to the point of independence and self-propagation, then every individual Christian in the Church must have a sense of responsibility in regard to financial burdens. Only if we have the spirit of the Christians at Philippi long ago can this be.

## Subjects for Praise and Prayer.

### PRAISE.

For the faithful co-operation of Chinese fellow-workers.	pp. 82, 89, 92
For our unregistered Mission Schools still able to carry on and for the number of Scholars attending.	p. 84
For protection granted to Missionaries, Chinese Christians, and Mission Premises during brigand raids.	pp. 86, 91
For advance in New Centres.	pp. 86, 91-93
For the 4651 Baptisms recorded in 1930.	p. 87

### PRAYER.

For the Chinese Church in assuming its responsibilities in leadership and finance.	p. 81
That the attitude of the Ministry of Education in Nanking towards religious education may change.	p. 84
For work hindered through brigandage.	p. 85
For the new workers going to their spheres of service.	p. 87
For a large increase in the number of Baptisms during 1931.	p. 87

# The Forward Movement in Shensi.

*The Rev. C. H. Stevens writes of the forward movement in the Fengsiang and Meih sien district of Shensi.*

RECENT events in China would indicate a determined attempt on the part of the enemy to surround the Christian forces and compel them to hoist the white flag and surrender. This challenge is wisely being met by a call for reinforcements to take part in a Forward Movement to counter-attack and to consolidate positions already gained.

Our own Mission's call for a reinforcement of two hundred from the homelands will not be at all adequate to enable us to counter-attack all along that section of the line for which we are responsible. The only alternative is to enlist Chinese Christian workers willing to respond to the call to advance.

With reference to our share in the Forward Movement in SHENSI—Fengsiang is situated at the western end of the fertile and well-populated Sian Plain and occupies a strategic position for military, merchant, or missionary. For years past we have endeavoured to direct the attention of our Chinese colleagues to the importance of extending operations into the regions beyond. These include the counties of Linyu to the north, Paoki on the southwest, and Kishan on the east, with their many market towns and countless villages. Many visits have been paid and much work done in the last named two counties. Preaching halls were opened in both towns years ago but, chiefly owing to the terrible lawlessness, were closed. Recently fresh premises have been obtained in Kishan and a splendid

Biblewoman placed in charge. Also in two of the market towns to the south outstations have been established, Mrs. Pieh, the Biblewoman referred to, being responsible to devote part of her time to one, while the Meih sien Church have made themselves responsible for the other. Mrs. Pieh recently had the joy of escorting an ox-cart full of women from Kishan to attend a special baptismal service at Fengsiang, where they with many others were baptized.

We have not yet been successful in obtaining fresh suitable premises for preaching hall in Paoki, but for many years have had an outstation at I-men-chen, a village five miles further south, and from there Paoki and the market towns can be easily reached. Visits have also been taken as far as Fenghsien, on the road to Hanchung and considered as the meeting place between the Hanchung workers and our own. There is an encouraging nucleus of Christians at Yimnchen, where Mrs. Sung, a most faithful Biblewoman, is in charge. Alas! within about a year she and the premises have been twice looted. Deacon Peh and two Christian women went last year to Yimnchen to arrange a baptismal service for several who could not attend the special meetings at Fengsiang. Ten women and one man were baptized by Mr. Peh in a mill stream, although it was raining slightly at the time. On their return to Fengsiang the party had great difficulty crossing a swollen river due to sudden heavy rains.

The county of Linyu to the north consists largely of numerous villages and hamlets scattered among the hills, and since the first Revolution has been almost incessantly the haunt of robbers and brigands. Recently a party of our men ventured with tickets for famine relief grain, taking the opportunity of preaching and tract distribution. We are hoping for more extensive work there as soon as the way opens.

In keeping with the Mission Policy all our Biblewomen and Evangelists receiving help from foreign funds are to share in the work of evangelism in these outside counties. In addition to the above-mentioned two Biblewomen we have one other sharing in this work and three evangelists. These evangelists visit in both the Paoki and Kishan counties, from time to time assisting the Biblewomen with the men's side of the work as well as preaching on the markets and in the villages around.

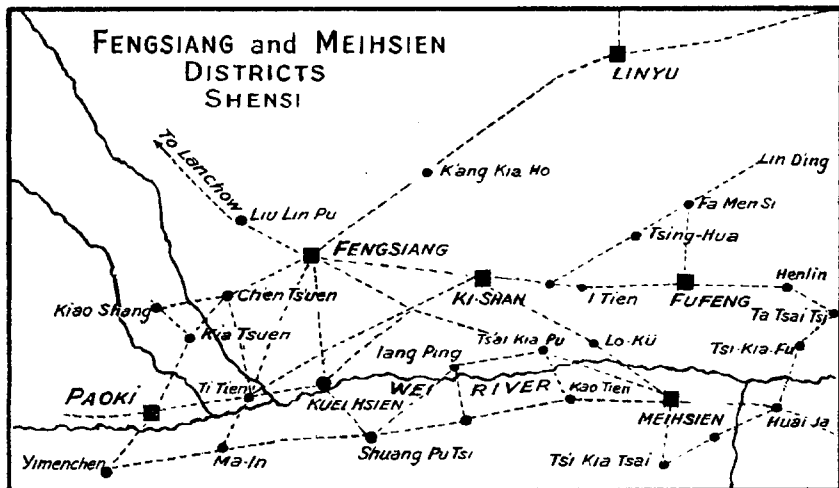
To the east of Kishan and north of Meih sien there is also the county of Fufeng. At present there is a very flourishing outstation about five miles from the town. This is carried on under the supervision of Deacon Ts'u and in connection with the Meih sien Church from where the work was started. Deacon Ts'u is an entirely voluntary worker and eager both for souls and for the spiritual welfare of the Church members. It is a particularly lawless county and for a long time it has been almost out of the question to attempt any extension of the work, though we hope it may be possible when things have quieted down, if ever they do!

There is very much land to be possessed, but it cannot be attempted without the co-operation of these devoted Chinese fellow-workers. An increase of earnest Chinese workers is an important subject for prayer.

*The following is an extract from one of Mr. Peh's letters :*

During the 9th month we went to the villages in the north-west and the market town of Liu-lin preaching and sold about 220 Scripture portions ; many listened to the message.

Later Mr. Wei Shang T'ah accompanied me to Yimnchen. On the way we preached and sold books at



Kia-tsuen, selling forty-five portions, and here also a good many listened. Afterwards we were at Yimchen for two Sundays and five enquirers were added, also five dollars were contributed towards a Christmas gathering; then we preached in the villages and sold ninety Scripture portions.

We returned to Fengsiang on the 28th of the 9th month. On the 10th of the 10th we went to Kishan; the 11th was Sunday. On the 12th at Kao-Miao we preached for a day and sold seven or eight books; only a few listened. On the 13th we went to Meihsien for three days' special meetings; about 400 attended. Mr. Ch'eng, Mr. Li and myself each conducted a service and we certainly had the LORD's help. About thirty names of enquirers were added. After that we preached for a day at Tsao-lin (in the county of Kishan) and on the 18th came to Kishan for Sunday. More than twenty were present at the service and names of six new enquirers were added. Following that we preached in the villages for five days. Returned to Fengsiang to prepare for Christmas and distributed millet. (Relief grain.)

An epidemic is prevalent and many are ill. My third brother's wife has passed away. Within two years our family has lost three persons through death. It makes one sad. We must pray for all men and beseech the LORD to lead all to believe in Him



Photo by

[C. H. Stevens.]

Mrs. Pleh escorting an oxcart full of women on their way to a baptismal service at Fengsiang, Shensi.

and obtain salvation. We constantly pray for pastor and wife and hope for your peaceful return to Fengsiang. May the LORD be with you always. With esteem. Amen.

Please, Pastor, by any means buy me an electrical car apparatus. I particularly wish an electrical one and

desire to pay for it.

With esteem from your insignificant nephew,  
PEH SHI T'AI.

P.S.—Please buy 1,000 Gospels, also the tracts, 'The Only One God,' 'Against Buddhist Vegetarianism,' 'Quickly get free from Opium,' and any newly issued sheet tracts.

## Our Shanghai Letter.

*A letter from the Rev. W. H. Warren, dated March 11th.*

**T**HE period of transition between winter and spring is generally somewhat depressing and desolate; probably not so prolonged in this part of China as in some of the homelands, but the month of February has been cheerless; so there has been all the more need to encourage ourselves with the promises of Scripture. One has been particularly impressed upon my mind these dull days:

**'We shall reap if we faint not.'**

When the earth remains barren and signs of new life are out of sight the observant eye can still perceive the promise of the coming awakening. As I write, a tinge of fresh green is showing through the brown winter grass. The rose bushes are thrusting out their leaf buds, while the bulbs are pushing up their spears. I hope this is a parable of a period we are passing through in China. The spring of hopeful outlook is long delayed; many a missionary field is bleak and bare; the breaking up of the soil as the necessary preliminary to the sowing gives little evidence of the coming harvest. Nevertheless the promise quoted must be true or it would not be given. It is based upon a universal law, ordained of God and upon which men have learned to rely.

'Whatsoever a man soweth, that shall he also reap.' 'Let us not be weary in well doing: for IN DUE SEASON we shall reap, if we faint not.' The sheer stress of circumstances, physical exhaustion, the cooling of enthusiasm will all cause the outward man to weaken unless the inward man is renewed. Hostile forces do arrest the forward march of the hosts of the LORD. While we do not acknowledge defeat, we have to confess that we are withstood and impeded by the powers of darkness that are ever seeking to corrupt and enslave mankind. Mr. A. Seipel, of KIANGSI, reminded us at a recent Saturday evening prayer meeting that the evil of Communism was little realized; the blasphemy and anti-Christian attitude amongst those who follow its teaching become an embodiment of iniquity. There is a growing sympathy with the principle of Communism on the part of the younger generation, students in the higher educational institutions and the poorer class, who have nothing to lose and hope much to gain. This fact cannot but be a menace to any peaceful stability that might otherwise be expected to develop with any strengthening of the Central Government. Still, we cannot avoid the fear that danger threatens right there. While as foreigners we fail to see any satisfactory alternative to the



Photo by]

[H. W. Funnell.

The photo shows Miss Fowle the first Principal of the Girls' School, Suling, Szachwan. On her left is Miss L.U. who took Miss Fowle's place and has just resigned in favour of the present Principal (on Miss Fowle's right).

present men in power, it is no use disguising the fact that the situation is one that must cause anxiety to all who have China's welfare at heart. An incident took place in our own Mission offices a few days ago which threw a flood of light upon the nature of official practices in high places.

In the midst of all this welter we must encourage ourselves against fainting by the laws of the universe already mentioned. Seed sown germinates in darkness. How much Gospel seed has been sown and is still dormant in the hearts of men! Teachers of psychology talk much about a mysterious sub-consciousness and the possibility of impressions being registered without the will being brought into action and therefore unconsciously, as far as the person is concerned. ('Take heed *what ye hear.*') I wonder how much Gospel seed lies just in that realm, waiting in the dark until some day and somehow the mind opens, the life principle of the seed-germ awakes; the one aroused says, 'I never heard or knew this wonderful thing before'—but someone sowed that seed; very likely someone else watered it, and lo! God, by His Spirit, is bringing forth first the blade, then the ear, then the full corn in the ear. God is not mocked; toil is not waste of time. The truth stands:

**'We shall reap if we faint not.'**

The world-wide economic outlook and the ruinous rates of exchange interfere with international commerce and so lead to the further impoverishment of this country. Merchants, retail traders, and farmers have great difficulty in maintaining their positions, so that business affairs can hardly be conducted on a basis of fair profit. The military incubus, banditry, heavy and uncertain taxation, the drain on the country due to the cultivation, sale, and use of opium, cause wonder that things are not more chaotic than is actually the case. The Chinese have been a very wonderful people with a great power of resistance and gift of perseverance. Granted conditions they have considered fair, they have been ready to grasp any hope of improvement and to strive to retrieve what may have been lost. The friendliness of the people, if left to their own normal life, has been remarkable, with little anti-foreign sentiment, unless deliberately aroused. A ready hearing has been given to the Gospel message, in spite of a growing spirit of atheism evidenced by what is known as the 'No God Society.' The day of opportunity is

still with us; but for how long we do not know, and we need to pray for grace that our workers everywhere may be alert to make the best use of it.

### Mission Schools.

Mention should perhaps be made of facts that point to a hardening of the official attitude towards Christian schools. The Ministry of Education in Nanking is reported to be willing to grant passports to students to study abroad only upon the condition that they will not include any religious subjects in their studies. The Executive Committee of the Government's party headquarters in Shanghai have declared that graduates of non-registered Christian schools shall not receive treatment on an equal basis with graduates of registered schools. Christian schools having religious courses or holding religious services in the school buildings shall not be granted registration. There is nothing new in this, but the reiteration seems to imply a fixed policy on the part of the present Ministry of Education. If the translation of the document gives the correct idea, there is an implication that Christian schools may be left to go their own way, but students from them will receive no credit for the standard they have attained nor any recognition of diplomas they may receive. Thus from educational, commercial, professional and social points of view they will be at a disadvantage.

MISS E. D. TODMAN, of Yangchow, tells how her school is progressing under a non-registration basis. While she has not been left wholly uninterfered with, the local educational authorities have not so far prevented her going on with the work:

'The chickens I counted before they were hatched have all materialized and we have a school of ninety-five—the largest in its history. Yet one more may turn up, but there I draw the line, and am refusing all who ask for admittance. We are full! Thirty-three of these are boarders, while three more small boys sleep at home and take all their meals here. Many more day children take their midday meal here. I have quite a good teaching staff—the trouble is only one is able to live in, so duties out of school hours are heavy for her.

'A new man, Mr. Suen, has joined our staff and is very keen to read the Bible and be taught. He was at church on Sunday with his children. Pray for him. All the rest are Christians.

'I have been specially conscious of the LORD's guidance in all the arrangements of these busy days of opening school. The ship is launched once more; now we look for a prosperous wind, and the blessing of the LORD in the salvation of souls. What a privilege is ours! What an opportunity and what a responsibility! How we need prayer.'

### Brigandage—(1) in Shensi.

The month has been a troublesome one, so far as outbreaks due to brigands, Communism and revolting troops are concerned, so that work has been hindered and some of our missionaries in danger, while inevitable losses have been incurred. MISS R. V. THOMPSON, of Fenghsien, SHENSI, writes on February 13th:

'We have been here over a year now and as we look back over the past year we do realize how the LORD has helped. "Be strong and of a good courage" He needs to say to me over and over, and what a help it is! How Satan would rejoice if he could get us discouraged! The people here have been most kind and have attended the services well; but they have not believed, which is what we want. Satan would be willing for them to show interest as long as they do not decide, but we are not willing for that. Last Saturday night we were greatly rejoiced when our evangelist's wife took her stand for the LORD. She is very happy about it too.

'Our district is very large and mountainous; therefore the population is comparatively small and scattered, making it most



difficult to reach the people. We have been fortunate in being able to get a good map of this district. It has helped us to plan trips, walking and preaching as we go, with a man to carry our bedding. We have taken five of these journeys, each of them being from eight to fourteen days. Everywhere we go we have the joy and responsibility of taking the Gospel for the first time, and how we long that we might soon visit these people again. I have been surprised at the reception we have had at some of these out-of-the-way places, where they never see anybody. The people know we are their friends, although they do not know the message we are bringing.

'Several weeks ago we had brigands pass through here, staying with us for three days. Most of the local people as well as officials all fled. Some people took refuge with us. The brigands were not opposed, so entered peaceably. Of course they helped themselves to what the people had left; but we were most thankful that things were not worse. They were opposed at Hwehsien and entered there in a different spirit. Here we felt three days were enough. Miss Levermore and Miss Dix have been three weeks without going to bed properly. Thousands of soldiers have been passing through to Hanchung to put down the brigands. We hope it is more than talk. In spite of our premises being very small, we had a hard time to keep them from staying on our place.'

### — (2) In Kansu.

MISS I. M. DIX, of Hwehsien, continues the story in a letter dated February 14th, in connection with the same party as it progressed on its path of wantonness:

'You will have heard that this city was taken by Moslem rebels last October. They remained in possession for three months, plundering in city and country. Last Saturday brigands from SHENSI took the city after some hours of fighting, after having taken Fenghsien and Liangtang some days earlier. Our house was struck by a bomb in the course of the fighting, a hole about two feet long by one foot deep being made in the heavily tiled ridge of the roof, but no one was injured. The brigands have looted pretty thoroughly and we did not escape their attentions, though they took less than we expected and we have all we need, but were sorry to see some bedding, clothing, house linen, clock, lantern and some other items go. They returned some things because they were unable to use them and did not force the locks of boxes or doors.'

MISS R. C. BENSON tells us the city gates of Tsinchow were closed on February 6th, and on the 11th firing began in the west and north suburbs, where several Christian families lost all they had. On the 13th at the suggestion of the Church leaders, Miss Benson escorted several young women to the country. On the 16th the Mission compound was entered, a big demand made, and the life of the deacon of the Church threatened. Eventually Mr. Huise gave them one hundred dollars. On the 18th the brigands suddenly left and the city was opened, but no harm had been done inside. Writing after her return to Tsinchow, Miss Benson gives further particulars. 'The ladies' house (outside the city) had been left in a dreadful condition—doors and windows taken down, some burned, also furniture, and the whole place ransacked. One steel trunk, in which some especially valued articles had been stored, had been left intact. The Roman Catholics appeared to have suffered most, one of the sisters being attacked with a sword and either was pushed or she jumped into a well and was drowned.'

In SHANSI Mr. Williams reports trouble at Luan, but at the time of writing reliable particulars were not available and up to date no recent information from our missionaries there has been received.

### —(3) In other Provinces.

In HONAN and the borders of HUBEI and HUNAN the following notes indicate the trend of events: Miss Davey and Miss Kreick had to leave Kwangchow owing to a peremptory telegram sent to the Lutheran missionaries at that station, due to information that the Communists were gathering in the hills to the south and it was feared might at any time make a descent on the road near Loshan, thus cutting the communications.

The staff of the American school at Kikungshan decided to evacuate again, as they also felt the situation was too insecure, and since then the railway line between Kwangshui and Sinyangchow has been cut by Government troops who had mutinied and joined the 'Reds.'

Northern troops were moving north and Southern were moving south. Dr. Eitel says conditions in Changsha are none too secure. The Communists between Hankow and Ichang are quite strong and no effort is being made to dislodge them.

Mr. Costerus, writing from Lioan in ANHWEI, records how the city had been surrounded by Communists, then later the soldiers of the garrison revolted, killed some of their officers, looted the city and left, to be robbed in their turn by local militia and 'Red Spears' whom they encountered outside the city.

'The suspense in which we have been living is not very wholesome, but it was rather remarkable how Daily Light portions and our regular readings were appropriate for the days and times. The LORD encouraged us and gave us peace. The "Reds" did not get into the city to rob; so the protectors had to do it. I hope I am a false prophet, but it seems to me China's revolution is just starting and the end will be complete chaos. The groan is awful; so more than ever do we cry for our LORD from heaven.'

On the border of KIANGSI, CHEKIANG, and ANHWEI unsatisfactory reports have come from Yüshan, Changshan, and KWEI-CHOW. On the advice of local Chinese some of our missionaries have retired for longer or shorter periods. Miss Johannsen sends the most optimistic account from Yüshan, saying:

'All feel that it was, in one way, a good thing for Yüshan that the bandits made a sudden dash just the one day before the soldiers arrived; for it brought them out into the open and



Photo by]

[C. E. Tweddell].

Group of Missionaries who have remained in Kanchow during the disturbances in Kiangsi—  
Back Row, Left to Right: Mr. and Mrs. Hillner, Mr. Tweddell, Mrs. & Mr. Bunting. Front Row: Mr. and Mrs. Hall.

they had to pay dearly for it; whereas Yushan suffered less than might be expected. The soldiers now realize that the upper part of the Kwangsin River must be well protected. It will also make a big difference to Shangrao (Kwangsinfu), as the defence is now strong. The bandits did not come to the Mission premises but all the places around were visited, as well as the Roman Catholic compound, but even there they only took a horse and some bedding. Business is normal again and schools are reopening. We hope to start ours next week.'

From other sources we understand the situation is not regarded so hopefully; for there are uncomfortable evidences that the troops are unreliable, while Mission premises are again requisitioned.

### Prospecting In Tibet.

It is necessary for you to have some knowledge of the above mournful facts in order that you may realize present conditions and tendencies, but all the same the picture is not wholly dark. Let me hasten on. Mr. J. H. EDGAR has furnished some interesting reports of travels west of Tatsienlu, SZECHWAN. He has recently taken a journey from Tatsienlu west to Hokow and Litang, then north as far as Changhwa, from there turning to the east until Dawn was reached, hence in a southern direction back to Tatsienlu—a journey of 500 miles in the marches of SZECHWAN and TIBET. He found winter conditions in the high altitudes, 8,300 feet at Tatsienlu to 16,200, the highest point reached, on the whole remarkably pleasant, and the obstructions on the highest passes not so troublesome as was feared they might be. In all the regions visited, except Litang, the possibilities and opportunities for missionary work were found favourable. Litang, as a town and district, is practically closed, owing to the growing independence of a powerful native prince and the policy of China to put the local power in the hands of the Tibetans, who are sure to be anti-Christian if not anti-foreign.

The country from Litang to Changhwa is important both as regards its nomadic and agricultural possibilities, but the most valuable and populated areas are under Litang. Much of that region could be reached from Changhwa, which as a centre controls 2,500 house dwelling Tibetans and 1,500 nomad families. TIBET is at present, and has been for decades, in a missionary sense, legally out of bounds; but this does not mean that Tibetans must remain outside the Gospel influence.

More than half the Tibetan population is not directly under the Lhasa Hierarchy. Our right to reside in East TIBET is never questioned. We travel widely with a Chinese passport and if necessary we are supplied with a Chinese escort. We are rarely annoyed and never hindered in our work of preaching and the distribution of literature. Potentially it is Chinese territory and we are thus provided with an extensive field for Tibetan work, which should not be ignored. It needs men with the requisite physical fitness, language qualifications and the pioneer's aptitude for meeting the exigencies of out-of-the-way conditions with its isolations and disappointments.'

### Advance in Szechwan.

A more normal, intensive aspect of Forward Movement work is given by MISS O. C. LUCAS, written from Wentangtsing:

'As we look back just over a year on the entry into Wentangtsing, a bit of the C.I.M. Forward Movement, we remember the aloneness, the inner fear and the weakness of the pitiful array of those who composed the army of the LORD come to win souls in this dark and evil place, abounding in robbers, brigands and terrifying stories. Closed in by barren, cave-fortress pierced hills, Miss Dibley and I encountered much dust, dirt, and weariness while getting the place ready for the Chinese visitors we hoped would come. The first Sunday service was held around a charred wood fire in the inner courtyard, with the rain pouring down, while we sat on broken chairs and a few planks of wood and gathered to praise and thank the Giver of all good—just a few heralds and the workmen of the place. And now—a service twice every Sunday, with a regular attendance of forty or fifty people, fifteen of whom are publicly received candidates for baptism, with as many more preparing for the same step. God willing, we hope to see the fifteen baptized at Easter and that at that time others will join the inquirers' roll. Our hearts are full of joy as we see them coming and bringing their friends with them that they too may learn. But we are not content with numbers. We are most earnestly praying for the enlightening of these precious souls by the Holy Spirit, that they may be truly spiritual men and women, hating sin.'

### Bible Institutes.

MR. AND MRS. GRAHAM ANDERSON tell us of the work of the Hüngrung (SHANSI) Bible Institute:

'We have with us now perhaps a larger proportion of students from great distances than ever before. Nine men and four women have come at their own expense from one village Church district in SHANSI province, having been influenced to do so largely by blessing received through former students. Two men and nine women have come 1,500 li from Saratui and Tetong in the far north of this province, again influenced largely by the testimony of two women students of 1929. Six others have come a similar distance from the north-east district of Chahar, which is just being newly opened to the Gospel. This tapping of new districts is a matter for thankfulness, but on the other hand the sad fact that we have only five students from our own central SHANSI Provincial Church is a matter for earnest prayer that God would revive our surrounding Churches and call forth a stream of young men and women to seek for training in His service.

'Interest in the various classes has been well maintained, and though a few of the students have been under standard, educationally, yet we believe all have made good progress in the knowledge of the Scriptures. We have been especially looking to the LORD to work in us and in the hearts of our students a deeper love for souls and a more ardent desire to be used of the Master in winning others to Himself, and we praise Him that He has indeed been answering these prayers.



Photo 63

[R. D. Learner.

#### TONG-KO SI LAMASERY, TIBET.

There are about 300 Living Buddhas living in this lamasery, which is situated just over the Tibetan border.

'Evangelistic work in town and country, in homes and in the prisons, has gone on well, and as we have been led out in prayer for more definite fruit-bearing, God has given us to see one and another come under conviction of sin and then find peace in CHRIST JESUS. The whole of Thursday and Sunday afternoons have been devoted to this work and we have had the joy of getting entrance into many new villages and homes where there had formerly been no response to the Gospel message.'

At Hangchow Mr. Fairclough and Pastor Liu have a class of about forty short term Bible students—leaders drawn from about twenty-two centres of work established and developed during Pastor Ren's lifetime. We are very glad of the opportunity of helping these men and trust the time they spend at Hangchow may be profitable and inspirational.

At this season of the year gatherings for Bible classes for men and women are held at many central stations, where larger or smaller groups assemble for periods varying from one to three weeks. This forms a most important service rendered to the existing Churches, as it nurtures the spiritual lives of the more advanced Christians, building them up in the Word of God and in the practice of personal devotion and prayer.

### Personalia.

MR. A. R. SAUNDERS, of Yangchow, has been brought through the serious crisis of his illness, and in a letter written to his friends, when allowed to use the typewriter once more, sounds forth his note of thanksgiving for grace bestowed and answered prayer 'TO HIS PRAISE':

'Having had to leave the fighting line for a time, not put out of commission as the devil wanted, but out of action for repairs in God's machine shop, Mrs. Saunders and I will still be active. From the rear we will continue to promote and guide the activities at the front, and there is abundant evidence of the LORD'S blessing; for during my illness the work has gone forward. We are still a working unit in the China Inland Mission "FORWARD MOVEMENT," and the fact of this miracle wrought on my body, a signal victory over Satan, is a token that we are still to advance; but for at least six months my place is at the rear resting. I am allowed to do a moderate amount of typewriting each forenoon, and you will agree that it is quite in keeping with a yielded life for my first letter to be this—"TO HIS PRAISE." No less marvellous has been the strength given during this time of strain to my dear wife, and together we offer to our gracious Father this tribute of praise for His most wonderful grace.'

MR. AND MRS. J. GRAHAM, of Yunnanfu, have reached Shanghai and, in accordance with the medical advice, will be going to Chefoo. Mrs. Graham will take charge of the house-keeping department of the Hospital. There is very little prospect of these friends returning to Yunnanfu. Mr. Graham needs a long process of recuperation and will probably be unable to accept any future responsibility for work of a strenuous character.

Since the date of my last letter we have welcomed MR. AND MRS. G. T. DENHAM back from furlough. They are leaving for East Szechwan this week, hoping to open up the city of Pengan; besides which Mr. Denham is to give oversight to the work of the B.C.M.S. until they have their own missionaries on the field once more. The Treasurership of the Northern Financial Board of the Diocese, for which Mr. Bazire has been an efficient *locum tenens*, will again revert to Mr. Denham.

MISS J. LEISTER and MISS G. JEPSON, two new workers from North America, arrived with Mr. and Mrs. Denham, who travelled to China by the Canadian route. These two ladies are the first new arrivals for the year 1931, but are to be speedily followed by two from England, due here on March 21st with



SUMMERHOUSE ON THE WOOSUNG ROAD COMPOUND.

MR. AND MRS. G. B. JACKSON returning from furlough. Thus an early start is being made towards the completion of the number still required to bring up the total of our new workers to the Two Hundred for which we have appealed.

On Saturday, March 7th, Miss A. L. Rowlingson was married to Mr. A. L. Keeble. The bridal pair are visiting Hangchow and Yenchow for the honeymoon. Later on they hope to leave for KANSU and will probably escort a few new workers to that province.

At the end of this month the students studying the language at Anking and Yangchow will be designated to stations in the interior and we trust conditions will be sufficiently satisfactory to enable all to go forward during April. Let me remind you how much depends on the prayers of God's people as they go into a new order of life and commence to take their positions in the front line. They will not be immune from the attacks of the Evil One as they set themselves in array against the powers of darkness. I shall hope in the April letter to give details as to the stations that will be reinforced and the names of those going to them. For the present please remember the subject in general.

The time is drawing near when we shall be leaving our well-loved and God-blessed Woosung Road Compound. As of old 'many . . . ancient men' will lament at the change, while others will shout aloud for joy. There appears a great amount of work yet to be done on the new buildings; but as things proceed towards the end, the finishings will culminate in a rapid climax.

The total number of baptisms reported for 1930 amounts to 4,651. Probably there will be no further addition to last year's reports. For 1931 sixty-seven baptisms have been reported up to date. Let us offer praise for all those who have thus publicly confessed their faith and pray that there may be a larger number gathered in during the present year.

# An Unexpected Opportunity.

By Dr. H. Parry, Chungking, Szechwan.

**D**URING the past year, while almost incredible transformations have been going forward outside the city of Chungking, in the building of great motor roads, with the attendant wholesale sweeping away of the thousands of graves which for generations have covered the hills surrounding the city, and the advent of rickshas, motor-cars and motor-buses, and the rapid erection of large buildings, there has also been going forward in strange contrast with all this up-to-date civilization, the erection of a magnificent massive stone pagoda shrine of Tibetan Lamaism, with its peculiar style of architecture, and with Tibetan inscriptions standing out large on its great panels.

This imposing structure, situated on rising ground, and standing in a large enclosure, has cost thousands of dollars and, strange to say, is the result of the devotion to Lamaist Buddhism of one of the leading Generals here, who has given or raised the money. With the New Year the completed edifice is having its imposing inauguration, which is being carried out by the inviting of

a large group of Lamas with a 'Living Buddha' at their head. This group, it seems, have already visited (by invitation) Peking and Nanking, and after finishing here will go on to Chengtu at the invitation of the Generals there. All around the base of the pagoda, which has something like the dimensions of the Albert Memorial in London, there are clustered matting booths. Occupying the façade is the main 'tabernacle,' and here we have the unusual sight of a Lama temple in miniature, row upon row of little lamps burning all day, and piled up offerings of various kinds in many-coloured trimmings and adornings occupying the central shrine, built up in tiers against the stone work.

On either side of the centre aisle squat a row of Lamas facing each other, while the chief Lama sits on a raised throne in gorgeous robe. For hours each day they are engaged in chanting the Lama liturgy in their deep sonorous tones and with perfect rhythm, to the accompaniment of drums, bells, cymbals and reed instruments and the deep-toned conch.

So that here we have close by this great busy city, a little bit of transplanted TIBET, a fragment to remind us of what is going on in unnumbered lamaseries all over TIBET, and the great border lands, where this 'POWER OF DARKNESS' holds its weird and all-pervading sway.

For a long time past there have been lying on our bookshelves two Tibetan New Testaments and three smaller Christian books in Tibetan by Mr. Sorensen. Then, in the depot of the R.T.S. next door, there have been more recently placed several copies of the 'Pilgrim's Progress' in Tibetan, attractively bound and illustrated, and it had seemed as though there was little likelihood of their ever coming into use locally, but I am glad to think that the thought was put into my heart, that they had been reserved for just such an occasion as this one, so unlooked for. So I made up a parcel of the five books with a little adornment, and took my way to the 'place of worship,' as it is called.

It was forenoon and a small crowd of onlookers was gathered in front of the improvised tabernacle where the morning chanting and music was in full swing, and men and women were coming and going, making the prostrations at the large kneeling cushions provided, and then for extra merit circumambulating the massive shrine or putting their offerings into the money chests at the entrance. There were not only women devotees, but well-dressed substantial looking business men. One of these brought a large bundle of face towels, and after worshipping, went the round of the Lamas, placing one towel in front of each. As the 'service' could not be interrupted, I had to wait two hours or so until this was over. Meanwhile I had little contacts with one and another of the bystanders in conversation, among them a few who were connected with General Pan's establishment, and so more or less on the 'inside' of things. They seemed interested in my having brought books in Tibetan to present to the 'guests from afar.' Finally one of them asked me to go up to the General's fine house, in which the Lamas were being entertained, and wait there, which I did, until at length the service was finished, and



Photo by]

[F. D. Learner.

A GROUP OF TIBETAN VISITORS TO SINGING, CHINGHAI.

the Lamas came slowly up the path from the pagoda to the house, single file, with the head one leading. I met him at the steps of the house and presented the books, which he took with a pleased smile and an 'O MI TO FU'—the universal Buddhist exclamation

and invocation. As I walked away several of them gave me a friendly smile, and one held out his hand saying 'Dras,' which I suppose is a salutation, which I of course returned, taking his hand. After a little distribution of tracts among the

Chinese around, I came away, thankful that I had been allowed to get the packet of books safely into the hands of the 'big man,' and with a prayer in my heart, that in His Own wonderful way God will be pleased to bless the incorruptible Seed of the Word.

## A Faithful Steward.

*Dr. Stanley Hoyte, of Pingyang, Shansi, tells the story of Mr. Sang, who is retiring after forty years of faithful service.*

**O**LD Mr. Sang, who had been steward of the hospital for the last twenty years, and in the employ of the Mission for another twenty before that, was at last retiring, and I invited him to come and take tea with me and tell me about the old days before I met him. David Hill had first opened Pingyang in 1885, and then in the nineties the C.I.M. came in in force and in this southern part of the province a dozen different stations were opened. There was no Post Office then, and the only reliable way of sending letters was to hire one's own messenger, so looking round for a good man to be their regular letter carrier the group of missionaries engaged Mr. Sang. Once every fortnight he walked round the great five hundred mile circle that touched all the stations, and at each he delivered and picked up letters, and as he spoke of it his voice rang with the pleasurable memory of those good old days when he was strong and could do fifty miles a day, or over sixty if the letters were urgent. Even now he has by no means lost his power, and it takes a long-legged foreigner all his time to keep up with him as he charges down the street.

He told again the story of the Boxer Rising in 1900, and gave me the names of the twelve foreigners who were then in Pingyang. He and three other faithful Chinese escorted them on their terrible journey of forty-four days by cart to Hankow. He described the robbery that took place a few hours after they started, and told how he saw Mr. Lutley and Mr. Dreyer flung on the ground with swords at their throats. They and the whole party might have been killed had not the robbers at that moment discovered the silver and made off with it.

He told also of the wearisome days in the blazing heat of summer as they were handed on by the magistrate of one county to that of

the next. Each one finding the 'foreign devils' thrust upon him, often with hatred and contempt thrust them on to his neighbour. As they left a certain Yamen one of the missionaries gravely questioned,



Photo by

(Dr. S. Hoyte.)

MR. SANG.

'Is it possible, Mr. Sang, that I heard you say that you had been officially appointed to escort us? You know that is not the case. How can you say so?' But Mr. Sang replied, 'Don't be afraid, Pastor, don't be afraid. God will not be strict with us about it. Do you not see what a fix we are in? We have been robbed and barely escaped with our lives. Even by giving out what I do we can hardly get along, if I did not say it no one would pay any attention to us. Don't you worry. God will not be strict about a little matter like that.' To which exposition of the Divine justice and mercy, the missionary, Mr. Sang

blandly remarked, had nothing to say.

Fourteen years after the Boxer year I came to Pingyang and found Mr. Sang installed as steward of the hospital here, and when I began to get a grip of things it was to me that he came every week to account for the money that he had spent. He would bring his books and read out the amounts of gauze and bandage cloth, flour, turnips, carrots, vinegar, brushes, paper, chopsticks, ink, water, oil, coal, bean-curd, etcetera, that he had had to buy since he last came. One day I said to him, 'How is it, Mr. Sang, that you never seem to forget to put down anything that you spend. I try to keep my own personal accounts and frequently see that some money has gone and cannot recall how I spent it, but you who are spending money all day and every day always have the right amount of cash in hand.' He calmly replied that he never forgot anything. Whenever he bought anything he entered it in the account, and that was all there was to it. But I had my doubts.

Some time later I asked, 'Where in your accounts is that \$10 that you gave to Miss K. three months ago? I know she received it, but you have not reckoned with me for it.' He was caught that time and had to confess that for once his memory had failed him, and I found out that he kept that hospital money and his own money all together in one place, for hospital money he strictly accounted but kept no record of his own, so that in this case he had made good the loss out of his own money and did not realize it. 'I thought you must be forgetting things,' I exclaimed, 'although you have boasted so much of your memory. Here by managing in this way you have made the hospital rob its oldest employee of ten dollars of his hard-earned wages. The hospital gains but you lose. I won't have it, you



Photo 893

[G. A. Scott.]

THE HOSPITAL STAFF, PAONING, SZECHWAN.

In the centre are Miss Gough, Dr. Ivor Beauchamp, Mr. Li (Chinese business manager), and Miss Amy Wilson.

must use a different system.' But it was quite difficult to get him to change for he regarded it as a point of honour to account for every cash that was given him and would far rather make any deficit good out of his own money than acknowledge that he had forgotten anything. His honesty was above question and was entirely trusted by Chinese as well as by foreigners. Whilst very careful of other people's money he cared little for his own, and that was one of the points that made him remarkable.

In this district it is the custom when a daughter is betrothed for the father to demand a considerable sum of money for her, and most of this he takes for himself, using it to pay off the family debts, or to buy land, or to pay for a bride for one of his sons, as his circumstances or tastes dictate. But when Mr. Sang's daughter was betrothed he refused to take money for her or to have money mentioned in the agreement, all he asked was that the groom should provide the bride with such ornaments and presents as were suitable, and this was all that was done.

Although holding one of the most responsible positions in the hospital, Mr. Sang was always ready to do rough work, to sweep a room or light a fire if the need arose. He was

utterly loyal to the missionaries, which in these days of anti-foreignism was no small thing, and was of priceless value on other occasions besides that of the Boxer trouble. He was one of the few Chinese on whom it had dawned that missionaries have to give up anything in order to come out here. He himself cared but little for things that attract many: money, good food, or a soft job. From early morning till late at night he was hard at work, habitually diligent, and willing to take endless trouble over a thing so as to get it just right and spend as little of the hospital money as possible. The only indulgence he permitted himself was his pipe which he used to enjoy when the day's work was done.

His character was one of sterling virtue, but for a number of years he seldom attended any services. I urged him to come and with his usual simplicity he replied that he was so deaf that he could not hear a word that was said so 'what was the good?' I tried to point out that services were held not only that we might be instructed but that we might worship God, and that even if he heard nothing he might pray in his heart or at least sit quietly before God and wait for Him to speak; also that spiritual instruction was very valuable to most of us and it did not

have a good effect if any elderly Christian habitually absented himself. Thereafter he usually came. I never heard him speak at a meeting, but he had a real concern for the souls of those under him and in the evenings he would teach the cooks and coolies, read with them and try to lead them to CHRIST.

As he grew older he became deaf still and his powers failed. When at the age of seventy his increasing infirmities made it plain that he could no longer do the work, we began to look round for someone to take his place, but it was months before we found anyone suitable, and then we had to have a man from a hundred and forty miles away. When the time came for his departure we had a little ceremony, tea and cakes were served and speeches made. We said how splendid he had been, but he said how badly he had done everything, apologised for his many faults, and thanked us for our indulgence to him. We made him a present of some silver by way of provision for his remaining years, and said good-bye. I was sorry to see him go. He is the oldest Chinese friend I have. Industrious, loyal, upright, humble, I believe he is one of those who will inherit the blessings that are promised to those who are faithful.

## Personalia.

### Arrivals.

April 12th.—Miss C. Readshaw and Miss A. G. Banks from Hweichow, ANHWEI; Miss G. K. Palmer from SZECHWAN.

April 18th.—Miss M. C. Goddard from Chefoo.

### Births.

February 10th.—At Shunteh, HOPEI, to Mr. and Mrs. R. E. Thompson, a son, Paul Mulligan.

March 25th.—At Shanghai, to Mr. and Mrs. J. O. Fraser, a daughter, Catherine.

Letters to the China Inland Mission, Shanghai, should now be addressed as follows:—

China Inland Mission,  
181, Sinza Road,  
Shanghai, W.2.

Prayer is asked for Mr. and Mrs. J. C. Hall, at Kanchow, KIANGSI, that a way may be opened for them to leave the province for furlough.

Miss Allen and Miss Warren have been prevented through military movements from undertaking the itineraries suggested in our April issue.

# From the Front Line.

## Encouragement and Opportunity.

**M**RS. AND MISS SÖDERSTRÖM have been working at Yencheng, HONAN, while waiting for the way to open for their return to Shangtsai :—

Soon after the Conference Mr. Joyce arrived, and as it was still impossible for us to return to Shangtsai, it was decided that we should have the oversight of the women's work here for the winter, and generally help. It was also suggested that we move into the small Mission Compound across the road in case soldiers might want to occupy the vacant house, so the LORD has not only given us work for this winter, but also a little home.

One of the first things we did was to hold a Women's Bible School. We were encouraged by two heathen mothers-in-law, who brought their young daughters-in-law for the first time, having heard that we tell of One Who is able and willing to forgive sins, and grant peace to those who truly take Him at His word. They were much impressed on being told that we do not give any credence to the superstitious mutterings of sorcery and witchcraft—our blessed LORD has power over all the power of the enemy.

They listened amazed, and as days passed we saw a great change wrought by the power of the cleansing Blood, and of His Name which is 'above every name that is named,' and once again we saw the Light break through the darkness of heathenism.

We had rather an interesting break in the middle of the school. One of our old schoolboys who over five years ago went to be a soldier—a Christian boy—returned to be married. As his mother, who was formerly the doorkeeper Biblewoman here, had died in his absence, we were glad to give sympathetic help in various ways, and trust that the gracious work of the Spirit may be continued in the lives of both of them. . . .

Within the last few weeks prayer has been answered for Shangtsai, in that the soldiers have vacated the premises. Unfortunately they falsely accuse one of our evangelists of having reported them to headquarters, so he has gone into the country for a while. The soldiers took all the furniture which they had been using to their new quarters.

On Sunday, January 25th, the Christians discussed plans for getting back the furniture, and decided, as the soldiers left

(which might be any day), to divide into groups and go to the different places where the things were.

That night a certain tax-gatherer, who is opposed to the Gospel, came with a small armed guard, and arrested the other evangelist, demanding unlawfully the payment of certain taxes. He was taken bound to the home of this man. Just as he was being stripped preparatory to beating, one of our neighbours ran in and paid \$10 for his release. This the evangelist refunded on his return to the compound, but the kindly action had been done, and to one of God's children. May it be that he, too, will desire to follow the LORD, and then another of our prayers will have been answered.

This extortion of money, mostly by the soldiers (ex-brigand), seems to have been the usual thing during the past few weeks, and people of any importance, both from the city and country, have been spending their nights in the fields and ditches.

Please pray for the comfort and blessing of these sorely tried people, and that we may always give wise and comfortable counsel.

[According to later reports the soldiers left suddenly and it was possible to get back most of the furniture.]

Miss G. E. Mitchell, of Kwangyuan, SZECHWAN, speaks of the 'great days of opportunity':—

The new uses to which temples are being put, the elimination of the idols, the unemployment of former priests and

priestesses, are causing the people, even women, to think. What are we to worship? Where is there a true GOD? How is He to be worshipped? Who is the One Who can forgive sin? And then, often after an explanation, they promise to come along and to hear more. These are great days of opportunity for us and there never can have been such a spirit of enquiry.

Owing to the great influx of soldiers, who remained in the city for a few days before proceeding up north, we had several applications for accommodation. God graciously undertook for us, however, and though we were beflagged and belabelled twice and at one time had even bed bundles put into the guest halls we were still helped to 'keep them out.' In one instance we heard that the kitchen was most important and ours was not large enough. How thankful we were! It is just large enough for us. They seem to appreciate alarm clocks. Our dining-room has lost one since their visit.

Mr. G. W. Bailey, of Kinhwa, CHEKIANG, writes of progress :—

We do thank God for so many earnest Christians in the Yungtang Church and for one or two who are truly on fire for the LORD. There are two in particular, a poor tailor and a likewise poor bamboo worker. Almost entirely through the instrumentality of these two men two new centres were opened in Yungtang last year and of the twenty-two persons mentioned as having been baptized last autumn more than half were from these two new



Photo 65]

[Miss M. J. Söderström.

### A YENCHENG WEDDING.

The schoolboy mentioned above with his bride.



Photo by

Miss M. J. Söderström.

EN ROUTE TO YENCHENG, HONAN.

To the left are ginseng sellers and behind are stacks of sesame stalks done up in bundles for firing.

centres. We feel there is great hope for the Yung kang Church if only the members will stand together, put into practice the teaching they have received and learn in all circumstances to place first things first. Please put the Yung kang Church on your prayer list. They made excellent progress last year, but Satan knows this as well as we, and no doubt will do all in his power to hinder the good work that is going on there.

We are thankful also for a measure of progress evident in the Kin hwa Church. The contributions for the past year showed an increase of over thirty-seven dollars. As in Yung kang, a poor ignorant tailor has been busy witnessing for his LORD and his service has borne fruit. For weeks and months he has been labouring in a village ten miles out from the city. At last the people not only became interested in the Gospel but many professed faith in the LORD JESUS CHRIST. A week before Christmas this tailor invited two of our Christian women workers out to the village to supplement and try and consolidate the work he had been doing. They gladly went and were given a warm welcome. These two women spent their time visiting and encouraging these enquirers and every evening gathered as many people together as possible to hear the Gospel.

It was around 10.30 each evening before the congregation could be dispersed and the workers retire to rest. The two women spent Christmas Day with the people and on Saturday brought fifteen of them into the city to be present at the special Christmas services held on Sunday, December 28th. For some of the women it was the first time in their lives they had

been up to the 'big city.' The tailor who reckons to be their leader gathers them together every Wednesday evening for prayer and Bible reading. On Saturday they meet for the 'Sunday' services. He himself comes into the city on Sunday in order to replenish his own spiritual store. Sometimes he brings along two or three of the men enquirers with him. That the faith of these people is real has been evidenced by the fact that a woman among the number has offered to move out of her fairly large house that it may be used as a chapel. She offers it at a very cheap rental and an old member of the Kin hwa Church has kindly volunteered to pay this rental himself. We are hoping this place will become a permanent centre for Christian activity, and that this year many of these dear people will be ready for baptism. What we remarked about Yung kang applies equally here. Where we see progress so also does the 'adversary' and we have learned enough of his devices to know that he is not well pleased and sooner or later will seek to frustrate the work of God's Holy Spirit and hinder the progress. So please pray for these young Christians at Hsi-chien-lu and for their earnest tailor leader. At the same time, when we think of all the LORD is doing among that little community, let our prayers for them be mingled also with thanksgiving. We were favoured with a visit from our Superintendent and his wife, Mr. and Mrs. Fairclough, in November. It was refreshing to meet them again after their recent furlough. They were very favourably impressed with what they saw in these two Churches and their visit gave us much encouragement.

In all probability by the time we send out another letter to you the Hangchow Kiangsai Railway which runs through Kin hwa will be completed. The embarkment for several miles either side of Kin hwa has already been built, and the authorities state that if funds last out the train service should be in operation by June or July. This line will mean much to our getting up to Shanghai, as it will probably cut down the time of travel from five days to one.

## New Centres.

From Ningsia, an outpost of the far north-west, Mr. and Mrs. Scoville write:

You will rejoice with us to hear of progress in the work in the new station, Chungwei, where Mr. Rist laid down his life. We recently returned from a three weeks' trip there, at which time special meetings for women, as well as a united conference for the Christians, were held. This city is one of Satan's strongholds, and every inch of ground gained has been a desperate fight, but there are six who confessed the LORD by baptism this year, amongst these being one remarkable case. I refer to Mrs. Chang, last year a hopeless illiterate famine refugee, but now a bright and smiling Christian able to read much of the New Testament. She has learned to pray and thank the LORD for His mercies in saving her from starving as well as most of her family. She is now the wife of the Chinese evangelist and they are rejoicing together over the arrival of a new member of the family called Grace.

I recognized many of the soldiers along the way, for amongst them are some of the Moslems who took Ningsia a year ago. One night I stopped at a place full of these soldiers. I was told that there was no place to stay, but I managed to settle in and was later recognized on the street by my old friend, Mr. Ma, last year a bandit but now a small officer in the army, whose wounds we washed while he was a bandit. How was I? Where located? How many animals, etc.? were his first questions. Thinking he might be commandeering animals, I reluctantly answered, until he ordered a servant to give me straw and provender for the animals and asked me to come to his headquarters for tea. 'Brother,' he said, 'I can never forget what you did for me and this little meal is to show my appreciation.'

On another Forward Evangelistic trip, which took us about 70 miles to the north, visiting all the markets and towns between the Yellow River and the mountains, we came into contact with many Moslems.



In fact, we are in what could be termed a Moslem centre. Our military chairman (formerly termed governor) is a good man. He asked that we in the Church pray for him as he attempts to solve some of the problems of the district.

At Shih-tsui-tsi we preached to large crowds of both Chinese proper and Moslems, who became most interested in the large poster showing the two hearts, the one good, the other bad; the one red and upright, the other black and crooked. Some of the Moslems must have told their *ahong* (religious leader) what they had heard, for upon visiting him later he asked me if man had two hearts. He was prepared for a religious discussion, thinking I had come to the Mosque expressly for the purpose of preaching to him, as I had to those on the street. He was prepared to resent it. Knowing that it does not pay to argue with the Moslems on religious matters, I refrained. Even so, I gave him the Gospel, for which I need not make apologies, nor did I agree with him as he tried to persuade me that it was well and really necessary for us to preach to the Confucianists and worshippers of idols, but as to preaching to their people who knew GOD, whose religion was very deep-rooted and sound, it was of little use! To a certain extent he is right, yet the Gospel is being preached to the Moslems of KANSU, and we believe there are some who have accepted CHRIST as Saviour, even though I know of none in this district who have made an open profession.

You may be interested in hearing that we have been promised some new workers for Ningsia, and we feel much cheered by this news. We are so far from other workers, and we miss the fellowship and inspiration of fellow-workers.

Miss L. M. Reeks has recently reached her station, Kweiting, KWEI-CHOW, and speaks of the needs:—

Kweiting is a newly-opened place, one of the stations for Forward Movement work, so of course, as in all new work, there are many difficulties. It is a fair-sized city built upon three hills, a very pretty place, but very scattered, and many of the people live away on the mountains, so that it is difficult to reach them. The people are a little more friendly than they have been in the past, wild tales were spread abroad that we put poison in the visitors' tea, and took out the eyes of babies to make medicine. This has made the women timid of us and it is difficult for them to believe that we are only here to preach the Gospel. The enemy of souls loves to blind the eyes of these people, so that they believe a lie.

We greatly need a Biblewoman, one who will go out with us and visit the homes, and one who will be burdened with the need of this dark heathen city which is steeped in sin and idolatry. We also need an evangelist to help in the men's work. There are plenty of people to reach but no Chinese workers, and Chinese workers are really indispensable for any effective work. I am very keen on children's work, but I am sorry to say very few come either into the Compound or into the meeting which we have on Sunday morning. Some men come in, but we seldom have any women, and just a few small schoolboys. We really do want to know how to reach these people, but it is not impossible with the LORD. He is equal to this hard place.

I am also interested in the Tribes. There are thousands about us who have never heard of the Name of the LORD Jesus. Every sixth day we have market day, when a great many from a long way come in to sell their wares. This affords an opportunity of giving out tracts and we trust many have the Word of GOD in their homes, and the LORD is able to work through His own Word unto salvation.

The need for workers is tremendous, both foreign and Chinese. We often go out with the object of visiting some of the homes of the Tribespeople, but we walk a long way and then perhaps only come to two or three mud or straw huts. Probably the people will not talk to us nor will they accept the tracts which we

offer them. I wish I could give an idea of the need, but it cannot be put down in so many words, you need to see to realize what it means to be without CHRIST and without hope in this life and also in the next.

Mr. F. E. Keeble is at Chüchow, CHEKIANG, preparing for Forward movement work at Kiangsan:—

The county of Kiangsan stretches approximately thirty-six miles from north to south and some twenty miles east to west. The population is a huge one, from seven to eight hundred thousand, accounted for by the fact that the 'Long-haired rebels' (the T'aiplings) of last century did not carry their ravages to any serious extent. The county town of Kiangsan, though a city with a wall having nine gates, is not nearly so large a town as Chüchow, but has, say, 15,000 people. Five miles south lies the great market town of Chinghu, which has a trade larger than that of the county town. Then there are market towns such as Fenglin of 2,000 families and Iahkeo of 1,000 families, just to mention two, but there are many others and hosts of villages. One of the difficulties is the local dialect that prevails, but this is a matter of patience. The great hindrance at present, and one which I want you to pray away, is the presence of bandits south of Chinghu. My hope is to make a trip round the whole area, selling books, and introducing the Gospel to the



Photo by

J. W. Tomkinson.

IN THY NAME WE GO.

Mr. and Mrs. Joyce, of Kailang, Hanan, with the car which has carried them nearly 5,000 miles since October, 1929.

thousands that are literally without the Light of the world.

Since my last letter I have been able to make three visits to Kiangsan. A week was spent with the colporteur, Mr. Ting, who now holds regular Sunday services, when a small but hopeful nucleus of Christians and enquirers meet. Another time I was there, it was the week-end just before Christmas, when I was able for the first time in my life to preach the old Christmas stories to a strange audience in a strange tongue.

Especially pray for an increased realization of the deplorable state of a soul without CHRIST, and of the bond that superstition and idol worship still holds. I have seen hundreds wending their way to the temple on the hill a few miles from this city, dressed in silks and satins, and have watched them bowing to and burning their incense sticks before those hideous gods, which are no gods. Last week, as we went into hundreds of homes, rich and poor, it came home as a potent fact that in the home Satan rules with his delusions. One has only to see the thriving shops that sell incense sticks and yellow paper and mock money to realize that, though as in Kiangsan, temple idolatry within the city has been dealt a blow by the destruction of the images, yet the people still trust in vain idols. I want these facts to move me and to move you as they did Paul at Athens.

## Medical Notes.

Dr. D. Vaughan Rees writes from the Borden Memorial Hospital, Lanchow, KANSU, on January 2nd :—

I would like to give you a summary of our experiences during the last eight months, for that is the time I have now been here assisting Dr. Taylor in the managing of this hospital upon which so many eyes are turned. The other day I was casually looking over the pages of an American periodical, and seeing something about work among Moslems in China, I read the article. Imagine my feelings when I read about 'the heroic little band of workers in the Borden Hospital, Lanchow.' So there is some interest in and prayer being made for us, I thought. One does not feel very heroic. Days very similar to one another slip past quickly. There is the constant heavy weight of responsibility in tending, both physically and spiritually, the sick folks under one's care. This anxiety one has to be careful to roll on the LORD every morning, then we go on joyfully.

During the last three weeks I have been praying definitely for conversions among our lepers and in-patients. On December

31st, during our ward service, the head nurse said to me before all, 'There are three now in the ward who want to give their hearts to the LORD.' The three then immediately made public confession. Shall I tell you their names? I almost fear to do so, but in the hope that you will pray for them continually, I will, at the end of this letter. They are sure to be attacked by Satan when their names are sent to the homelands.

As to the Moslems, they are always ready to argue, but I never leave out the subject of the Atonement in talking to them. That is the central theme. 'How are you going to get rid of your sin?' I constantly ask. The Moslem answers, 'By the five meritorious acts.' 'But I pray and fast and give alms and wash, too,' I reply, 'so can I be saved without becoming a Moslem?' Frequently I meet a Moslem Colonel on the cantilever bridge which crosses the Yellow River here; he suns himself daily and rests from his wounds. When he was a patient I pressed the claims of CHRIST upon him. The other day, as we greeted one another, he said, 'Do you know what sin is? You promised to visit me and you have not—you lied.' How careful one has to be of one's life and words before these people, so ready are they to see sin in others but not in themselves. This same man has probably been a robber and murderer.

I said to Mr. Tang this morning, as he lay in bed: 'Have you accepted the LORD, Mr. Tang?' 'Yes,' he replied, and hid his face in the clothes, for his feelings had overcome him. He has had to have his leg off and has suffered much. (This dear man has since died and gone to glory.)

We are kept constantly busy with all kinds and varieties of operations. No doubt you would not be very interested if I gave you a list, but we get almost as great a variety as a general hospital does at home. How many of the young surgeons at home longing for experience would like to be here! We do not rejoice at these things though, but at the spiritual results that spring out of them. I wonder if some young doctor may not see these lines, and long for one of the crowns that are for those who turn many to righteousness.

At present there are more than thirty lepers under constant attention by Dr. Taylor, and I would ask your prayers both for himself and them, that we may soon see the Spirit's work in their midst. Six or more of them have already professed conversion. The other day the only means I had of conversing with a 'Living Buddha' from Tibet was through

the medium of a Tibetan leper. The 'Buddha' came with his retinue and finery to look round. We showed him over the Hospital. He left after partaking of our tea and looking at one of his own hairs under the microscope, which astonished him greatly, for it looked thicker than his thumb. He then got his pockets full of Tibetan literature and left with many bows.

The male nurses give much cause for rejoicing; twice I have found them holding prayer meetings of their own late at night.

(The names of the three patients who professed conversion are Liu, Cheo, and Tang—the latter has since died.)

Miss C. M. Densham writes from Luan, SHANSI :—

We re-opened the dispensary on January 12th, and have had several interesting patients since then, one an official's wife suffering from surgical tuberculosis.

We had to explain that we could only alleviate the trouble, not heal her, and we advised her to go to a hospital with a doctor. She came for a few days and then ceased coming, so we hope she has taken our advice. She and those with her seemed interested in the Gospel, especially one of the women who brought her, and we almost wished they would continue coming so that they could hear more of the Gospel.

## C.I.M. Prayer Meetings.

Saturday, May 2.—7.30 p.m.,

Walham Green, Y.M.C.A., 643, Fulham Road, S.W.

Monday, May 11.—8 p.m., West Hampstead, 15, Crediton Hill, N.W.

Thursday May 14.—3.30 p.m., Bromley, Annandale, Rafford Way.

Thursday, May 28.—8 p.m., Highgate Hill, St. Andrew's Parish Hall, N.6.

Friday, May 29.—4 p.m., Reigate: Greystones, Wray Common (Ladies only).

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

## Editorial Notes.

**THE ANNUAL MEETINGS.**—The 66th Annual Meetings of the Mission will be held, God willing, in the Central Hall, Westminster, on Tuesday, May 12th, at 3 and 7 p.m. In the evening we are arranging for an overflow meeting in the Lecture Hall below the main Hall, and all the addresses will be relayed to this gathering.

Tickets for reserved seats may be obtained free of charge, and applications will be dealt with in rotation, though no tickets will be actually issued till May 1st. For the unreserved portions of the Hall no tickets are required. As usual tea will be served between the meetings, and tickets (price 9d. each) will be supplied on application, or may be obtained from stewards at the afternoon meeting if they have not all been disposed of previously.

Our Home Director, the Rev. W. H. Aldis, will preside at both meetings, and we have some splendid missionary speakers. GOD has so clearly manifested His Presence in previous years that we can hardly anticipate *more* thrilling and inspiring meetings than usual, but we are confident that each of the speakers chosen has a real message to give. KIANGSI will be represented by the Rev. A. B. Lewis, our Assistant Superintendent in that province, and the Rev. R. W. Porteous, who needs no introduction. The northern provinces of KANSU and SHENSI have been sadly prominent in recent months on account of the unspeakable horrors of the long-continued famine in those regions, and we hope to hear from Mr. L. C. Wood, of KANSU, and Mrs. C. H. Stevens, of Fengsiang, SHENSI, stories of GOD's grace and mercy through it all. Miss C. F. Tippet will speak of the unreached multitudes in HOPEI, and Mrs. Ernest Weller has a wonderful story to tell of GOD's delivering power at Shekichen, HONAN. Then many will look forward to hearing from the Rev. T. Gear Willett something of his rich and varied experiences during his year in China. The closing address in the evening will be given by Dr. Howard Guinness.

For all these speakers we would bespeak the prayers of our readers. It is a responsibility as well as a privilege to address the thousands who gather at these meetings year by year, and each speaker desires above all things to be "the LORD's messenger," speaking "in the LORD's message unto the people." Mr. Aldis expects to be able to give the latest details of the response to the appeal for the Two Hundred in all the home countries.

**Publications.**—The Report of the year 1930, entitled "The Steep Ascent" is such a large booklet that it does not seem possible to follow the custom of past years, and distribute it gratis to everyone who attends the Annual Meetings. With a beautiful cover illustration, two other illustrations, and a new outline map of China, it will be on sale at the meetings, here and in Scotland, as a sixpenny booklet. The salient facts of the story of the year will be told in a four-page leaflet, which will be distributed with the programme of the meetings.

Readers of "The Clock Man's Mother" will be delighted to know that Miss Tippet has written another booklet entitled "The Tin Traveller." Following the method adopted by the Rev. F. H. Easton in his "Tales of a Chinese Carrying Pole," Miss Tippet puts an interesting story into the "mouth" of the tin cylinder which

contained the rolls of pictures which travelled with her in her extensive journeys and were greatly used to awaken the consciences of Chinese women at her meetings. This booklet will probably be published in time for the Annual Meetings.

F H.

**Scottish Annual Meetings.** The Annual Meetings of the Mission in Glasgow will be held, D.V., on Monday, May 18th, in the Christian Institute, Bothwell Street, at 3 o'clock, and in Renfield Street Church (which has again been kindly granted) at 7.30 (doors open at 7 o'clock). The Home Director, the Rev. W. H. Aldis, will preside at both gatherings and, in addition to presenting the Annual Report, will give the closing message at the afternoon meeting. The speakers at both gatherings will be the Rev. Sir Montagu Beauchamp, Bart., a lady missionary, the Rev. Robert Porteous and the Scottish Secretary. A special feature of the afternoon meeting will be a dialogue by Messrs. Robert Porteous and Arthur Taylor and the two outstanding features of the evening meeting will be the closing spiritual message by the Rev. John MacBeath, M.A., and short testimonies by two or three outgoing candidates. Mrs. Wybar and Mrs. Paterson will sing in the afternoon while in the evening the soloist will be Mr. Gordon Davidson. There will be an organ recital by W. Blakey, Esq., M.A., B.Sc., at the evening meeting from 7.15 till 7.30.

There will be the usual preparatory Prayer Meeting at 16, Belmont Street, on Friday evening, May 15th, at 7.45, when short messages will be given by the speakers and the Home Director will preside. Pulpits in the city will be occupied on the Sunday.

The Annual Meetings in Dundee will follow on Tuesday, May 19th, the afternoon meeting being in the Y.W.C.A., Tay Street, at 3 o'clock, and the evening meeting in the Y.M.C.A., Constitution Road, at 8 o'clock. The speakers will include the Rev. and Mrs. Robert Porteous, Mr. Henry Guinness and the Scottish Secretary, and all these are expected to speak also at Perth, Aberdeen, Arbroath and Paisley.

The Perth Annual Meeting will be held on Wednesday, May 20th, in the large Hall of the Wilson Memorial Church, Scott Street, at 7.30 p.m., when the Rev. Dr. Walter E. Lee will preside.

The Annual Meeting in Aberdeen will be held in the West Church of St. Andrew, Union Street, on Monday evening, May 25th, at 8 o'clock. The Rev. J. Esslemont Adams, M.C., D.S.O., D.D., will preside.

Then, for the first time there will be Annual Meetings in Arbroath and Paisley. The Arbroath meeting will follow that of Aberdeen on Tuesday, May 26th, and will be held in the Old Church of Arbroath, the Rev. J. S. Cuthill, B.D., presiding. The Paisley meeting will be held in the St. Andrew's Church on Thursday evening, May 28th, the Rev. T. M. A. McNab presiding.

A Public Meeting of the Mission for the first time is to be held, D.V., on Monday, June 1st, in the Town Hall, Clydebank. The speakers will include the Rev. Sir Montagu Beauchamp, Bart., the Scottish Secretary, the Rev. Arthur Taylor, and one of our lady missionaries. Short testimony messages will be given by several of our out-going new workers in Glasgow.

Donations received in London during March, 1931—Continued.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.				
8231	0	15	0	8257	1	1	0	8281	2	2	0	8313	0	5	0	7784	9	13	4	7934	3	0	0	21st.	8219	1	0	0			
8232	0	10	0	8258	0	10	0	8282	0	7	6	8315	1	0	0	7788	5	0	0	7937	10	0	0	8117	8	0	0	8224	2	16	0
								8283	0	5	0									7938	0	2	6	23rd.							
								8284	1	0	0									7939	17	18	1	8127	9	0	0	8233	8	18	9
								8285	0	8	3									7940	0	5	0	8137	5	0	0	8245	5	6	8
								8286	5	0	0									7944	2	0	0	8176	1	0	0	8267	4	2	6
								8287	3	6	0									7952	12	0	0	8178	4	10	0	8272	6	0	0
								8288	0	10	0									7966	4	0	0	8184	2	0	0	8292	11	9	11
								8289	1	0	0									7971	100	0	0	8186	11	5	11	8306	83	15	6
								8290	2	0	0									8019	2	0	0	8217	7	10	0	8308	4	7	0
								8291	1	0	0									8033	3	0	0	8217	7	10	0	8314	8	19	3
								8292	2	10	0									8042	7	10	0								
								8293	1	0	0									8048	0	10	0								
								8294	0	2	6	7695	3	0	0	7837	0	5	0	8062	2	1	0	General							
								8295	4	2	10	7696	0	10	0	7849	0	7	9	8062	2	1	0	Special							
								8296	1	0	0	7702	0	10	0	7851	2	0	0	8079	3	0	0	Total for March							
								8297	2	10	0	7709	0	10	0	7861	2	0	0	8081	2	0	0	Brought forward							
								8298	0	10	0	7710	2	0	0	7869	3	0	0	8081	2	0	0								
								8299	0	10	0	7713	1	0	0	7899	7	13	4	8081	2	0	0								
								8300	3	0	0	7717	2	0	0	7899	7	13	4	8081	2	0	0								
								8301	1	2	10	7713	1	0	0	7899	7	13	4	8081	2	0	0								
								8302	2	0	0	7721	0	10	0	7899	7	13	4	8081	2	0	0								
								8303	2	2	0									8093	0	10	0								
								8304	6	10	0	7735	1	0	0	7900	1	0	0	8107	60	0	0								
								8305	1	0	0	7746	0	5	0					8107	60	0	0								
								8306	0	10	0	7760	0	2	6	7915	2	1	0												
								8307	5	0	0																				
								8308	0	10	0	7770	0	7	6																
								8311	0	10	0	7782	7	16	6	7931	10	0	0												
								8312	1	0	0	7782	7	16	6	7931	10	0	0												

FOR SPECIAL PURPOSES.

FAMINE FUND.

Mar. 11	7916	...	40	10	0
" 13	7947	...	1	0	0
" 17	8022	...	0	10	0
" 20	8094	...	2	0	0
" 24	8150	...	0	5	0
" 31	8289	...	0	10	0
" 31	8299	...	0	2	6
Brought forward	...		4	17	6
			70	13	4
			£75	10	10

ERRATA.

Don. No. 1051, April, 1930, acknowledged in June CHINA'S MILLIONS as £150 instead of £50.	...	£4,945	12	8
Don. No. 4327, Nov., 1930, acknowledged in January CHINA'S MILLIONS as 10s. instead of £1.	...	623	0	5
		5,568	13	1
		13,086	17	2
		£18,655	10	3

SUMMARY.

General	...	£4,945	12	8
Special	...	623	0	5
Total for March	...	5,568	13	1
Brought forward	...	13,086	17	2
		£18,655	10	3

Fuller particulars of these gatherings can be had from our Scottish Offices, 16, Belmont Street, Glasgow, W.2. We shall greatly value a remembrance of these coming meetings in prayer.

A. T.

The Annual Meetings in Edinburgh will be held (D.V.) on Thursday, May 14th, at 3 o'clock, in the Gartshore Hall, and at 8 o'clock in Charlotte Chapel (again kindly granted). The Chairmen expected are, Mr. Archibald Hope Robertson in the afternoon, and Mr. A. H. Roberts, O.B.E., in the evening.

As it has become necessary to restrict greatly engagements

for Mr. and Mrs. R. W. Porteous, they will say farewell at these meetings. Friends in the South-east of Scotland, who were looking forward to hearing them in other places, are specially asked to note this so as to avoid disappointment.

We also look forward to having our Home Director, Rev. W. H. Aldis, at the evening meeting. He will give the closing address, when some of those who are already accepted for the Two Hundred will tell of how they have been led.

Mr. and Mrs. Robert Cunningham, who leave at the end of May, will be present.

G. G. B.

C. I. M.

# SWANWICK CONFERENCE

JUNE 9-15, 1931.

Host and Hostess: Mr. & Mrs. H. MILLNER MORRIS.

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Speakers:

Mr. B. Godfrey Buxton. The Rev. J. Milton Thompson.  
The Rev. T. M. Bamber, and Many Missionaries.

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For full particulars apply to the Conference Secretary, China Inland Mission, Newington Green, N.16.

Annual Meetings at the Central Hall, Westminster  
Tuesday May 12th, at 3 and 7 p.m.

"CHINA'S MILLIONS," POST FREE 2s. 6d. PER ANNUM FROM THE CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.16, OR MESSRS. MARSHALL, MORGAN & SCOTT, LTD., 12, PATERNOSTER BUILDINGS, LONDON, E.C.4, OR FROM ANY BOOKSELLER.

# CHINA'S MILLIONS

以便以設耳

耶和華以拉

*The Steep Ascent*



A photograph of Miya Kanku, the great snow-covered mountain south of Tatsienlu, Chwan-pien, West China. It forms the cover illustration of our Annual Report.

This photograph is the property of the National Geographic Society, Washington, D. S. A., and is reproduced by special permission from the National Geographic Magazine.

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Bankers : WESTMINSTER BANK LIMITED, 21, LOMBARD STREET, LONDON, E.C.3.

## Donations received in London for General Fund during April, 1931.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.																					
8317	30	0	8370	0	2	6	8428	1	0	0	8545	1	0	0	8600	3	6	8712	0	10	0	8765	1	0	0	8825	28	0	0											
8318	4	0	8371	0	2	6	8428	1	0	0	8545	3	0	0	8601	5	0	8713	5	2	6	8766	1	0	0	8826	2	2	0											
8320	6	0	8372	0	10	0	8430	1	0	0	8548	13	5	0	8603	0	14	8716	3	0	0	8769	25	0	0	8828	5	0	0											
8321	90	0	8373	3	3	0		8th.	8489	1	0	0	8549	150	0	0	8604	0	10	0	8661	7	10	0	8718	3	12	10	0	8829	2	6	0							
8322	1	0	8374	0	10	0	8432	1	1	0	0	8550	10	10	0	8605	10	0	8719	5	0	0	8772	1	0	0	8830	1	9	0										
8323	1	10	8375	6	2	10	8433	4	0	0	8491	0	7	6	100	0	0	8606	0	12	7	8663	5	0	0	8720	12	13	0	8773	8	8	0	8831	0	10	0			
8324	0	10	8376	1	0	0	8434	2	0	2	6	8552	4	2	6	8607	0	5	0	8721	0	4	6	8775	1	0	0	8832	5	0	0									
8325	1	0	8377	0	10	0	8435	0	10	0	8493	21	10	0	8553	0	9	6	8608	1	0	0	8665	0	5	0	8722	0	13	0	Anon.	1	0	0	8833	0	2	6		
8326	0	18	6	8378	4	15	0	8436	10	0	0	8495	0	10	0	8554	0	10	0	8609	95	0	0	8666	3	0	0	8723	3	12	6	8778	17	2	9	8834	0	5	8	
8327	1	1	0	8379	30	0	0	8437	1	1	0	8496	4	0	0	8555	14	4	0	8610	1	6	0	8667	1	0	0	8724	0	2	0	8779	1	0	0	29th.				
8328	2	10	0	8381	7	0	0	8438	2	0	0	8497	1	0	0	8556	2	0	0	8611	100	0	0	8668	1	1	0	8725	0	5	0	25th.	8835	2	0	0				
8329	0	10	0	*	45	0	0	8439	1	1	0	8499	1	0	0	8557	1	0	0	8612	12	0	0	8669	0	10	0	8726	0	10	0	8780	1	0	0	8836	2	0	0	
8330	1	0	0	Anon.	1	0	0	8440	1	0	0	8500	0	10	0	14th.	8613	0	1	0	8671	2	15	0	8727	1	0	0	8728	1	0	0	8781	0	5	0	8837	0	10	0
8331	0	10	0	†	5	0	0	8441	1	0	0	8501	0	12	0	0	8560	4	0	0	8674	0	16	0	8672	4	0	0	8729	0	12	4	8783	1	5	0	8838	100	0	0
8332	8	0	0	8386	12	4	0	8442	10	0	0	8502	2	7	6	8561	2	0	0	Anon.	0	5	0	8673	0	3	0	8730	0	3	0	8784	0	0	0	8839	0	10	0	
8333	2	10	0	8387	4	0	0	8443	2	2	0	8503	10	0	0	8563	0	10	0	8674	1	0	0	8675	1	0	0	8731	0	0	0	8785	1	6	0	8840	0	10	6	
8334	1	17	0	8388	1	0	0	8444	1	10	0	8504	4	0	0	8564	0	15	0	8675	3	0	0	8676	30	0	0	8732	0	10	0	8786	5	0	0	8841	1	0	0	
8335	1	1	0	8389	1	0	0	8445	0	5	0	8505	0	17	0	8565	0	10	0	8676	0	13	0	8677	0	10	0	8733	0	15	0	8787	2	0	0	8842	0	10	0	
8336	6	10	0	†	7th.	8446	0	10	0	8506	0	10	0	8566	5	0	0	8677	7	0	0	8678	40	0	0	8734	1	0	0	8789	0	10	0	8843	10	0	0			
8337	1	0	0	8391	0	12	6	8447	0	2	0	8507	2	0	0	8567	1	10	0	8678	1	13	6	8679	10	7	0	8735	2	0	0	8790	1	0	0	30th.				
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8339	0	2	6	8393	5	0	0	8449	0	7	6	8513	10	1	0	8569	30	0	0	8681	10	0	8682	10	0	0	8737	0	5	0	8792	0	10	0	8845	0	7	6		
8340	2	2	0	8394	25	0	0	8450	0	10	0	8514	1	0	0	8570	0	3	0	8682	0	5	0	8683	1	1	0	8738	1	0	0	8793	6	6	0	8846	0	10	0	
8341	1	1	0	8395	0	17	0	8451	1	0	0	8515	12	9	8	8574	2	2	0	8684	12	0	0	8685	4	0	0	8739	0	4	0	8794	9	11	1	8851	5	0	0	
8342	100	0	0	8396	2	10	0	8452	200	0	0	8516	1	0	0	8575	6	0	0	8686	1	0	0	8687	4	15	3	Anon.	0	10	0	8795	9	11	1	8852	0	10	0	
8343	0	10	0	8397	4	10	0	8453	1	0	0	8517	11th.	8577	2	0	0	8688	0	10	0	8689	1	0	0	8740	1	0	0	8796	5	0	0	8853	3	3	0			
8344	0	2	6	8400	2	11	6	8454	9th.	8517	1	8	0	8578	1	10	0	8689	9	1	1	8690	1	1	0	8741	11	16	0	8797	0	5	0	8854	0	10	0			
8345	15	0	0	8401	0	7	0	8455	5	0	0	8518	39	14	8	8579	1	10	0	8691	2	0	0	8692	0	0	0	8742	1	0	0	8798	5	5	0	8855	1	0	0	
8346	0	5	6	8402	0	4	0	8456	0	13	0	8519	5	0	0	8580	1	0	0	8692	0	10	0	8693	60	0	0	8743	1	1	0	8799	15	0	0	8856	0	16	9	
8347	0	1	6	8403	1	4	3	8460	2	0	0	8520	2	0	0	8581	1	0	0	8693	1	0	0	8694	3	0	0	8744	1	1	0	8800	0	10	0	8857	1	0	0	
8348	0	0	0	8404	1	10	0	8461	1	0	0	8521	1	0	0	8582	2	5	0	8694	1	0	0	8695	0	12	4	23rd.	8801	1	0	0	8858	5	0	0				
8349	1	0	0	8405	0	10	0	8462	4	16	6	8522	1	0	0	8583	2	0	0	8695	1	0	0	8696	1	2	6	8745	5	0	0	8802	2	0	0	8859	0	10	0	
8350	25	0	0	8406	75	6	4	8463	0	5	0	8523	10	0	0	8584	1	0	0	8696	2	2	0	2,000	0	0	0	8746	3	0	0	8803	4	0	0	8860	0	3	6	
8351	1	0	0	8407	0	10	0	846																																

MONGOLIA  
TIBET

Two Hundred workers needed within Two Years. An appeal from China to You

# CHINA'S MILLIONS

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## A Review of the Year 1930.

(The short Annual Report, presented at the Annual Meeting on May 12, is published as an illustrated booklet, entitled 'The Steep Ascent'.)

**I**F it had not been the LORD Who was on our side, now may every C.I.M. missionary say, 'if it had not been the LORD Who was on our side' during 1930, why, then the story of the year would have been painful reading indeed. The 'proud waters' of Satan's continued assaults would have overwhelmed the workers and the work. But 'blessed be the LORD,' the reports from all over the field tell not only of suffering and loss, of battle, murder and sudden death, of plague, pestilence and famine, but also of amazing deliverances, and of solid and steady progress in the face of overwhelming odds.

From almost every province we have heartening **Progress.** accounts of advance into unreached areas, to villages, towns or larger districts where there is no witness for CHRIST. Missionaries were appointed to nine new centres in six provinces,\* and in many others negotiations are proceeding for the rental of suitable premises.

The total number of baptisms, 4,916, is sure evidence that the LORD is adding to the Church those who are being saved, and it includes the first-fruits in many of the centres opened in 1929. The results of intensive as well as extensive evangelism are beginning to appear, and

\* Fenghsien in SHENSI, Lieheng in SHANSI, Lincheng in HOPEI, Futsunyi, Tungsiang, Fuhinuan, and Kulin, in SZECHWAN, Chihshui in KWEICHOW, Suian in CHERKIANG.

missionaries who were expecting only to sow are already experiencing the joys of an early harvest. Churches are being established which will be 'indigenous' in the matter of self-support and self-government from the very outset. Moreover, many of the older churches are shouldering the responsibilities undertaken during the last two years, and our hearts have been gladdened by the gracious reviving granted in some stations, and the earnest desire to study the Word of GOD as evidenced by the fact that between six and seven thousand Christians attended 219 Bible Schools in the C.I.M. area.

But such progress is obviously difficult or impossible apart from a measure of political stability, and large areas in China were far from enjoying such stability in 1930. Civil war, in which such modern methods of attack as air raids were freely used, devastated parts of many provinces, involving almost the whole of the C.I.M. district in HONAN. A fresh Moslem outbreak added new suffering to the horrors of famine and pestilence which KANSU (and other northern provinces) have been enduring for two or three years. Brigandage was endemic in many of the otherwise more tranquil districts, and, most serious of all, Communist armies ravaged two-thirds of the province of KIANGSI, and parts of HUPEH, HUNAN and FUKIEN. Other provinces were affected in a lesser degree.

Although we believe that all these factors in a rapidly



Photo by]

[R. J. Butler.

A TEMPLE NEAR KWEIYANG, KWEICHOW.

changing situation will be over-ruled for the glory of GOD, yet in their primary effect there is no doubt that they operated adversely to the preaching of the Gospel. Not only did many missionaries and Chinese Christians suffer the loss of all things, but the visitation of out-stations and evangelistic itineraries were wellnigh impossible. New workers could not travel to their locations, and the lack of reinforcements was a serious hindrance in the way of advance. In not a few centres, outbreaks of typhus and typhoid and other illnesses disorganized the work, and in some cases valuable lives were lost. The murder of the Misses Cajander, Ingman, and Hedengren in KIANGSI was followed by the capture of Mr. and Mrs. R. W. Porteous and Miss Gemmell, whose miraculous deliverance is fresh in all our memories. In the same province between twenty and thirty Chinese Christians were killed. It would be difficult to enumerate the perilous experiences through which many of our missionaries passed, or to over-estimate the strain which such unsettled conditions involved. But their testimony would be: 'Blessed be the LORD Who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.'

Twenty-three C.I.M. missionaries (seven Personnel. members and sixteen associates)—the largest number in the Mission's history except in the Boxer year—were called Home during 1930.\* Retirements totalled thirty-five. On the other hand, seventy-eight new workers, including thirty-two associates, arrived in China, and the total number of missionaries on the active list at the end of 1930 was 1,183. Of the Two Hundred only eighty-one were actually on the field by the end of the year, though many others were in training and expect to sail in 1931.

The supply of the needs of the Mission as a Provision. whole and of all its members, both in China and in the home countries, is a daily miracle of answered prayer. World-wide financial stringency in 1930 made the miracle more apparent than usual. The total income was £217,354 8s. 1d.,† of which £115,620 18s. 10d. was received in Great Britain. Part of this large sum was contributed specially for the extension of our headquarters at Newington Green, and the rebuilding of our Men's Training Home, but we were able to send far more than our estimated quota to China, and the income there (partly owing to the falling exchange) was by far the largest ever received in one year. It seemed as if our Father, knowing the strain of political conditions, relieved us, by His gracious bounty, of any tendency to anxiety in regard to material supplies. 'This is the LORD's doing; it is marvellous in our eyes.'

Physical dangers were by no means the only Problems. trials faced in 1930. Perhaps the greatest problem of the whole work is the coldness or deadness of some of the older churches. There are places where little or no advance can be chronicled, and where a desire to be independent of Mission control is not accompanied by a willingness to contribute to the support of a Chinese pastor, or by a readiness to undertake the responsibility of spreading the Light. There is a very great dearth of Spirit-filled Chinese workers, both for advance and for consolidation, and our hearts ache over some leaders who once ran well but have lost their spiritual fervour.

The desire of the National Government that all schools should be registered and should accept the exclusion of religious teaching from the curriculum, has led to the closing of some of our schools. Others are carrying on

\* The names are as follows, in the order of seniority on the field. *Members*: Mr. G. Andrew, Miss S. J. Garland, Miss A. Hunt, Miss E. Drake, Mr. J. G. Kauderer, Mr. C. G. Gowman, Mrs. A. H. Olsen. *Associates*: Miss C. Anderson, Miss M. Anderson, Mr. A. R. Bergling, Miss E. A. Euren, Mrs. O. Oberg, Mrs. F. Mann, Mr. G. F. Krienke, Miss E. Cajander, Miss E. Ingman, Mr. G. Wester, Miss A. Hedengren, Miss E. G. Berg, Mr. H. Wallenfelt, Miss E. E. Staalesen, Miss D. C. Anderson, Miss K. Andersson.

†The full figures are as follows:—

	£	s.	d.	G.\$
Received in Great Britain ...	115,620	18	10	561,917.78
" " North America ...	47,665	0	5	231,652.00
" " Australasia ...	13,134	1	7	63,831.63
" " China ...	11,738	5	3	57,947.94
	£188,158	6	1	G.\$914,449.35
Received in China for Associate Missions ...	29,196	2	0	141,893.05
Total ...	£217,354	8	1	G.\$1,056,342.40

G.\$4.86—£1.



from month to month, uncertain how long they will be permitted to continue, while others again have been left undisturbed.

While there have been encouraging results from our medical work, it is none the less true that several hospitals are closed and others understaffed through lack of sufficient doctors and nurses.

The broad fact that idolatry is loosening its hold on the minds of the people, especially the educated classes, cannot be taken to imply that there is any widespread desire after GOD. Not only amongst avowed Communists, but amongst students generally, the notion that all religion is based on superstition, and that science has exploded the belief in GOD and removed the necessity for Him in our modern world, is steadily gaining ground.

At the same time, in this land of paradoxes, it is perhaps no cause for astonishment that experienced missionaries throughout the

field record a greater readiness to listen to the Gospel message and to purchase Christian literature than in any previous year. It was impossible for them to enter half the doors of opportunity which opened before them. The C.I.M. Superintendent in KANSU estimates that fifty new workers are required for the evangelization of the C.I.M. area in that province. 'Ten to twenty' young missionaries would not be nearly enough for a 'really thorough evangelization' of part of the YUNNAN field.

The development of specialized work amongst children and young people will require a number of men and women with the necessary qualifications. They will find unlimited scope.

To sum up, a survey of 1930 makes it equally clear that there are many adversaries, and that a great door and effectual is opened to us in China. In view of both these considerations we are strengthened by the assurance that 'our help is in the Name of the LORD Who made heaven and earth.'

## To Young Men.

*'I have written unto you, young men, because ye are strong . . . .  
Love not the world . . . . the world passeth away . . . .  
He that doeth the will of God abideth for ever.'*—I John ii. 14-17.

*The following is written by a missionary on the field as a message to young men in the homelands who, physically and spiritually, are capable of responding to the China Inland Mission call to service in China.*

**N**EARLY two years have passed since the appeal for two hundred additional workers was issued, and the response is still inadequate. What does that appeal mean for you? Perhaps you have held objections to the way the appeal has been made. Will those objections stand when you have to answer to the LORD in a coming Day?

CHRIST Himself commissioned His disciples, saying, 'Go ye, and teach all nations.' Paul, the greatest missionary of all, rejoiced always to preach in the regions beyond. Some would say, 'Let us wait until all are converted in the homelands, and then think about the people in heathen lands.' Those of another generation—Carey, Livingstone, Paton, Hudson Taylor, and others—thought otherwise. Moved with a sense of the need in lands beyond the seas, driven by the realization of their responsibility before GOD, they laboured in their respective fields, and have you hung back?

The story is told of a young man who was eager to go out to Canada, but his father raised objections, pointing out the opportunities in life to be found at home. The young man listened, and then, drawing himself up, he said, 'Father, yonder there are miles for inches here.'

Maybe because you hang back the

LORD's battle in China is not being pressed to a conclusion.

*' . . . It may be in yon smoke concealed  
Your comrades chase e'en now the fliers,  
And but for you possess the field.'*

With churches established in many parts of China, and much work being done, it is possible you have imagined China to be already evangelized. Remember however that China holds at least one-quarter of the world's population: remember that a new heathen generation is all the time growing up. Moreover, the Native Church is young and weak, and in very few places is it yet able to witness effectually to millions who as yet are unevangelized. At the present rate of progress, the evangelization of China will not be accomplished in a hundred years—if even then.

You may hitherto have considered yourself called only to do Christian work at home and not in China. Maybe you are, but have you debated that with GOD upon your knees?

Has the thought of dangers and hardships in China, or of the difficulty of acquiring the language, made you shrink and hold back? To one who offered years ago, an aged Christian quoted the words, 'His commands are not grievous,' nor will you find them so.

GOD's Word to you is plain, 'Love

not the world!' If ease and comfort at home hold you in preference to suffering for CHRIST in China, then, doubtless, much of what you think to be accomplishing at home, will not abide at the Judgment Seat of CHRIST. On the other hand, do the will of GOD, and if it means 'China' for you—your life will never go out. It will abide for ever in soul-saving work.

Are you oppressed with the idea that you are not fitted? Who is in himself? Who ever was? Carey, at home, could not make a right or left shoe properly. His work for GOD in India, on the other hand, will be remembered for ever.

Finally, many debate this whole matter, saying, 'I have no special call.' Think of the way one great missionary put it, saying, 'The question is not whether one has a call to go, but whether one has a call to stay at home!' The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of CHRIST, and the hope of His coming, to obey His command to preach the Gospel to every creature. Have you an earnest desire to obey? And are you free of home claims such as are just and right? Then think it out before GOD in your own room—whether you have a call or not.

# Forward Work in Kansu.

*In this article the Rev. E. J. Mann, C.I.M. Superintendent in Kansu, gives a clear statement of some of the facts which lay behind the call for The Two Hundred. The accompanying map, prepared by the Rev. H. W. Flagg, shows the new boundary of the province of Chinghai, but includes the Ningsia district (now added to Sitao to form the new province of Ningsia) in Kansu proper.*

**T**HE province is divided into four parts so far as missionary work is concerned:—

(1) The far North-West, which is worked by Dr. Kao and the Misses French and Cable, which district includes Kanchow and Suchow.

(2) A section of the west of the province is worked by the Christian and Missionary Alliance.

(3) Part of the east of the province is worked by our Associate Mission, the Scandinavian Alliance Mission.

(4) The remainder, which includes more than forty Hsien cities, is worked as our provincial district. This territory includes the recently formed provinces of Ningsia and Chinghai (Sining), as well as the large Liangchow plain, the provincial capital and the large, thickly-populated district known as South KANSU, with Tsinchow as its centre.

**What is Forward Work?**—This question may well be asked, since many are not at all clear as to what is meant. The answer is simple. It means going forward with the work. Until a few years ago the growing churches were taking up more and more of the missionary's time, so that he had very little time or strength to give to evangelizing the unreached parts of his parish. The constant visitation of growing outstations, the need of conferences for teaching and training the leaders, in addition to the burdens of the central station, which generally included the oversight of a school, the constant call for advice and help from all quarters concerning matters of family importance, or persecution, deaths or marriages, made the average missionary's life a very full one. Now we have handed the control of the churches to the Chinese church officers, and made them responsible for the evangelizing of their own town and in some cases of the country around it as well. This at once frees the missionary from a great burden, and at the same time gives the Chinese Christians an added interest and responsibility. Freed from so much administrative work the missionary can give his time and attention to carrying the Gospel into the unreached parts of his district, and it is surprising to find how much there is to do in the country around stations that have been opened for many years. We find now that the very fact of having groups of converts in one direction drew the missionaries' feet towards them, with the result that in some old stations we find that the country work is often in one direction only and that other parts are entirely without results. Now we are changing all this and fresh efforts are being made to reach these formerly neglected parts. That is what we may call 'forward work in old centres.' The occupation of fresh centres where there are no Christians, and thus carrying the Gospel Light to new districts, is another form of forward work.

When about ten years ago the Tibetan province of Kokonor was added to the KANSU territory it made this province the largest in China. Now that that large province has been carved up into three provinces, what is left of KANSU proper is smaller than before, but still a very big province. The former prefecture of Sining,

together with the former province of Kokonor, have together been formed into the new province of Chinghai (the Chinese name for Kokonor), and the former prefecture of Ningsia, together with the former Mongolian province of Sitao, have been made into the new province of Ningsia. But for the purpose of this article we shall consider these districts as part of KANSU.

**Population and Racial Divisions.**—The old estimate of a population of ten millions has been accepted by the average missionary as being about right or on the small side. From several concrete cases we have found the usual estimates to be all on the small side. The figures published by several authorities and copied into our Prayer List are untrustworthy. It has been estimated by experienced workers that the Moslem population alone is well over two millions, and average opinion places the Chinese population at five times the Moslem. In addition to these races there are the Tibetans who swarm right along the borderland. In the 'Hsien' of Payen alone the present Tibetan population is placed at 15,000 and details of each village were given by the leading Tibetan Prince in my presence, and reckoning was not made of the large number of lamas living in the lamaseries. The same thick Tibetan population extends from Huang-yuan-hsien (or Tangar) round to the southern border of the province. Out beyond this fringe of fairly thick residential population lie the wide grass lands, where the nomads live and rear their sheep. In those districts the population is very small and, except as they cluster around lamaseries, difficult to find. They can, however, be reached during the winter when they come into the border trading centres with their stocks of wool, skins, etc. The idea that KANSU is a barren province with the soil cultivated only in the valleys is quite wrong, for all over the south and centre of the province every part of hill and vale is brought under the plough. The sides of the hills are terraced and no space is wasted. Even then, there is a constant emigration from those parts to other parts of the province not so thickly populated in search of vacant land. In the hilly parts around Sining, the increase of population is causing the people to go higher and higher up the hill sides, and what was grazing land a few years ago, is now farm land. The horrible famine of two years ago, together with the three years of Moslem rebellion (which still continues), have taken a heavy toll, and the loss of life is estimated at two millions, but since the heaviest death-rate was in the thickly populated parts, a few years of peace will soon obliterate the present ruinous appearance of some towns and villages. The inhabitants are now estimated to number about ten millions.

**The Advance to Date.**—When KANSU was first opened for missionary work, attention was paid to the large centres, and within about ten years of the first visit by Messrs. Easton and Parker all the main centres were occupied except Kanchow and Suchow. But from 1885 onwards no attempt was made to reach the smaller towns and country districts except by occasional visits, till in 1899 the town of Fukiang was opened, and then ensued

a further period of twenty years during which no new station was opened. In 1923 Hweih sien and Pingfan were opened, and early in 1924 the Misses French and Cable commenced their work in the far North-West. Further progress was hindered for a time by the troubles of 1927, but following that time of evacuation, and in sympathy with the renewed emphasis on forward evangelistic work, Tsingshui was opened in December, 1928, Chungwei was occupied in January, 1929, Anting was opened in March and Siho in April or May of the same year. Further progress was held up by the famine and our sad losses from typhus fever, but early in January, 1930, property was rented in Fenghsien, a town just in SHENSI but placed in the KANSU field. It was planned to continue the work of extension, but difficulties of many kinds have prevented its accomplishment, and we have only just been able to keep open the places mentioned. We have lost seven workers by death since the evacuation, and seven workers have left the province for good during the same time, besides others who have had to leave temporarily. We have a smaller staff in the province now than we had before the evacuation.

**Why Reinforcements are Needed.**—Now I want to speak of our needs for the future, what other towns we

ought to open as centres, and how many workers we shall need. With the aid of the map, you will be able to locate the places mentioned below.

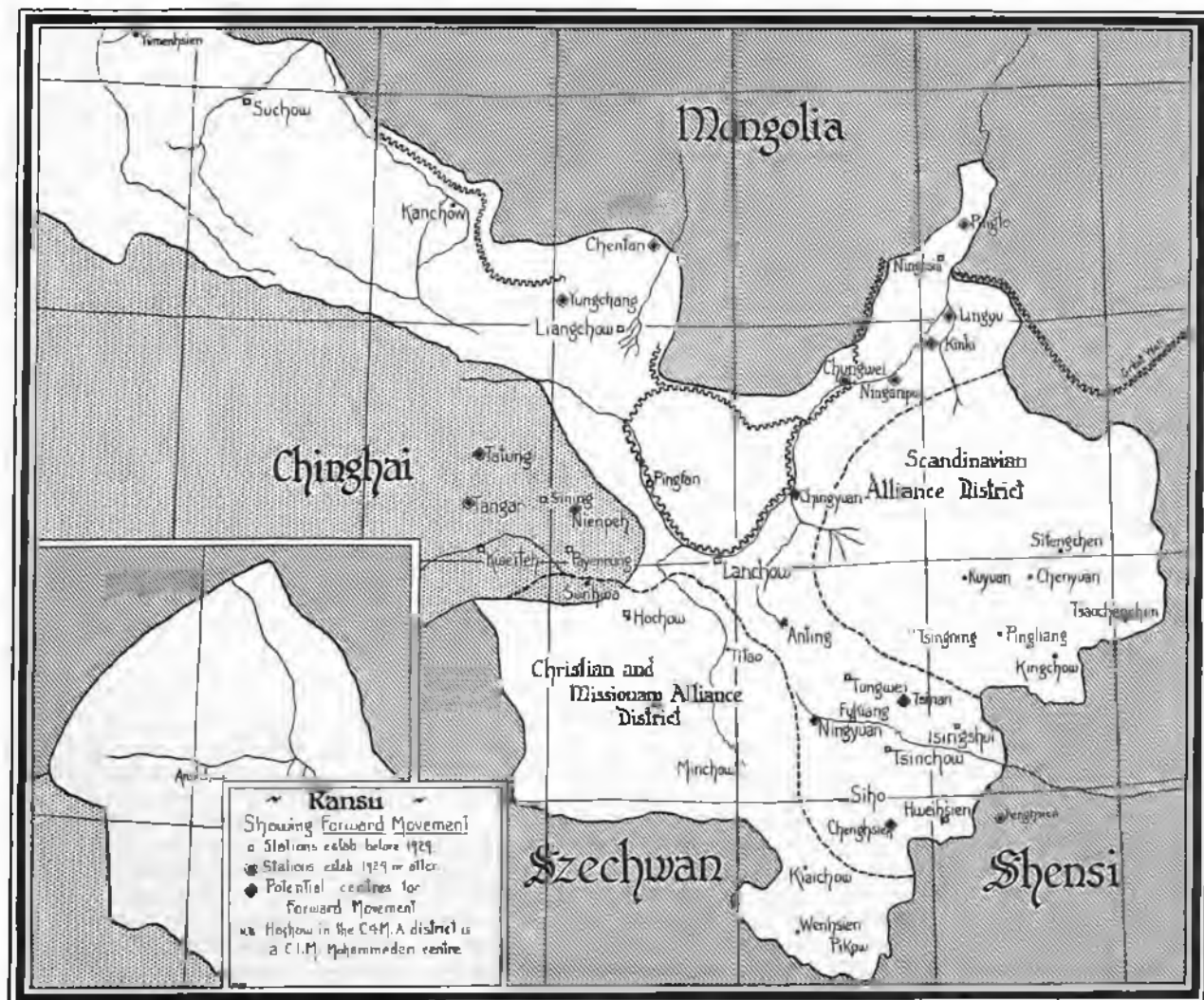
(1) In the Ningsia District we hope to open at least three more centres for work. Probably Pinglo, 110 li north of Ningsia, and two of the towns on the east of the Yellow River, either Ningnanpu, Kinki, or Lingyu.

(2) In the Liangchow District there are the following two centres that should be occupied: Chenfan, 240 li north of Liangchow, and Yungchang, 160 li west. There are several large places south-east of Liangchow, which may in the future prove to be too far away to be worked from Liangchow.

(3) In the Lanchow District we need workers to occupy the town of Pingfan, where work was commenced several years ago, but which has been vacant for the past four years. There is also the town of Chingyuan, 240 li north-east on the Yellow River, that should be occupied.

(4) In the Sining District there are three centres that claim our attention, namely Nienpeh, 130 li east of Sining, Tangar (Huangyuan), 90 li west of Sining, a great Tibetan trading centre, and possibly Tatung, 110 li north.

In South KANSU there are several places which need occupying as centres, since experience is showing us that



they are too distant to be efficiently worked from existing centres, viz., Chenghsien, which is 90 *li* west of Hweih sien, Tsinan, which is 80 *li* north of Tsinchow, Tungwei, which is 140 *li* north of Fukiang.

To occupy the above thirteen centres with three workers each will need thirty-nine persons. To reinforce the present existing work needs ten workers. To allow for furlough and the constant losses due to health, etc., we need a yearly supply of workers in addition to the above. Thus you will see that we need fifty workers in order to occupy our field.

**Methods of Advance.**—Having occupied the required number of stations, many will ask us how long it will take to do the work. In reply I should like to state the needs. Most of the stations thus occupied will be the centre of a large country district, which in the centre and south of the province will have from twenty to forty market towns studded about it. These market towns are each the centre of about twenty or more villages and generally form not only the business centre for those villages but the political or governmental centre as well. In the north of the province the market centres are less defined or absent and the work more difficult. It is easy to see that for a widespread evangelistic effort nothing would be better than a sweeping tour of these markets where crowds can be met on each market day. For a more detailed work, each market can be made a centre from which the villages can be reached and the witness can thus be carried to each hamlet. That is extensive evangelistic effort of a very helpful kind. But after the widespread seed sowing time, or perhaps together with it, should come intensive work of a more exacting kind, when by concentrated

effort, perhaps with a tent, a longer time can be spent in given centres with regular preaching services and where the object is rather one of reaping than of sowing. Such work needs skilled workers, who are able to lead souls to the LORD, teach the new converts, and form such groups into churches.

It may appear to be a simple matter to evangelize each district and it is easy to sit down and by arithmetic work out just how long it should take to do the work. It is, however, quite another thing to do the work and experience tells us that ten years will not see a district properly evangelized if the work is thoroughly done. With each new convert should be added a fresh worker, for each saved person should be taught to serve, but as converts increase so will the worker's work increase, as he seeks to teach and train each Christian in the knowledge of the Scriptures.

KANSU is for the most part minus green grass and wooded hills, and is for most of the year a monotonous brown. The romance of the first years will surely pass away and will be followed by a lifetime of ordinary years that will demand strength of body and mind, steadfastness of purpose and spiritual vitality of no mean order. Stations will always be far apart and workers in KANSU must be prepared for some loneliness, but with such a field to work, and such a message to give to such needy people, young men and women should rush for the opportunity of having a district the size of an English county for a parish, with freedom to work without treading on other workers' toes, and also the joy of taking the message to those who have never heard it. The Great North-West is still calling. Who will come over and help us?

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## The Butter Festival at Kumbum.

*The Rev. F. D. Learner describes the Butter Festival at the famous Lamasery of Kumbum, near Sining.*

### The Journey.

NOT having attended the Festival of Flowers, commonly known as the 'Butter Festival,' at Kumbum, the famous Tibetan lamasery, for several years, I decided this year at the last minute to do so. On March 2nd, therefore, even though it was a very snowy day, we left Sining at an early hour and made tracks for that place. I took with me my Tibetan evangelist, Tong Fuh-tang, also one of the colporteurs, and my Chinese servant. We four travelled up with three animals, well laden with literature in four languages, namely, Tibetan, Mongol, Arabic, and Chinese. Two were riding part of the way, while two walked, for the animals were too heavily laden to be ridden all the time. Also in addition to us, another colporteur went on ahead a few days previously with a good assortment of literature, and also one of the Biblewomen travelled up by cart, some friends of hers giving her a free lift. Thus you see we were a

goodly number, and the Gospel Hall was well represented.

It snowed hard all the way up and we got fairly soaked, for snow in March is of a moist nature. The distance is about sixty *li* and we thus took about five to six hours to get there. The road is a gradual uphill all the way. The scenery is quite pretty up the south valley, and the snow all around on the near hills and distant mountains made it all the more attractive.

On getting there we made for the adjoining Chinese market town of Lü-sah, and with difficulty managed to get a room in one of the few inns, for the exorbitant price of one dollar and a half a day. During that afternoon Tong Fuh-tang and I went out to the lamasery to let the people see we had come, and to visit friends nearby. Although a big crowd had already mustered, yet it was nothing to what it was on the next day, the big day of the festival, namely, the fifteenth day of the first Chinese moon.

It was soon known to the heads of the lamasery that we had come, and after getting back to the inn again, a card was presented by a servant of the biggest man in the lamasery, asking us to come over to his private residence and stay there with him. It being too late to move, we decided to stay that night in the inn. I assure you there was not much sleep, for the noise the guests made in their holiday excitement deprived us of practically all sleep.

### A Warm Welcome.

Next morning we were glad to get up, and after breakfast we made our way to the home of the head man of the lamasery, by name Tsong Gee. What a welcome we had! I have never seen such a room as the one I slept in. A more elaborate place one cannot imagine. The large low bed, twenty feet by seven, was covered with several layers of thick rugs, the covering rugs being beautiful specimens, with exquisite designs and gay

colours. Although the room was of all the brightest colours possible, yet there was nothing to clash, all blended beautifully. The cups in which the tea was served were of pure silver and the dishes were of the most expensive kind. Leopard skin rugs covered the settees and heavy curtains were draped all around. Big panes of glass were in the windows, and to make the place more comfortable still, a foreign stove stood in the middle of the room, and this being kept burning all the time, the room was comfortably warm. Our wants were attended to at any time we wished, and surely Tsong Gee could not have done anything to have made us more comfortable had he tried ever so hard.

I have mentioned this for a reason, for it was all the more astonishing, when we found in the lamasery grounds, here, there and everywhere, anti-foreign leaflets pasted up, and, strange to say, all directed against the English. In addition, anti-foreign demonstrations were being held during the day of the festival. I ran into some of these agitators several times, but did not receive any opposition during the time we were distributing our Christian literature. We were received by all in a most friendly manner. I have many Tibetan friends at Kumbum, and this time they seemed to be more friendly than they have ever been before.

#### Scattering the Seed.

During this, the biggest day of the festival, we distributed many tens of thousands of portions of God's Word, the very great majority, of course, being in Tibetan. This surely is a very wonderful opportunity, for at this festival Tibetans come from all over Tibet. Where do these books go? It is true that a number of them are destroyed, but the great majority are taken back into Tibet. These books can filter through into places where the missionary or the colporteur cannot go. God's Word stands as true to-day as ever it did: 'My Word shall not return unto Me void.' Let us pray for God's richest blessing to rest upon His own printed Word. Two bookstalls were set up, leaving a man at each one, selling, giving away, and preaching. Three or four of us were going in and out among the people during the whole day. I think personally that day I walked some twenty miles, and by night my legs felt as if they could not take another single step.

Surely a great change has come



Photo by

[F. D. Learner.

Choh Tsang Si, a Tibetan sacred city near Sining (Chinghal). A hundred lamas are in residence there.

over these Tibetans. As mentioned before, they could not prove themselves more friendly. Years ago, before the Tibetan Gospel Inn was opened, they seemed horribly frightened of us foreigners. It might be much more so now, owing to this anti-foreign and anti-Christian propaganda, but it is not. It seems to me that the time has come and Tibet is opening to the Gospel at last. The doors ARE opening, the rusty hinges are creaking on every side. The time is not far distant when the doors will truly be flung wide open, and when this happens, shall we be ready to enter? I am sure of one thing. When the time does come for mission stations to be opened in the interior of Tibet, we shall find that the minds of the Tibetans have been made partly ready for the reception of the Gospel, and this through the infiltration of the printed Word of God.

#### The Devil Dance.

I was privileged to see the famous Kumbum Devil Dance for the first time. Even though I have visited Kumbum possibly twenty or thirty times, yet I have never fitted in the time for this Devil Dance before. This is held the day before the fifteenth. I could write several pages about this alone, but it must be left for another time. Suffice it to say, it is worth seeing, and a more weird proceeding could not possibly be

imagined, specially by the Western mind. As the various figures (I counted about forty altogether) went through the dances, the effect was not only weird but rather fascinating. All the dancing was controlled by music, such music too, quite peculiar to the Orient, the band being made up of many kinds of instruments, including trumpets, cymbals and drums. The dancing was all a sort of swaying to the music, backwards, forwards, and sideways. As one watched it, one almost unconsciously swayed too with the music. Each figure had a mask on, some bigger, some smaller, the masks representing demons, hobgoblins, lions, deer, clowns, etc., and the dress of each one was of highly coloured, most expensive silks and would cost a goodly sum of money. The sight was most fascinating, just a kaleidoscope of ever changing colour and effect.

#### Butter Images.

I should like, before closing, to say a few words about the display of butter images, the most important item connected with this fifteenth day of the first moon festival.

This display of butter, when once seen, can surely never be forgotten. I have seen it possibly seven or eight times and each time, I think, it becomes more fascinating. The biggest butter idol of all is set up in a most elaborate temporary pavilion of



Photo by

W. Daggel Learner.

TIBETAN WATER PRAYER-WHEEL TEMPLE NEAR SINING.

silks. This pavilion would be about one hundred feet in height. The skeleton work is just a scaffold of pine logs all tightly lashed together by ropes forming a square enclosure of about fifty feet across. Hanging from the wooden framework are the most exquisite embroidered silk tapestries of the gayest colours imaginable. These embroideries are all of a religious nature, representing the several gods of Tibetan Buddhism. The variety seems almost to be unlimited. I counted well over fifty big tapestry Buddhas in this one pavilion alone. These tapestries are all tastefully displayed on the wooden framework, facing inwards, making a most gorgeous sight. At the top end of the enclosure a high platform is erected, which serves as a base for the huge butter masterpiece. This base would be about six feet above the ground, and about thirty feet high by about twenty-five feet wide. The figure in the centre, representing Buddha, would be about four times the size of life. This figure is perfectly modelled in coloured butter, all dimensions being proportionately accurate. The colours used are the most beautiful imaginable. The face and hands are the only parts of the body exposed, and these are made to be as natural as possible, for the colour of the skin is quite true to life. The robes and crown are admirably rendered in non-clashing colours, and wonderful skill is mani-

fested in showing all the necessary folds of the robes. The figure is in an attitude of blessing his people. His hands are outstretched as if he were pronouncing his benediction, and his head is looking down on his worshippers below as if he were acknowledging their homage and worship. All around the central figure and on the same base, figures and scenes of all descriptions are manifested. No two years are alike. A huge dragon will wind its way in and out of other figures, the minutest detail being shown, even to each scale of its slimy green body. The eyes are almost lifelike and fire proceeds out of its mouth. The massive claws make one feel quite squeamish. Then, in addition, horses, deer, elephants, dogs, cats, mice, snakes, and such-like are all there, most of them as large as life. Most beautiful castles with their battlement walls are there. What exquisite work! What colours! And to think that all this can be rendered in butter! Houses, lamaseries, tents, are all seen. Scenes from hell, glimpses of heaven, fill spectators with holy dread and then with inexplicable joy. Battle scenes are most realistic. Hundreds of figures are represented. Foot regiments, as well as cavalry, are seen advancing on the enemy, which is falling back. The ground is strewn with the dead. Cannons are pouring out their shot. All in butter? Yes, all in butter. Again I say, how

wonderful! Flowers of all descriptions are thrown in everywhere, but how true to life everything is! How realistic! The lotus flower is in prominence in every display.

Every figure is lit up with hundreds of little butter lamps, to which lama boys are seen continually adding boiling butter. There are rows of such lamps at the base of each butter idol, and the effect is very pleasing, for it is as brilliant as daylight.

The masterpieces in butter would take months of hard, careful work previous to the festival, and all for the enjoyment of one single evening.

One thing struck me more than anything else—the desperate earnestness of the Tibetan worshippers. Surely they put to shame many a confessing Christian in his half-hearted worship of JESUS CHRIST. As I looked up into the face of the 'Butter Buddha,' no spark of intelligence seen in its eyes, no smiling change of expression in its placid face, no words of blessing from its silent lips, and yet there they were worshipping, prostrating, doing homage in tense earnestness. Dear friends, what an honour and what a joy is ours in being allowed to bring to such people the knowledge of JESUS CHRIST, for it is He and He only Who can deliver them from such heathen worship. Does not such a spectacle as described above call forth the prayers of GOD's people? Surely it should do so. Coming to this Butter Festival from the remote parts of Tibet, devotees can be seen prostrating themselves all the way along for many days' journey before coming to the lamasery. Then on arrival, before they deem themselves worthy to enter so sacred a place, they continue their prostrations round and round the lamasery. What tireless patience, and yet what tiresome work! I stood there and watched them going down, rising up, in mud and in dust alike, quite unconscious of all around. Men, women, and children all took part in the same thing, and on the last evening came again before the butter images. Dear friends, much has been written concerning the heathen in various countries bowing down to idols of gold, silver, brass, wood, stone, and paper, but surely these Tibetans bowing down to images of butter in their monstrous forms, hold a unique place in the history of the world, and therefore should have a unique place in the prayers of GOD's children.

# Forward in Szechwan.

By the Rev. K. G. Bevan.

**THE DISTRICT.**—The Forward Movement District of Tungsiang includes besides that county, those of Taiping and Chengkeo. Tungsiang city is small, with a population of perhaps thirty thousand, though it is difficult to estimate with any degree of accuracy and there are no census returns available for reference. Standing at the junction of two rivers forming natural means of communication, it is in a central position for working to the north, north-east and east, but between the rivers is hilly country, in some places almost uninhabited. Further up into Taiping and Chengkeo counties the country is more mountainous and less fertile and the population correspondingly sparser: here, apart from the main road up to Taiping, there are few natural lines of communication and travel is necessarily much harder.

**ITS MISSION HISTORY.**—Before the Revolution in 1911 an outpost had already been opened and several gathered to form an active congregation. Outstations have from time to time been opened in several markets of which five remain, while in the other places true Christians are to be found though no churches exist now. Taiping was opened as a station in 1917 and a few years later, work was organised in Chengkeo. Over a period of twenty years up to 1926 much hard pioneer work was done in these three counties and there is not a market where the sound of the Gospel has not been heard. Early in 1927 came the period of political unsettlement, when all the missionaries had at very short notice to vacate their posts and the infant church was shaken to its very foundations, while evangelistic work came to a standstill. That which remains is that which will stand the test of time and we are just beginning to see this being re-established.

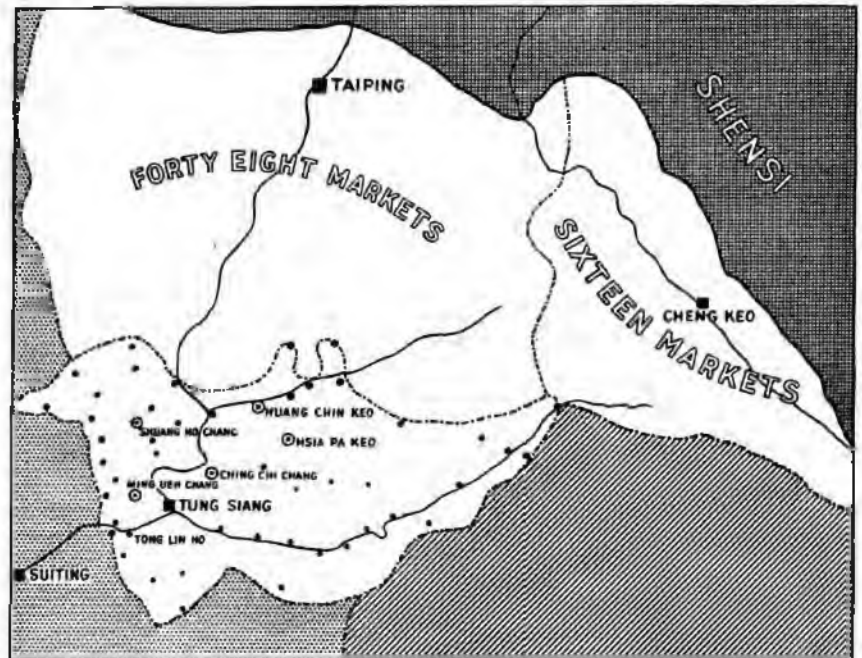
**THE NEED.**—In spite of all that has been done—and as we have shown, that is not a little—there still remains very much to be accomplished. Let it not be thought, if we speak of the 'vast undone,' that we in any way minimise the value of the previous self-denying work of which a brief account appears above, an account which can by no means in this short article do full justice to it. Now a

moderate computation shows this district to cover an area of about ten thousand square miles with a population probably exceeding two millions. Apart from those living in the depths of the country away from the more thoroughly evangelized centres, who can never have heard the Gospel, there is an unevangelized generation springing up. In only five of the fifty-four markets of the Tungsiang county are there organized congregations, who meet for worship and bear a corporate witness; in the remaining forty-nine markets it is dark, desperately dark, all classes being bound by superstition or gross materialism. A glance at the accompanying sketch map will show a clear comparison. If this be the state of the Tungsiang county, what of Taiping with its forty-eight and Chengkeo with its sixteen markets, in not one of which exists an active congregation?

**THE PLAN.**—Let us present a brighter outlook in contrast to the darkness of the preceding picture. In past years by means of preaching, sale of Scriptures, distribution of tracts and the display of Gospel posters, the seed has been widely sown, much of

which still lies under the clod, waiting the fertilising dew of the Holy Spirit. Our aim, besides sowing ourselves, is to reap this harvest and the plan is as under. Each month we hope to have a special week-end of meetings at one of the three nearer outstations (the other two are more flourishing) this to be followed by an evangelistic trip in the neighbourhood of it. Besides this it is hoped periodically to make trips further afield so as to combine extensive with the intensive evangelism. In addition we have marked out the market of Tonglin Ho on the river for frequent visits when we are in the city.

As we view the greatness of the need we feel our pitiful inadequacy and the call for reinforcement of our staff. Three junior missionaries, only one experienced full time Chinese worker, together with our young teacher who seems very ready to help us voluntarily, and the prospect only of a Biblewoman, is not a very large staff for such an immense field. Yet looking at the other side, we have fairly peaceful conditions, a general readiness to hear the message—and with us 'the God who is Enough.'



MAP OF THE TUNGSIANG, TAIPING, AND CHENGKEO DISTRICTS, SZECHWAN.

The fifty-four markets in the Tungsiang area are marked by dots. Those whose an outstation exists are named.

# Our Shanghai Letter.

*A letter from the Rev. W. H. Warren, dated April 15.*

## New Workers Designated.

**M**R. GIBB has finished his work of designating the men at Anking and the women at Yangchow. The particulars are as follows:—

### MEN.

#### Kansu :—

- MR. C. H. HESS, Chungwei, with Mr. Contento.
- MR. J. S. MUIR, Liangchow, with Mr. Glassford (later Chenfan).
- MR. W. A. SAUNDERS, Tsinchow, to work amongst Moslems (later Tsingshui).
- MR. L. A. STREET, Sining, with Mr. Harris, to work amongst Moslems.
- MR. W. S. C. WALKER, Fukiang, with Mr. E. E. Taylor.

#### Shensi :—

- MR. and MRS. MICHELL, Sisiang, with Miss K. E. Cooke.
- MR. S. C. FRENCHAM, Hanchung, with Mr. and Mrs. Strange.

#### Honan :—

- MR. D. A. GRANT, Shenkiu, for forward work with Mr. Kitchen.

#### East Szechwan :—

- MR. T. E. BENSON, Suiting.
- MR. W. H. C. SIMMONDS, Suiting (young people's work).
- MR. E. H. LAMBERT, Tachu, with Mr. Snow.

#### West Szechwan :—

- MR. S. R. JEFFERY, Chukentan, for forward work.
- MR. A. POCKLINGTON, Luchow.
- MR. J. B. TWETER, Pengshan.

#### Kweichow :—

- MR. I. JONES, Shuicheng.

#### Yunnan :—

- MR. W. A. BROWNING, Wutingchow (with a view to Salowu).

#### Anhwei :—

- MR. E. W. ZENTGRAF, Anking for the present.

### WOMEN.

#### Kansu :—

- MISS N. BOLTON, S.R.N., Lanchow Hospital (Anting for study).
- MISS R. VERHULST, Anting.
- MISS G. HUBBELL, R.N., Tsinchow.

#### Shensi :—

- MISS R. WHEATLEY, S.R.N., Sisiang.

#### Shansi :—

- MISS A. K. HEATH, Wensi.
- MISS E. E. PARKER, Pingyao.

#### Hopei :—

- MISS K. S. JUDD, Hwailu.

#### Honan :—

- MISS E. E. MILES, S.R.N., Kaifeng Hospital (Fukow for study).

#### Kiangsu :—

- MISS M. V. RUTTER, Shanghai.

#### West Szechwan :—

- MISS S. E. LUNDBERG, Chungkingchow.
- MISS A. M. GRAINGER, S.R.N., Kiating.
- MISS N. E. WHITLOW, Kiangtsing.

#### East Szechwan :—

- MISS M. D. BARBER, Liangshan.
- MISS D. J. KIRTON, Liangshan.
- MISS A. WARIN, Nanpu.
- MISS L. A. HART-WILDEN, Chuhsien.

#### Kweichow :—

- MISS M. A. PIKE, Tuhshan.

#### Yunnan :—

- MISS R. D. COLQUHOUN, R.N., Tali.
- MISS A. E. METZ, Tali.

#### Kiangsi :—

- MISS L. M. WOOSLEY, R.N., Poyang Hospital.

#### Anhwei :—

- MISS A. B. RODGERS, Yingchow (young people's work).
- MISS F. E. WILLIAMSON, Taiho.
- MISS L. A. WHIPPLE, Ningkwow.

#### Chekiang :—

- MISS E. P. R. BRISBANE, Hwangyen.
- MISS M. E. MILES, S.R.N., Suian.

## An Answer to Prayer.

Incidents of a personal character are of greater interest and often more impressive than general statements. Mr. J. A. Dunachie tells the following:

'Since we returned, a young man has been calling on us very frequently. He is far above the average in intelligence and is well up in the Chinese classics, to which he seems greatly devoted. We have had many earnest talks with him, and have put the Scriptures into his hands with many other helpful books which he is reading. He has been very critical and quite a difficult case to deal with. One morning some days ago he came to us with the request that the only child of a neighbour of his was seriously ill—a little baby, just a year old—would we go and see it, and pray to our GOD to heal it? He then repeated to us, half sceptically, I thought, what we had told him of GOD's power, and of CHRIST's miracles while on earth, etc. We came to the conclusion, rightly or wrongly, that he had brought this forward as a test case, either to confirm his own faith or to bewilder us and bring to nought all we had said and professed!

'Evangelist Su, the young man and myself then made our way prayerfully and confidently to the humble home just outside the west gate of the city. They told us that since the forenoon a change for the better had already come over the baby. We talked quietly to the father and his evident agitation over the child seemed to make him all the more receptive to what we had to tell him of the great Physician in Whom we had implicit trust. We then, in a very simple and direct manner, asked the Lord to lay His healing hand on the child and restore her. She opened her eyes, smiled, and to our great joy gave every indication of, at least, marked improvement. I took the little one's hand in mine and she playfully smiled to me. All present joyfully agreed that our GOD had answered prayer and the fears of the anxious ones melted



away in the sunshine of the healing presence of Him Who alone can give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

'Now you will want to know what impression has been made upon the young man. He could not fail to have been much impressed, and he seemed to be greatly moved by this manifestation of GOD's power. He has since openly said that he believes in the LORD JESUS, but he has not yet convinced me that he believes in his heart unto salvation. Please pray that this incident of direct answer to prayer may be a blessing to him and the home in which the deed was wrought, as well as helping our witness generally for the LORD in this heathen city. May it be, "A little child shall lead them."'

#### From Sinkiang.

Some quotations from a letter written by Mr. Mather, of SINKIANG, will be found interesting:

'You will rejoice to know that the translation of the Manchu Grammar is now finished, though there still remains a good deal to do in the way of polishing up, etc., but this can be done gradually as time affords. It has been hard work, but we rejoice as we think of the service it will be to those whom, we trust, GOD will soon thrust forth to preach the Gospel to the Manchus of SINKIANG. They have not yet heard the Gospel in their own tongue, though it has been our privilege to scatter the printed Word amongst them from time to time. Mr. Hunter has also worked hard, having written out a copy of the Grammar and taken it back with him to Urumchi, where Mr. Ridley has been bravely holding the fort alone in our absence. Thus all three of us have had a share in this contribution to the Forward Movement. Mr. Hunter and I have spent over three months in a camel inn in this city of Chuguchak. It is a large Chinese city about 500 miles north-west of Urumchi and right on the Siberian border. The population is very mixed, and the Kazak languages are mostly used in intercourse. We have been up and down the streets practically every day, bookselling and preaching, and many people have come to our inn for medicines and teeth pulling, etc.

Although Chuguchak is such a large city, there is no dentist here, so that the Russian doctor sent round and asked us to extract teeth for some of his patients. Through medicines we have been in touch with the heads of the



Photo 89)

[P. C. Mather.]

A STREET IN KULDJA, SINKIANG.

Mosque, and with their wives and families, also with the family of the head military man, with policemen, soldiers, civilians, Chinese, Russians, Tatars, Tongans, Kazaks, Turki, Manchus and Mongols of different tribes. Many of the Nomads have taken Gospels back with them to their tents in the lonely mountains, where we trust they are even now reading the wonderful story of the Cross.

'The Mohammedans are very strong in this city, and some Nicodemuses have come to see us. One Tatar said, "The Gospel I got from you I have read through twice, and have received neither harm nor benefit. What is the good of it?" We explained to him that it was not a matter of "Read and thou shalt be saved, but believe and thou shalt be saved." There are in this city over 300 Russian women married to Chinese, and quite an opportunity presents itself for work amongst their children. A number of them used to come round to our inn, and Mr. Hunter taught them some hymns. The Mohammedan children also loved to gather round, and it was wonderful to hear them going about singing "There is only one true Saviour" and "Jesus loves all sinners." One man said to Mr. Hunter, "I don't know about other people's children, but my children are singing your hymns all day long."

#### A Chinese Pastor.

We are always glad to emphasize the work of Chinese colleagues. Mr. J. H. Robinson, in a letter from Tsunyi, speaks of Pastor Fang of Tuhshan and his growing influence among his own people.

'You will be interested to hear of our New Year meetings that are just over. For three days the work of the Holy Spirit was studied, and many realized the power of the Spirit in our midst.

'We had fine weather, so many from all our out-stations were able to gather. In many of the out-stations the meetings have stopped, so we are praying that those who were blessed here will be able to start the meetings again. We had about 150 to 200 at the gatherings, and many solemn messages were given. The speakers were the Superintendent of the province and Pastor Fang. We did thank GOD for the CHRIST-exalting life and ministry of Pastor Fang; I had almost despaired of seeing such a man in this province. He has been a Christian for forty years and has gone on with the LORD. Although he has been through much trouble he is such a happy man. He keeps true to the Scriptures and uses real



Photo by)

[P. C. Mather.]

A MONGOL FAMILY AND TENT, SINKIANG.

practical illustrations; for example, on the verse "Be not overcome by evil, but overcome evil with good," he told of a member in his church who one night caught a thief in his house. He called to the other members of the house to hurry and get up, as a friend had come; they scrambled out of bed and found the father holding the thief who had a knife in his hand. "A friend," they exclaimed, "he is an armed thief!" "No," said the father, "he is a friend; quickly get food for him." After the thief had eaten, the Christian exhorted him concerning his evil ways. "Why don't you beat me," asked the thief, "and let me go?" His heart was much touched by this strange treatment and he gave up his evil ways. On the verse, "Put on the LORD JESUS CHRIST" he likened it to an outer garment that everyone can see: people ought to be able to see that we are Christians without our telling them. He told of a Church member who asked Pastor Fang to go and exhort his wife to believe in the LORD. When they arrived at the house the Church member began to curse and growl at his wife for all kinds of things. On the way back Pastor Fang said to the man, "No wonder your wife does not believe in the LORD, when you show her such a bad example." He had all sorts of excuses, but the pastor would listen

to none of them, but pointed him to the sufficiency of the Spirit to overcome.'

#### From Yunnan.

Miss D. E. Kemp, the most recently appointed worker for YUNNAN, gives some interesting details of a visit to Pehcheng, where she went, primarily to help Miss MacDowell, who was suffering from a severe attack of influenza.

'My visit here has meant very much to me. It has been full of interest from beginning to end. My nursing duties not being very heavy, I was able to enter into some of the work here. It has been a great blessing to my own soul. There seems to be a great opportunity opening out here. People on every hand are ready to listen. This week-end has been remarkable for the many special requests to come and preach in homes and villages near at hand. Last Friday evening we went, at the request of one of the women, to preach in her house, which is an *idol maker's shop*. On Saturday at the request of a Christian family we went to a village just outside the city. It was a great idol festival day and no work was being done. The evangelist and the faithful gatekeeper of this house preached to a crowd of 300 or more people. Miss DeWaard spoke to women standing round, while I distributed tracts. Sunday was the cause of more rejoicing. During the week a heathen family had taken down their idols and brought them in to the church to be burned. On Sunday after the service these idols went up in flames as we all sang "Glory! glory! to the Lamb." The poor woman who is very ignorant yet was afraid and would not stay to see them burn, but it was a public testimony for all the people knew she had done it.

'Needless to say news of my being a nurse spreads in a village, and brings all sorts of people with all sorts of ailments and diseases, but I'm not prepared to cope with all kinds of incurable diseases; so I've had to refuse already to see so many people. I want to get back to study so as to be able to get hold of the language and be able to preach to these dear people, and point them to the Great Physician, the Healer of the Soul. Without this I have no desire to do medical work alone, and at present I haven't enough words to combine the two.'

Mrs. J. B. Kuhn, of Tali, speaks encouragingly of Mrs. Ling and the commencement of a Bible class for girl students in the city.

'When I returned from Mitu, Mrs. Ling, who was taking my Sunday women's Bible class, did not hear of our return and so prepared to take the class again. It was my first opportunity of hearing her teach and I was thrilled. She had prepared the subject carefully and spoke with real ability and power, and seemed herself to be blessed by the message. On later inquiry I learned that she had taught in a Christian school before her marriage and this explains her ability. I felt I could do nothing less than resign the class to her leadership, and did so, with only the opposition of courtesy from herself; so that I felt more than ever that the class has been of profit to her spiritually. There is only too much to be done in the women's work here, so I have not felt that I was shirking in yielding the class to her.

'This last week has seemed to bring the realization of one of my dear dreams. I say "seemed" because it has only been a start and hardly warrants a comment until we see if it is going to work out with profit. I refer to a meeting of some twenty of Tali's young girl students



Photo 251

[W. H. Duff.]

YEN CHENG-TS'AI AND HIS FAMILY.

Mr. Yen is a Szechwan Lieu, working as evangelist and teacher at Muhchengpo, Yunnan.

(most of them graduates of the local Normal School) who met at my invitation and decided to come every Thursday for Bible study with me. If they carry out their decision I will give more details in my next letter.'

Mr. and Mrs. T. de W. Payne, working among the Lisu on the other side of the YUNNAN province six days north of Yungchang on the Upper Salween, are engaged in a pioneer effort, living in very primitive style and planning to enter still wilder country. Writing in February, Mr. Payne says :—

'This is my letter for the month of January. A large part of the month was spent on the road visiting some six days' journey up the river. The Christians there are standing firm but are under orders not to study Christian books. The Chinese Administrative Officer at Chi Tsi Loh has one village headman under bond in the matter. I tried to see the Administrative Officer, but found him away from his district. He has given the believers permission to pray, but not in JESUS' name. There are three small chapels up there, and the LORD has four village headmen and thirty-odd families of believers who have stood for some time. Because of lack of skilful workers we have not been able to win more than a very small part of any one village, however.

'My wife and I are still living in a tent and cooking in half of a Lisu house which we have rented. We are looking to our Heavenly Father for divine help and wisdom for the future. We are more concerned about finding the proper location than about finding a proper house.'

#### In Memoriam.

On April 3rd we had to cable to North America the news of MRS. FERGUSON'S death. Probably it was not a great surprise, as she has been ailing for so many months. Our hope was that with the coming of spring her husband might have been able to bring her to Shanghai for medical advice. During the winter months he was unwilling to expose her to the risk of a journey, seeing she was so susceptible to cold and damp. Nurse Hubbell has been at Chengyangkwan for two months at least, and Mr. Ferguson was in touch with the doctors of the Presbyterian Mission at Hwaiyuan, which was the best that could be done in the circumstances. Mrs. Ferguson has been unable to retain sufficient nourishment and suffered from severe pain at times. She had great powers of endurance and was very plucky. As soon as a measure of relief was given she was keen to be up and about her work once more, by no means inclined to give way, but hoped on in expectation of restoration. The cause of illness was probably a complication that has never been diagnosed. She has been ill since last December. For a few weeks early in the year she appeared to make some progress, but a setback came in February, from which she did not really rally, although there was the ebb and flow of the sickness. On March 22nd and again on the 29th the end seemed to be near, but it was not till the early morning of April 3rd that Mrs. Ferguson passed away very peacefully apparently as she slept. She was a very active worker and much beloved by the women and children of the station. Her Girls' School always seemed to be as full of scholars as could be accommodated. Mr. Ferguson will feel his loneliness very keenly. He relied so much upon the support and sympathy of his wife. May the LORD comfort his heart.

MISS R. J. PEMBERTON. A little over a fortnight ago a mutilated telegram was received from Paoning which

we could not decode in any satisfactory way. A request to have it repeated by the Telegraph Administration produced no result. A letter has now come to hand with the sad and unexpected news that Miss Pemberton died on March 26th from what was thought to have been typhoid fever. Dr. Beauchamp went to the invalid's aid as soon as word was received of her illness, but evidently she was too tired to rally from a relapse that took place. Miss Gough arrived a few hours after the end had come.

Miss Pemberton came to China in 1904 and has been an indefatigable worker, especially in connection with orphanage institutions. She has had the charge of two for girls and one for boys—this last with a farm attached, so that the lads had good healthy work and were able to do something for their own support. Miss Pemberton has endeared herself to her missionary colleagues and her Chinese fellow-workers. She was deeply anxious for the spiritual welfare of all with whom she came in contact and very especially the salvation of the children under her care. Her life has been fragrant, manifesting the love of the LORD in all her activities, being poured out in unstinted devotion to her Master and fruitful ministry to those whom she served.

#### Varia.

One of our missionaries recently returned from furlough with a sprained foot and other ailments, and required to enter the hospital before starting on her new term of service. Some of our new workers have reached us from Anking and Yangchow needing medical advice and skilled attention before being able to start off for their stations. Others require the attention of the dentist or oculist ere they sally forth to meet the powers of darkness they have come to combat. Such hindrances remind us that we need to be in constant prayer for the requisite physical equipment as well as spiritual endowment on behalf of all who are taking the offensive.

THE MISSION HEADQUARTERS. This is the last time a Council Letter will be issued from 9, Woosung Road. We are now on the verge of the great move. From April 20th to the end of the month we shall be transferring from our old centre to our new buildings. There cannot but be an element of sadness in it all, but the fact that it has become necessary reconciles us to the inevitability of the change, while the marvel is that the new provision has practically grown out of the old gift—the enlargement necessary made possible without calling for the use of new funds, beyond those especially given to provide a satisfactory Chinese chapel and hostel for up-country Chinese guests. 'The LORD hath done great things for us, whereof we are glad.'

Mr. Hoste and Mr. Stark are expected to be with us once more on May 12th—just ten months after they left China on the visit to North America and Great Britain; so we shall soon be able to give praise for leading them forth and bringing them back.

The total number of baptisms reported for 1931 up to date amounts to 421. Let us keep constantly before us the need of praying for large returns in this respect. The coming of the autumn parties is an ever-present thought with us. These, in the first instance, are your side of the work, as the baptisms are ours; while both alike must be the gift of GOD if they are to represent steadfast and true increases.

# Revival in Kiangsi—Is it Possible?

By the Rev. R. W. Porteous.

**D**URING the past months thousands of praying people in England, Scotland, and Wales have been urged to focus effectual, persistent, believing prayer on the suffering province of KIANGSI. A whole congregation in South Wales recently rose to their feet as a pledge that they would pray for the rest of their lives for God to work mightily there and in the other provinces of China.

But what about the present unsettled conditions facing us in many parts of that once most peaceful province? Is it for these to get *more* favourable before we can expect an outpouring of God's Holy Spirit upon His suffering Church in China? Is the Lord's hand shortened that it cannot save? Is His ear heavy that it cannot hear? Is there anything too hard for Jehovah?

Faith questions not, 'Can God?' for *with God* all things are possible, but rather reckons on Him to make the impossible possible and despite all kinds of obstacles, difficulties, and adverse circumstances not only expects God to work but even dares to reckon on God's using the very suffering and testing of these dark, uncertain days to call out Spirit-filled leaders, men of dauntless courage and keen spiritual vision who will count not their lives dear unto themselves, in weighing the true spiritual values and in making CHRIST known to their own countrymen.

To all who are thus labouring with us in prayer the latest news from a beloved fellow-missionary (of another Mission) working in the capital city of KIANGSI should serve as a wonderful incentive and encouragement to continue in steadfast, believing intercession for a more widespread work of grace and a still greater ingathering of precious souls from amongst the people of that province. 'All things whatsoever ye desire, when ye pray, believe that ye receive—and ye shall have them.'

## Bible Revival in Kiangsi.

'We are having a Bible revival in Nanchang and Kiukiang, led by Dr. S. C. Sung of the Hinghwa Conference. Dr. Sung is a Ph.D., but he preaches only the Bible and his own experience of God. Hundreds of students flock to hear him

daily, Bibles and New Testaments are in great demand, there is much prayer, many opposers converted, and over a hundred are doing village and personal work. The preachers testify to being greatly helped.

Dr. Sung's history goes back to the Hinghwa Pentecost of 1909, when a missionary persuaded two ladies in America to pray for a revival in Hinghwa. They prayed till they got the assurance that the revival would start on a certain date, and wrote to China, but the revival got there ahead of their letter, and on the date promised. Thousands confessed their sins with tears, and people came from afar to see, and were convicted of sin and



Photo by [R. Powell]

A KIANGSI RIVER BOAT.

converted, and went back to spread the fire.

'Dr. Sung's father was a preacher and took part in the movement. From that time he took his son daily to a hill, where they prayed for the church and for themselves. These things greatly touched the boy's heart, and gave him a faith in God, so that he says he has never had an unanswered prayer, though his early prayers were only for material benefits, and for help in his studies, etc.

'Through prayer, the way was opened for him to go to America to study, where he graduated from Ohio Wesleyan College in three years instead of four, and

another student who was there then tells me that Sung was at the head of the class, worked his own way, and cooked his own meals. He himself says he was often without money, and then he would pray and God would provide work or cash. But though he knew what God would do, he says he did not know God for Himself, and forgot God when all went well.

'He was urged to get his M.A. and then went on, got his Ph.D., and was offered a big salary to teach in Peking, but something held him back, and he wondered why, and the feeling increased until he remembered his father's prayers, and promised God to be a preacher, went to a leading seminary, where he was lionized also, until the end of the first term, when he shut himself up in his room for two weeks to fight it out on his knees with his open Bible. There God met him, his America-bred doubts were dissolved by the presence of God, and he was so filled with the Spirit that he must tell everyone.

'This was so unusual that they questioned his sanity, told him he had studied too hard and must rest. When he refused, they forced him to rest, and when he got to the "nice place" they had prepared for him, he saw that it was an insane asylum. Here he was kept 193 days, during which he did nothing but read his Bible and pray. He says, with tears, "Why do I love this Book? Because when I had no other friend, God spoke to me through it." He read the whole Bible through many times while there, and God revealed His truth to him, until now he can take any Bible passage you suggest and make it live as I have heard almost no other man do. He still spends hours daily with the Book, and that is the secret of his success everywhere. Who will pray doors and hearts open for him, and pray for many such labourers?'

To those who have been reading that little booklet, 'Is Thy God Able?' and surrounding with their prayers young Mr. Chen, who braved so many dangers to effect the release of the two captive missionaries, the following reference to him must be of real interest.

'Mr. Chen Tao-hsing was a great factor in making our meetings a real revival, and he was blessed himself. We had a veritable Pentecost, a great volume of fervent prayer, tears, confession of sin, then much personal work and another great meeting of prayer for the Spirit.'

# The Annual Meetings.

THEY shall not be ashamed that wait for Me,' or, as someone translates it: 'None that look to Me shall be disappointed.' The unceasing stream of prayer at our preliminary gatherings at Newington Green had encouraged us to expect great things at the Annual Meetings, which were held on Tuesday, May 12th, at the Central Hall, Westminster, at 3 and 7 p.m. And now we can truly say that God's answer was beyond our expectations. We looked to Him, and we were not disappointed. We had committed the speakers to Him, and they spoke with manifest power; we had committed the audience to Him, and there were obvious evidences of its responsiveness to the message; we had committed the expenses to Him, and He sent us a large and unexpected gift on the previous morning; we had committed the weather to Him, and He gave us a fine, warm day. We are committing the results to Him, and though they may not be fully known until eternity reveals them, we know we shall not be disappointed.

The afternoon meeting opened with silent prayer and the singing of Charles Wesley's hymn, 'Ye servants of God, your Master proclaim,' after which the Rev. J. Russell Howden, Assistant Director of the Mission in Great Britain, read part of Isaiah xl. and offered prayer.

At both meetings the chair was taken by our Home Director, the Rev. W. H. Aldis. In the afternoon he said that it was his chief duty to give an account of our stewardship during the past year. The C.I.M. was not an end in itself. The only justification of its existence was that it gave the Gospel to the millions of China. Referring to the Report, 'The Steep Ascent,' he said that it was a story of quiet heroism in the face of almost overwhelming difficulties, of alertness to seize every opportunity to make the Gospel known to perishing souls, of wonderful deliverances, of suffering and persecution, and yet of real advance, and of greater fruitfulness. It was a story of amazing provision for material needs. In Great Britain alone the income had been easily a record, almost double the amount of the previous year. And finally it was a story of serious loss of life. According to our custom we stood as Mr. Aldis read the names (given on page 100) of those who laid down their lives during 1930.

## The Two Hundred.

It was a great moment when the chairman proceeded to announce that the two hundred new workers for whom we

have been praying are actually in sight. Including the 86 missionaries already on the field and the candidates in the various home countries, the total is 209, and still more offers remain to be considered. But it was necessary to divide the candidates into three classes, viz.: 'certainties'—i.e., men and women who had actually been accepted with a view to sailing for China this autumn—'probables'—and many of the 'probables' were almost 'certainties'—and 'possibles,' of whom many were 'probables.' If we excluded the 'probables' and 'possibles' the total was 174. Mr. Aldis voiced the conviction of all at Headquarters that it was after the special day of prayer on February 10th, when it was clear that only by a miracle could the Two Hundred be made up this year, that GOD began to manifest His working in a new way. At the same time the Two Hundred were not yet in China, and all sorts of obstacles and difficulties might arise. It was our business to pray these young people through. Moreover, the need was so great that getting two hundred new workers was by no means the end of our task.

After this announcement we rose and with full hearts sang the doxology.

## The Missionary Speakers.

The missionary speakers were the Rev. T. Gear Willett, who has recently returned from a year's visit to China, Mrs. Ernest Weller, of Shekichen, HONAN, the Rev. A. B. Lewis, our Assistant Superintendent in KIANGSI, and Mrs. C. H. Stevens, of Fengsiang, SHENSI.

Mr. Willett quoted the words from Lamentations iv. 2: 'The precious sons of Zion, comparable to fine gold.' Far up the Yangtse he had seen a gang of men on the shingle bed beside the river slaving from morning to night at a task that seemed unprofitable and almost endless. But he was told that they were washing for gold, and in their pans there were little flecks of gold that only a trained eye could see. That was an illustration of the task that fell to our missionaries. At the cost of endless toil and peril they were seeking for gold, and Mr. Willett described a number of Chinese Christians in many districts throughout the land, whose lives were such that they were indeed 'comparable to fine gold.'

Mrs. Weller based her address on the words of Psalm lxxviii. 11: 'The LORD giveth the word; the women that publish the tidings are a great host.' We listened spellbound to her stories of Mrs. Chen, a white-haired radiant-faced witness whom

they spoke of fifteen years ago as 'sad-faced Mrs. Chen,' but now the keynote of her life was 'GOD answers prayer'; of Granny Li, toothless, old and feeble, but used of GOD not merely to win souls but to found churches; of Mrs. Wang and her daughter and granddaughter, and of Mrs. Li who had a beating from her husband every Sunday for 20 years because she persisted in coming to worship, until finally he was won by her life. Mrs. Weller reminded us of the appalling need, and that CHRIST said: 'Go ye into all the world,' and not 'Go to all the safe places.'

Mr. Lewis took us to the province of KIANGSI, with its 25,000,000 people, and traced the history of its evangelization from 1865, when utter darkness prevailed, to the present day when there were 40 church centres, 220 branch churches, and 6,000 communicants in the C.I.M. area alone. The Christians were responding so courageously to the call for self support, self government, and self propagation that, in spite of the deep trial through which they were still passing—for Communists and bandits still held the greater part of the province—there was good hope for the future.

Mrs. Stevens told thrilling stories of the conversion of bandit soldiers in SHENSI. Many had been impressed by her husband's witness during his captivity. The present leader in the Meih sien church was formerly a brigand leader, who heard the story of the crucifixion from the oldest Christian woman and was convicted and converted. Another brigand, while looting, picked up a copy of the Bible and began to read it. After a time he came to the Mission House, and said, 'Since I have read this I have not tortured a woman nor looted a house.' He is now an active member of the church.

Mr. Aldis closed a wonderful meeting with an appeal for unreserved consecration to the will of GOD, which would find expression in prayer or the gift of dear ones, or of money, or perhaps in the offering of life itself for China.

## The Evening Meeting.

In the evening as the crowds poured in we longed for a somewhat larger hall, but as the meeting began a great hush fell upon us and we were far more aware of the presence of GOD Himself than of the thousands packed together and listening intently to His messengers. Dr. Northcote Deck read Hebrews xi. 32, to xii. 2, and led us in prayer. Mr. Aldis once again referred to the events of last year, emphasizing the wonderful goodness of GOD and reaffirming our faith in His Word.

Miss C. F. Tippet, from Linmingkwan, HOPEI, reminded us of the words, 'When

He saw the multitudes, He was moved with compassion for them,' and pictured the multitudes of HOPHI. By recounting several striking instances of the response of individuals, she gave a very clear affirmative to the two questions: 'Do the millions of China need the Gospel?' and 'Are they willing to hear it?'

Mr. L. C. Wood told how three of GOD's sore judgments—the sword, pestilence and famine—had visited KANSU during the past few years. He described—though the reality must beggar description—the horrors of the famine and the methods adopted to give relief. Famine relief work had been costly in precious lives laid down, but it was worth while, not only because it provided opportunities of manifesting the love of Christ, and of preaching the Gospel to the sufferers—with definite results in some cases—but because He said: 'He that loatheth his life for My sake, the same shall find it.'

The Rev. R. W. Porteous called us to magnify the LORD with him, as he contrasted his present position with his circumstances exactly a year ago, lying on a heap of straw in a common prison house with other captives, and with communist guards at the doors. He gave us a graphic picture of the growing work in the Yuanchow district of KIANGSI, and as we listened to his stories of Mr. Leaf, of 'Percy' (so called because of the persecutions through which he had passed!), of Victor Ts'ea, and of 'Old Moses,' we felt that though many of the church buildings are demolished, and the Christians scattered, yet in GOD's good time

His cause must triumph, and there will yet be a further time of reaping.

Fresh from his experiences of GOD's wonder-working power in North America and Australia, Dr. Howard Guinness impressed upon us the words of Acts i. 8: 'Ye shall receive power . . . and ye shall be witnesses unto Me'—to the incarnate CHRIST, who broke down the barriers of race, of colour, and of class; to the crucified CHRIST, Who would enable us to radiate the peace and joy that comes from the forgiveness of sins, and to live a life of sacrifice ('we ought to lay down our lives for the brethren'); to the risen CHRIST who could break the chains of bad habit and inconsistency; to the ascended CHRIST who could teach us the secret of prevailing prayer; and to the CHRIST whose return in glory was the true ground of optimism.

At the conclusion of his address, Dr. Guinness threw out a challenge to young people who were prepared thus to witness for CHRIST wherever He might lead—perhaps to China—to line the rail of the gallery, and to stand there while the rest of the audience sat and sang the first and last verses of 'When I survey the wondrous cross.' Without any pressure the response came, and about a hundred young men and women, from the body of the hall as well as from the gallery, took their stand at the rail in token of their surrender to the will of GOD. And so the meetings ended with prayer and the assurance that He Who has begun a good work in many hearts, will complete it in the days that are to come.

## Personalia.

### Arrival.

May 27th.—Mr. and Mrs. A. Hayman and children, from Chenyuan, Kwangchow, via Siberia.

### Departures.

May 15th.—Miss M. E. Haslam, per s.s. *Barrabool*, for Australia, en route to China.

May 29th.—Mr. and Mrs. R. Cunningham, per s.s. *Minnedosa*, via North America.

### Births.

February 20th.—At Paoning, SZECHWAN, to Mr. and Mrs. E. A. Sadler, a son, Gordon Murray.

March 14th.—At Nanchang, KIANGSI, to Mr. and Mrs. O. Wurst, a son, Waldemar Hermann.

March 17th.—At Kinghsien, ANHWAI, to Mr. and Mrs. S. J. Warren, a daughter, Alison Mary.

### Marriage.

May 1st.—At Chefoo, Mr. S. Gordon Martin to Miss Heather Moore.

### Deaths.

March 26th.—At Tsiensichang, SZECHWAN, Miss R. J. Pemberton, from typhoid fever.

April 3rd.—At Chengyangkwan, ANHWAI, Mrs. H. S. Ferguson.

May 4th.—At Boscombe, Hants, Mr. T. Selkirk. (Retired.)

May 15th.—At Highbury, Mrs. A. Grainger. (Retired.)

## C.I.M. Prayer Meetings.

Monday, June 1st.—8 p.m., West Hampstead: 15, Crediton Hill, N.W. Rev. W. H. Aldis.

Tuesday, June 9th.—8 p.m., Croydon: 12, Dornton Road, South Croydon.

Thursday, June 11th.—3.30 p.m.: Bromley: Annandale, Rafford Way.

Thursday, June 25th.—8 p.m., St. Andrew's Parish Hall, Archway Road, N.6.

Friday, June 26th.—4 p.m., Reigate: Greystones, Wray Common. (Ladies only.)

Monday, June 29th.—8 p.m., Tooting: C.A.W.G., 87, Trinity Road, S.W. Rev. F. Houghton.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.



Mr. Silvanen is engaged in the production of Tibetan Christian literature at Peiping (Peking). The photo shows Mr. Silvanen at work, with parcels of literature ready for dispatch.

# Editorial Notes.

**THE TWO HUNDRED.**—We give God thanks with all our hearts for the encouraging figures reported in our account of the Annual Meetings on page 113. The LORD is doing great things for us, and we are glad. At the same time it is, perhaps, necessary to repeat the warning given by Mr. Aldis. Although there are now actually more than two hundred in view, yet that estimate includes a number of candidates not yet accepted, and some who, although they are accepted, may not sail this autumn. The Two Hundred are not yet in China, and in view of the hindering power of Satan, to the malign influence of which both Scripture and experience bear sad testimony, the publication of these figures lays upon all who rejoice to read them a responsibility to pray, and to pray through, for the removal of obstacles in the path of all who are called of God to China. And we must continue to pray for more offers of service, not only because the way may not be clear for some of the 'probables' and 'possibles,' but because the figure 200 is not a maximum but a minimum. In KANSU alone, as the Rev. E. J. Mann shows in his careful statement on pages 103 and 104, no less than fifty new workers are required for the adequate occupation of the field.

**The National Convention.**—The assembly of the National Convention at Nanking on May 5th marked an important milestone in the modern political development of China. One of its functions is to promulgate a new constitution, to take effect when the present era of 'political tutelage' is over. The continued close co-operation of President Chiang Kai-shek and the Manchurian ruler, Chang Hsueh-liang, augurs well for the peace of China. At the same time it is apparently true that Canton has declared itself independent of the Central Government, and that the plans for the pacification of KIANGSI have so far miscarried. Troops are on the move in eastern SZECHWAN and some fighting has occurred, in spite of the fact that all the local generals profess allegiance to Nanking. Every threat of a renewal of civil strife delays the too urgent tasks of suppressing brigandage and gradually disbanding the huge military forces which China can ill afford to maintain.

**Conditions in Kiangsi.**—The following quotation from a letter written by Miss C. C. Macdonald, explaining the impossibility of securing accurate statistics of the work at Iyang, KIANGSI, in 1930, throws a sad light on conditions in the province:—

'First of all, regarding the eight out-stations—in only one is it possible for the Christians to gather for worship! Though now there are soldiers in the city it is still a sad fact that in most of the country places the Reds still have sway. Mr. Yen, the evangelist, has been killed and some of the other leaders are still in Kweiki. Elder Hsiung is one of these and he made a visit to Iyang recently and visited the homes of the Christians. The people wept when they saw him, especially the widows whose husbands had been ruthlessly taken and killed. He had some refugee money with him and so was able to help. Conditions were sad indeed and so unsettled that Mr. Hsiung did not feel it wise to stay.

'Then regarding the number of communicants at the end of 1930—I am sorry, but it is impossible to tell. Some have been killed, others taken into captivity, and as yet no one knows whether they are alive or dead. In the early part of the year

several members died: that was before the city was taken, but the church books with these details, and also the record of church contributions till June, have most probably been destroyed and, alas! we have not Mr. Yen to refer to.'

We trust that some real progress towards the re-establishment of peace and order has been made since the letter was written. One striking fact, reported as authentic in both Chinese and foreign newspapers, is that Peng Teh-hwai, the Communist general whose troops were responsible for the sack of Yuanchow and the capture of Mr. and Mrs. Porteous and Miss Gemmell last year, has been received into the national army together with his men. Much prayer has been offered for General Peng. Is this the beginning of the answer?

**The Circulation of the Scriptures.**—The report of the China Agency of the British and Foreign Bible Society is full of interest and encouragement. The total circulation of Bibles, New Testaments and Scripture Portions, through the Bible Societies of England, Scotland, and America, reached the amazing figure of 11,503,136. The totals, although smaller than the record of 1929, 'are considerably in advance of any other previous year, and in one respect (perhaps the most important) they constitute a record. In the number of complete Bibles sold there is an increase of more than 4,000, this following on a similarly large increase reported last year.' It pointed out that while 'the Gospels and other separate books of the Bible are, for the most part, sold to the non-Christian population, the Bibles are chiefly called for by the Christian community.' Thus we may draw two hopeful deductions, the first being the astonishing readiness of non-Christians to purchase portions of Scripture, and the second the deepening recognition amongst Chinese believers of the paramount importance of God's Word for their growth in grace and the knowledge of Him.

**The Swanwick Conference.**—The presence of a large number of missionaries from many different provinces of China will ensure interest and variety in the programme of our Swanwick Conference, which is to be held (*D.V.*) from June 9th to 15th. Mr. and Mrs. H. Millner Morris have kindly agreed to act as host and hostess. For the ministry of the Word we are looking to Mr. B. Godfrey Buxton, who will conduct the morning Bible Readings, the Rev. T. M. Bamber, and the Rev. J. Milton Thompson. On the Sunday afternoon we expect to hear the testimonies of new workers who are sailing for China in the autumn. Registration forms are still available, and the railway companies have granted the usual concession by which vouchers will be issued to all registered members of the Conference entitling them to purchase tickets at the cost of a single fare and a third.

## Glossary.

As occasion requires, we propose to print a list of common Chinese words used in the current issue of the *MILLIONS*.

*Hsien.* A Chinese county or county town.

*Li.* The Chinese unit of linear measure, about one-third of an English mile.





# CHINA'S MILLIONS

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Photo by

J. Thompson.

CHRISTIANS ATTENDING THE BIBLE SCHOOL AT WENLING, CHEKIANG, FEBRUARY 25th—MARCH 4th, 1931.  
Two missionaries are amongst the crowd, the Rev. A. K. Macpherson in the centre, and Mrs. J. Thompson a little distance to his left.

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## The Forward Movement—Retrospect and Prospect.

By the Rev. A. Lutley.

*'Speak unto the Children of Israel, that they go forward.'*

**D**URING the past two years, the words 'Forward Movement' have been given much prominence in all C.I.M. circles, and have been frequently used in C.I.M. meetings and publications. In the minds of many these words have been chiefly, if not entirely, associated with the appeal for two hundred new missionaries within two years. This is, perhaps, unavoidable, seeing that this aspect of the Forward Movement has necessarily been brought most prominently before the Home Churches.

It is important, however, that it should be borne in mind by us as a Mission, that the appeal for the two hundred new missionaries is only one aspect of a general forward movement throughout the whole work of the Mission, and that in fact this phase of the Mission's general forward policy was the last to take definite shape in the minds of the missionaries and Mission leaders, being adopted as a necessary supplement to the other forward steps that had been decided upon. There is, I think, some danger of these other aspects of the Forward Movement being overlooked or forgotten by friends in the home lands, and through their failing to co-operate in earnest, intelligent, believing prayer, the purpose of God in this whole movement not being accomplished.

### The Origin of the Movement.

In order that we may rightly understand and appreciate what this movement means, it is desirable that we should remember the circumstances under which it had its birth, and therefore that we should think back to the year 1927,

when under Russian tuition, and as a result of widespread propaganda, the anti-Christian and anti-foreign feeling was so strong throughout China, that under urgent consular instructions, the majority of missionaries of all societies, reluctantly left their stations in the interior and came to the coast. It will thus become clear that this forward movement, like so many other forward movements in the history of the Church, was the result of God's children being brought up against new difficulties, and being faced with a new crisis.

The crisis was due not only to the bitter opposition and wilful misrepresentation of the missionaries' motives and actions, the forcible occupation of Mission property by Government troops or brigand bands, the compulsory closing of Christian hospitals and schools, and the use of the buildings as centres of anti-Christian and Communistic propaganda; but also to the fact that these experiences caused such disappointment and dismay in the minds of many of the missionaries, that their faith in the power and efficacy of the Gospel was shaken, and like John Mark of old, many of them lost hope and returned home. The pessimistic spirit was so widespread, and the results therefrom so serious, that the missionary staff of one Mission within a few years was reduced by fifty per cent., and the whole missionary body reduced by over two thousand.

While the members of the C.I.M., faced with this crisis, were met together seeking afresh to know God's will, and to learn the lessons He would teach them through these experiences, they gradually realized that

they had been called away from their stations and immediate surroundings in order that they might be able to see the whole work in truer perspective, and understand more clearly GOD's purpose concerning the evangelization of this great land. They also became conscious that GOD was calling them to a new venture of faith, through the adoption of a definite forward policy throughout the whole Mission.

The sudden calling away of so many missionaries from their work, and the uncertainty regarding the future, brought into prominence the fact that in many districts the Chinese Church was ill prepared to meet such an emergency, partly due to the missionaries having been so largely responsible for the oversight of the Church, and the direction of the work. The Chinese Church therefore had gained little experience in self-government, and had assumed little or no responsibility for the support of their own churches. On the other hand the missionaries' time and strength having been so much taken up in attending to the details of church matters, the systematic evangelization of the surrounding towns and villages had not been prosecuted as aggressively as in the early days of the Mission.

It is a sad thought that on account of the increase in population, and the constant change in personnel through death, there are probably more persons to-day without an intelligent knowledge of the way of salvation, living within a radius of thirty miles of existing Mission stations, than there were twenty or more years ago, in addition to the great areas which are still entirely without any witness for CHRIST.

#### A Fourfold Forward Policy.

As the missionaries faced these facts, and in humble confession of past failure, waited upon the LORD to know His will concerning the present crisis, it was borne in upon them that the LORD was calling the Mission to a fourfold forward policy.

(1) The more rapid transfer to Chinese leadership of the pastoral care and oversight of the Chinese Churches connected with the Mission.

(2) The more thorough instruction of the Chinese Christians for life and witness, and the training of larger numbers of Chinese evangelists, to co-operate in the evangelization of their own people by means of station, district, and provincial Bible schools.

(3) The more speedy evangelization of the thousands of villages and towns surrounding the existing Mission stations, by setting missionaries free from church work to co-operate with the Chinese Christians in the systematic evangelization of these districts.

(4) The setting free of men and women with the necessary physical and spiritual qualifications, to undertake pioneering work in the large outlying districts still unreached with the Gospel, within the fields for which the C.I.M. is responsible.

It was, however, realized that these objects could not be accomplished without a large increase in our ranks, both of missionaries and Chinese evangelists, and it was on this account that the appeal for two hundred new missionaries within two years was sent out. The raising up of an even larger number of Chinese co-workers is, however, equally urgent and important, if the great districts with possibly eighty million persons, for which the C.I.M. is responsible, are to be evangelized.

The fact that during the first thirty years of the

Mission's history the workers were largely engaged in pioneering work, preaching the Gospel over wide districts, and seeking to open up permanent work in new centres, has resulted in the stations of the Mission being scattered over nineteen of the present provinces of China, and they are so located, that of the eighty million persons, estimated as living within the C.I.M. fields, probably at least three-fourths or even four-fifths, live within less than thirty miles of a Mission station. It will therefore be realized that with the rapidly increasing facilities for travel, the great majority can be reached from our existing Mission centres. In thinking of and praying for the Forward Movement, it should be borne in mind that throughout the greater part of the C.I.M. field, it is not so much new stations that are needed, as the more aggressive and systematic evangelization of the large districts around the present stations. In view of the difficulty now in securing property for Mission purposes, the great advantage and importance of the above will be recognized.

In KANSU, YUNNAN, KWEICHOW, SINKIANG, and the new administrative districts new stations will be necessary, and for the latter districts especially, men and women able and willing to endure hardness, loneliness and privation will be needed, for they will be working among recent immigrants, or in mountainous country, where the people are very poor, and the standard of life and comfort is very low.

#### Some of the Difficulties.

In order that our prayer partners and co-workers in the home lands may be able intelligently to co-operate in prayer, it may be helpful to indicate some of the difficulties that are being encountered in the carrying out of this Forward Movement. In the first place, it will, I think, be readily realized that in those districts where the missionaries had previously been responsible for leadership and oversight, and where the expenses had been largely met from foreign funds, much patient teaching and tact has been required, in order to get the Christians to realize and assume their responsibility for the support of their own Church; and that on account of the Church leaders having for so long been accustomed to depend upon the missionary for guidance, they have in many cases been unwilling, or have found it difficult, to undertake actual responsibility.

The transfer of responsibility has further been hindered and made more difficult by the fact that in many places Church and Mission property has been occupied by the military or brigand bands, and in some cases the Church leaders killed, while others have been robbed, and have been compelled to flee and remain in hiding for long periods. In some districts also through the civil strife and brigandage the Christians have lost their crops and other possessions, and have found it very difficult even to support their own families.

The evangelization of the towns and villages around the Mission stations has also been much hindered by the continued lawless conditions of the country which have often made it difficult, if not impossible, for the missionary or Chinese evangelists to visit the country districts. The constant civil strife and frequent fighting over wide areas, together with the fact that the outlying districts have been overrun with brigand bands, has also greatly interfered with the opening up of new districts. Typhus and other fevers which have followed in the wake of famine, have also struck down a number of valued workers,

who had been set apart for forward work, and had only recently reached their new spheres of labour.

### The Urgency of Prayer.

It will thus be seen that ever since the Forward Movement was decided upon, great difficulty and opposition has been encountered all along the line, and that there is urgent need to uphold and strengthen the hands of those who are in the midst of the conflict, by persistent believing prayer.

It was as important that Moses, Aaron and Hur on the mountain top, should not weary and cease to pray, as it was for Joshua and the children of Israel in the valley should continue to fight. Moses ceasing to pray would have brought defeat, just as surely as Joshua ceasing to fight.

We need to constantly recognize that the conflict in China is a spiritual conflict, and that the Forward Movement can only become truly effective if the whole fellowship of the Mission is willing to pay the cost, whatever that cost may be, whether it is spiritual conflict with the powers of darkness, necessitating the sacrifice of time and ease, or whether it is personal suffering, or the suffering of loved ones. The Gospel has been widely preached, and portions of the Word of GOD have been distributed throughout the whole land, but comparatively few have believed and turned to CHRIST. It may be that it will only be through the sufferings of His body, in which the missionaries must share, that the sufferings of our LORD will be believed, and become effective for the salvation of this people.

GOD's message to Moses was, 'Speak unto the children of Israel that *they* go forward.' It was necessary that the whole host should advance. Salvation and victory could only come to them through a united act of faith, and a corporate obedience to GOD's command. It was not enough that Moses and Aaron and the other leaders should go forward. Each family and each individual had to go forward in faith into the midst of the sea. They must each go down into the place of death, and be baptized unto Moses in the cloud and in the sea.

So to-day it is not enough that our leaders exercise faith, or that even the two hundred new missionaries respond to GOD's call to them and go forward. There must be an individual and collective act of faith on the part of the whole membership of the Mission, including our co-workers in the home lands, if this Forward Movement is to become a fact, a spiritual reality, and the full purpose of GOD is to be accomplished.

### The Policy Justified.

There are no doubt some who have questioned the wisdom of a forward movement at such a time as this, when the political situation in China is so disturbed, and the future is so uncertain. We deeply sympathize with the natural anxiety of parents, who have given up their beloved sons and daughters, and realize what it must cost them when they read of the lawlessness and widespread brigandage in this land. Our Heavenly Father, Who gave up His own well beloved Son to insult, suffering and a cruel death, fully understands all that they are experiencing and accepts their sacrifice of love.

We need to remember, however, that conditions in China are probably not worse than they were within the Roman Empire during the first hundred years of the Church's history. We have no Scripture ground for

expecting freedom from persecution or from political disturbances in our work for GOD. When JESUS sent forth His disciples to preach the Gospel, He never promised them that they would experience peaceful conditions, and enjoy the protection of good government, but on the contrary warned them that there would be wars and rumours of war, that nation would rise against nation, and kingdom against kingdom, that they would meet with persecution and imprisonment, and would be hated of all men for His name's sake, and that the time would come when whosoever killed them would think that he did GOD service. He clearly told them that in the world they would have tribulation, but also said, 'Be of good cheer, I have overcome the world.'

While it is natural that we should pray for the safety of those we love, and right we should pray that the missionaries and Chinese Christians may be delivered from danger and suffering, if this be GOD's will, we need to be on our guard, lest we fall into the mistake Peter made, when he sought to turn away our LORD from the path of suffering, and received the LORD's stern rebuke: 'Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of GOD, but those that be of men.' Shall we not pray that this time of opposition, persecution and suffering may result in much greater fruitfulness and blessing throughout the whole Mission?

### Expecting Greater Things.

In view of the fact that including our Associate workers, the membership of the Mission is about twelve hundred, and that we have in connection with the Mission several thousand Chinese evangelists, pastors, teachers, and voluntary workers, and a Church membership of over sixty thousand, should we not expect and definitely pray for much greater increase in the number of converts? When we remember the infinite resources placed at the disposal of His Church by our LORD, surely we are justified in expecting much greater fruitfulness than we have experienced during recent years. There are probably several millions of persons in China who have some portion of the Word of GOD in their homes, and there must be hundreds of thousands who have sufficient knowledge of the Gospel for their salvation.

Probably the greatest hindrance to large numbers accepting JESUS CHRIST as their Redeemer and LORD is the low standard of spiritual life of the rank and file of the Church members. Shall we not unite in persevering prayer for a deep and widespread revival throughout the Church in China, and also that GOD will raise up men and women with a deep experience of CHRIST's saving power and love for their fellowmen, and with special evangelistic gifts, who will be able so to preach CHRIST that thousands of those who have some knowledge of the way of salvation may be led to definite repentance and faith in CHRIST?

Such a revival, leading to more effective witness bearing on the part of the believers, and the gathering in of large numbers of those who have a knowledge of the Gospel, but have not hitherto responded to CHRIST's claim, would result in such a Forward Movement as would be felt throughout the whole land. What is there but our lack of faith to hinder us from asking that at least ten thousand may be led to CHRIST, and be received into the churches connected with our own Mission?

# The Forward Movement in East Szechwan.

By the Rev. C. H. Parsons, B.A., C.I.M. Superintendent.

IN this great far western province with its huge population it goes without saying that the need for Forward Movement work is tremendous. To deal now only with that part of the vast area coming under the head of C.I.M. East, some six or seven places have been proposed as centres for Forward Movement effort. Of these, work has already been commenced in five districts, viz. :—Sinchenpa (with Yingshan and Pengan), Wentangtsing, Yünan Chang, Tungsiang,\* and Tungkwanchang. Taking them in this order :—

I. *Sinchenpa*. It was thought well that this Nanpu out-station (80 *li* down river) where there is a Chinese Church (much harassed by Seventh Day Adventists), and Mission premises, should serve as a centre, but the Misses Allen and Warren with their Chinese colleagues, Mr. Liang and a Biblewoman, have during the past year been working systematically in the three districts Sinchenpa, Yingshan, and Pengan. The latter district, which specially calls for concentrated effort, is 80 miles long by 30 wide. The city, formerly known as Pengchow, stands near the river between Sinchenpa and Shunking (see map). Higher up on the river is a fairly large, busy place, Chowkow. In the past the Roman Catholics and Seventh Day Adventists have tried to establish work in the district with little or no success. The people are very prone to idolatry and hitherto 'the strong man' has kept his goods 'in peace.' But GOD has graciously encouraged His servants by allowing them already to see fruit in the salvation of souls.

Looking at the district as a whole, twelve places have been visited during the past year. On market days (eighty in all) special evangelistic efforts have been made to reach the women who have been spoken to individually in guest halls, and a number have in this way been brought to the LORD, including one vegetarian woman at Yingshan who brought along several others. In the twelve places, Miss Allen writes, 'the whole city or market has been visited; we have spent more than one hundred days visiting or holding cottage meetings.' Many open air meetings have been held. Besides this there has been the roadside work; the ladies have had nineteen days' journeying on foot, 'chiefly in order to reach the isolated homesteads and hamlets, often staying from half an hour to an hour teaching the women while they rested from their labours in the fields or in their homes. This branch of the work has been fruitful in the salvation of souls.' Whenever possible special meetings for children were held. At Sinchenpa one of the bigger boys decided to follow the LORD and gave in his name as an enquirer.

The medicine which the ladies take with them has often given openings for the Gospel.

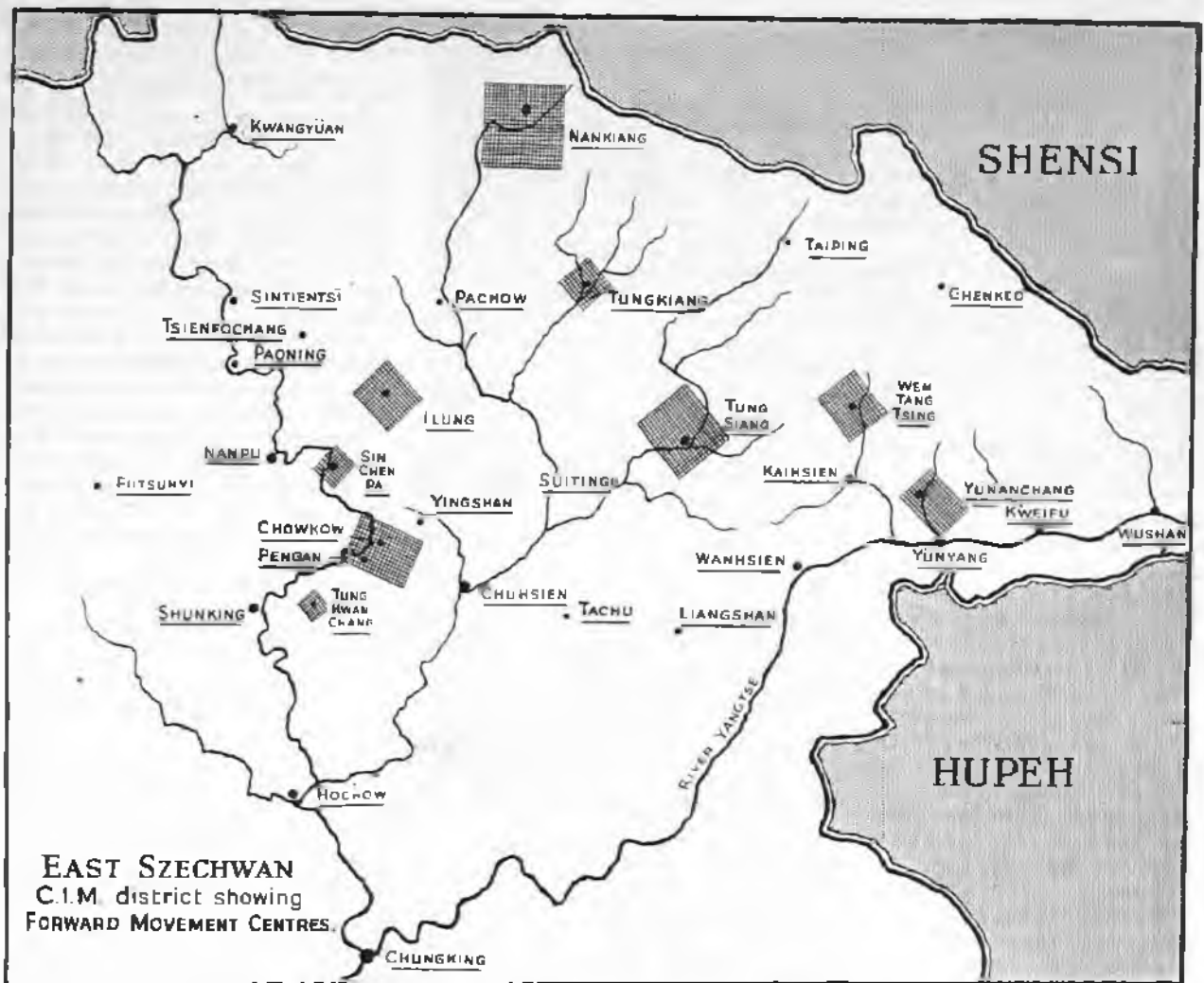
Several thousands of Scriptures have been sold and many thousands of tracts given away. During the year four self-supporting Bible Schools have been held. Fourteen new enquirers have been enrolled at Sinchenpa. Two visits have been paid to Pengan district, six places

\* An article on the Tungsiang district appeared in our June issue, and the information contained therein is therefore not repeated here.—Ed.

being visited, and fifty days being spent. Miss Allen says, 'although there has been much opposition from the zealous idolaters the LORD has triumphed and saved souls.'

2. *Wentangtsing*. This centre, at and out from which the Misses Lucas and Dibley are labouring, is some 60 *li* to the north-east of the city of Kaihsien, and has been opened somewhat over a year. It is in the Tongli district. In Miss Lucas's circular letter about last year's work, she writes: 'Just over a year in this new centre, and what a theme for thankfulness and praise to the LORD of the harvest, Who has answered, is answering, and will answer, the believing prayers of His people.' Miss Lucas goes on to contrast the past and present state of things. 'The first Sunday service here, held round a charred wood fire in the inner courtyard, with the rain pouring down, while we sat on broken chairs and a few planks of wood, but gathered to thank and praise the Giver of all good, even GOD our Saviour, just we, a few heralds, and the workmen on the place. And now a service every Sunday with a regular attendance of forty to fifty people, fifteen of whom are publicly received candidates for baptism—GOD willing, we hope to see the fifteen baptized at Easter. Wednesday afternoon has its full gathering of women for the more definite and intensive teaching of the Word and doctrine, while the same evening and Saturday evening sees the men, averaging twelve, having their teaching and learning the course mapped out for them in the Word. A good number of children come to their own class on Sunday and Tuesday afternoon. The dispensary is being used of GOD both to bring in and to win souls, and many are the truly wonderful cures given to us in answer to prayer. We have been enabled to help many poor slaves to the opium pipe, and out of the number about ten have made up their mind to follow the LORD. Yet our hearts are far from satisfied. There are still all those other markets waiting to be evangelized. We have visited and lived in six of them, and our plan for this coming year (1931) is to go to Hotsientsi, 20 *li* up river, and stay in an inn there for a fortnight or a month.' From there Miss Lucas hopes to go to other markets further up the river. I am glad to say the need of an evangelist has at last been supplied, Mr. Wang Ming-hsioh having gone to Wentangtsing from Tachu.

3. *Yünan Chang*. This centre is 30 *li* from the city of Yün yang, which is on the big river between Wanhsien and Kweifu. Yünan Chang, which is on a small river, is a busy salt-producing place, many people being employed in the industry. It has been an out-station for a good many years and the work has always been more encouraging than in the city. The two ladies, the Misses Gowar and Scarlett, commenced Forward Movement work there last year in new premises. Dispensary work is carried on both at the centre and on itinerations. Visits have been paid to places up the small river, and to villages to the north-east with encouraging results. There is a large unreached district between the small river and Chenkeo in the north, not to speak of places to the west. Miss Scarlett writes of the good reception



given to the two ladies and the Biblewoman at the different places, of talks to individuals on the Gospel with some specially encouraging cases. At one place over fifty patients were seen. Opium is much in evidence in the district. Among the many patients was a little child under twelve months. Miss Scarlett writes, 'it had a tiny sore on its foot, but beads of perspiration stood out on its forehead. Imagine how we felt when its father told us that the child's craving for opium had come on, so accustomed was the child to having the fumes blown into its face.'

4. *Tungkwanchang*. This market, which is the second largest in the Shunking area, was opened by the Rev. A. E. Evans as a Forward Movement centre in July, 1929. The house is on mortgage. Mr. Martin writes, 'Being only 60 li from Shunking and having a population of something over ten thousand (which includes country people in the immediate neighbourhood), it is a busy and flourishing centre. Within 40 li there are twelve markets, seven of which have been visited by the evangelist. Visits have been paid by missionaries to the district since Mr. Evans retired, but the evangelist has been mostly alone. Up to the present four men have been baptized and there is an enquirers' class, the members of which come along three or four nights each week for instruction. The Rev. A. Stubbs has a scheme

for working the district thoroughly with Shunking as a centre.

5. *Pachow District*. Two places have been considered as suitable for Forward Movement work, viz., Tungkiang and Nankiang. It was hoped that ladies would have been able to take up work in and around Tungkiang, but only lately has the road been free from brigands. The city lies some two days to the east of Pachow. It is hoped to obtain premises there before long.

Nankiang, some three days north of Pachow, is an out-station of that centre where the work has never flourished, but which may serve as a starting point for visiting markets in that region. An evangelist, Mr. An Tsong-chien, has been appointed for the Forward Movement work, and has proceeded to Nankiang recently.\*

6. *Futsunyi*, two days from Paoning, on the road to Chengtu, formerly an out-station of Nanpu, has been occupied by the Misses Culverwell and Lloyd, and it is hoped that from that centre Forward Movement work will branch out. The ladies have had so far a difficult time in getting extensive repairs and rebuilding done, and especially on account of the opposition of teachers and students of the local school. Recently the situation has, thank God, improved.

\* Mr. An has been roughly handled by soldiers, who tore up his books and maltreated him.

## From the Front Line.

**M**ISS GOWAR and Miss Scarlett, are at Yunanchang, SZECHWAN, the Forward Movement centre referred to by Mr. Parsons on page 122. The following is a description of one of their recent journeys.

On March 5th we left for Country Plain, hoping to stay out for a month if possible and rent two or three rooms, thus giving time to thoroughly evangelise the homesteads. Our need for an evangelist having been met in the person of Mr. Ho from the Kaihsien district we felt very happy to have someone who could preach to the men.

The inn people received us very kindly and gave us the same accommodation as before, and we at once began to inquire about rooms. Several suitable were offered, but the rental asked was so ridiculously high we did not close with the offer. In the meantime crowds were coming for medicine, and we frequently saw over 30 patients in one morning. This brought Mr. Ho plenty of opportunities for preaching and in the afternoon we went out visiting. The women received us well, and were keen to hear, but some of the men seemed very opposed, and the women were so afraid of them that they did not dare to come.

In one home Miss Scarlett was visiting, the son called his mother, who had been listening attentively and was preparing to purchase a packet of books, and blamed her so for listening that she went on with her spinning and would not hear any more. This is the first time we have encountered this kind of opposition, and should value your prayers that it may be broken down.

The little room in the inn which for a night or two was quite possible, by the end of ten or eleven seemed to become increasingly cramped. To have a large Chinese bed, two camp beds, a table, several large pickle jars, our personal baggage, food basket, bowls, etc., all packed in a room of about eight by ten feet, and four people to move round in the centre space of about four by four feet, is somewhat trying. The one window opened on to a pigsty and cesspool, so we hardly ever dared open it, and light came through a glass tile in the roof.

### A New Opening.

About a week after our arrival we were asked to visit a sick woman in a wealthy

home about five miles distant. She had consulted many physicians and besought many gods, but rather grew worse. It was decided that Miss Scarlett should go with the Biblewoman one afternoon to see if anything could be done. Returning in the evening she told us of the woman's head being in a terrible condition with some strange growth, also two large patches on the chin. She had dressed it as well as she could, and they were most urgent in their invitation for us all to go there and stay, so that Mrs. Teng could have daily attention.



Photo by

[H. W. Punnell.]

A CROWDED SIDE STREET IN CHAO-CHIA-CH'ANG.

After prayer, realizing the value of an opening into such a family, and the opportunity of touching another group of people, we decided to accept for a week. It was a most welcome change from our confined quarters to this beautifully situated country house. Travelling through a lovely valley with cherry and apricot trees in bloom, for the last mile or so we climbed up and arrived at last to a large house, where they seemed to have everything heart could wish in the matter of temporal supplies.

The three daughters gave us a great welcome, the only son is away at school. Two large rooms were put entirely at our disposal, one to see patients in, and

one for our bedroom. The average of patients coming to us here was as high as at the inn, but with one or two exceptions an entirely different group. One old man whom we saw on our visit last year with an ulcer on his leg a foot long and four inches wide in the centre, followed us up there, and was marvelously better before we left, though not entirely cured.

The principal guest hall of this large house was so full of idolatry as to resemble a temple, this included a paper house reaching to the roof, supposed to contain the spirit of the grandfather who died two and a half years ago; when three years are expired this would be escorted out with great pomp and ceremony, besides enormous expense, and burnt at the grave. At each meal a basin of rice and a pair of chopsticks are set for the spirit.

Mr. and Mrs. Teng were both very grateful for all the care and attention given to Mrs. Teng daily, and showered gifts upon us, and before we left she was very much better. Our close contact gave many opportunities of witness, and we left a New Testament and hymn books, but she told us quite frankly that until after the grandfather's spirit had been escorted out this autumn she could not make open confession, because of what would be said by members of the clan. They would have liked us to stay on for several weeks, but this we did not feel justified in doing, and many of our medicines being exhausted, we thought it right to come straight back, gather fresh supplies, and make another trip after a little rest.

How very plainly the LORD had led in this decision was apparent, for the night of our return there was a very heavy thunderstorm, and it has been raining mostly ever since. Had we delayed even another day, travelling would have been difficult, if not impossible, and instead of being in our own home where we can rest and attend to correspondence, etc., we should have been held up there unable to do anything.

It is so wonderful how the Word constantly proves itself: 'Step by step as thou goest the way will open up.' It was just twenty days when we got back, and we had seen over 300 patients and sold 200 Gospel portions. As these sick people crowded round us, how often we longed for professional help and a hospital. There was so much we could



not do for them, and a dose or so of medicine seemed of such little use for such diseases which needed a course of treatment.

Forward Movement work is not confined to the new centres. The Rev. H. W. Funnell, of Suiting, SZECHWAN, tells of an encouraging campaign at a market between Suiting and Tachu. (See map on page 123.)

We had a most encouraging time at a new market half way between here and Tachu. This place, called Chao-chia-chang, with some other populous villages on the same road, was greatly on the heart of the late Miss Drake. She often said how she longed for these places to be visited and worked, and she surely must now rejoice that something has been done, and the Gospel faithfully preached in that region. Recently passing through there, I stayed a day on the market, and was impressed with the interest shown by several that I met there. So I decided that our next evangelistic effort in the country should be at Chao-chia-chang. Tachu agreed to unite with us, and so we managed to get together a band of nine workers—the evangelist and a Christian school teacher from Tachu, Pastor Hsiao and two Christians from Suiting, two Christians from two of our outstations, the colporteur, and myself. Several of the band went on the day before to do preaching on the way, and to arrange about an inn for the party. We had difficulty, however, in getting accommodation, the inns being mostly occupied by the military and their families, so we had to divide up, staying in two inns, and very poor ones at that. We were rather cramped for room, and I had to share a room with four others. We soon got comfortably settled in, however, and began work next day.

#### The Daily Routine.

After breakfast we began the day with a united gathering for Bible study, when I took them through Galatians, and we had some helpful discussions on this wonderful epistle. Then we repaired to the street with books, tracts, and posters. Finding a suitable stand we put up our posters and began to sing choruses. Most of the band could sing quite decently, and we made not only a joyful, but I believe a melodious noise! Certainly it attracted the crowd, for they came helter-skelter from all directions up and down the street, as soon as we tuned up. We took it in turns each day to lead the meeting, the leader appointing speakers.

On market days the streets were crowded with country people buying and selling, this market village being the



Photo by

(Miss Scarlett.)

#### CROSSING THE FERRY EN ROUTE TO YÜNANCHANG.

centre of a very populous district. The crowds were enormous, I have seldom seen such a busy market, and it was difficult to push one's way along the street. On these days we managed to rent a teashop for a preaching hall, and arranged it with seats, and hung up our posters all round. This place was packed with people all day long. The crowd was so great it was hardly possible to sit, the place being jammed with people standing. While preaching went on inside, some of the band went out in turn on the street book-selling and preaching where it was possible. Quantities of Gospel literature were thus placed in the hands of the people.

On days other than market days, we divided our band, one-half remaining to preach on the street all day, the other half going off to some nearby village. In this way four other places were worked, while preaching was maintained at our centre. I went one day with four others to a place five miles away. It was market day there and also crowded. We had a good day and many heard the Gospel, and bought books. In the morning after starting out I remarked to the others that I had brought no money for our dinner or other expenses. 'Never mind,' said one, 'the LORD will provide.' On arriving at an inn we met a young friend, not a Christian, who kept a teashop, and we asked him if he could recommend a place for us to preach in. He at once kindly put his own place at our disposal for the day, which we arranged as a preaching chapel. There we had good crowds in to listen. At midday we found that our kind friend had also prepared a feast for us, and we sat down to a welcome repast.

And so the LORD did indeed provide beyond our expectation, both a place for the preaching, and a feast for the preachers, and we trust also a blessing for those preached to.

#### Results.

Thus we spent eight days. The last day, being market day, was the 'great day of the feast,' for that afternoon two men gave their names as wishing to believe. That evening we held a final meeting in the front part of our inn, at the request of the innkeeper, who was certainly quite interested. We arranged speakers on definite topics, God, sin, the Saviour, coming judgment, and I finished with the way of salvation and an appeal for decisions. In the quieter atmosphere of the evening God did speak to some hearts, and after the appeal one elderly man in front spoke up and said, 'I will believe.' He then came to the table to have his name taken down by the colporteur. One or two more followed suit, and the people gathered round, while the band did personal work amongst them. In all twelve names were taken that night, several soldiers being among them. Some of these latter stayed talking until midnight and even then seemed loth to go. And it was the wee hours of the morning before we lay down to rest. The following morning we left early, but at daybreak there were some of these soldiers at the inn to wish us farewell. We left Testaments and books with them. Part of our band stayed at a market *en route*, for half a day, while the rest of us returned to get ready for a two weeks' Bible school here in Suiting conducted by Pastor Hsieh. And so ended a memorable week at Chao-chia-chang.

Pastor Hsieh's meetings were a blessing to some of our people, we had more than thirty in from the country, as well as the local Christians. On the conclusion of this Bible school the colporteur, with the Tachu evangelist Liu, who was returning, spent a few days at Chao-chia-chang, looking up these new inquirers. And they had a most encouraging time with them for nearly a week. One or two could not be found, but the majority were met with and where possible their homes were visited. Some of the soldiers were especially keen. They had meetings three or four times a day in the inn, teaching and instructing them, showing them how to pray, how to start the Christian life, and explaining the first principles of the Gospel. They also got hold of seven more people who expressed a desire to believe. The colporteur returned very much elated with his visit, and it has been very encouraging indeed. Another member of our band is out there now for a few days, and in a few weeks' time two others will pay a visit. We hope to keep the place warm and would ask for prayer that the work begun in the hearts of these people may be carried on and that a bright and definite testimony for CHRIST may be raised up on that market.

The Rev. C. H. Stevens has received the following letters from the Chinese evangelists at Fengsiang and Meih sien, SHENSI. In a later letter Mr. Fan reports 65 baptisms at Meih sien. It is noteworthy that such definite progress is being made in the absence of the foreign missionaries. Special prayer is asked for the evacuation of the Fengsiang premises.

From Evangelist Peh, Fengsiang :

I have to-day received three letters (from you). Thanks for the love and concern of you both. Have received 120 copies of the 1,000-character Gospel Lessons. The boy scholars are having forty copies and the girls about thirty, the remainder may be used for members and inquirers in the Sunday school or for use in children's work in the country.

Let your heart be at rest, we certainly intend evangelistic work in the county of Lin-ju. Pray concerning this, that the LORD will lead to the winning of many.

Thank you for your kindness in the matter of relief money. On our behalf please first thank the friends who have so kindly contributed and tell those who because of their earnestness in the faith have sent relief funds for Fengsiang that after the money has been disbursed we will certainly send an account of how it has been used.

#### Mission Premises Occupied.

On the 13th of the 4th month Brigadier-General Yang Tsu-heng ordered his officer Shih daily to come to the Mission House to say that he, the General, wished to come and take up residence for a week or two for his health's sake. No matter how we tried to put him off he insisted that the various officers had talked the matter over and decided that the clean, fresh Mission House was the only place suitable for convalescence. This went on for four or five days and he would not take 'No' for an answer. We were afraid of stirring up trouble so on the 13th the



Photo by Miss Scarlett.

A VIEW OF YÜNANCHANG.

General and his wife occupied the two southern rooms. An inferior officer and the bodyguard occupied our women's guest room while others occupied servants' rooms. They also wished to have the use of the foreign guest room, whereupon I spoke up sharply and said if they occupied any more rooms I would appeal to Si-an to take the matter up. Thereupon they desisted. They had an idea of using the rooms in the women's yard and to this I all the more objected as the girls' school was there.

On account of this Elder Li, Deacon Ch'eng and myself talked the matter over and ordered the girls to attend school every day and Shu-shan to come daily

to teach them and we have added twenty fresh scholars. This is with the idea of hindering more soldiers coming in to occupy the rooms. We are praying much about this asking our Heavenly Father's secret assistance and so obtain the LORD's peace.

On the third day of his residence in the Mission House General Yang would persist in inviting Mr. Li, Mr. Ch'eng and myself to food and would take no refusal, so we took a meal with him. He and his bodyguard are very genial and although they do not interfere with our work some of the others are a lawless lot, coming and going so that it is difficult to look after the door even into the night. We can only trust the LORD to protect us. Please pray constantly for us.

#### Progress at Meih sien.

From Evangelist Fan, Meih sien :

With reference to the Meih sien Church and outstations, although in the midst of difficulties and distress still the work of the church is progressing. As to the New Year (week of) evangelism, men and women organized five bands, going into the villages all round and preaching the Gospel. The preachers were earnest and the listeners responsive.

This year not only have we opened the boys' school but have also opened a girls' school with about forty scholars. Among these are about fifteen who have no food. The last fifty dollars you sent to be used at my discretion I have allocated to the support of these hungry scholars. Thus not only are they being fed but also instructed.

Referring to the Fufeng and Langtien church affairs Deacon Ts'u has purchased some building material and engaged some workmen to rebuild those rooms that were burnt down. The school at Langtien has about thirty scholars, the majority of whom have very little clothing and no food. At present the dryness is terrible in the extreme. If it does not rain during the second month then the summer crops may be considered ruined. Any relief money still in hand will also be finished.

With regard to Huai-ia outstation, Evangelist Yang is a good servant of the LORD. Although the new church members are few there are a good number of fresh inquirers. There is a walled village called Chü-chia-p'u of which nearly all the inhabitants are believing in Jesus. Hallelujah!

The outstations at Kao-tien-tze and Tsi-chia-chai are both showing signs of revival and have added not a few inquirers who are asking for baptism. We intend having special meetings, examining them as to faith and virtue and then have a baptismal service.

# Indigenous or Apostolic?

By the Rev. A. K. Macpherson, Chenghsien, Chekiang.

WHEN the invitation to assist at a short-term Bible school in the Wenling district came to me, it was accepted gladly. Previous visits to the district had already interested me in the church there and the work it was carrying on in its own way, so the prospect of seeing more of that work was far from being unwelcome.

Wenling is a county in CHERIANG province, in the south-east corner of what used to be known as the Taichow prefecture. It lies south of that branch of the Tayü Ling (Great Stack Mountains) which crosses CHERIANG from south-west to north-east, dividing the province into two very different regions. North of the range everything, including the soil, the climate, the people, their dress and language, resembles that of southern KLANGSU and ANHWEI. South of it everything bears a resemblance to that of Fukien. One striking instance of this is the dress of the women, who wear a black or dark-blue skirt with a small embroidered white or pale-blue apron-like attachment in front, their head covering being a kind of veil made of black silk or cotton.

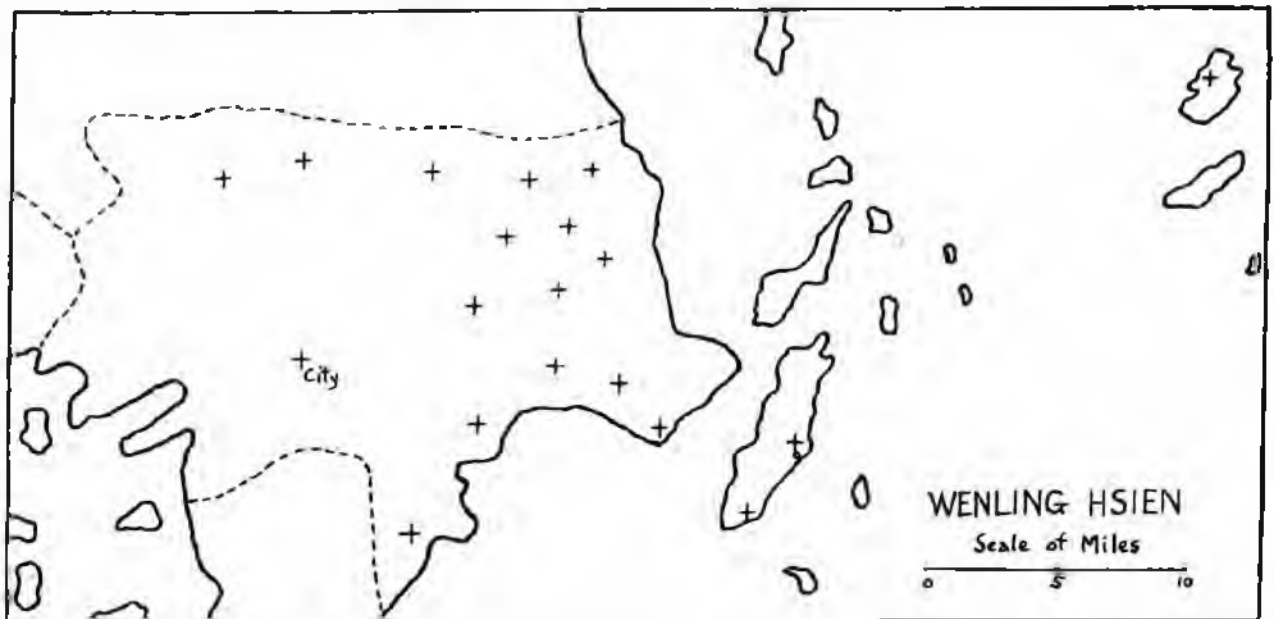
The eastern part of Wenling is fertile, rice-growing land, patiently

reclaimed from the sea as it gradually silted up. Some of the place-names reveal the fact that the hills which rear their heads above this alluvial plain were islands at one time. There is a highly developed network of waterways, the main branches of which run parallel with the coastline, showing how the old protective dykes became canal banks as new ones were built farther and farther east when the gradual increment of soil warranted it. The population is probably as dense as in any part of China. Given a slight shortage in the harvest of either land or sea means privation for many families, or indeed whole villages. Doubtless this accounts to some extent for the continual recrudescence of banditry. Some of the islands off the coast, and some of the villages on the coast, are known to be pirate lairs. On several of the hilltops may be seen old mounds where, when an attack from pirates or bandits was feared, fires used to be built as signals, which were relayed from hill to hill.

Though the annals of the region go back to more than two thousand years before our era, it was only in the year 1470 A.D. that Wenling came into existence as a separate county. Before that date part of its territory

belonged to Hwangyen and part to Yönsing. Until a very few years ago the county bore the name of Taiping. It was first visited by Christian workers in 1870. In 1874 an outstation was established in the city, which in 1898 became a station with resident missionaries. The work was carried on along the usual lines, believers were grouped into little churches, 'and the LORD added to them . . . those that were being saved.' Difficulties with Romanists, Dowrites, Seventh Day Adventists and others, as well as opposition from the heathen, tried the workers and tested the work from time to time. Since 1915 no missionaries have resided in Wenling, though regular visits have been paid by those located in the neighbouring county of Hwangyen. During the past decade much progress has been made, not only in self-government, but also in self-support and self-propagation.

There is a District Church Council composed of delegates appointed by the different congregations, together with the salaried and voluntary preachers. On this body, which meets once every quarter, the missionary-adviser, Mr. Thompson, of Hwangyen, has a seat. The administration of all church matters is in



A sketch map of Wenling county, showing the location of churches. The island in the north-east corner of the map is known as North Taichow Island, and the church on it is the most easterly outstation of the C.I.M.

the Council's hands. It appoints the workers who perform the pastoral duties of the district, administer the sacraments, and conduct marriage and funeral services. At a recent meeting of this Council, which I was privileged to attend, one could not but admire the businesslike way in which matters were discussed and decided. Some congregations appealed for a band of voluntary workers to visit them and carry on a week's evangelistic campaign, the workers to be entertained by the local churches; other congregations asked permission to enlarge their chapels, and to appeal to their sister congregations in the district for financial help; yet others asked the Council for the help of one or other of the workers in arranging for a week's Bible school; and so on. It would be far from the truth to leave the impression that meetings of the Wenling Church Council are carried on with the decorum associated with, for example, Kirk Session meetings in Scotland. To a visitor ignorant of the language and ordinary deportment of the people the gathering would seem unusual. But to one who is able to look below the surface, knows the individuals, and has seen some of them changed from lions to lambs, these meetings give cause for thankfulness to God that self-government is an accomplished fact in Wenling.

For the past three years or more the Wenling Church has carried on its ordinary work without financial help from the Mission. A very few occasional grants have been given towards extraordinary expenditure, such as enlargement of buildings, and special Bible school expenses. The local contributions during 1930 amounted to \$3,360. This sum was expended as follows:—

	\$
Salaries of four workers ...	516
Expenses of evangelistic campaigns ...	100
Building two new chapels	2,000
Purchase of house for chapel ...	250
Rent of four chapels ...	100
Repairs to buildings ...	84
Bible school expenses ...	60
Poor relief ...	100
Expenses of Christmas celebrations ...	150
	\$3,360

Thus self-support has become more

than an ideal to be aimed at. The same may be said with regard to self-propagation. Just as the signal fires used to flash out from the Wenling hill tops in the olden time, so the Evangel is now flashing out its light from the nineteen centres where Christians meet regularly. One hundred and twenty persons were baptized last year, making a total of 857 now in church membership. There are estimated to be nearly 2,500 enquirers. One admirable feature is that when the head of a household breaks with idolatry and becomes a seeker after the truth as



Photo by

J. Thompson.

CHRISTIAN WOMEN AT WENLING.  
Note the unusual skirt and head covering.

it is in Jesus, he usually carries the whole of his family with him. Was it not so in apostolic days?

The memory of the short term Bible school which was held from February 25th to March 4th will not easily be effaced. It was good to see the efficient way in which preparation had been made for lodging and feeding the more than three hundred people who were expected to attend. Many of them came by boat. The strains of Christian hymns sounding over the placid waters of the canal, as these pilgrims approached the landing place outside the city, helped one to realise that it was not only the tribes of ancient Israel who were glad when it was said to them, 'Let us

go unto the house of the LORD.'

Mr. and Mrs. Thompson, of Hwangyen, and Pastor P. C. Chu, of Changkiafow, as well as the writer, had been invited to assist at the school, so the gathering on the first evening was to be of the nature of a welcome meeting. It really turned out to be a good old-fashioned church soirée, though in Chinese dress. The daily programme for the Bible school was a full one. From 6.30 a.m. till 9.30 p.m. the premises were like a beehive. And sometimes special conferences and interviews, over problems both church and personal, administrative and spiritual, went on until after midnight. It was good to see so many notebooks and pencils in evidence at the meetings. On the Sunday the numbers were so augmented by members of the ordinary city congregation, as well as by others who came in for the day, that arrangements were made for overflow services. Fortunately the weather was fair and not too cold, thus making it possible to conduct a service in the courtyard simultaneously with the one being held in the church. The closing meeting on March 4th was a stirring one. If the testimonies given there mean anything, the blessing received during the 1931 Bible school will bear fruit in devoted service to the LORD.

In reviewing the visits I have paid to Wenling during the past three years, I have come to believe that the church there follows primitive apostolic methods more than we, who have been brought up to value order and organization, are naturally inclined to appreciate. Many things are far from ideal. The Church has its difficulties and failures just as the early Church had. But there is *life*, and that is the main thing. 'For a living dog is better than a dead lion.' God does not necessarily work along what we consider orthodox lines. Some of the Wenling workers are real free lances, refusing to be hampered by any rules and regulations whatsoever. Yet the LORD is using them to make His Name known in that region. Where invited they pray for and with the sick, and bear witness to the grace and power of Him Who is exalted 'to be a Prince and a Saviour, to give repentance . . . and remission of sins.' In spite of all the things that one would wish to be otherwise, CHRIST is being proclaimed, 'and therein I rejoice, yea, and will rejoice.' *Laus Deo.*

# Hospital News.

## I. LUAN.

ON April 6th we had a visit from the Superintendent of the province and two young doctors. They came for consultation about opening this hospital; and I am sure that you will all be very glad to learn that arrangements were made to open, if God wills, in the autumn. The two doctors are Dr. Adolph, who is getting married in June, and Dr. Knight, who will come here with his mother, a missionary in the west of the province. It was hoped that a senior doctor would be able to come here to start in, but none are available. Then, too, I have had a great disappointment and sorrow. My dear friend and colleague, Miss Knox, has developed heart trouble and is having to leave SHANSI, probably for good. I cannot begin to tell you of the terrible loss this will mean, for she is the only senior medical worker here, the only one with any experience. We are having the benefit of her valuable advice and suggestions these days as we go round the hospital and have consultations over the working and internal arrangements. Please will you remember us both very specially in prayer, that her health may improve at the coast, and that I may have the strength for my coming arduous task. There may be another nurse to send here at once, or I may have to start in alone and wait until a new worker is sent. The Mission's rule is to send all new workers (nurses and doctors included) into country work for the first six months or year, so that they have a chance to get the language before commencing hospital or other work. Dr. Adolph's fiancée will be able to assist me in hospital as she has taken a short medical course.

There are countless matters to see to in connection with the opening of the hospital, such as alterations here and there, the ordering of stores, seeing to all the sewing needed for the operating theatre, and wards, and most important, the engaging of hospital workers: coolies, registrar, evangelist, Biblewoman, male and female nurses, washerwomen, cooks, women ward workers, etc.; my brain reels when I think of it all and of my limited knowledge of Chinese, in fact we none of us have a great deal of language, and so would ask your prayers that we may quickly become fluent.

Please pray, too, that we may be guided to appoint the right ones. When a hospital first opens there are all kinds of people who want to be taken on in one capacity or another, either for money and self-advancement, or with the purpose of stealing all they can lay hands on in the way of drugs and stock. Others come in for a few weeks, draw water, sweep the wards and do menial work generally, and then go away and set up a medicine shop (probably with stolen medicines) and give out that they are doctors trained at the hospital, then charge their patients anything from, say, \$40 a time, and 'get rich quick!'

This will give you some idea of how to pray for us, and we do need your prayers. Mrs. Knight will be a great help to me, but she is getting on in years and is not very strong. She is taking over the charge of the spiritual side of the work. She has been greatly used in that way in the Pingyangfu Hospital where she is now, and where I am going for further experience till the autumn.

Please pray that we may have wisdom and patience in

dealing with all these matters, and that in everything the LORD will guide step by step, keeping us from making grave mistakes in our inexperience, which would bring a bad name to the hospital and dishonour Him.

C. M. DENSHAM.

## II. KAIFENG.

If you could only see the buzz and clamour that goes on in the courtyards some days! One goes over and seems to be clutched on every side. Mr. Chou, a most important gentleman, was bringing his wife in, and twice he found his way to our doorstep because he did not think the folks in the hospital would receive her properly. Then when the cavalcade arrived we found there was also a baby of one year who had to come in with the mother, so she had to have a bed prepared for her. Another man that day was wildly enquiring where was "So and So" who had entered hospital as he had got her bedding, and must deliver it into her own hands. Someone else was waiting to have her eyelids cut, and seized every fresh person that went near to know how much longer she must wait. Old Mrs. Chen from the Methodist Compound was carried in suffering from erysipelas, and had to be settled into a private room with someone in attendance on her. Outside the inner entrance I found a real family party, a donkey, barrow, stool, baby, woman, grandfather and husband! The woman greeted me with smiles. Did I not remember how she had been here a year ago but could not stay long enough then to cure her stiff knee? She had now returned plus her bouncing baby, with her father and husband, the stool being used as her only means of progression, whilst the donkey and barrow had transported the family and belongings. Then started the talk, how was she to manage? Would she hire a woman to look after the baby and she go into an inside ward, and have the baby carried to her for feeding as needed? Was she prepared to stay for some weeks or months? Back and forth, to and fro, the family discussed their affairs. No! the husband could not stay in the ward with her nor in the courtyard. Well, finally we got the patient landed in, and the matter was settled, two



Photo 59

[S. Hosta]

A patient arriving at the Hospital, Pingyang, Shansi.



Photo 59

[J. H. Kitchen.]

Foh Tsh Si. An ancient pagoda and temple in the south suburb of Kaiteng, Henan.

dollars were produced, and we hoped that all was right. However, after one night here, they decided it could not be, she could not stay here for long, would not hear of amputation, and the whole family packed up and went home. It is these things that take so much patience and time. I really don't think Job required nearly as much as we do.

Two days ago a bed appeared on which was a small seven-year-old who had fallen from the slide in the playground at school and fractured his thigh. Of course there was nothing to do but to come into hospital. No, they could not afford a first class room, and refused to go into a third class; that is, leave the child in our children's ward. After much talk, and having been taken around to see the rooms, etc., they all decided to go, saying a Chinese doctor could cure his leg. The busy morning went on, and just as all were going to dinner, back came the party—parents and bed with carriers. After all, they had decided to come in to a first class room. The child was bathed and undressed, his leg put up in adhesive plaster, a special bed got into the room for him, and we thought all was settled. However, about 5 p.m., along came the father again and the schoolmaster, and much further talk went on. Why had we not put on black plasters over the break? What medicine was he being given? and so on. Mr. Joyce happened to be here, so he also kindly spoke to them, and again we quoted what they always say that such a break required 100

days to heal. The father insisted on being told how many days the child would need to be in hospital. I got tired of saying that the doctor is not a god, and cannot predict how long a disease will take to be cured. The hope that before long the leg could be put up in plaster of Paris was told them. One talked and talked, and at last the father departed. Next morning he was back again and the same thing went on. The child's head felt a little hot; what was the doctor doing about it? (the said doctor was tied up in the operating theatre, and had no time to feel the child's head!) How long must he lie on his back? Could he not be allowed to sit up? and so forth. In the end they said they were going! So a nurse was called and the small boy put back into his own clothes, sand bags and appliances removed and the family departed. You can imagine that when there are so many things to be done all the time such cases as this *do tax* one? The amount of talk that daily has to be done which at home would never be needed is enormous.

I sat down yesterday and wrote about present things without telling at all of past ones. What is complicating our work here now is that Miss Li left us in February because her parents insisted that she must stay at home with them. It means that we have only one graduate nurse, and she too is going as soon as we get anyone. She is only staying on because we are in such difficulties. Even those not used to hospital work can understand a wee bit what it means in all these serious cases to be so short of staff, and we *simply do not know what we are going to do*. We cannot go on in the autumn without some trained help. Will you definitely pray that this may be forthcoming.

M. SOLTAU.

### III. KWEIYANG.

'Please, doctor, do not be afraid for me, the LORD JESUS has given me peace and I am not afraid.'

These were almost his last words as at about eleven o'clock Dr. Fish made rounds and seeing that he was not going to be with us very much longer he asked one of the servants to stay with the patient through the night. After a few more words of comfort and having given him his medicine they had prayer together and wished each other 'Peace.'

The next morning at daylight the message came 'Mr. Chao has passed away.' To the people on the street it was another patient who had died in the hospital but to us who knew it was one more in glory who probably would have died 'without hope and without GOD' but for the foreign hospital. His friends brought him in and from the first the doctor told them there was no hope for his recovery, he should have had surgical care months ago but we were willing to take him and care for him and even, contrary to our customs, allow him to die inside in the hope that he would hear and receive the 'Wonderful Words of Life,' and he did and entered into the joy of his LORD.

It is a year in December since we first came to this present site and set up our ensign, 'The Gospel Hospital,' and as may be expected we have met with some opposition and much discouragement, but the LORD has been our 'All Sufficiency,' and has given us many causes for rejoicing like the case just mentioned and we praise Him and trust that He will allow us to open our doors yet wider and let us see many more patients born again as this one was.

We are on a very busy street in this very busy city and though near the Chinese hospital we are not near the other Gospel Hall so we have a witness for Him in an otherwise neglected corner. We have a large and rather imposing entrance and with very little repairing we were able to change it into a rather neat little Chapel, and during the day the patients are entertained there while they wait for their turn and in the evening and on Sunday afternoon we have an encouraging attendance as we carry on Gospel services. It would be difficult to make an estimate as to the numbers of people that have been reached in this way. We have an average attendance at Sunday School each week of some thirty odd scholars most of whom have been coming ever since we have been here. Here too each one who comes in takes a tract out with him and so the Word goes forth and we look to the LORD to 'accomplish that which I please,' remembering that He has said, 'It shall prosper whereto I sent it.' Please join us in prayer that all shall be done in the power of the Holy Spirit.

We are thankful too that so many people come to us for medical aid. We covet each one for CHRIST and are only sad that so often we are unable, through the rush of seeing so many in a day, to devote as much time as we would like to the 'ministry of the Word' in our personal contact with each one but many a tract and many a pocket Testament goes out of the consulting room with a word of exhortation which we feel must be used of the Spirit and it gives us great joy to be 'ambassadors for CHRIST.'

Our hospital routine is about the same as others except of course that Dr. Fish is alone in his work, the rest of us can only help, but we would like you to know our staff and to help them by prayer.

Mr. Huang, who has been with us for years, is still our faithful evangelist and though not what you would call a preacher, still he has a quaint way of presenting the truth that is very attractive and is growing in grace and in knowledge daily. He yearns for the souls of the people and being a scholar he is able to meet all

that come and he has a personal work daily in the clinic besides the public meetings. We would commend him to your daily remembrance in prayer for his heart is wholly set on the furtherance of the Gospel.

Mrs. Uan, who entertains the women patients as they wait is one of our former nurses, whose husband is willing to have her come through the day and we really think she is finding joy in serving her LORD in this way. She is a real help, too, whenever we are shorthanded inside and is willing to turn her hand to almost anything. It is gratifying to see the progress she has made since she came to us some eight years ago, at that time having not so much as heard if there be a Saviour.

Then there are two boys who help inside in the dressings, etc. Both are Christians. Huang is clever, educated and anxious to go ahead, while Hsi is deep in the things of the LORD, humble, willing and reliable. They both need your prayers. Hsi has no book learning to speak of, though he has done well for the advantages he has had, his wife, too, is a Christian, and also has a position inside as the hospital housekeeper. The other boy's wife is not a Christian, but we hope she will be.

Miss Hu is the nurse in charge, and is a great help, an out and out Christian, and a comfort in every way. In sending her out to a case outside we know that the patient and her friends will all hear the Gospel before she leaves and this is our ideal.

Miss Uang is the third generation of Christians, her mother is a Biblewoman at Tating, and though she has the characteristics of her tribe, she is gradually overcoming her shyness and is doing well. She and Miss Hu and the two boys have the responsibility of the Sunday school and do very well indeed.

That is all, we are a feeble folk, and yet we have reason to believe the LORD is using us and we rejoice in Him. We feel sorry for the calls we have to refuse and we wish in some small way we could make the young people at home believe that they are needed out here.

N. W. FISH.

## 'Inasmuch—.'

*A poignant interest attaches to this letter from Tsienfochang, Szechwan, because the writer, Miss R. J. Pemberton, was called Home about a month after it was written. Prayer is asked for the 100 children doubly orphaned by her death, and for a successor who will labour with equally selfless devotion for Christ and China.*

**T**HIS time last year and some months previous was a time of great distress on account of famine conditions. A large number of women and children came here for food daily, but in spite of what we were able to do there were many deaths. It was a terrible time and one can never forget the sufferings that these poor women and children passed through, sufferings too awful to describe. Many little children, boys as well as girls, were cast off by their parents and our numbers increased

rapidly; the cries of these half starved and almost frozen children were heart-rending. Thank GOD we were able to save quite a few.

A little lad and his sister were left on this market: it was bitterly cold and we had had a very heavy fall of snow. The boy's toes were so badly frostbitten that on one foot he has only the big toe left. He has not yet recovered from his sufferings, being still weak, and it seems doubtful if he will ever be quite normal again. He is six years old.

Thank GOD the spring crops were good and the great distress was relieved. Some of the children were able to return to their homes, but not many.

We have four small boys and six big lads connected with the orphanage work, the eldest of these and his wife (one of our orphan girls) are on the farm at

Peh-miao-ch'ang, and we are making this the centre for the boys' work. Mr. and Mrs. Li superintend the orphanage work there and are also responsible for the Church. Please pray much for them. The Church work is at a very low ebb and a revival is greatly needed. May the LORD do a new thing in that place and glorify His own Name! Please remember also these orphan boys, that they may be truly converted.

The orphanage work at Ta-ni-shan under Mr. and Mrs. Puh's care has been much blessed. We do thank GOD for these two fellow-workers, who are being used of GOD in this as well as in the Church work at Ta-ni-shan and elsewhere. Six of our girls were baptized at Ta-ni-shan on July 20th, 1930, by Pastor Wang. It was indeed a great sight to see these children coming forward and to know



Photo by]

[G. A. Scott.

Two blind orphans at Tsiensichang, Szechwan. Chong En (referred to in Miss Pemberton's letter) is seated.

something of what the LORD has done for them. One girl especially calls for much prayer and thanksgiving; she was a real trial and Mr. Puh almost despaired of her. The change in her is very marked and her face, as well as her conduct, shows that she is a new creation in CHRIST JESUS. There is another very bright girl among the number, and we are looking to the LORD to bless and use her and guide us about her future. Yet another came to us as a tiny tot and is now a bright girl of fourteen. Please pray for these.

We have quite a few weddings to record, there have been four during 1930, and of course all were married into Christian homes. These girls very much need prayer that they may be kept by the power of GOD and used to shine for Him in their new homes. I would specially ask prayer for 'Kao En': she has gone to live at Ilung. This is a city from which Forward Movement work is to be started. City life is quite new to her and will have its temptations. Her husband is an earnest Christian, a barber by trade, and has witnessed brightly for the LORD. His shop walls are decorated with Gospel texts and posters. A shoe-maker, also a Christian, shares half the shop. Please pray for this city and the little flock there. The number of children (girls) at Ts-ni-shan now is fifty-one, and we have altogether over 100 children in the three orphanages: 1930 has given us an increase of almost double our number.

Please pray for all these children that they may be truly converted and that the Holy Spirit may be able to work mightily and unhindered in our midst.

As I write I can hear the cries of a little child, a tiny mite, not able to walk, who has just been left outside our house. I dare not go out as I suppose someone is watching to see what we shall do. It is bitterly cold and snow is falling, we cannot leave it there very long. Last Sunday a little girl of about five was left here, she was terribly burnt. We have taken her in and she is getting better. Our youngest is a baby of one year who was a little skeleton of about five or six months when she came to us, now she is a fat, jolly baby and the pet of all. We have a wee girlie of about two or three years who is totally blind, sent to us by one of our missionaries in SHENSI. The said missionary has sent money for her support more than once. We have four blind girls now, and one of them, Chong En, is doing a real work for the LORD here. She teaches the other children to repeat Scriptures and hymns: it is wonderful how much they can memorize, even the little ones. This girl is a bright little Christian, and loves to do anything she can to help, she is very fond of the little ones and they of her. She is learning to knit, and is doing quite well and she washes her own clothes beautifully. The LORD has very graciously answered prayer and given us more fellow-workers; we now have Mr. and Mrs. David Hsu helping us at Tsien-fuh-ai. Mrs. Hsu is

one of our own girls and has been married seven years. She came back to help me at the beginning of 1930, and has been a very great help in the school as well as in the orphanage. I have been so thankful to have her. Her husband was at Chengtu during this time for a further time of study, he is one of our evangelists and now he is added to our list of workers for at least a year. He wrote offering his services and as those in authority approved he is now with us. The work of course is quite new to him, but I am sure the LORD has guided about his coming to us. This morning as we were washing the children's heads (ever so many of them have a horrible disease on their heads and it takes a long time every morning washing them and rubbing in ointment) he remarked that it was something like a hospital. He, too, was helping, and seems willing for any manner of service.

## In Memoriam.

MISS R. J. PEMBERTON.

MISSIONARY work in West China and especially the work of the China Inland Mission in Eastern SZECHWAN has suffered a tremendous loss through the death of Miss R. J. Pemberton, for whom the King's Messenger came on the afternoon of March 26th. Typhoid fever had been contracted through, it is supposed, having attended to a Chinese woman with that disease. Dr. Beauchamp had gone to Tsiensichang and did all



Photo by]

[G. A. Scott.

Group of orphans and helpers at the Orphanage, Tsiensichang, Szechwan. Miss R. J. Pemberton is seen in the back row next to the Chinese Evangelist, Mr. Hsu.



he could, but GOD's time had come for His devoted servant to rest from her labors and she departed peacefully to be 'with CHRIST.'

Miss Pemberton came to China from Australia in 1904. The writer well remembers the faithful clergyman, the late Rev. Geo. Sproule, whose church at Elsternwick, near Melbourne, Vic., Miss Pemberton used to attend and whose ministry, if not actually used to her conversion, was the means of building up her spiritual life. Nearly all her time in China has been spent in the orphanage work, which she was gradually but clearly led of GOD to undertake.

Starting many years ago at Tsiensiochang, later a branch work was begun at Ta-ni-shan and more recently a farm for boys, of whom there are only a few, was started at Peh-miso-ch'ang; all three centres being about a day's journey from Paoning. GOD has greatly blessed this work; without any appeal for funds money has come in from friends in Australia and elsewhere, so that every need has been met. A number of the orphans have been baptized. Part of Miss Pemberton's work has been to arrange suitable marriages as the girls grew up; the young man and his wife at the farm are the fruit of the work. GOD has graciously given Chinese workers in full sympathy with Miss Pemberton's aims. Her life has always been, and will surely continue to be, an inspiration to others, including the missionaries. She seldom came into the central station, but was always a welcome guest and helpful in spiritual intercourse. She truly lived for GOD, devoting herself to the work of caring for His little ones, and we may be sure that she was greeted with the Master's 'Inasmuch' on reaching the other side.

The writer, intercepted by a special messenger, on his way from Paochow to Paoning, went across to Tsiensiochang on hearing the sad news, and assisted Pastor Yang at the funeral which took place on Saturday, March 28th. It was Miss Pemberton's own wish to be buried at that place. The doctor had had to leave to see his many patients at Paoning but Miss Gough had come hurriedly away from her school work and lovingly attended to all that was to be done. Miss Pemberton had appointed her as an executrix.

The church was crowded for the funeral service; it was touching to see the orphans with their white headgear, a few being babes in arms. Pastor Yang, who owes so much to Miss Pemberton's holy influence and example, spoke with

emotion of their having worked together for twenty-three years, and gave instances of her loving self-denial and willingness to endure hardship. The writer said a little, Mr. Lo Li-pin, the catechist, read the customary statement of the character and work, and Mr. Puh, who with his wife is in charge of the work at Ta-ni-shan, gave his touching tribute. On the way to the grave, which is on the little hill above the house, the hymn, 'There's a Land that is Fairer than Day,' was sung. The remainder of the service was taken at the graveside, flowers had been sent from Paoning, and so the earthly tabernacle was laid to rest waiting for the resurrection morn.

But what of the work, so suddenly interrupted as it would seem to us? Miss



Photo by

[G. A. Scott.]

Mr. David Hall, the Chinese evangelist helping at the Orphanage, Tsiensiochang, Szechwan, with his wife and the youngest orphan.

Pemberton had as far back as the previous summer, realizing the possibility of herself being called away (there was sickness then among the children), written a letter addressed to Mr. Hannah and the writer of this article, a touching epistle breathing a spirit of confidence in GOD that He would, were she called away, still look after His own work. She had no fear on that score, and every need would be supplied by Him Who had 'done all things well.' She expressed the wish that, provided they were willing, the present staff of Chinese workers should still carry on, making later on her sick bed a few suggestions verbally to the

doctor. The writer heard that the workers had been talked to individually by Miss Pemberton. Mr. Hau, the latest worker, now with his wife in charge of the Tsiensiochang Orphanage, said to the writer, 'This work is all of faith.' May they continue to look to the LORD to supply every need. Miss Pemberton, in her letter referred to above, said all that would be necessary in one place (which perhaps may be taken as applying to all three centres) would be financial supervision. I am thankful to say that Mr. G. A. Scott is kindly undertaking to visit the places and go into accounts at least once every two months. This will be a great help, but surely there is a possibility that GOD may definitely call some one or more missionaries to continue

this important and growing work. May the orphanages and those in charge constantly have a place in our intercessions, as well as the 104 orphans now being cared for. Finally let us specially remember Miss Carrie Pemberton, who was on a visit to her sister here some years ago, and who at home in Australia is ever seeking to create and sustain interest in the work carried on by the one who has been now called Home.

The following verses were found among the late Miss Pemberton's papers which (with an apology to the authoress, Florence L. Bond), the writer ventures to quote:

*'I shall be satisfied when I awake with Thy likeness.'*—Psalm 17, v. 15.

'Not with my lifework finished, past,  
Shall I be "satisfied" at last;  
Not with the gifts I brought my  
LORD,  
Not with my knowledge of His  
Word;

Not with the witness these lips gave  
Unto the One Who died to save;  
Not with my service, nor my love  
Shall I be "satisfied" above.

Faulty and weak is my poor "best,"  
Needing cleansing with all the rest;  
Only from CHRIST comes grace and  
power,

Sure "sufficiency" every hour.

He is my Glory and my Song—

He, Who has led me all along,

And, in the Light no cloud can dim

I shall be "satisfied" with Him.'

C. H. PARSONS.

Dr. E. D. Jackson.

We deeply regret to record the death of Dr. Ernest Jackson, formerly of Shanghai, who has for many years rendered generous and much appreciated medical help to members of the C.I.M.

# The Annual Meetings in Scotland.

IT is no exaggeration to state that never in the history of the work have there been such Annual Meetings in Scotland as those we had last month. The sixty-sixth anniversary was marked by big increases in the attendances at all our gatherings, while the meetings held in Arbroath, Paisley and Clydebank, which were new ventures, more than justified themselves from the view point of numbers alone. The whole series of meetings were marked throughout by spiritual power and even if we had not had the many spoken and written testimonies to the blessing and spiritual uplift which the gatherings proved, we believe it would have been impossible to be present without realizing the power of the Spirit in our midst.

As is usual for these meetings, they were cradled and carried through in prayer. They commenced with the preparatory Prayer Meeting held on Friday night, May 15th, in the large drawing room of our C.I.M. Home in Glasgow. The room was crowded out. The Home Director (the Rev. W. H. Aldis) presided, and he and each of the speakers to participate in the meetings gave short Bible messages. The gathering was remarkable for the large number taking part in audible prayer. Then on the Saturday night we had the large evangelistic meeting in the Tent Hall and the big meeting in the Grove Street Institute while on the Sunday pulpits were occupied in various parts of the city. On the Sunday evening three of our outgoing 'Two Hundred'—Dr. T. R. Murray and Messrs. Arnold Lea, B.A., and John Adamson—gave their testimonies to a crowded gathering in the large Tent Hall where at least eight passed 'from death unto life.' The heavy Sunday campaign terminated with an open air meeting at the Langside Monument where, after Messrs. Henry Guinness and Arthur Taylor had spoken, Mr. and Mrs. Porteous told something of their experiences while in the hands of the brigands and Mr. Porteous played on his concertina some of the hymns he played when he and Mrs. Porteous were in captivity.

The Annual Meetings followed on the Monday, the afternoon audience in the Christian Institute overflowing into the gallery and the evening meeting in Renfield Street Church being packed to the doors. Possibly the special feature of the evening gathering was the magnificent closing address by our great friend, the Rev. John MacBeath, M.A. Those who were present will never forget the message and

it would be impossible to be the same after hearing it. We hope this address will be produced in pamphlet form. The following day we were at Dundee, where again we were much cheered by seeing the increased interest manifested in the meetings, and the same happy experience was ours at Perth. Over the week-end we were at Aberdeen, where pulpits were occupied on the Sunday with two splendid meetings on the Monday. On our return we remained for the night at Arbroath, where we attempted our first Annual Meeting. It was a great sight to see between five and six hundred people assembled in the Old Church at Arbroath and to note the eager attention which was accorded to the speakers. It was again the same at Paisley where between three and four hundred were present in the St. Andrew's Church. The heavy series of Annual Meetings terminated with a big week-end campaign at Clydebank, and on the Monday evening at least eight hundred people assembled to hear Mr. and Mrs. Porteous tell their thrilling story and to listen to the Mission's record of GOD's great goodness to it during its sixty-six years of existence.

As we look back upon these remarkable and encouraging gatherings we can only say that they were the outcome of the LORD's great goodness to us. So much kindness was shown that we cannot express it, while the many gracious words of appreciation, together with practical tokens of it, have made us more conscious than ever of the workings of His Spirit. Our missionary speakers were our Home Director, whose presence with us is always valued, Mr. and Mrs. Porteous, to whom we owe so much for their addresses, Miss MacQueen (one of our Glasgow missionaries), Dr. and Mrs. T. R. Murray, and Messrs. Henry Guinness, Arnold Lea, and John Adamson. These all set such a high standard of speaking that we shall not find it easy to attain to it in the coming years.

ARTHUR TAYLOR.

It is good to report that the Annual Meetings in Edinburgh once again marked records for attendance both in afternoon and evening, also for the books sold at them. The meetings have been closely encircled with prayer, and we realize how true it is that our LORD Himself is willing to be present in gatherings where His presence and control is humbly claimed.

Much interest attached to the speakers, who represented the work in different stages. Sir Montagu Beauchamp spoke

for the pioneering days of 'the eighties,' with their vivid contrast to the present outlook, while Mrs. Porteous told us of the establishing of the young Church with its foundation, which is not laid on human effort alone. Then Mrs. Murray and Mr. Henry Guinness could speak with quiet assurance of the call which they had heard, and of the days to come, with the words 'Found faithful' as their aim.

The numbers at the evening meeting also showed a gratifying increase, and Mr. Porteous made our share in the work of establishing the Church of Christ in China to be a very real thing as he told of what had been done, and spoke of more than 50 daughter churches with their groups of followers, whose faith rested not on the missionary, but on their LORD, but who sorely need our prayers. Dr. T. R. Murray and Mr. Henry Guinness represented what the answer to our prayers for the Two Hundred meant, and once again we could realize that such work is not of man, but of our GOD. Everyone listened with deep interest to Mr. Aldis's all too brief address, with its wonderful testimony to the abundant provision of our faithful LORD, and at the close we joyfully joined in giving thanks as we heard the figures which showed that, from the human standpoint, the Two Hundred were practically in sight, with the absolute proof that they who seek the Face of the LORD do not do so in vain.

G. GRAHAM BROWN.

Friends in Scotland will be glad to know that there will (D.V.) be valedictory meetings for some of the out-going 'Two Hundred' at Motherwell, on Tuesday, September 1st; at Paisley, on Wednesday, September 2nd, and at Glasgow, on Friday, September 4th. Fuller particulars of these gatherings will be given in the August issue of CHINA'S MILLIONS, and further information can be obtained from our offices at 16, Belmont Street, Glasgow, W.2.

## Book Notice.

'NEATH CHANGING SKIES IN CHINA. By EDITH COUCHE. C.E.Z.M.S. 1s. net.

We heartily commend Miss Couche's vivid and sympathetic description of life in HUNAN. It has done us good to read the book and we join with Bishop Holden in the prayer 'that the writer's purpose may be accomplished in attracting to this glad and thrilling service the younger helpers needed to ensure its continuance.'

## Editorial Notes.

**THE FORWARD MOVEMENT.**—As our leading article this month we publish a careful and balanced statement on the Forward Movement by the Rev. A. Lutley, who was for many years superintendent of the C.I.M. work in SHANSI. He gives us a timely reminder of the origin of the movement, how the call came to us during the evacuation period, when the prospects of advance seemed most remote; and then of the wide scope of the movement, including the assumption of responsibility for self-government, self-support, and self-propagation also, by the Chinese churches, the setting free of missionaries for intensive and extensive evangelistic work, and finally the securing of reinforcements. We feel sure that many of our readers will be thankful for Mr. Lutley's wise, scriptural, and sympathetic justification of the Mission's forward policy, and we would reiterate his appeal for prayer, not only for the Two Hundred, but for all the other aspects of the advance.

**A Pioneer's Appeal for Prayer.**—Not the least important of these aspects is the work amongst young people, for which three missionaries—the pioneers, we trust, of a much larger number—have now been set apart, viz.:—Mr. Leslie Lyall in SHANSI, Mr. W. H. Simmonds in East SZECHWAN, and Miss A. B. Rodgers in North ANHWEI. We make no apology for quoting at some length from Mr. Lyall's appeal for prayer:—

I have been designated specially for work among young people in a district stretching for 100 Chinese miles north and 200 south of Hungtung, SHANSI. I think I am right in saying that I am one of the first missionaries in China ever to have been set aside for young people's work only, and in this sense it is pioneer work of a real kind, even if it is not in the far distant romantic areas. This new venture is a definite part of the planned forward movement and is an experiment, which, if successful, will doubtless be repeated elsewhere. Now, for an experiment, the district I have mentioned is eminently suitable: there is a dense population, there is a comparatively large number of groups of Christians, there are good roads which make easy and rapid communication by motor, motor bicycle or push bicycle possible; furthermore, in Hungtung, there is a large boys' school and a Bible Institute which should afford contacts with many homes and Christian communities in the neighbourhood. Last, but not unimportant, the presence of educated Christian Chinese in connection with the schools makes Hungtung a good place for the acquiring of an efficient and correct knowledge of the language. Under such circumstances it is not hard to dream dreams and see visions of the future for a work such as this; the time is fully ripe for an aggressive evangelistic effort to reach the young; education—whether Christian or secular—has opened the eyes of China's youth to a new world and if, profiting by this, the agents of Bolshevism are making a supreme attempt to capture the minds of these partly enlightened young people, shall not the Christian Church, in the almighty power of the Spirit of God, seek to win them to CHRIST and the cause of His Kingdom? Moreover, it is noticeable to-day what a very small proportion of young people there is to bring life and energy to the evangelistic activities of the church in China. Is this because of neglect in the past, or lack of success for want of sufficient attention and suitable methods? If so, then the time has come to put this right. 'But who is sufficient for these things?' With an almost overwhelming sense of my own unfitness for the task, I would very earnestly ask you to pray that GOD Himself would so work by His Spirit, that these dreams may in His own time become realized facts.

**The Political Situation.**—The breach between the central government and the independent regime at Canton

appears to be widening, though an armed conflict has thus far been averted. The unity which is essential if the campaign against brigandage and Communism is to be pressed is sadly lacking, and even in provinces which recognize the authority of Nanking there are hundreds of thousands of men under arms, who must be maintained by the people. The country cannot continue to support such vast armies, but on the other hand capital is not forthcoming to disband them. As far as our own work is concerned, we hear of famine and brigandage in KANSU and SHENSI, and a prospect of famine in part of SHANSI. There has recently been a bandit raid on Kopu, KWEICHOW, and Kingtzekwan, in HONAN, was threatened by more than one band of brigands; peace is not yet restored in SZECHWAN, and most of our Mission centres in KIANGSI remain unoccupied. China's rulers are faced by seemingly insurmountable problems, and it is our bounden duty to pray for them, apart from the added encouragement derived from the fact that some amongst them are professing Christians.

**Our Headquarters at Shanghai.**—The move from our old headquarters, hallowed by so many precious memories of GOD's faithfulness, to the new premises at 181, Sinza Road, was spread over sixteen days, but it was accomplished without any serious accident or injury to property. The last Saturday night prayer meeting in the old Prayer Hall was a special time of thanksgiving for GOD's guidance and provision throughout the years. Special mention was made of the fact that the new site and the erection of the new premises are costing nothing to the Mission, as far as the general fund is concerned, the whole expense being met by the sale of the old property, and a special donation for a Chinese chapel and hostel. Representatives of all departments of the work—the Home, the Hospital, the Transport, Business, Financial and Administrative Departments—voiced their sense of GOD's marvellous loving kindness, and showed how every need has been met as it arose. We understand that the public opening of the premises was to take place on June 15th, 16th and 17th.

**The Chefoo Schools.**—The Chefoo Schools are observing their jubilee this year. It was in 1881 that the first little group of about a dozen boys and girls began to receive instruction there, and now, as some one recently remarked the sun never sets on those scattered throughout the world who were educated at Chefoo. We hope later on to publish an account of the celebrations, which are actually in progress as we write.

**The Swanwick Conference.**—An account of our Swanwick Conference is unavoidably held over until our August issue. It was a wonderful time of fellowship with GOD, and with one another in Him. There was a remarkable unity in the messages from the Word given by various speakers. We believe that there are many whom GOD will use to transmit a blessing to their home churches, and the cause of CHRIST in China will thus be advanced indirectly as well as directly. One thing is certain—GOD Himself was at work, and 'Whatsoever GOD doeth, it shall be for ever.'

Donations received in London during May, 1931—Continued.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.		
9037	1	0	0	9126	0	1	0	15th.	9198	10	10	0	9249	25	0	0	9291	0	10	0	9372	10	0	0	28th.	9386	38	3	11
9038	0	2	0	13th.	9130	2	0	0	9199	21	3	8	9250	10	0	0	9297	1	0	0	9372	10	0	0	29th.	9388	31	14	0
9043	21	2	7	9133	7	0	0	0	9202	0	10	0	9254	1	10	0	9297	1	0	0	9372	10	0	0	30th.	9392	1	0	0
9053	1	0	0	9135	2	0	0	16th.	9214	10	0	0	9255	24	5	8	9297	1	0	0	9372	10	0	0	26th.	9392	1	0	0
9085	12	0	0	9136	0	10	0	0	9219	10	0	0	9260	3	0	0	9307	3	0	0	9372	10	0	0	27th.	9392	6	0	0
9087	77	10	0	9143	0	4	9	0	9219	10	0	0	9264	0	10	0	9310	1	1	0	9372	10	0	0	30th.	9393	5	0	0
9082	1	0	0	9144	5	10	8	18th.	9222	1	0	0	9266	7	18	0	9320	19	4	0	9372	10	0	0	21st.	9395	5	0	0
9101	5	0	0	9153	10	0	0	0	9224	4	0	0	9268	5	0	0	9321	2	2	0	9372	10	0	0	22nd.	9398	7	0	0
9112	1	0	0	9166	0	5	0	19th.	9224	4	0	0	9276	0	2	6	9328	2	0	0	9372	10	0	0	23rd.	9404	6	0	0
9114	3	10	0	9179	4	0	0	0	9238	9	2	11	9276	0	2	6	9328	2	0	0	9372	10	0	0	24th.	9404	6	0	0
9118	6	16	0	9184	5	0	0	0	9245	1	10	0	9285	0	10	0	9348	0	10	0	9372	10	0	0	25th.	9404	6	0	0
				9186	0	10	0	0	9245	1	10	0	9285	0	10	0	9348	0	10	0	9372	10	0	0	26th.	9404	6	0	0

SUMMARY.			FAMINE FUND.		
	£	s. d.		£	s. d.
General	4,053	13 8	May 4	8936	5 0
Special	894	3 8	" 13	9147	1 0 0
Total for May	4,947	17 4	Total for May	8615	11
Brought forward	26,608	4 11	Brought forward	8615	11
	£31,556	2 3		£88	0 11

Subjects for Praise and Prayer.

PRAISE.

- For the work commenced in the five Forward Movement districts in East SZECHWAN. p. 122
- For the 857 members and for the spiritual life of the Church at Wenling. p. 128
- For souls born again in our hospitals. pp. 128-130
- For revival and progress in and around Meih sien, SHENSI. p. 126
- For God's blessing on the Annual Meetings in Scotland. P. 134
- For blessing received at the Swanwick Conference. P. 135
- For the jubilee of the Chefoo Schools. P. 135

PRAYER.

- That the full purpose of GOD may be accomplished through the Forward Movement. pp. 120, 121
- For a deep and widespread revival throughout the Church in China. p. 128
- For the 2,500 enquirers at Wenling. p. 129
- For the preparations of the reopening of Luan hospital. pp. 131-132
- For the orphans and for our Chinese fellow workers now left in charge of the orphanages at Tsienfochang. p. 124
- For more doctors and nurses. pp. 125, 126
- For blessing on the preaching and distribution of the Word at market towns and villages. p. 135
- For the pioneer work amongst children and young people.

C.I.M. Prayer Meetings.

- Saturday, July 4th.—7.30 p.m., Walham Green, Y.M.C.A., Fairlawn, 643, Fulham Road, S.W.
- Monday, July 6th.—8 p.m., Hampstead, 15, Crediton Hill, N.W., Rev. W. H. Aldis.
- Tuesday, July 14th.—8 p.m., Croydon, 12, Dornton Road, South Croydon, Mr. J. B. Martin.
- Monday, July 27th.—8 p.m., Tooting, C.A.W.G., 87, Trinity Road, S.W., Rev. W. H. Aldis.
- Thursday, July 30th.—8 p.m., Highgate, St. Andrew's Parish Hall, Archway Road, N.6.
- Friday, July 31st.—4 p.m., Reigate, Greystones, Wray Common. (Ladies only.)

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

Personalia.

Arrivals.

- June 7th.—Miss M. Pyle from Chefoo, via N. America.
- June 15th.—Mr. and Mrs. J. C. Hall from Lungchuan, KIANGSI. Mr. and Mrs. A. Mair and two children from Anking, ANHWEI; Rev. and Mrs. R. V. Bazire and two children from Nanpu, SZECHWAN.
- June 17th.—Mr. and Mrs. A. B. Wilson from Sienkü, CHEKIANG.

Departures.

- July 23rd.—Mr. J. N. Duncan, per s.s. *Kalyan*.
- July 24th.—Mr. and Mrs. R. W. Porteous, per s.s. *Andania*, via N. America.

Marriage.

- June 1st.—At Shanghai, Mr. R. A. Bosshardt to Miss R. E. Piaget.

Death.

- May 20th.—At Highbury, Miss E. G. Wray.

Valedictory Meeting.

Owing to a change in the date of sailing of the men's party, the Valedictory Meeting will be held (D.V.) on Tuesday, September 15th, in the Central Hall, Westminster, at 7 p.m., and not on September 8th. The women candidates expect to sail on September 18th and the men on September 24th.

Recent Biographies.

- GUINNESS OF HONAN. By Mrs. Howard Taylor 5s. net.
- A TAMARISK GARDEN BLESSED WITH RAIN, or THE AUTOBIOGRAPHY OF PASTOR REN. Translated and edited by Herbert Hudson Taylor and Marshall Broomhall, M.A. 2s. 6d. net.
- ARCHIBALD ORR-EWING—THAT FAITHFUL AND WISE STEWARD. By Marshall Broomhall, M.A. ... 2s. 6d. net.
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# CHINA'S MILLIONS

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Photo by]

[Miss A. H. Clarke.

FIVE DEACONESSES OF THE CHURCH AT HWAILU, HOPEI, ELECTED BY BALLOT OF THE MEMBERS.

From left to right: Mrs. Liang, a Biblewoman who has led many in her large family clan to the Lord. Mrs. Wu, the Church Treasurer, and the most generous contributor to the funds of the local church. Mrs. Han, who has been the Hwailu Biblewoman for twenty-five years. Mrs. Lei, formerly a slave in her cards, and a zealous pilgrim to many mountain shrines. Mrs. Chao, a trained Biblewoman, increasing in experience and acceptance, set apart to work chiefly in new areas.

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9407	5	0	0	9460	4	0	0	9513	3	5	0	9564	0	11	10	9621	0	10	0	9679	0	10	0	9733	0	5	0	9784	2	0	0	9835	3	0	0	9893	0	13	0
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9410	1	10	0	9463	0	4	0	9516	0	10	0	Anon.	3	10	0	9624	0	10	0	9682	16	2	0	9736	2	2	0	9787	0	10	0	9839	0	9	4	9896	0	5	0
9411	1	0	0	9464	0	10	0	9517	5	0	0	9568	1	8	9	9625	2	0	0	9683	0	10	0	9737	1	0	0	9788	10	0	0	9840	1	5	0	9897	50	0	0
9412	0	10	0	9465	0	17	0	9518	1	0	0	9569	0	3	3	9626	1	0	0	9684	10	11	3	9738	1	0	0	9789	50	0	0	9842	0	10	6	9898	0	14	5
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Anon.	0	10	0	9477	2	10	0	9528	0	10	0	9578	5	0	0	9639	1	0	0	9694	0	10	0	9747	1	0	0	9798	3	0	0	9851	1	12	2	9908	1	0	0
Anon.	0	10	0	9478	1	10	0	9529	0	5	0	9579	5	0	0	9640	0	6	0	9695	10	0	0	9748	0	13	0	9799	0	10	0	9852	0	6	6	9909	1	0	0
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9429	1	0	0	*	7	0	0	9536	0	6	0	9589	1	1	0	9651	0	10	0	9705	0	1	0	9755	1	0	0	9806	0	10	0	9859	0	5	0	9917	25	0	0
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9434	1	12	0	9489	1	1	0	9540	28	4	0	9593	1	0	0	9656	1	1	0	9710	25	0	0	9759	5	10	6	9810	17	8	9	9863	2	6	0	9921	14	2	9
9435	1	2	6	3rd.	1	5	0	9541	7	15	0	9594	0	7	0	9657	0	5	0	9711	0	12	0	9760	5	0	0	9811	2	1	0	9864	1	10	0	9922	0	16	0
9436	1	5	0	9490	1	5	0	9542	75	0	0	9595	0	5	0	9658	0	14	0	9712	2	2	0	9761	5	0	0	9812	2	5	3	9865	0	16	0	9923	0	5	0
9437	3	0	0	9491	0	11	0	9543	0	5	0	9596	0	10	0	9659	0	10	0	9713	2	2	0	9762	2	0	0	9813	1	0	0	9866	0	6	0	9924	1	10	0
9438	0	10	0	9492	1	0	0	9544	1	0	0	9597	0	10	0	9660	0	10	0	9714	0	10	0	9763	0	17	0	9814	4	1	3	9867	0	5	0	9925	1	11	10
9439	0	10	0	9493	0	8	0	9545	1	10	0	9598	1	0	0	9661	0	10	0	9715	4	4	0	9764	10	0	0	9815	2	6	0	9868	0	5	0	9926	1	15	0
9440	2	0	0	9494	2	0	0	9546	6	0	0	9599	3	10	0	9662	2																						



## Eyes and Heart.

*'Mine eyes and Mine heart shall be there perpetually.'*—1 Kings ix. 3.

**T**HAT Thine eyes may be open toward this house night and day.' So Solomon had prayed, and now GOD appeared to him to assure him that his prayer was heard. 'Mine eyes and Mine heart shall be there perpetually.' If closed eyes suggest laziness or indifference, then the fact that God's eyes are open is a proof of His watchful care. Elijah suggested to the prophets of Baal that their god was perhaps sleeping, and needed to be roused from his lethargy; but no worshipper could ever visit the temple on Mount Moriah, no priest could ever offer a sacrifice there, and go away unnoticed. Night and day God's eyes were upon that holy place. His eyes are indeed 'in every place, beholding the evil and the good,' but He had told Moses that in a special way the Promised Land would never be out of sight. 'The eyes of the LORD thy GOD are always upon it, from the beginning of the year even unto the end of the year' (Deut. xi. 12). And now His vision was to be focussed even more particularly upon the place which He had hallowed, to put His name there.

That God's eyes are always upon us is a great truth, but not necessarily a comforting one. 'Violate your conscience in secret, and the eyes of the gods see it like a flash of lightning,' says the Chinese proverb. It is a solemn thing to be 'ever in the great Taskmaster's eye,' to know that an all-seeing God surveys our secret thoughts. But in the text before us the obvious thought is that there would never be a moment when God would be inattentive to the prayers of His people. And the addition of the words 'Mine heart' makes this more abundantly clear. It is possible to see without caring; to survey a scene from every angle with complete accuracy of vision, and yet with equally complete detachment and indifference. But of the temple it is said that God's heart as well as His eyes were to be there perpetually.

Whatever might be the plague of a man's heart, as he 'spread forth his hands towards this house,' not only was it impossible that in his insignificance he should escape God's notice, but God's heart, God's sympathies, were engaged for his deliverance. God sees, and God cares. Infinite knowledge is never divorced from infinite love.



Solomon's temple has long since been destroyed. The warnings contained in this very passage (verses 6-9) were unheeded. The place where God's presence had been manifested was defiled by heathen hands, because the hearts of His people were defiled by the worship of heathen gods. Then what of the promise? Has it 'taken none effect'? Has it no meaning for to-day? 'The most High dwelleth not in temples made with hands.' His localised presence is not to be found in any building, whether cathedral or mission hall. For 'CHRIST is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' There 'perpetually,' by virtue of His finished offering,

Where high the heavenly temple stands,  
The house of God not made with hands,

our great High Priest makes intercession for those who come unto God by Him.

Though now ascended up on high,  
He bends on earth a brother's eye;  
Partaker of the human frame,  
He knows the frailty of our frame.

But seeing and knowing He also cares.

In every pang that rends the heart,  
The Man of Sorrows had a part;  
He sympathises with our grief,  
And to the sufferer sends relief.

And if no material building, however hallowed by associations, now bears any real analogy to the temple where GOD's presence was manifested, yet the promise surely holds good for the spiritual temple. 'We'—we believers—are a temple of the living GOD.' In us He deigns to dwell, making our hearts His home, and it is gloriously true that His eyes and His heart are there perpetually. Not only are all things 'naked and laid open before the eyes of Him with Whom we have to do,' so that His searching glance penetrates to the inmost corner of our being, but we may cast all our care upon Him, knowing that 'it matters to Him about us.' Perpetually in the heart of the humblest believer there burns the light which betokens a Divine presence.

\* \* \* \* \*

'Mine eyes and Mine heart.' It is impossible for GOD to see without caring. With Him vision is invariably followed by action. 'I have surely seen the affliction of my people . . . and have heard their cry . . . and I am come down to deliver them.' GOD's heart is moved by the sufferings which His eyes see, His hand will most surely be stretched forth to deliver.

Now what is true of GOD ought also to be true of us. GOD's eyes and GOD's heart are mentioned together because it is impossible that they should be separated. And what is impossible with Him should be impossible with us. Our hearts cannot indeed be exercised about matters of which we have no knowledge, but how often the things which we see make so little impression on our minds and consciences that we are not stirred to action! A careless or even callous preoccupation with our own affairs renders us indifferent to the needs which are brought to our notice. 'Lift up your eyes, and look' said CHRIST, and when your eyes have seen the vision of fields white to harvest, your heart will be moved at least to pray that the reapers may be sent forth, if not to become a reaper yourself. When JESUS saw the multitude, His heart was moved with compassion towards them. He beheld the city and wept over it. We are in a dangerous condition if our eyes and our hearts do not function together. If we were blind, we should have no sin, but if we say 'We see,' and yet do nothing, our sin remains—the sin of disobedience to the heavenly vision.

F.H.

Camp near Edzin gol River. Mongolia  
April 28. '31

To the Swanwick Conference Greeting!

From the hills of Kiang-shan 12 days from a  
p.o. we submit this card to an overhauled  
hoping it may reach its destination.

In the first time since the days of the  
Nootians the Christian missionary has  
come among the tent dwellers of Edzin gol.

The darkness, ignorance, Satanic magic  
is indescribable it is with a business  
spirit we are driving the point of the  
plough through the tangled masses of  
Lamaistic Superstition which holds  
darkness halo light—

Who will come to tell these  
people of Christ in the Mongolian  
language.

Evangelical  
Mildred Lake  
Nauvoo French.

The Kiangul desert ranges  
To him shall be the Rice.

A postcard recently received. (Facsimile.)

## Subjects for Praise and Prayer.

### PRAISE.

- For spiritual blessing received by the workers and for the encouraging results of the tent campaign in ANHWEI. pp. 148, 149
- For blessing received through Pastor Hsieh Meng-tseh's ministry. pp. 145, 146
- For Mr. Ho and his zeal to win souls. pp. 146, 147
- For the new premises in Shanghai. pp. 153, 154

### PRAYER.

- For Bible School work. pp. 143-145
- For the translation of the Scriptures for the tribes. p. 143
- For the cessation of opium growing. pp. 143, 146, 147
- For more Chinese workers.
- For the work begun among the lepers in KWEICHOW. p. 147
- For all who have heard the Gospel in our hospitals. p. 150
- For the opening of Luan Hospital. p. 151
- For the new workers who have recently gone to their stations and for those preparing to sail this autumn. pp. 144, 152
- For the Valedictory Meetings. pp. 154, 156

## Personalia.

### Arrivals.

- May 29th.—Miss E. K. Hooper, from Chihhsien, KIRIN.
- July 13th.—Mr. and Mrs. J. A. Dunachie and children, from Licheng, SHANSI.

### Departures.

- July 25th.—Mr. and Mrs. A. Moore, via Siberia.

### Marriage.

- July 2nd.—At Shanghai, Dr. D. V. Rees to Miss I. Reynolds.

### Birth.

- July 8th.—At Shanghai, to Mr. and Mrs. M. T. Shepherd, a son.



# The Forward Movement in Yunnan.

By the Rev. J. O. Fraser, B.Sc., C.I.M. Superintendent in Yunnan.

**T**HIS beautiful province of ours, 'the Switzerland of China,' is, next to SZECHWAN, the largest in area of all China's provinces; but it is still a comparatively neglected one as far as missionary work is concerned. Its claim to attention in our Forward Movement is surely as strong as that of any other province in the country.

We are not the only mission in YUNNAN. Other missions have worked in several parts of the province, and among these is the Chinese Home Missionary Society, an organization employing only Chinese as missionaries, with whom we have the most cordial relations. We of the C.I.M., together with our German associates from Marburg, have seventeen centres of residence for foreign missionaries. In comparison with the multitudes to be reached this missionary occupation is quite inadequate, for though there are rather more than one hundred Protestant missionaries in YUNNAN, of which we of the C.I.M. number nearly one-half, the population of the province is about eight or nine million people, and is scattered over a vast area. This area is mostly mountainous; indeed it has been estimated that 99% of the area of YUNNAN is mountain land, and only 1% plain. The writer recently took an eighteen days' journey in the centre and south of the province, travelling twenty or twenty-five miles per day, through a section of populated country in which there was not one mission station. Moreover about one-third of the population of YUNNAN is aboriginal. These non-Chinese races, of whom there are several in YUNNAN, are still only partially reached. Some of their languages have not yet been learned by any foreign missionary. There are still millions of both Chinese and aborigines in YUNNAN who are entirely ignorant of the gospel message.

We of the C.I.M. have been at work in YUNNAN for exactly fifty years. Half way through this period, i.e., twenty-five years ago, there were only nineteen baptized Christians connected with us, now there are over eight thousand, the majority of whom are aborigines. During the past few years several new centres have been opened up for the residence

of our missionaries, and at one of these, Luliang, a hitherto unoccupied city in East YUNNAN, work was started this year. A field in East YUNNAN has also been set apart for the missionaries of the Marburg Deaconess Mission. As I have just said, however, this still leaves the whole field most inadequately occupied.

We are earnestly hoping to open up new centres of work in several separate fields among both Chinese and aborigines. Between our East YUNNAN tribes' field and Tali, a distance of several days' journey westward, we have an open and unoccupied field among the aborigines. Around Tali in West YUNNAN for some days' journey in almost every direction we have an open field among both Chinese and aborigines in what is one of the most thickly-populated districts in the province. Further west still, both north and south of

Yungchang, we have an extensive field among both Chinese and aborigines to the south, and chiefly among aborigines to the north. We could very easily find spheres of service for as many as ten to twenty young missionaries in these above-mentioned fields alone, and they would not even then be nearly enough for their really thorough evangelization.

It may be mentioned that, compared with many other less fortunate provinces of China, YUNNAN has been remarkably free from brigand troubles. With few exceptions it is possible to travel and reside in almost every district in YUNNAN in comparative safety. There are 'many adversaries' indeed, but a 'great door and effectual' is open in this far south-western province, the 'Cornwall of China,' awaiting the entry of the missionaries God sends to us.



# Advance Among the Tribes.

*A letter from Mr. T. A. Binks, who is working amongst the Laka and other tribes at Akumi, in the Yüanmon district of Yunnan.*

**W**E made preparations to go for a month to the out-station of Ni-la-ku. You will remember we went there for a month early last year. After two short days' journey we arrived safely and found the same house ready for us. I wish I could in a few words describe the house to you.

## Housebuilding.

No one can understand the meaning of a tribe's house or what it means to live in it until he has had the experience. In civilized lands homes become more and more up-to-date and all kinds of conveniences are in evidence. In tribes land I do not believe that there has been any change for at least five hundred years. A house is generally built in three stages: first of all a framework of poles is erected; nails are scarcely ever used, the various poles are held in place by means of tenons and small wedges or perhaps they are tied in place by the use of thin strips of bamboo or tough vines cut out of the scrub. After the erection of the framework the walls are built up by use of large sun-dried mud bricks, generally prepared and dried some weeks before. For mortar, mud is used and it seems to hold the bricks together fairly well. In China a bricklayer is called a "ne shui Chiang," which means a mud and water worker, a very descriptive term when one sees him at work. The third stage in building a house is putting on the roof. For roofing they do not have galvanized iron nor slate but grass, cut from the hills, is used. A thick layer is spread over a framework of poles and is tied securely into place with tough green vines. When the vines dry the roof is quite secure and gales of wind seldom dislodge them. Briefly, this describes the building of a house. Sometimes tiles are used for roofing and sometimes a thick layer of pounded clay is used. In the hot low-lying places earth or grass roofs keep quite cool and when one is travelling during hot weather it is a great relief to get under one of these cool roofs. Such a house as described above will give you an idea of our home in an out-station. The roughness of the interior

is generally relieved by a thick layer of mud being plastered over the rough bricks. As time goes on the roof and walls become black with smoke. There are seldom any windows and the only opening in the four walls is a door. With most of the cooking being done on the floor of the house and with no chimney in the roof, one generally finds it better to sit outside or with closed eyes while meals are being prepared. While staying in a native house in



Photo by C. H. Fudd.

A YUNNAN PAGODA.

an out-station we generally try to have a place for cooking and a place for sleeping. Sometimes the firewood is rather green and if not continually watched it sends up volumes of smoke. Cooking meals is quite a business, and since it needs to be done in native style the boy who is with us generally manages to prepare nearly everything.

## Village Work.

The first evening and next morning were given to getting settled in and then we were ready to attend to the people who came along. For three weeks our centre was Ni-la-ku and during that time we were able to give special teaching to both men and

women. We also visited two other villages and stayed for a few days in each seeing quite an encouraging interest, especially in one where the people have been in a backslidden condition for some years. For the fourth week we moved over to a village called Ga-le which is one of the most encouraging villages. While there two more were baptized, making a total of four, two being baptized a few weeks previously. Several of our keenest young people live in this village so we are praying for a further advance there. After a happy week in Ga-le we packed up and returned to Akumi.

## A Wedding.

A few days after our return the people celebrated Chinese New Year. In Government offices the foreign or solar calendar is used and foreign holidays are celebrated. According to law the old dates and holidays are supposed to be dispensed with, but in the back country districts the people still hold on to the old customs. If anyone is found selling the lunar calendars he can seek no redress if his calendars are confiscated and burnt. This year one special event at Chinese New Year was a wedding in one of our Christian families to which we were invited. The feast lasted for several days but we did not go to every meal. The ceremony took place on the first afternoon and was quite a simple affair. The bride pretended to be very shy as is usually the case. We assembled in the main living room of the house, the floor of which had been thickly covered with a mat of green pine needles. In the centre there was a small table and several low stools. After sitting a while sipping hot tea from small bowls a little larger than egg cups we made ready for the ceremony. I stood on one side of the table with the elder and deacon beside me and on the opposite side on my right stood the bride and her attendants. On the left side the bridegroom stood with his best man. The bridegroom is generally neatly dressed, but the bride and her maids are dressed up in many garments, generally adorned with a good deal of coloured embroidery work. After prayer I read

the marriage certificate and then both parties drank a sip of tea out of the same tea cup. Further prayer brought the ceremony to a conclusion. The marriage certificate was handed to the husband and a duplicate was given to the wife. Immediately afterwards hasty preparations for the feast were made, the bridegroom rolling up his sleeves and helping to get things ready. The meal consisted of several bowls of boiled and fried pork and mutton with bowls of bean curd and young bean sprouts. After partaking of the meal we arose and returned home. In heathen weddings a great deal of native whiskey drinking and other wild doings take place. The Christians are learning that they can do very well without these. We heard that during the same time in one of the heathen villages one of the people set off a large fire cracker and it exploded on the grass roof of a house. In a short time a fire started and none of the people being sober enough to extinguish it the fire spread and burnt half the village. Upon hearing this the Christians were more than ever agreed that a sober wedding is best after all.

#### A Bible School.

After New Year festivities were over we made preparations to commence a Bible School. It was inspiring to see some of the leaders and members coming in from the outstations with books and little bundles, containing bedding and rice, on their backs. Including those who attended



Photo by

(W. H. Duff.

A Photo taken last year during the Wedding Feast of Luke Fish, a Lika Evangelist.  
 Missionaries from left to right:  
 Mr. F. J. Fitzwilliam, Mrs. Gowman, Mr. J. O. Fraser, the late Mr. Gowman.

from Akumi we had seventeen or eighteen enrolled. Right from the beginning we were conscious of the LORD's presence and for the whole fortnight the interest on the part of the students was maintained. We were able to study the latter half of Mark's Gospel and part of John, and the beginning of Genesis.

#### Translation Work.

At the conclusion of the Bible School we made hasty preparations for a brief visit to Yunnanfu. After a quiet and uneventful journey we arrived safely. We have been here

three weeks and are just about ready to return to Akumi. Our leading teacher has been here also and during spare time we have pushed on with the translation of John's Gospel. It was with a feeling of joy and thanksgiving that just two days ago we translated the last verse of Chapter 21. Please pray with us that this translation of the Gospel into a new tongue may be used to the glory of His Name and the upbuilding of His Church amongst the Lika people. The translation still has to be revised and printed. Please pray that this, too, may be speedily accomplished.

## From the Front Line.

*Extracts from recent letters emphasizing various aspects of need and opportunity all over China.*

### The Curse of Opium.

Miss Levermore, of Hweihai, KANSU, writes:—

In the midst of unrest, the LORD has granted unto us the joy of baptizing four believers and bringing them into the fellowship of His Church. This brings the membership to seven. But scarcely two weeks had passed before one of those baptized, and who had been in poor health for a long time, was taken ill and in three days the LORD has taken her to His rest and joy above. This is a great blow to the family—husband and son—and to the little Church. We had so looked forward to her fellowship in the work of the Church and Gospel. But we cannot but rejoice for her that so soon the LORD received her and already she is with Him, which is far better.

Two other members, a father and son, have planted opium, and as they have put a great deal of labour and money into the cultivation, also sacrificing three crops of vegetables, they have not been willing to plough it up, although they are very regretful that they allowed themselves to be thus led of Satan. It has therefore been necessary for the Church to discipline them and

not allow them the privilege of the LORD's Table for as long as they are still involved in this thing. The opium will soon be reaped, but there is the sale of it at a profitable time and the question of sowing for another year's crop all to be considered. We trust the loving prayers and exhortations will avail for the Holy Spirit to work in their hearts and that once having been entangled they may have learned not to allow themselves to be so again.

We are having more quiet under the rule of the Moslem brigands now. No shops are able to open, however, and the city must long bear the marks of the ruination that came to it by these and the SHENSI brigands. We are getting into the villages, but large numbers of people have fled to the distant places, scared still to return.

### A New Worker's Experiences.

Miss Betteridge, who had just reached her new sphere of work, Shihchüan, SHENSI, gives an interesting account of her experiences in the use of newly acquired language and in travelling:—

I love the country women so much and enjoyed every moment spent in their homes talking to them, and eating with them.

A photo taken at Tangze near Sining (Chinghai), showing part of the destruction wrought by Moslems. Mr. G. F. Andrew, who has been engaged in Famine Relief Work in connection with the China International Famine Relief Commission, is standing in the foreground with a Chinese official.



Visiting one home in a country village usually means the whole village congregates there sooner or later, so there is always a good opportunity of telling 'The Good News.' As the days continued I found myself growing braver, and one day I even ventured into another compound by myself: I was helped so much as I tried to speak. I had many opportunities, too, of gathering the children together and speaking to them. You cannot imagine what joy it brings to be understood, and to be speaking at last for the LORD. I realized the need of these country people, too, as never before. So many villages we passed absolutely untouched—and it is the same all over China. Oh! for more labourers, both Chinese and foreign. 'PRAY YE THE LORD OF THE HARVEST.'

After these visits to the country I helped Miss Sharp a little in her fortnight's Bible School, and this was another opportunity of getting more knowledge of the language, and of the ways of the people. There were between forty and fifty women stopping on the compound most of the time, the majority of them Christians from the country around, and we spent every available moment amongst them, helping them to read their Bibles, and seeking to bring them nearer to the LORD. It was lovely to feel so much at home with them, and to be able to converse with them. The LORD worked in our midst, and we praise Him for answered prayer in several lives.

After this I returned to Fukow, just in time for our own Spring Conference, lasting three days. It was a very important one this time, for Mr. Kao, our former evangelist, was ordained pastor, and the Church from now onwards takes over its own responsibilities. Please pray for Pastor Kao and the Church, that they may be kept humble before the LORD always. It was glorious spring weather, and the LORD gave us peaceful conditions, so we had crowds of people, and hardly knew where to put all the women. How I loved going among them in between the meetings!

Following the Conference was our own Bible School. There were not many women present, but each one who did come, seemed to be prepared in spirit, and we felt the LORD's presence each time we met together. Pray for these women as they return to their homes after such times as these. There are so many temptations and difficulties, that they need to be specially covered by our prayers.

It was during this Bible School that I received the summons to go forward, with just a week to prepare! The news came

rather as a shock, for I must confess I was beginning to consider HONAN my home. I loved the women so much and was so happy in the work, after five months there. I was just getting hold of the dialect too. It was not easy to leave, but the LORD's grace did not fail me, and as I left Fukow on April 13th by cart for Kaifeng, I was so conscious that underneath were the everlasting arms. The LORD had given me His own word too for the journey, exactly meeting my need, 'FEAR NOT, FOR I AM WITH THEE, I will never leave thee nor forsake thee.'

I spent two days at Kaifeng, and then joined a party of others who were travelling north. They came by train from Shanghai and I joined them at Kaifeng, en route for Honanfu. We are a large happy party of ten—four for South SHENSI, and six for KANSU. The SHENSI party comprises Miss Cooke, and a young married couple who are to work with her at Sisiang, and myself. I have been redesignated to work with Miss Heggie at Shihchüan, a newly opened station. The KANSU party comprises Mr. and Mrs. Keeble (Mrs. Keeble came out in the same party as myself, so it is a joy to be travelling part of the way with her), and four new men workers.

We arrived here at Sianfu, the capital of SHENSI, in record time, within six days from leaving Shanghai. Certainly travelling in China is progressing! The train from Shanghai to Honanfu was most comfortable and clean, and it was difficult to believe we were in China. From Honanfu, on to Singpao, we did not have quite such comfortable conditions—still, things might have been much worse. From Singpao we had expected to hire mule-carts to Sianfu—five days' travelling. But when we arrived we found a bus was running, and it was reported to do the journey in a day. So we decided to travel this way, leaving some of the party to come by road with the heavy luggage. One day instead of five days is a great consideration. When I saw the bus I began to wonder if the carts would not have been better! No part of it seemed to be complete, and then as we sat inside, and saw it being piled up with heavy boxes—inside and outside, until there was hardly room for passengers—I felt the carts would have been much preferable. However, we finally started, only to stop every few minutes, for the next two hours. With all the heavy luggage, the bus could not mount the mountain slopes, so the passengers had to get out and walk! Our hopes of doing the journey in one day began to dim a little. The road was better further on, and we made more progress, racing up and down the

mountain sides, crossing the river by means of two narrow wooden planks, and narrowly missing people, rickshaws and other vehicles. On the way, the front door fell off, and also the bonnet of the engine, but nothing seemed to daunt the driver. Even travelling at such a pace, we could not do it in one day, and had to put up at an inn, finally arriving here at dinner time the next day. How glad I was to be out of that 'bus'; it was a little too thrilling! But 'the good hand of our GOD was upon us,' and He alone brought us through safely. How many times on that 'bus His promise helped, 'Fear not, I am with thee.'

Now we expect to start off early next week for another stage of our journey, as far as Fenghsien, eight days away. From there we go to Hanchung, five days distant. Then we proceed to Suiang; from there I go on still further to Shihchuan. I wonder when I shall finally arrive 'home'? Conditions are not very settled in the southern mountains just now, so we may not get through immediately; but I believe we shall get through, since the LORD has at last opened the door into the province. Will you pray for us and for me as I start work with Miss Begbie, in this new province? Continue to pray that *always*, I may count all things but loss for the sake of His Name and these needy people.

## Signs Following.

Miss Cobb, of Pingyao, SHANSI, tells of blessing in the village work:—

I think the greatest joy was a group of new believers from a village twenty miles away. Three women, and the daughter of one of them, came for the first week of classes. Then the husband of another, with two more men, came for the revival meetings. These all heard the Gospel, and their hearts were opened when the preaching tent was in their village last September. Several were helped through to salvation during a later visit paid by Miss Moller. But every one of them received blessing at these special meetings. It was good to see Mrs. 'Salt' drinking in the truth. Her simple heartfelt prayers were a real testimony to the saving power of CHRIST. What a joy to hear babes in CHRIST begin to talk, and to see them walking in the truth. Her daughter, a girl of fifteen, saw her need of salvation, and we believe she was saved. Then there was the young wife and an older widow, who talked of going home after the classes, both under conviction of sin. But when her husband came the young woman had no excuse. At the revival meetings she looked more and more miserable every day, until, finally, she crept into our courtyard to seek help. She came with all her burden, saying that her sins were so great they would reach to heaven. One thing she was deeply convicted about was her treatment of her mother before she died. This was something she could not put right and so, she thought, could never be forgiven. But she found that the grace of the LORD was sufficient for her, and that He was able to cleanse and pardon. Her husband was blessed too. So were the two others who came with him. It was a very happy little group that went away by cart to the village of Liangtsuen when the meetings were over.

## Pastor Hsieh.

The Rev. C. H. Parsons sends the following report of a Bible School and other meetings held by Pastor Hsieh at Paoning, April 16th—May 13th, 1931:—

The Bible School had been planned to start about the end of the first moon or early in the second, but owing to a later engagement made by Pastor Hsieh to conduct a fortnight's school at Suinting, the Paoning gathering had to be postponed to about the middle of April, which probably lessened the attendance. The school was primarily intended for Chinese leaders, but others were not excluded. In all twenty-four men were in residence at the Training College, eleven of these being leaders, one from the B.C.M.S. district. Among the others was a Taoist priest who had heard the Pastor at Sincheaps, and as he seemed really to be seeking the truth the Pastor was glad for him to attend. He showed much attention. There were men in from Kwangyuan, Chaohua, Sintientsi (the school teacher had a week with us), Pachow, Shunking, etc. The Pastor had his own special method of helping the men. After early morning prayers usually led by one of themselves (the Pastor remaining in his room), there was a forenoon session, when each man was expected to give a brief address (ten minutes) on a text or texts selected from a chapter appointed by the Pastor. In this way St. Mark's Gospel, Philippians and, finally, Ephesians were gone through. The Pastor said little or nothing between the addresses, but, after listening patiently to all, he would speak at some length himself, showing them how to bring out the spiritual teaching from the chapter or part of it.

In the afternoons each man was again expected to speak, but this time they selected their own portions, and were given a little longer time (fifteen minutes). The men showed much interest, both pastors and helpers and others, the priest taking his turn with the rest. Pastor Hsieh was recognized as a servant of GOD with a real spiritual experience of the truths he taught, and there was a willingness shown to receive help. Above the blackboard there was



Photo 53] [G. A. Scott.

Mr. Chen, a Chinese Christian at Kwangyuan, Szechwan.

a paper inscribed with two characters, 'Ask (your own) heart,' and the teaching was eminently practical and searching. Workers were warned of the danger, of preaching without practising, of profession without possession, the Pastor directing their attention to the LORD's solemn words in St. Matt. vii: 'Many will say to Me in that day, LORD, LORD, did we not prophesy by Thy Name . . . and then will I profess unto them, I never knew you . . .' He warned against merely studying the Word in preparation for preaching and was especially insistent on not preaching just because of being paid to do it! Pastor Hsieh's life so adorns his doctrine that 'truth from his lips prevailed with double sway'! He said privately that some of the men had really made progress on the line he specially emphasizes.

On Saturday afternoons there was no class, a number of the men going out preaching and tract distributing, while a few went with the local pastor, Mr. Keo (who was very assiduous

in attending the classes and took part), to the preaching hall.

The weekday evening meetings were also held in the College, but were of a more general character. The sitting accommodation was barely sufficient for those who attended, some of the local Christians, the Girls' School teachers and some elder scholars coming, a few from the Boys' School, and nurses and some patients from the hospital. The wealthy Mr. Hsiao was there twice at least. After the first two nights the addresses at these meetings were all on the story of the Rich Man and Lazarus. Few preachers could hold the attention of their audiences for so many nights on the same theme. The Pastor has a wealth of illustration, many being from his own experience and most telling.

On the Sunday, after a short morning service in the Cathedral, the Pastor, who spoke from a platform, preached at considerable length, the discourse being broken midway by a hymn. In the afternoon and evening the meetings were held in the old Church. Some very helpful and unique addresses were given. That on the failure at Ai and the exposure and punishment of Achan, the troubler of Israel, is likely to live long in the memory of those who heard. The preacher constantly emphasized the need for Christians to be such in reality and not merely in name, to be willing to bear the cross, to set their affection on things above, and by living trustful lives without carefulness to show that they were truly the children of the Heavenly Father. Texts often quoted were those in 2 Cor. v. 15: 'One died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves but unto Him Who for their sakes died and rose again.'

Once more God has spoken to the Paoing Church and to those who came from other parts, by the message sent through His servant! May there be lasting results bringing glory to His Name!

## First Impressions.

The Rev. and Mrs. G. T. Denham, who have recently returned to China, and are taking up work at Pengan, a new centre in eastern SZECHWAN, give some of their first impressions:—

The first is the urgent need of more workers. From every station comes the cry for more and better Chinese workers. Every missionary is oppressed with the thought of markets and towns in the district for which he or she is responsible without any witness for CHRIST, and with the impossibility of sending any witness, Chinese or foreign, to such places. It is not right that these places should be neglected. Moreover it is not right that two ladies, or three, should be responsible for evangelizing a whole county with its walled city and villages, and for building up the spiritual life of the Christians in it. So please pray for more workers, Chinese and foreign. With regard to the 200 we could, as our Deputy-Director has said, put them all into SZECHWAN.

Another impression is the friendliness of the people and their willingness to hear the Gospel. An impression of another kind was caused by the sight of vast quantities of poppy we saw between Chungking and Shunking. And yet one more to be mentioned here. It seems that missionaries cannot leave their houses for fear of soldiers coming in and taking possession. What this means can only be faintly imagined by those at home. Even if things are not stolen or destroyed, the place is left in such a filthy condition as to be unfit for human residence. We had to hurry to Shunking to release the Martins, who were keeping this house for us, and the Martins had to hurry to Nanpu to relieve the ladies there who were keeping that house for them. And so on. It is a sorry story. War has broken out in SZECHWAN since our arrival. There has been fierce fighting between the troops of this city and those of a city a few days away. What it will lead to no one can say. Meanwhile the poor people suffer. Business is stagnant. The price of rice rises daily. We look for the LORD Himself to come and put this crooked world straight, and see no hope apart from Him.

## Opposition and Opportunity.

The Misses F. H. Culverwell and F. Lloyd, of Futsunyi, SZECHWAN, write:—

The attraction of the dispensary work continues to draw a daily stream of visitors, the numbers mounting up to seventy and more on market days. There were 650 patients at the dispensary for March and April. Many had friends with them, so over 2,000 persons heard the Gospel in the Guest Hall those weeks. The distances they come are extraordinary—even 90 and 100 li (three li to a mile), and from all directions, N. S. E. and W.

Mr. Teng, evangelist, has visited markets within an area of twenty-odd miles and had good hearings, and was having young hearers in the preaching hall till the Communistic students (connected with the Government school) came determined to stop the preaching, ridiculing the texts on the walls, and asking foolish questions, interrupting the whole time, to the confusion of the listeners.

One night the entire front of the preaching hall and walls beyond were disfigured with reviling and blasphemous epithets, and menacing threats to the evangelist and resident workers. It must be said, local people had expressed indignation at the outrageous conduct of the students. Communistic propaganda is poisoning the minds of the youth of this country.

Old Mr. Ho, now in his 83rd year, continues as full as ever of glowing enthusiasm and fervour in the Gospel, ever with fresh enterprise arranging for forward evangelizing, as he has done for twenty years in different parts of Nanpu Hsien—always on his own initiative fixing up long tours. At present Mr. Ho



Photo by

(G. A. Scott.

The Mission Courtyard, Sinitientai, Szechwan. Sinitientai is a beautiful hill resort, to which missionaries go during August.

is temporarily evangelizing markers in this district, Mr. Teng being absent for a month attending meetings in Paoning. As usual he is seeking all the information he can get concerning dates and distances of places. After a long preach in the hall here, instead of resting, away he goes to inquire on the street of any who, he thinks, may be able to tell him what he is wanting to know, to enable him to make out his programme—he outstrips all the younger workers in zeal and fervour, 'always abounding in the work of the LORD'! What a record is the above for one on the retired list! His joy is great at the gathering in of those souls at Ta-yuen Shan, and he is concerned to get up there again to give them more teaching. A party of seven came from there at Christmas, and again eight came just after Easter and stayed here for a few days' Bible teaching. Six of them were enrolled as inquirers. We would very specially commend this group and Mr. Ho's work to your prayers.

Since writing the above there has been a repetition of the disfiguring of the front of the preaching hall, cursing the Christian Church and foreigners. It is worse than before, closely written with soot in oil, to make it difficult to erase. It was done on a windy night, and a ladder must have been used to write over the porch doors. The band who did it were led by a young school teacher, who used a flashlight to see to do it. The absence of any authority in the town was taken advantage of, the local official having left two months ago. Please pray that this trouble, due to Communistic propaganda, may be caused to cease.

## A Vision of Need.

A letter from Miss S. M. Welzel, of Pichieh, KWEICHOW, suggests several topics for prayer:—

There are quite a few places in this district still to be occupied, and while we continue in prayer for the Two Hundred, and especially for more medical men for China, let us not forget the great need of more Chinese helpers.

Before I close, I must take you on a short trip to Jang-chiu-an, a just recently opened outstation. I went with one of our young sisters, and some helpers, there for the first time. The place is about thirty English miles west of Pichieh. Passing through different smaller and larger places with good opportunities, we reached our goal the second day about noon. Mrs. Tang, formerly of ill reputation, who some months ago broke off opium and heard the Gospel when she came to us here in Pichieh, shows evidence of real change of heart. She came with some women a long way out to meet us, and is a real help to the women in the place, though not yet baptized. She and her husband, who was a robber in former years, live with our helper Liu in the rented place. He also professes to believe. Many visitors called; the next day being market brought thousands of people together on the large market place, and we had glorious opportunities till late in the evening, to tell the old Gospel to new hearers, who had never heard. How many listened and asked intelligent questions! The people there are so friendly and open, though one woman in the beginning greeted me by shouting, 'Oh, have you come to harvest opium?' The people around laughed and rebuked her at the same time. 'Opium, they hate it!' Oh, dear friends, this was just the heartache all the way going and coming. Wherever one looked, poppy, poppy, and hardly anything else than poppy, nearly all in full bloom, but it looked to me like an endless graveyard. Oh, this curse is the open sore of Kweichow!

How we also pitied the many boys and girls in the place, so eager to learn; but who is going to teach them? And a school is also badly needed, and all the sick folk! The helper has to keep open the little dispensary, and some have already broken off opium and made a beginning in the way of life.



Photo 51]

[Dr. Feak.

A MOUNTAIN ROAD IN KWEICHOW.

But there is another burden—the lepers. In that district alone there are a good many, and often they have been hunted, more than robbers and wild beasts in China are, and ruthlessly killed. Others again are living right in their families, the poor native houses giving no possibility of separation, and KWEICHOW has no leper hospital. For this crying need, something *must* be done, and after assuring ourselves that the people and leading men of the place were in favour of such work, some suitable ground was sought, and we have asked the Government to give us the ground. There is hope that we shall get this in a week or so. It may be very cheap or without payment, and we could begin in faith, that is, beginning with a mud wall round, and simple huts for these poor sufferers, which they could call 'home,' and where they could get regular treatment without being hunted from place to place. Two, who come to the station for treatment now, are threatened with being hurned if they come constantly to the city, so they have to hide in desolate places and come once or twice a week to our station for some food and treatment.

[News has recently been received of blessing at Tungchowfu, SHENSI. During a Bible School held for women in March and April, 'the Spirit of GOD worked in such a marvellous way that these women (none of them Church members) came under such conviction of sin that Miss Wang and I [Miss Nicholson] spent all our time between classes to pray with and help them.]

# A Tent Campaign in Anhwei.

*A letter from Mr. R. Hamilton, at Yingchow, Anhwei.*

ON Thursday morning, the 9th April, there was quite a stir in our church compound. Some half-dozen men were busily engaged roping boards and poles together and two cumbersome looking boxes were already packed full with two thousand five hundred scripture portions, several thousand tracts and other things. What was it all about? The Gospel Tent workers were just about to start out for the busy heathen town of Ch'a-hua-miao, 35 'li' to the north east, for a special evangelistic campaign. Soon the various loads were being carried off on wheel-barrows or on men's shoulders, to Deacon Hsu's four wheeled cart which was waiting on the other side of the river three 'li' from the city. Three men staggered out under the heavier box which serves as a platform and which is provided at one end with brackets into which the removable hook-rest can be inserted.

The oblong tent which is capable of seating about one hundred persons was donated to the church by an interested friend in England. It had already made a trial trip to a district where we have an established work and now it sets forth on its first campaign to a heathen town where one young Christian, Dr. Lu, stands alone

in the darkness. It is making a direct attack upon the stronghold of the enemy and dare not go forth trusting in any arm of flesh. Many hindrances had prevented it taking to the field months ago but the all-loving and all-wise Heavenly Father had meant these delays for a purpose of blessing. It gave more time for prayerful preparation and the calling forth of the required voluntary workers, nine of whom accompanied Evangelist Ho. These workers went forth with the prayers of the Chinese church, the missionaries, and the unknown company of homeland friends behind them and full of glad expectancy as they looked to the LORD of the harvest to gather in the precious fruit.

Without any difficulty a splendid site for pitching the tent was secured in the busiest section of the market. It was pitched on the evening of its arrival and a crowded meeting was held. On the following morning the townsfolk awoke to behold the town well posted with coloured 'Open Bible' handbills on which striking texts were printed and also an invitation to come and purchase the scriptures. Early each morning throughout a period of eight days a fresh lot of handbills was pasted up setting forth a different gospel truth.

The tent workers commenced each day with a quiet hour followed by a little united gathering for worship and prayer. Immediately after breakfast the work amongst the heathen began and from the very outset the people were remarkably friendly and came in crowds to hear the Gospel and purchase scripture portions. In the towns of this district, market is held on alternate days, such occasions giving special opportunities for proclaiming the unsearchable riches of CHRIST. From about 8 a.m. until 6 p.m. and often later the preaching went on in the tent without a break, the workers ascending the platform in turn. The rear curtain of the tent was entirely removed and those who could not get seated crowded around at the back six or seven deep.

When there was no market only two or three workers remained in the tent and the others divided into two or sometimes three parties and went off to the country hamlets to preach to as many as would gather around to listen. On such days the work in the tent was of a different nature and often consisted of a quiet talk and personal dealing with individuals who had either become sufficiently interested to ask questions or who were under conviction of sin. Among the latter class was Mr. Liu, an inveterate gambler and indulger in all kinds of vice. He seemed thoroughly broken-hearted about his sins and frequently followed us to our sleeping quarters after all others had gone in order that he might hear more of the wonderful Saviour. Little 'Hold Virtue,' a boy of 13 years, was enthused and could not do enough to help us. Armed with a bundle of gospels and tracts he became a most energetic little colporteur. Mr. Tong had been searching the scriptures before our tent went to the district and is on fire for CHRIST and witnessing boldly. Once or twice he gladly accepted the opportunity to bear witness in the tent.

Our workers who went out preaching in the country received much encouragement. The people were all talking about the Gospel Tent and saying that the doctrine was good and helpful. What was better still, they met with individuals who asked intelligent questions and seemed really



Photo by

[P. Johnston]

"REFLECTIONS."  
A scene in Anhwei.



eager to know the way of salvation. Sometimes a visit was made to neighbouring markets as far distant as six miles, where crowds again heard of the wondrous Name and many persons carried off to their homes one or more scripture portions which they had purchased.

Some of our leaders thought that we should move on to another district after eight days but in the meantime a kindly letter reached Evangelist Ho from the unbelieving head of the town requesting us to extend our visit. This letter was a further encouragement to our workers and they gladly decided to remain twelve days.

As we remember the events of this recent campaign our hearts overflow in praise to the LORD: 'To GOD be

the glory great things He had done.' Moreover, we are again more deeply convinced that it is no vain thing to wait upon the LORD. We truly believe that work was done for eternity and no person can presume to measure its extent. With our limited knowledge we rejoice in the twenty-four who registered as enquirers. About ten of these are most hopeful cases and we do not doubt but that they have found Him and crossed the great gulf from darkness into light. We praise Him too for the more than three thousand scripture portions which were sold and for the thousands of tracts distributed and pray that the printed page may lead to the conversion of many a dark and needy soul.

Praise God for the spiritual blessing which this work has been to our

helpers, especially to Mr. U, a country farmer who had been greatly used of the LORD in one of our districts. About a year ago he drifted sadly through pride and for almost a year he did not attend a single service. In answer to prayer the LORD has dealt with him so that now he is enthusiastically spending himself for his Master in the tent work.

When you remember the Ying-chow work in prayer we would ask you to pray specially for conversions as a result of the Gospel Tent campaigns and please pray also for these Ch'a-hua-miao enquirers. The tent has now gone to Peh-miao-chih and thence to two other market towns. We trust and pray that in these places also the LORD will work wondrously to the salvation of many precious souls.

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## The Pingyang Hospital.

*We have just received Dr. Hoyte's most interesting report of the work at the Wilson Memorial Hospital, Pingyang, Shansi, during 1930.*

### An Adequate Staff.

**T**HIS year has been a very satisfactory one. The number of patients is on the increase, we have done more evangelistic work than before, the business side of the work has been better looked after, each of the four junior missionaries has got through at least one language examination, and two of the doctors have been able to get away to take post-graduate courses. This has all been possible because at last the hospital has been adequately staffed.

Early in the spring, Dr. Warren Knight, a graduate of Toronto University, joined us. He had then been out in China eighteen months. His childhood had been spent in China so he has rapidly become fluent in the language. At Pingyang half his time has been given to medical work and half to language study. In view of the large number of patients who come to us suffering from eye-diseases he came with me in the winter to Peiping, where we both attended a six weeks' intensive course of study in ophthalmology.

In the late spring Mr. Jennings came to us as evangelist to the hospital and business manager. For many years we have needed someone to fill this post, and Mr. Jennings is peculiarly fitted for it. He is God's gift to the work. Being an expert accountant he handles without diffi-

culty the complicated finances of a big institution. He manages the office work of the hospital, controls the servants, supervises the kitchen and attends to the upkeep of the property. The food served is now better than it has been for years and repairs and alterations that are long overdue are now being taken in hand.

Besides doing a good deal of evangelistic work and Bible-teaching himself, Mr. Jennings has organized this side of the work. There has always been regular preaching but not so very much personal approach to the patients. If anyone had half-an-hour to spend in this way it was difficult to know to which of the dozen or more wards he should go. But now things are systematized. We wish every patient who comes in to have the Gospel presented to him personally, so, under a voluntary system each of the Christian men about the place who wishes to join in has two or three in-patients assigned to him, and he considers it his responsibility to present the Gospel to these few. In this way everyone, doctors, nurses, registrar, and steward, all share in the work and no patient is by accident overlooked. We meet together every week for special prayer about this. When a patient returning home seems really to have become interested and to desire to hear more he is put in

touch with the Church in his district.

Another matter with which Mr. Jennings has been able to deal is that of the well. With anything up to 150 people living on the place and no fresh water of our own the water supply has always been a problem. We have wells on the compounds but the water from them is almost as bitter and unusable as sea-water. The water that we use daily is brought in water-carts from a well half-a-mile away; it is expensive and in dry weather we can with difficulty get sufficient. Twelve years ago four hundred dollars were given to the hospital for the purpose of digging an artesian well. We have never started work because previously we could never satisfy ourselves that the men round here who offered to dig for us were competent to tackle the job. A number of artesian wells have been sunk in the city but more than half of them have been failures. However, at last we believe we have found a firm that can deliver the goods, and the contract has been signed. They expect to begin work in June. Having been on deposit the original gift has by now almost doubled itself. The well will cost more than that, but we have sufficient in hand to put it through.

In the summer Miss Dreyer left us, being appointed to Chefoo, and Miss Jennings came to take her place.

### In the Women's Hospital.

Some time ago Mrs. Anderson, the Principal of the Women's Bible Institute at Hungtung, left for furlough, and Mrs. Knight, mother of Dr. Knight, took her place for the time being. In the autumn Mrs. Anderson returned and Mrs. Knight came to Pingyang, making a home for Dr. Knight and giving herself to the task of conveying the Gospel to the patients in the Women's Hospital. She has given most of her time to the in-patients and has found in them a very fruitful field. Every morning as soon as the dressings were finished she would sit down in the wards and teach till dinner-time, and spend a couple of hours in the same way in the afternoon. There has been no lack of pupils, for we have commonly had thirty or forty patients and friends staying in. Some were of course indifferent at first, but she has found that almost without exception they have become really interested before they left, which is only to be expected seeing they had the most wonderful story in the world to listen to. The basis of the teaching has been two little books. The one gives the facts, and is a short account of the life and death of our LORD told in the simplest possible sentences. The other is a collection of Scripture verses, hymns and prayers, which make plain the response of repentance and joyful acceptance of the gift that the facts require of us. The great majority of our patients cannot read a word when they come to us. They usually begin in the middle of the first book with such sentences as:—

The LORD JESUS made the blind to see.

The LORD JESUS made lepers clean.

The LORD JESUS made the paralysed to walk.

It takes them a whole day to learn the first sentence, but when next day they come to the second they are immensely relieved to find that they already know the characters for 'The LORD JESUS made' and that instead of a whole sentence they have only to learn the words for 'lepers' and 'clean,' so by then they have a pleasant consciousness of having made progress.

Of the patients who come in, about half bring with them some friend, a mother, a sister, or a neighbour to wait on them. These friends have plenty of time and are often more ready to learn than are the patients.

By a happy coincidence, working with Mrs. Knight is an elderly Biblewoman whom she greatly helped many years ago. Mrs. Liu was brought to the LORD in the nineties and from the first felt that she had the ability and the call to speak. She began telling all whom she could about the Saviour. But this aggressiveness was frowned upon by the older Christian women. Who was she, they asked, that she should be putting herself forward in this immodest, unbecoming manner when those who were older than she were content to live quietly at home and



Dr. Hoyle, Miss Dreyer and two Chinese nurses in the theatre of the Women's Hospital, Pingyang, Shanai.

steadily maintain a respectable inactivity? But worse trials than this were to befall her. The Boxer outbreak came and she and her son, who is now a deacon in the Church, were dragged out to die. She knelt in prayer, prepared for death, but suddenly there was silence and she opened her eyes to find the men had all run off elsewhere, so they escaped. When it again became possible for missionaries to live in SHANSI, Mrs. Knight employed Mrs. Liu as nurse to her little son Warren, now the doctor here, and every day spent an hour with her patiently instructing her in Christian truth. This laid the foundation of a thorough knowledge of the Bible. She is unusually gifted

not only as a graphic and impressive speaker but also with much tact and power of management. She has been and still is one of the most active and able women in the whole SHANSI Church.

Day after day in the wards the simple yet marvellous story of CHRIST has been unfolded. Nearly all have been impressed. Some have begun to pray. Some have definitely announced their intention to break with idols, and worship and believe in CHRIST, and we know of some who have held to this determination when they returned home and have endured persecution for their faith. Writing in April, during the last twelve months we have had 475 new women patients, and 60 of these and 23 of their friends have professed to decide for CHRIST. This is a wonderful result. May GOD confirm them all in their faith and bring them to maturity.

### Gaining Experience.

During the winter we have also had with us Dr. Paul Adolph, a graduate of Philadelphia University, who when he came had been in China something over a year. Like all other C.I.M. missionaries, doctors spend their first six months at the Training Home at Anking on the Yangtse, where they get through the first of the six language examinations. On leaving there, if a doctor is then sent to an ordinary mission station to get more language and experience of work, he is besieged by sick people. They find out that he is a doctor and come to him for help, and then he is in a difficulty. If he begins to treat them, being without buildings, equipment or assistants, and being able to speak very little, his patients soon come to take up the whole of his time and energy, he cannot study or learn to preach, and also feels that he is wasting his time in carrying on medical work under such difficult conditions. But on the other hand if he refuses to treat the poor sick folk who come to him he feels, and the sick folk feel too, that he is acting in a most hard-hearted and unchristian way. So doctors when they leave the Training Home are usually sent to some place where a hospital is already established. There other men deal with all who are ill, and he can settle down as he ought to do, grinding away with his teacher, and two or three times a week joining in the work of the hospital, getting first-hand experience of the diseases

that are met with in the district and seeing what is possible in the way of treatment. Dr. Adolph was with us about six months and made splendid progress with the language and gave help in the hospital that was valuable experience for himself and gave welcome relief to others. Owing to his being here Dr. Knight and I were able to attend a special course in eye-diseases. I was also able to take another special course in obstetrics and gynecology.

#### The Opening of Luan Hospital.

And now having sung the glories of having an adequate number of workers I have to announce that we are about to lose some of them.

Going east from Pingyang, a traveler comes to a land of tumbled mountains, range follows range until the vast plains that fringe the coast of China are reached. In the middle of the mountains is a populous table-land where the cities lie close together, and of these the central and largest is called Luan. Seventeen years ago, with a special gift of \$10,000 (gold), a big hospital was built and strange to say has stood unused ever since. Before it was completed the Great War broke out with its inevitable interruption of mission work, and since then we have never had enough doctors to open the place. Death, ill-health or other reasons have robbed us of the men who might have done it, and others have not joined the Mission. Once for a short time Mr. Burgess, a layman, did some dispensary work, and more recently two nurses have done similar work for women. In 1925 Dr. Johnstone came out and was designated there, but before he could start work we all had to evacuate in 1927. When we returned in 1929 Pingyang gave up Dr. Golden to go to Luan and the hospital was on the verge of opening when the health of both Mrs. Johnstone and Mrs. Golden compelled the two doctors to leave for the coast.

Another attempt is now being made. Dr. Adolph is free to go but cannot open so large a place single-handed, so Dr. Knight is going there too. I had greatly hoped that Dr. Knight would be here permanently and do not at all enjoy the prospect of being the only foreign doctor here, but in the circumstances I think it is right for him to go. The loss to Pingyang is intensified in that it means losing Mrs. Knight too. We are also expecting to give two of our men



AT PINGYANG, SHANSI (1930).  
From left to right: Standing: Dr. S. Hoyte and Rupert, Miss E. Dreyer, Mr. Gibb, Miss Jennings, Dr. Knight. Sitting: Mrs. Hoyte and Mary, Mr. Trudinger, Mrs. Trudinger, Mr. Jennings, Mrs. Jennings. In front: Eric and Robin Hoyte.

assistants and one of our women nurses. However, the greater the number and the greater the skill of the workers we lose from Pingyang the better for Luan, and it is an answer to many prayers that at last those large buildings will be used in the merciful and beneficent work for which they were erected.

#### Varia.

The car has been of great service, though it has often been out of repair. The bad roads over which it has to travel are mainly responsible for the breakages, and the lack of skilled mechanics makes it difficult to effect repairs. If only there were a good garage in the city to which to take it on occasions it would be far easier to keep it in running order. Lately it broke down at a place two hundred miles away. It had to be left there and it took Dr. Knight and Mr. Lyall thirteen days to retrieve it. However, when it has been in good order it has proved extremely useful, making possible journeys that would have been quite impracticable otherwise. Once we were called out into the country and found a poor woman in trouble with alarming hæmorrhage. We put her into the car, rushed her back to the hospital, did a Cæsarian section and within a few hours of our being called it was all over and she was comfortably in bed with a living child beside her. Without such help the child could never have been born alive and the mother would almost certainly have lost her life too.

Another patient in the Maternity

Department gave birth to twins. She had not prepared any clothes for the new arrivals, relying on the hospital for them, but when the time came for departure the poor little mites had nothing to travel in. Searching amongst her slender store of clothes, the mother came across a pair of bright green trousers. O happy thought! The very thing! Trousers are the obvious garment when babies come in pairs. So into each of the two legs a twin was snugly tucked and off they went in the cart side by side.

Since Governor Yen's ill-starred revolt against the Central Government last year the province has been sliding downhill. The southern part of the province is occupied by Marshal Feng's troops, who oppress the people and force opium on them. The currency of the province is slowly but steadily depreciating, and banditry is becoming more and more common. It was practically unknown a few years ago, but now we almost always have in hospital some who have been wounded by robbers. One man wounded in a village fight was shot through the spine and came in paralysed from the waist downwards. He refused the operation that I urged, but careful treatment of other kinds has tided him over the worst and he is improving daily. I hope he will be walking again in a few weeks.

In concluding this outline of the year 1930 we wish to thank again most warmly all those who by their gifts and prayers have made the work possible.

# Swanwick Conference.

**T**HERE was a joyous spirit of expectation as we gathered together in the Conference Hall on Tuesday evening, June 9th. Mr. and Mrs. Millner Morris, our host and hostess, and Mr. Aldis, in extending a warm welcome to all present, created a happy family spirit, which was a marked feature of the Conference throughout, and which was largely owing to the genial courtesy of Mr. and Mrs. Morris. 'There the LORD commanded the blessing,' was Mrs. Morris's message to us, and it was not long before we knew that the LORD was fulfilling His Word. He was in our midst, as Mr. Aldis suggested, to be the Searcher, the Sovereign, and the mighty Saviour.

## To Know God.

The keynote of the week was struck by Mr. Millner Morris, who, in referring to the marvellous things GOD had been doing for the Mission, suggested the necessity of knowing GOD in a fuller way to meet the greater responsibilities. This, he said, was the purpose and should be the result of the Conference. This thought was developed as Mr. Morris opened up the Word to us morning by morning at Family Prayers. As he spoke of the *degrees* of the knowledge of GOD, the *conditions* of a deeper knowledge, the *need* for knowing GOD in a fuller way,

and the *ways* by which He makes Himself known to us, our hearts were quickened, and we feel sure the LORD answered, as each one needed, the prayer voiced by Mr. Morris in the words of the hymn:—

'More of Thyself, O show me hour by hour,  
More of Thy glory, O my GOD and LORD,  
More of Thyself in all Thy love and power,  
More of Thy grace and truth, Incarnate Word.'

At the morning sessions Mr. Godfrey Buxton's outline studies on the book of Genesis were suggestive, showing that to the 'CHRIST-like ambassador' is first revealed a knowledge of self, followed by a knowledge of GOD, and an understanding of His ways in order to make him an efficient and fruitful minister of the Gospel. And at the sunset devotional hour we were reminded again that in order to attain to this deeper knowledge of GOD and the consequent life of victory, we are often taken through the school of suffering.

The unity of the messages throughout the Conference gave the assurance that the LORD was speaking through His messengers.

## Making God known in China.

Not only were we inspired to a deeper knowledge of GOD, but we were also shown how those who have gone forth to China are making Him known. 'From Landscape to Miniature' was the programme title that excited the imagination. China was first presented to us as a whole, and as the vastness of the land, the teeming millions of people, the immensity of the need were brought before us, the task the Mission has been given would be overwhelming were it not for the knowledge that with the commission comes the enabling power.

From the field as a whole, we were shown the extent of the work still to be accomplished in a province. From province to town, we were interested to listen to the account of the way in which the LORD is making himself known through the Chinese Christians. With the missionary's influence and powers of organization and training in the background, we had a picture of the bands of Chinese going out to villages and markets, and as a result souls being saved and baptized, and branch churches established. Two lady workers took us to the home, and drew a vivid contrast between the heathen and the Christian family life.

With a lantern lecture, talk on home-made poster illustrations, the jubilee of the Chetob schools, and a talk given by Miss Chen, the daughter of the first convert in the province of KWETCHOW, nobody could leave Swanwick without having gained an extensive knowledge of the various methods used to make GOD known in that vast land of China. Any of our readers who feel that they would like to become better acquainted with China and the Chinese in order to intercede more definitely for the workers, should not miss the opportunity of attending our Swanwick Conference next year. They will not be disappointed.

## Going Forth to make God known.

The testimonies of over thirty young men and women who are expecting to sail this autumn, as they told of the devious ways by which GOD had led them to consecrate their lives to His service in China, were most inspiring, and encouraged prayer for the completion of the Two Hundred.

Mr. Aldis, in referring to these, commended those already in the field, as well as those who are about to sail from this and other countries to the praying friends, asking them to uphold these young workers so that nothing may be allowed



Photo 85

[P. Gear Willett.

REINFORCEMENTS.  
A Group of C.I.M. Candidates taken at Swanwick.

to hinder God's purpose in any one of their lives.

About six o'clock the young people trooped into the drawing-room until no chair or floor space was left. Informal talks on the things that really count were given, and some of the searching questions asked not only revealed the trend of thought, but also gave valuable opportunities for personal talks afterwards.

The evening sing-song in the lounge was a memorable feature of those happy days, and many will always associate with the Swanwick of 1931 the hymn 'How

sweet the name of JESUS sounds' to the tune Lloyd.

### The Cost of Knowing God.

Our oneness in CHRIST was very real as we gathered round the LORD's Table the last evening. Mr. Aldis, speaking from Luke xiv. 26, 27, 33, made us realize the responsibility of attending a conference such as this. He pointed out CHRIST's own terms of discipleship, touching upon three things: (1) Our human relationships; (2) Our personal comfort, and (3) Our earthly possessions.

In all these, CHRIST must have the pre-eminence. It was a solemn moment, but one full of praise and thanksgiving as we remembered the LORD's death—'till He come.'

From the testimonies of praise for blessing received, we were assured that GOD had indeed made himself known in a deeper way to many hearts.

New links had been formed, friendships strengthened, and new resolves made to intercede definitely for China in the coming days.

E. B. HARMAN.

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## Editorial Notes.

**A CALL TO PRAYER.**—The following manifesto was issued by the Yangchow United Prayer Meeting, and signed by several Chinese pastors in that city, and also by General Chang Tze-chiang, formerly Marshal Feng's Chief of Staff, and now holding high office as Chairman of the National Opium Prohibition Bureau, and in the administration of the province of KIANGSU. Doubtless we shall be receiving reports later on of the response to this earnest appeal for the observance of a Week of Prayer for the nation. At Yangchow meetings were to be held day by day at each of the places of worship in turn, and a mid-day fast was to be observed on June 22nd.

'The fate of our country is full of peril. Stormy clouds are gathering. At the suggestion of Chang Tze-chiang we are arranging to pray for the country, and our united prayer meeting has unanimously agreed to call meetings together for this purpose. The time fixed is from June 21st to June 28th, and we hope that all the churches will unite to intercede in all sincerity for our country, to pray for peace, to confess our sins, and to ask for grace.

'By special letters and telegrams we are asking all the churches throughout the country to unite in public prayer on the same dates, that we may escape the wrath of GOD, and that our country may be saved to enjoy a stable government and continued peace, that the people may live and do their business in peace, and, most of all, that our fellow-countrymen may reject the evil and follow the good, and turn to the true GOD. This is our most fervent prayer.'

**Our New Premises in Shanghai.**—In an interesting letter Mr. Stark thus describes the dedication of the new premises in Shanghai:

The first event to which I must make reference is the formal opening of our new premises at 181, Sinza Road, comprising Mission Home and Administration Blocks, with Hospital and Residential Flats, all rendered necessary by the blessing of GOD upon the Mission, as revealed in the increase of its membership and the expansion of the work generally.

The land, which has almost twice the area of the old property, and the buildings which have been erected upon it have been provided without the expenditure of Mission funds. 'This is the LORD's doing, and it is

marvellous in our eyes.' It was, therefore, fitting that we should unitedly and publicly acknowledge His gift. For this purpose dedicatory services were held on the 16th and 17th June.

The first of these services was of a more private character, being a gathering of our own missionaries, including the superintendents of the work in several of the provinces. Mr. Hoste, who presided, gave a helpful address on Genesis xxxv. 1-15, whilst Mr. A. H. Broomhall, the Mission Treasurer, and Mr. H. T. Ford, who had rendered most valuable service as the Mission Representative in dealing with the architects and contractors, and in giving oversight to the construction of the buildings, each spoke of different aspects of the great undertaking. Mr. F. C. H. Dreyer followed with an address, reminding us all of our increased responsibility basing his remarks on the words in Luke xii. 48, 'For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.' A season of united thanksgiving and prayer concluded the service.

On the afternoon of June 17th a public reception was held, when a large number of friends, probably nearer three hundred than two hundred, including a few Chinese, came to offer their congratulations and to rejoice with us in GOD's goodness in giving us such splendid, commodious premises. We were highly favoured in the weather. The previous days had been wet and unpleasant, but on the one chosen for the occasion the sun shone upon us, gladdening our hearts and, despite the fact that the grounds had not been laid out or turfed, making the place look attractive in its setting of lofty trees.

Later in the afternoon a dedication service, at which about two hundred people were present, was presided over by Mr. Hoste, at whose request, after the singing of the hymn, 'Come Thou Almighty King,' Mr. Gibb, China Director, led in prayer, and Mr. F. C. H. Dreyer read the scriptures (Gen. xxxv. 1-15). The hymn, 'O worship the King,' having been sung, Mr. A. H. Broomhall spoke of GOD's gracious dealings with himself personally, and with the other members of the executive who, with him, carried through the negotiations for the sale of the former compound and the securing of the new property. He related the following experience:—

'On July 1st, 1930, I had in my morning reading "To-morrow the LORD will do wonders among you,"

and I said aloud, "O LORD if it might be so concerning the property." Further down I read, "To-day will I begin," and I said, "Even so, LORD." That morning one who had been negotiating came in, and said his clients had worked out the cost of the land and buildings they would need to erect, and as it would only yield them five per cent. it would not pay them to proceed. It was a test of faith. Half an hour later another enquiry, but I said to myself again, "Put not your trust in princes, nor in the son of man, in whom is no help." He asked for an option on the property for four days. He called again the next morning, mentioning certain terms which he wished to make, and if agreed to, he and his compradore would call the next day and sign the papers. Before two o'clock he was back, saying, "His principal would be busy on the morrow, so he had come to settle. The deposit cheques had been made out, but they had nowhere safe to keep them, and would be glad to hand them over." And so the "to-morrow" of the previous day's reading was not the third day.'

Mr. Broomhall referred also to the wonderful manner in which, through the payment of a deferred part of a legacy, money became available for financing the purchase of the land and the erection of the buildings until the final instalment of the amount agreed upon with the buyer of the old property had been paid. He lifted our thoughts from the material to the spiritual, from the land and buildings to GOD Himself, showing how, throughout a long period of years, while the Mission authorities had been praying and waiting for indications of the Divine will, God had been working out His purposes.

Mr. Broomhall made it clear that, in the providence of God, the property in Woosung Road, given by the late Mr. Orr-Ewing, soon after he joined the Mission, with the buildings which for more than forty years served as the Mission's headquarters, had so increased in value that the proceeds of the sale of it provided for the purchase of the greater part of the new site and the erection of the Administration and Mission Home Blocks, with the Hospital and Residential Flats, whilst a special gift from a generous American donor, also formerly a member of the Mission, paid for the remainder of the land and the erection of the Chinese chapel and the hostel for Chinese guests.

Mr. Hoste followed with an illuminating address, giving a number of reasons why the large buildings had become necessary. In this connection he mentioned some of the distinctive features of the Mission administration and arrangements, and the international character of the organization with its organized national centres in Great Britain, the U.S.A., Canada and Australia, each with its auxiliary centres, in addition to some eleven Associate Mission centres in Germany, Switzerland, Sweden, Norway, Denmark and Finland. Present requirements, not to speak of expected future developments, due to expansion in all these countries, resulting in the sending out of an increased number of missionaries, all looking for counsel, guidance and help, and also to the growth of the work in China, where we have now nearly three hundred central stations some of which are worked by Chinese, Mr. Hoste said, made the accommodation in the old compound inadequate to a degree which caused serious inconvenience. He then led the representative assembly in a dedicatory prayer.

The thanks of the members of the Mission to those who

had honoured us with their presence having been voiced by Mr. Hoste, the hymn, 'When I survey the wondrous Cross,' was sung and the memorable service closed by Dr. Evan Morgan, of the English Baptist Mission, one of the oldest missionaries present, leading briefly in prayer and pronouncing the benediction.

**Valedictory Meeting.**—The annual Valedictory Meeting will be held, GOD willing, in the Central Hall, Westminster, at 7 p.m., on Tuesday, September 15th. Our Home Director, the Rev. W. H. Aldis, will preside, and the Rev. W. W. Martin, of Emmanuel Church, South Croydon, has promised to give the closing address. Twenty-nine new workers, nineteen men and ten women, are hoping to sail in September, and we trust there will be a further party later in the year. All these will be included in the Two Hundred, and we are continuing to pray that when the final figures reach us of recruits sailing from North America and Australasia we shall find that GOD has given us the full number.

We are sure that these new workers will appreciate the presence of a large number of friends of the Mission on September 15th. Some of them will give brief testimonies of their call to China, and one or two representatives of the missionaries returning to the field are also expected to speak. No tickets are issued for this meeting, and it is therefore advisable to arrive early in order to secure a seat. The meeting bids fair to be even more inspiring than usual, but let us begin our prayer preparation without delay, for 'except the LORD . . . in vain' is a truth which we desire never to forget

**Air Mail to China.**—The Postmaster-General announces that a new air mail service to China is now available for all classes of postal packets, except parcels and small packets. Packets may be registered but not insured. The correspondence will be conveyed by air between London and Irkutsk and between Manchouli and Shanghai, the journey between Irkutsk and Manchouli being covered by train. The service offers a gain varying from four to eight days to Shanghai, as compared with the normal time of transit by the ordinary route via Siberia.

The combined postage and air fee is rs. 8d. per half ounce, and the latest time of posting in the special air mail letter box outside the G.P.O., London, is 10.30 a.m. on week-days and correspondingly earlier elsewhere.

The Rev. H. J. Squire, of Ichang, reports that air mail from Shanghai reaches Ichang—a thousand miles up the river Yangtze—every Tuesday, Thursday, and Saturday, and leaves at daylight the following morning, reaching Hankow at 8.25 a.m., and Shanghai at 4.15 p.m. on the same day!

## C.I.M. Prayer Meetings for August.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

# In Memoriam.

## Miss Mariamne Murray.

**T**HOSE women which laboured with me in the gospel . . . whose names are in the book of life.

So wrote the Apostle, and so might Hudson Taylor have written! The inclusion of women in the official ministry of the Church is being discussed to-day, but fifty years ago GOD had given Mr. Taylor a vision of what the ministry of women might be for the help and uplift of their sisters in China, and as he gave himself to the fulfilling of his vision, the Spirit of GOD wonderfully used him in calling out, and sending forth a band of women to China, the results of whose ministry can never be told on this side of eternity.

Miss Mariamne Murray was one of those to whom the call came, and going forth in 1884 she did not go alone, but there went with her from Glasgow her sister, and four others, Mrs. Herbert Taylor—then Miss Gray—and Mrs. Macfarlane, both still spared and at work in China; and Miss MacIntosh—afterwards Mrs. Lachlan, and Miss Gibson, both now with the LORD.

She and her sister came from a Christian home, and some years later they were followed by their brother, Mr. James Murray, who represented the National Bible Society of Scotland in the West of China, and who, on retiring, was Secretary of the Society in Glasgow for some years.

In the year following Miss Murray's arrival in China she was invited to take charge of the Training Home at Yangchow, for the young women on their arrival, and before proceeding to their stations. This proved to be her life work, and the new development was a timely one, as very soon a hundred workers were to arrive in one year, more than half of whom were women, and in the following years there were many arrivals.

They came from Great Britain and Ireland, the United States and Canada, and Australasia, from Germany, Scandinavia, and other lands. Not only had they to enter upon the study of a most difficult language, but many felt the isolation from home and the old surroundings: and coming from very varying conditions of life and experience, they had to be initiated into the ways and customs of the people, and to learn how to reach them, and bring the message of the gospel home to their hearts. To be the head of such a household called for no ordinary amount of sympathy, wisdom, and tact.

There were good and efficient helpers, who super-

intended the language studies, and who managed the household affairs, but it was Miss Murray's own personality and her gracious influence that made the Training Home to be a place of so much blessing and help to those who passed through it. At the very centre of her life was the revealed presence of her LORD and Saviour. Faith in Him, devotion to Him, and a burning zeal for the coming of His Kingdom, were the characteristics of her experience. In meditation upon the Scriptures her life was nourished and sustained, and so there was a constant overflow of blessing for others. Prayer was her vital breath; as she lived she prayed, and as she prayed she lived. In a wealth of self-forgetful sympathy she poured out her life for others, and so she gained and retained the affection of those with whom she was brought into contact.

Her ministry in Yangchow continued for the long period of thirty-eight years, and she only retired when no longer feeling able for the work. Four years later, in 1926, she went back to China with the intention of remaining, but the conditions were such at that time that it was felt best for her to return, and the last two years were spent in Glasgow, under the devoted care of her niece, Dr. Margaret Murray. Sunday, June 21st, was her 79th birthday, and she was able to appreciate kind letters and gifts sent for the occasion, and especially beautiful flowers purchased with money sent by her friends in Yangchow. On



The late Miss M. Murray.

the Monday she seemed wearied, but her delight in the Scriptures continued to the end, and she heard once again two favourite portions, the 84th and 91st Psalms. On Tuesday, June 23rd, about half past seven in the evening, she passed quietly into the presence and glory of her LORD and Saviour.

A simple and appropriate funeral service was conducted by the Rev. Arthur Taylor, Secretary of the Mission in Scotland, and the committal prayer was offered by the Rev. D. P. D. Thomson, with whose church Miss Murray was connected. Friends were present who had known her before she went to China, others who met her there, and the Mission was represented by Mr. G. Graham Brown, Mr. and Mrs. Porteous, Miss Henderson, and Mr. W. B. Sloan, and by the following members of the Scottish Council:—Dr. D. M. McIntyre, Mr. R. B. Stewart (Chairman of Council), Pastor D. J. Findlay, and Mr. Allan Arthur.

WALTER B. SLOAN.

**Annual Valedictory Meeting, Central Hall, Westminster,  
Tuesday, Sept. 15th, at 7 p.m.**

Donations received in London during June, 1931—Continued.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	
8943	1	0	0	8969	3	0	0	FOR SPECIAL PURPOSES.	9523	2	10	0	9626	1	10	0	9695	12	0	0
8944	1	0	0	8970	0	10	0	Rect.	9523	2	10	0	9627	0	10	0	9697	10	0	0
8945	0	10	0	**	0	10	0	1st.	9541	15	10	0	9631	1	0	0	9721	5	0	0
8946	0	10	0	8972	0	10	0	2nd.	9596	1	0	0	9632	5	0	0	9722	8	8	0
				8973	0	8	0	3rd.	9502	24	10	0	9633	7	10	0	9723	6	0	0
9951	10	0	0	8974	5	5	0	Anon.	9608	2	0	0	9634	40	0	0	9724	2	0	0
9952	1	0	0	8975	1	10	0	5G.O.A.E.	9614	5	12	8	9635	2	0	0	9725	2	10	0
9953	0	5	0	8976	1	0	0		9615	1	0	0	9636	6	0	0	9726	6	0	0
9954	3	5	0	8977	2	7	0		9616	8	9	14	9637	2	0	0	9727	2	0	0
9955	1	0	0	8978	0	10	0		9617	1	0	0	9638	50	0	0	9728	2	10	0
9956	1	2	6	8979	1	0	0		9618	1	0	0	9639	10	0	0	9729	10	0	0
9957	1	0	0	8980	0	10	0		9619	0	10	0	9640	3	0	0	9730	9	0	0
9958	1	5	0	8981	2	10	0		9620	2	0	0	9641	15	0	0	9731	112	0	0
9959	1	0	0	8982	1	10	0		9621	2	0	0	9642	15	0	0	9732	10	0	0
9960	1	0	0	8983	1	0	0		9622	1	0	0	9643	10	0	0	9733	10	0	0
9961	5	0	0	8984	5	0	0		9623	1	0	0	9644	10	0	0	9734	10	0	0
Anon.	1	10	0	8985	10	0	0		9624	24	10	0	9645	10	0	0	9735	11	5	1
Anon.	0	7	0	8986	1	0	0		9625	5	12	8	9646	10	0	0	9736	11	5	1
9967	1	0	0						9626	0	5	0	9647	0	10	0	9737	11	5	1
†	1	0	0						9627	0	5	0	9648	0	10	0	9738	11	5	1
									9628	0	5	0	9649	0	10	0	9739	11	5	1
									9629	0	5	0	9650	0	10	0	9740	11	5	1
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									9631	0	5	0	9652	0	10	0	9742	11	5	1
									9632	0	5	0	9653	0	10	0	9743	11	5	1
									9633	0	5	0	9654	0	10	0	9744	11	5	1
									9634	0	5	0	9655	0	10	0	9745	11	5	1
									9635	0	5	0	9656	0	10	0	9746	11	5	1
									9636	0	5	0	9657	0	10	0	9747	11	5	1
									9637	0	5	0	9658	0	10	0	9748	11	5	1
									9638	0	5	0	9659	0	10	0	9749	11	5	1
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									9658	0	5	0	9679	0	10	0	9769	11	5	1
									9659	0	5	0	9680	0	10	0	9770	11	5	1
									9660	0	5	0	9681	0	10	0	9771	11	5	1
									9661	0	5	0	9682	0	10	0	9772	11	5	1
									9662	0	5	0	9683	0	10	0	9773	11	5	1
									9663	0	5	0	9684	0	10	0	9774	11	5	1
									9664	0	5	0	9685	0	10	0	9775	11	5	1
									9665	0	5	0	9686	0	10	0	9776	11	5	1
									9666	0	5	0	9687	0	10	0	9777	11	5	1
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									9680	0	5	0	9701	0	10	0	9791	11	5	1
									9681	0	5	0	9702	0	10	0	9792	11	5	1
									9682	0	5	0	9703	0	10	0	9793	11	5	1
									9683	0	5	0	9704	0	10	0	9794	11	5	1
									9684	0	5	0	9705	0	10	0	9795	11	5	1
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# CHINA'S MILLIONS

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[Photo by]

THE NEW HOME BUILDING OF THE CHINA INLAND MISSION, SHANGHAI.

[A. H. Broomhall

The ground floor is occupied by a "godown," children's playroom, office, etc., sitting-room, dining-room, and kitchen. There are bedrooms on the first and second floors, and eight residential flats on the third and fourth floors for members of the Mission working in the various departments at Shanghai. On the fifth floor is the hospital.





## The Testimony of Mr. C. T. Studd.

*In view of Mr. C. T. Studd's Home Call, we print some extracts from his deeply interesting testimony given at the memorable farewell meeting to the Cambridge Seven in Exeter Hall, on, February 4th, 1885.*

I WANT to recommend you to-night to my Master. I have tried many ways of pleasure in my time; I have been running after the best master, and, thank God, by His grace I have found Him. I wish to tell you how the LORD sought and found me, and how He has led me back to Himself. It was seven years ago when I was converted—saved—when I knew the LORD JESUS CHRIST as my Saviour, and felt that He had forgiven me my sins. I knew ever since I was a little child—for I had always been so taught—that CHRIST was the Saviour of the whole world; but I had never known that He was my Saviour until then. When I did know it I was happy, and loved JESUS CHRIST with all my heart. But instead of going and telling others of the love of CHRIST, I was selfish and kept the knowledge all to myself. The result was that gradually my love began to grow cold, and as it began to grow cold, the love of the world began to come in. I spent six years in that unhappy backsliding state. God brought me back at the beginning of last year, and I then saw what the world was worth. It was due to what was thought to be the deathbed of my brother. As night after night I watched by his bedside as he was hovering between life and death, God showed me what the honour, what the pleasure, what the riches of this world were worth. All these things had become as nothing to my brother. He only cared about the Bible and the LORD JESUS CHRIST, and GOD taught me the same lesson. In His love and goodness He restored my brother to health, and as soon as I could get away I went to hear Mr. Moody. There the LORD met me again and restored to me the joy of His salvation. Still further, and what was better than all, He set me to work for Him, and I began to try and persuade my friends to read the Gospel, and to speak to them individually about

their souls. The LORD was very loving, and soon gave me the consolation of saving one of my nearest and dearest friends.

I cannot tell you what joy it gave me to bring the first soul to the LORD JESUS CHRIST. I have tasted of most of the pleasures that this world can give. I do not suppose there was one that I had not experienced; but I can tell you that those pleasures were as nothing compared to the joy that the saving of that one soul gave me. I went on working for some time, and then the cricket season came round, and I thought I must go into the cricket-field and get the men there to know the LORD JESUS. A cricket match, you know, takes three days. I had formerly as much love for cricket as any man could have, but when the LORD JESUS CHRIST came into my heart I found that I had something infinitely better than cricket. My heart was no longer in the game; I wanted to win souls for the LORD. I knew that cricket would not last, and honour would not last, and nothing in this world would last; but it was worth while living for the world to come. One of my sincere friends was brought to know that his sins were forgiven during those meetings.

Presently the mission came to an end. Mr. Moody left for America, and then I wanted to know what my life's work was to be for the LORD JESUS CHRIST. I wanted only to serve Him; and I prayed GOD to show me what my life's occupation was to be. But here I made another mistake; for instead of trusting entirely to GOD to show me what I was to do, I went to my friends to know what was the will of GOD concerning myself. Thus I tried to find out by common sense what was the LORD's guidance; and instead of getting into the light I got into darkness. I became very restless and anxious, my health gave way and I had to go into the country to recruit.



Photo by]

[Mrs. H. D. Hayward.

The five surviving members of the party which sailed for China in 1884.

From left to right—Mrs. Parry, Dr. Parry, Mrs. Hoste, Mr. Hudson Broomhall, Mrs. Botham.

Having spent three months in reading my Bible and praying to God that He might lead me, I came back much better, but still not knowing what I was to do. I decided to read for the bar until the LORD JESUS should show me what my life's work was to be for Him. I found however, when I got back to town that it was absolutely impossible for me conscientiously to go into any business or any profession. It seemed so thoroughly inconsistent. God had given me far more than was sufficient to keep my body and soul together, and, I thought, how could I spend the best hours of my life in working for myself and for the honour and pleasures of this world, while thousands and thousands of souls are perishing every day without having heard of the LORD JESUS CHRIST, going down to CHRIST-less and hopeless graves? I met with a tract about this time, written by an atheist. It read somewhat as follows:—'If I were a thoroughly consistent Christian man, my whole life should be given up to going about the world preaching the Gospel. I should consider the pleasures, the honours, and the riches of this world as dross. I should count the sorrows and pains of this world as nothing. My whole life should be spent in pleading with men to be reconciled to God through the LORD JESUS CHRIST, and warning them what they must suffer if they still persisted in rejecting Him. I would be restless in season and out of season. I would not care what the world thought or did. As I went about my text should be, "What shall it profit a man if he gain the whole world and lose his own soul?"' I at once saw that this was the truly consistent Christian life. When I looked back on my own life I saw how inconsistent it was; how much I had worked for myself and the pleasures of this world. I therefore determined that

from that time forth my life should be a consistent one; and I set myself to know what was GOD's will for me. I then began to read the Bible more earnestly, and to ask GOD what I was to do. But this time I determined not to consult with flesh and blood but just wait until GOD should show me. . . .

It was not very long before GOD led me to go to China. I had never thought of going out of the country before. I felt that England was big enough for me, but now my mind seemed constantly to run in the direction of the LORD's work abroad. I went one day with my friend Mr. Stanley Smith to Mr. McCarthy's farewell, and I never shall forget the earnest and solemn way in which he told us of how the LORD had led him to go out to China, and the need there was there for earnest workers to preach the Gospel—how thousands of souls were perishing every day and night without even the knowledge of the LORD JESUS. Then we sang—

'He leadeth me, He leadeth me,  
By His own hand He leadeth me;  
His faithful follower I would be,  
For by His hand he leadeth me.'

And I felt He was indeed leading me to go to China. I thought, however, I would not decide at once, because people would say I was led by impulse. I therefore resolved I would go after the meeting and ask GOD. I prayed to GOD to guide me by His Word. I felt that there was one thing alone that could keep me from going, and that was the love of my mother; but I read that passage, 'He that loveth father or mother more than Me is not worthy of Me,' after which I knew it was GOD's wish, and I decided to go. My brother and I had earnest prayer over the matter; and GOD brought home to my mind in a very remarkable manner this text: 'Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession'; and it was not long before I was off to Mr. Hudson Taylor, to tell him, if he was ready to take me, I was willing to go. From that hour to this the LORD has convinced me more and more that it is His will that I should go to China. I cannot tell you how much He has blessed me, and filled me with happiness.

I should not like in the future to look back and say that long, long ago GOD told me to go into all the world and preach the Gospel to every creature, and I did not go. It comes so easy when we yield ourselves to GOD. I would like to put to you this question, How long are you going to halt between two opinions? If GOD be GOD, follow Him fully; but if the pleasures of this world, riches and honour, be your god, you had better follow them. Choose who is to be your GOD! Is GOD Almighty to be your Sovereign LORD or is He not? Are you going to follow Him? If so, yield to Him, and let him direct you.

## Annual Valedictory Meeting

To be held (D.V.) in the CENTRAL HALL, WESTMINSTER, on TUESDAY, SEPT. 15th, at 7 p.m.

Chairman: THE REV. W. H. ALDIS.

Closing Speaker: THE REV. W. W. MARTIN, M.A.

Addresses by New Workers and Returning Missionaries.

No tickets issued.

# Launching an Attack.

Recent letters from Mr. W. H. Webb and Mr. E. R. Liberty, of Pingyao, Shansi, tell of an attack launched upon one of Satan's strongholds in that district. We print Mr. Liberty's story first.

**T**HERE is an old story of a certain king's son who one day said to his armour-bearer, 'Come, and let us go over unto the garrison of these uncircumcised; it may be that the LORD will work for us, for there is no restraint to the LORD to save by many or by few.' Of their assault and its results I need not trouble to tell you, for it is common knowledge.

There come times when we feel we have been long enough in the base camp, and like Jonathan there is that inward urge to go out and strike a blow in the Name of our God. Happy is he who has such companions as Jonathan, whose response is, 'Behold, I am with thee according to thy heart.'

It was full seven months since an assault had been made, and so we began to pray and to plan for an attack right into the heart of the enemies' territory. Although a wise general should know all there is to know about the enemies' position, plans, and tactics, it is not always possible. Their forces are unseen and while our Commander has given the appropriate equipment for dealing with them, we cannot always know all we should like about the schemes and strategies of our enemy.

However, preparations went on apace and one or two went out to reconnoitre and returned, like the spies, to say that although there were giants in the land, yet we should be able to go up and possess it. In the meantime, we had been gathering a few picked men to launch out with us to storm the fortress, this well-nigh impregnable rock which the enemy had held unmoested for many hundreds of years. And so early one sunny morning two exceedingly heavily laden carts, each dragged by a pair of scraggy and weary-looking mules, ploughed through the thick dust of the centuries-old cart road that runs all the way from Peiping to Sianfu and beyond. Their destination was Chialin, a market town about 15 li north of Kih sien.

Before I say anything about the place or its people, I would mention an incident that occurred the next day. It being Sunday, Mr. Webb had gone into Kih sien to take the service, and there an old Christian, a native of the district, said: 'You have surely gone to the wrong place this time; it is no use trying to preach to these people, they are as wicked as can be and absolutely refuse to have anything to do with the Gospel.' You will remember what made the Philistines' garrison so impregnable—the two rocky crags of Bozez and Seneh. In a similar way we were to find two 'rocky crags' defying any attack.

Chialin is situated in the middle of a well-watered plain and, like two other cities of ancient times, is sinful and wicked to a degree. On the one hand they are drug fiends—70 per cent. of the people being slaves of opium, morphia, cocaine, and the like—and on the other immorality of the vilest sort abounds. The result is they are lazy to a degree and even the women have lost their ability to make the garments in ordinary usage, calling in a tailor where possible.

## Encouragement among Soldiers.

We were not long in attacking. Like Jonathan it was a surprise to the enemy and it was a while before he

recovered from the first blow. The work accomplished naturally falls into two divisions: that amongst the local people and that amongst a company of soldiers stationed there. These two groups were the opposite in every way, as their response to the Gospel proved to be. First, a little about our work among the soldiers. They were drawn from many parts of China, mostly HOPEI, SHANTUNG, and SHANSI. They simply flocked around us, a large proportion being N.C.O.'s and clerks. Travel had removed the prejudices that make the village people so hide-bound, so they were wonderfully open to receive the Word and especially keen were they to come and talk. One of the first was a seventeen-year-old boy clerk, who on the second hearing came to inquire whether he might enter our religion. Like several others, he had heard the Gospel before. A talk over the Word, and as simply as could be, he asked the LORD JESUS to come into his heart.



Photo by

[E. J. Mann.]

'THE THICK DUST OF THE CENTURIES-OLD CART ROAD'

With never a doubt, he has gone on from that day, boldly testifying of his newly-found Saviour.

Then there was a sergeant whose heart responded to the doctrine but who was fearful of the opposition he would encounter. Life in the British Army is pretty difficult for those who would follow their LORD, but out here it is a thousandfold worse. Another sergeant showed great interest, and he and I had long talks together. His excuse was that he could not read sufficiently to be able to preach. In vain I told him, again and again, that it was those who *believed* who were saved.

For ten days we had the most wonderful time among them. I was taken along to the barracks, and everywhere treated right royally. Neither of us has ever experienced such a glorious opportunity; we were literally overwhelmed with those who wanted to talk, and Chinese and foreigners were busy from dawn till long after dark. And then they were all sent away. It was with heavy hearts and a lump in my throat that I saw them march off; I should not have thought that in so short a time they would have won such a place in the heart. What might have been accomplished had we been longer with them! Who knows?

It was laid very much on my heart to go over to the village where they had gone to see if a further point of contact could be established. As a rule, Chinese barracks are not the places one would care to visit, but it was worth a trial. I had no idea where they were quartered, but looked to the LORD for guidance. I chose a Sunday, as being their free day. Happily I met two clerks in the street, and they directed me to their office in a temple. I was most cordially received. One man had not previously heard the Gospel, but was interested enough to purchase a Bible. Most in that room had received pocket Testaments and were reading a chapter a day. One youth I have named Mr. Supercilious. He used to come round the tent, stay a few minutes, and treat the whole thing as a joke. One day I ventured to ask him his name. He turned round on me saying, 'I don't understand what you say,' in such a manner that I felt properly squashed. The last day or two in the tent he appeared less jaunty and, the night before they left, what should he do but come along at nearly midnight to inquire for a Testament.

I then visited the main barracks and inquired for Chao-fei, the boy who had so wonderfully responded. He was right glad to see me. I remained there for several hours and had the wonderful joy of leading one of the sergeants to the LORD. We continued our visits every Sunday, either both of us going or more usually just myself. He who had been most fearful came right out and boldly testified. Chao-fei waxed stronger and stronger and gave out tracts and generally exhorted all and sundry to accept the Saviour. One day I had a lovely time over the Word with one or two, sitting there in the Officers' Mess. But I must come back to this later and return to relating how matters went at Chialin.

#### A Disappointment.

Satan does not easily let his subjects desert him and many a hand-to-hand encounter were we to experience. Christian, in climbing Hill Difficulty, like Jonathan, had finally to go on hands and knees—and so did we. Let me tell you two cases, out of many who were the cause of much anxiety and disappointment, rather than joy. They were soldiers who remained behind when the main party left. I would call them Obstinate and Pliable, aged 19

and 18 respectively. Night by night they came to the tent and night by night the latter was brought under the most terrific conviction of sin until the tears almost ran down his face. His companion was utterly unaffected and enjoyed watching his friend's face. Then when he thought he had had enough, he drew him out of the tent. This went on night after night until, on one occasion, both were looking pretty miserable, for young as they were they had gone pretty deep in the mire. How we had prayed that God would give us these souls! As they got up to go I stopped them and tried to persuade them to remain and have a chat, but they refused. We then walked down the road with them. That night the great question for them was 'Choose ye . . . whom ye will serve.' Neither was willing to forsake his sins. For three more weeks we wrestled day and night with God for these two. If the issues had not been so solemn, it would have been rather amusing to see how they could not keep away from the tent, like moths round a candle, yet were scared of us approaching them for a talk. And now a strange thing happened. The one who was previously so sensitive gradually became hardened and he who at first was so unaffected gradually softened. Pliable became Obstinate and *vice versa*. Towards the end they became more friendly. The night before the last, the stronger-minded one let us have a talk with him, while his friend passed the gate. That was the last we saw of him. This drama played out before our eyes taught us, as nothing previously, the result of refusing the Gospel: 'God hardened Pharaoh's heart.' Still, we have not given up hope and still claim a victory.

#### Opposition.

This conviction of sin has not been confined to soldiers. Many Chialin folk have been brought under it. Remember, these are raw heathen and most of them heard for the first time. Many conversations were held, mostly with young men, and quite a number made a confession, but as soon as this happened they ceased coming. Not one case, but practically all, until we felt there must be a reason, probably the vested interests of the drug sellers.

The closing weeks numbers became fewer and fewer. Not a soul scarcely dared come near us before dark. That meant well after nine o'clock. Then it was a mere handful. As at the beginning among both the soldiers and civilians we had had our own way, now it seemed as if Satan was going to make the whole thing one tremendous defeat. Those who had shown every sign of going on were not to be found anywhere. The row of schoolboys that at first occupied the front line of benches was conspicuous by its absence. A well educated clerk in the military office who had been an interested inquirer came no more. In various places he had heard the Gospel and came to ask what was the meaning of the New Birth. This was a chance indeed. When it came to a matter of leaving sin and taking CHRIST, his reply was, 'Of course, I didn't really want to be born again just now, but only to find out what it really meant.' The hosts of darkness seemed gathering around and truly their presence was felt. It was a relief to go over and see our soldier friends, where we would get a reception and an encouragement.

#### A Few Incidents.

*Here Mr. Webb takes up the tale:—*

Just a few more incidents to give you a clearer impression of things.

I was speaking on the black heart, one evening; and as soon as I finished a scholar of sixteen ran up to me and said, 'My heart is as black as the one you have been using, but I want it washed white to-night.' I had the joy of leading that boy to the fountain opened for sin and for separation from uncleanness and of seeing him go on his way rejoicing . . . but we never saw him in the tent again. I met him on the street, twice, but all he would say was, 'I cannot come near you, I cannot come.'

Another case. A rich young fellow would sit in the tent pinching his throat to keep the lump that was there from rising too far. He was under the deepest conviction of sin and at last he had to have the matter settled. We had a talk and a life of sin was confessed and put away, with the result that, rich as he is, he could not stand the threats, intimidation, and opposition, and so he came no more.

Yet another, a shepherd boy of fourteen. The very first time he was in the tent he was reduced to tears. The second night I got hold of him and, after listening to his story, was not surprised that he was so deeply convicted. For a boy so young I have never listened to such a tale of impurity and shameful living, most of it thrust upon him by living in the slums. He came through but went home and wanted things changed a bit, the result being that we saw him no more.

But the classic incident is this one. A young fellow of twenty came and came again, listened and understood. One night he came to me and asked if he could be saved. I told him he could if he were willing to give up entirely his life of sin. To which he replied, 'Must I come to the tent after I am saved? For if I get saved I shall not be able to.' He would not say why, but it gave us what we were seeking for, the knowledge that there was, as we suspected, strong and united opposition throughout the village. And when, several days later, we heard that one teacher had taken from the scholars all the tracts and Gospel portions they had bought and burned them and forbidden the scholars to come near us, our suspicions were confirmed.

#### A Foothold Gained.

There are many other incidents like this, but these are sufficient for our use. But in spite of this we did get some victories, for the last few days of our stay there saw several converted and a real foothold gained in this centre of evil.

Four carpenters working together in the same shop were saved; a fine young fellow who had faced the issue much earlier, but had then refused, yielded to the LORD. A young farm hand and several women all came out for the Master.

I shall not forget the last Sunday there. We had had much to discourage us, much to disappoint, and when we arrived at the barracks to pay our last visit to the soldiers, we found that the enemy had skilfully closed the door and we were denied admittance. We returned home with heavier hearts and felt that we were absolutely defeated all along the battle front and at every side. But GOD, Who knows how to encourage us, gave us a real victory. We had arrived home and just 'bumped' into one of these fellows who had not been near us for two weeks. I told him we were leaving next day and asked him to come along and listen for the last time. Well, he came along, not so much to listen as to ask, and I had a

two-hour talk with that young man and eventually led him to CHRIST.

At the close of the evening meeting another man who had been previously converted and was going on well, stood up in the presence of all and said: 'To-morrow the tent goes, so I want all who have given in their names to come to my house, and we will have worship there. If you have time to come during the week, come along and we will sing hymns, read the Word and pray, for as we do not understand much we cannot preach or teach.' My! how we thanked GOD for this offer. Oh, what it meant to us that day. Here was a man, who only a few days before had been saved from wine, had been going on well, had been witnessing in the village in spite of strong opposition from his wife and family, now willing to open his home to GOD and use it for His work and service. The next day before we left we made arrangements for his house to be used as a little chapel and went on our way rejoicing. But I have since learned that his wife's opposition is so strong that it is impossible for the time being to use that home, so we are trying to make arrangements for another room elsewhere. We have scarcely gained a foothold in this centre and we want to keep it. We have been defeated for the time being and we want to turn our defeat into a victory, in every life that has been so wonderfully influenced by the Spirit of GOD. This is where you come in, dear friends. Claim the victory in prayer and wrestle for these souls, until I write again to tell you that they are saved and that the Church just born in this place, where Satan's seat is, is growing, to the praise of His glory.

### Subjects for Praise and Prayer.

#### PRAISE.

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For answered prayer.	p. 168
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#### PRAYER.

For all sufferers from the disastrous floods.	p. 174
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For the Forward Movement in Western SZECHWAN.	p. 165
For disturbed areas, and for the evacuation of Mission premises.	p. 170
For workers who have recently gone to Siangcheng, Pingshan, Kunyang, Luliang, and other new centres.	pp. 168, 171, 172
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For Mr. Gibb and Mr. Warren in their added responsibilities.	p. 174
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For workers leaving for China this month.	p. 176
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# MAP OF WESTERN SZECHWAN AND "CHWAN PIEN"



NOTE: MAP IS BASED ON CHINESE POST OFFICE MAP. SHADY PORTIONS INDICATE FIELD AT PRESENT PARTIALLY OCCUPIED BY CHINA INLAND MISSION & CALLING FOR INTENSIVE FORWARD WORK. C.I.M. CENTRAL STATIONS INDICATED + TERRITORY WEST OF LONG-KO, KNOWN AS CHWAN PIEN (AREA 120,000 SQ. MILES / POP. APPROX. ONE MILLION) IS FIELD FOR EXTENSIVE FORWARD WORK. NAMES IN THIS REGION ARE NAMES OF TRIBES. THESE NAMES ARE PROVIDED BY MR. JUSTIN EDGAR BRUCE WHO HAS TRAVELLED ALL OVER THESE REGIONS.



# Western Szechwan and the Forward Movement.

An article prepared by Dr. Parry and the Rev. J. R. Sinton, C.I.M. Superintendents in Western Szechwan.

## I.

**D**EFINITE items which can be recorded under this heading in the Western SZECHWAN district may be stated concisely as follows:—

**Evangelistic Tent Campaigns.**—A large tent which was secured some years ago is now being brought into requisition for evangelistic work in parts of the district hitherto not definitely reached. One series of meetings was held last year at a market town in the Pengshan area, with good attendance and good attention. Two campaigns have been held this year, one at a place called Pengkiachang in the Chengtu district, and one at Yuentungchang in the Kwanhsien area. In both places there was widespread interest, and in the former particularly there is reason to feel that real results accrued. Some weeks after the campaign the Chengtu Biblewoman went out there and was greatly encouraged to find that not only the score or more of women who had shown interest at the time of the meetings but some others were anxious to learn the doctrine. This seems a most hopeful piece of work. Workers are much needed to follow up and conserve the results of these special efforts.

**Chungkingchow** is a large walled city thirty miles south-west of Chengtu. For years it has had a small out-station plant. The Misses Larsen and Dudrow have been making frequent visits from Chengtu with a view to taking up residence, but so far all efforts to secure suitable property have failed. The workers have been finding a fine field among the women and children in the city and some nearby villages.

**Chukentan** is a large riverside town about twelve miles from Kiating, and almost contiguous with two other large communities, Niuhwachi and Wutungchiao. With them it forms one of the principal centres of the salt industry of the province. It has quite recently been occupied as a resident centre by Forward Movement workers, Mr. and Mrs. Patchett being now happily settled, and expecting soon to be joined by Mr. Jeffery. As the three towns have together a population of some hundreds of thousands there is unlimited scope for evangelistic workers.

**Chihshui**, a city just over the SZECHWAN border in KWEICHOW, is forty miles south-east from Luchow. A Chinese evangelist is in residence. Mr. Batstone has shared in the more recent opening up of the Forward Movement work there, and is now succeeded by Mr. and Mrs. Howes, who are making regular and prolonged visits in the hope of securing suitable premises for residence. There is an open door for evangelism both in the city and in the large unreached territory stretching east and south into KWEICHOW and west and south towards the Yungning district.

**Kulin** is a walled city, not very large, but the centre of an extensive unreached district. It is about forty miles from Yungning. One Christian family has for some years made a good stand for the Gospel in this city. Mr. and Mrs. Kerry are the workers designated, but it would seem as if the claims of Yungning would prevent their taking this forward step immediately. Mr. Bird has already done a good deal of opening up work.

## II.

The above may be spoken of as *Intensive* Forward

Evangelism. What follows may well be termed *Extensive* Forward Work.

In Western SZECHWAN, west of a line following longitude 103 E., there are vast tracts of practically unevangelized territory, comprising over 125,000 square miles, and known by the general name of Chwanpien. In this is included the Lolo territory, lying between the Tung and Yalung Rivers, and occupied by two divisions of the so-called Lolos—the 'White,' those owning Chinese jurisdiction, and the 'Black,' who in their highland fastnesses maintain a sturdy independence. This is truly virgin soil for the Gospel pioneer. Mr. T. Cook has already taken two or three journeys to the Border and White Lolo country, and met with a good reception. He has an earnest hope of being able before long to penetrate into the Black Lolo country, and of establishing a base of operations at the frontier town of Mapien. Mr. Marvin, who hopes to work in this region later on, has accompanied Mr. Cook on one of these arduous journeys, and so has also a young Chinese evangelist. There is an urgent call for two young men to join in this projected forward movement into these regions beyond.

A similar call is being trumpeted forth from the wild regions of Kinchuan to the north, and the boundless Tibetan Grasslands to the west, of Tatsienlu. For many years Mr. Edgar has been the lone pioneer to the large, if scattered, populations of these far-flung fields. He wonders sometimes who will be ready to take the torch from the hands that are not as yet by any means falling down, but which naturally find it not so easy to hold it aloft and carry it afar.

A paragraph from Mr. Edgar's most recent article gives some interesting information about the Kinchuan Basin, probably one of the most difficult and, perhaps on that account, to some people one of the most attractive fields for missionary endeavour:—

In discussing Mission centres it may be assumed that one or more, or all the centres, will be suitable for resident missionaries. We shall discuss them *seriatim*. (1) Tanpa Hsien in Chwanpien is a small but strategic centre. That means as an end in itself it is of no importance, but otherwise, if considered as a means to an end, in almost all directions important human concentrations may be reached. Those in the Mao Niu valley extend to a point sixty miles away, and down the Takin, and up the Hsiaokin, for a similar distance the missionary will find many permanent opportunities. Then up the main river and in a northerly direction we have the people of Bawang and Badi on both banks; while a road up the Tamtung River leads to Choschia. Perhaps, also, the settlements in Kungyu and others in Muping might be indirectly or even directly influenced from this centre. Many of the Badi-Bawang families and those in Chagla and other districts visit the village of Tanpa regularly. (2) The dual city of Meokung-Hsinkai, forty-five miles away on the head waters of the Hsiaokin, must always remain a capital city. At present, apart from a large trade with Kwanhsien, it is the home of 3,000 or 4,000 Chinese and the centre of a large quasi-autonomous Kiarung population. Situated picturesquely in an imposing cirque and 9,000 feet above the sea, it offers many opportunities for Chinese work, and is well

situated for an attack on the populated Kiarung regions on the Hsiaokin, which forks five miles higher up. As the Kinchuan will be almost certainly worked from Kwanhsien, Menkung-Hsinkai must perforce be occupied at the outset. [Two other towns, Fupien and Tsunghwa, are here mentioned as not being of special importance.] (5) Not so, however, Shuching. This large and important colony is on the edge of wild and weakly administered regions with populations of Kiarung and Tibetan affinities.

The shortest route from Chengtu to Dawo would first pass through Lifan, its nearest official neighbour in

the Min valley. We should not be surprised if Shuching and Meokung-Hsinkai should prove to be the solution of the Kiarung problem.

Perhaps the best comment on the need of the Grasslands is the accompanying map, and more need not be said.

'Hark! the voice of JESUS crying,  
"Who will go and work TO-DAY?"

Who will answer, gladly saying,  
"Here am I; send me, send me?"'

## More about Tent Evangelism.

*A further letter from Mr. R. Hamilton at Fowyang (formerly called Yingchow), Anhwei.*

**I**N our last circular we gave an account of the commencement of Gospel Tent work in our district and we feel sure you will be interested to hear something more about the progress of this type of evangelistic effort, which has already yielded fruit to a degree far above our highest expectations. The tent was out for a period of seven and a half weeks and the work was carried on in six market towns, one of which was almost forty miles to the north of our city. In some of these places the work was much more difficult than in others but, even so, in every place we found hearts prepared of the LORD to receive the precious truth. Some of these people had been groping in the dark for years. They were earnestly

desirous of knowing the truth but nobody had ever come to tell them of the LORD JESUS CHRIST and it was quite touching to see the expressions of wonder and joy on their faces as they listened to the story of redeeming love. During the campaign our workers had the privilege of registering between seventy and eighty inquirers and we have good reason to believe that there were many others who received definite blessing. About 8,700 Scripture portions were sold and many thousands of tracts were put into circulation.

The Gospel Tent campaign also proved to be a real blessing to the workers. They have become truly enthusiastic about the work and we do not anticipate having any difficulty

in securing the needed helpers for the autumn campaign. The results attained have also greatly encouraged the Church throughout our whole district. For some Christians it has been an opportunity for contributing towards the spread of the Gospel, and one who was specially interested used his waggon and cows to transport the tent a total distance of about forty miles.

### Conversions.

Some cases of conversion were very interesting and we would like to mention two of these in detail. Mr. Liu of Cha-hua-miao, the first town visited, was formerly a fortune-teller, gambler, and indulger in various other forms of vice. He came regularly to the meetings and seemed thoroughly convicted of sin. Soon we heard that he had not only destroyed his idols but also had burnt the books and paraphernalia used in fortune telling and was engaging in a bamboo business. Some weeks later our tent was in a market town about eleven miles from his home. He went over to see our workers but arrived a day too late, the tent having moved on. He was not to be discouraged, however, and followed it. He was full of joy and testified to the crowds in the tent of what the LORD had done for him.

At Kao-kong-miao, the third town visited, a further trophy of grace was won in the person of another Mr. Liu, who had been an ardent Buddhist and had sought to live up to the light which he had. Our campaigners arrived in that place about four o'clock one afternoon, and Mr. Liu, who happened to be in town, was interested in watching them pitch the tent. He then stayed for an hour to hear the Gospel. The following two days he was back again. On the fourth day



Photo by

[R. Hamilton.

### CHINESE WORKERS AT FOWYANG (YINGCHOW), ANHWEI.

From left to right: Mr. Wang, the teacher referred to on page 167, Pastor Wu, Mr. Ho, evangelist in charge of tent work, and Mr. Hsing, substitution evangelist.

several people from Mr. Liu's village came to listen and you can imagine how encouraging it was to hear from these friends that they had come as a result of Mr. Liu's exhortation. It transpired that after hearing the Gospel he believed, and not only went home and destroyed his idols and burnt his ancestral tablet but also began to witness, exhorting his neighbours and friends to turn to the LORD. His closest friend has also made the great decision, and Mr. Liu, who is a school teacher, has started a little meeting in his own village.

As we look back over those gloriously joyful weeks we are constrained to praise Him from overflowing hearts. It was one of His 'exceeding abundantly above all that we ask or think.' The measure of blessing was very large and it was not surprising that the devil began to rage and sought to hinder the work by stirring up trouble and distraction among the workers themselves. The Christian who so generously transported the tent many miles had one of his cows stolen from within a few yards of the tent on a dark, stormy night; the cook who accompanied us gave endless trouble and had to be sent home; and there were other happenings which caused us deep sorrow of heart and made us realize afresh how weak and frail we are. However, in spite of all the wrath of the enemy the spirit of unity and harmony triumphed and we found His grace sufficient for every trial.

While the blessing was being poured out in the country the LORD was also giving encouragement in the city. One day a former friend came to visit our teacher, Mr. Wang. He was a heathen and had come to the city with the intention of joining a secret society. Mr. Wang seized the opportunity to tell Mr. Huang of an infinitely better company with whom he would do well to link up, and forthwith he explained to his friend the story of redemption. The message touched his heart and he went away with a tract in his pocket and an invitation to attend the evening meetings. Mr. Huang came several times, and was very much influenced by all the kindness shown to him. The fact that on one dark evening the Chinese Pastor hurried away to the back of the compound to bring him a gift pocket Testament gave him an entirely new conception of the work of a pastor. He had previously imagined that such a person was in



Photo by]

[R. Hamilton.

The congregation at the outstation of San-ho-ch'ien, Anhwei, where Mr. Hsing is in charge.

a position somewhat akin to that of an army officer who spent his time issuing orders to his subordinates and doing very little work himself. Mr. Huang began reading his Testament and continued to come not only to the meetings but also for quiet talks about the Gospel. Before long he told us the glad news that he had written to his brother announcing his acceptance of CHRIST as his Saviour, and prior to leaving for his country home he bought a Bible and hymn book.

#### At Shanghai.

You will notice by the heading of this letter that our city has received a new name which we are to use in future. A great many cities throughout China have been treated in this way. At present we are in Shanghai. We left home by motor-bus for Pengpu on Wednesday morning, June 10th, and reached here the following night at 10.45. It was a record trip but we arrived rather worn out with the jolting of the bus and the long hours in the train.

Mr. Slade met us at the railway station and took us by car to the new headquarters of our Mission at 181, Sinza Road. It was thrilling to see the new premises for the first time. As the car swung through the heavy iron gates and up the wide drive the four storied administration block first caught our eyes, and beyond that was the palatial six-storied block con-

taining the mission home, residential flats, and hospital. Instead of our weary legs having to climb stairs we went up by lift and were soon resting in our large airy room with its comfortable furnishings.

We have had the privilege of attending the dedication services, which were held on June 16th and 17th, and of seeing over the buildings, which are equipped with every modern convenience. The compound, which contains quite a number of large, shady trees, lends itself to beauty and should look most attractive when the gardeners have finished their task. How good of the LORD to give our Mission this wonderful place, and to think that it didn't necessitate drawing upon the Mission funds for a single penny! The marvellously enhanced value of the old property enabled the Mission not only to buy this much larger compound but also to erect these substantial buildings.

[The method of tent evangelism is clearly one which God is greatly using, not only in ANHWEI, but in many widely separated areas of China. If space had permitted, we should have liked to insert articles by the Rev. Thomas Cook (Kiating, West Szechwan) and Mr. R. E. Thompson (Lincheng, Hopei), both of whom describe similar efforts to that in the Powyang district, with encouraging results. In several places a nucleus of believers (or earnest enquirers) has been gathered out.—Ed.]

# Answered Prayer.

Two recent incidents of God's working—one from Szechwan, and the other (contributed by Mr. J. Howard Kitchen) from Shenkiu, Honan.

## 1. *Standing Still and Watching God Work.*

THE missionary in charge of the station had been away all the summer and was not expected back for some days. Three weeks elapsed before he arrived. Meanwhile, the newly appointed Chinese Pastor was eager to have various buildings on the compound re-painted. At his instigation such work as the Chinese Christians could afford was done to the Church with money secured from collections at the Sunday services. But there were several other buildings—the Preaching Hall, the Guest Rooms, and the Pastor's own house—which he was eager to have re-painted at once. This was work for which the C.I.M. might well have paid with foreign money. But the Chinese Church needs to learn more independence of the foreigner, and more direct trust in God, not least in things financial. The junior missionary in residence had no power on his own to authorize the expenditure of Mission money, and so, persistently telling the Chinese that he could do nothing, he saw in the circumstances an occasion for God to work through the Chinese rather than through the foreigner. While outwardly doing nothing to meet the need, beyond telling the Pastor he must wait for the return of the missionary-in-charge, he prayed in private that, while he did nothing, God would do something—through the Chinese.

The Pastor meant business. He asked the painter to look at the work that needed doing, and give an estimate of the price. After the usual bargaining, the price was fixed at fourteen dollars. Special meetings were due shortly, and the Pastor wanted the work completed first. Unable to look to the foreign missionary for an immediate supply of money, the Pastor looked higher—to God. Nor was he disappointed. Casually he mentioned to a Church member what he had in view. The Chinese lady astonished him by replying that she had fourteen dollars he could have. She had been looking after some invested money for a friend. When the capital was repaid the friend said he did not want an

extra fourteen dollars of interest. The friend was not a Christian. But the lady asked if her friend would object to the money being given to the Christian Church. The friend replied, 'No, do as you like with it.' So the Pastor got his fourteen dollars, and before the missionary-in-charge arrived the work was practically completed. But the Pastor got more. He shared with the junior missionary this lesson from first-hand personal experience that, as they trust Him, God can provide for Chinese needs through Chinese channels. For the highest well-being of the Chinese Church this is an experience that needs constant repetition on an increasing scale. You can promote it, not by your money, but by your prayer.

## 2. *Praying through a Brick Wall.*

'And, looking up, they see that the stone is rolled back, for it was exceedingly great.'—Mark xvi. 4 (R.V.).

There it stood—not the metaphorical 'brick wall' we sometimes speak about, but a solid, two feet thick, straight-up-and-down wall, with two windows and a doorway bricked up from top to bottom like two blind eyes and a dumb mouth which no entreaty might ever open again. There it stood, as it had stood for quite a few years past, and there it continued to stand from day to day, bidding defiance to our hopes as we went on with the repairs in the front portion of our newly acquired premises in the city of Siangcheng. The premises both back and front of that wall were already ours *de jure*, but *de facto* we had only possession of the front half, for behind that wall lived the landlord's nephew, as he had lived for years past, nor was he inclined to move out for all the tea in China. Dollars, no doubt, would possess a certain power of expulsion; the matter of a mere one or two hundred dollars had already been mentioned, and what was that to foreigners with unknown stores of wealth?

The landlord for his part could do little. Had not his nephew taken possession of the place years ago? And how could he turn him out except by an appeal to the magistrate?—and that would cost many

dollars. But perhaps the missionary would see the magistrate himself?

And so the harassed foreigner found himself on the horns of a particularly sharp dilemma: on the one hand he was not prepared to pay blackmail to the nephew to leave premises that were not his, nor was he willing on the other hand to assist the landlord in a lawsuit upon what was, after all, purely a family quarrel. \$100 had already been paid over as earnest money and spent beyond recovery by the landlord in repaying debts contracted during the brigand raids of 1927, so that it would have been a matter of some difficulty to have revoked the mortgage contract, even had we wished it. Endless consultations and visits back and forth produced no result and our many prayers seemed all in vain—so much battering against a brick wall.

It came to a Monday evening two weeks after repairs had commenced and nearly four weeks after the mortgage deed had been signed—and fully twelve months of negotiations had lain behind that. The workmen engaged from a distance must be dismissed in a day or two unless the back premises became available. It seemed certain that the enemy of souls knew all about the 'Forward Movement' in this part of China, and was doing everything possible to stop it. Knowing that the middlemen concerned were to meet next day to discuss the matter, the missionary called a council of war. 'There is one force we have that our opponents lack,' he said. 'It is the power of prayer; let us use it.' And so that evening a special prayer meeting took place, and the local Christians gathered and poured out their hearts to the LORD in prayer. For are we not told that 'the king's heart is in the hand of the LORD' to turn it 'whithersoever He will'? And if the heart of kings, why not that of ordinary men, even of heathen hearts in far-away China? At such times the reality of prayer is seen; no mere form but a vital necessity, the only means to the end in view. On the Tuesday the discussion went on all day, but with little result, and we began to despair of a settlement; probably our faith was too

much of the mustard-seed variety after all. Were all these months of careful planning to be brought to nought? Was the Evil One going to win the fight in spite of concentrated prayer in China and at home?

Late in the evening there broke a ray of light; 'they have almost reached an agreement,' was the report, and our hopes rose again. Next day we received the joyful news that after a day and night of talking, the matter was settled at two o'clock in the morning, when the landlord promised \$30 and the middlemen \$10, which the nephew agreed to accept in full and final settlement of every claim. The next day a feast was held, and an agreement written to settle the matter, let us hope, for all time.

Three days afterwards the missionaries returned to Siangcheng with the balance of the purchase-money to find the forbidding doorway wide open—an open doorway for the further preaching of the Gospel in inland China. Unto Him be the glory!



Photo by]

[F. D. Learner.

Chefoo boys and girls en route to Lighthouse Island in a U.S. Navy pinnace.

## The Chefoo Schools.

Jubilee Celebrations, June 15th-17th, 1931.

By S. Gordon Martin, M.A.

**F**ORTY-EIGHT hours of close-packed celebrations make a most excellent break in the Summer Term. At 3.30 p.m. on Monday, June 15th, the Schools were busily at work; by four o'clock the holiday spirit of Foundation Day has arisen. Though the Schools started in 1881, June 15th, 1897, was the day on which the foundation stone of the present Boys' School was laid, and this day is annually celebrated now according to a programme whose form has been shaped by tradition and experiment into something so compact and adequate as to be unchangeable.

First come the Boat Races: the half-mile course is near the shore and finishes in front of the Schools; the boats are four-oared boats specially built for racing on the sea; the crews are drawn from the older boys and girls, two crews from the Girls' School, and four crews from the Boys' School. A launch carries the judges and a few onlookers, and the shore is thronged with boys and girls, members of the C.I.M. in Chefoo, parents and friends

resident in the Settlement. The three races, Junior Boys, Girls, and Senior Boys, were all close and vigorously rowed; probably no event in the School games arouses more interest. In the evening those who have been rowing, celebrate; the girls have a picnic supper, and the boys dine in state indoors; afterwards there is singing according to rigid custom. The rest of the Schools have no share in this, and the exclusiveness of the celebration is no small part of its charm.

On Tuesday morning we got up into cricket flannels; this was enough in itself to give us the holiday feeling, and very soon after breakfast a cricket match, the School XI. against Staff and Parents, began. Two and a half hours is short for a match, but long enough for the boys to show themselves too good for their elders. Scoring was not high, but the enjoyment was great: the Boys won by 79 runs to 57.

Then came the central event of the day, the service in the Memorial Hall. We gave thanks to God in the Te Deum: Mr. Faers told us of the

growth of the Schools since the day when Dr. Hudson Taylor came, a very sick man, to Chefoo and found health there. The address, on foundation-laying and building, was given by the Rev. Donald Irwin, himself an Old Boy, and now a missionary working with the American Presbyterian Mission in Chefoo.

After lunch and an interval for the middle-aged to rest, we met for tea in the open air among the trees which make the Compound so refreshingly green; and then followed the tennis, tournament games and exhibition games, in which boys partner girls, and matches against Old Boys and Old Girls. In an interval of the games, the cups won in the Boat Races were awarded; also the two racquets, which are presented by the Old Boys and Girls for the best players in the Boys' School and Girls' School. The Boys' School court, surrounded by paths and terraces which accommodate a large number of spectators with a good view of the play, presented the lively scene that past generations remember.



Photo by]

[Miss K. O. MacNair.

SANDHILL ON LIGHTHOUSE ISLAND, NEAR CHEFOO.

When we had with some haste eaten a meal, we filled the Memorial Hall for the Foundation Day concert. There was a delightfully free family-feeling about the whole programme: parents and friends sang and played for us, and the music was varied by readings and a dialogue in Latin called 'The Haunted House.' In the middle the Principal of the Boys' School read a letter written in the name of many Old Boys and Girls, and telling of a welcome Jubilee gift

of a new bathing raft. The concert and the celebrations of the day ended with the singing of the metrical version of the Twenty-third Psalm.

So far all was according to the ritual of a normal Foundation Day. To celebrate the Jubilee, an extra day was added, and all three Schools with a number of parents had a picnic on the Lighthouse Island, one of the prominent marks on our horizon, about five miles from Chefoo harbour. A launch was hired, and the "Black

Hawk," one of the ships of the United States Fleet which summers in Chefoo, most kindly put at our disposal for the day two pinnaces, and these three vessels easily held the three hundred odd of us. A pleasant trip over; then the slow business of disembarking, as sampans took us in driblets ashore. There we soon settled down to tiffin, but not before most of us had experimented in various methods of going down the fascinating sand-hill by which we camped; you can jump, you can slide, you can roll; you can be dragged, and anyway you can be sure of getting your clothes and nose and mouth full of sand. Also the boys had a bathe; the girls had not yet started bathing.

Tiffin over, some chose to help their digestions by being flung through the air down the sand-hill, or by playing rounders and other games, in which various staid parents from KANSU were prominent; others visited the Lighthouse; others loafed. On the journey home, the Prepites and families mostly went on the launch; one of the pinnaces was filled with the junior boys and girls, the other with the seniors. Again a very jolly trip, and the freshness of the sea was just enough to cause the pinnaces to ship water occasionally at the bows, to the delight of those aboard.

So home to bed; two crowded days, diverse and satisfying, and then on Thursday back to normal work again.

## Our Shanghai Letter.

*A letter from Mr. James Stark, dated July 22nd.*

### Political Conditions.

FROM many parts of our wide field news of trouble reaches us. Miss A. Mildred Cable, writing from remote Suchow, in KANSU, on June 8th, says:—

'This is being written to go out when it can. You probably all know that there has been fighting here and our position has been perilous. Our beautiful mules from our cart have gone, and some money. Thank GOD our lives are left to us.'

From Hweih sien, in the same province, it was recently reported that several hundred rebels from SHANSI had entered the district, but it was thought that they desired to leave the army and wanted to surrender to the Moslems and return peaceably to their homes. Miss Ivy Dix writes:—

'The city was fearful of another attack and many of the people fled, so that for several days the place has looked deserted.'

From Siho, a city where it is said on good authority that there is hardly a home without an opium lamp, Miss E. Bain writes:—

'A new lot of soldiers have just come into the city and taken up their abode all round us, and we have not been able to go out or do much visiting. They are in the homes of some of the Christians, and we have had a few women with us all week as they have no place in which to stay. We ourselves are in no danger this time, as we have a military order for our protection on our door, but they come pounding at the door, wanting medicine.'

Again, the military occupation of Mis-

sion premises is reported from several of the provinces, causing inconvenience and difficulty. Mr. C. J. Anderson informs us that soldiers have taken possession of the station at Kingchow in KANSU, allowing our Scandinavian associate lady workers there the use of only a small room.

At Fengkiang, in the adjoining province of SHENSI, part of the Mission property was recently, in the absence of Mr. and Mrs. C. H. Stevens on furlough, occupied by military officers, who, however, promised to vacate it in a month's time.

From CHEKIANG we receive news that our Mission premises at Changshan have been entirely occupied as a Divisional Headquarters.

The Mission House at Nanchow, in the province of HUNAN, has also been occupied by Government troops; but they promised

to vacate it as soon as other premises could be found. Mr. Driffin, who, with Mr. Mason, is at present residing at Changteh, recently on visiting the station reported that they had caused a good deal of damage to the premises by taking down doors to sleep upon, and by stealing the glass from the windows. The Chinese helper managed to get them to respect the Chapel.

At Yencheng, in the province of HONAN, Mr. John Walker has had trouble owing to the movement of troops on the railway. When leading the Sunday morning service on the 21st June, he was hindered twice by officers and soldiers taking possession of the front premises. Mr. Walker writes:—

'One of the officers was far from pleasant when I politely refused to allow his men to occupy the place. Later on, however, the chief officer and his bodyguard came along and after I had greeted him cordially—supplying tea and biscuits—he said, to my amazement, that he would not take possession of our premises. This was nothing but the LORD's own goodness, and quite a miracle to me, as he had come to commandeer the place. He sat and chatted for about three-quarters of an hour, and we parted on the best of terms. He also promised to give us fullest protection.'

It must not be assumed that the conditions to which I have referred are general; on the contrary, even in the provinces named there are large areas where peace and quietness prevail. Mr. W. H. Warren, who has been visiting a number of the Mission stations in



Photo by]

[Miss W. Gorman.

Crossing the mountains from Lingshow to Pingshan, Hopei. Miss M. G. Mower is seen with Mrs. Han, the Biblewoman.

CHEKIANG, wrote from Sinchang as follows:—

'The countryside through which we have passed from Taichow to Sinchang is very beautiful. A fine wheat harvest has been garnered and the prospects for the rice are good. There is a good deal of talk concerning bands of lawless men here and there, but we have seen none, and everything appeared peaceful as we came along.'

From SHENSI, all is reported as peaceful

on the Sian plain. The wheat crops were good, and timely rain has made the planting of the autumn crops possible.

### The Work Goes On.

And what about the work? Since I last wrote to you, 343 baptisms have been recorded, and many other indications of progress and blessing have been reported from different parts of our great field.

A four days' conference, held at Lantien, in SHENSI, in April, was a time of spiritual blessing. Mr. W. Englund writes:—

'The Church was crowded every day. It was difficult to get room for all. The power of the Holy Spirit was felt, and souls were drawn to the LORD. It was a great joy to meet with the dear Christians and workers there again. The work as a whole looked more hopeful than it had done. The district and some of the Churches have suffered so much from oppression and military occupation these last years that it has been difficult to carry on the work much of the time. It was, therefore, a relief to find that all the soldiers have now been removed from the city and district. At last all the station and church premises have been vacated by the military. We praise GOD for answered prayer.'

At Pingshan, in HOPEI, a warm welcome was recently given Miss Jessie Gregg and Miss H. G. Mower on taking up residence there as a central station. Miss Grege writes:—

'I think Mr. Li and the members have done splendidly in helping to get this place ready for us. It was in a filthy



Photo by]

[Miss W. Gorman.

A Christian family named Liu at Shui-yu, Lingshow, Hopei—four generations, twenty-two persons, living together in harmony!



Photo by]

[J. L. Dietrich.

A view from Temple Hill, Kunyung, Yunnan, towards the Kunyung Lake. Kunyung is one of the new centres which the Marburg Associate workers have recently opened. Mr. Dietrich and Mr. Willhauck, who sailed for China in 1929, are having encouragement there.

the results we would like to have seen, but pray that the seed sown will yet bring forth eternal fruit. On two occasions I was able to speak in our market hall.'

Subsequently, with Mr. Kuhn, Pastor Li, Mr. Tuan, the Church Secretary, and Mr. Iang, who was recently baptized, Mr. Mansfield visited Menghwa, a busy city with a population which appears to be equal to, if not even greater than, that of Tali itself. In the mornings a meeting was held in the inn, while on some nights the Gospel was preached on the street. A good deal of time was given to dealing with individuals in addition to extensive and systematic house-to-house visitation both inside and outside the city.

As an example of what has to be faced by those who take part in the Forward Movement, I will quote a few extracts from a letter recently received from Mr. J. H. Robinson, of Tsunyi, in the province of KWANGCHOW. Mr. Robinson writes:—

'You will be glad to hear in this letter of nearly five weeks away from home, five weeks without a bath, without sheets, tablecloths or many of the other things that seem necessary to life at home; five weeks without Western food, with the exception of biscuits, tinned milk and coffee essence. . . . We visited many markets and preached to thousands of people, sold 2,000 books, gave away tens of thousands of tracts. At one market when we were telling of the way to heaven, an old man said, "You must have a long ladder"; another man assured us that transmigration was the only way to improve the human heart. Praise God, we are not trying such a fool business, but are telling them how to get a new heart.

'Travelling for two days over very high mountains, we came to the out-station of "Eternal Prosperity," where, although there is no evangelist, the Christians carry on the meetings themselves. Here we stayed some days, having a Bible reading each morning, preaching on the streets each afternoon and in the chapel at night. We had some splendid meetings, and the people listened well. One night we finished at ten o'clock.

'It was rather difficult getting accommodation in some of the smaller places. We arrived at one place at the close of the market, to find most of the people more or less drunk, and one flourishing a big knife. The only place we could find in which to sleep was an opium den, and it was not available till dark, when all the customers had gone. In the meantime, we enjoyed a swim in the beautiful river. On our return we got our beds made and some air into the opium-filled room. Soon we were asleep, but were later

condition, and much rubbish had to be taken out first. The Church members and enquirers gave 260 days of free labour, in doing all this dirty, hard work. I think this is a proof that they are really glad to have us in their midst.'

Mr. J. Mason, writing from Changteh, in HUNAN, says:—

'We open the preaching hall twice a week at present, and are finding great encouragement in that work. The hall is packed to overflowing each time we open it, and the people listen very attentively. There is a wonderful spirit of friendliness on the part of the people, and a keen desire to listen to the message of the Gospel.'

In reporting twenty-seven baptisms at Yuanchow, in the same province, Mr. Herman Becker writes:—

'We also baptized a great-grandfather and one of his grandsons. The old man is seventy-six, and has three sons and one daughter, thirteen grandsons and five granddaughters, and one great-granddaughter. He has opened a preaching place in his house, and many are coming to the meetings. He is such a fine old man, a country official. He said: "We are living for ourselves, but Jesus lived for others. Jesus came to save us Chinese and the whole world. When I think about what He suffered for us sinners, my heart is very heavy," and he bowed his head very low as one would in great sorrow. "Why did you not come many, many years ago to bring us these glad tidings?" he asked.'

At Luliang, a city in the east of the

province of YUNNAN, which was recently occupied by Mr. and Mrs. A. B. Allen as a central station, the people are manifesting great friendliness. Mrs. Allen writes:—

'From the first the people have come to us in such numbers that we have not needed or had time to go to them. Of course, many come out of curiosity, especially as I am the first foreign woman ever to have entered their city, but it has surprised us to find out how many there are ready and anxious to listen to the Gospel. Often they ask me to preach to them. I have had more invitations to homes in the city than I have been able to accept, and many women have come to call on me—a good number from the better class. All are kind and friendly.'

From the remote station of Tali, in the province of YUNNAN, Mr. E. S. Mansfield sends an interesting account of a special effort put forth in that city early in May. Mr. Mansfield says:—

'The yearly market took place in the opening days of May and it kept us quite busy. It was held on a vacant plot of ground outside of the west gate and lasted for five days. Thousands were in attendance, and as many had come from other centres, an unusual opportunity was given for a widespread knowledge of the Gospel. The Church made arrangements for the erection of a booth on the market with seating accommodation for about fifty people. Here, during daytime, meetings were held, books sold and tracts distributed. At night Gospel services were conducted in the large chapel but were not very well attended. We did not see



disturbed as I found the family fowl-house was under my bed, and the rooster would crow every few hours. At another place we

had to share a room with four Chinese, one of whom was smoking opium.'

The gleanings I have given from letters

and reports received during the last month will, I hope, be of interest to you, and will provide subjects for prayer.

## Medical Notes.

### Lanchow, Kansu.

**T**HERE are at present no foreign doctors in the Borden Memorial Hospital at Lanchow. Dr. A. G. Taylor has been unwell, and is recuperating at Kuling. Dr. D. V. Rees was married to Miss Irene Reynolds on July 3rd, and has been relieving Dr. Dickson at Chefoo for a month, but he will probably be preparing to return almost immediately to KANSU.

### Luan, Shansi.

*Dr. Warren Knight writes as follows:—*

'The Wilmay Memorial Hospital in Luan is the only foreign medical institution on an elevated plain with more than a million inhabitants. This is cut off by ranges of mountains with the consequent difficulty and cost of transportation from the other parts of the province. Luan itself is no mean city and there are several large towns within a day or two's journey by cart, so that the medical opportunity is a unique one. The Chinese name for our hospital is "The Abounding Grace Hospital," and we all pray that the work there may be used of GOD in making known His marvellous infinite grace, displaying through us the sweetness of the knowledge of Him, that we may be a "fragrance of CHRIST to those being saved and to those perishing" (2 Cor. ii. 14, 15). Associated in this work will be Dr. and Mrs. Adolph, of Philadelphia, and Miss M. Densham, S.R.N., of Leicester, England. It is not fitting to write at length as we are just commencing the struggle, but may I crave your persevering prayers that GOD will provide the suitable Chinese staff and guide in all the details of the spiritual and physical aspects of the work.'

*Miss Densham writes:—*

'There is a very fine Biblewoman in the Pingyang Hospital, Mrs. Liu by name, a woman on fire for the LORD, who has done a wonderful work there. We do long that the LORD will raise up others with a spirit like hers, and particularly one for Luan. That is one of our great needs just now, and I would ask you

to pray much that there may be a suitable Biblewoman for Luan.

'You will rejoice that the LORD has answered prayer for women nurses and has given us two, both of whom are Christians. One was the junior nurse in the Pingyang Hospital, whose sister was going to Luan, and this girl wanted to go with her, so the foreign nurse in charge kindly let me engage her. Then I heard that there was a girl in the Hungtung Bible Institute who would be willing to come and be a nurse. Her name is Shao Ing, and she was brought up in the orphanage belonging to our Mission at Saratsi, in the north of this province. The other girl from Pingyang Hospital is called Kuei Feng; and I will be glad if you will pray for these two, that they will settle down at Luan and be kept spiritually and physically strong and able for the work.'

### Kaifeng, Honan.

Dr. McDonald and Miss Mabel Soltau have been enjoying a time of rest at Peitaiho, after a year of very strenuous service in the Kaifeng Hospital. Miss Soltau reports that several vegetarians (Buddhist devotees) have broken their vows while in Hospital, and there have been other encouragements. Prayer is asked for a Chinese graduate nurse from the

B.M.S. Hospital at Taiyuan, who has just come to take up work at Kaifeng.

### Paoning, Szechwan.

*Mr. G. B. Jackson writes:—*

'I find plenty to do on the business side of the Hospital—supervising workmen, buying supplies, etc. I am glad, too, to have plenty of evangelistic work among the patients. I take alternate days with the Hospital Evangelist, Mr. Lu, in preaching in the wards at 11 a.m. On out-patient days, three times a week, we preach to those waiting to see the doctor. On Sunday evening, too, we have a service in the wards, and there are many opportunities for personal work. Do pray that every opportunity may be taken, and that many of these sick men, women and children may while in the Hospital find Jesus as their Saviour. Just now there are about sixty in-patients—a large number for one doctor and one nurse. Reinforcements are badly needed.'

### Poyang, Kiangsi.

Dr. and Mrs. Judd, being unable to return for the present to Poyang owing to the unsettled conditions in KIANGSI, have been giving valuable help at Kaifeng. They report that the Chinese doctor—Mr. Tseng—has been carrying on dispensary work since the military vacated our premises.



Photo by

[Dr. Warren Knight.]

A view of some of the wards at the Luan Hospital, Shansi.

## Editorial Notes.

**A GREAT CALAMITY.**—We have been appalled by the accounts of the calamitous floods in Central China and in SHANTUNG, through the rise of the Yangtse and Yellow Rivers. In the face of such a national disaster, which has rendered millions homeless, and bereaved many thousands, we would offer to the Chinese people our deepest sympathy, and pray that God in His mercy may deliver them from further suffering, and prosper the efforts to relieve the present distress. Any sums which are sent to us for this purpose will be forwarded to Shanghai, and disbursed at the discretion of our authorities there. No details have yet reached us by letter, and we are uncertain how far our own work and workers are likely to be affected.

**The Administration of the Mission.**—With the unanimous concurrence of the China Executive and members of the China Council, Mr. Hoste has recently made two important appointments. The Rev. G. W. Gibb, M.A., who sailed for China in 1894, and has been Deputy Director in Shanghai since 1922, is now appointed China Director, while the Rev. W. H. Warren, who has been C.I.M. Superintendent in CHEKIANG, and has also shared for some years the burden of administration in Shanghai, becomes Assistant China Director. By way of comment we cannot do better than quote from (and heartily endorse) a minute of the London Council, at their meeting of July 24th:—

‘The Council recalled the quiet, strong and helpful ministry which Mr. Gibb had exercised, sometimes in presence of emergency and crisis, since his appointment as Deputy Director in China in 1922, and it had noted, with thankfulness, the growing confidence and esteem in which he is held by the whole membership of the Mission. It rejoiced in the insight and experience which those strenuous years of responsibility had afforded, and it thanked God for the grace, wisdom and health which had been given him. It prayed that his bow might abide in strength, and the arms of his hands might be made strong, so that his intimate knowledge of the work and of its problems might be long at the disposal of the Mission. Both he and Mrs. Gibb would be affectionately upheld by the prayers of the Council.

‘The Council also glorified God for the long and faithful ministry of Mr. W. H. Warren, for his ready and willing help in any service, whether as Superintendent in CHEKIANG or in rendering help, as occasion arose, in Shanghai. His efficient and loyal labours had secured for him “a good report” and “a good standing,” and the Council rejoiced to know that his hands would now be strengthened for further service by this appointment. It prays that the well-merited furlough now in prospect may be blessed to much spiritual and physical refreshment.’

**The Cambridge Seven.**—Still another—and perhaps by reason of his athletic prowess as one of three brothers, all of whom were famous cricketers, the best known—member of the “Cambridge Seven,” Mr. C. T. Studd, was called Home on July 16th from his post in the heart of Africa. Although his official connection with the C.I.M. ceased when ill-health prevented him from returning to China, where he had worked for a period of ten years, his example of whole-hearted consecration has been an inspiration to all the members of our Mission, as well as to multitudes of other believers. Another

member of the Band, Mr. D. E. Hoste, who has been directing the work of the C.I.M. for 30 years, celebrated his seventieth birthday on July 23rd. Of the remaining five, Bishop Cassels and Mr. Stanley Smith are with the Lord, the Rev. Arthur Polhill retired from the C.I.M. in 1928, after 43 years’ service, the Rev. Sir Montagu Beauchamp is holding meetings in various parts of the country, at which he is telling of his recent journeys in China, and Mr. Cecil Polhill, planning to revisit China, is now *en route* to Shanghai.

**Manchuria and the Forward Movement.**—We have made reference from time to time to the visit of Mr. W. J. Hanna and Mr. D. M. Campbell to Manchuria. They have now returned to Shanghai, and presented their report, which was carefully and prayerfully considered at a meeting of the China Council in June. It was at length decided that Manchuria cannot at present be regarded as a sphere for Forward Movement work in the C.I.M. The main reason for this decision is that, with the exception of a very small and sparsely populated area, the whole of Manchuria is already allocated to other Missions, and HEILUNGKIANG, the most northerly Province, is one of the fields of the Chinese Home Missionary Society. This arrangement is open to revision if the organizations concerned prove unable to fulfil their obligations to the districts allotted to them. Meanwhile the China Council draws attention to the ‘great and crying needs in all the Provinces of China worked by us,’ and the ‘special opportunities both amongst Chinese and Mohammedans in KANSU and SINKIANG, and also amongst Chinese and Tribes in south-western China.’ In all these places ‘extensive advance’ is ‘practicable,’ and the call to engage in it sounds more loudly than ever.

**‘Facets of the Chinese Question.’**—Such is the title of a recently-published book. The use of the word ‘facet’ implies that the Chinese question is a many-sided one. One evidence of this very obvious fact is the contrast between the views contained in letters from our missionaries in the field and the reports in the daily Press. These latter are concerned with the disastrous floods in central China, the revolt in the north, the campaign against Communism in KIANGSI, and the advance of armies from Canton. It is a dark picture and no one would wish to minimise its seriousness. But it is a relief to turn from newspaper telegrams to our China mail and find that, though there are dangers and difficulties which might daunt anyone who was not strengthened by the assurance of a Divine commission, and though we may not overlook the certainty that further efforts will be made to curb our liberty to preach the Gospel, yet to-day hundreds of missionaries are steadily fulfilling their ministry, pressing forward with courage but without rashness into unreached areas, travelling unmolested by land and water, and finding everywhere almost unlimited opportunities for making CHRIST known. Let us continue in prayer with thanksgiving, asking especially that in the matter of freedom for residence, travel, and evangelism, the province of KIANGSI may not continue to be a sad exception to the general rule.

'Four Talks on Hudson Taylor.'—Can anything new be written about Hudson Taylor? We hope shortly to make an announcement of a new book which will answer the question with a very definite affirmative. But 'Four talks on Hudson Taylor,' a threepenny booklet just published, does not profess to offer any new information. It does, however, supply a long-felt need in giving four outline stories on the life of Hudson Taylor which may be used with advantage by Bible Class leaders, Sunday School teachers, and leaders of Comradeship groups. Miss E. B. Harman, for many years on the staff of our Chefoo Schools, tells the stories simply and effectively, and supplies also helpful suggestions for leaders and expression exercises for children of various ages. We are confident that the value of this booklet will be recognized by all whose privilege it is to give

missionary addresses to young people.

**The Valedictory Meeting.**—We look forward with prayerful anticipation to the Valedictory Meeting, to be held (D.V.) in the Central Hall, Westminster, on Tuesday, September 15th, at 7 p.m. As stated in our last issue, no tickets are issued for this meeting, and friends are advised to arrive early in order to secure a seat. Two returning missionaries (Mrs. L. C. Wood and the Rev. A. B. Lewis) and ten of the thirty new workers will give very brief addresses and there will be a 'roll-call' of all returning workers and of the recruits. Mr. Aldis will preside, and the closing address will be given by the Rev. W. W. Martin.

Our October issue will be a special 24-page number, containing the testimonies and photographs of the recruits.

## C.I.M. Publications.

**F**RRIENDS of the C.I.M. do not need to be assured that the literature of the Mission is issued, not with a view to financial profit, but mainly to provide such information with regard to China's spiritual need, the conditions of work in that land, and the progress already made, as shall stir the reader to intelligent participation, whether by prayer or by personal service, in the task of evangelization.

A careful study of our list of publications and of the stock still unsold shows that the welcome given to our newer books is accompanied by a comparative neglect of some of the older works. Many of these older books have already passed through more than one edition, and God has greatly used them. Their value is in no sense diminished, but public interest has been gradually transferred to books hot from the press, although the older books to which we refer are by no means out of date. One obvious reason for the drop in the sales of these books is that most of them were issued at a time when printing and binding were more expensive than they are at present, and it is no wonder if (for example) at a book-stall a 'slim' book marked 3s. 6d. is rejected in favour of a considerably fatter one, of which the price is only half-a-crown.

Now our one desire is that our books should be read. Apart from their value as propaganda for the Mission, we believe they bring spiritual blessing and inspiration to countless readers. God has given us some gifted authors, for whom we can never thank Him enough.

In view of these considerations, we purpose to revise the prices of a number of C.I.M. books. We recall one or two instances in which this plan has been attempted without any great success. There is, for example, Mr. G. Findlay Andrew's excellent study of the Moslem problem in China, entitled 'The Crescent in North-West China,' an illustrated book which has for some time been selling at the ridiculously low price of 6d. There is also Miss Margaret Pyle's touching story of the life of the young Scottish missionary, George Bowman, who was drowned in saving the life of a Chinese youth. It is entitled 'Lives o' Men,' and this too is being sold at 6d. But the revision now announced is on a much wider scale, and we are therefore seeking to give it as much publicity as possible, in the hope that the new prices will bring these books within the reach of friends who have been daunted thus far by the higher figures.

For the convenience of those who may wish to purchase these books at the new prices and send them as Christmas gifts to their friends, our Business Department has arranged, in the case of orders of *three or more books*, to dispatch them to any address post free.

The list is as follows (all prices are net):—

	Original Price.	Special Price.
By MRS. HOWARD TAYLOR.		
<i>The Call of China's Great North-West.</i>	s. d.	s. d.
With map and illustrations. Second Impression. 216 pp. ... ..	†2 6	†1 6
A vivid description, from personal observation, of KANSU and beyond. The need of Chinese, Moslems, Aborigines, and Tibetans is graphically set forth. The book throbs with interest for all who share the Saviour's passion for the lost.		
<i>With P'u and His Brigands.</i> Illustrated ...	*2 6	*2 0
A stirring account of Dr. and Mrs. Howard Taylor's experiences in the hands of brigands in YUNNAN.	†1 6	†1 0
By MISS A. M. CABLE and MISS F. FRENCH.		
<i>The Fulfilment of a Dream of Pastor Hsi's.</i>		
Illustrated. Fourth impression ... ..	†2 6	†1 6
When the Church at Hwochow, SHANSI, had fallen on evil days, Pastor Hsi dreamed that he saw a tree cut down to the ground, only to sprout again, and throw out branches stronger than before. Thus he was strengthened to believe that the Church would revive, and he obtained the promise, the fulfilment of which is beautifully recorded in this book.		
<i>Dispatches from North-West Kansu.</i> Illustrated.	*2 0	*1 6
Second impression ... ..	†1 0	†0 9
These are dispatches from the seat of war, showing the progress of the campaign against the powers of darkness, and how three ladies were able to co-operate with a vigorous band of Chinese believers in the advance.		
<i>The Red Lama.</i> Art cover. Illustrated ...	†1 0	†0 6
The thrilling story of a lama's first contact with the Gospel. After hearing and apparently receiving the truth, he disappeared and has never been traced.		
By MRS. ROBERT GILLIES.		
<i>Chrysanthemum.</i> Illustrated by Mrs. F. L. Canfield ... ..	†1 0	†0 6
Seventeen touching pen pictures of the life of a little blind Chinese girl, rescued from a cruel death, and now in training at the Blind Girls' Institute in Peiping (Peking).		

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	45	5	0	0		9th.	21	60	0	213	3	0	0	272	5	8		14th.	346	2	2	0	398	5	0	0
	49	1	0	0		7th.	136	1	0	210	10	0	0	278	0	10	0	18th.	348	0	7	6	404	1	0	0
5	1	0	0		3rd.	136	1	0	213	3	0	0	284	10	0	0	15th.	351	0	12	6	405	2	0	0	
16	47	18	3		4th.	145	0	10	0	219	2	10	0	285	5	0	0	20th.	350	12	0	0	**	0	10	0
17	12	14	2		8th.	152	17	0	0	220	3	0	0	286	5	0	0	25th.	361	2	0	0	459	20	0	0
18	2	11	6		11th.	160	10	0	0	234	2	0	0	297	2	0	0	18th.	367	25	17	6	537	1	0	0
19	15	9	11		12th.	172	5	0	0	242	16	0	0	303	3	10	3	20th.	367	25	17	6	537	1	0	0
20	2	8	7		13th.	181	5	5	0	261	3	10	3	312	0	14	0	25th.	380	3	17	6	495	1	10	0
21	2	12	3		14th.	188	5	0	0	262	2	18	6	320	5	0	0	27th.	371	1	0	0	493	1	0	0
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ARRIVALS.

August 21st.—Mrs. T. E. Botham, Miss Olive Botham, from Tsingshui, KANSU.

DEPARTURES FOR CHINA.

September 18th.—Per P. and O. s.s. *Macedonia*. Returning: Miss Henderson. New workers: The Misses F. G. Houghton, M. K. Laird, I. T. Lucia, A. Oliver, R. M. Rossiter, M. J. Scorer, J. Stevenson, S. A. Thomas, K. O. Walton, I. Wilson.

September 24th.—Per N.Y.K. *Yasukuni Maru*. Returning: Mr. and Mrs. A. B. Lewis (and daughter). New workers: Mr. J. Adamson, the Rev. G. H. Aldis, Mr. E. E. Beatty, the Rev. J. Carpenter, Messrs. H. T. Clements, A. W. Crane, W. J. Drew, the Rev. C. W. Ellison, Dr. M. B. Gray, Mr. Gustafsson (Associate worker), the Rev. D. Guinness, Messrs. H. Guinness, R. H. Joyce, A. J. Lea, G. P. Moore, Dr. and Mrs. T. R. Murray, Messrs. E. H. Owen, F. J. Purchas, A. S. Rowe, G. F. Ward.

DEATH.

July 26th.—At Shanghai, Hugh Martin, infant son of Mr. and Mrs. M. T. Shepherd.

C.I.M. Prayer Meetings.

- Tuesday, Sept. 1st.—8 p.m., Croydon: 12, Dornton Road, South Croydon.
- Saturday, Sept. 5th.—7.30 p.m., Walham Green: Y.M.C.A., 643, Fulham Road, S.W.
- Monday, Sept. 7th.—8 p.m., West Hampstead: 15, CREDITON Hill, N.W.
- Thursday, Sept. 10th.—3.30 p.m., Bromley: Annandale, Rafford Way.
- Thursday, Sept. 24th.—8 p.m., Highgate: St. Andrew's Parish Hall.
- Friday, Sept. 25th.—Reigate: Greystones, Wray Common. (Ladies only.)
- Monday, Sept. 28th.—8 p.m., Tooting: C.A.W.G., 87, Trinity Road, S.W.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16. The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening. The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow. The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

Valedictory Meetings.

Details in regard to all these gatherings may be had on application to our offices in London, Glasgow, Edinburgh, and Belfast respectively.

- Sept. 1st.—Crofton Park Church, Brockley Road, S.E.4, 7.30 p.m.
- 1st.—Leicester, Edward Wood Hall, 7.30 p.m.
- 2nd.—Rugby, St. Matthew's Parish Hall, 7.30 p.m.
- 2nd.—Exeter. St. Leonard's Rectory, 7 p.m.
- 3rd.—Liverpool, Y.M.C.A., Mount Pleasant, 7.30 p.m.
- 3rd.—Ipswich, Bethesda Chapel, 7.30 p.m.
- 3rd.—Edinburgh, Charlotte Chapel, 8 p.m. (Closing Speaker, Dr. S. D. Gordon.)
- 4th.—Bristol, Woodside, Stoke Bishop, 3.30 p.m. (The Rev. W. H. Aldis and four outgoing workers.)
- 5th.—Earlsfield, Baptist Church, 6.30 p.m.
- 7th.—Glasgow, Christian Institute, 7.30 p.m. (Mr. R. B. Stewart, Dr. D. M. McIntyre and outgoing workers.)
- 7th.—Belfast, Y.M.C.A., Wellington Place, 7.45 p.m. (Mr. William Fulton, the Rev. T. Gear Willett, Mr. F. McCarthy, Miss Isa Wilson.)
- 7th.—Motherwell, Hallelujah Mission Hall, Leslie Street, 7.30 p.m.
- 8th.—Woodford, Baptist Church, 7.30 p.m.
- 8th.—Paisley, Barr Street Mission Hall, 7.30 p.m.
- 10th.—Lincoln, Hilton House, Drury Lane, 3 p.m.
- 11th.—Croydon, Hayling Hall, 7.45 p.m.
- 14th.—Llanelly, Welsh Church.
- 15th.—Central Hall, Westminster, 7 p.m.

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# CHINA'S MILLIONS

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THE BUND, HANKOW.

This photo is of special interest in view of the disastrous floods, of which Hankow has been the centre.

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### Donations received in London for General Fund during August, 1931.

Donations received in London for General Fund during August, 1931.												SUMMARY.																								
Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.													
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547	0	5	0	606	0	12	6	657	0	6	0	720	5	0	0	37	5	9	852	1	0	0	2	0	0	Anon.	0	10	0	Total for August	...	...	£3,183	15	6	
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549	0	10	0	608	1	0	0	661	1	0	0	724	2	0	0	1	0	0	854	0	10	0	0	0	0	729	10	0	0							
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551	3	0	0	610	5	0	0	663	1	0	0	727	1	0	0	1	0	0	856	1	0	0	0	0	0	733	5	0	0							
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553	1	0	0	612	0	5	0	665	1	0	0	729	1	5	0	26th.	1	5	0	858	1	0	0	0	0	0	735	5	0	0						
554	1	0	0	613	0	5	0	666	1	0	0	730	2	10	0	14th.	5	0	0	859	17	0	0	0	0	0	736	1	10	0						
555	0	10	0	614	1	10	0	667	15	0	0	731	5	0	0	15th.	0	0	0	860	17	0	0	0	0	0	737	1	10	0						
556	0	2	0	615	9	8	7	668	1	0	0	732	0	10	0	16th.	0	10	0	861	5	0	0	0	0	0	738	1	7	6						
557	50	0	0	616	5	5	0	669	100	0	0	733	0	2	6	17th.	1	0	0	862	0	10	0	0	0	0	739	0	10	0						
558	0	5	0	617	4	0	0	670	12	14	0	734	0	3	0	18th.	0	0	0	863	1	0	0	0	0	0	740	0	0	0						
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590	5	10	0	644	0	5	0	697	7	0	0	761	0	10	0	15th.	0	0	0	890	0	0	0	0	0	0	762	0	0	0						
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## The Challenge of Missions to Christian Youth.\*

By Robert H. Glover, M.D., F.R.G.S.,

*Home Director of the C.I.M. in North America.*

**N**O conceivable challenge to Christian youth could be a louder one than that which the world-wide missionary enterprise presents. There are many aspects of this challenge which we may not consider at this time, but there are a few aspects about which I invite you to think with me.

### The Challenge of Loyalty to Christ.

The Christian missionary enterprise is CHRIST'S own enterprise. The Great Commission, 'Go ye into all the world, and preach the gospel to every creature,' is His personal commission. It is the statement of His will, the expression of His desire. But it is more. It is His clear, explicit, imperative command. Nor was this command qualified by any conditions of ease, convenience, or safety. It was simply the peremptory 'Go.' Nor has it ever been revoked. It concerns this group of CHRIST'S followers gathered here to-day not one whit less than that group of disciples who heard the words from the Master's own lips. How, then, can any one of us confess Him as Saviour and acknowledge Him as Master, and yet fail to recognize and respond to the personal implications of His great missionary commission?

As I read the New Testament record I am impressed by the fact that the one thing which engaged CHRIST'S thought and filled His heart, the only thing of which He spoke, so far as we know, in those last days with His disciples before His Ascension, was the carrying of His Gospel to all the world. The very last recorded words which fell from His lips were, 'Ye shall be my witnesses . . . unto the uttermost part of the earth.'

\* The synopsis of an address given at the annual convention of the League of Evangelical Students at Philadelphia, Pa., February 15th, 1931.

That Great Commission was the charter upon which JESUS CHRIST founded His Church. It constituted the Church's marching orders, its one supreme aim, its all-engrossing task. And yet we face the tragic fact that in this year of our LORD, 1931, hundreds of millions throughout the world are still living and dying in as utter ignorance of the Saviour as though He had never been born, or had never died as their Redeemer. How can you and I love JESUS CHRIST, and be loyal to Him, and not pledge to Him our utmost help in carrying out His last wish and greatest command?

### The Challenge of the Greatest Service to Our Fellow-Men.

The highest aim in life is service to others. The truest estimate of our lives is not what we get, but what we give. The words of JESUS, 'Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake . . . the same shall save it,' were not a mere arbitrary dictum but the expression of an eternal principle and law of the spiritual kingdom.

Not in having, or receiving, but in giving is there bliss; He who has no other pleasure ever may rejoice in this. Be it wealth, or be it leisure, be it skill we have to give, Still, in spending life for others, Christians only truly live.

I am thinking just now of the great heathen world as I have myself seen it. There is its material aspect, its dire poverty, its abject misery, its wretched hovels that pass for homes, its dull drudgery of unremitting toil, its gross intellectual darkness, its unalleviated physical disease and suffering, its utter lack of a thousand features which gladden and bless our lives and make them worth living.

Then there is the moral aspect, and I think of how those lands reek with abominable and filthy habits, with

brutal crime and cruelty, with every form of unmentionable moral vice and pollution. There still exist the open sores of slavery and witchcraft in Africa, blighting caste and suffering widowhood and child-wifeness in India, the ravages of the opium curse in China, the tragedy of polygamy everywhere. These open sores cry to heaven for healing, these awful evils for correction.

Lastly, there is the spiritual aspect, darkest of all because it relates not only to time but to eternity. I think of multiplied millions with the same human susceptibilities and the same eternity of destiny as we, yet never having been given one vestige of knowledge of that only Saviour to Whom we owe everything we are and have, 'having no hope, and without GOD in the world,' sunk in dark despair, perishing for the bread of life.

Then, over against this terrible picture, I think of what the Gospel has done to heal and change it all wherever it has been given a chance to exert its influence. I think of the vilest cannibals and savages turned into saints, and witnesses, and even martyrs for CHRIST, of the countless lives lifted from abysmal depths of pagan superstition and degradation to lofty heights of purity, integrity, and spiritual experience, of the wonderful transformations wrought in individuals, in homes, in entire tribes and communities, by the power of the Gospel.

When now I bring together these two pictures upon which we have looked—the picture of all this appalling temporal, moral, and spiritual need, and the picture of how this need may be met by the message and power of the Gospel, and when I go on to reflect that to me, His blood-bought follower, CHRIST has given in trust this potential remedy for all earth's misery and wrong, this means of leading these lost souls out of darkness and death into a new and blessed life for time and eternity, I am compelled to the conclusion that unless I am a base ingrate, an embodiment of heartlessness and selfishness, I must throw my life, with all its powers and resources, into this enterprise for the salvage of the souls and bodies of my fellow-men.

### The Challenge of a Rugged Task.

I should scorn to lower the missionary appeal by representing the task of the missionary as an easy, safe, and comfortable one. I am speaking to young men, who, if I estimate them rightly, are not content to fill the soft seat of a spectator of the game, but prefer a place in the game itself, with all that this involves of hard training, self-denial, and severe exertion, young men who are not afraid of the tackle, the scrimmage, the stiff contest. In every sphere of life it is the hard task that makes men and women of us, and it is the hard task that produces GOD's heroes and heroines.

When Scott, the famous Arctic explorer, appealed for men for his perilous expedition, literally thousands responded. Men pressed for a place, without conditions or reservations. Some even offered to meet all their own expenses. And for what? For an undertaking that promised certain hardship and suffering, and the likelihood of death itself.

I think of the words of Garibaldi, the great Italian patriot and liberator. Said he: 'I am going out of Rome. I offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country in his heart, and not with his lips only, follow me.' And they followed him!

But it is an infinitely greater than Scott, or Garibaldi,

or any other human being that ever spoke, who here to-day challenges us with the words, 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' His missionary enterprise has always been marked by discomfort, privation, hardship, and danger, and to seek to eliminate these features from it would be to rob it of that which is its very essence and gives to it its highest value. Sacrifice has always been the soul of missions.

The imagination of youth is ever stirred by the accounts of the noble daring of a David Livingstone, a John G. Paton, a Hudson Taylor, or some other missionary hero of an earlier generation. Let me assure you that there is still plenty of room for the heroic in missions to-day, for the display of high courage, and daring, for the employ of the highest gifts and attainments. And particularly is this true in such a Forward Movement as the China Inland Mission is at present seeking to carry out in the remotest confines of China, or in penetrating the great unevangelized regions which lie at the heart of the continents of Asia, Africa, and South America. I cannot understand how the soul of Christian youth is not filled with a consuming passion to have a part in pushing back the frontiers of CHRIST's kingdom in these distant lands, and planting His standard in 'the regions beyond,' where His Name has never yet been heard. After all, how every worldly adventure of our day, such as the quest for the North and South Poles, the scaling of Mount Everest, or the conquest of the air, pales into insignificance before the sublime aim and goal of Christian Missions!

### The Challenge of Incomparably Rich Rewards.

I grant that the highest motive in missionary service is not the reward it brings to the worker. And yet such reward is in the very nature of things inseparable from such service. There is of necessity sacrifice in missionary life and labour, as I have already pointed out. But let me add that this sacrifice is altogether swallowed up by the abounding compensations.

We still hear echoes to-day of that old silly talk about missionaries 'throwing their lives away' by 'burying themselves' in some foreign mission field. But let me tell you that even the material compensations attaching to missionary work—its foreign travel, its international contacts, its opportunities for wide observation and comparison, and much besides—make it a liberal education in itself, immeasurably enlarging and enriching to those engaged in it.

But these are the least of the missionary's compensations. Tell me what other joy and satisfaction can equal that of bringing healing to afflicted bodies and illumination to dark minds, lifting individuals, homes and communities from depths of defilement and misery to higher, purer levels, and, above all, leading men through the knowledge of a Saviour into the joyous liberty of the sons of GOD, and putting into their hearts the rapturous hope of eternal bliss?

Wrote a missionary from Japan: 'I think there can be no other joy on earth quite like the joy of being with JESUS when He brings in a lost sheep, which has been wandering in the dense darkness of heathenism all its life.' And out of glad personal experience I can confirm that testimony, for it has been my joy more than once to lead to the Saviour a soul that never before had heard of Him. As I look back over the thirty-six years of my own missionary career, with all the trials and difficulties it recalls,



I am ready to say that if I had my life to live over again I should make the very same choice that I made as a young man. I submit to you that I have gotten out of this missionary investment infinitely more than I ever put into it. And so will any man or woman.

And now just a closing remark about that word 'challenge' in our topic. I have used it not by chance but by choice. I frankly like the word in a missionary appeal. It is a fighting term, it is an insistent word that compels an answer. A challenge is something you cannot ignore or evade, something you must face up to and accept, or else show the white feather and back down.

The facts I have placed before you, even so imperfectly and incompletely, confront every one of you as a personal challenge, not only from the heathen world but also from JESUS CHRIST your Saviour and LORD.

How are you going to meet this challenge? You are going to meet it in one of two ways. Having looked

these appalling and convicting facts in the face, you are going home from this convention *either* to live for self, for pleasure, for personal ambition, for money, for the world, and then pass into CHRIST'S presence empty-handed, having failed and disappointed Him, having missed the best of your life; *or else* you are going to say with Paul, 'We thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again,' and then by yielding to Him you are going to become His channels for the bringing of relief, and emancipation, and comfort, and joy, and eternal life to others, who will some day stand by your side in His presence and hear Him say to you, 'Well done, good and faithful servant . . . enter thou into the joy of thy LORD.' The momentous question is—which of these two courses is going to be yours?

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## The Flood.

*Stories of the disastrous floods in central and northern China are beginning to reach us. We print extracts from letters of Mr. Owen Warren, who has been rendering most valuable service as a member of the Council of the former British Concession at Hankow.*

**JULY 25th.**—After at least a week of rain—it has seemed like three weeks—rain which hardly ceased day or night, I awoke at 5.30 to find a clear blue sky this morning. The relief was tremendous. We had really a terrible time on the streets yesterday. It rained incessantly from about 5 a.m.—heavy rain most of the time and none of it could get away as, of course, the drains are all blocked up and pumping is the only method to get rid of it. We have four Chinese field pumps at most of the roads, but even with a big Jardine tug pumping with its six-inch hose and the fire engine pumping direct into the river with its three hoses we could not cope with the volume of water. The centre of the road was covered.

**July 29th.**—The policeman on the Bund at the end of our road is standing on a packing case which is standing on a Bund seat. The packing case is half under water.

The C.I.M. sampan is rowed into our back gate and 'rides at anchor' right inside during the night.

Whilst we were attending the funeral of Dr. Byles at the cemetery yesterday afternoon a railway dyke that joins the back of the Japanese concession to the main line and acts as a dyke for a very large and thickly populated area broke. The water

came rushing in and the people were fleeing from their homes by the thousands, carrying anything they could manage. It was a most pitiful sight. It was the first sunny day we have had for a fortnight. These poor people camped out on the roads of the German concession, then in the evening down came the rain again and it has been pouring in torrents all this morning.

Fifty years ago there was a flood like this which reached 50 feet (water-mark). To-day it is 50 feet  $1\frac{1}{2}$  inches. . . . Our tennis court is a lake. . . . Pillar boxes still show their heads above the waters.

As I am the member of the Council responsible for the Public Works Department, the business of flood emergency matters has fallen to my lot. It has kept me terrifically busy, almost day and night for the past week.

**August 9th.**—We are in the midst of a great calamity here, the seriousness of which cannot be gauged yet. Imagine if you can the whole of Battersea and Wandsworth Common with nowhere less than three feet of water in the streets and with the homes in low-lying districts entirely submerged. If you could imagine it, that would, I think, give you a fair idea of our position. Hankow is built on flat land which has been raised to avoid just such floods. In 1870 there was one nearly as high as this, but nothing approaching it since or before, as far as is known.

There is no way of getting about except by boats. The water is the colour of pea soup, which in some

parts of the city is becoming black with filth and extremely objectionable. Only our little ex-British concession has any sewerage system, which we are doing our utmost to keep from breaking down. All other areas have a primitive system which is unworkable in these conditions.

Hundreds of thousands are rendered homeless in this great centre. Our chief concern is for the pestilence that must follow when the waters begin to recede—probably three or four weeks hence.

Being a Municipal Councillor, this terrible flood has greatly added to my duties. I was to have been at Kuling by now, but I cannot run away from this emergency.

**August 12th.**—All day yesterday there was a typhoon breaking down dams we had been building. Just about 9.30 p.m. there was a terrible storm: lightning, thunder, torrential rain, and typhoon. We fear for the remaining dykes, especially for those at Wuchang.

**August 16th.**—The water continues to rise about 6 inches a day. The water is just coming over our verandah, then it will sweep through the ground floor of the house. We are better off than many, our house being built high. The *whole* town is under water: ruination for thousands and thousands, starvation, destitution, pestilence.

Huge cargo boats come up and down our streets very heavily laden. Nearly all trees are dying. Waves knock down many houses. Godowns are crashing.

**August 19th.**—6-ft. 7-in. in our road.

# The Valedictory Meeting.

THIS is the LORD's doing; it is marvellous in our eyes.' Memories of the valedictory meeting of Tuesday, September 15th, 1931, will gradually become blurred with the passage of time, but one predominant impression will remain, viz., that GOD was there, that GOD was working, that there was nothing on the human plane which could possibly account for such a gathering, and 'whatsoever GOD doeth, it shall be for ever!'

More than half an hour before the meeting began it was evident that the Central Hall, Westminster, would be packed beyond its utmost limits. It is estimated that at least 3,500 people attempted to gain admission, and large numbers were forced to stand (or sit on the floor of) the 'crush hall' outside, where two loud speakers had been installed. And, as we saw this great company assembling, the uppermost thought in our minds was that these thousands had come together in answer to definite believing prayer. At three sessions on the previous day, and once on Tuesday morning, we had sought GOD's face at the C.I.M. Headquarters and praised Him in anticipation of what He was about to do, and we believe that He has done, and will do, exceeding abundantly above all we asked or thought.

The meeting opened with silent prayer, followed by the singing of that hymn of triumphant faith, 'Blessed LORD, in Thee is refuge,' sung to the Welsh tune, 'Cwm Rhondda.' It was inspiring to hear the great volume of sound as some to whom the tune was unfamiliar began to pick up the melody and joined in the third verse.

Prayer was heard in such a 'detail' as the choice of a portion of Scripture, for the passage chosen was John x. 1-16, and the great assurance of verse 4, 'When He putteth forth His own sheep, He goeth before them,' was taken up again and again by the speakers during the meeting.

After Mr. H. Millner Morris had led in prayer, our Home Director, the Rev. W. H. Aldis, gave the chairman's message. He wished, he said, to strike a chord of five notes, of *exultation* in GOD and in the wonder of His promises, of *confidence* born of His Word and of sixty-six years' experience of His faithfulness, of *concern* (not anxiety) in regard to China, a concern which drives us to our knees, and, therefore, of *exhortation* to prayer and *anticipation* of a great advance with the Gospel, a great harvest of souls, and, finally, the return of our LORD JESUS CHRIST Himself.

The Rev. A. B. Lewis, returning to the province of KIANGSI, where he is Assistant Superintendent of the C.I.M. work, spoke of the privilege and responsibility of going back to China at a time when conditions seemed so difficult. He drew a picture of China's sorrows and of her still deeper spiritual distress, and pressed home the need of prayer.

Mrs. L. C. Wood turned our thoughts to CHRIST Himself, Who for the joy that was set before Him endured the cross, and to Whom those who are ready to suffer with Him are so precious. The three hundred millions of China who are still without a knowledge of the Gospel were evidence enough that such costly service was necessary.

A roll call of the returning missionaries followed, and then, with choruses at intervals, we listened to brief three-minute testimonies from ten of the thirty new workers who are sailing from England on September 18th and 24th. Mr. Aldis had pointed out that this is the third party of the Two Hundred, and the clear testimonies to GOD's leading, to the certainty of His call and therefore His enabling gave us an exhilarating assurance that GOD is adding to us men and women who have

already proved Him, and who will bring to us an increase not only of numbers but of spiritual power. No less than five, including Mr. Aldis's eldest son, are the children of the Mission, and received their early training at the Chefoo Schools. The parents of at least two others were members of other Missions in China. There are two doctors and two nurses in the company, and we thank GOD that several other doctors have been accepted to sail later on.

Mr. J. B. Martin read the roll-call of these recruits and as in the case of the returning missionaries they rose in turn and repeated a verse of Scripture, and then the Rev. G. H. Lunn, whose curate is one of the party, commended them to the care and guidance and blessing of an Almighty Father.

A warm friend of the Mission, the Rev. W. W. Martin, whose own church is contributing one of its workers in Mr. F. J. Purchas to the number of the Two Hundred, gave the closing address. He referred to the audacity of the appeal for two hundred new workers, and the improbability from the human point of view that the number could ever be completed. Yet now they were in sight of the goal, and to GOD alone they would give the praise.

Mr. Martin's message to the outgoing workers was based on Rev. iv. 1, 2 (R.V.), 'After these things . . . behold . . . a throne.' After their conversion, their call to China, their approach to the C.I.M., the thrill of being accepted, after the preparation, after Swanwick, after Keswick, after to-night, when the heartache began, when they landed at Shanghai, when they were struggling with Chinese signs and symbols, when they reached their stations, when the enormity of the problems overwhelmed them, when the powers of darkness were massed against them, when they were beginning to grow weary, *then* he urged them to remember that in heaven there was a throne, whose colour reminded us of the fire of the Spirit, of the triumph of the Cross, and of the mercy and covenant faithfulness of GOD.

In a closing word Mr. Martin appealed to the young people present to seek to discover GOD's plan for them in the light of the gift of His Son.

'I gave My life for thee—  
What 'hast thou given for Me?'

It was a solemn moment when literally hundreds (all under thirty years of age) responded to the appeal to rise and repeat the words:

I'll be, LORD, I'll be whate'er Thou dost want me to be,  
I'll do, LORD, I'll do whate'er Thou dost want me to do,  
I'll go, LORD, I'll go where'er Thou dost want me to go.

Will not the whole world witness the result in years to come as by the grace of GOD these young men and women perform their vows?

## The Medical Auxiliary.

The Valedictory meeting was preceded by a very useful meeting of the Medical Auxiliary. Mr. Aldis outlined the policy of the Mission in reference to medical work, and Miss Cusden, S.R.N., gave telling instances of the blessing that follows the employment of this method of evangelism. Outgoing workers, Dr. Gray, Dr. Murray, Dr. Pearce, and Miss Oliver, S.R.N., told of their call to the work, and Miss Winstanly Wallis, the Secretary of the Medical Auxiliary, suggested ways of helping. The meeting closed with a heart-searching message on 1 Thessalonians ii. 8 from Dr. Bragg.

# Reinforcements.

*The testimonies of thirty recruits who sailed for China in September.*

## MR. JOHN ADAMSON.

**H**OME influence played a great part in my decision at the age of eleven to take JESUS CHRIST as my Saviour. But during the years that followed I wandered far from Him.

Praise God, the wanderings came to an end eight years ago. 'He established my goings.' It came about in this way. Special gospel meetings were being held. To please my sister I attended one of them. That night the speaker spoke from John iv. 24. Through that verse of Scripture the Spirit revealed my awful sin and condition of heart. Church-going and being a member of the choir was not sufficient. The need was for reality—CHRIST in the life. For days I was most miserable. It became so intense that I was unable to attend work. This lasted for two weeks. At night I could not sleep, and I had but little desire for food.



Mr. John Adamson,  
Lockingly, and the  
B.T.I., Glasgow

In such circumstances I gladly surrendered to the claims of JESUS CHRIST, and what peace and joy became mine!

Of the Saviour I had found I could not but tell others. Down the coal mine and everywhere I went, I sought to make Him known.

Some months later while reading Jeremiah i. I heard the call to service. Could this be for me? Surely this is for someone more capable? The LORD made it clear that it was personal. Christian service of all descriptions occupied my spare time, with a degree of fruitfulness.

Then the way opened up for me to go to the B.T.I., Glasgow. During the training days I learned to know the LORD better and also many profitable lessons. The practical side was very instructive and encouraging. My work was prison visitation, and quite a few professed faith in the Saviour. Another happy and fruitful service was during the vacation last summer with the Lanarkshire Christian Union in tent work.

It was in 1925 through meeting a B.M.S. worker that I heard God's call to China. Then again in 1926 I heard another call through a C.I.M. worker (Mr. Lack).

All led up to the final call in March of this year, and seeking to do His will I go forward in His name.

## THE REV. G. H. ALDIS, B.A.

The first eleven years of my life were spent in China—seven, in the loving care of missionary parents, for whom I thank God, and four, in the Christian atmosphere and influence of the Chefoo schools.

It is therefore impossible for me to say with certainty when I first came to know GOD, or when He first spoke to me; but there still stands out in my memory one summer evening when, at the age of nine, I asked the LORD JESUS CHRIST to accept my life, and pledged my allegiance to Him. At school in England, however, I went back on my word, failing Him grievously and often, through cowardice and the desire for popularity. But He never left me, and in 1925, at the end of my first year at Oxford, when I was attending the Keswick Convention, He showed me the reason for my failure. I knew He had died for me, but I had never truly yielded myself to Him. There the matter was settled, and life has been different ever since.

I still tried, however, to plan my own future, and before I left Oxford, GOD had to shatter one of my many selfish hopes, in order to teach me to seek His will.

Gladly, I put my life at His disposal, and the ever-deepening conviction came that I must be ready to give up all, to serve Him in China. The appeal for the Two Hundred, which was launched some months later, simply confirmed what was already a certainty.



The Rev. G. H.  
Aldis, B.A.  
Son of the Home  
Director; C. I. M.  
School, Chefoo; Dean  
Class School; and St.  
Edmund Hall, Oxford.

My one desire, as I leave this land and set my face towards China, is that in all things 'CHRIST may be magnified in my body,' and that He may use me to win some who otherwise would never hear His glorious Good News.

## MR. E. E. BEATTY.

A football team was the means of my attending a young people's Sabbath morning Gospel meeting.

When about nineteen years of age, through contact with an infidel and through the hardships in my home, I doubted God's reality. But 'God works in a mysterious way His wonders to perform,' and one Sunday I was invited to attend an evening Gospel service to hear some friends sing. I did so, but learned through the story of Naaman the leper that I was a spiritual leper in God's sight.



Mr. Edward E.  
Beatty.  
Warrington; member  
of Johnston Memorial  
U.F. Church, Glasgow;  
C. I. M. Training  
Home, London.

For about three weeks a deep conviction of sin possessed me, and the question 'What comes after death?' haunted me. No ray of light pierced the wall of darkness between time and eternity and I became utterly dissatisfied with worldly pleasures.

On Christmas Day, 1925, while in the workshop I asked a Christian workman, 'What must I do to be saved?' 'Believe on the LORD JESUS CHRIST and thou shalt be saved,' he said. That afternoon I entered into the joy of God's salvation as the light of the Gospel message broke in upon me.

Happy service with the Glasgow Foundry Boys' Religious Society, the Christian Endeavour Society, and Church work followed.

Two years later after a week's special missionary meetings GOD called me, through the Rev. J. Slimmon, to serve Him in China.

The preacher began thus, 'Since entering this church—I have prayed

definitely that God will lead some young man or woman to serve Him in China.' Something within me jumped and a voice seemed to say 'You're wanted.' After the service I spoke to Mr. Slimmon who advised me to wait upon God for further guidance.

In May, 1929, I heard the call for 200 new workers for China. I applied to the C.I.M., was eventually accepted and have been in training during the past two years, learning many humbling but invaluable lessons in faith and obedience.

#### THE REV. J. CARPENTER, M.A.

God's most precious earthly gift—a Christian home—He has given to me; a 'missionary' home, moreover, in the deepest sense of the word, for my parents served the LORD for over twenty years in China, where I myself was born. But more than that, I needed, and He has given, His most wonderful and precious



The Rev. John Carpenter, M.A.  
Emmanuel College and Ridley Hall, Cambridge; Curate at St. John's, High Road, Lewisham, S.E.

heavenly Gifts—His own Son, Who found me after nearly thirteen years of patient seeking; and His Holy Spirit, Whose love and fellowship and power I did not realize for another seven years.

My 'call' to China was no sudden experience, but rather has it been just the LORD leading me through the circumstances in which He has placed me. My earliest desires were to follow in my parents' steps, but the motive became deeper, and there is an entry in my diary for January 6th, 1922, written in reserved schoolboy language during the C.I.M. Swanwick Conference, which reads, 'Promised to go to China if wanted.' Fancy the LORD wanting me in China! Yet apparently He did, and does; for up to that time, and ever since, He has just been leading me in a plain path, not romantically but quietly and clearly, deepening the conviction of His call, and confirming it each time I have taken a step forward in the path which He has been unfolding before me.

But I am conscious that it will not always be 'plain sailing,' that soon my faith, and faithfulness, will be put to the

test as never before, and that I shall have to put GOD to the test as never before. It is for these coming days that I need and ask your prayers, that I may be kept faithful, and prove that 'they who trust Him wholly find Him wholly true.'

#### MR. H. T. CLEMENTS.

On looking back through past years and experiences I can truly say that mine is a testimony to God's loving patience and forbearance.

I thank God for the privilege of a Christian home where I was early taught to love God and to read His Word and also for the blessing of being associated with a keen evangelical church, where, so I am told, I was taken on my first outing into the open air and there dedicated to the LORD.

Though loving CHRIST in a boyish way it was not until I was nearly fourteen years of age that I realized I had to accept CHRIST myself as my own personal Saviour, and this I did at a Sunday School anniversary.

That Sunday was the culmination of many influences which God had been using, such as Sunday School, the Boys' Brigade, and the influences of home.

The call to missionary service came three times. First, a lady missionary from China made an appeal one Sunday in the words, 'China needs young men.' In this I heard God's voice speaking to me, but I held back. A year later God called again, this time in a Boys' Brigade Bible Class, but again I held back. But our GOD is gracious and He called once again, this time through my mother whilst going to church, and this time I responded.

Since then GOD has led me by devious ways, but all for the fulfilling of His wonderful purpose.

After my acceptance by the C.I.M. confirmation came in that I learned that a friend had been praying that at least one of the Two Hundred would be from Barksfield and God has given me the privilege of being that one.

Now I go forth trusting CHRIST and praying that I may be just a channel through which He can work.



Mr. H. T. D. Clements.  
Barksfield, Baptist Church; C.I.M. Training Home.

#### MR. ALLAN W. CRANE.

'Not unto us, O Lord, not unto us, but unto Thy Name give glory.'

Although privileged to be nursed and trained amidst Christian influence, yet it was not until I was sixteen and a half, having just left school, that God brought me to see my need of CHRIST, and it was on the evening of the 25th of February, 1926, that I passed from death unto life, and my heart was filled with the knowledge and joy of sins forgiven and peace with God. Immediately there came the desire to witness for and win others to the LORD Jesus.

God gave many opportunities in mission hall, open-air, etc., and what blessed days they were when souls were won for the King.

The autumn of 1927 brought a fresh call. God began to speak concerning the millions who had never heard, and by June, 1928, I had responded to His



Mr. A. C. W. Crane.  
Bethesda Baptist Church, Ipswich, and B.T.I., Glasgow.

call, and in September of that year training was commenced. First came a year at the Missionary School of Medicine, and later almost two years at the Glasgow Bible Training Institute, with an intervening six months of definite evangelistic work.

I went to Glasgow with just an open mind, waiting for the fuller knowledge of His will for my life. He Who is continuously faithful guided step by step and led to one final decision—China. The links in the chain are many and precious, and although every link is important, yet the grand and great thing to know is that the chain is forged, and God has done it all. Nothing spectacular, but just the clear unmistakable guidance into the knowledge of His will.

#### MR. W. J. DREW.

How I am being sent to China is a story of God's faithfulness. First, that in my home He made it easy for me to find Him. 'Jesus, tender Shepherd' brings back memories of the time when I first understood a little of the love of Jesus for His 'little lambs.' For it was



Mr. Wm. J. Drew,  
Salter's Hall Baptist  
Church, N. London;  
and C.I.M. Training  
Home.

with this hymn that my mother lulled me to sleep as a child of five or so. His love to me and mine to Him were bright realities in my childhood days. Then came the treacherous years of later school life and He was faithful in giving me the assurance of CHRIST as my Saviour through the leader of my Bible Class.

The call of China's need first became real to me about the age of sixteen in a C.I.M. annual meeting. During the following years, however, I sought to evade what was constantly shown to me to be the main issue of life. Interest in preparation for a Missionary Exhibition in 1928 brought the challenge of the unevangelized East before me again with renewed force. After this, every missionary book I read and every address on China that I heard urged me to yield myself for His service in that land. Efforts to improve my position in the work in which I was engaged seemed to me to be prompted by selfish motives, and finally in the summer of 1929 I came to the point of decision. My application was filed and the Candidates' Committee accepted me for training. Then came the crowning joy of all and the confirmation of the step I was taking. I learned from my mother that GOD was answering the prayer that had gone up to Him before I was born, namely, that I might be a missionary.

Now I go forward to China knowing that 'Faithful is He that calleth . . . Who also will do it.'

**THE REV. C. W. ELLISON,  
B.D., B.Sc.**

Till the never-to-be-forgotten day when the LORD met me, and showed me that the way of victory was 'Yield yourselves unto God,' no thought was further from my mind than that of being a preacher of the Gospel, although my father was a missionary, and the first ten years of my life had been spent in the mission field. But when, a few months after my conversion, I felt that the LORD wanted me to take up definite work for Him, by His grace no thought was further from my

mind than that of refusing, for I had learned that the way of trust and obedience was the way of joy and peace, and had decided that the government should be upon His shoulder. So I said 'Yes,' on the understanding that the responsibility was to be the LORD's and not mine—that He must both direct and enable.

Looking back now, after nearly nine years, I can say unhesitatingly 'He is faithful that promised,' for although I have not seldom come short in my side of the agreement—obedience—He has never failed to guide and to supply every need. I had not long to wait before GOD showed me where He wanted me to work: first came the idea of China, of which I heard a great deal from several friends at that time, and then the gradual growth of the idea to a deep conviction, confirmed from



The Rev. C. W. Ellison, B.D., B.Sc.  
London University  
and St. John's Hall,  
Highbury; Curate at  
St. Jude's, Mildmay  
Park.

time to time by the way that all difficulties in the way have been removed, some when they seemed to me quite insurmountable. My experience in the past, and my assurance for the future might be summed up, 'In all thy ways acknowledge Him, and He shall direct thy paths.'

**DR. M. B. W. GRAY, M.R.C.S.,  
L.R.C.P.**

I accepted the LORD JESUS CHRIST as my Saviour at a C.S.S.M. Camp in 1919, and perhaps the thing that strikes me most as I look back is how extremely little I understood at the time of what had happened and what was involved, yet it was enough for Him to start His work of grace. Since then it has been my privilege to attend Camps every summer, at first as a boy learning more of Him every year, and later as an officer, but still learning.

It was at these camps, too, that I first thought about China, and, though I do not remember now how He first called me to that land, I know that after reading the Life of Dr. Hudson Taylor in 1923 I was quite clear that He had called. Of course at that time my ideas of being a missionary were not what they are now; perhaps my position then is best described by the small boy who, when asked what



Dr. Max W. B. Gray,  
M.R.C.S., L.R.C.P.  
Westminster School  
and London Hospital;  
Leader East Finchley  
Crusader Class.

he wanted to be, said 'a missionary home on furlough!' I think I considered sermons more or less interesting, some more, more less; but a missionary sermon—!!

Yet it was GOD's call and it has not only lasted through the six years of a medical course and all that that involves, but, while much of the romance has gone as one has heard and read more of missionary work as it really is, the conviction that that was His plan for me has steadily grown.

Lastly, I have to thank Him for the training and preparation I have had during a year's work as Resident Medical Officer at the Mildmay Mission Hospital, and two invaluable terms at the Men's Training Home.

**MR. HENRY GUINNESS.**

*'The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.'*  
—Psalm ciii. 17.

This promise has been fulfilled, though it would be impossible to state just how or when I was made a child of GOD. Much must have been due to home influence. The mission compound, the joys of family life, the helpful talks over the Word of GOD, together with the prayers of parents and friends, all played their part. Four years at the Boys' School, Chefoo, helped to deepen impressions made, but no public confession of CHRIST was made in baptism. This step was taken on entering school in this country, where it was found necessary to make a



Mr. Henry W. Guinness  
Son of the late Dr. Whitfield Guinness;  
C.I.M. School, Chefoo;  
St. Lawrence College,  
Ramsgate; and B.T.I.,  
Glasgow.

definite stand. Although the mission field was always in view, it was not the consuming purpose of my life, and it was with no little surprise that my house master learnt that I hoped to be a missionary. Easter, '27, brought me the sudden news of my father's home call. Realizing that my life was falling short of the LORD's purpose, a fresh surrender was made. The way opened up after a few months in business to go up to the B.T.I., Glasgow. There, the fellowship with others and experience in the LORD's work proved a great blessing. Now after nine months at the Missionary School of Medicine the time has come to go forward, and it is in the confidence that 'He which hath begun a good work . . . will perform it until the day of JESUS CHRIST.'

**THE REV. R. D. GUINNESS, B.A.**

I had the good fortune to be brought up in a keen missionary home. As a baby I was dedicated to the LORD for His service abroad. And even before my conversion at the age of thirteen I hoped to be a missionary.



The Rev. R. D. Guinness, M.A.  
The Lays School, Christ's College, and Ridley Hall, Cambridge; Curate at St. John's, Weymouth.

On going up to the university I joined without any hesitation the Volunteer Union, by this declaring that it was my purpose to serve CHRIST abroad GOD willing. At the back of my mind I was beginning to hope that GOD would not be willing. And as I was going to have three years in the home ministry I did not trouble to think seriously about the foreign field.

Parish work with its opportunities and activities only made the mission field seem more remote.

All this time my mother was praying that I might go abroad.

Being at home one day I casually opened the Life of Hudson Taylor and read the account of his address at Perth. He told of the utter indifference of some Chinese fishermen to a drowning man. Then as a great wave of indignation swept over his audience he added, 'And what of the millions we leave to perish, and that eternally?'

I was not conscious that GOD was speaking to me; but after reading that story China and her millions were before my mind's eye constantly for more than a year.

Then the LORD's command to go into all the world was brought home to me. It was my duty to go.

After waiting on the LORD for some days I applied to the C.I.M. Since then the LORD has very graciously confirmed the call by circumstances and the inward assurance that the call was from Himself.

**MR. R. H. JOYCE.**

Born and brought up in China, with my parents missionaries there, it might be thought quite natural that I should return as a missionary. But in several ways GOD has assured me that this is His special purpose for me. At the age of five He healed me completely of a disease, then incurable, when the doctors said that if I did survive it would only be to spend the rest of my life on my back.

I have always felt that GOD wanted me to serve Him in China, but about four years ago He began to show me the great need of the ten million Mohammedans in that land. I asked for a confirmation of this call, and a day or two later a letter arrived from my parents, telling me, for the first time, how they had at my birth dedicated me to GOD's service amongst Moslems, if He should so will. Also they named me after Raymond Lull, the first missionary to Moslems.

Soon after starting my training at the B.T.I., Glasgow, the LORD brought me into a spiritual experience which has made all the difference in my life and service. He showed me myself and my utter insufficiency and then His abundant provision in the person of the Holy Spirit. Since that time much that I had known only in the head has become real in my experience. I rejoice to go forth in union with a living and victorious LORD, for I know that what He has done for me and what I have seen Him do for others He is going to do for those Moslems and others in China, who still sit in darkness and in the shadow of death.



Mr. Raymond H. Joyce.  
Son of the Rev. F. S. Joyce, of Kaijeng; C.I.M. School, Chefoo; St. Lawrence College, Ramsgate; and B.T.I., Glasgow.

**MR. A. J. LEA, B.A.**

China's need is compelling but GOD's command is stronger still, and in obedience to that command I am hoping to go to that needy land. Although having the privilege of being brought up by those who loved the LORD, and of having the spiritual atmosphere of the Chefoo schools, yet at the age of 15—then at school in England—rather than desiring to go back to China, I had other ideas and other desires. However at the age of 17 at a house party for public schoolboys I came to know CHRIST as Saviour, for there for the first time I saw that the 'God of my fathers' wished to become my GOD, and the Saviour of the world desired to be my own personal Redeemer and Friend. This meant a great change in many things, but my attitude towards the foreign field remained unaltered until amidst the missionary atmosphere of the C.I.C.C.U. at Cambridge I heard GOD's first command to me, 'Go to the heathen,' for I realized that 'Go ye into all the world . . . ' meant at any rate for me the foreign field. Nothing much happened for three



Mr. H. Arnold J. Lea, B.A.  
Son of the Rev. H. A. H. Lea, of Edgware; C.I.M. School, Chefoo; St. Lawrence College, Ramsgate; Emmanuel College, Cambridge; and B.T.I., Glasgow.

years, but all the time GOD was bringing me to that place where it was to be no longer my will but His, and finally through Eph. ii. 10 it came to me very forcibly that GOD had a definite plan for my life. As I looked back I could trace His hand throughout the past years especially in the small things. Then as I sought from Him what this plan was, GOD gave me His second command, for by little incidents and answers to prayer which all fitted in wonderfully together He said to me, 'Go to China'—the place which previously I tried to avoid but now the place of GOD's will. And then came the last 'Go,' the 'Go' of assurance, 'Go in this thy might, have not I sent thee? Surely I will be with thee.' Go, GOD-sent; Go, GOD-empowered; and, Go with GOD's Presence—all made real by the gift and indwelling of the Holy Ghost.

**MR. G. P. MOORE.**

Many Chefoo school experiences remain vividly in my mind—partly because of

the short time that I have been away from Chefoo, but chiefly because of the results of those experiences. I remember the first time I prayed in public in a prayer meeting. Some of the boys met every Thursday after lunch for a short time of prayer. I was asked to go along. I went and I prayed, or at least I tried to, but being so nervous I broke down, and one of the other fellows finished for me. But that attempt at prayer changed me—and not long afterwards I was baptized in the sea at Chefoo.

On leaving school I went to Canada and worked for nearly three years in the Bank of Nova Scotia at Toronto—happy in my work, but unhappy in the LORD, because I had fallen away from Him—



Mr. G. Percy Moore,  
Son of the Rev. Arthur  
Moore, of Hope's Pro-  
vince; C.I.M. School,  
Chefoo; Toronto Bible  
College; B.T.T., Glas-  
gow.

and so He had to bring me back again to Himself in His own way. One day I was persuaded to go to a C.I.M. valedictory meeting, and there the LORD just showed me what I should be doing. He showed me that I knew the language and customs of China, that I knew the needs of the people, and that, more important still, I owed Him something, and so I left the bank right away and went to the Toronto Bible College, and then later to the Bible Training Institute in Glasgow.

The LORD has led me through a difficult way, but I can truly say it has been a glorious one, and my going to China is in answer to His call—not only because of the millions of people there that need Him, but because of what He has done for me, and of my debt to Him.

#### DR. T. R. MURRAY, M.B., Ch.B.

I was born in China, the son of mission-ary parents, and had the great blessing of a Christian upbringing.

It was at the age of 13 years that I came to a full realization of JESUS CHRIST as my Saviour, through my mother's explana-tion of John iii. 16.

Though but a child when I came home from China, my missionary interests were fostered by my parents and the many other missionaries that visited us. Their experiences filled me with a desire for the same kind of adventurous life, and

I purposed to be a medical missionary, but it was not until ten years ago that my motives were properly adjusted when at the great Keswick Convention missionary meeting of that year, I heard the call of China's need, the need not only of western medicine, but of a Saviour Who could bring life, joy and hope to those millions of her people that live in such terrible sin and moral degradation, hitherto unknown to me. When the appeal was made at the end of the meeting to those who were prepared to go wherever the LORD would send them, I stood up, feeling that I had enlisted on a Holy Crusade from which there was no turning back. In the years that have followed GOD has been preparing me in various ways. He has given me a medical educa-tion and experience of Christian work amongst boys. His chastening but loving hand has removed several inconsistencies of a life not fully yielded, and he has more than made up for anything that was given up for His sake in peace of mind and joy of service. His crowning gift to me has been a helpmeet for whom I never cease to thank Him.



Dr. Thos. R. Murray,  
M.B., Ch.B.  
Glasgow Academy and  
University; Resident  
House Surgeon and  
Physician, Western  
Infirmary, Glasgow.

Will all friends pray for us that the LORD will not only bless us but make us blessings in the land of His appointment.

#### MRS. T. R. MURRAY, S.R.N.

It has been my great privilege to have been brought up in a Christian home and I do thank GOD for it. However, al-though it is of great value it could not save me. I found I was a sinner and needed a Saviour, and at the age of 13 years, I accepted CHRIST as my own personal Saviour. Since then, He has never failed me and has kept me in a most wonderful way. For years GOD has been planning my life and preparing me in many ways for His service in the foreign field. He has given me a business training and also my nursing training, which will enable me in some ways to get into very close contact with the women. Nurses have great opportunities of telling of the love of CHRIST, and there is no greater joy than to lead someone to know Him as Saviour.

GOD has brought before me through some of His servants, and also through reading the Life of Hudson Taylor and Guinness of Honan, the great need of China. The Chinese suffer not only from physical pain, but also from the anguish of broken and hopeless lives, and while helping to care for their bodies, I hope to attend to something which is more important, and that is the healing of their souls, and tell them of the Man of Sorrows Who was acquainted with grief and Whose touch brings strength and healing.

When we accept CHRIST's 'Go,' it does not mean separation as He says, 'Lo, I am with you alway.'

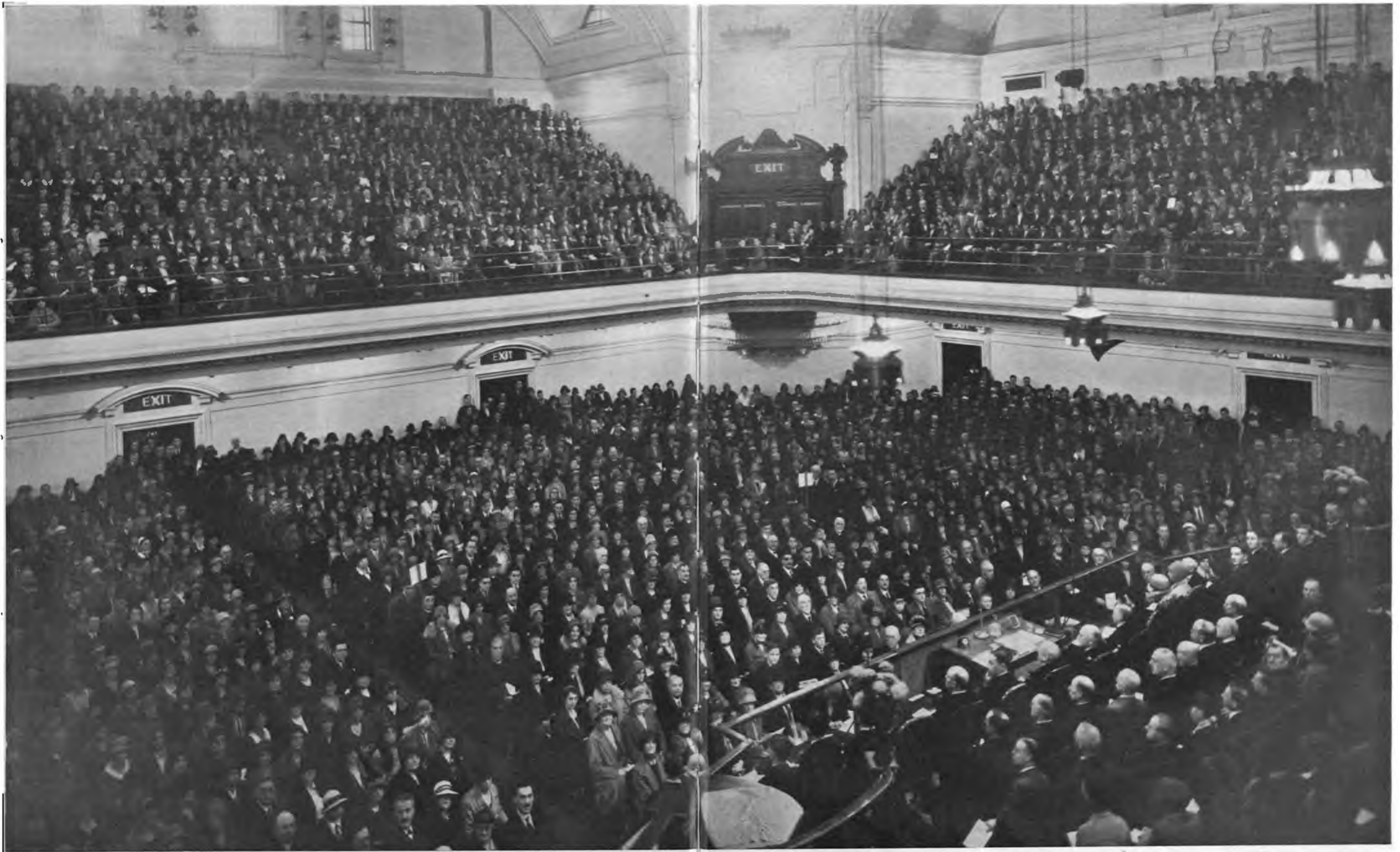
May I ask for your prayers that I may work for Him amongst the women in China, and that I may 'go' forth in His strength.



Mrs. Catherine J.  
Murray, S.R.N.  
Sister at Western  
Infirmary, Glasgow.

#### MR. E. H. OWEN.

I was born in Caernarvon, Wales. I was privileged to have Christian parents who taught me early in life about the love of GOD and His Son JESUS CHRIST. Having finished my time in school I went to Manchester to work in a locomotive shed there. It was during this time that I neglected spiritual matters and the things of the world attracted me very much, but I soon found out that I was gradually going down the slippery path, and that sin was getting the upper hand of me. I realized my condition—that I was bound and could not escape. I was led to read my Bible—the one my mother gave me when I left home, and through the green pastures of Scripture GOD spoke to me. I was in the valley of decision. There and then I received the LORD JESUS as my Saviour. I took the all decisive step, and I have never regretted it. *Bendgedig!* Life was changed, and sin had no more dominion over me. I was His, and He was mine. Some time after I returned home, where I spent a few years serving the LORD and growing in grace. I realized what privileges I was enjoying, but they created a responsibility. I realized that the Gospel had to be proclaimed to others, and I could not keep it to myself. I began to take an



A PHOTOGRAPH, TAKEN FROM THE BACK OF THE PLATFORM, OF THE CHINA INLAND MISSION VALEDICTORY MEETING HELD IN LONDON AT THE CENTRAL HALL, WESTMINSTER, ON TUESDAY EVENING, SEPTEMBER 15th, 1931.  
Copies of this photograph, printed on art paper, can be obtained from the China Inland Mission, Newington Green, London, N.16. Price 1/- post free.

Photo by Societe.





Mr. Edward H. Owen.  
Camberwell Welsh Presbyterian Church and C.I.M. Training Home, London.

interest in the work on the foreign field. I came to London to work amongst boys in Camberwell, where the LORD blessed my work very much. One day on going into the library of the Home, I found an open copy of 'The Christian' on the table. I looked at it, there was an appeal for men and women to offer themselves to witness for GOD in China. I offered and was accepted. Going to China is a launching out into the deep—discouragements will come in my way—'Night—and nothing,' but there will also be success because it is at His word that I cast the net.

**MR. E. J. PURCHAS.**

'Praise the LORD'! A Christian home with all its advantages and encouragements in things spiritual has been my privilege. I accepted the LORD as Saviour at an early age, but at 15 I realized that my life was not the best GOD could make it. The LORD was pleased to take away my dear mother (now changed into His likeness) and as a result my life was changed. Fully surrendered to Him, He could do with me as He willed. My first thoughts of China came through the book 'In China Now,' upon which I was asked to speak at our C.E. Society. GOD was calling, and I told Him I was willing even for China. After eight happy years in business and spare time service for CHRIST (with China always in the background of my thoughts), I was brought into touch with two of GOD's servants who had laboured long in China. Seeking for guidance, following times of prayer



Mr. Frederick J. Purchas.  
Emmanuel Church, S. Croydon, and C.I.M. Training Home, London.

with His servants, my prayer was that GOD would 'order my steps in His Word,' and this He truly has done. In October, 1930, there came the word, 'This month shall be unto you the beginning of months,' and so it proved to be. In that month application was made to the C.I.M. This followed a seventeen times repeated command to 'Go' which could not be resisted.

GOD then graciously supplied the need of workers to continue my work at home, and so opened the way for me to commence training. Step by step the LORD has led and with each step His word assured me that it was His will.

Unto me, who am less than the least of all, is this grace given: that I should make known the unsearchable riches of CHRIST to the Chinese.



Mr. A. Stanley Rowe.  
Croydon; Kent College, Canterbury; Barclay's Bank; C.I.M. Training Home.

**MR. A. S. ROWE.**

Stanley Rowe was a rebel from the first. Give him his own way and all would be well, but cross his will and the storm would break. Once over, evening would often find a sad heart turned to GOD to forgiveness. I can never be thankful enough for Christian parents who early taught me of a heavenly Father Who forgives.

Boarding-school followed, and there it was that JESUS became a living reality to me. Miss I. E. Phare, now of Chefoo, came to our school as a mistress, and on Sunday evenings after tea a few of us would gather in her room. Never shall I forget the hush of those sacred moments we spent alone with the LORD. The Bible became GOD's voice, and the LORD JESUS became wonderfully real and precious.

Schooldays passed and I entered a bank. As time went on the days darkened. I learnt to question the Word I had once loved so dearly. The vision of CHRIST faded, and my heart grew hungry. I cried to Him out of the darkness, and with infinite patience once more He drew me to himself.

Early in 1929 as I read a copy of CHINA's MILLIONS the call of China's need was unmistakable. My problem was, 'Is this

GOD's call to me?' I did not see things clearly all at once. He led me to take a step at a time. One by one closed doors were opened, and now, as I face the future, it is with the assurance that GOD has led, that GOD is leading, and that GOD will lead to the end. Praise His Name!

**MR. GORDON F. WARD.**

The Psalmist refers to GOD as being the helper of the fatherless, and as one who lost both parents in early life, I can testify to this having been my experience, both in regard to my conversion, which took place when I was about fifteen, and my subsequent separation for service.

My interest in the foreign field was first awakened when Dr. Deck, representing the South Seas Evangelical Mission, visited our Church, and upon this Mission writing me later asking for definite prayer for more labourers, I began to consider seriously as to whether GOD would have me help to answer this prayer by offering myself. A time of patient waiting, however, followed, and then, after an absence of three years, Dr. Deck paid a second visit to Crofton Park, when I very distinctly heard GOD's call to leave my all and follow Him.

My next step was to enter the All Nations Bible College for training, believing that GOD was calling me to the South Seas. As the months went by, however, I began to get more and more interested in China, largely through the reading of 'A Thousand Miles of Miracle in China,' and then it was that our Principal, directed, I feel sure, by the Spirit of GOD, asked me to attend the 1930 Swanwick Conference in response to an invitation from the C.I.M. for one student to be sent as their guest. Here I received a vision of China's desperate need of the Gospel, and a few weeks later I heard GOD's call to service in this land when attending the Annual Meetings of the C.I.M.

And now, as I go forth to China, please pray that I may be faithful to the One Who has so wonderfully proved Himself to be a 'helper' throughout my life.



Mr. Gordon F. Ward.  
Crofton Park Un-denominational Church and All Nations Bible College.

## MISS FREDA G. HOUGHTON.

I have a vivid recollection of expressing a desire to be a missionary when nine years old, in an essay set by an elder sister on, 'What I want to be when I am grown up.' That desire has never really left me, although at one time it was very dim.

Brought up in a truly Christian home, my parents' set purpose being to put God first, I was already trusting in CHRIST as my Saviour. During my later school-days, however, I often lacked assurance, although I still talked of being a missionary.



Miss F. G. Houghton.  
Whitington Vicarage,  
King's Lynn; Bath  
High School; and  
C. I. M. Training  
Home, London.

On leaving school, I became the 'home daughter,' and amongst other things, helped in my father's country parish. Back in the old atmosphere, and thrust out into a small sphere of service, assurance returned, and I began to long for the salvation of others. Then came a definite call to the mission field. My father and I met the Vicar of an adjoining parish, who had been told of my desire to be a missionary. As he gave me a cordial handshake, he said, 'I wish you a grand future.' I knew a crisis had come—I could not go on talking of being a missionary if the call were not of God. On my knees in my room, when I reached home, I was shown that God had called me, and I must obey. Later I was called to China through a sermon from Mr. Aldis.

Eleven difficult but happy years of waiting followed before I could leave home. God provided a substitute in one of my sisters who has given up her nursing for CHRIST's sake to free me for China. Thus God has broken down the seemingly insuperable barriers between me and China. 'Faithful is He that calleth you, *Who also will do it.*'

## MISS MARION K. LAIRD.

By grace I was saved in March, 1926. I was very self-righteous, but through the homegoing of my mother I was convicted of sin, and felt my need of the Saviour. Some time later my sister had the joy of leading me to the LORD.

I was quite happy in my own salvation until I was brought to see that I was not



Miss M. K. Laird.  
Blairgowrie High  
School and C.I.M.  
Training Home.

only saved, but saved to serve. My consecration meant as much to me as my conversion, for I realized that although I had no gifts the LORD could use me in His service.

My first call to China was when I was ten years old. A missionary spoke of the need of China at a missionary meeting I attended, and the desire to be a missionary has ever been before me, but I thought it impossible that the LORD could ever open up the way. When the appeal went forth for the Two Hundred, the more I prayed for China, the more I felt burdened to go and be one of the Two Hundred. I read Hudson Taylor's life story, which encouraged and strengthened my faith. The LORD brought me into touch with Miss A. Todd, a returned missionary, and at a Y.W.C.A. missionary prayer meeting at which she gave the message, the LORD called me to offer myself for China.

I was accepted for training, and the promise given on entering my training was 'Ye have not chosen me, but I have chosen you.' I have proved the sufficiency of His grace—He has so wonderfully supplied my every need. I go forward to China praising Him for all that is past, and trusting for all that's to come.

## MISS INA T. LUCIA, B.Sc.

My earliest impressions were received in a Christian home, and I do not remember the time when I did not love the Saviour, but it was not until I was sixteen years of age that I realized the LORD Jesus wanted to become the Master of my life. Stories of missionaries thrilled me, and I thought missionary life an ideal beyond an ordinary person.

During my first years at College I learnt in a new way to know GOD and the lasting truth of all His written Word. At a small meeting for students the LORD showed me that He might need me to tell those in darkness of His love, but I was still conscious of my own limitations. Finally at Keswick, 1925, GOD made clear that He could use weak instruments if they were wholly His, and at the

missionary meeting I willingly answered His call.

As I look back over the past six years I do praise God for the way He has guided and planned, often in ways unappreciated at the time, but all part of His training. Last year the way was not open, so I accepted a new appointment, and from the nature of my work I thought I should have to stay there some time. Two months later it was made possible for me to offer to the C.I.M. I was accepted and the LORD in His own marvellous way set me free.



Miss I. T. Lucia,  
B.Sc.  
Tattnhall County  
School and London  
University; Teacher  
in Kings Norton  
Secondary School,  
Birmingham.

It is a great joy and privilege to be in fellowship with C.I.M. I came into contact with the Mission through the Comradeship and through reading the life of Hudson Taylor. Although very interested in the work at Dohnavur the call to China was deepened during these years, and in His strength I go gladly.

## MISS AMY OLIVER, S.R.N.

My experience has rather been a growth into the light and into a fuller understanding of all that CHRIST means to those who trust in Him. I knew the LORD JESUS as my Saviour as a child, but after entering hospital to train as a nurse I drifted from Him. My profession took the first place in my life. During the last two years of my training GOD spoke to me unmistakably—first through a serious illness when I was told I should probably have to give up nursing—then through the home call of a brother, and later through a keen Christian sister under whom I worked. GOD used her to bring me out into active service for Him, and also in giving me a vision of the Mission Field. At this time I read 'A Thousand Miles of Miracle in China,' and this book made a deep impression on me. During further training in London, I was brought into touch with a Hebrew Christian whose zeal for the LORD's work was an inspiration to me. A couple of years later I attended a Z.B.M.M. Valedictory Meeting, and through the testimonies of returning missionaries and the closing message of the Rev. W. W. Martin,



Miss Amy Oliver,  
S.R.N.  
Little Haven, Pembrokehire; Royal United Hospital, Bath.

God definitely confirmed my call to China.

I went to a mission hospital in Bermondsey for a few months before applying to the China Inland Mission. I realized there as never before my utter insufficiency and I entered into the fuller life in CHRIST. In due time I entered the Training Home at Aberdeen Park, and my time there has truly been a blessed one of proving the LORD and His power to keep.

#### MISS R. M. ROSSITER.

Although I always wanted to go to Africa as a missionary, God has told me to go to China instead.

I was a nominal Christian until I was fifteen years old, but was not truly born again till then. One Sunday when I was at home from school for the half-term holiday, a friend spoke to me about the gift of God, and the Holy Spirit showed me in an instant the way to receive JESUS CHRIST. The peace which I received that afternoon has never left me.

School life finished, I started to think about missionary training, but found that I was too young to start nursing. I spent eight months at home, during which time we moved from Essex to Devon, and quite suddenly arrangements were made for me to go to Carfax, in Bristol. The LORD provided the means for me to have the full two years' course, during which I learnt much of the need of the heathen world, also GOD gave me a definite and personal call to China. This He did by an unexpected gift of C.I.M. books, and by other circumstances, in direct answer



Miss R. M. Rossiter,  
Halkettleigh Vicarage;  
Carfax Training College, Bristol; and C. I. M. Training Home.

to prayer. I was led to offer to the C.I.M., and have been having a very happy time in training there, since last September.

When I think of the future and all that it holds, 'my flesh and my heart' fail me, 'but GOD is the strength of my heart,' and His promise, 'Lo, I am with you always,' becomes increasingly dear.

'Brethren, pray for us.'

#### MISS M. J. SCORER.

If when I was a small child someone had asked me what I wanted to be when I grew up, my answer would have promptly been, 'A missionary.' But for many reasons I never thought my desire would be granted. Indeed I often told myself that if GOD wanted me to be a missionary, a miracle would have to happen first!

I was brought up in a Christian home, where I early learnt to know CHRIST as my Saviour. Later when I was about seventeen years old during a C.S.S.M. seaside mission I yielded my whole life to His service.



Miss M. J. Scorer,  
Lincoln, and Ridgeland Bible College, Wimbledon.

Although I had a missionary aunt in China, it was the one country to which I did not want to go. The longing to be a missionary returned repeatedly as I grew older. Then, one evening, GOD put an end to my doubts with these familiar words, 'All power is given unto Me . . . Go ye.' He gave me fresh hope and a new faith in His power to do the seemingly impossible.

Shortly after this the way opened for me to go to Ridgeland Bible College, Wimbledon, for training in Christian work. While there I went to the C.I.M. Annual Meeting in May, 1930, and that evening changed my whole life. There GOD called me definitely to go to China as one of the Two Hundred. I left the hall to face things out, for I had never dreamed of going to China. But 'GOD's commands are GOD's enablings,' and He not only made me willing and longing to obey, but He worked the miracle and made it possible. He has given me such joy in His service that as I go to China I praise Him for all the way He has led me.



Miss J. Stevenson  
Glasgow, and Mount Hermon Bible Training College, London.

#### MISS JEAN STEVENSON.

From childhood days the way of salvation was put before me simply by faithful teachers. My conversion was an answer to their prayers, but more particularly the prayers of a school friend.

Shortly after my conversion I attended a lecture on missionary work in Africa illustrated by slides. From this time I commenced to pray that GOD would show me where He would have me work for Him. This prayer was answered some months later at a meeting where China's great need was brought before me by a C.I.M. missionary. GOD's call came to me then to go forth with His message to China. My need of training and the lack of funds were obstacles in my way—nevertheless I made my prayer unto my GOD that if He wanted me in that land He would open the door and supply my every need. GOD again answered prayer, and met my need through the Bands of Twelve.

After being accepted for training at Mount Hermon Bible College I was fearful at the thought of launching forth in this unknown path, but the word of the LORD came, 'Have not I commanded thee? be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy GOD is with thee whithersoever thou goest.'

My time at Mount Hermon and later at Aberdeen Park has been one of getting to know the LORD in a deeper sense, and proving afresh His all-sufficiency. As I go forth to China my confidence is in the GOD Who is enough.

#### MISS SARAH A. THOMAS.

On April 1st, 1925, in a South Wales village I was born again. Hallelujah.

From childhood I had been brought up to go to chapel, but later on it was only a matter of form.

Having to begin work at fourteen, I went to a tinworks where I made new friends, and was introduced to worldly pleasures. They fascinated me, and I gave myself to them, and poisoned my mind with unhealthy books. I learnt to swear freely, and my temper became



Miss S. A. Thomas.  
Llanelli; The Bible  
College of Wales,  
Swansea; and C. I. M.  
Training Home.

uncontrollable, causing great trouble at home.

When I was sixteen, feeling the burden of sin, I cried to the LORD and He saved me. Praise His Name! My one aim in life then was to win others.

About eighteen months after, when out alone for a walk I heard the call of God, 'Will you go to China for Me?' I said 'Yes' in faith, and spoke to my parents. I trusted wholly in the LORD to equip me—spiritually, mentally, and financially, and entered the Bible College, Swansea. My soul was greatly enriched while there, and I learnt much. Many opportunities of witnessing were given us, and for two summer vacations I had the privilege of caravan work in England.

Having had further guidance, I entered Mildmay Mission Hospital, where I spent a blessed year. Through an illness I learnt the meaning of 'As for God, His way is perfect,' and to trust Him, Who had called, to open up the way to China.

I was accepted by the Mission, and as I go it is in the strength of the LORD my GOD, conscious that 'He that sent me is with me.'

The work is His, and to Him be all glory for ever. Amen.

### MISS KATHLEEN O. WALTON.

I was first brought to the LORD through a question put to me at a Scripture Union meeting at St. Jude's, Wolverhampton, when I was about sixteen years of age. I had been a member of this branch for several years, and being one of the senior members I helped with registers, etc.



Miss K. O. Walton.  
Greta's High School,  
Wolverhampton; a  
member of St. Jude's  
Church, Wolverhampton;  
trained at C. I. M.,  
London.

After the meeting one evening, on being asked to speak the following fortnight, I answered in the affirmative, little realizing what it was to mean to me. I knew it was useless to speak to others about Him Whom I did not know for myself. That night I saw my own need of the LORD JESUS and accepted Him as my Saviour.

Life for the next few years was very changeable. I was—

'Sometimes trusting, sometimes doubting,  
Sometimes joyful, sometimes sad.'

The turning point came on October 4th, 1925. It was a Sunday evening, in the home of a dear friend. For months I had been longing for satisfaction, and



Photo by I. G. A. Scott.

One of the thirteen gates of the city of Yangchow, Kiangsu, where the C. I. M. Women's Training Home is situated.

in the quiet of that evening hour God used her to show me that the LORD wanted my all. I surrendered my life to Him, and from that night I have been proving that 'He satisfieth the longing soul and filleth the hungry soul with goodness.' Testings came almost immediately, but He proved sufficient for them all.

My call to China came about three and a half years later. It was at a C. I. M. meeting in Birmingham in June, 1929, when Miss Dorothy Benson (now Mrs. S. Houghton) was giving her farewell message. God called me through that message, and through the appeal for the Two Hundred. I came into training in January, 1930, and I can never thank God enough for all He has taught me during this time spent at Aberdeen Park.



Miss I. H. Wilson.  
Ballisat and Sherrill  
Road Mission, and  
C. I. M. Training  
Home, London.

### MISS ISA WILSON.

'Thou art the God that doest wonders.'

In looking back over every experience of the past eleven years, these words of the Psalmist express my thoughts.

At the age of fourteen I received such a vision of the need in heathen lands that since then my one ambition has been to be a missionary. But how would this ever be accomplished, would be the question asked of all my friends. Impossible! Equipped in no way, and above all, lacking the only equipment essential in God's sight. For it was not until a year later in January, 1921, that I was brought to know CHRIST as my Saviour.

Through this great change in my life, I received a new vision of those without CHRIST. This time I saw not only their physical sufferings but souls without CHRIST, without hope and on their way to a lost eternity, and no one to tell them the news of salvation. For this purpose I consecrated my life to CHRIST, even though every outward circumstance was against it.

In 1927, during the dark days in China, I received a definite call to God's work in that land, realizing the great need of witnesses. This call became clearer as I was brought in touch with friends of the C. I. M., and when the call for the Two Hundred was issued it was truly confirmed. God gave me the assurance that I would be one.

With a heart filled with praise I can now say, 'He maketh all the mountains a way.' I was accepted for training in September last. Since then the training time at Aberdeen Park has been a time of deep spiritual blessing. It has been indeed the 'House of God' to me.

Please pray for me that in my life work my testimony will always be 'God doeth the impossible.'

"When He putteth forth His own sheep, He goeth before them."—John x. 4.

# 'Let Us Carry On.'

Extracts from a most interesting account of the girls' school work at Choukiakow, Honan, by Miss Annie Sharp.

**T**HE scene has changed from this time last year. Then it was a case of 'soldiers to right of us, soldiers to left of us,' aeroplanes above us, a closed school and no pupils to keep us busy! To-day, school is still in session, with examinations behind us (our five senior girls having just finished their Higher Primary Leaving Certificate examinations), examination in front of us (the junior pupils will be sitting for their yearly examinations in ten days), and lots to keep head, heart, and hand busy right up to our closing for summer holidays on Tuesday, June 30th. Soldiers are still to be seen, quite a number of them, but they are here to keep peace and not to fight, though sometimes they give trouble, mutiny against an officer, rob a shop, and then flee! But, on the whole, we are really peaceful, and how thankful we are. May it continue!

Last term in school was a short one, only three months, November to January. We managed to get a good deal into it, however, including Christmas, which was a very happy time, thanks to many of you. The 'biggest thing' in last term was the four days of Bible Talks which Miss Standen, Kaifeng, had with us just at the close of term. Such an experience of God's presence and power as He granted us then, answering prayer 'exceeding abundantly,' is not easily written about. I think every girl in school was helped. To some there came the conviction of sin and vision of JESUS CHRIST as Saviour, to others the call to consecration. Our closing gathering on the Sunday evening was one I shall long remember. Our hearts overflowed with praise and joy as we heard one girl after another tell of the special help received these days. Letters were written home telling parents of decisions for JESUS CHRIST, and it was good to hear the following testimony of a big brother when he came to see his sister a few weeks ago: 'My sister was quite different at home during the holidays. She told us then she had given herself to CHRIST, and in every letter home now she speaks of Him.'

It is by no means surprising that we are having a really good term in school this spring. God's work abides, and though the girls are not perfect, there is a difference and the spirit in school is good. In Sunday School and Christian Endeavour alike there's the thrill of consecrated, enthusiastic youth. The latter has several committees now, Prayer, Missionary, Look-out, etc., and they really do some work! Through the Prayer Committee, a prayer meeting amongst the girls themselves has been started each evening at the close of their preparation, and also a short noon prayer meeting three days a week. The Missionary Committee is still rather parochial in its service, the members of it mainly being 'missionaries' to the young children who attend Sunday School, gather-

ing them together into different bands before Sunday School proper begins, and teaching them the Golden Text and hymns. By means of missionary books in the school library, however, their interests are being widened, and sometimes at C.E. or our Sunday evening song service, we have heard the story of Mary Slessor, David Livingstone, 'Through Jade Gate,' from the lips of a Missionary Committee member! I must take time to tell you of the special bit of missionary service I have been privileged to share in the past two weeks. One Sunday afternoon, when C.E. and children's meeting were over, a little band of us, two 'foreign' missionaries and three Chinese ones (*i.e.*, Miss Kreick, my present colleague, about whom I will tell you later—two senior school girls, one junior and myself), armed with a Gospel picture, some hymn leaflets, and some picture post-cards with texts on the back, went just a little way out of the city. A side-gate, quite close to our school, has recently been re-opened, and in a few minutes we were out amongst the wheat-fields by the river-bank. A few minutes' walk brought us to a cluster of thatched houses. Underneath some trees there were some women washing, sewing, and talking. We entered into conversation with them, and soon they invited us to sit down, and brought out stools for us. 'Preach the doctrine to us,' they said, and as this was the purpose of our visit, we gladly started. 'Truth' (our one married pupil in school) produced the picture, and with it as her text, began to tell them our Gospel message. The audience listened well, and gradually increased, more women gathered around and many children. Inside the doorway of one of these mud houses we saw a thin, bent, old woman with a bowl of food in



Photo by

Miss Sharp.

A HONAN SCHOOLGIRL.

her hands. 'She is old, and just had a sleep,' the women said but it was not long ere 'Granny' came out too and formed one of our audience. 'I am seventy-eight years old,' she told us, 'and deaf.' 'I have not heard your doctrine.' She listened attentively, and after 'Truth' had finished her talk, 'Love' read over the Scripture chorus, 'There is none other Name under heaven given among men, whereby we must be saved.' The Chinese translation is simple, starting 'Apart from JESUS, there is no salvation.' 'Love' repeated it again and again, the women and children following her, and it was not long before some of them could repeat the first half of the chorus, and some of the boys even managed the whole verse. 'Granny' learnt the first two lines, and after a short talk with her and the other women about our Gospel message, 'Reality' (the junior pupil) made the juvenile members of the audience happy by the gift of a picture postcard each, and then, thanking our hearers for their kind hospitality, we came off, promising, if we could, to

go again and talk with them. This we did the following Sunday, when a different band of girls accompanied us, and again we had a hearty welcome from 'Granny' and her neighbours. I wish you could have seen the happy faces of the returning 'missionaries' and heard their joyful chatter on the way back and afterwards in the school garden, as they told the other girls of the good time they had had. Last Sunday we did not go, as the wheat harvest was on, and every man, woman, and child, who can, is out in the fields, but we hope to go back again.

All manner of things claim time and attention. Shall I mention a few, so that you may know there is no monotony about our life here? Sunday School teachers' Bible-study class on Friday evening, two singing classes on Saturday forenoon, and in the afternoon the monthly gathering of our old girls' 'Friendship Club.' In spite of a very hot afternoon, we had some six or seven former pupils present, as well as our present pupils who are over fifteen years of age. I was specially glad about two girls who came, even though one of them came right at the end of our meeting when we were seeing some of the other girls off. This girl was not long a pupil with us, only one year, I think, a day-pupil, then she was taken away to be married into a heathen home. She is having a hard time of it at present, and she seemed glad to have sympathetic listeners to whom she could tell her story. She is not well physically, and told us that at times the devil takes possession of her, and she becomes almost unconscious and does not know what she says. When the first of these attacks came on, her mother-in-law (in whose house she and her husband live) sent for a sorcerer, who stuck long needles into her all over her body, to expel the evil spirit. (The days of belief in evil spirits and sorcery are by no means past.) Miss Wang, Miss Kreick, and myself, along with one or two of our girls, had quite a long talk with this ex-pupil, pointing her to JESUS CHRIST, Who 'came that He might destroy the works of the devil,' and then we had prayer, and I think she went away comforted. The other girl we had not seen here for months. Hers is also a sad story. She was a bright, promising pupil with us for many years, a Christian, but following the bandit troubles during my furlough, she was married to a man much older than herself, an opium smoker, and a widower with a family, but her parents thought it was a fine marriage for her, as he had money. Early this year he died, and this young widow of just twenty-three is having a hard time of it. Several of her husband's creditors are taking advantage of her, refusing to acknowledge their bills, and the step-children are demanding money whenever they like, and swearing at her if she refuses to give it to them. I think this girl also was comforted and cheered a bit by her visit to us, and I was so glad when she appeared at Church on Sunday. I do wish we could do more to help these 'old girls,' many of whom, even if their homes are not actually unhappy, feel their lives are 'cabined, cribbed and confined.'

After the holidays we hope not only to carry on school, but to 'enlarge our borders' and open junior middle school if possible. This was decided at our last Educational Committee meeting, and at the same meeting the Chinese members of Committee expressed the desire that the Lower Primary School here (for which the Chinese Church has been more or less responsible lately) should be linked up with our Higher Primary School, receiving supervision and any teaching help we could give it. This

will entail a good deal of reorganization, and necessitate increased staff and enlarged premises. At present I have no idea from where we are to get the needed teachers, nor just how we can secure the extra premises. Will you unite in asking God for His *plan* for this autumn's work, His *provision*, and His *power*—and please add another 'p'—*peace* in which to labour. I heard just the other day from Dr. Ho that in some other places in HONAN the Educational Boards are ordering Mission Schools to register or close down, so we never know 'what a day may bring forth.' 'Let us carry on until they stop us,' said Dr. Ho, 'the Church needs the Christian schools; and, should we have to close down, use the premises for Bible School work amongst women and girls.'

## The Prayer Companionship.

By Brig.-Gen. G. B. Mackenzie,  
C.B., C.M.G., D.S.O.

THE taking of Jericho is recorded in Holy Scripture for our learning. The captain of the LORD's host was in the field with force sufficient to overturn the walls of Jericho in the twinkling of an eye, yet these walls were not to fall until the people of GOD had done their appointed part.

A twofold service was required of them. Armed men, 'a people that jeoparded their lives unto the death in the high places of the field,' led the way, marching round the city. Immediately following them, 'seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets.'

Touch had to be maintained between the armed men and the priests. They were companions, each to the other. Together they tramped round and round Jericho, patiently enduring fatigue and heat. Marching and blowing trumpets in the oppressive heat of Jericho was exhausting work, but, without it, the walls would not have fallen.

Immediately the armed men and priests stepped off, the ark of GOD moved forward with them and in GOD's good time the walls fell down flat.

In China to-day missionaries are confronted by many a spiritual Jericho. They are the armed men.

Two hundred and sixty C.I.M. missionaries who went to China from the United Kingdom have asked for 'Prayer Companions' and have undertaken to keep touch with them by sending home a letter telling their needs for prayer, at least once in three months.

One thousand men and women of prayer have offered themselves as 'Prayer Companions.' Their prayers are proving 'mighty through GOD to the pulling down of strongholds.' Many walls are crumbling; some have fallen down flat.

As it is desired that each missionary should have twelve or more Companions many more are needed, including a large proportion of men.

Some who read these lines may feel that though they cannot go to China as missionaries they ought to come to the help of the LORD against the mighty by becoming Companions to those who go and by compassing their Jerichos with prayer.

The 'Prayer Companionship' will afford them a means of so doing. Particulars can be obtained on application to the Secretary, China Inland Mission, Newington Green, London, N.16.

# Our Shanghai Letter.

*A letter from Mr. James Stark, dated August 19th.*

## Flood, Famine, and Fighting.

**F**LOODS are causing great suffering and loss in the Yangtze valley. At Hankow the level of the river recently established a new record of fifty-three feet, and as some of the protecting dykes have given way the whole city is under water, which in more than one street is ten feet deep, creating a serious situation. The surrounding country is a huge lake, and in many other districts along the course of the Yangtze wide areas of land are inundated. Loss of life has been terrible; crops have been ruined; livestock has perished, and the homes of millions of people have been destroyed. Food supplies are giving out, and starvation, epidemics of cholera, typhoid and other diseases are causing untold misery and death. To make matters worse the Yellow River, known as China's sorrow, is again overflowing its banks, threatening the inundation of Kaifeng and surrounding country.

In contrast to the situation I have described, Mr. A. Trudinger, writing from Hungtung, says:

'The drought in this district and in many other parts of SHANSI is serious, and if rain does not come soon the autumn crops will be withered up.'

In my last letter I referred to the revolt in North China.

It has since collapsed. We are thankful that it did not assume more serious proportions, making it necessary to transfer to the northern front forces engaged in the suppression of Communism and brigandage in KIANGSI. Now we learn that the city of Shuntch, in the vicinity of which many thousands of rebel troops were reported to have been concentrated, has been bombed and looted.

In KIANGSI the Nationalist punitive expedition makes claims to successes, which we hope are justified by actual facts. Early in July, the city of Iyang was occupied by Government troops, but the country district was still controlled by bandits, who were reported to be active. Moreover, reports received by Mr. Wm. Taylor, our provincial Superintendent, show that bandits from Fukien have overrun the district south of Hokow, occupying four of our outstations, and compelling the Christian leaders to flee early in July. In the city of Kanchow, where Mr. and Mrs. Bunting and our other workers have courageously remained at their post, martial law has been strictly enforced. Writing on July 20th, Mr. Bunting, who reported the baptism of twenty-two converts on the previous day, when 'all went off quietly with a full church,' writes:

'For some days our door had to be open every night, with a man on guard and a lighted lamp. Several spies were shot. We have to have badges if we go out of the city gates.'

Mr. Bunting adds:

'We praise God for His goodness, and for many opportunities of work among the refugees (said to be about 70,000) from Hsingkwoh, Yutu, and other places.'

The following extract from a letter recently received from Mr. R. Rohm, telling of an interview he had with General Chiang Kai-shek while both were on a visit to Nancheng, in KIANGSI, will be read with interest. The General was making our Alliance-China Associate Mission premises his headquarters. Mr. Rohm, writing on July 27th, says:

'We reached Nancheng on July 7th. Our Mission premises have been occupied for several months, also the Methodist Compound. When I arrived at our place, all the entrances were heavily guarded. I handed my card to one of the men at the back door, and went with him inside; my companions had to wait at the gate. The premises are at present the headquarters of H.E. the Commander-in-Chief, all the rooms being used by his suite and bodyguard, secretaries and others. It was not possible to get a spare room for me in the house. I spent two nights in the home of one of the church members, where our people also meet for services.

'Towards evening on the day of my arrival I had a short interview with His Excellency, having received a notice to come and see him. He thanked me for the use of the premises, and asked some questions about the work in Nancheng. He also asked if I knew that he too was a member of the Protestant Church. I replied that we prayed much for him, that the LORD might protect and prosper him in his no easy task. His Excellency was surprised when he heard that we lived in his native province for more than twenty years. All his attendants are CHEKIANG men, quite nice and friendly men, who accepted



Photo by J.

G. A. Bunting.

RAFTS ON THE KAN RIVER, KIANGSI.

tracts and booklets. General Chiang left in the same night for Nanfeng, returning a few days later to Nancheng.'

#### 'The Lord Working with Them.'

From Yuanchow, in the same province, we learn that Pastor Eo-yang and a self-supporting Chinese fellow-worker were able to visit many of the outstations in June, cheering the Christians and teaching them the Scriptures.

In Nanchang, the provincial capital, Mr. R. H. Glazier met with encouragement in a special effort he made last month with a view to reaching students in the Government schools in the city during their summer vacation. In a letter dated July 25th, he writes:

'We were led to open a three weeks' Short Term Bible School this month, principally for the benefit of those students who could not go to their homes during their summer vacation and had expressed their desire to come and study the Bible. About eighteen attended the daily classes, six students living on the compound. There were four hours of classes each day, and the subjects were Church History, Life of CHRIST, Great Doctrines of the Bible, English, and Old Testament. The LORD very signally blessed this interesting Bible study, and before the close of the school, these six had all handed us, in writing, their decision to follow CHRIST. One other has since accepted the LORD, and others are deeply touched. The progress of these Christian boys has been a joy to see. They have formed regular habits of prayer and Bible reading, given up smoking and other habits, and come out clean-cut for the LORD at school.

'We also had the joy of witnessing during the Bible School. The way opened to hold meetings in three very strategic places, and the officials were very cordial and invited us back. These places were: the Nanchang Leper Hospital, 15 li outside the city and reached by motor bus; the City Poor House, where over one hundred beggars, cripples and orphans are housed; and the City Jail, with over four hundred prisoners.'

Miss Allison Pike, daughter of Mr. D. F. Pike, who laid down his life for the Gospel in the province of KWETCHOW, in a letter written shortly after her arrival at Anshun tells of interesting work among children at this station. The following extract will be read with thanksgiving to God:

'The children's work here is very encouraging just now. Mr. Chen manages them well and gives splendid messages suited to young people. We have been having anything up to eighty and more, two or three evenings a week when the weather is fine, and they seem to enjoy themselves immensely. The C.S.S.M. choruses, which they learn, are an attraction, and I am able to take my humble place at the organ and help in this small way.'

The campaign to reach the pilgrims attending the annual festival at the Temple to the Goddess of Mercy at Yangchow was conducted this year again, when 110,000 tracts were distributed and about 700 Gospel portions were sold. Mr. J. S. Orr writes:

'The number who listened to the Gospel in our house was unusually large. Our place was so cool, the seats so inviting to folk who had come a long way in the heat, and the cup of tea so refreshing, that people sat down readily, and it was unusually easy to talk to them. The fact that the number of pilgrims was far below the average probably helped to this end. They were not pushed along past the door by pressing crowds—they had space and leisure to notice our place, and we had a chance to



Photo by]

[Miss L. B. Daniel.

AT MOKANSHAN, THE OMEKIANG HILL RESORT.

invite them in. Some promised that they would call on us in the city, others said they were done with idolatry, that they would not burn incense again. Some again asked for as many different kinds of tracts as we had, so that they might take them to their folks at home to read.'

Mr. J. H. Robinson, who was planning a campaign to reach the pilgrims visiting a famous temple about seventeen miles from Tsunyi, in KWETCHOW, this month, went there at the beginning of July to make arrangements. He describes the place thus:

'The mountain is five miles from the bottom to the summit, and has temples at different levels, mostly in disrepair and in charge of ignorant priests. One temple had a room set apart as an opium den for the pilgrims. In another was an idol made of marble, which had been brought from India, and was valued at \$10,000. Most of the priests had entered the temple, as it was an easy and lazy way of life. The Government are appointing officers to visit these temples during the pilgrim season, so that a record may be kept of all the money given. The money must be used for building or repairs, and not be appropriated by the priests.'

This action on the part of the Government will not be appreciated by those who have hitherto regarded the pilgrims' offerings as, in part at least, a legitimate perquisite.

While in this district Mr. Robinson visited five small markets, selling 530 books and giving tracts, and preaching to thousands of people, all of whom were friendly. In



one tea shop he had an interesting discussion with some of the smaller officials, who asked all kinds of questions.

Some time ago there was an independent movement in the Church at Tuhshan, in the province of KWEICHOW, marked by features which caused concern. The Chinese Pastor's freedom of action was curtailed by the Church leaders in a manner that resulted in strained relationships between them; but by the exercise of patience and grace on the part of this worthy man, and by wise counsel on the part of a visiting missionary, the situation has improved. Prayer is desired that the unity of the Spirit may be fully restored.

Pastor Hsieh Meng-tseh has begun a series of missions in our stations in the province of KWEICHOW, and earnest prayer is asked that GOD will greatly bless his ministry to the Christians and heathen alike.

On June 27th the Church at Tali celebrated the jubilee of the occupation of that city by Mr. and Mrs. G. W. Clarke. The first item on the programme was a visit to the cemetery, where Mrs. Clarke was buried. Here a service in keeping with the occasion was conducted. Mr. J. B. Kuhn writes:

'On our return to the city we found the beautifully decorated chapel already well seated in readiness for the opening exercises. At this service five previously chosen speakers gave appropriate addresses, dealing with both the foreign and Chinese phases of the work at Tali from its inception until the present time. This service was divided in two by a lunch which was served to all.

'In the evening a fellowship meeting of Christians was held in the courtyard of the foreign residence, where an opportunity for personal testimony was given. This, I am sure, was inspiring to most of those who were present, as one after another spoke of GOD's dealings with them. The LORD gave us a great day. From morning until night, we felt that His Spirit was indeed with us.'

Mr. R. Seliger, one of our Liebenzeller Associate workers, writing from Siangsiang, in the province of HUNAN, gives an instance of the opposition to the Gospel which we must expect in these times. It is cause of thankfulness that there are still some friendly officials in China. Mr. Seliger says:

'A fortnight ago a serious situation arose at our Ku-shui outstation, where a band of students from Dr. Keller's Bible School at Changsha have been doing evangelistic work. First there appeared in our local paper a blasphemous article, calling attention to the pernicious consequences of the Christian religion. On July 9th, during a prayer meeting, a police officer with ten men stepped in and ordered the students to stop all meetings, telling them to leave Ku-shui within three days. This was the work of the local Tang-pu. After much prayer, I decided to see our district magistrate and the chief of police to report this matter to them, and thanks to the LORD, both gentlemen at once ordered that the meetings be continued without interference from anyone.'

It has been cheering to receive the news contained in the following extract from a letter from Mr. and Mrs. R. W. Middleton, written from Chowchih, in SHENSI, on June 30th. Our friends write:

'This spring, when the wheat harvest was assured, Mr. Wang, a Christian of some fifteen years' standing, from Kienchow, who came to reside in this district about two years ago on account of the famine, arranged to have a conference at his home in the fifth moon. We asked, "Who will pay the expenses?" He said, "I will." We

replied, "People have eaten very little flour for two or three years, and as soon as they see flour all will eat to their full capacity." He said, "The LORD has so blessed me that I wish to return thanks." He is just an ordinary farmer, and by no means wealthy. The fourth moon arrived and crops were very good, and he was still full of his conference. We supplied him with picture posters, suitable for preaching from to the heathen, as also for Christians and for women. His wife is one of the two Christian women we have, and she bears bright testimony in her village.'

Mr. and Mrs. Middleton were unable to be present, but about thirty of Mr. Wang's Christian friends from Kienchow attended, as also did a number of local Christians and inquirers. Mr. and Mrs. Middleton add:

'The greatest joy of all was to hear that about a hundred of the neighbouring heathen women attended. It is for them we would ask special prayer. Mrs. Wang has four young children, and if she is to teach these women, her hands will be full. In all about one hundred and fifty attended the conference, and it cost Mr. Wang \$20 for flour alone, not to speak of the sundries. Some of the guests suggested taking up a collection to help defray expenses; but he wanted to make a free will offering to the LORD, for His goodness to him.'

This spontaneous expression of Mr. Wang's gratitude for mercies received must have been very precious in GOD's sight.

Pastor Li Ioh-han is visiting KANSU and SHENSI, for the purpose of holding special meetings and taking part in conferences. Prayer on his behalf will be valued.

When last writing to you I did not report the number of baptisms; but since my letter of June 22nd was written 819 have been recorded, bringing the total for the year thus far up to 2,369.

## Subjects for Praise and Prayer.

### PRAISE.

- For God's presence at the Valedictory Meeting.
- For the new workers sent forth.
- For 1,000 Prayer Companions.
- For encouragement in children's work in KWEICHOW and HONAN.
- For blessing among Government School students at Nanchang.

### PRAYER.

- That the Christian youth of to-day may take up the challenge of Missions.
- For the parties of new workers sailing on September 18th and 24th.
- For those rendered destitute through the floods.
- That pestilence may be stayed as the floods abate.
- For blessing on our schools this autumn term.
- For an increase in the number of baptisms this autumn.
- For the autumn conferences and Bible Schools.
- For the work in the Nanchang Leper Hospital, Poor House, and Jail.
- For blessing upon gospels and tracts distributed among pilgrims.
- For blessing upon Pastor Hsieh Meng-tseh's ministry in KWEICHOW.

# Editorial Notes.

**OUR VALEDICTORY NUMBER.**—Once more our space is largely occupied by the testimonies of the outgoing workers—thirty in number. When this magazine comes into our readers' hands, the third party of the Two Hundred will be *en route* for China (*D.V.*) The ladies' party left in the P. and O. s.s. *Macedonia* on September 18th, escorted by Miss Henderson, and the men—nineteen of them, the largest party of *men* (we believe) which has ever sailed from England to China under the C.I.M. at one time—in the N.Y.K. *Yasukuni Maru* on September 24th, under the escort of Mr. and Mrs. A. B. Lewis. They are going forth supported by the prayers of many. Let us not fail them in the coming months. Even if we cannot easily picture their surroundings, or foresee their difficulties, we know that they will be singled out for the fiercest and subtlest attacks of Satan. An increased *number* of missionaries will not cause the adversary any anxiety if he can succeed in discouraging them, neutralizing their witness, or turning their eyes away from their LORD. GOD grant that pledges of prayer support given, it may be, in the emotion of parting from our friends may be kept faithfully when that emotion has long since passed. We must learn to pray *in cold blood* if we would pray through to victory.

**The Two Hundred.**—In the issue of CHINA'S MILLIONS for November, 1887, it was announced that eighty-nine of the Hundred for whom an appeal had been made in that year had been accepted, leaving a balance of eleven to complete the number. By the end of December the whole number had actually sailed for China. We are approaching the end of the period during which we have been asking the LORD of the harvest to thrust forth two hundred willing skilful labourers into His harvest in China. As our readers know, eighty-six of this number are already on the field. *If anticipations are fulfilled*, about fifty should sail from North America, and twenty from Australasia, this autumn. If we add the thirty who have just sailed from England and two smaller parties of men and women—perhaps seven or eight in all—who are preparing to leave later on in the year, it will be seen that we are very near the completion of the number. Let us continue steadfast in believing prayer. In all the home countries hindrances are constantly appearing, and we need to be in close touch with the LORD, that we may know His will in every case, lest we acquiesce in the victory of the enemy, or; on the other hand, lest we impatiently remove barriers which He Himself has set in the path of some. If there should be any who have grown weary of praying for the Two Hundred, or who have assumed that the number is already made up, we pray that GOD may lay the burden of the need afresh on their hearts. This is the turning point of the fight. Victory is nearest when the conflict is most intense. For the glory of GOD, for the sake of millions who are still in darkness, we look to Him for an abundant answer.

**The Prayer Companionship.**—We draw the attention of all our readers to General Mackenzie's note on the Prayer Companionship (page 195). The enrolment

of one thousand men and women as Prayer Companions in exactly two years is a fact of most encouraging significance. But General Mackenzie points out that this number must be more than doubled if the aim—twelve companions for each missionary from Great Britain or Ireland who desires them—is to be attained. We invite the co-operation of those who are fully persuaded that GOD Himself is calling them to this fruitful and fascinating ministry, for it is our earnest desire that every addition to the number should be definitely GOD-given.

**New Publications.**—On the day of our Valedictory Meeting, September 15th, we published a new booklet of thrilling interest entitled 'We are escaped'—a quotation from Psalm cxxiv. 7. The price is one shilling, and the booklet consists of about 140 pages, with an attractive art linen paper cover and four illustrations. It contains four narratives of Divine deliverance from perils in China, and the authors are Mr. F. Strauss (of the Liebenzeller Mission), the Rev. E. Weller, Mrs. H. D. Hayward, and Miss M. Monsen. We hope to publish a review in our next issue.

Another smaller booklet which is sure of a welcome is the Rev. R. W. Porteous's 'Trophies of Grace from KIANGSI'—three refreshing stories which emphasize the transforming power of the Gospel. The price is one penny.

We hope in our next issue to announce the publication of 'Hudson Taylor's Legacy,' a book which Mr. Marshall Broomhall has been preparing in view of the Hudson Taylor Centenary next year. It contains daily one-page meditations from the writings of Hudson Taylor for four months. Many of these are culled from very early issues of CHINA'S MILLIONS, and quite a number have never previously been published. The price will be half-a-crown for the ordinary edition, bound in cloth, and five shillings for a limited special edition, bound in lambskin. Either volume would form a most acceptable Christmas present. Indeed, we are prayerfully anticipating that the reading of these simple, penetrating messages will bring spiritual blessing and enlargement into the lives of very many.

## Irish News.

ON Monday, September 7th, a Valedictory Meeting for Miss Isa Wilson was held in the Minor Hall of the Y.M.C.A., under the presidency of Mr. W. Fulton. It was a well-attended representative gathering of friends. The chairman referred to the stimulus to faith caused by the Forward Movement of the C.I.M. in sending out 200 new workers.

The Rev. T. Gear Willett emphasised the need of prayer for the outgoing workers, and referred to some of the sterling Christian men and women he had met during his recent visit to China. He then introduced Mr. F. McCarthy to the North of Ireland friends as the one who would in future represent the Mission as District Secretary, making Belfast his centre.

A farewell message was given by Miss Wilson and then the closing address was given by Mr. McCarthy, who pressed home the fact that GOD-equipped witnesses were needed so that many of the other sheep might be brought into the fold.

Mr. and Mrs. McCarthy will take up residence in Belfast early this month and all applications concerning meetings should be made to Mr. McCarthy at the office of the Mission, 29, Donegall Street. The monthly Prayer Meeting will be held on Oct. 5th at 8 p.m. at the office address. All interested friends will be heartily welcomed.

## In Memoriam.

### Mr. George Parker.

**W**E recently received the sad news of the death of Mr. George Parker, on August 17th, at Kingtzekwan, HONAN. Mr. Parker sailed for China as long ago as 1876, after training at Harley House, and since the retirement of Mr. G. F. Easton he was our senior missionary on active service. His wife, Mrs. Parker, who joined the Mission in 1880, now occupies that position. Mr. Parker's early years in China were spent in widespread itinerations in KANSU, SHENSI, SZECHWAN, and other provinces. In 1888 he accompanied Dr. Lansdell in a long, difficult journey in SINKIANG. He and Mr. Easton were the first Protestant missionaries to enter Lanchow, the capital of KANSU, in 1877, and he secured premises there in 1885. In 1896 he and Mrs. Parker settled at Kingtzekwan, HONAN, and there they have laboured in the Gospel ever since. During the whole of his fifty-five years' service, Mr. Parker has only twice returned to England on furlough, in 1890 and in 1907. Twice at least, in 1900 and in 1914, the Mission premises at Kingtzekwan have been looted, and Mr. and Mrs. Parker have suffered the loss of all their worldly possessions. To Mrs. Parker, who has been a faithful helpmeet through all these years, to their daughter, Mrs. H. J. Mason, now at Chefoo, and to all the other members of the family we offer our sincere and prayerful sympathy.

## C.I.M. Prayer Meetings.

Monday, Oct. 5th.—8 p.m., West Hampstead, 15, Crediton Hill, N.W.

Tuesday, Oct. 6th.—8 p.m., Croydon: 12, Dornton Road, South Croydon.

Thursday, Oct. 8th.—3.30 p.m., Bromley: Annandale, Rafford Way.

Monday, Oct. 26th.—8 p.m., Tooting: C.A.W.G., 87, Trinity Road, S.W.

Thursday, Oct. 29th.—8 p.m.—Highgate: St. Andrew's Parish Hall.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

## Personalia.

### DEPARTURES.

October 16th.—Per P. & O. s.s. *Corfu*, Miss M. Pyle.

October 23rd.—Per N.Y.K. *Fushimi Maru*, Mr. and Mrs. J. L. Royce.

October 24th.—Per C.P.R. s.s. *Empress of Britain*, via North America, Mr. and Mrs. E. H. Weller.

### DEATH.

August 17th.—At Kingtzekwan, HONAN, Mr. George Parker, from diabetes.

### BIRTH.

August 17th.—At Paoning, SZECHWAN, to Mr. and Mrs. G. A. Scott, a son.

## OUR NEWEST PUBLICATIONS.

### "We are Escaped."

By Mr. F. STRAUSS, the Rev. E. WELLER, Mrs. H. D. HAYWARD, and Miss MONSEN. With Foreword by Rev. W. H. ALDIS. In Art Linen Paper Cover. Illustrated, 1s. net.

This new booklet contains thrilling stories of deliverance granted to missionaries in China in perils of various kinds. There is no sameness about them, except that all four stories are written with the same great object—the glory of God, that men may "praise the Lord for His goodness, and for His wonderful works to the children of men."

### Four Talks on Hudson Taylor.

By Miss E. B. HARMAN. With Two Portraits. 3d. net.

If you have a Bible Class, a Sunday School Class, if you lead a Christian Endeavour, or a Comradeship Group, this is the booklet which you need in order to interest young people in Hudson Taylor and his work. In addition to the stories, there are hints for teachers and expression exercises for boys and girls.

### Trophies of Grace from Kiangsi. By the Rev. R. W. PORTEOUS. Price 1d.

Those who have heard Mr. Porteous tell these stories of the transforming power of God's grace, and many others who were denied this privilege, will welcome this little 20-page leaflet. Special prices can be arranged for large quantities.

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# CHINA'S MILLIONS

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Photo by]

A Memorial Arch to Szechwan on the old main road from Peking to Linan.

[G. A. Scott.

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## 'Beginning to Sink.'

(Matthew xiv. 30.)

**N**O one who knows his own heart is likely to be hard on Peter. For very shame we cannot reproach him for his failures, since we ourselves have so often been humbled by similar experiences. But there are many who, though they dare not join in any harsh condemnation of his weakness, yet withhold the admiration which his magnificent qualities would otherwise compel. We who are forced to recognize our kinship with Peter in his grievous fall, do we rise to the heights of courage and consecration which Peter attained?

It was a bold challenge that he gave to the ghostly figure whose appearance so startled the storm-tossed disciples. One pictures the rest of the crew cowering in the bottom of the boat while Peter alone dares to speak, 'LORD, if it be Thou, bid me come unto Thee on the water.' Peter alone had begun to grasp the great truth underlying the words which his Master uttered long afterwards, 'He that believeth on Me, the works that I do shall he do also!' What CHRIST could do, the disciple who trusted Him could do also. 'All things are possible with GOD,' is a glorious fact which might easily degenerate into a platitude accepted by the intellect but not affecting the life, were it not for the amazing corollary, 'All things are possible to him that believeth.'

There was an immediate response. Does it not always rejoice the Master's heart when His servants put Him to the test by a practical venture of faith? Once His identity was established, Peter hesitated no longer. In a moment he was out of the boat, and treading down, as CHRIST was doing, the waves which threatened to engulf it. He was right—the water which bore up the Master did not give way beneath the disciple. With his eyes on CHRIST he 'walked upon the waters, and (as some ancient authorities read) came to JESUS.' It may have been only a few paces, but a few paces are quite sufficient to prove that GOD honoured the audacity of his confidence in

CHRIST. The creaking timbers of the boat gave no very definite assurance of security to the other disciples, but how they must have marvelled at the courage of the one who so lightly abandoned a position of relative safety for what seemed certain destruction.

Yet there was no need for anxiety. Peter on the water was at least as safe as James and John in the boat. To the onlooker it will always seem a risky proceeding to take GOD at His word, to enter upon an untried way with no security but His promises. Hudson Taylor with £10 in the bank, 'and all the promises of GOD,' was not making a rash experiment when he founded the China Inland Mission. His position would have been not one whit more secure if he could have deposited £1,000 instead of £10. A child on a journey need not worry that his little purse is empty while he holds his father's hand, for his father will pay the fares wherever they go together. No difficulty can arise *unless they are separated*. However full his coffers may be, the Christian will soon begin to be in want if he follows a path of his own choosing, but our Father in heaven makes Himself personally responsible for all expenses incurred in doing His will.

Master and disciple might have returned together to the boat, for the elements were powerless to touch them. But the faith which had lifted Peter beyond the natural awareness of the wind's fierceness and the waves' roaring, suddenly failed. Turning his eyes for a moment from the Master's encouraging Face, 'he saw the wind hoisterous,' and 'was afraid.' 'Oh, Peter,' said the devil, 'what a fool you were to leave the boat! It's all up with you now.' He was 'beginning to sink.'

This is a passage which is always much in our thoughts as year by year fresh parties of eager young missionaries sail for the field. They, too, have heard the Master's

call across the water, 'Come.' Some of them have recognized His voice immediately, others have needed time to assure themselves of His identity. 'LORD, if it be Thou,' they have cried, 'bid me come to Thee,' and at length the certainty has been given that He Who said 'Go ye' to all His disciples is now saying an individual 'Come' to each one of them. The 'boat' has meant very much to them, but in spite of many who would hold them back, they dare not hesitate. What a joy to see them tumbling out of the boat and walking on the water in obedience to His word!

Doubtless their first experience will be that of Peter—the glad discovery that the water which by the rules of natural science ought to give way beneath them, actually bears them up. The life of faith is a daily miracle. But the wind is boisterous enough. Dropping the figure, let us remind ourselves afresh of some of the temptations and difficulties which the new workers who sailed in September will shortly be facing. They have braced themselves to meet hardship, and older workers have sought to prepare them for what may lie ahead. And yet, in one way or another, the actual conditions must always be something of a shock. At the outset, of course, there will be the hard grind of language study, and the unconscious, but none the less real and sometimes unpleasant, physical adjustment to the new climate. The heavy weight of the heathen atmosphere will oppress them from the first, even though for some months they will enjoy much Christian fellowship in the Language Schools. With eyes that have not become accustomed to these things (God grant that they never may!) they will see the evidences of spiritual need and destitution around them. Their spirits will be stirred in them, as they see cities wholly given to idolatry, or, where the hold of the ancient superstitions is being relaxed, utter neglect of God. And for months at least they must remain dumb,

unable, through ignorance of the language, to employ themselves in the task which has been their chief joy at home—telling the story of Jesus and His love. They have been warned that not all missionaries are easy to live with, that not all Chinese Christians are full of faith and of the Holy Ghost, but the evidences that neither Chinese nor foreign believers have attained a state of sinless perfection will be none the less painful. But far worse than the discovery of the failings of others will be the bitter disappointment of realizing their own weakness in face of temptation. Subtle as ever, the enemy who failed to hinder their coming to China will seek to neutralize their witness for CHRIST. Whether by fresh avenues of approach or by ways which they thought were for ever closed to him, he will attack them ceaselessly, and they will find that in journeying across the ocean they have not been able to leave their sinful natures behind. Sometimes the enemy has needed only a year or two to drive a new missionary off the field; sometimes he is content to leave them there, busy in a multiplicity of duties, but emptied of spiritual power, never getting to grips with the enemy in the souls of men.

\* \* \* \* \*

But Peter did not go under. 'Beginning to sink, he cried, saying, LORD, save me.' Taught by the experience of danger, he turned his eyes back to the Master—just in time. The strong Hand steadied him immediately, and the peril was past. Thus, and thus only, will every missionary emerge victorious. And the purpose of this article will be accomplished if believers at home see our missionaries in imagination walking across angry waters, buffeted by boisterous winds, and, whether they know their particular temptations or not, cry to God for them that they may keep their eyes steadily, continuously, fixed on JESUS, the Author and the Finisher of their faith.

F. H.



Photo 891

U. H. Kitchen.

Entrance to the Chinese University, Anking, not far from the Men's Training Home, where our new Missionaries are studying the language.

'Oh may the LORD soon enable me to enter fairly into the field, and help me by His grace to be a good soldier of the cross of Christ. Oh that I may be enabled to gird on the armour which He has provided, against which no enemy has any power!'

These were the earnest desires of a young missionary in the early days of the China Inland Mission. Yet within less than two years Mr. Hudson Taylor found it necessary to terminate his connection with the Mission, as he had proved morally and spiritually unfit for the work. There are hints in the early records as to the reason of his 'beginning to sink,' and we are sure that victory might have been his if his eyes had been 'ever toward the Lord.' Thank God for the rarity of such painful happenings. Our only purpose in recalling it is to urge upon our readers the duty of surrounding Christ's ambassadors in China with the protection of prevailing prayer.

# From the Front Line.

## Hopei.

**A**S reported in our last issue, the city of Shunteh, in HOPEI, was looted in August. Fortunately Mrs. Griffith was away. Mr. Griffith thus describes his experiences:

'In my last letter to you I mentioned the military situation at Shunteh, and how Shih Yu-san was preparing to fight someone. You will have seen by reports in newspapers as to how he got on in his futile attempt to oust Chang Hsueh-liang from HOPEI province, I need not mention anything of this. But as the rebellion started out from Shunteh, so it appears that perhaps Shunteh has suffered worse than any other place.

'I will not go into much detail. Suffice to say that after a siege of seven days, the city being defended by Shih's remnant from Changteh, the southern troops managed to effect an entrance on the north-west corner of the city wall about 6 p.m. on August 5th, and the whole city was ruthlessly plundered all that night, and our place shared the same fate, so that we have little of any value left, except furniture and heavy things that could not be moved. August 5th was a terrible day of bombardment by guns and aeroplanes, and the night still more terrible when the soldiers effected an entrance. Shih's men fought desperately to the end. How many on each side were killed no one seems to know. The noise of the guns pounding the city wall was heard 100 li away. I stayed on our premises about two hours after the "wild beasts" broke into our place, and soon saw that it was utterly useless to stop their plundering, and seeing my life was in imminent danger, being threatened with gun and pistol, I made my escape about 9 p.m. over our back wall and stayed in a small inhabited hut for half an hour or so. The man there advised me not to stay, as the soldiers were searching everywhere for Shih's men, and he kindly lent me a small low stool at my request, and advised me to hide in his millet fields, which I did within twenty yards of our back garden door. Twice the door was opened and soldiers came out with flashlights, but I lay still. About midnight, when all seemed quiet, I made my way by unfrequented paths

to the district inspector's office, about half a mile. Once I was stopped and searched by four southern soldiers, but allowed to go on. The men at this district inspector's office were very surprised to see me, but gave me a warm welcome. There I stayed until about 5 p.m. next day, when, hearing that our place had been vacated by soldiers and streets were quiet, I returned home.

'The south suburb was not plundered, as the southern troops were living there, supported by the populace. I have this week been to the south suburb three times and bought a few necessities, among others this pen nib with which I am writing. Please excuse scrawl. I am having Chinese garments made for temporary wear as all clothing was taken, and I had only the pair of trousers, shirt, shoes and socks in which I escaped. However, I can say, Praise the LORD for His care over me and the three men and three women who were on our premises. No one was injured, though a shell exploded within ten yards of where Mr. Ren was sitting, and wrecked one of the windows of our chapel.'

Miss Jessie Gregg tells of the occupation of Pingshan, HOPEI—part of the forward movement:

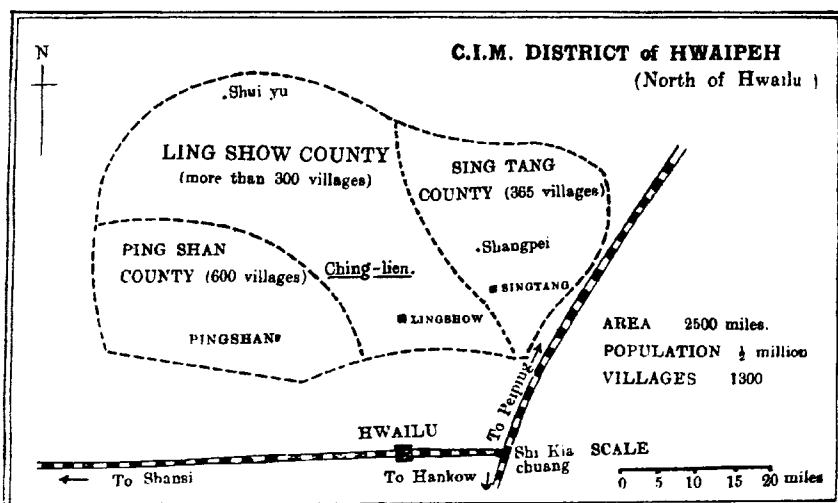
'This city, a large, wealthy one, is on the small mountain road into SHANSI, greatly used by mules carrying calico into that province. There

are 660 market towns and villages in the county, so there is plenty of virgin soil for forward work. Miss Mower and myself are the only foreigners in this great area, stretching 66 miles from east to west and 33 miles from north to south.

'Many years ago I first visited this city, and found no opening whatever, and came back discouraged. Changes have taken place since that day, with many ups and downs in the Church, but at last, after fifteen years of faithful work by the evangelist, Mr. Li, there is now a membership of over ninety. Mr. Li being a widower, the women's work has been somewhat neglected, for it was only when we could pay a half-yearly visit to the district that anything was done.

'Our ladies' compound is inside the city, while the evangelist and Church premises are outside. The city itself has been very little worked, so I hope to get into the homes and hearts of the people.

'Then we hope to have short time Bible Schools for the enquirers and Christians of the district. We have a Biblewoman, Mrs. Han, who is the daughter-in-law of our old Biblewoman at Huanlu. She has taken a two years' Bible Course in Miss Clarke's school, and we hope she will be used among the women. She is young, but had the sorrow of losing four children, so has a sympathetic touch with the women. We have a



MAP OF PART OF THE PROVINCE OF HOPEI.  
Showing Pingshan, where Miss J. Gregg and Miss Mower are working, and Ching-lien, where Miss Gorman and Miss Onions are now stationed.



promise of a tent for forward movement work in our district, and hope someone will be appointed to look after it, and to live in the tent with the men, to give them spiritual and bodily exercise, and be one with them in everything. Miss Mower and the Biblewoman will do a most important following up work among the women in their homes.

'I have told you the need and our hopes for the future of this new work. Will you help us by your prayers, that there may be a forward march into the enemies' country, a taking the prey from the mighty and the uplifting of His banner in many new places.'

## Shansi.

Mr. and Mrs. H. S. Cliff are holding the fort at the new centre of Licheng, SHANSI, during the absence of Mr. and Mrs. Dunachie:

'By now we have well settled in and are getting to know the work and the people. There is a very encouraging beginning, here and there are excellent opportunities for Gospel preaching. There are several Christians from other districts living here who make a little Church nucleus, and to these have been added two or three saved here during the last year. I am at present concentrating on work in the city, preaching in the street-chapel and on the streets, and visiting homes.

'It was encouraging, about ten days ago, to see a young man, with beaming face, come for the first time

to our Sunday service. He had heard the Gospel in the street-chapel and from one of our preachers at a fair, and he had bought a copy of a Gospel. He says that after a long struggle with the devil, he at last decided to trust CHRIST, and immediately his pathway was flooded with light. In our little meetings, he is now praying fervently for his loved ones. He lives in a village about three miles from the city.'

Refreshing news comes from Mr. Liberty, at Pingyao, SHANSI:

'We have prayed much for the Pingyao Church, claiming Is. xliii. 19 very definitely. While we were away a Summer Convention was held of all the Churches in this district. Two Chinese brethren from SHANTUNG came to lead them, men filled with the Holy Ghost and fire. Some twenty or more went from Pingyao. The proprietor of a large bicycle shop arranged for his men to go, so many at a time. His son accompanied them. I can only hint at what happened, as I was not present. The messages were Salvation, Holiness, and Sanctification. Very soon the Spirit came in mighty convicting power, all were on their knees confessing sin, and weeping. The son, a particularly bad man, was thoroughly converted (his father is one of our deacons), and several assistants too. All came back rejoicing. We learn that in addition to daily prayers a week-night Bible class is held in the shop and a Saturday prayer meeting. I had the joy of

attending the other night. Praise God for this beginning of things.'

Mr. Robert Gillies, while recording many discouragements, thus makes reference to the same Conference:

'The Summer Convention at the Five Dragon Temple in the hills was a time never to be forgotten. The LORD sent two scholarly men quite unknown to us previously, and their messages were given with exceptional power. Our SHANSI Christians sat in amazement when they heard of the great things the LORD is doing in SHANTUNG province, and here were two able and learned men testifying to and showing forth to their fellow countrymen the powerful endowment of the Holy Spirit.

'There was only one tent out in this district of a dozen counties this spring, and it was accidentally destroyed by fire. That was only one amongst very many evidences of the increasing difficulty of aggressive work.'

## Honan.

Mrs. and Miss Soderström are still making Yencheng their base, but the Bible School to which reference is made was held at Shangtsai, HONAN:

'We went to little Mrs. Chang's home, an old Christian who has not attended service for over a year. Her two sons, a daughter, and a grandchild all died within a short time of each other. The family blamed her and said that her GOD was no good as He did not protect those who believed in Him.

'We were given a warm welcome, and the neighbours who came listened well to our message, but we did not feel the real point of contact that we knew was needed. Then, just as we were leaving, my companion being already outside, I again reminded the little woman of God's promise never to leave or forsake us, even though we sometimes grieve Him by doubting. That seemed to be the key to our opportunity. At once a young man standing near said, "It's no good believing in your GOD. He does not keep trouble from your family." Without a thought my answer came, "Where in China is there a family without deaths?" He was silenced and ashamed, realizing that I knew of the persecution, and the interest of the others was arrested as a testimony to the "peace which passeth all understanding" was given. And how they listened as they heard of the faithfulness and sufficiency of our



Photo 65]

[Miss M. J. Söderström.

Women of Shangtsai, Honan, returning home after the spring Bible School at Yencheng. A donkey, an ox, and a pony are yoked together to the farm cart. The small boy stopped eating his stick of sugar cane to be photographed.

God—the whole atmosphere was changed, and we had a little prayer meeting before leaving. So again the enemies' line was broken through, and we felt that a real victory had been won.

The next day our road lay through the south suburb, where there is a large cattle market. There were three of us that day, and we distributed a very large number of tracts. *En route* we met a small procession, headed by a man who first beat a gong, and then announced the evil deeds of a prisoner in tow, stating that any others doing likewise would receive the same punishment. The elder woman with us handed both the prisoner and the officer in charge a tract, with an exhortation to repent. May the LORD set His seal to such "wayside sowing."

As we neared the next village, which was the last for the day, we were conscious of the presence of a Buddhist priest, and knew it might mean opposition, but he stood on the outskirts of the crowd, which had gathered to the sound of the village gong and clappers. My two companions were rather overwhelmed with this unusual reception, and the one who usually helped with the preaching left me to deal with the crowd, while she told the old granny of the home, outside of which we were standing, the way of salvation also teaching her a prayer. Meanwhile, the LORD undertook for me and the people listened well. As we passed on to other points in the village, so did the priest, who appeared to be interested, although he still kept his distance. However, as we were leaving he came after us and asked for a tract. We gave him a copy of each kind we had, as well as a Gospel of St. Matthew, for which he seemed most grateful, and said he would read it to the villagers. Please pray for this man and also for GOD's word in that place.

A week later a few of the more venturesome women came back for a Bible School which we had promised to hold for a fortnight. The others were afraid to leave their homes, because of some disturbing rumours about brigandage. We had a happy, helpful time together, and some wonderful answers to the prayers for peace, not only in the countryside, but in our own hearts too.

### Kweichow.

Mr. and Mrs. Bosshardt are now stationed at Chenyuan, KWEICHOW:

'Chenyuan lies on the bank of a



CHENYUAN, THE RIVER-PORT FOR THE KWEICHOW PROVINCE, AND THE MISSION STATION AT WHICH MR. AND MRS. BOSSHARDT RESIDE.

navigable river and is the river head for trade with HUNAN. Formerly it was a very busy and important place, but, what with famines, brigandage, and floods it has lost its repute. Still, it is now reviving a good deal since there are quieter conditions on the borders of the province. The hills are very close and there is only sufficient flat ground for a street on either side of the river, but these are very long. Our horizon is very limited and we have had some very hot days in consequence of these towering mountains. My wife is not a stranger here as she spent two years with Mr. and Mrs. Hutton during those dreadful famines. Everyone is pleased to see her back again. There is a small Church membership, an evangelist, a colporteur, and a Biblewoman. It is rather early for me to tell you much about the work, I must leave that for my next letter. We would, however, ask you to pray for us as we start work in this centre. Not only is there the city work, but also eight other counties with their cities and villages that form our district and for the most part they are still waiting for the Gospel. One of my old orphans is acting as cook and doing very well. He is seventeen years of age now, and though not a Church member yet shows some signs of being a true Christian. I had the joy of being present at a baptismal service in Chungking, when another of my old orphans, a lad of eighteen years, professed his faith by baptism. A conversation with him beforehand assured me that he had a living faith in his Saviour.

'We are looking for the LORD to do great things. We want Him to pour out His Holy Spirit upon us in revival power. While the meetings of the Church have been maintained, there is a certain deadness and formality which we long to see give place to life and joy in the Holy Ghost.'

### Yunnan.

Miss Kemp (Yünnanfu) gives a beautiful picture of the Chinese Biblewoman:

'We have a very dear faithful Biblewoman, and it was good to see her, as soon as we entered a house and the usual crowd gathered, sit down by the side of a woman who seemed interested and explain the whole of a long tract she had in her hand because the woman could not read.

'Soon afterwards I saw her on a heap of rubbish pleading with a hardened old woman who sat in the corner and kept the fire going.

'Later, too, that night, while waiting for the train to come in which was to take us back to the capital, our dear woman was again out preaching to a crowd of women. As I watched and listened, a woman right in the front of the crowd, touched by the message of Love, broke down and wept. She said, for all to hear her, that nobody loved her, and it was plain to see the hunger for love as P'ang Shih-an (our Biblewoman) pointed her to the One Who, because He loved her, died to save her from her sin, and was even now in Heaven preparing a Home where she could love and be loved through all eternity.'

# The Prayer Factor in the Biola Bands.

By Dr. F. A. Keller, of the Hunan Bible Institute.

FOR years the problem of the evangelization of China was tugging at the heartstrings of the late Mr. Lyman Stewart, of Los Angeles, California, and was one of the great burdens of his prayers. Twenty-five years ago Mr. Stewart and the writer were brought together in quite a remarkable way, and five years later, after much prayer, Mr. Stewart sent to China a good sized draft and asked that the money be used in a special way for the evangelization of the unreached masses.

After some weeks of earnest waiting on GOD, a number of enthusiastic young Christians were organized into a party under the guidance of a leader of some experience, and started out in a large Chinese houseboat to go up some of the rivers of HUNAN to preach the Gospel in the towns and villages along the rivers where the name of JESUS CHRIST had never been heard.

4 GOD blessed these young men and their message in a truly wonderful way, everywhere they went the people listened eagerly, and many deserted their idols and turned in real faith to the LORD.

This experiment was so successful, and the results so inspiring, that a number of these evangelistic parties were organized and sent out. Later they became known as the Biola Evangelistic Bands. At first the evangelists lived on boats, but after the principal cities, towns and villages lying near the navigable rivers had been visited

a new plan was adopted, namely to rent a house in some live business centre and work out from there into the surrounding country. The fundamental principles of the work from the very beginning have been daily individual and united Bible study, prayer and personal contact with individuals.

Recently a Chinese pastor from SZECHWAN called on us and asked if he might stay for a few days. He said that he had come to HUNAN to attend a conference of Christian workers in a neighbouring city. He told us that he had been reading about the work of the Biola Evangelistic Bands in our bi-monthly magazine, *Evangelism*, and that he had come to Changsha a couple of weeks ahead of time in order to see and study this work.

Mr. Wang, our director of practical evangelism in the Bible school, and band visitor, was asked to escort Pastor — to visit two of the Bands, they were away about ten days and the visiting pastor came back full of enthusiasm, he said, 'The reports of this work which I have read in *Evangelism* are wonderful, but the work itself far surpasses all the reports. Such delight and faithfulness in Bible study, such confidence and earnestness in prayer, such zeal and diligence in service I have never seen before, what is the secret of it? How do they keep on in this way day after day, month after month through the entire year?' Dean Hsiao replied to him very simply but very impressively:—

'You, sir, have already stated the secret of their unflinching zeal and enthusiasm in service, it is simply their delight and faithfulness in Bible study and their earnestness and genuine faith in prayer. Prayer to them is not a form and a duty, it is a great living reality and a source of power.' Let us stop and ask ourselves, 'Do Bible study and prayer occupy this fundamental place in our lives?'

The Biola Evangelistic Bands were founded on GOD's Word and on prayer. From the very beginning the evangelists have seemed to grasp the vital quality of prayer and have made the study of GOD's Word and prayer the sources of victory in life, and power in service.

Let me give you two concrete and striking illustrations of this great fact, illustrations culled from very recent letters and written monthly reports.

The first illustration is in connection with the work



Photo 65]

[Dr. F. A. Keller.

BIOLA EVANGELISTIC BAND, No. 1.

Mr. Yin Haju-keh the leader, is the second from the left in the front row.

of our Biola Evangelistic Band No. 1 during April and May, 1931, in a village by the name of Hsin-Wu-Tsao. This is a village in the province of KIANGSI where the terrible work of the Communists has been going on now for several years, and where the fierce anti-Communist battles are now raging: you have doubtless seen frequent accounts of these in your home papers. Nearly all missionaries have been obliged to leave the province, many church buildings have been destroyed, and many Christians have been killed, and yet in spite of it all GOD's work has been going forward.

When Band No. 1 began work in this new place large numbers attended their preaching services for the first few evenings, but it was just the season for transplanting rice, and as this is a farming community the people were extremely busy working from very early in the morning until sundown and then were too weary to come out to the meetings. The drop in attendance was a bitter disappointment to the men, because they felt sure that the Holy Spirit had led them to this place, they therefore dropped all work and devoted a few days to prayer and fasting to seek the mind of the LORD and to learn from Him what they should do.

After this time of waiting on GOD for guidance they determined that every evening they would go out two by two to various little hamlets that surrounded the main village on all sides, and try to hold Gospel services in the homes of people living in these hamlets. To their great delight numbers of people attended each of these services night after night and at the close of their two months' work in that district they were able to send me the following glorious report.

Thirty-two individuals definitely gave their hearts to the LORD JESUS CHRIST. All the members of five families accepted the LORD JESUS CHRIST as their Saviour. Eight families destroyed all the idols in their homes and removed all the accompaniments of idolatry. They have already prepared a suitable building as a place of worship, in other words, after two months in that village where CHRIST was not known He now has that fine group of devoted followers and there is already established a little self-supporting, self-propagating, indigenous church. I feel confident that your hearts will just be filled with joy as you think of such a splendid result of only two months out of their year's work.

The leader of Band No. 1 is a man who in a very marked way illustrates in his own life the principles of Bible study and prayer which are the basis of this work. His name is Yin Hsiu-teh, the first word, Yin, being the surname. In many Chinese villages every family has the same surname: this is the case in Mr. Yin's village, and so the elder scholar, of whom Mr. Yin writes below, has the same surname, Yin.

In one of his recent monthly reports the leader, Mr. Yin, describes one of his personal experiences in the following interesting and vivid way. He writes:—

'In my native town there is a man by the name of Yin Chang-tso: he is 63 years of age, he is an influential scholar and was my former teacher. He was deeply bound by superstitions and frequently took an active part in idolatrous processions. He was one of the leading promoters of these idolatrous observances and was most enthusiastic in them. Mr. Yin was considered as the head of his village. Before I had believed in CHRIST my teacher, Mr. Yin and I were very warm friends, but after I put my trust in the LORD he was

greatly displeased with me and manifested a very cold attitude toward me: he also expressed himself to others about me in a very bitter and contemptuous way.

'In spite of his attitude toward me I earnestly and persistently prayed for him and used every possible opportunity by the LORD's grace to plead with him, but he would not pay any attention to my words. Although his heart was so hard I could not give up, but constantly went to him longing that he might turn to the LORD.

'I was preparing a room at my home for holding religious services as there is no church in that village. After some months when I was in another village twenty li away (seven miles) suddenly messengers came to me one Saturday saying that the carpenters wanted me to come back at once and give them directions for making the platform and the pulpit. When I reached home I learned that my old teacher, Mr. Yin, was very ill, so after looking to GOD for help I at once went to see him. He was lying on his bed prostrated by severe hemorrhage; he appeared to be in a very dangerous condition, and it seemed as though he might die at any moment. I made up my mind that I would use this last opportunity to once more plead with him to accept JESUS as his Saviour. I talked with him for about an hour when suddenly he put his arms out from the bed covers, grasped my hand in both of his and begged me to pray for him that the LORD JESUS CHRIST might forgive his sins. He said, "I and my entire family want to believe in JESUS and want you to pray that He may forgive our sins and save us." All the members of the family were called in, the wife, the children, and the grandchildren, and all knelt down there around the bedside of the aged head of that house as our Mr. Yin led them in prayer. All the members of the family definitely accepted JESUS as their Saviour. The aged Mr. Yin's sickness gradually became less severe and on the following LORD'S Day, by making a great effort, he attended the public service. He is most enthusiastic in his faith and has demonstrated his sincerity by liberal contributions toward the work of the newly-established local church.

## C.I.M. Prayer Meetings for November.

Monday, November 2nd.—8 p.m., 15, Crediton Hill, West Hampstead, N.W.3.

Tuesday, November 3rd.—8 p.m., 12, Dornton Road, South Croydon.

Saturday, November 7th.—7.30 p.m., Y.M.C.A., Fairlawn, 643, Fulham Road, Walham Green, S.W.

Thursday, November 12th.—3.30 p.m., "Annandale," Rafford Way, Bromley, Kent.

Thursday, November 26th.—8 p.m., St. Andrew's Parish Hall, Archway Road, Highgate, N.

Friday, November 27th.—4 p.m., "Greystones," Wray Common, Reigate. (Ladies only.)

Monday, November 30th.—8 p.m., C.A.W.G., 87, Trinity Road, Tooting, S.W.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

A new Prayer Circle for China has been commenced at Bellevue Hall, Bellevue Road, Wallasey, on the 3rd Saturday of each month at 8 p.m.

# First Impressions.

*Mr. Street writes from Lanchow, Kansu :*

Lanchow is my temporary home for the summer as the Sining missionaries are now at the coast. I go on there with them on their return in the autumn, probably late September. Lanchow is the capital of the province and is about 5,000 feet above sea-level. The main city is situated on the south bank of the Yellow River, but on the opposite bank is the northern suburb where the Borden Memorial Hospital is built. The river is spanned by an iron bridge on concrete piles, the materials for which all came from America. Although the toll is taken on vehicles for 'future repairs' there is always a general tax all round at the repair time! There are mosques and Moslem communities in all the suburbs and many Moslem merchants are passing through Lanchow in the course of their business. It is my hope to spend the mornings in language study and my afternoons in the suburbs visiting the mosques and finding out all I can about their customs. With my few words of spoken language backed up with the presentation of specially prepared Moslem tracts and Gospels I shall seek to touch their hearts with the need of a Mediator.

Scenes on the road were many and various. All sorts of transport were encountered, mule, donkey, wheelbarrow, man, and camel trains, the latter giving the extra touch of 'romance.' Much opium is sown—the curse of China. It occupies all the best land and one would say is the foremost reason why there is famine, for rain or no rain the opium crop's water is almost assured. Growing is practically compulsory in certain areas for the tax derived by the Government. In some areas the tax is demanded whether the opium is grown or not. This is a tremendous test for the Christians, for if they do not grow there is still the tax to pay, whereas if they grow there is always profit after deduction of the tax. Some are failing and they do need our prayers. The land is terribly overburdened with soldiers, the 'refuse' of China for morals and ill-treatment of the people.

There was one incident on the last lap worth recording. Coming down a hill our cart overturned with me

inside. The branches supporting the matting were all broken but held long enough for the cart to be rolled over and allow me to crawl out, a little pale from the effects of a burst flour bag, but quite unurt. Had the branches not held I should have been nastily crushed. Someone must have been praying: thank you for your prayers and please praise Him for the safely accomplished journey.



Photo by]

[A. Moore.

Moslem Mosque, in West Suburb of Lanchow.

*Mr. and Mrs. Michell write from Sisiang, Shensi :*

We were to start at 7 a.m. (April 21st) and were informed that we should reach Sian at 6 p.m. the same day, but on seeing the 'bus our hopes of a speedy journey were not confirmed. It was a Chevrolet, but rough usage and very bad roads had sadly marred its former state. Fifteen adults and six young children, as well as an unlimited supply of baggage (not ours), filled every available space within and without. The journey was estimated as a distance of 160 miles, but after two hours we had only gone 1-160th of the way. Soon after starting a steep incline hid our immediate

horizon, and after a gallant attempt at it and the grinding of gears, we suddenly stopped, then began to descend hastily. The driver managed to remain a measure of control and, swinging to one side, hit a high earth bank with the rear of the 'bus. Ultimately, with the assistance of some of the bystanders, the 'bus reached the crest of the hill. We covered another 500 yards and were forced to stop again—this time the bridge was broken. After a long delay two narrow planks were put across the creek for the wheels of the 'bus, but we deemed it safer to cross on foot, leaving the driver to display his skill with an empty 'bus, which feat he accomplished without mishap. The next five miles was a series of hills, at the base of each we were called upon to alight and walk up, we walked as far as we were driven. Patience and a sense of humour were necessary. We were much impressed by the poverty-stricken state of the people in the districts through which we passed. This is largely due to the famine and the attacks of brigands. We drove rapidly through the narrow village streets, causing vendors of all kinds great consternation and provoking remarks which fortunately we did not understand.

Five days of cart travelling brought us to Kuei-hsien, where foreigners had not been seen for many years, and so we were of absorbing interest to the whole city—the ever-changing crowd just stared at us all day long. This afforded a good opportunity for distributing tracts and Scripture portions.

Throughout the journey we were impressed by the hopeless condition of many of the people, in dire need of Gospel witnesses.

*Miss Kathryn Judd, the daughter and granddaughter of C.I.M. missionaries, gives a vivid description of her first Sunday at Hwailu, Hopei :*

Just over two days of settling in at my mission station and beginning to recognize the faces of servants and Christians that were around the compound, and then Sunday came. I wish that I could have smuggled you all into the China Inland Mission chapel and compound that day by some fairy-tale, invisible cap or magic wand, for you would have been charmed with the quaint Chinese

houses and tiled roofs, making such dark shadows in the brilliant sunshine, not to mention the Chinese Christians themselves in their best clothes, and the little children with their queer little plaits and brightly coloured flower-garden clothes. It was the great Sunday of the year, baptismal Sunday, when candidates for baptism and their friends, Christians and their families come in from the surrounding district to confess their LORD and to remember His death 'till He come.' I wish I could make you feel the atmosphere of love and fellowship, of joy and friendly interest that was around us.

The day began early, for the baptismal service was at 6.30 a.m. It almost made a lump come in my throat, though there certainly was praise filling and overflowing in the heart, as some of the old Chinese women fearfully stepped down into the water on their tiny feet. Water has such terrors for them and so many of them have never had a bath in their lives!! Yes, it does make you smile, doesn't it, when we are used to having them so often? But I wonder if we have enough imagination to put ourselves in their place just for those few minutes that Sunday morning and try to feel and understand all the fears and all the joy that confession of CHRIST meant for them. Imagine hearing the Gospel for the first time when we are old, when it is hard to understand, the struggle and determination needed to accept and confess the LORD, needed to learn to read a simple catechism, to hear with the disinterestedness of relatives or perhaps even their opposition, and then about a year of trial to make sure that Christian living equals profession. All this leading up to this Sunday morning baptismal service. The Chinese pastor who baptized, with his stern but quiet face, and yet his gentleness, seemed a kinsman of that John the Baptist of the desert places and 'Behold the Lamb of GOD.' There was one exception to the simple answer of 'I do' to the question put, and that was an old grey-haired woman whose voice rang so clearly through the chapel, and I am sure it rang through the arches of heaven itself, 'Yes, I'll die for Him.' I wonder would you? Really? Would I?

And then we went back up to our quiet courtyard for breakfast and a few minutes of quiet. But soon there were groups of women and children

wandering in to see the strange way that these foreigners live, under the escort of some Biblewoman, and I would look up from my desk and find half-a-dozen or so pairs of curious eyes on me and then for a minute would try to do my best to act the hostess dumbly. My Chinese is very limited as yet and, owing to the change to the North of China, what Chinese words I know are pronounced differently, and so that Sunday morning my one answer to every remark and to every question was a smile.

'How old are you?' A smile.

'What is your honourable name?' A smile.

'You sleep on a bed!' (They generally sleep on raised brick platforms built at one end of the room, called a *k'ang*.)

'Where do you come from?' A smile.

And then sometimes would come from the Biblewoman: 'She is a new one, just come, she can only smile.'

Out in the women's courtyard it was the same.

Here there were little groups of women gathered round a Biblewoman or one of the missionaries learning to read a hymn, a Bible verse, or the Catechism, telling about their homes and talking about their last visit from the missionary, and as another one came in through the quaint Chinese doorway, someone would remark, 'You've come,' and then there would be a chorus of 'Ping an' (Peace) from others. 'Peace' is the common greeting around here, apparently, and so there is a continuous wishing of peace from the time we get up in the morning until they leave us with 'Sleep peacefully' at night.

Then the gong rang and we all

went down to the chapel for the regular morning service. At the close they gave a farewell to two of the missionaries, who are leaving here to open up another station in this province, and at the same time they welcomed me. Both of the ladies who were leaving have been here in Hwailu for many years, and so it was saying 'Good-bye' to old friends. Then, when their ceremony was over, my turn came. The great problem with me was when to get up and give my bow, for a bow at the wrong time would be almost tragic. Fortunately, I understood enough to know when I was being politely requested to step up on to the platform (this was confirmed by a nudge from one of the missionaries sitting beside me). Once I was up there the whole congregation stood and at the 'One' of the pastor who was standing in front they bowed, and I, on the platform, bowed in return. 'Two,' another bow, 'Three,' another bow, and then, to my real embarrassment,



Photo by]

IR. E. Thompson.

GATEWAY IN GIRLS' SCHOOL COMPOUND, HWAILU.

I was asked if I wanted to say anything. The only answer possible was to shake my head and hastily descend from the platform. But with a welcome like that I should belong here, shouldn't I? My Chinese surname means 'Blessing.' I wonder if you could do your part to make me a blessing here, that the glory of the LORD may shine forth?

Gradually the crowded courtyard emptied and as the sun set there were only those left who were staying the night. And so the day was ended.

Can you read between the lines and find the people and the things for which the LORD would have you pray? Those who have just been baptized, those who are preparing for baptism, the Biblewomen, the Chinese pastors, those who are opening new stations, etc.

*Miss M. E. Miles writes from Fukow, Honan :*

Before the very hot weather started we visited in the villages several times, starting about 7.30 or 8 a.m. and spending the day out. In this way we were able to reach nine or ten villages in one day. We carried a bag of food and another of tracts and rode on wheelbarrows. You have no idea how comfortable wheelbarrows are, especially when you have the kind which do not squeak, as we did. The women were so friendly and apparently interested, bringing out forms for us and pressing us to drink tea. Many of these women are unable to get into the city and so cannot come to the meetings, and although, doubtless, Biblewomen and previous foreign workers have been out to them, many had never heard before or if they had it had made no impression. I wonder how much impression it would have made on us if someone had come and talked to us about some new religion for half-an-hour? And when you remember that we go to them in foreign dress and our words at best must have a foreign accent, isn't it wonderful that some do understand and that there are some conversions as a result? We were so pleased to meet an old evangelist in one village who spends all his time going around from one place to another so that the people in that part have many opportunities.

*Mr. Jeffery writes from Chukentan, Szechwan :*

Up to Ichang the river is rather uninteresting. But just around the bend past Ichang the change is as

wonderful as it is sudden. It is hilly around the city, but very mountainous beyond. For within half-an-hour we found ourselves looking up at high mountains on both banks of the river. The strength of the current may be judged in that the trip to Chungking takes four days, and the return trip to Ichang takes a day and a half! That evening we anchored for the night at a small village that stood at the entrance to a deep gorge with towering mountains and sheer cliff crowding in upon the river.

We were all up early next morning to see a thrill. Emerging from the gorge, we came to the 'Hsin Tan' Rapids, the worst on the river, formed by part of the rocky bank falling in.



THE LATE MR. GEORGE PARKER,  
Veteran C. I. M. missionary of Kingtzokwan,  
Honan, who served for fifty-five years in  
China.

Two other steamers were waiting below the rapids, so we stopped. One captain had decided to 'heave' it, or be pulled from the shore. The villagers there earned their living by pulling up ships. Our captain decided to 'steam' it, so, wheeling round, we plunged into the rapids. It seemed the very rocks would spring out of the raging waters and tear us to pieces. We almost came to a standstill. Smoke poured out of the chimney as the steam pressure increased. The engines vibrated, and the ship swayed from side to side. The grade was such that our boat, 150 feet long, was on a slant of three feet. The current grew stronger near the top, and its force was terrific. But at this point nature was conquered, and soon we looked back at the angry waters, once

more baffled of their prey. We were through. The power within had proved stronger than nature, just as God within us who are saved gives us the victory.

*Miss N. E. Whitlow writes from Kingtsing, Szechwan :*

In order that I shall learn to use all the language I can, Mrs. Curtis has found several things for me to do in the school. A small class of little girls consequently are expected to obey orders which my actions make clear to them if my words do not, as it is for drill only that I take them, and a whole boys' school from next door, who come over for Bible teaching, also come now to be experimented upon in the same way as the little girls already mentioned, and also for a singing class on Saturday morning. Poor boys—I honestly pity them, but just because I am so different, they are extremely patient under such suffering—and I find plenty to laugh about afterwards when the young China hopefuls are back again at their everlasting memorizing of uninteresting classics. They were mentioned to me in the first place as 'raw material'—and such they verily seem to be. Notes mean nothing to most of them, and if a word is in a low tone it just *has* to be sung low and that is all there is to it in their estimation. However, if a low toned word happens to arrive on a high note in a hymn, only about two-thirds sing it where they think it should be (which is in a variety of notes), while the other one-third of the boys sing it by way of concession about half-way between where they think it should be and the note which the organ and I do our best to point out as the correct one in the tune. Can you imagine me trying by means of scales and exercises, as well as hymns, to teach them to sing instead of merely chanting words?

After school almost every evening Mrs. Curtis takes me out visiting in the city, and in this way I am picking up new phrases used in the conversation as well as learning a little more concerning ways and means of preaching the Gospel. Quite often people invite us to sit down when we hand tracts to them as we pass their open doorways (usually the only means of light and ventilation in the room), and the opportunity thus given is always taken to explain the tract and repeat the good news of God's plan of salvation.

# Progress in East Szechwan.

## Kwangyuan (Miss G. E. Mitchell).

For the greater part of this month we have had with us a girl, a former scholar, to break off opium. She was one of the brightest girls, but a sick husband, years of loneliness when he was away on business, and later on contact with a set of military women, all have had their part in producing a very despondent young woman whose husband became so tired of her careless ways that he shut the door upon her and would not have her in the home. This made her consider her ways and on my return from the hills she came confessing her position, the reputation she had earned, and asked to come here for one month primarily to abandon opium, for, she said, 'excepting this Mission House, is there one other house among my friends to which I can go which has no opium?' Also she wanted to 'breathe this air,' she said, and indeed it was good to see as the days went by how she came back into the life from which she had been estranged and appeared to find much joy and peace in the Bible reading, hymn singing, etc. The opium was completely put away, three letters of apology were written and the close of the month saw her back in her home with her husband. Her father-in-law, our gatekeeper evangelist, who had breakfast with them next morning, returned full of grateful thanks to our GOD. It gave him such joy to see this reunion. Truly 'a brand plucked from the burning.' Please pray for Li Shuchen. If she continues faithful in her home duties she may be apportioned a share in the work here for which she is capable.

## Pachow (Miss E. Wright).

One hears on all hands of the rapid Westernisation that is going on all over China and even we in far away "Wild Pachow" are moving with the times. We have a splendid wide horse road in process of construction, rickshaws running on our streets, new three-storied buildings going up everywhere, parks and recreation grounds, tennis courts and reading rooms for the people, while short skirts and bobbed hair abound on every side, and cigarette smoking is quite common among men and women. In the shops one sees such

goods as cheap brandy and French wines, electric torches, tinned asparagus, quaker oats, saccharine, thermos flasks and fountain pens, table tennis sets, etc., etc., and our letters can come to Chungking by air mail, though as yet we have no air station at Pachow!

But it is only fair to say that there is still a good deal of old China left, as you would readily believe if you



Photo by [Miss E. Wright].

Two Pachow schoolgirls married on the same day. A photo taken in the Mission house garden.

had been here a few nights ago, when the night hours were made hideous by the incessant tom-tomming of the Taoist priests who were called in to exercise their sorcery and witchcraft on behalf of a sick person in our neighbour's house. On these occasions the witchcraft varies according to the sum of money given to the priests. For instance, in the case of a precious child of wealthy people, after long preliminary incantations, the priests working themselves into a state of frenzy, twenty-four knife blades, each about two feet long, are held edge upwards on the floor, and the priest, carrying the

child, walks barefooted across them, after which, still carrying the child, he walks over red hot charcoal placed on the floor. It is part of the devilry of it all that the priests come through these ordeals quite unscathed. In many cases the evil spirit supposed to be causing the disease is cajoled into a paper boat and floated away in a tub of water!!! We have actually seen these things done. Every heathen funeral here still has the paper house, chairs, boxes, horses, men, and money, to be burned for the use of the spirit in the next world. We frequently have children brought into the dispensary with little burns all over their bodies, which loving mothers burnt with a taper to let the evil spirits out, who are causing the tummy- or some other ache. Unwanted children are still constantly thrown out, while the lives of precious children of doting parents are tied in by a cord fastened around neck, ankles, and wrists. We wish we could have the optimism of our Pastor, who told us recently that China would be a Christian nation in a few years' time. Nevertheless the LORD is blessing His work, and not only here but in many places the Christian Church is steadily growing. But there is still tremendous need for more workers to reach the unevangelised parts. For instance, how can we, a little band of seven workers, Chinese and foreign, adequately work the three walled cities, and over 300 markets, not to speak of countless hamlets for which we are responsible? Who will come over and help us?

The great heathen festival on this mountain is just over. Pilgrims came in even greater numbers this year, many from long distances. For several days and nights they were passing along the road below our bungalow, chanting their weird cry of 'O mei t'oh fuh' (Save us, O Buddha) and bowing low every few steps. The women wear their hair loose hanging down their backs, and all, both men and women, carry a horn of incense slung on their backs. One of every party carries a basket containing paper money, candles, and a fowl for sacrifice. We were interested to learn that these pilgrims must pay their vows whether the boon craved has been granted them or not, otherwise they would incur the wrath of the idols. There



are at least ten temples of varying sizes on the ascent to the top of the mountain, and we have counted over one hundred and fifty idols in these temples. It was rather illuminating to find a new life-size idol wearing modern Chinese dress, a wristlet watch, and holding a flowery fan. This festival afforded excellent opportunities of evangelistic work. Pastors Wang and Tsai came up for three days and had good times of preaching to the crowds, and scattering the Good Seed in the form of books and tracts, while we were able to have many talks with the women who came to us. On two evenings we had lantern services, when a large number from all round saw the pictures and listened reverently to the story of the life of CHRIST. One old pilgrim woman listened most intently to the teaching and, to aid her memory, tried to count over and over again on her fingers three important things she had heard: I. To worship the true God; II. To thank the LORD Jesus for all; III. To ask Him to forgive her sins. As she went away to her distant home we wondered when she and so many others of these pilgrims would have another opportunity of hearing of God's love to them.

We have made a new venture this year up here in organizing meetings for the children of the surrounding homes. Though the numbers have not been very large, we have had over thirty at each meeting, and they have

been very enthusiastic in learning choruses and singing them with all their might and main. They have had some very attractive simple, gospel talks, given by our own girls, and we feel these have been helpful both to speakers and listeners.

Some little while ago the Chinese vestry approached us concerning some old women, who were being turned out of their present abode, and could find no other place to live in. On the compound there were some rooms not being used and, at the suggestion of the vestry, with a few alterations, these have been converted into an 'Old People's Home.' The vestry has drawn up a set of rules for the old dears, the gist of which is as follows: I. Inmates must be Church members over seventy years of age and having no relatives on whom they can depend; II. If they quarrel with their fellow inmates they are liable to instant dismissal. When we return to the city we look forward to installing these old women, each in her new room. It goes without saying that all three old women are very delighted and thankful that a home has been found for them. As it is quite near the Church, it will be easy for them all to attend service.

#### Paoning Hospital (Miss Amy Wilson).

Most of the women who come into the wards have never heard the Gospel story before. One of them

said to me: 'It was all so new and so wonderful that for the first three days I couldn't help crying while Miss Wang was talking to us.' Her story was a very sad one: her husband was a fearful opium smoker, and he had sold everything, even her trousseau, to buy opium, and he was constantly beating and ill-treating her—and one day came in and was so angry to find no food prepared that he hit one of her fingers right down to the bone. It suppurated, and when she came to us was in a dreadful condition and we feared the finger would need amputation, but to our delight and hers it made a splendid recovery.

We have had quite a large number of children as in-patients, many of them surgical tuberculosis cases, so that sometimes we have felt we were more of a T.B. sanatorium than a hospital. One advantage of taking in that type of patient is that their stay in hospital is a long one which gives them a better chance of learning about the Great Physician of souls, and of learning to know Him personally. One dear little boy with T.B. disease in his right leg was lying on the operating table looking rather scared and awestruck, but as we gathered round him for prayer before starting it was sweet to see his look change to one of trust and happiness as he put his little hands together and closed his eyes—here he was on familiar ground, he felt.

On two occasions we have had the excitement of going out to meet new arrivals—helpers for the hospital—the first being Mr. Jackson, who has come to be business manager, and who with Mrs. Jackson and little Peggy were welcomed in May; and the second being a fine Chevrolet car which a kind donor has presented to the hospital. The motor road between Nanpu and Paoning (25 miles) is nearly finished, and when it is we shall be able to get quite long distances by car. We hope to use the car for fetching patients into hospital, and for paying medical-evangelistic visits to places near and far.

#### Paoning Girls' School

(Miss H. A. Gough).

We have much to praise God for. He has enabled us to go through another term without serious interference. The inspector did pay us two calls, one when I was away at an out-station, and the last one just before school closed. He was quite



Photo 53]

[L. A. Scott.

The car which has been given for the use of the Paoning Hospital is being disembarked from the boat on which it travelled from Chungking up the Kia-ling River. Dr. Beauchamp is seen bending down behind. It is the first car ever seen in Paoning.

pleasant but pressed for registration. He asked to go all round the school into each classroom and although he spoke appreciatively of the work and the scholars, *register* was his one theme. He asked the top class to sing him a hymn, which they did. I was not present. One thing he said interested me very much. At the end of last year when they sent word to us to close the school he was out with a friend. This friend, he said, was quite indignant with him. 'The idea of attempting to close that school,' he said, 'why, if you do that, what am I going to do about the education of my daughter?' The inspector replied, 'Send her to one of the other schools.' 'That I could never do, for the mission school is the only one with discipline and etiquette in the city, so of course you will not close *that* school.' That parent was only one of many others who would rather not send their children to school at all if it meant that they would have to attend other schools in the city.

We had 136 children in all, including a number of small mites, and we are glad to be able to sow the seeds of eternal life in their hearts while they are still young. It has been most encouraging to see how GOD guides in every detail. At the end of last term our visiting teacher had to leave for home in order to get married. Before going he was told that we should be glad of his help again this year both in the boys' and girls' schools. He seemed very pleased and promised to come. He wrote to me saying that he had been happily married and expected to be back in Paoning by the time school opened. The official agreement was somehow delayed and not receiving it, he accepted a post in another school. The news of this did not reach us until two days before school opened. By that time all teachers are booked, and you may therefore imagine our dismay. We had prayer and consultation with the boys' school head teacher, who said he would see what could be done. It was not easy to find a teacher who would be suitable for girls as well as boys and would be able to take foreign and higher school subjects. But GOD guided, and a capable man was found. He was not a Christian, not too young, but had a good reputation, and was thorough in his work and polite. To our surprise, we discovered later that this gentleman's younger brother was on

the Educational Committee and sent to inspect schools! When questions came up as to our school, the answer was, 'My brother is teaching there and he can answer for it, and vouch that nothing of a wrong character is carried on there.' And so GOD worked for us. The younger brother only came to inspect the first time, and through contact with our schools, often comes to services and is thus brought under the sound of the Gospel and is consequently the subject of many prayers.

Our Monday morning teachers' prayer meeting is a great strength and I do praise GOD for the help He has given to this work in the willing, loving service of 'old girls' who have given their lives to Him and are out to win the scholars to CHRIST. They are shouldering more and more responsibilities, and when at times they shrink, a little word of encouragement, and knowing I am there to help them out at any time if it is really more than they can do, they go ahead and try.

The little ones are so sweet and simple in their trust, and are often quite insistent in their efforts to make their elders follow. One wee scrap about five or six years old was coming to school for her first term. One day her mother went to hospital, and when Miss Wilson began to tell her the Gospel, she said, 'Oh, yes, I know. My little girl goes to the mission school and she won't let any of us eat food till we have given thanks to your GOD.' This woman is noted for swearing! What may not that little child's testimony do in her home?

I would value prayer for a family, one of the richest in Paoning. We have three girls from that home, one a very clever child. She had taken her higher school certificate at one of the city schools before she came to us. She has now been with us a year, but as we have no middle school, she is leaving this term. She gained the class prize as well as the one for attendance. She was never late nor did she miss even half a day all last term. She also gained the special prize for Sunday attendance. She says she is coming on Sundays this term. I just covet her for our Master. I believe she is His, but her home is very worldly and against the Gospel. Yet, in spite of all ridicule, she came each Sunday. Her elder sister, not so clever, was a boarder last term, and I believe there was a definite

work of the Holy Spirit in her heart. The spirit and influence of these outside schools is very great but our GOD is greater and I very much hope that the elder girl (and her aunt) will still come to us. Their mother is very worldly, yet she prefers her girls to come to our school.

Last year and this year the inspector asked for specimens of our work and he told me that we gained first prize last year for needlework. He seemed very pleased again this year, but it has not yet been judged with all the other schools, not only of Paoning but other places as well.

#### Sinchenpa (Miss A. R. Allen).

We had a month's Bible School for our women helpers. They had study one half of the day and practical work the other half. Mrs. Tseh was reading the Bible for the very first time, she is over sixty or seventy years of age. The following was her comment to me after she had been reading the story of the Resurrection with Miss Warren from St. Matthew's Gospel, 'Just as if anyone would believe that report of the soldiers saying His body had been stolen! Do you think they would have left that linen cloth behind? It is the cloth they would want, not a dead body! No one will believe that story. Fancy leaving the linen behind!' She chuckled.

Sunday, May 8th, was market day in Nanpu. After the morning service we went into the guest hall and the market women were invited to come in and hear the Gospel. So many keen and interesting ones responded to the invitation. I will tell you of one of them.

Old Grandmother Ch'en, a woman burdened with sin, was over seventy years of age and a lifelong vegetarian. She said, 'I have been going to the temple regularly and I have been a vegetarian for over twenty years, but nothing has happened, my sins are still there.' Her eyes filled with tears. 'These words you tell me are good—I will believe in Jesus but never, no never, will I break my vow. No, I will never do that.' Big sister Tseh was called in from the gate to come and talk with her. After their heart to heart talk, Grandmother Ch'en took Big Sister's hand in hers and said, 'You have a heart like mine. Yes, I will believe in Jesus and I will think about breaking my vow. All these years I have been going to the

temple and they never taught me anything, they do it all, here you are teaching me at once to pray to the true GOD for the forgiveness of my sins.' The following Wednesday the women all went to her home to see her and teach her. They reported that she was truly believing in the LORD JESUS and praying to Him and also telling her relatives and teaching them to pray. *She is quite willing and wanting to break her vow.* Her sister and other relations are also wanting to believe.

On May 21st we were all in Ying-shan. On Sunday there was a prayer meeting in the church which I shall not easily forget. The meeting was thrown open for prayer and all prayed together, men and women, no discord, each offering up to GOD their petitions. There was a big congregation. After prayer there were a few testimonies—how GOD had answered prayer about a pig that had to be sold, a cow that was ill, and of offerings to GOD because of these answers to prayer.

On Monday, May 23rd, we went to the home of Mrs. Tseh, niece of Big Sister Tseh. She decided for the LORD during Pastor Hsieh's meetings. An aged parent refused to have the idols burnt. That parent has since died and we went to her home for the burning of that idolatry. She is very bright for the LORD, and attends services regularly. Since she burnt her idols she can pray. Before, she could not remember, she says.

### Shunking (The Rev. A. M. Stibbs)

Mr. Wang is very active, and unflagging in his devotion. This is rather in contrast to many Chinese, who find no difficulty in being idle! As a result of his regular preaching, and his personal interest in listeners, he has gathered together a class of enquirers. Every Wednesday evening between ten and twenty men have been coming for instruction. These enquirers are mostly, like the Pastor himself, comparatively young men. Their lives, therefore, have great spiritual possibilities, if only they may be enabled wholeheartedly to trust and obey the LORD JESUS, and become living witnesses for Him. There is one man worthy of special mention, a Mr. Chew. He was, until recently, a Taoist priest, and has spent many years in a heathen temple. Contacts with Mr. Wang led to his attending Mr. Hsieh's Bible School at Paoning. He seems to have made genuine response, and in order to demonstrate it, has cut his long hair, changed his clothes, and totally abandoned his former manner of life. Temporarily he is living on our compound. He seems to be a man of quick intelligence, and is very eager to study the Bible and Christian literature, that he may know how to give an answer to old friends, who are sure to question him, a reason for the new hope that he has embraced. (See 1 Peter iii. 15.) In his changed circumstances the man has no means

of livelihood. We covet wisdom to know how to help him wisely. A man who has forsaken his previous means of livelihood in order to follow CHRIST surely deserves sympathy. But it might be detrimental or even fatal to his future spiritual growth to let him think, at this stage, that he can henceforth depend on the Chinese Church or the foreign missionary for his support. He might then seek the loaves, rather than the LORD, and become what is known as a 'rice Christian.' That would neither help him nor the cause. For the present we have decided to employ him as a teacher for ourselves. He speaks clearly, and is very ready to give explanations. He has, too, a knowledge of Chinese religions, which it is most interesting and useful for us to acquire. Since he is, therefore, working for us, we are able to pay him a small wage, and thus avoid the dangers of supporting him for nothing. We wonder much about his future—what work the LORD may have for him to do. Our concern is to be used to the full to help him forward. There is something which you can all do to help. We have made it obvious we do not want financial assistance for him, but he does need the help of our prayers. Please ask that as a Christian he may grow in likeness to CHRIST and in usefulness to GOD. Please pray, too, for all the other enquirers and believers in Shunking, that we may see increase and quickening in the Church.

## Our Shanghai Letter.

*A letter from Mr. James Stark, dated September 24th.*

THE military invasion of MANCHURIA by the Japanese has been deeply resented by the Chinese, but the National Government has wisely counselled the people to keep calm, and General Chiang Kai-shek has made the situation a plea for the cessation of internal dissension. It is to be hoped that a peaceful adjustment of the issues which caused the conflict will soon be effected.

In my last letter I reported disastrous floods in the Yangtse valley, causing great loss of life and destruction of property. The water has recently been steadily, if slowly, receding. At Hankow the river has fallen several feet, and according to the latest advices, is now three inches below the level of the Bund. Most of the streets in the Foreign Settlement have been drained dry, but many of those in the Chinese section are still inundated, and thousands of homes have been ruined, whilst, in the refugee camps which have been established, cholera is assuming serious proportions. The National Flood Relief Commission, in devising and giving effect to measures for the alleviation of distress, is confronted with many difficult problems, and we feel has a special claim upon our sympathy and prayers.

The anniversary of the bombardment of Wanhsien was, this year, as has been the practice annually, marked by an anti-British and anti-foreign demonstration. We learn from Miss Edwards, who recently arrived there, that the police authorities closed all the large shops on the main streets in order that every

one might take part in the proceedings, and that all the school children were obliged to march in the procession. Miss EDWARDS says:—

'Last year the drill ground was used for the purpose, but this year it was too small for the crowds, so the public gardens were chosen.'

MR. TRUDINGER reports the occupation of Mission premises at Hungtung by soldiers on their way north. He says:—

'We were asked to lend the Church premises for a night. They have been here four days.'

From Hweih sien Miss LEVERMORE, reporting conditions in south-east KANSU, writes:—

'For more than a month there has been a good deal of apprehension as to what the Moslem brigand soldiers would do. They or part of their band have planned revolt several times, but each time it has been found out just in time to prevent it, taking place, for which all are very thankful. Some two weeks ago a company went to Liangtang to receive a unit of unattached ex-soldiers from SHENSI into their army. These men were KANSU men wanting to get back to their homes and so united under leaders and revolted from their army in SHENSI, hoping to surrender their arms to someone and be allowed to return to their homes peacefully. The Moslems have not dealt straightly with them and made them the excuse to get into Liangtang and loot the place and people. The city volunteers

wanted to resist but had not the strength alone so called to their aid the said ex-soldiers who joined forces and attacked the Moslems, killing and wounding some, and getting away with a good many horses. They retired. The Moslems gathered forces from here, Mihsien, Chenghsien and from Tsinchow, and renewed the attack on Liangtang, the order going out from here that no living soul in Liangtang was to be spared. Fortunately a good many fled away, but we hear that every civilian in the city and within forty li has been killed, and the place looted, and much destroyed. We hope there is a moderation in this report, but the postal runner's description was awful. Mail through that city is cut off, so we have no news yet from Miss Thompson, though we have no reason to think there was any trouble there, Fenghsien being over the border into SHENSI. Here it has been a time of stress. Many fled, and now the Moslems are back with their loot, high-handedness and intolerance.'

### Causes for Encouragement.

It is a pleasure now to turn your attention from conditions which at once distress the mind and depress the spirit to those which cause encouragement and thanksgiving. Since the date of my last letter four hundred and seventy-one baptisms have been reported, bringing the total thus far recorded for this year up to 2,840. While our great adversary is manifesting activity in various directions, we have evidence that God is working in hearts and lives, creating spiritual desire and opening doors of opportunity for the ministry of the Gospel.

Last Lord's Day, by the invitation of General Chang Tze-kiang, Mr. K. R. Saunders was to preach to the officers and men at the military headquarters at Yangchow.

From Chungwei in KANSU, a forward movement city recently occupied as a Mission centre, Mr. P. CANTONTO sends us cheering news. He writes:—

'It really seemed as though the heavens were opened last Sunday and the Spirit again descended and rested upon the thirteen—seven women and six men—who were baptised. I felt as though I were in an old-fashioned revival meeting, such as are too uncommon even in the homeland nowadays. The testimonies that followed the baptisms were blessed indeed. Mr. Scoville testified that he had seen nothing like it in all his KANSU days. The glory is all the Lord's. I do covet your prayers for these dear babes in CHRIST. The wilderness (Matt. iv.) experience stands before them—how our hearts yearn for everyone of them! Another thing that will rejoice your heart is that eight of the thirteen who were baptised this time are Chungwei people. That is quite remarkable. It seems to me that it is of utmost importance that one bend every effort to get the local people into the Church if that church is to develop properly and be a church that will stand. We hope shortly that the Church will find its own place of worship in the city, and later on perhaps they can build. We have inaugurated the system of having them bring their offering each week and they have given already some \$15.'

When last writing to you I mentioned that Mr. Li Ioh-han was conducting missions and attending Church conferences in SHENSI. Writing of this evangelist's visit to Chowchih, MR. MIDDLETON says:—

'We have just finished our conference. Mr. Li Ioh-han was with us for four days. His messages were good, and were appreciated by those who were privileged to be here. We were encouraged by the attendance. Some sixty new enquirers gathered from the different village centres, besides a good number from the city, making in all an audience of about one hundred.'

'Mr. Hsu also arranged for Mr. Li to have three days at his centre, where he finished last night. Everywhere the people are most friendly, and the opportunities for preaching are wonderful, if only we had the workers to take advantage of the openings. At the close of Mr. Li's visit to Fengsiang seventy-four were baptised, and in Meihsien some four hundred gathered for the four days' meetings.'

Letters received from the western provinces also give cause for encouragement. Mr. F. BIRD, writing from Yungning in SZECHWAN, says:—

'We had wonderful opportunities of preaching to Chinese. I have not had such opportunities and crowds for some years. At one place, where no foreigner had ever been before, we rested, and as the crowd gathered Mark and I preached to them. On moving off towards our day's destination, someone of the crowd ran off and bought a few crackers and fired these as we left their village. We arrived at a Miao home, relatives of Mark, not far from a good size market town, close enough for the people to hear we were there and they came in crowds to see



Photo by]

[Lewis Jones.

### HANKOW IN FLOOD TIME.

The C.I.M. house is the first low building on the left. Junks and sampans are seen manoeuvring up and down the road.

and hear. At quite a conservative figure, there must have been two hundred at each gathering, and we had six gatherings in one full day and an evening.'

SISTER RABE, in reporting thirty-one baptisms at Tating, over the border in KWEICHOW, tells of a nineteen days' visit from Mr. Hsieh Meng-tseh, whose messages were most helpful to the Christians who came in from the country and to the Christian leaders.

SISTER WELZEL, in reporting twenty-six baptisms, sends an interesting account of Mr. Hsieh's special meetings at Pichich, in the same province. She writes:—

'At last we had the joy of having Pastor Hsieh Meng-tseh from ANHWEI with us for special meetings. He arrived from SZECHWAN on July 18th, and stayed with us for sixteen days, holding three meetings every day, each about two hours long and yet never seeming to get tired, though he is sixty-four years old and nearly always walks to conduct his missions. He is even doing his own washing. He came to us walking from Yungning, nearly six days' journey from here, no Mission stations being in between, and was ready at once to hold the evening meeting. What a wonderful man he is! To see and hear him inspires one with much hope for China. Wonderful also to see that it is the same Lord, whose Spirit lived and worked so manifestly in saints at home and made them to be special vessels of honour, for Mr. Hsieh is not a Bible School graduate, but a spirit-taught servant of the Lord, with a wonderful knowledge of the Word of God which he loves and ponders daily and expounds in a most unique and yet thoroughly Scriptural way. The Chinese helpers and Church members do not get an easy time during his messages, for in often drastic but all too true words he is showing forth the weaknesses of a not fully consecrated life and service, while he is preaching a full Gospel, which also includes a full sacrifice and nothing else. KWEICHOW is the thirteenth province which he has visited; he has been to over five hundred Mission stations and has done this kind of work already for twenty-three years. During that time he did not see his wife and family for over eight years.'



Photo by

LEWIS JONES.

THE RUND, HANKOW.

The buildings are those of important foreign banking houses.

From Tali in the province of YUNNAN, MRS. J. H. KUHN writes:—

'The only people in Tali that are easy to approach with the Gospel are the children. They love the choruses we teach them to sing, and twice during the summer, when I went out at night to visit different heathen festivals (once it was the Fire Festival and once the Reception of Ancestors) I heard within the dark houses, where these heathen practices were going on, little childish voices singing together:

"JESUS is GOD'S SON,  
JESUS truly loves me  
JESUS is our SAVIOUR,  
JESUS saves me,"

and so on all through the verses and into other Scripture hymns they had learnt in the evening street chapel services. It did one's heart good, and has led me to wonder if special services for these children might not be the most profitable work I can do these months when I must be at Tali.'

From an out-station of Yuanchow, now renamed Ichuen, in KIANGSI, Pastor Eo-yang wrote to MR. WILLIAM TAYLOR, the provincial Superintendent, on August 21st, of a thirty-four days' journey he had made visiting twenty of the out-stations and Yuanchow itself in the absence of Mr. and Mrs. Porteous. Mr. Taylor says:—

'He found a few church members here and there had gone back through persecution and fear, but the far larger number were still true to GOD, and meeting either in their own chapels or, where these were occupied or destroyed, in the Christians' homes. He received gifts for Church and evangelistic work of over \$100 Mex., even though most had suffered much loss in the recent troubles, and some more than once. The Church leaders plan to revive the preaching band in the autumn, and numbers volunteered to give time for this. Praise and prayer is suggested and requested. Parts of this large district are still suffering from bandits.'

In closing I would ask your prayers for Pastor Yang in SHANSI, concerning whom MR. TRUDINGER writes:—

'At the Convention the South District decided to invite Pastor Yang as Pastor of the whole District to go round the churches for special meetings and Bible classes. It will mean a lot of extra giving for them to keep on with this, but I am sure that they will see the results in much blessing. So please pray for Pastor Yang, and also for all these and the other churches in our SHANSI field, that this autumn may see revival everywhere.'

## Editorial Notes.

**LIFT UP YOUR HEADS.**—It is an inexpressible comfort to every believer in JESUS CHRIST that none of the solemn events now taking place in our own country, or in China, or in the world at large, has taken Him by surprise. No emergency has arisen—or can arise—to upset His calculations; on the contrary, each happening has not only been foreseen but must somehow serve the purposes of Him Who worketh all things after the counsel of His own will. When 'men's hearts are failing them for fear, and for looking after those things which are coming on the earth,' what an opportunity we have for setting an example of calmness and courage, and for bearing testimony to the steadying influence of our Master's Word.

**A Call to Prayer.**—We go to the press while the nation is in the throes of an electioneering campaign. It would be difficult to magnify the seriousness of the issues, and whatever the result much time must elapse before the present financial strain is appreciably relieved. In common with business concerns as well as other missionary societies, we are naturally considering whether any economies can be effected in the home administration. But, while we would urge upon our readers the duty of constant prayer for our country at this critical time—

prayer in which confession of our national sins must have a prominent place—we praise GOD that, as far as the work of GOD through the C.I.M. is concerned, the financial outlook causes us no anxiety, though it does cast us more wholly than ever on the LORD—Jehovah-Jireh. The abundant supplies of the last two years have all been spent, for they were given to meet present pressing needs. The depreciation of sterling and the rise in the price of silver will affect us adversely—£1 will purchase at the moment \$16 Mex. instead of \$22—and the urgency of advance calls for increased expenditure on the field. But while individual donors may be compelled regretfully to diminish their gifts to the work, GOD's resources remain undiminished. He knows what He will do, and if our hearts are right with Him, if our eyes are unto Him, we may rejoice in the recognition that the responsibility is His. A month of straitness in September has afresh reminded us—and doubtless the reminder was needed, or it would not have been given—how completely we are dependent upon Him. One special cause of thanksgiving was the news that no one in China has had to go short through the smaller supplies here. And now in October we have daily evidence that 'the LORD is mindful of His own, He remembereth His children.' Thank GOD there are 'things which cannot be shaken,' and amongst them is the unchanging faithfulness of GOD.

**China and Japan.**—It is difficult to comment usefully on the complicated tangle of international relations in Manchuria. The League of Nations Council—representing the highest expression of human statesmanship—has thus far proved powerless to prevent further aggravation of the dispute, or to allay the angry passions which have been aroused. Let us who know that if the efforts of the League are finally abortive—which may God forbid!—it is still true that ‘the most High ruleth in the kingdoms of men,’ come boldly into His presence, and pray for the peace of China, for its people in their untold sufferings, for its rulers in their continued dissensions. As Chang Tze-chiang says, in a recent appeal for prayer: ‘Man’s power to help is limited, but the grace of GOD is boundless. . . . Unitedly therefore, and without ceasing, let us pray that He may grant deliverance to our nation and people. All the glory shall be for ever His.’

**The Hudson Taylor Centenary.**—On our last page we announce the publication, on or about November 10th, of ‘Hudson Taylor’s Legacy.’ The daily one page meditations from the writings of our founder might have been written expressly ‘for such a time as this,’ so stimulating are they to faith and hope and love in dark and trying days. A review is being prepared for our next issue, together with a review of ‘We are escaped,’ which is unavoidably held over.

We print also a reduced facsimile of the Hudson Taylor Centenary Calendar, which we have produced in conjunction with Messrs. Marshall, Morgan & Scott. Mounted on a thick bevelled card, the picture shows a typical Chinese scene, with a portrait of Hudson Taylor above, and views of his birthplace and of the Drum Tower, Hangchow, below. But the most valuable feature of the Calendar is the ‘tear-off’ pad with a brief message from the choice sayings of Hudson Taylor and an appropriate verse of Scripture for each day. Written long ago, his words seem still to have the fresh dew of the Spirit upon them. We trust that this Calendar will be greatly used of GOD, and that by his practical, comforting, heart-searching exhortations GOD’s honoured servant may speak daily throughout next year to many a household. The price is 2s., or 2s. 4d. post free. For the convenience of friends who wish to be relieved of the trouble of packing and posting, our Business Department is prepared, in the case of orders of twelve or more copies, to pack and dispatch calendars *post free* to any addresses, at home or abroad. While the calendars need not be posted to addresses in Great Britain until the week preceding Christmas Day, orders for large quantities should be forwarded as soon as possible.

**The Two Hundred.**—The parties which sailed from England in September will almost have reached China when these words are read. Large parties from North America sailed on September 26th and October 1st, and doubtless the party from Australasia is also on its way. We are now in a position to state that in addition ten or eleven new workers—seven or eight men (including three doctors) and three women—will sail (*D.V.*) from England in December, and that a special valedictory meeting has been arranged for Tuesday, December 8th, in the Kingsway Hall at 7 p.m. It is hoped that in addition to new workers Mr. G. Findlay Andrew, who is about to return to China, where his work in the North-West, both as a member of the Mission and in connection with Famine Relief, is so

well known, will be amongst the speakers. We trust that this will prove to be the final party actually completing the number of the Two Hundred.

## Meetings in Scotland.

**T**HE Half-yearly Autumnal Meeting of the Mission in Glasgow will, *D.V.*, be held on Monday, December 7th, in the Renfield Street Church, which has again been kindly granted. The Chair will be taken by the Home Director, the Rev. W. H. Aldis, who will give the closing address. The special speaker will be the Rev. Geo. Findlay Andrew, O.B.E., F.R.G.S., who will narrate some of his experiences while engaged in Famine Relief Work two years ago. We have no hesitation in saying that Mr. Findlay Andrew’s story is almost unique and he comes to us as one of the greatest living authorities on the North-West of China. He is a most delightful raconteur and no one should miss this opportunity of hearing him. At the same meeting short farewell messages will be given by Dr. Emil Fischbacher, of Lenzie, and Dr. J. Howard Jeffrey, who are, *D.V.*, to sail towards the end of the year, with the final party of the ‘Two Hundred.’ The meeting will commence at 7.30, and W. Blakey, Esq., M.A., B.Sc., who will preside at the organ, will give a recital of music from 7.15 till 7.30.

Then, on Tuesday evening, December 8th, the Rev. George Findlay Andrew will show his remarkable selection of lantern slides illustrating the Famine Relief Work in North China in the Tabernacle, St. George’s Cross, at 8 o’clock. Pastor D. J. Findlay, J.P., of our Scottish Council, will preside.

On Wednesday, December 9th, in the evening, Mr. Findlay Andrew will show his slides and speak in the Hall of the East and Belmont Church, Aberdeen, and the following night (Thursday, December 10th) at Perth, in the Wilson Memorial Hall, Scott Street, at 7.30 p.m. Further particulars of all these interesting gatherings can be had on application to our Scottish Office, 16, Belmont Street, Glasgow, W.2.

## Personalia.

### Arrivals.

November 1st.—Mrs. Talbot, Miss F. I. Fowle, Dr. and Mrs. A. G. Taylor and family, from China; Mr. and Mrs. G. Findlay Andrew, Mr. and Mrs. F. Tull, from North America.

### Departures.

October 23rd.—Mr. and Mrs. L. C. Wood, per N.Y.K. *Fushimi Maru*.

November 7th.—Miss M. G. McQueen, per C.P.R. s.s. *Duchess of Richmond*.

## Subjects for Praise and Prayer.

### PRAISE.

For the protection of the LORD’s servants at Shunteh, HOPEI. p. 205  
 For the occupation of Pingshan, HOPEI. p. 205  
 For progress in East SZECHWAN. pp. 213-215  
 That the Paoning Girls’ School has been kept open. p. 214  
 For revival at Chungwei, KANSU. p. 217  
 For the 2,840 baptisms so far recorded this year. p. 217

### PRAYER.

For the parties soon to arrive in China. p. 219  
 For the young workers. pp. 204, 210-212  
 For the short time Bible schools in Pingshan and district. p. 205  
 For the Biola Bands. p. 208  
 For the Paoning and other hospitals. p. 214  
 For the enquirers’ class at Shunking on Wednesdays. p. 216  
 For the National Flood Relief Commission. p. 216  
 For protection against the Moslem bandits in KANSU. p. 216  
 For the Church leaders and preaching bands at Yuanchow, KIANGSI. p. 218  
 For revival as a result of Pastor Yang’s special meetings and Bible classes in SHANSI. p. 218  
 For the peace of China. p. 219

Donations received in London during September, 1931—Continued.

Reet.	£	s.	d.	Reet.	£	s.	d.	Reet.	£	s.	d.	Reet.	£	s.	d.	Reet.	£	s.	d.	Reet.	£	s.	d.	Reet.	£	s.	d.
1161	17	10	0	1353	1	17	0	29th.	1588	2	0	10	3	991	0	10	0	Sept. 10	1152	0	10	0	Sept. 22	1871	0	10	0
1184	3	0	0	1345	0	5	0	30th.	1570	20	0	3	2	992	5	0	0	10	1156	0	10	0	22	1375	0	5	0
1186	25	0	0	1351	10	12	11	1525	2	0	0	2	1000	2	0	0	10	1158	0	4	6	22	1378	10	16	5	0
1187	0	5	0					1545	106	13	3	3	1001	1	0	0	30	1162	1	0	0	22	Anon.	2	0	0	0
1184	2	0	0					1546	1	0	0	3	Anon.	0	12	0	11	1163	5	0	0	23	1396	10	0	0	0
1185	11	5	1	1363	1	10	0	1547	3	7	7	4	1009	0	10	0	11	1173	0	7	6	23	1397	10	0	0	0
1207	5	0	0	1367	0	18	0					4	1011	2	0	0	11	1174	0	4	8	23	1401	2	0	0	0
1218	1	0	0									4	1017	9	10	0	11	1178	1	10	0	24	1402	0	11	8	0
1218	4	0	0									4	1020	1	0	0	11	1181	5	0	0	24	Anon.	0	10	0	0
1228	2	0	0									4	1021	2	10	0	11	1182	0	10	0	25	1430	4	0	0	0
1234	80	0	0									4	1022	5	0	0	12	1202	5	0	0	25	1441	1	0	0	0
1246	0	8	8	1399	1	0	0					4	1024	6	3	0	12	1203	0	5	0	28	1470	0	10	0	0
1248	7	10	0	1411	5	0	0					4	Anon.	2	0	0	12	1209	0	16	0	26	1471	1	0	0	0
1253	5	0	0	1414	12	10	0					5	1031	0	5	0	12	1210	4	1	0	28	1481	2	0	0	0
1268	24	18	0	1415	10	0	0					5	1033	2	0	0	12	1214	0	10	0	28	1484	0	17	8	0
1268	8	18	0									5	1034	1	0	0	14	1229	1	0	0	28	1494	4	0	0	0
1269	16	10	0									5	Anon.	4	0	0	15	1238	3	0	0	28	1495	1	0	0	0
1269	8	18	0									5	1045	1	0	0	15	1237	0	10	0	28	1497	5	0	0	0
1269	8	18	0									5	1046	0	8	0	15	1238	0	10	0	28	1505	1	16	5	0
1269	8	18	0									5	1050	0	5	0	15	1242	0	2	0	30	1519	0	10	0	0
1269	8	18	0									7	1067	1	0	0	15	1254	0	10	0	30	1521	0	10	0	0
1269	8	18	0									8	1067	0	5	6	15	Anon.	0	2	0	30	1523	1	0	0	0
1269	8	18	0									8	1083	0	10	0	16	1270	1	0	0	30	1533	0	5	0	0
1269	8	18	0									9	1106	5	0	0	16	1274	1	1	0	30	1533	0	5	0	0
1269	8	18	0									9	1108	1	0	0	16	1284	26	0	0	Plus	238	12	10	0	
1269	8	18	0									9	1109	1	0	0	16	1290	0	15	0	Total for September	2295	10	10	0	
1269	8	18	0									9	1111	1	1	0	17	1284	1	0	0	Brought forward	246	9	1	0	
1269	8	18	0									9	1115	0	2	0	17	1306	0	5	0						
1269	8	18	0									9	1121	2	0	0	17	1308	0	5	0						
1269	8	18	0									9	1127	2	0	0	18	1322	0	5	0						
1269	8	18	0									9	Anon.	0	10	0	18	1327	0	10	0						
1269	8	18	0									9	1140	3	0	0	18	1330	2	0	0						
1269	8	18	0									9	1142	0	10	0	19	1345	0	5	0						
1269	8	18	0									10	1148	3	0	0	21	1356	1	1	0						
1269	8	18	0									10	1150	1	0	0	21	1358	1	0	0						

**SUMMARY.**  
 General ... £1,810 16 8  
 Special ... 790 18 3  
 Total for September £2,531 12 4  
 Brought forward ... £3,615 18 10  
**£6,147 12 7**

**FLOOD AND FAMINE RELIEF**  
 Sept. 1 937 ... 0 7 6  
 " 1 938 ... 1 0 0  
 " 1 939 ... 0 10 0  
 " 1 942 ... 10 0 0  
 " 1 945 ... 5 0 0  
 " 1 947 ... 0 2 6  
 " 1 954 ... 2 2 0  
 " 1 958 ... 0 7 6  
 " 2 963 ... 0 10 0  
 " 2 964 ... 0 10 0  
 " 2 970 ... 15 0 0  
 " 2 978 ... 0 19 0  
 " 2 978 ... 5 0 0  
 " 3 Anon. ... 0 10 0  
 " 3 981 ... 10 0 0  
 " 3 982 ... 1 0 0  
 " 3 984 ... 3 0 0  
 " 3 987 ... 1 10 0

\*\* Errata.  
 Dec. 5956, Jan. 3rd, included  
 £1 18s. in "Special" instead of in  
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AFTER THE FLOOD.

A street at Miaotowchen, in the Yangchow area, showing a temple destroyed by the floods (two idols are seen with their backs to the camera) and villagers who have lost their all.



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1572	1	10	0	1627	1	0	0	1690	0	8	3	1749	2	2	0	1816	1	0	0	1933	1	0	0	1991	0	10	0	2054	3	0	0	2110	50	0	0
1573	0	5	0	1628	0	10	0	1691	0	10	0	1818	17	2	10	1880	1	0	0	1934	0	7	0	1992	1	0	0	2055	0	3	0	2111	0	12	6
1574	0	10	0	1629	5	5	0	1692	3	0	0	1754	0	10	0	1819	0	5	0	1935	0	4	6	1993	10	0	0	2056	14	0	0	2112	1	1	0
1575	0	0	0	1630	5	5	0	1693	0	9	0	1755	1	0	0	1820	6	18	5	1936	0	7	6	1994	5	0	0	2057	1	0	0	2113	1	0	0
1576	0	2	6	1631	5	5	0	1694	0	9	0	1756	2	7	6	1821	0	10	0	1937	1	0	0	1995	1	0	0	2058	2	10	0	2114	1	0	0
1577	6	7	9	1632	2	0	0	1695	0	6	11	1758	2	7	6	1822	1	4	0	1938	4	0	0	1996	1	9	9	2059	1	0	0	2115	1	0	0
1578	3	0	0	1633	2	2	0	1696	0	17	1	1759	0	10	0	1823	20	0	0	1939	1	10	3	1997	1	0	0	2060	10	0	0	2116	5	0	0
1579	0	10	0	1634	2	2	0	1697	0	18	0	1761	2	0	0	1824	2	0	0	1940	1	0	0	1998	5	0	0	2061	0	10	0	2117	2	0	0
1580	2	0	0	1635	1	10	0	1698	2	0	0	1762	0	10	0	1825	2	0	0	1941	1	0	0	1999	1	0	0	2062	10	0	0	2118	1	6	3
1581	1	1	0	1636	5	0	0	1699	0	10	0	1763	0	10	0	1826	0	19	7	1942	1	0	0	2000	1	0	0	2063	0	5	0	2119	2	0	0
1582	7	10	0	1637	0	2	6	1700	1	0	0	1764	2	0	0	1827	6	0	0	1943	1	0	0	2001	0	5	0	2064	10	0	0	2120	5	0	0
1583	1	0	0	1638	5	0	0	1701	0	10	0	1765	0	10	0	1828	100	0	0	1944	2	10	0	2002	1	0	0	2065	1	0	0	2121	2	0	0
1584	7	10	0	1639	0	2	6	1702	5	0	0	1766	0	10	0	1829	1	0	0	1945	1	0	0	2003	1	0	0	2066	1	0	0	2122	2	0	0
1585	1	0	0	1640	1	1	0	1703	3	0	0	1767	2	10	0	1830	1	0	0	1946	4	0	0	2004	3	0	0	2067	5	0	0	2123	2	0	0
1586	1	0	0	1641	5	0	0	1704	0	10	0	1768	0	10	0	1831	0	10	0	1947	1	0	0	2005	50	0	0	2068	1	0	0	2124	2	0	0
1587	25	0	0	1642	1	1	0	1705	3	0	0	1769	0	10	0	1832	7	17	5	1948	12	10	0	2006	15	0	0	2069	10	0	0	2125	2	0	0
1588	1	0	0	1643	5	0	0	1706	0	10	0	1770	2	10	0	1833	5	0	0	1949	1	0	0	2007	10	0	0	2070	2	0	0	2126	0	6	0
1589	25	0	0	1644	1	0	0	1707	0	10	0	1771	1	0	0	1834	0	10	0	1950	1	0	0	2008	10	0	0	2071	2	0	0	2127	1	0	0
1590	1	0	0	1645	50	0	0	1708	4	5	0	1772	2	10	0	1835	4	4	0	1951	4	0	0	2009	15	0	0	2072	10	0	0	2128	2	0	0
1591	6	3	3	1646	0	10	0	1709	0	10	0	1773	1	0	0	1836	2	12	6	1952	4	0	0	2010	10	0	0	2073	2	0	0	2129	2	0	0
1592	50	0	0	1647	3	3	0	1710	0	10	0	1774	0	10	0	1837	0	10	0	1953	1	0	0	2011	1	0	0	2074	1	0	0	2130	2	0	0
1593	1	1	0	1648	1	0	0	1711	2	0	0	1775	2	12	2	1838	0	10	0	1954	4	0	0	2012	1	0	0	2075	0	5	0	2131	3	0	0
1594	4	0	0	1649	1	0	0	1712	2	0	0	1776	8	0	0	1839	0	10	0	1955	1	0	0	2013	10	0	0	2076	10	0	0	2132	5	0	0
1595	0	2	6	1650	1	1	0	1713	1	1	0	1777	8	0	0	1840	0	5	0	1956	10	0	0	2014	1	5	3	2077	20	0	0	2133	0	10	0
1596	1	1	0	1651	0	10	0	1714	2	2	0	1778	0	10	0	1841	3	3	0	1957	11	6	2	2015	10	0	0	2078	5	0	0	2134	10	0	0
1597	0	13	0	1652	2	10	0	1715	2	1	3	1779	0	10	0	1842	2	0	0	1958	10	0	0	2016	10	0	0	2079	1	0	0	2135	0	5	0
1598	30	0	0	1653	0	7	6	1716	5	0	0	1781	2	0	0	1843	0	10	0	1959	1	0	0	2017	0	18	0	2080	0	10	0	2136	0	5	0
1599	0	10	0	1654	0	17	6	1717	4	0	0	1782	2	0	0	1844	0	10	0	1960	1	0	0	2018	15	0	0	2081	10	0	0	2137	0	5	0
1600	1	0	0	1655	0	15	0	1718	0	15	0	1783	1	13	2	1845	0	9	0	1961	4	0	0	2019	1	0	0	2082	10	0	0	2138	0	2	1
1601	1	0	0	1656	1	0	0	1719	0	10	0	1784	2	0	0	1846	0	9	0	1962	1	0	0	2020	1	0	0	2083	2	2	0	2139	3	6	0
1602	25	0	0	1657	0	10	0	1720	2	0	0	1785	1	0	0	1847	1	0	0	1963	1	11	6	2021	10	0	0	2084	10	0	0	2140	0	2	6
1603	8	18	11	1658	7	12	2	1721	0	10	0	1786	10	0	0	1848	2	0	0	1964	5	0	0	2022	10	0	0	2085	1	0	0	2141	0	10	0
1604	5	0	0	1659	1	0	0	1722	2	10	0	1787	0	5	0	1849	0	10	0	1965	1	0	0	2023	1	0	0	2086	1	5	0	2142	3	7	0
1605	2	0	0	1660	1	0	0	1723	1000	0	0	1788	10	0	0	1850	0	5	0	1966	3	6	1	2024	1	0	0	2087	0	1	9	2143	1	0	0
1606	2	0	0	1661	20	0	0	1724	0	10	0	1789	0	10	0	1851	1	1	0	1967	5	5	0	2025	14	0	0	2088	2	0	0	2144			



## The Master's Cup.

*'Ye shall indeed drink of the cup that I drink of.'*—Mark x. 39.

**E**VEN if I had an ambitious mother, I cannot picture myself voicing—or allowing her to voice for me—such a request as this. To sit on the Master's right or left hand in His glory! Yet the only difference between James and John and the other ten was not that the rest were too humble, too spiritually minded, to covet such an honour, but that they had not the boldness to ask for it! The shocked surprise with which they heard of the episode was not unlike that of a small boy who has cast greedy eyes on the biggest apple or the most interesting looking cake, but none the less professes himself horrified at the shamelessness of his brother who gets his request in first! If you are anything like me, your ambition would never have been expressed so openly. But are you never conscious of a hurt feeling when others do not give you the recognition that your talents deserve? Are you not gratified if someone of importance takes notice of you? If the affairs of the world were properly adjusted do you not think that you would have a right to expect a position of wider scope and influence? 'Thou therefore which teachest another, teachest thou not thyself?' Does your own heart tell you how nearly you have been guilty of the conduct which appears so odious in others?

'My glory?' said the Master. 'How little you understand what must intervene before My kingdom comes. You do not seem to have grasped the fact that only by the path of suffering can I enter into My glory.' And when, with their self-assurance unshaken, James and John professed their readiness to share His experiences, whatever that might involve, He said, 'Ye shall indeed . . . You have spoken far too glibly. You have no conception of the qualifications which are essential for anyone who is to occupy the position which you claim, but as a matter of fact you *will* drink of the cup that I

drink of, for the disciple is not above his master, nor the servant above his lord. That would be a strange subversion of the natural order of things. It is enough for the disciple that he be as his master, and the servant as his lord.' If the shadow of the Cross was already falling on His own path, He knew what the treading of the same path would involve for these two—for James, the short sharp trial of death by the hands of Herod's executioner; for John, the more prolonged and perhaps more trying experience of exile in Patmos.

'Ye shall indeed . . . This is the cost of discipleship. This is, indeed, the reward of faithful service—to share the Master's cup. Should I not be well content if men treat me as they treated Him? Can I expect, ought I to desire, higher honours than were given to Him? When men ride over my head, my pride will not be wounded, nor my dignity outraged, if I accept the inevitable conditions of fellowship with Him.

Yet it was well, and Thou hast said in season  
 "As is the Master shall the servant be":  
 Let me not subtly slide into the treason,  
 Seeking an honour which they gave not Thee.

Yes, *treason* is the word. We are not called upon to emulate those ascetics who coveted discomfort and hardship for its own sake, but if almost unconsciously I am induced by a spirit of compromise to avoid, or to refuse, or to rebel against, the discomfort involved in the fellowship of CHRIST'S sufferings, then I am guilty of treason to my Master.

'Ye shall indeed drink of the cup that I drink of.' What bitter ingredients were mixed in that cup! Shame, humiliation, misunderstanding, ingratitude, suffering both mental and physical in its acutest form.

How bitter the cup no tongue can conceive,  
 Which He drank quite up, that sinners might live!

And though John Newton quite rightly continues,

His way was much rougher and darker than mine—for the sufferings of GOD's sin-bearing Substitute can never be repeated—yet the cup which the true disciple must drink contains, in measure, the same ingredients. Perhaps more so than for many years, this is true of every missionary in China. It is not only as they face actual physical peril from bandits or lawless soldiers—in many districts, thank GOD, such experiences are comparatively rare—that they deserve our sympathy and intercession. In the petty slights put upon them, in the ebullitions of anti-foreign feeling which, without becoming dangerous, issue in varied acts of disrespect, the wanton destruction of property, the pasting up of malicious slanders, the incursions of students or soldiers into private houses or gardens, the withholding of those courtesies for which the Chinese as a people are justly famous, and, still more, in the readiness even of Christians, carried away by nationalist feeling, to harbour suspicions of the missionary's motive, and to give some credit to the skilfully-woven tales of anti-Christian propagandists—in all these, and many other ways, our friends are drinking a cup which they would refuse with loathing if the comfort which sustained the Master did not sustain them also. For as the sufferings of CHRIST abound in them, so their comfort also abounds through CHRIST.

And the comfort is twofold. There is, first of all, the deep secret joy of the truth contained in John xviii. 11: 'The cup which My Father hath given Me, shall I not drink it?' Was it really so? Surely it was the chief priests, the Jewish leaders, the armed attendants, the traitor Judas, who put the cup into His kind Hands?

Oh no, it was 'My Father.' He took the cup from His Father's Hand—and that made all the difference. 'Of a truth against Thy holy Child JESUS, Whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do'—whatsoever they desired? Not so, but—'whatsoever Thy Hand and Thy counsel determined before to be done.' Is there any comfort like the knowledge that all events, all circumstances, are controlled by Him?

A Father's Hand will never cause  
His child a needless tear.

It is sadly possible for me to misunderstand His dealings, but utterly and absolutely impossible for Him to test me beyond my powers of endurance. Is it some cruel, unskilful hand that holds the pruning knife? No, for 'My Father is the Husbandman.' Is the heat of the furnace intolerable? No, for He is the Refiner. Can the sheep follow safely along a path so steep and rugged? Yes, for the Shepherd has led them there. 'The cup which My Father hath given Me, shall I not drink it?'

And the second source of comfort is that as we drink we are 'partakers of CHRIST's sufferings.' To us it has been given—granted as a high privilege—not only to believe on Him, but also to suffer for His sake. Not everyone is counted worthy to suffer shame, to the same extent, for His Name. But those who are called to 'fill up that which is behind of the sufferings of CHRIST' enjoy an intimacy of fellowship with Him which can be obtained in no other way. It is the highest height of bliss to know Him in the power of His Resurrection and the fellowship of His sufferings.

F. H.

## Subjects for Praise and Prayer.

### PRAISE.

For reinforcements	pp. 225, 236
For an increased number of baptisms in China.	p. 235
For a deepening spirit of prayer amongst workers in China.	pp. 236, 237
For converts baptized from Liangtsuen, SHANSI.	p. 232
For blessing amongst refugees at Yushan, KIANGSI.	p. 234
For the opening of the Luan Hospital.	p. 230

### PRAYER.

For the final parties of the Two Hundred, and for the valedictory meeting on December 8th.	p. 236
For peace and a just settlement between China and Japan.	pp. 235, 237
For flood relief work.	pp. 229, 235
For the staff of our hospitals, Chinese and foreign.	p. 231
For KIANGSI, ravaged by Communists.	p. 234
For a blessing on our publications.	pp. 238-240

## C.I.M. Prayer Meetings.

Tuesday, December 1st.—8 p.m.: 12, Dornton Road, South Croydon.

Monday, December 7th.—8 p.m.: West Hampstead, 15, Crediton Hill, N.W.

Thursday, December 10th.—3.30 p.m.: Bromley, Annandale, Rafford Way.

Monday, December 28th.—8 p.m.: Tooting, C.A.W.G., 87, Trinity Road, S.W.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.

The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

A new Prayer Meeting has been commenced for Reading and district, and will be held on the second Monday of the month at 7.15 at the Abbey Hall.

## FINAL VALEDICTORY AND THANKSGIVING MEETING

FOR THE LAST PARTIES OF THE TWO HUNDRED.

On TUESDAY, DECEMBER 8th, at THE KINGSWAY HALL, KINGSWAY, W.C.2, at 7 p.m.

The Rev. W. H. ALDIS will preside.

BRIEF ADDRESSES by Mr. and Mrs. J. L. ROWE and TESTIMONIES from NINE RECRUITS.

NO SEATS RESERVED.

# Reinforcements.

**Dr. E. FISCHBACHER,**

**I** WOULD remember at the age of about twelve years being asked, 'What do you intend to be when you are grown up?' and the reply which came without hesitation—'A missionary.' Even at that early age I realized something of the need of those who were without CHRIST and without hope.

But it is with the utmost regret I have to confess that during my medical studies and the years which followed, that early vision became dim. I still retained a desire to go to the mission field, but it was mainly the medical interests which survived. I was, however, brought face to face with the issue: Was my medical work to be a means to an end—and that end the spreading of the Gospel message—or merely an end in itself? Just six months ago God brought before me that appeal in the May number of CHINA'S



Dr. Emil Fischbacher, L.R.C.P., L.R.C.S. (Ed.), L.R.C.P. & S. (Glasg.), of Lanzele, N.B., Glasgow University, Dundee, Manchester.

MILLIONS—the appeal for the Two Hundred. The conviction that He was calling me to work in China and in the fellowship of C.I.M., took hold of me, much as I tried to shake it off. The same evening in my reading, God brought home to me the message of Eph. iii. 7, 8: 'Whereof I was made a minister according to the gift of the grace of God given unto me . . . This was something new to me—that the privilege of preaching among the Gentiles the unsearchable riches of CHRIST was to be God's great 'gift' to me. It did seem at the time much too big a thing to me: that even should I offer to the C.I.M., I could never go through with it. But the assurance of verse 19 of that same chapter came to me that night, and I was given grace to commit the whole matter 'Unto Him that is able . . .'

And here let me testify to the goodness of God. He has indeed proved 'able' to meet my every need—and more! I can truly say that the 'manifest more in this present time' of Luke xviii. 30 is already being fulfilled to me.

**Mr. J. C. FORD.**

*'The Lord is the strength of my life.'*  
*'I will go in the strength of the Lord God.'*

I can always praise God for the inestimable privilege of a Christian home, and that my parents gave me back to the LORD at birth.

At a Sunday School Anniversary at the age of nine I accepted CHRIST as my Saviour, little realizing all that it involved. I sadly failed Him for many years after, my evil temper and other shortcomings causing parents and friends much sorrow.

The later years at school and then in a City office were testing times, with uncongenial work and agnosticism to try my faith, but the LORD was my stay.

Many missionary friends and Christian Endeavour meetings helped to bring China's need before me, but I had no intention of ever going there. Full consecration, however, meant yielding to God's will and not my own.

My sister's departure for China in 1928 made a lasting impression on my mind. Her parting words were, 'If the call comes, don't hold back.' Then last year, after I had read such books as 'Through Jade Gate' and 'Pastor Ren,' God called me by name and said 'Come.' There was nothing to make me tarry, so I offered at once to the C.I.M., knowing that only in China can I be in His will.

The LORD has been very good to me during my short period of training, using me to win others for Him, and teaching me many precious lessons. Six weeks with the Pilgrim Preachers this summer gave a new boldness in His service, and tokens of His approval.

As I go forward, will you pray for me, that in all things He may have the pre-eminence.



Mr. J. Cadric Ford, Brewood Baptist Church, C. I. M., Training Home.

**Mr. L. G. GAUSSEN.**

Given no liberty to turn north or south in his journey westward across Asia Minor, the apostle Paul seemed at length to have come to a dead end at Tross.

It was with this situation much in my mind that I sought the LORD concerning my future one day last June.

Looking back, I could see how the LORD had been leading me. Converted as a child in my own home, I owed much to my Crusader Class and to C.S.S.M. Camps. Going on to Oxford from school, the missionary call had come definitely to me at a Swanwick Conference in June, 1926. Then through reading 'The Call of China's Great North-West,' the need of the uncivilized fields of the world was brought home to me, and I offered my life to the LORD for some uncivilized field. With this in view, I entered the Missionary Training Colony at Norwood, and there spent two years rich in spiritual blessing and experience. Yet all this time my future had not been revealed to me. And now, what . . . ?

But to the apostle, once in Tross, came



Mr. Louis G. Gausson, B.A., of Croydon. Whitch Grammar School; Corpus Christi College, Oxford; Missionary Training Colony, Norwood.

the vision of need in Macedonia, from which he assuredly gathered that the LORD was calling him there. So on this day came pressing home to me the need and call of China as one had been discovering it through the call for the Two Hundred. And so one simply said, 'Well, LORD, henceforth—China.'

Drawn to the C.I.M. on account of its Scriptural principles, the quiet confidence and rest of heart given one throughout application and acceptance during a very happy and helpful term at the Men's Training Home, has assured me of the reality of the call; and so I am going forward in the glad assurance that His commands are also His enablings.

**Mr. G. F. HOLMES.**

*'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.'*

The high honour of being an ambassador for CHRIST seems to have been accorded to me on these conditions. My schooldays were spent in Singapore, and there much

of the unlovely and abominable entered my life. Blasphemy soon became an uncontrollable weakness, and my own efforts, and those of others, proved ineffective. Mixing with other nationalities, having different moral codes, only tended to relax my own.

On returning to England, I was apprenticed in a ship-yard. These things became worse, and the desire to be free from such habits increased. There I met a friend whose manner of life seemed in some way different, and after a friendship of eight months' standing, when he invited me to a Bible Class which he attended, I went along.

Through the study of the Word, and particularly 2 Tim. iii. 15, I was led to a knowledge of the Saviour. Then liberty came, and joy, and peace, and all the blessings of the children of God.

A month later I was led to take a definite step of consecration through reading 'Absolute Surrender,' by Andrew Murray, and service of different kinds



Dr. J. Howard Jeffrey, M.B., Ch.B., of Duns, Berwickshire, Glasgow University.

and did my best. How I struggled and prayed for help to live a life worthy of my Redeemer! But it was of no avail. Moreover, I was afraid to acknowledge Him before others, and had I done so, my life would not have allied with my profession. Yet through all this, I had a foreboding, that at times filled me with alarm, that God was going to call me to serve Him in the mission field. So it came about that I left school feeling my life there had been a great failure. With dread I viewed an intended University course, knowing it would soon drag me far from God. In despair I gave up the fight. Then God worked. He gave me such a revelation of His love to me at Calvary that I abandoned my will to Him, and since then I have sought to let His will direct my life. Thus it happened that nearing the end of my medical course, I inquired of Him as to where He wanted me to serve Him next, and in the silence of the night, He replied, 'China.'

#### Dr. R. A. H. PEARCE.

In this brief testimony I would show how the Father has heard His Son's prayer—'Sanctify them through Thy Word: Thy Word is truth'—in separating me for missionary service aboard.

Very shortly after my conversion, some eighteen years ago, God showed me the necessity of giving myself wholly to His service, if I were to take upon me His Name. It must be JESUS first, and JESUS only. (Eccl. ix. 10; Matt. vi. 33; Eph. vi. 5-8; 1 Pet. iv. 7-11.) A Christian is without excuse if he be found doing anything other than the 'will of God from the heart,' 'that God in all things might be glorified.' This was indeed a sanctifying truth. I could no longer have ambitions of my own; I was to function as His ambassador at His command.

The sovereignty of God was a doctrine that I was slow to learn. I read in God's Word that I had not chosen Him, but that He had chosen me, and had works before prepared for me to walk in them. (John xv. 16; Eph. ii. 10.) Then I understood why God had wrought miracles

for me, and brought to pass the apparently impossible—for example, my being able to take up the study of medicine. It was because He had a purpose for which He was fitting me.

To know that God was the prime mover and the effective power in one's life, tends to the better appreciation of one's own inadequacy, but does not relieve the individual of responsibility. (Phil. ii. 12; 2 Pet. i. 10) Thus God led me to seek His Face more earnestly, that I might apprehend that for which also I was apprehended of CHRIST JESUS. When I heard of the need He had of workers in China, and saw the equipment that God had given me, the issue was plain—there was no alternative.

I have seen no vision, nor have I heard voices, and I must confess that, as yet, I have no burning love for those I know only by name. Nevertheless, my steps are not hesitating, because His Word has been a lamp to my feet, and a light to my path. My expectation is in Him, for



Dr. Robert A. H. Pearce, M.B., B.S. (Lond.), M.R.C.S. (Eng.), L.R.C.P. (Lond), of Chertsey Wood West, Middlesex Hospital and Seaman's Hospital, S. 16.

I have learned that as He plans, He works, and what He effects cannot be reversed, (John xxi. 17.)

#### Mr. C. WOOLCOCK.

That within eighteen months of returning from China in the service of an earthly king, I should be again leaving for that country in the service of the King of kings, may seem rather unusual, and yet it was whilst serving in the Royal Navy and stationed in China that I heard God's call to me.

I cannot say how grateful I am that my parents taught me to attend the House of God regularly, and so, for as long as I can remember, I have had the influence of Christian friends around me and yet, with everything to assist me, how slow I was to allow CHRIST to reign supreme in my heart. Although a Sunday School teacher for many years and also engaged in other forms of Church work, it was all done whilst living as near as possible to the world.

After spending six years in this country as an engineer, in 1927 I joined the Royal



Mr. G. F. Holmees, Raffles School, Singapore; C. I. M. Training Home.

became the natural expression of my deep thankfulness for what CHRIST had done.

CHINA'S MILLIONS, 'A Thousand Miles of Miracle,' etc., brought home the need of those in China who were still bound, and without the opportunity of hearing of Him which I had had. So I offered to the Mission.

Please pray that my going forth may result in many others being led to know Him, 'Who is able to save them to the uttermost,' and bring them to 'the glorious liberty of the children of God.'

#### Dr. HOWARD JEFFREY.

My life is not my own. I have been bought from the bondage of sin by the Son of GOD with His own blood, and now He is sending me out to serve Him in China. Before I was born, godly parents realized His claim on me and gave me back to GOD for missionary service, if He so willed.

At ten years of age He showed me what He had done for me, and at my mother's knee I accepted the LORD JESUS as my Saviour. I wanted to live for Him,

Navy, sailed for China twelve months later, and on arrival at Hankow, where I was to spend the winter; associated myself with the Union Church. While there, in contact with missionaries of many societies, I realized what was wrong with my spiritual life and saw that full consecration was essential.

During the stay in Hankow my love towards the Chinese grew, and gradually there was revealed to me a slight sense of their need and I began to wonder if God could use me as other of His children were being used.

Early in 1929, I borrowed the two volumes of Hudson Taylor's Life and the reading of these books gave me a clearer vision of the need of these perishing people and I felt I should offer to the China Inland Mission.

On returning to England, God opened what was thought to be a closed door. I was permitted to leave the Royal Navy



Mr. Cyril Woolcock  
of Plymouth.  
Rushford College,  
Newcastle-on-Tyne;  
Royal Navy; C.I.M.  
Training Home,  
London.

and now for a brief but invaluable twelve months I have been preparing at our Training Home.

#### Miss DORIS MADDEN.

*'Thou shalt remember all the way which the Lord thy God led thee . . . to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no.'*

As a child I had been brought up in a Christian atmosphere, but not until I was seventeen did I see my need of a personal Saviour. The following years were marked by scanty growth, until at a mission held in my church in 1924, the LORD showed me that He needed a full surrender of myself to Him.

Later, the reading of the life of Pastor Hsi made prayer a great reality to me, and I joined the C.I.M. Prayer Union. One day whilst praying for new workers, the LORD said, 'Are you willing to answer your own prayer and go yourself?' and He gave me the grace to leave in His care other cherished plans.



Miss D. M. L.  
Madden, S.R.N.  
St. Giles' Hospital,  
Camdenwell.

But the LORD saw that I needed much teaching and moulding, therefore the door to China was closed and the door into Mount Hermon opened. From there I was led into hospital and during the four years there many precious lessons were learned.

Since I left hospital I have been at the Training Home at Aberdeen Park, and there the LORD has done much in my life and revealed more of Himself to me, so that the longing to tell the Chinese of His marvellous love deepens daily.

As I turn to China, pray for me that I may be kept humble, so that CHRIST may be magnified in me and that I may be found faithful to Him Who so loved me that He gave Himself for me.

#### Miss EVA G. S. SMYTHE.

At the age of fifteen I attended a C.S.S.M. camp at Colwyn Bay. There I was brought face to face with my Saviour and realized for the first time in my life that God's Son loved me and gave Himself for me. I accepted Him as my Saviour, though I did not at the time fully realize all that this step meant. Shortly after

my conversion; I attended various missionary meetings, and these awakened within my heart a deep longing to go forth and tell of the Saviour to those who had never heard. From that time I began to pray that the LORD would send me forth as one of His messengers.

Several years passed and humanly speaking it seemed impossible that my prayers would ever be fulfilled, but 'with God all things are possible' and in April, 1929, the LORD very wonderfully led me to the Bible Training Institute, Glasgow, for training. While there, I attended some of the C.I.M. prayer meetings, where I heard the call for the Two Hundred. China's need was brought before me and I tried hard to put away the ever growing thought that perhaps the LORD wanted me to serve Him there. China was the last place I would have chosen. Then came the special day of prayer for the C.I.M. (February 10),



Miss E. G. Stafford-Smythe of Orlan,  
Cheshire.  
Birkenhead High  
School; B.T.I. Glas-  
gow

and during the afternoon meeting the call to China came to me clearly and unmistakably. I yielded to the LORD and told him of my willingness to go even to China if that was indeed



Photo by

Mr. Kemp.

A winter scene in the garden of the Women's Training Home, Yangchow.

His will. The peace which passeth all understanding just flooded my heart, and from that time, though there have been

barriers in the way, I have never once doubted my call to China.  
Praise the LORD ! He has set before me

an open door and no man can shut it. and now I go forth in the strength of the LORD and confident of His Presence with me.

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## The Flood in Kiangsu.

**M**R. A. R. SAUNDERS tells a thrilling story of the floods in the Grand Canal area :—

The country east from here, which is on a much lower level than we are, like all the Yangtze flats, is flooded to an alarming extent. Cities along the Grand and other Canals, like Kaoyu and Taihsien, on levels from 30 to 60 feet below that of the bottom of the Grand Canal, have been saved from complete inundation only by the heroic efforts of the inhabitants. That low level area, east of the Grand Canal and extending right on to the sea, is a very thickly populated region of nine counties with an equal number of walled cities, and is protected from being flooded by the water of the Grand Canal and the lakes beyond by means of dykes on the east bank of the canal. When the floods of the Grand Canal threaten to break through the dykes the inhabitants of the low-level region assemble on the dykes by thousands, and dividing into night and day shifts they keep a close vigil and work with a will to strengthen and to raise the height of the dykes, it being to them a matter of life and death.

With the whole countryside almost like vast lakes, itinerant evangelism is at a standstill, but as much as possible is being done in the three cities of our district, and three of our men are engaged in a special campaign to give the Gospel to the watchers on the dykes. . . .

### A Last Opportunity.

Since commencing to draft this letter, our three men have come back from the attempted Gospel campaign among the watchers on the dykes, having been compelled to return by the bursting of the dykes during a terrific typhoon, and the destruction of all roads by the mighty rush of water. The three men left Yangchow, after they had been committed to the LORD by prayer, on Monday morning, the 24th of August, but, wind and current both being contrary, progress was very slow, and that evening the anchor was cast at the south end of a large town (Shaopo) only fifteen miles away, with five miles more to go, but further progress was impossible. The moon was shining clearly with no sign of a storm brewing, and after a bit of supper our trio sallied forth to spend two hours in preaching and tract distribution before retiring for the night, and they had most attentive street audiences. The flood on the Grand Canal had abated several inches, and the hope was cherished that the crisis had been passed. Moreover, the men of the town were boastful of the resistfulness of their dykes, which from the days of the Ming Dynasty (some five or six hundred years before) had never had a breach, and had they not kept them in good repair? But they were doomed to disappointment.

The next morning (Tuesday, August 25th) our three Chinese friends were on the road again, this time on foot to walk the remaining five miles to the town of Tsao-kwanpa, where is situated the most famous dyke of the whole Grand Canal side. It had been decreed by the Emperor Kanghsi, from 250 to 300 years ago, that this dyke was never again to be opened, which decree has been

rigidly kept until this fateful night when the breach was made by the onrush of water and not by men's hands. Tradition says that, according to a superstition then in force among the people, this particular dam could not be effectually closed without the shedding of blood; and, to effect this, thirteen criminals were taken from the prison, decapitated on the canal bank, and their blood mixed with the clay and reeds used in stopping up the breach. In the light of this tradition it may be readily understood how hard the people would work to fulfil their own superstition, but what is man? All along the embankment men were spoken to, and tracts distributed, and on arrival at the town every house was visited for the same purpose. In the afternoon two other adjoining small towns were visited, and in these also every house had the Gospel by human voice and printed page before the workers returned to their lodging at the far south end of Shaopo. How thankful they were, how thankful we are, and how thankful you will be, that these three men had the opportunity before the deluge came to tell in those many homes, and to so many people by the wayside, the glorious Gospel of the grace of God, for it is quite certain that within twenty-four hours the big majority of them were hurled into eternity without a moment's warning, and is it too much to expect that some of them may be found among the saved in that moment when we are all caught up in the clouds to meet the LORD in the air?

### A Great Deliverance.

On returning to Shaopo after a heavy but joyous day's work our men were refreshed by having supper with a friend at the north end of the town. Then going on towards their inn at the extreme south end (two miles distant), they enjoyed an hour's fellowship with another brother about half-way through the town, but although by that time the evening was well advanced there was no sign of a storm so terrible and so near at hand. It was not till nearly midnight, when our men were all asleep, that the alarm was given by the beating of gongs, and the whistling of the wind with the ominous roar of the oncoming water were but too clearly understood, that no time was to be lost. No time to secure anything, and clad only in their scanty sleeping garments, they scrambled on to the roof of the one-storey house, and there awaited eventualities. They had not long to wait, for warning came of insecurity, and in pitch darkness they attempted to get away from the danger zone by crawling as best they could over the roofs of other houses southward, but the terrific typhoon and the driving rain added to the pitch darkness, made progress both slow and dangerous. They had not moved away any too soon; for not long afterwards the tremendous roar and rush of water behind them and the crash of falling buildings told their own tale, and the next morning it was all too true that the house on the roof of which they had first taken shelter was among those that had gone crashing into the madly rushing torrent. What a deliverance! After going



Near Shaope, on the Grand Canal, showing some of the devastation wrought by the Flood.

on hands and knees over the slippery tiled roofs of nine or ten houses they came to a point where the building turned off at right angles towards the east, evidently the mouth of a narrow sheltered cove used as an anchorage for small boats, and after crossing what seemed to be the opening of a passage they were on a roof that seemed to be comparatively safe, and here they rested, longing for the dawn. At last the longed-for dawn appeared, and with it there came a sense of relief. Altogether about one hundred men, women, and children were huddled together on that one roof, for the most part spending the hours of darkness crying to the idols to save them, but the three messengers of the Cross sang 'Like a river glorious is God's perfect peace,' and with hearts filled with that peace, and with faces betokening it, they urged all to forsake these vanities, and to turn to God through the LORD JESUS CHRIST. It was not till almost noon that the storm began to abate, and after several unsuccessful attempts they were able to attract the attention of the crew of a passing boat. The boat was taken as near to them as possible, and then half-a-dozen men swam with a rope to the roof on which they were. They fastened the rope securely to a big tree that fortunately grew by the side of the house, and by this means the boat was drawn near enough to the roof for the refugees to hoard the boat. It was only a small craft, and had to make five or six trips before the whole party were safely landed at the central section of the town where the embankment had withstood the floods, and it was of interest to note that women and children were landed first, our men electing to be in the last batch. They had to spend that night on the dyke, and it was not until noon the following day (Thursday, August 27th) that they arrived in Yangchow, having been brought down by one of the rescue boats sent by the officials to take off the survivors. A loud note of thanksgiving went up from our hearts when they were once more among us, and we can imagine how you will praise God.

### The Work of Flood Relief.

Mr. J. S. Orr asks for our prayers in the difficult work of Flood Relief:—

On my return to Yangchow I found that a branch of the International Famine Relief Committee had been formed in Yangchow and that I had been appointed to it. At the first meeting I attended, it was decided to begin operations at once by purchasing flour locally. The centre for distribution was to be a market town eighteen *li* due east. We bought 1,650 bags of flour in the city and started off with two boats pulled by a launch lent by the Christian General Chang Tze-kiang. Meanwhile, 4,000 bags were being sent on from Shanghai, part of ten thousand granted by the Famine Committee.

My part was to control the output. We began at Hsien Nu-Miao (Fairy Woman Temple), the town above referred to. The plan was to help only country people whose stock of food was lost and whose harvest was destroyed, who therefore had no means of subsistence. Townspeople had their ordinary means of earning a livelihood, and people whose houses were on high ground and had their grain also were ineligible. There were some twenty men of position, working voluntarily to help us. Most of these went out in little boats which they hired, two or three in a boat, and searched for those in need, each case being carefully looked into. This was strenuous work. They left after breakfast and got back at the close of the day, often having eaten nothing while away. They had books of tickets and wrote the particulars of the families both on the tickets and on the stubs: the name of the recipient, number in the family, village, district. For every three persons one bag of flour was allowed, this being sufficient to support them for ten days or so. The people brought the tickets to me and I issued the flour. By keeping them on their boats and working from both sides of our cargo boats at once, the work was done without confusion and most expeditiously. By only



taking the tickets from one boat at a time, confusion was prevented. As soon as one was supplied another took its place. Our supply of 4,000 bags was attacked by pirates, who, however, were driven off by a guard of soldiers and nothing was lost. In eight days we gave away 5,650 bags of flour, and some bales of used clothing. My records showed that not one bag was unaccounted for, and that the food reached the people for whom it was intended. This was very satisfactory.

I should not forget to say that the country was like a sea, water showing from horizon to horizon, though dotted by numerous trees. Here and there people were squatting on patches of higher ground, their homes gone in the flood. Bodies had been numerous, but were being buried by the people. It was very pathetic to watch the faces of the recipients of relief. What a godsend those bags of flour were to them! Grim death was staring them in the face, and here was food. How gratefully they said their thanks! It was pathetic to look into their wistfully happy faces. One could hear them talk among themselves, 'Ah, this is truly a great work of merit.' 'It takes a foreigner to do things.' We distributed from three centres, and thus covered considerable ground. Over 16,000 were supplied with food for ten days, and all this was done in a week.

As long as my supply of tracts lasted, I gave a Gospel, booklet, or tract to each person who received flour, so that they took away the Word of Life as well as the bread

that perishes. At meals I always said grace for the whole. And on our way back we gathered together for a parting prayer. The relief work was not a Christian Church affair, and the workers were of different beliefs, Mohammedan, Buddhist, Roman Catholic, and Protestant. I had many opportunities for telling the story of Redeeming Love, and more than one came to me privately after such talks and said, 'I listened to you preaching last night and I believe what you said.' One man said he was coming next Sunday to enrol as inquirer. Others asked about our services with the same thought in their minds.

There are 6,000 bags of flour on the way up from Shanghai now, so we start off again on Monday or Tuesday to go farther afield distributing. The worst places are not yet reached, and the district is large. We have asked for 20,000 more bags. It will take at least 100,000 bags to meet the need of this one district, to keep the folks alive until they can get a harvest. As most of them were in bed at the time the lake broke through, they lost all clothing except what they chanced to have on, so 10,000 wadded garments are being sent for distribution.

You can see that this work is going to demand a lot of my time, and that necessarily other plans of work will have to be given up meanwhile, but it is worth it. The opportunities for a short word are many, and the hearts that have been touched by kindness will all the more readily receive the Gospel message. Perhaps that is one reason the LORD has permitted this great calamity.

## Our Doctors at Work.

### 1. Luan, Shansi.

**W**E rejoice in the re-opening of the Luan Hospital. Dr. Warren Knight writes as follows :—

'With the good hand of our God upon us we were able to make the necessary preparations to formally open the hospital on September 1st. For three days previous to that we saw out-patients for the benefit of the Church people, who were gathered in considerable numbers for a mission held by Pastor Yang, of Küwo. That week was a time of much blessing and, though there was no spectacular response, we trust that the deep spiritual messages, couched in such simple language, may produce lasting results. After all, the work is one: we do medical work to bring people within sound of the Gospel, and others build them up when they have believed and trusted in the Faithful One.

'Thus far about 150 patients have registered, a larger number than I personally had anticipated, and we have been kept quite busy. On our first operating day we had five operations, some of which were important ones, and to-morrow we have nine or ten cases scheduled.

The one large men's ward, which we had prepared, is now filled to overflowing, so that haste is required in getting others ready.

'For those who are unacquainted with the history of the hospital here, may I say that the plant was erected by the Mission through the generosity of an American donor, and furnished just fifteen years ago this autumn, but that due to the World War, the evacuation of 1927, the scarcity or ill-health of workers, the buildings have been idle most of the time since. It is on this account that there has been a great volume of prayer ascending to God on behalf of the medical work in this centre. During these busy days of preparation for the opening we have been very conscious of the gracious blessing and help of God in all the details of the work. Both Dr. Adolph and I feel that the LORD had definitely called us to this particular work at this time, and we pray that He will accept our feeble efforts and lead us on in close communion with Himself, for service without communion is of nothing worth.

'All departments of the hospital are now open, and our Chinese staff is being added to as suitable material is available.'

A letter from Miss C. M. Densham adds some further details :—

'You will be interested to hear about one of the in-patients in the Women's Hospital. She was the Mohammedan girl who came to us about eighteen months ago for treatment for surgical tuberculosis. We could do very little for her then without a doctor and a hospital. I am glad to say that when she came back again this time, she was successfully treated. Now she has been discharged but still comes every day for treatment. During her stay in the hospital she and her mother showed considerable interest in the Gospel, and used to listen at prayers and sing the hymns. Her mother even came to service once without being asked. This interest in the Gospel is quite unusual and remarkable for Mohammedans to show, as they are so very anti-Christian.

'A very sad case was that of a man who came to see the doctor. He said he had been waiting for seventeen years for this hospital to open so that he could come and be cured! When the doctor had examined him, he was obliged to tell the man that his disease had gone too far and that now nothing could be done.

'As to our staff of workers, we have two Chinese men nurses, both of whom are Christians. The head one is from Pingyang Hospital and takes a share of the evangelistic work in the men's wards. A big need, however, is for a full-time evangelist for the Men's Hospital. For the present the steward and the registrar are dividing the work between them, which is not the most satisfactory arrangement as both have other duties. In the Women's Hospital there are the two women nurses, who are doing splendidly both with the nursing work and with the evangelistic effort. They do personal work among the patients, with the result that there has been special blessing in at least one case. There is need, however, of a Biblewoman. We have had one or two in mind, but so far have not been able to engage one.'

## 2. Paoning, Szechwan.

Dr. Ivor Beauchamp is still the only doctor at Paoning. He is looking forward to the arrival of reinforcements, when the designations of the men now in training at Anking are made. He writes:—

'In the postscript of my last letter, I said we were beginning a rush which was likely to last about two months; but on looking back, the rush seems to have continued unabated till we reluctantly had to close our doors early in July for a summer holiday, after being open almost exactly six months. When one stops to reflect that we are the only hospital now open in Eastern Szechwan, the population of which must be at least twenty millions, perhaps nearer double that number, it is hardly surprising that we should be kept busy. The wonder is that with only one doctor and one trained nurse we are not rushed off our feet, and we thank God for the power that has carried us through a very busy time, and for His provisions and deliverances in many needs and difficulties.

'Since the beginning of the year we have had over 1,500 new out-patients, 4,500 return visits, 80 visits to homes, making a grand total of 6,093 treatments given. In the in-patient department, we have had on an average 40-50 beds occupied, but the total number of patients treated has been relatively small, 180. The reason for this is that we have received a far larger proportion of chronic cases than is usual in a general hospital, folk who at home would be

catered for in infirmaries and tuberculosis sanatoria. At least twelve beds have been in constant occupation by patients suffering from bone and joint tuberculosis. For such, six months or a year is an average period of hospital treatment, and less than three months is not likely to do them much good. Nearly all of them have been children or young people, and very few are able to pay for treatment over such long periods. But one feels quite unable to turn them away, and shirk doing the little one can for them, especially when one realizes the fate



Photo by] [Dr. Warren Knight.

A man captured by robbers and left bound in the snow until his fingers and feet froze off. He came to hospital about 18 months later, and following amputation made a quick recovery.

that otherwise would often await them, namely, "Do whatever work you can until you are either killed or cured, for we cannot afford to feed an idle mouth." We found one boy with hip disease trying to get out of bed with a heavy plaster cast on, crying because his people had taunted him with being a slacker, "Lying there all these weeks doing nothing!"

'In some of these cases the disease is so advanced that it taxes our ingenuity considerably to do anything

for them. One such we nearly turned away as hopeless, a child of eight so deformed that it was hard to be sure as to the full extent of his trouble; both knees tuberculous, one partially dislocated, one tuberculous elbow, one hip dislocated from tuberculous disease, and the other doubtful, also a deformed back. The least movement caused pain, and all he could do was to sit in the shape of a very narrow N with his knees up under his chin, or lie in the same attitude on his back or his side. We found out later he also had malaria and hookworm disease. All we could do to start with was to pack all his angles with cotton wool, and wind him up with bandages in the same N position to help him keep all his joints from the movements which were so painful. After some weeks we were able to get him into an adapted deck chair, sitting up very straight, and by lowering the back of the chair one notch every week or so, the N was gradually straightened out; by the time we closed, he was able, though still very ill, to sit in an ordinary little cane chair, and was carried home in it by his grateful father to await our re-opening. His father is a man of some influence, the schoolmaster in a small market town some thirty miles away. Whatever the ultimate outcome, the folk on that market have had a practical demonstration that Christianity cares for the sick and helpless in a way that those, who are without it, cannot and will not do.

'But it does take the power of the living CHRIST to make any Chinese give adequate nursing care to such helpless cases as these. A relative, yes; in some cases they make up a long way in kindness for what they lack in knowledge and skill. But for a young man who boasts a little educational polish, and has a deep-rooted idea that the main purpose of his nursing training is to add to this and make it a source of income, it takes more than a nominal Christianity to break him in to washing and feeding and nursing and loving a helpless and rather querulous child. Nursing is a real test of the practical value of Christianity even in a woman, but in a man it is a far harder test. Our nurses are all Christians in theory, but they need your earnest prayers that they may not jib when it comes to the distasteful things of practice.'

# From the Front Line.

## I. Pingyao, Shansi.

**M**R. E. LIBERTY gives interesting details of the work amongst soldiers at Tungkuan (SHANSI), and of the baptism of the first converts from Liangtsuen:—

'My last letter told of that disappointing Sunday when the barrack door was closed in our faces. Two weeks later I returned to find to my great joy that it was open again. I found the boy Chao-fei had been steadily going on with the LORD and also the secretary named Chao. Others, too, seemed interested. This was a great encouragement. That is the first answered prayer I want you to give thanks for.

'We then went away to the hills for a rest and change and I was enabled to get another language examination off. We returned about the middle of August. Owing to the passing of many thousand troops through this part of SHANSI, we felt it undesirable to leave our compound for any length of time. It was therefore about the middle of September before I could get back to Tungkuan. I wondered what sort of reception I should receive after an

absence of nearly three months. I found to my joy that they were delighted to see me, asking why it was so long since I had paid them a visit. It was something like the long lost prodigal returning home!! What gave me the most joy was to find that there was a going on with the LORD in the hearts of the two I have mentioned just previously. I also met a boy who had graduated from the Hungtung Schools and got into the army. He seemed to have a bright testimony, and asked for a New Testament. What struck me in particular was that others of the officers were gaining interest. All this is good, but pray earnestly that it may lead to the desired result. It is comparatively easy to go there and have a good time, but not so easy to bring men to see their state before God. That is what we desire to see.

'It so happened that my visit coincided with that of the Adjutant, and he and I were the guests of honour at the table. He engaged me in all sorts of questions regarding England and our soldiers, and "Were they afraid to fight?" etc., etc. Afterwards, however, I was able to say a few words concerning what I came for and to leave some literature and a Gospel portion with him. Just as I was leaving I ran into a young fellow who was barracked in the temple not far away. This was the Battalion Headquarters. You will remember about Mr. Supercilious, and the others who had pocket Testaments, and how last summer I was disappointed in not getting back there. Here is another answer to prayer. This young man was delighted to see me again and himself took me over to the Headquarters. It was nice being escorted past the sentries, who smartly came to the salute, instead of standing outside and begging to get in. I had the happiest of half-hours there. I found my special friend Mr. Wang, who had bought a Bible, had been wondering wherever I had got to, and once or twice had nearly written me, but being away from Pingyao he was not sure where to address me. All this was most encouraging. God had been hearing not only our daily prayers for these folks, but yours as well. Pray on and faint not. I could not stay long as it was nearly dark, and I had several miles to cycle. I had a very warm invitation to return for the day on the following Friday.

'And now I come to my last piece of news, also one for praise and thanksgiving. Last Sunday we had a baptismal service, when the brethren from Liangtsuen were received into fellowship. It was exactly a year since they had their first service on their own, after the Tent Mission, September, 1930. The joy when a missionary witnesses his first baptismal service cannot possibly be put into words, as it is "joy unspeakable and full of glory." This is especially so when the candidates are those he himself has seen brought from darkness to light. It was arranged that both the men and the women should be baptized, but owing to fear of military on the roads the women did not come. This was, of course, a big disappointment. In addition, Dr. Ma, about whom I have written home before, was also baptized. Last Easter, the LORD very definitely dealt with him, but he was a long time getting assurance. On my return in August I was enabled to bring him to this place, by pointing out the words in John iii. 16. I shall not easily forget the look on his face when he realized the truth.



Photo by]

[E. R. Liberty.

At the door of the tent in Chia-Uu, Shansi.

"I am saved then, for I am trusting JESUS." He was then given a "Pilgrim's Progress"; this has been an invaluable help to him. In spite of last-minute difficulties—and how we had prayed that nothing should prevent his baptism—he was able to be present. He was called out to go to a village and was out all night; the call might have come just at the wrong moment.

'First was the ordinary service, then we repaired to the baptistry outside when Mr. Webb had the joy of baptising these eight men. We then met to celebrate the Lord's supper.

'I want you to pray specially for Dr. Ma. He works for a man who is crafty and wicked to the extreme, and who persecutes him and makes life very difficult. Pray that Dr. Ma may either be delivered from this man, or, led through these circumstances, be the means of bringing even him to a saving knowledge of the LORD. Dr. Ma is a fine type of young Chinese. Although an orphan and as a child only able to run about in rags, with no shoes to his feet, he is now an educated gentleman, and one of the type we long to have more of in the Christian Church. Pray that he may learn God's plan for him, whatever that may be.'

Mr. W. H. Webb gives further details of Dr. Ma:—

'We have had the joy of seeing a fine young man, a fully qualified doctor, come right out for the LORD. He has been coming for a long while and was greatly influenced at the revival meetings last April. Though he was believing in CHRIST he had no assurance of salvation. A few weeks ago Mr. Liberty called on him, and they read together John iii. 16. The light suddenly broke on his soul; he jumped up from his chair saying, "I am already saved, my sins are already forgiven, he that believeth hath eternal life." It is a great joy to see the development of this young life. He has just read through "Pilgrim's Progress," and what has impressed him most is the great number who were turned aside. . . . His prayer now is, "LORD, help me to go to the end of the road and not be turned aside by any one or thing."

'Then you may remember my telling of a boy who was saved at the Bible Class I held at Kiehsin, during February of this year. I saw him a few days ago and found that he went to this Convention. He was greatly helped and has come back home to live only for JESUS. I find that he gathers his friends into the courtyard, teaches them hymns and choruses, reads the Word to them and tries to win them for the Master. Besides this, when he helps his father, he has to visit lots of homes, and while he is there he witnesses to them in the same way, teaching all, who care to learn, a new chorus each time. He is known as a true witness by all in the district . . . so will you not go on praying for him, that the LORD will bless and encourage him by giving this, his thirteen-year-old servant, some fruit for his labour?'

## 2. Szechwan.

Our prayers are asked for two men who have heard the Word, in the Kwangyuan and Yungning districts.

Miss Mitchell writes of Kueh-chia-pa:—

'The inns being small and permeated with opium, we were very kindly received into the spacious home of a man named Yang, to whom all the houses on the market belong. Rooms were prepared on a verandah and daily women and children came up there for teaching. This was, I think, real "fallow ground" and the people were



Photo by

LE R. Liberty

Scene outside the house of one of the leading men in Chia-lin on the occasion of his funeral. The young man in white (the colour of mourning) sitting by the banner was led to Christ by Mr. Webb on the last Sunday of the Tani Mission.

very kind and friendly, listened well, and had a desire to understand the things that were being told them. There were great crowds on market days. Modern education has not penetrated this place. The only school was in the Yang courtyard: the teacher, an old vegetarian gentleman of about seventy years of age always seemed to be on his way to somewhere with a basket of flour, and some boys from five years old and upwards shrieked Confucian classics for two days, taking respite on the third because the market outside was making more noise even than they. In the centre porch was a coffin, in front of which was a house built of various coloured paper, at which incense was offered morning and evening. The coffin contained the body of the mother, who had died "not yet one hundred days." Mr. Yang, who often took our Bible to read, was, we are sure, impressed by its teaching. He often came along to listen and on one occasion expressed his belief in the truth of the message, but, "If I were to accept this on this market everyone would ridicule." He went on to mention the things in his own life that would need adjustment if he became a follower of the LORD JESUS, and said that he will certainly visit us when he comes to Kwangyuan in a few months'



Photo by

(Mrs. Kerr).

YUNGNING, SZECHWAN.  
Salt-boats in the foreground.

time. We hope he will come that we may be able to introduce him to Pastor Yang."

Mr. F. Bird has been itinerating from Fuhjwan, in the Yungning area:—

'One of our objectives was the home of the father-in-law of one of our preachers. No foreigner had ever visited the neighbourhood and it was soon noised abroad that we were there. The Miao home in which we stayed was near a busy market town and that evening many from the market came to have a look at us and we had good opportunities to preach to them. This town is on the river that bounds the two provinces of SZECHWAN and KWEICHOW, and lower down passes Ch'ihshui in KWEICHOW, and later joins the great Yangtze at the city of Hokiang. I have been in touch with this river at various points, also at or near its source. The following day being market we went on the street preaching. My wife and a Miao woman went in one direction and Mark Yang and I went in another, so that there were two distinct groups of at least two hundred listening to the Gospel message, doubtless many for the first time. What has the world to offer in comparison with this wonderful privilege? The ladies had plenty to keep them busy, as the people followed later to the home, where we were staying, to hear more, while Mark Yang with the accordion and our singing attracted others to listen to us. Crowds came again in the evening to listen and to see, and after speaking for some time we suggested that, as they had heard a good deal, they might like to ask some questions. One man in particular, named Chu, asked some very pointed and relevant ones. Among other things, he asked, "What was the object really of our coming and preaching?" Needless to say, we took full advantage of such a good leading question. Later we gave him a New Testament as he was so keen to learn, and, before doing so, I pointed out some important passages to show that "the Scriptures

are not of any private interpretation," and showed that important passage in the Gospel of John that the Holy Spirit was given and is here to teach and to lead us into all Truth. He seemed specially interested in this. I also turned to the place teaching us that "the natural man receiveth not the things of God, they are spiritually discerned." In handing him the New Testament I suggested to him that before reading he lift his heart to God to open his understanding, that he may know the Truth. He comes from a scholarly family. His father, and an uncle, and also his grandfather, were Bachelors-of-Art, degrees received under the Imperial régime. We have been praying very much for this man and his brother and family since; he seems specially pressed on our hearts. I promised to send him some books, so sent two of the preachers with these, in order that they might instruct him if he were seeking help in spiritual things. It is something to praise God for, that we have men available and ready to do this kind

of work. As it is too soon to hear from them I cannot tell you, at this time, how they were met and with what result.'

### 3. Kiangsi.

Miss A. M. Johannsen, who has been carrying on the work at Yushan through a period of heavy strain through bandit scares, tells of encouragement amongst the refugees:—

'We had been praying much that many of the refugees, who had been here for nearly a year, might truly be brought to a saving knowledge of CHRIST. A number of them wanted to return to their own homes, and before leaving they asked me to have a special meeting with them. At that meeting quite a number confessed their faith in CHRIST and promised to be true to Him whatever it might mean. We had told them the test would come when they got away from the influence and help of the Gospel Hall. And the test came sooner than any of us expected. Already on the journey down they were attacked by bandits. Most of their things were taken, but just as ropes were brought to bind them, the soldiers appeared on the scene, beat off the bandits and saved the whole party with the exception of one young man, who jumped into the river, and who was caught and killed. You can imagine how we felt, having had him in our home for so long. Our only comfort was that we believed the LORD had sent him here to be saved. A young woman, who had just taken her stand for the LORD, had not been well for some time. The terrible scare and the suffering on the way weakened her and brought back her trouble, and soon she was beyond the trials of this world. But she left a bright testimony behind. As soon as they reached home, she told her husband that they must cleanse their shop and their home from everything idolatrous. And when during her illness she was strongly urged to invoke the help of the priests,

she refused firmly and added, "I am now a follower of JESUS CHRIST, and would not dare to sin against God." She left her orders for a Christian burial, her husband writes, and he says, "I too will follow CHRIST to the end." Every Sunday he takes his two boys to the little meeting

held in the home of a Christian, where the LORD's people try to encourage each other during this time when it seems as if the enemy were triumphing. These things make us feel that the work carried on in much weakness has not been in vain.

## Our Shanghai Letter.

*A recent letter from Mr. James Stark.*

**I**N my last letter I made reference to the invasion of Manchuria by the Japanese and the resentment of the Chinese. The indignation of the nation, especially the student class, has not decreased, though restraint has been advocated and exercised by the Nanking Government. In Shanghai there have been public demonstrations against the Japanese, and a boycott of Japanese merchandise has been declared and enforced; but special precautions having been taken by the Municipal Police, especially in the Japanese residential section of the settlement, order has been in a large measure maintained. We are beginning to hear of the reaction in the more remote provinces; but, so far, no marked expression of general anti-foreign sentiment or incidents affecting the safety of our missionaries have been reported. A letter recently received from Mr. Middleton tells us that on Sunday, September 27th, the officials at Chowchih, SHENSI, ordered the cessation of all business, decked the city with flags and bunting, and erected a pavilion, where the people were called together to listen to a recital of the misdemeanours of the Japanese; but everything passed off quietly, and the next day all flags had disappeared and 'business as usual' was the motto.

A letter from Mr. H. A. C. Allen, written from Yunnanfu on October 7th, which has just come to hand, mentions that on October 3rd thousands of school children and students paraded the streets and ended by smashing up the two Japanese stores here; but that since then all has been quiet.

In another letter received to-day, Mr. Blom, of Yüncheng, SHANSI, writes:—

'During the recent demonstrations against the Japanese, no hostility was shown to us, except in solitary cases, and no interference with our Church services attempted.'

The leaders of the Nanking and Canton Governments, who, after months of bitter strife, appear to have come to a tentative agreement which it is hoped will result in the unification of the nation and possibly also affect the situation in Manchuria, are meeting in conference in Shanghai this week. The issues, which may be momentous, are awaited with interest.

The floods in the Yangtze valley, reported in previous letters, are gradually subsiding. In Hankow the streets of the foreign Concessions are dry again, and transport is normal. Disease, as was expected, has become epidemic and distress and destitution indescribable. Refugee Camps have been established

and emergency hospitals have been opened. Of one of these hospitals Dr. Keith Gillison, of the London Missionary Society, is in charge, and as this comes within the limit of legitimate relief work in which there is no leakage, money which has been entrusted to Mr. Lewis Jones is being used in this connection. Mr. Jones says:—

'Mrs. Jones has a number of Bible-women working in the city and neighbourhood, and through these she can get in touch with many very needy folk, who have not gone to the Refugee Camps. Two of the L.M.S. chapels in the city are full of refugees from the vicinity, who are housed and fed there. The Chinese churches have supported these for two months. This month I have given some aid in this work.'

General Chang Tze-kiang, for a number of years associated with Marshal Feng Yu-hsiang, but now at the Headquarters for Bandit Suppression in the province of KIANGSU, has issued a circular letter to all Christians, Chinese and foreign alike, and all members of Christian Institutions. In this communication, which was written from Yangchow and is dated October 1st, 1931, General Chang points out that there are those who are urging the people to cast off old moral restraints, and that God

is punishing the nation through bandits, floods and military invasion. He makes reference to the fact that when the Israelites disobeyed God, their country was invaded by enemies, but that when they showed true repentance and cried to God for mercy they were delivered. 'Therefore,' he says, 'the thing of first importance is to arouse all Chinese to seek repentance, which may stop the anger of God.' He emphasizes the need of prayer, and invites all Christians to fulfil God's conditions and join in earnest intercession.

Since I last wrote to you four hundred and thirty-five baptisms have been recorded, bringing the total reported this year thus far up to 3,275, being one



Photo by]

[Chinese.

A BRIDGE ON THE CHINESE EASTERN RAILWAY NEAR HARBIN, MANCHURIA.

thousand one hundred and seventy-six in excess of the number recorded for the same period of last year.

In a previous letter I referred to the contemplated visit of Pastor Hsieh Meng-tseh to our Mission stations in the province of KWEICHOW. Mr. J. H. Robinson, writing from Tsunyi, tells us that thirteen of our missionaries, representing several stations, gathered there for nine days, and some for nearly a fortnight, to wait upon GOD for revival in the province, special prayer being offered about Mr. Hsieh's approaching visit. Daily, several hours were spent in intercession. Mr. Robinson says: 'As we drew near to GOD, He drew near to us, but in a searching way.' In regard to Mr. Hsieh's ministry Mr. Robinson writes:—

'The ministry of Mr. Hsieh was much appreciated in this city, and many realized what it meant to be a Christian, and what spiritual independence would mean. When the Church leaders met him they expressed the hope that he would revive

the church: he replied that they did not have a church, but he would point out some of their diseases. His loyalty to the Mission and the missionary were a great help, and his high standards of Christianity were a revelation to some of the people. He makes a lot of the classics, and has some interpretations of the Scriptures of his own, but the LORD was pleased to use him to revive some of the church people. Shen, a former evangelist here, made public confession, and seems to have made a new start. He has been appointed head of the church committee.

'We have encouraging news from Suiyang, one of our outstations, where there are several real inquirers; one is a woman who was about to take vegetarian vows when she heard the Gospel and believed; Mr. Liu, who gave up opium, after a ten days' struggle, without medicine, is now preaching, and his father and wife are reading the Bible.'

From Lanchow, in remote KANSU, Miss Nowack tells of a two weeks' trip into

the country with Mrs. Keeble, when four days were spent in each of three centres, in all of which they received a warm welcome. Miss Nowack had been there six months previously, and she was delighted to find that several of the women who on that occasion signified their decision for CHRIST were still standing true and witnessing for Him among their friends and neighbours. Miss Nowack writes:—

'We lived right in the people's homes. We had a special invitation to two villages where no missionary had ever been before. We had a wonderful reception, and the people listened with marked earnestness. One old Buddhist priest listened most eagerly, and after the services came to me and said that he wanted to believe. Sure enough, the next Sunday he turned up at the services with six others from the same village. All the villages which we visited are in the Ta-hsin-ing district, and the Christians from all the countryside meet there on Sunday.

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## Editorial Notes.

**A**NOTHER VALEDICTORY MEETING.—We are thankful to be able to report the necessity of holding a second valedictory meeting this autumn, to be held (*D.V.*) in the Kingsway Hall, Kingsway, W.C.2, on Tuesday, December 8th, at 7 p.m. The chair will be taken by our Home Director, the Rev. W. H. Aldis, and he will also give the closing message. Brief addresses will be given by two of the returning workers, Mr. and Mrs. C. Rowe, and we shall also have the pleasure of listening to three-minute testimonies from each of the nine recruits whose photographs are printed in this issue of CHINA'S MILLIONS. No tickets are being issued for this meeting, and it will probably be necessary to arrive early in order to secure a seat.

**The Two Hundred.**—It is always a solemn as well as a joyful thing to commend to GOD's mighty keeping those who for CHRIST's sake and the Gospel's go forth to make Him known, but there is an additional interest about the meeting of December 8th because we are then to bid farewell to the last party of the Two Hundred. The time limit of the appeal expires at the end of this month, and although we cannot even yet speak with absolute certainty, we fully hope that these nine men and women will complete the number. It is possible that one or two others may have been added to the parties sailing on December 18th and December 31st. At the moment the position seems to be that 181 of the Two Hundred are actually in China. Adding the nine recruits from Great Britain and two who are sailing during the same month from Australia, we reach the figure 192. Moreover, a further party is preparing to sail from North America on December 5th. We should naturally have preferred the number to be so well beyond 200 as to make such a close scrutiny of the figures unnecessary. Even now we do not doubt that the adversary will seek to hinder a full

answer to the prayers of these two years, and we must continue to surround with prayer each of those who expect to leave for China before the year closes. But let us at the same time praise and worship Him Who has once again shown Himself the GOD of the impossible in calling out and thrusting forth such a large band of workers. The time chosen for the appeal could hardly have seemed more unpromising. Was it likely that two hundred men and women would be led to offer for service in a country so unsettled, if not dangerous? And if they offered, did not the unexampled trade depression, increasing as the two years progressed, point to the improbability of securing funds for their outfit and passage money? But GOD has done it, and the glory is His alone.

**Increasing Fruitfulness.**—We rejoice in the token for good mentioned in our Shanghai Letter on page 235, viz., that up to the date of writing eleven hundred more baptisms had been reported than in the corresponding period of last year. And one very definite reason why we may expect still greater fruitfulness is that letter after letter from the field speaks of an increasing spirit of prayer among Chinese and foreign workers alike. Thus a letter received to-day from Mr. H. Liversidge, of Luchow, SZECHWAN, contains the following heartening sentence: 'Since last writing all the outstations have been visited and we were greatly encouraged by the spirit of prayer which was the most noticeable characteristic.' Another worker, in referring to the special gathering for prayer at Tsunyi, KWEICHOW, mentioned above, says: 'One cannot help noting that at present the emphasis is not being laid on work but on prayer. . . . All this, I feel, is extremely significant in view of the arrival of the Two Hundred.' As Mr. Aldis wrote when the appeal was first launched in 1929, 'There are some advances that

can only be made on our knees, and this seems to be one of them.'

'Please Plead for Us.'—The following letter from an anonymous Chinese Christian, received at our Shanghai Headquarters, together with a gift for the work, is, perhaps, the most helpful comment we can offer on the tangle of the present situation as between China and Japan. We print it in the hope that its appeal for prayer may meet with a wide response.

SHANGHAI.

October 8th, 1931.

MY DEAR BROTHERS AND SISTERS IN THE LORD,

Praise GOD for the Gospel of saving grace, and praise Him for the China Inland Mission. At the present juncture of our national crisis, the need for the conversion and transformation of Chinese men and women into the living Christianity is more urgent than ever before. We are suffering as a nation from the consequence of our characteristic Chinese selfishness, that is not to be found in the same degree in any other parts of the globe, hence GOD's language to us through the flood and the Japanese invasion. It sounds doubly true at this time when we hear our children sing:

Take the Name of JESUS ever,  
As a shield from every snare,  
If temptation round you gather,  
Breathe the Holy Name in prayer.

Precious Name, oh, how sweet!  
Hope of China, joy of Heaven.

Praise GOD that the Christians all over the world are praying for our distressed land more than ever. Please plead for us that our people from the peasant to the President may be promptly delivered from this national curse of selfishness by enthroning the true and living GOD in their hearts. If the enclosed offering reaches you, will you please acknowledge in the *North China Daily News*, indicating the evangelistic work, and much oblige. You all, lovers of our risen LORD and King, have my sincere support in prayer and your self-denial and noble lives in our midst command my highest respect and admiration.

Yours in His Love,

Philippians iv. 18.

**In Sinkiang.**—We praise GOD for the devoted work of our brethren in distant Sinkiang. Mr. Percy Mather reports that after completing the Manchu dictionary on which he was engaged, he went on without any rest to prepare a small Tartar dictionary. Meanwhile Mr. Hunter had been working at a Kalmuk dictionary, and this, too, is now being completed by Mr. Mather while his older colleague pays a long-planned visit to Shanghai. Mr. Hunter has not been in England since 1902. The third of our workers in SINKIANG, Mr. H. F. Ridley, is needing rest and change. No wonder that Mr. Mather asks prayer, not only for the peace of the province and the health of the workers, but for early reinforcements. There has been no intermittence of the direct preaching of the Gospel during these busy months of translation and other literary work.

**The Inset.**—The inset which is included in this number of CHINA'S MILLIONS serves several useful purposes.

(1) It is a renewal form for the use of subscribers to the magazine. CHINA'S MILLIONS is sent free to all

donors of 10s. and over, though many of these prefer to make a special contribution in order to prevent the cost of the magazine being met from the General Fund. To those of our readers who are not donors the subscription is 2s. 6d. per annum, post free.

(2) It provides an opportunity for bringing CHINA'S MILLIONS to the notice of others. Specimen copies will be sent free of charge to any addresses supplied by our readers.

(3) Both the inset and the last two pages of this number make mention of some of our publications, especially the more recent ones, which are eminently suitable for Christmas and New Year gifts. Reviews of 'Hudson Taylor's Legacy' and 'We are Escaped' appear on page 238, and there are still two other new books, which we hope to publish early in December, and of which details are given on the last page of this issue. 'Chefoo' supplies a long-felt want, giving, in a readable form and with many illustrations, some account of the School as it is, of its origin and development, and of the way in which Old Boys and Girls are in so many cases seeking to 'adorn the doctrine' on which all the teaching in the School is based. Readers of this book, with its very charming cover, will admit the justification of our use of the word 'unique' as applied to the Chefoo School. To those who have heard Mrs. Weller speak, 'Schoolgirls Together' requires no commendation. The attractiveness of this book (intended primarily for young people) is greatly enhanced by Mr. Norman Baker's very delightful sketches.

**Comradeship for China.**—We desire to draw special attention to the annual Young People's Rally, which will be held this year at an entirely new venue, viz., the lately re-opened Mildmay Conference Centre, Newington Green Road, N.1, on Friday, January 1st, 1932, from 2.30 till 7.40 p.m. The afternoon programme includes a variety of interesting and novel features, including 'Peeps through a Chinese Window,' 'Lantern Lecturettes,' 'Pictures which Preach,' etc. At the annual meeting in the Great Hall at 6 p.m. the chair will be taken by the Rev. W. H. Aldis, and there will be missionary messages and 'surprise' items. The Rev. L. F. E. Wilkinson, of Christ Church, Brixton, has kindly promised to give the closing address.

Tea will be served on the premises from 5 to 6 p.m., and tickets (1s. each) may be obtained on application to the Comradeship Leaders, Newington Green, N.16, or (if they are not all sold beforehand) at the Hall. Arrangements have been made to provide accommodation for all, but it is not possible to reserve tables.

**The Chefoo School.**—In accordance with our annual custom, we report the results of the Oxford Local Examinations held at Chefoo in July. Nine boys and five girls sat for the School Certificate, and eight of these were successful, including three boys who obtained Third Class Honours. There were no failures amongst the nine girls and twelve boys who sat for the Junior examination, and, in addition to various marks of distinction, one boy obtained First Class Honours, one boy and one girl Second Class Honours, and two boys and one girl Third Class Honours. While we thank GOD for these successes, we would ask prayer not only for those still at school but more especially for the boys and girls who have recently left Chefoo and are entering upon their careers in the homelands.



# Reviews of New C.I.M. Publications.

By the Rev. T. W. Goodall.

## I. 'HUDSON TAYLOR'S LEGACY.'

'HUDSON TAYLOR'S LEGACY.' A series of meditations selected and edited by MARSHALL BROOMHALL. Crown 8vo. 184 pp. Cloth, with portrait of Hudson Taylor. 2s. 6d. net. Leather, with gold lettering, photogravure portrait of Hudson Taylor. 5s. net.

The Editor of this uniquely interesting and helpful little book, in introducing it to his readers, writes:—

'In this little book we have sought to conserve and to present to the reader some of the distilled spiritual experiences and counsels of Hudson Taylor.

'For many years we have had frequent occasion to delve among the early records of the China Inland Mission and to feel their tonic influence. More recently, when writing "*Hudson Taylor: the Man who believed God*," we felt again the value of Hudson Taylor's devotional articles, articles written out of his own costly and inwrought experience. These bear all the stamp of life, and reveal, not in theory but in practice, the principles upon which he founded his work. As it seemed unpardonable to leave these treasures permanently buried in publications long out of print, the Centenary of Hudson Taylor's birth appeared a fitting opportunity to republish a selection in a more permanent guise. And amongst these we have included fifteen meditations, culled from some unpublished personal letters.'

Thank you, Mr. Editor. Wisely have you been guided in determining to publish this series of brief meditations. They are indeed 'like apples of gold in baskets of silver.' We have read every one of them—one hundred and twenty in number—and have found them peculiarly refreshing to mind and spirit. There is a spiritual unction about the writings of Hudson Taylor which, no matter how frequently one may read them, invariably elevates the soul. '*Hudson Taylor's Legacy*' will bring unflinching enrichment to all who, through the purchase and perusal of this beautiful book, have a share in it.

It was a wise arrangement to set forth these meditations as 'Daily Readings,' rather than as chapters which could be read consecutively at one sitting, as one can well imagine the enthralled reader will be tempted to do. To get the most complete help and benefit from these readings, however, they should not be hurried through, but be read leisurely, allowing time for quiet meditation thereon.

The book is divided into four parts or sections, corresponding to four monthly periods of thirty days, and containing a special reading for each separate day; while each section is prefaced by an excellent short Introduction by the Editor.

An admirable Epilogue sums up the motive and message of Hudson Taylor's life, and briefly indicates some of the recent developments in China and the peculiar difficulty of the present-day problem of its evangelization.

Of the manifold variety of the themes dealt with in this inspiring volume mention can only be made here of a very few. In 'PART I.—*The Legacy of his Message*,' some of the subjects treated are: 'The Secret of Success'; 'Spiritual Science'; 'Apostolic Example'; 'Divine Possession and Government'; 'The Source of Power'; and 'The Will of God.'

In 'PART II.—*The Legacy of his Life*,' we have: 'Self-denial versus Self-assertion'; 'Abiding in CHRIST'; 'Unintermitting Joy'; 'A Full Trust'; 'GOD Only'; 'God's Badge'; 'God's Better Answer'; 'Blessed Prosperity'; and 'Blessed Adversity,' etc.

In 'PART III.—*The Legacy of his Work*,' there are such themes as: "'Come" and "Go"'; 'Working with GOD'; 'Strength for Service'; 'Fasting and Prayer'; 'God's Universities'; 'God's Guarantees'; 'The Written Word'; 'What is Faith?'; 'China's Spiritual Need and Claims.'

In 'PART IV.—*The Ever-present Legacy*' special reference may be made to: 'God's Guardian Care'; 'God's Gracious Leadings'; 'Divine Comforts'; 'Royal Supplies'; 'God's Name'; 'In the Light of Eternity'; 'The Only True Rest'; 'On Withholding from GOD'; 'God's Plans Go Forward'; 'On Seeking Guidance'; and 'Entire Submission.'

But *all* are good, *all* are helpful, *all* will well repay prayerful reading and reflection.

One would like to know that every missionary had a copy of this book; every candidate for the Mission Field. Hudson Taylor was a statesman missionary, and in these pages will be found wise and eminently sane counsel for missionaries. Ministers in the Home Ministry also will find this book most useful. It will furnish them with helpful illustrations, and will suggest profitable themes for sermons. It is a book to have always at hand.

There are two editions of it, both charmingly produced—a cloth-bound edition published at 2s. 6d., and an Edition-de-Luxe, bound in dark blue lambskin, with an excellent photogravure frontispiece of Mr. Taylor, and priced at 5s. The cloth-bound copy also has a good photograph of Mr. Taylor as frontispiece. Readers of this review who are looking out for Christmas presents which will most delight their friends, should not fail to include amongst their gifts '*Hudson Taylor's Legacy*.'

## II. 'WE ARE ESCAPED.'

'WE ARE ESCAPED.' By MR. F. STRAUSS, the REV. E. WELLER, MRS. H. D. HAYWARD and MISS MONSEN. With Foreword by the REV. W. H. ALDIS. In art linen paper cover. Illustrated. China Inland Mission. 1s. net.

'We are Escaped.' This is a most appropriate title of a thrilling narrative, or, more correctly, four thrilling narratives, of the experiences of several missionaries while in the hands of Chinese brigands on land, river, and sea.

It is a splendid antidote for an attack of pessimism. It is difficult to imagine any reader of this book rising from its perusal without being stimulated and encouraged to greater faith in GOD, and in His holy Word. These suffering saints are wonderfully joyful in all their tribulation, know 'the peace of GOD, which passeth all understanding,' and manifest a simple and unquestioning reliance upon the promises of GOD, as contained in the Scriptures of truth, which is most refreshing to the spirit, if one, who has read every word of the book, may speak for others.

Do not miss this book. Buy it, read it, circulate it—the more widely the better. It costs only one shilling. It is neatly bound in paper covers, is beautifully printed, and interestingly illustrated, and its message is infinitely more valuable than silver or gold.

## C.I.M. Nursing Home.

As enquiries from prospective patients sometimes reach us with regard to the C.I.M. Nursing Home, we are asked to state that all communications should be addressed to the Matron, Miss M. Taylor, 77, Highbury New Park, N.5. The telephone number is Clissold 2289.

Donations received in London during October, 1931—Continued.

Recd.	£	s.	d.	FOR SPECIAL	Recd.	£	s.	d.	Recd.	£	s.	d.	Recd.	£	s.	d.	Recd.	£	s.	d.	Recd.	£	s.	d.	Recd.	£	s.	d.	Recd.	£	s.	d.	Recd.	£	s.	d.	Recd.	£	s.	d.
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2202	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	17th.	17th.	29th.	2nd.																							
2203	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	18th.	18th.	30th.	3rd.																							
2204	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	19th.	19th.	31st.	4th.																							
2205	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	20th.	20th.	1st.	5th.																							
2206	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	21st.	21st.	2nd.	6th.																							
2207	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	22nd.	22nd.	3rd.	7th.																							
2208	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	23rd.	23rd.	4th.	8th.																							
2209	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	24th.	24th.	5th.	9th.																							
2210	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	25th.	25th.	6th.	10th.																							
2211	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	26th.	26th.	7th.	11th.																							
2212	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	27th.	27th.	8th.	12th.																							
2213	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	28th.	28th.	9th.	13th.																							
2214	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13	0	29th.	29th.	10th.	14th.																							
2215	2	0	0	1st.	1851	0	2	0	Rect.	1802	17	13																												

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