



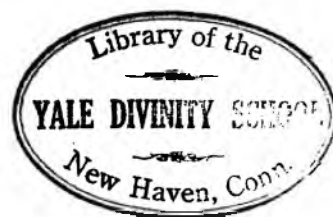
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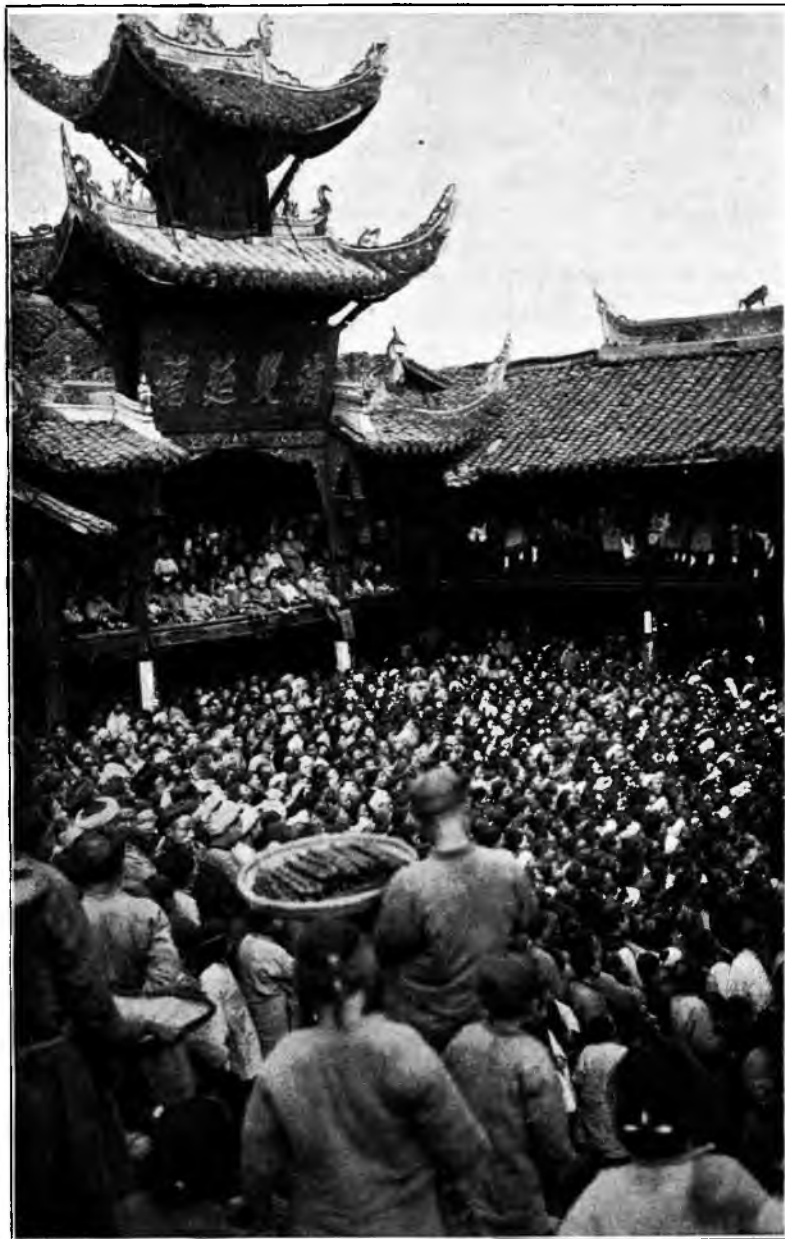
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CHINA'S MILLIONS

以便以散耳
EBINER



耶和華以拉
YEROHAN - JIHEN

*O that
the World
might taste
and see
the Riches
of
His Grace ;*

*The Arms
of Love
that
compass me,
would all
Mankind
embrace !*

Photo by]

[Dr. Max Gray.

A crowd watching a theatrical performance in a Szechwan market town.

CHINA INLAND MISSION.

Telegrams—LAMMERMUIR, FINS PARK—LONDON.

NEWINGTON GREEN, LONDON N.16.

Telephone—CLISSOLD 7950 (3 lines).

Founder : The Late J. HUDSON TAYLOR, M.R.C.S.

General Director : D. E. HOSTE.

In the words of its founder, Hudson Taylor (who died in 1905), '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.'

Founded in 1865, the Mission has continued to grow, with the blessing of GOD, until its missionaries number 1,313, working in 333 centres in nineteen provinces of China. There are about 3,900 Chinese workers, including 2,350 men and women who voluntarily give the whole or part of their time to the work. It is the purpose of the Mission to found self-governing, self-supporting, and self-propagating churches throughout the whole of inland China. Chinese communicants number about 81,000.

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In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1933 was £61,500 17s. 1d.

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Subjects for Praise and Prayer.

'Sing ye praises with understanding. God reigneth over the nations.'

PRAISE.

For God's revelation of Himself.
For Help in time of need.
For the mercies of 70 years.
For Blessing in Kweichow.
For established Churches in Hopei.
For new regions reached.

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PRAYER.

For the afflicted peoples and distressed Churches. p. 4, 10
For the work in Hopei. p. 8
For the overthrow of the Red menace. p. 10
For all Bible School work. p. 10
For all captives. p. 15
For increased blessing during 1935. p. 16

CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

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Believers in God.

'Who through Him are believers in God, Who raised Him from the dead and gave Him glory, so that your faith and hope might be in God.'—1 Peter i. 21.

WE cannot live without faith. It is essential for all conditions of life. Without faith in nature the farmer would neither plough nor sow. Without faith in the law of gravitation the builder would not build, nor would we dare to walk across a room. Without faith in the Bank of England we would neither accept nor attempt to cash a Pound note. Everything we do presupposes faith.

Since all men have faith, then every man has a creed. One man says: I believe in money; another declares that he believes in big battalions; and another that he places his faith in education, and so on. And every man's life is moulded by his creed. The thing in which he believes becomes his master.

The Apostle Paul gives expression to a striking truth in his Epistle to the Romans, a truth which is only made clear in the Revised Version. It reads thus: 'Ye became obedient from the heart to that form of teaching whereunto ye were delivered.' The revised reading is undoubtedly the correct one. Of the many authorities who could be quoted on this point, let us read what Bishop Westcott says. Here it is:

'He does not write: *ye obeyed from the heart that form of doctrine which was delivered you*—that is but a small part of the truth—but: *that form of doctrine whereunto ye were delivered*. The phrase is as startling as it is openly true. Our Creed, whatever it is, is our sovereign master, or rather our inspiring power. It calls out our energies. It directs their application. It exacts our service. We can have no escape from its dominion; no rest from its influence. We are delivered to it.'

The thing in which a man believes governs his life. One reason for this is brought out in the fact that the word 'believe' and 'belove' are closely related. They come from the same root. Belief is an active principle. It is more than mere assent. 'With the heart man believeth,' said the Apostle Paul. And Paul's Master

had a stronger word about it. 'O foolish men, and slow of heart to believe,' was what He said. Faith and the emotions cannot be separated. 'The devils believe and tremble,' but the Christian believes and rejoices. The heart cannot be indifferent to a man's faith. The man who believes in money, comes to love it, and he is in danger of becoming a miser. And this principle is true throughout the whole scale of possible creeds. Faith has a moral basis. 'How can ye believe?' said the LORD to the Jews, 'which receive glory one of another, and the glory that comes from the only GOD ye seek not.' A man's creed and a man's life are inseparably linked together.

This being so there can be nothing greater or more blessed than to be a believer in GOD. As money makes the miser, so GOD makes the believer. It was no wonder that those who put their trust in CHRIST came to receive the distinctive title of Believers. What a characteristic! Man becomes a partaker of the Divine nature, with his heart open to the inspiration of GOD. To believe in GOD is to cease to be governed by the world's standards. It is to break away from the despairs of life. 'They that trust in the LORD are as Mount Zion, which cannot be moved, but abideth for ever!' To believe in GOD is to be linked with Him Whom the heaven of heavens cannot contain.

What faith in GOD wrought under the Old Covenant we know from the eleventh chapter of the Hebrews. That there were such giant believers before the coming of JESUS CHRIST, puts many of us to shame. In the verse quoted at the head of this article, the Apostle Peter wrote to those who through CHRIST had become believers in GOD. Their faith had been established by the resurrection. This great demonstration of GOD's power had awakened faith and fixed their hope on GOD. The life of JESUS CHRIST, His death and resurrection gave men grounds for a new certainty about GOD. 'It is significant,' says one writer, 'that the New Testament contains nothing like the Book of Job. Something had happened, to

make men sure of GOD.' 'Be ye sure that the LORD He is GOD,' said the Psalmist, and such a glad confidence should be doubly ours.

Does anyone ask: 'How can I become a believer in GOD? I cannot make myself believe.' That is quite true. Faith, like love, cannot be forced. It must be evoked. In one sense it is a gift. How did we come to have faith in our father and mother? It was what they were that made us believe in them. We could not do otherwise. It was their gift to us. And faith is the gift of GOD. It is what GOD is that awakens faith. As we come to know His character, faith is begotten, if we have the child-like heart. His faithfulness evokes our faith in Him, if we are honest with ourselves. Increased knowledge of GOD is the only way to increased faith. Listen to Luther, who was a giant in faith.

And were this world all devils o'er
And watching to devour us,
We lay it not to heart so sore;
Not they can overpower us.

Whence came this dauntless faith in GOD? Let Luther tell us. 'Within my heart reigns alone faith in my LORD JESUS CHRIST, Who is the beginning, middle, and end of all the thoughts that occupy my mind by day and by night.' Let us hear what D'Aubigne says. 'Never, perhaps,

did man so environ himself with the promises of the LORD, or so dwell in the atmosphere of His Word, and live by His breath, as Luther at Coburg.' Luther was what he was, and did what he did, because he was a believer in GOD. 'What will happen?' asks Luther. 'I know not, and I care not to know,' he answers, 'feeling sure that He Who sitteth in the heavens hath foreseen from all eternity, the beginning, continuation, and the end of this affair. Wherever the blow may reach me, I fear not. The leaf of a tree does not fall to the ground without the will of our Father. How much less we ourselves.'

While every age has its own challenge to faith in GOD, it is probable that never in history has that challenge been on so vast a scale as to-day. The world seems heading up to some great and decisive struggle. Never were GOD's people more imperatively called to show themselves believers in GOD. We may be weak, we may be few, but the word of Jehoshaphat is still true: 'Believe in the LORD your GOD; so shall ye be established.' Let us glory in our title and live as Believers in GOD. And as we face a new year, with all its unknown perils and problems, let us aspire to be like the Apostle Paul, who, though a prisoner in a sinking ship, could say: 'Sirs, be of good cheer: for I believe GOD, that it shall be even so as it hath been spoken unto me.'

M.B.

An Unforgettable Experience.

By MISS ELIZABETH WHITE.

Just a little more than thirty years ago, a Miss R. J. Pemberton, an Australian worker, reached China and was appointed to the East Szechwan district. For the greater part of her twenty-seven years in China she devoted herself to the care of Orphanage work, at two or three centres about one day's journey distant from Paoning (now Langchung). Beginning at Tsenfuchang, a branch work was opened at Tanishan, and later a farm for boys was commenced at Peh-miao-chang. Miss Pemberton died in 1931. Her work was a romance of faith and love. The following letter tells of the anxieties and troubles experienced in removing some of these orphans from the ravages of the Red Armies. No wonder the writer closes her letter with the words: 'We shall value prayer as to the future.'

AFTER three months at the beautiful Hill Station of Tanishan, we are refugees in Nanchung (Shunking). Towards the end of August we were hearing rumours of Communistic activities in the Province, and on September 10th, it became clear to us that we must begin to move the children to a place of safety. The next day the tiny ones who could not walk were sent down with Miss Wang to Sinchenpa, Miss Gowar and I followed with nineteen of the older girls, while Mr. and Mrs. P'u brought the remainder.

It has been an unforgettable experience to see the crowds of refugees, men, women and children carrying their bedding and household utensils on their backs, and leading water buffaloes, cows, pigs, and goats, all fleeing to a place of safety. Thousands and thousands of people were on the road, and many families have been separated on the journey. Nearly all were making for Sinchenpa, where they could cross the river. The river bank swarmed with them, and many waded into the water in order to get on the ferry boat which would take them to the other side. Many, I fear, were pushed into the river and drowned in the panic.

Confronted with the Impossible.

We also desired to cross the river, but with such a panic prevailing it was impossible to attempt it with

65 children. You can imagine our feelings when we heard that the Reds were about 16 miles away. We shall never forget those days at Sinchenpa. The city was rapidly emptying, and even the military were preparing to leave. Just at the moment when we felt we did not know what to do, a letter came to us from Bishop Holden who was at Nanpu. The letter told us that the workers from Paoning were coming down by boat, and were bringing a boat for us, too. What a relief it was to get that letter. We felt the LORD had answered our prayer.

We quickly packed, for the boat was due to arrive that afternoon. Miss Wang and I took the children about two miles up the river in order to find a quieter spot to get on board. We waited until dark and then returned to the city. The next day came and still no boat appeared, so we felt we must make another effort to get across the river. Mr. P'u and Mr. Liang went out, as they had done each day, hoping to be able to hire a boat to take us all across. A large boat was lying a little further up the river, and permission was granted for us to go across in it. By dusk all the children and the luggage were safely over, but as there was no place in which to pass the night, we slept on the river bank. The moisture from the heavy dew soaked all our bedding.

After cooking breakfast on the shore, we tried to find a house in which to stay until we could move on to Nan-

chung. There seemed nothing to do but walk the three days' journey. Another letter came in the meantime from Nanpu, saying that no boats were allowed to pass down the river, so our hope of the boat was gone.

The Arrival of the Boats.

We found a house where the people were willing to take us in and had the luggage moved there, paying a ridiculous price for coolies. We had just settled down when Mr. Liang took out a letter he had received that morning from Bishop Ku, and found on the back of a card of Bishop Holden's some English writing, he had not noticed before. The message said that passports had been granted, and the boats should arrive almost as soon as the letter reached us. We jumped up and hastened to the riverside just in time to see the two boats sailing by. They drew in and soon everyone was on board.

With the coming of the boats we thought our troubles were over, but it was not so. We arrived at a place called Tanichi where there was a bridge of boats. Nothing would induce the military to open that bridge. They were expecting retreating soldiers, and, they said, that when they had passed, the bridge would be burnt. It seemed that the Reds were very near.

At last Miss Gowar and I left the boats, and we and the children walked on to Pengan about 5 miles away. There is a Preaching Hall there, and we thought we might stay there at least for the night. But on arrival we found that no luggage was allowed to pass the city gates, and that the premises were occupied by soldiers and refugees. We left the luggage outside the city gate and interviewed the local official. He kindly granted passes for the luggage, and the soldiers moved out of two rooms to make room for us. So we had a roof over our heads that night.

Our Way Barred Against Us.

Next morning, through the help of a kindly disposed officer, we received passes for the Bridge at Tanichi, and for the one at Cheokow to be opened. Once more we were full of praise and sent the boy off with the passes, but he returned saying that they were of no use. Orders had been issued by a higher authority saying that the bridges were on no account to be opened.

We then gathered up the things which we could carry in our hands, and made off for a Market further down river, where we were told we might be able to hire a boat to take us to Nanchung. We were told it was only about seven miles, but although we started at half-past eleven in the morning, it was long after dark before we arrived, footsore and weary, and with some of the little ones weeping. There was no room in the Inns, but we found a large tea-shop and slept on the tables that night. Fortunately some of the children carried some of their bedding on their backs. Before we reached the Market, one of our men caught us up with the news that the boats were through, and would pick us up next morning.

How were the bridges opened? Miss Wilson, who was one of the Paoning party, and had been to see one of the officials about the opening of the bridges, felt led to take some medicine to a man she saw there who had wounds on his leg. In course of conversation, Miss Wilson asked if she might see the Head Officer, the man to whom she was speaking replied, 'I am the Officer.' Miss Wilson then put before him the difficulty of having 65 children, many of whom could not walk, and also the difficulty of getting coolies to carry the luggage. He was sympathetic, and after telephoning to the General at the front, and interviewing the carpenters, and incidentally the Missionaries paying the piper, the bridge was opened.

Prayer Answered.

When we arrived here, we learned that after receiving a telegram from us to say we should have to walk, a special prayer meeting was held.

There was one more bridge to pass and we had an anxious time there, too, but a little money eventually won the day, and we arrived here on September 24th. A warm welcome awaited us, and the Orphans have settled in once more at the Bible School, where they were last year. We thank God that all the children are no worse for the exposure, and the suffering they have endured. For those of us who were responsible for them, the whole journey was a great test of faith. Many times our prayer seemed to be answered, and then almost immediately the answer seemed to be taken away. It has been a great strain, but GOD has brought us through.

We shall value prayer as to the future. It will not be advisable to take the children back to Tanishan until the Reds are clear of the Province.

In a previous letter Miss White had written: 'Among the orphans are two deaf mutes, two blind, one nearly blind, two tubercular and generally unhealthy. The girls help with the farm work, gather wood for firing, do the cooking and learn embroidery.'



Photo by]

A Group of Orphans and Helpers at the Orphanage.

[G. A. Scott.

Miss R. J. Pemberton, the founder, is seen in the back row next to the Chinese Evangelist, Mr. Hsu. This photograph was taken shortly before Miss Pemberton's death in 1931.

After Seventy Years.

'The China Inland Mission was organized under this name in 1865, and is to some extent the continuation of an earlier work.' Thus wrote Hudson Taylor in 1895, in the opening sentence of a little book entitled *After Thirty Years*. To-day we make our retrospect after seventy years, and remember that the Founder died just thirty years ago in 1905.

THE crisis at Brighton in June, 1865, when Hudson Taylor prayed for twenty-four willing, skilful labourers, is well known. It is generally spoken of as the Birthday of the China Inland Mission, and special recognition of the Mission's Seventy Years will be made at the Annual Meetings this year. But without waiting for that public occasion, it may be both interesting and stimulating to faith to recall some of the events which preceded the Brighton episode.

In the summer of 1860, Hudson Taylor, broken in health, left China for England, after an absence from home of nearly seven years. The day before he sailed, he wrote to Mr. W. T. Berger saying, 'We are bringing a young Chinese brother with us to assist in translating, and, I hope, to assist in teaching the dialect to fellow-labourers, if the LORD induce any to return with us.'

Throughout the voyage home prayer went up continually to GOD that the visit to the Home country might result in 'at least five helpers' going forth to labour in Ningpo and in the province of CHEKIANG. This prayer was fully answered before that memorable day at Brighton saw a more far-reaching petition inscribed on the margin of his Bible. Mr. and Mrs. James Meadows sailed for China in January, 1862; Miss Notman followed in December, 1864; Messrs. Stephen Barchet and George Crombie set forth in April, 1865; and Miss Skinner, engaged to Mr. Crombie, followed a fortnight later in the same month. In this way the Mission, which was to be, had been quietly inaugurated before the momentous crisis on the Brighton beach on June 25th, 1865, and before the new organization had received its name as the China Inland Mission.

That decisive Sunday at Brighton saw a new thing. Instead of asking GOD for a few fellow-helpers for the Ningpo work, Hudson Taylor gathered up the needs of the whole of China and prayed for willing, skilful labourers for all of the unoccupied provinces. He had ventured to ask GOD for small things first; now he was impelled, against his desires, to seek for great and mighty things. He had let slip the cable of reserve, and in GOD's name he launched out into the deep.

A few weeks later we find Hudson Taylor writing in the first edition of *China's Spiritual Need and Claims* these astonishing words: 'We fully expect the LORD to answer prayer and provide funds for the outfit, passage and support of some of the sixteen sisters more or less

known to us, who have signified their desire to serve the LORD in that distant land.' Sixteen women candidates in the autumn of 1865, as well as men, and that at a time when there were no women, married or single, labouring for GOD in Inland China, away from the ports! Such an adventure seventy years ago was launching out into the deep indeed. Within a few months nine single women did sail in the *Lammermuir* party, though one or two of these were going out to be married. 'Halfness is the great enemy of spiritual worth,' wrote John Stuart Mill to Carlyle. There was no halfness with Hudson Taylor.

But we must now return in thought to January, 1865, just seventy years ago this month. On January 27th of that year, this is what Hudson Taylor wrote to his mother in Yorkshire.

30, COBORN STREET, BOW.

January 27th, 1865.

'We have been very busy. On Saturday I went to East Grinstead (the home of Mr. and Mrs. Berger), and returned on Monday. On Tuesday I was lecturing on China at Bromley. On Wednesday we had a consultation with some of our friends about future movements. In the evening I and two of the young men attended a missionary meeting at Tottenham, where we spent the night. On Thursday we visited some of the friends there who are making things for our outfit, and returned in time to attend the Committee of the Foreign Evangelist Society. Then Revision. So we have our hands full . . .

'We much need your prayers. The responsibility resting on us is now increasing very much; I must have more grace and wisdom from above, or shall utterly fail. May He who giveth more grace, give me to live increasingly in His light. We

have received more than £100 towards the expense of outfit, etc. Pray for what more may be needed—perhaps £900 to £1,000.

'I have had to leave this note, and have just engaged to take two services on Sunday, if the LORD will. Pray for GOD's help and blessing . . . I have good tidings from Lae-djün and from Meadows. Six more persons have been baptized; one of them Lae-djün's wife's brother, to his great joy.'

From what has been written it will be seen that Hudson Taylor was fully committed to a Mission in China, long before the full and glad surrender at Brighton, but that crisis led him to pray for twenty-four labourers for the eleven unoccupied provinces and for Mongolia.

M.B.



Hudson Taylor's mother and grandmother, Mrs. Hudson.

The photograph was taken in 1862, the year in which James Meadows, the senior member of the Mission, sailed for China.

Blessing and Trial in Kweichow.

BY IVAN ALLBUTT.

During the late summer a Conference of Kweichow workers met at Anshun. It was felt to be a time of much blessing, and many of the workers realised afresh and more fully the indwelling of GOD'S Spirit as a preparation for future service. Writing to a Prayer Companion, Mr. Bosshardt said that he felt he had received a larger supply of the Spirit of JESUS CHRIST for whatever service might follow. What followed was, that he and a fellow-worker, Mr. Hayman, were captured by brigands and taken into captivity. The full interpretation of such a sequel, That Day alone can declare, but we believe CHRIST'S word: 'It shall turn to you for a testimony' will be fulfilled. What follows is taken partly from a personal letter and partly from a circular referring to the same Conference.

The Provincial Bible School was held at Anshun during July and August, and I went up to help in the teaching. There was a good enrolment, but many of the men had no heart for study until they had got down upon their knees for three solid days. It was a delight to teach after that. But seeing the Chinese so blessed of GOD began to bother me. Would I be a help or a hindrance to such men was the question?

A ten days' Evangelistic campaign followed. Souls were saved every night. Some were saved upon first hearing the Gospel.

Without an enduing with power for service I felt I could not witness for CHRIST. To preach the Gospel and not win souls, is but to harden hearts to His Word By Saturday a small group of us were especially desirous that the Spirit of GOD would come upon us with power. By that time I was ready for a mighty wind, tongues of fire, a shaking of the foundations, or any demonstration the LORD wanted to give us

We had begun to pray about 9 o'clock, and by the time we were rejoicing in the fulness of the Spirit, I thought an hour had passed, but the clock struck twelve Since then there have been big and little things which have shown us that the LORD has indeed done a new thing in our lives. This is not merely a blessing, but an equipment for life-service.

From the Circular Letter.

When we gathered for prayer at Anshun in the beginning of September, we were faced with a three-fold need in the Province: fruitlessness, lack of unity, and compromise; we realised that the lack of prevailing prayer was the cause of much of that need, and we went to prayer determined to pray through. Before we had prayed very long, we knew that these sins were not confined to the Chinese alone, but that they had even deeper roots in our own hearts.

We started to pray for the fifteen millions of Kweichow, but the Spirit of Supplication led us through a maze of prayers for the Chinese Church, the church leaders, and the foreign missionary body, until in desperation we prayed for a mighty blessing for ourselves, realising that unless we were endued with power from on high we could not serve the LORD.

One night a few gathered for special prayer that there would be a real 'break' in the next day's prayer, and that GOD would give us a really definite burden for something. That prayer was answered by a deep sense of conviction of sin coming over us on Thursday, and we were led out into confession and crying to GOD for forgiveness and restoration.

In our distress we cried to GOD for this anointing with power as being the only way in which our need could be met; we had to reckon on the work of the cross as availing for us—death to our own ideas, methods and wills. After praying until after three o'clock one morning, and again the next night until midnight, some of our number rejoiced in having GOD meet them by sending the Spirit upon them in power. From then on, day by day, others were likewise greatly blessed. Many prayers were signally answered, and the joy of the LORD abounded.

The Burden of Anshun.

With this work done, the LORD led us just one step further before we separated. We tried often to pray for the work of each station, and the province as a whole, but the LORD centred our burden on Anshun, showing us that a victory won there would be a victory for the whole province. He gave us the assurance of Anshun being a centre of evangelism, and a new church there being a glory to His Name—but it is a victory to be prayed through to completion. There are hindrances there to the new converts that can be accounted for in no other way than demoniac influence.

Many of us felt as if we had never prayed before, but were just entering into a prayer-life led of the Spirit; after we were blessed the LORD gave us crushing burdens, but with them came the power to pray through into joyful assurance.

For many long years much prayer has gone up for a revival in this Province, and we believe the beginning has come. The LORD has blessed us personally that we may be ready when the time of refreshing fully comes . . . We were often encouraged with the paragraphs from the life of Hudson Taylor, to see that the LORD met his need in just the same way, and to read of such times of prayer and fasting in the early history of the China Inland Mission.

A New Year Week-end for Young People

January 4th to 7th, 1935

The rendezvous is a lovely old House with magnificent grounds at Digswell Park, Welwyn.

Full particulars from the Secretary of the C.I.M.

Young People's Rally

On Tuesday, January 1st, 1935

TO BE HELD IN THE

Central Hall, Westminster

Doors open at 2.15 p.m.

Evening Meeting in the Large Hall

at 6.30 p.m.

Our Work in the Province of Hopei.

BY C. H. S. GREEN, C.I.M. SUPERINTENDENT OF THE DISTRICT.

This is the second of a short series of articles in which we desire to survey the situation in various parts of the field. These articles, it is hoped, will form a framework for the detailed news published month by month. Mr. and Mrs. Green have spent more than forty years in China, and were labouring in the same district when the Boxer persecutions broke out in 1900. The sixteen Counties surveyed are, with few exceptions, regarded by other Societies as the field for which the C.I.M. is responsible.

WITH the exception of the Business and Literature Centres in Tientsin and Peking, the work of the C.I.M. in HOPEI is confined to sixteen counties situated in the south-west corner of the Province, having a total area of more than 12,000 square miles. These counties, being geographically adjacent, and the Peking-Hankow Railway passing through the whole from north to south, facilities for the intercourse of workers and for fellowship in the work are very convenient. By using the railway on the longer journeys, much valuable time is saved. Apart from trade carried on in the larger towns and coal mines working in two or three counties to the West, the population is entirely an agricultural one, the people living in the thousands of villages which are thickly spread over the whole area.

The Three Districts.

The work of the Northern District is centred in *Hwailu*, that of the Central District in *Shun-teh* now known as 'Hsingtai,' and that of the Southern District in *Lin-ming-kewan*. During the last few years eighteen or nineteen members of the Mission have worked in this field, though at present there are only sixteen who reside in six of the sixteen walled county towns. Churches, however, have been established and Chinese workers reside in the other ten cities.

Praise GOD for all He has wrought for His glory in this corner of His vineyard during the last thirty years, 'visiting the Gentiles to take out of them a people for His name.' The efforts of the workers to build up these believers into self-supporting, self-governing and self-propagating Churches have been much blessed by GOD, and of late each year has shown a gratifying progress towards this objective.

In all, seventeen little Churches have been formed, in most cases the 'Hsien,' or county, being the Church unit. Some are already financially wholly self-supporting, while all are slowly but surely increasing in financial strength, through the freewill offerings of the Christians, and ere long we trust, will be independent of foreign financial aid.

The Northern District.

In the Northern District, four cities have resident foreign workers. Pingshan is where the Misses Gregg, Mower and Fynney are stationed. Two of these ladies conduct encouraging instruction classes for women in the villages of both this and the next county, while Miss Gregg has concentrated on visiting and class-work in the city and suburbs. A most encouraging Sunday School for Children has been gathered, the average numbers attending being one hundred boys and girls almost entirely from non-Christian homes. These youths tax all Miss Gregg's powers of control and leadership. This school is held at the ladies' house in the city, and is the means of gaining for Miss Gregg and the Biblewoman access to many homes where the children give her a riotous welcome.

They immediately start to sing the hymns and choruses learned at the school. The Pingshan Church, with Evangelists' quarters, etc., is situated in the north suburb, and the regular attendance at worship there of some of the foreign ladies is a great cheer to the women who are attending in increasing numbers.

In Hwailu City, Mr. and Mrs. R. E. Thompson are resident, while in the ladies' house are the Misses A. Clarke, R. Tewkesbury, and M. J. Leister. Mrs. Thompson has charge of the large women's work in the county, and of the little dispensary opened daily for women and children in the city. Miss A. H. L. Clarke, with a staff of Chinese teachers, has a Lower Primary School for Girls, and also a Women's Bible School, where some of our faithful Biblewomen have been trained. Then Miss R. Tewkesbury and Miss M. J. Leister, while continuing language study, also plan visits to the villages of four counties as time and strength allow. Mrs. R. E. Thompson, as Missionary-in-Charge of the Hwailu District, has a ministry for all its nine churches, as well as the leadership of the extensive evangelistic work carried on with the band of workers in four Gospel Tents.

In Tsingsing City, to the west of Hwailu, Messrs. A. Grant and P. Bromley make their home base, but their time is increasingly devoted less to language study and more to working in and with the Gospel Tents in various parts of this large district, where Evangelistic Campaigns are being held.

At Lincheng, two days' journey south of Hwailu City, reside Miss E. A. Vorley and Miss H. Riffel. The latter is still chiefly occupied with language study, but Miss Vorley has unlimited scope, in company with a Biblewoman, in ministering to the women and children in the more than thirty villages of this county, where groups of believers have been gathered, as well as occasional visits in the neighbouring county of Tsanhwang.

The Central District.

Further south we enter the Shun-teh District of five counties, in which geographically central is the city now known as *Singtai*, where reside Mr. and Mrs. M. L. Griffith. Six churches have been established in this district, over which Mr. Griffith has been continually itinerating for more than forty years. Three of the Churches have their centre in county towns, and the other three in some central village or Market town. With the help of Chinese teachers, Mrs. Griffith conducts a Lower Primary School for Girls, and also frequently holds classes, of longer or shorter duration, for women gathered from various parts of the district. Last year a beautiful central chapel was built in Singtai City, largely with funds contributed locally. On the occasion of the Chapel opening in June, more than 600 people gathered and seventy men and women were baptised, fruit of the various churches. The services that day were conducted by the Rev. Wang-Ming-tao, from Peking, whose deeply spiritual ministry has helped so many in several provinces

of China. A Gospel Tent, with three Chinese preachers, is used in this district under Mr. Griffith's guidance.

The Southern District.

At Lin-Ming-Kwan, the centre for the Southern District, Mr. and Mrs. C. H. Thomas have been stationed. As these workers left for furlough last June, Miss K. S. Judd, from Hwailu, was appointed to take the oversight of this district, with a new worker, Miss A. E. Ballantyne as companion. Failing health, however, hindered Miss Judd's going to Lin-Ming-Kwan, and she is now recuperating at the coast while Miss Ballantyne is continuing her language study at Hwailu, after a few months' relief work at the Headquarters of the Mission in Shanghai. There are two churches established in this District, both of which have a band of faithful church officers, as well as their paid Evangelists. A flourishing Sunday School and Christian Endeavour, also Lower Primary Schools for both boys and girls, are ably conducted by Chinese teachers and workers, and there is a Gospel Tent with three preachers.

Our Chinese fellow-labourers.

Having briefly reviewed the stations and work of foreign members of the Mission, we would here give thanks to GOD for the many faithful and skilful Chinese fellow-workers whom He has raised up for this HOPEI field. How limited and often lacking in wise judgment, the labours of we 'Occidentals' would be, without the fellowship and guidance of our 'Oriental' brethren and sisters! For, while contact with our beloved people is, for us, frequent and close; for them it is continual and neces-

sarily far more intimate. We do indeed enjoy among them sweet spiritual communion and fellowship. Still, living among, labouring with, loving and being loved by, this wonderful people for more than forty years, I must confess that in 'mentality,' East is East and West is West, and we 'Ocean people' in China, preaching the Gospel of the grace of GOD with the Holy Ghost sent down from Heaven, have graduated for a useful and fruitful ministry, only when we have learned to trust and be often guided by our Chinese fellow-labourers in the LORD, to whose understanding of their own people and language we can never fully attain. GOD has given to the churches of the HOPEI field prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST. Nearly fifty of such devoted men and women are labouring in these sixteen counties. Most have been trained at the Bible Training Institute in Hungtung, SHANSI, and have taken the two years' course there at their own charges. The majority of them are supported, either wholly or in part (the 'part' increasing annually in each case) by the Churches to which they minister. What a privilege to labour with them in the Gospel! Herein lies the hope for the growth and extension of the Church in this or any other part of China. A great door and effectual is opened unto us, and there are many adversaries. We give thanks to GOD and take courage. More than 200 believers were baptized and added to the various churches last year, and the offerings of the members for the LORD's work have been maintained in spite of the serious financial depression which has overtaken the farming people within the last eighteen months. To GOD be all the glory.



Photo by]

C.I.M. Mission Compound, Hwailu, Hopei.

[T. Gear Willett.

Watchman, What of the Night?

The following reports from various outposts agree with the Watchman's reply: 'The morning cometh; but still it is night.' In other words, Patience is necessary, as well as Hope.

THE MENACE OF THE REDS.

Mr. N. C. Pateman sailed for China in 1933. He tells of the situation at Chowkow, a new station opened in 1932, where the work has been hindered by the ravages of Communistic armies. The plight of the people under such conditions is pitiable.

NAMED after a scholar, Chow, who lived in the district, Chowkow is a little town standing at the opening of a gap in the hills. By the side flows the Kialing River, on the other bank of which is the walled town of Pengan. These towns, although not large, are nevertheless quite busy, especially on market days. What a scene meets the eye! People come in from the villages around to sell their produce and animals, or to buy supplies for their families. As no vehicles are ever seen in Chowkow, stalls are erected all along the street. Here also the Gospel preacher has his chance, for then the Preaching Hall is opened, and he speaks of JESUS CHRIST to all who care to come in and listen.

Towards the end of August, serious news reached us of fresh fighting between the military and the rebel Communist army. When we returned to Chowkow, it was obvious that the people were living under a cloud of apprehension, for the miseries and sufferings of last year's wars have not yet been forgotten. As far as we could gather, the Communists, who were living in the mountains to the north-east of the Province, had run short of food, and had launched a surprise attack, inflicting a heavy defeat on the military. Although Chowkow was many miles from the actual scene of fighting, yet the effect of war was felt.

Towards the middle of September, refugees began to arrive in great numbers, and since there was now real danger of the Reds reaching our own district, we thought it advisable to hire a boat and to load it with everything but our immediate necessities. It was only with the greatest difficulty that we kept this boat from being commandeered by the military, but we are thankful that we were able to hold on to it. On September 18th, the missionaries from our next door station of Yingshan arrived, and we then decided that it was necessary to evacuate without delay. Accordingly, the next day we came down the river to Nanchung (Shunking). When we left, the Reds were about forty miles away, as far as we could judge.

The scenes of the last few days at Chowkow will not easily be forgotten. From every road an unbroken line of refugees came pouring in, all of them hoping to get across the river, where they felt that they would be safe. Most of the people were staggering under heavy burdens in an attempt to save their few worldly possessions. Long after darkness had fallen, by dim candle-light one could see weary figures tramping along the streets, fleeing from bloodshed and death. Late at night, they would sit down in the streets or by the riverside, and wait for the morning; at dawn the great crowd was again on the move, passing over the bridge of boats to the other side of the river hoping to find some place in which to live. Many of them still wander over the countryside, living in caves and under the shelter of rocks. It is impossible to describe the sufferings of the people; we who see them have no adequate realisation of their misery.

At the time of writing, war continues. Chowkow itself has not yet been occupied by the Reds, and the present situation is uncertain. It is most difficult to get definite news.

Will you please join us in prayer that these Communists may be scattered, and that there may be peace in SZECHWAN?

BIBLE SCHOOL WORK.

Mr. and Mrs. Howard Cliff, formerly stationed in North China, have been appointed to the Bible Training Institute at Hanghsien (formerly called Hangchow). The following extracts from their letter tell of the work in the South and at other centres visited.

BY now, we have become somewhat more accustomed to living in this more southerly part of China and we have been helped of the LORD in making needed adjustments. An old Chinese pastor and his wife are our colleagues in the work and they have been very helpful in every way. Pastor Liu's father was a pastor before him, and was a colleague of Hudson Taylor's.

Long-term courses of study have not been practicable in the Institute for several years, but a number of short courses have been held from time to time. Now preparations are being made for the long courses to recommence next month. We have accommodation for about thirty men and fifteen women, and we are asking the LORD to bring along the right students who shall, by the LORD's blessing, become effective Christian workers.

We were at Chuhsien, of this province, for a Chinese Christian workers' Summer Bible School in June. We valued the opportunity of getting to know the Chinese and foreign workers of that area.

We have been seeing signs of real life in the Chinese Church



This city, nestling among the hills, stands at the confluence of the 7 Missionary settlements

which should bring encouragement to all who have a share in bringing the Gospel to the people of this great land. We shall never forget the gathering at Chefoo, when the Christians of all the Churches invited their missionary friends to meet with them in happy fellowship and expressed their heartfelt gratitude to the LORD, and to those through whom the Message of Salvation had been brought to them. During our stay at Chefoo, I was asked to give three days' help at a short Bible School for members of the Chefoo Evangelistic Bands. More than fifty bands of voluntary preachers had come into existence since the revival meetings led by the Bethel Band last year. These (mostly) young people were taking the Gospel all around the city and to the neighbouring villages. One young man present was on a short visit from a fishing island several miles away by sea, where he has for some months been living as a Chinese missionary.

A previous harbour master at Chefoo, a godly Scandinavian, had prayed and planned to bring the Gospel to these fishing islands, but he went to the Glory before the work ever matured. How he would rejoice to know that the Chinese Christians themselves have begun the work he was not able to do! The work at the Shanghai Bible Institute has also similarly encouraging features. This is entirely supported by the gifts of a Chinese Christian, who also gave funds for the setting up of a valuable radio apparatus by means of which the Gospel, and a full programme of talks, expressing the Christian truth in all its aspects, are broadcasted all over the south and centre of China. When movements are seen such as I have referred to, there is evidence that the Gospel has taken deep root in this land. A truly indigenous Church is growing up. We shall value a continuance of your prayerful interest in this work. The future of God's work in this land largely depends upon its trained leaders.

FROM CHINESE TURKESTAN.

Mr. George Hunter's letter shows how Mr. Mather's death has been felt, far and wide throughout that vast and lonely region.

MAY I say that Mr. Mather is a man that is much missed here. During my four months' journey this summer in the border cities, it has almost been distressing to be constantly asked: 'Where is your partner? Where is Mr. Mather?' When I told them, they said, 'What, is not!' Then they would tell of our brother's virtues. Only yesterday afternoon, on the street here in Tihwa, a merchant asked me if I remembered, when I was in Yarkand a few years ago, how Mr. Mather and I invited him to a Chinese meeting in the Swedish Church in Yarkand. When he asked 'Where is Mr. Mather now?' I did not have to answer this time, for the other Chinese merchants answered the question. Then the one who asked the question showed real sorrow, and could hardly believe what was told him.

Then there is another one who misses him very much indeed, especially his company and help when on journeys. He knew so well all about the different animals and their harness, the shoes, and the ropes, etc. When travelling once in the Eran Hebers mountains near the Kongus river, I went further than I ought to have done, as it started to rain. When going down the pass into the Kongus valley, the animals literally slid and tumbled down the pass. One horse (a borrowed one) slid to within a very short distance of a very dangerous cliff. By the time we reached the foot of the pass we were tired and wet. Then we had to wade through long wet grass: everything was wet. When we put up our tent, the large drops of water from the trees kept everything wet all round us. Though not a creature seemed to be near us, strange to say, a hen came along. Our first thought was to kill



NEAR THE CITY OF YENCHOW.

ug and Hweichow Rivers. The Valley is fertile and verdant with tea plantations and is famous for its varnish trees. No permanent secured here before 1902, although efforts to that end had repeatedly been made.

it, as we needed food badly, but then we thought the creature is not ours, so we must not do so. I gave everything up, lay down wet clothes and all, and soon fell fast asleep. Mr. Mather called me up about 10 o'clock in the evening, and to my great surprise there was a supply of beautifully hot *mien* (a kind of macaroni) ready for me. Mr. Mather had pulled the bark off an old birch tree, succeeded in making a fire, and with the aid of the boys had made a fine late meal.

When Mr. Mather came back from furlough I went to meet him as far as Kargalik, the first Chinese or Turki city one reaches on the way from India to China after the Karakoram pass. We had very much to talk about; he telling about all his doings when on furlough, and I telling some of the things that had happened here while he was away. But during the long two months journey to Tihwa even these interesting things came to an end, so to pass the days as we rode along sometimes we would try to compose poetry! During the many years we lived here together in Turkestan, we did not confine ourselves to that region alone. Once we went as far as Kobdo, in Mongolia, the language of whose people he knew, and even now he is remembered by many of them.

CHANGING CONDITIONS.

Mr. Arthur Moore, Superintendent of the work in Shensi, writes of changing conditions and their effect upon the work of Evangelisation.

IT is very true that the opportunities for work are amazing as seen by the wonderful response to our Tent work. The work was never more hopeful and fruitful than it is to-day but there are many adversaries, and I believe these are the kind which are only cast out by fasting and prayer. I am sure we can rely on our friends to help us out in this.

The railway to Sian is making good progress, and passengers can now land at Weinan, fifty miles from this city and the rails are laid to a place twenty miles away. Most of the road is built to Sian, and they say by the middle of December this year the Shanghai Express will run to Sian City, with one change.

The Government surveyors have nearly finished their work on the Sian-Hanchung motor road, and construction work is to begin in a month's time. There is a rumour afloat here that the railway to the North-West has been given up, and a line between SZECHWAN and Sian is to be constructed.

The Air Line between here and Lanchow seems to be functioning splendidly. I saw G. F. Andrew and Mr. Brown of B. and S. Shanghai off by air last Wednesday; at least, we didn't see them actually start, but all arrangements made for their leaving!

China is pushing onwards in so many ways, but how we long to see similar headway made in the evangelization of her millions of unreached people. There is a tendency that these modern improvements in travel will cut off many from the witness they formerly had, through slower modes of travel, such as cart, mule-litter, mule back, and chairs. We shall be whisked through now without the opportunities, the slower transit afforded. Many people were reached in the cities, towns, villages and districts as the cart stopped, or rolled merrily along the roads, which gave the opportunity of giving out tracts, selling Gospels and preaching the Word by the traveller. This fact in itself is a call for workers to occupy some of these larger centres which will be deprived of the passing testimony.

decided to hold a special mission for children. This proved a real success; about forty boys and girls came along after breakfast for four days. They were very excited and obviously enjoyed coming. They listened well and at the end about 20 were awarded picture text cards—sent out by boys and girls in England through the Comradship for China.

WHILE IT IS CALLED TO-DAY.

This letter from Mr. F. J. Purchas, who went to China in 1931, should be read in conjunction with Mr. Bazire's story, which will be found on the next page. It shows that amid all the disorders, opportunities for the evangelization of China still continue.

DURING the past months our experiences have been many and varied, some of which have brought joy and encouragement, while others have brought sorrow and disappointment. While we can rejoice in results and fruit from our labours amongst the heathen, those who profess to be the LORD's people give cause for concern.

Communism.—While many of our friends in SZECHUAN province have had to flee in face of threatening danger—some for the second and third time—leaving their work, and in some cases many of their earthly possessions behind them, we have up to the present been left alone in peace and quietness. Apart from one or two days of alarm, when it seemed that we might have to leave, things in Pingwu have proceeded along normal lines. While in other places work has been suspended and the Christians scattered, many to bear untold suffering, we are able to speak of continued and uninterrupted evangelism in city and country, and what is most important, *fruit* from the preaching of the Gospel. That we have been allowed to go on has been to us a great privilege and what is more has awakened in us a desire not only to make the most of all opportunities which come our way, but to make more such opportunities. With a large portion of the province still in Red hands, who dare foretell how much longer such a privilege will remain with us?

Evangelism.—The Preaching Hall was opened in October last. At first we preached in the afternoon, but found it difficult to get the crowds to gather, so we changed to the evening and since then have had good crowds. We rejoice to be able to tell of fruit from our very first preaching. A young fellow named Wang, whose eyes had caused him trouble for some years, came along. While waiting for medicine—our dispensary was then opened concurrently—he heard the message and seemed once to be convicted. From that time he came regularly to our meetings for enquirers, and at one of these, without being asked, prayed aloud, thanking God for His Salvation and for His peace, which now possessed his soul. Mr. Wang has certainly given us much encouragement. At the present time he is in the provincial capital, and while away, we have been seeking to support him by our prayers. We look forward to his return.

In late November I decided to go with my co-worker to a walled village (Chinchwan or Clear Streams), thirty miles away. Our visit was really to follow up work done there by Mrs. Bazire and her Chinese woman helper, when two women were converted. Our journey lay over three high ranges of mountains and could not be completed in one day, so the first night had to be spent in Kucheng (Ancient City) our nearest out-station. Completing our journey, we received a splendid welcome, numbers of children and adults gathering round the door of our premises. We then spent five very happy days. Our first joy was to find that the two new converts had increased to four. One of these women, it would appear, had already become a soul-winner, having led another woman and a man, both of her household, to the LORD. On the five evenings our small hall was fairly well filled with adults, some of whom seemed keen to listen to our message. Very good book sales—over 400 Gospels, besides other Scripture portions—and a daily rush for medicine, made our stay there well worth while. We were struck with the friendliness of the people and came back feeling that we could be really hopeful for a good future for the work at Clear Streams.

Children.—During the time we were at Clear Streams, we
[See last few lines of preceding column.]

To the Regions Beyond.

By R. V. BAZIRE.

Mr. and Mrs. Bazire are stationed at Pingwu, a new station opened in 1933, in the Church of England district in North Szechwan. Two days' journey away there is a village named Shui-ching-pu, where they spent the better part of two months. Twelve persons professed conversion, though only four of these gave evidence of change of heart. One of these burned his idolatrous paraphernalia in public. The following letter tells of a journey into the Tribal regions to the north-west of Pingwu.

MY last printed letter concluded with the statement that we were on the eve of starting out for Shui-ching-pu and I added the prayer, which I am sure was taken up by some who read the letter, that converts might be won and a local church be founded. Our experiences there and the answers which GOD graciously gave to our prayers have been recounted by my wife and there is nothing for me to add. I will, however, venture upon the comment that I am convinced that in almost any city or village in China there is a group of earnest individuals who would respond to the Christian message were it to be preached to them, and so form the nucleus of a new church.

Our experience at Shui-ching-pu is typical of what might happen anywhere where a sustained evangelistic effort is carried out. In writing this I have especially in mind the villages of our own district where there is no church, no Christian witness whatever. But such evangelistic efforts have to take their turn with other types of activity—the routine work of the central station, the nurture of the infant churches, and itinerant evangelism throughout our huge area.

A Tour of the Tribal Valley.

After a period in the city following our return from Shui-ching-pu, I decided to make a tour of the tribal valley which opens off our main valley some ten miles above Pingwu city and extends for eighty miles in a north-west direction. For the first thirty miles one meets with nothing more than an occasional Chinese farmhouse. The succeeding forty miles is the home of an aboriginal tribe, occupying some eighteen villages or *chai-tsi*, the very last unit in the great homogeneous system of tribal peoples stretching up from Burma through the three western provinces of China. Although holding little intercourse with other aboriginal tribes, they have retained their distinctive dress, speech, and customs, and only those at the lower end of the valley speak more than a smattering of Chinese.

Rough Travelling.

I chose the wrong time of year for entering this valley. The river had risen, bridges were down, and apart from other difficulties the alternative to the missing bridge at one point was a precipice. I should have thought that the alternative route, by penetrating the forest-clad mountains, could have been kept to a reasonable gradient, but the tribesmen are children of the mountains, and when they see a good precipice they seem to think it is a pity to waste it.

After struggling all day along a little used path, I found myself faced with the alternatives of struggling back all night or—the precipice! I chose the latter. The path, to gain what little advantage it could from the conformation of the cliff, rose as steeply as a ladder, and about as wide. In some places lengths of stout creeper had been fastened along the way to serve as a sort of hand-rail. I confess

that I felt sick with fright by the time I got to the top. Up there I met a Chinese coolie with a load of salt for Kansuh; his nerve was gone, and he was howling like an infant. I encountered him a day later so he must have managed it in the long run.

I accomplished the descent sitting all the way, using both hands and feet to contribute to my total sum of security, looking rather like an inverted spider and about as ludicrous. At one place a smooth face of rock forbade a foothold even to a tribesman, and a plank, nine inches wide, provided a passage for some twenty feet, until the face of the rock again became sufficiently broken for planks to be a luxury. When I tell you that tribal men and women negotiate this precipice with loads on their backs up to 70 pounds in weight, you may think my description is exaggerated. At any rate, if ever I pass that way again it is going to be in winter!

I wish you could have been with me as day after day I received the hospitality of the different *chai-tsi*. Picture yourself in a large, low-ceilinged room; near the upper end there is a hole in the ceiling, about two feet square, from which a boarded chimney of the same dimensions rises some six feet to the roof, from which some slabs of stone are missing to allow a fair proportion of the smoke to escape. In the wall at the upper end of the room are



A Perilous Footpath.

This bit of road is really a bridge of planks, covered with earth, supported on poles resting on the trees.

two tiny holes pretending quite unsuccessfully to be windows. Thus even at midday the room is shrouded in gloom except immediately below the chimney where a vertical shaft of light falls upon the hearth. Being unable to see beyond, or even as far as the walls of the room, one loses the impression of being in an upper storey until the shifting of cattle below reminds one that tribesmen invariably leave the ground level to their animals.

The hearth is a large affair—about five feet by three—and simply consists of a shallow pit of ashes marked off by a low edging of stone. In the centre is a wood fire surmounted by a massive iron tripod bearing a huge shallow cooking vessel. Above the hearth stands the wine-pot, a wooden vessel in shape like a tumbler, but with fully a quart capacity. It is filled with the sodden grain from which the wine is derived and actually boasts a drinking-spill—not a straw but a very slender bamboo. On my arrival an infant was being fed at the breast, but for the last half-hour has been contentedly swigging wine, or rather spirits. Above the hearth stands a sideboard-like affair with an intriguing variety of cupboards, shelves and recesses filled with earthenware bowls, copper jugs and the like.

Rude Hospitality.

We are sitting around the fire on benches about nine inches high—a position which, after an hour or so, I find agonizing to the muscles of my back. Unlike the Chinese, my host and hostess occupy the top seats and would expect to retain them even if Royalty were present. A brisk conversation is proceeding in an unknown tongue, with occasional interludes in Chinese for our benefit; a substitute for tobacco is being fiercely smoked by men and women alike; the wine pot is going around and I can vouch for the fact that for every pint imbibed, two are being expectorated. In a far corner of the room two figures are reclining on the skin of a Giant Panda, which alone would make the family's fortune did they but know how to negotiate its sale instead of using it for a floor mat. An opium lamp is alight between the two, and one is smoking while the other helps him perform the somewhat tedious process.

In the Master's Service.

To complete the above picture I should add what I have attempted to do in the Master's service. Well, on my arrival I distributed Comradeship picture-postcards to the children. As each one was handed out a mob of grimy youngsters clustered around the owner, and a series of wild guesses were hazarded as to what the picture was supposed to represent. A yell of delight greeted the correct solution, and the card was promptly transferred to the rim of the owner's felt hat, when the whole process would be repeated with the next recipient. When I leave the village to-morrow I shall see the countryside dotted about with the children at work and at play, each with his postcard securely tucked in its place of honour. Alas! the Chinese texts you have so laboriously pasted on the back are wasted in this case. What about a batch of cards with Tibetan texts for Tribes and Tibetans alike, for in these parts the one language seems to be common property?

My next step has been to distribute medicines and Tibetan tracts, and perhaps one or two large wall posters. (Thank you, R.T.S., for your free grant of the latter.) Then, if I am under obligation to my host, I give his wife a packet of needles, a skein of cotton and a necklace. You should have seen me the first time I gave a necklace, showing the simple old soul how to wear it. Half an

hour later I saw it being worn over her left ear, so subsequently I left them to settle the matter for themselves. Then finally, when these preliminaries have given us an opportunity to test our mutual conversational powers, I seek to pass on the Message which alone has brought me to their midst. May God's blessing be upon those feeble efforts.

A Vision of What May Be.

Judging by sight, rather than by faith, I am bound to say that my time in the valley seemed to be almost wasted because of the language barrier, but I believe I was there in the Will of the LORD and that my visit has its significance in the scheme of things which the Divine Husbandman is effecting in this corner of His vineyard. One observation, at any rate, is stored in my mind for future reference. At one *chai-tsi* there was a member of the large Hsi-fan tribe over from the Songpan area selling *pian-niu* (a cross between yak and the common cow) and I noticed that he was able to converse fluently with my local coolies. What he can do, a missionary speaking his tongue can do. If the language barrier frustrated my own efforts for the time being, I foresee an effective tour of the district being made in a few years' time by a missionary speaking the dialect of the Hsi-fan. Do you ask me what authority I have for postulating the existence, in the near future, of such a missionary? I reply, none whatever, beyond my own inner conviction that the time has well nigh come when the work has *got* to be done—and I think also that I have the Spirit of GOD.'



A Highway among the Hills.

This bridge spans a Gorge halfway between Pingwu and Songpan.

Concerning the Captives.

PIECING together the news received from various sources, the story of the grievous captivity of our friends in south-west China appears to be as follows. Mr. and Mrs. Bosshardt had been attending a conference at Anshun, and were on their way back to their own station at Chenyüan, when they fell into the hands of a company of armed Communists, who took them captive. This was, we believe, on October 1st. The next day, the same section of the Red Army took the city of Kiuchow where Mr. and Mrs. Hayman with two children were stationed. Miss Emblen, who had had to retire from Szenan because of the Communists, was staying with the Haymans, with the result that these three workers and the two children also fell into the hands of these violent men.

As the Red Army were moving northwards by forced marches, possibly by reason of the extensive campaign being conducted against them, and their comrades elsewhere, by the Government forces, they decided to release Mrs. Bosshardt and Mrs. Hayman, and her two children, but claiming that they would demand \$100,000 ransom per person, and declaring that they would hold the other three, Miss Emblen and Messrs. Bosshardt and Hayman as hostages for the whole sum of \$700,000. The decision to release the children most certainly saved the young people's lives, for food for them would have been unobtainable with the brigand force. Mrs. Bosshardt with Mrs. Hayman and the two children, in spite of many hardships, eventually reached Canton and Hongkong after a long overland journey.

At this point we are able to continue the story by means of a letter written by Miss Emblen to her father. This letter reveals how Miss Emblen obtained her freedom. Her letter dated October 14th, is as follows :

'The LORD has been so good to me and at last I have this opportunity of writing. Long before you receive this letter you will have heard of my capture by the Reds, on the morning of October 2nd—just eight years to the day of my arriving in China. All our things were either stolen or destroyed, while we were kept prisoners in the sitting room. Later, we were led to an inn where we met Mr. and Mrs. Bosshardt, who had been captured the night before, ten miles from Old City (Kiuchow). They could not return from Anshun by the Big Road, so they came by the Small Road, and spent Sunday with us. It was refreshing to be with them, but we wished it had been under better circumstances. We managed to keep one or two things for baby with a 2½-lb. tin of Klim, and the innkeeper was good enough to heat some water to make his bottle. Two beds were at our disposal, and our captors graciously gave us a covering. We were told our freedom could be bought for \$100,000 Mex. each. By daylight we were presented with a meal of hard rice, and with the news that we were to go with them. After the men had pleaded for us ladies, Mrs. Bosshardt, Mrs. Hayman and the children were released, though I was still held. Even the two Chinese, my cook, and the Bosshardt's cook, tried to take my place.

'Well, we left amid tears, and comfort from our LORD, in the pouring rain. They promised me a chair, but no coolies were to be found. After walking three or four miles, a dilapidated chair overtook me, and I could ride

for a while. During the rest of the week we were on the march until Sunday, when soldiers intercepted them and there was firing. We retreated up a hill five miles high and slept on the hillside, after walking till nearly midnight. Dawn saw us again taking to the mountain—no roads—but they cut them as they went. For three or four days I had walked from dawn till midnight, there was not five feet of the road level. My feet were blistered, my stockings and shoes were worn out, my knees and elbows bruised by falls, but through it all the LORD was so precious and near.

'One coolie stayed by me, and dragged me along, while the Bosshardt's cook followed. That afternoon, Monday, I fell exhausted several times. I could not make the resting place by two miles, so my guards let me lie among the grass. Next morning we went on, but the cook overheard the head guard say, "This foreign devil can't walk, let her go!" The guards went ahead gradually, and we rested as we followed, until the ranks grew thinner, and we found a fallen log, where we sat for about two hours, eating some raw rice one of the Reds was about to throw away.

'Gradually we retraced our steps to a small hut on the mountain side, where some of the wounded were, and we rested there two days. After enquiries, we found we were twenty miles from our Chenyüan out-station, so we made our way here in two days, arriving yesterday. (October 13th.)

'Not having any money or anything but the things I stood in, I appealed to the Roman Catholics, coming in person. They have kept me here, giving me the best room and all I need, as there are eight German sisters here. Two speak English, but all are so good, and my whole soul praises GOD for this wonderful provision.

I have two poisoned fingers on my right hand, and cannot write much or well. I must write to Shanghai for to-day's mail. I shall try to leave Kweichow as soon as possible.

GRACE EMBLEN.

At the time of writing the latest developments are as follows. The Red Army travelled northwards, moving probably into North HUNAN, for a cable from Shanghai dated December 3rd stated that a letter dated November 9th had been received from Mr. Bosshardt. The letter had been posted at Yiungshun, in north HUNAN, but who posted it there we do not know. The letter stated that both of the men were well, but were still prisoners. In a previous communication, Mr. Bosshardt had written : 'The LORD is wonderfully near and we know we have the prayers of many friends. Already we have had much joy in witnessing.'

From news received through the Press we learn that the Red Army are demanding arms and ammunition as part of the ransom! This demand was probably made by them to the Chinese authorities, who are seeking to secure the release of the captives.

Since the above was written, a cable has been received from Shanghai, dated December 11th, stating that the city of Tsingteh, in Anhwei, had been looted by the Communists, and that Mr. and Mrs. J. C. Stam, young American workers, had been carried away captive. For later cable with tidings of their death see page 18.

A Message from the Home Director.

MY DEAR FRIENDS,

I gladly welcome the opportunity given me at the commencement of a new year—the seventieth of the Mission's history—on behalf of my colleagues on the Home Staff in Great Britain and for myself, of offering to the friends and supporters of the Mission in this country a message of greeting and grateful appreciation.

It fills our hearts with wonder and praise to GOD as we think of the ever-increasing number of those who join in fellowship with us for the evangelization of China—of the more than 2,000 Prayer Companions standing in prayer behind 327 individual missionaries, of the 4,000 members of the Prayer Union who bear up the whole work daily at the Throne of Grace, and of the sacrificial givers represented by over 8,000 gifts in the year.

Further, there are those who give of their time and strength in arranging meetings and planning tours for our missionaries on furlough, and those also who throw open their homes and lavish loving hospitality on our workers engaged in this deputation ministry, and still further those who welcome these friends to their Churches and Mission Halls, to enable them to tell the message of what GOD has been doing in China. It is a wonderful and deeply moving record, and to one and all we desire to express our heartfelt thanks. We can truly say with the Apostle, 'I thank God upon every remembrance of you . . . for your fellowship in the Gospel.'

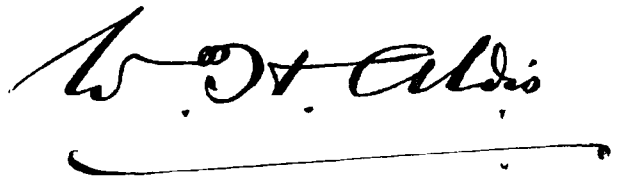
This is not the time or place for any detailed report of the work in China, but I would like to say that the past year has given us abundant evidence that the LORD of Hosts is with us, and that He is the GOD Who doeth

wondrous things, and that the Gospel is still the power of GOD unto salvation to everyone that believeth. The increased number of baptisms, and the many gracious movements of GOD's Spirit are illustrations of this. But it has also given us evidence that the spiritual conflict in which we are engaged is not growing less fierce—on the contrary it would seem as though the ministry of the Gospel in these days in China may be more costly than it has ever been. The capture of the missionaries in KWEICHOW and the enforced evacuation of many Mission centres in SZECHWAN are indications of what we may expect.

We rejoice to think that during the past year many hitherto unreached regions in China have been visited and thus the advance with the Gospel goes on steadily notwithstanding the opposition, and our earnest desire is that we may fulfil our commission and the aim our Founder had before him right from the beginning, to give the Gospel 'to every creature.'

We look with confidence and thankfulness for a continuance of your fellowship in prayer that we may also rejoice together in the glorious victories which we anticipate in 1935.

Yours in His service,



Editorial Notes.

TO OUR READERS. In this the first issue of another year, we send Greetings to all our readers. And may we remind ourselves, and them, that when the New Testament writers sent Greetings, they used a word which more frequently is translated 'Rejoice.' Their salutation was a call to gladness. 'Every line of the New Testament was written after Easter, and its pages are radiant with the powers and glories of the world to come.' So in greeting our readers, our friends and supporters, at the beginning of a new year, we bid them, and we bid ourselves, to rejoice. This is not to shut our eyes to realities, but rather to open them to the eternal verities.

The Duty of Thanksgiving.—Bishop Lightfoot, in one of his books, has written: 'In almost all the Epistles of St. Paul, the salutation is followed immediately by a thanksgiving. This was always St. Paul's first thought. How lofty a view he took of the duty of thanksgiving appears from'—and then he proceeds to a longer review than space will allow us here. And we would follow our greeting with a word of thanksgiving. The year now past has been one of no small trial, but by the grace of GOD the Mission has been maintained unto this day. The trials have not been endured in vain. In 1933 the baptisms were the highest on record, and the latest reports to hand concerning 1934 show a substantial increase in

the totals for the first nine months, as compared with 1933. There is therefore reason to hope that the aggregate for the whole year will be another record. And we have recently been reminded that with the Chinese Church taking increased control, all the baptisms for which the Chinese are responsible are not reported as carefully as was formerly the case. So statistics to-day are an understatement rather than otherwise. It is meet and right therefore that we should rejoice in all the providential kindness and mercy of GOD, and in all the blessing He has granted. It is too early yet to attempt anything like a complete survey of the year, but fuller details will (D.V.) follow.

And as we look forward let us also rejoice in GOD, though we cannot but grieve over the sad state of the world. The clouds in Europe, and in the Far East, are dark and lowering, but the living GOD still lives and rules in the affairs of men. In Him we should rejoice. We are called, as we have written in the opening article, to be Believers in GOD, and in consequence to be 'in nothing affrighted by the adversaries.'

A Word from our Founder.—We have had occasion to turn up 'A New Year's Greeting' written by Hudson Taylor for the January issue of the year 1892, some forty-three years ago. Some of the parallels, between that period and this, are so striking, that we feel impelled to

quote some sentences from our Founder's greetings. They might almost have been written for January, 1935. After referring to 'the opposition of the powers of darkness,' to 'violent opposition and persecution,' to 'the alienation of the minds of the heathen by the circulation of vile and blasphemous handbills and literature,' he proceeds as follows :

'We have been particularly cast upon GOD, and have been particularly helped by Him. While trials have abounded, blessings have also abounded. . . . We have felt all through that the right course was to go straight forward with our work remembering the words of our LORD : "All power is given unto Me in heaven and on earth. Go ye therefore . . . and lo, I am with you alway." We have thought of the passage : "He that observeth the wind shall not sow : and he that regardeth the clouds shall not reap," and this has saved much loss of time

'Reinforcements have reached us from the homelands in increasing numbers. While this has been the case, there has not been a corresponding increase in income, but the reverse. Moreover, exchange in China has been seriously against us, requiring a guinea or more to purchase as much silver as a pound would formerly have bought. . . . Our hearts have been kept in peace, knowing that GOD's promises cannot fail ; and to the question, "Lacked ye anything ?" we can only reply, as did the disciples of old, "Nothing, LORD."

'We have been particularly thankful to see that the alarming tidings which have reached the homelands have not led to any slackening of effort to go forward with the work. . . . Ask that, as of old, the LORD will behold the opposition of Satan, and the threatening of wicked men, and will grant unto His servants that with all boldness we may speak the Word, filling us with the Holy Ghost, and making the multitude of them that believe of one heart and one soul, so that with great power witness may be borne to the resurrection of the LORD JESUS. May He bless each one of you with blessings according to your circumstances and needs, and abundantly reward you for all your fellowship and love in the Gospel.'

It would be possible, did space permit, to fill in the details of the parallel between 1891 and 1934. And thank GOD, while circumstances have been similar, *mutatis mutandis*, the promises of GOD have remained just as stable and as comforting as ever.

Times of Blessing.—It may not be unprofitable to pursue our study a little further. What led us to turn up some of the back numbers of CHINA'S MILLIONS, was to refresh our minds concerning certain seasons of refreshing which came upon the Mission in past years. As reports in recent issues of CHINA'S MILLIONS have shown, this number included, there have been of late, in parts of China, far removed one from another, sounds of the abundance of rain. Have these past experiences any lessons for to-day ?

Readers of the Life of Hudson Taylor will remember how in the autumn of 1869, at a time of trial, the founder of the Mission, and many of its members, entered into a fulness of blessing such as they had previously not known. Thirteen years later, in 1882, somewhat similar times were experienced. Some account of these will be found in Dr. and Mrs. Howard Taylor's Life of Hudson Taylor. Again, ten years later, another season of blessing was felt far and wide throughout the Mission. The story of

this is told in the chapter entitled, 'Deepening the Channels,' in the same volume, and fuller details will be found in old volumes of CHINA'S MILLIONS. This is what Hudson Taylor wrote home in 1892. 'Early in the present year the desire to be filled with the Spirit pervaded many hearts in different communities of missionaries in China.' Then, after special reference to Shanghai, he continued : 'Nor did the blessing stop here, but was received simultaneously by workers in different and distant parts of China.' There are some still living who remember those days forty odd years ago.

Some fifteen years later, from 1907 to 1910, GOD again visited His people, this time the revival being especially in the Chinese Church. The movement was felt from Manchuria in the East to SZECHWAN in the West. No one can tell what such times of revival have meant to the work and workers in China.

And once again, there are the droppings of coming showers. In various centres from North to South China the movement of GOD'S Spirit has been felt. Shall we not pray that this New Year may see a great outpouring of blessing. The powers of darkness, in East and West, are arrayed against the LORD and against His Anointed. Against such formidable forces man is utterly helpless. GOD and GOD only can conquer in this battle. Let us glory in His holy Name, and remember that 'the joy of the LORD is your strength.' The note of the New Testament is always one of triumph. GOD'S people are to be more than conquerors.

A New Book.—A new book by Mrs. Howard Taylor is something of an event to those who are interested in China. By the time this copy of CHINA'S MILLIONS is in the hands of our readers, *Margaret King's Vision*, the volume in question, will be on sale in this country. The book was written in China, printed in North America, and at the time of writing sheets are being bound in this country for the British market. It is a volume of 165 pages, demy octavo, printed in bold type with a few half-tone illustrations. The book is bound in blue cloth and is published at 3s. 6d. net, and may be had from the offices of the Mission or from any bookseller. The sad tidings which follow compel us to hold over a more detailed notice.

Nota Bene.—As our space is exhausted, may we in a word call the attention of our readers to the announcements of the Rally and Young People's Conference on page 7, and also of the Inset enclosed within this issue of CHINA'S MILLIONS ? The Inset provides a handy form for renewing a reader's subscription for CHINA'S MILLIONS, and is at the same time an order form for books. As it will explain itself, we need not enlarge upon it here.

Personalia.

ARRIVALS.

November 25th.—Dr. and Mrs. R. N. Walker and Grant, from Kaifeng, HONAN.

December 7th.—Rev. H. W. Funnell and three children, from Paoning, SZECHWAN.

DEPARTURES.

December 12th.—Per s.s. Cunard-White Star s.s. *Olympic*, via America : Rev. J. O. Fraser and two children.

1935.
January 4th.—Per P. & O. s.s. *Chitral* : Mr. and Mrs. S. Houghton and two children ; Miss B. M. Stark ; Dr. J. C. Pedley (new worker) ; Dr. Helen R. Neve (new worker).

'Even Unto Death.'

Their Victory was due to the Blood of the Lamb, and to the Message to which they bore their testimony. In their love of life they shrank not from death.' Rev. xii. 11 (20th Cent. Trans.).

WE deeply regret to report that, just as we were about to go to press, the grievous tidings of the murder of Mr. and Mrs. Stam, two young North American workers, have reached us by cable from China via Philadelphia. As mentioned on page 15, the city of Tsingteh, in ANHWEI, was looted on or about December 10th, by Communists, and Mr. and Mrs. Stam, with their three-months-old baby, were carried away captive. A later cable, which reached us on December 13th, stated that the Governor of the province had reported the finding of the bodies of Mr. and Mrs. Stam at Miaosheo, an out-station of Hweichow, not far from Tsingteh.

Service for GOD does not grow less exacting with the passage of years. During the first thirty-three years of the Mission's history not a single life was lost by violence, though there were many riots, but during the last thirty-seven years no fewer than seventy-four members and associates of the China Inland Mission, and a number of children, have sealed their testimony with their blood.

Mrs. Stam, as Elizabeth Scott, sailed for China in 1931. She is the daughter of Dr. and Mrs. Charles Scott, American Presbyterian missionaries in Shantung. She was brought up and educated in China, and from her school days desired to follow in her parents' footsteps.

To this work she finally dedicated herself at Keswick in 1925, when she received the verse 'To me to live is CHRIST and to die is gain.' In her farewell testimony just before sailing she wrote, 'I love China and believe it is the neediest country, just now needier than ever. Praising the LORD is, I believe, the only thing in the world worth while doing, and praising Him involves bringing other members of His body—now in heathenism—to Him.'

Mr. John C. Stam sailed for China in 1932. When he left the Language School in 1933, with the hope of opening work in Tsingteh, he wrote home as follows: 'As we were singing the opening hymn I thought again of the words of the LORD JESUS, "For this cause came I unto this hour," and realized that for me too, all the background of life and training had been to prepare me for this hour—a thought which has often helped me in difficult places.'

How earnestly we hope that when the dread hour of death did arrive, for our two dear fellow-workers, that they would be comforted and strengthened by their LORD's example. As a Mission we naturally are tempted to pray that we may be saved from these hours of trial, but the only safe and blessed state is to say, as our Master did, 'Father, glorify Thy Name.'



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CHINA'S MILLIONS

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耶和華以拉
JEREMIAH - JERUSALEM



Photo by]

The Village of Hsing-chi, on the Yangtse, in West China.

Dr. Watney.

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In the words of its founder, Hudson Taylor (who died in 1905), '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.'

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In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1933 was £61,500 17s. 1d.

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Subjects for Praise and Prayer.

'Sing ye praises with understanding. God reigneth over the nations.'

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CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

'The Crown of Life.'

'Be thou faithful unto death, and I will give thee the Crown of Life.'—Revelation ii. 10.

WE behold Him, . . . even JESUS, because of the suffering of death crowned with glory and honour.' So wrote the author of the Epistle to the Hebrews. He became 'obedient unto death, even the death of the Cross. Wherefore also GOD highly exalted Him.' So wrote the Apostle Paul. There is clearly a direct connection between the humiliation and the exaltation of our LORD. And it was He Who spake the gracious promise quoted above. 'These things saith the First and the Last, Who was dead, and lived again. . . . Be thou faithful unto death, and I will give thee the Crown of Life.'

It is quite possible that the Angel of the Church in Smyrna, to whom these words were addressed, was none other than Polycarp, a disciple of the Apostle John. As a young bishop he had been exhorted by Ignatius 'to stand firm as an anvil when it is smitten.' And this he did many years later, for when faced with the dread alternative of cursing CHRIST or dying at the stake, he made his immortal reply: 'Fourscore years and six have I served Him, and He never did me wrong: how then can I revile my King, my Saviour?' And with that witness on his lips he was burned to death.

It was probably to this man, but certainly to the Church of Smyrna, of which he was Bishop, that the exhortation came: 'Be thou faithful unto death, and I will give thee the Crown of Life.'

The Captain of our salvation, He Who suffered Himself that He might bring us to GOD, never conceals the truth, never seeks disciples for His school, or soldiers for His army, by the promise of easy things. Concerning the Apostle Paul He said: 'I will show him how great things he must suffer for My name's sake.' And so it was with the Church at Smyrna. He spoke of their tribulation, their poverty (but thou art rich), of the things they 'were about to suffer,' of some being cast into prison, and then added the call to faithfulness unto death and the promise of the Crown of Life. No man, with the Bible in his hand, has any excuse for ignorance on this point.

Such words come home to us with peculiar force to-day, as we think of two more beloved fellow-labourers added to the noble army of martyrs in China, and of others in captivity. We think of their tragic deaths, of Mr. and Mrs. Stam especially, and of the perils and hardships which beset missionary service generally, but we rejoice to know that the Living One, He Who was dead, but is alive for evermore, will give to them the Crown of Life. We see the grave; they see the glory. With them death is swallowed up in victory.

As we contemplate the tragedy, we see the hand of man, the Communists, the Red Armies, but He Who suffered under Pontius Pilate sees 'a synagogue of Satan,' and the great adversary the devil. 'The devil is about to cast

some of you into prison.' We see enemies of flesh and blood, but He sees 'spiritual hosts of wickedness in the heavenly places.' He is not deceived as to the true significance of these things, nor should we be. It is a war in the realm of the spirit.

The Crown of Life. There are many crowns in Scripture; the crown of righteousness, the crown of glory, the crown of joy, and of beauty, and of incorruption. 'Thou shalt be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of thy GOD.' But the Crown of Life has a gracious fitness here. What does it mean?

There are two words in the New Testament, both translated Crown: *Stephanos* and *Diadeema*. The former word is used here. To the Greek this would always denote a wreath of victory, and so to St. Paul, who was familiar with the Greek games. But it was not so with the Palestinian Jew. It is the former word, *stephanos*, that the Evangelists employ when they write of 'the Crown of Thorns,' and that obviously was not intended for a Victor's garland, but rather, in mockery, for a royal diadem. Archbishop Trench has discussed this subject at considerable length in two of his books, and this is what he writes: 'Is the crown (of life) the diadem of royalty, or the garland of victory? I believe the former.' And again: 'I must needs then believe that these are royal crowns (cf. Ps. xxi. 3; cxxxii. 18), not victorious garlands, which the LORD is promising here.' He was writing of the verse quoted at the head of this article.

Here then is a royal reward to those who are faithful unto death. And we know GOD's gifts are not empty honours. There is nothing arbitrary about them. They are realities. Life itself constitutes the crown. It is a Crown of Life. They were faithful unto death. Their service was distinguished by death. Life shall be their distinguishing feature hereafter. It is with Life Everlasting that they will be crowned.

And of all the Crowns can there be a greater? Life is GOD's prerogative. He only hath immortality. And as 'the Father hath life in Himself, even so gave He to the Son to have life in Himself.' It is the highest expression of being. 'Life, I repeat,' writes Wordsworth, 'is energy of love.' And this is GOD's gift to those who are faithful unto death.

And the promise is to all. Death may be swift, or death may be slow. What we call the martyr's death is not the portion of all, but in the true and original meaning of the word *martur*, every witness bearer who is faithful to life's end fulfils the conditions. The call is for faithfulness unto death.

'Be faithful unto death. CHRIST proffers thee
Crown of a life that draws immortal breath:
To thee He saith, yea, and He saith to me,
BE FAITHFUL UNTO DEATH.'

M.B.

Precious in the Sight of the Lord.

'Precious in the sight of the Lord is the death of His saints.' 'Precious shall their blood be in His sight.'

—Ps. cxvi. 15 and lxxii. 41.

ON Monday morning, December 10th, our friends in North America received a cable, from the offices of the China Inland Mission in Shanghai, stating that the City of Tsingteh, in ANHWEI, had been looted, and that rumour reported that Mr. and Mrs. Stam, two young American missionaries, had been carried away captive by Communists. In the afternoon of the same day another cable confirmed the sad tidings. These two young workers, with their three-months-old baby, had indeed fallen into the hands of these ruthless people.

On the same Monday Mr. Stam's father, the Rev. Peter Stam, Superintendent of the Star of Hope Mission in Paterson, received a letter from his son in China telling of the turbulent conditions which prevailed in his province. He said that he well knew the danger which confronted them in their work for GOD, but he added that he was not afraid. In this letter he enclosed a poem which he said expressed his feelings. It had been written by another China missionary, and was based upon a true incident known to him. A certain Mr. J. W. Vinson, a missionary, had been captured by bandits and asked by them if he was not afraid. His reply was: 'No. If you shoot straight I shall go straight to heaven.' They did shoot straight, and his spirit fled to GOD who gave it him. Here then is the poem which Mr. J. C. Stam sent his

father, which was received by him on the very day that the sad cable came.

AFRAID ?

Afraid ? Of what ?
To feel the spirit's glad release ?
To pass from pain to perfect peace ?
The strife and strain of life to cease ?
Afraid ?—of that ?

Afraid ? Of what ?
Afraid to see the Saviour's face ?
To hear His welcome, and to trace
The glory gleam from wounds of grace ?
Afraid ?—of that ?

Afraid ? Of what ?
A flash—a crash—a pierced heart ;
Darkness—light—O heaven's art !
A wound of His a counterpart !
Afraid ?—of that ?

Afraid ? Of what ?
To do by death what life could not—
Baptise with blood a stony plot,
Till souls shall blossom from the spot ?
Afraid ?—of that ?



Elisabeth A. Stam, B.A.

Sailed for China on October 15th, 1931.



John C. Stam.

Sailed for China on September 24th, 1932.

It was indeed a remarkable coincidence that these lines should have reached the old home in America just about the time that Mr. and Mrs. Stam were literally baptizing with their blood some sacred spot of China's soil. Their city of Tsingteh had been looted and they had been taken captive. From a letter written after their capture, we learn that Mr. Stam implored the Communists to release his wife and child, promising to sacrifice his own safety for their release. But the offer was refused. They were both bound and kept standing all night, and in the morning they were led out to execution as common criminals. The Chinese Christians appear to have done everything in their power to save their lives, one man kneeling before the executioner, but without avail.

Referring to that terrible night of standing before their execution, *The American Sunday School Times* quotes a poem from the pen of Mrs. Stam, written when she was Elizabeth Scott, and published in their columns in June, 1929. We quote three stanzas :

I'm standing, LORD.
The rock is hard beneath my feet.
I nearly slipped, LORD, on the sleet.
So weary, LORD, and where a seat?
Still must I stand?

He answered me, and on His face
A look ineffable of grace,
Of perfect, understanding love,
Which all my murmuring did remove.

I'm standing, LORD.
Since Thou hast spoken, LORD, I see
Thou hast beset; these rocks are Thee:
And since Thy love encloses me,
I stand and sing.

How comforting it is to read, in the light of all that has happened, those gracious words, 'Precious will their blood be in His sight!' What a joy to know that He Who 'hath overcome the sharpness of death,' has opened the Kingdom of Heaven to all believers, and that His promised Presence must have been with them in that dread hour. Shall we not pray, in the words quoted above, that they may 'do by death what life could not,' and that 'souls may blossom from that spot?'

And not only is their blood precious in God's sight, but the hearts of their dear ones in America, through which a sword has pierced, are precious too. We are privileged to print some of the correspondence which has passed between the sorrowing family and Dr. Glover, the Home Director of the Mission in North America. It is triumphant as a witness to GOD's grace. On receipt of the first cable telling of the death of the two dear ones, the Rev. Peter Stam telegraphed to Dr. Glover on behalf of himself and family :

'Deeply appreciate your consolations. Sacrifice seems great, but not too great for Him Who gave Himself for us. Experiencing GOD's grace. Believe wholeheartedly Romans viii. 28. (We know that to them that love GOD all things work together for good, even to them that are called according to His purpose!)

This telegram was followed by this gracious letter :

'My dear Dr. Glover,
'Although sad at heart, I must thank you for your kind services and sympathy. You have indeed been a

father to our dear children. They loved you and the work you represent.

'By the grace of GOD we can say as a family : "The LORD gave and the LORD hath taken away, blessed be the name of the LORD." He knows what is good. He gave them the best—an eternal home with Himself.

'We praise GOD for the safety of our darling Helen Priscilla (the baby). How glad dear sister and brother Scott (Mrs. Stam's parents) will be with this news.

'We appreciate your sympathy more than we can tell in words. May the death of our darlings mean great glory for Him, and may many others go in their steads.

'With much love and praise from my dear wife and children, I am affectionately,

'PETER STAM, SR.'

We must now follow in tender thought the marvellous deliverance of the little babe. For some time nothing was known about the dear child. Its death seemed highly probable, if not certain. But the mother's last thoughts, so long as her movements were free, were evidently given to her precious babe, for when it was discovered a supply of clean napkins and ten dollars were found wrapped up in its clothing. How she must have suffered when torn from her child! But her prayers for the helpless mite were heard, and out of the mouth of lions it was delivered. The full story is not yet known, but little Helen Priscilla when forcibly bereft of her father and mother was taken up by the LORD. She was found by a Chinese Pastor, hungry and crying, in a deserted house where apparently she had been abandoned by her Chinese captors. Sympathetic Chinese placed the wee mite in a Chinese rice basket, and Chinese mothers nursed the babe along the route, as she was carried to the same hospital in Wuhu where she had been born on September 11th last.

And now, what shall we say to these things, to this solemn reminder of what GOD may ask of any of His servants? Can we do better than read together the words of the Apostle Paul who also suffered for his LORD and Master, words which we are sure Mr. and Mrs. Stam would recite to us were they able to speak. Yet surely, though they be dead they do indeed speak home to our hearts more clearly than ever.

'What then shall we say to these things? . . . Who shall separate us from the love of CHRIST? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For Thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

'Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD.'

'Much as we mourn their loss, and regret that poor needy China and the Chinese Christians should lose their help, can we but rejoice in the Master's joy as He welcomed His faithful ones and gave them the promised Crown of Life? And can we begrudge them the glorious exchange of earthly service for heavenly triumph?'—Hudson Taylor in 'Martyred Missionaries of C.I.M.'

A Visitor's Impressions.

BY MRS. R. C. MORGAN.

The following article is reprinted, by kind permission, from the columns of The Christian for December 20th, 1934. It is a letter from Mrs. R. C. Morgan, and serves as an excellent and unsolicited introduction to the report of the Tent Mission which follows.

RECENTLY a great joy came into my life. May I share it with the readers of *The Christian*?

Last August I paid a visit to two China Inland missionaries, one of whom I have known since he was three years of age, and to whom I have always been an 'auntie.' Not having seen him for over twenty-two years, I was as eager to meet him as was his sister, my travelling companion. At Shanghai, we left the steamer, looking forward with some apprehension to the Customs formalities. We had hardly been five minutes in the Customs Hall, when a pleasant voice struck my ears: 'Are you Mrs. R. C. Morgan?' 'Yes!' I replied. 'My name is Barling. I am delegated by the C.I.M. to assist you with your luggage.'

From that moment until two days later, when we left by train for Tientsin, all worry was taken off our shoulders; everything was done for us. But for the excessive heat, our stay at the beautiful spacious C.I.M. home would have been a perfect delight.

Bonds in Christ.

On reaching our destination, we were taken to another C.I.M. home—a much smaller one, and crowded at the time. My 'nephew,' whose wife (also an old acquaintance, dating back from 1908) is in charge of it, introduced me to about twenty persons of different nationalities. It was like meeting members of one's own family; in fact, more so. My experience in life has been that, although blood is thicker than water, spiritual affinities are more binding and spiritual links firmer than natural ones, more often than not unbreakable.

During the two months my visit lasted, I came into touch with a good many members of the C.I.M., some taking their children to the Chefoo School, others enjoying a short rest or passing through, on their way to their respective stations, all eager to be back and 'doing.' In the prayer-fraught atmosphere it was thrilling to listen to some of their experiences. Finding myself one evening alone with Miss Lederach—a very appreciated assistant in the home, and in Mr. Lambert's financial department—I begged her to tell me something about the travelling conditions in the interior of China. In describing one of her own journeys in the rainy season, she kept me all the evening spell-bound. I wish I could recall and fix on paper all the dramatic peripatetics. They included the springless cart, the no less bone-racking omnibus, stuck fast in the mud, a wash-out in the road, making progress impossible, a night spent in a vermin-infested Chinese hut, a rickshaw-man frightened to death at the sight of his passenger fainted from inanition, a swollen river, across which she was carried, sitting between the legs of a table, and so on and so on. Nothing lacked to make the story palpitating, not even angels by the roadside in the shape of fellow-missionaries. Truth, surely, is stranger than fiction. The experience related is typical of travelling in the interior by roads impossible to describe. The strange, or rather, grand thing is that many of the missionaries

living on the coast in European comfort, would prefer sharing Chinese discomforts in the Interior in order to evangelize.

A Tent Mission.

On my expressing the desire to see a mission in a truly Chinese setting, Mrs. Lambert took me to Hwailu, while a tent-mission was in progress there. I shall not attempt to write about it, after the authorized and far more efficient pen of Miss Clark has done so. Her report will, by now, have found its way into CHINA'S MILLIONS. When we arrived, after travelling from Peiping (Peking) about ten hours by train, we found the mission-premises and their inmates enveloped, as it were, in an atmosphere of thankfulness, joy, and high expectations.

It was toward the end of the third week of tent-work. The number of those desiring to follow and obey CHRIST was then over one hundred and twenty. A great result, if we realize that 'rice Christians' are not encouraged! But there was more to follow, for the inquirers still came after every meeting. Besides the regular mission staff, viz., Mr. Thompson and his evangelists and Miss Clark (head of the girls, and the Bible School for Women), with her Biblewomen, there were visitors from other stations, both foreign and Chinese, taking part in the campaign.

The chief speaker in the women's gathering was Miss Gregg; in the general meetings, Mr. Charles Li, a reputed Chinese evangelist, who had given up a sure livelihood in order to devote his whole time to preaching the Good News. He has a wife and six children. Both Miss Gregg and he possess in a high degree the dramatic gift, so appreciated by the Chinese, to make a subject, so to speak, live before their hearers. I myself, though ignorant of the language, was able to guess from gestures much of what was being said.

Memories of Boxer Rising.

Between meetings we were taken to some of the homes in town. The accompanying Biblewomen said I reminded them of Mrs. Green, the senior missionary lady, absent on furlough with her husband. I occupied the guest-room in their compound, and there I read with bated breath the brief account of their experiences during the Boxer trouble; how from this very place, with two little children and Miss Gregg, they fled under the cover of night to the mountains, and hid in a temple, whose keeper was friendly disposed towards them. The second hiding-place was a cave, then a private house. They were discovered, hunted down like beasts, and on one occasion actually tied hand and foot to a long pole and carried like animals destined for slaughter. They saw prison after prison, and what prisons! Seven times they faced death closely, the first time on this very spot to which they were brought after being caught. They were to be executed where they had lived and preached the foreign religion, but the hands which held the swords dared not accomplish their purpose. Again and again deliverance seemed nigh; again and again hope was deferred. Their little girl died,

their ill-health increased. Mr. Green suffered agonies from an unhealed shot-wound. It seemed indeed as if they were destined to drink the cup of pain to its last drop, as so many of their fellow-missionaries did. When at last deliverance came, Mr. Green entered on a long illness, and was tenderly nursed through it at the Tientsin home.

God's Forget-me-nots.

These are old stories, but it is well for us Christians, living in comfort and security, to be reminded of them. On hearing that the cave which had served as a hiding-place to the fugitives was only three and a half miles away, I expressed a desire to see it, and two ladies took us there. We crawled inside through a narrow aperture, and oh, what a damp, dismal place! And yet some pale forget-me-nots chose to bloom in it. They appeared like a reminder that GOD does not forget. Back in the sunshine and before descending the steep hill, we had prayer, remembering with thanksgiving the heroes and martyrs of that awful year.

Miss Gregg, whose robust health resisted best the manifold tribulations, was, if I remember right, the first to return to Hwailu. The people stared at her, not believing their own eyes. Is it she? Can it be she? they asked. Yes, those believed to be dead were given back to them. They dealt kindly with their former persecutors, refusing to take legal revenge.

Now the premises which once housed a notorious Boxer, are the Mission's property, enlarged and embellished. The bell of the native church does not call in vain for worshippers; the girls' school is patronized by bright young Chinese; so is the Bible-school. The 'foreigners' appear to have a place in the people's affection, and not a small one. As we were going back from the cave, a man working in the field by the roadside spoke with the ladies, and then turned to me, looking much pleased. I was told that he welcomed me thinking I was Mrs. Green come back. I felt it an honour to be taken for Mrs. Green, and only wished I had a small percentage of her merit to my credit.

Chronicles of a Campaign.

BY MISS A. H. L. CLARKE.

This is the report of the Tent Mission at Hwailu referred to by Mrs. R. C. Morgan. Considerations of space have necessitated some abbreviations. It well illustrates that those who sow in tears do reap in joy.

THE local adjective applied to this city is 'iron-hearted.' Its folk are not cruel normally, yet they drove their missionaries in 1900 to dens and caves in the earth, and to face perils of all kinds for months. It is not unmovable—it turned out *en masse* to watch silently these missionaries led ignominiously to the filthy city jail. It has a conscience, it can feel the sting of reproach, it can recognize the nobility which brought these same missionaries back. It knows a good man when it sees one, and honours a good reputation. The Gospel has been lived in it, and preached in it, for forty years. With how much result? Sometimes results seen and unseen are reckoned upside down. The learned and ignorant can all read the Gospel of Love—many have responded, and for many the ripe time has come.

The Campaign.

An evangelistic attack is being levelled at this 'iron-hearted' Hwailu city. The groundwork has been the material of forty years, the framework includes up-to-date methods. A band of sixteen Chinese men and nine women workers are one in heart and purpose with a handful of European missionaries, and literally hundreds of Prayer-partners are helping in this campaign. There is faith in the Living God, a grasping of His promises, and a freedom and frequency in prayer that brings the assurance of the Holy Spirit's presence.

Part of the plan of attack has been to call in person upon the City Governor, the Chief of Police, and the Head of the Educational Board, and to present each with an attractive invitation. The most desirable plot of ground in the city, which seemed the least likely to be granted, on which to pitch a huge Tent to accommodate over three hundred Hwailu people (with often a hundred standing outside) to listen to God's Gospel for a month, was directly outside the doors of the Board of Education—

which Board often forbids children who attend Government Schools to go to Gospel meetings. Yet, praise GOD, that very ground was gladly granted, and now a huge tent for men listeners, another for women's meetings, and still another for children, are pitched there. For the united evening meeting all the tents are thrown into one.

To help round up the women and girls whom we expect to see surrender these days, we have invited our veteran warrior, Miss J. G. Gregg, who has given thirty and more years to Hwailu, and who is in her element in an enquiry room, or amongst a crowd of women.

Mr. Charles Li, from Chefoo, has come to be the special missionary. Before his conversion three years ago, he was a commercial traveller for a large business firm. His testimony as to his former life 'goes down' with Hwailu shopkeepers, and when he tells them that his salary used to be equal to six of theirs put together, they begin to sit up and take notice! For the last three years he has been studying God's Word, and spending his time directing the efforts of sixty-three voluntary evangelistic bands in Chefoo, without any stated salary, looking to the LORD to supply the needs of himself, his wife and six children. Mr. Li is a type of New China—with sanctified soap-box oratory—and he uses every part of himself in his earnestness to drive home the message to those dead in sins. It is a marvellous sight to see that great congregation of upwards of three hundred men, and perhaps seventy women, listening to the facts that all have sinned, that the wages of sin is death, that it is appointed unto men once to die, and after that the judgment, that we have redemption and forgiveness through the Blood of JESUS CHRIST.

The First Week.

At the close of each evening's address during this first week, there has been an opportunity for any who truly



Photo by]

A Gospel Tent and some of the workers.

[G. P. Moore.

desired to repent and believe, to register their decision by raising their hands high above their heads. On the first night no one responded to the invitation, but on the second night twelve men raised their hands—one old man, being particularly eager, raised his again and again. Some teen-aged boys repented with tears trickling down their faces.

Two small tents serve as enquiry rooms, one for men, and the other for women. Each evening has seen the power of the preached Cross draw men and women unto JESUS CHRIST—and that in hard Hwailu! All who signify their desire by upraised hands, stay behind for prayer and help in the enquiry tents, and their names and addresses are noted.

Sunday (September 23rd).—We had a glorious service in Chapel this morning. Mr. Li's theme was the necessity and provision of the Blood of GOD'S Dear Son, and the Power of His Resurrection. At the close, Mr. Li said: 'During this our first week of the Mission, over fifty men and women have said they want to repent and believe. A number of these are here to-day. Now, are you (turning to them) afraid of confessing JESUS CHRIST as LORD? (Great chorus, 'NO!') Do you shrink from ridicule?' Again 'NO!' 'Well then, now have the courage to come forward the whole length of this church, and bear your witness.'

My eyes became queerly misty, and I know others were the same, as one after another, singly or by twos and threes, came boldly forward—three carpenters of one firm, some keen business men, bright boys in their teens, a young army officer, and two women. Each stood there, and with high uplifted arm, said loudly and distinctly, 'With my mouth I confess JESUS CHRIST as LORD, in my heart I believe that GOD raised Him from the dead, and I am saved.'

Many of us feel that hitherto we have been too timid, have failed to adventure along the lines of immediate conviction and repentance, and of bold public witness straightaway. Has our timidity helped to produce tardy and timid Christians?

During Sunday afternoon three painters sought and found Salvation, and so closes the first week of this city campaign.

The Second Week.

Last night seven men and five women went into the enquiry tents. Amongst these men was the local judge, the headmaster of a large school, and a wealthy young man who formerly gave full vent to his hatred of foreigners.

We feel the afternoon women's meetings will yield better results than the united meeting, which often continues till a late hour, and the women get restless and the children fretful. This afternoon, after an appeal was made for them to 'Enter in at the Gate,' six women went into the enquiry tent. Quite seventy women listened well from 3 to 5 p.m.

This is certainly a day of God's Power, and the people are undoubtedly 'willing.' There is such attention and response in each meeting. It is the harvest after the faithful sowing of many years—the sheaves after the tears.

On Wednesday of this week we sensed a changing atmosphere. At the women's meeting the message of the Prodigal was given by two speakers—several women were obviously touched, but there seemed a fear to go into the enquiry tent. That night at the evening meeting there was a good deal of restlessness, some mimicking of the preacher, and only one decision.

The attendance at Thursday night's meeting was decidedly smaller, and directly the meeting closed, there was a bolt homeward, and not one man or woman raised their hands, or stopped for conversation. We discovered one reason for this was that the brigade of soldiers that has been quartered here for months was about to be moved. Such an occurrence always means looting of houses and shops, and terrifies the townsfolk.

To put fresh vim into the campaign it was proposed to hold a procession through the city on Friday, with Gospel banners, and bugles and drum, and to help swell the joyful noise the Salvation Army officer and two other missionaries from the junction, fifteen miles away, were invited. But Friday turned out to be a drizzly wet day. The procession was an impossibility. Yet we felt just such a day was GOD'S provision for us workers, for we were all thoroughly tired with the previous ten days, and besides, we felt there was a leakage of power somewhere. So the wet yesterday was hailed as in GOD'S purpose, and we set ourselves to seek the LORD and His strength afresh.

Why did it rain, all day and all night, so that procession, tent meetings, and decisions were quite impossible? By night we heard that the soldiers had begun looting in the city, and so the city gates were shut all the afternoon. A procession could not have passed barred gates, no one dared to leave home or shop yesterday, the workers had the respite they so needed, and the steady heavy rain that increased all through last night has certainly hindered the unruly soldiers.

So this week ends—and what does the next hold?

The Third and Fourth Weeks.

Unceasing rain from Friday until Monday of the third week enforced a much-needed and welcomed respite.

On Tuesday the sun came out brightly again; the farmers were delighted, there was a general sense of

gratitude, the tents and their pools soon dried, and the campaign was renewed with zest. Several women stayed behind after their meeting for serious conversation, some seemed very near to the Kingdom, but not one entered it that afternoon. For Tuesday night's gathering there was a practically full tent, and the quietest attention yet obtained. After the Scripture drill came an earnest address and appeal for decision while it is 'To-day,' but none came forward. Yet the next morning at least seven men sought Mr. Li for a personal talk, and as one and another came 'through' there would be a shout of 'Hallelujah! Praise the LORD' from Mr. Li. A newly saved woman brought her husband for a talk that morning, and he also passed over, by faith, from death into newness of Life. Some officials and a squad of soldiers with their rifles have attended each night this week.

The story of the Prodigal, so Eastern in language, and true to life, as told by Miss Gregg in her inimitable way, never fails to reach the innermost coils of a Chinese woman's heart. Miss Gregg used it one afternoon, and said she never felt greater liberty while she pleaded with that tent full of women. It took part of her life that day, but it also brought eight women Home to the Father, praise GOD indeed!

Sunday, October 7th, was another 'day to be remembered' at Hwailu. It started off with a Reception to the new believers, when, over tea, cakes and nuts, quite thirty men and ten women gathered to meet each other and become better known to the workers. Many were hindered from coming for various reasons. Later the packed area of the big chapel was a wonderful sight. Generally the Sunday morning congregation is composed largely of folk from nearby villages. How we have prayed for more men from Hwailu—for ten men to be really saved in this city. To-day there must have been one hundred and twenty men present. Again we have said to-day, 'If only Mr. and Mrs. Green might have been here to see this great sight!'

Miss Gregg says it has been one of the most memorable Sundays in her missionary life. More than once to-day she has said through tears of joy, 'I feel now that I can



Photo by]

Interior of Gospel Tent.

[E. Malm.

say, "LORD, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

The next problem will be how best to conserve the results of this month, for there are quite one hundred and twenty new men enquirers and forty-four women to be helped and taught.

The Hwailu Church has agreed to be responsible for financing the rental for a year of a shop in the busy south suburb which it is hoped will be a centre for teaching and witness. It has been a joy to see the team spirit amongst the Chinese men and women workers. All the bill-sticking, the systematic distribution of thirty thousand tracts this month, the visiting of homes, the issuing of invitations, and speaking at meetings, etc., has all been undertaken so gladly.

All were so loth to say 'Good-bye' to Mr. Charles Li. He has helped the band of workers to claim victories and to enter into the joy of their LORD, and withal has been so humble and one with them. He has gone to other centres, and we shall pray for him often.

To GOD be the glory, great things He hath done.

In Memoriam.

WITH much regret we have to report the death of no fewer than six workers, five of these receiving their Home Call during the month of November last.

Miss I. Kunst, a member of the Liebenzell Mission, first came to China in 1904 and had given thirty years of strenuous service in HUNAN. Though timid by nature she faced great perils bravely. She passed through riots in 1910, political upheaval in 1911, was robbed several times, and not long before her death most of her personal belongings were looted by the Communists. She died on November 9th, from typhoid fever.

Miss M. I. Eriksson, a member of the Swedish Mission in China, was a young recruit who arrived on the field last autumn. Taken ill with dysentery, she was removed to the Hospital at Kaifeng, HONAN, but complications set in and her brief period of service was cut short on November 14th.

Mr. O. Burgess, one of the first band to go out from Australasia in 1890, had given many years of active service on the field. He had been a powerful athlete in his youth, and did not spare himself in pioneer work. His death in Australia, where he was after retirement from active service, followed an operation.

Mrs. G. A. Cox, the wife of Dr. Cox, joined the Mission from

India, as far back as 1888. Dr. Cox, who was the son of a missionary in India, was related to Bishop Cassels. After long service, for the main at Chinkiang, Dr. and Mrs. Cox retired for a time, but rejoined the work somewhat recently. Her death took place at Poyang, formerly named Jaochow, where the Mission has had a hospital for many years. The Home Call came on November 28, but details are not yet to hand.

Mr. E. G. Bevis, who sailed for China from North America in 1897, had laboured in the province of HONAN, and had become one of the veterans of that province. To him also the Home Call came on November 28th, and all we know comes from a telegram received in Shanghai from the province in which he died.

Miss Ethel Wright, who sailed for China from England in 1910, had been stationed in SZECHWAN. She had laboured at Pachow and at Nanpu, both stations being in the Church of England portion of West China. She died in Shanghai, whither she had gone for surgical treatment. The brief tidings of her Home Call reached London by cable from China on January 8th.

This is an all-too-brief and sad summary of heavy losses, but space forbids us to say more than to express deep sympathy with those who have been bereaved.

A Composite Picture.

Luan, now called Changchih, in Shansi, was opened as a Station in 1887. It was worked for some years by Stanley Smith and C. T. Studd, but had a somewhat checkered history later. It is now well staffed with ten workers, among whom are three doctors, for the station has a well-built hospital. These workers have sent out a joint report and the following article is condensed from this. It is hoped that it will help our readers to pray intelligently for the whole.

THE immense task of evangelising this district is a very formidable one. Through the *Hospital* many are having the Gospel proclaimed to them, and some are returning to make known to others what the Hospital stands for, namely, a full and free salvation for all in JESUS CHRIST. Our *Day Schools*, which at present are three in number, are the means of bringing the Gospel message to many young hearts. The *Church*, which ought to be the most powerful evangelistic agency of all, seems almost at a standstill as far as an aggressive witness for CHRIST is concerned. But we are not without hope. The last bi-monthly Communion Sunday saw the largest attendance for many years. It was an inspiring sight to see our fairly large church crammed out and the church courtyard full of the carts and animals which had brought such large contingents in from the villages. Special prayer meetings for Revivals are being held regularly, and special revival meetings are planned. Recent visits to the *Out-stations* have revealed an urgent need for shepherding each little flock. In some places false teachers have crept in unawares and are seeking to lead many astray.

Miss G. Trudinger on Women's Work.

I feel I must begin with a note of praise. Although we have not yet seen the 'Greater Things' we are all praying for, we have much to thank the LORD for. That Women's Prayer Bands have been started in several centres, is a most encouraging and hopeful sign. A number of women, too, have asked to have their names put down as enquirers. Visits have been paid to several out-stations and classes held in others. These have been well-attended.

At some short classes held lately, Miss Dickie, one of our new workers, was a great help, as she was able to relieve the classes of the crowds of children who came with their elders, sometimes more than 60 in number, thus enabling the women to give their undivided attention to the teaching. The children were taken to the courtyard below, and taught Gospel choruses with actions.

Dr. P. E. Adolph on Medical Work.

The Medical work may be classed under the two headings, *Institutional* and *Itinerations*. Dr. and Mrs. Adolph are chiefly engaged on the former and Dr. and Mrs. Warren Knight on the latter.

Our Hospital is the only modern hospital for a population of two million people. The aim of the work is primarily that of opening up outlying districts to the Gospel. We treat all types of patients, but there is a preponderance of surgical cases. These patients often have a long convalescence and this offers ample opportunity for them to hear the Gospel during their stay with us. We need prayer that we foreigners, together with our Chinese staff of about twenty helpers, may be enabled of the LORD faithfully and effectively to minister with loving hand and saving word.

Nurses Madden and Dickie on Hospital Silhouettes.

Ward 1.—Here is a poor woman, very thin; only one eye; an abscess on the chest; and a foul-smelling leg. Her clothes and those of her children, are very ragged, and she owns almost no bedding, though this small amount has more than its share of vermin. It is not easy attending such a patient. *Three*

weeks later: The same patient looking better fed, the abscess completely healed, a wooden leg in place of the bad one, and a 'one-eyed' smile for renewed health in soul and body!

Ward 2.—This patient is an Army Officer's wife. Her social standing is good, her clothes pretty, her manner friendly. She is here waiting for her baby to be born.

Ward 3.—On the *k'ang* is a Moslem mother, her servant, and the two children who take it in turn to cry. Being Moslems they have to observe rules as regards eating, so one of the women seems to be always in the kitchen cooking. Their visitors, too, come in crowds, and have to be constantly told not to sit on the beds, or undo the dressings.

Dr. Warren Knight on Medical Itineraries.

During the spring months I have been almost constantly travelling on medical itineraries in the neighbouring counties, taking advantage of the fairs to come into contact with the needy mountain folk at various centres. It may be news to some to know that at several of these fairs there has been definite competition, in that the Buddhists had speakers haranguing at an imitation pulpit under their awning, in opposition to the Gospel Tent. Fortunately not many people seem to pay attention to this sort of propaganda, while we had good opportunities in our evangelistic and medical work.

Towards the end of May, I went from a fair in the west of Changtze district, straight over the mountains to Linfen, to escort my Mother here to stay with us for the summer, as it is so much cooler than in her own station. On the way we called at the homes of former patients, to encourage those who have heard the Gospel in the Hospital, to continue in the Way of Life.

At our wayside stops Mother would teach the clauses of a simple prayer to some old woman, who looked too dull and deaf to comprehend anything, yet often the onlookers were surprised at the result of such teaching.

At another place we had quite a send-off, when the boys of a little mountain school sang the words of a newly-taught hymn. We found some localities where the people were too prejudiced to accept tracts or listen, and other parts where the Roman Catholics were very strong.

Mrs. Adolph on Sunday Schools and Prisons.

The Sunday School was re-started about two years ago. There has been an average attendance of 50 children each Sunday, and once or twice it was up to 100, when more boys came in from the Government School across the street. We have been attempting to get older Chinese young people to take an interest in teaching and organizing the work. It is our desire that the Sunday School should depend upon the foreigner as little as possible and that the local Chinese Church should assume a greater measure of responsibility.

Prison Visitation.—There are splendid opportunities in our 'Model Prison,' built by our splendid Governor, Yen Hsi-san. Christian work was started among the prisoners four years ago. Both men and women are visited each Sunday. The Prison is almost two miles distant from our premises. We enter the large gate and a keeper takes us to the women's quarters. We then enter a good-sized room where the women gather to sew. After teaching them to recognise the characters on the tracts

(most of them are illiterate)—and singing, one of the workers gives a message, using a large picture Poster. Then there is prayer and more teaching.

It is very sad to see little children in the Prison with their mothers. Most of these women are in jail because of the selling or the taking of narcotics.

Very often the women show a deep interest in the Gospel and profess to believe, but when they return to their evil surroundings they not infrequently return to their old life.

Dr. Gordon Anderson on New Arrivals.

Three of us are new arrivals at Changchih (Luan) including my fiancée, Miss Kerr, who goes to Siangyuan in the Autumn for six months. The need of a Chinese teacher to read with us was urgent, so prayer was made about the matter and a search was made. The LORD sent us Mr. Wang. Mr. Wang is a gentleman of some fifty years. His teaching appointments have taken

him to schools in Taiyuan, the Provincial Capital; Peking (now called Peiping), and to various places about the North of China, and as a result he has a good command of Northern Mandarin with but few colloquialisms. During a period when he served with General Feng Yu-hsiang's Army, he became acquainted with the Bible, and, in some measure, with the Christian teachings, so he does not come to us entirely uninformed about our interests.

Mr. Wang has taken on his duties here with enthusiasm. He is actually 'being used' by six missionaries during as many hours of the day, and—we all feel—to our great profit.

Mr. and Mrs. Dunachie Conclude.

We feel sure the foregoing will give you an insight into the work going on from day to day out here, and as a band of workers, pledged to seek and save the perishing, we look forward to increased blessing upon our labours because you are upholding us and our work, at the Throne of Grace.

Blessing in Devastated Areas.

BY MISS GRACE C. DAVEY.

Miss Davey heads her letter with the words: 'Let barrenness rejoice to own Thy fertilizing power.' She writes from the city of Hwangchwan in Honan, which city was formerly known as Kwangchow. It was here that Mr. Argento suffered during the Boxer persecutions and it was here that Mr. and Mrs. Mason laboured for many years.

THE week of the Bible School for village women living around the city, to which also young city women were welcome, took place in early March. We used to make it primarily a time of teaching, but now our first aim is to 'turn from darkness to light, from Satan to GOD, from death to life.' And so the teaching of character was delegated to women who could read, and my time was given to personal work. It is not difficult with the Chinese to go straight to the point, and often a very straight reply is forthcoming—and more so than formerly! During the week a good number came to the LORD with the heavy burden of their sins, that they might be cleansed in the precious Blood of JESUS. My diary tells of a 'dear old dark-faced woman who wept and trembled as she knelt before the LORD.' She had come to Him before, but had not told all, and had passed through miserable months of doubt and fear. Now, her spirit reacting on her poor old body, she felt sick indeed, and was only too glad 'to tell Him all the truth'; then her heart was full of peace.

During the following week, first Miss Lundie, and then I, left for visits to country centres; she was able to stay out for six weeks and I for three, spending one week at each place. I want to tell something of my first visit, the whole cannot be told, only lived!

Two days of wheel-barrow travelling brought us to the market town about 5 p.m., the distance from the city being about thirty-six miles. The second morning we passed through a stretch of country which had been badly devastated by bandits, and the conditions made one's heart ache. A small proportion only of the land was under cultivation, houses were mostly in ruins, though here and there some rebuilding was seen, but scarcely any people were about, and some bleached human bones told of poor sufferers starved to death. One could not but reflect on the terrible reckoning the evil men, who had ruined that peaceful countryside, will have to make with GOD. We were told that only thirty or so out of one hundred of the former inhabitants have survived to return.

As we neared Chi-si-chih we were cheered to see more people about, and busy on the land, and soon a group of women appeared coming to meet and escort us to the village chapel and the leader's home. The latter's daughter-in-law had kindly vacated her

room that we might use it. At first I could not think how my two women helpers and I, with our goods, could possibly settle into that narrow apartment, but we did so most comfortably. The large coffin at one end, prepared to receive the leader if and when required, made a fine table on which to place the books we had brought for use and sale, and the stone jars, holding grain, presented further flat covers to dispose of extras. When the wind was unfavourable to us, or to me more particularly, the smoke from an adjoining kitchen made me weep painfully, but that mattered little as day by day women and girls, as well as some boys and men, sought help in bringing their sins to the Saviour. Each knew quite well the 'plague of their own heart,' some were deeply moved, and as far as we could see in real earnest. They saw their 'secret sins in the light of GOD's countenance,' and hastened to Him Who could forgive and cleanse.

After supper one evening five girls about sixteen years of age came one at a time to our room. When one was asked if she really knew her sin, she said, 'I cannot get my food down'—she was so unhappy. A wee boy who had seen only five birthdays, was sitting with his mother in the meetings, and she led him to my room. 'Does this little child understand,' I asked? 'Yes,' said his mother, 'he has been telling me to come and that he, too, wanted to confess his sins!' We knelt together and with his baby hands in mine he told of his pride, of cursing and pilfering, and then we directed his faith to our Saviour and His precious cleansing blood. A young man with a slight impediment in his speech—the son of the leader—said so simply 'the LORD has come to the door of my heart and I want Him to enter and make it clean.'

Some home friends may not understand why the people should need help in confessing their sins. If you were here you would understand! Some of us have looked very carefully into our Bibles about this matter, and find more about confession than we expected. Again, we realise that the Spirit is LORD, and He knows the need and condition of the Church and of individual hearts. Results show that those who are willing to come right down and 'lose their face' as they ask forgiveness of, and make restitution to those they have wronged, are the ones who realize they truly have received JESUS CHRIST, enjoy His peace, and give out a strong testimony.

A Land of Strongholds.

BY NORMAN J. AMOS.

This letter from Mr. Amos who has been ten years in China, will be read with special interest. He writes from Mowkung, a new frontier station, opened in 1933. The Kinchwan region on the Tibetan border is about 22,000 square miles. Being border country it is a land of strongholds as the photographs show. We may recall the Peel towers which characterized the English and Scotch border country years ago.

JUST now, Dr. Jeffrey and I are over at Ts'onghua, where we have been for the past six weeks studying Tibetan under a Lama Bishop, whom I met when here with Mr. Pocklington early in June. This Great Lama invited me into his 'Bishop's palace,' as I was passing *en route* to Hsueching. I spent a very pleasant two hours with him, during which time I presented him with a copy of each of the Gospels in Tibetan, and he offered, of his own free-will, to teach me Tibetan. Accordingly, after a spell of ten days or so, at the end of the trip with Mr. Pocklington, Dr. Jeffrey and I came to Ts'onghua for the express purpose of availing ourselves of this opportunity for study under such a capable teacher.

The Great Lama is a Kiarung by birth, and a native of Tsa-ku-lao, near Lifan, and has spent twenty-three years in Lhasa. He is now sixty-two years of age. Some time ago he mentioned that he expected to be going to Chengtu in the Chinese 8th month, at the invitation of General Liu-Hsiang and other military leaders, to conduct a big Buddhist convention, and from there he hopes to proceed

to Canton, where he is to meet the Panchen Lama. He asked if we had missionaries in other parts of the country, and when I told him we had some in all the provinces of China except three, he seemed surprised, and wanted to know whether I could give him a letter of introduction to our workers in places through which he was likely to pass. This I gave him.

A Wonderful Opening.

And now, here is a wonderful thing. Almost a month ago, when at the lamasery one day, the Bishop mentioned, somewhat casually, that if at any time we thought of taking a trip through other parts of the Kinchwan, such as Choskia, Ngolok, Ngaba, or any other of the various principalities, he would give us a passport which would take us anywhere we liked to go! There had been no previous mention of such a trip, and these words came like a bolt from the blue. This seemed to me surely to be of the LORD, especially as we had not hinted at, or hardly thought of, such a thing.

Since that time, however, the possibility of such a journey has been much in our minds, and we have asked the Bishop for information regarding the population, nature of the country, places to stop at, etc. When we asked on one occasion if it would be possible to get a man, *i.e.*, a Kiarung or Tibetan, who also spoke some Chinese, to go with us as a guide, as our Tibetan vocabulary is not sufficient yet to enable us to make such a trip by ourselves, our teacher replied: 'Oh yes, that's all right. I'll see if I can get one of my own men who look after my yak to go along with you.'

Sometimes he has asked why we come to these out-of-the-way parts, and not reside in some large centre near the coast, and the other day, when speaking of going north, he looked puzzled and asked, 'What makes you want to go up there? What are you going to do up there?' and we replied that our object was to distribute the Scriptures. We have laid all our cards on the table, so to speak, and he is under no false impression, and knowing this, it seems all the more wonderful to us that he still wants to help us, even though, as he himself says, the teachings of our Gospels and catechisms are opposed to Lamaism.

To-day our friend said he had not been able to get a messenger to go with us, as his folks are busy with the harvest just now, but he is going to send one of his own acolytes from the lamasery with us as a guide. This will be better still, as we know the lad, having met him again and again at the lamasery. He speaks Kiarung, and reads Tibetan, and will take us through Choskia, Zungkang, Damba and Chogschi. When we get to Ngolok we will meet another man, who is also a disciple of the Great Lama, and speaks the language of the grasslands, and also of Ngolok and Ngaba, and he will take us through those parts. The more we reflect on these things the more we are compelled to exclaim that 'this is the LORD's doing, and it is marvellous in our eyes.'



Photo by]

[Dr. J. H. Jeffrey.

A Land of Strongholds.

A group of castles seen from the Kwanhsien to Mowkung Road.



Photo by]

The Castle of the Prince of Orih.
At Kwanchai, fifteen miles east of Mowkung.

[Dr. J. H. Jeffrey.

A Three Months' Journey.

Our plan now is to leave here on Tuesday next, August 21st, for Tanpa, to preach and distribute Scriptures and tracts at the City God festival, which begins on the 24th, and runs on for three or four days. From there we shall return to Mowkung, and spend about a fortnight preparing for the journey north, and hope to leave for Ts'onghua *en route* to Choskia, etc., about the middle of September. We shall aim to get right through to the Kansuh border, and if able to complete the itinerary may be away from civilization for three months or so.

Before the chance came to study Tibetan with the Bishop, I had hoped to put in some time at Kwanchai, near Mowkung, where, we have been told, there is a lama who is willing to teach us Kiarung. As the way into these northern, and hitherto unopened, principalities seems so evidently to have been opened of the LORD, we feel we should take advantage of it. We shall value your prayers for us, and for the people with whom we shall come into contact, and also that we may be kept in health and strength and given travelling mercies. We would also ask that much prayer be made to GOD for this Great Lama who has so befriended us, that the Spirit of the LORD may constrain him to read the Testament, of which he has received a copy, and that he may yet be brought to the true light and to a saving faith in CHRIST.

A Threatened Attack.

Last Saturday several hundred Kiarung from the country surrounding Ts'onghua came to town prepared to attack this place. The reason was that they contended they could not possibly pay the military tax which two military officials recently came from Mowchow to collect. They have had a dry season and poor harvest this year, as also the previous two or three years. Then, in addition, they suffered at the hands of Chinese soldiery last year. These men, during the war between the 24th and 28th armies, killed and ate most of their pigs and chickens. About five hundred Kiarung came to the city armed with all manner of aboriginal guns, spears, and knives, etc., causing considerable anxiety to the local Chinese. The Great Lama was asked by the magistrate to come and talk with them, to try and make a truce, as did also the city elders, but although the attack was postponed, they hung about for several days, and the official fled to the lamasery outside the city for refuge. The affair has been reported

to Mowkung and Chengtu, but it has not been settled up yet. A military officer, a captain, arrived from Mowkung last night in connection with the affair. We cannot but sympathize with the people on the one hand, while, on the other, the official perhaps is not to be blamed so much as the bad political system of which he is a tool. During these days numbers of the Kiarung have been to our inn to see us, and have seemed quite friendly to us, and we have had good opportunities for giving them the Scriptures.

* * * *

Demand for Arabic Tracts.

Dr. Jeffrey, writing from Ts'onghua on 18th July, where he was studying Tibetan with Mr. Amos preparatory to starting out with the latter for the long trip as mentioned in Mr. Amos's letter, said :

'A feature of that time was the demands I received from Mohammedans for tracts, especially in Arabic. Strings of young lads, the pupils of a local Ahung, would come asking for them at one time. If I started giving out a new tract, it was not long before the Ahung himself would come round also wanting a copy. He is a rather self-satisfied man, and I thought I had fallen out rather badly with him a few months ago, as I declined to give him preferential treatment over other patients. Now,



Photo by]

[Dr. J. H. Jeffrey.

The Castle at Ri-leng-kwan.

The first centre of any size in the Kinchwan country after entering from Kwanhsien.



Photo by]

[Dr. J. H. Jeffrey.

Dawei, thirty miles east of Mowkung.

however, he is as friendly as ever again, and is anxious for some Arabic Bibles I have on order. He likes to talk with Mr. Amos, but feels that Mr. Amos makes JESUS too big and Mohammed too small!

influence of dark heathen practices than of the light of Christianity, and it will require nothing less than the mighty power of GOD to keep their young feet in the way of life.'

Work among the Children.

Writing from Mowkung on July 16th, Mr. A. Pocklington refers to children's work on the Tibetan border as follows:

'On most Sundays there were from a dozen to twenty children with a lesser number of adults gathered at Tanpa for a Gospel service. Besides this, they were continually in my room whenever they chose, so long as they behaved, which they always did. I can only recall this ministry among these children with the greatest joy and with a deep sense of the privilege of telling them about our wonderful Saviour. I could tell you many incidents to show the way they responded to personal dealings. As far as I can say there are several of those children who are truly trusting in the LORD JESUS as their sin-bearer. Alas! These same children are much more under the

The Gospel in Hidden Places.

BY MR. AND MRS. KUHN, OF YUNGPING.

Mr. and Mrs. Kuhn are American workers. This brief extract from a most interesting letter shows how the Glad Tidings are spreading among the hills of Yunnan by native testimony. Shall we not pray that 'the Word of the Lord may run and be glorified,' not only here, but elsewhere also? 'Lucky charm' is a type of many another who need to be remembered.

THROUGH a deep cleft in the mountain rock rushes a little creek on its way from the town of Stone Gate. One day last January we stood on the crest of the hill and watched it for a while, then threaded our way down the rock-hewn steps, down, down, and down until we walked along the road beside the little stream.

We (the three Kuhns, Leita Partridge, and Small Pearl acting as servant) were on our way to Stone Gate! For some two years we had prayed for this little town behind the great mountain barrier, but only now had the way opened to go. There is a Christian in Stone Gate, and his name is Yang Shui-fuh. 'Yang' means 'Willow,' and the 'Shui-fuh' means 'Lucky Charm,' and as there are many Yangs in China (like Smiths at home), and as this one is a 'key man,' and needs your prayers, we will just call him Lucky Charm.

After threading the gorge some ten miles, with huge rocks often overhanging our path, we turned a corner and saw the town to our left, and high massive cliffs to our right. These latter were engraved with giant Chinese characters (I wondered how anyone could ever have hung there to engrave them, and as they were larger than a man, how they could get the beautiful symmetry so perfectly!) and at their feet were tall stone tablets evidently marking prominent grave sites. 'Some of these,' said John, 'are the graves of Lucky Charm's family.' The Yangs are the foremost gentry in this place, and several generations ago were wealthy and great indeed, in fact the great grandfather acted as teacher to the Manchu Emperor Taokuan.

Everywhere we found the ground already broken by

Lucky Charm's testimony and previous visits by Mr. Kuhn, especially among the gentry. We were greatly surprised at this, for we knew that Lucky Charm drinks wine occasionally and does other things we dislike (*i.e.* playing Majong). On the other hand although he has never had much Bible teaching he has witnessed fearlessly and widely to his new faith. Before we left, quite a few had come to us saying they wanted to become Christians, and, two months later, travelling into Lisu-land, at 'Old City,' in the Mekong valley, two young women came to us saying the same. On inquiry they said it was due to Lucky Charm's testimony. How I do long for some faithful prayer helpers at home to take this attractive young man on their heart, praying that GOD would lead him into a real spiritual experience and deepening. No other missionary would be needed in all that area, for Lucky Charm travels a great deal and seems beloved wherever he goes.

Travel among the mountains is full of interest but what is more captivating still is the remarkable penetration of the Gospel into these 'hidden places of the earth.' During ten days of travel in this deep valley it is necessary to lodge but one night in a heathen village, and here too, some of the inhabitants seem to be interested. I do not mean that all the villages passed are Christian—that would be almost too good to be true, though not impossible.

Let us rejoice in the spread of the Gospel to the uttermost parts of the earth, and pray for 'Lucky Charm' and all such witnesses for Christ.

Medical Reinforcements.

The testimonies of two medical recruits who sailed for China in January.

MRS. HELEN R. NEVE,
M.B., Ch.B. (Edin.).

'I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said go.'—Is. vi. 8-9.

I GAVE my heart to the LORD JESUS as a child of nine. When fifteen years of age I was admitted into the United Free Church of Scotland on profession of faith. For many years an active Church worker and Sunday School teacher, I was happy in the LORD. Then I let a human being take the first place in my life and imperceptibly I drifted away from GOD. The war came, my husband was killed, and for a time I was very bitter. I neglected Bible reading and prayer and I forgot my GOD, but He did not forget me. He created in me a deep heart-hunger, which I tried to satisfy by spending myself for others, nursing, health visiting, social work, Mission work and Medicine, but in vain. I went to Poland and did medical work for the poor peasants there, but the ache in my heart persisted. I had to get back to Bible reading and some sort of prayer, but I knew there was something missing.

In June, 1931, I read Haslam's account of the Welsh revival; it made me miserable. I re-read it; it made me still more miserable. One Sunday afternoon I could



Helen R. Neve,
M.B., Ch.B. (Edin.),
of Scotland, and from
the Old Ford Medical
Mission, Hackney.

bear it no longer; I shut myself up in my bedroom, kneeling beside my bed in an agony of prayer; it seemed to me that all the people in the world were blotted out and I was left alone. It was dark, but I seemed to see a cross and a figure hanging on it. Like a flash of lightning the truth dawned on me, that even if I had been the only person in the world, the LORD JESUS would have had to come and die for my sin. I looked up and cried in agony, 'O GOD, do not look on me, look on JESUS.' I knew at that moment I was forgiven because JESUS had died for me.

That night Dr. Bragg was preaching from Hebrews ii. 9. Almost all my life I had seen JESUS dying for all men, that day I had seen Him dying for me, and I claimed Him as my personal Saviour. Ever since, there has been peace and joy in my heart, the great joy of His indwelling presence.

A little more than a year ago I felt He was calling me to China. I began to pray, 'LORD, if you want me for China, thrust me out.' Soon the thrusting process began. At a time when it seemed most difficult to leave the Medical Mission and the work I loved, GOD gave me grace to resign. He opened doors in front of me. I offered and was accepted for service in China. He closed doors behind me, by His abundant supply of workers for the Medical Mission. Now I go forth to China certain that GOD Himself is sending me to proclaim the glorious Gospel of salvation through the atoning sacrifice of JESUS CHRIST.

J. C. PEDLEY, M.R.C.S. (Eng.),
L.R.C.P. (Lond.).

For a Christian home and parents who love the LORD, for the blessing of a Crusader class and C.S.S.M. house parties, I can never be grateful enough to GOD. Through such influences I gradually came to understand the meaning of the death of CHRIST and His Resurrection, and to realize my need of Him as a personal Saviour. The actual time of my conversion may well have been at a C.S.S.M. house party about twelve years ago, when I experienced, as never before, a real and an abiding peace through trusting in the atoning work of CHRIST.

From my earliest childhood I have had a desire to be a medical missionary. As I look back now and realize how very unworthy I am of such a calling, I just marvel that He Who knew the whole course of my life from the beginning should not only have given and maintained such a desire but also in His providence have allowed me to qualify in medicine.

Until three years ago I had always expected to go to Africa. Then, to my surprise, I begun to experience a growing desire to go to China. I wondered whether I was allowing myself to be influenced by an admiration for the work of the C.I.M. awakened by reading the life of Hudson Taylor, or whether I was simply wanting to follow a friend who is now in that country. In July, 1933, I became very perplexed and tried to put the thought of China from my mind.

But after several weeks of waiting upon GOD, one Sunday evening at church He very definitely said to me, 'I want you to go to China for Me,' and, quite broken down, I could only reply, 'Yes, LORD, I will go.'



J. C. Pedley,
M.R.C.S. (Eng.),
L.R.C.P. (Lond.),
Dulwich College,
Middlesex and
Charing Cross
Hospitals.

Although I am going out as a single man, I do thank a loving Heavenly Father that He has graciously linked me to another of His children, as clearly called to labour in China and, as we trust, soon to be ready to go forth. The LORD has abundantly confirmed our call in ways that cannot be detailed here; and so, relying only upon Him and the promise, 'Faithful is He Who is calling you,' I go forward praying and believing that the LORD will use me to extend His Kingdom in China.

A Great Opportunity.

As a result of the blessing given by GOD to the work in five military hospitals in the capital of KIANGSI, Madame Chiang, wife of China's Generalissimo, has expressed a desire that similar work might be initiated in all the military hospitals throughout China. General Chiang Kai-shek has therefore issued orders to the military authorities to welcome Christian workers to their hospitals that they may bring cheer and comfort to the sick and wounded men.

This unique opportunity has come through the influence of the Generalissimo and Madame Chiang, both of whom are Christians. Madame Chiang has expressed a wish that this work shall be conducted on undenominational lines. On hearing that the China Inland Mission had work in sixteen provinces, she requested that all members of the Mission should know that the military hospitals are open to Christian workers, and that they would be welcomed by the officers in charge. It is naturally requested that all such visits should be kept strictly to the appointed hour.

Editorial Notes.

THE HOME BASE DURING 1934.—While it is too early to deal with the Mission's work as a whole, it is customary in the February issue of **CHINA'S MILLIONS** to give a brief report on experiences in Great Britain. So far as financial affairs are concerned, the income received in this country is the smallest for sixteen years. The total receipts, General and Special funds included, amounted to £50,330 9s. 10d. This is the lowest total for Great Britain since 1918, the last year of the war.

We will not weary our readers with any detailed comparison of the 1934 income with previous years, for no two years are alike. The figures for past years will be found in the Annual Report or in the Appendix of *Our Seal* for those who desire to study the respective years more closely. But there are one or two observations which should be made.

In the kind providence of GOD there was a sum of £7,000, received from a legacy prior to 1934, which was available for General Fund purposes, and this money brought considerable relief during a period of straitness. The familiar words are still true, that in some way or other the LORD will provide. The main point is that in a year which was one of world-wide economic difficulty, GOD has maintained His own work as the matter has required. Not to speak in respect of want, we can still say that while economies have been necessary we are content with GOD's supplies.

And beyond the mercies seen and apparent, we rejoice in the bounteous hand of GOD working for the Mission in ways not so easily recognized. At one time it looked as though silver must inevitably become much dearer. Owing to certain legislation abroad, we anticipated that the cost of silver would advance by leaps and bounds. But in the good providence of GOD silver has remained comparatively cheap. This has been an immeasurable boon to the Mission's finances.

Then again, the Mission has been spared any extraordinary outlays, such as have been experienced in times of upheaval. Evacuations on a small scale have been necessary, but more extensive and more expensive movements have once or twice appeared to threaten the work, but have not materialized. For such mercies we are profoundly thankful.

And again, though donations have, on the average, been for smaller sums, the total number of gifts has substantially increased. The total number of gifts received in this country is, we believe, the largest in the Mission's history, the total being 548 more in 1934 than in the preceding year. For this increase of interest, and for the gifts often given at a greater cost than in former years, we thank GOD. This is all fruit which abounds to GOD's glory, and it is the gift that is precious in GOD's sight that is most fruitful. We dare not measure our income in terms of the money market alone.

Many years ago Hudson Taylor wrote: 'I can testify that times of want have ever been times of blessing, or have led to them.' The truth of that word has been proved during 1934. Judging by the returns received to date, there is every reason to believe that 1934 will prove to be the most fruitful year in baptisms in the Mission's history. When the chaotic conditions of the country are remembered, as well as the hardships and perils, a rich spiritual harvest is more than sufficient a reward for any

trials endured. And when we read the paragraph which follows, we shall realize afresh how grateful we ought to be. Thanks be unto GOD for all His gifts!

German Missions.—Next to the United States of America and Great Britain, Germany has more Protestant missionaries in the foreign field than any other country. Annually she has been in the habit of sending overseas a sum of more than a quarter of a million pounds sterling for the personal expenses of German workers, or about £330,000 for the total cost of their work, hospitals, schools and native workers included. Now owing to internal conditions Germany has imposed the severest restrictions against the sending of money abroad, with the result that all German workers in other lands have been called upon to face serious hardships. At the present time the Missionary Societies in Great Britain, America, Sweden, Norway, Finland and Holland are all making efforts to succour their German brethren in the mission field, but economic conditions in all home countries make substantial relief a difficult problem.

What has been written in the preceding paragraph refers to German Missions generally. In connection with the C.I.M. there are 210 German associates in China connected with five Associate Missions. While we cannot write in detail as to their experiences, our attention has been called to an item of news in the January issue of the Liebenzell Mission's magazine, and the following paragraph, translated by General Mackenzie, will, we are sure, be read with sympathy and thanksgiving, sympathy for our friends in their time of trial, and thanksgiving for the faith and courage with which this crisis is being faced. This is what Dr. K. F. Herr, who has charge of the Hudson Taylor Hospital in Changsha, writes:

'If all things have been given us with Him, faith sees new possibilities and hidden blessings just when our Mission comes into difficulties. He can restore to us money fourfold and more, through a mighty spiritual awakening in the Mission fields. If the LORD lays the importance of tithing on the Chinese, financial difficulties are removed. According to GOD's reckoning the tenth is sufficient for the temple service; if it is not, expenses must be reduced. He is the great Mission Strategist, and His constant care is to keep mission policy on the right lines, often against our will which is only too ready to work by might and by power (by money and activity). The great power of prayer can only really be fully felt when our hands are tied in some way.

'I, too, have much to learn. What is ineffective is valueless. This is true also of medical work which must be "prayed through" if lasting fruit is to mature from it.'

We thank our brother for these words. They deserve our closest attention and remembrance. Here is a fresh challenge to our faith and prayers, and a renewed opportunity for binding our hearts together internationally.

When Luther, the son of a poor miner, passed up the hall at Worms facing a hostile world, a baron touched him on the shoulder with his gauntlet. 'Pluck up thy spirit, little monk,' he said. 'If thou hast faith in these doctrines of thine, little monk, go on, in the name of GOD.' 'Yes, in the name of GOD,' responded Luther. 'In the name of GOD, forward.' Let us rejoice to-day that Luther's GOD still lives and rules in the affairs of men.

Young People and China.—During the first week of the New Year the Mission held two gatherings in connection with young people who are interested in China, as advertised in past issues. On New Year's Day the Annual Rally of the Comradeship for China was held in the Central Hall, Westminster, London. This Rally has become an annual festival for the young and the numbers this year showed no signs of falling off. The Central Hall provides ample space for lectures and demonstrations, and the programme lasted from 2.30 in the afternoon until about 8 in the evening, with an interval for tea in between. The enthusiasm of the young folk, their interest in the things of the Kingdom, and the opportunities for social intercourse, have made this annual rally an event of some importance to the work. It is only a truism to say that the future lies with the young, but it is a truism we dare not forget.

Then from January 4th to 7th, a Conference for Young People interested in China was held at Digswell Park. On this occasion Dr. and Mrs. Neville Bradley kindly acted as Host and Hostess. This was essentially a young people's conference and it was not overshadowed by a number of older people, nor was free expression of opinion hindered. Amid delightful surroundings, admitting of healthy recreation, real conference was combined with Bible readings given by Mr. Hubert W. Verner and some challenging addresses by Miss Cable, followed by a gathering around the LORD's table under the direction of the Home Director. The fruit of such efforts may not be seen for many days, but intercession may still water the seed sown.

'China's Millions.'—The bound volume for 1934, with a full Index prepared by Miss Hayward, may now be had from the offices of the Mission. The price is 3s. 6d. net.

Forthcoming Annual Meetings.

February 4th.—MANCHESTER. Milton Hall, Deansgate, at 3.30 and 7 o'clock. Speakers: Rev. C. H. S. and Mrs. Green Rev. F. D. Learner. Chairman: Dr. Wamsley.
February 18th.—BOLTON. C.A.W.G. Rooms, at 3.30 and St. Paul's Schools, Deansgate at 7.30 o'clock. Speakers: Rev. R. B. and Mrs. Porter, Rev. F. D. Learner.

Personalia.

1934. ARRIVALS.
December 30th.—Mr. and Mrs. S. G. Martin and two children, via Siberia.
1935. DEPARTURES.
February 22nd.—Per N.Y.K. s.s. *Yasukuni Maru*: Mr. and Mrs. F. E. Parry and child; Miss H. F. Reynolds.
BIRTHS.
January 1st.—To Dr. and Mrs. R. A. H. Pearce, twin boy and girl, Robert John and Kathleen Jean.
January 13th.—To Dr. and Mrs. D. V. Rees, at Lanchow, KANSU, a daughter, Gwennyth.
DEATHS.
1934.
November 28th.—At Poyang, KIANGSI, Mrs. G. A. Cox.
November 28th.—At Chowkiakow, HONAN, Mr. E. G. Bevis.
1935.
January 8th.—At Shanghai, Miss Ethel Wright.
MARRIAGES.
1934.
November 2nd.—At Tientsin, Mr. E. R. Liberty to Miss E. E. Parker.
December 18th.—At Shanghai, Mr. C. Glassford to Miss E. M. Taylor.

Mrs. Howard Taylor's New Book.

MARGARET KING'S VISION. By Mrs. Howard Taylor. Demy 8vo. 165 pp. + xiv. Illustrated. Cloth. 3s. 6d. net. C.I.M. and R.T.S.

THIS latest publication of the China Inland Mission is a deeply interesting book. To our thinking, indeed, one of the most interesting and stimulating, from the missionary point of view, we have read for a long time. It is the biography of a singularly good woman, truly devoted, exceptionally competent, and of an extremely lovable nature.

She has been spoken of as 'the best-known missionary in Central China'; while another writer, who knew her for years, refers to her as one who 'seemed so fully alive with the "*this one thing I do*" motive power that she impressed me as never before.' That, of course, was characteristic of her whole life.

Her evangelistic fervour was intense. Writing to her sister on one occasion just before setting out on a series of meetings, she made this remark: 'I want to give to every soul I meet "not the Gospel of GOD only," but my own life also. Pray for me that I may really do this. Sometimes I am selfish and long for a quiet life, to be a little more alone or away from the crowd; but I expect I would not be happy. I heard Mr. Robert Speer exhort the missionaries at N—— to get out among the people. I would not know what to do if I had to live in a foreign settlement far away from the people.'

'People of very different social and religious circles

felt the attraction of this loving spirit,' writes the distinguished author of this delightful biography, Mrs. Howard Taylor, and adds, 'There was nothing critical about Miss King's attitude, though she was as staunch for the truth as her Covenanter forebears had been.'

We read of a long day's journey she took, to a city she loved to visit 'both on account of her affection for the missionaries and because of the spiritual character of their work.' Yet the first time she went there she encountered unexpected difficulties. Of their experiences on this journey, Miss King wrote:

'Yesterday morning we left Saopeh at 7 a.m., arriving here about ten o'clock at night by small launch. Miss Sang came with me.' But although Miss Sang was expected by the missionaries to whom this visit was being paid, no room had been prepared for this young Chinese girl. 'It was suggested,' writes Miss King, 'that she should sleep in the hall, outside my bedroom. Think of it! I said she could sleep with me, which she did. . . .'

But we must refrain from referring further to this admirably written volume. Read it for yourselves. It is not only a charming biography. There are chapters in it on Revival and Revolution, The Chinese Youth Movement, Chinese Friends, Forward Movements, all most helpful and inspiring. And the story closes with Margaret King's simple far-reaching prayer: 'LORD, by the sight of Calvary, we know how Thou dost feel about even one lost soul. LORD, show me the value of all these souls in China.'

T. W. GOODALL.

MATTERS OF MOMENT

‘With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance.’

In my last letter I reported the taking captive of Mr. A. Hayman and Mr. R. A. Bosshardt by Communists in Kweichow, and indicated the route by which their captors were thought to be travelling. Our surmise proved to be correct. Letters and telegrams since received report that Hsiao Keh and his Communist followers entered South-East Szechwan at Yenhosze, and uniting with Ho Lung and his forces, passed through Yuyang, en route to Lihsien, formerly known as Lichow, in Northern Hunan. In passing through Yuyang, allegedly with the permission of General Tien, they took the Postmaster with them, but subsequently released him. The Postmaster said he saw the two foreign captives, both of them bound. This information, first received from Wucheng, has now been confirmed from Changteh.

Two days ago we received a telegram from Mr. J. H. Robinson, our Kweichow Superintendent, reporting the receipt of letters from Mr. Bosshardt and Mr. Hayman, dated November 9th and posted at Yungshun, Hunan, on November 16th, saying they were both well and that Ho Lung demands from the Central Government ammunition, arms, wireless, medicines, or alternatively money, presumably as ransom. From Chengtu, it is reported that the Nanking Generalissimo has ordered certain Szechwan, Kweichow and Hunan commanders to take concerted action in rounding up these rebels. We trust they will be successful. Meanwhile, we continue in earnest prayer to God for the protection and deliverance of our two friends, with whom we feel the deepest sympathy in their trying position.

In regard to Eastern Szechwan, Mr. Skinner says it is reported by the local press that ‘Since the occupation of Tungkiang, Nanchuang, Pachung and Ilung by the Communist forces they have been energetically concentrating food supplies, and training men in preparation for a general offensive with a view to sowing the seed of Communism throughout the whole province. They assert that they can make territorial gain if they want to ; but that it would be to their disadvantage to distribute a limited number of their forces over an extensive area at the present time. The Shensi troops are reported to have commenced their movement toward the border of Szechwan, and are said to have captured several of the ‘red’ army’s barracks. At a recent meeting, called by the Communist leader, Hsu Hsiang-chien, a resolution seems to have been passed that they make their way into the lower part of Eastern Szechwan in order to establish connection with Ho Lung and Hsiao Keh. According to a Chinese telegram, dated November 17th, from Suanhan, the above-mentioned Hsu Hsiang-chien had been killed by some of his subordinates owing to internal strife among the rebel leaders.’

There is need of prayer that the threatened advance of the Communist forces in Szechwan and Hunan may be effectually checked and their aims defeated.

In regard to the provinces generally, it is reported in the ‘North-China Daily News’ that in an interview with newspaper correspondents, General Chiang Kai-shek has declared that vigorous methods of suppression will be adopted in all parts of China, where armed forces are opposed to law and order, and that ‘the National Army will continue to work until the baneful influence of Communism is completely banished from the country and abiding tranquillity pervades the land.’

—From our Shanghai Correspondent.

CHINA'S MILLIONS

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以便以散耳

EBENEZER

'Come unto
ME,
all ye that
labour and are
heavy laden
and
I will give
you Rest.



耶和華以拉

PHOTOGRAPH BY DR. WATNEY

Take
My yoke
upon you, and
learn of ME ;
for
My yoke is easy
and
My burden
is light.'

Photo by]

Trackers on the Yangtse.

[Dr. Watney.

These men lead a hard life in their grim struggle to haul boats through the rapids.

CHINA INLAND MISSION.

Telegrams—LAMMERMUIR, FINSPARK—LONDON.

NEWINGTON GREEN, LONDON N.16.

Telephone—CLISSOLD 7950 (3 lines).

Founder : The Late J. HUDSON TAYLOR, M.R.C.S.

General Director : D. E. HOSTE.

In the words of its founder, Hudson Taylor (who died in 1905), '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.'

Founded in 1865, the Mission has continued to grow, with the blessing of GOD, until its missionaries number 1,313, working in 333 centres in nineteen provinces of China. There are about 3,900 Chinese workers, including 2,350 men and women who voluntarily give the whole or part of their time to the work. It is the purpose of the Mission to found self-governing, self-supporting, and self-propagating churches throughout the whole of inland China. Chinese communicants number about 81,000.

The C.I.M. is a fellowship whose members, while drawn from various denominations, are at one in their convictions with regard to the essential doctrines of the Christian faith and in their unreserved acceptance of the Scriptures as the Word of GOD.

The Mission is international in character, with its headquarters at Shanghai, and home centres in Great Britain, North America, Australasia, and Switzerland. In addition, there are thirteen Associate Missions whose home centres are in Sweden, Norway, Germany, Finland, Denmark, and the United States, forming nearly one-third of the total membership of the Mission.

In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1934 was £50,330 9s. 10d.

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Personalia.

DEPARTURES.

1935.

February 21st.—Per N.Y.K. s.s. *Yasukuni Maru* : Mr. and Mrs. F. Parry and child, Miss H. F. Reynolds.

February 27th.—Per s.s. *Berengaria*, via U.S.A. : Dr. H. L. Parry.

March.—Via Siberia : Mr. and Mrs. M. Hardman, Mr. and Mrs. F. S. Joyce.

BIRTHS.

1934.

December 6th.—At Hingi, Kweichow, to Dr. and Mrs. L. A. H. Snowball, a son, Ian Alan Graham.

1935.

January 30th.—At Kaifeng, to Dr. and Mrs. I. C. P. Beauchamp, a son.

DEATH.

January 24th.—In London, Mr. H. J. Mungeam.

CHINA'S MILLIONS

THE ORGAN, OF THE CHINA INLAND MISSION

'Glorified in His Saints.'

'For they are Thine; and all things that are Mine are Thine, and Thine are Mine; and I am glorified in them.'
—John xvii. 10.

For the devotional article this month we print three priceless documents written by Mr. and Mrs. John Stam, who were martyred in December last. The first of these is the testimony of Mrs. Stam, published in America before her marriage, giving her reasons for desiring to be a foreign missionary. At the time it was published there was a little uncertainty as to whether the doctors would pass her for China, but its message for us is its spirit of devotion to her LORD. The second and third of the documents are the last letters written by Mr. Stam after their capture, and on the eve of their martyrdom. Such words from the brink of the grave have in them the spirit of eternity. They come to us as their solemn and sacred Testament. The depths are disclosed and the Divine revealed. Truly CHRIST is glorified in them.

MRS. STAM'S TESTIMONY.

'People have always expected me, as the daughter of missionaries in China, to return there some day—but that is not why I am planning to be a foreign missionary. I was born in China, and learned from childhood to love the East, with its antique culture, its picturesqueness, its calm, happy-go-lucky people—but that is not why I am going to return, either. My own home is over there, and the two people I love most in the world—but even that is not what ultimately draws me. For it takes something bigger than home-ties, or the spirit of adventure, or a sense of duty, to make a missionary, and keep her on the field, and I would never dare set myself up, even as an embryonic one, if something had not revolutionized my whole life first, and given me my first true call to mission work. . . .

'I am willing, of course, to go anywhere He wants me to go (if He will only show me the way clearly); but, naturally my thoughts swing back with renewed interest to China, my beloved "native land," where I have personal acquaintance with the language and the need. That first-hand knowledge of conditions constitutes, I believe, my second big reason for returning to the foreign field. . . .

'And, finally there is a third reason why I am hoping to return to the foreign field, and that is—I want something really worth while to live for. Like most young people, I want to invest this one life of mine as wisely as possible, in the place that yields richest profits to the world and to me. This may not be in China; it may be in India or Africa, or our own squalid slums in New York. But, wherever it is, I want it to be GOD'S choice for me and not my own. There must be no self-interest at all, or I do not believe GOD can reveal His will clearly. Certainly Paul never saw his vision of the man from Macedonia by looking in his own mirror. I know very well that I can never realize the richest, most satisfying, life CHRIST meant for me, if I am not giving my own life unselfishly for others. CHRIST said: "He that would find his life shall lose it," and proved the truth of this divine paradox at Calvary. I want Him to lead, and His Spirit to fill me. And then, only then, will I feel that my life is justifying its existence and realizing the maturity in Him that CHRIST meant for all men, in all parts of the world.'

THE LAST LETTERS.

'CHINA INLAND MISSION,
'SHANGHAI.

TSINGTEH, AN., Dec. 6th, 1934.

'DEAR BRETHREN,

'My wife, baby and myself are to-day in the hands of the Communists in the city of Tsingteh. Their demand is twenty thousand dollars for our release.

'All our possessions and stores are in their hands, but we praise GOD peace in our hearts and [we had] a meal to-night. GOD grant you wisdom in what you do, and us fortitude, courage and peace of heart. He is able,—and a wonderful Friend in such a time.

'Things happened so quickly this A.M. They were in the city just a few hours after the ever-persistent rumours really became alarming, so that we could not prepare to leave in time. We were just too late.

'The LORD bless and guide you—and as for us—may GOD be glorified whether by life or death.

'In Him,

'JOHN C. STAM.'

DEAR BRETHREN,

'We are in the hands of the Communists here, being taken from Tsingteh when they passed through yesterday. I tried to persuade them to let my wife and baby go back from Tsingteh with a letter to you, but they wouldn't let her, and so we both made the trip to Miao Sheo to-day, my wife travelling part of the way on a horse.

'They want \$20,000 before they will free us, which we have told them we are sure will not be paid. Famine relief money, and our personal money and effects are all in their hands.

'God give you wisdom in what to do, and give us grace and fortitude. He is able.

'Yours in Him,

'JOHN C. STAM.'

'For all the saints who from their labours rest, Who Thee by faith before the world confessed, Thy Name, O Jesu, be for ever blest. Alleluia!'

A Colleague's Tribute.

BY G. A. BIRCH.

OUR dear friends and fellow-workers John and Betty Stam have passed to their glorious reward. We cherish their memory and realize deeply the privilege that was ours of having them in our home for a season. How clearly I remember the day Mr. Stam arrived. I met him at the launch. He was six feet two, every inch a man. His hearty grip and bright smile clinched our friendship at once. As we proceeded in the sampan the conversation at once turned to the things of GOD, for John lived with GOD and loved to talk of those things which filled his heart.

On our first itineration together we had to walk all one day in the rain and mud, but John's ardour was in no way dampened. That trip was a great blessing to me for he was mighty in the scriptures, full of zeal to make CHRIST known, and full of love to the lost souls about him. Of course he did not have much language then, but he used what he had and quickly acquired more. John was very quick to see the hand of GOD in everything. One day he had contracted a heavy cold and was tired from a long walk. We felt the need of some green vegetables but there seemed no possibility of getting any. We stopped to preach the Gospel in all small villages, and without a word from us the woman at the door of whose tea shop we were preaching, and who knew our Chinese companion, prepared a good meal for us. There were six or eight different kinds of vegetable, most of them very nicely salted for they could not be bought fresh. What a surprise! John said, 'Can GOD prepare a table in the wilderness?' He often used to say, 'My Heavenly Father knows.' And once when speaking of difficulties he quoted the LORD's words, 'For this cause came I unto this hour.' Truly he followed in his LORD's footsteps even unto death, and I know that he rejoiced in the fact that GOD was guiding and that CHRIST was glorified.

During the first summer that Mr. Stam was in China he was alone with the Chinese brethren at Suancheng for two months. He made marvellous progress in the language, and got very close to the Chinese. He carried on regular services for children, and one Sunday even led the main service, preaching a sermon in Chinese. This when he had not yet been one year in China.

In the fall of 1933, after one year in China, Mr. Stam went up to Tsinan and returned with his bride. They were ideally happy. A text from GOD's Word flashes to my mind, 'They were lovely and pleasant in their lives, and in their death they were not divided.' Betty Stam was a savour of CHRIST wherever she was. Women and children loved to visit her and always received a welcome which did them good.

In the early spring of this year Rev. Jas. R. Graham, Jr., a very fluent Chinese speaker and powerful evangelist, led our Church Conference at Suancheng. John Stam was invited to be a leader in the Conference at Kinghsien held later, and he was asked to give the messages which Mr. Graham had given at Suancheng with such blessing. This was no small accomplishment for a man who had been in China only sixteen months, but John did it, speaking twice daily for three or four days. This is a sample of the wholehearted way in which he threw himself into his work, and of the power of GOD which rested upon him.

A little later John and Betty Stam visited Miaosheo spending a week end there and witnessing for CHRIST in the place where they were later martyred. John visited this place again with Mr. Kohfield in October and though they only spent one night in the town yet they met together with the Christians in Bible study and prayer, and also found time to distribute tracts on the street and to speak to a number of individuals of the things of GOD. On November 23rd our dear friends left us and moved to their new work at Tsingteh, of which Miaosheo is an out-station. Two weeks later they were taken captive to Miaosheo, there to witness in a new way. Much work has been expended in the work of the Gospel at Miaosheo, and in former years there were many believers. Some are dead, some have moved away, many have grown cold or have turned back from following CHRIST. But there are still two or three who stand firm. We believe that the people of Miaosheo were greatly moved in a new way by the power of GOD through the glorious death of His children.

John Stam's parting message in a letter written after being taken captive, Phil. i. 20, has been gloriously fulfilled.

Our Shanghai Letter.

Mr. Stark's letter, dated January 4th, is full of encouragement. It affords fresh evidence of God's 'superior power and sovereign grace,' amid much opposition and many trials. His word is still true: 'I will work and who can hinder it?'

FROM many parts of our wide field we have recently received news of blessing vouchsafed by GOD in the lives of individuals and groups of our missionaries in several of the provinces, as also in the work of many of our stations.

Revival in Shansi.

Mr. A. Trudinger, our SHANSI provincial superintendent, writing from Hungtung on December 21st, says: 'Recent news from stations round about has been mainly as to revival. We hear how GOD has been working in Kuwo at a Bible Class held for men. All who attended, one of them a backslider for many years, were blessed and some of them filled with the Spirit, as their lives are now showing. Then the Church members who meet in the city and the school-children, of whom there are about eighty, were nearly all blessed or converted.'

Referring to Miss Fischbacher's visit to Hungtung and her ministry in the Bible Institute, Mr. Trudinger adds:

'You certainly never saw such a change in such a short time—three days! From the Principal down to the latest student, I should say there is hardly one who is the same as he or she was before these days. Many hungry for a long time for deeper blessing, are now satisfied—though longing for more—being conscious that the LORD has filled them with the Holy Spirit. How can I describe all the great things the LORD has been doing for us in SHANSI? You would not recognise some of

our very proper and reserved missionaries; for there is here too a spirit of love and oneness which seems to be a feature of the working of the Holy Spirit among us. He takes the prejudices away and brings us together in a wonderful spirit of fellowship.'

Blessing in Hunan.

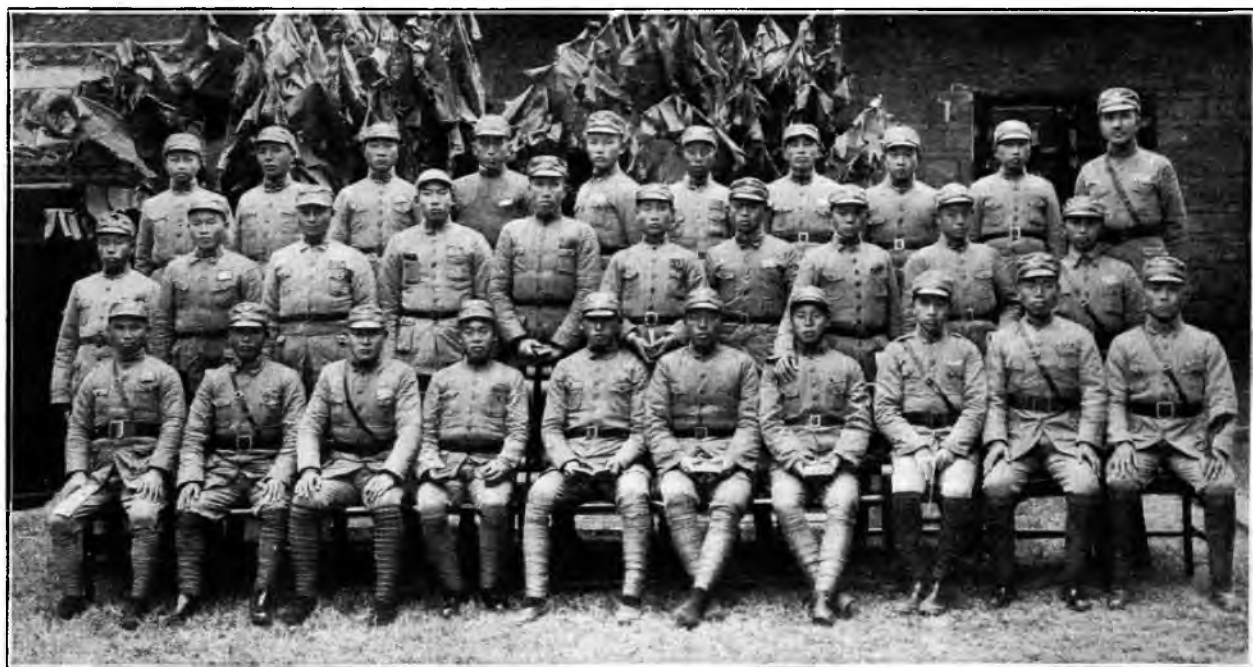
Mr. C. Wohleber reports that twenty-six soldiers, including some young officers, recently made public profession of faith in CHRIST and, with two middle school students, were received into the Church by baptism on December 23, at Changsha, in HUNAN. A Major, who is a warm-hearted Christian and takes a keen interest in the LORD's work, desired to be photographed with them. Others had hoped also to be baptized, but quite suddenly were sent to the front against the Communists.

Conversions in Kweichow.

From Hingi, in the province of KWEICHOW, Mr. Wilfred Holland reports the 'clear-cut' conversion of a young military officer, who has since resigned from the army and gone to Hingien for the purpose of Bible study and testimony in that place. Mr. Holland writes:

'He confessed to many sins, including an insatiable desire for killing people. He had participated in the shooting of many offenders, and this developed a craving.

'We instructed him quickly in the work of the Holy Spirit within the believer, and it has been our great joy these last two weeks to stand aside and watch [the



Blessing in Hunan.

A group of twenty-six soldiers baptized by Mr. C. Wohleber, with four Christian officers who desired to be photographed with them. The one standing at the extreme right of the back row is a Major, who is a warm-hearted Christian.

progressive demonstration of the Holy Spirit's power in his life. His keenness in Bible study and the manner in which the Holy Spirit is instructing him is most unique and humiliating for us to behold. The Bible is an entirely new book to him, and he devours with great joy every bit of truth. It thrilled our hearts to hear him publicly testify last Sunday at the service. For the occasion he wore an ordinary gown and a cloth round his head to denote his complete change of life. Mr. Crapuchettes and I have spent much time with him these past two weeks, and our testimony is that the Gospel is, as ever, the power of GOD. We are trusting the LORD for much blessing to result from his witness.'

Days of Blessing in Shensi.

Mr. Arthur Moore, our SHENSI provincial superintendent, tells of days of blessing in Chengku. He writes :

'My wife, who has passed through on her way to Sisiang, has written to say there is a wonderful work going on there as the result of the Bethel workers' visit. The members are few ; so these brethren are preaching the Gospel to the outsiders. Men and women are under conviction of sin and are crying to GOD for mercy. Over one hundred names have been taken of those who have confessed CHRIST. My wife says :

'"Crowds and crowds attend the meetings and many are on their knees crying to the LORD. The workers have just come in from the street chapel (9 p.m.), which has been crowded. A Captain and some soldiers are coming in each night and are praying for themselves. Mr. Strange's teacher's wife has been thoroughly saved and is a changed woman." I know this news will make you glad ; so I send it without asking Mr. Strange's permission, so that friends can pray for this work of the Holy Spirit, and praise GOD for it too.'

A Spirit of Unity.

Mr. Fred G. Smith, writing of a visit of the Bethel Band to Hanchung, now known as Nancheng, in the same province, says :

'The past four weeks have shown a good deal of encouragement here, for which we praise GOD. I refer to the tent mission held at Chong-chia-yin, the large market between the city and Paocheng, and to the mission conducted by the Bethel Band.

'Messrs. Shih and Chang have been all that could be desired as evangelists, faithful in preaching, CHRIST-like in demeanour, earnest in spiritual life, and altogether loyal to the missionary. They have left behind a spirit of unity among the believers, coupled with a desire to win others to the LORD. We believe, too, that the spiritual standard of the Church has been raised, that some of the Christians are living more separated lives, and that a number have been converted. One of the school teachers testified to having been born again during the meetings, and several of the school children as a result of the mission, have acknowledged CHRIST as Saviour and Lord.

'The Church here was full, or nearly full, for most of the meetings. These were held three times daily for the four days. About fifteen believers came in from Hsiang-shui-si. The meetings were not spectacular, but the messages were clear and convincing. A direct result of the mission has been that for the past two Sundays about ten preaching bands have gone out during the afternoon, conducting open air meetings and doing personal work. The folk at present are keen to witness,

and a spirit of revival is abroad. We thank GOD and Bethel for the men.'

Off the Beaten Tracks.

From Shihchüan in the same province Miss R. J. Begbie writes :

'In some of our recent country work we met a most interesting family. Presumably, it was the first time they had heard the Gospel, and the father, mother, sons and daughters-in-law all received the message with great gladness. They detained our two Chinese workers for two days and two nights in order to hear more. On leaving them the third day, the entire family, numbering some thirty or forty people, escorted the workers to the riverside and begged them to come again. The aged father was insistent that the date of their next visit should be fixed in case they should forget to return. The family name is Uh, and I should like to commend them to the prayers of GOD's people that the seed sown in their hearts may bring forth the fruit of eternal life. Some of our most interesting work in Shihchüan has been in just such places, well off the beaten tracks and in obscure mountain regions.'

News from Chinese Turkestan.

We have been glad again to receive letters from Sinkiang, the mail route via Hami having been re-opened. Mr. Raymond Joyce, in a letter dated September 10th, mentions that Mr. Schoerner, and he had recently been out for a fortnight in the western part of the Kucheng district, staying three or four days in each of these places, Fuyuan, Hoputzu and Santai. He writes :

'We went first to Fuyuan. Every afternoon we preached on the main street to a fairly interested though small crowd. We also distributed tracts and sold Gospels. Fuyuan is a *hsien* city, population about 4,000. Quite a number of school children came round us ; so we had special meetings for them in the yard where we were staying. We then went to Hoputzu, a small walled village in the heart of the farming district of Fuyuanhsien. The people were mostly busy on the farms ; so attendances were small. We were glad to find friendliness everywhere, though there was a sad lack of interest in things spiritual. After two days at Hoputzu, we travelled to Santai, via Fuyuan. Santai is really only a large village of perhaps a thousand people. The farming district around it is larger than round Fuyuan. Here we stayed four days, returning to Kucheng in two days.

'During our journey we were glad to find the people friendly, but there was an appalling lack of interest in the Gospel, or indeed in anything except material things. The people have come to K'ou wai (outside the boundary of China proper) for one reason and one reason only, and that is to become quickly rich. We feel this is a matter that needs much prayer, and we realise that the Holy Spirit can break through this or any barrier and bring souls to conviction. This winter we shall, I suppose, confine ourselves to evangelistic work here in Kucheng, and to language study. Mr. Schoerner and I are both well. We are truly glad to be in this place for GOD.'

A Reaping Time in Kansu.

Mr. D. Kilen, writing from Sifengchen, in KANSU, says :

'We have had a blessed time here. In the tent work over one hundred people have given in their names as

believers in the Gospel. Fifty-four have been received into the Church. We have just closed our fifth mission meeting, when we had members from all the outstations. A Church Committee was chosen to help arrange for the work in all these centres.'

Mrs. L. C. Wood reports a united Gospel effort at Ningsia in the same province. She writes :

'My husband's return from Ningpanpao coincided with the arrival of Mr. Contento from Pinglo, and for the following eight days we made a united effort here. The Chungwei tent was pitched in a market place in a good position, and was crowded each afternoon, while special meetings were held in the Church each night. Many came forward to pray and to seek forgiveness, enlightened we trust by the Holy Spirit Himself. We have now twelve women and four girls who profess to be saved, and while I am very chary of three of the women and one of the girls, the others certainly give cause for praise. Amongst them is the postmaster's wife. The whole family has come out entirely not excepting the pleasant-faced *amah*. After Mr. Contento left, my husband and Mr. Yü, the evangelist, continued with "follow-up" meetings for a week ; and now, to-day, I have commenced a ten days' Bible School for women.'

Mr. R. E. Thompson, writing from Hwailu, in HOPEI, says :

'Since the 25th October I have been on a steady itinerary of the nine churches in this district. I am glad to be able to report that in some of the centres the work is encouraging. In the majority of them the believers are nobly bearing the burden of self-support.'

An Autumn Conference in Honan.

From Taikang, in the province of HONAN, Mrs. G. King writes :

'Our Autumn Conference took place November 15th—18th. It was a time of real blessing to many. Crowds came in from the outstations and the surrounding country. We must have had 700—800 people here. God truly answered prayer in giving quietness in the meetings. Pastor Wang, of our C.I.M. Church, Kaifeng, and Pastor Djeh, of the Free Methodist Mission at Chihhsien, were the speakers. They were of "one heart," and their messages were given in the power of the Spirit. Conviction and confession of sin resulted in blessing received in many cases. Baptisms take place in the spring.

'We are now at the end of an eleven days' Bible School for women, with a daily average of about fifty women and girls. We have been kept very busy with teaching classes, etc. We do praise God that there is a real hunger for His Word, a real earnestness in learning the truths therein.'

A Bethel Band in Yunnan.

Writing from Siangyün, in the province of Yunnan, Mr. J. S. Kirkman, reporting a visit from a Bethel Band, says :

'The day they arrived, some enquirers came and wanted a meeting ; so one was held in the ordinary room, where we usually meet for the services. That evening it was none too large. The next day we rented a shop on the street and there for nine days the place was not large enough to hold the crowds. At least two hundred heard the Gospel daily. Our language teacher and the principal of one of the middle schools, stood up before all who were present yesterday and clearly confessed CHRIST as their Saviour. Several students followed their example. Others

showed a desire to believe, but opium hindered. The Bethel band were fervent in assuring them that the LORD would free them, if they would only believe. We feel GOD has worked among us, and surely the Gospel was never before so clearly presented as by these three young men. Opposition arose in some quarters, especially against those of the middle school, because of their stand for the LORD. The principal and the students who publicly confessed CHRIST need our prayers.'

Witness Bearing in Yunnan.

Mr. W. A. Allen mentions that, previous to the date of Mr. Kirkman's letter, while on a visit to this station, he had an interview with the principal of one of the schools in the city, and was given an opportunity of speaking to the whole student body. He adds :

'Resulting therefrom, I was invited to visit the Middle School, with its one hundred students, and there I was given a hearing. At neither place did I preach but gave my testimony to what CHRIST meant to me as a student, and to what the Gospel essentially was to me. At each school I spoke for more than half an hour, and at the Middle School more especially perfect attention was given me. I do hope not a few of these students will come to a saving knowledge of the truth as it is in Christ.'

Miss DeWaard reports that at Erhyüan, also in this province, it is encouraging to see that many who hear the Gospel during the week come to the services on Sunday, some quite regularly. She writes :

'The Gospel is gripping the minds of the people, and I believe we shall yet see many saved here. We have now three enquirers who have asked for baptism.'

A Work of Grace in Chekiang

Mr. Frank England, writing from Taichow, in the province of CHEKIANG, on December 3rd, says :

'Last week I returned from special meetings in Ninghai. God did a very gracious work there, and I was greatly helped in my ministry. Some two hundred people gathered together and they were of such a spiritual nature that I have not seen the like in China before. I took two meetings a day, while Pastor Wa took one. We worked together well and had happy fellowship with the brethren there. I was pleased to see so many men and women under the influence of the Spirit of GOD. I noticed after several had knelt at the front, the floor was wet with their tears. Praise GOD for this! It was a joy to be of some help to individuals and to have had a part in the great work which is going on in the district. The church has grown tremendously under the spiritual ministry of Pastor Wa. Would to GOD there were more of such men in our district.'

Evangelistic Efforts in Hunan.

I will close with a brief extract from a letter recently received from Mr. R. Seliger about the work at Siangsiang, in the province of HUNAN. Mr. Seliger writes :

'From November 23rd to 26th, the Siangsiang Church was much blessed through the ministry of Miss Tippet, who spoke twice daily to such large gatherings as we have never before had in this city. Quite a number of people showed willingness to believe in CHRIST, and gave in their names. Even the local newspaper, the manager of which with his daughter attended the first meeting, spoke well of the service, and urged the people to come. We trust that much fruit will be the result.'

Steadfast Amid Trouble.

BY MR. AND MRS. WALTER MICHELL.

Mr. and Mrs. Michell, who are American workers, have recently moved from Sisiang to the city of Meihsien in Shensi. The following excerpt from their letter gives their impressions after six months' residence in their new centre. The station was looted by bandits in 1913, and as the letter shows it has been more recently occupied by these ubiquitous foes of the people.

ON arrival here we were extended a very hearty welcome by the church folk. The ensuing weeks were spent in effecting necessary repairs to the mission house which had been appropriated and occupied by bandits, soldiers and others during recent years. Such folk not only occupy vacant premises but on departure take all that pleases the fancy.

This station has been without a resident missionary for a good number of years. At present there is a central church and seven out-stations. At three other places weekly Sunday services are held. The total membership is over three hundred. There are some fine Church leaders and a large number of young men and women. The church workers are either self-supporting or supported by the church.

Cheerful Giving.

Progress has been made and several out-stations opened during recent years. In one place a church building has been erected by local funds. This is all the more laudable when one realizes that, beside widespread banditry, the harvests in many places have been almost negligible. In some villages nearly half the population has died of starvation. The folk here affirm, however, that the LORD in His mercy so provided for His own people that not one Christian perished through lack of food. As a testimony to the loving-kindness of GOD for giving a very good wheat harvest this year, the church has decided to contribute an added \$100 per year for colporteur evangelists and \$100 for the support of a leader in another of the outstations. The LORD is no man's debtor and we know that faithful tithing and cheerful liberality are attended by special blessings from the LORD. Pray that the Chinese Christians may increasingly receive and enjoy these blessings.

A short time ago we had three days of special meetings for candidates for baptism. One session each day was set apart for examining them. In all, forty-eight were received into Church fellowship. Of these twenty-six were men and twenty-two women. The church is praying and working for another

fifty souls to come to an apprehension of the truth and accept Christ as a personal Saviour before the close of the year. At present we have a large number of enquirers.

Bible Schools.

The month of July was chiefly devoted to Short Term Bible Schools.

Women, July 5—14. A good number of women from the outstations came in bringing their food with them. The average daily attendance was about sixty. This was considered very good as during the greater part of the time we were passing through a spell of very hot weather.

Prayer meetings were taken by the women in turn, some giving a brief message for the first time. I was responsible for two sessions each day which were devoted to the study of Acts 1—12 and the epistle of James. Prayer was answered and many testified to blessing received from the LORD. All took part in the oral exercises set for the close of the meetings, many doing very creditably.

One result of the Bible School is an effort to reach neighbouring villages with the Word of Life. Those women who are able spend half or one day each week going out in pairs, preaching the Gospel and visiting the homes. We do pray that zeal in this effort may be maintained and that it may bring forth definite fruit.

Men's, July 23—August 4. The chief object of this gathering was to have the leaders of the central church and out-stations together for the study of the Word. As it was the first venture of the kind, I was expected to take two sessions daily. We had much joy in the study of Gen. i—iii. and Church History. The morning and evening meetings were led by the brethren in turn. We were all very conscious of the LORD's enabling. The last day was devoted to examinations. The most successful—Mr. Fan—was awarded the expenses of a Bible correspondence course. We are hoping to have special gatherings for Bible study in each of the outstations during the winter. Kindly remember this matter before the Throne of Grace.

Good News from Red Districts.

BY C. A. BUNTING.

Mr. Bunting, who has been living in South Kiangsi amid perils and difficulties from the Red Armies, writes from Kanhsien as follows:

WE are having some good news from the Red district and numbers of refugees have returned, but no general exodus has yet taken place. The Government troops are making slow but sure progress and we are in hopes that this year we may be able to send men in there to preach the Gospel and sell the Scriptures. Not a few of the refugees have been converted while here, and others who were Christians have been greatly helped and strengthened in their faith, so that when they return to their homes it will be to shine for their LORD.

I have just returned from a visit to Lung-chuen (Suichwan) that was my first station. It is over twenty years since I was there last, and during that time many workers have been in

that city, but for the last few years it has passed through seas of trouble. The Chapel and Mission Home were burned down by the Reds, and general destruction reigns. What was not fully destroyed by the Reds has been completed by the troops. It was good to meet some who were baptized some thirty years ago, who are still bright for their LORD. Many years ago the devil tried to crush the work by persecution, but when that failed, he changed his tactics and tried jealousy within, and in that he was more successful. But in spite of all this the Church is still alive and active. Examinations for baptisms were held and eight were accepted. [Let us pray that these long-trying Christians may now enjoy peace and be comforted.—ED.]

'Tidings of the Kingdom of God.'

The following gleanings from letters from various provinces tell their own story and will suggest subjects for praise and prayer.

GOOD NEWS FROM AN OLD STATION.

By MRS. ENGLAND.

Taichow, now called Linghai, is one of the Mission's oldest stations. It was opened in 1867. It has had a checkered history, for many who, at one time, seemed to run well went back. These signs of fresh blessing will call forth thanksgiving.

WITH great expectation we looked forward to the visit of a Chinese evangelist here in September, for a week of special meetings. On a previous visit eighteen months earlier his ministry had been blessed, and it seemed that any spiritual progress in the church dated from that time. Then it was also felt that this time there was a harvest ready to be gathered in as a result of patient labour.

The meetings during the first three days were disappointing, and there seemed no indication of a 'break' of any kind. Mr. England was sharing the meetings with the visiting evangelist, and they both felt that things were harder than was expected. Then on the night of the fourth day our prayers were answered, that a token of blessing might be granted, for as we set out for the evening meeting which Mr. England was taking, one of the hospital students here came in to the house weeping and in great distress of soul. There were many matters to be put right, and we went off to the meeting leaving him with the evangelist, and our hearts were gladdened. At the close of that meeting an invitation was given and several responded by coming out to the front crying to GOD for forgiveness. At the very last another two of the students came to ask that Mr. England would pray with them, as they, too, were in much distress. It was not until we came home that the full significance of these young men coming out that night dawned on us. It was Thursday night, the night when the Bible Class is usually held here, and when so many friends pray specially for these young men. Was it merely coincidence? I think not! All three had been preparing for baptism, but felt that they lacked the best that GOD had for them in CHRIST JESUS, and it needed the searching messages

on sin to bring things to a climax. Since then they have been baptized and are helping greatly in the church work, and seem to be going on well. Won't some one take them as a special subject for daily prayer? After that night, the atmosphere changed, and the meetings were blessed. It was remarkable that the preachers all seemed to feel their lack of power in their lives and ministry, and a special feature of the closing meeting was the number of the leaders who sought for the power that

would transform their lives. We thank GOD for the blessing given, and we covet your prayers that the work may be deepened in the hearts of all those who attended the meetings.

As a result of the blessing received a Sunday afternoon open-air meeting has been added to the Tuesday night open-air work. The men start immediately after the afternoon service is over, and go on until it is time for supper. We pray that this testimony may be the means of blessing many outsiders.

SOWING AND REAPING IN CHEKIANG.

By MISS R. M. FORD.

Miss Ford, who has been more than twenty-six years in China, twenty of these at Lanchi, gives us a glimpse of the reaping and sowing at several centres in the heart of Chekiang.

ON September 24th, I left again by boat for Lanchi, where Miss Barham joined me, and together we went the next day to Yungkang for the annual Bible School. What a different journey that is now from what it used to be! You go by train from Lanchi to Kinhwa in forty minutes, and from there to Yungkang in one hour and fifteen minutes, instead of a long day by boat to Kinhwa and another longer one by sedan chair to our destination!

The Annual Bible School.

The dear warm-hearted folks welcomed us with open arms, and we started a most happy ten days there in company with Mr. and Mrs. Fairclough and Mr. Bailey. As usual, we divided the students into three classes, which we took turns in conducting. It is most encouraging to see how the work is prospering. From eighty to a hundred members and enquirers attended, numbers increasing daily and the crowning day was the last, Sunday, October 7th, when eighty-four men and women were baptized in the river, in a quiet little cove admirably suited for the purpose.

An Eagerness to Testify.

That evening the newly-born souls literally stormed the platform in their eagerness to testify to the LORD's power to save and to keep. The chapel, holding over two hundred, was nearly full each evening, and especially on that Sunday there were business men sitting with open mouths, marvelling at the stories told. Now these dear people have returned to their homes to tell what great things the LORD has done for them. Pray that they may be kept. Some Seventh Day Adventists have sought to make havoc in the Church and have stolen some of the old members, but we feel it is rather a case of 'They went out from us because they were not of us.' They may be brought back again even yet. Please pray for them.

At Lungyu and Lanchi.

Miss Barham and I had not the privilege of spending that Sunday in Yungkang, for we had promised to go to Lungyu. I greatly enjoyed the day there and took the services morning and afternoon. It was good to see the old friends again, and they gave me a hearty welcome. The work there is now to be left in the hands of the young evangelist, and to be under the direction of the Lanchi diaconate. Miss Barham and Miss Rutter are to move on to Kiangshan, the station vacated by Mr. and Mrs. Keeble, who are now helping in the offices in Shanghai. The ladies hope to move next week. They will have plenty of scope for work in a large, thickly populated county. This will be Forward Movement work, and they will be glad of your prayers on their behalf. On returning to Lanchi, I found they had just finished a Conference, when twenty-six were baptized.



Photo by]

[F. England.

A Temple Tower.

Each brick bears an image of Buddha.

A Bethel Band at Kienteh.

On October 9th I was safely back in Kienteh (formerly called Yenchow), and some more time had to be spent in getting the house to rights again, for during my absence the workmen had taken up all the white-ant-eaten boards and replaced them with concrete very nicely and coloured red. A square of boards for each room is nailed together to be put in the centre, as concrete is too cold for winter. The boards are down in my study, as I sit there for hours together, and now we are used to them we rather like them.

The next excitement was the coming of the Bethel Band. Three earnest young men came on Friday, October 19th. We had thoroughly canvassed the city, so that the Chapel was well filled nearly every evening. About sixty put down their names as enquirers, proving they were at least interested. Results can only be tabulated in Heaven. Each morning a Bible Class was held for the Christians and workers, and in the afternoons the latter, with the Bethel men, went out preaching, either in the city or country. After ten days the men left us for Sui-an (Miss Tranter's station) while we started to do the 'Follow-up work.'

Praise GOD with us that He has answered our prayers and sent us an evangelist, Mr. Li, late of Chuhsien. It was felt wise that he should have a change, and if so, where better than in needy Kienteh? He, with his family, came on the third day of the Mission. His grandmother is 84, his mother is 60, deaf and dumb, his wife, a rather difficult little woman, with the dear little son, Joshua, who will soon be two years old. Rather a handful for Mr. Li to support. We are so thankful to have him for now is the time, above all, that he is needed. Each week has a full programme.

There are two definite results of the Mission. A woman came on the last but one evening. Though she did not seem at all ready to receive the message, she said she would go home and ask her husband. Next day she came saying she wants to believe. What was our joy on Saturday when she asked us to fix a day on which we could go and help her take down her idols! We went on Tuesday. The god of riches and the ancestral tablets were already removed, so Mr. Li led a little service, preaching the Gospel to the many who gathered in the (barber's) shop. They gave us some tea and sweets and we came away full of joy, trusting that both Mr. and Mrs. U will be truly born again.

While there, another man called us to his home, and we found he was a baptized member of the American Baptist Church in Kinhwa. Alas! he had joined the Army many years ago, and then let go his faith, even returning to idolatry. He came to the Mission and the very next day he took down these false idols. So we held a little service for him too, and earnestly pray that this Prodigal might fully return to his Father. His son also is very interested. So even if only these four are saved, the Mission will not have been in vain. 'To GOD be the glory, great things He has done.'

ON THE TIBETAN BORDER.

BY G. ANDERSON BELL.

Kweiteh, the station from which Mr. Bell writes, is situated in the New Administration region of Chinghai. This station was opened about six years ago, but Mr. Bell has been labouring in the Great North-west for the last thirteen years.

I AM writing this on the porch of a Tibetan home, which we have rented in order to be more among the people, and so gain a better knowledge of the spoken language. This village is in a beautiful valley, about ten miles from our station, Kweiteh. All around are Tibetan farm houses, and close by is the local monastery, having about twenty or thirty



Photo by]

[F. England.

The Temple at Linghai.

priests. There are about half-a-dozen Chinese families scattered in neighbouring villages. The one Chinese family in this village lives next door to us, and is a Christian family.

A Humble Home.

In order to obtain this place, we had to pray much, and then do considerable replastering of the roofs and walls. If we are to stay here into the fall, more alterations will be necessary in order for the rooms to be habitable. When one of the labourers returned to the city, our evangelist asked him what sort of a place we were in. The man replied that it was slightly better than a stable. We ourselves think it considerably better, and are glad for the almost two months that we've been able to be here, studying and witnessing.

The leaders of the villages and monastery are not at all happy about our presence. But their doubts and suspicions are perfectly in keeping with that queer desire inherent in a Tibetan for isolation from the outside world. We simply remain on, trying to ignore their unenthusiastic welcome and hope in time to gain their confidence and friendship.

Our Tibetan Teacher.

Answers to prayer have been realised here. It has been necessary to pray for food supplies. Milk could not be procured satisfactorily. Now we have all we need. A most marked answer to prayer came in the person of a Tibetan teacher. In my prayer list there are two items as follows:

July 18th.—Prayed definitely for immediate answer regarding a Tibetan teacher.

July 19th.—'Renowned' turns up on initial visit, and after some conversation agrees to come to-morrow.

July 20th.—He comes as promised and we all read with him. 'Renowned' is the name of the priest who suddenly dropped in from apparently nowhere, dressed in ragged garments. His voice is gentle and his demeanour quiet, if not shy. There is a fineness about him rarely seen in priests. But with all this, we were not taking a risk in hiring a teacher so quickly? But then, the prayer for definite answer came to mind, and there the matter rests. The more we have to do with him, the more we desire his conversion. He is a fair scholar and feels the shame of the contempt that is put on his monastery by others, on account of its low standing. His aim seems to be to earn a few dollars whereby he can improve his education, and thus help bring the monastery into higher respect. This is, at least, a considerably higher motive than most of the priests have. We pray that as he is brought into touch with us that he will gain a yet higher motive. Only to-day I had a long talk with him on Christianity. He admitted after all his works of merit that he had not attained

peace and that he needed a Saviour! I tried to show him that human merit was insufficient, but that CHRIST'S merit was wholly effective. Do pray with us that 'Renowned' will be saved.

A New Worker.

Since our return from Lanchow after the Provincial Conference in May we have had a lady missionary with us, Miss Graham, from California. She is now here studying Tibetan as well as trying to finish off the required Chinese examinations. Chinese language is not exactly easy, but Tibetan is much harder, so her task is heavy. She will appreciate your prayers, I'm sure.

I have been down to the city several Sundays to help in the Chinese Church. We've been impressing upon the few Chinese believers there are, the importance of looking after their own affairs as soon as they can train themselves for this responsibility. They need a better place for worship than the noisy place they now rent. They also need to select a deacon or two who will be definitely responsible for all church affairs. Such men will need to study their Bibles, and fit themselves for the position. Our cook is one of the promising ones, because we can direct him in his studies and keep him up to scratch by regular examinations. We find the Kansu Home Study Course invaluable for this.

UPHILL ALL THE WAY.

BY HENRY T. FORD.

Mr. Ford, who has been in China over forty years, is now stationed at Yencheng, an important commercial centre on the River Sha and the Peking-Hankow Railway in Honan. Work was commenced there more than thirty years ago. Its Church membership has somewhat declined during the military occupation and other troubles.

THE outstanding item since our last letter has been the visit of Pastor Cheng Ki-kuei, one of the professors in the Bible Training Institute at Changsha, HUNAN. He has studied Schofield's Correspondence Course very thoroughly and is putting several hundred Chinese Christians through the same course. His subject was 'Life and Living.' Most of the men were able to follow, but the women felt the teaching beyond them. In spite of Pastor Cheng being very simple and patient, in trying to get all to understand, it was evident that many of the women failed to grasp his meaning. Poor things, they have so very little opportunity to get acquainted with the barest facts concerning the faith, as recorded for us in the Scriptures. Yet their faith is often more real and simple than of those able to read and understand what they read. Pastor Cheng in writing to



Photo by

[F. England.]

Memorial Arch on Linghai Street.

me of his impressions of the Churches he has visited this summer in HONAN, says that the great need of these Churches is Pastors who can teach the Word.

The Aftermath of Military Occupation.

Much time and thought have had to be given this summer to leaking roofs and other repairs, made necessary mostly by the damage done during the military occupation of the past years. The street chapel now looks inviting, with its clean walls and freshly painted doors and windows, and is appreciated during the hot weather as being a cool place in which to take a short rest. Well selected posters brighten up the white walls and are constantly being read and explained. We are still looking for the man to be permanently in charge—a really responsible post, as all classes of men are constantly passing to and fro along the busy street. With a real soul-seeker, always on the spot, many could be reached and blessed.

The Problem of Self Support.

According to the Church Roll, although the total membership of the local church is over four hundred, they are only supporting one country evangelist and one Bible-woman. They badly need a Pastor, but for the present do not realize their need enough to be willing to provide an adequate salary. They feel that the voluntary helpers (local preachers) are sufficient. I am still Acting Pastor, with the help of two senior deacons, but it is quite impossible for a foreigner to be able to enter into their lives sufficiently to be what a pastor should be. Please join us in prayer for this urgent need!

The Work of the Adversary.

For more than two years one of the country members, a quiet, simple-looking woman—Mrs. Poplar—has been causing a certain amount of division in the Church. She lives seven or eight miles from here, but quite near to a small out-station—Kao Kiao. She has been having revelations and visions from GOD, she says, which she has recited to those gathered for Sunday service. Many, especially women, have listened to her with awe and reverence, and in a way become her disciples. Recently two young women have taken down these 'revelations' and made a fair-sized book, which they want to get printed. To this end the book was passed on to Mrs. Ford (who soon discovered how foolish it all was) with the request that, after reading it, she would forward it to the Religious Tract Society, Hankow, for them to publish.

A few weeks ago a young evangelist from a neighbouring station, returned to his home, near Kao Kiao, for his summer holiday. The leaders took advantage of his being near to get him to hold some meetings. He had lately been blessed in his soul and was used at these meetings for revival. Mrs. Poplar was there and the question of her 'revelations' came up. The evangelist told her they were of the devil and that she must stop talking of them and stick to what was recorded in the Bible. She confessed her wrong, and promised to stop.

Seeing that the author was willing to repudiate we felt that the books ought to be destroyed. We had one, but another was in the hands of a young Mrs. King. Mrs. Ford and the Church Bible-woman went to see her and she willingly handed over the book. They then went to see the woman who handed the other copy to Mrs. Ford and explained to her that the book could not be printed and ought to be destroyed.

While they were talking to this woman the mother-in-law of young Mrs. King rushed into the house, evidently in a great rage and wanting the book back. Mrs. Ford had to insist that she would keep the books till Mrs. Poplar came in for the next Communion Sunday and get her to destroy them herself. Please help us by prayer for these poor women, who are so easily 'carried

about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive.' They need careful shepherding and teaching by Spirit-taught men and women, who know and understand their peculiar mentality and evil surroundings.

Infanticide.

My wife has been telling me of two young women who have lately been impelled by evil spirits to destroy their children. One could not feed the little baby as she had a gathered breast. Her husband beat the tiny creature for crying and was very unkind to her about it. She felt she could never raise the baby, as she had no milk, and her husband hated it, so she fed it with water till it choked and died. 'I am a great sinner,' she said, and now we trust she has come to believe in the Great Sin Bearer. We were inclined to think her more sinned against than sinning, but she felt her real guilt before GOD and longed for forgiveness. She lives quite near in the town and comes regularly on Sundays and Wednesdays, bringing other women with her to hear the Gospel of His grace.

The other young woman and her husband were both urged by an evil spirit to destroy their five-months-old daughter. They endeavoured to resist for some time, but in the end took the baby to a cross-roads (a favourite place for propitiating demons), and there dashed its brains out on the road. When they came to themselves and saw what they had done they were horror-stricken. The woman came and heard the Gospel and found peace in believing, but the poor man just sat at home, first laughing, then crying. He is busy on the land, but says he will come to the Hall when the harvest is gathered in. She is still much troubled by the evil spirit urging her to take her own life. We certainly see Satan as a murderer in this demon-governed land and long for deliverance for these poor bound souls.

The Reinstatement of Confucianism.

The worship of Confucius, which was forbidden when the present government came into power at Nanking, has been given a fresh start. The birthday of Confucius (August 27th) was ordered to be observed with all the old-time ceremony. Personally,



Photo by]

Preaching to Pilgrims.

[F. England.

Outside the C.I.M. Hospital, Linghai, a Dragon procession is passing.

I am inclined to think that this is likely to be more of a help to our work than a hindrance, seeing there is so much in the teaching of Confucius leading the minds of those who read his works and venerate his memory, to believe in a Supreme Being, who governs the affairs of men.

New Workers.

Since our last circular it has been a great joy to welcome two additions to our Missionary staff. Mr. Allan Crane, who has been in China nearly three years and Mr. F. Gordon Harding, who only arrived in China last autumn. For the time being they are spending most of their time in language study, but plan to get out into country evangelistic work as soon as the weather permits. They feel the responsibility which rests on them concerning the enormous population by which we are surrounded and will value your prayers as they attempt the practically impossible task of preaching the gospel to every creature in these three counties, with nearly three quarters of a million people.

A Desert Journal.

A DESERT JOURNAL. Letters from Central Asia, by EVANGELINE FRENCH, MILDRED CABLE, FRANCESCA FRENCH. 261 pp. - Illustrated. Cloth 7s. 6d. net. Constable & Co., Ltd., London.

THOSE who are fond of stories of adventure will revel in this book. For here they will find any amount of adventure, of the most thrilling kind. Tragedies of child life; unconscious dangers; terrific winds; fiercely hot weather, and heavy snow storms; desperate looting; bitter medicinal Gobi waters, constituting one of the real hardships of the desert journey; the Flame hills; the speaking dog; the insane prince; the A-ka-ra-bat; the pebbles of the faster,—and so on.

Then the extraordinary devotion and self-abnegation of the three missionary ladies, their persistent proclamation of the Gospel story, will move the reader to a profound admiration. Ponder a statement like this; '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. . . .

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 a priest in each temple, hoardings were posted with Scripture texts, and about forty thousand portions of Scripture were sold, apart from a 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 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.'

This book has a trinity authorship; but it is a trinity in unity, a unity of a singularly interesting character. Readers will be captivated by the fine literary quality of the writing.

A more sane, sensible, spiritual record of missionary work we have never read.

T. W. GOODALL.

Visits from High and Lowly.

BY DR. D. VAUGHAN REES.

This interesting letter from Dr. Rees gives us some of the lights and shades of work in China. In addition to medical work in the Borden Memorial Hospital in Lanchow, now called Kaolan, Dr. Rees has engaged in medical itineraries in the surrounding country.

ALL we foreigners in Lanchow have just been 'commanded' into the presence of the Ruler of China, Generalissimo Chiang and his wife. I think we all said when the interview was ended, 'Praise GOD there are such leaders in China.' We found Madame Chiang a delightfully cultured Christian lady.

They both addressed us on the New Life campaign. Both insisted that it was essentially Christian and one of Madame's phrases was, 'Nothing can be done by the leaders in this movement unless they receive power from on high, daily constant communion with GOD is the one essential.' She further said that not only the bodies of the people but their souls was her aim. America, she said, was suffering probably more acutely than most other countries in the present depression because of her emphasis on material prosperity to the exclusion of Spiritual wellbeing.

Our rejoicing over such Rulers was tempered by the knowledge of the enormity of their task, and the awful barriers caused by heathenism, they had to surmount. Madame Chiang constantly referred to our LORD and our communion with Him. She said they both were Christians. He spoke to us in Chinese and constantly asked us not to stand on ceremony, but freely to express our opinions as to what was wrong with China and what could be done to remedy the existent evils. Most of us gave our opinions. The meeting was quite informal and the atmosphere delightfully free.

Things as they are.

If they could have come back with us to the hospital they would immediately have seen some of the ills of their country and the cause. This time it was Mohammedans. As in India, I do not think their standards are as high as those of the heathen around. They had brought in a poor woman with contracted pelvis. Decency forbids me saying more; the horrors of heathenism are so awful that they must perforce be hidden. We operated on the poor patient late in the evening. The nurse has just come and told me she is now sitting up, amazed that she is still alive, after having had a good night's sleep.

It has troubled us much of late that for some time we have seen no conversions in the hospital. Thus prayer has been made, decisions have been asked for in our hospital meetings and results have been seen. My wife reports several in the women's hospital who have given their hearts to the LORD, one of them just a few days before she died.

A Moslem Convert.

A Moslem who has just given his heart to the LORD in the hospital, gave in the name of another man who was in the ward bed next to himself. I asked the owner of the name to stand up, and confess before all, this he did, we all bowed to him and he bowed to us; thus ended our little ceremony.

The Moslem mentioned above has an interesting history. We seem to have received him back from the jaws of death. For apparently, though the details are not quite clear, he was drugged and taken away to a

neighbouring Mosque. We thought we should never see him again, but one of our number found him and then much to our surprise he was set free and immediately came back to us again. He is still ill, and so we keep him closely as an in-patient. He reads his Bible constantly to the Moslem in the next bed. Prayer, much prayer, has been made for this man. Please join hands with us in this.

Blind but Radiant.

A few days ago, as I was walking back from morning prayers, I caught up to a blind patient who was being led back to the ward by another patient. His eye had already been operated on twice. To comfort him I said: 'If you turn to the LORD he will comfort your heart, for I am afraid that nothing more can be done for your eyes.' He turned a radiant face to me and his sightless eyes seemed to look straight at mine as he said: 'I have already turned to Him and my heart is so at peace that the loss of my sight is as nothing.' His face clearly showed that he was a saved man. Just after he had turned to the LORD his little girl, who was constantly by his side in the ward, went into a cataleptic state. Oh the consternation on the poor man's face as I went to see her, and how pitifully he called her name. I had to leave the ward again and when I came back a group of patients and nurses were praying, and very soon she recovered consciousness.

Hospital Patients.

We never see sights like this in hospitals at home: one patient came in with a little tin hanging from his ears, under his chin. His salivary ducts had suppurated and now his saliva, instead of running into his mouth, ran outside and dripped off the end of his chin—into the tin. There was almost a cascade when a savoury meal appeared.

Another had an abscess of a lower tooth; this had left a hole through his cheek. He told us that it was very inconvenient. When he smoked, most of the air escaped through the hole, until fortunately he hit upon the expedient of blocking it with a corn cob. Sure enough, one could see the small end of a corn cob, and when he removed it as a demonstration, there was the hole. This was successfully treated, I am glad to say.

Lepers from Tibet.

Lepers are coming in such numbers now from Tibet that we have had seriously to consider not receiving them because of shortness of funds. After discussion in our business meeting, it was decided that we could not do this, and so they are still coming. Some of our most sincere Christians among them have died within the last few months, but we praise GOD that their place is being taken by others, for twelve have just confessed the LORD. One of our lepers died about three weeks ago. He has persistently rejected offers of salvation, and has been the most troublesome of all, both in his sicknesses and misdemeanours. I think he thought that he would leave repentance till the last moment. When that dread moment came he found no place for repentance. What a lesson it was to all, for he died without CHRIST.

Work in the Far North-West.

By F. DOGGETT LEARNER, F.R.G.S.

This is the third of a short series in which the work of the Mission is briefly surveyed. The Frontier history of China is one of the most interesting and significant developments of recent times. In 1929, Jehol, Chahar, Suiyuan, Ninghsia and Chinghai were formed into 'Special Administration Areas.' Chinghai, referred to in this article, is inhabited by Mongols, Tibetans and Moslems.

DURING recent years, while many districts throughout China have been passing through times of banditry and bloodshed, disorder and confusion, the province of CHING-HAI, in the far north-west of that great country has enjoyed a period of peace and order, prosperity and wealth, and this has been entirely due to the wise rule of the well known Moslem General, Ma Pu-fang. Any sign of disorder or of banditry has been instantly dealt with. Fear being put into the hearts of any would-be agitators, by the immediate action of the shooting or the decapitation of culprits caught red-handed. This stern control has been a remarkable help to missionary activity, for we have been able to carry on in every department of the work undisturbed. We have therefore much for which to praise GOD.

City Work.

The Church of Sining is now on a self-supporting basis. The Elder of the Church is a much beloved man, and has won his way into the hearts of the people. He conducts many of the Church services himself, and is entirely responsible for weddings, funerals, and baptisms. The Church also is responsible for the salaries of two workers, one man and one woman, besides all the running expenses of the Church.

The Guest Room.

The Guest Room is always a source of great encouragement. Into this room come five distinct kinds of people almost daily, for our work lies not only amongst the Chinese, but also amongst Tibetans, Mongols, Moslems, and Aborigines. Many hear the Gospel in this Guest Room for the first time. Many come to us for medical treatment, and this medical work is indeed a means to an end. One might say with truth, that directly and indirectly the great majority of our Christians have been brought in through the Medical work. For this we praise GOD. It has been a great handicap not to have skilled medical aid for such work, but even the amateur has to do minor operations from time to time. On more than one occasion, an arm or a hand has had to be amputated, to say nothing of the many cut throats which have had to be sewn up. Literally thousands of teeth have been extracted, while the other one hundred and one minor operations are too numerous to mention.

The Work among the Children.

The work among the children has also been one of encouragement. Every Tuesday, at noon, this meeting is held, and the numbers have been quite good. This service is made as interesting and attractive as possible. Such things as a gramophone, an accordion, some tambourines, a megaphone, and some brightly coloured pictures attract the boys and girls. Simple choruses are taught. And how they sing! On one occasion as we were singing that little Chinese chorus where it says... 'He gives me food... He gives me clothes...'

the missionary saw the funny side as there was a little fellow only in his birthday suit sitting in the front row singing as loudly as anybody!

Many of these children are from heathen homes. We sow in faith, and pray that many of these little ones may be won for the LORD.

Country Churches.

During the past year we have had the joy of opening up two new country Churches. These churches are made up entirely of simple farmer-people, and to-day it surely may be said as in the days of our LORD, 'The common people heard Him gladly.'

One of these out-stations, by name Li-chia-pu, has been almost entirely financed by one Church member, an out-and-out man for GOD. Much persecution has been this man's experience, but this has been the way of bringing him into closer contact, and the result is that he is always happy and cheerful with a bright smiling face.

Systematic visits have been made to the out-stations, and we hope not without good results. The country work has been of a most encouraging nature, and many have been brought out of darkness into His marvellous light. We sometimes wonder at the power of the Gospel, but we remember GOD's word tells us that the Gospel 'is the power of GOD unto salvation to every one that believeth.'

Tibetan Work.

Last, but not least, mention should be made of the encouragement in the Tibetan work. The Tibetan Gospel-Inn has now been opened for ten years, and during that time, some 10,000 Tibetans have passed through its doors. Some come for shorter periods, while some for longer. The great aim is that every Tibetan who makes use of the Inn shall hear about the LORD JESUS CHRIST. Many have heard of Him there for the first time.

Tibetans coming from all over TIBET visit us. Whereas before they had to stay in Chinese Inns, and were at the mercy of Chinese Innkeepers, who fleeced them at every turn, now they come to a place where they feel they have friends, who are willing to help them.

The Inn is a free Inn, for accommodation and service are free. They bring their own food, and also fodder for their horses, for no Tibetans travel on foot. They either have horses, mules, yak, or camel.

The chief feature of the Inn is the little Chapel which, when filled to overflowing, will hold about sixty Tibetans. I say 'Tibetans,' for a Tibetan will take almost as much room as any ordinary two Chinese. They have a way of spreading themselves out, and their dress is spacious and thick, for it generally is of substantial sheep skins. It is at this service that the Tibetan Evangelist, Tong-fuh-tang, preaches, and this has not been without its fruit. Time and space forbid to go into detail here, but

believe me when I say it is the Gospel, and the pure Gospel, that is preached, and this must and does bear fruit. We are reminded that God's Word tells us . . . 'My Word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

Freedom to Travel.

Having been supplied by the Chinese government with a passport which will take me some twenty days' journey over the border, we travel at will over in TIBET, in and out among the Tibetans. There being so many Tibetans near at hand, it is not necessary to go so far at present, for so much is waiting to be done in these nearer

districts. We distribute God's Word in Tibetan freely, and we have heard of some portions even filtering through to Lhassa. Again we claim His promise . . . 'Cast thy bread upon the waters, for thou shalt find it after many days.'

What friendliness we find when travelling among these dear Tibetans, and what hospitality is shown! We count them among our dearest friends and they in turn treat us as friends also. And where will it all end? May it not be that many from among these people will be found among that 'great multitude, which no man can number, of all nations, and kindreds, and people, and tongues,' which, as John saw, 'stood before the throne and before the Lamb.'

In China Again.

BY MR. AND MRS. FRANK HOUGHTON.

This letter, written mainly for a circle of personal friends, will be welcomed by the wider circle of readers of CHINA'S MILLIONS, who desire to follow our Editorial Secretary's movements.

THANKS to a typhoon which struck our boat between Singapore and Hongkong, and cut down our speed from thirteen knots to six, we had the privilege of meeting Miss Emblen and Mrs. Robinson when we arrived at Hongkong on December 10th.

We expected to see some evidences of the physical and mental strain through which she had so recently passed. But GOD has drawn so near to her and revealed Himself so clearly, that she is full of joy in Him, praising Him not merely for her deliverance, but for all her experiences in the hands of the Reds. Through Him Who loves her, she is more than conqueror. We felt it to be a token for good that the first member of our Mission whom we met in China should provide in herself so convincing a proof of the reality of things unseen, and of the inward renewal which is so entirely independent of outward circumstances.

Miss Emblen and Mrs. Robinson were staying at the Basel Mission Home in Kowloon, on the mainland opposite the island of Hongkong. The German missionary in charge of the Home told me of five Hakka Christian congregations in the neighbourhood, whose church buildings have cost in all about \$120,000, contributed almost entirely by the people themselves. The difficulties in transmitting money from Germany have proved a real blessing to the church. At a recent conference GOD spoke through a Pastor Silas Wang of the Christian and Missionary Alliance. A Chinese doctor, who had intended to leave half-way through the conference, stayed right on to the end, and said that though he had lost a good deal in patients' fees, the spiritual gain had been immeasurably great.

In passing, we must add that though GOD may use for

His glory the straitness which is affecting all German missions, especially the Berlin and Rhenish Mission in South China, yet it is our bounden duty to pray that a way may be found out of the present impasse.

Our chief impression of the main street of Kowloon—largely rebuilt in recent years—was that every tenth house at least seemed to be a school, and that schools for girls predominated! An interesting fact significant of the new China, is that two Chinese teams are at the head of the Hongkong Football League, which includes a number of British clubs and regimental teams.

We reached Woosung, at the mouth of the Hwangpu River, about 3 o'clock in the afternoon of December 13th. One of the first things to catch the eye—apart from ruined buildings, evidences of the devastation wrought by the Japanese bombardment in 1931-32—was a slogan of the 'New Life' movement which Chiang Kai-shek has been so earnest in promoting: 'We must be dignified, clean, simple, honest.'

We were revelling in the warmth of the welcome accorded us at our new Mission Home when a telegram came, bearing the solemn tidings of the murder of Mr. and Mrs. Stam in ANHWEI. And yet it was not unfitting that on the very evening of our arrival we should be reminded that if China is to be evangelized we must be prepared to face the bitterest opposition of relentless foes. We are engaged in a warfare to the death, not in a sham fight, and we cannot think it strange if our workers face

fiery trials. The servant is not greater than his LORD.

Within a few days we are visiting the two Training Homes and Nanking, the capital. By the time this letter reaches you, we hope to have completed a short journey in CHEKIANG and then to spend February and most of March in visiting SZECHWAN.



Photo by [Frank Houghton]
Miss Emblen (left) and Mrs. Robinson
at Kowloon.

Editorial Notes.

THE CHEFOO SCHOOLS AND PIRATES.—

The Chefoo Schools have suddenly leapt into notoriety by an experience which will thrill the School for many a day to come. A company of seventy children, returning to the Schools after the Christmas holidays, under the escort of Mr. J. N. Duncan, and the Misses H. M. Priestman, H. G. Henderson, K. C. Macnair and L. M. Williams, left Shanghai on Tuesday, January 29th, in the China Navigation Company's steamer *Tungchow*. On the evening of the same day the vessel was seized by a company of pirates who had disguised themselves as passengers. They shot and killed a Russian guard and seriously wounded a British engineer, Mr. K. Macdonald, in the struggle to take command. They then headed the ship for the south towards their well-known haunts, instead of going north as the vessel should have done. By repainting the ship's funnel and by giving her a new name, they hoped to escape detection, but when the ship was reported overdue, the British Navy with the aid of aircraft took up the search.

The sight of the aircraft seems to have frightened the pirates who escaped by means of the ship's boats. The children and their escort were kept as prisoners in the saloons and cabins, but, we believe, otherwise were well treated. From the cables received we learn that the passengers were unmolested, but at best it must have been a trying experience, both for the teachers and for the young people.

While we greatly deplore the loss of life and the wounding of the engineer, we are filled with thankfulness to GOD that the adventure ended without more serious consequences. For more than fifty years these Chefoo Schools have been in existence, and when we recall the numbers of children who have travelled to and from the Schools, and how the Schools have been preserved in peace during civil war and international strife in which China has been involved, we realize how much cause we have to praise GOD for His protecting Hand. But the young people do not escape all the perils connected with missionary service, for during the Mission's history more than thirty children have suffered a violent death, in most cases at the same time as their parents' martyrdom.

The Cost of Missionary Service.—When we hear of the martyrdom of workers, as in the case of our dear friends Mr. and Mrs. Stam, and when we learn of missionaries being taken captive, as with Mr. Bosshardt and Mr. Hayman, we realize something of the perils connected with witnessing for CHRIST in a land like China. But there is much quiet heroism of which the public knows little or nothing. In several provinces, the activity of the Red armies has made it necessary for a number of workers to vacate their stations, and sometimes at most inopportune moments. We have recently read one account, not limited to workers connected with the C.I.M., in which it was stated that the anxieties of flight were greatly accentuated by the fact that there were three expectant mothers in the company. In two cases at least the babes were born during the flight, and the sight of the litters which had to be extemporized gave rise to rumours that there had been fighting, for wounded soldiers had been seen!

Unless all missionaries are to be celibate, such emer-

gencies cannot always be avoided. That the Christian home has played a great and important part in breaking down prejudice and in revealing Christianity in life cannot be denied. But one realizes what our LORD meant when He said, 'Pray ye that your flight be not in the winter,' and His exhortation is suggestive to us to-day.

Remember them that are in Bonds.—By the time that this issue of CHINA'S MILLIONS is in our readers' hands it will be approximately five months since Messrs. Bosshardt and Hayman were captured by Communist armies and held to ransom. With the lapse of time it would be comparatively easy to become slack in our intercessions on their behalf, and yet the length of their captivity is an added reason for making our prayers unto GOD for them. Hope deferred can make the heart grow sick, and what the suspense to them and to their wives must be no words can describe.

At the time of writing the latest news is from Shanghai under date of January 8th and 10th. The letter dated January 8th stated that Mrs. Hayman had had a letter from her husband stating that in response to a request they were receiving three meals a day instead of two as before. The letter dated January 10th reported the news that Mr. Hermann Becker, one of our German associates in HUNAN, had obtained permission to send two Chinese with food and clothing. Mr. Becker some ten years ago had been brought into contact with Ho Lung, the Communist leader, before his communist days, and he (Mr. Becker) had been instrumental in saving the life of Ho Lung's brother, so that he is not without hope that he may be able to intercede with him on behalf of the captives. Let us continue instant in prayer for our dear friends and for their families.

The Bible in China.—We have been accustomed in this country to regard our English Bible as a fine example of literature, in addition to its spiritual value, but it is a new thing to find the Chinese beginning to look upon the Chinese translation of GOD'S Word as worthy to rank among the examples of good style. The Rev. A. J. Garnier, writing to Dr. E. H. Edwards, has called attention to what is of unusual interest in this connection. This is an extract from his letter which we are permitted to reproduce.

'A few weeks ago, in looking over a recent anthology of Chinese prose published by one of the most important Chinese firms, I was surprised to find two very long passages from the Union Version included as examples of fine literature! I promptly wrote to the Bible Societies' Secretaries here, to let them know, and I think they are passing on the information to their Home Committees. I am sure that the significance of the fact cannot be exaggerated. Hundreds of Chinese men of letters will find in that anthology, side by side with writings from their foremost literary men, extracts from the Bible. It has never happened before. Indeed, as you know well, the time is not far distant when scholars used to sneer at the Mandarin Bible. Now, one of their own members picks out whole chapters from Matthew and Mark as examples of modern Chinese style. Unless I am mistaken, this will mean that some of them at least will read the Book from which the extracts are taken.'

Dr. Northcote Deck.—It was with much regret that we said farewell to our good friend Dr. Northcote Deck upon his departure for Australia. Recent developments in connection with the work of the Mission to the Solomon Island demand his presence in the Southern Hemisphere again, and prompt to respond to the call of duty he has left our shores once more. During recent years he has been a much esteemed member of the London Council of the C.I.M. where his cheery presence, his sane and consecrated counsel have been of real and solid value. Though we shall miss his genial company and helpful fellowship, we cannot do other than wish him GOD-speed.

Dr. Robert Wilder.—The presence of Dr. Wilder in this country is always welcome, and we feel as though he almost belonged to the C.I.M. For long years his name has been a household word, and his touch with Hudson Taylor and with the missionary movement generally make us feel he belongs to the inner circle of our friends. He has already begun a tour of the British Universities in connection with the claims of Foreign Missions, a tour which lasts from the beginning of February to the middle of May. Few men have been more used of GOD to stir up the missionary flame and we warmly and earnestly commend him to the prayers of our readers. His tour is in connection with the Inter-Varsity Fellowship of Evangelical Unions and all particulars can be obtained from 43, Russell Square, London, W.C.1.

Mr. H. J. Mungeam.—It is with much regret that we report the death of Mr. H. J. Mungeam on Thursday, January 24th, after thirty years' service for GOD in China. His death took place in the Hospital for Tropical Diseases whither he had gone for treatment of some obscure trouble. His quiet and consistent life, his steady purpose

and his frank and open manner endeared him to all who knew him. We had hoped to include in this issue a fuller notice, but that will, we trust, appear next month. His removal is a big loss to the work in SHANSI. We commend the work and his bereaved widow and son to the prayers of GOD's people.

A Token for Good.—There have been so many trials and sorrows of late that an anonymous gift of £1,000, received during the early days of February brought a real sense of relief and gladness into our hearts. January which is generally a good month financially, was this year somewhat below the average of recent years, so that this gift coming, as it did, from an unknown source, in the form of a Bank of England Note, with nothing to indicate the kind giver, seemed to bring us more directly into touch with the Hand of GOD. Not only did it come as a welcome gift to the General Funds, but also with the additional cheer of a token for good.

As we are unable to send the generous donor the official receipt, may we say here, in case this editorial note should be seen by the giver, that the donation will be found acknowledged in the April issue of CHINA'S MILLIONS, in the Donations' List, under date of February 5, the word 'Anon.' taking the place of the number 379, which is the receipt number. How thankful we are that the Apostle Paul preserved for us that word of the LORD JESUS, 'how that He Himself said, It is more blessed to give than to receive.' The China Inland Mission has known, through seventy years, much of the blessedness of receiving consecrated offerings for the work of GOD. We thank our generous and unknown friend for this practical token of fellowship, and pray that the greater blessing, in 'good measure, pressed down, shaken together, and running over,' may be his or her portion.

An S.O.S. from China.

On Monday, February 18, we received the following Cable from China: 'Communists entered South-West Shensi. Request earnest Prayer for the safety of workers.'

It need hardly be said that such a cable would not have been sent unless the situation was distinctly threatening. Recent letters from Shanghai have reported that a Division of armed communists numbering about 6,000 men entered Shensi from Honan, which lies to the South-East. The Scandinavian Alliance Associates and other members of the C.I.M. had retired to Sian, the Capital of the Province, but the Communist forces were, by last accounts, not far distant. Whether the cable refers to the same men proceeding West, or to other Red armies entering the Province from Szechwan, is not, at the moment, clear. But either way, the cable clearly indicates that GOD's people need to unite and cry: 'Arise, O Lord, let not man prevail.'

Since the note on the opposite page was put into type, a letter has been received from Mr. W. W. Moore in Hunan, dated January 13, in which he states that Messrs. Bosshardt and Hayman, the two captives, had been seen at or near Taoyuan, a city in the North of the Province, about twenty miles West of Changteh. Let us continue to uphold by prayer our brethren who have now been in bonds for the last five months, and let us remember their wives and children in their terrible suspense.

'We would not have you ignorant, brethren, concerning our affliction which befell us in Asia. . . . Ye also helping together on our behalf by your supplications.'—2 Cor. i. 8-11.

IMPORTANT ANNOUNCEMENTS

Annual Meetings in England during March.

Saturday, March 2nd. *Birmingham Town Hall.* 3.30 and 7 p.m.

Chairman : COMMANDER R. G. STUDD, D.S.O.

Speakers : REV. C. H. S. GREEN.
REV. F. D. LEARNER, F.R.G.S.

Monday, March 11th. *Edward Wood Hall, Leicester.* 3.30 and 7.45 p.m.

Speaker : REV. F. D. LEARNER, F.R.G.S.

Monday, March 4th. *Y.M.C.A., Mount Pleasant, Liverpool.* 3.30 and 7.30 p.m.

Chairman : REV. W. H. ALDIS.

Speakers : REV. R. B. and MRS. PORTER.
REV. F. BIRD.
REV. F. D. LEARNER, F.R.G.S.

Saturday, March 30th. *Comradeship for China Rally.* *Milton Hall, Deansgate, Manchester.* 3.15 p.m.

"Through Eyegate to China and Tibet."

Speakers : MISS A. CHRISTENSEN.
REV. F. D. LEARNER, F.R.G.S.
MR. G. A. SCOTT.

Conference and Meetings in Scotland.

The Mission's Fourth Scottish Week-end Conference and House Party will be held again at Netherhall, Largs, at the end of April. Friends will gather for evening meal on Friday, April 26th, and will disperse on Monday, April 29th, immediately after lunch. The programme will include Bible Readings by the Home Director, Missionary Talks from Scottish Missionaries home from China for furlough, and a Lantern Lecture. The total cost, including Registration Fee, but not the railway fare, is 28s.

Fuller particulars and registration form can be had from the Scottish Offices at 16, Belmont Street, Glasgow, W.2.

We would invite the attention of our readers and friends in Scotland to the two lantern lectures to be given by our Scottish Secretary, one in Perth in the large hall of the Wilson Memorial Church on Thursday, March 14th, and the other in Glasgow in the Renfield Street Church, on Friday, March 22nd. In Perth the lecture will be on the "Story of the Mission," and in Glasgow on that of the "Chefoo Schools." Both lectures will be illustrated by a large number of beautifully coloured slides.

Fuller details of these lectures can be had from the Offices at 16, Belmont Street, Glasgow, W.2.

LETTERS FROM LISU CHRISTIANS.

'I have just been looking over Lisu letters and disposing of them. We have to correspond with our Lisu by means of a circular letter, for crowds write to us. The last mail brought thirty-two Lisu letters. Some of their letters almost make me weep for joy. Here is one from our Lisu Joseph. He was driven out of his home when he became a Christian and had to live in a cave. Later his father was converted and Joseph has given over six months to the Lord's work as evangelist. He writes as follows :

"My dear Brother and Sister who have compassion on us. May God give me strength and wisdom enough to remember your love even as long as God's grace exists. Big Brother and Sister, I have not words to thank you for bringing us the message of Love. From the creation of the world even until now, we have never heard anything so precious. Now the news of God's love and compassion has reached our generation, and those who worship God in spirit and in truth need not enter into judgment, but are sure of a place at God's right hand. Therefore I thank God and you who have taught us. Big Brother and Sister, you love us more than a father or a mother, and I thank you very much. The writer is Joseph."

'How I praise God for giving me the privilege of passing on His message of love. Just now we are in a new place once more, though not new to our dear Lisu teachers. Our dear Job (once a goat herder) has been shepherding the flock for some five years. Because of persecution he is begging us to stay. So my husband has gone to pack up our things and we are moving here to Lu-da. The official has already torn down seven chapels, but the rest of the twenty are standing, and new Christians are turning to the Lord.'

From a private letter from Mrs. A. B. Cooke.

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*'Pray for
the peace
of
Jerusalem:*

*They shall
prosper
that love
thee.'*

*'Peace be
within thy
Walls,*

*And
prosperity
within thy
palaces.'*

Photo by]

[Dr. Wainey.

A view of the Great Wall of China.

'For my brethren and companions' sakes, I will now say, Peace be within thee. For the sake of the house of the Lord our God I will seek thy good.' —Ps. 122, 6-9 (R.V.)

CHINA INLAND MISSION,

Telegrams: LAMMERMUIR, FINSPARK—LONDON.

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Telephone—CLISSOLD 7950 (3 lines).

Founder: The Late J. HUDSON TAYLOR, M.R.C.S.

General Director: D. E. HOSTE.

In the words of its founder, Hudson Taylor (who died in 1905), '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.'

Founded in 1865, the Mission has continued to grow, with the blessing of GOD, until its missionaries number 1,313, working in 333 centres in nineteen provinces of China. There are about 3,900 Chinese workers, including 2,350 men and women who voluntarily give the whole or part of their time to the work. It is the purpose of the Mission to found self-governing, self-supporting, and self-propagating churches throughout the whole of inland China. Chinese communicants number about 81,000.

The C.I.M. is a fellowship whose members, while drawn from various denominations, are at one in their convictions with regard to the essential doctrines of the Christian faith and in their unreserved acceptance of the Scriptures as the Word of GOD.

The Mission is international in character, with its headquarters at Shanghai, and home centres in Great Britain, North America, Australasia, and Switzerland. In addition, there are thirteen Associate Missions whose home centres are in Sweden, Norway, Germany, Finland, Denmark, and the United States, forming nearly one-third of the total membership of the Mission.

In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD'S people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1934 was £50,330 9s. 10d.

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PERSONALIA.

ARRIVALS.

February 22nd.—Miss G. Emblen, from Szenan, KWEICHOW.

March 1st.—Miss R. Dix and Miss M. J. Wallis, from Nanpu, SZECHWAN.

March 15th.—Mr. and Mrs. Lewis Jones, from Hankow; Miss E. Twidale, from Chefoo.

DEPARTURES.

March 29th.—Per P. & O. s.s. *Ranpura*: Rev. Sir Montagu Beauchamp, on a visit to China.

April 12th.—Per P. & O. s.s. *Rajputana*: Miss E. M. Sanderson, Miss H. Soderman (New worker from Finland).

BIRTH.

January 6th.—At Nancheng, SHENSI, to Mr. and Mrs. G. P. Moore, a son, Arthur Raymond.

DEATHS.

February 18th.—In Toronto, Mrs. J. J. Coulthard (retired).

February 23rd.—At Nanchung, SZECHWAN, Miss H. A. Gough.

MARRIAGE.

January 22nd.—At Hankow, Mr. A. R. Kennedy to Miss E. E. Miles.

CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

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'Let Him be your Fear.'

'The Lord spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, A Conspiracy, concerning all whereof this people shall say, A Conspiracy; neither fear ye their fear, nor be in dread thereof. The Lord of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread.'—Isaiah viii. 11-13.

JUDAH was sore afraid. The king of Syria and the king of Israel had formed an alliance against king Ahaz and against his people. A consuming anxiety was the order of the day. In the words of Isaiah, 'It was told the house of David, saying, Syria is confederate with Ephraim. And his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind.'

As we read we rub our eyes to see whether we are reading ancient or modern history. With nothing more than a change of names, Isaiah's figure of speech vividly expresses what is taking place in Europe and elsewhere to-day. The fear of hostile alliances which so violently agitated the kingdom of Judah more than two thousand years ago, is the very thing that is obsessing the nations to-day. It is this that is driving them to a renewed competition in arms. In essence things have changed but little since the times of Isaiah. The political world of his day was haunted by wild alarms. And the world of to-day is suffering from the same hysteria.

One of the greatest and sanest of modern statesmen has recently said: 'It may seem a humiliating confession to make, but it appears to me to be a fact that fear is to-day the real driving force in our European relations. Fear, the meanest of human motives, is to-day the master of us all.' What an acknowledgment, in spite of our vaunted civilization! But who will deny its truth?

It was at such a time as this that God laid His hand upon Isaiah and spoke to his heart a steadying message. 'The LORD spake unto me,' he says, 'with a strong hand, and instructed me not to walk in the way of this people.' The phrase is arresting and unexpected. 'To speak with a strong hand,' suggests that God grasped His servant by the hand as He said: 'Walk not in the way of this people. Say ye not A Conspiracy, concerning all whereof this people shall say, A Conspiracy, neither fear ye their

fear, nor be in dread thereof.' In other words, Isaiah was forbidden to take up the popular cry. He was not to be a scaremonger. He was not to speak of Danger, or of Alliances, in the popular manner. The national slogan was prohibited. God's servant was not to fear their fears. He was not to share their dreads.

But a negative is not enough. A mere prohibition will not suffice. To cast out the demon of fear, and leave the heart swept and garnished, if that were possible, would only expose the heart to other terrors seven-fold worse. Fear cannot be dispelled save by a stronger and nobler emotion. And so the positive injunction follows: 'The LORD of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread.' God was to be their great Alliance. God was to displace their fears. God was to dispossess man's dreads by entering in Himself, even into the very citadel of the heart.

This, needless to say, is not simply to substitute one reign of terror for another. The fear of God and the fear of man are fundamentally different, even when the same word is used. Fear, like love, is exalted or debased by its object. There is a fear which is craven, and a fear which is devout. There is a fear which hath torment, and a fear which is the fruit of love. CHRIST, we are told, was 'heard, in that He feared,' and to express this fear the New Testament employs a special word which, according to Archbishop Trench, suggests 'the careful taking hold and wary handling of some precious yet fragile vessel.' Bearing this vital difference in mind, we may note that the command given to Isaiah was that the fear of God was to displace the fear of man. God was to be as real a factor in life as fear of an enemy could be.

Now, when we consider what a dominant force fear can be, how extensive its range and how intensive its sway, the command to let God take this place in our lives is full of significance. Think for a moment what

fear can do, how co-extensive with life's interests it is, how imperious its control, how masterful its urge. To the fear of death, the fear of poverty, and to a thousand other fears, men are in bondage all their days.

To come back to our text; how many live in fear of their enemies, of some unfriendly combine against themselves or some hostile alliance against their country. The pages of history, and the pages of our daily papers, are a vivid commentary on this point. As already stated, fear is the main driving force in life to-day.

If what we have written is true, then how pregnant with meaning is GOD's command to Isaiah, and to us through him! What fear can be, GOD would be. We are not to be fear ridden, but GOD controlled. We are not to take up the popular cries of alarm. We are not

to fear men's fears, or to dread their dreads. All that these things are to them, and more, GOD is to be to us. We are to sanctify Him in our hearts. We are to make our alliance with Him. He is to take the place of fear. He is to supersede our dreads.

Let us pause for a moment and ask ourselves: Is GOD as real to me as my fears? Am I as fully GOD-conscious as I am fear-conscious? That is what GOD desires to be. That is what this passage is designed to teach. In these anxious and troublous days the word comes home to each one of us: 'Walk not in the ways of this people. Take not up their cries. Fear not their fears. The LORD of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread. And He shall be for a Sanctuary.'

M.B.

Mr. S. C. Frencham's Report.

A deeply moving interest attaches to this Annual Report from the pen of Mr. Frencham, for not long after it was written, he and his wife fell into the hands of Communists, and at the time of writing, the tidings concerning their welfare are of a conflicting nature. Some reports speak of them as having been killed, but these have not yet been confirmed. Our readers will, we are sure, remember their anxious relatives in prayer, and also pray that if they are still living they may speedily be released. At the same time we commend the infant church in Ningkiang to our readers' supplications.

SEEING that this station, Ningkiang, was not actually opened until the beginning of 1934, and in view of the fact that no previous Report of the work has been submitted, it might be fitting to mention one or two facts in passing with regard to the beginnings of the work. Early in January of 1933 Mr. Smith and I, together with several helpers from the Hanchungfu Church, set off on our first visit. This was cut short by the Communistic activities in SZECHWAN causing the local military authorities to station a large garrison in this important frontier city and thus all inn accommodation was taken up and we were forced to retire to Tsai-Uen-Tsi, a day's journey from Hanchungfu. Later in the year it was possible for this city again to have an opportunity of hearing the Gospel. We were enabled to obtain an inn in the north suburb where we were joined later by Mr. Long. It was only after three months that we were at last forced to retire, this time owing to the absence of the military, and the activities of the 'Red' bandits who actually paid a visit to the city the day that we left. The officials had repeatedly pressed us to go before, but we did not feel that the time had come and going as we did, just before the raid, it made a big impression on the minds of the people.

Settling In.

In February, after my marriage I again paid a visit in company with Mr. Long, the Evangelist, and though the inn accommodation was very poor we were enabled

to hold on and try to complete negotiations for some property that had been offered to us on the previous visit. Arrangements fell through, however, and we were forced to conduct a search for other premises. Later the way was opened up for us to obtain more suitable inn accommodation, and then in April both my wife and Mrs. Long were enabled to come and live with us. During this time much preaching was done in the suburb, a preaching hall being opened up and services being held for all who would come. It was at this time that the local political agency of the National Government became very active and many attempts were made to put a stop to the work. Doubtless many people were hindered from offering their property to us for this reason.

It was in June that the agreement, giving us our present property inside the south gate of the city, was finally signed, but owing to the fact that the brothers concerned in the property had not kept to their proper houses when the family estate was divided up, and that they kept this information from us, we found some trouble in building a wall giving us a strip of land at

the side. It was not until a family lawsuit had dragged on for several months that the matter was finally settled and we found ourselves at liberty to repair the property and build our wall. Heavy rains hindered and it was well into the autumn before we were able finally to get men and material to do the work which was sorely needed owing to the devastation of the successive batches of military who had previously been in occupation.



Bride and Bridegroom.

Mr. S. C. Frencham was married to Miss R. Wheatley in Shanghai on January 11th, 1934.

Of the repairs much could be said, but those who have had to deal with such matters in Inland China will understand why it is that we do not wax eloquent on this subject! During the late spring and summer we shared the three rooms with the Chinese, having one room for personal use, the opposite side being for the Chinese, and the central room being a general meeting place. Boards nailed over the open spaces served a useful purpose, until later on another room was added which gave more comfort and privacy.

Evangelistic Work.

Naturally the evangelistic side of the work is more prominent in a new effort and this has been so in Ning-kiang. Several thousands of Scripture portions have been distributed around the city and district, tracts and posters have played their part whilst every opportunity has been taken to preach the Gospel inside and outside the city and at the important markets around. We cannot but feel that the many that have been interested have been waiting to see who will be the first to step out and what will be the result. There have been many unfulfilled promises to join in worship with us. Undoubtedly the greatest hindrance to the spread of the Gospel is the almost universal use of opium. Steps have been taken to deal with this and already a Mrs. Li, who owned the inn that we used last year has broken off this habit and has made a profession of faith. Her husband also is taking medicine for securing freedom from the habit.

Medical Work.

This brings before us the medical work that has been done. It is not very much to be sure,—just the selling of a few simple medicines and a little help here and there, but it has done a good deal to break down the natural resentment of the people toward the foreigner and establish a friendly feeling. Occasionally more serious matters have been dealt with, and the people have been very grateful. In fact our Christmas dinner was the present of an official in the Public Safety Department as I had been attending to a gunshot wound over his ear for some time. Many difficult cases are brought to us, but needless to say we are unable to deal with them.

The Problem of Opium.

The problem of opium will be linked with the question of Church membership in a very definite way. Already one person has been cured of this habit, for a Mrs. Li, the wife of the innkeeper who entertained us last summer, gives much cause for praise and encouragement, whilst her husband too is taking medicine in an endeavour to break off the evil habit. Several others have shown definite interest, and we have hopes of being able to report a definite stand being made by many very soon.

My wife has visited a number of the homes in the city and also on the suburbs, and we have reason to believe

that much interest has been awakened by these visits. More and more new homes are being thrown open as she and Mrs. Long receive invitations to come in and chat with the people. Some of these people have been well-to-do and have treated their visitors very well indeed.

Reaching the Children.

Late in the summer steps were taken to meet the need of reaching the children with the Gospel message. By using special material provided by the China Sunday School Union we found that a large number came and met with us in the afternoons. Singing was a main feature of the service, and we had great hopes for the future until the local education authorities did all within their power to poison the minds of those within the Government schools. One result was that only a few street urchins came along and for a time there was a spirited opposition by several of the larger scholars. We shall not give in however, and still plan to carry on and, if possible, make the services brighter and more attractive. Needless to say once we get a few children then the adults soon gather around and thus an excellent opportunity is offered for the more direct preaching of the Gospel.

Bands of Robbers.

At the present time there are a number of roving bands of robbers, and three days away, on the other side of the border, we hear reports of the activity of the Communistic forces so that the work is not being carried on under the most favourable conditions. We trust that we shall be enabled to continue right through, and that the large armies of soldiers in the district will prove equal to the

occasion should anything arise to endanger the lives of the people.

Much could be said concerning the details of the work, but we feel that the future is bright with possibilities and that the work will progress. Prayer is asked on behalf of the Evangelist and Biblewoman, Mr. and Mrs. Long, that they may be led into a spiritual ministry and may be guided in their contact with the enquirers.

Subjects for Praise and Prayer.

PRAISE.

For the deliverance of the Chefoo scholars.	p. 66
For an increase in the number of Baptisms.	p. 67
For blessing attending the Bethel Bands.	p. 68
For progress and improved conditions in Kiangsi.	p. 69
For the building up of the Churches in Shensi.	p. 73

PRAYER.

For all anxious or bereaved relatives.	
For the protection of all workers.	
For the comforting of the Churches in tried areas.	pp. 69, 73
For the unevangelized Tribes.	p. 76
For all in authority and for wisdom to all.	p. 77



Mr. Frencham and his Chinese teacher.

The wadded garments and winter cap, with flaps, reveal the season of the year.

Our Shanghai Letter.

A letter from Mr. James Stark, dated February 8th, 1935.

The Chefoo School and Pirates.

THE outstanding event since I last wrote to you is the piracy of the s.s. *Tungchow*, with the party of seventy children returning to our school at Chefoo after the winter holidays, travelling under the escort of Mr. J. N. Duncan and Misses K. O. Macnair, H. M. Priestman, L. M. Williams and H. G. Henderson. The vessel sailed from Shanghai at 10.45 a.m. on January 29th, and at 6 o'clock in the evening of the same day, when only a few miles out from the mouth of the river, the pirates declared themselves. Captain Gordon Smart, master of the *Tungchow*, was on the bridge when firing began, and two shots were directed at him. He was subsequently dragged to the first-class saloon. From a short resumé of his report, it is learned that later all the officers were brought there, while the Russian guards, who fired at the pirates were confined to cabins, with the exception of one, who was shot down in cold blood.

At 7 p.m. the Captain was escorted to the bridge and ordered to set the course south to Swatow instead of north to Chefoo. Four pirates stood guard on the bridge, while others covered the engine room and the saloon, where the officers were forced, when off duty, to rest. The following day the pirates repainted the funnel with bands, and, having erased the name of *Tungchow* from the stern, painted *Toa Maru* on it, so that the steamer might be taken for a Japanese vessel.

When the non-arrival of the steamer at Chefoo, twenty-four hours overdue, was reported, the British Navy promptly made a search of the China coast, and on the

1st instant, a day of much anxiety for the Mission Executive and parents alike, the *Tungchow* was located by a British naval seaplane off Junk Bay.

The pirates tried to capture two junks off Chilang Point, but were not successful, and they ordered Captain Smart to head the *Tungchow* for Goat Island and Reef Island. About an hour later, they captured one off Honghai Bay, and when the plane appeared the four leaders, who threatened vengeance if they were attacked, cut the rope of the junk and escaped with their booty, leaving the others to be put off in a small boat. These latter took with them four Chinese passengers, some members of the crew, the wireless operator and the chief officer as hostages, whom they released when they reached the shore. The *Tungchow* then proceeded under naval escort to Hongkong, arriving there at 1 o'clock in the morning.

The vessel carried a large consignment of Bank of China notes, which the pirates to their chagrin discovered were useless to them as they were unsigned. The children, who were not molested, but on the contrary treated well, being allowed three meals daily, were shut up in their cabins by the pirates. They were, however, robbed of their pocket money, in all about \$200, Chinese currency, though the small change was subsequently returned to them, whilst the members of the school staff lost a similar amount. Their baggage in the hold was not touched, but hand baggage was searched and to some extent looted, the pirates taking such things as they fancied, including a few watches and pocket knives. One big boy's overcoat and several scarves were also taken.

A Safe Return.

The *Tungchow* with the party returned to Shanghai en route to Chefoo, for which port the vessel again sails to-morrow morning. The arrival of the young heroes and heroines was awaited by a crowd of parents and friends whose gratitude to God and their joy and relief found expression in the singing of the Doxology, followed by the hymn, 'O God our help in ages past,' as the steamer neared the wharf.

The children have since been occupied relating to parents and friends details of their thrilling, if terrifying, adventure; for some of the older boys, as well as members of the staff, were covered by pistols in the initial stages of the piracy, whilst later the younger boys, when they had made friends with their captors, were pelted with oranges to their intense delight, though to the consternation of the chief steward, who saw his stock of fruit rapidly diminish. No one apparently had suffered greatly from their experiences.

In the Prayer Hall of the China Inland Mission at noon yesterday



The North Front of the new Classroom Block of the Schools at Chefoo.

This building looks straight out on the sea; it provides classroom accommodation for the boys and girls above Preparatory School age. At the nearer end is attached the house of the Vice-Principal (distinguishable by its projecting verandahs).

This building has been in use for one term for co-tuition of boys and girls. This system (which has always been in operation at the Preparatory School) has been extended throughout the whole school: the results so far have been most encouraging.

there was held a service of thanksgiving and intercession led by Mr. Hoste, who gave a short address, extending on behalf of all at this centre a loving welcome to the party and expressing heartfelt sympathy with them in their terrible experiences, as also thankfulness to GOD for His merciful deliverance of them, and gratitude to the captain, whose presence of mind and professional skill in navigating the steamer without a proper chart, contributed to their safety.

A Thanksgiving Tea.

This afternoon, through the generosity of the father of one of the boys in the party, as an expression of his gratitude for the safety of his son and of all that the influence of the school means to him, a 'thanksgiving' tea was provided in the large dining room of the Mission Home, primarily for those whose parents were not in Shanghai to welcome them, though all were included and more than sixty were present. The kind thoughtfulness which prompted the gift was deeply appreciated. The tea party over, by the courtesy of the Eastman Kodak Co., three films of Felix the Cat were exhibited for the entertainment of the children.

Conditions in Kweichow.

The occupation of Kweiyang by Government troops has improved the situation in south-west Kweichow; but the advance of the Communist forces with the threatened invasion of South-west SZECHWAN has caused consternation in that area and made necessary, as a precautionary measure, the withdrawal of our missionaries south of Luhsien.

Tidings from Szechwan.

Miss Hyde, who was only just recovering from an attack of typhus fever, reports a trying experience when en route from Süyung. The departure of her party was delayed a day, and others who had left a few days earlier were robbed the day it left. At the place where the robbery was perpetrated two men suddenly appeared and called the boatmen to stop, but they went on though one man raised his gun to fire, but did not do so. The boat subsequently struck a rock, and the water poured in at a quick rate; but the party finally arrived safely at Luhsien, from which centre Mr. Kerry reports that Süyung has since been looted by Liu Hsiang's troops, who occupy the city.

Mr. Benson reports all quiet at Liangshan, adding that he had been informed that the conditions had improved in the Tahsien area. He had been out in the country for twelve days, and said that the robbers, even for New Year time, were worse than in previous years.

Mr. R. G. Walker, writing on January 6th, informs us that triumphal arches are being erected on the streets of Chungking, and it is reported that it is hoped soon to welcome the Generalissimo, and probably also the Governor of HUNAN. Mr. Walker writes:

'The Central Government has timed its entrance to this province opportunely. There are those who say that eventually the SZECHWAN troops, when finished with their services, will send them away. They are here, I am sure to stay, and many are the people who will be right glad at the turn of events. So that is one of the brighter sides of the trouble.'

Some Kiangsi News.

Miss C. McFarlane, writing from Kwangsinfu, now known as Shangjao, reports that Fang Tsi-ming, the Communist leader who was said to be responsible for the massacre of Mr. and Mrs. Stam in South ANHWEI, has, with Wang and Liu, two other Communist leaders, been captured and are in Shangjao being exhibited to thousands of people. She says:

'The city is in great excitement as you can imagine. We should be glad to know they were safe in Nanking.'

From Tsinglo in North SHANSI, Mr. Ingwardo, the Superintendent of the work of the Norwegian Mission in China, reports that Kolan was looted by Communists who had come over from SHENSI, and that the local police force had joined them, killing their own chief.

Concerning Messrs. Bosshardt and Hayman.

Our latest news of Mr. Hayman and Mr. Bosshardt is that they had been taken to North-west HUNAN just over the border from HUPEH, and that the Vice-Secretary for Foreign Affairs this week reported to the British authorities that the Chinese Government was pressing the provincial authorities to make every possible effort to get into touch with the captives.

Baptisms.

Since the date of my last letter five hundred and thirty-seven baptisms have been reported as having taken place in 1934, bringing the total for the year up to 7,594.

Most of the information regarding the work which has recently reached this centre is included in the station annual reports, which have been sent to London, and is therefore not available for this letter. There are, however, a few items of interest which I can give.

Tidings from Honan.

I begin with an extract from a letter from Miss Annie Sharp, who wrote from Chowkiakow, in HONAN, on January 11th, as follows:

'The Women's Bible School closed yesterday. It has been a term of GOD's goodness and blessing. The women did very well in their examinations, and there seems to have been real spiritual results. One dear girl, daughter of a Church leader in Sihwa, who was sent by her father in order to get the Bible teaching (she is a graduate of Government Higher Primary and Normal Schools), went off yesterday so happy, saying, in reply to my enquiry as to whether she had received help during the term, "A great deal of help, and I have received JESUS CHRIST. I am going home with Him."

'In the Girls' School these days, GOD is also graciously letting us see fruits of our labours. Several girls have come for a talk and prayer, and some have definitely given themselves to CHRIST. There is a spirit of real earnestness, and we are trusting to see "greater things than these" even before the close of the term.'

News from Kansu.

Miss W. A. Miller, a young worker who arrived in China only a little more than a year ago, writing from Tingsi in KANSU, says:

'I have much for which to praise the LORD in all His gracious goodness to me. This month I have had much joy in teaching the children each Sunday, while Miss Verhulst has had the women's study class. The first

Sunday there were only two little girls and I am sure the LORD knew it was best, for I was too scared to do much. I just sat down and talked about the lesson with them. However, there must always be a "first time" and each time since I have had more courage, and it has been a real joy to see their bright, intent little faces as they watch me so closely. The second Sunday I decided to take a chance on asking them questions, trusting that I would understand, and it has worked splendidly. We have had fairly good attendances for this small church, but there are many more that should come. The first Sunday there were only those two little girls, but the following Sundays the attendances have been 8, 18, 13 and 18. There is one little girl who causes our hearts greatly to rejoice. She is most faithful in coming, and I really believe loves the LORD.'

The Bethel Bands in Shensi.

Miss R. J. Begbie reports blessing resulting from a visit of one of the Bethel Bands to Shihchüan in SHENSI. She writes :

'Our fellowship with the Bethel Brethren for a brief eight days and the gracious working of GOD'S Spirit in all our hearts with the inevitable blessing of outflow to the heathen, may be truly described as "days of heaven upon earth." It is hard to express in words the full joy of seeing prayer answered for our Chinese helpers, or to tell how our own hearts have been blessed and uplifted by the visit of these dear servants of GOD. The power of the adversary was terrible, but GOD prevailed over his many devices. Some eighty-seven names were given in as having confessed the LORD, and we know of some at least who have entered into a new experience. We feel that the most encouraging feature of all is the new life that has come to our Chinese helpers and ourselves. They are already planning work and campaigns for next year, country visiting and looking after those who have confessed CHRIST.'

Mr. Frencham writes before his Captivity.

Writing from the recently opened station of Ningkiang, in the same province, Mr. S. C. Frencham says :

'Some time ago, the Head of the Military Hospital came to our Sunday morning prayer meeting, but as we did not see him again for some considerable time I did not attach much importance to his visit. He was with Marshal Feng Yü-hsiang in his better days whilst in Loyang, HONAN, and heard the Gospel. Now he has invited Mr. Long to go to the hospital and preach to his men every evening when the day's work is finished, and

has offered prizes to those who take a keen interest in the subjects, taken from the Gospel of Luke, and can pass tests on them at the conclusion of the series. Whilst we know how hard it is to take CHRIST into the Army anywhere and especially in China, still it is an opportunity to preach the Gospel, and Mr. Long reports good attention. The man responsible in introducing Mr. Long to the men said : "You must not take any notice of the nonsense about eating the foreign religion. We fight with foreign rifles, and every day we give our men foreign medicine to eat. CHRIST came to save the world and He came to save the Chinese too. When I was with Marshal Feng, I never smoked or did any of the things that ruin us, but now you know what I am—an opium smoker, gambler, etc. I have failed, but I intend to change, and I earnestly exhort you to trust the LORD and He will change your lives."'

Tribal Intelligence.

Mr. J. B. Kuhn, in reporting his arrival with Mrs. Kuhn at Luchang, a tribal station on the Upper Salween in Western YUNNAN, writes :

'You will be interested in the enclosed slip, giving the number of baptisms we had here in connection with the Christmas festivities. There were twenty-nine as recorded. It was a most impressive service. The Christians gathered round the mountain pool and sang "Happy Day" as each one went under the water. All of the Church officers lined up on the opposite side of the pool and gave each new member the right hand of fellowship as they came out of the water. Then one of the deacons led the great mass of believers in prayer at the close of the service. Bless the LORD for this added ingathering.

'There were about five hundred gathered for Christmas ; surely the largest group of Lisu that we have yet seen, and very likely the largest number ever gathered together here. Their total contributions came to well over \$100 local currency.'

Among the Nosu in the Kiehkw district in the province of KWEICHOW, Mr. W. G. Windsor informs us, there is oppressive taxation, the local official discriminating against the Christians, for the purchase of guns, the heathen around them being exempt from this special tax. Mr. Windsor writes :

'I am glad to say that, although some of the Christians appear to be bewildered by what is happening, yet not a few, perhaps the majority, still find comfort in the Gospel, and are maintaining their Christian profession. It was a privilege to visit them again, bringing the Word of GOD to them with all its power to comfort and strengthen in days of trial.'

A PRELIMINARY NOTICE.

The 70th Annual Meetings of the China Inland Mission

will (D.V.) be held in

**THE CENTRAL HALL, WESTMINSTER, S.W.1 (opposite Westminster Abbey),
On TUESDAY, MAY 14, at 3 p.m. and 7 p.m.**

The Speakers will include Rev. W. H. ALDIS, Home Director, Dr. F. HOWARD TAYLOR, Dr. ROBERT WILDER and Dr. HOWARD GUINNESS and several missionaries.

For particulars of Tickets, please see Inset.

Concerning the Work in Kiangsi.

By A. B. LEWIS.

The following Report from the pen of Mr. A. B. Lewis, dated January 17th, 1935, will help the reader to visualize the conditions in this much-tried province of Kiangsi from which centre the Communists have recently been dislodged after it had been their stronghold for several years.

A LONGER time than I had intended has elapsed since my last letter, but I have been away for a two months' trip around the stations of KIANGSI and this has kept me very fully occupied. I was only able to spend two or three days in each place, which meant that I was very busy indeed with meetings and interviews with both foreign and Chinese workers.

You will be interested to know that most of the journeys were made by motor 'bus, for roads have suddenly come into existence in the province and the old leisurely means of travel by native boat which made it almost impossible to say just when one might arrive at any place, have now been changed for this modern method. A journey up river from Nanchang to Kanchow might in former days have taken five or six weeks. I accomplished it in two stages, one to Kian in seven hours, and another stage to Kanchow in about nine hours. With these improved means of communication, it was possible for me to cover as much ground in two months as I used to cover in a whole year! On another occasion I should want to spend a longer time in each place, but I was aiming to get back for the end of the year, so my time was limited. I cannot say that the travelling was comfortable, for the roads are still very rough and a speed of 25 miles an hour along them in a very rickety 'bus is quite an experience!

There is a very great change for the better in the political conditions in the province, and one would like to pay a tribute to the generalissimo, Chiang Kai-shek, and his very able wife, for this achievement. If you have not read Madame Chiang's article entitled 'What Religion means to me,' which was published in the *British Weekly* last year, I hope that you will get it and read it, for apart from its real worth as a testimony, it shows in a wonderful way how GOD has been hearing the prayers of His people for KIANGSI during the past years. In some quarters there has been a tendency to belittle the work of the anti-communist campaign in KIANGSI, and look upon it as merely scattering the fire into other provinces. This is by no means a correct appraisal of the results. The facts are that the 'Reds' have had a terrible grueling and suffered very heavy losses. They regarded themselves as in an almost impregnable position and reckoned that they were already victors and ready to advance into other provinces, but the Government blockade cut off supplies of food and salt and reduced them to great straits. They were completely driven out of their strongholds with heavy losses. I was told that in South KIANGSI 20,000 were accounted for, and the estimate is probably not very far out. I saw large numbers of them trailing back to Wanan under military escort, and the Christians told me that some thousands had passed back to that one district. I have seen misery and wretchedness amongst famine refugees in China, but I have never seen anything to equal the condition of these men. They were all either emaciated or else their faces were swollen with disease, their clothes were rags, and many were twisted and distorted by pain and sickness. Most of them were limping, and some could only hobble along. They reminded me of a pro-

cession of Dante's lost souls. I suppose that all the Reds were not in the same evil plight as these men, but there can be no doubt that they have had a very bad time.

The most impressive change to be noted in the province was the one in the Army. From neglect, inefficiency and bad discipline, they had changed to smartness, cleanliness, self-respect and good discipline. Formerly, people wondered if the bandits could be worse than the soldiers, but now the men seem to be properly paid, well clothed, well trained and courteous. A similar reformation in other provinces would soon put an end to Communism and banditry. Without doubt, things would soon slip back again if the strong hand of the generalissimo was withdrawn, but it shows what can be done and what the Chinese are capable of when given the right kind of oversight.

Now you will want to hear something of the condition of the churches. On the whole there has been very substantial progress, and I believe that the time is ripe for a much larger advance. In a few places the Communist oppression has badly broken up the work. For instance, Hokow used to have over 400 members, but at present it would seem that there are only about 130 left, and most of the old trusted leaders have died. In Iyang it is still impossible to guess even how many members are left. The northern part of their district has just been freed from 'Red' rule, and of the five out-stations situated in that field, the leaders have in each case either died from privations and hardships, or else have been killed. In Yuanchow, Mr. and Mrs. Porteous' former station, the Pastor went over a list of 65 'premises destroyed, leaders dead or killed, members no certain information—some have died, some were killed, and some have fled' and so on. However, in that district some new out-stations have also been opened and except for the hill country, conditions are now comparatively quiet. In Yungsin, which was for years the communist stronghold where Mr. and Mrs. Porteous were held captive, the Christians are just beginning to gather together again. However, in many of the stations the work has gone forward and the foundations of the churches have been strengthened.

I felt that this last trip to KIANGSI was the best I have ever had from the point of view of spiritual results. Three new evangelistic bands are being organised, and I am hoping that a fourth will be added before very long. That will mean that we have now eleven full time bands in the province. In Yukan they are also organizing about twenty voluntary bands to do evangelistic work during the first month of the Chinese year. I wish there were time to tell you a few of the many incidents which happen there in connection with the preaching of the Gospel in that district. One of the towns in that area was opened a few years ago as a result of the work of the Evangelistic Band. The leader told me that they have now over 200 enquirers. One district bordering on the Poyang Lake has some thirty or forty villages. The Word has spread amongst them until there are now believers in nearly all

these villages. The same leader told me of an island in the Poyang Lake where some thousand or more families live. The Evangelistic Band spent a few weeks there over a year ago and about eight or ten families believed. Visiting them some months ago, the leader found them still meeting together each Sunday. There was no one of their number who could lead a service, no one could read or preach, but they met in turn in their own houses, sang the few hymns they had learned, and prayed together. They begged for more help; the merchants on the street also asked the leader if they would not come and open a preaching hall. They told him that this place was a very wicked one. A year ago a clan fight took place over fishing rights and 137 people were killed. The Church in Yukan hope to do something for these people, and I am sure you will be glad to help them by prayer.

During December, Mr. R. Porteous was quite seriously ill, and I had a week in Nanchang helping in the Bible School. I am very glad to say he has now fully recovered, and after a visit to Shanghai has now returned to Nanchang.

Tuchang is going on very well. They had eighty-four

baptisms last year and are adding three permanent evangelists to their staff.

I am, D.V., expecting to return to KIANGSI some time this year and have also been asked to give some oversight to a small district in HUNAN province. I know I can depend upon you all to continue to uphold me in prayer. Mrs. Lewis and Ruth may have to leave for the homeland as the time has come for Ruth to get some kind of training for her future. What this will be we do not know at present, but we are waiting on God for guidance about it. I need hardly say how much we would value your help by prayer in this matter also.

There is so much one would like to say but this must suffice for the present. I will close with one item of general news. Two weeks ago our weekly record of baptisms was the highest we have ever had in one week. The total was 1,167. Our total of baptisms for the year at present is well over a thousand in advance of last year's total at this same date. The complete returns for the year have not yet come to hand, but we expect they will be a long way in advance of last year and that, you will remember, constituted a record.

In Memoriam.

Herbert Joseph Mungeam.

IN the autumn of 1904, little more than thirty years ago, Herbert Joseph Mungeam sailed for China, and after three decades of strenuous service, he entered into rest on January 24th last.

His first designation, after a period of language study, was to Huai Ching in ANHWEI. Subsequently he gave some help in famine relief work in KIANGSU Province, followed by temporary assistance in the business centre at Hankow. This completed his service for Central China.

In 1908 he went north and served in the following stations: Pingyao, Siaoyi, Pingyangfu, Yüwuchen, Hungtung and Luanfu.

As we recall our brother's life and ministry, we wish to speak of him in the spirit in which he himself lived. This is expressed in his favourite hymn, which was

Praise, my soul, the King of Heaven,
To His feet thy tribute bring,
Ransomed, healed, restored, forgiven,
Evermore His praises sing:
Hallelujah, Hallelujah!
Praise the everlasting King.

As we think of our brother two phrases from St. Paul's Epistles come to mind, namely those in which he sums up his life as 'a good soldier of JESUS CHRIST' and as 'a faithful minister.' From the time when I first had the privilege of meeting him, Mr. Mungeam's life was marked with these characteristics. He was both a good soldier of JESUS CHRIST and a faithful minister. One was struck with his devotion to His LORD and Master. What-

ever he conceived to be the will of God was carried out conscientiously and thoroughly no matter what it might cost him or whither it might lead.

As a good soldier he endured hardness, whether it was physical hardships or otherwise. The physical hardships came through his constant journeys and these were endured joyfully. At times the hardness took the form of sorrow and anxiety, which things of necessity come to all who labour in the Gospel, and through the trials, disappointments and difficulties which are inseparable from building up young churches. All these were endured in the spirit of a good soldier.

In all that he did our brother was faithful in his personal devotion as well as in his wider ministry. In dealing with individuals or congregations he sought to be and was a faithful minister, and in this connection he had a gift of teaching that was most acceptable and much appreciated by his fellow missionaries as well as by the Chinese church.

During the last few years in Luanfu, Mr. Mungeam concentrated his efforts more in building up and establishing the Christians. He held

short-term Bible Schools which were much blessed to an increasing number of students. The Churches of East Central SHANSI have lost a faithful friend and a gifted teacher who could ill be spared at this juncture in the work.

W. F. H. BRISCOE.



Mr. and Mrs. Mungeam (left side) with Mr. and Mrs. Green.

Cameos from Chekiang.

BY FRANK HOUGHTON, B.A.

The Monastery.

THEY filed slowly past us in their grey habits, hoods of the same colour over their heads, a long line of priests going up to the great main hall of the temple for their morning devotions before the three colossal Buddhas. Their faces were ashen grey like their clothing, vacant and impassive, their lips scarcely moved as they wailed a dreary chant. It was a dull January morning, and rain was falling, not in a steady shower, but with a listless hesitancy not unlike the singing of the priests.

We followed them into the hall. Their leader tapped a bell before the central image, and the chant was taken up with a trifle more fervour before it died away, and in a final act of worship they prostrated themselves three times, kneeling on their straw hassocks, and knocking their foreheads on the ground. Thus ended their communal service and they were free to disperse.

It was then that I noticed Mr. Tsung—for that was the name he bore (so we discovered) before he lost his identity in becoming a Buddhist priest. Unlike the rest, who moved slowly away to return to their silent meditation or to other occupations for the performance of which time was of no importance, he broke rank, and almost shoved his brethren aside as he hurried forward. As he passed close by me, I was impressed with the vigour of his personality. The faces of the rest were like rooms from which no light ever shone, or else the windows were so curtained that no glimmer was allowed to escape. But Mr. Tsung's eyes were bright, and he strode away as if life still held some interest for him.

When we left Ling Yin Si to return by 'bus to Hangchow, Mr. Cliff, my escort and companion, entered into conversation with some 'incense-guests' (as pilgrims are called) who took their seats opposite to us. And then we noticed that Mr. Tsung and another priest were also travelling with us. He accepted a tract, and showed real interest when he heard that Mr. Cliff came from his native province, HOPEI. He courteously admitted that the JESUS-doctrine was good. 'Since you became a priest,' said Cliff, 'have you found peace?' 'Found peace?' he said. 'Why, no, I don't expect to find it in this life. Perhaps in the next life it may be found.' He was obviously impressed when the missionary testified that the LORD JESUS gives peace now to all who believe in Him. 'But I have given up everything,' he said, 'to follow the way of Buddha. If I were to leave it now, and follow your way, only to discover that I have made a mistake, and that JESUS does not give peace, what should

I do then?' After all, were not the various religions pretty much alike? Buddhism was best for him, and Christianity for us. . . . But he took more literature, and promised to call and see Mr. Cliff when he could find an opportunity. Will he ever come?

Country Christians.

It had been a difficult journey since 7 a.m.—by 'bus, steam launch, and open boat—and we were stiff and cold as we left the canal bank and walked in the bright moonlight through the village of Nioh Hwang. But it was a shock—though a very pleasant one!—to turn in at the gate of the church premises and find ourselves surrounded by Chinese Christians who gave us a more demonstrative welcome than I have ever received in China before. They patted us and squeezed our hands, took us upstairs and set tea and cakes before us, and then led us into the church for the meeting. We were several hours late, and some of them had been compelled to return to their homes in the country, but there was a good congregation still, and they sang—especially the boys—until it seemed as if their lungs would burst. I shall not easily forget their preference for hymns with a Hallelujah in the chorus, nor the fervour with which they groaned their Amens! Their leader, Mr. Kiang, conducted the meeting, and Mr. Macpherson, Mr. England, and I (by interpretation, for the Taichow dialect is very different from Mandarin) all spoke at some length. But they all stayed on for the Communion service, which ended about 10.15 p.m.

And then we sat down to a twelve-course feast, prepared in our honour by these warm-hearted country folk. There were all the usual dainties, especially those which the sea provides, for Nioh Hwang is not far from the coast. It was midnight before the last dish was removed, and we were free to think of bed!

By 'Bus in Chekiang.

Since many of the 'bus routes in East CHEKIANG were only opened on January 1st, it was still something of an experience to travel by them a fortnight later. In the course of a week we took longer or shorter trips on eight 'buses and two private cars, from Haimen on the sea coast, via Hwangyen, Linghai, Tientai, Fenghwa and Ninghai to Ningpo. The two hired cars differed enormously. One of them was a luxurious limousine, and we might have been elated to ride in it if our baggage, especially our bedding, had not weighed so heavily upon us as to deflate any lurking sense of self-importance!



Photo by]

Yoh Wang Miao.

[Frank Houghton.

One of the famous temples of Hangchow, built in honour of a prince of the Sung Dynasty and recently restored by a Governor of Chekiang.

But the other was less aristocratic. Its sides were almost entirely of glass, and the glass shook so violently, the engine meanwhile roaring like that of a powerful aeroplane, that we were temporarily deafened, and (unknown to one another) spent most of our time praying that the reckless driver might be restrained, and that his tyres might not burst on the rough road.

As to the 'buses, our most vivid impressions might be summed up in two words—sardines and scenery! In regard to the first, we think that we know just what a sardine feels like when packed in a tin. We scarcely saw a 'bus which was not overcrowded, and often the crush was so great that there was no room for our lungs to expand. The people of CHEKIANG are becoming motor-minded, but, alas! many of them are unused to such swift motion, and there were cases of travel sickness in all the long-distance 'buses. But we were lost in admiration of the scenery, and of the engineering skill which has taken these roads over the mountain passes and down again into the fertile plains of CHEKIANG. Between Hwangyen and Taichow, for instance, the road winds upwards, with innumerable hairpin bends, but with no really steep gradients, affording (as each loop in the road brings one a stage higher) more and more enchanting glimpses of the wide valley of the Hwangyen river, with the road by which one has travelled marked clearly in white, hundreds of feet below. A mile or so further on, and the road begins its descent into the next valley, and the Taichow river in its broader reaches, hemmed in by mountains, reminds one irresistibly of the English lake district. It is good to be able to report that the labourers on this road were well paid for their work. Pedestrians, as in some other countries, are inclined to wait till the last moment before moving out of the path of the 'bus. One man so provoked the driver and conductor by waving his arms and practically challenging the 'bus to run over him, that they sprang out, gave chase, and administered a sound spanking on the spot!

It is now possible to travel by 'bus, or rather, by a



Photo by]

[F. Houghton.

Our bus—on arrival at Linghai from Hwangyen.

series of 'buses, from Wenchow to Ningpo or Hangchow and on to Hweichow in ANHWEL.

Prison Evangelism.

Through a new and dignified archway (built especially in view of a visit from Chiang Kai-shek, which never materialized!) we entered the Yamen at Linghai. The party consisted of five Chinese Christians, Mr. England, and myself. On the right of the great courtyard was the police station, but we turned to the left, and were admitted into the prison. Accompanied by an elderly and very courteous official, we passed an inner gate, and were immediately surrounded by prisoners who, though their legs are chained together, are able to walk slowly about the narrow area in which they are confined. The official listened patiently to requests for warm clothing from some of the poorest of them, and took down their names. Meanwhile Mr. England entered into conversation with a group which pressed upon us, and gave Gospels to the few who had not already received a copy. Obviously they

were desperate characters amongst them, but looking into their faces one's main impression was that this might have been any crowd in any town or village. 'Why, how did one so young as you come here?' said Mr. England to a boy of fifteen or sixteen. 'Because I had no wisdom,' was his very sensible reply! 'We understand the words of these books,' said one man, pointing to a Gospel of Luke, 'but we cannot understand the meaning unless someone teaches us.'

We visited their sleeping quarters, dark and dreary rooms, unfurnished except for the straw mats on the floor. They are fed twice a

day with rice provided by the authorities, and they are permitted to purchase meat and vegetables for themselves if they have the money.

A regular preaching service was held in a large room where the prisoners are allowed to come in relays and make straw sandals, etc. Here, behind prison walls, a door of opportunity is wide open for the proclamation of liberty to the captives of sin through JESUS CHRIST our LORD.

The Keswick Convention.

For many years past we have had enquiries from friends of the Mission, who were desirous of attending the Convention, as to whether it would be possible for them to join the C.I.M. House party. This year we propose to rent a house for the Convention period, July 12th to 23rd, if there is a sufficient number of friends wishing to join the party to justify our taking the house.

We shall be glad to hear therefore from any friends of the Mission who would care to join such a party; the cost would be £5 for the period, not including travelling expenses.

It would be a great help to us if those who desire to avail themselves of this would write without delay to

The Secretary of the China Inland Mission,
Newington Green, N.16,

so that we may be guided in making the necessary arrangements.

The Keswick Convention will be celebrating its Diamond Jubilee this year, and therefore this Convention will be of special and unique interest, and, we believe, of Spiritual power.

W. H. ALDIS.

The Work in South Shensi.

The following Report of the work in South Shensi, from the pen of Mr. Arthur Moore, the Superintendent, will be read with deep interest and thanksgiving. But since this Report was written this district has been overrun by Communists and most of the stations have had to be evacuated, while the latest tidings of Mr. and Mrs. Frencham are of a conflicting nature. Some circumstantial reports say they were killed, other rumours hint at flight into Kansu.

The Work in South Shensi.

IN reviewing the work of the year 1934 in our South SHENSI stations we have much to praise GOD for. Though it has been a year of difficulty and trouble from within, yet the LORD has manifested His power and turned those things Satan had thought to have used to hinder the work into a blessing.

Political Conditions.

The general conditions in the whole of South SHENSI have improved. Several times we have been threatened by an invasion of the Communist armies from SZECHUAN, but so far the LORD has delivered us from such a calamity. The officials have been active in dealing with Communists and brigands and many have paid the extreme penalty such a life invites. These improved conditions have made it possible to visit and reopen the work in some of the closed areas, such as Tahopa and other mountainous districts.

Forward Movement.

We have encouraging reports from all our new stations giving evidence of the LORD's working in the hearts of the people. The hearts of the people are open to the message in a wonderful way and many of all classes have listened to the Gospel, some of whom have turned to the LORD.

Shihchuan reports a number ready for baptism and an increased interest on the part of city and country people in spiritual things.

In Ningkiang where great difficulty and opposition has been experienced the workers are rejoicing in one woman enquirer. A Mrs. Li, the wife of the innkeeper where our workers stayed while seeking to open up the city, has been helped to break off her opium and is a keen believer in the LORD. Mr. Frencham writes of her, 'The one great encouragement to us and, as we believe, the first soul to be gathered in, is a Mrs. Li. She seems very real and shows evidence of salvation together with an understanding of spiritual things which is amazing. She does not fear to pray with us nor to confess CHRIST.'

In Sintsi Miss Betteridge writes of a carpenter who has come regularly to the meetings and believes he is really a Christian, also in Tseyang the workers have been encouraged with the conversion of a blind man and now their gatekeeper has come out for the LORD.

Spontaneous Expansion.

The work of the South SHENSI Evangelization Society has been carried on through the tent work in Chengku and Hanchung areas, with most encouraging results.

In the Chengku district, Uenkong and P'ant'eosi were visited resulting in a number of conversions. In the former town two families turned to the LORD. Mr. Strange was invited to hold a service in one of the homes and witness the destroying of the family idols.

In Shihpalip'u and Chongchiain, in the Hanchung district, good work has been done and we can report a

nucleus of a church in each place. It is hoped that the mother church (Hanchung) will be led of the LORD to help these few believers to open up rooms for the worship of GOD. At present they meet in the home of one of the believers for worship each week. These are our largest and most important market towns and we ask prayer for them. As soon as the cold weather is over the tent will be out again.

Self Support.

The Churches are accepting greater financial responsibility than in former years. A spirit of liberality prevails among the members who are giving well towards the support of evangelists, Biblewomen, school teachers, church work, evangelistic work, repairs to premises, B. and F. Society work, helping in the purchasing of premises for worship in the outstations. Three of the Hanchung outstations have purchased their own premises recently. The members at Huangkuanlin have given nearly \$300 for this purpose and the newly-born church at Hsiangshuisi have contributed between \$400 and \$500 for their place. The local church has helped. Tahopa has its own church, too. In the course of the next few years all our churches on the plain should be self supporting. The Hanchung church with its three hundred members has given well over \$1,000 this year for all purposes.

Self Government.

The churches are gradually coming to see the importance of controlling their own affairs and not looking to the foreign missionary for anything beyond advice, but to the LORD, who purchased the Church with His own life's blood.

For some time now the churches have been controlled by paid helpers. When the missionaries handed over affairs to the Chinese it was in most cases to these men who had so efficiently helped them through the years. It was found, however, that they carried things to their own advantage and while helped by a few deacons, they were the real power in the church. This year has seen a decided improvement in this respect. The churches are now mostly controlled by unpaid members (deacons), and a much healthier condition prevails. Fengsiang, Hanchung and Yanghsien have all come under this arrangement which has put the churches on a healthier and sounder basis, tending to bring about stronger co-operation and harmony.

Self Propagation.

We are glad to report an increased desire on the part of the Christians to witness for CHRIST.

The tent work is carried on by relays of voluntary workers who give their time to the LORD for preaching, personal work, visiting, book selling and tract distribution. In addition to this as many as eight or nine groups of men, women and girls of the Hanchung church go out on Sunday afternoons witnessing for the LORD and endeavouring to win souls for the Kingdom, and this effort is not without fruit.

Young People's Meetings.

In most of our stations each Sunday afternoon, or early evening, is given up to children's work. These meetings have not been carried on, in some cases, without opposition, but GOD has blessed the effort. The children of our church members attend and are encouraged to bring outside children with them. In this way many families are reached.

Times of Blessing.

The visit of Pastor Shih and Mr. Chang (two Shanghai Bethel Church workers) to the Hanchung plain has proved a great blessing to our Christians and to many outsiders.

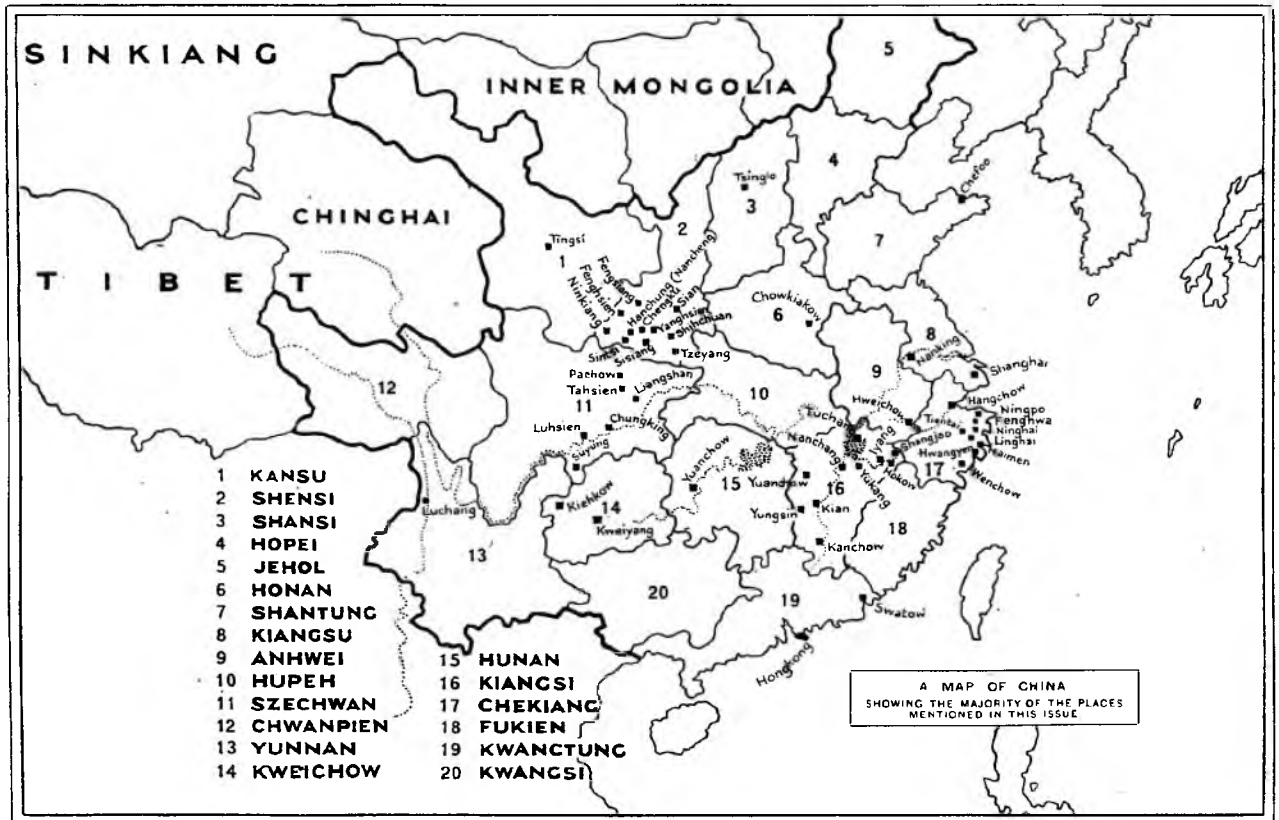
In Chengku some 300 souls have been to the altar confessing their sins to GOD and seeking forgiveness, and we believe many really found peace through the blood of CHRIST.

In Yanghsien some 180 heathen men and women gave their hearts to GOD besides a number of unbelieving wives or husbands of church members, who have withstood the truth and tried to hinder the other member of the family from following the LORD.

These brethren will be visiting Sisiang, Shihchuan, Hanchung, Sinti and Ningkiang before going on to KANSU.

Colportage Work.

Before closing I must mention the splendid work done by our colporteur who has visited almost the whole of the South SHENSI district, south of the Tsin-ling mountains. He has had wonderful opportunities of witnessing for the LORD and just as wonderful sales, and has carried the message into many untouched regions and less frequented mountain districts.



The Annual Meetings and Conference in Scotland.

The Mission's week-end Conference and House Party will be held at "Netherhall," Largs, D.V., from Friday, April 26th, to Monday, April 29th. The programme includes Bible Readings by the Home Director, Addresses by Dr. F. Howard Taylor, and Miss Grace Emblen who has recently arrived in this country after her painful experiences in the hands of the Communists. The total cost, including the Registration Fee, but not the railway fare, is 28/-.

The Annual Meetings in Scotland will be held, D.V., in Glasgow on Friday, May 3rd, in Renfield

Street Church, the afternoon gathering being at 3 o'clock and the evening one at 7.30.

The Annual Meeting in Perth will be held in the Lesser City Hall on the evening of Wednesday, May 1st, while it is expected that the Dundee gatherings will be on Thursday, May 2nd.

The Annual Meetings in Aberdeen will be on Monday, May 20th, the evening gathering being in the West Church of St. Andrew.

Fuller particulars of all these meetings, with the names of the speakers, can be had from the Offices of the Mission, at 16, Belmont Street, Glasgow, W.2.

A Vision of Needy Kweichow.

BY J. H. ROBINSON, B.A.

While some of the news contained in this letter has appeared in other communications, Mr. Robinson's story affords a vision of some of the great needs and opportunities in south-west China.

THOSE of you who help us by prayer will rejoice to hear of signs of the LORD's blessing in our midst. First in regard to the recent Bible School held at Anshun, when 40 men attended the six-weeks' course. Some dropped out, but 29 stayed all the time. At first things were difficult, but after three days of prayer the atmosphere cleared, when sin was confessed and put away. Trying to teach the Bible where there is unconfessed sin is like putting fuel on a fire that is full of ashes, and the result is negligible.

An Evangelistic Campaign.

At the close of the school a ten days' evangelistic campaign was held in the city. Each night an open air meeting was held, followed by a procession to the church, which held several hundred, and was filled nearly every night. During the week ends, the neighbouring villages were visited, and many were blessed. As a result of the meetings, several gave in their names as wanting to follow the LORD. Alas, there is no Spirit-filled leader at Anshun to foster these babes in CHRIST. We would ask prayer for a Mr. Ch'eng, who knows the Scriptures and is a real child of GOD, but lacks power.

Some of the students went on to Pingpa, and had a series of meetings there, and twenty persons gave in their names as inquirers. Seven of the men are thinking of forming themselves into a Provincial Evangelistic band, to work all over the province for eight months of the year, and in their own district for the remainder of the time.

A time of Waiting upon God.

Three years ago some of the workers of the province, burdened with the great needs, met at Tsunyi for ten days' waiting upon GOD. GOD met with us and blessing followed. For some time it has been on our hearts that the time was ripe for another period of waiting upon GOD, but it was difficult to find a suitable time. Finally it was decided that Anshun, at the close of the Bible School, would be the time and place. Invitations were sent round the province, with the result that thirteen from the different stations gathered, and these, with those at Anshun, meant that about twenty gathered daily for prayer. At first we prayed for the province generally, then for the Chinese, and finally, we were led to pray for the missionaries in general, and ourselves in particular. The result was a spirit of conviction and confession was poured upon us; such sins as laziness, prayerlessness, pride, jealousy, lack of zeal, backsliding, a wrong attitude to the Chinese, being bosses instead of examples to the flock. The result was a great crying to the LORD for a fresh filling of the Spirit, and the reception of Him by faith. Then followed a time of Holy joy, and a volume of prayer for the province went up to the throne of grace.

Vast Unevangelized Regions.

After the time of prayer my wife and I escorted the Misses Trefren and Bush to their station of Annan, four and a half days south-west of Anshun. The first night

we stayed at Chenning, a city of over ten thousand people and no witness for CHRIST. Formerly there were many church members here, but now all are either dead or backslidden, and the church building is in charge of a caretaker, who uses the buildings for storing and selling rice. This city has many 'Chung Chia,' in the district. There are over two million of this tribe in KWEICHOW, and only about four believers among them. The next day we travelled through beautiful country, sparsely populated, and at mid-day came to a beautiful waterfall, very wide and with a direct fall of several hundred feet. The roar of the fall could be heard for a considerable distance. The people were all friendly, listening well and taking literature. That night we stayed at Kuanlin, a city of about 4,000 people, and with no witness for CHRIST. The following day we came upon Black Miao and learned that there are forty families settled there, who came from Panghai originally. A Black Miao Christian, who was with us, had great joy in telling them the gospel, and we hope soon we may have a witness among these people in the south-west of the province. That night we stayed at Yuin-ning-cheo, and as it was market time we had a good chance to see the different tribes.

White Miao and Chung Chia.

The majority of these were 'White Miao' and Chung Chia. The women of the White Miao have an upper garment that would rival Joseph's for colour, and is even more beautiful than those of the Flowery Miao. They have pleated skirts and their hair done in a bunch at the side. We have no workers or any Christians among the White Miao. There appear to be large numbers along this road. Yuin-ning-cheo has a population in the town of about 2,000 and has no witness for CHRIST.

On the fourth day, we went up and down high hills, descending 2,000 feet to cross a river on a chain bridge, and then a long steep climb on the other side. Here there were more Chung Chia, and a few Keh Lao, another tribe, not as numerous as the White Miao and the Chung Chia. That night we rested at a village that had once been a thriving place but fourteen years ago it was burnt out by robbers and has not been rebuilt. As there were a number of soldiers quartered there, we were glad to find a resting place in a small room in a mud house. The soldiers were very friendly and listened well to the gospel.

On the fifth day we passed a big foreign house, that had been built years ago by a General at a cost of \$8,000, but has never been occupied. It is used for storing grain, but is falling into disrepair.

We reached Annan early that day, and on the following day preached on the streets to about a hundred men and boys. Annan is a small place of about 2,000 people, but with a big Chung Chia population in the country round about. These people are willing to hear the gospel, and some are interested. I would ask your special prayer for the millions of Chung Chia in this province, that workers may be burdened for them, and that we may be guided as to suitable centres for reaching them. Annan has had missionaries for two years and there are a few women

who believe. As we have been unable to find suitable premises at Annan to continue the work, the missionaries are going on to another city, but will continue to visit this place. Please pray for the few believers, hardly any of whom can read.

Before going any further, I must introduce you to Mr. Moon, the most valuable member of our party in that he was the chief speaker, the cook, and the one to look after the coolies.

Before he was a Christian, Mr. Moon was an opium smoker and dealer. To avoid the customs duties he and five men travelled a small road but met with robbers who killed the other five, while Mr. Moon escaped. On another occasion he was carried off by robbers and held for some time. When he was converted he gave up smoking opium, but because the trade brought him much money, he was unwilling to give that up. One day his wife had a quarrel with another woman, and went into the house and swallowed opium and died. Mr. Moon soon realized that the LORD was speaking to him, and gave up the business.

He has two themes in preaching, the total depravity of the human heart, and that to be a Christian means to suffer.

The morning we were to leave Annan, Mr. Moon called me at 3.30 a.m. as we had to do thirty miles that day. We got up at 4.30 and were on the road by 6.30, and it took the clock round before we had covered the thirty miles. Up and down high hills, over rivers amid the most glorious scenery. Throughout all this district there are numbers of persimmon trees all in fruit, also walnut, maple, and pine trees, maidenhair trees, T'ong oil trees and camellia and azaleas in abundance.

The City of Panhsien.

The following day we did another thirty miles to Panhsien a big city of some 20,000 people. The people here were very curious, but we could not find an inn that was willing to take us in; finally as it was nearly dark we persuaded one man to let us stay for the night. By the next day he was so friendly that he wanted to let us his place to open a preaching place. We stayed here nine days, preaching on the streets, selling books, and visiting the people.

I found the officials up-to-date and fond of tennis, so I accepted an invitation to play. As I reached the court early, I found myself surrounded by large numbers of soldiers and students who had come to drill. It was a wonderful opportunity to preach the gospel of the grace of God.

The officials did not smoke opium, and at 10 o'clock each night a gun went off, and that was the signal to go to bed. Soldiers went round the city to see it was carried out; and each morning at 7 a.m. more soldiers came to see who was not up, whose front door was not opened, whose yard had not been swept. Evidently the robbers were sternly dealt with, as one day, when we went to preach on the street, the head of a robber was suspended over the place where we generally stood.

The students, too, we found very friendly. One day I visited the Middle School, and had a good chance to witness to the masters. As I was about to go they invited me to a meal, during which one of them told me a list of the miracles of our LORD. His child had bought a gospel and he had studied it.

Leaving Panhsien we set out on a five days' trek to the south-east, to Anlong. As the small road was con-

sidered safe, we went that way, and were able to preach to many who seldom get an opportunity to hear, as well as to see the many tribes that are all over this section of the province. There were some wonderful caves, with rooms inside fortified by the robbers, and such high hills, that it was 11 p.m. when we finished our tea the first night.

The Scene of a Tragedy.

On the second day we came to a beautiful river and bridge, so I went down the steep bank to get a picture. Seeing a woman working in the field nearby, I went to ask her if there was a path up to the road, but she fled, terrified.

That night we reached a place named Clear Mount, and as it was the market time, we preached and sold books. When speaking with the people I found that the beautiful river and the bridge I had desired to photograph was the place where Mr. Pike was supposed to have been killed.

There are many Mohammedans all along this road, some of the towns having thousands of them. Then there are all kinds of tribes, Black Miao, White Miao, Flowery Miao, and many, many Chung Chia, all without any witness for CHRIST.

Another Big City.

On the fifth day we reached Anlong, a big city of about 20,000 people. The official here told me that half of the people in the district are tribespeople, that is, non-Chinese, such as Miao and Chung.

Anlung is a strong Roman Catholic centre, and they are building a huge place for training native priests that will cost about \$80,000.

The Coming of the Communists.

Here we received a telegram telling that the Communists had swooped down on KWEICHOW and carried off three of our workers. We arranged to get extra coolies and stayed till midnight, making arrangements, and early the next day we started for home, doing the ten stages in five and a half days.

* * * * *

You will recognise how much we need your prayers. It might mean a general evacuation if they do come, and that would be a lengthy business.

Subjects for Prayer.

- (1) For the political situation as seen from the above.
- (2) For the many tribes in the south west of the province, especially the Black Miao, the White Miao, and the Chung Chia. A Black Miao Christian from Panghai, in the east of the province, has gone to Anlong, in the south-west, to reach the Black Miao. Please pray for this Mr. Plate.

We travelled for fifteen days without finding more than one church; you can travel for days and not come to a place where there is a church or even a Christian. Pray 'Ye the LORD of the harvest.'

- (3) Pray, too, for the thousands who heard the Word and got literature during this trip, and
- (4) Pray that soon we may have a real witness for the LORD in Panhsien.

With many thanks for all your past help, and assuring you that our needs are not less as the days darken.

Editorial Notes.

OUR CABLES FROM SHANGHAI.—As all our readers know, the last few months have been filled with anxious tidings from the Field, and at the time of writing we are still in some uncertainty as to the actual facts concerning Messrs. A. Hayman and R. Bosshardt, and Mr. and Mrs. Frencham. Though details have appeared in the public Press we are unable to assume the worst until receiving official confirmation from the Mission's Headquarters in Shanghai. For the sake of our readers we append below copies of all the cables recently received. These will speak for themselves.

February 18th. Communists entered South-west SHENSI. Request earnest prayer for safety workers.

February 21st. All stations south-west SHENSI are being evacuated. There is no reliable information about Mr. and Mrs. S. C. Frencham.

February 22nd. Have received a telegram from Sian, Mr. S. C. Frencham captured. Mrs. Frencham uncertain.

March 1st. Have no trustworthy information concerning Mr. and Mrs. S. C. Frencham. All the others, southern part of SHENSI, reached place of safety.

March 2nd. Mr. R. A. Bosshardt, Mr. A. Hayman, reported to be killed December 25th. Has not been confirmed up to the present.

March 2nd. The following telegram has been received from Mr. C. Carwardine, Fenghsien, SHE. Ningkiang soldiers report Mr. S. C. Frencham has been killed. Have no information regarding Mrs. Frencham.

March 4th. Have received a telegram from Yuanchow, HUNAN, Mr. H. Becker. Messengers returned, report Mr. A. Hayman, Mr. R. A. Bosshardt, seen in good condition February 16th. Reported to have escaped. In a few days captured again. On the other hand, in the press Tzeli (HUNAN) refugees confirm report missionaries massacred. The following telegram has been received from Fenghsien, SHE. No news, but fear the worst respecting Mrs. Frencham.

March 12th. From Shanghai. Have received letter from Mr. Bosshardt, Mr. Hayman, dated February 14th. Both well.

'At all Costs.'—In what is probably the latest, if not the last, circular letter sent out by Mr. S. C. Frencham, he closes his description and his reference to the difficulties and trials surrounding them with these striking words, 'We long for a deeper spiritual experience that will enable us to triumph over all and to press forward with the Gospel message *at all costs.*' How little our dear brother realised when he wrote those words what the costs might be! As Hudson Taylor once said, 'That little word ALL can be terribly comprehensive.'

While we still hope against hope, it does appear probable that it has been at the cost of life that Mr. and Mrs. Frencham have served. On another page we print Mr. Frencham's report of the work in Ningkiang for the year 1934. This report has to-day a peculiar and tragic interest.

Missionary Risks.—We have reason to know that some of our friends are exercised as to how far life should be risked in service in China under present-day conditions. While this is a subject which would demand a fuller discussion than we are able to give it here, we

venture to call attention to the wonderful balance which was manifest in the devoted life of the Apostle Paul.

More than twenty years ago when returning to the Province of SHANSI after the Boxer crisis, we visited many of the martyrs' cemeteries. On our journey we had been reading the Acts of the Apostles and were arrested by the words of the Apostle Paul, as recorded in the Revised Version, 'I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the LORD JESUS, to testify the Gospel of the grace of GOD.' Many times before we had read those words, but they came home with a fuller significance as we visited the spots where fellow-workers had laid down their lives. It is one thing to read a statement of principle but another to be brought right up against that principle in actual practice. It would hardly be possible to find stronger words than those of the Apostle, 'I hold not my life of any account,' and yet we know he was no fanatic.

The Apostle tells us himself that when in Damascus the governor guarded the city in order to take him captive, he escaped through a window and was let down in a basket over the wall. And on another occasion when he learned of a plot against his life, he had his own nephew taken to the chief captain that the facts might be reported, and he readily accepted an escort of two hundred soldiers, three score and ten horsemen, and two hundred spearmen that he might be conveyed to a place of safety.

Without a fuller and more detailed study of this subject, it is evident that while the Apostle was not prepared to throw away his life needlessly, he was yet willing if needs be to lay it down in the service of his LORD and Master. And the same principles, we believe, govern the missionaries on the field.

With China as it is to-day, the preaching of the Gospel cannot but be attended with serious risks to life and health, at the same time this does not mean that due precautions are not taken. Under recent conditions the spread of lawless bands of armed men, after the breaking up of the Communist centre in KIANGSI, has meant unexpected peril in many places, but the workers on the spot are in most cases best able to judge whether it is wise to leave their stations or to remain, and they are at liberty to be guided by local conditions as well as by instructions from Headquarters.

Missionary service has ever been a warfare at the front, and should only be entered into by those who have felt the distinct call of GOD. While we would ask for the prayers of our readers that God's servants in exposed places may be preserved from peril, we would also ask for them, and especially for the Mission Executive in Shanghai, the wisdom which is profitable to direct. It need hardly be said that the anxiety of these days must press very heavily on those who are responsible for the direction of the work, and so we would ask for Mr. Hoste and Mr. Gibb, and all associated with them in Shanghai, and for the Superintendents of the Provinces, as well as for the missionaries themselves, wisdom and strength as the matters require.

Encouraging Tidings.—It is good in the midst of all these troubles to remind ourselves of the exhortation to be steadfast, unmoveable and always abounding in the work of the LORD, knowing that such labours will not be

in vain. Though we are at present unable to state definitely the total number of baptisms in connection with the Mission's work during last year, we have good reason to know that when the final figures are received they will be found to be far in advance of any previous twelve months. Last year the Mission was able to report a record number of baptisms, and we know that in the report of this year, these will be exceeded by at least a thousand.

While we are passing through days of tribulation, God, in His love and mercy, is giving us to see that His blessing is resting upon the preaching of the Gospel. It is a day of opposition but a day of opportunity, a great door and effectual being open, though there are many adversaries.

In this connection we are deeply interested to note that the British and Foreign Bible Society had received information from China showing that the circulation of the Scriptures during 1934 reached a total of 4,216,727 volumes. This is an increase of 314,436 over the figures for 1933, and it is a remarkable fact that the number of complete Bibles sold exceeded the number of New Testaments.

This fact is even more remarkable than it may appear, for according to *The Times Annual Financial and Commercial Review*, the outstanding feature of the year in China was the continued decline in foreign trade, both in imports and exports. For instance, ten years ago China was importing cotton goods to the value of over

two hundred million dollars annually, but last year the purchases fell to about thirty million dollars. We call attention to these figures because they bring out by way of contrast the great encouragement attending the circulation of the Scriptures. In a year marked by great decline in general trade, there has been an increase in the sale of God's Word. May we not believe that China in these days of trouble is beginning to find comfort and consolation in the eternal truths recorded in the Holy Scriptures?

Re Tickets for the Annual Meetings in London.—Last year a considerable number of tickets issued in response to applications, were not used at the meetings. Further, more than a thousand tickets for the evening meeting were applied for after all had been issued. In order to prevent as far as possible a repetition of the disappointment arising from such circumstances, friends are earnestly asked *not* to apply for large numbers of tickets with a view to supplying their friends, but rather to encourage individual application. All applications will be dealt with in rotation.

In view of the expected demand, friends are requested not to apply for more than *six tickets* for the evening meeting.

For fuller details please refer to the inset included in this issue of CHINA'S MILLIONS.

Miss H. A. Gough and Miss Ethel Wright.

BY THE REV. W. H. ALDIS.

THE work in Eastern SZECHWAN has suffered a very heavy loss in the death of these two greatly valued missionaries. Miss Gough was called Home from the city of Nanchung (Shunking) while Miss Wright was in Shanghai preparing for furlough when the call came to her.

Miss Gough spent thirty-two years in China, having first sailed for that land in 1902. After the usual period at the Language School she was designated to Eastern SZECHWAN and her first two terms of service were mainly spent in work amongst the women of Pachow and the surrounding country, where she endeared herself greatly to the Chinese and her fellow-workers.

In 1914 Miss Gough removed to Langchung (Paoning) where she shared with Miss Grant the responsibility for the important Girls' School there, and for the last years of her residence in China Miss Gough gave herself almost entirely to this work amongst the girls.

The last term of service was to some extent overclouded by the strain and sorrow attendant upon the invasion of the district by the Communists and three times Miss Gough was compelled to evacuate the city of Paoning. Moreover, there was her own illness two years ago, necessitating a journey to the coast for an operation.

She returned to her work, but suffering recurred. With characteristic courage and devotion she faced all her trials and patiently endured the weariness of her last illness. She went in to see the King on February 23rd.

There are many amongst the throng around the Throne of God in Heaven who first heard the message of Life from Miss Gough's lips.

To the many relatives and friends in the Homelands and in China we tender our heartfelt sympathy.

* * * *

Miss Ethel Wright sailed for China in February, 1910, and after a short time in the Language School she went to the city of Kwangyuan. Here Miss Wright gave her time to medical work and teaching. Her first furlough was in 1920. Returning to China in 1921, she was sent to take charge of the work in the city of Pachow. Miss Wright and her fellow-workers gave much time and strength to itinerating in the country around, in addition to their teaching and medical work, all of which was very fruitful.

Miss Wright's second furlough was in 1927, and in 1928 she returned to Pachow, hoping to be able to advance the Gospel into many unreached towns and villages. Conditions, however, were too unsettled to make this possible and she had to confine herself to the city.

Then came the disaster of 1932, when the 'Red' army invaded SZECHWAN, compelling Miss Wright and her fellow-workers to evacuate their station and take a perilous journey. The city of Pachow was sacked and unspeakable atrocities were committed by the Reds.

Only once since then had Miss Wright and her fellow-workers been permitted to revisit Pachow, only to find the awful havoc wrought by the Communists.

In the early part of last year Miss Wright had to undergo an operation in Chengtu, and later she and her companions journeyed to Shanghai where a further operation became necessary. This seemed successful and Miss Wright was recovering and looking forward to returning home on furlough. But God willed otherwise and somewhat suddenly the LORD called His servant Home.

Miss Wright will be greatly missed by her fellow-workers and by the Chinese. Our deepest sympathy goes out to the bereaved relatives and friends.

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into the streets
and lanes
of the city
and
bring in hither
the poor
and maimed
and blind
and lame.*

*Go out into
the highways
and hedges
and
constrain them
to come in
that My house
may be filled.*

—LUKE xiv.
21, 23. R.V.

Photo by]

[N. C. Pateman.

A Quiet Corner in Chowkow, Szechwan.
This station was opened in 1932. See page 91.

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In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1934 was £50,330 9s. 10d.

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Leaders of the Comradeship for China: NORMAN BAKER, M.A., and MISS E. G. GRANT.

C.I.M. Nursing Home: 77, Highbury New Park, N.5. Matron: Miss M. TAYLOR, S.R.N. Telephone: Clissold 2289.

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SCOTTISH CENTRES:

Secretary for Scotland: Rev. ARTHUR TAYLOR, F.R.G.S., 16, Belmont Street, Glasgow, W.2. Telephone: West 800.

Secretary for Edinburgh and District: G. GRAHAM BROWN, 19, Mayfield Gardens, Edinburgh, 9. Telephone: 41405.

Personalia.

DEPARTURES.

March 29th.—Per s.s. *Ormonde*: Mr. F. Bird, via Australia.

ARRIVALS.

March 28th.—Rev. and Mrs. A. M. Stubbs and child, from Nanchung, SZECHWAN.

April 11th.—Mr. and Mrs. C. A. Fleischman and son, from Kunming, YUNNAN, via Australia.

April 15th.—Dr. F. Howard Taylor, from America. (On a visit.)

'GOD gives His Spirit not to those who long for Him, nor to those who pray for Him, nor to those who desire to be filled always, but He does give His Holy Spirit to them that obey Him. And if, as an act of obedience, we were to determine that every district, every town, every village, every hamlet in this land should hear the Gospel, and that speedily: and if we were to set about doing it, I believe that the Spirit would come down with such mighty power that we should find loaves and fishes multiplying on every hand—we do not know whence or how. We should find the fire spreading from missionary to flock, and the Chinese Christians all on fire setting their neighbours on fire; and our Chinese fellow-Christians and the entire Church of GOD would be blessed. GOD gives His Holy Spirit to them that obey Him.'—HUDSON TAYLOR.

CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

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An Easter Message.

BY WALTER B. SLOAN, F.R.G.S.

'I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.'—John xvi. 22, R.V.).

THE recurrence of Easter should bring a message of comfort and hope to our hearts in the midst of all the dissatisfaction, the unrest, and the apprehension of the times through which we are passing. As children of GOD we are called to a life of extraordinary paradox in this present world. We are in the midst of the things of sense and time, and we are subject to their conditions and limitations; and yet we are in relationship with the world unseen, so that something of the glory of that which is eternal is made known to us even here.

This paradox presents itself to us in the opening words of each of the Epistles to the Thessalonians, where we read, 'The Church of the Thessalonians in GOD the Father and in the LORD JESUS CHRIST.' What was the Church at Thessalonica? It was composed of a company of men and women engaged in earthly occupations, meeting in business and social relationships with their fellow men; but at the same time living their lives in fellowship with GOD the Father, and with the LORD JESUS CHRIST.

But this paradox belongs to the personal experience of each of us as GOD's children, and so it finds expression in the familiar words of the Apostle, 'I live yet not I, CHRIST liveth in me.' A mortal man living a human life, and yet living it in a way wholly impossible; but for the fact that JESUS, the Son of GOD, has come into relationship with him, and so brought him into most intimate fellowship with Himself.

Yet again, in describing his experience, and the experience of others as ministers of GOD, the Apostle continues the paradox, 'as deceivers and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich' (II. Cor. vi. 9-10).

'As sorrowful yet always rejoicing.' Surely this is the

very heart of the Easter message. Our LORD prepared His disciples for the approach of His death and resurrection by forewarning them that it would be the triumph of joy over sorrow. 'A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye therefore now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no one taketh from you' (John xvi. 21-22).

We cannot realise how dark the night was for the disciples when they saw the crucifixion; and knew that the LORD's body lay buried in the tomb. We always associate the resurrection with the crucifixion; but in the hour of their intense sorrow and darkness, they had no anticipation that the LORD would rise again; even in the raising of Lazarus they had failed to see that the LORD was indeed the conqueror of death.

But what a change when the risen CHRIST came to reveal Himself to them, their night was changed into day, their darkness had become light, their sorrow was transformed into joy. When the Holy Spirit came at Pentecost they felt still more deeply the reality of the things they had seen, and something of the joy that is unspeakable and full of glory began to well up in their hearts. Yet the path of the victorious Church was still to be one of suffering. The martyrdom of Stephen, and the Church scattered by persecution, was the world's answer to the Church's testimony that JESUS was risen from the dead, and in no period of the Church's history, when her testimony has been faithful, has she been free from the opposition of the world.

When our LORD said to His disciples 'Howbeit when the Son of Man cometh shall He find faith on the earth?' (Luke xviii. 8), He surely indicated that instead of faith becoming easier, as the end drew near, it would certainly

become more difficult. And the condition of our times are such as fully to try, and put to the test, those who believe in God. We do not need any further outward evidence of the resurrection, we have the testimony of credible witnesses, we have in the history of the Church a constant proof of His living power, and in the Easter season there is an unbroken link with the wonderful resurrection morning: but we do need a fresh and powerful application of these facts to our hearts by the ministry of the Holy Spirit.

The biography of the late Dr. Dale, of Birmingham, contains a striking illustration of what is needed in view of all the difficulties of our time. We are told how he was about to write an Easter sermon, when there was suddenly borne in upon his mind with great force the words, 'JESUS CHRIST is alive!' He rose and walked about in his study repeating again and again 'JESUS CHRIST is alive!' This made a difference in his after-life and ministry, and he endeavoured to make real to his people what had become so clear and plain to himself.

In a remarkable book entitled 'The Unseen Leadership' the late Herbert Stead has told the story of what prepared him to take up the Wardenship of the Browning Settlement, and to go and live there amidst the poor and

the needy with his wife and children. He had finished eleven years in the universities of England and Germany studying in preparation for the ministry, and yet he was not in a condition of mind to help anyone. He writes: 'Deliverance came to me at Oxford . . . I could not remain indoors. I set out at a brisk pace along Iffley Road towards the town, I came under the trees that leaned over the footway at the Magdalen Bridge.'

And then, 'O moment one and infinite!' He was there beside me. No vision, nothing visible. No sound, nothing audible. No reminiscence: no phantasm, but Himself, JESUS once of Nazareth. Unmistakably, overpoweringly He.

We must not expect the LORD to reveal the certainty of His living power and majesty to us, in the same manner as He has done to others; because He knows what is in man, and He has an individual way for each one of us. But we must not be satisfied with anything less than a real knowledge of the actual presence and power in our own heart-life of Him Who died for us and rose again. And thus we shall abide in the blessed confidence that He has authority over all things to subdue them to Himself; and finally that 'When CHRIST Who is our life shall be manifested, then shall ye also with Him be manifested in glory' (Col. iii. 4, R.V.).

THE C. I. M. 70th ANNIVERSARY

THE ANNUAL MEETINGS IN LONDON,
Central Hall, Westminster—Tuesday, May 14.

THE REV. W. H. ALDIS in the Chair.

SPEAKERS.

Afternoon at 3 p.m.

DR. F. HOWARD TAYLOR.
REV. ROBT. WILDER, M.A., D.D.
REV. C. H. S. GREEN (HOPEI).
MRS. LEWIS JONES (HANKOW).
MISS GRACE EMBLEN (KWEICHOW).

Evening at 7 p.m.

DR. F. HOWARD TAYLOR.
DR. HOWARD GUINNESS.
REV. F. DOGGETT LEARNER (KANSU).
REV. ALAN STIBBS, M.A. (SZECHWAN).
MR. S. GORDON MARTIN, M.A. (CHEFOO).
MISS NETTA DUNCAN (CHEKIANG).

THE ANNUAL MEETINGS IN SCOTLAND.

PERTH.—Wednesday, May 1st, 7.30 p.m., in the Lesser City Hall.

DUNDEE.—Thursday, May 2nd, afternoon at 3 o'clock in the Y.W.C.A., 33, South Tay Street, and the evening meeting at 8 o'clock in the Large Hall of the Y.M.C.A., Constitution Road.

GLASGOW.—Friday, May 3rd, in Renfield Street Church, afternoon at 3 o'clock, and the evening at 7.30, doors open at 7 p.m.

EDINBURGH.—Thursday, May 16th, afternoon meeting in the Walpole Hall, Chester Street, at 4 o'clock (tea served at 3.30), Rev. J. M. B. Duncan, B.D., in the Chair. Evening meeting at 8 o'clock in Charlotte Chapel, Rose Street, J. B. Martin, Esq., in the Chair.

ABERDEEN.—Monday, May 20th, at 7.45 p.m., in the West Church of St. Andrew.

The speakers will include Dr. F. Howard Taylor, Miss Grace Emblen, Dr. and Mrs. R. N. Walker, Miss Netta Duncan, and the Scottish Secretary.

Particulars of all these gatherings can be had from the Offices of the Mission at 16, Belmont Street, Glasgow, W.2, and 19, Mayfield Gardens, Edinburgh.

Our Shanghai Letter.

A letter from Mr. James Stark, dated March 7th, 1935.

Communist Invasion of Shensi.

AS you will have already learned from our cablegrams, Communists from SZECHWAN invaded South-west SHENSI early in February, taking captive Mr. S. C. Frencham at Ningkiang, the fate of Mrs. Frencham, a qualified hospital nurse who had been rendering professional service to the wife of the Colonel in command of the Government troops in the city, being unknown. All the information since obtained by Dr. Clow, of the English Baptist Mission, and Mr. C. Carwardine, who kindly went out from Sian by motor car to search for the missing missionaries gives little hope that either of them escaped a tragic death at the hands of the invaders. Telegrams recently received from Fenghsien state that Ningkiang soldiers definitely report that Mr. Frencham was killed with the Colonel on the 8th or 9th February, and that whilst there is no trustworthy news the worst is feared respecting Mrs. Frencham.

[Eighteen days after the date of Mr. Stark's letter, a cable was received in London from Shanghai stating that Mr. and Mrs. Frencham had safely arrived at Hanchung, and that they were well. Such good tidings after such grave fears concerning them, have indeed filled our hearts with gladness and gratitude to GOD for answered prayers on their behalf.—Ed.]

All our other stations in the south of the province were at once evacuated, and I am glad to be able to report that all the workers who occupied them have now reached places of safety. Some of these had narrow escapes and hard journeys. This is especially true of Mr. and Mrs. Arnold Strange, who had to walk about 270 English miles over rough mountain roads, their two young children being carried by a coolie all the way from Hanchung to Fengsiang.

Mr. Arthur Moore, the Provincial Superintendent, with a large party, travelled from the same centre via Hingan and Laohokow and we learn safely arrived at Hankow yesterday morning. We give GOD thanks for the travelling mercies vouchsafed to these workers and the others who proceeded to Fengsiang and Sian.

Government Action.

The Chinese Central Government has sent half-a-million soldiers to SHENSI and Southern KANSU to prevent the advance of the Communist forces, and we hope they will be able so effectually to deal with the situation that all cause of concern for the safety of that area will be removed.

In SZECHWAN, the arrival of large reinforcements of Government troops has stiffened the military leaders and has restored some measure of confidence generally. With a view to facilitating General Chiang Kai-shek's campaign against the Communists in Western China, road construction is proceeding as speedily as possible in order to link up SZECHWAN with HUPEH, SHENSI, and KANSU with separate highways.

The occupation of the capital of KWEICHOW by Government troops has brought a sense of security to the people there; but the Communists, who failed in their attempt to enter South-west SZECHWAN and whose retreat into YUNNAN was prevented by soldiers sent speedily from the south, have gone back into KWEICHOW, re-occupying Chihshui and Tungtze, and threatening Tsunyi. It is

disappointing that just as the situation seemed to give hope of the early reoccupation of some of our evacuated stations the peace of the province should thus again be disturbed.

[A cable from Hongkong in *The Times* of April 4th reports that the Communists had broken through the Provincial troops and were sweeping southwards and were within forty miles of Kweiyang, though the capital was not thought to be in danger. A cable from Shanghai dated April 6th, reports that the missionaries have been compelled to evacuate Kweiyang.—Ed.]

Concerning the Captives.

In the province of HUNAN the conditions are reported to have improved somewhat, Ho Long's efforts to capture Changteh having been defeated. He and Hsiao Keh, by whom Mr. Bosshardt and Mr. Hayman are still held, are reported still to be in North-west HUNAN. With regard to these captive friends we have found it impossible to reconcile the conflicting reports recently received, and equally impossible to determine the actual facts. But the messengers sent by Mr. H. Becker, of the Liebenzeller Mission, to endeavour to establish contact with them, we learned by telegram on the 3rd instant, had returned to Yüanchow, affirming that on February 16th they had talked with both of the missionaries who had escaped on December 17th, and been recaptured three days later, and stating that they appeared to be well. It would, therefore, now seem to be established that they were not slain on December 25th, as has been reported by the Press, and we are encouraged to hope that their lives have been spared.

For a prolonged period we have at this centre met daily at noon to pray about the situation generally and for the safety and deliverance of the captives in particular. Deep sympathy is felt for the relatives in their trying suspense, as also for all our fellow-workers residing in disturbed areas in the strain and uncertainty inseparable from the prevailing conditions.

Precautionary Measures in Kansu.

In KANSU, as a precautionary measure, Mr. Mann, our provincial Superintendent, has withdrawn our missionaries from the south of the province to safer stations further north. And we learn that our associate workers of the Scandinavian Alliance Mission have been requested by their Field Committee to remain for the present in the provincial capital where they were assembled for their Annual Conference.

The Word of God not Bound.

Despite conflict and interruption of missionary activity in many parts of our wide field during a considerable part of last year, we have been cheered by the receipt of reports, giving evidence of the Holy Spirit's working in the hearts of the people.

Since the date of my last letter seven hundred and five baptisms have been recorded as having taken place during 1934, bringing the total for the year up to 8,299, which is a record in the history of the Mission, being 1,078 in advance of the previous year's total. That so many converts should have had courage thus publicly to confess CHRIST and identify themselves with His Church, when

the situation must in many cases have made it specially difficult for them to do so, is cause of encouragement.

These young believers, many of them illiterate and in need of instruction in the Word of GOD which circumstances will make it difficult to provide, have a special claim upon our prayers, that the Holy Spirit Himself will teach them and give stability and permanence to their Christian character.

The Chinese Church in all the Communist-infested areas will experience peculiar difficulty in maintaining faithful witness for CHRIST, when to do so will expose the members, but especially the leaders, to obloquy and persecution or even physical suffering and death.

The Bethel Bands.

From several of the provinces we receive news of blessing attending the ministry of the Bethel Bands, whose zeal, self-denial and piety are an example to the Church leaders and members wherever they go. Erhyüan, Tali and Siangyün, in the far west of YUNNAN, have all been visited, and in each of these centres there has been evidence of the working of the Spirit of GOD, convicting of sin and leading to repentance and earnest desire for deliverance from its power.

Tidings from Shansi.

Writing from the Hoste School at Hungtung in the province of SHANSI, Mr. H. H. E. Knight, the Vice-Principal, says :

'This has undoubtedly been a great term spiritually. Although there have been no baptisms with water, yet there have been some with the Spirit, and not a few have been born again and will no doubt be seeking baptism here or elsewhere in the coming days.'

Mr. Theodore Fischbacher, writing from Sinkiang (formerly Kiangchow), in the same province, makes reference to blessing attending another kind of institutional work. I quote from his letter :

'A small opium refuge has been opened by the Hotsin Church, and it seems to have had an encouraging beginning.

Quite a number of opium addicts have left cured of the habit, and better still have gone to their homes saved. It was a joy to see them at Church on Sundays and know they were being faithfully presented with the Gospel message.'

Other News from Shensi.

Miss M. E. Haslam, in a letter penned at Hanchung, SHENSI, shortly before it became necessary for her to leave the station, writes :

'Since the breaking-up of the school, I have been out to Hsiang-shui-shi, our new outstation, and had a fine week there. It was most exhilarating to see how hungry those dear folk were for the Word of Life, without thought of cold or hunger. I was loth to leave them. One little woman, who broke off opium the day she was converted, was so loud in her praise of the LORD's saving power that a crowd came in from the street, and from that day the local priest

began to grumble about the decrease of his power.'

The necessity for the evacuation of all the Mission stations on that great plain looks like victory for the Adversary ; but we know that his triumph is only temporary, and that his ultimate defeat is assured.

An Open Door in Szechwan.

Mr. Frank Meller, writing from Luhsien, W. SZECHWAN, on February 10th, says :

'On Chinese New Year's Day, the group of us had a blessed time of Gospel witnessing to crowds that wandered up a certain hill outside the city. A tea room, seating over a hundred people, was rented for the day. Five of us men held forth from 12.30 till 4 p.m., with one interval, during which time the ladies managed to witness to groups of women who assembled. The lady missionaries gave out hundreds, perhaps thousands, of tracts. Many of the better class people heard the Gospel, probably for the first time. We all came home rejoicing and praising the LORD for His guidance, protection and blessing.

'On February 6th, the five of us went down to the "Landing Ground" and heard General Liu Hsiang give an address to the thousands gathered for the purpose. It was an honour to be called out from the crowd and given seats with the chief rulers and elders of the people of this city, and to meet the General in person.'

Good News from Troubled Kweichow.

From Tuhshan, in the south of the province of KWEICHOW, Mr. Walter Pike writes :

'Feeling that there was need of a deeper work in the Church, we suggested that a meeting be held every night to pray specially for revival, and this went on for three-and-a-half weeks. During that time, sin came to light and souls were blessed, and since that time there has been evidence that the LORD did real work in the hearts of the members. Then too we have spent about an hour every afternoon in prayer with the Bible-women, Mrs. Wu and Miss Hsü, and this has been a help. The LORD is certainly answering prayer.'

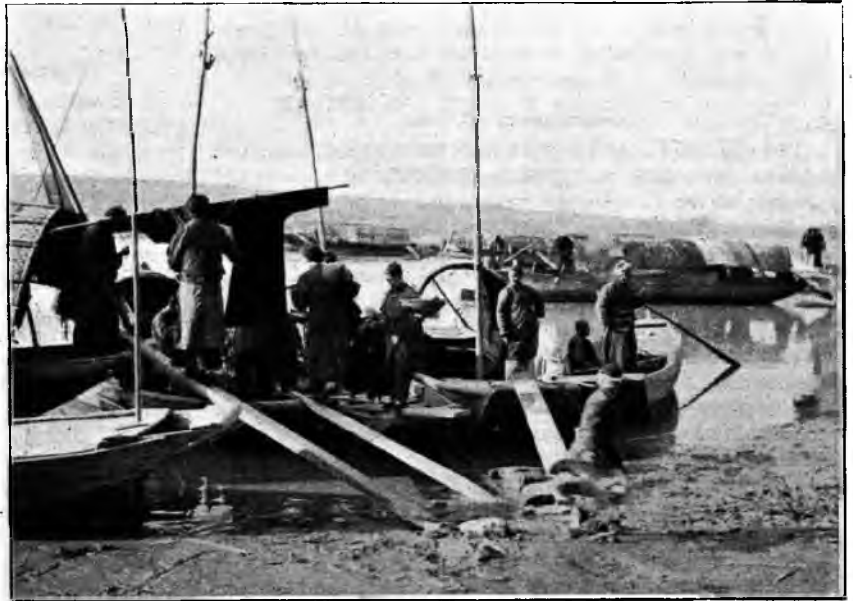


Photo by

The Ferries at Chowkow,

[N. C. Pateman.

Gleanings from the Annual Reports.

In the Survey of the Seventy Years entitled The Answer of GOD, it has not been possible to include details of the work at the Mission's many Stations. A small selection from an abundance of material is printed below.

Fruit from the Boxer Persecutions.

Thirty years ago here in Chuhsien a man named Chu, belonging to the neighbouring 'hsien' of Kiangshan, was present for the annual examinations for degree under the old Confucian order. Passing a small pagoda by the roadside used especially for burning paper bearing written character, he saw a man who was employed by a society for the collection and reverent burning of such paper, thrusting a thick book into the fire. He reached for the book, remarking that it was a shame to burn such a good book. It was minus its covers and some of the leaves, but he took it home to Kiangshan, read it, and was intensely interested in this, to him, new doctrine. The title page being missing, he had no way of identifying the book, or knowing to whom it might belong. He came of a most respectable family, and a unique one, as for nine generations they had not worshipped idols, keeping their worship to that of Confucius. This man was then 25 years of age. This year, in Kiangshan city, he was standing on a street corner when an old man came along with a thick book under his arm. Chu felt that this thick book and his were somewhat alike, and that here was the solution of some of his problems, such as who this 'God' could be, and where the book came from. He spoke to the old man, and asked what the book might be. 'It is the Holy Scripture.' 'Yes, but what Holy Scripture might it be and what are you doing with it?' 'Oh, I am going to worship, and we use this book in the worship of GOD.' 'And where do you worship?' 'At the Jesus Hall, of course.' 'May I come along with you and see this worship?' 'Yes, anyone is welcome,' and Mr. Chu and the old man went along together to worship. There Mr. Chu met Mr. Ting, the colporteur, who was conducting the worship for that Sunday in the Kiangshan Church, and he was able to explain a little more to him of the way of life from the mystery book that he had such a respect for.

And where did the book come from? You will remember the rebellion of the Boxer year when eleven foreigners and one Chinese sealed their testimony in their blood in this city. Their belongings were looted and unwanted things scattered to the four winds. One Bible, the property of some missionary or Christian, was as seed thrown upon the waters, and it was found to bear fruit after many days. Truly the seed is worth sowing, even if we in person do not reap the harvest—but it 'shall not return unto me void.' It is a promise that becomes more precious as we are in our time permitted to reap from the sowing of a previous generation.

Thos. H. Andrews, Chuhsien, Chekiang.

Open Doors.

A visitor to Yunanchang might perhaps get the impression that the Church members are very poor and uneducated, yet there is spiritual life there which makes itself felt. Church order is conspicuous by its absence, but whenever a person comes to the dispensary for treatment there is sure to be a little group of women there, to tell the way of salvation. They tell as those who know how they themselves have been saved. During 1934 we have had the great joy of seeing a keen spirit of learning among the

women. They have been hungry for the Word of Life, and it has been a real pleasure to teach them week by week. We praise GOD for ten women who have banded themselves together for daily visiting in the surrounding homes and in street preaching. I myself have been spiritually refreshed as I have worked with them. Some are ready to go further afield and all expect the LORD to do great things.

Another outstanding pleasure of the last year was the opening of Yunanchang's first out-station, Lanchi. There are a few believers there now and many more who are interested. We hope to have special meetings there for women in the early days of 1935, and the men believers wish to have a campaign for breaking off opium. Lanchi appears a very promising place. The people are friendly, and it is easy to get into their homes. The main road is being re-made and we have seen many wayside shrines pulled down. It is said that 80 per cent. of the people can read, so we have a wonderful opportunity of presenting the Gospel. There is a great need of workers in this area. The doors are wide open.

Miss Mildred Scarlett, Yunanchang.

Progress Amid Alarms.

The year 1933 had its alarms: 'Red Advance' was threatening, but GOD graciously kept the station in peace. During 1934 there were days when it looked as though we should have to leave. In August word came that other stations were evacuated, and we prepared for flight if necessary, but again GOD answered prayer, confidence was restored, and we have been kept in peace since. The Rev. Theodore Benson and Chinese refugees from Tahsien (Suiing) are with us, and we are greatly enriched, though the ladies have lost almost everything, including grain which was taken from them, leaving them practically penniless. They have, however, grown in grace and their witness is strong and clear, giving glory to GOD for His so great salvation and for their protection during the evacuation from their homes.

In May, Dr. Lila Jackson arrived for the hospital, our long prayed-for doctor, and so our hearts are grateful for another great answer to prayer. Our nurse, Miss L. Smith, had, for health reasons, to go to Chefoo, but Nurse Oliver, a refugee from Langchung (Paoning), is with us.

We now have co-education in the School. Since the return of our honorary matron, Mrs. Chien, from the Bible School in Kiangwan, Shanghai, Scripture has had given to it a much more prominent place. A service with an address is given to the whole school in Church every morning, weekly instruction is given to all the classes each week by the Pastor, and the Christian teachers. Throughout the year street preaching has been going on most vigorously and for a while a group of teachers and scholars have been doing house-to-house visiting and hymn singing.

A short-term (three months) Bible School was held by the blind Pastor Hsioh in the Spring, when the Rev. C. B. and Mrs. Hannah were also with us. Ten of the students took the examination. The school was greatly blessed.

This year the children in the Orphanage have had lessons at home instead of going to school, thus giving more time to handwork and household duties. They take full school curriculum and have two Christian teachers. All needs have been graciously supplied.

'God is the strength of our heart and our portion for ever.'

Mrs. T. E. Robinson, Liangshan.

Fruit after Many Days.

There have been encouraging signs of the LORD working in Chinese hearts. A man of fifty turned up one day from the country. He lives 50 li to the south. He was baptized seventeen years ago at the C.I.M. Church in Chungking. He has been slack and cold for a long time, but has recently been moved to seek the LORD afresh. He came here to secure a larger-print Bible that he might read more easily and recommence daily Bible study. A colporteur recently visited his home and the man had gathered many friends and neighbours together to hear the Word. Such a development gives promise of fruit after many years and fresh witness in a part of the countryside where there are no other Christians.

A woman from Tong Kuan Ch'ang not yet baptized, but one who has begun to taste and see that the LORD is good, had occasion to come into the city. She had some things to take home, and she had never before, at least in recent years, walked all the way. But she made it a matter of prayer. To the astonishment of her family she walked all the way of about fourteen miles, and got home in time for dinner. Her testimony afterwards was that she felt as if Someone put His arms under her and carried her along. It was quite a revelation to her to learn that the Bible says: 'Underneath are the Everlasting Arms.' One feels souls are getting vitally rooted when they thus prove the power of the living GOD in the simple practical concerns of their everyday lives.

A city Church member, a simple keen believer, a woman who has learnt the meaning of prayer to the living GOD in the Name of the LORD JESUS, has been witnessing to her relatives and friends. She took to the dispensary a man who was apparently blind or almost so. It was not a recent affliction. The missionary said she could do nothing and that to give medicine would be a useless

pretence. But the woman would not go. She sat in the guest hall and sought to teach the man how to pray. Again she asked for medicine and was refused. Again she waited on, knowing Whom she had believed. Again she asked for medicine: and almost as a means of getting her to go away the missionary gave her some ointment. The man's eyes are better. He can now see as he has not been able to do for a long time. There is hope of true Church expansion and the ingathering of others when Chinese Christians will thus in childlike expectation of simple faith lay hold of the living LORD to bless their friends.

Rev. A. M. Stibbs, Nanchung (Shunking).

Baptized after Long Waiting.

The soldiers who had been occupying our premises for years left, under pressure, a day or two before we arrived. The buildings were left in a very filthy dilapidated condition, so that it was difficult to decide where to begin. The Church was tackled first, the walls of which had to be scraped to the foundation and replastered. Best of all, since then, our large Church has been well filled every Sunday, and the evening meetings are well attended. On October 13th, sixty-two men and women were baptized. Some of them had been in the hands of the bandits for longer or shorter periods, and many had waited for years for this opportunity, so that their joy was correspondingly great. As one listened to stories of conversion from one and another and realized how the Holy Spirit had been doing His own work in hearts during those years of bandit oppression, one could only say 'What hath GOD wrought?' One was cheered also by seeing some old scholars (now parents) coming forward for baptism. This is fruit from the school-work of past years!

In a village where there were some Christians, the men had gone to sleep in the fortress, built for their protection, while the women, tired of sleeping out, were at home with the children. About midnight, the women were awakened by the sound of firing, coming from the direction of the fortress, and knew that the bandits were making an attack. In addition to firing, the bandits had brought kerosene oil with which they soaked the door and set fire to it. The poor men were caught like rats in a cage. The women in their homes soon realized what was happening and knelt down and cried to the LORD to save their menfolk.

The fortress is one-and-a-half stories high, so the men decided to jump to the ground. They say, as they were jumping, something seemed to support them, so that they did not fall heavily and were able to run off immediately their feet touched the ground. Not one of them lost his life. Was that not an answer to prayer? This year (1934) a preaching Band has been started in Kweiki, and they have much to cheer and encourage them. The people are so willing to listen to the Gospel and some to believe. Our School, with its fifty scholars, goes on well, and daily the children get to know a little more about the LORD and His salvation.



Photo by]

Boats on the Kialing River, Szechwan.

[N. C. Pateman.

Miss M. S. Cruickshank, Kweiki

A Station Worked by Chinese.

By G. W. BAILEY.

The aim of the Mission as stated in the Principles and Practice of the China Inland Mission is as follows: 'The raising up of self-supporting and self-extending Churches must ever be kept in view. Converts must be stimulated and encouraged in the study of the Word of God; suitable opportunities should be afforded them for the manifestation of spiritual gifts; and they should be encouraged to help pecuniarily, according to their ability, in the work of God.' The following extract from one of the Annual Reports will show how this is being realized at Yungkang, in the Province of Chekiang.

YUNGKANG.—This station is written on the 'Prayer List' as being 'worked by Chinese,' and it truly is in a most remarkable way. Seven years ago the Missionaries from Yungkang went home unable, for health reasons, to return to their work. The Mission agreed not to send resident missionaries there again but to ask the workers in Kihwa to go across occasionally and render what help they could. The Chinese leaders in Yungkang begged for more missionaries to be sent to take the over-sight of the work. The Mission however abode by their decision, with the result that now, after seven years, this policy has been fully justified. For one or two years nothing much happened, and there were very little signs of progress. By and by, the Church leaders saw that they must either shoulder their responsibility and throw themselves into the work, or else face the possibility of the 'Candlestick' in Yungkang being removed. Leaders voluntarily took up responsibility out of love to their LORD, and men and women went everywhere preaching the Word constrained by the same Love. This Church has since then gone ahead by leaps and bounds, and the LORD has abundantly rewarded the faith and trust of the members. Eight or nine new preaching centres have been opened up, and this year Mr. Fairclough and I have had the inexpressible joy of

baptizing ninety-seven men and women. Most of this number became enquirers because of sicknesses healed in answer to the prayers of the Church members. In fact, it is almost like living in Apostolic days to be in the Yungkang Church these days. Most remarkable cases of healing are witnessed to, old and young see visions and dreams, and only last week when I was there one woman, seeking baptism, had a remarkable story to tell of her spiritual conflict with the 'Powers of darkness.' Praise the LORD she won through and was baptized with much joy. One or two missionaries went across to Yungkang in the spring to help at some special meetings arranged by the Church, and in the autumn between sixty and seventy members gathered for ten days' intensive Bible study. As far as Yungkang is concerned, the ministry of the missionary lies more in the direction of teaching than preaching. The preaching the Christians do themselves, and infinitely more effectively than the missionary, let it be said to their credit, but the missionary's riper experience and knowledge of God's Word are valued to teach, exhort and to edify. The Yungkang Church is entirely self-supporting. Most of the work is of a voluntary nature. The expenses connected with Bible Schools and special meetings are also met by the Church members.

The Blind Girls' School of the Liebenzeller Mission.

MY DEAR FRIENDS,

Reviewing the past year, which seems to have gone so very quickly, we have many reasons to thank GOD for His goodness and tender mercies which He has bestowed upon us in such a full measure. We have experienced His help in cases of need and sickness. We also praise the LORD that we have been able to do our work here in peace and safety whilst our friends in the west of this province have had a time of anxiety and danger because of the 'Reds.' Some of them even had to leave their stations.

Since the summer has been so dry, the price of rice was very high, and as it has been difficult to obtain money from our mission centre in Germany the task of supplying food for our big family and ourselves was becoming somewhat of a burden. But the LORD Who has taught us to cast all our cares upon Him has not disappointed us and has supplied all our needs, for which we have also much reason to thank Him.

The LORD also has bestowed spiritual blessings upon us. Three of our girls were baptized during the year. It has been a great joy to us that the LORD led them to the knowledge of JESUS CHRIST their Saviour by His precious Word and by the Holy Spirit. We also noticed that our younger girls, who in the beginning did not pay any attention to the preaching of GOD's Word, now take

interest. We see by their shining faces that a change has taken place and that there is light and joy in their hearts. When in our prayer meetings we see Beate or Antoinette rising, lifting up their folded hands and uttering praise and prayer to GOD our Father, our hearts rejoice. Sometimes we see five or six of these girls in a quiet corner having a prayer meeting before or after our services. Surely the LORD's ear is listening to their prayers and His eyes are resting on these 'Little ones,' who are seeking Him and call upon His Name, with well pleasing. This is indeed GOD's wondrous work in our midst, leading these precious souls into His light. Please remember these young children that they may grow in the knowledge of JESUS CHRIST. We also would like to ask your prayers for our older girls. As they hear the Word of GOD daily there is great danger of their becoming indifferent and self-satisfied, and it comes to my mind that many who are first shall be last, and the last shall be first. We are very much concerned that none of our girls may be left behind when the LORD JESUS comes to gather His own to Himself.

With kind regards, in which Miss Luginsland joins, I am, yours in His love and service,

MATHILDE VASEL,
Changsha, Hunan.

'Lest We Forget.'

BY MISS O. M. BOTHAM.

A Plea for Prayer Companions for Business Missionaries.

AS news of trouble, flight, brigandage and murder comes to us from China, we realize once more the great need of prayer to support and shelter those who are facing these dangers. We must have a full complement of Prayer Companions for each missionary who is doing forward work or living in a danger zone.

Meanwhile, there may be the risk of forgetting others who also need prayer help and who bear their great, though not spectacular, share of the burden.

In Shanghai, Chefoo, Tientsin, and other large centres are to be found many missionaries whose work sounds uninteresting. 'Gaius mine host,' 'Phebe, a succourer of many,' 'brethren' who 'brought him (the missionary) down . . . and sent him forth,' 'accompanied him unto the ship,' 'received us gladly,' 'women who ministered'—all did most necessary, though not 'directly evangelistic' work.

Perhaps someone in business would remember those in China who spend much time in buying and selling. They must get good materials for the sake of the health of the inland missionaries to whom they are sent; they must get them as cheaply as possible, not for profit but that money given for the LORD'S work may not be wasted. With these aims they study the markets in China and also in Great Britain, Australia and America.

If you are in an office, there are those who spend their days in writing letters, receiving and sending off cheques, finding out details about the cost of gold and silver and international exchange.

Or is your work connected with shipping or railways, or do you travel much? Think of someone coming from inland China for furlough and of one who meets him, pilots him about Shanghai, helps with passports, tickets and luggage. Or at any centre there may be the need of arranging for travel by train, boat, cart, car, wheelbarrow, mule or sedan chair.

There are school teachers for missionaries' children in Chefoo; wardrobe keepers, who see that children are properly clothed while their parents are away from them for months or years; housekeepers, not only in the schools, but in Homes at Shanghai and other important centres; doctors and nurses who spend their time in caring for the health of missionaries or their children.

Would it be too much to ask those who have any such jobs in England, as they meet difficulties and lift their hearts in the petition 'LORD help me!' to add the words, 'and help my companion in China'? Most of your

difficulties have their counterparts in China. Do you meet annoying people? There are people like that among Chinese and foreigners in China. Is the weather trying? In most parts of China it is very hot in summer, and in many parts very cold in winter. Either extreme may numb one's faculties, while the dusty drought of the north and the enveloping damp of the south, each in its own way, tries one's temper and missionaries have tempers and temperaments to be kept in subjection! Is the work hard? In China if a colleague is away for a holiday or through sickness, it means rush for the rest for no extra helpers are kept from other work to act as substitutes in an emergency. Have you household difficulties? They are greater in China. In England the milk is brought to the door, you need not go and watch the cow being milked so as to avoid having water in the milk; water comes out of a tap, it need not be boiled before drinking; you can buy your stores any day, you need not order food and clothes, as well as such things as school books and office needs from the coast or from abroad months before you need them; nor need you buy in enough wheat to last several months and have it ground as you want it.

If you long for news of 'forward work' read CHINA'S MILLIONS, and then trace how this work is made possible by the labours of those behind the line. Think, praise and pray for letters, cheques, parcels, stores, coming by post or freight, for health restored or maintained, for news of children cared for in Chefoo, for the safe journeys of new workers or returning missionaries from their home countries to these places, and then thank GOD for the 'secular' helpers.

Perhaps you think that letters from such a companion would not be thrilling; then pray that *he* may not suffer from monotony, that he may have a vision of his own task as part of the great work of the evangelization of China; that he may hear even now a whisper of that 'Well done!' which will surely greet every 'faithful servant' when his work is finished.

'A servant of the church' is most truly 'a servant of JESUS CHRIST.'

If any feel called of GOD to be Prayer Companions to such missionaries as are referred to above, will they kindly write to the Secretary, China Inland Mission, Newington Green, London, N.16., marking the envelope 'Prayer Companionship'?

SWANWICK CONFERENCE

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Triumphing Amid Tribulations.

BY NORMAN C. PATEMAN.

Mr. Pateman writes from the city of Chowkow, a new station opened in 1932. Messrs. Pateman and Lloyd were among the new recruits who sailed for China in 1933. Since this article was written, Nanpu, not far away from Chowkow, has fallen into the hands of the Red armies.

MY last letter was written during the month of October, and was sent from the City of Nanchung to which we had been compelled to flee during the advance of the rebel Communist Army. In the providence of GOD, these 'Reds' never reached Chowkow and, after a slight retreat on their part, we felt that it would be safe to go back to our station. Our senior missionaries, Mr. and Mrs. Denham, had long wished to make an extensive itineration to the south-east, and so Mr. Lloyd and I returned at the end of October to give what help we could to the Chinese workers who were still here. One remembers, with gratitude to GOD, the faithfulness of our evangelist, Mr. Ho, who stayed in Chowkow while we were away, and carried on with his work during those difficult and anxious days. It was with a feeling of deep thankfulness to our Heavenly Father that we returned. At this time, the Reds were about fifty miles away, and between the months of October and December their position was almost unchanged.

The Sufferings of the People.

Last month, following military success against the Communists in the Province of KIANGSI, the Chinese Government decided to send troops up to SZECHWAN in order to prosecute an 'anti-Red drive.' This has now definitely started, and the Reds have retreated on all fronts. The situation at present is uncertain, but we have definite hopes that the Communists may soon be scattered, and we make this our earnest prayer. There has been some fierce fighting to the north, and just now it is rather hard to acquire reliable information. Refugees, however, are returning to some districts, and we trust that peace will soon be granted to this Province. In many parts the sufferings of the people are still great, for rice has been taken from them to supply the military, and now many of these country folk are starving. Fifty miles to the north of this place, we hear that pits have been dug in which to bury those who have died from famine.

Baptisms on Christmas Day.

Meanwhile, work has been carried on here, and you can imagine how thankful we are for this. Last Christmas Day, five young people were baptized, and thus publicly announced their intention of following JESUS CHRIST. They certainly need our prayers, for temptation from the old life and the pull from old companions is very great. On Chinese New Year's Day we had a busy time, for there were many visitors, and hundreds of people must have heard the Gospel then. Just lately, Mr. Lloyd and I have been able to go into the country districts for short

trips, thus bringing the good news to those who have never heard it before. May I ask for your prayers for the work here? Very many people hear the message, but few accept it for themselves. Before they can become Christians, they know that idols must be burned, opium abandoned and the life of sin renounced—not an easy thing for any man or woman. The power of CHRIST alone can enable people to take such a step as this.

An Answer to Prayer.

I would now like to tell you of one memorable answer to our prayers. During the month of December, the Colonel who is in charge of Chowkow gave a licence for the premises next door to us to be used for gambling. The gamblers would usually begin early in the evening, and frequently would carry on throughout the night. This place was also a filthy opium den, and it was evident that in it the devil held sway and lives were being ruined. You can imagine that this was hardly helpful to our work, so we prayed that the gambling might stop. After a month our prayers were answered, for we noticed one evening that there was not the usual shouting and we later found out that the gambling had actually ceased.

During the writing of this letter, there has been the constant clamour of those performing the rites of a heathen funeral. One is impressed anew with a sense of the magnitude of the task to be accomplished. There is a constant reminder of those who, having had no hope in this life, pass on having no hope for the life to come. Shall we not ask GOD to show us what we can do for these who have no hope, and are without GOD in the world?



Photo by]

The River-side at Chowkow.

[N. C. Pateman.

For other pictures of Chowkow see the cover and pages 86 & 88.

The Burrows Memorial Institute.

BY MR. AND MRS. R. W. PORTEOUS.

There is no more important work in China than the training of spiritually-minded Chinese men and women to be Evangelists and teachers for work among their own countrymen and women. The Bible School at Nanchang, Kiangsi, was opened in memory of Lieutenant Burrows who lived and died in that city. It is good to remember that this work is going on in Kiangsi which has suffered so much during recent years from the Communists.

THE many prayers ascending to GOD from various parts of the homelands and throughout the field, for blessing and increase in the work throughout this needy, suffering province of KIANGSI, and particularly the work of the Bible Institute, have during the past year been abundantly answered.

Not only has this past year been one of richest fruitage, the record of baptisms being far ahead of last year, both in our own and other Provinces, but the enrolment of both men and women students for the Spring and Autumn Terms of the Bible School have been the highest we've had.

The keen prayerful spirit, manifested by the students, has also been away ahead of any previous sessions. The practical work done by them in and around the city, in the Military Hospitals, Refugee Camps, and the two months' practical work when six student Bands each went to needy districts for a month's intensive evangelism, were owned of GOD in bringing salvation to a number.

The following is a brief account of the work which, with the blessing of GOD, was 'put through' during 1934.

Students Enrolled.

A total of forty-five students were enrolled during the year, fifteen women attending the three months' Spring

Term, and thirty men attending the Autumn Term. These workers came from seventeen different 'hsien.' The total enrolment for the two years totalled 105, representing some sixty students from twenty different 'hsien' or districts. These, with but a very few exceptions, are now scattered widely throughout the Province, witnessing for CHRIST, and helping make up the personnel of the various KIANGSI Preaching Bands, which are doing splendid soul-winning work, and opening new centres throughout the Province.

Course of Study.

The Second Term, Women's Spring Term, took up the study of Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth, with Romans, Ephesians, Philippians, I. and II. Thessalonians; also John's Gospel, Church History, Writing, Homiletics, Revival Talks, Singing and Practical Work.

The Third Term, Men's Autumn Term, covered the study of I. and II. Samuel, I. and II. Kings, I. and II. Chronicles, Song of Solomon, Ezekiel, Daniel, I. Corinthians, Galatians, I. Peter, Homiletics, Test Preaching, Church History, Old Testament Characters, Singing and Practical Work.



The Burrows Memorial Bible School.

Group of men students during Session, September to December, 1934.

Mr. and Mrs. R. W. Porteous are on the left of the centre.

Special Help.

Miss N. Gemmell, of the Kiangwan Bible Seminary, was again able to give a month's valuable help, during the Women's Term. She brought with her Miss Wang, a graduate of Kiangwan, whose ministry was also a great asset to the Term's work. Mrs. Eo Iang (Yuanchow) also gave some helpful talks to the students. The Shanghai Bethel Band helped the Term's work by not only addressing the students, but by having a most successful mission, in which the women students were privileged to share.

Practical Work.

Both men and women students assisted in the weekly visits to the three large Military Hospitals in the city here, where they had the joy of leading quite a number of the sick and suffering, wounded and dying, to CHRIST.

The women students went out in two Bands under qualified leaders for their month's evangelistic work. The men, under four qualified leaders, went out in four Bands. Through the daily house-to-house preaching of the Word of Life, and the night-by-night lifting up of CHRIST as Saviour, groups of believers, some smaller, some larger, were gathered out at each centre worked. At one place considerable opposition was encountered, local government students assuming a somewhat hostile attitude to the work of the Band. Attempts were made to break up the evening Gospel meetings. Slogans were posted on the doors, etc., but with the blessing of GOD, prayer prevailed, and the patient, pleasant demeanour of the preachers won the day.

Fruit Gathered.

At one of the centres worked, one whole family of five 'turned to GOD from idols'; the latter were destroyed in the presence of the neighbours. A new enquirer at another place read his copy of the New Testament through several times, thus showing his appreciation of the glad tidings of great joy! A consumptive on his death bed was brought to CHRIST. He left a bright testimony behind, with the result that his old mother believed, and sent for the students to conduct a Christian funeral. 'Only if the family idols were abolished,' they replied. This was agreed to, and the first Christian funeral ever held in that district followed. At another centre worked, thirty were interested—twenty or so of these meet for worship. The largest group now gathering is at Chutsah, where about thirty meet regularly for worship. Some of the leaders of that group have already been baptized during the recent baptisms in our city Church here. Fourteen, if not fifteen, of those received being under GOD, the direct fruit of the Bible School Bands. To GOD be the praise and all the glory!

Interesting Items.

On visiting the Military Hospital one of the women students discovered a soldier from her own district; he was very ill and unhappy. As she spoke to him he wept, and accepted CHRIST as his Saviour. The next week she found him weaker, but very happy in the LORD. The following week his cot was empty! 'You are looking for your townsman?' said a man in the next cot. 'He died a few days ago! Before he died, he knelt and prayed on his cot!' Whosoever . . . him will I confess before my Father which is in Heaven. Space won't permit us to mention the many other interesting cases of conversion amongst these sufferers. The Bible School cook got so interested that when the students were out preaching he volunteered to join the group going to the

Hospital. Coming back home with a radiant face, he told how one of the soldiers he dealt with had accepted the LORD JESUS as his Saviour.

Encouraging Results.

We have been greatly encouraged by letters received from various workers throughout the Province, telling how the students are making good and being used in blessing in the districts where they are working. Such 'items' fill our hearts and lips with praise!

As a result of the student-bands' preaching work, several new Worship Centres have been added to the Church here in Nanchang. At the close of the Baptismal Service quite a few of those received into Church fellowship were those who had been brought in through the efforts of the B.T.I. Students. One of the local Church Leaders, of his own accord, expressed in a most appreciative way the gratitude of the Church for all the help of the Bible School, and the splendid work done by the students, which, he added, were a great asset to the work of the Church in this district.

Since the students scattered and returned to their homes, the local Church here, in addition to supporting their own Helper or acting-Pastor, have contributed about \$100.00 to employ a worker to continue the 'follow-up' work and shepherd the young flocks at each of the new Centres. The one they are planning to secure is a Band worker of many years' experience, from our old district of Yuanchow.

There are now eight Evangelistic Bands working in connection with the local Churches in our KIANGSI Province, with four other additional Bands in prospect. The personnel of these former include quite a number of the Bible School Students.

There were 526 baptisms recorded during the past year in nine of our KIANGSI Stations where these Evangelistic Bands have been working previously, and throughout the past year. The number reported from ten other Stations in the Province where they have not had the help of the preaching Bands, is only ninety-three baptisms. Does the above-mentioned fact not serve to emphasize the need to still further develop this most effective method of forward Evangelistic work?

Timely Aid.

Grateful mention should be made of the splendid and most timely help given by Mr. F. J. Hopkins of this city, our Superintendent, Mr. A. B. Lewis, and Mr. R. A. McCulloch, during the last month of the Men's Term, when a serious sickness prevented the one responsible for a good share in the daily classes, from leaving his bed; though, with the blessing of GOD he was sufficiently recovered to be able to take part in the closing Communion Service, and give a parting message to the men. It was indeed a hallowed time! Mention should also be made of our faithful colleague, Mr. H. T. Ho, whose oversight in connection with the work of the Bible School, and assistance with the classes, is indispensable!

A Unique Opportunity.

The fields here in and around Nanchang, and, I believe now throughout this entire Province, are white unto harvest! The doors are open wide! The need is for more spirit-filled workers. There never was a time when the hearts of the people were more open to the Gospel Message. Here in this great city there are conversions every week. Pray ye therefore the LORD of the harvest that He would thrust forth labourers into his harvest!

Report of the Wilson Memorial Hospital, Linfen (Pingyangfu), Shansi, N. China.

By E. WARREN KNIGHT, M.D.

THE year 1934 has seen considerable change in the staff, the outstanding event being the transfer of Dr. and Mrs. Hoyte with the children to Chefoo. After approximately twenty years of service in this hospital, the longest term of anyone at one place in our SHANSI field, Dr. Hoyte was asked to fill the need of surgeon in the Temple Hill Hospital for a period of eight months. This summer we trust our friends will be able to return, so it is a case of *au revoir* and not farewell. In the meantime we hear that they are settled in and enjoying having their two oldest children home with them from school.

Our senior Nurse, Miss Roberts, was granted leave of absence on health grounds last June, so our nursing staff has been shorthanded since that time.

The Chinese staff has seen little change, except the addition of a qualified dispenser, who is proving very useful in his department. The evangelist-nurses seem likely to stay with us longer than the former student-nurses, who often left to open a private hospital as soon as a smattering of medical knowledge had been acquired.

Our present helpers all carry responsibility for some particular job, one for the laboratory work and operating room, one for the dispensary, others for various wards. This arrangement gives them a feeling of having a definite place and that they are to some degree indispensable.

The Great Heat.

Our Chinese physician, Dr. Li, has taken a good share of the work, especially in the summer time, as he is able to stand the terrific temperatures better than his foreign colleagues. This last summer has been an exceptionally hot one, scores of people dying from the heat when the thermometer reading ranged from 114 degrees to 120 degrees in the shade. Deep cellars and cool drinks were much in demand those days when wood-work and, indeed, all articles felt hot to the touch.

In comparing the statistics for the years 1933 and 1934 given at the end of the report, we note an encouraging increase in the number of out-patients, in-patients and operations. With a total of 695 in-patients, there were 466 operations, so that on the average at least two-thirds of all cases were surgical, since there are many that just need dressings and no active operative interference.

The average length of stay in the men's hospital is now considerably shorter, meaning a quicker turnover.

On the financial statement the loss of over \$1,000 is shown due to the closing of a Chinese bank with which the hospital has had dealings for many years. There was also a marked reduction in the foreign donations, and yet in spite of local and world-wide depression the LORD has graciously supplied all needs.

Travelling Facilities.

During the coming year we have the prospect of railway service coming to Linfen. The trains are already running to Hwohsien within 50 miles of us, and probably by early spring we shall be linked up with the capital of the province, and later the railway will reach the extreme south. This may mean that wealthy patients will go the extra distance to large and elaborately equipped hospitals in T'aiyuan, but on balance we shall probably gain in that the local people will come more cheaply and comfortably than by their present means of transport. Certainly the railroad will be a boon to us personally in giving quick access to the outside world.

Two Types of Medical Work.

For the first half of the year we were engaged in medical itinerary work in Changchihand the last half in the routine of hospital, and it may be interesting to compare the relative advantages of these two types.

Hospital work in China is much the same as hospital work anywhere else, a fairly large outlay for building and equipment is required and a large staff to run the institution.

Locally we have the disadvantage of having the men's and women's hospitals entirely separate, necessitating duplication of operating room, drug room and all essential services.

In days past it was absolutely imperative to have the two sexes

catered for separately, and even yet I think the Chinese prefer this, the women feeling freer to come to a hospital where their ailments will not be discussed by men nurses.

The particular types of disease that we treat, are influenced by climate and geographical factors. Here in North China we have little malaria and few tropical diseases, but plenty of tuberculosis in all its forms, venereal diseases, trachoma and other eye troubles, plus major and minor surgery. The Chinese have still a distinct fear of dying in hospital. They much prefer to spend their last hours in home surroundings, so it comes about that if there is humanly speaking little chance of success, it is better for the reputation



Photo by]

[Dr. Snowball.

A Hospital Patient.

This old Buddhist Priestess travelled over 30 miles for treatment of a malignant disease. She has returned to her monastery with Gospels and tracts, anxious to witness for Christ during the few remaining days of her life.

of the hospital not to attempt to operate, but just let the patient return home.

Once the institution is a going concern it will at best cover running expenses with the exception of staff salaries. As in the homelands, hospitals are seldom able to be entirely self-supporting, thus there is a considerable drain on foreign funds.

Taking into consideration the large populations in the areas serviced by our hospitals I think the numbers of in-patients and out-patients are small, due perhaps to the fact that the Chinese are not educated to a great degree of hospitalization; and also, though service and drugs are given at approximately cost, yet this price is high compared to the other items in their cost of living. As time goes on it is likely that the multiplying small Chinese hospitals will care for the easy cases, leaving the charitable and difficult ones to the mission hospitals.

Itinerant Medical Work.

In thinking of the itinerant work, one may say that it is much simpler; to accompany the doctor, usually only one male nurse is needed, preferably one with the gift of ready speech who can be evangelist in the places where there is no church connection.

We were able this spring to reach districts a long way from the hospital and where CHRIST'S name had seldom if ever been preached. Though the work has little to show in the way of statistics and big operations yet one is enabled to get close to the people, being led of the Spirit to just the right place at the right time. Like tent work, the itinerating is difficult during the very cold and very hot weather. In January we were out when bottles of medicine froze and broke in spite of being in a room with a fire, and in July, the days were so exceptionally hot that it was dangerous to travel abroad. Then, too, there are certain seasons when ordinary folks are too busy to be ill or to pay attention to preaching.

In visiting fairs we found another difficulty, the finding



Photo by]

[Dr. J. Snowball

The Nursing Staff at Anshun, Kweichow.
(The C.I.M. has 16 Hospitals throughout China.)

of suitable accommodation for ourselves and especially for a woman nurse in the crowded inns. Without such help work amongst the women would be much restricted. In spite of these deterrents we feel that much good may be done by this type of work, much suffering alleviated, and the Good News spread abroad in districts not otherwise touched.

The itinerant work is most effective when used in combination with an established hospital; then difficult and protracted cases can be referred to the main centre. However, only a very small percentage of those advised to enter hospital ever do so, yet these few are worth while. In combining both types of work a slight duplication of staff is unavoidable; this may be kept at a minimum by taking advantage of slack times in hospital to do the outside work.

This report has said nothing of the evangelistic work carried on in hospital, leaving that subject to those more directly responsible for that department.

We praise GOD for the continued peace enjoyed in our province, and look forward to a year of harmonious working in ministering to needy men and women.

The New Life Movement.

In Europe we have become familiar with several strong National Movements. A New Life Movement has recently been launched in China. All persons interested in China will be glad of an authoritative outline of this new development. What follows is condensed from an article issued by General Chiang Kai-shek and translated by Madame Chiang.

FOR hundreds of years the people of China were discouraged from interesting themselves in the affairs of government and were taught, even with the executioner's sword, that the administration of the country was the exclusive concern of the official class.

The people consequently, through the centuries, gradually ceased to have any interest in government and lapsed, as the rulers desired, into complete disregard of national affairs, confining themselves to seeking the welfare of the family and the clan, and knowing nothing, and caring nothing, about the responsibilities of citizenship, the requirements of patriotism, or the urge of loyalty to the country or its flag.

The march of events is inexorable and cannot wait for

the sluggards to catch up, and therefore it becomes incumbent upon those who know the problem of China to take strong action to break down the demoralizing influence which centuries of suppression of national sentiment and feelings has had.

A new national consciousness and mass psychology have to be created and developed, and with that intention what is called 'The New Life Movement' has been launched.

The Significance of the New Life Movement.

The aim of the Movement is the social regeneration of China. It is to this end that their thoughts are now being directed to the ancient high virtues of the nation for guidance, namely, *etiquette, justice, integrity,* and

conscientiousness, expressed in *li*, *i*, *lien*, and *ch'ih*. These four virtues were highly respected by the Chinese people in the past, and they are vitally necessary now if the rejuvenation of the nation is to be effected.

We have to learn that to correct personal and national failings we must fall back upon the influence of the old teachings. Rudeness and vulgar manners can be corrected by cultural and artistic training, and degeneration can be overcome by developing good personal character. It is difficult, however, to succeed merely through the ordinary processes of education and governance. If we are determined to reform we must start with the most fundamental question—we must reform our habits first. This, therefore, is why the New Life Movement is regarded as the key to the salvation of our nation.

The Interpretation of the New Life Movement.

In order to satisfy the requirements of a new life for a people, we have, to a certain extent, to depend upon the government, especially its system of education, its economic policies, and its measures to insure the protection of all. However, whether the policies of a government can be successfully carried out depends greatly upon the customs and habits of the people at the time. When an old order collapses and a new order is about to rise, the new policies are frequently handicapped, if the new system does not base its foundation on the social customs of the time. It is, therefore, necessary to start a movement first, to teach the people to adapt themselves to new conditions, before any ardent support for the new policies can be expected from the people. 'Water always flows over a wet surface; while fire goes wherever it is dry.'

The Object of the New Life Movement.

The general psychology of our people to-day can be described in one word—spiritless. What manifests itself in behaviour is this: no discrimination between the good and the evil, no difference between what is public and what is private, and no distinction between the fundamental and the expedient. Because there is no discrimination between the good and the evil, consequently right and wrong are confused; because there is no difference between public and private, there lacks proper guidance for taking and giving; and because there is no distinction between the fundamental and the expedient, there is misplacement of the first and the last.

The Contents of the New Life Movement.

The New Life Movement aims at the promotion of a regular life guided by the four virtues (*li*, *i*, *lien*, and *ch'ih*). These virtues must be applied to the ordinary matters, such as food, clothing, shelter, and action. The four virtues are the essential principles for the promotion of morality. From these rules one learns how to deal with men and matters, how to cultivate oneself, and how to adjust oneself to surroundings. Whoever violates these rules is bound to fail; and a nation which neglects them will not survive.

Social order is based on these virtues. When there is order, then everything can be done properly; but when everything is in confusion, very little can be achieved. To-day robbers are usually most numerous in the wealthiest cities of the world. This is an obvious illustration of confusion caused by non-observance of virtues.

There are two necessary elements in our daily life. One refers to the material stuff for our food, clothing, shelter and communications, and the other, the manner in which

the material is used to serve our daily purposes. The first belongs to the material side; and the second may be called the manifestation of the spiritual side of human life. What I want to develop now is how to apply these four virtues to food, clothing, shelter, and action.

1. The obtaining of materials should be governed by the principle of *lien* (honesty, integrity). Clear discrimination should be exercised between what is ours and what is not. If they do not belong to us, we should not take them. In other words, the materials for our daily life should be acquired through our own labour or through other proper means. Strife should not be encouraged. A parasite is not a good example. Even giving and taking improperly should be avoided. 'What really matters is the degradation of personality, but not dying of hunger.' This famous saying of a Confucianist can be quoted to illustrate this point.

2. The selection of quality should be governed by the principle of *i* (right conduct). Do the proper thing in a particular situation. For instance, it is proper for an old man to use silk and to take meat and to have lots of leisure; but a young man should be trained to endure hardship. What is proper in winter is not necessarily proper in summer. What is proper in the north is not necessarily proper in the south. Similarly, different positions may influence a situation differently. A ruler or any army commander must have some authority; while those of a lower rank should not enjoy the same thing, but should respect discipline. Thus, what is proper is influenced by age, season, location, and rank. The selection of quality varies in different situations.

3. The manner in which materials are used should be governed by the principle of *li* (a regulated attitude of mind and heart), which includes natural law, social rules, and national discipline, as explained in the former chapter. The inter-relationship of these four virtues has already been fully discussed. When applied to daily life this is even more true. All virtues should be carefully observed. If one of them is neglected there is a black spot in our life.

The Procedure of the New Life Movement.

The whole movement should be conducted by the Nanchang Association for the Promotion of the New Life Movement. If a similar movement is started in other provinces, municipalities, or districts, similar associations may be organized, but a district association should be directed by a provincial association.

The movement should be started first from oneself and gradually be extended to others.

It should be started first with civil servants and gradually extended to the general public.

It should be started with simpler matters and gradually extended to others.

Conclusion.

By observing these virtues, it is hoped that rudeness and vulgarity will be got rid of, and that the life of our people will be more refined in accordance with cultural and artistic standards.

By observing these virtues it is hoped that beggary and robbery will be removed, and that officials will be honest and patriotic, that corruption will cease, and that people will pursue more productive enterprises. The poverty of our nation is primarily caused by the fact that there are too many consumers and too few producers. We have to make people work harder and spend less, and the officials be honest. This was the secret of the two ancient kingdoms

Ch'i and Ch'u. It is also the primary cause of the strength of present day Italy and Germany.

By observing these virtues, it is hoped that social and official disorder will be remedied, and that people will become more military minded. If a country cannot defend itself, it has every chance to lose its existence. The larger its territory, the more attractive it looks to the invaders. There is only one way for national salvation, that is, to promote the economic stability of the country and to develop the patriotic and fighting spirit of the people.

In conclusion, the life of our people will be more refined when we have more artistic training ; we will be richer when we are more productive ; and we will be much safer when we are more patriotic and better trained and equipped to defend ourselves. This rational life is founded on *li, i, lien, and ch'ih*. The four virtues in turn can be applied to food, clothing, shelter, and action. If we achieve this, we have revolutionized the daily life of our people, and we have laid the solid foundation of our nation.

Editorial Notes.

GOOD TIDINGS.—On the 25th March, too late for mention in our last issue, a cable was received from China stating that Mr. and Mrs. Frencham had arrived safely at Hanchung in SHENSI, and that all was well with them. It is impossible to describe the relief and thanksgiving with which these good tidings were received. The reports concerning their death had been so detailed and circumstantial that all hope for their survival had almost failed. At the moment of writing we have no news beyond the bare cable, and are therefore unable to reconcile the wide circulation of previous reports with the cable referring to their safety. That readers may see how real the anxiety concerning their welfare was, we have printed in full what Mr. Stark wrote in Our Shanghai Letter on page 85. It has been almost like life from the dead thus to receive tidings of our dear friends' well-being. All our readers will rejoice with us, and with the families concerned, in these tidings of their safety. That they have passed through a time of great anxiety and strain must be obvious, and we would therefore commend them to the prayers of our readers.

Grievous News.—On April 6th another cable was received from Shanghai stating that Paoning and Nanpu, in SZECHWAN, had been occupied by the Communists and that in consequence the Shunking (Nanchung) area had been evacuated. The same cable stated that the city of Kweiyang, the capital of the province of KWEICHOW, was being evacuated.

Referring first to the peril in SZECHWAN, it should be stated that hitherto, though threatened, the stations of Paoning and Nanpu have never been occupied by the Reds. This has been a matter for profound thanksgiving, for, as is well known, the Church and Mission premises in Paoning are of an extensive nature. There is the pro-cathedral built during Bishop Cassel's time, and the Bird Bishop Memorial Hospital, as well as fairly extensive accommodation for the missionary staff. Having in view the serious mishandling of property wherever the Communists have been, the news that they have now occupied these cities in SZECHWAN comes as very heavy tidings.

On the same day as we write we received a letter from Chowkow, in SZECHWAN, concerning which station an article appears on page 91, stating that, though threatened, up to the date of writing, which was March 12th, they had been preserved in peace. Mr. T. E. Lloyd writes : ' I am glad to be able to tell you that the scare we had did not materialize and we are still here.' He reports the arrival of refugees from Ilung, stating that half of the city had been burnt, and the C.I.M. premises there partly destroyed by fire. He stated that the whole of the Ilung

county was in the hands of the Reds, but that it was hoped by the arrival of fresh troops that they would not advance further south. From the cable mentioned above it appears that their fears *did* materialize and evacuation had become necessary. One sentence of his letter may help friends in praying for all who are in peril. He writes as follows : ' It is obviously foolhardy to ignore even rumours, at the same time we do not want to leave when it is unnecessary.' The difficulty in deciding between mere rumour and definite danger can never be easy. Our dear friends, Mr. and Mrs. Stam, courageously refused to retire because of rumours, but speaking now, after the event, it does look as if their lives might have been saved had they not remained quite so long.

No one desires missionaries to leave their stations prematurely ; on the other hand, no one could desire that they should delay when that is imprudent and definitely perilous. Will our readers, therefore, please remember this definite need of wisdom on the part of all labouring in China to-day ?

Referring to the province of KWEICHOW, according to the cables in *The Times* and other papers, there has been serious fighting around the capital, and the latest cable from Hong Kong, dated April 14th, stated that the Red armies had occupied Anshun, where we have a hospital mainly for work among the Tribes.

It need hardly be said that the Executive in Shanghai are feeling much exercised on account of the spreading development of Communist activities, and as they are called upon in the Spring to designate the new workers who have been studying the language at the two Training Homes, special guidance will be needed as to the allocation of these young people at the present time. We also need to pray for those in control of the Government forces, who are seeking to maintain order and to put down this terrible menace to the whole country.

Concerning the Captives.—On the last page of this issue of CHINA'S MILLIONS we have printed some painful tidings concerning our dear friends Messrs. Hayman and Bosshardt, and there is no need for us to repeat here what appears there. There is some difficulty in reconciling some of the dates in the various communications received. This may possibly be explained by the captives losing track of English dates, or by the transference of the Chinese calendar into our Western one. But these slight variations do not affect the main story. We are sure no one can read what is printed in this issue without being profoundly moved and deeply concerned for our dear friends who have fallen into the hands of these misguided and violent men. It may be mentioned that the man who

holds the power of life and death in his hands is a Chinese educated for ten years in Russia, who also speaks English and German. Not only do our sympathies go out to those in captivity, but also to the anxious wives who must in some ways be suffering in spirit even more than the captives themselves.

We have been trying to imagine what JESUS CHRIST Himself must have felt when the tidings came to Him of John, His Forerunner, being cast into prison, especially when John's faith was so deeply exercised that he sent his followers with that pathetic question, 'Art Thou He that should come, or look we for another?' What pathos lies behind the words of our LORD, 'Blessed is he that is not offended in Me.' Let us pray that the faith of the captives may be sustained, and that they and their dear ones may know the blessedness of not being offended by their sufferings for JESUS CHRIST. And in this connection let us recall the words of the Apostle Paul to the Philippians, where he speaks of them as 'Partakers with me of grace.' We never cease to marvel at the Apostle's writings. We should have expected him to say, 'Partakers with me of suffering,' but he saw deeper than the physical experiences, painful as they were, and regarded his and their fellowship with CHRIST in suffering, as a grace. It is easy for us in peace and liberty to think thus, so shall we not pray that the eyes of those who suffer most may be opened to see present things in the light of eternity, and may we not fail in being partakers with them in all things.

Vital Issues.—It is hardly possible to read the tidings printed on the back page of this number without realizing that vital issues are at stake in China, and, we might say, in the whole world, to-day. No one who carefully studies the situation in Europe can be blind to the fact that the issues between the Christian and materialist outlooks are being more sharply drawn day by day. Those who believe that might is right are only logical when they take a definite stand against CHRIST and His claims. The Apostle Paul based his appeal to his friends with such words as these, 'By the meekness and gentleness of CHRIST,' and such an attitude towards life is by those who believe in might something not to be desired. The result is that the preaching of the Gospel, and the circulation of the Scriptures, is regarded as merely means for 'drugging the masses.'

It is a significant fact that there is much less of the world open to the preaching of the Gospel to-day than there was twenty or thirty years ago. What the future has in store who can say? There is, therefore, much need that we should be quick to bear our witness while it is called to-day, knowing that the night cometh when no man can work.

We have great reason to thank GOD for having maintained an open door in China for these many years, and we cannot be too urgent in our prayers to Him in Whose Hand our breath is that the forces of evil shall not prevail. In this connection let us take courage from the thought set before us in our opening article on the Resurrection. We may have the answer of death in ourselves, but our hope should be in GOD Who raiseth the dead.

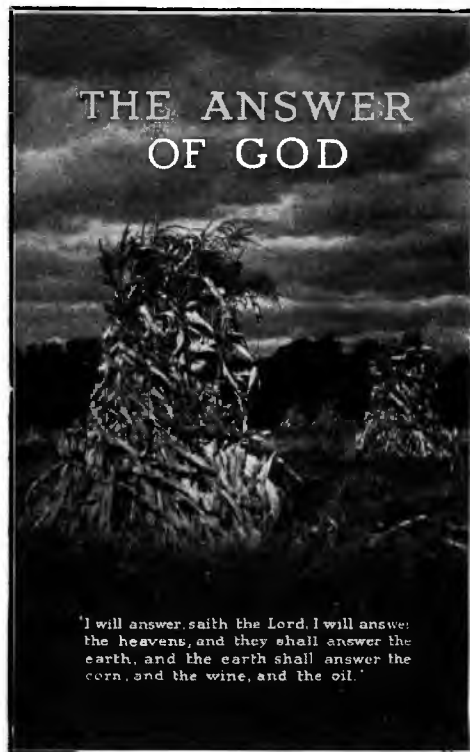
Concerning Candidates.—As mentioned in a previous note, the Executive of the Mission in China has recently had to face a momentous duty in appointing the new recruits in the two Training Homes to their future stations. As ninety new workers sailed for China last year, and as a large area in China is to-day threatened by, if not actually suffering from, Communistic invasions, the location of reinforcements this year is of unusual solemnity. There are good reasons for hoping that the Government forces in China may at least check the spread of disorder, even if they fail to bring it under complete control. But pending more definite light as to future developments, the Executive in China feel, as a cable to hand *just as we go to press* indicates, that it is wise for the present to suspend the sending out of additional young women recruits, unless some exceptional reason modifies these new instructions. Similar cables have been sent, we understand, to the other home countries.

The tidings published in this issue of CHINA'S MILLIONS, and this cable will sufficiently indicate to our readers that the situation in China is one that calls for definite and unceasing prayer. Let us avail ourselves of the Throne of Grace ever remembering that nothing is too hard for the LORD.

W. J. Embery.—The preparation of the Annual Report and the reading of the annual financial letter written by the Treasurer in Shanghai reminds us that owing to the death of Mr. Hudson Broom-

hall last August, it has been necessary to appoint a new Treasurer to the Mission in Shanghai. In the year 1919 Mr. W. J. Embery was transferred to the Treasurer's Department and toward the close of 1929 he was appointed as Assistant-Treasurer. We would commend him to the prayers of our readers, since now he carries the full responsibilities of Treasurer.

Concerning the Annual Meetings.—So much interest has already been manifest in the Annual Meetings to be held in London this year that all the reserved seat tickets for the evening meeting have at the time of writing been distributed. As there are 600 unreserved seats available we trust that no one will stay away on this account. Further, at ten minutes to seven all reserved seats which have not been occupied will be thrown open to the public.



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PRISONERS OF CHRIST JESUS

On October 1 and 2, 1934, Messrs. R. A. Bosshardt and A. Hayman, with their wives and Miss Emblen, were captured by the Red Army in Kweichow. The two wives and the children were speedily released, and Miss Emblen obtained her liberty some three weeks later. On December 17, 1934, Messrs. Bosshardt and Hayman managed to escape, but on the afternoon of December 19 they were recaptured and brought to Public Trial before the Provincial Communist Tribunal. What follows are brief extracts from the Written Sentence of Judgment. The document is dated December 24, 1934 (Christmas Eve).

‘According to the evidence held by the Government Prosecutor (Chinese Soviet Republic), and the acknowledgment by the accused in Court, the said two men had been appointed by the British Imperialistic Government to come to China, and by means of the Christian religion deceive and bring under their control the masses of the people, also under the pretext to spy out the lay of the land and be the advance guard of the Imperialistic troops for the partition of China. [Let him that readeth understand!—Ed.]

‘The two prisoners by means of the Bible drugged the masses and brought them under their control. . . . The said prisoners have learnt the Miao language and have deeply entered into the caves of these people. . . . In Kweichow of those who have been deceived and joined the Church, 90 per cent. are of the Miao tribe, which is a full proof of the above statements.

‘Sentence. R. A. Bosshardt. By means of Christianity he had deceived the masses of China and has secretly acted as a military spy for the advance Imperialistic Troops. He dared to plan an escape, and moreover took a stick to resist recapture. He should, according to the law and the demand of the masses, suffer the extreme penalty, but realizing that the prisoner does not understand the Soviet laws, we specially award a lenient sentence :—from the day of capture to suffer Imprisonment for One Year and Six Months, and in addition a fine of \$100,000 besides the previous fine of \$300,000.

‘Sentence. A. Hayman. He used the Christian teaching to deceive the masses of China, and secretly acted as a spy. . . . He dared, with R. A. Bosshardt, to escape and should, according to the law and demand of the masses, suffer the extreme penalty, but in consideration of the fact that the said prisoner does not understand the Soviet Laws, we specially award a lenient sentence of One Year’s Imprisonment, and a fine of \$50,000 in addition to the previous fine, making a total of \$450,000. [This sum covers wife and children.]

‘The two prisoners have no right of Appeal.

‘Signed by the Chief Judge and two Assessors.’

Three Chinese Christians, at the risk of their lives, left Yüanchow, Hunan, to seek to negotiate for the captives’ release. They carried letters from the two captives’ wives. They were allowed to see them and had an hour’s conversation with them on February 14. They found them well, but sadly in need of clean clothing and insect powder. The Chinese Christians imparted to them their own shoes and stockings, which the missionaries received with tears. These Messengers of the Chinese Church found the whole country like one camp of robbers. They brought back a letter from the two captives, addressed to Mr. Gibb, part of which reads as follows :—

‘A few days ago we were greatly cheered by letters from our wives, Mr. Robinson and Mr. Becker, which came to hand by the three Chinese brethren, who came to us at the risk of their lives. We are grateful for your constant remembrance of us. Please do not be over anxious concerning us as we are well. . . . Assuredly knowing that you are doing your best on our behalf, and asking for special remembrance during the coming weeks.’—Signed Arnolis Hayman and R. A. Bosshardt.

This letter was sealed with the Seal of the Soviet Government of China, and the two brethren were compelled to enclose a demand for anti-aircraft guns, wireless, medicines, etc.

In this great Conflict of Suffering we earnestly seek the unceasing supplications of God’s people.

CHINA'S MILLIONS

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耶和華以拉

YEHOWAH-YIHWAH



The Hunan Bible Institute School to-day.

The members of the Faculty are in the front row, with Dr. and Mrs. Keller at the reader's extreme right. There are 100 students from 17 Provinces and many Missions. There are seven Evangelistic Bands doing full-time service, five Bands in Hunan and two Bands in Kiangsi.

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Cost for the Five Days: 50 shillings. Full particulars on application.

CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

'Fear God. Honour the King.'

'Render unto Caesar the things that are Caesar's, and unto God the things that are God's'—Luke xx. 25.

HAPPY are the People who can both Fear GOD and Honour their King. Happy also is the King of whom it may be said, 'The King shall rejoice in GOD.' At this time of jubilation we bless GOD that our gracious Sovereign King George is one who does rejoice in GOD, and that all peoples under his rule and governance are free to Fear GOD as well as to honour their King. With full hearts we pray :

'That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant George, our most gracious King and Governor.

'That it may please Thee to bless and keep all Thy people. That it may please Thee to give to us an heart to love and dread Thee, and diligently to live after Thy commandments.'

In the early days of the Christian Church there were countless martyrs who died rather than deny their LORD when the dread alternative of CHRIST or Caesar was placed before them. All down the ages, at various epochs, the same conflict of loyalties has presented itself. Sometimes it has been Caesar against the Church, sometimes it has been the Church against Caesar. It is a terrible fact that more lives have been sacrificed by a persecuting Church than by tyrannical States, but there are reasons to fear that it may not be long before the contrary will have to be said, for a new menace is rising in the world.

We have already entered upon a period in history when the grave alternative of Caesar or CHRIST will be put before men on a grand scale. If it is not the man Caesar, it will be the absolute State or Caesarism. The totalitarian State is, perhaps, the most formidable menace to Christianity to-day. Such States are increasing in number, and they lay claim to the whole life of man, and refuse to recognise his independence in the realm of religion or of education, etc.

We are living in an age when life is being standardized on all hands. Almost of necessity the State is invading the freedom of the individual. Industrialism has introduced mass production. Science has made possible mass propaganda and mass psychology. Nations are being regimented, more like an army than a company of free

peoples. We who live under the British flag still enjoy such a large measure of freedom that we are in danger of being blind to what is abroad in vast portions of the world.

It is not our object here to enter into any detailed study of this world-wide peril, but undoubtedly it is one of the greatest perils, if not the greatest, that confronts the Church to-day. State after State is showing a determination to dominate, if not destroy, the free life of the Church. It looks as though things were definitely heading up to a clear challenge between CHRIST and the modern State. Never in our life-time were the words of CHRIST, as to the respective claims of GOD and Caesar, more needed.

Commenting on the words of JESUS CHRIST : 'Render unto Caesar the things that are Caesar's, and to GOD the things that are GOD's,' the late Lord Acton, we are told, observed that these words gave the State an authority it had never enjoyed before, and, at the same time, imposed upon it a limitation which it hitherto had never recognized. Here we have a pronouncement which is for all time, and one that is applicable for every form of government.

The doctrine of the divine right of kings had its origin, as Dante proves, in the assertion of the rights of a king as against the ecclesiastical powers of Rome. For many centuries the Roman Church claimed authority over the rulers of the world. To-day the position is being reversed, and the Dictators of the world are claiming their right to control the Church. Happy indeed is the nation where this conflict of loyalties does not arise. In the mercy of GOD we are free to Fear GOD and to Honour the King, without any clash between

these respective claims to our allegiance and fealty.

What praise should fill our hearts at this time of Jubilation, that we have a King who rejoices in GOD, and that we belong to a Commonwealth of peoples who have perfect freedom to do the same. So will we raise our song of thanksgiving to GOD, for it is He alone who giveth salvation unto the King and freedom unto the peoples. 'Happy is the people, that is in such a case : yea, happy is the people, whose GOD is the LORD.' GOD save the King! God bless the people! M.B.



'Shew Me a Penny.'

The Answer of God.

A Doxology on the occasion of the Seventieth Anniversary of the China Inland Mission, 1865—1935.

PART I.

SURVEY OF THE SEVENTY YEARS.

'I WILL ANSWER.'

'It shall come to pass in that day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel. And I will sow her unto Me in the earth.'—HOSEA ii. 22-23.

HOSEA, for all his tragic story, has been called the 'first prophet of Grace, Israel's earliest Evangelist.' 'Hosea's love,' the same writer declares, 'steals across the whole land like the dew, provoking every separate scent and colour, till all Galilee lies before us, lustrous and fragrant as nowhere else outside the parables of JESUS.' In the beautiful figure quoted above, the prophet portrays all blessings springing from the bounty and grace of GOD Himself. Earth with all her thousand voices is dumb until GOD speaks. Then nature responds to the Divine word. The heavens and the earth, the corn and the wine and the oil, all wait upon Him. Heaven is nothing and earth is nothing apart from GOD. 'Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.'

But when GOD answers the heavens rejoice and the earth breaks forth into singing. The corn and the wine and the oil, what are they but GOD's word? And GOD said: 'Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth, and it was so.'

'He speaks, and listening to His voice,
New life the dead receive,
The mournful, broken hearts rejoice,
The humble poor believe.'

We live by every word that proceedeth out of the mouth of GOD. In nature and in the realm of grace we wait upon Him. It was no wonder that the psalmist should say: 'My Rock, be not Thou deaf unto me: lest if Thou be silent unto me, I become like unto them that go down into the pit.'

The story of the China Inland Mission is one long record of the answers of GOD. He called it into being, He has maintained it, and it is He that hath blessed it. For seventy long years, in everything by prayer and supplication with thanksgiving, its needs and the needs of China for which it exists have been made known unto GOD, and He, in His faithfulness and mercy, has attended unto the voice of His servants' petitions. Through three-score years and ten, in times of war and in seasons of peace, in periods of economic distress, as well as in days of prosperity, the experience of the China Inland Mission

has proved that GOD hears and answers prayer. He has answered the heavens, and the heavens have answered the earth, and the corn and the wine and the oil have been supplied.

The other Chapters in Part I. are entitled:—
'IN THE BEGINNING'; 'THEN AND NOW'; 'GOD'S ANSWER IN HISTORY'; 'SOWN IN THE LAND'; 'GOD'S HUNDREDFOLD'; 'GOD'S ANSWER IN FELLOWSHIP.'

PART II.

THE SEVENTIETH YEAR.

Being the Report of the China Inland Mission presented in 1935.

'Lord, they have killed Thy prophets, they have digged down Thine altars; and I am left alone, and they seek my life.'—ROMANS xi. 3.

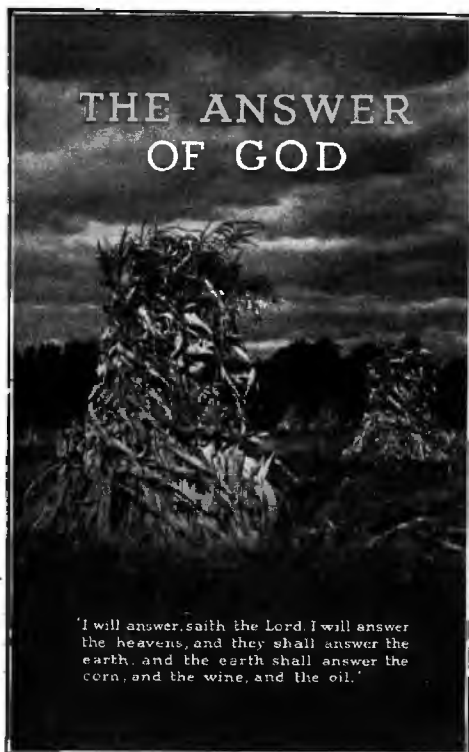
AS we turn from the rapid survey of the seventy years to review more closely the experiences of the past twelve months, we are reminded not only of the Answers of GOD, but of the plaint of the prophet Elijah. The enemies of GOD of his day have their successors in modern times, and it is the simple truth to say that GOD's servants in China during the past year have been living and labouring amid constant perils; perils both to life and liberty.

Like a voice from eternity, the last words of John Stam have of late been ringing in our ears: 'My wife, baby and myself are to-day in the hands of the Communists in the city of Tsingteh.' Thus wrote that brave young worker on December 6th, 1934. 'All our possessions and stores are in their hands,' he continued, and then added, 'but we praise GOD peace [is] in our hearts.' And he closed that ever-memorable letter with these triumphant words: 'The LORD bless and guide you—and as for us—may GOD be glorified whether by life or death.'

Within forty-eight hours, John Stam and his noble wife had glorified their GOD by death, while their

sweet and helpless babe was by a wondrous providence delivered out of the hands of her parents' murderers.

The story is now well known and there is no need to repeat its detail here, but it has brought into painful prominence once more what service for GOD in China may mean. It is easy to read the Apostle Paul's familiar words, 'Whether by life or by death,' and yet allow the mists of time to blur the stern realities that lie behind them. We like to gild the Cross and to forget its naked horrors, but such facts as the martyrdom of Mr. and Mrs. Stam are a sharp reminder that the servant is not above his LORD.



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Prisoners of Christ Jesus.

The Apostle Paul, when he wrote those words, 'whether by life or by death,' was a prisoner of CHRIST JESUS on behalf of the nations. And the year 1934, and the opening weeks of 1935, will long be remembered by reason of other prisoners, and at one time we feared of martyrs, of JESUS CHRIST. On October 1st five members of the Mission in Kweichow were taken captive by the Communists, Mr. and Mrs. Bosshardt, Mr. and Mrs. Hayman and children, and Miss Emblen. The wives of the two men, and the children, were allowed to go free, though ransom was demanded, but not given, and some nine days later Miss Emblen also regained her liberty. At the time of writing the two men are still in captivity, and in the anxious strait betwixt life and death.

Again, on February 23rd, Mr. and Mrs. S. C. Frencham fell into the hands of the Communists in the province of SHENSI, and for long the gravest anxiety as to their welfare surrounded the issue of their painful experience. To the joy and thankfulness of all, tidings of their safety arrived by cable on March 25th, when hope was well-nigh dead.

Turbulent times, indeed, have been the lot of most workers in China during recent times. Without going further back, it is the literal truth to say that for the last ten years missionary work in that much harassed land has been something of a life-and-death struggle against godless Communism. What with Red armies, brigand bands, civil strife and Moslem rebels, there have been few areas in China, from Chinese Turkestan in the far North-West to the provinces south of the Yangtse, which have escaped violence and peril.

God also Bearing Witness.

While we do well to recall the perils of the past, we rejoice yet more to remind ourselves that amid all these troubles GOD has not left Himself without witness. It is, thank GOD, still true that He continues to bear witness with His servants, 'both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to His own will.' Broadly speaking, there are two marked features in this work of grace in China to-day, the first being connected with special evangelistic missions, and the second being a new desire on the part of the Chinese to hear the Gospel.

During the past two or three years GOD'S Spirit has been working, in a unique and powerful way in several provinces, in connection with special efforts both for the deepening of the spiritual life of Believers and for the true conversion of outsiders. This work is largely controlled by young Chinese men and women, who, while not officially connected with any Society, are friendly to all and prepared to hold Missions when invited. Practical holiness of life, not as some high attainment, but as essential to true communion with GOD, is emphasised in their teaching. The work of the HOLY SPIRIT in this respect has been very intense, producing deep concern and conviction of sin, frequently leading to restitution or apology for wrongdoing, as the matter required. Peace and joy in pardon and deliverance, of an intense and moving nature, have frequently followed, leading to public witness-bearing. While the majority of the preachers have been Chinese, which is a subject for great rejoicing, a few of the missionaries also have been greatly used. Many of these Chinese come from a work centred in Shanghai, known as 'Bethel.' That GOD is giving to His Church in China these evangelists is a cause for much thanksgiving.

The other hopeful feature of recent times has been the

increased desire on the part of the Chinese to hear the Gospel. A few years ago the missionaries were thankful enough when there were those who would listen to the message. To-day the missionaries are frequently invited to bring a tent, while a place for it is secured in some village or town, these tent missions often extending for some ten days or a fortnight; and often a room will be provided by the village people for the use of the enquirers gathered in through these meetings. As a further evidence of the desire in China to hear the Gospel, it may be mentioned that the sale of the Holy Scriptures last year showed a marked increase even over the remarkable figures of previous years. When it is remembered that the unsettled conditions throughout the interior have resulted in a very heavy fall in foreign trade, both in imports and exports, this increase in the sale of GOD'S Word is all the more noteworthy. Rightly to appraise the situation it is necessary to remember that while it is true that, on the one hand, there are many and serious adversaries, there is also, on the other hand, an open and effectual door.

God Giveth the Increase.

If it had been necessary to report a decrease in the number of baptisms, it would hardly have been considered an extraordinary matter in view of the widespread disorders and the unsettlements caused in so many stations. Yet it is our joy to report a record number of those who have publicly confessed their faith in the LORD JESUS CHRIST. Only on four occasions has the total number of baptisms exceeded 6,000, including 1933 when the figure rose to 7,221, by far the highest total for any one year up to that date. To-day we are able to report, to the praise of GOD, that during 1934 some 8,670 persons were baptized in the churches connected with the China Inland Mission; and these baptisms cover a wide area, for they are connected with the work in 240 stations in fourteen provinces. If it be remembered that of the total of 345 stations, a goodly number have been but recently opened, and further, that considerable areas of China have been under the sway or influence of the Red armies, it will be recognised that there is abundant cause for thanksgiving. So much interest and prayerful concern have been centred, and rightly centred, on the sorrows and perils occasioned by the communistic forces, that these figures come as a joyful surprise. Baptisms are not, and cannot be, a complete and accurate gauge of what has been accomplished. Intensive cultivation of a small area would probably give greater numerical results than extensive and widespread evangelism. Yet without laying undue stress upon figures, we do rejoice in the fact of an increasing number of men and women confessing CHRIST in Baptism. During the first fifty years of the Mission's history, a period which included widespread pioneer work and the Boxer persecutions, some 50,700 persons publicly confessed their faith in CHRIST, but during the last twenty years the number of disciples has multiplied much more rapidly, there having been added to the Churches connected with the Mission another 107,000 souls, making a total of over 157,800 from the commencement of the work. This is a fresh reminder that when we are tempted, like Elijah, to cry out, 'LORD, they have killed Thy prophets, they have digged down Thine altars,' we must still ask, 'But what saith the answer of GOD?' And such figures are indeed nothing less than the answer of GOD. We can still sing:

'When Thou arisest, LORD,
What shall Thy work withstand?
Whate'er Thy children want, Thou giv'st
And who shall stay Thy hand?'

We may still come back to the word with which we commenced: 'It shall come to pass in that day, I will answer, saith the LORD, I will answer the heavens, and they shall answer the earth, and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.'

The Missionary Forces.

And the year 1934 has been a remarkable year from the standpoint of fresh missionary reinforcements, for no fewer than 90 new workers were added to the Mission's roll, while four associate workers were transferred from the retired list to active service, making a total of 94 in all. Of this number 62 were members and 32 associates. Of the 62 new members, 24 were from Great Britain, 26 from North America, and 12 from Australasia. Of the new associate workers, 7 came from Sweden, and no fewer than 21 from Germany, an impressive fact in view of the financial restrictions existing in that country. The going forth of so many new workers at such a time is an evidence of the keen interest the need of China still commands in the hearts of young people at home, and their willingness for costly, sacrificial service. This subject is one which is rightly exercising the minds of those responsible for the administration of the Mission, and in this connection we would ask for the special prayers of our friends that all who bear responsibility, both in the Field and at Home, may receive the necessary wisdom, guidance, and courage for these difficult days.

Life's Finished Story.

While some ninety new workers entered upon their life's work in China during the past year, we think also of that goodly number of fellow-labourers who passed from us, during the same period, to 'stand with CHRIST in Glory, looking o'er life's finished story.' From the earthly point of view, the losses have been heavy, though the length of service granted to the majority of them is a cause for much thanksgiving. Sixteen were Called Home from the midst of active service, while a number of others received their summons to stand before the King after retirement from the active battle of life.

Mrs. H. L. Parry and Mr. Hudson Broomhall had both been spared to give fifty years of service to China, Mr. A. R. Saunders had given forty-seven years, Mrs. Cox and Miss Smalley each gave forty-six years, while four more had devoted from thirty to forty years to China. On the other hand, Mr. and Mrs. Stam gained the martyrs' crown after the briefer period of two and three years respectively of preparatory toil in the Mission field. Thus some by long life and others by an early death have glorified their LORD and MASTER.

Of those who were Called to their reward after retirement from active service, grateful mention must be made of Miss H. E. Soltau, who was a link with its earliest days; of Mr. Marcus Wood who, after a period in China, served as Secretary in London for more than thirty years; of Mrs. T. E. Botham and Mr. Albert Lutley, both of whom gave between forty to fifty years of their lives to energetic pioneer labours. The other honoured workers, with long and worthy records, are Dr. W. L. Pruen, Miss I. M. Coleman, Mr. and Mrs. Burgess and Mrs. F. Monch. We also affectionately remember Dr. Stuart Holden, for many years a member of the London Council and for thirteen years its Chairman and Home Director.

The full list of the Members and Associates of the Mission

who died on active service, with their respective years of labour, are as follows:

Members	Years of Service	Associates	Years of Service
Mr. A. H. Broomhall ...	50	Miss I. Kunst ...	20
Mrs. H. L. Parry ...	50	Miss A. E. M. Karlsson	2
Mr. A. R. Saunders ...	47	Miss M. I. Eriksson ...	1
Mrs. G. A. Cox ...	46		
Miss R. L. Smalley ...	46		
Miss L. A. Batty ...	39		
Miss Lilius Reid ...	39		
Mr. E. G. Bevis ...	37		
Mr. J. L. Rowe ...	30		
Miss A. Kratzer ...	24		
Mrs. S. Eaton ...	18		
Mrs. Stam ...	3		
Mr. J. C. Stam ...	2		

What a retrospect for each and all of these it will be as they look back upon 'life's finished story.' How they will rejoice over every hardship suffered in CHRIST's service, and how they will praise GOD for all his wondrous faithfulness!

'Then, LORD, shall they fully know,
Not till then, how much they owe.'

To complete this survey of the Missionary Forces it must be mentioned that twelve members of the Mission and four Associates, after long and faithful service, were compelled, through advancing years, to retire from their active ministry, while seven others, for reasons of health or family claims, retired from the Mission. Thus, including deaths, the total loss of active workers during the year was thirty-nine. With ninety-four new workers, as recorded above, the net increase was fifty-five, bringing the total number of missionaries in the fellowship of the Mission on December 31st, 1934, up to 1,368, the highest in the Mission's history.

Remembering that it is 'not by might, nor by power, but by My Spirit, saith the LORD of Hosts,' will every reader seek GOD's endowment for this goodly company of labourers in the vineyard?

Our Daily Bread.

Before we close this brief survey of the seventieth year, it is our joy once again to record the gracious answer of GOD to the Mission's prayer for Daily Bread. Though every Home country has suffered from economic famine, the Mission can still say, 'The barrel of meal wasted not, nor did the cruse of oil fail, according to the word of the LORD.' The following figures tell their own tale of GOD's faithfulness in adding those things He knew to be needful:

INCOME FOR 1934.

Received in Great Britain	£50,330 9 10	G. \$253,366.71
" North America	39,898 16 4	200,853.04
" Australasia	9,391 16 10	47,279.09
" China	15,456 16 2	77,810.50
	£115,077 19 2	G. \$579,309.34
" China for Associate Missions	21,873 0 0	110,109.99
	£136,950 19 2	G. \$689,419.33
	G. \$5,034,125 — £1.	

After a prolonged and careful examination of these figures, including a comparison of the Mission's Annual Income for the last twenty years, we feel that the best

comment we can make is to quote George Neumark's well-known hymn :

'Leave GOD to order all thy ways,
And hope in Him whate'er betide ;
Thou'lt find Him in the evil days
Thy all-sufficient strength and guide :
Who trusts in GOD's unchanging love
Builds on the Rock that naught can move.'

To attempt to compare the income of one year with another is to essay the almost impossible. There are few fixed standards to-day in the financial world. The gold standard has gone, and the world of exchange is like unto a stormy sea. For instance, last year's income, expressed in sterling, is the lowest for sixteen years, being nearly £1,500 less than the income in 1933. Yet if we turn our sterling into American currency, and express it in gold dollars, we shall find that it was over G. \$100,000 higher than the previous year. Such are the vagaries of exchange.

Again, for purposes of life and work in China, our Home currencies have to be converted into silver. Last year was one of exceptional activity in the silver market, and, at one time, it looked as though the Mission would be very seriously affected. The United States of America, during the year, bought more than 300 million ounces of silver, and China exported 200 million ounces of the same metal. The result was a rise in the price of silver, so that only \$14.29 were secured per £, instead of \$15.93 in the year before. That the loss on exchange was not more heavy is a great cause for thankfulness. But here again, silver was vastly cheaper than it was sixteen years ago, with which year we have already compared our sterling income.

These few facts will suffice to indicate what a storm-tossed sea the financial market is to-day, and for that reason we will not ask our readers to launch upon it. Few of us are good enough sailors for such troubled waters. But the glorious fact abides true that he

'Who trusts in GOD's unchanging love
Builds on the Rock that naught can move.'

This does not imply that faith has not been tried and sometimes even sorely tested. But though economies have had to be made and personal remittances, at times, curtailed, we believe that no essential need has been unmet.

Without entering therefore into a detailed and complex examination of the years, which are almost beyond the realm of comparison, let it suffice to take a somewhat broader survey. When the China Inland Mission celebrated its Jubilee twenty years ago, the total income from the commencement of the work was a little less than £2,000,000. During the sixth decade, from 1915 to 1924, a total of £1,400,000, in round figures, was received ; and during the seventh decade, which has just closed, from 1925 to 1934 inclusive, £1,700,000, in round figures, was paid into the treasury of the Mission, making a total for the last twenty years of £3,120,550. Thus, as already mentioned in a previous chapter, the total income for the seventy years, up to December 31st, 1934, was £5,103,701. Such has been the Answer of GOD to the prayers of His servants for their Daily Bread. After seventy years of trust in GOD's unchanging love, the Mission can indeed sing :

'GOD never yet forsook at need
The soul that trusted Him indeed.'



MEMBERS OF THE CHINA COUNCIL OF THE C.I.M. AT THE SPRING, 1935, MEETINGS.

Back Row : MESSRS. H. E. WELLER, A. TRUDINGER, C. FAIRCLOUGH, A. K. MACPHERSON, W. J. HANNA, G. PORTEOUS, A. MOORE, F. C. H. DREYER
Front Row : MESSRS. H. T. FORD, W. H. WARREN, G. W. GIBB, D. E. HOSTE, J. STARK, W. J. EMBERY, A. B. LEWIS.
Thirteen other Members were not present, some on furlough, others at distant stations.

Our Shanghai Letter.

A letter from Mr. James Stark, dated 8th April, 1935.

Good News of Mr. and Mrs. Frencham.

THE outstanding event since I last wrote to you is the release of Mr. and Mrs. S. C. Frencham, whose having been taken captive at Ningkiang, when the Communist forces, driven out of North SZECHWAN, invaded South-west SHENSI, I reported a month ago. You will have learned from our cablegrams that these workers, of whose safety we had almost given up hope, arrived at Nancheng (the new name for Hanchung), the principal city in the southern section of the province. This morning we received a letter from Mr. Frencham, written at the latter centre on March 28th describing some of their experiences since their capture.

After having been held three days in the city of Ningkiang, Mr. and Mrs. Frencham were taken together to Li-chia-pa, over the SZECHWAN border, a three days' journey in the snow. Mrs. Frencham found the travelling exceedingly difficult, but her husband was allowed to help her over some of the hard parts when it was seen that she was unequal to them alone. Mr. Frencham writes:

'At the *Heo Fang* (the back premises they occupied), we were treated better than the Chinese, for food was very poor indeed and the accommodation bad, but improvements were gradually made. I was asked to write for medicines, etc., but the letters were never sent, and thus no definite news of our condition was received by friends elsewhere. I was allowed out under escort with my wife at intervals, and on special occasions, in times of need, was allowed to see her.'

For a month, Mrs. Frencham's condition of health gave much cause for anxiety. Mr. Frencham, who tells us he personally is well though tired, goes on to say:

'We were treated with consideration, but had to do what they (the "Reds") thought best and keep clear of all their affairs.'

Having an opportunity of interviewing the leader, Mr. Frencham made his wife's condition a plea for her release.

[On April 24th Mrs. Frencham gave birth to a daughter. The cable reporting this news added 'Mother and daughter doing well.'—ED.]

Two days later both he and Mrs. Frencham, to their surprise, were told that they could go, and were given a good escort from the leader's bodyguard. No reason is assigned for this action, but we believe it was due to the intercessions of God's people throughout the world. Mrs. Frencham was allowed a mountain chair and a *p'u kai* (wadded bed quilt), whilst a cook, with a supply of flour, bread and salt, was sent to prepare food for them on the journey. Mr. Frencham adds:

'When we reached their boundary we engaged ordinary chair bearers to carry us to Lai'an, where the Central military gave us food, a passport and secured new chair bearers as well. When we arrived in Hanchung, we found the Christians entertaining Mr. Carwardine on the premises. It was certainly good to see a foreigner. The reaction in my wife's case was marked, and we have had Dr. Hsiao along daily to see her.'

Whilst in the hands of the Communists, Mr. Frencham informs us, neither he nor Mrs. Frencham was harmed, or interfered with, which is cause of thanksgiving to God. Mr. Frencham's letter was evidently hurriedly written and he has much more to tell us, but says:

'In reference to our capture, detention and treatment by the "Reds," God alone knows the whole story, especially that of our release which was both sudden and unexpected.'

He learned that Mr. Arthur Moore, on arrival at Sian, accompanied by Dr. Clow, of the English Baptist Mission there, interviewed the provincial Governor, who promised that an aeroplane, expected from Nanking to take supplies to the military authorities at Nancheng, should bring Mr. and Mrs. Frencham to Sian if they cared to travel by it. We have not yet learned the decision of the latter.

Further Tidings of Messrs. Bosshardt and Hayman.

Mr. R. A. Bosshardt and Mr. A. Hayman, I regret to report, are still held by their captors, presumably in HUNAN, though we learn that the latter have been driven out of Tayung by the Government troops. We are given to understand that the military authorities, no doubt as the result of pressure from the British Minister at Peking, have given strict instructions to their officers to employ every possible means of securing the release of the two captives. Mr. Becker recently sent further messengers with supplies but we learned by telegram that they had been robbed and one of them taken captive, *en route*, but subsequently escaped.

[A cable from Shanghai dated April 22nd, said: 'Continue in prayer for Messrs. Hayman and Bosshardt. An extension of time has been granted till May 9th (presumably for ransom). The "Reds" threaten to take their lives.'—ED.]

Concerning Kweichow.

We have been sorry to learn that most of the KWEICHOW missionaries who were assembled at Kweiyang, the provincial capital, recently found it necessary to withdraw from the city and go to places of greater safety further south. If the Press reports be correct, however, the Government troops have since gained a victory and dispersed the Communist forces at Hsifeng. The Generalissimo, Chiang Kai-shek, when we last heard, had arrived at Kweiyang by aeroplane from Chungking, and expressed determination to prosecute the campaign against the 'Reds' with a view to surrounding them with his seventy thousand men against their fifty thousand.

Tidings Concerning Szechwan.

The news from SZECHWAN causes us considerable concern. Paoning and Nanpu, which so long resisted the attacks of the Communists, have now been captured by them, and the situation in the Eastern section of the province generally has become so menacing that it has seemed well to withdraw all the ladies from the Shunking area. Indeed, a telegram received from Mr. C. B. Hannah this afternoon reported that 'Parsons, Denhams, Lloyd and fifteen ladies' had been evacuated.

From Western SZECHWAN, Mr. J. R. Sinton telegraphed on the 6th instant, saying that Mienchuh and Mienyang (C.M.S. stations) had been evacuated, and that a very large number of refugees were coming to Chengtu. He had advised Mr. and Mrs. Jeffery, Mr. Tweter, Mr. McIntyre and his mother to move to river stations as

there was cause for apprehension. We had already learned that Mr. and Mrs. Bazire, acting upon the advice of their Bishop, had withdrawn from Pingwu.

[Recent cables have reported the evacuation of all women and children, with two exceptions, from Chengtu by aeroplanes.—Ed.]

In giving you this rather bald statement of facts, as they are known to us, I am sure they will call forth your sympathy for all our fellow-workers in disturbed areas in the strain inseparable from the situation. There never was a time when prayer on behalf of the work and workers in China, not to say the nation itself, was needed more than it is to-day.

An Accident to Mr. Allen.

I regret to have to report that Mr. H. A. C. Allen recently met with a serious accident in YUNNAN. When travelling by motor bus from the capital to one of his outstations the vehicle capsized and he sustained severe injuries, breaking some of his ribs. He had to lie by the roadside several hours, part of the time unconscious, before receiving treatment. A telegram dispatched from Yunnanfu on the 6th inst., states that there is every prospect of complete recovery, and adds 'The LORD hath done great things for us, whereof we are glad.'

Communitic Activity in North Shansi.

From North SHANSI, Mr. M. Jenson reports the sacking of the city of Kolan by a band of sixty or seventy Communists, who crossed the Yellow River from SHENSI and were joined by about one hundred local people. Happily no missionaries were there at the time, and so far as is known none of the Christians sustained injury. A battalion of soldiers, sent from Hoku, subsequently engaged them in battle, with the result that the Communists were defeated and fled, leaving about thirty prisoners and seventy guns. Those who escaped are now divided into small groups, who are scattered among the hills where it is difficult to pursue them.

God's Rainbow in the Cloud.

I am sure you will be glad that I should now direct attention to what GOD is doing; for notwithstanding the activity of the Adversary and all the disorder which has prevailed in Communist infested-areas, there is evidence of progress and blessing in many parts of our wide field.

You will be pleased to know that the final figure for the baptisms reported for last year is 8,670, being an increase of 1,449 over the previous year's record.

The Province of Chekiang.

Mr. G. W. Bailey reports encouragement in the Kinhwa area in the province of CHEKIANG. He writes:

'I attended some meetings at Yungkang a few days ago, and it was evident that there was a work of the Holy Spirit going on there. Between one hundred and one hundred and fifty people met together every day for a week of Bible study, and all were tremendously keen. The Church leaders rose to the occasion in a wonderful way and helped with the teaching and preaching. All the work there is carried on voluntarily, and last year ninety-seven people were baptized, all the result of the members' own witnessing and preaching.'

Mrs. F. Worley, writing from Wenchow in the same province, says:

'At the end of last week, I returned from an interesting



Junks anchored at Wanhsien on the Yangtse.
Steamers anchor on the opposite bank.

country trip. The first Sunday I was out I attended the opening of a new chapel in a district where during the last few years a number of converts have been gathered in. One woman led seven families to the LORD last year. I also had a ten days' Bible School at the central out-station of the district, and seventy-five enrolled. We were very conscious of the LORD's help and blessing, and had a very happy time. Nearly all slept on the Church premises, so rainy weather did not interfere with the attendance.'

From the neighbouring district of Pingyanghsien, Miss F. Eynon writes:

'I wish you could have been here when we had the Women's Bible School in the city. We really had a wonderful time. Not only were numbers very encouraging—there were one hundred and forty women and girls present and thirty-odd children—but in spite of the crush everyone seemed happy. We said they looked like a lot of ants as they settled in for the night, sleeping on mats spread out on the floor. I made the following list for my own benefit, but thought it might interest you:

- 25 attended a Bible School for the first time.
- 115 had been to one or more Bible Schools.
- 60-odd reading Bible or testament—most have Bibles.
- 70 reading hymns.
- Few reading tracts.
- 19 Churches represented.
- 120 from C.I.M. Churches.
- 3 from Brethren.
- 17 Independents.

Helpers: 7 voluntary (who helped to teach character), 1 Biblewoman and 2 cooks.

The last two were the only ones eating our rice. Everyone else found her own.

These things are encouraging, but what brought most joy to us was to see quite a number during the last days confess CHRIST as their Saviour. One little girl from Miss Lang's meeting went home and said to her mother: 'I never knew what it was to be born again till now.' Three young women at the women's meeting got up and testified to the power of the Blood which had cleansed them from sin. There were others, who, if perhaps not so outstanding, were nevertheless just as real in His sight.'



A Stronghold at Wansien, Szechwan.
Note the Camel-back bridge in foreground.

The Province of Kansu.

Mr. L. G. Wood, writing from Ningsia, KANSU, says : 'Another fresh development has been the opening of the Ningsia prison for a regular service for the prisoners on Sunday afternoons. This has been brought about by the daily preaching of the head warden who is a zealous Christian. As a result of his witness some forty or fifty prisoners have handed in their names, indicating that they desire to follow the LORD. These men have been provided with New Testaments by a timely gift from an unknown donor to the British and Foreign Bible Society.'

Eastern Szechwan.

From Liangshan, Eastern SZECHWAN, Dr. Lila Jackson writes :

'The Bethel Band has come and gone. The greatest blessing seemed to be among the Christians who came from the outstations and surrounding district. At one workers' meeting for men almost everyone broke down and confessed sin with crying and tears. Bishop Ku was broken down at this meeting, and subsequent days have shown that he was truly blessed.'

The Province of Hopei.

In Tent evangelism in the district north of Hwailu, HOPEI, GOD is giving continued encouragement. Mr. Bromley reports that during the first lunar month the crowds attending were large. At one place the tent proved far too small to hold them all and the side curtains had to be taken down. Mr. Bromley says :

'The evangelist tells me that now over twenty names have been given in there. A number of women are really interested and Miss Mower and the Biblewoman were much encouraged when they visited the tent one day.'

The Province of Yunnan.

Miss S. Kelly, writing from Paoshan, YUNNAN, tells of a special effort to reach the young people in the district. The following extract from a letter received from her on the subject is of interest :

'We tried a new experiment last month, and had some of the children of the country Christians in for a junior Bible School. Six little fellows stayed with us for a week, while two others joined classes daily. We taught Bible stories, songs and memory work, and a Comradeship

parcel from England made splendid prizes and lightened the task of learning characters. The children seemed to enjoy themselves (except for one wee chap who became home-sick and had to leave before the end of the week), and we enjoyed having them.'

The Province of Kiangsu.

Miss Mary Baxter, in a letter written from Antung, now known as Lienshui, in the province of KIANGSU, says :

'The work here goes on growing, and names are being handed in of those who would like to be baptized. A new outstation has been opened 18 li from Antung, a new hall having been built by a little woman, aged sixty-eight years, who used her coffin money, \$14, to buy the material. When friends tried to dissuade her, saying she would never succeed with only this amount in hand, she replied : "My Heavenly Father wants me to build this house for Him. My hand is in His hand, and He will see me through." She just brimmed over with joy as she told how even the heathen had slipped money into her hand to help. Chu Hsien-seng visited it a week ago, and came back full of praise. He had found forty new enquirers and a well-built little Hall. The workmen's wages are not paid yet, and he suggested that we take up a collection in the city Church to help.'

The Province of Kiangsi.

I will close with an extract from a letter received from Mr. A. E. Beard. Writing from Poyang, in the province of KIANGSI, he informs us that at the close of the District Gathering in Niao-shan-kiai, a centre opened by the Evangelistic Band last year, he visited one of the villages with the Pastor. He writes :

'Pastor U. and I went on to a village 12 li distant, called Hsi-uan Chan-chia, and had a few days with the preaching band. There are from twenty to thirty believers meeting for worship in that place, and they are largely the fruit of the work of a young man, named Chan Kuang-hsiang, who was baptized at Niao-shan-kiai last year and was present at the Evangelistic Conference held here last November. His was a remarkable conversion, as he had lived such a bad life that his family did not expect he could last much longer at the rate he was going. The LORD gloriously converted him, and prayer on his behalf will be valued.'



'The Backs' at Wansien, Szechwan.
Here is the free wash tub for the people.

A Letter from the Captives' Wives.

The following is a copy of a circular letter dated April 1st, 1935, written by Mrs. Bosshardt and Mrs. Hayman to the many friends who have been praying for them. As they are as much upon our hearts as the Captives themselves, we are sure their letter will be read with much sympathy as well as thankfulness for the grace given and manifested.

IT is just six months since the Reds came so unexpectedly to Kiuchow, and took our dear ones with them. Six months of testing and strain, and yet six months of wonderful keeping power both for our loved ones and ourselves. We suppose we have never known before, in the same way, what it was to just 'Rest in the LORD.' Some nights, when the burden has seemed almost too much, as I have put my head on my pillow, I have said to the LORD, 'LORD, I'm weary, just let me rest in Thee,' and I have been so conscious of His presence that peace has filled my heart. We tell you this because we are sure it is due to your prayers for us that we have been so helped. Mrs. Bosshardt and I were speaking about it the other evening, and we both realized somewhat what all the prayers of our friends have meant to us.

A False Report.

It is just one month since the news came through that our dear ones had been killed, and although the Mission did not get the news, it was reported by the Press, and all seemed so straightforward that the Mission authorities felt they must tell us. Mr. Gibb was at Chefoo at the time, so Mr. Warren broke the news to me. Whether he or I suffered most it would be difficult to say, but I shall never forget his sympathy and love at that time, and not only his, but of all the friends here. Mrs. Bosshardt was at Chinkiang, so the news was sent to her and she returned here on Monday morning.

Three Brave Christians.

On the Monday morning, Mr. Warren came and showed me a number of telegrams which seemed to indicate that the news was not true and that our dear ones were still alive, and within a few days we had full proof of this as Mr. Becker's three Christian men had got through to the Communist camp and seen and spoken with the captives for one hour! On the first attempt to get through only two men went, taking clothes, food, medicines and a letter to Ho Lung from Mr. Becker. These men were robbed and their lives threatened by five country soldiers, the letter to Ho Lung being destroyed, so the men returned home. Mr. Becker decided to send three men the second time, thinking there would be more safety in numbers. They also went empty-handed, apart from letters; our letters for our husbands had arrived too late for the first two men to take, or would have been robbed, so GOD again undertook in this matter. The second time the men took the letters with them, and you can imagine the joy they gave when they were received by our husbands, the first news since we parted! Oh, how can we thank Mr. Becker for all he has done and is doing, and those men who risked their lives to get through! Truly it will be said of them, 'I was in prison and ye visited Me.' They had some very difficult times, often crawling on hands and knees to escape being seen by brigands. One of the men got rheumatism so badly in his feet through going over the mountains through snow that they were afraid he would not be able to go on, but they prayed and prayed and the LORD heard prayer for him and so he was able to get on. They were determined at all costs

to get through on this attempt. It appears that in December our husbands managed to escape for three days and three nights. They were in the mountains without food, and could not find a way out. They were seen by the local people, and having long hair and beards the people were afraid of them, taking them for wild men, so about one hundred surrounded them, and when it was found out who they were, the people were afraid and dare not let them go, but handed them back to the Reds.

The messengers were treated well by the Reds and when they offered to pay for their board, they were told they were their guests. They only saw our husbands for the one hour, but they saw their food going in to them and said it was quite good. The captives have a long wadded garment each, given by the Reds, but their underclothing is done for, and they had no shoes or socks. The messengers took off their own shoes and socks and gave to them. This act of love touched our dear ones much, and I believe they wept at it. The latest news is that they were seen alive and well on March 6th. Mr. Becker has sent the three men again, on March 21st. May GOD keep and protect them as they dare to venture again on our behalf. There seems to have been quite a bit of fighting there these last weeks. May GOD continue to protect and deliver our dear ones very soon, is our earnest cry. The good news concerning Mr. and Mrs. Frencham gives us cause for praise and also encourages our faith that GOD is going to deliver our loved ones also.

Concerning the Christians.

We have had very little news of Kiuchow since we left. Another lot of Reds visited there and the colporteur in writing said that everything movable had gone, which I suppose includes furniture. Surely this is a time when the Christians need our prayers more than ever. Some of them are such babes in CHRIST, and are left without any human help and in fear of the Communists. Oh, that their faith may stand the test and not fail! The Reds also visited Chunyuan, and made havoc of Mr. and Mrs. Bosshardt's things, although some have been saved through being hidden. But the loss of goods seems of little importance these days, our LORD has said, 'Lay up for yourselves treasure in heaven.' In neither place did the Christians suffer bodily harm, and for this we praise GOD. Mrs. Bosshardt's cook has stayed on in their house and done all he has been able to do. Pray for him that GOD will bless and keep him.

Will you please accept this letter as a 'thank you' for all your letters and prayers for us, and continue to pray. Pray and go on to pray until GOD sees fit to answer our prayers for deliverance. On Friday evening we both got the same text about the same time, and from different books, 'Shall the prey be taken from the mighty or the lawful captive be delivered? But thus saith the LORD, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered for I will contend with him that contendeth with thee. And all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.' Surely this was a wonderful promise to us.

A Wayside Pulpit at Changchih (Luan), Shansi.

BY JAMES A. DUNACHIE.

Scripture Sign Display.

I AM glad to say we have made real headway with this work. We have commenced with the vast amount of wall space which surrounds our large compound, the exterior walls alone stretch several hundreds of yards on the main north street and also on an important side street which leads to the Magistrate's quarters and a large Prison. Hundreds of square feet of wall have been specially prepared for the Display. The Hospital Steward, Mr. Yen, and the language teacher, Mr. Wang, are both excellent artists and have painted on the walls some splendid 'posters.' Some of their 'canvases' are as large as 10-ft. by 6-ft. Mr. Li, our Secretary, is a specially good writer of Chinese character, and has entered into the work most enthusiastically. In addition to the texts and pictures, we have, running along the walls, in large arresting characters, such slogans as 'Trust in JESUS!'; 'Follow JESUS!'; 'Exalt JESUS!'; 'Worship the True God!'; 'There is happiness in trusting

JESUS!'; 'JESUS the Saviour of the World!'; etc. *John 3: 16* stretches along part of the wall, also in the same large characters. We hope to extend our efforts in this work further afield as the LORD leads.

Prison Work.

Work continues encouragingly. We preach in several large wards where prisoners are set to various trades. As we enter the room, the Warden commands the prisoners to cease work and we are then given a respectful hearing. On one occasion I took some large posters to preach from; when I finished the prisoners begged me to leave the pictures with them. On my next visit it was good to see the posters sharing the place of honour on the wall with the large photograph of the Founder of the Chinese Republic, Dr. Sun Yat Sen! One of the Prison chiefs who is very friendly, and partly through whose influence the present wonderful opportunity exists, has started to come to us to practise his English, as he hopes later on to visit England. We would like to see him truly saved!



Photo by]

[Dr. P. E. Adolph.

A Wayside Pulpit in China.

The story of the Prodigal Son. Letterpress and Illustrations.

Conferences in West Szechwan.

BY FRANK HOUGHTON, B.A.

THERE are fifty-four C.I.M. Missionaries in West SZECHWAN, and either at Chungking or at the two conferences in Luhsien and Chengtu it has been my privilege to meet forty-five of them, and to hear illuminating reports of their work. In spite of discouragements and heartbreaks, they are spiritually alert and expectant. The special campaigns conducted by the Rev. T. Cook and his Chinese colleagues, and the work of Mr. Arnold Lea, missionary for children and young people in this district, have, as it were, whetted their appetites and stimulated their faith. They have not yet seen the results for which they are praying, and the lack of Chinese workers is still acute, but apparently they all feel that as compared with a few years ago, when they first banded themselves together to pray for revival, the whole aspect of things has changed.

The work of Prayer Companions is bearing fruit, and even where the blessing seems to tarry, there is not the same stagnation as existed then. The church at Chengtu is showing signs of life, e.g., the women are learning to pray for the work further afield. They rejoiced that they could claim a share in the victory when, after a long fight of faith, premises were secured at the recently-opened centre of Chungkinghsien. Last Sunday morning they pledged themselves to pray as Mrs. McIntyre told them of the hardness of the work at Tsinglungchang, where, under the shadow of Omei, the sacred mountain, the people live in gross darkness and do not seem to seek the Light.

Definite Advance.

At least twenty-six of these missionaries have reached China since the launching of the Forward Movement in 1929, and definite advance can be recorded not only in the great centres of population, but also in the regions beyond. One felt it to be a historic occasion when, at the Chengtu Conference, we listened first to the veteran missionary explorer, Mr. J. H. Edgar, pleading for the occupation of Litang, that strategic stronghold of lamaism perched literally on the roof of the world; and then to Dr. J. H. Jeffrey, one of the pioneer workers in the Kiarung States, who told us simply and modestly of a three-months' trip, taken by Mr. Amos and himself last winter, which will rank, from a geographical point of view, so Mr.

Edgar affirms, as the most important journey of 1934. Eastern TIBET is attracting explorers, geographers, geologists, anthropologists, pathologists. Is it not a cause for thanksgiving that CHRIST's ambassadors are not lagging behind?

Two Further Problems.

Here are two further problems, which are a burden on the hearts of our West SZECHWAN missionaries, though they are by no means peculiar to this province.

1. There was never a greater readiness to listen to the Gospel. Men will come night after night and sit for long periods as the Word is preached. They give every evidence of interest, sometimes even of eager desire to know the Way. They are ready to write down their names as enquirers, though every effort is made positively to discourage those who are not in earnest. Yet how few ever come to the point of receiving CHRIST, of believing on His Name! From the human standpoint it seems as if they have gone so far towards the Saviour that another step would bring them to His feet; but that step is not taken. If one may dare to put it so, GOD seems to begin a work, and then to leave it incomplete. But as that is an impossible explanation, what is lacking?

2. The second problem was stated by Mr. Arnold Lea. In his Children's Missions there are those who have had a definite experience of the new birth. But alas, the churches to which they should be attached are largely composed of those who have a name to live and are dead. How can these (spiritually) new-born babes grow up healthy and strong in an atmosphere of corruption and decay? You who pray must know the facts. If older Christians (and in every church there is probably a nucleus of those who, weak though they may be, deserve the name) are living on a low level, expecting little from GOD, attempting little for Him, is it any wonder if these young believers tend to lose their first love, and live on the natural rather than the spiritual plane? We do not doubt GOD's keeping power even in the most unfavourable conditions, but none the less we long for living churches which would be the nursery and the training-ground for those who have so lately become His.

Some Recent Books.

Christ and the Student World. By ROBERT P. WILDER, M.A., D.D. (*Simpkin Marshall Ltd.*). Paper, 1s. net.

After nearly fifty years of work amongst students, Dr. Wilder is happy to give a number of his addresses for the help of students. No man is better qualified for such an undertaking.

Ambassadors for Christ. By MISS MILDRED CABLE and MISS FRANCESCA FRENCH. (*Hodder & Stoughton Ltd.*) Paper 1s. net.

This volume, like the former, is also mainly for young people, its main purport being to answer enquiries concerning work on the Mission field, and to reveal 'things as they are.'

Hot-Hearted. By MISS F. I. CODRINGTON. (*C.E.Z.M.S.*) Cloth 2s. net.

Hot-hearted is a somewhat literal translation of a Chinese term for 'zealous.' The volume contains stories of some women

builders of the Chinese Church, by one who has both laboured and suffered for the Gospel in China.

The Martyr Church and its Book. By the REVS. J. A. PATTEN and E. SHILLITO. (*B. & F.B.S. and L.M.S.*) Paper 6d. net.

It is one hundred years since the Christian Church in Madagascar entered upon a period of serious persecution. This volume is in commemoration of that persecuted church and its triumph, largely through its possession of GOD's Word in the dark days.

God's Work in God's Way. By JOHN WILMOT and J. H. PIZEY. A Memoir of JAMES STEPHENS, M.A. *Published by Highgate Road Chapel.* Cloth 3s. 6d. net.

At one time Mr. Stephens was a member of the C.I.M. London Council, and from his church went forth more than fifty missionaries. The volume is a record of faith in GOD and of the remarkable blessing which followed.

The Annual Meetings.

AFTER a spell of royal weather graciously granted for the national rejoicings, Tuesday morning, May 14th, the day of our Annual Meetings, broke with a cold and wintry spell. The snowy flurries of the morning, however, yielded to sunshine in the afternoon and evening, so that, despite a somewhat bitter wind which reminded us that May with all its beauty is still a treacherous month, weather conditions were not wholly unfavourable to the large gatherings at the Central Hall, Westminster.

In the afternoon there were some fifteen hundred persons present, and in the evening fully three thousand, the audience overflowing on to the platform and other available corners. In view of the national thanksgivings, both gatherings appropriately opened with the singing of the National Anthem. The unrest abroad in the world has served to emphasize how much we, as a people, have to be thankful for in the life and influence of the King and Queen and Royal Family.

The Afternoon Meeting.

These meetings being on the occasion of the Seventieth Anniversary of the founding of the Mission, it was natural that the theme for the afternoon's consideration should be 'What hath GOD Wrought!' and the meeting opened with the song of praise:

'Let us with a gladsome mind
Praise the LORD, for He is kind.'

After the reading of scripture and prayer by Mr. Marshall Broomhall, the Rev. W. H. Aldis, as Home Director and Chairman, emphasized the trials and triumphs of 1934 as epitomized in the Annual Report. Fuller details of his remarks will be found on page 116.

Dr. Howard Taylor.

The first speaker was Dr. Howard Taylor, who had come over from North America to be present with us on this joyful occasion, and he presented us with a vivid contrast between 1890, when he first went to China, and present-day conditions. Then, there were 383 missionaries connected with the China Inland Mission, to-day there are 1,368. Then, the interior of China was almost wholly unrelieved darkness—in the province of HONAN, for example, there were only thirty-nine baptized Christians—to-day they are to be numbered by the tens of thousands. Then the Mission had 87 central stations with 81 outstations, to-day there are over three hundred central stations and about two thousand outstations. These figures will suffice to mark the contrast. Dr. Taylor then related an interesting story concerning his invitation by the late H.E. Yüan Shih-kai to attend his mother who was dying of cancer, and how gradually, by means of medical work, the stations of Chenchow and Taikang were opened to the Gospel. Fuller details of Dr. Taylor's interesting story will probably appear in a later issue.

Rev. C. H. S. Green.

Mr. Green, who first went out to China forty-three years ago, and was, with his wife and Miss Gregg, for four months in the hands of the Boxers, dealt with the story of the growth of the Church. When he was appointed to the present province of HOPEI, there were only 23 baptized Christians in connection with the work, but through the mercy of GOD this work was not destroyed

by the terrible Boxer persecutions, but contrariwise it had fallen out for the furtherance of the Gospel. Proceeding to speak of what might be called 'his parish,' with its two thousand towns and villages and two million souls, he spoke of the movements, sometimes mass movements, which there had been towards Christianity. After the crisis of 1911, when the Manchu Dynasty was overthrown, there followed fifteen years of unrest, with contending war lords, civil strife, heavy taxation, bandits, famine, flood and earthquake, but the preaching of the Gospel did not slacken. In 1927 came another crisis, when evacuation became necessary, but here again this was overruled for the development of Chinese leadership and for the ultimate opening up of a Forward Movement. Summing up, Mr. Green said that the story of the past should be remembered when the next crisis came. Past experience proved that things which were meant for evil were under GOD often used for blessing.

Miss Grace Emblen.

With Miss Emblen our thoughts were directed more to personal experiences than to the larger sweep of Church affairs. She, as is well known, was with Messrs. Bosshardt and Hayman when they were captured by the Reds, and she was held in captivity for eight days before her release. Telling with some detail the painful happenings of those eight days, she gave GOD thanks for several experiences of personal deliverance. No fewer than 160 other persons had been taken captive at the same time. These were Chinese and, with one exception, that of an old lady who was allowed to return, all the others were slain. Yet amid that time of slaughter, with dead bodies on every hand, she told of the LORD's keeping power, and how her heart was kept free from fear. Among other details, she told of deliverance on dangerous roads when she saw horses and mules fall and be killed; when she was traversing narrow paths in the pitch dark of the night, and how, when once she did slip five feet down the cliff side, she was able to grasp a clump of bushes, from which she was assisted to safety after an anxious ten minutes. Her last sight of the other captives, Messrs. Bosshardt and Hayman, was when they had their first meal in seventy-two hours, and how they were able to strengthen one another's hands in GOD. It was helpful to have this first-hand testimony of what the grace of GOD can do in a time of distress. Miss Emblen was able to say that she had learnt to know GOD in a new way, not only as One beside her, but as One Who dwells within.

Mrs. Lewis Jones.

The next speaker was Mrs. Lewis Jones, who, with her husband, has been labouring at the important Mission business centre of Hankow. Despite the claims of a large home, she had been able to labour among Chinese women, and she gave us some vivid ideas of the growing marvel of China to-day, the throb of its new life and its new activities, especially in the emancipation of the women and girls. As one illustration, she mentioned how a young Chinese girl in her 'teens had offered to be her escort on one occasion—an extraordinary incident when one remembers the old days of seclusion. With incident after incident, Mrs. Jones recorded how one woman after another had devoted

her life to the service of her country, some as nurses, some as teachers, some as evangelists, some as medical women, and some by giving up lucrative positions to give their service to JESUS CHRIST. Of the six daughters of a young widow, one had gone to join a band working on the borders of Mongolia, and another had been trained as a nurse. In many cases these people had no guaranteed income, and did not count the cost of service to their LORD and Master.

At this point the audience rose and sang:

'Come, let us all unite to sing,
GOD is love! GOD is love!'

and there was a consciousness that the singing came from the heart of the vast company.

Rev. Robert Wilder, M.A., D.D.

Then Dr. Wilder, whose name is so well known in connection with work amongst students, gave the closing address. This consisted, in the first place, of some interesting and helpful reminiscences of Hudson Taylor, and in the second place of a brief message from the Word of GOD. As fuller details of this address will be given in a later issue, we will not add more here.

THE EVENING MEETING.

With the hall crowded to its utmost capacity, the meeting opened in the evening with the singing of the hymn:

'Rejoice, the LORD is King!
Your GOD and King adore.'

In the absence of the Rev. J. Russell Howden, the Scriptures were read and prayer offered by Mr. Percy Allen, after which the Chairman spoke briefly on 'The Challenge of the Unfinished Task,' which was the theme for the evening.

Dr. Howard Taylor.

The first speaker was Dr. Howard Taylor, whose subject was 'The Challenge of the Aboriginal Tribes.' As he and Mrs. Howard Taylor had recently returned from YUNNAN, where they had been studying at first hand this great subject, with a view to writing a book, Dr. Howard Taylor was able to speak with a fulness of knowledge about the Tribes, their vast numbers, their habitats, and their great need. Like the Apostle John in the Isle of Patmos, he endeavoured to give us a vision of those multitudes which no man can number, and of which so much yet remains to be known. It was a challenge to the Christian Church. After speaking in some detail about the Miao, the Nosu and the Tai, and of the first C.I.M. martyrs, Mr. Fleming and a black Miao, he spoke of the great encouragement which had come through some forty or fifty thousand of these people having accepted CHRIST. Here again, as we hope to publish a somewhat fuller report in a later issue, it is not necessary to add more here.

After singing four verses of Myer's St. Paul:

'CHRIST is the end, for CHRIST was the beginning,
CHRIST the beginning, for the end is CHRIST.'

there followed four addresses, each giving a different aspect of the Challenge.

Rev. F. Doggett Learner.

The first was Mr. Learner, who spoke on 'The Challenge of the Regions Beyond.' For about twenty-five years he and Mrs. Learner have been labouring in Tsinghai, on the borders of Tibet, amongst dense darkness, and yet

with doors which were opening on every side for the preaching of the Gospel. He gave us a picture of farmers praying for rain, of Tibetan lamaseries where the boards were worn through regularly by repeated prostrations, and he told of one man who was engaged in making ten thousand prostrations in his desire to obtain salvation and spiritual aid. It was indeed a challenge to those who desire to see the coming of CHRIST'S Kingdom.

After singing the chorus, 'Lift up your eyes and look on the fields,'

Mr. S. Gordon Martin

spoke on 'The Challenge of the Missionaries' Children.' For the last seven years he and his wife have been engaged in educational work at Chefoo, and whilst he spoke in warm terms of what the Chefoo Schools meant to the Mission, and how they enabled many a worker to continue labouring in Inland China with an easy heart so far as their young people were concerned, he gave us a new vision of some of the problems which are connected with the education of missionaries' children even under these favourable conditions. With a graphic figure he likened the school to an island in the midst of an alien civilization, and reminded us of how much our own education had depended upon things we had learnt outside school. There was our intercourse with other people, our opportunities to go abroad in the world and see its cities, its streets, its people, its buildings. At Chefoo, however, though the children learnt their sums in £ s. d. they think in dollars, though they have their sports they have no other schools with which to compete and thus develop the spirit of sportsmanship. One other figure was when he likened the school as somewhat akin to a flower pot in which the flower was preserved from the attacks of the wireworms and other pests, but the plant was in danger of becoming potbound and unable to benefit by the freedom of Mother Earth.

After the singing of the chorus, 'All power is given unto Me,'

The Rev. William Taylor

one of the pioneers from North America, spoke on 'The Challenge of the Church in China.' It was not true to say that there was no need of missionaries in the field to-day, for despite real progress in the Chinese Church the opportunities for the foreigners' presence and help were many. In the province of KIANGSI fully half of the stations had had to be evacuated because of Communist activity, but the Churches were calling for help. The foreign missionary could still do much in the way of Bible teaching, advising the younger churches, and assisting by fellowship. The extent to which the Church in KIANGSI has suffered was revealed by the fact that during the last eight years about one hundred Chinese Christians have been killed, as well as three of the missionaries. And some of the Chinese martyrs were among the most honoured and helpful of the leaders. One man, an acting pastor, had been seized and in the presence of his wife and child had been killed with the sword, and his boy carried off to be taught Communism. One amusing and yet suggestive touch was given when he told the story of a missionary's child who, after returning from furlough, said to her mother, 'It isn't so nice here as at home.' 'No,' came the mother's reply, 'and that is why we have come back.' Mr. Taylor stated, and he spoke what he knew, that despite all the unrest, the doors were open as never before. In many areas the people had been disillusioned

as to what Communism really meant. In addition to the Challenge of Need there was the Challenge of Encouragement, and the Challenge of the increased number of Baptisms.

At this point the audience sang the chorus, 'Oh, Matchless Grace,' and then

Miss H. M. Duncan

spoke on 'The Challenge of China's Women and Girls.' After thirty years of experience in the field, she gave us some vivid pictures of the new world into which the girls of China were being born to-day. A few years ago an unmarried young woman was almost unknown in China, but to-day spheres of service were opening up in all departments, in teaching, in nursing and in the preaching of the Gospel. It was patent to everybody that Miss Duncan loved her work and was in love with her people,

whom she described as a delightful company, a splendid young womanhood. Among many stories was one of a bride who was severely tested by the scornful scoffing and laughter of her husband, who was determined to destroy her faith in CHRIST, yet from the day of her marriage she knelt in her room to pray, until at last he asked himself what was the secret which kept her so sweet in the face of his bitter persecution. This led him to examine the book—the Bible—she read, with the happy result that he himself was brought to CHRIST.

After singing two verses of the hymn,

'Who is on the LORD's side?

Who will serve the King?'

the closing address was given by Dr. Howard Guinness, his subject being 'The Challenge of Sacrificial Service,' to which address we hope to make fuller reference subsequently.

The Trials and Triumphs of 1934.

A Summary of the Home Director's Address.

MY dear friends, it is my joy to welcome you to the Seventieth Annual Meeting of the China Inland Mission. We are full of thankfulness for the many friends and supporters whom the LORD has given us in all parts of the world, but I think we are especially thankful to-day as we arrive at this memorable milestone in the history of the Mission, the Seventieth Anniversary.

I am going to speak very briefly this afternoon on the trials and triumphs of 1934. We are here to celebrate victories; thank GOD for that! But we are also here to remind ourselves that we are in the midst of a very fierce conflict, the like of which I question whether we have ever experienced before in the history of this work. Amongst the many things which GOD is teaching us in these days I would mention the following. First of all, He is teaching us something of the costliness of world evangelization. Then we are learning also that it is through much tribulation that we enter, and the tribulation is generally GOD's door of entry into some fuller and more blessed experience of His power and His goodness. Then I think we may say that we are also learning that we can share in His triumphs-only as we are willing for the fellowship of His sufferings.

As you all know, during last year we had to mourn—I use the word advisedly, for we cannot but mourn—the loss of two dear fellow workers, John and Betty Stam, those two courageous martyrs who at the end of that village street sealed their testimony with their blood as they were beheaded in the sight of a great crowd by two young misguided Communists. You all read the story. I have no need to repeat it here.

In the exultant triumphant mood of a poem, entitled 'Afraid of What?' John and Betty Stam faced their martyrdom, and, although we mourn their loss, we exult with them in the triumph which was theirs as they received from the hands of their beloved LORD their martyr's crown.

Then, as you know, others have been taken captive. Amongst them were Mr. and Mrs. Frencham, whose death was reported time and again in our daily papers, but, thank GOD, they were marvellously delivered. Another, Miss Emblen, is on the platform with us this

afternoon and will tell us in brief something of the story of how she was delivered from the hands of the Communists. Our two brethren Mr. Bosshardt and Mr. Hayman are still, after seven months, in the hands of the Communists, suffering, if not in body—and that is almost inevitable—yet in mind and in spirit, and I again commend them to your prayerful remembrance every day. Oh, how I had hoped that I might be able to say to you this afternoon that those two dear brethren had been released! I cabled to China in the hope that some such reply might come, but I was doomed to disappointment. In that cable I asked Mr. Hoste about the situation in the west of China, where Communism is still so rampant and dominant, and this is his reply: 'Situation is much the same. There is no reliable information recently about Mr. Hayman and Mr. Bosshardt. I wish to express my best thanks for sympathy and fellowship. Continue in prayer with us.—Hoste.' The LORD in His wisdom has seen fit to allow our two brethren to continue in bonds, and we shall express our fellowship with them as bound with them and continue in prayer to the GOD of Deliverances that, if it be His will, He will deliver them.

What this means of suffering and strain it is impossible to exaggerate. What it may mean in cost in money it is difficult to estimate—these long journeys taken compulsorily, the restoration of premises destroyed by the Communists, and other things which will naturally occur to your minds. I commend these matters to you and to your prayerful remembrance.

Thank GOD, the Chinese Government has expressed its determination to stamp out Communism and has met with some little measure of success in some parts of China. I commend the Government to your prayers. Let us, in accordance with GOD's Word, remember those in authority that their efforts in this direction may meet with success.

All this, of course, must have an effect upon our work. Probably over fifty of our stations have been vacated by the missionaries and at least a hundred missionaries are out of their stations. The other effect upon our work which I must refer to for a moment is in regard to new recruits. Obviously, in a country which is so disturbed in many parts, it is difficult to find centres where we can

place new recruits with comparative safety. Thank GOD, there are many wide areas in China where there is peace and quiet and where the work is going on without any disturbance, but in view of the situation (it is not that the need is any less, because the need for recruits remains almost as great as ever and the demand from the stations this year has been for double the number we have available, in spite of the fact that ninety-four went out last year) our Executive in China has decided that no women recruits shall sail this autumn unless the situation has so completely changed by then as to justify a reversal of that decision. I commend this matter to your prayers. I commend the disappointed young women recruits to your prayers. Pray that if it be GOD's will the door may yet open and that it may be possible for them to sail.

This is not the whole story. We are here to celebrate victories. Thank GOD for that! You will find in the Report that in 1934 we had the largest number of baptisms ever known in the history of the Mission—nearly nine thousand. Souls are being saved and we say 'Hallelujah!' You will find in the Report stories of the marvellous working of GOD's spirit in many of the stations, in the hearts

and lives of both the missionaries and the Chinese—convicting of sin, cleansing, refilling, recommissioning and, through them, working some glorious triumph. You will also find in the Report stories of the advance of the Gospel to hitherto untouched regions, so that our founder's ideal concerning the Mission, that it shall be always advancing, is being realized.

But we are in the midst of a fight. The fight is real, reaching all along the front. Some fall on the battlefield. There are some who have had to retire from the firing line and come home, and, whilst engaged here in some measure of active service, have been called to their eternal reward. There are others, veterans, who have for many years wielded the Sword of the Spirit and who have fallen in the battlefield, and there are others, like John and Betty Stam, who after only a year or two of service have gone in to see their LORD and Master.

At this point the Home Director read the list of names printed on page 106, and afterwards recited part of the triumphant and challenging hymn, 'The Son of GOD goes forth to war a Kingly Crown to gain,' while the audience stood.

The Annual Meetings in Scotland.

BY ARTHUR TAYLOR, F.R.G.S.

Owing to the National rejoicings in connection with the King's Silver Jubilee celebrations, the Annual Meetings at Perth, Dundee and Glasgow were held during the first three days of May, whereas the Annual Gatherings at Edinburgh and Aberdeen came in the latter half of the month, following the Seventieth Anniversary in London. The date of the later meetings and the special demands upon our space make it impossible to do more than give a very brief and inadequate report of these occasions. A brief record of the Conference at Largs, which took place at the end of April is included.

THE LORD again answered prayer for our Annual Meetings in Scotland and excellent gatherings with large attendances characterised the Mission's 70th anniversary commemorations in Perth, Dundee, Glasgow and Aberdeen. It was indeed a privilege to have with us Dr. F. Howard Taylor, who in his addresses reminded us of the hardships and grave dangers which were encountered in the early days of the work, and of how extensive were the itinerations undertaken in the times when the interior of China was practically unknown. Particularly pleasing were his references to the intrepid Scotsmen GOD gave to Hudson Taylor during the first two decades of the Mission's history.

Miss Grace Emblen told of her experiences when in the hands of the Reds only a few months ago, and of how amidst them all the LORD was very near to her. Miss H. M. Duncan testified to the joy of working amongst the women and girls of the Provinces of KIANGSI and CHEKIANG, and Dr. and Mrs. Walker described life and activities in the big Mission hospital at Kaifeng, HONAN. As they spoke of some of those who, through the ministry of healing, had been led to the Great Physician who could heal the soul, we realised afresh the blessing Mission Hospitals are to the people.

The Scottish Secretary presented the Report and generally reviewed the trend of events in China. While the difficulties and dangers were not minimised, the large increase in the number of baptisms for 1934 was clearly stated, and the attention of the audiences drawn to the significance of the figures. Many who were present at the gatherings are thanking GOD for such gracious results.

The Conference at Largs.

Lack of space prevents anything in the nature of a full report of our Fourth Scottish Conference and Week End House Party at 'Netherhall,' Largs, Ayrshire; but for the sake of the many friends who remembered the event in their prayers we would like it to be known what a wonderful time the LORD gave us. While we have always felt our previous Scottish Conferences reached high water mark, this last one certainly did. Largs was at its best and the beautiful grounds in which 'Netherhall' is situated have never looked better. The weather itself for the whole week end was ideal, and altogether we could not have had a happier nor a more blessed Conference.

The Bible Readings by the Home Director, the Rev. W. H. Aldis, who came specially to be with us, were rich in spiritual thought and power. The missionary talks were fascinating and illuminating, while Dr. Howard Taylor's addresses on the early days of the Mission were most entrancing. How we loved hearing him tell of those Scottish pioneers the LORD gave the C.I.M. in its early days!

The Open Air on Sunday night, after the evening services in the churches were over, was something we shall not soon forget. It will be remembered not only for the large number who participated, but for the many who gathered round and who seemingly could not drag themselves away from the place where young men and women, and older ones too, were telling in speech and song that OLD, OLD STORY which is ever new.

Many at the Conference testified to the joy and blessing received. To GOD be the glory!

Editorial Notes.

THE MENACE OF THE REDS.—In the last issue of CHINA'S MILLIONS brief reference was made, just as the Magazine was going to Press, to the decision of the China Executive of the Mission to suspend, for the time being, the sending out of more young-women probationers. For the sake of the friends and supporters of the Mission it will be well to make some reference to the data upon which such a decision was based.

With a view to a careful consideration of the issues involved, the General Director had a list prepared showing the stations from which it had been found necessary for the workers to be evacuated. Without reproducing here all the details, the following summary will help our readers to appreciate something of the problem which has had to be considered. On March 21st last, the date when the information was compiled, 95 missionaries had had to retire from 45 Stations in 5 Provinces. The following figures give the provincial summaries.

KANSU.—5 stations and 11 missionaries.

SHENSI.—10 stations and 23 missionaries.

EAST SZECHWAN.—10 stations and 22 missionaries.

WEST SZECHWAN.—5 stations and 10 missionaries.

KWEICHOW.—10 stations and 22 missionaries.

ANHWEI.—5 stations and 7 missionaries.

These figures give a total of 5 provinces, 45 stations and 95 workers. It will, of course, be understood that there is an inevitable element of fluctuation which makes such tabulation of conditions difficult and uncertain at any given moment. Since the above list was compiled other developments have taken place, but these facts will suffice to reveal the serious situation which has confronted and still confronts the Executive in China. To prevent any misunderstanding it should be mentioned that, at the date at which these figures were ascertained, there were other ten provinces from which no worker had had to be recalled.

From what has been written it will readily be realized that the designation of the Probationers at the two Training Homes in China, which normally takes place in the Spring of the year, before the hot weather makes travelling difficult and undesirable, cannot but have been a responsibility attended with more than ordinary exercise of mind and prayerful dependence upon God.

Again, it does not need much imagination to realize something of what evacuation must mean both to the work and to the workers. In too many cases it results in destruction or damage to Mission premises, to the loss of personal possessions, to hardship to the refugees and trial to the Church, not to speak of the heavy expenses incurred in travelling and especially in the restoration of the premises and of personal equipment. But to all of these painful experiences we believe GOD has His own ultimate answer. Yet for this He will be enquired of. Joseph's word, 'Ye meant evil against me, but GOD meant it for good,' has, we believe, an abiding place in GOD'S economy, if we as His servants faint not in the day of adversity, but continue to hope in GOD whate'er betide.

The Problem of Silver.—Readers of OUR SEAL will remember some of the reasons for the Mission's keen interest and concern in the cost of silver. Silver is the currency in China and the value of the donations given in the Home countries depends, so far as expenditure

in China is concerned, upon the quantity of silver that the Pound sterling can purchase. It is the simple truth to say that the greatest test through which the Mission's policy of faith in GOD for temporal supplies has ever passed came with the extraordinary rise in the cost of silver some time after the war. To state the problem so that it may be easily understood, it meant that at the worst period it was as though we could only obtain three half-crowns for the Pound sterling. As this is a matter which so materially affects the work, it is one which we may very well make a matter of prayer. If we believe in GOD'S control of what we call Providence, this is natural and right. St. Augustine speaks in his *Confessions* of the Wisdom 'whereby the Universe is directed, down to the whirling leaves of the trees.' And Luther gives expression to the same thought in these words: 'The leaf of a tree does not fall to the ground without the will of our Father.' And these words remind us of the testimony of a Greater than Luther or Augustine, of CHRIST'S words concerning the sparrow.

Early last year President Roosevelt announced the devaluation of the American dollar, by 40 per cent., and in August of the same year he decided on the remonetisation of silver, and thereupon nationalized the whole of the American silver stocks. The result was a substantial advance in the price of silver all over the world, the chief reactions being felt in China and India. Happily the results were not so serious from the Mission's point of view as had at first been feared. But a more recent statement by the American Treasury has resulted in heavy speculations, with the result that there have been rapid rises in the cost of silver, the highest indeed since 1922. Mexico has in consequence abandoned its silver standard and fallen back upon paper currency. China has officially protested, but so far to none effect.

At the time of writing it is impossible to say what the ultimate issue will be so far as the Mission is concerned, but it is already abundantly clear that silver is going to be much dearer, but, in the past, the well-known word 'The silver is Mine, and the gold is Mine, saith the LORD of Hosts,' has been a sure ground of confidence and so we believe it will continue to be. But confidence in GOD does not mean indifference to the problem, but rather the reverse, namely the making of the issue a subject for our intercessions with Him Who is GOD over all, blessed for ever.

Designation of the New Workers.—As mentioned above, the Probationers in the Language Schools are normally designated to their new posts in the Spring of the year. We had hoped to include in this issue of CHINA'S MILLIONS a list of the designations, so far as these have come to hand, but limits of space prevent our doing so this month. None the less, we trust our readers will remember these young workers in their prayers, for it need hardly be said that a new worker's entry into his appointed station is a momentous event, fraught with far-reaching issues, both to himself, to his colleagues and to the Chinese Church. Early impressions and circumspection in conduct, on both sides, may mean the making or marring of the days to come. Shall we not ask that their coming in may be blessed abundantly!

'On this wise ye shall bless.'

'Ye shall say unto them, The Lord bless thee and keep thee :
The Lord make His face to shine upon thee, and be gracious unto thee :
The Lord lift up His countenance upon thee, and give thee peace.
So shall they put My Name upon the children of Israel ; and I will bless them.'

Seventy years ago this month of June, the great transaction between Hudson Taylor and his God took place at Brighton and the China Inland Mission came to birth. It is right that we should celebrate the seventieth anniversary of that event, and that we should glory in the God Who has sustained and blessed the work these many years. But our closing words in this issue must be related to the days to come, rather than to the years now past. We celebrate that we may afresh dedicate ourselves to the work of God that still remains to be done, and there is nothing in these days of world crisis that can serve as a substitute for the blessing of God.

Let us take our eyes off the world, with all its threatening. Let us forget the rage of the nations and the counsels of the rulers against the Lord and His Anointed, and fix our hearts on Him Who sitteth in the heavens and seek His blessing. Apart from God all our striving and all our planning can do nothing, but the blessing of the Lord maketh rich. His promise is, 'I will work and who shall reverse it?' As nature receives the sunshine and the rain from heaven that she may yield her increase, so shall we be fruitful as we open our hearts to the blessings of God. The best fruit is not forced. It grows, we know not how, for 'the earth yieldeth fruit of herself.'

'From God's heart of love first came the privilege of consecration,' wrote Hudson Taylor, 'and then the act of consecration calls forth His rich benedictions. The soul that is fully consecrated always receives the blessing of God.' It is not a gift apart from the Giver. Blessedness is a state, a relationship with Him Who blesses. It is a condition which accompanies abiding. It is a harmony of the heart with Him Who created us. As the verses quoted above declare, it is the shining of His face upon us, it is His being gracious and bounteous towards us, it is the lifting up of His countenance upon us. The Hebrew for My Presence is literally My Face. It is Himself, His Presence, His Spirit.

'Hereunto were ye called, that ye should inherit a blessing.' This is our calling. It is not to be regarded as something extraordinary. It should be our normal state and condition. It pertains to our new nature as new creatures in Christ Jesus. Nor should it be spasmodic or occasional. 'Where that blessing is not enjoyed,' wrote Hudson Taylor, 'there is always something unreal or defective in the consecration.'

Here then is our equipment for today. The resources of science, and the persuasive influences of propaganda are, with consummate skill, being mobilized against us by the enemies of God. Nevertheless, when God commands His blessing we enjoy something the world cannot take away. Human blessings are confined to words or to human resources, but God's blessings are living deeds and abiding fiats. Our blessing cannot go beyond a prayer, so we read 'On this wise ye shall bless . . . Ye shall say, The Lord bless thee and keep thee, etc.' God alone is the fount of blessing. He only can bless. Here then are the materials for our prayers for one another.

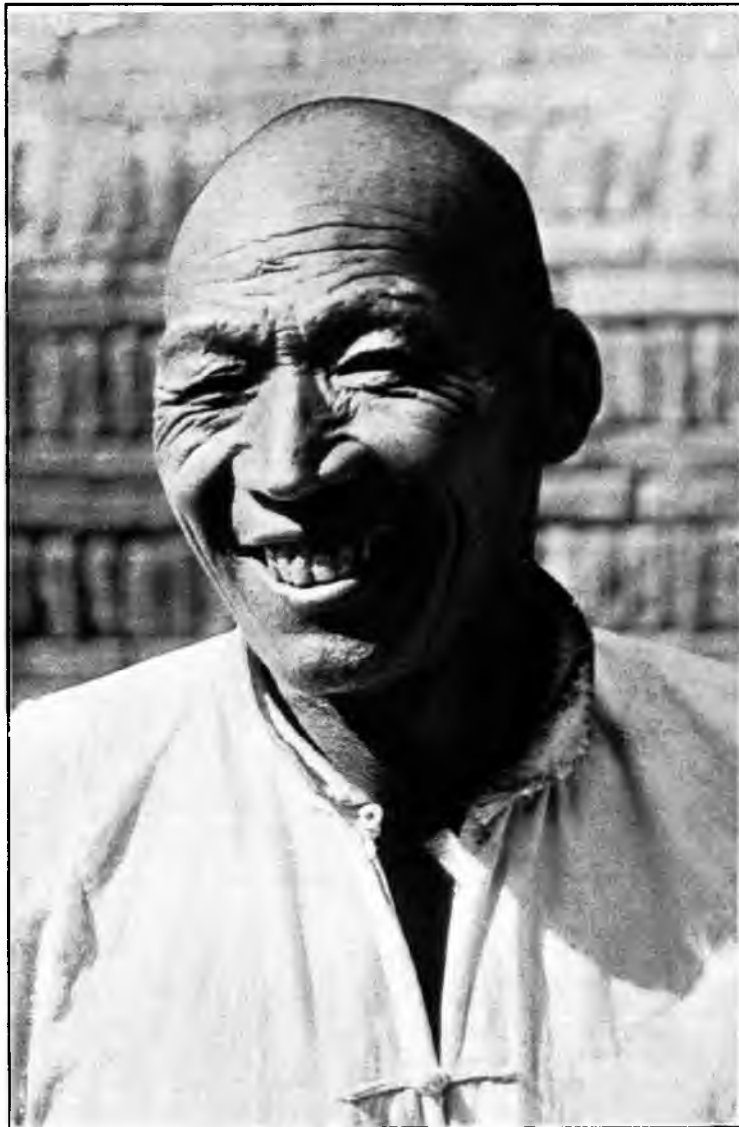
Man's part and God's part are clearly defined. 'They shall put My Name upon the children of Israel and I will bless them.' As we face the conflicts of the future may our hearts ever be open to His grace and to His blessing.

'As flowers their opening leaves display,
And glad drink in the solar fire,
So may we catch Thy every ray,
So may Thy influence us inspire ;
Thou Beam of the eternal Beam
Thou purging Fire, Thou quickening Flame.'

CHINA'S MILLIONS

以便以散耳

耶和華以拉



'Everyone that drinketh of this water shall thirst again ; but whosoever drinketh of the water that I shall give him shall never thirst.'

'The water that I shall give him shall become in him a well of water springing up unto eternal Life.'

—JOHN iv.
13-14.

Photo by]

[Dr. S. Hoyte.

A Typical Labourer in North China.

Dr. Hoyte writes: 'This man is waterman to the Hospital (Linfen, Shansi), and of an unusually athletic build. He was baptized in 1934. He raises over three tons of water every day from our well by means of a handpump, through a height of sixty feet, and distributes it to the different departments of the Hospital.'

CHINA INLAND MISSION,

Telegrams: LAMMERMUIR, FINSPARK—LONDON.

NEWINGTON GREEN, LONDON, N.16.

Telephone—CLISSOLD 7950 (3 lines)

Founder: The Late J. HUDSON TAYLOR, M.R.C.S.

General Director: D. E. HOSTE.

In the words of its founder, Hudson Taylor (who died in 1905), '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.'

Founded in 1865, the Mission has continued to grow, with the blessing of GOD, until its missionaries number 1,313, working in 333 centres in nineteen provinces of China. There are about 3,900 Chinese workers, including 2,350 men and women who voluntarily give the whole or part of their time to the work. It is the purpose of the Mission to found self-governing, self-supporting, and self-propagating churches throughout the whole of inland China. Chinese communicants number about 81,000.

The C.I.M. is a fellowship whose members, while drawn from various denominations, are at one in their convictions with regard to the essential doctrines of the Christian faith and in their unreserved acceptance of the Scriptures as the Word of GOD.

The Mission is international in character, with its headquarters at Shanghai, and home centres in Great Britain, North America, Australasia, and Switzerland. In addition, there are thirteen Associate Missions whose home centres are in Sweden, Norway, Germany, Finland, Denmark, and the United States, forming nearly one-third of the total membership of the Mission.

In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1934 was £50,330 9s. 10d.

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Personalia.

ARRIVALS.

April 26th.—Rev. William Taylor from Nanchang, KIANGSI.

May 2nd.—Miss S. P. Rough, from Chefoo.

May 10th.—Mr. and Mrs. J. Graham, from Chefoo; Miss M. J. Williams, from Sintientsi, SZECHWAN.

May 15th.—Mrs. A. B. Lewis and daughter, from Shanghai.

May 20th.—Mr. and Mrs. S. J. Warren and 3 children, from Tsingteh, ANHWEI.

May 23rd.—Mr. and Mrs. C. G. Edwards and child, from Hungtung, SHANSI.

June 7th.—Mr. and Mrs. H. J. Squire, from Ichang, HUPEH.

BIRTHS.

April 18th.—At Liangshan, SZECHWAN, to Mr. and Mrs. F. A. Skinner, a son, Paul Anthony.

April 24th.—At Nancheng, SHENSI, to Mr. and Mrs. S. C. Frencham, a daughter, Grace Joy.

MARRIAGES.

March 26th.—At Tientsin, HOPEH, Dr. D. Gordon Anderson to Miss M. E. L. Kerr.

April 13th.—At Hankow, Mr. A. S. Rowe to Miss N. V. Giles.

April 16th.—At Chengtu, SZECHWAN, Mr. F. J. Purchas to Miss A. M. Grainger.

May 31st.—At Chengtu, SZECHWAN, Mr. H. A. J. Lea to Miss J. H. Neave.

DEATHS.

May 1st.—At Southborough, Kent, Miss A. Slater. (Retired.)

May 21st.—At Chefoo, Mrs. A. Lutley, from Cancer. (Retired.)

May 22nd.—At Chuhsien, SZECHWAN, Miss E. M. Darby, from Typhus.

June 6th.—At Chingford, Essex, Rev. T. W. Goodall, from Angina Pectoris.

CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION.

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'At this Crisis.'

'I know that all my present trials and sufferings will lead only to my salvation, and that in answer to your prayers the Spirit of Christ will be abundantly shed upon me. Thus will be fulfilled my earnest longing and hope, that I may never hang back through shame, but at this crisis, as always, may speak and act courageously; so that, whether I die a martyr for His name or live to labour in His service, He may be glorified in my body.'—Bishop Lightfoot's paraphrase of Phil i. 19-20.

THE Apostle Paul was a prisoner—'His prisoner,' or 'the prisoner of CHRIST JESUS,' as he rejoiced to call himself, and probably a prisoner at Rome. He was not without friends, but he was certainly not without enemies. Some of the latter sought to add affliction to his bonds. As if his fetters were not enough, these men sought to 'make my chains to gall me,' was what he wrote, according to Bishop Lightfoot's translation. And the Apostle, eager and earnest of spirit, suffered. His words to King Agrippa alone prove that: 'I would to God that . . . not only thou, but also all that hear me this day, might become such as I am, *except these bonds.*' Paul was not less human than other men, though he had learned the secret in whatever state he was therein to be content.

'My bonds became manifest in CHRIST throughout the whole Pretorian guard.' Those chains which at first cast a dark suspicion upon the prisoner in the eyes of the ever-changing guard, were gradually lighted up with their true significance. Their hidden meaning shone forth and revealed the real nature of the bond, the bond of fellowship with CHRIST. Even to the Imperial guardsmen it became clear that those chains revealed their prisoner as a bondservant of JESUS CHRIST. Who better than a soldier could understand the allegiance, the loyalty, the servitude of love that such bonds revealed? 'My bonds became manifest in CHRIST,' and had thus fallen out for the furtherance of the Gospel. How would these Imperial guardsmen otherwise have heard? And may it not be that the captivity of our dear friends in China is also being made manifest in CHRIST to Communists, who otherwise would learn little or nothing of the Gospel?

Nor was this all. Most of the brethren in the LORD were stimulated by the Apostle's sufferings to an increased zeal for their LORD and Master, 'and were more abundantly bold to speak the word of God without fear.' We are not without parallel experiences in China. When John

and Betty Stam were killed, one man at least waxed bold to speak on behalf of CHRIST and forfeited his life in so doing. And what daring and suffering others have endured in endeavouring to serve Messrs. Bosshardt and Hayman in their captivity! And who shall measure the love and the fellowship and the prayers that have been evoked and quickened thereby? Surely amid all our sorrows we may, like the Apostle, say 'therein we rejoice, yea, and will rejoice.'

And this brings us to the words quoted at the head of this article. 'I know,' wrote the Apostle, 'that this shall turn to my salvation, through your supplications and the supply of the Spirit of JESUS CHRIST.' There has been a good deal of discussion as to what exactly the Apostle meant by 'turn to my salvation.' 'His personal safety cannot be intended,' wrote Bishop Lightfoot, 'for the salvation of which he speaks, will be gained equally whether he lives or dies (verse 20).' It was something higher and greater than that, as a comparison of St. Paul's use of the same words, elsewhere shows. (See Phil. i. 28; ii. 12; Rom. i. 16; 2 Thess. ii. 13.) 'He shall appear the second time without sin unto salvation.' These painful experiences shall not turn to loss or to defeat, but to gain and victory.

But even the Apostle makes this condition of victory dependent upon two things, upon the intercessory supplications of his friends, and the rich supply of the Spirit of JESUS CHRIST. It is a solemnizing truth to note in his epistles how often the Apostle Paul reveals himself as dependent upon the prayers of his fellow-workers. In God's economy prayer has a part, and a real part, in the progress of the Gospel, and even an apostle was not able to be indifferent to this. Yea, even our LORD, though He trod the wine-press alone, said to His disciples, 'Abide ye here, and watch with Me.'

'And the supply of the Spirit of JESUS CHRIST.' To the Christians at Philippi the word 'Supply' would have a well-

known meaning. It strictly referred to the provision made for the chorus, which graced a triumphant occasion, and the word used here is not the simple one, which alone implies liberality, but the compound, which attaches the idea of magnificence to the term. It is a bountiful supply of the Spirit of JESUS CHRIST. 'Is the Spirit the Giver or the Gift?' asks Bishop Lightfoot. In reply he tells us that the original language suggests no limitation, that it will bear both meanings equally well, and so he ventures to say, 'The Spirit of JESUS, is both the Giver and the Gift.'

Here then is the secret of salvation or of victory in any crisis. 'Your supplications, and the supply of the Spirit of JESUS CHRIST.'

What was the result in the Apostle case? He was in prison, in bonds with a chain, but filled with an earnest expectation and hope that in nothing would he be put to shame, but as always, so now, CHRIST shall be magnified whether by life or death. 'So now.' 'Things present,' as he says elsewhere. How large and momentous the 'now' can loom in life! And it was a vital and pregnant

'now' to the Apostle. He was literally 'in a strait' betwixt life and death, prepared for either, and hardly knowing which to prefer. How worlds apart from Hamlet's 'To be or not to be!' There the alternatives were two evils. Here they are two states of blessedness. 'To live is CHRIST and to die is gain.' But in that time of crisis even the Apostle Paul must write, 'Victory is through your supplications and the supply of the Spirit of JESUS CHRIST.'

At this time of crisis in China, this strait in the lives of those in captivity, what has this passage to say to us? On another page is published a moving letter from Mrs. Frencham. GOD in His mercy delivered her and her husband when hope was well-nigh dead. But GOD allowed John and Betty Stam to seal their testimony with their blood. In this crisis in the lives of Messrs. Bosshardt and Hayman and of their wives and children, shall not this testimony of the Apostle Paul, 'through your supplications and the supply of the Spirit of JESUS CHRIST,' provoke us to do our part in this trying and protracted hour of anxiety.

M.B.

Reuter Message from Peking, 22nd May, 1935.

According to the latest report the missionaries, Mr. Bosshardt and Mr. Hayman were alive eight days ago (i.e., May 14th) when the messenger located them in a bandit lair at Sangchih, 600 miles inland, in the foothills of North-west Hunan. Mr. Hayman is reported as being in good health, whilst Mr. Bosshardt was convalescing after illness.

THREE HELPERS IN BATTLE.

**'I have not been as Joshua when he fought
The hosts of Amalek in the valley found.
My voice hath never, like a trumpet sound,
Victory for the falling victors wrought.
But I, with Aaron, faint yet unafraid,
Held up the hands of Moses while he prayed.'**

A Letter from Mr. Frencham.

Mr. Frencham, writing on March 28th, gave the following brief account of their experiences and deliverance from their captors.

'In reference to our capture, detainment, treatment and release by the Reds, GOD alone knows the whole story, especially our release, which was both sudden and unexpected. After three days in the city, we were taken together to Li-chia-pa, over the SZECHWAN border, after a three-days' journey in the snow. My wife found the travelling exceedingly difficult, but I was allowed to help her when they saw that she could not do the difficult parts.

'... We were treated better than the Chinese, for the food was very poor indeed and the accommodation bad, but they gradually made improvements. I was asked to write for medicines, etc., but the letters were never sent and thus no definite news of our condition was received by the friends here or elsewhere. I was allowed out under escort with my wife at times, and on special occasions, in times of need, was allowed to see her. We were treated with consideration, but had to do what they thought best, and keep clear of all their affairs.

'Getting an opportunity to interview the head man, I made my wife's condition a plea that he should release her to press for ransom and two days after this we were

told we could go, given some money and a good escort out of their bodyguard. They allowed my wife a litter, and bedding, and sent a cook with flour, bread and salt to make us food along the way. We reached their boundary and engaged local people to carry us to Laian, where military gave us food, a passport and new bearers as well.

'We arrived in Hanchung on the evening of March 25th, and were soon settled down. My wife is very weak and I am tired, but well in myself. Whilst in the hands of the Communists neither of us was harmed or interfered with, though my wife was treated more severely.'

Soon after hearing of the safety of Mr. and Mrs. Frencham at Hanchung, Mr. A. Moore, together with Mr. and Mrs. Glassford, the latter being a nurse, left for that centre, and after delays on account of wet roads, reached Hanchung on Friday, April 19th, when Mr. Moore sent a telegram to say that Mrs. Frencham was well and happy. On April 26th a further wire was received in Shanghai announcing the birth of a daughter, Grace Joy, to Mr. and Mrs. Frencham, on April 24th. It was good to learn by the same telegram that both mother and child were doing well.

Where Christ's Name had not been heard.

BY DR. J. HOWARD JEFFREY.

The following article is composed of extracts from a most interesting but rather lengthy story of pioneer work in new territory among the border states lying between West Szechwan and Tibet. We wish it had been possible to have printed the whole of Dr. Jeffrey's detailed letter, but that would have demanded at least ten pages of CHINA'S MILLIONS. The first two paragraphs are taken from his 'Report of Medical Work in the Greater Kinchwan' and serve as an introduction to what follows.

IN September, 1934, the door opened for us to take a long journey through regions to the north, largely unknown to and unvisited by occidentals. We were away from our base for more than two and a half months, and must have travelled on foot by yak train, by mule, on horseback, and by water in skin coracles in all between six hundred and one thousand miles. Medical supplies were low, but taking a load of what we had, we attended to the sick as we had occasion and as far as we were able at the places visited. The work done was of necessity very limited, but it has provided us with valuable experience for the future.

Medicine a Passport.

Medicine seemed a passport into almost any territory and was certainly an aid in reaching the hearts of the people. Later we shall have to spend more time in places visited however, perhaps spending a few weeks or months in one place, then moving on to spend a similar period elsewhere. This method, as well as being the best for the medical side of the work, should also be the best method of reaching the sparse nomadic population of the Tibetan grasslands and the lonely settlements of the Rung, with the Gospel.

Another Circular Letter.

Twelve very full months and more have sped by since my last circular letter was written telling of our settling in Mowkung in parlous times, and now I am encouraged by the assurance from many of you of prayer being made for God's work in the Sino-Tibetan marches to write again of the work out here and show how these prayers are being answered, and along one line have been answered beyond my wildest expectations.

The Greater Kinchwan.

Mowkung is the Chinese capital of the Kinchwan, which is a system of deep fertile valleys between Tibet and China proper. It was originally inhabited by a people of Tibetan affinities called Rung, of whom the Kiarung are the most numerous. About a hundred and fifty years ago China finally conquered these regions and set about their colonisation by establishing five military colonies (spoken of as the Wu-tuen), Mowkung, Tanpa, Fupien, Ts'onghua, and Hsüch'ing in the Kinchwan, and to make room for these, exported some of the original inhabitants to territory to the north-east, where they form another 'five colonies,' this time of barbarians as the Chinese call them. Now, the Chinese from these five centres, given the status of cities, have so possessed the land that the original Rung have been driven back to inaccessible mountain heights, while many have been or are being absorbed by marriage relationships into the general mass of the Chinese nation. Around these five colonies are a number of Rung states brought into subjection to China but still retaining their autonomy, though their princes have to acknowledge themselves subject to

China and pay regular tribute to their conquerors. Since the revolution this tribute has passed into the hands of local military leaders, and has been the cause of much intrigue and civil war.

The Lama's Offer.

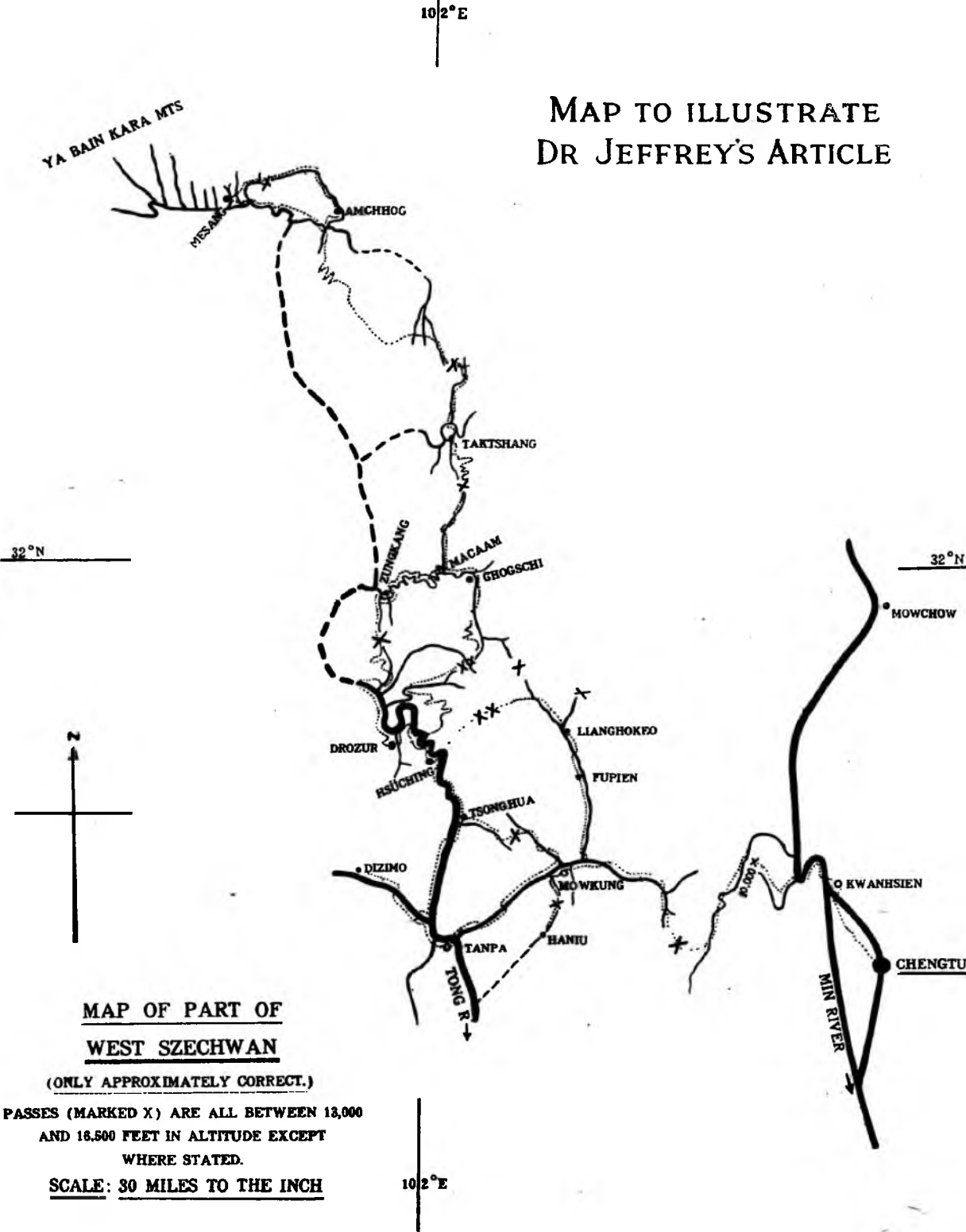
Above Ts'onghua the road passes a lamasery, which, when the Kinchwan was conquered, was heavily subsidised and made the centre to which the surrounding princes (eighteen in number) were required to come annually to 'worship.' This implied recognising the authority of the abbot, who in turn had to own allegiance to China. Now, revenues, still legally due to the lamasery, are being misappropriated by the local Chinese officialdom, so that at present the place is largely broken down, and the present abbot still glorying in having authority over eighteen princes (though all the eighteen can no longer be found) really lives rather a solitary life seemingly in poverty. This man was engaged in doing what some think is the lama's chief occupation when 'in residence,' namely, looking out of a window. Seeing Mr. Amos he invited him in and the two of them had an hour's talk together, Mr. Amos telling the lama the gospel story. Before parting the lama offered to teach him Tibetan.

A Bolt from the Blue.

But now I must come to the point which is the reason for my having written so much about the abbot. Mr. Amos tells me that when he first caught sight of that lamasery he prayed aloud that God would do great things there. Within half an hour he was invited into the abbot's own apartments and was telling him the Evangel. There is the date 21.7.34 in my pocket Bible against the eighth verse of the second Psalm. Reading it in our inn the previous night I felt driven to pray for the Kiarung states to our north hitherto closed to the Gospel. It was in one of these that Mr. Edgar of Tatsienlu had been imprisoned with a homicidal madman years ago, when he sought an entrance there. Now, next day, like a bolt from the blue, the abbot announced that he controlled 'eighteen princes' (now a nominal number) and that he could give us a passport if we wanted it, which would take us through all their territory!

We could hardly believe our ears, for this included all the closed states! We were able to refrain from a show of excessive enthusiasm before him at first lest we create suspicion, but the subject was raised often after that, and each time the abbot became more enthusiastic about our visiting these places. But he wanted to know why we wanted to go, and we told him plainly it was to 'propagate religion' and heal the sick, and not to trade. This was very virtuous and he became still more enthusiastic, though he had come to see plainly through studying the catechism, that Christianity and Buddhism were opposite, or back-to-back as he put it. Then one day he explained that he was giving us the passport because 'Our hearts were knit together' (explaining this by

MAP TO ILLUSTRATE
DR JEFFREY'S ARTICLE



hooking two fingers together) and adding in a strange mixture of Tibetan and Chinese, 'Kon- chhog, t'a tsu tih —God has done it!' In this perhaps he spoke more truly than he knew. Would that our hearts were truly knit with the bonds that would make us 'One in CHRIST JESUS.'

Preparing for the Journey.

Some time was spent preparing for our proposed journey, buying in enough silver rupees for our purposes and getting coarse woollen Kiarung gowns made, and then on the 24th September we set out for Ts'onghua again with four horses, two carrying Tibetan literature, one carrying medical and surgical supplies and tent, and another our personal effects. Again crossing the K'ongk'ori shan we arrived at the Ts'onghua lamasery and were received by the abbot himself, and this time given quarters in his own house. But it still seems impossible to 'hustle the East,' and it was nine days before we were on the road again. There had been further political trouble and the local official with his family and attendants were again seeking safety with the abbot. A few days later he left Ts'onghua, dismissed from office, and a new official arrived to take over. The abbot took part in the welcoming of the new man and the bidding farewell to the retiring one, and could not give himself to the weighty task of writing out a passport for us. Such a task could not be undertaken lightly! The time came, however, when it was actually written and two great seals (one Chinese and the other Tibetan) being produced with much show, the imprints were placed on the document. The afternoon of the 5th October actually saw us on the road for Hsüch'ing clad like Kiarung, with our loads on ahead, and with a Kiarung lama as interpreter.

The Wild Valley of the Ta-kin River.

From Ts'onghua our road had lain roughly northwards up the wild valley of the Ta-kin *ho*. Now we continued still further up this for a day or two and then crossed the river by coracle into the state of Zung-kang. Here we had to spend some hours climbing up a very wild track to the first settlements, perhaps 2,000 feet above the river. Our loads were carried here on men's backs, as animals could not have ascended such a track. We were given hospitality in one house of about seven, which were more or less joined to form one 'Chai tsi' (castle), and sat with our carriers on the floor round the great open hearth in the centre of the kitchen, while a meal was being prepared. We delayed a day in this house, while animals were being procured to take our goods over a pass to Zung-kang, the capital of the state of this name. The people were much more friendly than those of Choschia, and when we left, invited us back.

A Wise and Enlightened Ruler.

The Ngaba traders delaying there a day for our convenience, we walked a further twenty *li* or so to the capital of Chogschi to request a passport from this prince to pass through his dominions to Ngaba. We knew he was considered a very excellent prince and that we might expect to be received well, but we were hardly prepared for the reception he gave us. We were shown into a guest room in his castle decorated in Chinese style. We just had time to notice that all the walls were

hung with beautiful scrolls of red satin inscribed with characters of gold, that the windows were of glass, that there was a map of the world on the wall, and that on a shelf over the seat of honour were three handsome clocks, none of which was going, while the hands of one were broken, when, as we were still opening out our passports and arranging our complimentary scarf, the prince himself walked in from behind, and with a cheery 'How are you?' held out his hand in Western fashion for us to shake it! He spoke excellent Chinese. He entertained us to tea and then two good Chinese meals with about an hour between, and finally let us return with the further passport we required and a good present of butter and eggs. He explained the reason at a later date.

As a boy he had come in contact with M. Wilden, the present French Minister to China, Consul-General Brown, of Great Britain, and other foreigners whom he had found to be men of integrity. He was later educated in the provincial capital of Chengtu as a Chinese. He is a wise and most enlightened ruler, with a great liking for things Western. Though living two days from Lianghok'eo, the nearest place reached by the Chinese postal service, he keeps himself as well informed as possible of movements in the outer world and is concerned just now about the 'Red' menace in Szechwan. From among his possessions he showed two pairs of field glasses, a Mauser pistol, a sword which might be Russian, an album of views of London and another of views of a town in Germany! He also has a camera and does photography as a hobby, doing his own developing when he can obtain the material. That we had adopted the dress of his own people, and were prepared to deal with them as equals with ourselves and his overlords the Chinese seemed to appeal to him greatly.

To the Capital of Ngaba.

We spent five days in Amchhog and then set out for Ngaba, which we reached after a day and a half's travelling. We crossed a high pass on this route, but the approach to it rose so gradually that we scarcely noticed we were climbing. Over it, we stopped for the night beside a large encampment. By mistake, our tent poles had been sent on ahead of us, and so we bivouacked out with the



A Nestorian Cross in Tibet.

This silent witness for Christ, engraven in the rocks of Tibet more than 1,000 years ago, was found by Dr. Ernest Shawe in 1906, but it was not photographed and deciphered until recently. The word above the Cross is YSAX and is declared to mean JESUS. It is reproduced by kind permission of the Moravian Missionary Society. In their magazine, *Moravian Missions*, fuller details will be found.

canvas drawn over our bedding. For two nights running, the encampment had been raided by bandits, and a third raid was expected that night, but the LORD 'giveth His beloved sleep,' and we lost none from anxiety. Early next morning, we saw some armed men ride along a nearby ridge and were assured they were the bandits. They may or may not have been.

We reached Mesang, the capital of Ngaba, about noon next day and were received courteously by the prince, a brother-in-law of the prince of Chogschi, and were told we might pitch our tent outside the palace for the time being. A few days later we moved into a room lent us by royal command in a nearby lamasery.

The people of Ngaba are not Kiarung and speak what provisionally I will call North-eastern Tibetan. These houses differ from those of the Kiarung in being built of mud instead of stone. The parapet-less roofs project slightly over the walls, which slope inwards. The houses are excellently built, more or less square, two or more storeys high with floors and internal structures of excellent woodwork. There is not a tree to be seen, but we learnt that such timber as is required is dragged over a relatively low mountain range to the south. The houses are dotted up and down the Ngachhu basin and where a number happen to be a little closer together, a name is given to that group. Mesang is such a group. There is no attempt at forming streets. The inhabitants are a wild freedom-loving people but are ruled with a firm hand by their prince. Probably this basin is all over 12,000 feet in altitude. The estimates of altitude in this letter are based mainly on the height of the tree line. The people were quite friendly towards us. We did a fair amount of medical work among them and put copies of the Scriptures into the hands of hundreds. A few years ago, Mr. Eckvall, of the Christian and Missionary Alliance and Dr. Rees of the C.I.M. visited Ngaba from Kansu. Their visit was still well remembered, and we were told that Mr. Eckvall was now living only about eight days away on the KANSU border.

Turning Homewards Again.

There were reasons which decided us against going either east or west from Ngaba just then, and this helped us to decide to press north, if possible, to meet Mr. Eckvall and talk with him about missionary work in these parts. We waited over fifteen days to join the first large company travelling northwards, for the road was not considered safe for small parties. But to travel further we needed to change our rupees into lump silver, and this we could not do. Thus the opportunity of company on the road was lost, and we felt we must now turn homewards again, the more so as we had the opportunity to travel with a caravan going south. While we were in Ngaba, the prince's son was married, amidst national rejoicing and holiday making. But this letter is already too long and I must not stay to describe that interesting occasion. Nor must I stay to write of the colony of Moslem traders there save to mention that they received us most kindly. The *ahung*, an open-minded man, quite on his own, asked me for a copy of the Bible in Arabic, which has since been sent to him. On the morning of our departure, he said to Mr. Amos: 'Why don't you come and settle amongst us and teach us the Christian Religion?' The idea of going about healing and teaching especially appealed to him as being according to the example of CHRIST.

A Wistful Pilgrim.

One person I must mention, however, is Thomthi, a melancholy wistful faced young man whom our interpreter regarded as yet another Living Buddha. He entered our room with other visitors one evening. Born at Tatsienlu, he prostrated himself over the whole of the road from that city to Lhasa, setting out when aged thirteen and taking eight years to reach his destination. From there he took two and a half years further prostrating himself to some place in Inner Tibet. From there he went on foot into India. Here his mother, who had accompanied him all these years carrying his bundle for him, died from the bite of a cobra. He carries part of her skull with him. He had recently returned from India and gone to Mesang, from which place he was thinking of setting out shortly for the sacred Mount Omei in West SZECHWAN, and then going north again to the temple on the island in Koko Nor, prostrating himself over the whole distance.

Few would call the Chinese a religious nation, but the Tibetans are, and intensely so. Surely people who will endure so much in an attempt to obtain peace in their souls and to better their position in their next life, should be given the knowledge of the Gospel of JESUS CHRIST. How readily we gave him copies of the Gospels and how we prayed that he might read, and reading be enlightened! And how we long for the day when we shall be able to speak the language of the people, and with the aid of the Holy Spirit explain the meaning of the Living Word to those who are dying without CHRIST!

The Doors are Open.

Ere setting out we had prayed that when we returned from our journey we might leave the doors open for another occasion. The doors are open! Chogschi, with a population of 10,000 Kiarung families is wide open to us and we are informed we could rent property there if required. In Zungkang, some gave us an invitation to return. Most took our presence among them in a matter-of-course way. Choschia, the most extensive of the Kiarung states and with a considerable grass-land population must be worked with care, but is not closed to us. In Tampa, with a population of only six hundred families or so, the people took our presence as a matter of course and showed themselves quite friendly. Ngaba is not a Kiarung, but a Tibetan state. There the possibility of another visit from us was freely spoken of. I feel, however, that the Gospel will be more strongly opposed in Ngaba than in the Kiarung states. Lamaism seems particularly strong there compared with conditions in the latter. Medical work is wanted, but not Christianity. Will you join us on your knees in this conflict?

What of the Gospels.

What of the 2,720 copies of the Gospels we gave away as carefully as possible (through the generosity of the National Bible Society of Scotland)? Some will be destroyed. Great numbers will be used to paper lamasery walls and windows. Some, perhaps less than half, will be read. But to the Lamaistic mind, the understanding of a book seems of little consequence compared with the mere reading of it. Therein lies its magical power the lama thinks. Thus, I believe for Tibetans especially, evangelists are necessary to explain the Scriptures as did Philip to the Ethiopian eunuch.

The Challenge of the Aboriginal Tribes.

An Address delivered at the Annual Meetings in London in May.

BY DR. F. HOWARD TAYLOR.

RECENTLY it has been our privilege to study the tribes of China at close quarters, away in the far south-west, to mingle with them, and to attend their great Christian gatherings. While I live I shall never forget a meeting of a thousand Miao Christians gathered in the large church which they had built with their own hands, singing till the very rafters rang with the praises of God.

Who are the Aborigines?

Some of you may be wondering who these aborigines are. When the Chinese first reached China 4,000 years ago they found the country sparsely populated. There was room for the Chinese immigrants as well as for the inhabitants of the land, and for a little while they dwelt together in peace and amity, but the Chinese were more highly civilised and they began to despise these people and push them back, and they have been pushing them back for 4,000 years, until now they inhabit the remote mountain fastnesses and the deep dangerous valleys where the Chinese cannot live and labour on account of the climate.

The early Chinese in the first records of the people spoke of them as consisting of the Man, the Tih, the Ih and the Yong. The Man were in the south and in their name as they wrote it was the character for silk. In the north were the Tih, and the Tih character consists of the fire radical and the dog radical. They were pastoral people who had large herds and dogs to care for them and camp fires at night, and so on. In the west and in the east, the other tribes had the bow radical, for they were archers, and the spear radical, for they were warriors. Nobody knows how many tribes there are. Every authority that you consult gives you a different number. Having studied the matter as fully as I can, I am satisfied that there are comparatively few nations of tribesmen, though many sub-divisions.

The Miao.

The one about which you and I know most is the Miao, the people who were first reached by the Gospel and who have been most responsive to it, and the people who of all the Christians in China—and I rather think in the world—are the most generous. Oh, how at that harvest thanksgiving those people gave out of their poverty for the support of the ministry of the Word! Never shall we forget it. They came in from their villages all round about, some from great distances, with great loads of grain which they deposited in the granaries for the use of the evangelists and the pastors. The Miao and their second cousins, the Yao, are to be found in South China.

The Nosu.

The next of these great races from the missionary point of view, and the next most responsive are the Nosu and their cousins, as I believe, the Lisu. These Nosu and Lisu belong to the race that is called by ethnologists the Tibeto-Burman race. The Nosu and the Lisu are the most noble and the most warlike and courageous of all these mountain tribes. They are the only tribe

that has not been completely dominated by the Chinese. In the south of SZECHWAN, if you look at any detailed map, you will find a mountainous region that is called 'Independent Lolo Territory,' the word 'Lolo' being another name for the Nosu.

Samuel Pollard.

They have been visited by the missionaries of the Cross, and one of the first to visit them was a man whose name ought to be honoured by all the Churches, Samuel Pollard, a man who went out in connection with the China Inland Mission in that memorable year, 1887.

Mr. Pollard managed to make his way into that mountain territory. He was welcomed by a chieftain into the chieftain's home, and, of course, was occupied in preaching the Gospel among the people. They lit a fire in his honour, for in those high regions it is often cold, and Mr. Pollard noticed on the other side of the fire a comely young aboriginal woman who was regarding him with very great interest. The people were talking about the missionaries and about the young lady on the other side of the fire. He became curious to know what they were saying in their language, which he did not know, so he enquired of his guide and friend, who said: 'Oh, our host is going to give you his sister to be your wife.' That was rather disconcerting to a married missionary, but how he was to get out of it was the difficulty. He was there at the risk of his life, and if he refused the high honour it might result in his never coming out alive. Mr. Pollard did not know what was going to happen to him. However, he went on with his business, which was to preach CHRIST. To make a long story short, he managed diplomatically to get away by saying that if he were to marry a second wife it would be rather derogatory to the dignity of the second family into which he was admitted. In that way he got over the difficulty, and he came out alive.

These people make splendid Christians. Amongst our different aboriginal tribal Churches the most independent and the most satisfactory from many points of view is the Lisu Church. The missionaries of that Church, Mr. and Mrs. Metcalfe, are home on furlough just now. If you meet them, get them to tell you all about their splendid Lisu and the way they are taking hold of the work of the Gospel proclaiming CHRIST among their fellow countrymen.

The Tai.

The other very large section of these tribal people is not by any means limited to China. Like the Tibeto-Burman race, the Tai are to be found in South China and in Burma, in Siam and in French Indo-China. There are about twenty million of them, and you can understand that that is a pretty considerable challenge to the people of God. The first Tai to be interested in the Gospel in the territory of the China Inland Mission was a man who was working in his fields by the side of a river in a deep valley that I have crossed. Into that valley a Miao came and wanted to get across the river. He saw the Tai working in the field and, recognising that the Tai would know the way across the river better than he did, he asked the

Tai if he would be good enough to pilot him across where the water was shallow. The Tai was good-natured and took the Miao across, and on the other side they sat together there on the banks of that turbulent stream, and the Christian Miao told the non-Christian Tai of the wonderful news of salvation, how we could be saved through faith in our LORD JESUS CHRIST. To these people Mr. and Mrs. Metcalfe have been ministering.

The Shan.

In Burma these people are called Shans. In Siam they are the Siamese; most of the people in Siam belong to this race. In French Indo-China they are called the Laos. The first martyr of the China Inland Mission was a man named Fleming, and with him was martyred the first convert tribesman of whom we have any knowledge, a man named Pan. That was in the year 1908. A couple of years later a few of these black Miao, as they were called, had been converted and also some of the big pattern Miao, who live on the other side of the province. Mr. Adam had been working among them, but, to his sorrow, when the Boxer troubles came and the missionaries had to flee, a terrible persecution broke out amongst these Miao people. A number of them were martyred and others were so terrified that they went back and walked no more with them, but that was not the case with the people who had been accepted for baptism. The accepted candidates all stood fast and in due course were received by our brother when he returned to his work.

How the Gospel Spread.

Time fails me to tell the wonderful story of how the Gospel spread amongst these people. Mr. Adam had so many hundreds of them gathered around him that he had to send some of them to a station further north, some four days' journey away, and that place was inundated with these Miao who wanted to hear about CHRIST. Then the Gospel spread to the Nosu, and they were also turned to CHRIST. The Nosu are very interesting people. They have a tradition that they are descended from one of the two brothers who struggled together when they were born, and certainly their prominent noses and their very noticeable features rather suggest some racial affinity with the ancient people of GOD. From them the Gospel spread into other parts of the southern provinces, until during the present century, from the year 1903 to the year 1934 inclusive, between forty and fifty thousand of these tribal people accepted the LORD JESUS CHRIST as their Saviour.

I think the work amongst these tribal people is the very hardest work that we have to offer in the China Inland Mission, but it is the most fruitful. Go to a tribe that has never been reached, plough up the virgin soil, sow the good seed of the Gospel and reap your harvest a hundred fold before our LORD returns. I do not think that He will long delay His expected return. We must go in soon, that there may be from all these great races in South China witnesses to the saving grace of our blessed LORD and Saviour JESUS CHRIST.

John Stuart Holden.

A BOOK OF REMEMBRANCE. HODDER & STOUGHTON. 5/- NET.

THE many friends of Dr. Stuart Holden will welcome this Book of Remembrance, for it is just what they desired to have, not a biography but a real book of remembrance. It is moreover produced in the style they would have chosen with its fine photograph and attractive cover. Mr. Marshall Broomhall contributed the monograph and records with great understanding the main incidents of his life as seen by men and of his character as manifested to his friends. He has touched with a sympathetic hand the deeper characteristics of which all who knew Stuart Holden were conscious, though many could scarcely have defined them. The man's capacity for friendship, his artistic sense expressing itself in a most sensitive appreciation of beauty, his talent for music, all these things helped to make up his personality, but we are reminded that 'the master passion behind all his doings was to bring men to CHRIST and let them see their LORD and Saviour. Everything was subservient to that.' The record of how he won them can never be written, but some day, in one of the many mansions, we hope for many a leisured talk on the subject we only began to explore down here.

Fifteen of Dr. Holden's sermons have been selected to follow Mr. Broomhall's appreciation. The first on 'What's in a name?' is like a fugue elaborated on the motif of all the glorious names by which we know our Saviour.

One is inspired by that.

Another is on 'The Bewilderment of Jesus' and Dr. Holden faces us with the amazing challenge that, after

all experience, there are still some who question His ability to save, to help and to keep.

One is humbled by that.

'A Likely Enough Story' is the record of Gehazi dallying with conscience until he becomes a trickster; the man who tried to serve two masters and proved it cannot be done.

One tests the inner recesses of the heart with that.

Others follow but to me the discourse on 'Perpetual Youth' is most searching of all. In it he asks: 'Is the Church unable to read the "signs of the times" because she has the marks of age upon her? Is she reminiscent, living in the past, disillusioned, bound to old methods, dim of sight, dull of hearing and garrulous just because she fails to renew her youth as the eagle? In early days she had courageous faith, she was established, not as to position but as to the direction in which she progressed, an unwrinkled, unaged, perpetually youthful Church.' If all he writes of the Church be true, what of its individual members? One must read, mark, learn and inwardly digest that.

To those of us who knew and loved Dr. Holden the prayers are a reminder of sacred hours when, in his company, we, a band of humble worshippers, entered the presence of the King of Kings.

The voice that witnessed so faithfully in London still speaks through these pages and urges us to keener endeavour and more consistent devotion.

MILDRED CABLE.

Correcting Wrong Impressions.

Reflections on a recent journey to East Szechwan.

By F. HOUGHTON, B.A.

IT is exactly nine years this month since my wife and I left East SZECHWAN, and although we have kept in very close touch with the march of events, it is no wonder that we met with some surprises, and found it necessary to correct certain impressions.

The Problem of Communications.

For instance, we expected to find considerable improvement in communications, yet the journey from Shunking to Wanhsien occupied only one day less than in the old days. Between Shunking and Tachu (four days) we passed along a few stretches of horse-road, as it is called, but there were no vehicles, either buses or rickshas, plying along it, and we travelled by sedan-chair, or on foot, covering the usual thirty-mile stage each day. In fact, the 'horse-roads' are for the most part in a state of appalling disrepair and overgrown with grass and weeds and in wet weather far more trying than the old-fashioned stone paved pathways. There is a motor road from Fenshui (midway between Liangshan and Wanhsien), and we made great speed from Liangshan in the hope of catching the afternoon bus at Fenshui, but there have been so few passengers that the buses have temporarily ceased to run, so we hired rickshas, which covered the distance in just over four hours. The inroads of the Red armies, who still occupy several counties, and make it impossible for missionaries to live in about half of the recognised mission centres, are doubtless largely responsible for the lack of progress.

Progress and Deterioration.

We hasten to add that many of the cities have been considerably modernised. There is, for instance, the beautiful public park in Wanhsien, with its imposing clock tower, and the fine stone bridge across the little river. There are the broad streets of Shunking, with row upon row of uniform two-storey houses, subject to regular inspection and marked 'Clean,' 'Fairly clean,' or 'Dirty' by the sanitary authorities. To our shame be it said, the back door of the Mission House was at one time marked 'Dirty' because the old gatekeeper had not removed the dust which he had swept into the middle of the road! Many of the shops in all these cities are lit with electric light, and stocked with semi-foreign wares. Every city has its daily newspaper, with a more or less accurate news service.

But there are many signs of stagnation or even deteriora-

tion. The inns are no less dark and filthy and evil-smelling, and while we met with a great deal of friendliness, there is certainly a decline in manners.

The old courtesies are being forgotten, and there is nothing to replace them. Opium is grown more extensively than ever. We saw scores of fields of red and white and purple poppies, and the majority of the coolies who carried our chairs and loads were hopeless addicts. Wherever we stopped for meals, our foreign dress and particularly our knives and forks (if we used them) attracted swarms of onlookers. Beggars are as numerous and repulsive as ever they were, and more importunate! Under the military tyranny of the last ten years life has become cheaper, and taxation more oppressive. Over and over again I was told that if the Red armies had not ruined their cause by indulging in an orgy of slaughter, they would have been welcomed everywhere with open arms.

To most people it seemed doubtful if any conditions could be worse than those under which they were forced to live.

Is Szechwan Evangelized?

To turn to another subject—we had insensibly begun to share the impression, common in certain circles, that East SZECHWAN is well stocked with missionaries, that little evangelistic work remains to be done, and that recruits should be diverted to more needy fields.

Now it is not our purpose to make comparisons with other provinces, but simply to state the facts, as we saw them. Time did not permit of our visiting the Pingwu district where everyone would admit there is room for expansion, and where the Rev. R. V. Bazire is laying statesmanlike plans for real advance into the occupied areas. But as

we travelled from Shunking to Chuhsien, we passed market after market, teeming with people, where there is no witness for CHRIST, and where the Gospel is scarcely ever preached. We gave out tracts only to those who could read, and had abundant evidence that a very large percentage of the menfolk can read. From Tungkwanchang, a forward movement centre twenty miles east of Shunking, where Miss Allen and Miss Warren are at present doing magnificent work, visiting the whole market house by house, and *staying in each house as long as people are willing to listen*, there is a stretch of at least fifty miles, along which no Christian work is being attempted.



Photo by]

The Clock Tower at Wanhsien.

[F. Houghton.

A little group of women followed us into the inn at Tiao-tuen-pa, ten miles from Tungkwanchang, and listened with intelligent interest for an hour as Mrs. Houghton told them something of the Gospel. Some of them had heard once before, but had failed altogether to grasp the purport of the message.

We have already mentioned Fenshui, a market of growing importance where there was once a tiny company of believers. That witness is extinct and a new generation is growing up which needs to be evangelized afresh.

Our hearts were heavy as we passed along the seemingly interminable street of Yuan-pa-ih, the town which marks the stage between Tachu and Liangshan. Missionaries have passed through it hundreds of times, for it lies on the main road linking Wanhshien to Shunking or Paoning, but not even the foundation stone of a living church has ever been laid there. But now at long last there is a glimmer of hope. A resident named Tang has professed belief in CHRIST, and at Liangshan we rejoiced to hear of a woman who came from Yuan-pa-ih to file a lawsuit against a relative, who heard the Gospel, believed and dropped the lawsuit. Both have now offered their houses for preaching centres.

Unfortunately there is one serious difficulty. Between Yuan-pa-ih and Tachu there are two mountain ranges, so continuously infested with bandits that nearly all travellers are accompanied by an escort of soldiers. We were warned of possible danger as we left Yuan-pa-ih, but no escort was obtainable there, so we trusted in a more sure Defence, and came through in safety. A man who overtook us half-way had just been robbed of all he possessed. The militia who patrol the road while the professional soldiers are

supposed to be facing the Reds, are far too fearful of offending the bandits to take any drastic measures against them.

It is abundantly clear that young men are still needed for the evangelization of this district, men who can trudge along the rough roads as Bishop Holden does, and live for weeks at a time in these not too hospitable market towns, men whose zeal will fire some of the younger Chinese Christians to co-operate with them in a task for which the Chinese Church is primarily responsible, but which she is not likely to undertake till by example as well as by precept we point the way. It is clear we cannot yet say that SZECHWAN is evangelized.

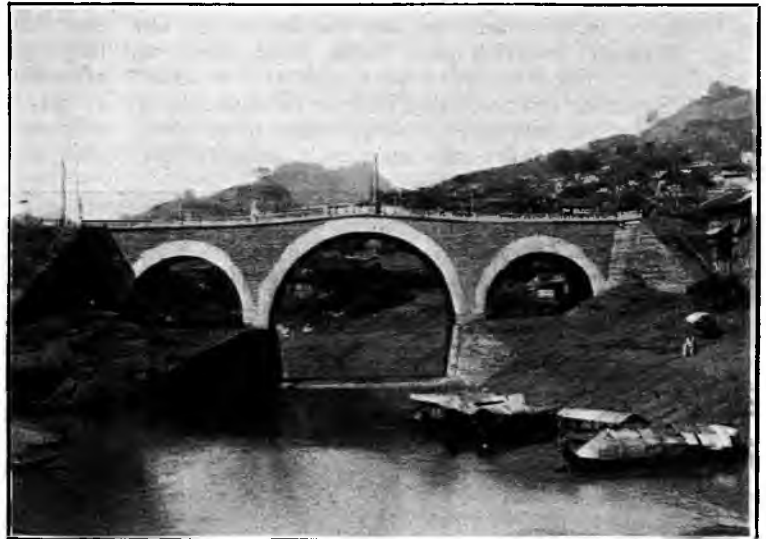


Photo by]

A New Bridge at Wanhshien.

[F. Houghton.

A VALEDICTORY MEETING

To Bid God Speed to

The Misses E. and F. FRENCH and Miss MILDRED CABLE

(Who are returning to their work in Central Asia)

Will D.V. be held in

The **KINGSWAY HALL**, London

On Thursday,

July 4th, at 7 p.m.

It is hoped that Mr. Hugh Redwood will be present and also Dr. Thomas Cochrane.

For the convenience of friends who may desire them, a limited number of Reserved Seats may be booked at the charge of One Shilling each. Early application for these is desirable as the greater part of the Hall will be thrown open to the public.

Gleanings from Correspondence.

Out in the Agricultural Districts.

By MISS K. S. JUDD.

SINCE last writing Miss Ballantyne and I have had a week out in Chiang Wu, a village about twenty-five *li* from here. (Linmingkwan, HOPEH.) We took our serving woman along as helper, as she is an earnest Christian, and thus the Biblewoman was free to go to other villages and help them there. The time that we are able to be actually out in these agricultural districts is so short that the more places we can visit during the people's free time the better.

This village had been opened up by the tent last year and it was a joy to see how those who had been saved have grown in the knowledge of their Bibles and of their LORD. One young man, who is leader of the group, amazed me by his knowledge of the Bible, when one considers that he had never looked at it until just over a year ago. It was not only his Bible knowledge, but his keenness for the LORD, that pleased us. They were willing to have three meetings a day and meetings of two or three hours were their pleasure. They thought that the 'Sisters' preached for too short a time!

Crowds in the Villages.

Nearly every day we were taken to nearby villages, going in the morning and coming back in the afternoon in time for our evening meal. I don't think that I have seen such crowds in tiny country villages before. Probably they had not had any foreigners that way for a good while. But even though the majority of them came to look, they listened well and the seed of the Word of GOD was sown, and we are praying that it may bring forth fruit unto life everlasting. Generally the crowds were too large for us to hold any meetings in the rooms of the homes we were visiting, and so out into the courtyard they all tumbled, women, children and men, and we had our service there.

It was such a joy during those days to see how the LORD sent first one and then another of the evangelists of the city church or deacon or others who could help us in the speaking; just the days when the crowds were the largest or when we needed help. He surely does order all our ways, doesn't He? and it is such joy to watch how perfectly He plans everything.

Some Special Meetings.

The week-end of February 24th the Linmingkwan church had three days of special meetings, with a Mr. Li from the Shaho church as special speaker. I think that he is one of the evangelists in Mr. Griffith's section of the field. His voice was rather weak with a cold, and so Miss Ballantyne and I enjoyed ourselves by taking all the mothers with babies, and all the little children that are apt to get fidgety in long meetings, and had a sort of 'Junior Service' in the courtyard furthest away from the church. I wish you could have seen them, as many as fifty one afternoon. When we were not singing choruses and hearing or telling Bible stories we were playing games. And they did enter with such zest into the actions for the songs, and 'bubbled over' most enthusiastically in 'Joy, joy, joy'! Mr. Li took the first chapters of Daniel as his subject and I am sure that many were encouraged.

It was a joy to see the way the leaders and those on the compound here prepared in spirit for the meetings. For the three previous days a short prayer meeting was held three times a day, and after all the people had gone back to their homes, we often heard at morning prayers, or in evening weekly prayer meetings, the evangelists and others praying that the LORD would keep them. I should think that quite four hundred people attended the meetings, and about two hundred or more slept on the premises at night. I know that we had plenty of visitors during the day. One dear old woman sat down in an easy chair in my room and said, 'Isn't this grand? Do you think that Heaven will be as nice as this for me when I get there?'

We are going out to Hantan to-morrow for two weeks, staying for one week in a village very near to where the Tent is situated. We hope to go over every afternoon to help with the women there, and to hold classes in the village where we are staying. Then we are going to another village for a week of classes, and the evangelist tells me, that though it has only been opened for a year or more, there are forty or fifty attenders to the class.

One of Pastor Hsi's Old Stations.

By J. H. KITCHEN.

When the present term closes at the end of May, the SHANSI Bible Institute, founded by the Rev. F. C. H. Dreyer, will have completed twenty-five years of service, during which time several hundred students have graduated, many of whom are serving the Christian Church in North China to-day.

This year's graduating class of about twenty-five students is somewhat smaller than usual, but represents all the five provinces from which our student body is drawn, not excluding far-away KANSU, whose solitary representative plans to spend a fortnight or so cycling home. Another man from Hingping, in SHENSI, was converted when tent evangelists visited his village, and gave up his job as a teacher to come here two years ago. Last summer he made a long journey home specially to put right things that were wrong in his relationships with other people in his district.

A Time of Blessing.

The first term was greatly blessed of GOD with a fine spirit among the students, and a sense of spiritual blessing culminating in special meetings held by Miss Fischbacher at Christmas time, when many entered into deeper spiritual life. This was specially true of a score or more of young men from the surrounding districts who had come in for the autumn short term classes. Many of them went home simply radiant with joy, and we have heard of at least one Church where confessions were made and wrongs were righted directly as a result of the time spent here. Our hearts were very full of praise to GOD for all His goodness to the students and to us as a body of missionaries. We knew, too, that times of blessing are often followed by times of testing and were not unprepared for rocks ahead in the second term.

The week of evangelism during Chinese New Year scattered our students over twenty or more villages, round about Hungtung. One new preaching place has been opened as a result, making five altogether in addition to

the fifteen Church out-stations, for many of which we supply Sunday preachers.

True enough, we struck difficulties when the second term opened with sickness among the students and staff, lack of co-operation among some of the men, hasty temper and spiritual pride showing here and there, but it would be a poor sailor who could only navigate in calm weather.

A Tent Campaign.

With the beginning of April a tent campaign was launched in the heart of this city. Mr. R. E. Thompson, of Hwailu, who was paying his first visit here, introduced the Evangelist, Mr. Li Chi-sheng, a young business man from Chefoo, who met the LORD in a special way forty-three years ago, and forthwith threw up a splendid career to preach the Gospel to his own people. Night after night three or four hundred men crowded into the tent to listen to his messages, which he illustrated in an amusingly practical way. One night a Comradeship doll was his object lesson! Another night he bound a couple of students to the tent poles to illustrate the power of sin. Several times he appeared like Christian in Pilgrim's Progress, with his bundle of sins over his back. Another night he showed the devil fishing for souls, and on still another occasion he electrified his audience by producing from his bundle a miniature coffin!

One afternoon the older boys from the Hoste School, just outside the city, clad in brand new white suits, and all the men students from the Bible Institute, paraded the streets of the town with flags flying, banners waving, drums beating and cymbals clashing, and secured a record attendance in the tent that evening. Alas, it must be recorded with regret that, like those of old, the men of this city hear GOD's word and do it not. If ever there is a Chinese Capernaum or Bethsaida, surely it must be this Gospel-soaked city of Hungtung, where the god of wealth has his devotees by the hundred and the true GOD is sought by so very few. We can, however, record with thankfulness that between twenty and thirty decisions were made during this special campaign.

Will you not pray that GOD may yet work mightily in this area? We can thank GOD for the friendliness of the people, for the willing hearing we receive out in the country, and for the twos and threes who come to know the LORD, but our hearts are not satisfied and we want to see 'greater things than these.' Will you not also sometimes remember the important work that is being done in the Bible Institute? I occasionally wonder whether there is as much prayer going up for this place as there might be. Will you specially remember Mr. and Mrs. Anderson as they carry the chief burden of this work, and also those who take our place as we leave for furlough?

Up Against Spiritual Barriers.

BY HENRY W. GUINNESS.

A few days ago, with the fruit trees in blossom, the violets covering the banks, and the weather warm enough to make a dip in the river pleasantly refreshing, it seemed as if summer had come. Yesterday we woke to find a gale blowing from the north and filling the air with dust as thick as a London fog, and now snow is falling fast. Pien, my fellow-worker, together with a visitor who came this morning, are both hibernating in the usual Chinese way under their bedclothes, and the boy, judging by the smoke which is coming up from below, is doing his best at making some bread.

I am visiting, from Lien-Ts'un, a town eight miles east of Yeh-hsien, which for the past fortnight has been our centre of evangelism. The LORD opened up the way for us to come here, and with the help of a friend in the country we were able to secure premises in the main street, boasting of an upstairs room for sleeping and one down below for cooking and eating.

Our landlord is a SHANSI man, educated and refined but reduced to poverty through opium smoking. He would do anything to be set free from this bondage, but has little faith as yet in the only One Who can deliver. He is squatting on the floor by my bed now, reading the story of Zacchaeus aloud, having in these few days finished the first two Gospels.

A Willingness to Listen.

There is certainly a wonderful readiness to listen to the message everywhere these days, and whether in the villages at the fairs or on the street at night there are always eager crowds. Miss Cable in her latest book says: 'It is an awful responsibility to shake beliefs that have held any man's soul for a lifetime and no one should do it lightly or irresponsibly.' Barriers of superstition and prejudice need breaking down, and then the fact of sin and alienation from GOD has to be stressed before there is any real sense of need. The villages are so many, and the time so limited that it is seldom possible to visit each more than once. We can but leave the work with Him Who has promised that His word will not return void.

Last Thursday night one young fellow said he wanted to accept CHRIST, and joined us here in prayer. Old Ma was over from Taofeng that evening and gave his testimony, which was much appreciated. May the LORD give more such men with a love for souls. Last autumn we had the joy of seeing him, together with eighteen others, confess CHRIST in baptism at Wuyang. These were the first to be baptized there and one is glad to be able to report gradual progress. Wang Hua-min returned in answer to prayer before the end of last year, and the LORD is using him.

A Mission for Boys.

Christmas saw us all in at Hiangcheng and we thoroughly enjoyed the change and fellowship. Shortly after New Year, Gaussen, Frame, a Chinese Evangelist and myself arranged to go to Yeh-hsien for a fortnight's mission for boys. A few months ago a new principal was appointed to the normal and middle school in that city. As a student at Peking University he had come into touch with the Gospel and in the succeeding years had proved it a practical power in his life. His influence from the first was a real force in the school, and before long thirty or forty boys were following him to service on Sunday, and the incorrigibles, some of whom we had met in the summer, were beginning to come under control. The evening meetings were not overcrowded as it was the end of the Chinese Year, but the smaller numbers enabled us to get into closer touch with those that came. Praise the LORD, there seems to be a real work of grace in some hearts, and we can but commit them unto Him. They have much to hinder and little to help them in Christian progress.

Shortly after this mission Mr. Liu, the headmaster, together with four of his students, spent three days with us at Hiangcheng and we had the chance of some Bible study together. We have heard that since his return to Yeh-hsien he met with a good deal of opposition and criticism for his contact with the foreigners, on account

of which he has kept away from the hall. He says that he is still doing personal work amongst the boys, but seems to be afraid of letting his light shine in public. His influence in many directions is so strong that the adversary might well do his best to hinder him.

The Women's Language School.

BY MRS. ROWE.

My last letter closed with the news that my work was, for the time being, to lie in SHANGHAI'S well-populated province. I did not know, when I penned it, that it is now possible to get a through ticket from Kiangtu (Yangchow) and reach China's metropolis in a little over eight hours. The rickshaw ride down to the canal is one long jolt over worn or broken stone paving; that past, a flight of steps takes you to the level of a broad-decked ferry-boat, and the ascent on the other side brings you to the 'bus station; twenty minutes, and you halt opposite Chinkiang. The crossing in a steam launch occupies about the same amount of time: then into a station 'bus, and a short wait for the Shanghai Express. What a difference since the days of 1900, when I first travelled this way!

Receiving Reinforcements.

We are busy folk here during these months of the students' session. For several weeks a party arrived about every seven days, until we had welcomed our forty-sixth new recruit. Then there was a lull till mid-January, when two more came from England. Our last for the season, a lady doctor from Scotland, began her stay with us this very afternoon.

Who's Who?

You will want to know a little of 'Who's Who?' on the staff. Miss Griffith, a Canadian B.A., organizes the Chinese classes, some of which she takes herself. She has occupied this post for twenty-four years, so one feels she must know many of the Chinese lessons by heart, and could almost correct tests with one hand, while she writes up accounts with the other; for she is also our Treasurer. We have seven full-time teachers (six hours a day), owing to this winter's large number, and one more for the half-day. They teach reading individually; have groups for Chinese-character writing (with brush, pen and ink prepared on the spot); and hold conversation classes. Some of these teachers have been here every winter for years: one we believe is a true Christian; he has joined the American Episcopal Church, and they feel he is going on steadily. Another took a bright stand a year ago, but there does not seem to have been any real change in his life. The 'Narrow Way' is still too narrow. Much prayer has been recorded by the LORD, Who is 'not unrighteous to forget'—for students past and present are always so earnest in intercession for their teachers.

Then, Miss Ida Wilson, resident of U.S.A., is our good mistress of the pots and pans, larder cupboards, and all therein contained; she has all the oversight of the men servants and the garden work; hers is another big job. Miss Frances Williamson came to us from an ANHWEI station to help with some of the group study classes. There are years when the arrival of small parties at a variety of times from different countries makes the class question quite a problem. She has also the oversight of much of the house-cleaning, and does a hundred and one useful things. My own work is difficult to tabulate. To the one 'in charge,' so-called, belong a number of minor

duties coupled with certain general arrangements, which could never be given in detail: and there is quite a little work along devotional lines, both in English and Chinese.

International Bonds.

Our new young workers come from Scotland and England, U.S.A. and Canada, New Zealand and Australia, Sweden, Germany and Switzerland, those from the last-named countries having acquired a good grasp of English ere coming out—an essential, as Chinese has to be learned through this medium. In spite of such national differences we have a fine spirit of unity. This has deepened since the visit, just before the close of the Chefoo holidays, of Miss Macnair, of the G.S. Staff. She was GOD'S messenger to many, especially to those to whom He had for some time been giving new visions of the inner meaning of purity and holiness in life and walk, and the need of the power of the Holy Ghost for service.

Other Missions.

The C.I.M. was the first to start work, as far back as 1868, in this large city. That was one year previous to my father's first arrival in China as Mr. Hudson Taylor's secretary. Other Missions have had medical, educational, and evangelistic centres in the town since 1900, though one married couple had settled near us in the South Gate district some years earlier. These friends of the American Baptist and American Episcopal Missions are of one mind with us in aim and teaching, and we sometimes have opportunities of happy fellowship. The C.I.M. has three Chapels, one near here, a second at the South Gate, as above mentioned, and another, the Central Hall, on the main street. At all of these Sunday services are regularly held. Just beyond our back garden is a large Girls' School, with ninety to a hundred pupils, mostly day-scholars. Miss Todman is Principal, and has her hands more than full.

Baptisms.

Quite a few were baptized this autumn, some of the schoolgirls and three of our own servants being among the number, and it was a special joy to those students who had arrived here by that time to be present at such a solemn, and yet so glad an occasion for the first time in a heathen land.

The LORD did wonders for the many to whom it was a new experience to be away from home at Christmas; and the Decoration Committee, the Musical Committee, and Miss Wilson's Helping Hands all contributed splendidly to the happy time we had. It was a pleasure to have the Rev. Frank Houghton and his wife with us (members of our London Staff visiting China), and also Miss Priestman, from Chefoo. Our fellow-workers, Mrs. Saunders and Miss Robinson, Mr. and Mrs. Orr, Miss Lajus and Miss Todman, all joined us at our Christmas dinner, and we afterwards had a programme of sacred music.

Union Meetings.

Soon after Chinese New Year we had nine days of union evangelistic meetings in this city, Gospel Services being held simultaneously in two Chapels on each succeeding afternoon and evening. Many signified their desire to put their trust in CHRIST; pray that none may go un-shepherded.

Accounts of unrest from so many districts and the cruel treatment of Mr. and Mrs. John Stam have in no wise daunted the spirit of our young workers—though some of

them knew personally one or both of those who so suffered—for they counted the cost before leaving home, and are ready to go whithersoever the King may appoint. By the time this letter comes into your hands the great majority will be journeying towards their first sphere of service in this land. Remember them in your prayers.

Visiting the Churches in Kiangsi.

By A. E. BEARD.

As mentioned more than once in previous letters, Chingtehchen (Mart of the Virtuous Prospect) is the largest centre in China for the manufacture of all kinds of chinaware. The population is large but shifting, and it presents an excellent sphere for widespread evangelism. About the end of October I thought to make a visit to the Church there, but was prevented owing to rumours of trouble. We (Pastor Wu and I) eventually got away on November 19th, and this being our first trip on this route, which had been newly opened up, I had a little apprehension as to what might happen. Praise God, the journey was accomplished without any mishap, such as engine breakdown, or attack by robbers, etc.

Guarding the Roads.

It is very hard for any Chinese who wish to travel either for business or pleasure to other parts. All must have a badge of identification, issued by some responsible authority, and in addition a road ticket stating clearly the period of absence from home. Without these anyone is liable to be taken for a bandit. I have found, being a foreigner, the handing over of a visiting card is nearly always sufficient to obtain ingress or egress in any place.

The Church at Chingtehchen is at present in a healthier condition than for some time past. A new Church Committee has been elected and a new evangelist engaged. They plan to start a school after the Chinese New Year (February), and also a small preaching band consisting of five workers to evangelize nearby villages. Please pray for Mr. Yin, the new evangelist, and for blessing on the evangelistic effort which will be in progress (*D.V.*) when this letter reaches you.

A Visit to Loping.

A short trip to the city of Loping (Joy and Peace), where we resided for the years 1925-6, was made early

in December. This was undertaken alone as there was no Chinese worker available as companion.

The few days at Loping were spent in public preaching on the streets, visiting homes of Christians and Bible study with about fifteen of them each night. They were very happy days and all too few, but other places were calling for a visit also.

The Country to the East.

For some years now, most of the country east and south-east of the city has been very unsafe for travel, and five years had elapsed since one had even put foot outside the east gate. At the time of my last visit, however, conditions had improved considerably and, in company with one of the leaders and the evangelist, I visited the home village of the former, about five miles to the east. Some three and a half miles walk brought us to a busy river mart, which was fortified with mud wall and two watch-towers, one at each end. We had no difficulty in passing the soldiers on guard and then crossed the river. The country on the other side was considered much less safe, and the young leader whose home we were to visit said that although he had visited his home several times, he had never stayed the night there, fearing a raid of bandits under cover of darkness. We reached his village safely, met the few Christians and, while having our mid-day meal, were told that the evening previous a large village only four miles away had been raided by a small company of bandits.

Poyang City Church.

It has been a joy to co-operate with our own Pastor and the Chinese Pastor of the local Methodist Episcopal Mission in the weekly visit to the local prison. What a joy to take the Glorious Message of Life and Liberty to those who are not only prisoners of the Chinese Government but also prisoners of the powers of darkness!

Niaoshankiai.

This is a new and encouraging work opened up by our United Evangelistic Band. There are already twenty-five members, and last year they contributed \$55.00, which was a good sign of their earnestness. They have promised \$62.00 this year for the support of their evangelist, apart from other calls.



Photo by]

[J. W. Tomkinson.

Four types of Up-Country Church Leaders.

Their 'Task Accomplished and the Long Day Done.'

In Memory of T. W. Goodall and Mrs. Lutley.

T. W. GOODALL.—Nearly forty-five years ago we first met Mr. Goodall. On October 2nd, 1890, on the rolling steamship *Shannon*, a party of nine young men set sail for China, of which company T. W. Goodall and the writer were members. Some days before that memorable departure we had been commended to God in *The Tabernacle* by Charles H. Spurgeon, and some of the prayers he prayed as he placed his hand upon our heads before the assembled audience are remembered to this day. How could he refrain from some play upon our brother's name, as he asked that he might be all good and that all God's goodness might be with him all his days!

For the next seven months we were companions together, on ship-board or in the Language School at Anking. Then for a time our ways diverged, only to meet again in the Home Department at Newington Green. For the greater part of thirty-five years we have laboured together in the Editorial Department, and from the intimate knowledge of those years we write. He was a staunch and loyal colleague. Though we differed in temperament, and did not always see eye to eye in details, we cannot recall one word between us that we have ever had cause to regret or to amend. He was a true Christian, ever striving to live out his creed. We well recall how upon one occasion, when the shoe did pinch, he said, 'I hope I have not read my Bible and Andrew Murray for nothing.' Nor had he. Though there were pent up fires beneath his somewhat slow and deliberate manner, they were generally well banked down. He had not received the grace of God in vain.

During the writer's two long absences in China Mr. Goodall took control of the Department, but his welcome on our return never lacked warmth even though it meant some surrender of management. Though he never wrote much himself he was a first-class critic of other people's work. He was the first person to whom the writer turned for comment or criticism on any new manuscript. He knew how to be generous in his estimates but discriminating in his judgments, and no false sentiment prevented him from exposing any errors or imperfections. He had a real flair for the right phrase, and was quite unsparing in his questioning of what offended his taste.

Though much of the humdrum part of the Editorial work fell to him, he patiently plodded on. The excellent indexes of *CHINA'S MILLIONS* for thirty-five years have been his work, and the writer is indebted to him for like service to most of his books. It would be an affectation not to acknowledge that such work at times tried him, but it was done for the LORD'S sake. Of late years much of our fellowship has been by correspondence, and in letter after letter he has revealed his striving to be real and to live up to his ideals. He mourned because his attainments fell short of his aspirations. But 'longing moulds in clay what Life carves in the marble real,' and now he will realize his longings.

The journey's end came suddenly. Some years ago a severe attack of angina nearly proved fatal. Ever since he

has had to walk softly, and on Thursday, June 6th, without further warning, 'he was not, for GOD took him.'

Mrs. Lutley.—Forty-one years ago we were asked to escort a party of ladies from Shanghai to North China. They were destined for SHANSI, and Mrs. Lutley, then Miss Roberts, was one of that party. How well we remember the journey and the kindness of the ship's officers as they helped the ladies disembark, outside the Tientsin Bar in a heaving sea, into small Chinese boats. The vessel was the *Kao Hsing*, which was sunk by the Japanese on its very next voyage, the first shot in the Sino-Japanese war. On that voyage north our friendship began, a friendship continued in later years in SHANSI. Until her marriage Miss Roberts was colleague to the writer's sister (now Mrs. Ritchie), and after marriage to Mr. Lutley she was the wife of one who spent fully half his life in the saddle as a pioneer or as Superintendent of the Mission's work in the province.

Just thirteen months ago we wrote our tribute to the memory of Albert Lutley, and there we said: 'There is nothing he would not suffer and endure on behalf of the Chinese, and in all this he had a loyal comrade in his wife.' And now death, which separated them for a brief period, has united them for ever. They suffered together and they are, we believe, glorified together. Without a murmur they buried two of their dear children by the roadside during that terrible journey to the coast occasioned by the Boxer persecutions. It was a deep and lasting sorrow, but we dare not use the word 'bitter,' for grace was so real that they triumphed in their griefs and rejoiced amid their tribulations. What a school of triumphant grace China has been!

How shall we sketch Mrs. Lutley's character? It was not brilliance that distinguished her, nor a vigorous activity, but just quiet goodness. With a slight flicker of the eyelids as she looked at you, her eyes beamed with kindness and love. Hers was a devoted life. Often left lonely while her husband travelled, she continued her gentle ministries among the women of the station and surrounding country. Never really strong, frequently suffering from sleeplessness in the stimulating air of the North, she learned to endure hardness and to continue in well-doing. We know no more fitting word to be spoken of her than the familiar phrase, 'Well done, good and faithful servant.' She was goodness itself. She was faithful in the little things, and she was the servant of all who crossed her path.

Mary Slessor, recording what, to her, were the tests of a missionary, said, it was to regard 'everything, however seemingly secular and small, as God's work for the moment, and worthy of our best endeavour. To such, a mission house, even in its humdrum days, is a magnificent opportunity of service.' In this spirit Mrs. Lutley lived and laboured, and now, after suffering awhile, she has gone to her reward.

M.B.

To the Friends and Supporters of the China Inland Mission.

DEAR FRIENDS,

You will probably have seen the announcement in the daily press of the retirement of our beloved General Director, Mr. D. E. Hoste, and of the appointment of the Rev. G. W. Gibb as his successor.

The Mission authorities in this country felt that the announcement of these important changes in the Directorship of the Mission should come from Mr. Hoste himself in a letter addressed to the Mission Constituency in this country, and needless to say we are not in any way responsible for the news appearing in the daily papers.

Under the circumstances, however, we feel now that we should inform the friends of the Mission that Mr. Hoste, after holding the office of General Director for thirty-five years, has felt that the time has come for him to lay down his responsibilities, and after many months of prayer and thought, and with the full concurrence of

all the Directors and Councils of the Mission in all lands, he has appointed the Rev. G. W. Gibb, M.A., as his successor.

A full and more official announcement from Mr. Hoste's own pen of his retirement and of the appointment of his successor will, we hope, appear in our issue for August.

In the meantime I would commend to your constant prayerful remembrance both Mr. and Mrs. Hoste in their retirement, and Mr. Gibb, who takes up his new responsibilities in days of peculiar difficulty in China.

We believe that the LORD Who has led us hitherto will continue to lead, even through trial and testing if that must be, to new and even more glorious triumphs in the days before us till He comes.

Believe me,

Yours in His service,

W. H. ALDIS.

Editorial Notes.

'AT THIS CRISIS.'—When we wrote the leading article under this title, we were, in the main, thinking of our brethren, Messrs. Bosshardt and Hayman, in captivity. Since that article was put into type, however, other momentous issues have loomed into view, and concerning these the same Scriptural Word is equally applicable. Thank GOD, there is no emergency over which GOD has not complete control, or for which His grace is not sufficient. The Apostle Paul's earnest expectation and hope, that in nothing should he be put to shame, is a hope and expectation in which we all may indulge. This is the confidence we need in these days when all things which can be moved are being shaken.

The Political Outlook.—The new and sudden developments between China and Japan which have startled the world, will be known to our readers from the public press. It is not our purpose to discuss them here, for however closely they may affect the work of the Mission, they come within the realm of the statesmen rather than the missionary. It is our comfort to know that He Who gave the command to preach the Gospel to every creature has all authority in heaven and earth within His hands, and our chief appeal must be to Him concerning those things which affect the coming of His Kingdom. But our hearts cannot but be moved by all that appears unjust, and our sympathies cannot but go out to all who suffer, whether it be personally or nationally. Since we are bidden to pray for all who are in high place, that we may lead a tranquil and quiet life in all godliness and gravity, we should remember especially the Chinese Government in its strenuous efforts to suppress the violence and disorder fostered by the Red armies, and we should pray that the action of Japan may not throw China into the arms of Russia in a common effort to resist Japanese aggression. For seventy years GOD has given to the China Inland Mission an open door for the proclamation of the Gospel, and 'at this crisis' we need to ask that GOD will continue to keep open a door for the Word, that we may speak the mystery of CHRIST, as we ought to speak.

The Mission's New General Director.—It is always a critical time in the history of any organization when there is a change of leadership, and such a time has arrived

in the experience of the China Inland Mission. As stated in the letter printed above, we hope to be able to print Mr. Hoste's official announcement next month. For the moment then it may suffice to say that 'at this crisis' in the life and administration of the Mission, we are sure that 'through your supplications and the supply of the Spirit of JESUS CHRIST' this new development will prove to be for our progress and joy in the faith. For half of the seventy years of the Mission's history, namely from 1900 to 1935, the burden of leadership rested upon the shoulders of Mr. D. E. Hoste. Of this we hope to write more fully next month, but meantime our hearts should be filled with thanksgiving for all the mercies of the past, and with confidence, since this is GOD's work, concerning the days to come. These are trying days for anyone to accept increased responsibility, so let us prayerfully uphold Mr. Gibb as he puts on more fully this mantle of leadership.

In Brief.—Seldom have we had so much material excluded by lack of space as this month. By the elimination of one or two pictures—a loss in some ways—more letterpress had been included, but it is only possible briefly to mention some items about which we would have written more fully.

We regret that there is little fresh information about the two captives, beyond the news given on page 124. General and Madame Chiang Kai-shek have expressed their sympathy, but feel unable to do more than is being attempted to deal with the communistic menace.

In some districts the missionaries have been able to return to vacated stations, but the reports are sad reading. The Red armies were only in Paoning, for instance, for a fortnight, but their brief reign was one of terror and violence which will hardly bear description. Many of these men seem possessed with a lust for blood and destruction. Lives were sacrificed wholesale and with much cruelty, and property was maliciously destroyed. Great damage has been done to the Cathedral and to Mission premises. The Cathedral organ was smashed beyond repair, and even the tombstones marking the graves of Bishop and Mrs. Cassel's and others were wantonly broken into pieces. The story of the material losses sustained by the Chinese Churches, the Missions and the individuals will never be told.

'They Offered Willingly.'

'To their power . . . yea, and beyond their power they were willing of themselves.'—2 Cor. viii. 3.
'With such sacrifices God is well pleased.'—Hebrews xiii. 16.

Donations received in London for General Fund during May, 1935.

Rect.	£	s.	d.	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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A GREAT DELIVERANCE

'And the Lord saved them by a great deliverance.'

Our readers will remember the great anxiety experienced some months ago concerning Mr. and Mrs. Frencham's welfare, after they had fallen into the hands of the Communists at their station, Ningkiang, in Shensi, and the great joy which followed when their safety was assured after all hope had been almost lost. The following letter from Mrs. Frencham, written to her Prayer-companions, will be read with deep interest and much thanksgiving. Ten days after the date of the letter which follows, on April 24th, Grace Joy, the first-born child of Mr. and Mrs. Frencham, was welcomed into their temporary refuge and home at Nancheng (Hanchung). What Grace and what Joy centre around that little life!

China Inland Mission,
Nancheng, Shensi, China.

April 16th, 1935.

How much you will have been thinking and praying for us, during the past weeks, and how much we do thank God for what prayer has done. Ere this, you will be rejoicing in our deliverance, truly a miracle.

Just before that terrible morning, February 4th, when the Communists took the city of Ning Kiang, and we were taken captives in their hands, I had prepared my Prayer letter, and in a day or two would have had it sent off. Instead, the Lord appointed this time of trial. But praise Him, 'there are no second causes to a child of God,' and He has become more real and precious to us. It would be easy to tell of the physical suffering, but I only want to say a little, and testify to the Lord's goodness.

The first two days were the most painful, and I would have gladly welcomed death, as I stood ready three times to be shot. Then on the third day, we were taken off to the Szechwan border, to a place called Li-chia-pa. For the first two weeks there, I felt certain death awaited us sooner or later; there seemed no human hope of anything else. To me it seemed a little while to suffer for Him, and then to see Him 'face to face,' and so I did not even pray for release, but only for daily and hourly grace and strength to endure and be faithful.

I did not know my husband's thoughts or feelings [for they were separated], but when I was allowed one day to see him for five to ten minutes, he cheered me greatly by saying, 'Go on praying, they are asking a large sum of money or medicines for ransom' (which of course we knew they would not get) 'but while there's life, there's hope.' I went back to the dismal room, where the days were wearily spent and I longed to be alone. But in my heart I just talked to the Lord like this—'Oh, Lord, is it possible, can it really be that we may be set free,' and so clearly came the words, 'Is there anything too hard for me?' I could not but answer, as Jeremiah did, 'There is nothing too hard for Thee,' for with God all things are possible.

From that time hope began to burn within me, and God gave me the faith to believe He would release us. Needless to say, there were times during the next four to five weeks when faith was sorely tested and almost failed, especially when one's body got sick and strength became less and less. It was not easy to the flesh, to endure the filth and vermin, the cold and monotony, and the weariness of inactivity had its reaction on us. But all the time we knew the Lord was watching and caring. I missed my Bible so much, yet how wonderfully did He daily bring to remembrance His words, and how much we praise Him for the many, many precious promises. When God's time came, March 21st, we were quietly let off. A chair fixed to poles was prepared for me, as I was unable to walk, and on the 25th, we arrived here, to be warmly welcomed. All our C.I.M. fellow workers had also to evacuate. But how we praised God for the willingness of the Chinese to help us. I was only fit for bed and they just tended and cared for me as if I belonged to them.

For three weeks I have been more or less in bed, trying to get over the effects of those days. It has been hard for my husband, who, though well in body, badly needs rest and relaxation. But now we praise Him for answered prayer in renewal of strength

Pray also that as we tell of the faithfulness of God, whether by word or letter, that all glory may be given to Him, for we can say that '*impossibilities become actualities immediately faith comes on the scene.*' We know that some of the Christians here have been greatly blessed because they prayed on believingly, for us, and saw the answer to their prayers.

CHINA'S MILLIONS

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以便以設耳

耶和華以拉



Photo by]

Fishing Boats on the Kialing River, East Szechwan.

[Norman C. Pateman.

The nets are attached to a bamboo frame which swings on a pivot in the bows of the boat. On the left the net is submerged; on the right the net has been raised, for removing the fish caught.

CHINA INLAND MISSION,

Telegrams: LAMMERMUIR, FINSPARK—LONDON.

NEWINGTON GREEN, LONDON, N.16.

Telephone—CLISSOLD 7950 (3 lines)

Founder : The Late J. HUDSON TAYLOR, M.R.C.S.

General Director (Retired) : D. E. HOSTE.

General Director : REV. G. W. GIBB, M.A.

In the words of its founder, Hudson Taylor (who died in 1905), '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.'

Founded in 1865, the Mission has continued to grow, with the blessing of GOD, until its missionaries number 1,313, working in 333 centres in nineteen provinces of China. There are about 3,900 Chinese workers, including 2,350 men and women who voluntarily give the whole or part of their time to the work. It is the purpose of the Mission to found self-governing, self-supporting, and self-propagating churches throughout the whole of inland China. Chinese communicants number about 81,000.

The C.I.M. is a fellowship whose members, while drawn from various denominations, are at one in their convictions with regard to the essential doctrines of the Christian faith and in their unreserved acceptance of the Scriptures as the Word of GOD.

The Mission is international in character, with its headquarters at Shanghai, and home centres in Great Britain, North America, Australasia, and Switzerland. In addition, there are thirteen Associate Missions whose home centres are in Sweden, Norway, Germany, Finland, Denmark, and the United States, forming nearly one-third of the total membership of the Mission.

In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1934 was £50,330 9s. 10d.

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Subjects for Praise and Prayer.

'In everything by prayer and supplication and thanksgiving.'

PRAISE.

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PRAYER.

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CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

Some Grounds of Confidence.

*'The Lord will perfect that which concerneth me:
Thy mercy, O Lord, endureth for ever;
Forsake not the works of Thine own hands.'*—Psalm cxxxviii. 8.

TO believe means to renounce all securities, not rashly but of necessity, by seeing that there are no securities before GOD. The man who does not believe stands on his own feet. The man who does believe hangs in the hand of GOD, above the abyss of perdition.' Thus wrote Emil Brunner in *The Word and the World*.

In the verse we have chosen for our brief meditation this month, a month of change in the history of the Mission, we have some sure grounds of confidence. The verse is composed of three short sentences, two of which state the Psalmist's convictions, while the third gives voice to his prayer. Each sentence is complete in itself and each one awakens fresh amazement in the heart. Taken together they constitute a firm foundation for a full and restful assurance in GOD.

'The Lord will perfect that which concerneth me.' The man who believes that has found rest unto his soul. It is nothing less than an astounding assertion. It is more than a vague generality. It defines GOD's attitude to me and mine. It is decisive, unequivocal and absolutely comprehensive. It seems to compress into one sentence all the wonders of Psalm cxxxix., where we find GOD acquainted with all our ways, conversant with all our downittings and uprisings, and understanding our thoughts afar off. Yet it is more than that, for in His infinite love and care He perfects all these concerns of mine. What amazing solicitude! What amazing grace!

And yet, can we believe less of GOD without dethroning Him? Difficult as it may be, at times, to believe that the very hairs of our head are all numbered, and that GOD cares for the sparrow, it would be far more difficult to think otherwise. If GOD is GOD, He must be GOD of all. 'Man is a great deep,' said St. Augustine, 'whose very hairs Thou numberest, O LORD, and they fall not to the ground without Thee. And yet are the hairs of his head easier to be numbered, than are his feelings, and the beatings of his heart?' May we not adapt CHRIST's word and say: 'What reason ye in your hearts? Whether is easier, to count the one or register the other?'

Life, it is true, affords much which seems to challenge the Psalmist's assertion. We are staggered by such happenings, for instance, as the Quetta earthquake, an event which seems altogether outside the realm of human responsibility. And experiences equally inexplicable sometimes obtain in the personal sphere. Such things, we must acknowledge, are among 'the secret things which belong unto the LORD our GOD.' They are hidden from the wise and understanding. But to us as children there

is no half-way house between a full trust in our Heavenly Father and utter perplexity, if not downright unbelief. And so we gladly take the place of the babes. And that is the only safe position. George Macdonald has expressed it with unsurpassed beauty in his poem *The Mother's Song*.

*'Lo! LORD, I sit in Thy wide space,
My child upon my knee;
She looketh up into my face,
And I look up to Thee.'*

'Thy mercy, O Lord, endureth for ever.' This is the Psalmist's second ground of confidence. The first sentence spoke of GOD's infinite power; this affirms His infinite mercy. There is no place for despair. The one suggests that there is nothing too high to be attained, for GOD perfects what He begins. The other assures us that there is nothing too low for GOD to raise, for His mercy is everlasting. The second is a further pledge of the first. Each truth reinforces the other and together they establish our confidence in GOD's power and grace.

'Forsake not the works of Thine own hands.' What more natural than that a prayer should follow such convictions! The petition is born of confidence. Prayer springs from need, but it is inspired by hope. If we believe what the Psalmist asserts, then we dare to pray his prayer. And what a prayer it is! How brief; all compressed into four words in the original. How powerful; for it is more than a prayer. It is a plea. It is an argument, and dare we not say an irresistible argument with GOD? Can GOD forsake the works of His own hands? Love perfects what it begins. The verb used, according to Delitzsch, means to leave uncarried out, to leave to itself, as when Nehemiah (Neh. vi. 3) says: 'Why should the work cease, whilst I leave it, and come down to you?' Will GOD be less zealous than His servant?

This plea was Bishop Andrewes' favourite ejaculatory prayer. It turns into petition certain definite convictions. Such, then, are our grounds of confidence in and expectation from GOD. It is a prayer with power, for it carries within itself its own promise of fulfilment.

At such a time as the present, when the Mission enters upon a new chapter in its history, so far as human leadership is concerned, have we not here ample grounds for going forward in full confidence that GOD will perfect what He began, and with full assurance, because His mercy endureth for ever, that He will not forsake the works of His own hands?

M.B.

A Letter from Mr. D. E. Hoste.

China Inland Mission,
1531, Sinza Road, Shanghai.

June 13, 1935.

To the Friends and Supporters of the Mission in Great Britain and Ireland.

Dear Friends,

It was my privilege yesterday to appoint Mr. G. W. Gibb as General Director of the Mission in succession to myself. In these circumstances, it is fitting that I should write to inform you of this and also give you some information regarding Mr. Gibb, with a view to enlisting your sympathy and prayers on his behalf. Before doing so, may I offer you the heartfelt thanks of us all throughout the Mission, whether in China or at Home, for your prayers, interest and support on behalf of our work and ourselves during the past years. Out here in a great non-Christian country, we realize our dependence upon our fellow-Christians at Home and our indebtedness to them as fellow-members in the body of Christ. We sincerely feel our unworthiness, not only to be the Lord's messengers out here, but also in some measure to represent yourselves. As we humbly thank God for His grace and lovingkindness notwithstanding our sins and mistakes, we also truly feel and desire to express our gratitude to you.

Let me now mention a few facts regarding Mr. Gibb, which may help you in prayer and sympathy for him. He was born in the year 1869, in the neighbourhood of Aberdeen, receiving his education in that University, of which he holds an M.A. degree. He came out to China in the autumn of 1894, subsequently working in the south of the province of Anhwei, in the Yangtse Valley. In 1914 he was appointed Superintendent of that province, being invited to give help in the work at Headquarters in 1918. Having approved himself in this ministry, he was appointed Deputy Director in China in the Spring of 1922, since when he has rendered important and arduous service, both in the Administration here and also in numerous visits to the provinces. As time went on, his gifts and capacity for work increased with practice, his acceptance and influence amongst his fellow-workers growing in proportion. To myself, his co-operation and fellowship as colleague and friend have steadily increased in value throughout the past years; so that it was with no small sense of relief and comfort on my part that, with the cordial concurrence of our China Council, he was appointed China Director in the summer of 1931, thus affording me still greater relief, such as my increasing years called for. I am thankful to add that our brother has also correspondingly grown in the esteem and confidence of the Directors and workers in the Home Centres, and I need hardly say that his present appointment to succeed me as General Director has the cordial concurrence of the latter, as well as of his fellow-workers at this centre and throughout the field. We the more appreciate his willingness to take up this burden of responsibility and service, seeing that he is now sixty-six years of age and might fairly look for a lightening rather than an increase of strain.

I feel it is due to you to acquaint you with this outline of our brother's career, in order that you may, as I trust, the more intelligently and heartily grant him your Christian sympathy and your earnest, continued prayers. As I think you know, the oversight of the work throughout the field is conducted by missionaries, the evidence of whose call to it rests on their possession and competent exercise of the requisite gifts, and also on acceptance amongst their fellow-workers.

I cannot close this letter without offering you my heartfelt thanks for your prayers and sympathy so freely granted to us during the past years since it was my privilege to succeed Mr. Hudson Taylor, and to beg your continuance of the same on behalf of my dear brother, Mr. Gibb, of whom I can truly say that he has approved himself as a servant of Christ and has the confidence of his fellow-workers.

Believe me,

Yours very gratefully,



The General Director, 1900-1935.

In the recent Royal Jubilee number of 'The Spectator,' the Editor, in place of the usual leader, reprinted part of an article which had appeared when King George V. ascended the throne, believing that the most convincing tribute possible would be a record of original hopes set off against the service actually accomplished. We feel we cannot do better than follow this excellent example. Below we therefore print part of an address delivered in Exeter Hall by Mr. D. E. Hoste shortly after Hudson Taylor's death, together with a few words by Prebendary H. E. Fox, of the C.M.S., and Dr. F. B. Meyer on the same occasion. These remarks spoken in the early years of Mr. Hoste's leadership are followed by the special Minutes unanimously adopted by the China and London Councils on the occasion of Mr. Hoste's retirement. Here, in brief, we have the earnest expectations and hopes of early days set off against gracious fulfilment. To God be the glory!

MR. D. E. HOSTE'S ADDRESS.

I DO deeply appreciate your kindness in coming here to welcome me, and I truly feel unworthy of it; but I do ask you to regard this in a sense as a business meeting. I want you to pray afterwards. Let us take the work of GOD seriously. The test of a profitable meeting is this: What do we do after it? and how long do we go on doing it? May the LORD help us all. I question whether many people realize how much prayer there has been in the life and in connection with the development of this Mission. It has been prayed along, and it must be kept on in that way. It will not get easier. . . .

Of course, one's relation to this work is a different one from that held by Mr. Taylor. That goes without saying. In a certain sense the Mission grew out of him. We all know how departments grew up, and how the LORD gave and added men able to take charge of them. Will you pray that we may be kept walking in love, and subjecting ourselves the one to the other in the fear of the CHRIST?

LOVE, THE BOND.

Do pray for us, that the LORD may make us to increase and abound in love one towards the other. Work like this will only hold together in the atmosphere of love. That was how it grew. It was not that Mr. Taylor one fine day stepped on a platform and said, 'I am a director, and you young people have got to come round and sign documents and do what I tell you.' That would not have worked for half-an-hour. But it was what he was by GOD's grace; it was his love and it was his devotion, his sympathy and his gentleness. It truly was that he was 'amongst us as one who served.'

His was, in fact, true spiritual leadership. We know there is something which may be called the devil's caricature of spiritual leadership. It is that a man in some kind of official position demands that you will surrender your reason and conscience to him. In other words he obliterates your individuality. That is what we call 'popery,' and I suppose that we have all got a little Vatican in our hearts, if we have the chance.

A SPIRITUAL MINISTRY.

What, on the other hand, is spiritual ministry? It is that, if you see me to be wrong, you are able by prayer, by spiritual power, by tact, by love, and by forbearance and patience, to enlighten my reason and conscience, and thus cause me gladly to turn from my mistaken course to the right one. It is just as much a matter of spiritual power to do that for your brother and your fellow-workers, as it is to convert the sinner from the error of his ways. The whole thing is spiritual, and that is what we want in trying to help our brethren. The first words of the

apostle, you will remember, in describing an overseer are, 'Not self-willed.'

Here, for instance, are some dear Chinese converts: they are ignorant and defective in their life and conduct. We want to wake them up. Well, if you get out your official stick and try to beat them into it, it is not much good. It is no good to try to deal with them in the power of the flesh. You may be right in your view, but the brethren do not see it, and if you try to force it on them officially, you may do it, possibly, but you have committed a far greater evil than the one that you have remedied. We want to wait on GOD. The LORD alone can govern His people. There is a prayer, 'Govern them.' We need to pray, 'Bless Thy people and govern them.' Oh, that GOD by the Holy Ghost will assert the lordship of JESUS over each one of us more fully!

Dear friends, let us remember that that is the whole thing. What is your personal relationship to the LORD JESUS CHRIST? Do you love Him? That is what JESUS said to Peter: 'Lovest Thou Me?' Can we say, 'LORD, Thou knowest that I love Thee'? However weak and deficient we may be for carrying on the work of this Mission, still if we can each say, 'JESUS, be Thou the LORD of my heart,' then we have got the essential of stability, of growth and of usefulness in our work.

THE REV. PREBENDARY H. E. FOX OF THE C.M.S.

We are not here to speak of man. We are not here to congratulate ourselves or our brother, though as I was listening to those solemn and sweet words which came from him, I thought that I had great cause to do so; for, perhaps, may I humbly say that from my intimate association with missions I was able to follow the counsel which he gave with a keener appreciation and a deeper thankfulness to GOD for all that our brother said, than any of you, except such friends as are with us on the platform, can understand. I do thank GOD. I will not praise our brother, but I thank GOD that He has sent amongst us one whom He has taught, by His Holy Spirit, spiritual wisdom.

THE REV. DR. F. B. MEYER.

Ever since I knew that I was to take some part in this gathering to-night, I have been thinking of you, Mr. Hoste. I confess that during these days I have been thinking to myself, what an incredible task is being imposed upon the shoulders of this man; the task of the statesman who has to devise methods by which the whole of that great regiment of missionaries is to be directed; of the leader of men who has to communicate his own intense spirit; above all, of the spiritual athlete, who must meet and defeat his enemy in the heavenlies before he meets him in the earthlies. Who is sufficient for these

things? When I grasped my friend's hand just now and looked at his slender figure, and thought to myself that in that quiet form there lay the leader of this Mission, for a moment one started back and thought, how can he be sufficient? But when he spoke, and when one began to realize that the true force of character is not in the active self-assertion, but in the passive sweetness, and gentleness, and patience which our LORD JESUS CHRIST has canonized for ever, then it was that one felt that God had endowed him with the very graces and gifts that his position demands. . . .

GOD would never have called my brother into such a partnership without being prepared to stand behind him. He is not going to fail him; He is not going to leave

him to be ashamed; He is not going to put him into the forefront as the human partner in that wonderful fellowship, and then permit him to be abashed, and thwarted and defeated. Never! And we to-day, with great joy it seems to me, turn to him and say: 'Brother, as certain as you are here to-day, so surely shall GOD stand by you in all coming time, and we pray that everything He did for Hudson Taylor, He may do for you, and a hundred times more!

'Blessed be the Lord . . . there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.'

Special Minute of the China Council.

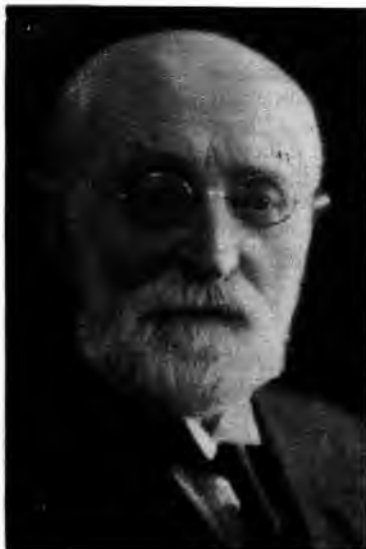
This Minute was presented to Mr. D. E. Hoste, the retiring General Director by the Rev. G. W. Gibb, the new General Director, in a silk-bound album in which it had been beautifully illuminated on vellum by Mr. Alex Miller, a member of the Mission, and containing a photograph of every member of the China Council.

TO DIXON EDWARD HOSTE, ESQUIRE.
HONOURED AND BELOVED,

On the occasion of your retirement from the General Directorship of the Mission, the members of the China Council desire to express their thanksgiving to GOD for all that your life and service have meant in the conduct and development of the work during the thirty-four years in which you have been their trusted leader.

They gratefully recognize the gifts with which GOD has, in no ordinary degree, endowed you. He has given you the judicial faculty, combined with practical wisdom and spiritual discernment, and in the exercise of these gifts, where there has been diversity of views, strict impartiality has ever marked your decisions, inspiring confidence and enabling you to guide the Mission through many difficult crises:

They recall with gratitude and appreciation the courtesy and patience which you have as Chairman of the Council displayed in guiding their deliberations. Your steadfast adherence to the Principles and Practice of the Mission has added significance to their value and importance, whilst your breadth of sympathy and balanced judgment have made your counsel welcome and trustworthy. Under your administration the prestige of the



Dixon Edward Hoste.

Mission in China has been enhanced, and its work has, through the blessing of GOD, been marked by great expansion.

By your personal example, you have set a high standard of devotion and self-sacrifice; for you have given yourself unsparingly to the furtherance of the interests of GOD's work in China, and have laboured unceasingly in prayer, spending your strength in intercession on behalf of others.

This they are persuaded has been the secret of the spiritual influence you have widely exerted.

The Council deeply regret that the time has come when you feel you must lay down your office, the onerous responsibilities of which you have for such a long period discharged with ability and distinction, and they desire to record their profound sense of the loss which the Mission thus sustains.

In asking your acceptance of this illuminated address, they offer you their hearty congratulations on the completion of fifty years of service in the Mission, and they assure you that as you, with Mrs. Hoste, retire into the quietude of private life, you will ever be held by them in grateful and affectionate remembrance. Their prayer for you both will be 'that at evening time there shall be light.'

The Last Words of David, the Anointed of the God of Israel.

'The God of Israel said, the Rock of Israel spake to me; One that ruleth over men righteously, that ruleth in the fear of God, He shall be as the light of the morning, when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth, through clear shining after rain.'

2 Samuel xxiii. 3-4.

Special Minute of the London Council.

This Minute, illuminated on vellum and signed by every member of the London Council, is being sent to Mr. D. E. Hoste in China.

The Council of the China Inland Mission in London, having learned of the retirement of Mr. D. E. Hoste from the office of General Director, by reason of advancing years, desires to place on record its sense of the solemnity associated with this close of a long and memorable chapter in the history of the Mission, and, at the same time, its deep thankfulness to GOD that He has spared His servant for so many years to control and guide the work, to develop and shape its policy, and to inspire all by an example, upright and courageous, throughout this eventful and critical period. While deeply conscious of the gravity inevitably connected with a change of leadership in such an international organization as the China Inland Mission has become, it takes heart from the great goodness of GOD in the years that are past and looks forward in full confidence that He Who called the Mission into being will not forsake it in the days to come.

The Council recalls the fact that Mr. D. E. Hoste sailed for China on February 5th, 1885, as one of the band known as 'The Cambridge Seven,' and that he has already completed more than fifty years of service in China. It remembers his close and influential association with Pastor Hsi during his early years in the province of SHANSI, where he was, for a time, Superintendent, and how, after furlough in Australasia, he was appointed to the province of HONAN, where he also held a similar office. And the Council does not forget the timely providence which brought him to Shanghai in June, 1900, to become, in the autumn of that momentous year, *de facto* Acting General Director, though the official announcement was not made until the Spring of 1901, with the substantive appointment nearly two years later.

A few figures must suffice to indicate the growth of the work during Mr. Hoste's tenure of office. These figures, while they help to represent the measure of responsibility carried, still more reveal the mercy and lovingkindness of GOD during the last thirty-five years.

The membership of the Mission, including Associates, during this period has increased about 60 per cent., from 800 to 1,300 in round figures. Central Stations have doubled and the Out-stations have multiplied nine times. The baptisms last year were seven times the number of those received just before the Boxer outbreak, a total of 144,000 having been baptized since 1900 as against 13,000 in the earlier years. As regards temporal supplies, approximately £4,500,000 have been received during the last thirty-five years as against £600,000 during the first half of the Mission's history. While fully recognizing that such figures are no true measure or estimate of the periods under review, they do tell their own tale of mercies received and of burdens borne, while they also indicate how well and truly the foundations had been laid by the Founder of the work.

First and foremost, the Council desires to thank GOD for the high standard of devotion to duty set by Mr. Hoste as the leader of the Mission, for his unswerving and unflinching loyalty to principle, for his constant life of prayer and his insistence on the essentials for spiritual success. Behind all his exhortations to endure hardness as good soldiers of JESUS CHRIST there has ever stood his own example of fortitude and tenacity, despite at times physical limitations. Not only has Mr. Hoste been officially the General Director, he has been in spirit a leader in and a pattern of good works. For his zeal in service, his grasp of detail, his far-seeing wisdom, his measured judgment and his courage in execution, and for every other gift of statesmanship, the Council gives unfeigned thanks to GOD. And in all its thanksgiving the Council remembers her who through all these years—sometimes years of separation and deep trial—has been Mr. Hoste's devoted companion in travail and helpmeet in service. With a full heart the Council says: 'Now GOD be thanked Who has matched' His servant 'with His hour.'

An Occasion of Unusual Solemnity.

From a Letter by the Rev. W. H. Warren, Assistant China Director.

THE June session of the China Council opened on the 11th June. Naturally it was an occasion of unusual solemnity, when fifteen of the Members met for the last time with Mr. Hoste in the Chair as General Director. The first sitting was almost entirely devoted to the ministry of intercession. On the morning of June 12th, after the usual reading of Scripture and Prayer, Mr. Hoste outlined the situation and then, with the cordial concurrence of the Directors and Councils of the Mission, and on their behalf, appointed Mr. Gibb to the office of General Director which, by that act, he himself resigned. After Mr. Gibb had signified his acceptance of the responsibility, Dr. Parry led in prayer. The Council then adjourned to the Assembly Hall, where all the members of the Shanghai Staff and visitors staying in the Home had gathered, when a simple but impressive inauguration service was held. Thus the prolonged negotiations have

quietly terminated in what for the present is evidently GOD's way for the Mission. . . .

On Thursday afternoon the sitting of the Council was of a special character. The ladies of the Staff associated with the Directorate, turned the Council Chamber into a reception hall, decorated with flowers. Mr. Hoste was present by invitation. After the meeting had been opened in the usual way with the reading of Scripture and prayer, Mr. Gibb made a few remarks and then called on the senior member of the Council, Dr. Parry, following him the junior member of the Council, Mr. Robinson, to give expression to the Council's sense of thanksgiving to GOD and grateful affection to Mr. Hoste as our leader for so many years. Mr. Stark then read an address which will be included in the Minutes as the Council's official appreciation of Mr. Hoste's life and service. After this, Mr. Gibb presented the retired General Director with a silk-

bound album containing the address just read, beautifully illuminated upon vellum by Mr. Alex. Miller, and the photographs of every member of the Council, as a memento of the occasion. Mr. Hoste made a fitting and touching response, and after prayer the Council adjourned for tea.

One other official action should be mentioned. Hitherto the Council Chamber has been as bare as four walls, doors

and windows could make it. Now there appears, as the first decorative furnishing, two enlarged photographs in identical frames, one of Mr. Hudson Taylor and the other of Mr. Hoste, the two General Directors the Mission has hitherto looked to for counsel and direction. These two pictures comprise a vivid record of the past and encourage us to hope for the future. 'The LORD of Hosts is with us, the God of Jacob is our refuge.'

The New General Director.

Special Minute of the London Council on the Appointment of the Rev. George Watt Gibb, M.A., as General Director.

THE Council, having learned of the appointment of the Rev. G. W. Gibb to the office of General Director, desires to thank God for his long, acceptable and fruitful years of service to the China Inland Mission, and for his willingness to undertake still more arduous responsibilities, although the burden of years might be a reasonable excuse for seeking relief. It recalls the fact that he has already spent more than forty years in China, that he was appointed Deputy Director in China in 1922 and China Director in 1931, and it rejoices in the steady increase in the favour, the esteem, and the confidence of the whole membership of the Mission, which he has won for himself.

The Council recognizes, with gratitude to God, Mr. Gibb's intimate acquaintance with the history of the Mission, his close association with its more recent developments, his grasp



George Watt Gibb.

of detail, his mature judgment and his courage in action. It remembers the burdens borne by him during the evacuations of 1927, and his helpful leadership in the Conferences, held in the various Home countries, before the inauguration of the Forward Movement and the Appeal for the Two Hundred.

The Council is reminded that Mr. Hoste was called to the office of General Director during the Boxer persecutions, and as it notes that this same office comes to Mr. Gibb at another time of national crisis, it would assure him of its affectionate, sympathetic and loyal support as he undertakes this heavy and far-reaching responsibility. It will constantly be its aim and endeavour, since he has been brought to the kingdom for such a time as this, to strengthen his hands and to uphold him as he seeks to serve the Mission, in this onerous post, according to the counsel of God.

With Faces Set Towards Central Asia.

ON the evening of July 4th, Kingsway Hall was crowded to capacity to bid God-speed to the well-known Trio ere they set forth once more for Central Asia. After protracted negotiations to secure passports the long-closed doors had begun to open. Their writings and their personal contacts have made them beloved at home to a wide circle of friends, and the eager faces which looked up to the platform were eloquent of the affection and esteem in which they are held all over the country. All present were eager to look once more upon the faces of those three intrepid pioneers, faces steadfastly set towards the needy but uninviting Gobi desert. Such a field needs faces set like flints, and behind all the womanly grace of the speakers their resolution and grit were evident.

After the reading of the Scriptures and prayer by the Rev. Earnshaw Smith, followed by some remarks by the Chairman, the Rev. W. H. Aldis, the three travellers gave their farewell messages. Kingsway Hall was well suited for the occasion. Speaker and audience made easy contact

and a family freedom prevailed throughout the evening. With no sense of incongruity humour and gravity blended together, the LORD being LORD of all.

Miss Eva French, having thanked the friends for the overflowing love which had brought them, centred her remarks around a question she had been frequently asked, namely, 'Are you not thrilled to be going back?' Picturing conditions in the Gobi, its stony floor, the filth of its inns, the hard bread and unappetizing food, the uncertainties of life, the rumours, the brigands, etc., these things, she said, made poor thrills. But contacts with needy souls, the evidences that kind deeds did bear fruit, were thrills worth while. But the only true thrill was to be able to say, as the Master did, 'I delight to do Thy will.'

People had asked if Topsy was thrilled at going back to her native land, but Topsy's bitter experiences in the land of her birth were poor preparations for being thrilled at the prospect of return. But there were a few things that Topsy wanted to say, and though she had been born

deaf and was consequently dumb, she had been taught to know about five hundred words by the helpful tuition of Miss Wheeler, an expert in teaching deaf and dumb children. At Miss French's invitation Topsy then rose and said 'Good-bye' and 'Forget-me-not,' waving her hand as she did so. Topsy will not be forgotten and the memory of her will speak for her people.

Miss Francesca French, sensing the desire of the audience for information, set out to answer the question, 'Tell us how you stand as to Permits.' Describing the door as a two-leafed one, one leaf being Russia and the other Chinese Turkestan, she reported the results of twelve months' labour with the watchword, 'Let's Push.' And the next step was to leave London to-morrow and to cross the Channel on August 8th. With some description of the various modes of travel, by rail, by motor and by less easy methods, she reminded us that it was no undertaking to be entered into in a despondent mood. Fully aware of the difficulties and dangers she was still not dubious about coming back some day for another furlough, and they were becoming experts in furloughs! They had not always had a cottage in the country, and she rather wondered the police had not been making enquiries about the luggage once left so long in the Waterloo cloak-room! Both jubilant and solemn, she reminded the audience that the work was theirs as much as hers.

Miss Cable immediately transported us to the realities of the Central Asian roads. In spirit she had been there while her companions had been speaking. She almost felt the desert grit. At home all was for speed, but the ancient roads, with their three miles per hour, were better suited for the great business of preaching the Gospel. CHRIST had joined Himself to two discouraged disciples on the road, and the talk had been about great things. The great question of the road was, Whence do you come and whither are you going? Think what you lose by your speed, she said. You can't talk on these great and everlasting subjects when speed is the passion. Incidentally she revealed her love of Bunyan, for what a traveller puts in his hand luggage could not fail to be a revelation, and Bunyan was her choice. She would not disclose what the others took! With the pointed question, Do we all

know whither we are travelling? she passed on to speak of the contacts of the camp.

Camping necessitated communism. Sitting round the one fire, you brought your fuel, someone else brought some tea, another something else for the common pot. And thus contacts became easy for speaking about the Gospel. But such a life had its zero hours, and there was need to learn how to hold on, and spiritual courage was more than physical endurance.

Mr. Hugh Redwood, addressing the Trio and Topsy, in the name of those present, and of a greater and unseen company, turned for his final word to Pilgrim's Progress. After speaking of the benediction the Trio had brought to Fleet Street, and of the fateful hour in the world's history when they leave these shores, he commended them to JESUS CHRIST, the Great-Heart for all pilgrims. After a valedictory prayer by the Chairman, and the Benediction, the meeting closed. The note throughout was one of triumph and the hymns were hymns of confidence and consecration. And the last line sung was, 'Till He shall come, Whose reign shall know no end.' Thus once again the three intrepid travellers steadfastly set their faces towards the heart of Asia.

Personalia.

DEPARTURES.

June 26th.—Per C.P.R. s.s. *Montcalm*, via Canada: Mrs. F. Bird.

June 28th.—Dr. F. Howard Taylor, returned to North America.

August 10th.—Per C.P.R. s.s. *Empress of Britain*, via Canada: Miss A. Christensen, Miss M. Cameron.

ARRIVALS.

June 24th.—Mr. and Mrs. A. S. Kerry and two children, from Süyung, SZECHWAN.

July 5th.—Mrs. J. Stark, from Shanghai; Miss F. Eynon, from Pingyang, CHEKIANG; Mr. and Mrs. C. J. Bergquist and two children, from Yüncheng, SHANSI, en route to Sweden.

DEATH.

June 19th.—At Los Angeles, Cal.: Mr. G. F. Row. (Retired list.)



Photo by]

Francesca French.

THE TRIO.
Mildred Cable.

[Vaughan & Freeman.
Eva French.

Remembering the Former Things.

BY THE REV. ROBERT WILDER, M.A., D.D.

THE year 1883-84 was an important one in the history of modern missionary enterprise. It was in that year that the students of Upsala University formed their Missionary Society; it was in that year that the churches and universities in this land were moved by the Cambridge Seven, and it was in that year that our first Student Volunteer Group was formed in Princeton University in America. Thus simultaneously the Spirit of GOD was working among undergraduates in Sweden, Great Britain and America.

We in America were greatly helped by the literature produced at that time by the China Inland Mission, especially by the book called 'The Evangelization of the World: a Missionary Band,' by Mr. Benjamin Broomhall.

After John Forman, my colleague, and I had visited the colleges of the United States and Canada he left for India where he purposed to spend his life as a missionary, and, passing through England, he came into touch with the leaders of the China Inland Mission, and he wrote me a most interesting letter in which he said: 'When you pass through England on your way to India be sure to see a wee man called J. Hudson Taylor. One of the greatest blessings of my life came not from him but through him.'

A little later Mr. Taylor came to our Students' Conference at Northfield in America. We were all helped by his missionary addresses, but what impressed us undergraduates most was his knowledge of the Word of GOD and his absolute confidence in the trustworthiness of the Word. Hudson Taylor impressed Mr. Moody so much that at one forenoon session Mr. Moody said: 'At 3 o'clock this afternoon, under yonder tree'—and he pointed out a large tree—'J. Hudson Taylor will be on tap, and I advise you boys to go to hear him.' We found that Mr. Hudson Taylor was not only a missionary enthusiast and a Bible teacher, but an organiser.

I had the great privilege of being present at the Conference at which Mr. Taylor was the means of starting the American Branch of the China Inland Mission, and there one saw his wisdom in the lieutenants he chose—men like Dr. H. W. Frost, who has been the Home Director of the China Inland Mission in North America for many years. Then a little later it was possible to see another side of Dr. Hudson Taylor. It was at the first Conference, the German Student Volunteer Movement in Haarlem and Upsala. There the principles and policy and methods of the China Inland Mission were severely criticised by the leading professors on missions in Germany. I shall never forget dear Mr. Taylor's face under that fire of criticism. He was entirely un-wrathful; he kept his smile.

I remember so well having the privilege of spending a night in a Liverpool home with Mr. Taylor. The next morning our hostess said to him: 'Are you always conscious of abiding in JESUS CHRIST?' He replied: 'Well, last night when I was asleep in your house I was not conscious of the fact, but we should never be conscious of not abiding.' Then he was asked: 'Do you pray over every letter you write?' and he replied: 'If I did I should not finish my correspondence, but every morning I give an unhurried time to communion with GOD and reckon on His guiding my pen.' Mr. Hudson Taylor

impressed us greatly by the fact that he was practical; he did have his head in the clouds, but his feet were on solid ground.

One other picture I must give you. When Mr. Taylor broke down in health he went to Switzerland with Mrs. Taylor, and she came to call on my sister and me. I had had a second touch of the sun in India and had been sent to Switzerland to recuperate. Mrs. Taylor was so pleased with the *pension* where we were staying that she brought Mr. Taylor to live there. It was a wonderful experience for my sister and me to be for several weeks in the same house with Mr. and Mrs. Taylor.

It was in that *pension* that I met Mr. Hoste for the first time. He and I used to walk along those mountain roads and talk together, and he was the first man who ever suggested to me that we should pray audibly while we were walking. He was a wonderful man in prayer. It was a great joy to me to know that this great Elijah, Hudson Taylor, was to cast his mantle upon the Elisha of Mr. Hoste. How wonderfully GOD has blessed those two men and the other leaders of this Mission!

I was in China fifteen years ago, when the anti-Christian movement began, and I was asked to speak about CHRIST to Chinese students at a meeting under the chairmanship of the President of Pekin University. One of the missionaries advised me strongly not to attempt it. He said that the meeting would be broken up and there would be a riot. 'Well,' I said, 'I cannot refuse an opportunity like this.' There was a large audience of Chinese students and graduates and there was a tenseness in the atmosphere which was very marked. When I rose to speak, I said: 'Will all of you who believe that JESUS CHRIST was a European, please raise your hands?' Of course, no hand went up. Then I said: 'Will all of you who think that JESUS CHRIST was an American, please raise your hands?' Then there were smiles all over the audience, and there is not much fear of the tenseness of an audience when they begin to smile.

Now my closing message to you is in one word, a word of which St. Paul was very fond. It is the word *Περὶσσυμία* in Greek; in English the word is 'overflow.' In 1 Thessalonians, iv. 1, the Greek is: 'that ye have an extra overflow of the conduct that pleases GOD.'

The second place in which St. Paul uses this word is in 2 Corinthians, vii. 4. In the Greek it is: 'an extraordinary overflow of joy.' St. Paul is not satisfied with the Greek word *Περὶσσυμία*; he puts *ὑπερ* in front of it.

Paul uses the same word again in 1 Thessalonians iii. 10, where he puts not only *ὑπερ* before it, but *ἐκ* also *ὑπερεκ*—a very extraordinary overflow of prayer.

The Greek words are: 'night and day having a very extraordinary overflow of prayer.'

The last place to which I want to refer you is in 1 Thessalonians v. 13, where St. Paul says that he wants them to esteem those that labour among them 'exceeding highly in love for their work's sake'—a very extraordinary overflow of love.

Please take these four thoughts away with you; an extraordinary overflow of the conduct that pleases GOD, an extraordinary overflow of joy in all our afflictions, a very extraordinary overflow of prayer, and a very extraordinary overflow of love.

'Pursued, yet not Forsaken.'

BY W. T. SIMPKIN.

We have received several letters telling of the perils and hardships experienced in evacuating stations in South-West China. This one account will speak for others. As will be gathered from Mr. W. H. Warren's letter on page 152, most of these workers have been enabled to return to their stations. Such experiences emphasize the constant need for prayer as well as the call for thanksgiving.

EARLY in April Mr. Graham had given us warning that evacuation might be necessary. On Tuesday, April 23rd, Mr. Porteous and Miss Kemp arrived *en route* for Salaowu, the latter to escort Mrs. Browning to Yunnanfu. She had been ordered there by the British Consul. It still did not seem likely that the 'Reds' would come our way. Early on Friday, April 26th, a special runner arrived with the order to evacuate without delay. The Brownings and Miss Kemp arrived a few minutes later, so we decided without delay that it would be best for my wife to travel with them to the capital.

Within half-an-hour of the arrival of the runner, we had made copies of the letter and sent special messages off to Sapushan, Salaowu, Akumi and Taku. I felt it was necessary for me to wait at Wuting until we heard definitely from the friends at those places.

The letters were received by them on the Saturday. Mr. and Mrs. Mulholland and Mr. Snow left Taku on the Sunday morning and reached Wuting on the Tuesday. Mr. Binks sent in a special message to say his wife had suddenly fallen ill and could not be moved. Mr. Porteous wrote asking for more definite news, and saying that they would probably hide in the hills.

About 10 p.m. the Magistrate hurriedly called for me to go to the Yamen to attend a man (his nephew) who was dying from the effects of wine and opium. I was not able to save his life as he was too far gone, but I had the opportunity of a talk with the Magistrate and urged him to repent and believe. Also we discussed the Communist situation, and he assured us that there was no danger. On Wednesday morning I went up to Sapushan to see Mr. Nicholls as to what could be done for Mrs. Binks. As another letter had come from Yunnanfu asking us to leave without delay, we felt something definite should be done. In the afternoon a further letter came from Mr. Graham telling us to leave at once. We were preparing to leave about sunset when an enquirer came in to say that the 'Reds' were near Luchuan. I went at once to see the Magistrate, and he assured me that it was a false rumour and that there was no danger.

This was at 7.45 p.m. I returned to our C.I.M. home, and we all had a time of prayer together as to whether we should leave at once or wait until daylight. Just then there was a shot at the East gate, evidently a sign, and soon afterwards firing began in earnest. After locking and fastening our front gates, we hastily made our escape from a small door at the back. By this time the firing was at its height, with bullets whistling overhead. We made our way across a little wheat field inside the city towards the South gate, creeping along the ground most of the way. When we got near the South gate we heard the sentry challenge someone else attempting to escape, so we knew that road was blocked.

We lay on the wet ground beneath the bright stars and prayed that the LORD would undertake for us, as every road seemed blocked. I felt led then to lead the way up on to the city wall. We lay on top of the wall for half-an-

hour or so, hiding amongst some brambles while the bullets whistled overhead. During this time the whole city had been overrun by the 'Reds,' the Yamen taken, and, as we learnt afterwards, the Magistrate and family killed. The 'Reds' carried torches, lanterns and Petromax lamps. When they went to the South gate the two soldiers guarding it fled along the top of the wall, almost treading on us in their eagerness to escape. They jumped down a broken part of the wall and disappeared outside the city.

It now seemed that the LORD had opened a way of escape before our very eyes. We followed, creeping and crawling all the time. Again the way seemed blocked, as the Reds at the South gate and lower down the road were flashing torches up and down and stopping everyone. As we waited someone tried to pass the South gate and the 'Red' guards immediately stopped them, and during the argument we hastily scuttled across the road into the fields at the other side. All night long we crawled and scrambled through fields and ditches and brambles, but not along any road until we were about ten *li* from the city.

By daylight we had just gone 20 *li*, but the LORD in His goodness kept us from having any further scares, and we made for some Miao villages in the mountains. The LORD graciously enabled me to find the way and wonderfully gave Mrs. Mulholland strength so that she was able to keep going, and by 2 p.m. on the Thursday we had reached Ta Ch'ing, a Miao village 60 *li* from Wuting and well over 9,000 feet high. Now we were among Christians, and they generously provided us with food and bedding. They had an evening meeting and asked me to speak, so I briefly told them how the LORD had saved us, and how His precious Word, especially John xiv., had been used to keep our hearts in perfect peace during that hectic night.

Next day Mrs. Mulholland had a pony, but the rest of us walked while two Miao Christians led us by small roads over still higher mountains to another village. . . . It was impossible to obtain any conveyance for Mrs. Mulholland next day, so we set out to walk to Yunnanfu, 85 *li* distant. Again the LORD had made provision for us, for just outside the city we found a man with a horse going to the capital. Like many other coolies and horses, he had been impressed into Government service. He was returning home now with a special passport so that other troops would not compel him to go on a second trip. For a small sum he allowed Mrs. Mulholland to ride the pony to Yunnanfu. It was a hot, trying day, but we arrived here safely about 6 p.m.

My wife, with the Brownings and Miss Kemp, had safely reached Yunnanfu the previous Sunday, and on Consular orders had left on Tuesday morning for Amichow, where they had to spend almost a week before they could return to the capital. While there the LORD graciously provided a very comfortable and clean Chinese inn for the whole party of nearly forty missionaries. On the Monday evening, just after our return, they also arrived back in the capital, and it certainly was a joyful re-union, especially after the experiences we had passed through.

Our Shanghai Letter.

A letter from Rev. W. H. Warren, dated June 6th, 1935, abbreviated.
'Where there is no vision the people cast off restraint.'—Prov. xxix. 18.

SOLOMON set down the fact and its consequences in his terse proverb, and an application thereof is seen in the existing conditions in China to-day.

These and similar thoughts arise almost spontaneously as we contemplate the ravages caused by Communist activities as observed within the limits of missionary service. The forced evacuations, the ruined property, the wrecked homes, the apparent waste of Mission resources in providing for emergency and otherwise unnecessary travelling, always more expensive than normal journeys; time, energy and nervous force used up to what purpose? No substitute of force or profit avails where spiritual vision is not found. That alone can extend its influence over the heart as well as the hand. So much for the thesis, now for the facts.

The Captives.

The news of Messrs. Hayman and Bosshardt, since the last Council letter was written, has been intermittent. A certain amount has come direct, some through Mr. Becker and other sources. The last was dated the middle of May, so the threat for the 9th was not put into effect. The ransom amount has been reduced and a new date was set, May 31st. As no one is prepared to discuss ransom terms, the actual amount demanded makes little difference. Mr. Becker has continued his efforts to reach a compromise with the leader, Ho Lung, but up to date the bars of iron and the gates of brass have not yielded and we still await in prayerful hope that the day of deliverance may soon dawn, so that we may be able to rejoice together.

Mr. and Mrs. Frencham.

These friends are now *en route* from Nanchang to Sian, in ordinary times a nine days' overland journey. Mr. and Mrs. Glassford accompany them to Sian, from which point they branch off towards Kaolan, KANSU, while the Frencham family will continue their journey by rail to Shanghai. After a time here they hope to have the opportunity for recuperation away from the hills and mountains at the seaside in Chefoo.

Kansu.

Missionaries who were temporarily withdrawn from the southern stations as a precautionary measure have now returned, with the exception of those occupying Hweihsiens, who still wait awhile until the situation in North-West SZECHWAN becomes clearer and there is a more hopeful outlook in South-West SHENSI.

Shensi.

We have four men on the Hanchung plain as an advance guard ere the other missionaries go back. Mr. Arthur Moore is not very optimistic as to the situation in general. While the Red forces have been withdrawn, at all events to a large extent, a considerable measure of brigandage seems to keep the countryside in a ferment. Mr. Moore says:

'All the Roman Catholics, except two, thirty-seven in all, are housed in the city here. The two are out at their big monastery in Kulupa, and Father Teh, who is acting in the Bishop's place pending a new appointment, told me these two men had to sleep out on the hills, each night in a different place, for fear of attack by bandits!'

Szechwan.

On the East side there is some improvement. Mr. C. B. Hannah and Dr. Gray have visited Nanpu and Paoning. Mr. Hannah reports:

'Nanpu, May 12th.—Dr. Gray and I reached this city yesterday (Saturday) at about 7 p.m., after two days' rather hot travelling from Shunking. We found the Pieh Tong Tui (Central Government Rehabilitation Corps) occupying our premises, but Liang, the evangelist, soon found us a room in what was formerly the Pastor's premises. Mr. Luan, the leader of the Corps, was polite and affable, and his men likewise—a delightful contrast to the usual rude and uncouth SZECHWAN military—so we were soon on the best of terms. To-day we examined the premises, rather a sad task. Sections of the surrounding wall about the Church have collapsed, and other parts threaten to follow suit. Doors have been stolen from a number of rooms, glass windows are missing and some broken. The street doors of the main entrance and Church entrances have disappeared, and at present the empty spaces are guarded day and night by the Corps.

'The Church is without any furniture except the stone font.

'The whole of the foreign house and the guest halls inside the main entrance are occupied by the Corps, also the girls' school premises, which are being now used as a kitchen. During the last three years, military of different armies have occupied the whole of the premises from time to time with the resultant damage to the buildings.'

'Paoning, May 13th.—Reaching Paoning on May 13th, we proceeded to the Theological College building, knowing that our friends of the Rehabilitation Corps were in possession. The Leader, who was exceedingly polite, was just making arrangements for our accommodation, when word came that rooms in the Ladies' House had been prepared for us, so we were soon in quiet and comfortable quarters. This was the only house free of military. On the way we had prayed for guidance and provision, and the LORD heard our cry! Praise Him! The next morning we began our inspection of the various buildings, some of which, strange to say, were vacated by the troops that same morning, and the inspection was a very sad and unpleasant task.

'The Cathedral structure does not appear to have been damaged, but organ, pulpit, lectern, have suffered, a few pews, lamps and other furnishings been injured or destroyed. In the Cathedral grounds several gravestones have been thrown down and one damaged, the graves not otherwise interfered with. The Chinese Pastor's home and Mission House both looted; the main furniture remains, but some of it damaged. The Boys' School was found unharmed and most of the furniture intact. We had some trouble with the troops wanting to occupy the Hospital just vacated, but were successful in keeping them out.

'The Reds were only two weeks in Paoning—a few hundreds of people were executed by them, of whom a hundred odd were local. Several of the Christians who could not escape were unharmed, and in some cases, *i.e.*, those who had possessions and would be classed as hated capitalists, their safety was surely owing to GOD's mercies.'

West Szechwan.

Mr. Sinton reports from Chengtu, May 28th :

'We expect Beatty may be here to-night, at least he was due in Kwanhsien last night. He might be delayed a day or so. I shall be glad to know he is safely arrived. The word we had been getting about the Reds was that they were working downwards from Wanchwan towards Kwanhsien, and if their speed had kept up they might have got in ahead of Beatty.

'I have this moment received a radiogram from Mowkung saying that Amos and Jeffrey are leaving for Kwanhsien to-morrow. I would judge from this that they have been officially advised not to stay. This is a great disappointment to us as it will be to them. What I am afraid of is that if they once get out there is no telling when they will get back. I am now telegraphing Edgar advising him to come here. I think he can make it all right if he does not delay. I feel now that he would be ill-advised to attempt to stay on the Grasslands.

'Chungpa, which was reported to have been relieved, is again surrounded by the Reds. Bishop Holden has just returned from a journey when he went some tens of *li* north of Mienchu, but he said he got very little information. There was no one he could ask, he said.

'Adamson and Meller were able to make a visit to Funinwan and Yungning. Vinden has wisely advised them not to make a practice of it. There are literally no soldiers in that area now, and there is a marauding band which has lately taken red colours, and which is disporting itself in that part of the country.'

Kweichow and Yunnan.

The fact that the Red armies from these two provinces have circled around, crossed the Yangtze at the bend of that river between SZECHWAN and YUNNAN in the neighbourhood of Yuanmow, appears to have more or less eliminated the menace from both provinces, so that some progress is being made in the re-occupation of vacated stations. Naturally, care has to be taken, for upheaval lets loose lawless bands of marauders who may attack travellers or molest any living in isolated quarters. Mr. Cecil-Smith has remained there (Kweiyang) the whole time. Mrs. Cecil-Smith is now back in Kweiyang, and also Miss Kohler. Mr. and Mrs. Crofts are on their way to Kiensi. All our missionaries returned to Kunming from Amichow within a few days. The missing missionaries from the Eastern Tribal areas eventually reached ports of safety, others escaped after perilous adventures both in KWEICHOW and YUNNAN—they 'endured as *seeing Him Who is invisible*.'

A Sense of Proportion.

In these days it is very necessary to maintain a sense of proportion. Tragic events and catastrophic happenings inevitably make a deeper impression than the normal incidents of service, yet they are sometimes given an exaggerated importance and in any case are apt to obscure that sense of vision which it is essential to keep clear if we are to pursue our work and live our lives with calm trust and growing fruitfulness. To this end I must ask your attention to some of the particulars of the Mission's regular activities which are in constant operation over large areas of the country and which are our real objective.

Bible Institutes and Bible Schools.

Mr. Kitchen, writing from Hungtung, April 30th, says : 'We are now within a month of the end of our B.I. year. Our first term was greatly blessed of GOD with a good

spirit among the students and spiritual blessing culminating in Miss Fischbacher's meetings at Christmas time. This last term we have had a number of testings. While regretting the difficulties, I think these troubles give opportunity for seeing how far our work is really counting, and what spiritual development has really taken place.'

Mr. Cliff reports concerning the Hangchow B.T.I. :

'Our second term of the two years' course finished on May 20th, and we give thanks to the LORD for His continued goodness and mercy.

'We had five more students than we had for the first term, but some of the late-comers were found to be unsuitable for training and our numbers will probably be rather smaller for the coming term. We aim for quality rather than for quantity. It is to the credit of the students that, in the written examination at the end of the term only two failed to reach our 60 per cent. standard.'

Mr. Williams tells of Bible Study work at Lucheng, SHANSI :

'Our Spring Bible Class was attended by from forty to sixty people, young and old. The class never got below forty and sometimes were a little over sixty. They worked quite well all through the week and those who took the examination did remarkably well. We are very thankful to GOD for these classes.'

Miss Readshaw, Langki, ANHWEI, writes on April 25th :

'On returning to the station I began Bible School, not knowing how long the door would be kept open. We began and ended each day with a time of prayer. There were thirty-eight students and at the end of eight study days Pastor Hsueh Meng-tseh arrived. He was with us three weeks. CHRIST was lifted up and exalted; thus a quiet, deep work was done.'

Conferences and Special Meetings.

Mr. H. T. Ford, Yencheng, HONAN, April 15th, writes as follows :

'I came back from Chowkiakow on Saturday, where we had a good time of meetings in spite of dull, damp weather. About a thousand were present, but as the chapel only seats four hundred, nearly half of those who came had to be content with overflow meetings of various kinds. The attention to the messages was very good and quiet, no disturbing element, for which Pastor Ho was praising the LORD, as well as for the 118 baptisms.'

Miss E. M. Barber, Liangshan, SZECHWAN, April 6th, tells of the visit of the Bethel Band to their station : 'We are all well here and encouraged as we see the increased numbers and interest since the visit of the Bethel Band. GOD did wonderfully bless their visit. Yesterday we had idols burnt before our usual Friday afternoon prayer meeting, at which about sixty people were present. We still greatly long for a deeper work among our older Church members, especially the men, but we continue to pray for this. I was out last week-end at Lao-Ing-chang and was much encouraged by the keen spirit of the women there.'

Mr. E. R. Liberty, Puhsien, SHANSI : 'We went to Taning for ten days' meetings at the request of the Church. Altogether we felt we had a good time. The LORD was present with us in power. I think it was the largest number of people who had turned out for such gatherings, about 250, I believe, over 100 of whom were women, many only fairly recently come under the Gospel influence, or else not before having the chance to come in. At the close we were asked to go to Ch'uan Chuang for three days'

meetings. There were about 100 present. We did not see so striking results as at the former meetings, but the LORD was present.'

Miss Kelly, Paoshan, YUNNAN, writes as follows on March 30th: 'I am very glad to report that the blessing which came through the Bethel Band in answer to prayer, is not only remaining but growing, and our small chapel, which seats perhaps one hundred people, is always filled to overflowing at our Sunday morning services.'

Tent Campaigns.

Mr. J. S. Muir, Wuwei, KANSU, April 2nd, reports on their first tent campaign: 'On the 13th of the month we finished up our first tent campaign at Lung Yang Si. It is quite a new venture for the workers in this city, but I believe they feel like we do ourselves, that we are getting somewhere. The second week some of the ladies and Chinese women were able to come out in the cart and preach to the many women that gathered. Daily between forty and sixty listened to the Gospel. Some made a decision for CHRIST and learned a short prayer.'

'The men's side of the work was also encouraging. The city Christians were most faithful in coming out to help in the preaching. In the evenings we had a series of meetings, which turned out to be young people's meetings, as boys were in the majority.'

Mr. B. Hallgrén, Tsingyuan, KANSU, writes on April 30th: 'Mr. Contento, with his Chinese staff, having arrived from Chungwei for a month's tent campaign, April 1st we pitched the tent and commenced work. During the first two weeks we had rather bad weather; however, in spite of this the attendance was good from the very start and continued to the end. During the third and fourth weeks, instead of preaching at the tent at night, as during the first two weeks, a service was held each night on the Compound (still continuing) especially for the interested ones, with a view of giving them further instruction.'

Mr. J. H. Mellow, Siseyi, SHANSI, writes on April 19th: 'I returned here a few days ago from Hungtung, where I was with the tent campaign, which was held in that city. We had Mr. Charles Li, of Chefoo, as chief speaker. We had two tents joined to make one large one and they were put up in the city temple, a very suitable location, being in the business section of the city. The campaign lasted two weeks; there was an attendance of about 400-500 every night and the attention was very good. When I left there were about twenty-odd men who not only professed to believe on the LORD, but had come around to the Mission to have a talk and prayer with Mr. Li.'

Children's Work.

Miss Fearn, Chuhsien, SZECHWAN, writing on May 7th, says: 'The weeks have been passing quickly, with study and station activities.'

'Mr. and Mrs. Simmonds came over from Tachu to conduct a special Children's Mission from April 13th-19th. Little Joy, aged six months, won the hearts of the people. The meetings were well attended, the number of children increasing each day. Afternoon meetings for our own and Government school children attracted up to two hundred and fifteen girls, while the boys who had meetings in the preaching hall increased to eighty. In the mornings, meetings were held for girls who were not scholars. Attendance at these also worked up to eighty. Interest was well maintained throughout. We believe that some of these children are truly trusting in the LORD as a result of these meetings. One girl, who comes from a heathen home, is particularly radiant.'

Preaching and Visiting.

Miss DeWaard, Eryuan, YUNNAN, reports as follows: 'I am glad to be able to report that there are many things to encourage us. The Gospel has been preached to hundreds the last few weeks and there is much interest being shown. Elder Li from Tali has come to help us for a few weeks and we have had a special campaign at Tong-ü. We really had a wonderful opportunity there and we all felt that is going to be a fruitful field. The work in Eryuan continues to grow. Besides street and village preaching, we hold eight services a week right in our home, and I am hoping to add a women's meeting soon. As for our Sunday School, we are gladly (!) in need of more room. We have divided the group into classes and are having them all over the house and yard.'

Miss Jupp, Ningsia, 1st May, tells of work amongst Moslem women: 'Last Thursday, amongst those who came, were an old Moslem lady and her daughter-in-law. Their coming was quite an event. In the last two or three weeks the number of Moslem homes on our visiting list has increased from seven to seventeen.'

Baptisms.

Miss E. Wallis writes from Taikang, HONAN, on April 13th: 'Herewith the list of baptisms (47) which took place last Tuesday, the 9th, at the close of Miss Tippet's meetings. It was a tremendous day with four gatherings, the closing one lasting for three hours: that was the Communion Service, which was followed by a Testimony meeting, when practically all those just received into Church fellowship took part. There was much and steadily deepening blessing and we were privileged to see the LORD dealing with many souls, breaking down and also binding up. There was often great distress over sins committed.'

The total number of baptisms recorded for the year up-to-date is just over 1,300. At present the figures are lower than they were in 1934, which reminds us of the need there is to be instant in prayer for fruitfulness.

Shanghai Notes.

Since the last Council letter was written, Mrs. Lutley (Chefoo) and Miss Darby (Chuhsien, SZECHWAN) have been called away from earthly service. Mrs. Lawrence and her son, Dr. Lawrence, stayed with us several days *en route* for England. Mr. and Mrs. Frank Houghton have visited Kaifeng, Hungtung and other places; just now they are, I believe, in Peking. Mr. and Mrs. Slade and their children have left us for furlough. Mr. Slade's services in the Transport Department have been greatly appreciated. Mrs. Stark has also left for furlough as the doctor thought she had better not remain in Shanghai for the summer. Mr. Stark has not been very well and is likely to follow his wife in the autumn. You will be glad to know that the next Council letter will probably come from him; I am just acting as his *locum-tenens* on this occasion so that the present communication need no longer be delayed. Members of the staff will be taking summer vacations in turn. Mr. Fraser is to visit Yu-tao-ho for the Conference there, and Mr. Gibb is to assist at the Pei-tai-ho gathering. Our Day of Prayer was held on May 27th (Monday) and proved a quiet day of retreat.

Mr. and Mrs. Cunningham are here from Tatsienlu (SZECHWAN). Mr. Cunningham is to undergo a surgical operation to-morrow morning. Word has just come in that Mrs. Warren Knight is ill with typhoid fever at Linfen, and Mrs. Saunders with influenza at Kiangtu.

The Story of China's First Evangelist.

Liang A-fa, 1789-1855.

THE Rev. G. H. McNeur, a Missionary of the Presbyterian Church of New Zealand, has published in China the story of this interesting man, one of the earliest converts, and the first evangelist to his own people. By calling he was a block cutter, engaged in cutting the wooden blocks used by the Chinese for printing. It was this that first brought him into touch with Dr. Robert Morrison and with his colleague the Rev. William Milne, and he accompanied Mr. and Mrs. Milne to Malacca when they were disallowed residence in China.

Employed to cut blocks for the first Scriptures ever published in the Chinese Empire, he himself became a convert, largely through the beauty of the lives lived by Mr. and Mrs. Milne. The story of this remarkable man is hardly told in what could be called a popular style, but to those who are deeply interested in the work of God in China this record is most moving.

Not only was Liang A-fa the first evangelist to his own people, but his wife was the first woman convert. Through him also the first Protestant school was opened in China, and in 1830 he took part in what might be called the first Chinese-American-British Prayer Meeting. It has been suggested by the author that this Prayer Gathering might well appeal to some Christian artist for an historic picture, for it was the beginning of a wonderful partnership which has continued to this day between the Chinese Christians and the British and American missionaries.

We are perhaps apt to forget how difficult were the beginnings of missionary work in China, but this little volume is a great reminder of the way grace has triumphed against adversity, and almost impossible conditions. For being a party to the printing of the Scriptures, Liang A-fa's books and blocks were destroyed and he was cruelly beaten on the soles of his feet until he was covered with blood. After this cruel punishment he was thrown into prison.

The problem of ransom is one that exercises the minds of missionaries to-day, and Robert Morrison had to face it in another way. Liang A-fa was temporarily released from prison in order to seek money to pay a heavy fine, and he approached Dr. Morrison for help in this matter. What was the missionary to do? He felt that it would be a dangerous precedent to accede to such a request and, deeply as he sympathized, felt it necessary to decline. This is what Dr. Morrison wrote: 'What was I to do? Had I given him the money it would have been reported that a servant of the East India Company had given him one thousand dollars (for it would have been exaggerated) and the proceeding would have operated as a precedent for similar attacks, and for frauds (under pretence of suffering) being practised upon me by persons I may employ in the concerns of the mission. I therefore refused.'

Liang A-fa was an ardent Bible reader and would put many of us to shame. After reading the passage in Romans, 'How shall they call on Him on whom they have not believed,' etc. . . . , he felt he must more diligently study the Scriptures to be the better fitted for preaching the Gospel. The next day he began with Genesis

and was so moved by the story that he knelt down and prayed for the Holy Spirit's light, and then wrote in his journal: 'If I can always keep the eyes of my heart fixed on this purpose, to study the Bible and never forget it, I can become a preacher.' He went on to read the whole Bible and completed the task in ten days!

There are many most fascinating sidelights to be found in this book. Liang A-fa's son became well acquainted, not only with his own tongue, but with English, and was actually employed by the Viceroy Lin, the famous man who destroyed the opium in Canton, as a medium through whom he might learn more accurately about the foreigner and foreign powers, and translations of foreign papers made by Liang A-fa's son, named A-teh, were sent to Peking for the Emperor himself.

Liang A-fa was so impressed with the disabilities of missionaries preaching in a strange tongue that he wrote a letter to the Secretary of the London Missionary Society criticising them for sending out middle-aged men. He goes on to suggest that missionaries should be sent out to the Field when they are seven or eight years old, while their tongues were still pliable and while they would have ample time for the study of the written language. This would be a rather startling proposal for a Candidates' Committee, but the author suggests there may have been a touch of humour in it, and goes on to say, 'those of us who have spent the greater part of our life in China would go further and wish we had begun with the language from the cradle!'

One of the most astonishing stories is that concerning a young man named Ho Tsun-shin, the son of a printer who had worked with Liang A-fa. This man made such progress, under Dr. Legge's tuition, that he learnt to read Hebrew and Greek fluently and could actually compose in Hebrew. He became a most earnest and eloquent preacher—Dr. Legge said he had never heard a better anywhere. One evening when preaching in a crowded church on the story of Job, he stooped down to pick up an imaginary potsherd to scrape himself. Dr. Legge, who was standing in the crowd, actually found himself bending down to the tiled floor, so infectious was the oratory, and looking round he saw scores of others bent double in imitation of the preacher's action, so completely were they carried away by his dramatic power. This man became the pastor of the Chinese congregation in Hong Kong in 1846, and although repeatedly offered five times his salary as a preacher to enter Government service, he remained as a messenger of the Gospel until his death in 1870. One of his daughters married the famous Mr. Wu Ting-fang.

We are deeply grateful to Mr. McNeur for this thrilling story. Living in Canton himself, he has been able to gather together records which would otherwise have been inaccessible, and has conserved to us facts, which might easily have been lost, concerning the beginnings of Protestant Missions in China. Unfortunately this book is printed and published in China and is not on sale in this country, but copies would be secured for anyone desiring to purchase this volume.

M.B.

'Partners in the Other Boat.'

THE Church of England Zenana Missionary Society have issued a survey of their work for 1935 under the title 'On Eagles' Wings.' It is an illustrated brochure of 96 pages, published at 1s. It surveys the Society's work in India, Ceylon, and China. Since it is helpful to us all to look upon the work of others as well as on our own, especially when it concerns labour in other parts of China where we have none, we have found the reading of this little book most helpful. We venture to print a few extracts from this graphic story, which we are sure will call forth praise and prayer for 'our partners in the other boat.'

The Appointment of a Chinese Bishop.

Deaconess Couche writes:

'What impressed me most was the appointment of a Chinese Bishop to the missionary diocese of SHENSI; whose stipend, as well as the expenses of his diocese, is to be paid from funds raised by the Chinese Church. I cannot guarantee that missionaries are not joining by putting their contributions in the plate during special collections, but none of the money comes from any society other than the Chinese one. It was wonderful to see how far the Chinese Church has gone in organization and development; and thrilling to meet cultured, keen Christian men and women gathered from all corners of China to represent the various dioceses. It makes one proud and thankful to be a missionary, while, on the other hand, one realizes how far beyond their teachers many of the pupils have gone.'

Normal Training.

'It has been decreed that in future no private schools may give normal training, and that all teachers must be prepared in Government training schools. This means that by June, 1935, the Women's Normal School will be no longer in active work. While recognizing that it is all to the good for China that the Government has advanced so far in its educational policy, Miss Craig says: "We cannot expect that girls who have only a secular training will have the same chance of attaining Christian ideals. . . . How are we to secure Christian teachers for our schools?"'

Hospital Work.

'The work in the hospital was very much increased by the activities of soldiers and brigands. Wounded, both men and women, were brought in for treatment, and there was great opportunity for evangelism.'

An Answer to Prayer.

'Another story takes us back in mind to the Acts of the Apostles and to the liberation of St. Peter from prison. A Christian schoolmaster was captured with twenty or so other unfortunate people. As they retreated the Reds killed two of their prisoners each morning—one can imagine the daily agony of suspense! But the catechist's fellow-Christians were pleading daily at the throne of grace for their captured friend, and one morning, amazingly, the answer came. "This is our road," said the Reds, "and that is yours. Go!"—and he went!'

DESIGNATIONS OF STUDENTS IN THE TRAINING HOMES WHO SAILED FROM GREAT BRITAIN.

Prayer is asked that in spite of unsettled conditions in many parts of China all these workers and their escorts may reach their destinations without accident or loss.

MEN.

KANSU	Dr. J. C. Pedley.....	Kaolan
SHANSI	J. A. Stewart	Yuankü with Mr. Reynolds
	W. K. Sharman.....	E. SHANSI to join Mr. Kester in opening Pingshun, Luan, at present
HOPEH	A. C. Preedy	Tent evangelism with Mr. Bromley in Hwailu district (Tsingsing)
HONAN	D. H. Adeney.....	Hiangcheng
SZECHWAN	A. L. Crockett	Fengkieh, for Suiting or Pachow
	K. C. Phillips.....	Fengkieh for Chowkow
YUNNAN	A. R. Allen.....	Wutingchow
ANHWEI	C. Hunt	Kinghsien
CHEKIANG	L. Millin.....	Linghai

WOMEN

KANSU	Miss M. E. Weightman...	Ningsia, Ning.
SHANSI	Miss M. L. Brayne	Hungtung for study—Linfen Hospital
	Dr. Helen R. Neve	Changchih (Luan)
SHANTUNG.....	Miss M. H. Preedy	Chefoo
HONAN	Miss Muriel Andrews	Yencheng
	Miss I. S. C. Steel.....	Yencheng
KIANGSU.....	Miss H. E. Gausson	Kiangtu (Yangchow)
	Miss A. Harrison	Lienshui (Antung)
SZECHWAN	Miss L. H. Thow	Kaihsien
YUNNAN	Miss B. I. Barberini	Chengkung
KIANGSI	Miss E. H. Wilson.....	Iyang
NOT DESIGNATED	Miss M. C. Mann	

In Memoriam.

Miss E. M. Darby.—To all who knew her the unexpected news of Miss Ethel Darby's Home Call on May 22th brought a sense of real loss, and it must have been the same to the Chinese among whom she lived and laboured.

Arriving in China in 1924, after the usual period of study at the Language School, she was appointed to Chuhsien, in E. SZECHWAN, and here she lived until the forced evacuations in 1927. During her absence she rendered effective help in secretarial work in the Mission's offices in Shanghai, until at the end of 1928 she was able to return to her station. What rejoicing there was when she and her two senior colleagues were able to get back to their Chinese friends!

Miss Darby proved herself a worker of no ordinary ability. Always a diligent student, she acquired a good knowledge of the Chinese language. One of her outstanding characteristics was her reliability. Her great desire was to reach the women and children in the country districts, and much of her time was spent in the villages and markets. Numbers first heard of the Saviour through her and she was used to help many to a fuller knowledge of Him in Whom they believed.

After furlough in England she returned to the same station in February, 1934, and from the beginning of this year was in charge of the women's work. We cannot but wonder why she has been taken from the work where she is so sorely needed, but 'we shall know hereafter,' and meanwhile we give thanks for her life of devoted service. Our deepest sympathy goes out to all her relatives and fellow-workers and to all to whom her Home-going means the loss of a true friend.

RUTH DIX.

'The Challenge to Sacrificial Service.'

BY DR. HOWARD GUINNESS.

AWAY back in the Eighties, a grand watchword was given to students in America, and later it came to England. 'The evangelization of the world in this generation.' That was magnificent and it was right. It should be the objective of every generation to reach the whole of its generation right through the earth.

The task of world evangelization had gone forward apace. Thousands of missionaries had gone out to the ends of the earth. Yet the task is unfinished, and last year GOD spoke and crystallised the thoughts of many into this watchword, this slogan, this battlecry: 'Evangelization to a finish!' This year, only a month ago, at the Student Conference of the Inter-Varsity Fellowship at Swanwick, that watchword was accepted officially by the missionary side of that Fellowship.

We must all be well aware, as we look at the nations to-day, that it is not growing easier to carry the Gospel to every creature. As we see neo-paganism and utter indifference on the Continent, as we see the Marxism and the atheism of Communist Russia, and as we see agnosticism spreading everywhere and revolution, most of us are rather uneasy when we start to think about the future. It is obvious that it is not becoming more easy to carry the Gospel everywhere. It is critical.

One body of evangelistic people last year decided that, because of the challenge of the days (they were interested, by the way, in the evangelization of Europe), they would take up the challenge and say: 'Europe for CHRIST in eighteen months!' You say: 'Ridiculous!', but I say: 'Will they have longer than eighteen months to win Europe for CHRIST?' As I look round upon the world and as I see, as most of us do, the possibility of uneasy happenings in the future, I have been wondering whether my own organization, the Inter-Varsity Fellowship, ought not to take up some such cry as 'The Universities for CHRIST this year!' Will there be another year in which the students will in peace be able to listen to the Gospel message? I do not mean the conversion of every member of the Universities—do not think that—but I do mean that every member of our Universities shall be challenged by a presentation of the Gospel.

We have only got to look back at the last war to see what would happen if another war came. Britain's sons flung themselves into the conflict, mothers gave their sons willingly, homes were broken up, many men never came back; willingly was this sacrifice made to meet a great situation. We are facing to-day a more critical spiritual situation. We are facing nations which in many cases are becoming harder, and if we do not win them now, they may never be won. The challenge is that we shall mobilise our forces, be ready for sacrifice, be ready for anything so long as our LORD'S last command be obeyed and the Gospel be carried to every creature.

I love that verse in the Acts where the writer speaks about Paul and some of his contemporaries and says: 'They were men who hazarded their lives for the LORD JESUS,' and you remember that our Saviour said: 'If any man will come after Me let him deny himself, take up his cross daily, and follow Me.' The challenge to-night is to a far more difficult campaign than the soldiers were called to in the last great war. No momentary enthusiasm

will carry you through this campaign, for the Cross means death, the Cross means discipline and the Cross means dynamic.

It means death, death to selfish ambition. The other day a doctor in the north of England, home on furlough from China, was offered a practice of £2,000 a year. He declined with thanks, although he was getting on in years. He said he would rather go back to China. The Cross means an end to the selfish, luxurious lives that many of us lead. The Cross means death to selfish ambition. The Cross means death to home comforts and luxuries, both on the part of parents and on the part of children. It is going to mean the heartstrings torn, it is going to mean homes broken up, it is going to mean real desperate sacrifice, even as it did in the days of the War. The Cross means death to selfish home life.

The Cross means discipline, a self-imposed discipline, a long discipline. That is why this campaign is more difficult than a physical campaign, where you go out on a wave of enthusiasm and find out what it is really like only when you get to the front. That is partly true of missionary work, but it means discipline from to-day, the discipline of secret prayer that no one else knows about, the prayer that counts, the prayer that means situations changed and lives changed in other places, the prayer that costs.

Lastly, the Cross means dynamic, adequate power for the task. When I was in the Punjab I met a Hindu student who came from a very wealthy family. He came to camp, and the first day there he packed up his things to go home again, because he did not feel at home. He came from a high class of society and he found himself among those of a different class. He was persuaded to stay. Towards the end of camp we got friendly and he asked me whether I would tell him something of my experience of GOD, which I did. He then asked me whether I would come down to his college, that our conversation might be continued, and possibly he would get permission for me to speak to the other students there. When he went back to college the next day, he went back determined to tell his friends, if they asked him anything, about the change in his life. They did ask him. He did tell them. Moreover, he told his father and, in reply, was told bluntly that he would be disinherited if he thought seriously about the Christian religion any longer and that his father was not going to waste any more money on his education. When we arrived at the college we found nine hundred students waiting for us to speak. That was the most challenging audience that we faced in India—nine hundred Sikh students, with their beautifully combed beards and their multi-coloured turbans. Two hundred and fifty came to an after meeting, squeezed in between a hockey match and tea.

This young Indian Christian had chosen CHRIST instead of a fortune, for he would have become a millionaire. When I shook hands to say goodbye and asked him whether he had no doubts about CHRIST or GOD, so amazed was I with the change, he said: 'Doubts? How can a person have doubts whose heart is filled with the love of GOD?' That is the motive power, that is an adequate motive power, that is the dynamic of the Cross.

Editorial Notes.

AFTER SEVENTY YEARS.—All the friends of the China Inland Mission will recognize that at this solemn juncture in the history of the work there is abundant cause to praise GOD for His many mercies during the past seventy years and to come with confidence to the Throne of Grace concerning the days to come. It is indeed a solemn occasion in the history of the Mission, but thank GOD solemnity does not necessarily mean melancholy. While realizing the gravity inevitably associated with the closing of one chapter, the experiences of GOD's mercy can and do inspire us with hope concerning the days to come. 'Experience worketh hope.' It is impossible to over estimate the causes for rejoicing, that the China Inland Mission, as an international fellowship, has been held together for seventy years despite world war and other disruptive forces. We well remember Mr. Hoste speaking in Exeter Hall shortly after the death of Hudson Taylor—part of which address is reproduced on page 145—and we remember how impressed we were with his brief quotation from the *Te Deum*, 'Govern them,' and to-day we can rejoice that the good government of GOD has been over this Mission throughout these many and testing years.

Looking forward to-day to the future we venture to continue that quotation, which reads, 'Govern them, and lift them up for ever.' As we praise GOD for the manifold mercies of days gone by, shall we not ask from GOD at the same time that He will lift up His people into a new place of power and fruitfulness? The new General Director enters into office in days of world-wide perplexity and of serious disturbances in China itself. But no circumstances can be so serious but that GOD's blessing shall be more than adequate for them. Let us then seek at this juncture that GOD's seal may be placed upon this new appointment by the renewing of the Holy Spirit to the whole fellowship of the Mission.

The Essential Thing.—It is all too easy for us to be so occupied with the temporal conditions in China and with the adverse circumstances associated with the Communist régime, that we forget that, after all, the essential thing is spiritual power as a practical experience of GOD's people. In a personal letter from Mr. Hoste received some time ago, he wrote concerning the relative importance of spiritual fitness and external perplexities and used this illustration: 'If only we are sound within then we are like a healthy man walking out on a stormy day with his raincoat on. On the other hand, if we have internal troubles we resemble rather a diseased or ailing man walking out in fair weather.' The picture is arresting and suggestive. We all know that in times of health we can even rejoice in battling against wind and rain, whereas if we are sick we shrink from the slightest breeze. While, therefore, we do not underestimate the need for prayer concerning the political situation in China and elsewhere, let us make it our first ambition that we shall be strong in the power of the LORD our GOD to face whatever comes.

Progress is always attained through fearlessly facing difficulty. We remember being impressed by some words of Bishop Westcott. They were these: 'In the order of providence it comes to pass (may we not say it comes to pass of necessity?) that difficulties mark the direction of

progress.' The importance of this may not be obvious at first, but it is none the less true. Movement does not necessarily mean progress. We can drift. But true progress is always advance in the face of some obstacle, and the Apostle Paul had even learned to rejoice in necessities and distresses, having learned this great lesson.

Re-occupation of Vacated Stations.—From our Shanghai Letter, printed on pages 152-4, it will be gathered that it has been possible to a certain extent to reoccupy some of the stations which, in consequence of the Communist menace, were evacuated some little time ago. Let us remember those workers who face this painful task. It is a heartbreaking business to go back to a station and learn of the sufferings of the people, of the murder of converts and others, and to see the destruction which has been wrought to premises which have been erected at much cost and through much generous giving. But worst of all must be the tale of sorrow which those who have survived these catastrophes pour out into listening ears. Let us ask that these days of trouble may be shortened and that the Chinese Government may be spurred in their endeavours to restore order.

Silver.—Two months ago we had occasion to refer to the problem facing the Mission by reason of the increased cost of silver. In consequence of decisions made by the American Treasury there had been a somewhat rapid rise in the cost of the white metal, and humanly speaking there was every reason to expect that it would rise higher still. When we wrote two months ago silver had risen to the highest point since 1922, and it was impossible to say how much more costly silver might become. We ventured to suggest that this subject might be made one for our intercessions, and it is only right, therefore, that we should record that, contrary to all expectations from the world's point of view, silver has been steadily falling again. This subject has so many issues that we have no desire to suggest that the Mission's point of view is paramount, but it is good to know that the gold and silver both belong to GOD, and that He can order these financial matters as suits His purpose best.

Mrs. Howard Taylor's New Book.—Readers of CHINA'S MILLIONS are well acquainted with the tragic deaths of Mr. and Mrs. Stam, two young American workers connected with the Mission. The story of their early days, of GOD's preparation for the great ordeal which befell them, has been written by Mrs. Howard Taylor, and by the time this issue of CHINA'S MILLIONS is in the hands of our readers we trust the book will be on sale in this country. The book has been written by Mrs. Howard Taylor, who is residing in Philadelphia, and it has been printed in the U.S.A. We may mention for the sake of English readers, that owing to the higher cost of production in America this book cannot be published in this country quite as cheaply as some of our other publications. There is no need for us to commend any work from the pen of Mrs. Howard Taylor. She has, as she always does, put her heart into the writing of this sad and yet glorious story of triumph. Fuller particulars will be found in the advertisement on the back page.

'They Offered Willingly.'

'To their power . . . yea, and beyond their power they were willing of themselves.'—2 Cor. viii. 3.
'With such sacrifices God is well pleased.'—Hebrews xiii. 16.

Donations received in London for General Fund during June, 1935.

Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.
3080	1 15	0 3162	1 0	0 3217	0 15	0 3326	1 10	0 3412	7 5	0 3501	0 10	0 3581	0 10	0 3666	1 0	0 3751	1 0	0 3836	1 0
3082	3 10	0 3163	0 15	0 3249	0 5	0 3328	0 10	0 3415	2 10	0 3503	0 6	0 3583	0 10	0 3666	1 0	0 3751	1 0	0 3836	1 0
3083	2 2	0 3164	0 10	0 3250	0 19	0 3329	0 10	0 3416	0 2	0 3504	5 0	0 3584	1 10	0 3667	0 5	0 3752	1 0	0 3837	1 0
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3086	2 0	0 3166	0 10	0 3252	5 0	0 3331	1 0	0 3418	0 2	0 3506	3 0	0 3586	0 6	0 3669	0 5	0 3754	1 0	0 3839	1 0
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3089	5 0	0 3169	10 0	0 3256	1 0	0 3334	0 10	0 3422	0 10	0 3509	1 1	0 3589	0 7	0 3672	0 12	0 3757	1 0	0 3842	1 0
3090	1 0	0 3170	2 0	0		0 3335	1 11	0 3423	4 0	0 3510	1 0	0 3590	1 19	0 3673	1 10	0 3758	1 0	0 3843	1 0
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3093	1 1	0 3174	0 2	0 3260	1 0	0 3340	1 1	0 3427	0 10	0 3514	1 0	0 3593	1 0	0 3676	0 9	0 3761	1 0	0 3846	1 0
3094	5 0	0 3175	1 0	0 3261	1 0	0 3341	4 0	0 3428	5 0	0 3515	2 0	0 3594	1 0	0 3677	0 7	0 3762	1 10	0 3847	1 0
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3102	5 0	0 3183	1 0	0 3268	6 0	0 3349	1 14	0 3435	0 10	0 3522	0 3	0 3601	3 15	0 3684	5 5	0 3769	1 0	0 3854	1 0
3103	20 0	0 3184	7 0	0 3269	0 5	0 3350	1 4	0 3436	0 12	0 3523	1 0	0 3602	3 15	0 3685	7 15	0 3770	1 0	0 3855	1 0
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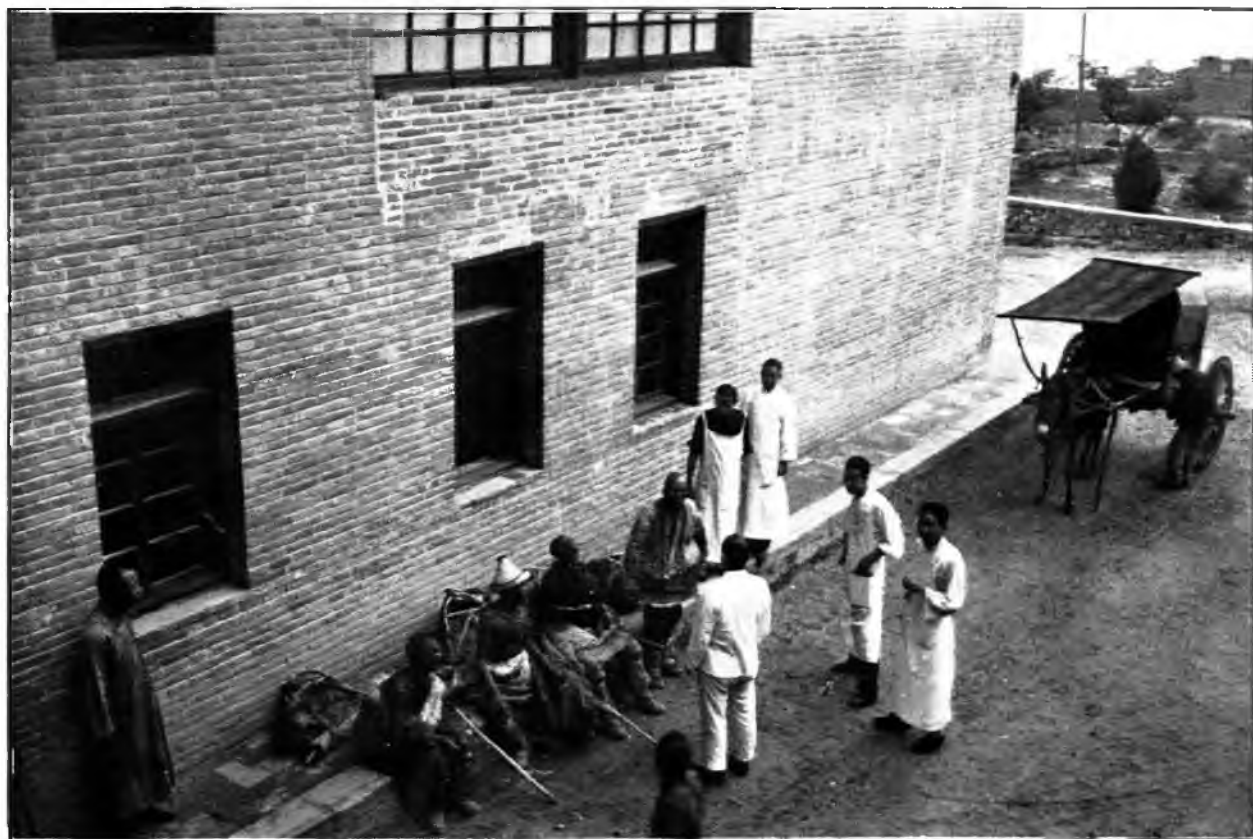
CHINA'S MILLIONS

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耶和華以拉
JEHOVAH - IREH



The arrival of Tibetan Lepers at the Borden Memorial Hospital.

Their packs, carried many days from their mountain homes, can be seen behind them. The white-felt hat is the 'high hat' of Northern Tibet. Dr. Rees is addressing the Interpreter, a Chinese-speaking friend who accompanied the lepers.

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Subjects for Praise and Prayer.

'In everything by prayer and supplication with thanksgiving.'

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CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

'Ye Know The Grace.'

'Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.'—2 Corinthians, viii. 9.

RUSKIN, in *Modern Painters*, has illustrated the difference between the common painter and the true artist by the manner in which they respectively depict a muddy pool. 'The common man,' he says, 'knows the roadside pool is muddy, and draws it mud.' But the artist 'sees beneath and behind the brown surface what will take him a day's work to follow, but he follows it, cost what it will.' The latter sees as much landscape in the pool as above it, the shadows of tall trees and waving grass, and the blue of the far-off sky. 'It is at your own will,' he adds, 'that you see in that despised stream, either the refuse of the street, or the image of the sky.'

Now the apostle Paul was a spiritual artist, for he always had the eye for the heart of things. He cannot discuss the common-place subject of a collection without seeing a royal gem in that unexpected setting. Though he devotes no less than two chapters to that unromantic topic, he never once makes mention of money. He perceives the spiritual significance of the gifts. It is a 'grace,' a 'matter of bounty,' a 'fellowship,' a 'blessing,' or 'the proof of love,' anything but a secular affair. 'The whole resources of Christian imagination,' wrote the late Dr. Denny, 'are spent in transfiguring, and lifting into a spiritual atmosphere, a subject on which even Christian men are apt to be materialistic.' Going straight to the heart of the subject he makes the common-place a spiritual benediction. 'Ye know the grace of the LORD JESUS CHRIST, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.'

There are few words we more freely use, and few terms which appear more frequently in the New Testament than Grace, and yet how little we have grasped its beauty and how little we have realised its dominance in God's economy. It is one of the words we too glibly use without stopping to study its history and meaning. It is a term which has been transformed and glorified by Christian use. Following Archbishop Trench, we learn that it first signified the grace and beauty of a thing, that property which inspires joy. Then it meant the beautiful thing itself, the grace embodied in an act or thought or person. Then it passed to signify 'favour,' the unearned and unmerited gift of God. It becomes a Divine quality, a power bestowed by God. 'Unto me was this grace given.' It is no longer the pleasing form or fashion of a thing, but the Bounty itself. 'My grace is sufficient for thee.'

Grace is the distinctive word of the New Testament. Sura after sura in the Koran begins with 'Allah the most merciful,' but the Apostle Paul opens and closes his

Epistles with Grace. And 'the Grace of the LORD JESUS' is the last word in the Bible. By the use of this word, we are told, the Apostle Paul introduced a new manner into letter-writing. The ordinary Greek correspondent opened his epistle with the phrase: 'So-and-so to So-and-so, Greeting.' But the Apostle created a fresh form by turning the conventional words into a prayer in which 'Grace' took the place of 'Greeting.' 'A throb of new life beats in every syllable about Grace uttered in the first century.'

Here is something new, which came into this world with the coming of JESUS CHRIST. 'This grace is far above what man or angel thought.' It was a manifestation of GOD Himself, and the incarnation, as we understand it, enables us, in measure, to appreciate Paul's words, 'Ye know the grace of the LORD JESUS.' Yet until we can estimate what CHRIST'S riches in glory were, and what it meant to empty Himself, and the measure of His poverty for our sakes, we shall never fully grasp the measure of His grace. We know the grace—and yet we know nothing as we long to know. God's grace is as infinite as GOD Himself.

'With faith I plunge me in this sea,
Here is my hope, my joy, my rest;
Hither when hell assails, I flee,
I look into my Saviour's breast:
Away, sad doubt and anxious fear!
Mercy is all that's written there.'

'Not until we have beaten down our pride and self-assertion, so as to enable us to take everything from earth and heaven just as a child takes everything, without raising the question, Do I deserve this or not? . . . do we get into right relations either with our Father in heaven, or with the brothers and sisters about us.' Thus wrote Dr. Dale in a birthday letter to a friend.

How the Apostle Paul revelled in the Thought of the Grace of GOD! The word Grace did not suffice, so he speaks of 'the wealth of His grace.' But this was far too poor for what he felt, and so he adds, 'the surpassing wealth of His grace.' But language fails, so worship and adoration attempt what words can never utter. And here it is helpful to remember that the word 'Gratitude' comes from the same root as the word 'Grace.' That is our response. Grace we receive and Gratitude we manifest in return. 'See that ye abound in this grace also.' We are not only to receive, but to abound in the grace of giving. 'Ye know the grace of our LORD JESUS,' writes the Apostle to the Corinthians. 'Have this mind in you, which was also in CHRIST JESUS,' is what he says to the Philip-pians—and to us. M.B.

In the Hands of the Communists.

By S. C. FRENCHAM.

Mr. and Mrs. S. C. Frencham were captured on February 4th, 1935, and were released on March 21st. On April 24th, their first-born child, Grace Joy, was born. On June 21st, a Thanksgiving Service was held in Shanghai, presided over by Mr. Hoste, when this child of many prayers was dedicated to God. The following story is in substance the narrative of events given by Mr. Frencham on that occasion.

THE city of Ningkiang is situated in SHENSI, away in the mountains that mark the junction of the borders of the SZECHWAN, SHENSI and KANSU provinces. For many months we knew that the Communists were active in SZECHWAN, just south of our province. It was not, however, until within a few days of the Chinese New Year (February 4th) that we heard definitely of their evacuation of Tungchiang, Lanchiang, and Pachow area in a drive toward KANSU. When we heard this news we were not very easy about things, but as we continued to watch matters there did not seem to be great cause for anxiety, and some of the soldiers who had been called into the city were dispersed to other centres.

At that time we were in touch with the leading military officials in the city, and my wife had just attended her second maternity case, the wife of the Regimental Commander. As we had helped in this way, they promised to let us have news of the situation in case of any development, so to a certain extent we thought that it would be safe to remain, especially as we planned to visit Hanchungfu within a month's time. Mr. Long, the evangelist, kept me well informed of every development, but owing to ever-present rumours, we did not realise how true his reports had been until it was too late. When in the hands of the Communists we could see how thorough the preparation had been to obtain control of the city and surrounding district.

The Attack upon the City.

On the morning of the Chinese New Year, before daylight, the bigger guns outside the city began to sound, and we knew at once what had happened. Towards daylight the rattle of machine guns was supplemented by rifle firing. The city itself is encompassed by lofty mountains, and very high hills reach almost to the city walls on all sides except the North. All through this heavy firing there was no sign of the invaders, who kept out of sight behind the hills until they had almost encircled the city. The gates were fast closed, and the news was spread on the street that reinforcements were expected at mid-day. Not long after this one of the guns was captured and trained on the city. Soon the shells began to burst all around our property, which is just inside the South gate, and the people began to flee toward the North, hoping to escape when the gates were finally opened. The city is rectangular in shape, having one long main street from the North to the South.

We packed a few things and hastened to get into the north-east corner of the city, out of range of the shell fire. I directed my wife into a neighbouring compound, with the servants, that they might take shelter from the rifle firing as they made their way under the shelter of the city wall. Having had occasion to return to the house, I climbed the back wall and followed them, making my way to the appointed place, only to find that they were not to be seen. A long line of troops and their animals were rushing between the East and the North gates,

whilst some of the Communists were almost at the gates on three sides of the city, only the north being clear at that time.

Mrs. Frencham Captured.

I found out later that the soldiers fighting on the east section of the wall had ceased to exist, some throwing themselves over the wall, whilst others opened the city gate, hoping to escape before they were caught. It was at this time that my wife managed to slip through; when I came along it was closed again. The bullets were flying on all sides as she made her way round outside the walls to the North Suburb, and there, with a serving woman and her husband, she took refuge whilst the hordes of Communists passed along on their way to the city. Though the people tried at first to disguise her, they were really unwilling for her to hide with them. It was not until the following morning that the searchers found her and took all three back into the compound and then later to another place where other prisoners were kept.

Mr. Frencham Captured.

I was captured in the city by the bodyguard of one of the leaders, and followed them around as they made their tour of inspection. I estimate that between 6,000 and 8,000 men were engaged in the taking of the city, and they seemed to be well commanded. I was taken to the headquarters of the Communists, and later that day taken to the Mission Compound to help them classify the medicines. After this the boxes were broken open and much interest displayed in the foodstuffs, most of the loot being taken off to the headquarters to be distributed amongst the bodyguard, our toilet utensils being used to carry the cooked rice to the different units, whilst one of the men in the guardroom began tearing up the towels and some other material to make 'straw' sandals. They demanded money, but were satisfied when I told them that they had taken all I had from me when captured. The general attitude was one of suspicion, and many seemed to think that we had stores of wealth hidden around the place. I was searched thoroughly and often by the different batches of men, but was told not to fear. . . 'If I kept clear of their affairs, behaved myself and was able to eat their food, it would be all right.'

Ransom Demanded.

At night I was given a wadded covering and during the time in the city was changed around to different rooms, being closely guarded all the time. On the evening of the second day of captivity I was taken before the leaders to explain my presence in China, and told that the Gospel was a deception, after which I was charged with the crime of drinking tinned milk, whilst the poor people were unable to do so! Then a ransom of \$500,000 was demanded, and I was asked to write the request out in Chinese. I persuaded them to write it themselves, but maintained that I knew of no person to take the letter and that they must undertake to send it.

A Trying Journey.

On February 7th, my wife and I were sent under escort, together with what they considered some of the choice items of loot from our property, and taken along the main SZECHWAN road toward the border. It had been snowing very hard for two days, and owing to the strain and poor food, we found the 90 *li* journey to Chiaochang-pa that day very trying. The guards, however, gradually became easier, and I made friends with the officer in charge of the party. It was here that I used some of our medicine to help a man, whom we met on the road, being carried into Ningkiang for medical attention, and in return was allowed a little boracic to help our own tired feet. The following day it began to snow again, and after travelling about 30 *li*, we met another incoming party, and from them five extra men were chosen to take us on. They were not very pleased at being turned back from the good food and comfort of the city, besides a climb over a great mountain range in the slush and snow.

We commenced to climb the foothills right away and in Chinese leather-soled shoes it was almost an impossible task. The men became very abusive, but were persuaded to help my wife, and we made very slow progress until we came to the summit of the mountain. It was exceedingly cold and the guards had only straw sandals, so that they wished to press on as quickly as possible. The higher we went the heavier the fall of snow, and to make matters worse, they had taken a wrong turning, but we had to struggle on as best we could up a rocky narrow trail that led straight up the mountain. We were almost beyond the limit of our strength, and to refresh ourselves we were reduced to eating handfuls of snow. At last I could help my wife no longer and we still had some distance to go. One of her guards, a man of very uncertain temper, stamped his feet in rage, but by the mercy of the LORD I was able to prevail on one of the men to take her hand whilst I followed up behind, helping as best I could under the circumstances. Thus we reached the top, and dropped down by easy stages to a plateau where we had a drink of ice-cold water. We struggled into our resting place at dusk that evening and were given a bowl or two of steaming hot food; a fire all night and a thin cotton covering helped to keep out the cold.

Army Headquarters.

The next day, though not so trying, was particularly difficult owing to the thick yellow mud that clogged our shoes and made progress slow, but at last we arrived at the actual headquarters of the Army and rested around a fire drinking tea. A meal followed and we were allowed to rest and wash our tired feet as well as attempt to dry our wet clothes. Needless to say, we had no change of garments and wore our ordinary Chinese clothes all the time of the captivity. It was surprising how often the question was asked: 'Where is your bundle of clothes to change? Did you not bring a wadded quilt with you for the nights?'

They had just moved up to this little mountain village and things were not in very good order. My wife was kept with the women who had joined the Communistic forces, and in order to pass the time, she offered to help to make socks and also the cloth-soled shoes that so many of them like to wear. I was in front with a party of men, with whom I gradually got very well acquainted as the

days went by, and who proved, generally speaking, to be very decent in their attitude. As the troops moved up from time to time, there would be a rush on the part of the leaders to see the foreigner, a running fire of questions would follow, and opinions would be voiced quite freely. Occasionally individuals would be openly hostile, but they were usually shown through the door by the guard. At first my wife slept on a pile of straw, and I had a bed consisting of bamboo poles and maize stalks, but as they had the habit of starting the fire every morning with the stalks, the stock had to be replenished day by day. It was bitterly cold and a fire was kept going day and night, whilst for the first week or more it snowed most of the time.

An Anxious Time.

The long, weary nights spent on the hard beds breathing in the smoke and dust from the green pine-wood, with the light flickering, caused the hours to pass slowly till daylight; then the dirty rag and bowl of water to wash our face and hands which, true to Communistic principles, was shared by everyone. Soon after the basin was returned, with the maize-rice and gruel for vegetable, with occasional pickled vegetable, and then yet another day sitting crouched around the fire. All these things, together with the knowledge that each week in captivity brought nearer the family event to which we had been looking forward with such anticipation and joy . . . and now! We had no Bibles or anything else to help us in those days . . . nothing but 'All the promises of GOD which are . . . Yea and Amen in CHRIST JESUS.'

We were in this place from February 9th till March 21st. There was great hatred manifested towards the English and American nations especially, but they did not seem to have very much against Australians. I was gradually allowed more and more freedom. We were never permitted to go out the front door without escort, but they took us out together for walks up and down the street, and at times we were allowed to sit together in the front courtyard, whilst on occasions of special need I was allowed to attend to my wife. I think that, because of her attack of dysentery making it so inconvenient for them, they gradually lost patience, but on the whole I should say that our treatment in this place was good; much better than the first few days in the city. They also procured some vermicelli and white rice for us to eat. Occasionally things were bought from the street, and I was given a small boy to look after my interests, such as to bring me water and food.

Cross-examined by the Chief.

On the second day after our arrival at headquarters, I received a Chinese letter from the Chief, who lived next door to us in another very big compound, in which he asked me to reply in my own Chinese writing to some fifteen odd questions at my convenience. I said that I could not do this in character, but offered to do the thing in romanized, and the man who brought the note could translate it into Chinese character for me. This I did, answering such questions as: 'What is the relation of your Government to the Kuomintang?' 'What is the reason for your coming to China?' and 'How do the people receive your message and how many believers have you?' I pointed out that as Missionaries we have no official connection with the Government of any country, and tried to counteract their thought that we were military

spies ; just preachers of the Gospel because we believed it. Several days later we met the Chief himself, and he was very pleasant, though he firmly believed in the doctrines of Communism, and impressed me as a man of great ability. He told me that we were their guests and that there was nothing for us to fear. He also mentioned that I might write a letter asking the Hanchung people to send a variety of medicines. From this time on I was asked to write a series of letters, some asking for medicines, torches, printing machines, fountain pens, etc., but we were told when released that none of these letters had ever been sent out of the place. Several times I came in contact with professing Christians ; once an English-trained doctor, and some officials who had held positions in different Churches in times past, but owing to pressure of circumstances, had thrown in their lot with the Communists.

The Comfort of the Scriptures.

During this time one verse of Scripture was in my mind : Genesis xxii. 14. 'In the mount of the LORD it shall be seen.' It seemed that we could never reach the point of despair. That promise was given to me very definitely. I knew somehow that the LORD was going to see us through. As the time drew near, I knew the test would be greater, but that we would be delivered. I was very friendly with the Postmaster in the city of Ningkiang. He also was taken captive by the Communists, and brought to the same place. That morning they asked me to write another letter, the last one that I wrote. The letter was given to the Postmaster, and he was told to return to Hanchung and deliver it, but he did not go out from the place, and I never found out just what hindered or what happened to him.

They brought a lot of watches and clocks for me to repair. Some went afterwards, and some did not ! They were very keen on theatricals and often used gramophones in their propaganda work, so that I was also asked

to fix up one of these machines. Quite a number of young lads were trained to sing . . . or dance a foreign play, as they called it.

Released from Captivity.

The last Saturday in captivity was very uneventful, but the following day, Sunday, we were taken out to a special meeting of the market square, which was followed up by the usual theatricals. The presentation, though hitting directly at the foreigners, was rather humorous, and so I joined in the general laughter. Soon I found the Chief beside me, and in the interval of time that followed it gave me the opportunity to present our case to him and also to plead that, in view of my wife's condition, she might be set free. He smiled and said : 'You have no need to fear, you have not opposed our Communistic principles, nor have you broken our laws, you are our guest.' 'Do not fear, I will see what can be done.' On Thursday morning he sent around word to the effect that we were to be released, and soon both my wife and I were sitting before him, whilst he explained that we could not have been sent back whilst the Communistic forces were advancing. He said : 'You have been very good ; the road is now open and it is safe for you to pass through the lines. We are going to send you under escort.' We were warned not to tell the Government or any of the officials where they were, etc. Also we were given \$50 and offered a change of clothes. They gave us a chair and men to carry my wife, a cook with flour, etc., for the way. On the third day, after being on the road, having travelled that day from 2 a.m. until daylight, we were finally set free, and eventually arrived at Hanchung, where we were welcomed by Chinese friends. We feel the LORD very definitely led us in and very definitely led us out. The LORD was with us all the time. He had some very definite purpose in it that will be more and more manifest as the years go on.

Mr. and Mrs. Frencham's Letter of Thanks.

**China Inland Mission,
1531, Sinza Road,
Shanghai.**

July 5th, 1935.

Dear Friends,

We wish to thank the many friends of the Mission in the Homelands for their faithfulness in prayer during the days of our captivity. We, together with our parents and loved ones, thank you one and all for the prayer that sustained us during this time of great trial and anxiety.

Owing to the need of quiet rest we have not thought it wise at present to attempt the answers to the many letters of sympathy and love that have reached us. We ask our personal friends and fellow-workers kindly to accept this word of thanks until such time as it is possible to reply in person or by circular letter.

Friends who were in the habit of writing in the past will do us a favour by kindly sending along their addresses in order that we may renew touch with them, as all records of addresses have been lost to us.

Yours sincerely,

S. CHARLES and RUTH FRENCHAM.

P.S.—We will be leaving for Chefoo by the Steamer *Shuntien* and are looking for a time of rest by the seaside. Baby Grace Joy is beginning to make good progress after her long and trying journey down to the coast, and we do praise God for all His goodness to us.

The Shansi Bible Institute.

Bible Classes and Winter Bible Schools were commenced in Shansi by Mr. Percy Knight in 1903. The Shansi Bible Institute was established at Hungtung by Mr. F. C. Dreyer in 1909. In 1914 substantial premises for this Institute were erected by means of a special gift for the purpose.



The Main Classroom is shown on the right with some of the men present. The women were absent when the photograph was taken. There were 35 women and 45 men Students when the year ended in May last.



The Picture above shows some of the Students standing outside the main Classroom. The Interior of the Classroom is shown on the left.



THE CYCLE DETACHMENT.

The bottom picture shows the Students leaving the Institute for Evangelistic work, on Thursday afternoons. The Cycle Detachment goes to Villages eight or ten miles away. (The cycles were a gift to the Bible Institute.) During 1934, 12,557 persons attended Bible Schools connected with the Mission's work in China. These photographs were sent by Mr. J. H. Kitchen.

Concerning Kiangsi and North Hunan.

BY A. B. LEWIS.

THE past few months have been very busy ones. First came a rather hurried time of packing, when Mrs. Lewis and Ruth were getting ready to leave for England and our home had to be broken up once again. We are indeed grateful to GOD for the time we have been able to have together during the last three years. They left via America on March 23rd, and soon after that I returned to KIANGSI. Since then I have been travelling about almost continually.

Two Hunan Stations.

I had been asked to visit Changteh in HUNAN and give some oversight to the work there and in Nansien. The major part of our work in HUNAN province is carried on by our honoured German fellow-workers of the Liebenzeller Mission, which is one of our associate Missions, and the Rev. Heinrich Witt has the oversight of that field. But the two stations just referred to are manned by British workers, and for many years they have had no superintendent. The proposal now is that they should be linked with us in KIANGSI and visited by the superintendent of that province. As the time was short, I was unable to visit Nansien on this occasion, but the two brethren from that place, Messrs. Mason and Rossetter, came over to Changteh to see me. Difficulties have been piling up in Changteh, as they only can when the work has been left to take care of itself, and when young and inexperienced workers have to attempt a task which would tax the wisdom of older heads. I felt that the LORD gave much help during those days, so that though they were a somewhat strenuous time it was doubtless well worth while.

Returning to Changsha I met Mr. and Mrs. Frank Houghton, of the Editorial Department of our Mission in London, and together we made a rather hurried tour of our stations on the route from Nanchang to Yushan, on the border of CHEKIANG. Two days were the most they were able to give to any one place, and in most of the stations they only had part of a day. However, they were able to get some impression of what Communism and military occupation had meant for the work, and also to see how the Churches were rising up to the task of carrying the Gospel to their own people.

The Work at Nanchang.

After a few days in Nanchang, during which time I endeavoured to get abreast of my correspondence and also took some part in the Church conference there, I left again for Kanchow, 300 miles to the south. You will be glad to know that the work in Nanchang is now making very good progress. Mr. and Mrs. Glazier have returned and there is a very encouraging work going on amongst the students in the Government Schools. Then the soldiers in the hospitals are listening to the Gospel most eagerly, and a number of them have been converted. Mr. Houghton, who accompanied our workers on one of their visits, said he had never seen anything quite like the eagerness with which these sick and crippled men listened to the Gospel. The evangelistic work of the students in the Bible school has been very fruitful, resulting in the opening of several new centres, and the Chinese Church has engaged two new workers to visit

in these new places. Our dear friends, Mr. and Mrs. Porteous, are as zealous as ever, and always in danger of overworking themselves unless they are actually doing just that!

Scant Reinforcements.

At Nanchang I met four of our new workers, M. and Mrs. Paulson, Mr. Karlbetz and Miss Wilson. We had six new workers sent this spring, and I asked for sixteen, which was the number I felt we needed to meet our most pressing needs. You can imagine that my gratitude for these six workers was somewhat tinged with feelings of disappointment that the number was so small. Lest you may fail to understand the reason for my disappointment, I might say that in the North-east corner of the province there are five large counties, three of which have not very strong churches, one where the church has been broken up and scattered by the Communists, and one which is absolutely untouched. Mr. and Mrs. Beard are the only missionaries to give time to helping forward the work in that wide field. I asked for two young men to work in with Mr. Beard, and none was forthcoming. Then in the south of the province, there are about fifteen counties without any missionaries. Two of these have small churches. Two others have a few Christians, who meet for worship but can hardly be said to be organised as churches.

Four Needy Counties.

In four of the counties other missions have been working. The Berlin Mission had Tayu and Tsongi, but have been able to do very little during the past six or seven years, and they are now begging us to take over these fields as they have neither money nor men to work them. One other county has been worked by the Southern Baptists of America, and they are in a similar condition to the Berlin Mission, and are begging us to take the work over. The other county was a field of the Presbyterians, and they have been unable to give any oversight to it for several years also. Four counties are almost virgin soil, though previous to the occupation of these areas by the Communists, a few Christians had been gathered out, and some of these are beginning to get together again.

The Communist Terror.

The people in those parts have suffered terribly under the Communists, and it is a rare thing to find a young man amongst them. When you do meet one, he is probably one who fled at the approach of the Reds, and has now returned. Here is a sample of one of the tales of horror from this field. When the Communists had to flee last autumn, they called together the younger men of the peasants and people and asked them which of them wanted to go with them, and which of them wanted to stay where they were. Doubtless the number who really wanted to go with them was few, but some scented possible danger and elected to go, the rest wished to stay. The Reds then ordered those who were ready to go to slay all those who had chosen to remain!

The Demand for Scriptures.

Mr. Tweddell and Mr. Searle were making a long tour through those districts, and said they sold out their Gospels

almost as soon as they exposed them for sale. They had several packages sent to picked places on their route of travel, but always they were sold out long before they got to the next place. Idolatry has been destroyed in the areas where the Reds were in power, and the present is a wonderful opportunity for the Gospel, but where are the workers? We have none to send. Two of our former

stations, Longnan and Suichwan, will be occupied by missionaries in the autumn, and our German friends hope to reoccupy one of their former stations, but that is all we can arrange for at present. What saith the Word: 'But when He saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd.'

Under the Shadow of The Almighty.

BY TOM BINKS.

During the Invasion of Eastern Yunnan by the Red armies, many missionaries were exposed to imminent peril, but through the mercy of God none suffered any injury or fell into their hands.

DURING the past years, while brigand hordes have been devastating other provinces of China, we have kept on with our work, not considering the possibility of them coming so far a YUNNAN. To learn that they were in the neighbouring province of KWEICHOW did not cause us a great deal of concern. Five days later letters arrived, reassuring us that conditions were better. Next evening, April 27th, a special runner arrived with orders from Yunnanfu for immediate evacuation. Mrs. Binks' illness demanded at least ten days in bed, seven of which were still to go. Our door was closed, so we had to commit the whole matter to the LORD and rest in Him. Next day was Sunday, and I had a happy day with the people.

We just had to wait, daily committing our way unto the LORD. Messages from His Word seemed specially appropriate during those days. Mrs. Binks was getting a little stronger, but still too weak even to sit up for more than a few hours each day. The week went slowly by, with no news from outside. On Friday, May 3rd, some of the people came running in, saying that Mr. Porteous was coming down the road. It proved to be Mr. Nicholls, who had been living alone at Sa-pu-shan, near Wuting. His news was that on the evening of May 1st the Reds had arrived suddenly and captured Wuting, and that as far as he knew Mr. and Mrs. Mulholland, Mr. Simpkin and Mr. Snow were in the city at the time. Subsequently we learned that our friends had escaped empty-handed by their back door, then over the city wall, and walked all night over the hills, arriving at a Christian village at 2 p.m. next day. We felt that the LORD had saved us by keeping us at home, because had we left when the order came we should have arrived in Wuting on the same evening as the Reds.

Mr. Nicholls decided to stay with us for the time being, because he was cut off from Yunnanfu also. As soon as Mrs. Binks was able to be up for a while, we felt it would be best to travel towards the west in the direction of Ta-li, and accordingly sent a man with a letter to Mr. Porteous at Sa-lao-wu, asking him to come over and discuss the matter and also travel with us. The man returned saying that Sa-lao-wu was in possession of the Communists, and that he did not know where Mr. Porteous had gone. Then we realised that the Reds were spreading among the tribes districts, and it would be best to travel out by the West, although this would mean crossing a road over which the Reds were travelling.

On Monday evening, May 6th, we were discussing with some of the Church Leaders about getting men to go with us, Mrs. Binks and the children being asleep

at the time. Suddenly a couple of the people came in and said that the Reds were coming down on the opposite side of the river. It was a wet, dark night, so we went out to see. We saw a long procession of torches and lanterns hurrying down that rough mountain slope, and knew what a desperate spirit urged those evil men on.

When the lights began to advance up the river bed, both our people and ourselves thought we had better move out and hide on the mountain. Mrs. Binks had to dress, and the children had to be wakened and dressed, but they didn't even murmur nor ask why they were going for such a hurried ta-ta at midnight. We rolled up some bedding and got a few things together; with the people rallying round to help, we were soon ready to move out. The children were carried in baskets and Mrs. Binks rode the pony, and with a few lanterns we moved up the slippery mountain road. After going a short way we turned in to a little hut, well secluded among the bushes, and we all lay down to wait until morning.

Early in the morning our people came up again, and said most of the Reds had moved on in the direction of a wealthy landlord, but with the danger of remaining where we were we had better go on and hide in a small village surrounded by precipices and off the main roads. We went on, and after a couple of hours arrived safely at our hiding place.

On May 10th, Mr. Nicholls returned to Sa-pu-shan to gain information and on the 11th a dozen of the A-ku-mi people came and escorted us back home again. Owing to Mrs. Binks not making a very good recovery and hearing that the Reds had scattered in small bands, we felt it best to accept Mr. Nicholl's invitation and go along to Sa-pu-shan. Making the journey in two days, we arrived there safely to find that Consular orders were still that we proceed to Yunnanfu. But the troops had commandeered so many men to carry loads that we have found it necessary to remain at Sa-pu-shan. After arrival here, I went down to Wuting to see about the home of our friends. Apart from some furniture the place had been looted clean and left in an undesirable state. It was a miracle that our friends had been able to escape at such short notice and to reach Yunnanfu in safety. A few days ago, Mr. and Mrs. Porteous arrived here from Sa-lao-wu. They had to leave in the evening, and travel all night, arriving at a shepherd's hut on the mountain, where they stayed for some days. The Reds treated their home similarly to the Wuting home. Although the Reds moved through Eastern YUNNAN with such rapidity, it is wonderful that none of the missionaries suffered any bodily injury or fell into their hands.

The Shunteh Conference.

BY THE REV. FRANK HOUGHTON, B.A.

THE courtyard is strangely quiet. You can hear nothing but the tittering of the birds, the varied cries (all of them easily distinguishable to any but the uninitiated foreigner), of the vendors peddling their wares along the dusty street outside, or the occasional rumbling of a cart. I wish you could have been here yesterday, or at any time during the last three days—and nights! Scores of Christian women from the country swarmed to Shunteh and from other districts evangelised from this centre, have been living, eating, sleeping, in this little courtyard. There has been very little time for gossip, for the conference programme has been a heavy one, from 6 a.m. to 9 p.m. or later. But every half-hour of leisure between the meetings has been occupied in learning new hymns, taught by Mrs. Griffith and her old schoolgirls, or by the two girls' school teachers. The impression left on my mind (jaded as it is, after all these months of travel) is that Dr. Watts' hymn, 'I'm not ashamed to own my LORD,' with the chorus beginning 'At the Cross,' must have been sung on Sunday, at a modest computation, nine hundred and ninety-nine times. And as our room opens on the courtyard, we have had the advantage of seeing and hearing all that went on from dawn to dark.

Then there have been two hundred or more men here too—in the other courtyards—but it was the number of women that specially impressed the two speakers, Pastor Chen, of Mukden, and Elder Chu, of Taiyuan, SHANSI. And it was the women who contributed—in many cases by dint of hard work—all the money to pave the newly-built church with a flooring of unusually large and handsome bricks. The great majority of them can read a little, and by far the heaviest part of their little bundles of luggage is the Bible and hymn book over which they pore so long and patiently.

It would have been worth coming to China to see conferences such as this at Shunteh and the one at Hwailu—for workers only—which preceded it. The latter was attended by seventy men and women, all of whom, except a fine group of men connected with the American Presbyterian work at Shunteh, are at work in the C.I.M. area in Hopei.

At Shunteh, we had over five hundred Christians

and enquirers, and yesterday forty-five of the enquirers, twenty-eight men and seventeen women, were baptised behind this house. All these had previously been examined by the Chinese Churches in their own districts, but they gave their testimonies here on Sunday and Monday evenings.

Many were too nervous to say much, and their rough country talk was difficult to follow, but a few stand out in my mind.

There was one, for instance, who had been an inveterate gambler. 'Believe in JESUS?' he said, when someone exhorted him, 'But I can't give up gambling!' His friend explained that an experience of salvation included the power to overcome habits, and now he is free. Another began very confidently, 'It was in the 27th year of the Republic that I first heard the Gospel,' and that brought down the house, because 1935 is only the 24th year!

It is, by the way, a delightful characteristic of the Chinese that they are easily amused, and long, deeply spiritual messages were enlivened by humorous touches. But I think the most helpful testimony was given by Miss Yü, the young girls' school teacher. She told how she had known CHRIST from the age of five or six, and when she was eleven she came to school here. As a result of Mrs. Griffith's teaching she gave up many bad habits and on one occasion, when Mrs. Griffith was speaking, she was greatly influenced and went away and cried over her sins. But because there were certain sins which she would not confess, she obtained no peace. Three years ago, when one of the Bethel Bands was visiting Shunteh, GOD spoke to her again, and on the day before the Band was to leave, 'GOD's grace,' she said, 'laid hold of me, so that I should not miss this opportunity.' The words 'he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy,' came home with power to her heart, and GOD gave her the promise of 1 John 1, 9: 'If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' So after years of conflict and repression she poured out her heart to GOD, and from that time she has been born again, and doubts as to the truth of the Bible, especially the resurrection of CHRIST, have left her completely.

One great feature of these conferences has been the singing of choruses before each meeting. Sometimes I went in a little late, when the same chorus had already been sung many times over, but I found they were not half-way through. When my voice was tired, I rested it for a few dozen times, and then sang again with renewed energy! But the Chinese never seemed to tire.

Pastor Chang is a remarkable man. His early associations were with advanced modernists, but at the North China Theological School at Tenghsien, the whole current of his life was changed, and now for some years he has been pastor



Photo by] [F. Houghton.

Missionaries at Linfen.

Standing: Mr. Jennings, Miss Jennings, Dr. and Mrs. Knight, F. Houghton, Mr. Trudinger.
Sitting: Mrs. Jennings, Mrs. Knight (Senior), Mrs. F. Houghton.



Photo by] [F. Houghton.

Group after Prayer Meeting at Pingyao.

Pastor Chang is on the left and his wife in dark gown in the centre of the picture. Miss Moller and Mr. Scoville are on the right.

of an influential congregation in Mukden, self-governing and self-supporting, though still connected with the Irish Presbyterian Mission. He came south on holiday, and for some months he has been acting-pastor at Pingyao, SHANSI. Since last year, and especially since his coming, the church there has been revived, and though he receives no fixed salary, the members see to it that he and his wife lack nothing. When he talked of leaving, they knelt around him and besought GOD to change his purpose. In conversation, he is quiet and gentle, but on the platform he speaks with great force and animation. Fairly short and slight, with a black moustache, he reminds me a little of pictures of the Dalai Lama of Tibet, though the expression on his face is very different. He has a peculiar way of floating about the platform with a springy motion, flapping his hands like wings!

After the testimonies on Monday evening, he gave a fine address on Romans i, 16. There was no attempt to

work up emotion, but as he finished an elderly man came forward, knelt in front of the platform, and began with tears to confess his sins. Mr. Chang immediately suggested that we should all pray aloud—he does not approve of individual public confession as a general rule—and then he went down, laid his hands on the man's head and prayed for him. I was near enough to hear that the old man's prayers were soon changed to thanksgiving for sins forgiven. Subsequently there was a more or less general outburst of confession and a few others pushed their way to the front, seeking for personal help from Pastor Chang. It was an unforgettable scene, and I realised that in our natural shrinking from emotionalism and our consciousness of its dangers, we may easily fail to appreciate the fact of GOD's working. It is for us to pray that those whose emotions were touched may be instructed in mind and renewed in will, that all their powers with all their might may be at the disposal of the LORD Who bought them.

A September Mission in North China.

BY THE MISSES M. G. MOWER and JESSIE GREGG.

Miss Mower writes:—

Do you remember me writing about Feng Dju? We returned from her village full of sorrow. Her marriage to the heathen man was sad enough, but the dear girl, so sinned against, has now fallen into greater sin. In her unhappiness she has been enticed, and now sorrows and difficulties are increased.

The general condition of things in the village is depressing, but He promises 'the Valley of Achor for a door of hope.' One evening we had gathered for service, but outside the devil raged. It was impossible to hear anything but the beating of drums and clanging of cymbals, not only in the heathen temple opposite our village chapel, but directly under the windows with set purpose to disturb. We could only bow in silent prayer and wait for GOD's help. We then sang together a wonderful chorus: 'Dju bei dingshih dzi gia uei O.'

'CHRIST was nailed to the Cross for me
CHRIST was nailed to the Cross for me
On the Cross CHRIST was nailed to atone for my
CHRIST was nailed to the Cross for Me.' [sings]

At that moment, the LORD gave the victory. The drums ceased, the cymbals stopped, and the idolators, at the request of the two deacons, removed to their own temple grounds.

We have a strong Enemy, but One stronger than he is with us.

Among the Villages.

We spent some days in the Village of Mountains and Valleys. GOD blest us there. One professedly Christian woman came under conviction of sin; she confessed and told Him all the truth and He has made her free.

At the 'Garden Village,' I missed our ex-Buddhist Christian. She was a keen soul, but we can only rejoice that she died trusting in the merits of the LORD and Saviour she had loved and served for four years. The sister-in-law is a beautiful Christian and when taunted by her neighbours and persecuted she repeats or sings to them the first three verses of the fourteenth of John. She loves these words, and feeds upon them in her heart with thanksgiving. A service is held every Sunday in this village by one of the deacons or leaders.

We had a good number of new converts at the Bible Study Classes. GOD was present with us, and many were helped. Miss Gregg had been speaking about Mary breaking the alabaster box of ointment, and referred also to the gifts the women prepared for the Tabernacle. After that address, many offerings of home-spun cotton were presented to the LORD, also rolls of cloth woven on their own handworked looms.

City Missions.

London is planning a big Evangelistic Campaign for the Autumn, and we are praying for this.

Will you pray also for us during our City Missions in Ping Shan and Lingshow during September. We hope to see business men converted those days, and also parents of the children who come to Sunday School.

Thank you for your prayer help in the past. But please pray on, for China needs this Ministry of Intercession more than ever. Great changes are taking place here in the North of China. But we are so full of praise that we can go through our district and be in perfect safety.

Miss Gregg writes:—

We do thank GOD for all he is doing in our villages. Men and women are finding their way to the foot of the Cross. We are expecting great things in September at our City Mission. I am holding on to the promise 'I have much people in this city,' and 'GOD is able of these stones to raise up children.'

Talks on the Threshing Floor.

Many a happy conversation takes place on the threshing floor just outside our house. Listen:—

'What are you going to tell us about on Sunday?'
'Oh! I can't tell you now, you must come and listen.'
'Ai ya! that was a fine story you told us last Sunday about your grandfather's dog carrying a basket in its mouth to the grocer's shop and bringing back the goods.'
'Who gave the dog that instinct?' 'Lao-Tien-le.'
'And does our Great Heavenly Father love you?' 'Yes He loves me.'

Don't you think the children will be on the front row at the Tent Meetings and bring their parents? Will some be converted? Help by prayer.

A Trip into Moslem Territory.

A joint letter from Mr. and Mrs. Martin Taylor.

Mr. and Mrs. Martin Taylor write from the Station of Pinglo, Ningsia, and the letter, dated April 8th, 1935, tells of the trip into Moslem territory and of the work in and around Pinglo.

AFTER three months of almost routine work in and around our city here, it was refreshing to get out on itineration with Mr. Wood, our nearest fellow-worker, stationed in Ningsia city. I have told you before of our hope to enter the Moslem District of Chinch Hsien. For close on a month we have been visiting towns and villages scattered throughout this large district, which so far has had only very rare visits from itinerant missionaries. The explanation of the neglect of so large an area probably lies in the fact of the difficulty of its evangelisation.

A Prosperous People.

All through the plain that lies immediately east of the Yellow River there are countless well-built *chai-tsi* (the fortress like enclosures of the homes of the people) standing amongst well-cultivated fields. Prosperity is evident everywhere; the animals used for ploughing, etc., were good mules generally, instead of the small donkeys and broken-down cows used in other parts of this province. The Moslems are a diligent and healthy people. Every group of homes has its mosque, and at times, from one point, we could count six mosques within a radius of half a mile. I was particularly interested in a new foreign-style mosque, nearing completion, which has been erected at a cost so far of \$23,000. What an object lesson these people are to the Chinese Church! They build their mosques, support their *ahungs* (priests), run their schools, etc., and one never hears any more than an expression of satisfaction and pride from them that they are able to do so.

An Interested Audience.

Preaching to the crowds that gathered in the market places has ever so much interest added to it in the fact that the listeners have a background on which to work. The Pentateuch, Psalms, and Gospels are recognised as from GOD and of authority (though they are absolutely ignorant of their teachings) and therefore much of what we say *must* be accepted. The selling of literature would please any salesman's heart. Those who go off with their

purchases seem as happy as children at a Sunday School prize-giving. We met with opposition occasionally, sometimes heated, too; there is something satisfying in that.

A big problem so far has been the fact of illiteracy. Most of the men can read Arabic (without understanding the content), but very rarely do we come across anyone who knows Chinese. We were pleased to see at several places Moslem Primary Schools working on the same lines as Chinese. This means the opening of a 'door of utterance.'

From the time of arrival at the inn in most places we were surrounded by a group of lads, a Moses, a Joseph, a David, etc. The name of Jesus is very popular, too. Apart from the time actually spent in sleeping we had these lads with us till we took our departure.

Visiting the Mosques.

As we were out partly for our own education, we visited the mosques to chat with the *ahungs* and learn what we could. While watching 'prayers' in one mosque, we were surprised to see a late-comer walk straight up to the mosque door-way, remove his shoes, lay down his towel and go in to pray without performing the ablutions. But Christians sometimes come to prayer unprepared, don't they?

Days of travel eastward, across barren sandy wilderness, brought us to towns where few Chinese are seen. This hinterland is populated by shepherds, who wander day after day over the rolling grasslands. No cultivation is seen anywhere, as for years the rainfall has been so slight that farmers have been driven off the land. In such places as these it was a relief to awake in the mornings not to the blaring of bugles (as in all Chinese cities), but to the penetrating cry of the muezzin calling to prayer. We met quite a few who had been to kiss the Black Stone in Mecca, and their return to their home towns explained the sight of so many proud wearers of the fez.

One of the most interesting towns, named 'Half a Town' (the other half was washed away by flood waters of the river on which it was built) had six mosques, and



Photos by



[Martin Taylor.

Two Views of a Mosque built in Foreign Style.

again another new one built foreign style, surmounted with crescent, etc. The exterior of an ordinary mosque is very similar to the outside of a Chinese temple. Though in most places there are at least two sects, it is not uncommon for both sects to worship in one mosque. At this place I was fairly intrigued with the young maidens, all of whom, from about six years of age, wore coloured hoods fastened under their chins, looking so pretty with their bright clothes, mainly brilliant reds and greens. Brown is also a favourite Moslem colour.

Home Again.

Travelling the last few days over barren stretches with head wind and sand storms made me ever so glad to get 'home' again. But returning, it was rather troubling to find that the Seventh Day Adventists had arrived in Pinglo, and had been in amongst our flock, visiting the homes of nearly all our enquirers, and exhorting them to come into bondage once more. We praise the LORD that they have gained nothing so far. We have had our attention directed to something more cheerful these last few days. The Chinese have been greeting the Spring by pleasure making, watching theatricals on an open space outside the city. The more zealous have been seeing that the graves of their honoured departed are cleaned and repaired according to the custom that has prevailed for some 2,600 years.

Mrs. Martin Taylor writes:—

While my husband was away, Mrs. Wood came down from Ningsia to be with me, and she being a Senior

Missionary, I was ever so glad of her help. We found even after our six months of residence that the women are still very backward to come here, so our work was done all in the homes. Many of our visits were to homes I had already been in, but besides these, we were glad of openings into some new homes, where we found among the many that there were a few interested ones. We wish we could tell of results, but to our eyes there are none and we can only pray on, that some will think over the message, and be ready to turn from Darkness to Light. The Holy Spirit alone can bring about this transaction, so by prayer we must ever seek His Power.

Just at present, while the theatricals are on, many women go out just to wear their fine clothes and see their friends, it seems, for more than half of them sit where they can see and hear nothing, and even if they can, they do not care to. For two days I have been out amongst them, but find it exceedingly difficult being alone, for most of the country women, of whom there are many, are much too frightened to have anything to do with me. As we think of the tracts distributed and words spoken for His Name's Sake, we pray that some seed may fall on good ground,

and spring up and bear fruit.

We regret to have to say that the way will not be opened for us to move to Chinchu for some time yet, since, on account of shortage of workers, it is difficult for us to occupy the stations already opened, but we trust you will continue to pray that workers will be thrust forth, so that in these waiting districts there may be planted a light of testimony.



Photo by [Martin Taylor].
The Moslem Tower.



Photos by [Martin Taylor].
Moslem Women Wearing the Veil.
They would not face the camera.



[Martin Taylor].
A Moslem Tomb.
Dozens of these are to be found locally.

A NEW BOOK BY MRS. HOWARD TAYLOR.
THE TRIUMPH OF JOHN AND BETTY STAM
CLOTH, 2s. 6d.

From Our Shanghai Letter.

By James Stark, dated 6th July, 1935.

SINCE Mr. Warren wrote to you a month ago, very little definite information regarding the progress of General Chiang Kaishek's anti-Communist campaign has reached us, beyond the fact that the general situation in YUNNAN and KWEICHOW is again practically normal, and all our missionaries who felt obliged to withdraw from their stations to places of greater safety are now re-occupying these centres. In Western SZECHWAN the Government troops are reported to have gained some victories, and it is also reported that there are indications that the 'Reds' in that area are attempting to enter KANSU through Tibetan territory. In the south of the province of TSINGHAI, conditions are very disturbed, and alarming rumours are current. The TSINGHAI General is reported to be mustering 20,000 new recruits for the purpose of defending the KANSU border. In Eastern SZECHWAN several of our men are visiting evacuated stations, preparatory to their re-occupation.

Concerning the Captives.

I wish it were possible to give you more definite news regarding Mr. Bosshardt and Mr. Hayman, for whose release prayer has long been offered throughout the whole world. Our latest information is that a Chinese military spy is reported to have seen two foreigners, presumably our two brethren, with Ho Lung's followers at Lichiaho, thirty *li* north of Laifeng in HUPEH, about June 17th, apparently well. Mr. Hermann Becker is still indefatigable in his efforts by means of messengers and a middleman to establish contact with their captors, the majority of whom he has discovered are in favour of the liberation of the captives but are opposed by a few stubborn leaders who refuse to yield. We continue daily to pray for the deliverance of the LORD'S two servants.

Famine Conditions.

Famine conditions are reported from South ANHWEI. A little money has been available for the relief of Christians and enquirers, many of whom in the Süancheng district, Mr. Birch informs us, have had to live largely on weeds, bark and roots of trees, etc. One month before harvest, a 'famine school' was started with thirty boys, children of Christians and enquirers, nineteen of whom came from an out-station, 80 *li* distant, where the Church has been cold for years. There are now definite signs of revival among the older people, and the children returning from the school will, Mr. Birch feels, give an added impetus to this.

In the Shunteh district, in the province of HOPEH, Mr. M. L. Griffith says, the wheat harvest is very poor, practically nil, excepting on irrigated soil. Many wells are dry. No rain of any account has fallen during the last three or four months; so the autumn crops cannot be sown.

Baptisms.

During the last month more than 1,000 baptisms have been reported, bringing the total for the year thus far up to 2,396.

In going through available material, I find that my letter must be almost exclusively confined to two subjects, namely, the work of evangelism and its correlative the instruction of the converts in the Word of GOD, the two forms of work for which, after all, the Mission primarily exists.

Evangelism Among Children.

Notwithstanding the prevailing disturbed conditions in many parts of the country, there is great opportunity for preaching the Gospel, and almost everywhere there is readiness to listen to the Divine message among all classes, young and old alike. Let me begin by giving you some gleanings from letters which have recently reached us in regard to the effort to reach children and young people, apart altogether from our three hundred and eighteen schools, with their 9,638 boys and girls, in each of which the Holy Scriptures are daily taught.

From Lishih, in the province of SHANSI, Miss K. Fredriksen, reporting twenty-one baptisms, writes:—

'It was a joy that nearly all of them were young people. Among them were three bigger girls, whom Miss Limi had for two terms in her two months' Bible class, which also this year was a great joy to her, as all the fourteen girls who attended it definitely met with the LORD, some of them for the first time, others more fully yielding themselves to Him.

'At a place 165 *li* distant from the city, named Mafang, the LORD has also done a work among the children. More than twenty from the Government schools have been prayed with.'

Miss J. S. Spence, writing from Nanchang, KIANGSI, says:—

'The work in the Sunday school is cheering. There are about twenty regular scholars. Five have received Bibles or hymn books as rewards for regular attendance, and memorising Scripture.'

Miss Ruth Elliott writes from Shucheng, ANHWEI, on June 7th, as follows:—

'On Tuesday of this week we started a twilight meeting for city children. We had between twenty-five and thirty present. We are taking up the life of CHRIST, using the silhouette series of pictures put out by the Sunday School Union. As the Government schools are having vacation this week on account of the Fifth Moon Festival, we decided to take advantage of the opportunity, and held another meeting last night, when over fifty were present, besides "grown-ups" who brought small children. A good many were able to recite the memory verse, John 3, 16.'

Work Among Girls.

Mrs. T. E. Robinson tells of special meetings in Liangshan, Eastern SZECHWAN, when Miss Nü was the missionary. The elder girls in the large Government Middle School in the city were invited to the Church, but the teachers, who thought it would not be convenient for so many girls to attend, asked Miss Nü to speak to them in their own school on the Saturday afternoon. Mrs. Robinson states:

'This invitation she accepted and a group of our own teachers and Christian girls went with us to sing hymns and choruses. Miss Nü told this large gathering of Middle School girls that she had been a Christian for thirty years and had been a preacher of the Gospel for many years without receiving one dollar as salary, but rejoicing in the privilege and was unhappy if not serving the LORD. This made a great impression on girls and teachers alike. Then Miss Nü went on to preach CHRIST and His crucifixion. The girls were greatly interested

and came to Church the next day. The School authorities were most courteous, insisting on giving us tea and cakes before leaving, and invited me to come to speak to the girls again.'

Evangelism in General.

I will now refer to the work of evangelism in general, beginning with the province of KANSU. Mr. J. S. Hulse, writing from Sining, says:—

'Early in May Mr. Chang and I went to a village thirty *li* from the city to have some meetings. Our Colporteur lives there and he helped in witnessing and gathering the people. We had a projector with us, and it was the means of drawing people who otherwise would not come. The first few days we had three meetings a day: one in the morning for women, one in the afternoon for children, and one in the evening for men. Never before had meetings been held in this village, and one rejoiced to see forty or fifty women present, many of whom had never been in the city and had never heard the Gospel. In the evenings we had as many as a hundred men present. One day five leading men of the village came to see us, and we talked with them for over an hour. Many were convinced, but not convicted. Two men said they believed. We were out twelve days and feel the people of that village had a good opportunity to hear the Gospel story.'

Mr. J. Bell, referring to meetings conducted by Mr. Leland Wang in Lanchow, the provincial capital, now known as Kaolan, writes:—

'These have been quiet, orderly and powerful. At the evening services some twenty or more have already professed a desire to follow the LORD. There are still two evening services, at which no doubt others will take a stand. Yesterday his address on the Holy Spirit was exceptionally helpful and clear.'

From Chowkiakow, in the province of HONAN, Miss Mabel Sharp writes:—

'Miss Tippet's meetings have just closed here on the South side of the city, and those on the North side begin on Friday, this week. The meetings here have been well attended, notwithstanding that the barley harvest was being reaped at the time. The leaders in the Church, a fine band of united workers, gave themselves up to interesting the business men in the city, alike by personal effort, prayer and the distribution of printed invitations to the meetings. They are encouraged by the results. We know of eighteen men who publicly professed to believe in the LORD JESUS CHRIST and yield themselves to Him. A number of men and women also stood up, signifying their desire to consecrate themselves to the LORD's service.'

The Instruction of the Converts.

The importance of this work can hardly be over-estimated. In addition to our central Bible Schools, local short-term courses are provided in many of the provinces, and these are becoming increasingly appreciated by the Christians, and make their witness more intelligent and therefore more effectual.

Mr. Harold Weller, who has been set apart for this form of ministry in ANHWEI, writes:—

'There is a great opening for Bible teaching in the North, as in all the other stations in the province which I have been able so far to visit, and there seems to be a genuine desire for a fuller knowledge of the Word of God.'

In this connection, the following notes of an address given by Dr. H. L. Parry at our Saturday evening prayer meeting, when he gave an account of his recent itinerary

in North ANHWEI, will, I am sure, be read with interest. He said:—

'Arriving at Fowyang on 4th May (Saturday), I was just in time for the last week of a month's Bible School, conducted by Mr. Weller, assisted by two or three Chinese friends. The Bible School was attended by sixty men and women from other centres. I noticed quite a number of women, as well as men, taking notes. All seemed to be keen for Bible study.

'Fowyang is the centre of a large Church work, and all around in the region there are groups of Christians, springing up in quite a number of places. There are at least forty different places where there are groups of men and women gathering for worship and Bible reading. These new places present a great challenge and a great need for persistent and regular Bible teaching.

'There is a Church membership of about 1,000 in that large area; purely, or almost entirely, native work, the people meeting together mainly for the worship of GOD and Bible teaching. I was struck with the very large number of Bibles that were being bought—whole Bibles. A lively business was going on in the sale of Bibles.'

Persecution of the Lisu.

In a previous letter, I referred to the persecution of the Lisu Christians in the Upper Salween district, Western YUNNAN, where the building of places of worship was forbidden by the local official and by his orders some of those already erected were pulled down.

A letter written by Mr. A. B. Cooke on April 17th, but only recently received, shows fresh activity on the part of the Adversary, and the need of prayer for these persecuted people, who have a special claim upon our sympathy and support.

Personalia.

ARRIVALS.

July 15th.—Miss J. R. Anderson, from Shanghai, via North America.

August 1st.—Mr. P. O. Olesen, from Chefoo, via Australia.

August 17th.—Mr. and Mrs. Robert Gillies, from Tengkhsien, SHANTUNG, via North America. Via Siberia: Mr. and Mrs. E. J. Mann, from Kaolan, KANSU; Mr. and Mrs. R. F. Harris, from Chefoo; Mrs. P. A. Bruce, from Chefoo.

DEPARTURES.

August 2nd.—Per s.s. *Baradine*, via New Zealand: Mr. and Mrs. J. Thompson and son.

August 8th.—Via Siberia: Miss E. F. French; Miss A. M. Cable, Miss F. L. French.

September 12th.—Via Siberia: Dr. and Mrs. R. N. Walker and son; Miss R. E. Oakeshott.

August 13th.—Per s.s. *Rawalpindi*.—*Returning*: Mr. and Mrs. W. A. Martin and child; Mr. and Mrs. S. J. Warren and three children; Miss H. M. Duncan. *New Workers*: Miss B. E. Norrish, Miss D. P. Ede, S.R.N., Mr. H. M. Brown, Mr. R. Harper, Mr. D. M. McRoberts, Mr. D. Smith, Mr. E. Smyth, Mr. L. C. Stead, Rev. G. A. Williamson.

September 27th.—Per P. & O. s.s. *Corfu*: Mr. and Mrs. G. E. Metcalf, Mr. and Mrs. C. G. Edwards and child.

BIRTHS.

May 19th.—At Kaolan, KANSU, to Mr. and Mrs. G. F. Ward, a daughter, Sheila Mackenzie.

June 11th.—At Taiyuan, SHANSI, to Mr. and Mrs. R. E. Thompson, a daughter, Eleanor Joan.

June 22nd.—At Kaolan, KANSU, to Mr. and Mrs. J. S. Muir, a son.

June 23rd.—At Kaifeng, HONAN, to Dr. and Mrs. T. R. Murray, a daughter, Morven Elizabeth Roxburgh.

MARRIAGE.

June 28th.—At Chengtu, Szechwan, Mr. E. E. Beatty to Miss M. M. Meyer.

Editorial Notes.

A N ADDITION TO THE LONDON COUNCIL.

—It is with peculiar pleasure that we announce that Mr. J. M. Waite, of Manchester, has accepted an invitation to join the London Council of the Mission. Mr. Waite needs no introduction, for he is widely known as the Chairman, for the past three years, of the Keswick Convention, and in that capacity he has commended and endeared himself to GOD's people in all parts of the world. In Manchester he is well known as an honoured leader in Christian work of all kinds, and for some years he has been Chairman of the C.I.M. Local Committee and has always taken the deepest interest in the Mission and its work. May I take this opportunity of commending Mr. Waite to your prayerful remembrance and of assuring him of a warm welcome into our midst. We are confident that his closer fellowship with us, as a member of the Council, will mean added strength to the Mission's interests in this country. W. H. ALDIS.

The Valedictory Meetings.—May we call the attention of our readers to the list of Farewell Meetings announced on the back page of this magazine? If such a list is looked at in the right light should it not stir us to renewed consecration and to fresh endeavour? There is always something in the nature of a new start when the autumn arrives. Holidays are over, the great heat in the foreign field is passing, and the earnest worker feels moved to gird up his loins anew for greater activity in the greatest of all causes.

No missionary can return to his sphere abroad in a light and easy spirit. He knows the strain of the strife in the dark places of the earth. He realizes the value of the prayers and fellowship of GOD's people at home. These valedictory gatherings can not only gladden his heart as he goes, but the memory of them may prove a great encouragement to him in the lonely days to come. And the same can be said concerning those who go forth for the first time. It is a memorable and momentous step to the young recruit. And let us remember those who remain behind, for there are parents bidding their loved ones farewell, and there are others who fain would go, but the way has not opened. Among the latter are a number of young women who, for the present, are detained at home because of the unsettled conditions in the field.

We trust all who can, will, by their prayers and by their presence, when possible, do what in them lies to make these gatherings a blessing both at home and abroad.

Further Evacuation of Stations.—It has been truly said that 'life does in very deed remain a battle ever renewed along ever new fronts. For every threatening abyss that is closed a new one yawns before us.' This passage comes to mind as we face the facts in China to-day. In this issue of CHINA'S MILLIONS we are able to record with rejoicing the deliverance of workers from imminent perils in the provinces of SHENSI and YUNNAN, and to thank GOD for the return of workers to their vacated stations in several provinces. And now come fresh tidings of a new peril in another province. It had been well known that the defeated Red armies had retreated to the western borders of SZECHWAN, to what might almost be called the Tibetan Marches, and that they were moving north into KANSU, possibly with a view

to entering Chinese Turkestan. And the following cable, received in London on August 14th, shows that the work in the far North-West is being threatened. The cable is as follows: 'The Mission Stations in the West and South of KANSU are being evacuated towards the North-East.'

From this cable we conclude that the C.I.M. workers stationed at Hweihshien, Siho, Kanku, Tienshui, Sining, Hwangyuan, Kweiteh and Lotu will have to vacate their homes and trek towards the north-east. And we would not forget that there are workers connected with other Missions labouring in the same areas. It is impossible to summarize all that this means, and that during the great heat of August. There is no easy way out from that distant province of KANSU, and we earnestly appeal for the prayers of GOD's people concerning this, another critical juncture in the work. With such mercies as were experienced in the cases recorded in this very number of CHINA'S MILLIONS we have good reason to come with boldness to the Throne of Grace to receive mercy and to find grace in this new time of need. Let us remember the Stations vacated and the Chinese Christians in their peril. Let us remember the Mission property, as well as the personal belongings of the workers. Mr. Frencham's letter reminds us that at such times even the addresses of personal friends can be lost. And let us ask that the Mission's executive in Shanghai may be able to get all needful supplies through to those who now are without home, and without a settled place in which to lay their heads.

The Captives.—We deeply regret that there is no definite news of an encouraging nature to report concerning Messrs. Bosshardt and Hayman. It is now approximately eleven months since these two brethren were captured, and despite unremitting efforts to negotiate with their captors, and daily earnest prayer on their behalf, the cloud of their captivity is still unlifted. What this long period of arrest must be to them and to their wives must be experienced to be realized. We understand that some of the captors would be willing to release them, but that there are a few who are obdurate. Let us not forget the daily strait of our dear friends, and let us continue to pray that they may be set free. Meantime, let us plead that their patience and hope may be maintained, and that their deep sorrow may yet be turned into joy by their very trial being turned to them for a witness.

Mr. and Mrs. D. E. Hoste.—All friends of the Mission will be interested to learn that Mr. G. W. Gibb, the new General Director, and the China Council have requested Mr. Hoste to continue to reside, as far as possible, in Shanghai, in order that his intimate knowledge of the work and of the many and varied Associate Missions with their Headquarters in different parts of Europe and America, may be available should need for consultation arise. At the time of writing Mr. and Mrs. Hoste are resting in Chefoo, but we anticipate that they will return some time in the autumn to their old quarters in the Mission Compound in Shanghai.

An International Exhibition of Chinese Art.—Under the auspices of the British and Chinese Governments the greatest exhibition of Chinese Art ever yet

organized will be opened in London, towards the end of November next, and will remain open until the following March. The chief articles of attraction have been brought from the Palaces of the Forbidden City in Peking. Because of their priceless value they have been conveyed from China to England in H.M.S. *Suffolk* and they are now stored in the Strong-room of the British Academy. Many other notable Chinese treasures have been added from the collections owned by many other nations. The exhibition will illustrate painting, calligraphy, pottery, porcelain, bronzes, jades, sculptures, textiles and lacquer work, and these cover a period of approximately forty centuries, from the days when China was one of the most cultured countries in the world, and Europe hardly emerging from the Stone Age, up to the present time. To give any description within the limits of a paragraph is impossible. For instance, there are 360 exquisite pieces of porcelain from the Peking Palaces, some of them nearly a thousand years old. Some of the bronze vessels date back to the times of Moses, a thousand years and more before the masterpieces of Greece. It is an exhibition not to be missed by those who are interested in China.

Such an exhibition ought to stir us afresh with a determination that this ancient nation shall learn more fully something of the unsearchable riches of CHRIST. This is what Hudson Taylor wrote just seventy years ago: 'For four thousand years this Empire has been preserved by the power of GOD, and it shall be yet preserved until His word, delivered more than twenty-five centuries ago by the mouth of His servant Isaiah, shall be fulfilled to the last jot and tittle: "I will make all My mountains a way, and My high-ways shall be exalted. Behold, these shall come from far; and, lo, these from the north, and from the west; and these from the land of Sinim China."'

C.I.M. Calendar for 1936.—On this page is printed a reduced facsimile of the C.I.M. Calendar for next year. It may seem somewhat premature to introduce this to our readers while the year 1935 has still four months to run, but in order to supply the Trade and not to be behind-hand with supplies to our friends in Australia, China and other parts of the world, the Calendar must be ready months in advance of the New Year. Further, as we have called attention to the Exhibition of Chinese Art in London this autumn, it is not inappropriate to let our readers know that a fine specimen of Chinese art has been selected for the Mission's Calendar next year.

The Calendar for the current year, 1935, sold out before all orders had been executed. As we anticipate a still larger demand for 1936, a larger supply has been printed, but we would suggest that those who are likely

to desire copies of next year's Calendar should send their orders as early as possible to avoid disappointment. If interest in Chinese art is awakened by the Exhibition, our stock may be early exhausted. They can be supplied with envelopes and protecting cardboard, for safe transmission through the post. The design is an exact reproduction of a stone-rubbing from Sian, and it is printed in three colours. The monthly slips contain information about China suitable for thought and prayer. The price is astonishingly cheap—one shilling net per copy and 1s. 2d. post free.



A Reduced Facsimile of next Year's C.I.M. Calendar.

Size 10-in. x 5-in. Printed in Three Colours.
1s. net. Post Free, 1s. 2d.

A Week of Continuous Prayer.—We are asked by the British Bible Union to announce that, in view of the national and international perils, a week of continuous prayer has been arranged to be held in the Central Hall, Westminster, London. The meetings will commence on Monday, September 2nd, and will continue until Saturday, September 7th, inclusive. The sessions will commence at 11 a.m. and will continue until 9 p.m. The presence of those who can attend will be welcomed and the fellowship in spirit also of those who reside too far away.

Some Staff Changes.—Mr. Norman Baker, M.A., who of late has rendered valuable service as Co-Leader of the Comradeship for China, is at his own request, being released from the responsibilities of leadership, while continuing, as an honorary worker, to assist in the Editing of *Young China*, as well as in other editorial work, for which he is so admirably qualified, with his gift of draughtsmanship. Mr. George Scott, who, for the past year or more, has been engaged in Deputation work in the North of England, will become Co-Leader, with Miss Grant, of the Comradeship for China Department and, at the same time, act as Assistant to the Rev. T. G. Willett in the Deputation Department centred in London. It is a cause for devout thanksgiving that Mr. Willett's health has been so far restored that he has been able to resume his responsibilities as Deputation Secretary, and we are sure all friends of the Mission will pray that with adequate help he may long be enabled to continue his important ministry. Mr. George Scott hopes to commence his new duties in September. It may also be mentioned that Miss H. M. Bond has kindly undertaken to act as Secretary for the Women Candidates' Council, to allow Miss Eltham to prolong her time of rest and change. We commend these friends, and the Departments mentioned, to the intercessions of our readers.

A Lesson in Trust.—'I hang by a thread, but the thread is of CHRIST's spinning.'—SAMUEL RUTHERFORD.

The Latest Tidings.

Just as we are about to go to press, another letter from Mr. James Stark has come to hand. Mr. Stark hoped, when writing, to leave for home for furlough, on August 20th, and this letter was written on July 29th, somewhat earlier than usual. Our readers will be glad to have the latest tidings.

The Threat to Kansu.

SINCE I wrote to you on the 6th instant, we have received from the British Ambassador at Peking, through H.B.M. Consul-General in Shanghai, intimation that he has been informed that there are signs that the main Communist bodies in SZECHWAN are moving from the Mowkunghsien area northward toward Southern KANSU. From Kweiteh, in the province of TSINGHAI, in the North on the border of Tibet, Mrs. G. A. Bell, writing on June 24th, says :

'Rumours of "Reds" to the south of us continue, and preparations for defence seem pretty extensive. Troops have passed through in large numbers. Grain is pouring in and flour being carried out as fast as it is milled. The military have practically monopolised the mills for three weeks now. The local people and Tibetans, several days' journey across the old border, are being organised into a people's army. A motor road is built in a north-westerly direction from Kweiteh to the Tibetan grasslands, so that the Sining General can come here in his car, via Hwangyuan.'

We have sent preliminary warning to our missionaries in the areas in KANSU likely to be affected if the Communist forces succeed in carrying out what seems to be their purpose.

[The cable published on page 176 proves that these fears had been realised.—ED.]

The Situation in Szechwan.

Our information regarding the situation in SZECHWAN itself would seem to be more reassuring. In regard to the Western section of the province, Mr. J. R. Sinton, our district Superintendent, expresses the hope that, though the outlook is somewhat obscure, it will be possible after the summer to re-occupy most of our Stations. In regard to the Eastern part of the province, Mr. R. V. Bazire, who, as the result of consultation with Mr. C. B. Hannah, his Superintendent, is spending this month in visiting Nanpu, Paoning and Pachow, together with a group of outstations belonging to these centres, writing from Nanpu, where he was glad to have the company of Dr. Max Gray, says :—

'Our time at Nanpu is nearing its close, and I am able to give a general report of my impressions. The property has been stripped of everything movable, and the work for some time was at a standstill. More recently a fresh start has been made in the church life. I paid a round of pastoral visits and was kindly received everywhere. Yesterday, being Sunday, we had a happy service, at which fourteen local church-members partook of Holy Communion. To-day, a church meeting was held to discuss relief of the destitute, rehabilitation of the property, etc.'

Concerning Messrs. Bosshardt and Hayman.

We are still without news of the release of Mr. Hayman and Mr. Bosshardt. Mr. H. Becker, of our Associate Liebenzeller Mission, has, during this hot season, gone to Shenchow, and at considerable personal risk is endeavouring to establish contact with their Communist captors. He has been most indefatigable in his efforts on behalf of

the LORD's two captive servants, and has put us all under great obligation to him. We continue in prayer for him and them.

Devastating Floods.

Devastating floods are reported from several of the provinces. To these I can only refer briefly.

From HONAN, we learn that the Yellow River, known as 'China's Sorrow,' has broken down some of its banks, inundating wide areas both in that province and in SHANTUNG.

The Yangtze river has overflowed its banks, doing great damage and causing much loss of life. Hankow was again threatened with disaster, but so far the protective dykes seem to have withstood the force of the water, and it is hoped that the danger is past.

In HUNAN, the Changteh district has been seriously flooded, whilst between Changsha and Yuenchiang, a distance of something like forty English miles, thousands of rice fields are reported as being under water.

Floods in Kiangsi and Chekiang.

In KIANGSI, Mr. A. B. Lewis reports the most serious floods experienced for more than sixty years. He writes :—

'There were two feet of water in the Mission house at Anren, and about eight feet in the chapel. In Hokow there was about the same depth of water in the lower part of the Mission compound. Many houses were swept away in the villages and near the river, and not a few lives were lost. The Hokow ladies had the harrowing experience of hearing the distressing cries of people calling for someone to come and save them. Poyang has been flooded, as also has Kiukiang. Just how much Mission property has suffered in these floods I do not know.

In CHEKIANG the Tsientang river has been overflowing its banks, sweeping away some of the motor road bridges, and making it necessary for a time to suspend the railway service ; but the water has now subsided, and the conditions are, I understand, again fairly normal.'

Baptisms.

Since the date of my last letter, two hundred and seventy-three baptisms have been recorded, bringing the total thus far reported up to 2,669.

THESE SIXTY YEARS The Story of the Keswick Convention

By WALTER B. SLOAN.

This is a well illustrated and carefully compiled record of the Keswick Convention, prepared by one who has a unique knowledge of his subject and whose heart is in the telling of the story. No pains have been spared, as we know, to make this record accurate and worthy of a great subject. It is published by Pickering and Inglis at the astonishingly low price of half-a-crown.

'They Offered Willingly.'

'To their power . . . yea, and beyond their power they were willing of themselves.'—2 Cor. viii. 3.
 'With such sacrifices God is well pleased.'—Hebrews xiii. 16.

Donations received in London for General Fund during July, 1935.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.																	
3750	1	0	0	3834	2	2	0	3926	5	0	0	4009	2	0	0	4093	10	0	0	4179	1	0	0	23rd.	4341	3	0	0	3795	1	17	6	15th.											
3752	0	7	0	63836	3	17	8	3929	3	5	4	1911	0	5	0	4095	3	10	0	4181	4	0	0	4263	2	2	0	4344	0	10	0	3800	3	0	0	4105	3	10	0					
3753	0	10	0	63837	3	0	0	63931	77	10	0	4012	0	7	0	4096	13	19	0	4182	1	0	0	4265	0	10	0	4345	9	12	6	3rd.	4118	2	10	11								
3754	1	0	0	63838	1	5	0	63932	3	10	0	4013	0	7	0	4098	0	12	0	4183	1	10	0	4266	13	11	2	4346	1	7	0	13829	0	12	0	16th.								
3755	0	14	0	63839	2	0	0	63933	3	4	6	4014	0	10	0	4100	4	7	0	4184	3	0	0	4268	1	1	0	4347	1	0	0	63830	0	5	0	04122	5	0	0					
3756	1	1	0	63840	1	0	0	63934	1	0	3	4015	0	8	3	4100	5	7	0	4185	0	5	0	4269	1	0	0	4348	0	15	0	63831	0	6	0	04123	1	0	0					
3758	1	0	0	63841	2	2	0	63935	2	0	0	4016	0	5	6	4101	3	3	0	4186	1	1	0	4270	17	10	0	4349	10	0	0	63815	5	0	0	04124	1	0	0					
3760	4	0	0	63842	0	13	0	63936	1	0	0	4017	0	7	6	4102	0	15	0	4187	0	17	0	4271	1	1	0	4351	0	10	0	0	4th.				17th.							
3761	2	0	0	63843	2	0	0	63937	0	3	0	4018	1	0	0	4103	15th.			4188	0	10	0	4272	2	0	0	4352	59	0	0	63882	120	0	0	04125	4	0	0					
3762	5	0	0	63844	3	0	0	63938	0	10	0	4019	0	10	0	4104	0	10	0	4189	3	7	0	4273	5	0	0	4353	0	11	6	5th.				1169	3	0	0					
3763	4	0	0	63845	0	15	0	63939	10	0	0	4020	1	10	0	4105	†	5	0	4190	25	0	0	4274	2	0	0	4354	1	7	0	63886	0	7	0	20th.								
3765	5	0	0	63847	0	10	0	63940	1	3	0	4021	1	0	0	4106	0	10	0	4191	19th.			4275	3	0	0	4355	0	10	0	63901	0	10	0	4224	5	0	0					
3766	4	0	0	63848	2	10	0	63941	1	0	0	4022	0	10	0	4107	0	5	0	4191	5	0	0	4276	2	2	0	4356	29th.			3905	2	10	0	4235	18	4	8					
3767	5	2	0	63849	3	0	0	63942	0	13	8	4023	2	0	0	4111	0	10	0	4192	1	0	0	4277	1	0	0	4359	50	0	0	63906	3	3	0	4236	4	9	3					
3768	2	3	0	63850	20	0	0	63943	3	0	0	4024	1	0	0	4112	2	0	0	4193	1	0	0	4278	1	0	0	4360	5	0	0	63910	47	18	3	22nd.								
3769	4	0	0	63851	5	0	0	63944	1	0	0	4025	2	10	0	4113	1	1	0	4194	2	0	0	4279	2	0	0	4361	10	0	0	63911	2	11	6	4238	1	0	0					
3770	1	1	0	63852	1	2	0	63945	4	0	0	4027	0	10	0	4114	1	14	6	Anon.	25	0	0	4280	0	6	0	4362	2	1	0	63913	12	14	0	24242	1	0	0					
2nd.				3833	0	6	0	23946	5	0	0	4028	0	5	0	4115	0	15	0	4196	10	0	0	4281	0	10	0	4363	2	0	0	63914	15	9	11	64255	0	10	0					
Anon.	0	7	0	63854	0	10	0	63947	2	10	0	4029	2	0	0	4116	1	0	0	4197	25	0	0	4282	24th.			4364	0	17	0	63915	1	4	10	64256	7	0	9					
3772	0	5	0	63855	0	5	0	63948	0	17	6	4117	1	6	0	4117	1	6	0	4198	8	0	0	4283	1	15	0	4365	0	10	0	63916	13	2	6	64257	24	8	4					
3773	12	11	0	63856	0	12	0	63950	0	1	10	4030	5	5	0	4118.	1	6	0	4198	5	0	0	4284	2	0	0	4366	0	7	0	63918	11	2	10	64258	1	0	0					
3774	2	0	0	63857	0	2	0	3	8th.			4032	15	0	0	4119	7	4	0	4201	1	0	0	4285	1	0	0	4367	3	10	0	63919	9	13	0	64259	18	18	5					
3775	1	10	0	63858	2	12	8	3951	5	0	0	4033	1	1	0	4120	0	12	0	4202	10	0	0	4286	3	3	0	4368	1	0	0	63920	9	7	9	3rd.								
3776	20	0	0	4th.				3952	0	4	2	4034	1	5	0	4121	3	5	0	4203	4	6	8	4288	1	0	0	4370	5	0	0	63922	5	1	2	64261	1	0	0					
3777	0	10	0	63859	22	19	4	3953	0	7	6	4035	0	14	0	4123	2	0	0	4204	6	13	0	4289	1	0	0	4371	0	7	6	6th.				1267	10	0	0					
3778	3	0	0	63860	2	9	6	3955	2	0	0	4036	0	10	0	4124	2	0	0	4205	3	0	0	4290	2	2	0	4372	40	0	0	63923	1	1	0	24th.								
3779	3	0	0	63861	0	18	0	63956	3	0	0	4037	4	0	0	4125	3	0	0	4206	2	0	0	4291	2	0	0	6	Anon.	0	10	0	63924	0	18	0	64283	0	15	0				
3781	1	0	0	63862	25	0	0	63957	1	0	0	4038	0	10	0	4126	1	0	0	4207	3	0	0	4292	5	0	0	4374	1	0	0	63928	10	0	0	64303	2	11	6					
3782	1	0	0	63863	1	0	0	63958	5	0	0	4039	0	8	6	4127	7	0	0	4208	2	0	0	4293	1	1	0	4375	1	0	0	63928	45	0	2	25th.								
3783	5	0	0	63864	2	0	0	63959	1	0	0	4041	13	18	0	4128	2	10	0	4209	1	6	0	4294	0	10	0	4376	0	5	0	63935	0	10	0	0	8th.				4316	4	0	0
3784	12	6	0	63866	5	10	0	63961	2	10	0	4043	1	1	0	4131	2	0	0	4210	1	0	0	4295	1	0	0	4377	0	17	0	63936	2	0	0	64262	2	2	0					
3785	2	2	0	63867	0	5	0	63962	0	10	0	4044	0	10	0	4132	1	0	0	4211	1	0	0	4296	0	13	6	4378	1	1	0	63937	3	10	0	64335	0	2	6					
3786	2	2	0	63868	0	5	0	63963	1	0	0	4045	1	0	0	4133	1	0	0	4212	1	0	0	4297	4	0	0	4379	69	0	0	63938	1	0	0	27th.								
3787	0	5	0	63869	2	0	0	63964	1	0	0	4046	8	14	0	4135	5	0	0	4213	3	6	0	4298	2	2	0	4380	5	0	0	63939	1	1	0	64310	16	19	1					
3788	0	2	0	63870	2	0	0	63965	2	19	0	4047	3	0	0	4136	1	0	0	4214	0	10	0	4299	2	0	0	4381	0	5	0	63941	0	12	6	64312	10	0	0					
3789	0	10	0	63871	85	0	0	63966	0	10	0	4048	1	0	0	4137	1	0	0	4215	1	0	0	4300	7	2	0	4382	2	5	0	63942	0	11	7	64314	0	14	4					
3790	1	0	0	63872	4	9	0	63967	0	10	0	4049	1	0	0	4138	1	0	0	4216	3	8	6	4301	10	3	8	4383	2	2	0	63943	0</											

The Autumn Valedictory Meetings

IN SCOTLAND

ON FRIDAY, SEPTEMBER 6

7.30 p.m.

In the Christian Institute,
Bothwell Street, Glasgow

The Speakers will be DR. and MRS. R. N. WALKER and MISS NETTA M. DUNCAN (the three Missionaries to be farewelled), the Scottish Secretary, and short messages from the REV. and MRS. ROBERT GILLIES and MISS JEANIE ANDERSON, who have but recently arrived home from China.

IN ENGLAND

ON TUESDAY, SEPTEMBER 10

7 p.m.

— IN THE —

CENTRAL HALL, WESTMINSTER

Chairman : REV. W. H. ALDIS.

Closing Address : REV. W. D. JACKSON
(late Pastor of Collins Street Baptist Church, Melbourne).

Twenty Missionaries returning in the next few months.
Nine New Workers.

NO TICKETS REQUIRED.

IN THE PROVINCES

Monday, September 2nd.

LIVERPOOL.—Y.M.C.A. Hall, Mount Pleasant, 7.30 p.m.
Chairman : REV. C. SMITH. Speakers : REV. T. GEAR WILLETT, MISS G. EMBLEN, MR. R. HARPER, and other New Workers.

MIDDLESBROUGH.—Baptist Church, Southfield Road
7.30 p.m. Chairman : REV. T. PARKIN. Speakers : REV. E. ROWE GRIFFITHS, REV. R. C. HORTON, MR. G. A. SCOTT, and New Workers.

Tuesday, September 3rd.

MANCHESTER.—Milton Hall, Deansgate, 7.30 p.m.
Chairman : J. M. WAITE, Esq. Speakers : REV. T. GEAR WILLETT and New Workers.

HARROGATE.—Town Mission Hall, Mayfield Grove,
7.30 p.m. Chairman : REV. H. CHATTERTON.
Speakers : MR. G. A. SCOTT and New Workers.

Wednesday, September 4th.

SHEFFIELD.—Montgomery Hall, 7.30 p.m. Chairman and Closing Speaker : F. MITCHELL, Esq. Brief messages from New Workers.

WAKEFIELD.—Church House, South Parade, 4.0, 6.15 and 7.30 p.m. Chairmen : REV. L. H. CLENCH, J. H. RAPER, Esq., T. H. CROSS, Esq. Speakers : MR. G. A. SCOTT and New Workers.

Thursday, September 5th.

PRESTON.—North Road Methodist Church, 7.30 p.m.

LEEDS.—Ventnor Street Methodist Mission, Kirkstall Road, 7.30 p.m. Chairman and Closing Speaker : J. M. WAITE, Esq. Brief messages from New Workers.

SWINDON.—Bible Institute, 7.30 p.m.

Friday, September 6th.

BLACKPOOL.—Baptist Tabernacle, 7.30 p.m. Chairman : REV. R. GALE TURNBULL. Speakers : MR. G. A. SCOTT and New Workers.

YORK.—Y.M.C.A. Hall, Clifford Street, 7.30 p.m. Chairman : REV. R. W. BENSON. Speakers : J. M. WAITE, Esq., and New Workers.

Saturday, September 7th.

BRADFORD.—Friends' Meeting House, Fountain Street,
7.30 p.m. Chairman and Closing Speaker : J. M. WAITE, Esq. Brief messages from New Workers.

Monday, September 9th.

READING.—Abbey Hall, 7.30 p.m. Chairman and Closing Speaker : MR. J. B. MARTIN. Brief messages from New Workers.

Thursday, September 12th.

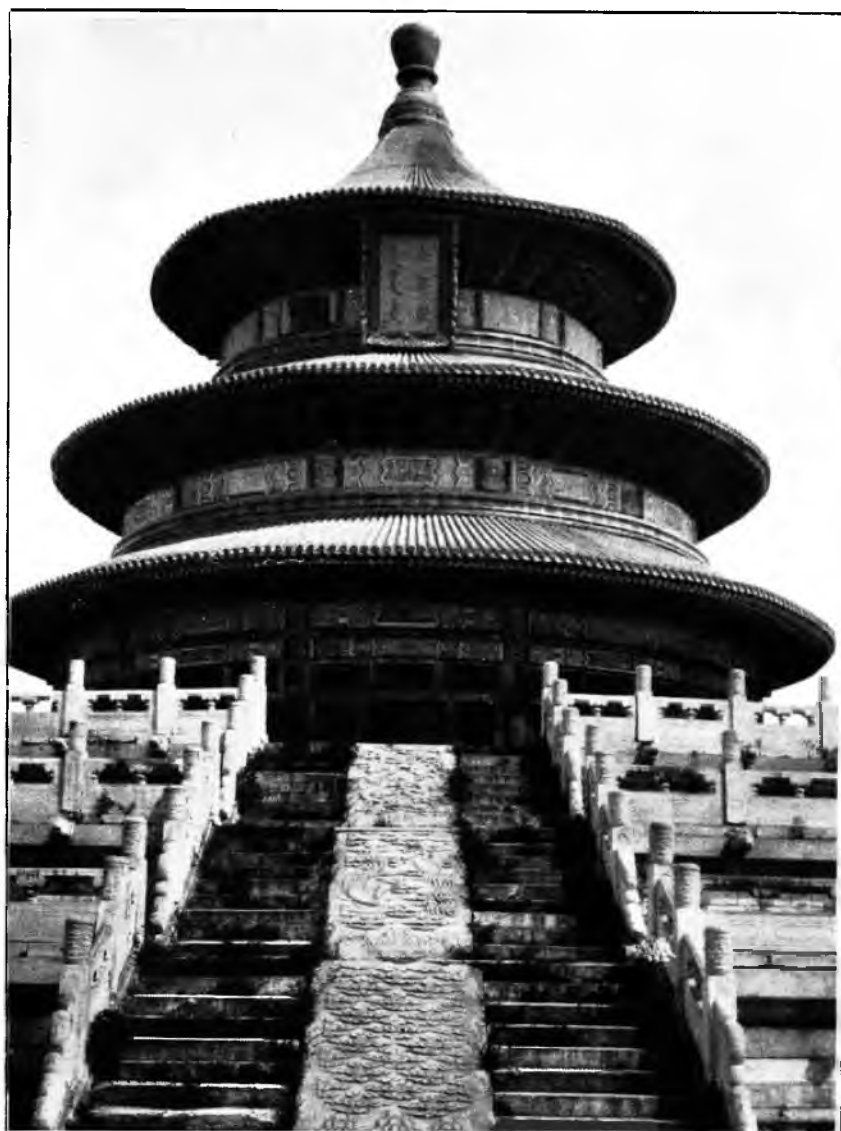
MAIDENHEAD.—St. Mary's Mission Hall, Reform Road, 7.30 p.m. Chairman : REV. C. H. CLISSOLD. Speakers : A. R. CRUMP, Esq., MR. R. HOGBEN and MR. L. C. STEAD.

CHINA'S MILLIONS

以便以散耳

耶和華以拉

*'And I saw
no Temple
therein :
for the
Lord God
Almighty,
and the Lamb,
are
The Temple
thereof'*



*'And the City
had no need
of the sun . . .
for the
Glory of God
did lighten it,
and the Lamp
thereof is
The Lamb.'*
—REV. xxi.
22-23.

Photo by]

THE TEMPLE OF HEAVEN, PEKING.

[Dr. Watney.

There are three tiers of steps. Dragons are carved on the marble slab in the centre of the top tier. Phoenix on the central tier, and Clouds on the lowest tier. These represent the Emperor, the Empress and the People. With the coming of the Republic this Temple is not now used.

CHINA INLAND MISSION,

Telegrams: LAMMERMOIR, FINSPARK—LONDON.

NEWINGTON GREEN, LONDON, N.16.

Telephone—CLISSOLD 7950 (3 lines)

Founder: The Late J. HUDSON TAYLOR, M.R.C.S.

General Director 1900-1935 (Retired): D. E. HOSTE.

General Director: REV. G. W. GIBB, M.A.

In the words of its founder, Hudson Taylor (who died in 1905), '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.'

Founded in 1865, the Mission has continued to grow, with the blessing of GOD, until its missionaries number 1,313, working in 333 centres in nineteen provinces of China. There are about 3,900 Chinese workers, including 2,350 men and women who voluntarily give the whole or part of their time to the work. It is the purpose of the Mission to found self-governing, self-supporting, and self-propagating churches throughout the whole of inland China. Chinese communicants number about 81,000.

The C.I.M. is a fellowship whose members, while drawn from various denominations, are at one in their convictions with regard to the essential doctrines of the Christian faith and in their unreserved acceptance of the Scriptures as the Word of GOD.

The Mission is international in character, with its headquarters at Shanghai, and home centres in Great Britain, North America, Australasia, and Switzerland. In addition, there are thirteen Associate Missions whose home centres are in Sweden, Norway, Germany, Finland, Denmark, and the United States, forming nearly one-third of the total membership of the Mission.

In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1934 was £50,330 9s. 10d.

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Telephone: Canonbury 1433.

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Secretary for Edinburgh and District: G. GRAHAM BROWN, 19, Mayfield Gardens, Edinburgh, 9. Telephone: 41405.

Subjects for Praise and Prayer.

'In everything by prayer and supplication with thanksgiving'.

PRAISE.

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For the Optimism of the Chinese Christians.	p. 184
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CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

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'Let not your heart be troubled.'

'Let not your heart be troubled: believe in God, believe also in Me.'—John xiv. 1 (American Standard Version).

IF the reader of these lines is anything like the writer, the troubled heart will never be far away. Look where we will, we see distress of nations and men's hearts failing them for fear. It is not possible to take up a daily paper without some new sorrow stabbing the heart. Every calamity, even the most remote, stares you in the face through the startling head-lines of the Press. The tragedies and the sorrows of the world are focused before our eyes every day. There are few private griefs, for a ruthless publicity makes them all common property.

Great and staggering as many of the natural calamities are, the floods and famines and earthquakes, which men call the acts of GOD, there are the evils which men bring upon themselves. These may be more easy to understand, for they are man-made, but they are hardly less grievous to be borne. Persecution, oppression, racial animosities, international bitterness abound, and as we write the clouds of war darken the horizon. Despite all the Leagues and Conferences and Pacts, the hearts of men remain unchanged, and out of the heart are the issues of life, do what men will to prevent the consequences.

Now GOD would not have His people indifferent to these things. Of that we may be sure. Doubtless there are thousands who do not think and many thousands who deliberately shut their eyes to the more serious aspects of life. Yet, if the promises of GOD and the exhortations of CHRIST mean anything, there is a peace which passeth all understanding and there is a rest which comes to those who wait patiently for the Hand of GOD to be stretched out. Without straining our LORD's words beyond their original connection, which had to do with His personal departure and His warning, 'Whither I go, thou canst not follow me now,' we may yet take comfort to ourselves from His exhortation to belief in GOD. There is only one place of refuge for the troubled spirit, and that is in the heart of GOD Himself.

One of the poets of the last century was once asked: 'If you might propound one question and one question

only, what would that question be?' After a moment's hesitation he replied: 'I should ask: "Is the Universe friendly, or not?"' It was a great and far-reaching question. T. H. Huxley, in his Romanes lecture, delivered over forty years ago, attempted to prove that 'Nature was actively hostile,' and he could adduce some strong arguments in support of his proposition. But every one who believes that 'GOD is love,' and that 'GOD so loved the world that He gave His only begotten Son,' that man might not perish, but have eternal life; rests his heart upon a totally different conviction. Despite every seeming contradiction, despite every mystery of life, we prefer Browning's conclusion: 'God! Thou art love! I build my faith on that.'

'Let not your heart be troubled,' said JESUS CHRIST. 'Believe in GOD, believe also in Me.' We have adopted the translation of the American Standard Version and the reading of the Revised Version margin. The word *pisteuete* is exactly the same in both cases. The Divine imperative seems to govern the whole verse. 'Be not troubled. Believe in GOD and Believe in Me.' Weymouth gives a literal translation as follows: 'Trust: in GOD and in Me, trust.' The original begins and ends the phrase with the same word exactly: Believe—Believe. Faith is the only cure, faith in GOD and faith in JESUS CHRIST.

We are so familiar with this beautiful verse that we are in danger of overlooking the tremendous assumption in CHRIST's words. Had He been other than the God-Man the exhortation would have been blasphemy. But what is the gain in the second imperative? we venture to ask, in all reverence. Is not faith in GOD enough? In reply, let us remind ourselves that a Jew and a Moslem would agree with the first exhortation, but disapprove of the second. Faith in the Incarnate GOD is something the Jew and the Moslem violently repudiate. There must therefore be something of immeasurable import to account for that rejection by the Jew and Moslem and therefore something of vital importance to justify this addition.

Let us try for a moment to imagine the New Testament

story discredited and we shall realise what our loss would be. Let us imagine, if we can, that the Christmas message was not true, and that the Easter triumph was a lie and we shall begin to feel how our consolations would be impoverished. Surely it is immeasurably easier for our hearts not to be troubled if we can believe in our LORD JESUS CHRIST, touched with the feeling of our infirmities and in all points tempted as we are, than to be cast back upon the faith of the Moslem or the Jew.

For a robust Christian experience we need to combine both faith in GOD and faith in JESUS CHRIST. 'There are,' to quote Evelyn Underhill, 'two distinct but complementary currents in Christian feeling and worship. One is directed towards GOD, the Eternal and Infinite Spirit; the other towards His incarnate revelation in JESUS CHRIST. These two strains are reflected in Christian mystical experience.' Let any one read St. Augustine's Confessions and he will find himself in company with one of the former. GOD is in all his thoughts, but the references to JESUS CHRIST are few and far between. Then let the reader turn to Samuel Rutherford's letters and he will find himself in communion with one to whom the Man CHRIST JESUS, the Bridegroom of the Church, is everything. These are the two poles of Christian experience, the transcendent

and the imminent manifestations of GOD.

Turn to Psalm cxxxix. and there we find the transcendent GOD, present in heaven as well as in Sheol, dwelling in the uttermost parts of the sea and to whom the darkness and the light are both alike. It is all too wonderful, too high, we cannot attain to it. Then turn to the Gospels and we find the God-Man so intimately nigh that many were offended because they thought He was nothing more than one of themselves, a carpenter's son. That our hearts be not troubled we need a GOD Who sitteth upon the circle of the earth and to Whom the inhabitants thereof are but as grasshoppers, Who bringeth the princes to nothing, Who maketh the judges of the earth as vanity. But at the same time we need One of Whom we can sing: 'JESUS the very thought of Thee, with sweetness fills my breast.'

We need both, if the heart is to be kept in perfect peace. GOD has given us the Old Testament and we cannot dispense with it and its revelation. GOD has given us the New Testament and we need the whole of its message. And so we come back to our LORD's three imperatives.

'Let not your heart be troubled. Believe in GOD—
Believe also in Me.'

M.B.

'THE DEFIANT OPTIMISM OF THESE AMAZING PEOPLE.'

This story is taken from Rev. R. V. Bazire's Journal, the remainder of which will be found on pages 185-187.

The ladies' compound at Pachong is occupied by military. The other compound, including married couples' residence, church, etc., is almost a complete wreck. This was my first home in the Diocese. Now two brick walls stand to their complete height with an empty space between them! There are a few small buildings standing, crowded out with poverty-stricken refugees. In particular there is a building comprising one large and three small rooms. Two rooms were given over to us, the third to a refugee family.

In the big room our coolies and another family had their quarters, and it also does service as church. At one end a cooking stove, in constant use; the body of the room occupied with church 'pews,' consisting of rafters from the wrecked buildings supported on piles of bricks from the same source. At the top end a table, serving by day for Communion Table and dining table for three relays of meals, and by night for a bed. One complete wall of the room is missing and is replaced by a length of matting. A drab enough environment—but wait a minute!

As you approach you notice over the doorway (which does not boast a door) a sheet of clean, gaudy-coloured paper bearing the three words in large characters, 'BESTOW-GRACE HALL.' There you have epitomized the defiant optimism of these amazing people. But for that sheet of paper with its message you might have thought you had to do with a smelly, damp, crowded, fly-ridden, makeshift hovel. But these people 'look not on the things that are seen'—and one catches their spirit and enters the doorway with the sole consciousness that 'this is none other but the House of God and this is the gate of heaven'!

At times, when the swarms of flies nearly maddened me and drove me to eat my meals on my bed, protected by mosquito netting, or when I awoke after a thunderstorm to find my only two pairs of shoes standing in an inch of water—at such times as these I bowed my heart in the presence of God and received from Him a renewed bestowal of His grace, sufficient for every need.

But I feel a bit of a fraud. I come to these people purporting to cheer and encourage them along the Christian way—and they turn the tables upon me and, all unconsciously, inherit for themselves the blessing of those who give more than they receive.

Fifty attended Divine service on Sunday and I preached on 'The glorious liberty of the sons of God.' Twenty-four gathered around the Lord's Table.

I feel most optimistic about the immediate future in China. Providing the Reds are dealt with and no other major calamity occurs, we are entering upon an era of opium suppression, reduced taxation, reduced armies, good discipline, road and railway construction and friendliness towards the Church from the highest quarters downwards. One remembers that Rome was not built in a day—but the trend is in the right direction. Two instances may be adduced from the situation immediately around Paoning. Nine battalions of troops are being reduced to six, and these are being put into the khaki uniform of the genuine Central Government armies. The highest military officers are readily accessible and amazingly ready to meet one's reasonable requests, as I discovered this morning. Again, labour corps are being organized which, although involving compulsory service, provide for adequate remuneration, instead of the iniquitous 'la-fu' system. Chiang-Kai-shek's famous 'Pieh-tung-tui' exert an amazing influence.

Persecuted Churches Revisited.

BY R. V. BAZIRE.

On July 5th Dr. Gray and the Rev. R. V. Bazire set out from Paoning to visit the district recently vacated by the Reds. It was felt that it was high time to assess the damage to Church property, to obtain lists of necessitous Christians with a view to relief, and finally to carry spiritual comfort to the sorely tried Church members. What follows is from Mr. Bazire's Journal.

NOT many miles from Paoning we entered the district which the Reds had been occupying for many months. On all sides desolation stared us in the face. Not a village or farmstead but bears its scars. Fully half the arable land is a wilderness. Communistic slogans abound: 'Turn SZECHWAN Red'; 'Poor people, unite to share property equally under Soviet rule,' and another which seems to take the wind out of the sails of the former: 'Provide 300 tons of rice for the Red army to fight your battles'! Stone monuments and the face of cliffs have had such slogans chiselled deep into them; subsequently other slogans of an opposite import have been worked deeper into the material so as to obliterate the original—but the work is slipshod and this successive scarring of once beautiful monuments leaves them an eyecore and a lasting memento of Soviet handiwork.

The Wrecked Church at Kai-yuan-chang.

We mounted into high country and then worked along a wind-swept ridge, reaching Kai-yuan-chang in the late afternoon. A handful of Christians were there to greet us. The Church premises are wrecked, they say, so we settled in to an inn and then went to see. The Church lies just beyond the village and now is an empty shell—no windows, doors, etc., and filthy to a degree. A Christian gives us a word of warning, and we promptly step outside and remove hordes of fleas from our socks. Back to the inn. The Christians, in spite of their poverty, insist on cooking us a meal which they share with us. One old fellow smacks his lips and mutters, 'This is good! The first rice I have tasted for weeks!'

The Church members here are few and seem dispirited. We hold a little service in the inn bedroom—promise that funds will soon be forthcoming to assist them in getting the Church into good condition—and so to bed.

The Church at Peh-miao-chang.

Saturday and Sunday, July 6th and 7th.—On to Peh-miao-chang, which we reached at midday. Here the premises are a mile away from the village and have not suffered badly. A retired evangelist leads the services, and the Church has not waited for outside help before getting into full running order. Seventeen partook of Holy Communion. Many are awaiting baptism.

Through Deserted Country.

Monday, July 8th.—Off at 4.30 a.m. to avoid the later heat; along a cross-country route which seemed absolutely deserted; up a mountain side to a farmhouse near the summit with a neat little Church building beside it. What a charming spot! One family of Christians was there to greet us. The membership never was large and since the 'evacuation' ended services have not been recommenced. We had a late breakfast there, commended the LORD's children to Him in prayer, and then pressed on to Chien-fuh-chang.

A Triumphant Reception.

Our arrival here was after the nature of a Roman triumph. As we drew near, the sounds of a familiar

hymn fell upon our ears. We reached the Church, just outside the village, and there the women Christians—dozens of them—stood around the doorway. They had been filling in time singing the songs of Zion. We make our bows and exchange the Christian greeting, 'Peace' (which does not sound so abrupt in Chinese as in English), and they make the stock remarks, 'To-day has been bitter for you,' and 'You've travelled quickly!' which is always said even though they haven't an idea whether you have covered five miles or fifty. We pass on to the head of the market street and there are greeted by the men Christians, who escort us to a tea-shop for the inevitable (and highly welcome) cup of tea. Later we all move to the Church for a brief service of welcome. Then a feast with which, in these days of universal poverty, we would gladly have dispensed, but one appreciates their kindly intention. Then at last we are free to settle into a room in the Pastor's home where he is entertaining us.

The Church Laid Waste.

After a rest we inspect the property. Doors, windows, furniture, all gone. Each Sunday every available bench is borrowed from the village homes and carted to the Church for use during service. Miss Pemberton's grave is slightly damaged. Information was given to the effect that valuables were concealed therein, but before the work of demolishing had gone far the statement was authoritatively denied and the false informant shot for his pains.

That evening a meeting of the Church Council was held, sitting around a table under a trellised grape vine in the middle of the public street. Details regarding relief funds were discussed. Pastor Yang nudged my arm. 'You see that coolie carrying a load of water into my house,' he said. 'He's a Christian. He was granted \$3 relief, but decided he could manage without it and gave it to another family.' There's no pauperism about *this* Church.



Photo by]

[Dr. Gray

Bishop Cassels' Grave after the Red Invasion of Paoning



Photo by]

[Dr. Gray

**The Paoning Cathedral Organ and Lectern
after the Red Invasion**



Photo by]

[Dr. Gray

**A Paoning Hospital Ward littered with Gospels and
Tracts by the Reds**

A Glimpse into the Abyss.

We discussed re-opening the boys' school. The Pastor's face took on a tense look. 'Those Reds got our school-master,' he said. 'He was a Christian of many years' standing; they tied him up and got lengths of wire and heated them red hot . . .' There he broke off and there was a moment's silence as he regained his composure. Then he proceeded, in a quieter tone, 'The school building is all right; now we must look around for another school-master.'

The discussion of repairs evoked a chuckle from the Pastor. 'The Reds,' he said, 'were holding a propaganda meeting in the Church, and after preliminary cups of tea had been drunk the cups were piled upon the Communion table and the orator entered the pulpit. Above the Communion table was a huge board bearing the words, 'Glory be to GOD.' 'And,' said the Pastor, 'GOD saw to it that glory was given to Him, for the board came crashing down on the tea cups, smashing the lot, and the audience rose and bolted out of the building.'

Church Life in Full Swing.

Tuesday, July 9th.—To Tang-chin-pa—only ten miles. Another country Church high up a mountain side, three miles from the nearest village, set around with shady trees and standing in the midst of farm lands. Practically undamaged and Church life in full swing again under local leadership. Fourteen partook of the LORD'S Supper. There are more candidates for baptism here than Church members.

A Sad Picture.

Wednesday, July 10th.—Off at dawn to cover twenty miles to Hua-tsong-ya, a Pachow outstation. At a village on the way a child was being sold for \$12 by his destitute parents. A quarrel was in progress, but the child sat on a bench apart, emaciated and apathetic.

Here the premises are in the midst of the village and now are almost a complete wreck. Inn accommodation was difficult to find and when I did secure a room it had no door to it. The Christians here have made no effort to meet for Sunday worship in any temporary quarters. This is bad. I got hold of the facts and then, with a Christian as guide, set off for a large farmhouse a mile away, where some old friends of mine live. There we held a meeting—my guide and the two Christian brothers

who share this house. Their father, an honorary evangelist, has died and their only two sons were killed by the Reds. They readily undertook to throw open their guest room to the Church for Sunday services. Feeling it important to translate words into deeds, I arranged there and then, by a slight alteration in our itinerary, to spend the following Sunday week with them and thus initiate their new order of Church life.

A Contrast in Churches.

Thursday, July 11th.—Off at dawn. Breakfast at Liu-lin-pu, where I do not know which is the more decrepit—the Church premises or the Church members. However, we announced that worship would be held on Sunday week at Hua-tsong-ya and pressed on to En-yang-ho. Here the excellent premises are lacking furniture, doors, floorboards, etc. In the front the military have dumped a ton or more of rice, which they are selling off as the army has moved elsewhere. At the back a free school is being run by the village authorities. We stayed at a heathen home as the guest of a Christian who is lodging there. Here, in the absence of more suitable quarters, the Christians meet every Sunday. What a different spirit from that of the last two places! One feels that their Christian profession is a precious thing to these people. We held a service after dark with a crowd of outsiders filling the doorway.

Friday, 12th, to Monday, 15th.—Last night was very hot—glad to get off soon after 4 a.m. Before long the weather broke and we reached Pachong drenched and shivering in spite of a very warm welcome!

[The story of Pachong is so moving that prominence is given to it on page 184, for some readers may not read the whole of this interesting Journal.—Ed.]

On Monday we were to have gone to another outstation, but the swollen river barred our passage.

The People More Friendly.

Tuesday, 16th.—To Yin-lin-shan, cool mountain quarters occupied by a Christian family. An oil cloth had to do duty for one of the walls of my room. Mr. Liang repeated the remark that has been made so often to me on this trip, 'The outsiders are more friendly disposed towards us than perhaps ever before.' Mr. Liang is one of the officials of the local village. Recent years have been difficult, but I am convinced that to-day that man could

be used of GOD to gather together a Church from among his neighbours if he chose to set out to do so.

A Delightful Church Property.

Thursday, 18th.—Twelve miles to Tsai-chia-ho, with a four hours' halt on the way waiting for the rain to stop. Another of these delightful Church properties built largely by local initiative miles away from the nearest village. The interior of the Church, walls and furniture is all of the same clean, unpainted and unvarnished wood, a most pleasing effect. A wrong message had been sent and there were only a few that gathered that evening for a service. But they have been meeting regularly, on Sundays ever since their return home.

Friday, 19th.—To En-yang-ho. We called upon an official about the school in our premises. He was very friendly and promised to remove the school as soon as we needed the building. We arranged for the Church to have the use of the premises for Sunday services.

A Week-end in Needy Centre.

Saturday, 20th, and Sunday, 21st.—Back to Hua-tsong-ya for the week-end. This twenty miles is the only stage we covered twice on our whole journey. Christians from Liu-lin-pu were awaiting us, and so a meeting was held at which it was arranged that at both centres services should be held in Christians' homes pending further arrangements. They say that once a month they will meet for a joint service. But these two centres need careful shepherding, and that is more than we can give. Spiritual standards here are low, and here is the one point in our tour where I have found the Christians grasping over relief funds.

The Church a Wreck.

Monday, 22nd.—Off at dawn for Ilong. This city has suffered more than any other we have visited, and the Church premises are a complete wreck. The Christians entertained us very hospitably and we were glad of rest and shelter during the heat of the day. From the window of the room where I sat a ridge was pointed out to me some five miles away. Just beyond lies the family property of Chu-teh, one of the Red chiefs who has recently led his army into SZECHWAN from the south. His home is intact, but his grave has been plundered in the superstitious belief that calamity will thereby be brought upon him. During their occupation, the Reds altered the name of this county to 'Chu-teh' county.

A Puzzling Situation.

It was certainly impossible to hold any service unless the Christians could discover some suitable premises, but this they state to be impossible and, what is more, Sunday services have lapsed. I have tried here, as elsewhere, to urge the importance of maintaining active Church life, but to no avail. The situation puzzles me. There are plenty of Church members who obviously prize their Church affiliations. I sense the atmosphere to be a keen, spiritual one, and yet I can scarcely believe that makeshift quarters for Sunday services are impossible to find. The situation calls for more detailed attention than we can give.

The Christians had many tales to tell. A Red soldier came into the home of one of them to idle away some time. Noticing copies of the LORD'S Prayer and the Creed pasted upon the wall, the soldier enquired as to their meaning. Somewhat falteringly the Christian began to explain, but before he had gone far the soldier leant across and whispered, 'I know—I'm a Christian too—but don't tell anyone I said so.' Then, as though conscious of having committed an indiscretion, he rose and hurried away.

The Orphanage Property Intact.

Seeing that we could accomplish nothing by staying in Ilong, we pressed on to Ta-ni-shan. The Orphanage property there, by express orders of the Red commanders, remained inviolate during their occupation of the district. Most of the orphans have been removed to a safer environment, where they will remain until more

settled conditions prevail. Evangelist Liu is here for the time being. Incidentally, throughout all the region we have covered, he and Pastor Yang are the only appointed workers, whether Chinese or missionary.

A Bible School at Short Notice.

Tuesday and Wednesday, 23rd and 24th.—On arriving after dark the night before I made the disconcerting discovery that I was expected to conduct a Bible School, and was expressly asked not to make my addresses too short! I had no notes with me, no commentaries or textbooks—nothing but my Bible. However, I managed to address a keen audience on Tuesday, for the best part of an hour on the miracles of St. John's Gospel and again for a similar length of time on the book of Ruth. I hope they considered my addresses long enough!

Wednesday was spent discussing various practical problems. Finally, on Thursday, the 25th, we returned to Paoning to make out our reports.



Photo by] [Dr. Gray.
The Paoning Diocesan Library.
After a visit by the Red Armies.

NEW YEAR WEEK-END FOR YOUNG PEOPLE

January 3-6th, 1936.

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Cost: 24/- inclusive.

Please Book the date.

Some After-Furlough Impressions.

BY MRS. A. K. MACPHERSON.

Mrs. Macpherson has been much impressed with the new situation now being faced in some of the older districts, especially in regard to the women. Some of her impressions have been recorded in this article. Similar situations are being faced in several other districts in East Chekiang.

THE middle of November found us back again in Chenghsien, after a happy furlough and a prosperous voyage. A warm welcome from the Christians cheered our hearts and made us glad to be amongst them once more. A ten days Bible School for men and women had been arranged, and we were so glad to be back in time to have a share in it.

A Ten Days' Bible School.

Those who attended were mostly strangers to me, coming from a district where some desultory sowing but no reaping has hitherto been done. Several of these new believers have been brought to the LORD through the earnest work of a Miss Li—a young Chinese lady from a neighbouring town. She was formerly a C.I.M. school-girl, and later became a capable and reliable nurse in a Mission Hospital; but now feels called to the work of preaching the Gospel. To her has been given the rare experience of seeing souls brought to faith in CHRIST after a first hearing of the Gospel.

Demon-possession.

Two, at least, of the women attending the Bible School had been definitely helped physically in answer to her prayers. One was a Buddhist nun, who came to the Bible School in full regalia, and took a most intelligent interest in the teaching. The other was a demon-possessed woman, who was said to have been delivered through Miss Li's prayers, and had been free of the attacks for some time. Alas, on the very first day of the Bible School another paroxysm came on—violent contortions of the body, and wild, screaming utterances of a blasphemous character—terrible to witness, how much more terrible to experience! Instantly the leaders amongst the Christians gathered round the poor creature, one held her by the hair to prevent her dashing her head on the cement floor of the chapel, and the others all prayed together for victory in the Name of JESUS. After about fifteen minutes of this, the victim retched violently, frothed at the mouth and became quite normal again.

These attacks were repeated quite frequently. They said it was demon-possession—I do not know. The symptoms were certainly not like epilepsy, and the fact that the things she said during the paroxysms were of a blasphemous nature, seemed to suggest some evil influence.

Chinese Accepting Responsibility.

In spite of this disturbance we had a very happy and profitable Bible School. All the women stayed to the end,

nobody quarrelled or fussed about the food, and all seemed keen and eager to learn as much as possible. One thing that cheered my heart exceedingly was to see how willingly the Christian women of the city Church gave themselves up to helping these new believers. Five came every day, and of these, Mrs. Ting and Mrs. Wu took charge of the more advanced class, *i.e.*, those who could read a little. Mrs. Ting taught *Ephesians* in the mornings and Mrs. Wu took them through the *Pilgrim's Progress* in the afternoons, and so realistically did she picture that famous allegory that several months later we found one poor woman still scared of falling into a literal Slough of Despond! There was still a place for me to fill, but oh, I was so glad to see the Chinese women themselves taking on responsibility.

Reluctant to Leave.

The last morning arrived and nobody wanted to go home. One poor woman wept and wailed at the thought of the loneliness in store for her—the only Christian in her home and neighbourhood. It was nice to hear the other women from villages not too far off, promising to visit her as often as possible. A tea party on our verandah, with a few Chinese dainties and some singing, cheered the last afternoon, and the following morning at daylight they all set off for their homes, some of them walking twenty English miles.

Early in March Mrs. Ting, Miss R. and I, with a kindly old Christian man as escort, paid them a visit. It was an experience intensely interesting, albeit intensely fatiguing. Time fails me to describe it in detail, but there are certain outstanding impressions that cannot be forgotten—the warm, loving, almost rapturous welcome accorded us by the Christians in every place; the simplicity of their faith, their insatiable hunger for spiritual teaching and their tireless zeal in escorting us from village to village, from home to home, to tell others about JESUS.

The Buddhist Nunnery.

Our first stopping place was the Buddhist Nunnery where our friend of the Bible School has her home—a simple little building standing in the fields outside the village, its garden of vegetables and mulberry trees enclosed within grey walls. Inside is an ordinary courtyard, built on three sides. The centre is devoted to the idols—tawdry, dusty, musty and contemptible in our eyes, but representing deity to those whose inner light is darkness. We were received with cordiality, tinged just a little, in this one place, with embarrassment.



Photo by]

[Miss Rungay

In the Buddhist Nunnery The Mother Superior on the right, The Christian Nun in the centre.

Light and darkness, GOD and the devil, have still nothing in common.

Our friend is second in charge, the mother superior being a shrewd old lady of eighty-odd, and there are others of lower rank. Our friend quite realizes that she cannot be a disciple of Buddha and a disciple of CHRIST at the same time, and it would be a great joy to see her boldly confess her new faith and break with the old life completely. But—faith cannot yet rise to such a height; the risk seems too great, the future too uncertain. Let not those who have suffered little for CHRIST judge her too harshly. Almost all her life she has been a Buddhist nun, and she is now over fifty; she has no other means of earning a livelihood and no home but the nunnery.

Another Unforgettable Memory.

The Sunday spent in a newly opened outstation—a dirty little village nestling amongst the beautiful hills—was another unforgettable memory. The poor little mud chapel could hardly have been more crude and unattractive; and perhaps, from the æsthetic point of view, the worship offered therein might also be so described, but I believe it was precious in GOD's sight. The good old Christian man who acted as our escort was chief speaker for the day, and in preparation for this service he spent the few hours between daylight and worship time up on the hillside with his Bible, in fasting and prayer. From early morning till the last departing ray of daylight the people came and went, and we gave ourselves up to helping them to the utmost limit of our time and strength.

Long before daylight we heard the sound of footsteps and familiar voices, and presently a little band of the Christian women began to encircle the chapel. Love had brought them thus early to see us once again before parting, and as we stood together just before leaving, one warm-hearted woman impulsively suggested that we should join hands in a ring and sing a chorus. Never had my heart thrilled as it did that early morning as I joined with that little company of humble folk in praising the Saviour Whose love had bound us together in a closer bond than that of race or kinship.

Two Interesting Visits.

On our way home we paid two rather interesting visits. The first was to another recently opened outstation, manned by a bright, earnest, young couple, whose three children—all girls—rejoice in the absurdly unsuitable names of 'Jonah,' 'Hezekiah,' and I forget the third! Their compound was the cleanest, pleasantest place we had met with on our travels, and it had an unusual air

of peace and happiness about it. As we entered—all unexpectedly—we found a group of little girls (nine years old, or thereabouts) sitting weaving coloured tape. But it was not the clever, busy little fingers that delighted me so much on this occasion (I had seen the same many times before), but rather the fact that the girls and two little lads standing beside them were all singing Scripture choruses joyfully and tunefully. Even the dog in that compound seemed to be under the same happy spell as the humans, for it came and poked a friendly nose into my hand—such an unusual thing for a Chinese dog to do to a stranger and especially a foreigner.

One young woman from a nearby village came panting in, with her baby in her arms, to tell us some good news. Every family in her village (a mere group of mud hovels) had recently believed in the LORD and put away their idols—all but one, who had hardened his heart against all pleading. But that very morning he had agreed to have his kitchen god taken down and destroyed. Would we go and pray for him? How could we refuse! Shall I ever forget that dark, dismal little room, with the white, scared face dimly visible above the patched coverlet! Our old Christian Greatheart explained that our prayers could not avail to help him unless he himself believed and trusted in the Saviour. 'I'll believe for ever and ever,' cried the poor creature, reminding me of another troubled heart that cried out, 'LORD, I believe; help Thou mine unbelief.' Then we prayed for him and left him, quite sure that the LORD was near to save and bless.

Needy Babes in Christ.

This visit to the country was soul-refreshing indeed, but it did not take us very long to find out that many were but babes in CHRIST. They have zeal, but little knowledge, and are in danger of mistaking chaff for wheat. The faith of some of them hangs on the fact that their physical ills were relieved in answer to prayer; but of their deeper soul need of CHRIST as Saviour from sin, they have as yet but little experience. They love to recount visions and dreams, and have great faith in such manifestations, but the sure Word of GOD is to most of them still a sealed book. Simple Bible teaching is obviously most necessary for their spiritual growth; but many cannot read at all, and others only a little. I wondered how much they had really understood of the teaching given them at the Bible School—had we made it simple enough for their comprehension? Will those who read these lines stop a moment to pray—even once—for these new believers, that they may be kept by the power of GOD and be led of His Spirit into all truth?

'When Thou Prayest.'

KANSU.—Mr. A. L. Keeble writes: 'The main east road has been blocked for the last week or more, and they say there are no less than 4,000 Reds holding it.'

SHENSI.—Mr. W. J. Mitchell writes: 'Yesterday we commenced the Preaching Bands. Thousands of troops are passing through here en route for KANSU.'

SZCHWAN.—Tatsienlu. Dr. Jeffrey is now with Mr. Edgar who is far from well. Chengtu. Mr. Amos left for Mowkung anxious to rescue a manuscript translation of St. Mark's Gospel into Kiarung. He has a special pass.

KWEICHOW.—Mr. and Mrs. Windsor completed a journey from Chefoo to Kopu in four weeks. There was constant raiding and counter-raiding. Kopu is in the midst of a revival. A telegram dated August 26th, states

that the Kiehkow district was disturbed by a thousand Communists.

KIANGSI.—Mr. A. B. Lewis writes: 'The news of the Evangelistic Bands is very encouraging. At Tsihwa where the Church was destroyed and Christians either killed or scattered, about forty have been brought in. Tuchang has just organized a Women's Band of six workers. This Church, started only six years ago, has over 200 members. 84 were baptised last year and 100 are expected this year.'

CHINESE TURKESTAN.—Mr. O. Schoerner writes: 'The last month the LORD allowed to be one of peculiar trial and the circumstances have kept us temporarily from the itinerating we had hoped to do.'

Reinforcements.

The Testimonies of nine new workers who sailed for China this Autumn.

MISS BETTY E. NORRISH.

Is Christianity true? Did the Son of GOD really come to live on this earth? Such questions occupied my mind when a schoolgirl of twelve. GOD gave me the answers through the Wandsworth Common Crusader Class, and at a Girls' Camp in 1923, He enabled me to trust, as my personal Saviour, the One 'Who loved me and gave Himself for me.'

A year or so later I was thrilled to learn that the LORD JESUS was coming again. Then arose another question: 'What can I do to win others for Him?' Again GOD answered. Through a missionary speaker at a beach service, He spoke to my heart, and I saw that one day He would call me to go abroad for Him.

How I wish that, with Paul, I could say 'I was not disobedient to the heavenly vision.' GOD had planned that much of the waiting time should be spent at home, and this might have been the best possible training. But the vision gradually faded, opportunities for Bible study and prayer were neglected, and precious years were largely wasted.

As I look back now, I marvel at the love and patience of the LORD JESUS CHRIST. He kept His promise that no one should pluck me out of His hand, and graciously renewed His call. At a Crusader Birthday Meeting, the challenge 'What is your loyalty worth to CHRIST,' made me long to be used for His glory, wherever He might be pleased to send me. Was His grace sufficient to cover all the past? It was. Within a week He had pointed me to China, for in my engagement I recognised the call of GOD. My fiancé, Dr. J. C. Pedley, was already in touch with the C.I.M. with a view to medical missionary work. We offered



Miss B. E. Norrish,
of Enfield and
Clapham High
School.

together, and by His grace alone we were accepted for training.

Dr. Pedley has been on the Field

for some months, while in the Training Home I have been making up for lost time.

I have also been learning more deeply to realise the tremendous responsibility, as well as the glad privilege, of being called to represent CHRIST in China, and I would not dare to go if I could not trust Him keep every promise He has made, and particularly His special word to me, 'Ye have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit.'

MISS D. P. EDE, S.R.N.

'A busy life stilled—the Voice of God heard.'

PICTURE a schoolgirl kneeling by her bed, mother at her side, while a faltering prayer ascends: 'LORD JESUS come into my heart.' It was then faith could sing 'Happy night, happy night, when JESUS washed my black heart white.'



Miss D. P. Ede,
S.R.N., C.M.B.,
Lincoln County
Hospital; Sister,
West London
Hospital

At the age of twenty I began my Hospital training. They were difficult years, many temptations and ups and downs, but the LORD kept me true to Him. I took opportunities of helping in Christian work, I was busy here and there struggling to do what I felt I should for the Master, but doing it in my own way, and all the time experiencing defeat. It was this busy life GOD had to still. He showed me myself as He saw me—saved but sinning—a servant, but self-satisfied—His child, but self-willed. Then I heard the message of victory over sin and self, through the power of the Indwelling CHRIST—that voiced my need. I surrendered myself fully to the LORD claiming that victory, and received the filling of His Holy Spirit. From that time the joy and peace found in utter abandonment to His will has made life worth living.

Believing the LORD wanted me to serve Him in China, I went to the C.I.M.

Conference at Swanwick last year and found it afforded an opportunity for being alone with the LORD to seek His will for my future path. It was during a quiet early morning hour that His will was revealed, and the LORD spoke to me from His Word—'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' I never shall forget the feeling that came over me, never had my heart burned within me as it did that morning. His command was irresistible. In glad surrender I said 'Yes, LORD, I will leave all and follow Thee.' I prayed that if this was a call to China He would set a seal on His command, and during that day it was given the same command, reiterated through another's pen. I followed His bidding.

All the doors have opened in wonderful ways, so that I step out into the new field of service with a confidence in my Omnipotent LORD knowing that 'He will perfect that which concerneth me.'

THE REV. G. A. WILLIAMSON.

'God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.'—Psalm cxviii. 27.

JESUS is the 'LORD of the Open Door.' The outstanding feature of His dealings with me is that of opening fast-closed doors. The first was the door to the closed heart. How? Well, come to the Church Army Headquarters in London. Its an Evangelistic Week-end. Take a peep into that room over there. What can you see? JESUS loves to meet with the individual alone, and He is meeting with one there. What is the result? A birth out of darkness and sin into the



Rev.
G. A. Williamson,
of St. John's Hall,
Highbury and St.
Mary's, W. Ken-
sington.

light of everlasting life in Him, another future missionary for China... JESUS Victorious!

The opening of the door into Everlasting life always involves the opening of another—that to Everlasting Service. My experience in serving JESUS appears to be following that of the first missionaries, for there is an ever-widening field.

'Ye shall be witnesses unto Me in Jerusalem.' I returned to my home and office to tell others about JESUS, but soon the field widened to . . .

Judaea and Samaria—for mine was to be a whole-time service. The door of study for Ordination was the next to yield to His touch, while I was convinced that it was another step toward my life-work abroad. During College days, while reading *A Thousand Miles of Miracle in China*, He revealed the field for service . . . *China*. Training completed, I commence my ministry in London, waiting for Him to open the greatest door of all with His Master Key—the door to China.

Then followed Easter, 1934, a crisis time in my spiritual life. It was that of a full, unconditional surrender of all life and future to Him, a sacrifice offering unto the LORD, resulting in a real victory in the inner life, whereas before it had resembled the description the little boy once gave . . . 'Life is like a switchback, all ups and downs.' We read of the Apostles at Pentecost that 'They were all filled with the Holy Ghost, and began . . .', one result of this experience was the opening of the door to China, and I offered and was accepted by the C.I.M.

Now I look forward to the great life-stage . . . 'Unto the uttermost parts of the earth' . . . service among China's millions, but a service of full obedience unto Him.

MR. H. M. BROWN.

Why are you going to China? This question was put to me during a recent vacation. My answer was: 'Because I am conscious of a Divine Call to work for GOD in that country,' is my only reason for going forth.

It is now my privilege to state how that call came, and to praise the LORD for His faithfulness towards me.

On the 29th September, 1929, a young



H. M. Brown,
of Belfast and S.
Wales Bible College.

man entered Bethany Presbyterian Church, Belfast. He had been there many times before, but on that evening the Holy Spirit convicted him of sin. After the service, walking with a friend on the outskirts of Belfast, that young man acknowledged CHRIST as HIS Saviour and became a new man in CHRIST, a sinner saved by grace. It is that new man that now writes this testimony.

A few months later I entered the same Church to hear Mr. Ernest Hudson Taylor. God through His servant spoke to me concerning the need of missionaries in China. I promised the speaker that if God should open the way I was willing to go to China as an ambassador for CHRIST. The Easter which followed this call, I attended the Faith Mission Convention at Bangor, and there a desire for holiness of life and character became mine. I yielded myself to GOD to be used as He would lead. Sunday School teaching, Open Air work and Christian Endeavour leadership were the spheres in which GOD prepared me for future usefulness.

In June, 1932, I felt the time had come for me to seek a Biblical Training. Great was my joy when I was accepted by the South Wales Bible Training Institute at Porth. The two years spent there were of real value to me. The burden of China's need was ever before me, and as the days passed I became increasingly conscious that GOD's purpose for my life was to serve Him in China in fellowship with the C.I.M.

My application was made in February, 1934, and in September of the same year I entered the Men's Training Home. The three terms spent there have been times of heart-searching, but I praise the LORD for all His goodness to me in meeting all my needs. As I go forth to the land of His appointment, it is with the desire that I may apprehend that for which also I am apprehended of CHRIST JESUS.

MR. DANIEL SMITH.

From my present standing in grace, there merge two distinct consciousnesses. One is a certainty of faith; the other a certainty of vocation.

'One thing I know.' The discovery of it came almost ten years ago, when in my shipyard days I first became conscious of the strivings of the Spirit. Much Church activity had only proved a camouflage for secret corruptness. GOD was unreal, and my inner life a constant failure. But a young man came to point the way. He was a Methodist, and he knew 'The Way.' I was a Presbyterian, groping for it. All he did was to give me a real warm welcome to a class meeting. A Mr. Fountain led it, and so lovingly did he speak of JESUS



Daniel Smith,
of Thornaby-on-
Tees, and Cliff
College.

that JESUS became unutterably real to me. The "one thing I know" is that I came to know Him, Whom to know is Life Eternal.' The other consciousness is:

'This one thing I do.' I am supremely happy to-day. The spring of this is not a missionary career, but because the streams of my life have been gathered together to flow into one narrow gorge—that of His Holy Will and 'to do the Will of JESUS, this is Peace.'

I owe much to Cliff College. For many kindly counsels, evangelistic experiences, and for a call heard through Miss Cable's visit and for a sacred moment when, after a wilful self had turned aside from His appointment, 'self' died in CHRIST and I rose to follow Him with an obedient heart. To my tutors at the C.I.M. I owe a great debt. Helpful as the studies have been, they have taught me by example most to covet the whole mind which was in CHRIST JESUS. Now, as I leave these shores, please pray that I may never struggle to be free from His hold of Love, nor diverted from 'the one thing I know,' nor lose my passion for 'this one thing I do.'

MR. DUNCAN McROBERTS.

Six years ago last February, as the result of the preaching of the late Pastor Malcolm Ferguson, Anniesland, Glasgow, GOD's Spirit revealed to me my need of forgiveness, and on acknowledging my sinnership and trusting GOD for salvation, I proved the power of His pardoning grace.

During the first six months of my



D. Mc. McRoberts,
of Bangor, Co. Down
and B.T.I.,
Glasgow.

Christian life, I failed to walk in the path of absolute obedience to JESUS CHRIST, until one night He revealed the many weights in my life which were preventing me from witnessing to His glory, and that night I presented my all to Him, desiring to be controlled by His Holy Spirit.

Some months later China's need was first brought before me through a missionary of the C.I.M. I knew GOD was calling me into all time service—'When the call comes, one cannot help knowing'—But it was not until after two and a half years of testing, that it pleased GOD to remove barriers and make it possible for me to enter the 'Bible Training Institute,' Glasgow.

During my first term in Glasgow, owing to circumstances at home, I'd decided to spend some time in evangelistic work in the homelands. I knew my time to part from loved ones had not quite come, but, assured of the fact that GOD had called me to work on the so-called Foreign Field, I was prepared to wait His time.

One night, towards the end of my first vacation, my dear mother expressed the desire of her heart, 'That I might be a power for GOD.' A fortnight later, while on my knees in my room in B.T.I., there was a knock on my door. The door opened, and someone asked, 'Duncan, have you had any word from home this morning?' 'No, Jack.' 'Your mother's dead.'

Locking my door I got down before GOD and re-dedicated my life anew for His service in China, claiming that GOD will enable me to fulfil the desire of a dear mother and loving Saviour's heart, by making me a power for GOD, to His glory.

GOD that day created a growing desire in my heart to be spent for Him in China, and after spending one further year in prayer, I applied to the C.I.M., and now eagerly anticipate going forward to the land of His appointment.

MR. E. SMYTH.

Mine was the priceless heritage of Christian parents. What I owe to them



E. Smyth,
of Belfast and
Missionary Train-
ing Colony.

and to their example I can never fully estimate. When I was ten years old, through their teaching and the teaching which I had received in the Sunday School, I was led to trust the LORD JESUS CHRIST as my personal Saviour.

For nine years after my conversion, I made very little progress in the Christian life, but there was ever present with me a desire for that life of victory and power which I knew the LORD JESUS CHRIST had to give. Every attempt of mine to enter into it, however, only ended in failure. Then it pleased the LORD to show me the secret of victory. Easter Monday morning, in 1929, I attended a Convention, where the speaker showed us from Romans xii. 1-2, that life in its fullness could be obtained not by struggling and striving, but by the unreserved yielding of ourselves up to GOD, and the receiving by faith of His Holy Spirit. Returning home, I sought the quietness of my bedroom and falling upon my knees, I confessed all my past failure to the LORD, yielded myself entirely to Him, and then claimed the promise of Luke xi. 13: 'If ye then being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him,' As I rose from my knees a peace and a power which I had never before experienced came into my life.

That experience was the turning point in my Christian life, and from that day the LORD began to bless me in His service.

Two years later, when reading the life stories of Robert Morrison and Hudson Taylor, the LORD called me to service in China, a call which has since been confirmed in many ways. I applied to the C.I.M. in the May of 1932, and was put on the Home Preparation Course for a year. In September, 1933, I left my employment as a breadserver and entered full-time training. The days of training in the Missionary Training Colony, Upper Norwood, and in the C.I.M. Training Home have been days of rich blessing and have afforded many opportunities of proving GOD's faithfulness and power to meet every need. As I go forth to China it is with a deep sense of my own insufficiency, yet with a humble confidence in Him believing that He will prove sufficient for every need.

MR. R. HARPER.

There are certain crucial moments in every human experience when the busy scenes of life are shut out, and earthly sounds hushed, while GOD seems consciously to draw near. Decisions made in those hallowed moments determine



R. Harper,
of Liverpool and
C.I.M. Training
Home.

our character and destiny. I recall two such occasions in my experience.

Although encouraged as a boy to attend religious services, during the somewhat reckless years of youth, I had drifted away even from a mere formal profession of Christianity. Becoming friendly with a young man who attended a Bible Class, I was induced to accompany him. One day the address was given by a missionary, and after the service he invited us two fellows to a young men's class that evening. We promised to go. It was a cool September evening, and reaching the Schoolroom where the meeting was held we took seats well behind others. I still recall the glow and radiance in the faces of the keen Christian workers, and the hush upon the meetings as they told the Gospel message. For the first time in my experience the redeeming love of GOD in CHRIST was unveiled to my wondering soul, and after one of those meetings, with a sense of guilt and shame for sin, I came to a personal acceptance of CHRIST as my Saviour and Master.

Another experience came some few years later. Mr. E. A. Sadler, who led me to the Saviour, sailed for China. This event, and reading *China's Millions*, filled me with a longing 'to preach among the heathen the unsearchable riches of Christ.' Torn between cherished ambitions on one hand and this intensifying desire on the other, there came the inevitable day of decision. Left alone, with business slack, and practically undisturbed for a whole day at the office, there came the crisis. It seemed as if every sight and sound was excluded as one paced that little room. I brought before the LORD every argument I could to prove my incompetency for service in China, but the LORD answered every excuse by bringing to one's memory some apt response in the words of scripture. Being convinced that GOD has called me, I go in obedience to His commission.

MR. L. C. STEAD.

In answer to the prayers of my parents, and through the personal work of a friend, I came to know the Saviour as

the age of fourteen. For a time I was filled with joy, but on leaving school and entering an engineering works, I foolishly denied my LORD. The fear of man was indeed a snare, for during the next few years I was defeated by sin and lost the joy and peace I had once tasted.

The LORD mercifully brought me to Himself again during a spell of unemployment. In the words of Psalm cxix. 59: 'I thought on my ways and turned my feet unto Thy Testimonies.' As I studied the Gospels I saw the LORD JESUS again as my Saviour, and gladly yielded to Him afresh.

After this surrender, I quickly found fresh employment, but a conviction had dawned that GOD wanted my life for His service. Through reading missionary

books, I became burdened with China's great need. Two people independently mentioned the work of the C.I.M. After



L. C. Stead,
of Maidenhead and
the Missionary
Training Colony.

correspondence I felt led to join the Prayer Union, and enjoyed much blessing

in daily prayer for China and a deepening assurance of GOD's Call.

Two years later I was accepted by the Missionary Training Colony, and gained invaluable spiritual and practical training through the work in camp and on evangelistic treks. A year ago I applied to the C.I.M. and was accepted for further training. It has proved a year of great blessing, the LORD becoming more and more precious through the daily study of His Word. I am conscious of very great needs as I contemplate sailing this year; nevertheless, I feel that GOD has called and am persuaded that He will supply all my need according to His riches in glory by CHRIST JESUS.

[Let us sympathetically remember the young women kept back by reason of disturbed conditions.—ED.]

To Bid Godspeed.

On Tuesday, September 10th, after many Farewell meetings throughout the Provinces, a central gathering was held in London to bid God speed to forty-seven new and old workers sailing for China this autumn. Some had already left, but the others were present to represent the whole company.

WITH Europe and Africa trembling on the verge of war, with the tidings that more Stations in North-West China were being evacuated, and with the knowledge that our two brethren, Hayman and Bosshardt, were, after nearly a year, still in bondage—the Prisoners of the LORD in the hands of the Communists—there was a sense of solemn and yet triumphant seriousness about this Valedictory meeting. The natural cry of all hearts was, 'If Thy Presence go not with us, carry us not up hence.' But of GOD's command, and of His promised Presence, there was abundant assurance, and so the militant and exultant note was struck.

At the Chairman's suggestion, there was a brief pause for silent prayer at the outset of the meeting, to ask GOD's blessing on the momentous deliberations proceeding at the League of Nations in Geneva. And few passages could have been more appropriate than the 96th Psalm, read by Mr. Hogben, ere he led in prayer. For what were the missionaries going forth to do, but to say among the nations, as they proclaim His Gospel, 'The LORD reigneth. . . . He shall judge the peoples with equity. . . . He shall judge the world with righteousness, and the peoples with His truth'?

The evening papers had announced an extraordinary proclamation in Europe, a proclamation which announced the mobilization of ten millions of people, to which the spontaneous reply of *Fiat! Fiat!* (Let it be done, let it be done!) is expected. So it was with a deep sense of obedience to the King of kings that the opening hymn was sung.

Sound ye the trumpet call;
Heralds proclaim
JESUS as LORD of all,
Sound forth His fame,
Tell of His great renown,
Lift high the Kingly crown,
Let every knee bow down
At His blest Name.

It is always a great sight to see the Central Hall, Westminster, crowded to

capacity, but since GOD's work is not accomplished by human power or might, it was a timely reminder that came from the Home Director, the Rev. W. H. Aldis, that the First Missionary Farewell Meeting in Antioch must have seemed a small and insignificant affair, if numbers were the measure of influence. For that reason we head these few words with the title GODSPEED, for if GOD is not sending forth His servants, this Valedictory meeting would be nothing less than a tragic farce. But if He is sending, and if His promise is true, 'Lo! I am with you always,' then, with the LORD as King, and the LORD as our Helper, we need not fear what man may do.

Without minimizing the seriousness of the situation, both at home and abroad, the Chairman reminded us of the causes for thanksgiving. After long possession by the Communistic forces, the Stations in KIANGSI had been re-occupied by the missionaries, and though it had been necessary in recent months to evacuate the Stations in the three provinces of KWEICHOW, YUNNAN and SZECHWAN, the majority of these had been re-opened. And in these difficult days GOD had graciously sent in material supplies for the carrying on of His work. GOD had not left Himself without witness.

Then followed a number of personal testimonies by the returning workers and by those going out for the first time. The returning missionaries were allowed three minutes each, while the new recruits were limited to one minute per person. To speak with such limits is a real ordeal. It would be difficult to say which task demands the most discretion, a three minutes talk or a one minute volley. So for the best part of an hour we listened to twenty-two speakers battling against time to pour out their pent up hearts. It was like a feast with rapidly changing courses. The good square meal has its place, but we were in fellowship with Gideon's three hundred who lapped, putting their hands to their mouths!

Space will not allow us to pass on the

detailed menu of this part of the feast. One, a veteran, told us that the Churches in KIANGSI were stronger in their trust in GOD and less dependent upon man, in consequence of the trials of recent years. Another related his experience of representatives of the Aboriginal tribes who had been converted on the first hearing of the Gospel. And another, referring back to the days of her first call to China, said that the Call to-day was just as strong as ever. These brief and moving testimonies were interspersed with selected choruses, such as

JESUS, Master, wilt Thou use
One who owes Thee more than all?
As Thou wilt! I would not choose;
Only let me hear Thy call.
JESUS, let me always be,
In Thy service, glad and free.

The closing address for this Farewell gathering was given by the Rev. W. D. Jackson, formerly Pastor of Collin Street Baptist Church, Melbourne, and was based upon the words of David's prayer in the Book of Chronicles, 'O LORD, the GOD of Abraham, of Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the hearts of Thy people, and prepare their hearts unto Thee.' Referring to the burden of China which had been laid upon the heart of Hudson Taylor, the burden which had led to the founding of the Mission, he led our thoughts up to the Call there is that our hearts should be ever kept alive to the realities of the world's needs to-day.

At an earlier point in the meeting, the Rev. T. Darlington, formerly in West China, led the audience in prayer, specially commending all the outgoing workers to GOD's safe keeping, and then we sang the closing hymn, of which one verse was:

Sound your Hallelujahs, praise to
JESUS bring;
Magnify His glories, of His coming
sing;
Sing amidst the conflict, shout the
battle-cry:
'JESUS CHRIST is coming. On to
victory!'

A Missionary Survey.

By MISS AGNES CLARKE.

The following stimulating survey was prepared by Miss Agnes Clarke for the recent Shansi-Hopei Conference. Its chief objects were:—1, To increase interest in and prayer for the work of others. 2, To challenge our present efforts. 3, To consider what new methods might be adopted or adapted.

THE vastness and vagueness of the subject shall be brought within the bounds of:—(1) Some phases of specialized work already done in China; (2) Specialized work that might be done.

Medical Work.

Only the merest outline can be given. Let it begin with the Medical Work. There are 190 Mission Hospitals, in which, apart from the foreign staffs, over 400 qualified Chinese doctors are working.

Nursing.—As a profession Nursing holds an increasing appeal to young Miss China. There are over 900 graduate nurses. The full value of the ministry of healing, of ward services, and bedside conversations, can only be recorded in the Books of Heaven. There is a boundless field for nurse-evangelists.

A present problem is the pressure being brought to bear upon the Mission Hospitals by the Chinese Government that less emphasis be given to medical evangelism, and that Mission Hospitals become National Health Centres for all and sundry.

Lepers.

Lepers in China are almost uncared-for. Our Lanchow Hospital has 30 beds for them and there have been some spiritual results. The Chinese Mission to Lepers should have an interest in our prayers. It is amazing to read that China forms one of the largest reservoirs of leprosy in the world. The lowest estimate puts them at a million.

The Blind.

The blind are slightly better cared for. There are 41 schools for the blind. The Braille Literature Association for China seeks their welfare, special efforts being made to increase the number of literate blind. Among one million blind only about two thousand can read. The entire *New Testament* and nine books of the Old Testament have been brailled into Mandarin; also *Pilgrim's Progress*, *Pastor Hsi*, and many other books. Braille is based on the phonetic script and it is very easy for the sighted to teach the sightless. For deaf mutes there are 14 schools.

The Bible in Hospitals, etc.

One great special work is the propagation of God's Word in Hospitals, Prisons, and the Press. Quoting from the inspiring 1934 Report of the three Bible Societies, it is praiseful to note that the sales for the complete Bibles have greatly advanced. In a recent anthology of modern Chinese literature issued by one of the largest Chinese publishing houses, comprising selections from masters of style, there appear two selections from the Chinese Bible, one being a large part of the Sermon on the Mount, and the other the entire fourteenth chapter of St. Mark, an amazing chapter to have inserted.

Many Non-Mission Hospitals have asked for Bibles, in particular the military hospitals in KIANGSI. The Chinese soldier seems to be amongst the most responsive to the Gospel.

Prison Work.

Prison work holds increasing opportunities. Many prisoners are not criminals, but are under detention for political or military offences. Some are men of unusual ability and education. Reading is not prohibited, and there is time for them to read and reflect. Some Chinese Christian preachers are devoting their whole time to prison work. In one jail in 1934 over 100 of the prisoners were baptized on confession of faith, with permission of the authorities. Several cities have Christian or friendly jailors who are glad for their prisoners to be visited.

The Ministry of Literature.

The large Printing Houses and Literature Societies have an extensive ministry. How best to get their material distributed is a problem. It may be circulated by lending, or circulating libraries for Chinese Christian workers; and by the distribution of Christian literature among non-Christian people. Secular book stores are not averse to stocking Christian books. There is also a field for lending books to Government school teachers, both men and women. Such books as *Pastor Hsi* or *Through Jade Gate* are suggested.

The Station Bible Class.

While this may be a day of trying out new ideas in various fields of evangelism, the solid ground work of the Station Bible Class cannot be too highly valued. It is a sphere for the missionary mother, and the elder worker who has done much of the former tilling. Certain stations in SHANSI excel in this line of special work.

Short Term Bible Schools.

These Schools, either for men or women, are an increasing need for the development and practical training of voluntary helpers and future workers. A simple Correspondence Bible Study Course, such as is being conducted from Hwailu, is a link and encouragement between terms. Why does there come the great groan from so many places of no available Biblewomen? We are apt to despise local training centres of simple equipment, and begrudge setting apart a missionary to whole time teaching of a mere handful of women. A small work can be discouraging, but if even a small Bible School for women is backed up and appreciated by the rest of the province, it is a well-worth-while special department. Also, if on finishing her three-year course, a young Biblewoman can be sent to an experienced missionary for a year or two, that extra training is invaluable.

Team Work.

This is a day of Team Work. One hears of Preaching Bands, the 'Bethel Bands,' the 'Bands of Ten.' Certainly two are better than one in the LORD's work. The bicycle is opening up new spheres of usefulness for women. In Hwailu we have two bicycles for Biblewomen and several can ride. During the last term of the Women's Bible School I have set apart time and a machine for practice.

Now eight or nine women are able to cycle to the villages.

A Day for Song.

This is also a day of Singing, or Choruses without number. Song has received a new emphasis. It expresses a new joyousness.

The Question of Literacy.

Whether speaking of Church members or workers, the high question of literacy looms up, and we have to ask, 'Have we made any headway toward a Bible reading Church? If so, how much? Is there anything more that can be done about it?'

The famous centre of the Mass Education Movement at Tingshien is accessible to SHANSI and HOPEI. Wouldn't some of us profit by visiting it? While not advocating its methods in their entirety, yet there must be much in their proven methods that might be adopted or adapted. It is of interest to those who have been pushing the phonetic as against the thousand character system, to find that the Mass Education leaders have come to the conclusion that a given student can learn phonetics plus the Thousand Characters in less time than he can learn the Thousand Characters alone. So let's go to Tingshien!

Islam in China.

When it comes to Mohammedans in China, the query is, under which division of the paper does this come? It surely cannot be reckoned under 'Specialized Work being done.' A sheaf of the quarterlies, *Friends of Moslems*, makes a sad, stinging reading. So little effort, so little interest, on the part of Christians, native or foreign, is put forth to reach Moslems. Far less is done for them than for lepers or the blind. Are there even five C.I.M.-ers, with Chinese language sections behind them, giving whole time service for Moslems? One does not need to go to KANSU or the far places for Moslems. In Tientsin alone there are 12,000, and I do not know of one evangelist among them. In Peiping an old German missionary friend of mine has lived and worked undismayed in the Moslem quarter for twenty-five years; but I know of no helper with him. A fraction of time is being given to this people in Chengchow, Taikang, Kalgan, Sinkiang, Ninghsi, and other places—but is Moslem work being done?

Mongolia and Tibet.

Have we any idea of the isolation, discouragement and hardship faced by Swedish Mongol missionaries? Do you know to what extent Mr. Sorensen reaches Tibetans with portions of Scriptures that he translates and sees through the press?

Mission Schools.

Mission Schools are always a debatable subject. Should they continue? Are they proving their worth? What standard should be aimed at? There are probably over 5,000 Christian primary schools in China now, with about 100,000 pupils. The key to the primary school is the teacher. Text books change with great frequency in China. Amongst the texts now in use, some sets are practically free from animosity to any nation or religion. In fact, there is internal evidence in some of the teachers' books that the compiler has a Christian background. Personally I feel, as regards Girls' Schools, that without a few C.I.M. Middle Schools, the full curriculum of even Higher Primary is too heavy for the standard of teacher

available. The full course does not warrant the labour entailed. The time may come for a complete change in the status and curricula of schools in small towns that serve country Christians. It may be that a modified course of Bible and general subjects, covering six years, might serve the purpose more effectively.

Young China.

All acknowledge this to be the day of opportunity in reaching young China. Efforts and enthusiasm are expended on the children of Christians, neighbourhood youngsters, Sunday Schools, Daily Vacation Bible Schools, camps and so on. We really are getting somewhere, no doubt about it. But is there a lack of cohesion in the whole field of Children's work? Are you satisfied that the work is being done in the best way? How do you get to know what suitable material is on the market? How do you get some of your ideas circulated? Does it work satisfactorily to pool your ideas in a Round Robin, or would it be best to have a Young People's Department in China, as an integral part of the C.I.M. organization, with a definite Young People's Secretary?

Eye Gate.

Along the line of visual Gospel propagation, are we constantly trying new ways, temporary ways, of attracting the passer-by?

1. There is tremendous street wall space connected with some of our mission stations. Could more of it be used profitably along the excellent lead that Luanfu has given with its wayside Pulpit and Scripture Sign display?

2. Most of our compounds have a Front Gate. Is there always a lighted lantern over it? If so, could not be short, arresting Texts, on coloured paper that could be easily written and often changed, be hung over the light to attract the street goer? If no light has been used hitherto, is the idea worth suggesting?

3. Recently some of us were attracted by a quaint cabin on wheels sitting in the middle of Hwailu's dry river bed. It was an advertising stunt of a tobacco firm. It held quite a suggestion. What about a brightly painted little Gospel kiosk on wheels, with a window sill of attractively arranged books and the inside walls hung with posters?

The Blessing of God maketh rich.

Of course, all methods are secondary in evangelism—some may seem insignificant. Yet a small stone, skilfully thrown, was the method used to kill a giant.

So, whether it be saving a life by the knife, or guiding fingers over Braille dots, or putting ideas into print or picture, we can say, 'Blessed be the LORD, Who teacheth my hands to war, and my fingers to fight.'

Personalia.

DEPARTURES.

September 27th.—Per P. & O. s.s. *Corfu*: Mrs. H. J. Mungeam.

October 9th.—Per s.s. *Aquitania*: Miss G. Emblen, to North America.

October 11th.—Per P. & O. s.s. *Ranchi*: Rev. William Taylor.

October 17th.—Per s.s. *Rangitata*: Mr. & Mrs. H. W. Funnel and two children, to New Zealand.

CORRECTION.—Last month the *Rawalpindi* Party was reported as sailing on August 13th. It should have been September 13th.

Gospel Triumphs.

BY MISS CHARLOTTE T. TIPPET.

This moving story is condensed from Miss Tippet's report. Will all readers remember her Autumn Tours?

I HAVE no easy task before me, to put into condensed form the report of a tour lasting four and a half months, which has been crowded with interest.

I have marvelled at the multitudes, and the many walled villages which have so few witnesses for CHRIST. Again I have rejoiced in the, ever to me wonderful, miracle that I have seen many times on this tour, of the power of the Holy Spirit to illuminate the minds of these dark, ignorant people, and make the way of Salvation clear to them.

God very definitely answered prayer on this tour. Souls have been saved, saints strengthened, and backsliders restored. To Him be the glory.

I left Hankow in the middle of January, and returned in the beginning of June, experiencing great cold and heat on the tour.

Chengchow.

This was the first place, and here I found a prepared people. After a few days' meetings I felt that the people were ripe for decisions. When I gave the invitation to those who wanted to get right with GOD, a number came forward without any hesitation to the platform, some with sobs confessing their sins. I rejoiced to see how the Chinese workers helped them. I myself seemed to stand aside and watch GOD work.

One sight I shall never forget. A boy about twelve, who had been blessed before, brought a little friend to the platform, who knelt down and sobbed out his sins, whilst the one who brought him knelt alongside, and with his face looking upward prayed most earnestly for the repentant little sinner, patting him on the back all the time whilst doing so, to emphasize his petition. It was a most touching sight.

Kaifeng.

Two hours in the train brought me to this great city. Here I had three sets of meetings, first in the C.I.M. Hospital, where nurses and helpers gathered in the Men's Chapel. At first it was difficult. Though they listened well, there seemed to be a block. At the end of the last meeting I asked the women to go to their own Chapel, and the men to remain behind. The presence of GOD was very real, and several men stood, acknowledging their surrender to the LORD who bought them. Later in the Women's Chapel one after another came in, some silently praying, others sobbing their way back to GOD, sins that had been hindering were put away and confessed, and souls were saved.

Baptist Mission.

After these meetings I went to the American Southern Baptist friends in the South Suburb, where I had four days' meetings. About four hundred people gathered, and towards the end of the time many went out into the rooms prepared for any who desired to seek the LORD, and very real work was done for GOD. One cook who had resisted for years came right through, I was told.

C.I.M. City Church.

One day's rest, then I went into the city, where a large

congregation assembled, many people from other Churches attending. These meetings were not easy, and though there was some measure of blessing, I was not at all satisfied with the results.

Whilst in the city, I had the joy of going to the home of Mr. and Mrs. Yin, a fine Christian family in a high position, who have a Gospel meeting in their home every week. I spoke there one night, and it was a unique experience to speak to between twenty to thirty officials, and present the way of Salvation.

Kweiteh.

Four hours' journey in the train, and a five mile ride in a car, and the Baptist Compound in this city was reached. Here we had a large, attentive crowd for several days, ending in some definite decisions for CHRIST. One gentleman in the city, who had never been in a Church before, was beautifully converted.

Pochow.

Another Baptist station, that I reached in private car, over bumpy roads, was my next place of meetings. I shall never forget the crowds here. The people swarmed, filling the Church so full that I could hardly push my way on to the platform. It took two days to get them to listen quietly, and then the Enemy sought to create disturbance by demon-possessed people calling out. I believe some were in real earnest about their salvation and surrender to GOD.

Tong-Hsu.

After these meetings I returned to Kaifeng, where I had a few days' rest, then travelled by rickshaw over sandy roads to Tong-Hsu. Misses Standen and Joyce received me. I shall never forget those days. It was fine to see over three hundred women, and half the number of men, listening to the Gospel, and the Holy Spirit worked in a marked way. For the last two days we were dealing with souls, and the broken-hearted confessions and sobs went to one's heart. Many found peace, and there was much rejoicing.

Fukow.

A long rickshaw ride through green wheat-fields brought me to this city, where in days gone by I had spent some happy times with Mr. and Mrs. Bird. A very difficult condition prevailed here, on account of the 'Jesus Family' teaching, and Pastor Kow has had a hard time in standing out against them. A word as to these deluded people. They are largely Pentecostal, but go to great extremes, bringing division, derision and a strong anti-foreign feeling into the Church. Terrible excesses have taken place; graves opened by people who say the Holy Spirit told them their dear ones were going to rise; accusations as from the Holy Spirit against people, that have been proved utterly false; cryings and howlings going on all night, making the heathen around say that the Church has gone mad—and other things that have made outsiders ridicule and scoff.

Of course, the fact of this counterfeit proves there is a

work of the Holy Spirit going on, and the pressing need is to discern the spirits, to know what is of God. We want to teach the people, warning them against spurious movements, praying that the Holy Spirit will truly work in our midst.

Taikang.

Here was a great contrast. In the first place, the 'Jesus Family' had not got hold of the city Church. The Pastor and most of the leaders were against the movement, and there was unity amongst the members. The Church could not hold nearly all the people, so an awning had been put up in the courtyard. Most days there were about eight hundred people, but on Sunday over a thousand. It was great to see that Church packed with a listening crowd. I shall never forget the after meeting, in a large room at the back, where the floor was simply covered with kneeling women, praying, sobbing, pleading for forgiveness of sins.

Chenchow (Hwaiyang).

An hour's motor ride brought me to this city, and soon we were across the Lake and at the Mission premises. Sadness reigned over the compound, for not long before Mr. Bevis had suddenly been taken to be with the LORD, and Mrs. Bevis was preparing to go home.

Shenkiu.

I had company on this journey, for Mr. and Mrs. Tomkinson, who are taking over the work in Chenchow, were there, and we travelled together. Dusty roads and a hot sun were rather trying. We spent one night in an out-station, and reached Shenkiu next day. I have been

smothered with kindness all along the way, and here was no exception.

The people came well, and we had the joy of helping quite a few souls. One woman I shall never forget. We could not get her to stop crying, and her anguish was terrible. Her conviction was very deep, sins of a terrible nature, and we did not feel that she had quite come through. Later on Mrs. Tomkinson visited her in her home, and found her happy in the LORD.

Shangtsai.

It took me two days by rickshaw to reach this station, spending one night with Mr. and Mrs. Fee on the way. Hot, long days they were, passing through miles of waving corn, almost ripe for harvest. I had a few days' rest, then began the meetings. It was very hot, and I found preaching rather exhausting work.

Chowkiakow.

Here I had my last set of meetings. The days were very hot, and the walk each day to the Church in the South city was pretty scorching. In spite of the busy harvest season, the people came well, and again quite a few were blessed.

With many thanks for your prayerful interest, asking you to pray that the Holy Spirit will work with power in the coming days.

The Autumn Tour.

October : Hwangchuang (Kwangchow) and Shangcheng.
November : Yencheng ; Hiangcheng.
December : Sihwa ; Cheochiakow. (Bible School.)
Spring, 1936 : ANHWEI. Three months.



Photo 65]

[R. E. Thompson.

Tent Evangelism in Hopei.

The four tents were packed and ready to start from the Mission compound at Hwaiiu. The tent workers are on or near their carts.

Editorial Notes.

CONCERNING THE CAPTIVES.—It will be just one year, with the opening of the month of October, since Messrs. Bosshardt and Hayman fell into the hands of the Communist army. What that year has meant to them, and to their wives and children, no words can tell. Unceasing prayer and heroic efforts have been made to secure their release, but so far without the desired result. We dare not suggest that prayer has failed, for the secret things belong unto the LORD and we only see through a glass darkly. The triumphant chapter on Faith in the Epistle to the Hebrews, frankly acknowledges that 'others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment.' Let us continue our supplications, strenuously guarding against any temptation to relax in our fellowship of suffering with our brethren and their loved ones. The passage of time does not make it easier for them, but rather the reverse.

Our latest news is as follows. On August 27th we received in London a cable from Shanghai saying that 'the terms are impossible; the situation is very critical.'

Letters since received have cast some light upon this cable. On August 15th Mr. Becker reported that there had been heavy fighting near Longshan, during which time many prisoners escaped from the Reds. A few days later news was received that Ho Lung, the Communist leader, was attempting to cross the Yangtse River near Ichang. This attempt was defeated. Again on August 26th, Mr. Becker telegraphed to Shanghai saying that the captives had been seen, but that they were in a sorry condition. It had proved impracticable to conclude negotiations as the demands were impossible, so that the whole outlook was dark. The letter bringing these tidings is dated Shanghai, August 29th, and that is the latest news received and amplifies the cable referred to above. Let us then draw near with boldness to the Throne of Grace, that our brethren may receive mercy, and also find grace for this deep time of need.

For those in Authority.—If ever there was a call to believe in the unseen, in the Power of GOD, it is to-day. The momentous issues which are at stake in all parts of the world are a burden too great to be borne. Our daily papers, quite naturally, keep the crisis in Europe ever before our gaze, but events not less far-reaching are rapidly developing in the Far East. Let us remember in our intercessions the rulers of China, and especially General and Madame Chiang Kai-shek whose influence is so great and whose sympathies toward the spread of the Gospel are so real. While there is much to burden the heart, there is, at the same time, abundant cause for praise. It is still true that 'the lever which moves the earth has its fulcrum in the unseen.' That lever is at our disposal.

The Threat to the North-West.—In our last issue of CHINA'S MILLIONS we reported the receipt of a cable stating that the Mission Stations in the West and South of KANSU were being evacuated. Letters recently received suggest that it may be necessary to evacuate all the Stations in that province, for the Red armies driven from the South are working their way North along the Tibetan marches. The anxieties and the problems which this must bring to all the workers in KANSU are not easily imagined. As we remember them in this day of adversity,

let us not forget the truly wonderful way in which GOD has undertaken for His servants in KIANGSI, KWEICHOW, YUNNAN and SZECHWAN. Most of the stations evacuated in these provinces have been re-occupied, and a gracious providence watched over the lives and movements of many who were temporarily placed in positions of peril.

A Word of Thanks.—In connection with the Autumn Valedictory meetings, held throughout the Provinces recently, members of the Mission have received generous hospitality at many centres. May we take this opportunity of thanking all friends who have in this way assisted in the Farewell arrangements.

A large number of copies of this present issue of CHINA'S MILLIONS, containing the testimonies of the new recruits, have been ordered by many new friends at the valedictory meetings. If they would like to continue their interest and follow prayerfully the work in China we should be glad to put their names upon the lists of subscribers to the magazine. The cost per annum is 2s. 6d. post free.

The China Executive.—Not only because of the recent change in the General Directorship of the Mission, but by reason of the heavy responsibility which, in these days of trouble, rests upon the China Executive, we would ask that Mr. G. W. Gibb, and all who labour with him, may find a special place in the prayers of our readers. In addition to Mr. D. E. Hoste's retirement from office, Mr. James Stark, who for many years has been the indefatigable Secretary to the China Council, has come home for a much-needed furlough. Such changes inevitably throw an increased burden upon those who remain. With ever new and complex situations arising at any moment, there is constant need that GOD should give His servants 'wisdom and understanding exceeding much, and largeness of heart.'

Financial Mercies.—Those who have studied the Annual Report for last year, issued under the title of *The Answer of God*, will remember that it was stated that the income for 1934 was the lowest for sixteen years. For the glory of God we rejoice to be able to say that the recent August income in Great Britain was, probably, the highest income for that month in the history of the Mission. Normally the holiday month is, what may be called, a lean month financially, but it is good to see this extra provision at a time when the destruction of property, and the evacuation of stations, have entailed heavy abnormal expenses. It also comes when passages for new and returning workers make a heavy demand on the funds. For this gracious encouragement amid many trials we bless GOD.

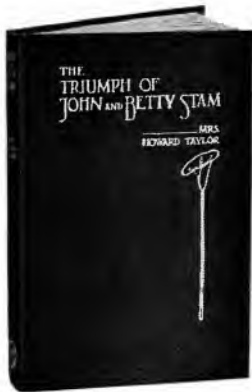
Baptisms.—Our friends will remember that last year had the highest number of Baptisms for any one year in the Mission's history. We regret to note that the reports for this year show a considerable falling off in this respect. From the figures received up to September 1st, the decrease is 563 as compared with the same date last year. It would be easy to find reasons for this in the disturbed conditions in so many provinces, but shall we not seek that GOD may enlarge us even in the midst of trouble?

'They Offered Willingly.'

'To their power . . . yea, and beyond their power they were willing of themselves.'—2 Cor. viii. 3.
 'With such sacrifices God is well pleased.'—Hebrews xiii. 16.

Donations received in London for General Fund during August, 1935.

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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Anon.	0	5	0	Anon.	1	0	0	4546	1	10	0	+	2250	0	0	4670	2	0	0	4732	1	5	6	ss	6	0	0	4859	2	10	0	4469	4	0	0	4752	0	7	6	
4412	500	0	0	Anon.	0	15	0	4547	1	3	0	4668	0	5	0	4671	2	0	0	4734	0	2	0	4793	2	14	0	4860	0	2	0	4474	1	0	0	4779	1	0	0	
4413	3	15	0	4482	7	0	0	4548	15	0	0	Anon.	1	10	0	Anon.	2	0	0	4736	1	5	0	4796	3	0	0	Anon.	0	2	0	4475	0	10	0	4765	2	0	0	
4414	1	0	0	4483	0	2	0	4549	5	0	0	4661	3	0	0	4674	30	0	0	4737	0	10	0	4797	1	0	0	Anon.	0	2	0	4476	1	0	0	4779	1	0	0	
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4452	1	14	0	4511	1	1	0	4581	1	0	0	**	0	10	0	4704	0	5	0	4766	1	0	0	4828	3	0	0	4829	1	0	0	4576	1	0	0	4847	0	0	0	
4453	1	0	0	4512	0	15	0	4582	†	802	12	0		14th.	Anon.	1	0	0	4767	8	1	0	4829	28th.	4899	10	0	0	4830	10	0	0	4577	3	2	0	4848	1	0	0
4454	1	0	0	4513	0	6	8	4583	†	802	12	0		10th.	4645	19	17	0	4768	5	0	0	4830	2	16	9	4831	0	17	6	4900	0	5	0	4849	0	0	0		
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4456	5	0	0	4515	1	0	0	4585	2	0	0	4647	3	10	0	4770	5	5	0	4771	5	0	0	4832																



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CHINA'S MILLIONS

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耶和華以拉
YEHOWAH YISRAEL



Photo by]

WHERE JOHN AND BETTY STAM WERE MARTYRED.

[Miss A. G. Banks.

The little town of Miaosheo, where John and Betty Stam were beheaded for the testimony of Jesus. Like their Master they were led up the little hill to die, under the shadow of the pine trees to the left of the picture.

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Founded in 1865, the Mission has continued to grow, with the blessing of GOD, until its missionaries number 1,313, working in 333 centres in nineteen provinces of China. There are about 3,900 Chinese workers, including 2,350 men and women who voluntarily give the whole or part of their time to the work. It is the purpose of the Mission to found self-governing, self-supporting, and self-propagating churches throughout the whole of inland China. Chinese communicants number about 81,000.

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The Mission is international in character, with its headquarters at Shanghai, and home centres in Great Britain, North America, Australasia, and Switzerland. In addition, there are thirteen Associate Missions whose home centres are in Sweden, Norway, Germany, Finland, Denmark, and the United States, forming nearly one-third of the total membership of the Mission.

In regard to financial supplies, the Mission is supported entirely by the freewill offerings of the LORD's people. No debt is ever incurred, no appeal for funds is authorized, and the workers, whether on the field or on the home staffs, are dependent on GOD Himself, and not on the human organization, though the Mission authorities, in distributing the funds available, seek to meet the need of each worker. To the glory of GOD it may be stated that though there have been times of straitness, He has never failed to meet the personal needs of the workers or the general needs of the work. The income contributed in Great Britain and Ireland during 1934 was £50,330 9s. 10d.

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CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

'To See the End.'

'But Peter followed Him afar off, unto the court of the High Priest, and entered in, and sat with the officers, to see the end.'—Matthew xxvi. 58.

WHAT a picture of love and despair! Peter, the man who had drawn his sword to defend his Master, is now sitting in the midst of the officers of Caiaphas, around a fire, waiting in an agony of fear to see the end. Though at first he had followed from afar, now we find him sitting 'in the midst,' and, not afraid to be seen, 'he sat in the light of the fire,' and thus gave a certain maid the opportunity of 'looking steadfastly upon him.'

A comparison of the Gospels reveals something of the strain and tension endured by Peter. According to Matthew he 'sat with the officers.' Following John's story we find him 'standing and warming himself.' St. Mark tells us that when the maid had identified him, 'he went out into the porch,' or forecourt. Yet he cannot run away and so we find him back again among the officers submitting to further cross-examination. He was in a restless mood, unable to sit, or stand, or go away. It must have been a terrible time for Peter. How the minutes dragged! After the space of about one hour another confidently affirmed, saying, 'Of a truth this man also was with Him; for he is a Galilean.' In spite of all the strain and peril to himself love compelled him to linger 'to see the end.'

'To see the end!' What a glimpse these words give into the heart of Peter! To see the end of what? The end of the highest hopes man had ever dared, and the worst end that man had ever feared. The words reveal the heights, and they disclose the depths which Peter trod. Peter had seen his LORD transfigured. He claimed to have been an 'eyewitness of His majesty.' He had been present when JESUS CHRIST received 'from GOD the Father honour and glory.' 'This voice we ourselves heard come out of heaven,' was his own confession. He had seen and heard things which many prophets and kings had desired to see and hear. What indeed had he not seen during the years he had accompanied with JESUS CHRIST? He had seen the sick healed, the dead raised, the demons cast out, and nature in its fiercest moods obedient to His word. And what flesh and blood could not reveal had been revealed to him, and he had acknowledged, 'Thou art the CHRIST, the Son of the living GOD.' Yet here we see him sitting in the court of the High Priest waiting 'to see the end.'

How inconsistent it all seems! How illogical! But logic is a poor pillow for a troubled heart. Dialectics may delight the mind, but the distressed soul pines for something less cold and more comforting. What a revelation the story gives of the paralyzing power of doubt! What an exhibition it affords of the frailty of the human spirit! In spite of all that Peter had seen and heard and felt, he sits down in despair 'to see the end.'

We all know that the end that Peter feared was not the end, but rather the beginning. Christ was a priest 'after the power of an endless life.' On the Cross Christ cried, 'It is finished,' but that was not the end. Peter arose out of the despair of that hour begotten 'again unto a living hope, by the resurrection of JESUS CHRIST from the dead.' It was not possible that CHRIST should be holden of death, or that He Who is the Resurrection and the Life should see His end. And in so far as our lives abide in Him something of this endless life is ours. 'The world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.'

It is easy for us to be astonished at Peter. We can all be wise after the event. But how often all down the ages has a like fear prevailed even among GOD's people. 'LORD,' cried Elijah, 'they have killed Thy prophets, they have digged down Thine altars; and I am left alone, and they seek my life.' David knew that fear. 'And David said in his heart, I shall now perish one day by the hand of Saul.' Jeremiah feared it, and cried, 'Our end is near, our days are fulfilled; for our end is come.' And Ezekiel feared it and said, 'Ah, LORD GOD! wilt Thou make a full end of the remnant of Israel?'

And how often, speaking after the manner of men, have there been sufficient causes to justify such fears. What earthly hope had the early Church that it could survive the successive persecutions of the Roman Emperors? How desperate has been the plight of GOD's people in the presence of such adversaries as Islam and Rome. It is one thing to-day to read in comfort and ease the story of the massacre of St. Bartholomew, or the records of the fires of Smithfield, but for those who lived in those times those things were sufficient to make the stoutest heart quail.

To bring the story nearer home. When Hudson Taylor returned from China in 1860 a broken man, humanly speaking it appeared to be the end of his endeavours for the evangelization of that country. And what fears filled many hearts during the terrible Boxer persecutions of 1900, or when the Great War broke out in 1914, or when the wholesale evacuations took place in China in 1927. But as we look back we see that GOD's work was not consumed. Out of those desperate and violent years new hopes have sprung. And so it will ever be where there is a genuine work of GOD. It cannot be otherwise.

When the city of Rome was sacked by Alaric in 410 A.D., Jerome and many another were in despair and thought that they were seeing the end. But St. Augustine sat down and wrote his greatest work, 'The City of God,' to strengthen the faith of those who regarded this disaster as the defeat of Christianity. And when Constantinople fell into the hands of the Turks in 1453, there were others

who lost heart and hope. But it was not the end, though it seemed to be. Frederic Seebohm in his 'Oxford Reformers' has this passage, 'The fall of Constantinople, which had sounded almost like the death-knell of Christendom, had proved itself in truth the chief cause of her revival.' Out of that fall, as we all know, came the Renaissance, and with that the fresh study of the Greek New Testament and the great Reformation. Men feared to see the end, but saw the beginning of a far-reaching revival. Church history abounds in such illustrations.

What is the lesson for us to-day? It is impossible to study the present situation in Europe, in Africa and in the Far East and not be deeply exercised (and since these words were written, war in Abyssinia has begun). There

would be something wrong if it were otherwise. Yet surely, we are to learn from history, and from the Promises of GOD, that though, like the Apostle Paul, we have the answer of death within ourselves, such experiences are to teach us not to trust in ourselves, but in GOD Who raiseth the dead. To the Apostle Paul the Resurrection was a tremendous and final reality. 'If the dead are not raised, why do we stand in jeopardy every hour?' he cries. And we may well ask ourselves the same question. The only justification for missionary work at any time is faith in GOD, and in CHRIST Who is our Leader 'after the power of an endless life.' Having become servants to GOD, we have our fruit unto sanctification, 'and the end—Eternal Life.'

M.B.

The Bible in China.

The following encouraging items are taken from the China Agency's Report of the British and Foreign Bible Society.

Cost of Bibles in China. The cost of the cheapest Bible in China is equivalent to two or three days' wages of a Chinese labourer.

Faithful Colporteurs. Several brave colporteurs have taken the risk of attempting to work in Communist-ridden areas and these men have paid the penalty with the loss of their lives.

Total Circulation for 1934. The total circulation of the Bible in China during 1934 of the three Bible Societies, that is, the British & Foreign, the National Bible Society of Scotland, and the American Bible Society, was 9,706,818 copies. This is a substantial advance on the previous year, but conforms to the general average of the last ten years.

Bibles versus Testaments. For the first time in the Bible Society's experience more Chinese Bibles were sold than copies of the New Testament. This is a remarkable fact. Up to a few years ago the New Testament was regarded as, in the main, sufficient for a Chinese Christian. The demand for the whole Bible is a most interesting and significant development.

Increase in Bibles Sold. In 1927 the total number of Bibles sold was 22,419. Year by year, without exception, the number has increased until last year the total was 74,841.

A Remarkable Testimony. Dr. Hu Shih, the best known of living Chinese philosophers, has recently said: 'The Old Testament Scriptures afford us a record of an ancient people who were careful to preserve the literature in which the details of their national history was recorded. These writings have a richness of flavour exceeding all other ancient history. The New Testament gives us the knowledge of the origin of one of the world's greatest religions. Apart from St. John's Gospel, and the Book of the Revelation—which present-day readers find difficult to appreciate—the other three Gospels, Acts of the Apostles, and Epistles of St. Paul are books which every man ought to read.'

'I am not a disciple of Christ, but I have great pleasure in the reading of the New and Old Testaments.'

Another Testimony. Dr. T. Z. Koo, a well-known and highly-esteemed Chinese Christian has recently testified as follows:

'The glory of the Bible to me is that it contains a

record of a life which has enabled me to see such teaching as "Love your enemies" put into practice. I know many people hold many theories about the Bible, but all these pale into insignificance when one realizes the pre-eminent wonder that here is the revelation of GOD Himself. Biblical scholars are interested as to how this record has come to be, but to the man struggling with life, the record itself is enough.'

The Colporteurs. The selling of the Scriptures requires the co-operation of many willing workers. During 1934 the British & Foreign Bible Society employed 441 Chinese colporteurs, and their average sales were 6,500 copies per man.

The Bible in the Prisons. Reading in prisons is not prohibited, and opportunities for providing Chinese prisoners with the Scriptures are multiplying. One Chinese gentleman recently bought 400 Bibles for use in the gaol of one large city. In one gaol over 100 persons confessed CHRIST and were baptized with the permission of the authorities in 1934.

Chinese Bible Societies. An interesting development in recent years has been the desire on the part of the Chinese Churches to organize local Bible Society organizations. In Canton and Hongkong Chinese committees have undertaken the administration of colportage work. In the Wu-han cities of Central China, that is Hankow, Hanyang and Wuchang, a similar Chinese Committee is functioning. The same is true of Shanghai, Tsinan, Tientsin and other large centres.

New Translations and Revisions.

The Black Miao New Testament. The Gospels were published in the language of the Black Miao in KWEICHOW in 1932; the complete New Testament has been in the press and should, by now, be available. Mr. M. H. Hutton, of the China Inland Mission, has been in Chefoo reading proofs.

Hwa Miao New Testament Revision. To expedite the proof reading of a revise of this New Testament a Hwa Miao teacher was sent to Shanghai to read the proofs. It is hoped this work will be completed and the book published at the end of this year.

The Hwa Lisu New Testament. The translation of the New Testament into Hwa Lisu is nearing its completion, and we anticipate that the printing is already well advanced.

Manchukuo. Four new railways were opened during 1934, well equipped and efficient. In December, 1934, the first train steamed from Tsitsihar to Tahaiho, the border city on the Siberian frontier. Previously this area was inaccessible, now one of the best colporteurs is working there under the direction of the Chinese Home Missionary Society.

Immigration into Manchuria. Formerly large immigration was from China only, but now Japan is included. It is officially announced that there will be 100,000 assisted immigrants from Japan in 1935, and land has been appropriated for them.

Encouraging Facts. In Manchukuo the Churches everywhere during the past two years have proved inadequate in accommodation. This report stated that ten Churches at least have been entirely rebuilt on a larger scale.

A Hundred Bibles. A Chinese named Cheng, a Business Manager in a large grain guild of Harbin, has asked for 100 copies of the Bible. He is a young warm-hearted Christian. He had already bought between 70 and 80 Bibles to send to personal friends, and these other copies are to be distributed to members of the grain business.

Another Encouraging Order. In the Spring of the year a letter was received from the city of Fuyuanhsien, at the junction of the Sungari River and the Great Amur, asking for 2,000 copies of the Gospels for which payment was enclosed. This remarkable order arose from a Korean seeing a Bible in the house of a dissolute business man. He immediately said, 'How much would I not give to be able to buy a Bible. I am a Christian but up here there is no way I can secure a copy.' He at once offered

\$6 for the copy owned by the Chinese, but it was refused. So impressed was the Chinese owner of the Bible by the Korean's earnestness that he began to read the book, and read through from Genesis to Revelation. The result was a journey to a mission station where he stayed for three months studying the Scriptures. After his return home he sent this amazing order for 2,000 Gospels for distribution.

The Japanese in Manchukuo. The Japanese population is rapidly growing and the Japanese Christian Church is increasing. There are six Churches in Moukden, five in Dairen, four in Hsin-king, three in Harbin and one or more at most of the big railway centres.

Russian Refugees. Extreme poverty hinders many of the exiled Russians from purchasing Scriptures, but copies of the New Testament and Gospels in their mother-tongue have been supplied at specially low rates.

The South Manchurian Railway Company. It is interesting to learn that this great Railway carries the Scriptures freight free on their lines in Manchuria. This service is rendered with perfect courtesy and efficiency. In addition the Company affords special facilities to the Bible Society Provincial Secretary and Superintendent of the Colporteurs, and three others of the staff who travel at half-fare.

Work Among the Mongols. This report states that there are now at least twenty missionaries working for the evangelisation of the Mongolians. They operate from nine or ten mission stations on the borderland of Mongolia. Politically Mongolia is becoming prominent in the world, and doubtless much more will be heard of it in days to come. Many strange rumours are in circulation concerning Japanese influence.

The New Testament for the Black Miao.

BY MR. M. H. HUTTON.

In England we are celebrating the four hundredth anniversary of the first Bible published in English. What do we not owe to those early translators? And now we rejoice in the completion of the New Testament in the Black Miao language. The following extracts from a letter by Mr. and Mrs. M. H. Hutton will be read with sympathetic interest.

YES, the Black Miao New Testament is all finished and the first consignment of them came to me from the printers the other day. Praise the LORD with us for this definite answer to prayer—yours and ours—after many years of working and expecting. Please join us in prayer that as we take these Black Miao New Testaments back with us to the dear people that they shall have created within their hearts, a great hunger and thirst for reading and studying GOD's Word in their own language.

Praise the LORD news has come to hand from Pangsieh saying that more baptisms have taken place there—but the best and cheering news of all to us is, one of these new baptised believers is a Keh Deo tribesman. It reminds me of the nine years of prayer and work to get an entrance into that tribe and the one soul—now there are six men

and I hear their wives and families are interested in the Gospel too. Praise GOD for this brother in CHRIST from the Keh Deo tribe recently baptised into CHRIST's death.

The LORD has been burdening my heart for these Keh Deo tribespeople without any portion of GOD's Word in their language. I have a few choruses translated into their tongue, and now I feel GOD would have me, on my return to Pangsieh, to begin translating St. Mark or St. John's Gospel into their language. Will someone please pray with me for the right Keh Deo men to help me in this work? Pray too for the translation work itself.

There has been a suggestion made that Mr. and Mrs. Allbutt our successors in the work at Pangsieh, go to another district after we return to Pangsieh, so may I ask your prayer for guidance as to who is to come and help.

THE BIBLE IN CHINA

Illustrated

By Marshall Broomhall

Cloth and Gold 2s. 6d.

'He who would know the story of the Bible in China cannot do better than read this book. It is a thrilling story.'—*The British and Foreign Bible Society.*

My Testimony.

BY FAITH SZE.

This story first appeared in a Chinese magazine. What follows is from a translation made by Rev. A. K. Macpherson.



Faith Sze

I WANT to borrow the words of David: 'When my father and my mother forsake me, then the LORD will take me up,' and apply them to myself.

I was born in the city of Shucheng, in ANHWEL, but know neither my family nor surname. I became blind when nearly three and was cast out by my mother. It was winter and I lay exposed to rain and snow.

Rescued when Perishing.

One Sunday evening Miss I. Smith, a C.I.M. Missionary, was sitting at home unable to settle to any definite work. Going out for a short walk she returned to her home, but was still unable to sit down quietly. Her mind refused to rest. She, therefore, went out again and this time came to where I lay, a shivering little creature curled up in the street. At once she took me in her arms and carried me home with her. She bathed me, clothed me, fed me, and treated me as though I were her own daughter, giving me her own surname, and the Christian name of Faith.

The School for the Blind.

GOD in His mercy opened the way for me to go to school. When I was six years of age Miss Smith sent me to the Blind School in Changsha, HUNAN, carried on by a kindly German lady (Miss Vasel). Because of my youth I had no definite class work for two years, not until I was eight. After seven years' schooling Miss Smith arranged that I should continue in the Industrial Department, and later GOD opened the way for me to study in the Hunan Bible Institute. Now I am back again in my old school serving my blind sisters.

God's Great Patience.

GOD having redeemed my life from destruction, I ought to have been an exemplary Christian, but this was not so. I fell into the sin of quarrelling, jealousy, lying, stealing and treachery. Though I had a knowledge of the Bible in my head, it was only of the letter. I prayed daily, but it was mere form. I had been baptized, but in this I had followed the example of a school mate, wanting to please my principal. At every prayer meeting I was the first to pray and was regarded as a true believer. As a matter of fact there had been no change of heart.

When I was fifteen I heard my 'mother' had decided to have me trained in the Industrial Department, and I was filled with dismay. I began to murmur and question GOD's love. Why had He permitted me to be blind? Why had He allowed Miss Smith to save my life? I gave up prayer, or at times prayed for death, asking GOD to take away my life.

At this time I had a school mate who had learnt many obscene stories, and I delighted to listen to these. Even in church my thoughts were wandering to things unworthy, and I delighted in retailing these tales to others. For six years GOD bore with me, and then His love moved me to repentance.

Soundly Converted.

In the Autumn of 1929 there was a series of special meetings in the Hunan Bible Institute when Pastor Marcus Cheng gave addresses on the Epistle to the Hebrews. I had no little pleasure in listening to him, and on two occasions I was deeply moved; first, when he was speaking of the Holy Spirit, and secondly, when he referred to the sufferings of CHRIST, a great revelation of CHRIST's love came to me. Although thus moved, I had not yet received CHRIST. Two days later, at an evening meeting, Pastor Cheng spoke again on the sufferings of our LORD, and although blind I could see it all, and could not restrain my tears. After the meeting I returned to the School with my heart bruised and sore and could not sleep. Rising at midnight I got up to pray, confessed my sins and was conscious of the presence of One, Who, standing by me said: 'Go in peace, thy sins are forgiven thee.'

The next day I was led by the Spirit to confess my sins to my school mates whom I had wronged. The Bible became to me a new book, and my prayers were no longer mere form. From this time on I hated the old obscene stories, and cried to GOD to take away the very remembrance of them. The LORD gave me new thoughts, thoughts of His grace, and the more I realised this, the more I praised Him.

God's Acceptance.

Convinced that I was no longer my own, but His, Who had saved me, my desire was to be used in bearing witness. Every afternoon I spent an hour in prayer and Bible study. In 1930 the way opened for me to enter the Bible Institute for training, and in the Spring of 1931 I received a new understanding of consecration. Pastor Cheng was speaking on the first verse of the twelfth chapter of the Epistle to the Romans. He said there were two things that a Christian must be sure about—his conversion and his consecration—and he advised us to take a sheet of paper and record in writing our covenant with the LORD. I at once decided to do this, and so on the evening of the 17th April, 1931, I deliberately entered into a covenant with GOD, and have ample evidence that He accepted my offering. The glory and praise are His.



A Blind Girls' Orchestra led by Faith Sze.

Visiting the Churches.

By HOWARD CLIFF.

HAVING lived less than two years in the South, after twelve years' service in the North, my recent visits to some of the CHEKIANG stations have been intensely interesting.

After a twelve days' Bible School at Wenchow, where the LORD graciously blessed, I had several days to spare before my next engagement at Ninghai, so took the opportunity of visiting three other stations—Pingyang, Linghai and Fenghwa.

A Contrast to the North.

Pingyang is about one hundred li up river from Wenchow, and the travel up the delightful waterway was a wonderful contrast to northern travel over mountain roads in bumping mule-carts.

I spent a delightful Sunday with Mr. and Mrs. Barling and it was good to see Mrs. Barling able to settle back to her beloved work again after her very long and trying illness. To the LORD be praise.

A Striking Church Building.

I was specially advised to visit the county of Rui-an, between Pingyang and Wenchow, on the return trip, as a most interesting new Church building had just been erected. It was like nothing I had ever seen before—the most striking Church building I had ever seen in China.

The Main Entrance.

Over the main entrance is a plaster cast representing the sun shining in all its splendour. This would be a copy of the design of one of the Chinese flags and seems to be an emblem of universal enlightenment. At the summit and centre of the front wall of the building is a plaster globe of the world, on which is painted 'The

Word preached throughout the world.' Resting on this globe, is the plaster model of an open Bible, with the two words 'Holy Book' (Chinese for Bible) painted thereon. Above this stands a Cross, painted red. Over the lintel of the door is a horizontal sign 'The JESUS Sanctuary.' Two perpendicular signs, one each side of the doorway, read: 'The Word preached in over three hundred countries' and 'The Church set up nearly two thousand years.'

Inside the Church.

Inside the door is a fixed wooden screen, with writing painted on both sides. On the outside, facing the incomer, are words setting forth the universality of sin, the uniqueness of the Saviour and an exhortation to the unsaved. On the inside is written 'A declaration of those things which are most surely believed among us'—a statement of the evangelical creed. (Western Churches might do worse than follow such an example). Above this screen stands a large circular, two-faced clock, made by the Pastor's own hands—and it works. The outside face of the clock bears the words 'Redeem the time.' Inside there is an exhortation to 'guard the moments.'

Facing the Pulpit.

In front and facing the pulpit are several rows of seats for the choir—these are painted with a distinctive colour. On the preacher's left hand, as he faces the congregation, is a row of side seats. One of these, about half-way between the pulpit and the side-wall, is fitted with a kind of movable reading-desk, from which place of vantage one of the leaders calls the register of Church members every Sunday.

The whole effect is most inspiring and interesting.



Photo by]

A Chinese Church. For details see above.

[Chinese Photographer.

Our Shanghai Letter.

A letter from Mr. H. M. Griffin, dated September 5th, 1935.

IN the absence of Mr. Stark, who left Shanghai for furlough on August 20th, and whose presence and experience are greatly missed at this centre, it is my privilege to write you the usual monthly letter.

Concerning the Captives.

It is with a sense of profound sorrow that I report recent developments with regard to our brethren, Messrs. Hayman and Bosshardt, who are still in captivity. On August 2nd we received a telegram, sent by Mr. Becker from Shenchow, HUNAN, informing us that his messenger had seen the brethren on July 27th, and that an arrangement had been agreed upon whereby the missionaries might be released, perhaps before the end of August. On August 26th a further telegram from Shenchow gave quite a different outlook. Though both missionaries were seen alive on August 21st, they had received bad treatment at the hands of their captors, who made exorbitant demands as a condition for their release. Thus the present outlook is very dark, but there are some bright features for which we do well to offer thanks to GOD.

Had the arrangement been carried out, referred to in the telegram of August 2nd, Mr. Becker would have gone to Yungshun, HUNAN, in the hope of meeting the brethren, but just before he was to leave he took seriously ill and was thus hindered. It has since been learned that the Communists were preparing to kidnap Mr. Becker, had he reached Yungshun. Truly the hand of GOD intervened and saved him from suffering with our two captive brethren. Mr. Becker has now gone to Changsha to consult with others there and to receive medical attention. We are deeply grateful to Mr. Becker and his messengers for their arduous, self-sacrificing efforts to secure the release of our brethren.

Bible and Missionary Conferences.

During the past summer, Bible and Missionary Conferences have been held in a number of centres, such as Kuling, Kikungshan, Yütaoho, Chefoo and Peitaiho. Mr. Gibb gave addresses at the last-named Conference and returned to this centre on August 14th, travelling with Mr. and Mrs. Frank Houghton, from Chefoo, where Mr. Houghton had given Conference addresses which were much appreciated. After eight months' travelling about in this land, getting a first-hand knowledge of conditions as they exist to-day throughout many provinces, Mr. and Mrs. Houghton sailed for England via Canada on August 19th. During their visit they were able to meet many of the missionaries on the field.

At the Kikungshan and Yütaoho Conferences, Mr. Fraser was present and gave Bible messages. The practical side of the work also received careful attention at these Conferences when problems and methods were discussed. The spiritual fellowship and times of united prayer were a means of great blessing to those privileged to be present at such gatherings. Mr. Gibb is at present attending a Conference of KIANGSI missionaries being held at Nanchang. Following this gathering a similar provincial Conference of Chinese Church workers will be held at the same centre.

Kansu Evacuations.

Early in August conditions in Southern KANSU gave cause for much concern, and a hasty withdrawal of

missionaries from that district was necessary. Associate workers connected with the Scandinavian Alliance Mission were able to reach Sian, SHENSI, in safety and our workers proceeded to such stations in the North-East as Chungwei, Ningsia and district.

Mr. John Bell, in a letter sent by air mail from Lanchow on August 30th, reports that though the stations in the South of the province have been evacuated the tension has now been somewhat relieved, making it possible for a few men missionaries to take journeys and keep in touch with some of the Churches. Mr. Street and Dr. Pedley were preparing to visit the TSINGHAI district, feeling that such a visit would encourage the Christians. Messrs. E. E. Taylor and L. W. King left on August 28th to visit the Tienshui district.

The Kansu-Shensi Border.

Writing on August 27th from Sian, regarding the present crisis on the SHENSI-KANSU border, Mr. J. W. Bergström gives the following news :

'The latest news to hand regarding Eastern KANSU is that the "Red" army under Hsü Hai-tung, after having surrounded the suburb of Tsingning and entered it, and failing to take the city, moved on toward Pingliang. Fighting took place 40 li from Pingliang city. Two automobiles travelling on the Sian Road were captured by them and burnt. Some reports have it that they surrounded Pingliang, but this may be uncertain. From there they proceeded still farther east to Peh-shui, halfway between Pingliang and Chingchuan, and the report is that the latter place is threatened.'

Shensi.

We are thankful to learn from Mr. A. Moore, who, accompanied by his son and Messrs. Strange and Smith, is still in the Hanchung district, that during August a Bible study course for workers and leaders in the Sisiang Churches were held for eight days. A similar gathering for prayer and Bible study, attended by Mr. Fred. Smith and the Chinese Church workers from Yanghsien, was convened in Chengku. In view of conditions and difficulties in the work, prayer is needed for a spirit of wisdom and love.

Szechwan.

Conditions are evidently more peaceful, and our workers are able to carry on their work in Eastern SZECHWAN with greater freedom. Mr. G. T. Denham, writing on August 13th, from Chowkow, says :

'I have pleasure in sending you the enclosed record of baptisms. Two were man and wife, and so there is another Christian household in Chowkow. Praise GOD. The other man was one of the very first to hear the Gospel in Chowkow, being one of the workmen engaged in cleaning and preparing the house when I first went there to get things ready. I preached the Gospel to them for 20—30 minutes daily. He lives 20 li away and so we got out of touch, but latterly he has been very keen. We have much cause for encouragement here, praise GOD, and Sunday congregations are good, but we long to see more out and out conversions. Please help us by prayer.'

On September 2nd a telegram reached us, saying that Mr. Amos had returned safely to Chengtu. Mowkung

had been evacuated on account of the Communist menace in the district, but Mr. Amos had taken advantage of a time of quiet to make a special journey hoping to recover the manuscript of the Gospel of Mark in the Kiarung language. [We fear he was unsuccessful in this.—Ed.]

Tatsienlu.

I regret that Mr. Edgar, who remained on in Tatsienlu during the time of strain, has been unwell with heart trouble. Dr. Jeffrey went from Chengtu to Tatsienlu early in August to render medical attention and assist him to leave. Dr. Jeffrey, writing from Tatsienlu on August 20th, says :

‘On arrival I found, as I had feared, that Mr. Edgar had a disordered heart. He had a heart attack when I arrived. Mr. Edgar had to pass through an extremely trying time while Tatsienlu was open to the “Reds.” Unable to escape, and past being able to walk any distance, with no reliable person to help him, he had nothing else to do but sit in the house expecting the “Reds” to enter the open city any time. It seems a miracle that the Communists never entered Tatsienlu.’

Kweichow.

It has been possible for most of our KWEICHOW missionaries to return to their stations after their forced evacuation. Whilst we regret that Mr. and Mrs. Austin and Miss Bush met with robbers on nearing Kiuchow and lost their belongings, we are thankful they were not personally harmed.

Miss Bush, writing on August 16th from Kiuchow, describes their trying experience as follows :

‘We had a very good journey until within 25 li of Kiuchow, where we met with robbers. We had heard that the road was not clear at Hsincheo, so Mr. Austin went to the Yamen and they gave us an escort of six soldiers. We were riding along, the soldiers in advance, my chair was ahead, when all at once we heard “stand still” and saw the soldiers run back, yelling, “Flee, flee.” I tell you I did anything but stand still. The soldiers fired a few shots and then told Mr. Austin that they would not escort us further, but were going back. By persuasion they went on to find out about the six horse loads of our things. They were just ahead of us and a horseman came running back to say that the robbers had carried off the goods and led off the horses. Evidently the robbers were frightened by the firing, so stopped right there on the road, broke open the loads, took what they wanted and left the rest in one awful mess scattered all over the ground. As far as I can see, the firing of the soldiers saved our coolie loads from being robbed and kept us from meeting the bandits face to face, for which we are all very thankful to the LORD. They took our bedding, sheets, warm clothing, towels and new material. The loss is considerable and the difficulty is we cannot order anything from Shanghai to get here in time for the cold weather.’

Another Merciful Deliverance.

Miss E. Stair, writing from Pingpa on August 3rd, after returning from YUNNAN, tells of a remarkable deliverance while on the road :

‘Now Miss Jack and I are at Pingpa, settling into a compound which has been sadly misused by the soldiers, and a home which is completely looted except for the furniture. While the outward reconstruction is so evidently necessary, we realize that the inward recon-

struction in the hearts of the Christians is the most important of all. In the midst of all this we believe the LORD is going to bring fruit to His glory. He has so wonderfully brought us back for a purpose.

‘Over a month ago we were in Kunming, making preparations for leaving for KWEICHOW and now the LORD has brought us safely back. In so many ways we have proved that this was the LORD’s time for us to return. In spite of our leaving in the YUNNAN rainy season, the LORD gave us good weather and kept us well through the very hot days. At Hingi the roads were reported bad ahead, but we committed our way to Him and were assured that we were to leave, after waiting a few days, and the Lord covered us in travelling the following two days over a dangerous road. Just a few hours after we had left, the brigands robbed the market place where we had stopped for dinner.’

Yunnan.

After spending nine months visiting the stations in YUNNAN of our Associate workers in the Vandsburger Mission, Inspektor G. Schmauss is at present here in Shanghai preparing to return to Germany via North America. It was a pleasure to hear him and Sister Anne Müller tell of the victories of GOD’S grace in their work among the Chinese and various aboriginal peoples of Eastern YUNNAN, such as the Tai, Miao and I’p’ien, but more largely the Kado tribes. From this latter tribe, which is by far the largest, it is encouraging to learn that upwards of 7,000 families have in recent years definitely given up heathen worship, have turned to GOD and are seeking Christian teaching.

Kiangsi.

Reporting on behalf of the last session of the Burrows’ Memorial Bible Institute at Nanchang, Mr. R. W. Porteous tells that, in addition to taking the regular classes, the twenty-four women students went out in three bands for evangelistic work, visiting the four large Military Hospitals and giving their witness in nearby villages. The Nanchang city Church had fifteen baptisms during the last month of the Bible School, largely the fruit of testimony borne by these Bible students and a source of great encouragement to them. A new term for men students is to open on September 14th and it is anticipated by the number of applications received that the accommodation will be fully utilized.

Chekiang.

Mrs. Worley gives the following encouraging report of the Summer Bible School, held at Yungkia, formerly known as Wenchow :

‘Our Summer School was a real time of “feeding on the Word” for the Christians. Mr. Cliff spoke on Philippians and Mr. Teng on Numbers, and in the evenings subjects such as “The New Birth,” “Evidences of Salvation,” and “The Holy Spirit” were taken. Most evenings I should think there were about 500 present, and the attendance kept up well until the end of the twelve days, in spite of the heat. This in itself showed the desire for the Word, and the appreciation of the messages.

Baptisms.

Thus far this year 2,972 baptisms have been recorded. Considering the disturbed condition of many parts of the provinces, it is not surprising that this figure is lower than that recorded a year ago. We thank GOD for those who have taken their stand for Christ in these troublous days.

Three Weeks among the Nomads.

BY G. MARCEL URECH.

HAVING just returned from a three weeks' trip to the Nomads populating the South Bank of the Kokonor, I want to tell you of the blessing of the LORD on our work there.

It is never easy to start early the first morning of an itinerating trip, and it was only after much discussion and argument that the loads were fastened up to the mules, and our cuckoo clock had struck two before we were able to set out. Our party was four in number: two men to look after the mules, a young Tibetan speaking Chinese who wished for an opportunity to preach the Gospel to the Tibetans, and myself.

The South Shore--The Kokonor.

The next morning everything was packed and loaded again and we got an early start. For several days we rode along the blue sea through long green valleys dotted with black tents, and pastures merry with the babble of running waters and glowing with patches of blue and pink flowers. At the foot of the mountains were the black tents while the green grass of the mountain sides was flecked with white where the flocks of sheep grazed.

Our Destination.

At last, one morning, turning a spur in the cliffs, we saw in the distance a group of white tents. This was our destination: Trakarra: the White Rock March. It seemed but an hour's ride away, but three long hot hours of riding went by before we reached the encampment, and even the use of our long leather whips did not serve to increase our speed. At one place we ran into a swarm of virulent flies, and a little French poem of my childhood came into mind, it speaks of the flies buzzing round the animals, annoying them, biting them, exciting them and the animals went faster and faster in their initiation and when at last they reached their destination the flies took all the credit to themselves, thinking that they and they alone had done it! Those Kokonor flies certainly behaved in that same way.

Amba's Camp.

Amba, an old man who had visited us in our house in Huang-yuan, came out from the camp to meet us, took the bridle of my horse and led us to the empty space reserved for our tent next to his own. Before pitching our tent, however, he invited us into the cool shade of his own tent, and offered us butter tea, which, although not quite so tasty as I might have liked, was very welcome after the hot ride. Amba's camp was formed of some ten tents in a big circle; the flocks of yak and sheep which graze all day on the mountain side are gathered each evening in front of their respective owner's tents, while the horses, being the most valuable property, are all tethered in the centre of the circle, as this is the most difficult place for robbers to reach.

As soon as our own tent was pitched, people from the different tents came to visit us and bid us welcome to the camp.

It is one of the most warmly refreshing things about Tibetan work to reach a camp and receive the cordial welcome of the people, so different from the suspicious reserve with which Chinese in a new place greet us.

At night we hobbled our animals with iron hobbles, with locks, as Amba told us that there were robbers in the district, especially at the time of the fair, the Tibetan equivalent to a 'convention for the deepening of Spiritual life.'

A Visitor in the Night.

As the stars were lit in the darkening sky, silence fell upon the camp, the tent fires went out one by one and soon one could only discern black spots on the dark ground, with light objects moving between the tents. Everything promised a quiet night, but about midnight I was aroused by a strange noise. I looked around and listened to find out if it was made by one of my companions, but the noise came from outside, it sounded like the working of a saw. Then the sound of heavy breathing revealed the source of the disturbance. A large yak had discovered that a tent rope was an excellent back scratcher! He was scared away, but several times during the night he returned, feeling the same need!

Healing the Sick.

During the following morning I went to Amba's tent and made friends with the others of the camp, over a cup of tea and the gramophone. A priest was there reading the Buddhist Scriptures, but soon he could read no longer as the laughter and enjoyment of the music made his voice unable to be heard. Then these wild men listen quietly to the preaching of the Gospel. Later a man came to invite me to his tent to see a sick man. The sick man had been ill for years and spent much in the endeavour to be healed by the native doctors, but in vain. He had just consulted the big lama, the head of the fair, who told him to come to me and I would heal him. One sometimes wonders if such words come from above. Still they are



Priests and Nomads receiving Gospel portions from Mr. Urech.

permitted by Him, and I pray that I may not miss any opportunity to preach the Gospel when such opportunities and such open doors are given. The man was very ill indeed, unable to move, and I began treatment at once, which after a week proved very satisfactory, and while the 'first lady' of the tent prepared me a dish which is a great luxury in a Tibetan tent, boiled sugared rice with butter poured over it, the few people who gathered in the tent to watch the treatment of the sick man listened to the preaching of the Gospel.

A Chieftain of a Thousand Tents.

These days at the fair were very full. Many people came to our tent especially for medicine, but also to ask for Gospel portions and tracts. One day I was asked to visit the Chieftain who governs a thousand tents. It was a good thing that we took with us our long leather whips to keep his mastiffs at a respectable distance. The Chief had six of them to guard his tent. I had a most interesting conversation with him as he informed me about his district.

Rain or fine, we always have visitors. One rainy morning as many as fifteen people crowded in our little tent, all drinking butter tea and eating 'tsamba.' The friendliness and lack of class distinction among the Tibetan and Mongol Nomads of Kokonor is remarkable. A chief will expect his servant to obey his orders without discussion, but apart from that the servant will sit with his chief, eat with him, and discuss with him all the current events.

In the Tent of Kenack.

One day a man who came to our tent accepted a Scripture Gift Mission portion. As it was raining he did not go away immediately, but read the portion through with us. This gave us an excellent opportunity for telling him more of the LORD JESUS. Another evening I was invited to the tent of Kenack, who served us a heavy meal of meat and a kind of thick vermicelli. Unfortunately the meat had hung for many days and did not taste quite like meat! It was all I could do to swallow a few pieces not to offend my host and hostess who wanted to be friends. They had a two months old baby who was a sweet little girl, so good, cooing and looking at the flickering flame in the centre of the tent, until she felt hungry when the tone of her voice changed till she got what she wanted! As we talked with these people about the Gospel, Kenack told me that the difficulty for him and the Tibetans in general is that although they can read the books they cannot understand what they read. How like 'the man of great authority' under Queen Candace. Yet the Ethiopian eunuch was a learned man in the Old Testament Scriptures.

A Thunder Storm.

As we talked with Kenack the sky darkened, a cold wind sprang up, precursor of a storm, heavy drops fell, the open side of the tent was pulled down. From behind

the island in Kokonor the lightning leapt across the heavy sky. Suddenly the thunder 'cracked and bellowed, rain fell in swishing roaring floods; through the rain lightning stabbed with blinding ferocity and thunder broke like cannon fire. The thunder took our breath and for about half-an-hour we could hardly hear our own voices as the roar of the echoing thunder shook the whole mountain side. There, in that tent, sheltered only by a strip of thin cloth from such 'déchainement de la Nature' even that small shelter, almost torn away by the wind, one does realise that people living in such lonely lands could not live without trusting in some invisible power as GOD. They are therefore most devoted to the religion that was brought to them thirteen centuries ago. It is false, but it is their only hope and how shall they know the Truth unless it be told them? And how shall they hear without a preacher?

Making Friends.

The day before we left Trakarna to return to Huangyuan, I went for the last time to the tent of Tontsen, the man who was so ill that he could not walk when I started treatment. On that last day he came happily to meet me outside his tent, well on the way to complete health. We several times read the Scriptures with him and pray that he may also come to the LORD to heal his soul.

The morning he left the camp I sent the loads ahead while I said good-bye to Amba. While drinking butter tea, in answer to my invitation to him to come to our Mission Compound when in Huangyuan he said that he would gladly come and make our home as his home, and added that I must accept his tent as my home when in his district. He added that now we were of one family, meaning that we were two friends. He meant every word he said; the old man's farewell was very touching. One longs that he may be numbered among the 'household of Faith.'

We returned to Huangyuan partly by the same road, and partly over a very steep mountain pass which shortened the road somewhat. It was good to get home again, to sit on a chair and eat food at a table.

The Seed is the Word.

It was possible during this trip, owing to the kindness of the National Bible Society of Scotland, the Scripture Gift Mission and the Tibetan Literature Society, to put over 4,000 Gospels, Scripture portions and tracts into the hands of Tibetans who were able to read them. We sought to distribute carefully, and we seek your prayers also that the seed thus sown may be quickened of the Holy Spirit to Eternal Life.

My wife and I thank you for your prayer fellowship. While I was away the little family were kept well, and also I myself was preserved from all the manifold dangers of travel in these places. Will you continue in prayer for us as I start again in some ten days for a longer journey, hoping to return in October.

New Year's Week-end For Young People

In the Lovely Home and Grounds at Digswell Park, Welwyn North

A Conference for Bible Study, Prayer, Questions and Talks

Speakers: Rev. F. D. Coggan, M.A., Rev. and Mrs. Frank Houghton and Rev. W. H. Aldis

Cost: 24/- inclusive

Date: January 3rd to 6th, 1936

Full details on application to the Secretary at Newington Green, London, N.

Work among the Young.

BY ARNOLD J. LEA.

AS far back as February, although there was no trouble in the North, the South was badly threatened and it was questionable whether we would be able to carry out the campaign in Kiungchow, for which so many of you had been praying. However, we decided to go even if it meant being recalled. We were a team of eight young workers, four Chinese and four foreigners, with very little experience. Apart from all else the Kiungchow Campaign was a very real blessing to each one of the workers. We learnt new lessons, we saw prayer answered, and our faith was encouraged. Each morning the workers met for singing, prayer and Bible study, and because of this we were able to go out with an expectant faith.

Boys and Girls.

From 10 a.m. till 1.30 p.m. each morning we held a Daily Vacation Bible School, when some forty boys and girls came fairly regularly. The Chinese New Year is not a good time to obtain a large or regular attendance, and we could have had more had we known how better to advertise. Next year it should be different. The children were mostly over twelve and from the Government schools. Their interest continued right through to the end, for what with Scripture Lesson, Repetition, Hand-work, Games, Drill, Catechism, Hygiene and an Illustrated Talk, there was plenty to keep them occupied during those three and a half hours each morning.

The Young Men.

Interest, a friendly spirit, and an accumulation of Scripture knowledge were not the only results of the School, good as these were, for some of the boys and girls came to know Him whom to know is Eternal Life. Some had personal talks with the workers and one or two even took the opportunity to testify, while a few were willing, young as they were, to suffer for the Master's sake. And yet better still was the evening meeting, advertised with special subjects, as being particularly for young people. The young men in the town responded especially well and we came into contact with those from all sorts of homes and circumstances. Altogether the workers must have had personal talks with some sixty young business men, shop assistants, office workers and older schoolboys. It was a remarkable thing to see them coming at all times of the day for talks, and those sixty at any rate have had it put clearly to them how they may have Eternal Life if they want it, but please don't imagine that they have necessarily all accepted CHRIST.

Remarkable Stories.

We don't doubt, though, that quite a few of these young men really took CHRIST. Some of them have rather a remarkable story to tell; for example, one was a graduate of a Roman Catholic School, another was a military physical instructor, while yet another—the brightest case of all—was in business. When we left, a Sunday School had been organized, and some of these new converts were acting as teachers under the direction of the local missionary.

Sophisticated Young China.

Previous to this effort in Kiungchow I had spent part of January holding two missions at Chengtu in the Mission

Schools of two other Missionary Societies. In both cases those attending were boys and girls aged from twelve to sixteen and numbering about 160. There were real opportunities of touching young life. They were fine specimens, too, of well-trained school children with some knowledge of the Scripture, but with rather an abhorrence of religion becoming too personal. Sophisticated Young China; and it was really hard going for the first few days. However, in both cases there was a definite change in attitude before the end, and a number stayed to show that they wished to let CHRIST enter their hearts. Here again He alone knows the reality of each transaction.

The Test of Time.

Possibly from these two paragraphs and from previous letters of mine you will get the idea that it is one long line of encouragements. Far from it at times, for the reality of this or any work is, how does it stand the test of time? So far in SZECHWAN, as I have seen it, it stands the test badly. Men and women, young and old alike, who once ran well have gone back. Promising young converts return to the old life. A Church that seems to be growing stops suddenly because of division in its midst. Not necessarily in open discord, that might be better, but one member, who envies another member his position, will go to almost any length to accuse that one, or rather subtly insinuate behind his back a charge of opium smoking, avarice or immorality, charges which on investigation prove absolutely groundless.

A Subject for Prayer.

Will you please continue to pray that the work amongst the young may have a chance to open up again in this needy province, and in preparation for this, that one who is called of GOD may offer to help me in the work. Coupled with this my special prayer request this time is for a Bible School to be held in September and October at Kiating. It is hoped that this will specially be for young men and women who are desirous of becoming evangelists or of knowing how to carry out voluntary evangelism. I am hoping to go down and help during the last fortnight, when my special responsibility will be to lecture on and demonstrate practically some methods of Young People's and Personal Work. Pray that many of these young workers may catch the vision, for if they do they will be able to touch the Young of SZECHWAN in a way which none of us foreigners possibly can.

Personalia.

ARRIVALS.

September 27th.—Mr. James Stark, from Shanghai.

October 4th.—Rev. F. and Mrs. Houghton, from China via N. America.

DEPARTURES.

August 25th.—Per North German Lloyd s.s. *Berlin*, to North America; Miss S. P. Rough.

DEATH.

July 19th.—At Shanghai, Miss C. Knox, from Acute Rheumatism and Typhoid Fever.

Things New and Old.

A joint letter by Mr. and Mrs. Laurie Wood, written from Ningsia.

AS I face the task of describing the interests of the past few months, I am reminded of the Athenians who so enjoyed the telling and hearing of 'some new thing.' It is a joy also to me to tell you of:

Something New.

Since our last letter was sent out in December, the following new interests have been entered upon our missionary programme. The Reading Room has been opened for daily use, and has already attracted thoughtful men for conversations concerning salvation. A study class for women each Thursday has been sustained for the past six weeks. My husband has access to the city prison where he is responsible for arranging a Gospel service each Sunday afternoon. Two hundred prisoners are confined there at present. A government detention house for opium smokers has been opened, and we are able to do Gospel work amongst the women inmates. (This is the newest of new efforts. Opium smokers are detained in this place for three weeks, during which time they are carefully controlled and treated with a view to breaking the opium smoking habit entirely.)

We have visited in new homes by invitation, having entered nine such last week. We have had three short courses of Bible study for women, each lasting for three hours daily and continued for a week or more. One woman and two girls have voluntarily helped in visiting on two occasions. Lastly we have two young women now in the city, who are convinced of their call to be missionaries to their own people. Hailing from Shantung, where they were converted in revival meetings, they have come in faith without the promise of support, so far as we can tell. They are full of zeal, but need instruction in the Word of God. We shall help them along this line if

possible, and shall pray that they may become 'skilful' as well as 'willing' workers.

Nothing New.

But with so many new subjects to write of, I am yet reminded of another aspect of missionary life; the hum-drum, the usual round of things. The little bits of dispensary work, for instance; the teeth extractions (my husband's special joy!); the eye-washings, ear-syringing, abscess-draining and the little bits of medicine for this and that; all these continue to take their toll of time. It is all in the day's work and sometimes makes a real opening for the Gospel. More than a year ago Miss Sellar treated an abscess on a little child's head, and for this the mother came daily. She also attended service a few times. Last week I was called to see her, and found her very ill. I prayed with her and she understood and seemed comforted. Two days later she sent her little girl for me again saying 'You go and fetch the *shihniang* (the title usually given to a married lady missionary), and I will pray while you are away.' When I arrived she was unconscious, but she revived and recognised me, staying conscious long enough to follow again in prayer. Then she slipped away without a word. Was she saved? I trust so. The first contact was made through the children's meetings, and the next through the dispensary work.

It is nothing new to find sickness abounding, nor, alas, to find cases that are beyond help save from a skilled surgeon. At Pinglo a twelve-year-old girlie was brought in with three fingers and half a thumb blown away through picking up an unexploded hand grenade. An eighteen-year-old mother in this city lay dying in labour. Such cases cause us to cry mightily to GOD for a good hospital



Photo by]

[L. C. Wood.

Chinese New Year Celebrations.
The charming young ladies are all soldiers.



Photo by:

[L. C. Wood.

Chinese New Year Celebrations.
The crowd surging around the Stelt-Walkers.



Photo by]

[L. C. Wood.

Pagoda at Yao-ho-pu, between Ningsia and Pinglo.
The buildings are now used as a School. Note basket ball pitch in foreground.

to be opened in this district. We feel so helpless when anything big comes along.

- District Bible School.

Early in the new year we united in conducting a Ningsia District Bible School. Eighteen students attended for the three weeks, all of whom paid half their own board. We had students from all four stations, Chungwei, Ningpan-pao, Pinglo and Ningsia, all of whom slept and fed on our premises here. We missionaries took our meals with the students. I cannot say this was entirely a matter of choice, as our respective cooks were all entered as students! The major subjects taught were as follows:—An Outline of the Life of CHRIST; Old Testament History; Homiletics; and Singing. There were also Bible Readings from the epistle to the Hebrews and lantern lectures on the Pilgrim's Progress. Drill and games also found a place in the programme. Some fought shy of these strenuous exertions in the physical realm, and some were inclined to absent themselves at examination time, but on the whole they worked well and made good progress.

The practical work in connection with the study of homiletics at times proved too much for the dignified composure of the faculty. The telling of the story of the murder of Abel at the hands of his brother was accompanied by such moving gestures and such incongruous hilarity on the part of the speaker, a demi-semi-literate student, that the whole class burst forth in a spate of uncontrollable laughter. As an illustration by way of contrast this was the lesson *par excellence*! A happy spirit of harmony prevailed amongst the students, all of whom took their turns at waiting at table and other chores. After the students had dispersed we were saddened to find that one of them had had his attention divided between the study of Scripture and the disposal of a quantity of opium he had smuggled into the city on Mr. Contento's cart! How often the human heart attempts that which our LORD has declared to be impossible! 'Ye cannot serve GOD and Mammon.' Shortly after this letter reaches you we are hoping a Provincial Three Months' Bible School will be started in Kaolan, the capital of KANSU.

Baptisms.

You will rejoice with us when you learn that we expect half a dozen or more will, GOD willing, be confessing the

LORD in baptism next month, including the postmaster and his wife and their two elder children. The eldest son, although still shy, has come out clearly for CHRIST. His father tells me how he is proving the efficacy of prayer. When he misplaces things, he prays—and finds them. I wonder how many of us have tried out prayer as a working proposition first of all in connection with a weakness for mislaying things! Certainly I did. May I again commend this family to your prayers. We are not likely to have them with us much longer as a new postmaster will shortly be coming to take over the office here, but wherever they go, we may strengthen their hands in GOD by our intercessions. A thoroughly Christian family can be a tremendous power for good in any land, and such are specially needed in China. Pray, too, for the other converts who are to be baptised, asking that they may be greatly strengthened by their public confession and that they may go on steadily with the LORD. In these days, there are many spirits seeking to draw aside immature believers, and we need to pray constantly that they may be kept from the extremes of legalism and emotionalism.

The prison work is the fruit of the clear testimony and consistent life of the head warden in the prison. This is not my first experience of prison work, but it is unique for me to have to preach to some two hundred prisoners, some sixty or more of whom have either New Testaments or Bibles open before them. Many of these men, we trust, are now free in spirit though fettered in body. One man who has recently been released from prison is now an earnest inquirer and a regular attendant at services. Last Sunday after the service was over, eight or ten of the prisoners lined up for teeth extractions, and as soon as the offending members had been dealt with, I had to answer Biblical questions such as the following: 'What is the value in Chinese dollars of the shekel?' 'The talent?' 'What is a cherub?' I welcome such questions as an evidence that these men really want to understand what they read.



Photo by]

[L. C. Wood.

Coal Mines at Shih-kou-i.
The shaft is 150 feet deep. Man power alone is used.

A Glimpse into the Borden Hospital.

Extracts from Drs. Rees' and Pearce's reports.

ALL hospitals must be up to date even in China, and so as I write I am being constantly interrupted by calls on the telephone. We are about half an hour's walk from the city and thus we get calls for friends and relatives who are patients. What a difference from the China of a few years ago!

We had a never-to-be-forgotten time in our out-of-the-way Lanchow when we were visited by the Generalissimo, Chiang Kai Shek, and his charming and capable wife. She spoke to us in perfect English. Their object was the promotion of the 'New Life Campaign.' Among other things she said, 'We cannot hope to attain our aim unless we have constant communion with God.'

One has made a point lately of asking for decisions in the services that are constantly being held in the Hospital, and of late there have been some interesting decisions; one of a Moslem and another of a man whose eyes have been operated on four times but still without success, but to look on his beaming face one would think that to lose one's eyesight was a very small matter indeed. He constantly says that the LORD has opened the eyes of his heart.

Lepers.

The above few paragraphs give a short resume of some of the religious activities of the Hospital. I think one has been cheered more this year by the response of the patients than ever before and this is no doubt due to more prayer being concentrated on this side of our work. Many women have definitely decided to follow the LORD and we are now trying to keep in touch with them after their return home by a system of follow-up cards. These we send to the missionary or Chinese Christian who lives nearest them.

It is still a great privilege to minister to our forty-odd lepers. It has been very remarkable how most of our Christians of longest standing among them have now gone to be with the LORD.

So frequently they go home for a time—and this we unfortunately cannot prevent—but when they come back they are invariably worse. This has just happened to a Moslem, a mere boy, and he complains most bitterly of the pain he is suffering. It will take some weeks of injections to catch up the lost ground. We are now using a new preparation of the oil made in the Philippines which pains less on injection than other preparations. And recently the Board of Hygiene in Nanking has sent us samples of yet another preparation made in China.

An interesting phase of medical work in this outpost of the Chinese Empire—the establishment of a branch board of Hygiene and Public Health in Lanchow. They have an efficient staff of seven doctors trained in various branches of medicine. We have been interested to note the progress of their work. For the present they have been content to send their more difficult cases to us. So we reciprocated the other day when a Moslem wanted one of us to go and see his wife, and being busy, we rang up their energetic nurse, Miss Cheng, and by so doing presented her with her first triplets, much to her delight, as she reported later in the morning. This capable and active lady has, in the few months she has been here, already done much to alleviate the sufferings of poor Chinese womanhood.

Extraordinary Cases.

One meets with some extraordinary cases in the ordinary course of hospital work and here are just a few of them.

A man with a little dish hanging under his chin to catch his saliva, which instead of being used in the mastication of his food, escaped and was caught in the way mentioned. His salivary ducts had suppurated to the outside due to opium smoking.

Another man came with a hole in his cheek through which his breath whistled. Awkward, he said, when he wanted to smoke.

Yet another came with a non-painful fibrous tumour filling his mouth so that he could not close it. He had had his front teeth removed to give it more room.

And another came in holding his head constantly with sometimes one hand, and sometimes both. I asked him to release it and like a flash he was looking out over his left shoulder with no power to bring his head straight again.

Our long anticipated operating table arrived just before Christmas—a nice Christmas present. It is such a treat to have a table which can be manipulated without extras such as blocks of wood and pieces of wire. Though I must not cast aspersions on the old table that I suppose has served this Hospital since its inception. This new table, being a special gift, will bear a tablet—'In Memoriam—Dr. Leighton P. Rand.' We are so glad to have a fitting memorial to our colleague who left a name much loved and honoured in this district, although only permitted to labour for a short time before being taken Home.

Two Sad Pictures.

In our last Hospital report we reproduced a picture of a little Moslem mother whose life had been saved in the Hospital but whose baby had to be sacrificed, as she had contracted pelvis. It is with sadness that we have to report in this issue that she is dead. She went off last year with smiles saying that she was going to come back early next time and have a live baby. She counted without Mohammedanism, for her husband took her away about a day's journey and let her die in childbirth. Such is the religion of the false prophet.

The Other Case.

And another sad case. Three weeks ago a man was brought in with a bad compound fracture of the leg. Being friendly with a carter he had borrowed his cart, but being an inexperienced driver he ran himself over and thus broke his own leg. Unfortunately for the poor owner of the cart (literally poor), the injured man got lockjaw and died. The friends of the dead man then arose and blamed the carter, although he was miles away at the time. They have friends in the police force and now have practically ruined the carter by making him pay all expenses besides the cost of priests for chanting prayers and masses for the repose of the dead man's soul in a temple near by. Our sorrows not only consist in the lack of response to the preaching of the Gospel, but also because of the awful oppression we see around—and the oppressed groan on unheard.

Tidings from South Chekiang.

BY FRANK BARLING.

The following extracts from Mr. Barling's letter, while recording subjects for thanksgiving, also indicate that the establishment of self-supporting Churches is sometimes an uphill undertaking.

IN April I was able to visit several distant out-stations in the Ta-jung county. Pastor Yie accompanied me for the three weeks. At each centre it was possible to have several sessions for Bible study. How one longed for longer periods, because it was very evident that the need was great and the response even greater. There was a sincere desire for spiritual good.

Throughout the whole trip the weather was cold and wet. One day we were especially conscious of the LORD's care and provision. We covered the first half of the walk by early noon and arrived at a village where a Christian provided a very tasty meal. One of the carriers refused to go on, so another was soon called and found. The other part of the journey was rough, very steep, and over wild and barren country. We had climbed about a mile up the difficult mountain pass when one of the carriers suddenly gave up, having acute pain. There was no house nor a sign of a man to help. We prayed for guidance, and just at that moment a countryman came down the hillside. Somewhat hesitating, we asked if he would carry for the sick man. Without a murmur he consented, and we continued the journey with a minimum of delay. About 5 p.m. we saw our destination in the distance, but black clouds and rumbles indicated a storm. Within five minutes of our arrival the storm burst in terrific fury; wind and rain were such that a person could not have stood against them. How we thanked the LORD for sending us help as He did, otherwise our plight would have been very unpleasant.

The District Conference.

The Conference was held at Poa-yie for the first time. A beautiful little church has been erected recently, so it was fitting we should meet there and give praise for the LORD's provision. Perhaps the most important matter before us was the pastorate of the Chu-koa Church. This is the central Church, and Mr. Djao, its present preacher, needs a change. The three days' distance from Pingyang, and the district being very hilly, is not very alluring, hence many refuse to take up the work. Do pray that the Holy Spirit will burden the heart of one of the LORD's servants that he will be willing and keen to go and follow the LORD even though it may mean a little sacrifice. The future of Mr. Djao is also a problem. Please be much in prayer for the Annual Conference to be held early in December, when these and other important decisions will be made.

A Happy Moment.

Perhaps one of the happiest moments of this trip was when an old man of nearly eighty years of age decided to serve the LORD. He had attended the meetings at Ung-k'ao, and one evening, just before taking his supper, he said that he wanted to show that he really wanted to be a Christian. He had been a vegetarian for fifty-five years, trusting thereby to obtain merit in the next world. To show his determination he asked for some meat, so pork was given him to eat with his rice. He thus publicly renounced his vow and afterwards joined us in prayer and

praise. Before retiring for the night he was taught how to pray and followed sentence by sentence. Truly we see the young and old brought to acknowledge the Saviour as theirs. It was a great joy to be a witness at the baptism of twelve men and women. GOD is calling out a number who have surrendered their lives to CHRIST, trusting only in His shed blood of Calvary. Glory and honour is due to His holy Name.

An Opportunity in Pingyang.

Here in Pingyang City a few weeks ago we had splendid opportunities during the fifth month festival. The play was held each afternoon and evening in a temple opposite the Church. The Church was opened, tea provided and a band of Christians received the crowds who came in, some merely to rest, but some, no doubt, came to hear the Gospel message. Each afternoon the Church was packed full, and a continuous supply of speakers from 11 a.m. until late in the evening presented the claims of JESUS CHRIST and the need of salvation. Upwards of 10,000 tracts were distributed and a fair number of Gospel portions were sold. This kind of work does not always show direct results, but we do have the assurance that fruit will appear even after many days. There are great opportunities everywhere; the Word is received and accepted without much opposition. The lack to-day is indifference on the part of the Chinese Christians. We are longing for an Evangelistic Band, but up to the present the Churches are not willing to bear their part. The same applies to self-support. As the Mission reduces its grant, so there is more or less a corresponding reduction in full-time workers. Of course, these things will gradually settle themselves when Mission help towards Church workers cease, that is, in two years' time.

A Subject for Definite Prayer.

In connection with the financial situation there is a matter for most urgent and definite prayer. Pastor Yie has intimated his desire to retire next year. He is not old and quite capable for several years' service. He is not supported by any Church, although he was asked to take charge of one a few years ago. His retirement will make many difficulties, so I would entreat of you to join us in much prayer that the LORD will make His will plain, and lead both the Church and His servant to do that which is for His glory and for the good and blessing of His people.

Peaceful Conditions.

We do thank GOD for the peace which prevails throughout this district, in contrast to conditions in other parts of this troubled land. There are many indications of progress. Motor roads are being constructed in all directions. It will soon be possible to travel by bus to Wenchow in a quarter of the time it now takes by canal launch. There is a great awakening throughout China, but what is most needed is the Gospel of the love of JESUS CHRIST. Let us all pray for China and its greatest need.

Editorial Notes.

THOUGH WAR SHOULD RISE.—While we pray that GOD will scatter those who delight in war, that He will undertake for those oppressed, and prosper those who strive for peace, there may seem little else that the majority of us can do. Yet that is not so. The Archbishop of Canterbury closed a powerful address at the opening of the Church Congress with these words : 'The world has yet to see what might happen if Christians everywhere were themselves really seeking first the Kingdom of GOD and His righteousness.' This is our responsibility, and for it we are answerable to GOD whatever happens.

The Spirit of the Psalmist.—But while we seek first the Kingdom of GOD, we must maintain in our own hearts the spirit of the Psalmist, which moved him to say : 'Though war should rise against me, even then will I be confident.' Confidence in GOD is essential to right conduct. Belief and doubt are living attitudes, and affect not only our own lives, but the practice of other people. There is such a thing as a moral opinion or a moral atmosphere, and we can help to form it. 'Every sort of energy and endurance, of courage and capacity, for handling life's evils, is set free in those who have religious faith.'

No Place for Pessimism.—If we believe in GOD there is no place for pessimism. It is a remarkable fact that the most pessimistic sayings to be found in the Bible were uttered in the days of Solomon's prosperity, and not when the Jews were in captivity. Trial stimulates while ease enervates. That is the testimony of History. The painful needs and necessities of life should drive us the more earnestly to Him Who is the source of all power and good. Let it not be said of us in the day of adversity, that we came not to the help of the Lord against the mighty. Let the word of Deborah ring in our ears : 'O my soul, march on with strength.' (Judges v. 21. R.V.).

The Fight of Faith.—In a powerful address delivered forty years ago to the Harvard Y.M.C.A. in America, one of the Harvard University Professors gave utterance to the following striking words. After speaking of his faith in an invisible world, and the part this life of ours has in it, he said : 'For my part, I do not know what the sweat, and blood, and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight.' It is this real fight, the good fight of faith, we are called upon to wage in this dark day more strenuously than ever.

The Editorial Secretary's Return.—On Friday, October 4th, the Home Executive of the Mission had the joy and satisfaction of welcoming the Rev. and Mrs. Frank Houghton back to Newington Green after an absence of eleven months. They sailed for China on November 2nd of last year and have made a wide and comprehensive tour of the field. They have touched twelve provinces and have travelled extensively in five, meeting in all with about six hundred members and associates of the Mission

as well as with missionaries of other Societies. The value of such an intimate touch with the work to-day cannot easily be exaggerated for their service at home, and our readers will doubtless feel the benefit of this fuller knowledge in the days to come. We rejoice and thank GOD for their safe return and for protection during their months of ceaseless travel.

That Mr. Houghton may be free for speaking at meetings and for writing a book he has long planned, he will not resume the editing of CHINA'S MILLIONS until after the December number has been published. Meantime we are sure he and Mrs. Houghton will much value the prayers of our readers that they be guided and prospered in the resuming of their ministry at home and in making the fullest use of the material now at their disposal.

Parcels for Friends in China.—For many years it has been the practice of the Mission to assist in the forwarding of parcels to the missionaries in China, but times have changed since that custom was established. Then there were no Customs charges in China. To-day the Tariff rates are varied and, in some cases, high. Then there were few or no Postal facilities. Now the Chinese Post Office is an efficiently worked organization, working with astonishing regularity despite the unsettled state of the country. Experience has proved that parcels sent through the Post generally reach their destination. After careful consideration it has therefore been decided that the Mission will cease to receive and transmit parcels for the workers in the field.

In the past missionaries, when returning to China after furlough, have frequently been asked to include in their luggage parcels for workers in the field. Owing to the stricter rules now governing personal baggage, it has also been decided that missionaries should not accept parcels for transmission. Unless they can declare their luggage to be personal effects only, the returning missionary will have considerable trouble with the Chinese Customs authorities. The Postal facilities are now so convenient that the old practice has no real justification. Will friends kindly note this change.

Parcels will now be received by the Postal authorities up to the weight of 22 lbs., and may measure up to 6 feet in length and girth combined. The charges are : 3 lbs., 2s. 9d. ; 7 lbs., 3s. 9d. ; 11 lbs., 4s. 9d. ; 22 lbs., 8s. 3d. A declaration of contents and the value must be made on a form obtainable at any local Post Office.

Two Stimulating Biographies.—On October 24th the life of Percy Mather, written by the Misses Cable and Francesca French, was published by Messrs. Hodder and Stoughton. The title of the book is *The Making of a Pioneer*, and it is issued at 5 shillings net, bound in cloth and illustrated. There is no need to commend the work of these two well-known writers, but in this story they have had a subject for which they have special qualifications and a life they delight to commend. Percy Mather did yeoman service for GOD in Chinese Turkestan, and this book, composed largely of letters to his mother, is a revelation of the man and his mission. Did space permit, we should delight to print a long review, but this is a book to buy and read from cover to cover. We unreservedly commend it to our readers.

Another Life we have recently read is *Samuel Chadwick*, by Norman Dunning, which Hodder and Stoughton have published in their Shilling series. It was impossible to read the book without repeatedly rising to pace the room and pray, for it is a record which moves the heart profoundly. It is full of substance and inspiration. Here is one brief sample of Chadwick's pregnant sayings: 'A vision without a task makes a visionary. A task without a vision is drudgery. A vision with a task makes a missionary.'

Such books in these dark days are like water from that river of life, bright as crystal, proceeding out of the throne of GOD. Both books can be had from any bookseller or from the offices of the Mission at Newington Green, London, N.

The B.B.C. Missionary Broadcasts.—The British Broadcasting Corporation have notified the continuance of their monthly talks on Foreign Missions. Our readers will be interested to know that the Rev. F. Doggett Learner, of the C.I.M., is appointed to broadcast a talk on his contacts with the hermits and tent-dwellers in North-East Tibet on Sunday, November 10th, at 5 p.m. Will friends kindly make this talk known.

Home Preparation Union.—This Home Preparation course has been arranged to assist those who feel that they have been called for service in China in connection with the C.I.M. To serve those who have little time available, a syllabus has been arranged in weekly parts, with helpful suggestions for self-examination. Fuller details can be obtained from the offices of the Mission. Letters should be marked H.P.U.

Scottish Annual Winter Meetings.—These meetings will be held in Renfield Street Church (kindly loaned) on Monday, December 2nd, at 3 p.m. and 7.30 p.m. Three missionaries, and the Rev. Frank Houghton, the Editorial Secretary, just home from China, will be the speakers, in addition to the Scottish Secretary.

On the preceding Friday, November 29th, the same speakers will take part in the Weekly Prayer Meeting at 16, Belmont Street. They will also conduct an Evangelistic Campaign in the Tent Hall on the Saturday night, and will occupy pulpits in Glasgow on the Sunday, December 1st. Prayerful support and kind assistance in making these meetings known will be much valued. Fuller particulars can be had from the offices of the Mission at 16, Belmont Street, Glasgow, W.2. Telephone, Western 800.

Kansu Evacuations.—On the last day of September a further cable was received from Shanghai stating that the KANSU Evacuations were extending. That is all that we know, for the details of the stations affected were not given. With a situation that is constantly changing it is naturally difficult to cable with exactitude, so far as a number of scattered stations are concerned. The news will suffice, however, to remind us of the need of definite intercession for all of the workers in that province and for the work of the several stations. It is difficult, if not impossible, for us on this side to realize all that evacuations may mean. The strain and anxiety, the hardships and trials we have reason to know are sometimes very real. The evacuations in 1927 cost several lives, and it was in travelling down from KANSU by raft on the Yellow River,

as some are doing to-day, that Dr. King was drowned. Let us encompass all these friends with our prayers.

Medical Missions in China.—Just one hundred years ago this month of November, Dr. Peter Parker, an American Medical Missionary, opened the first Mission Hospital in China. He had reached Canton in the autumn of 1834, but spent his first year at Singapore in the study of the language and preliminary work. In November, 1835, he opened his hospital in Canton and thus initiated regular work in that country. The Chinese were not wholly without some knowledge of the benefits of Western medicine, for the Jesuits had introduced quinine in the 17th century, while two, at least, of the Surgeons connected with the East India Company had taught them the value of vaccination against smallpox and of skilled ophthalmic treatment. It was not, however, until just one hundred years ago that systematic Medical Missionary work commenced. The centenary of that merciful development of Christian service in China is being celebrated in that land this month.

It is interesting to note that that work, which, in so many places, was at first regarded with suspicion and fear, is now being officially recognized. The Chinese Government are now desiring the official registration of all medical practitioners, foreign or Chinese. This is, of course, only a natural development and no more than we in the West are accustomed to. What a story could be told of this hundred years of Medical Missions in China, if the inner records were only available, and the gracious influences of that work could be traced! What doors have been opened! What prejudices have been removed! What relief has been given to countless sufferers, and what spiritual results have followed!

The Rev. Dr. Thomas Barclay.—When the China Inland Mission was nine years old Thomas Barclay began his work for GOD in Formosa, then part of the Chinese Empire. Last month, after sixty-one years' service in the field, he was called Home to his reward. In every way he has had a remarkable record, in length of years, in the toils and adventures of a pioneer, in the training of a native ministry, and, last, but not least, in the translation of the Scriptures into the Amoy dialect. When all the finished manuscript of this translation was in the printer's hands, and nine hundred out of a thousand pages had been set in type, the bombardment of Shanghai by the Japanese early in 1932 destroyed it all! It was a heart-breaking experience for an old veteran of over eighty years. Happily, Dr. Barclay had retained a duplicate copy of the proof, but every page and every word had to be revised as it passed through the compositor's hands again. We congratulate our friends of the English Presbyterian Mission on having been blessed with such a missionary, and we bless GOD for such a record of loving and faithful service.

The Captives.—We have left this note till the last hoping for better news. The latest tidings were contained in a Cable from Shanghai dated September 30th, which stated that Messrs. Hayman and Bosshardt were known to be sick on September 15th, and that there was a possibility that negotiations for their release might be resumed. This is the latest information at the time of going to press. Let us continue in our supplications, praying at all seasons in the Spirit, and watching thereunto in all perseverance.

'They Offered Willingly.'

'To their power . . . yea, and beyond their power they were willing of themselves.'—2 Cor. viii. 3.
 'With such sacrifices God is well pleased.'—Hebrews xiii. 16.

Donations received in London for General Fund during September, 1935.

Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.	Rect.	£	s.	d.										
4908	0	15	0	4977	5	0	0	5946	2	10	0	5121	6	11	0	5187	2	5	0	5259	0	10	0	5301	100	0	0	5395	1	1	0	5462	1	0	0	5307	0	10	0		
4909	1	0	0	4978	0	4	0	5947	2	0	0	5122	1	0	0	5188	5	0	0	5260	1	0	0	5302	2	10	0	5396	5	0	0	5467	6	2	0	5308	0	10	0		
4910	2	0	0	4979	0	5	0	5950	0	10	0	5123	1	9	11	0	5189	6	0	0	5261	0	5	0	5303	1	0	0	5397	0	10	0	5468	57	4	11	0	5309	1	0	0
4911	10	0	0	4980	0	2	0	Anon.	2	9	7	5124	2	5	0	5190	1	0	0	5262	1	10	0	5304	2	8	0	5398	0	10	0	5469	14	0	0	5310	1	0	0		
4912	0	10	0	4981	0	2	0	5951	0	0	0	5125	10	0	0	5191	27	0	0	5263	0	10	0	5305	2	0	0	5399	0	10	0	5470	0	10	0	5311	1	0	0		
4913	1	0	0	4982	0	10	0	5952	0	2	6	5885	10	0	0	5192	0	15	0	5264	1	0	0	5306	0	10	0	5402	59	0	0	5398	9	10	0	5312	1	0	0		
4914	1	0	0	4983	1	0	0	5953	5	0	0	5126	6	14	3	5193	1	0	0	5265	1	0	0	5307	0	5	0	5403	48	8	0	5399	0	2	0	5313	1	0	0		
4915	0	10	0	4984	21	0	0	5954	3	0	0	5127	0	10	0	5194	4	4	0	5266	0	10	0	5308	0	10	0	5404	1	0	0	5405	0	6	0	5314	12	0	0		
Anon.	0	10	0	4985	2	0	0	5956	1	1	0	5129	0	10	0	5196	1	15	0	5269	1	0	0	5309	0	3	0	5406	1	0	0	5407	5	0	0	5315	2	19	3		
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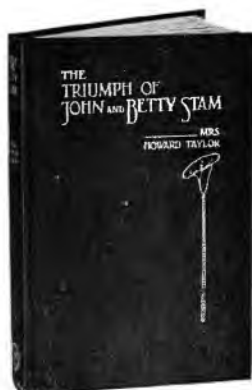
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耶和華以拉
JEHOVAH - JIREH



A View of the Yangtze Gorges.

Photo by]

'Thou visitest the earth, and waterest it, thou greatly enrichest it; the river of God is full of water.'—Psalm lxx. 9.

[F. Bird

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Subjects for Praise and Prayer.

'Prayer is the Church's prerogative and atmosphere; there are assurances in this Gospel (John xiv., 13, 14; xv., 16; xvi., 23) regarding the possibilities of prayer, and regarding the freedom and boldness with which we should ask, that few of us have grasped in their breadth and height, or are translating into practice as we ought.'—ALEXANDER SMELLIE.

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CHINA'S MILLIONS

THE ORGAN OF THE CHINA INLAND MISSION

Windows.

'And God said unto Noah, . . . a window shalt thou make to the ark.'—Genesis vi. 16.

THE LORD is my Light and my Salvation ; whom shall I fear?' Thus sang the Psalmist in a time of trouble. Safety alone was not enough. That would be possible in a dungeon. GOD was his Light as well as his Salvation. And so it was with Noah and his family. GOD shut them safely in the ark, but that place of safety would have been a prison had it been dark. GOD's command to Noah was : 'A window shalt thou make to the ark.' The word used is literally 'light.' One commentator writes : 'A window. Rather, *brightness*, i.e., Thou shalt make daylight in the ark (by windows or openings).'

This command is full of significance and suggestion. In the beginning GOD created the light, but He leaves man to make the windows. What a painful experience even salvation in the ark would have been, had there been no windows! Shut in without the light of day, even though it was GOD Who shut them in, those long months would have been intolerable. The question comes : Do we not make life to-day less joyful than it might be, simply because we fail to make the windows ?

We marvel at the old, stern, Scottish custom of drawing down the blinds on the Sabbath—Sun-day of all days—as though GOD were more honoured by gloom than by gladness. Yet how easily we fall into a like mistake. Hudson Taylor in his little book *A Retrospect* recalls that it was common in his youth to call conversion 'becoming serious' and suggests that it would be better to call it 'becoming joyful.'

Too often the Ark of Salvation lacks windows. When the angel of the LORD appeared to Manoah, he immediately cried out : 'We shall surely die, because we have seen GOD.' His wife, however, was a woman who believed in windows to her ark and replied : 'If the LORD were pleased to kill us, He would not have received a burnt offering and a meal offering at our hand, neither would

He have shewed us all these things, nor would at this time have told us such things as these.' A little of the sanctified logic of Manoah's wife would open many a window for the fearful soul. How often Hudson Taylor delighted to sing :

His love in time past
forbids me to think
He'll leave me at last in
trouble to sink ;
While each Ebenezer I
have in review
Confirms His good pleasure
to help me quite through.

Now a window serves two purposes at least. Its derivation — 'wind-eye' — suggests ventilation, and doubtless the early windows had no glass and did admit the wind. But apart from that important function, a window is made to admit light and to provide an outlook. Its double office is to illuminate the little world within and to enlarge the horizons without. Modern hygiene has taught us the importance of the window for physical well-being, and we think with amazement of the ancient window-tax, which made our forbears block up their casements. But the soul needs windows as well as the body.

One of the most beautiful figures in the Bible is the figure of the 'open face.' Moses veiled his face, and to-day that veil still lies upon the heart of the Jew when Moses is read. But when a

man shall turn unto the LORD that veil is taken away. In other words, by turning to the LORD we open a window through which we see the glory of GOD in the face of JESUS CHRIST. This is the first great window which needs to be opened, and what a window was opened on the day we first believed! Not only did the light stream in to flood our souls, but we looked out upon a new world dressed in brighter colours than we had ever dreamed of before.

It is possible to have windows of frosted glass, or, as many of us have known in China, of semi-transparent paper. These admit the light, and sometimes provide



Photo by]

[Peter Taylor.

A window in Port St. Mary, I. of M.

convenient privacy, but they excluded the outside world. But the perfect window serves both purposes. Noah's window admitted the light and provided him with a link with the outside world. Through it he sent forth the raven, and through it he received back the dove with its olive leaf and comforting message.

How sorely we need to enlarge our windows for the sake of the outlook alone. How easy it is to look solely on our own things, to be shut in, safely, we think, within the small and narrow circle of our own comfort and security. But GOD bids us make windows in our ark, and to lift up our eyes and look upon the fields without, fields white unto harvest. What a miracle the 'eye is! How it lights the body, and how it reveals the world without and the heavens above. Let us make windows in our ark of safety, and look out continually upon the needy world.

And how many windows there are! The window of faith can transform a doubting castle. Listen to Luke, the physician and scribe: 'And when neither sun nor stars shone on us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.' But in that dark night an angel of GOD brought a promise to Paul, a promise which faith claimed, and Paul could sing: 'In darkest shades if Thou appear, my dawning is begun.' With his own soul encouraged he could say: 'Sirs, be of good cheer, for I believe GOD.'

There is also the window of prayer, the window in which Daniel so delighted. Though Babylon was five hundred miles removed from his spiritual home, 'his windows were open in his chamber towards Jerusalem.' Into that chamber he entered three times a day to pray with his windows open towards the Holy City. Here we have the secret of Daniel's life, and why he was not afraid of lions.

Again, there is the window of praise. How often we dwell in the dark because we fail to open this window. The light is there, and the Delectable Mountains may be seen, if we will only unveil the window and look out.

What a window Luther bequeathed to the Church when he sang: 'A safe stronghold our GOD is still!' How many have found life brightened by availing themselves of that window of song. 'In the night,' said the Psalmist, 'His song shall be with me, even a prayer unto the GOD of my life.' Martin Rinkart, with soldiers quartered in his home, turned to his little flock and said: 'Come, my children; we can find no mercy with men, let us take refuge with GOD.' He made a window for himself and them. And Paul Gerhardt, who also lived through the Thirty Years War, is said to have written no fewer than one hundred and twenty-three hymns during that period. Such men learned to make windows in their ark. Many of the Psalms and many of our best hymns were windows opened in dark days.

George Herbert, in his quaint poem *The Temple*, likens the Preachers to the windows of the Church. 'LORD,' he sings, 'in Thy temple Thou dost him afford this glorious and transparent place; To be a window, through Thy grace.' Though he acknowledged such men may be 'brittle, crazy glass,' yet GOD gives them that glorious and transparent place of being windows, revealing the love and mercy of GOD to others. It is a quaint concept, but as we sometimes sing 'Channels only,' we might as reasonably add 'Windows only,' for did not CHRIST Himself call us 'the light of the world'? We can only be this to the others as His light shines through us.

The last words that Goethe uttered when he lay dying were: 'More Light! More Light!' CHRIST's promise was that those who follow Him shall not walk in darkness, but shall have the light of life. What we really need are more windows, the windows of faith, of prayer, and praise. In these difficult days the command comes to us as it came to Noah: 'A window shalt thou make to the ark.' If we do this in times of need we shall be able, like the Psalmist, to sing: 'The LORD is my Light and my Salvation, whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?'

M.B.



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THROUGH EYEGATE TO CHINA & TIBET

Our Shanghai Letter.

Extracts from Mr. Griffin's letter, dated Shanghai, October 3rd, 1935.

DISTURBED conditions in KANSU, TSINGHAI, and parts of NINGSIA provinces have caused further evacuation of our workers from stations in these areas. In addition to bands of 'Reds' near Pingliang, in Eastern KANSU, a large body of Communists is reported to be surrounding Minchow in the south of the province. It is feared that they will endeavour to force their way northward in order to effect a union in the Wuwei district with 'Red' troops from Northern SHENSI, said to be about 8,000 strong, moving in a westerly direction. Strong reinforcements of Government troops are entering KANSU under the command of General Chang Hsiieh-liang. Recruiting of soldiers is also progressing on a large scale in many of the cities of KANSU and TSINGHAI.

News from Shensi.

Rev. J. W. Bergström, writing from Sian, SHENSI, on September 5th, gives the following account of a conflict between the Government troops and Communists in the Pingliang district :

'The "Red" army passed quite close to Pingliang and pressed on to points east of that city. They practically marched along the main road. The Mohammedan forces and troops sent from Lanchow engaged them in sharp battle. It appears that the Government troops lost a great number in killed and wounded, but it is not known how many the "Reds" lost in the same way. Another severe battle took place not far from Chingchuan. The "Reds" then went south, taking a small town called Tsungsin and the last news reported that they had surrounded Lingtai.

'This last position of the "Reds" at Lingtai leaves us in great doubt as to which course they will take.'

Opportunities for Service.

In spite of the dangers and distressing rumours of troubles, our workers have had many opportunities to point souls to the Saviour. Mr. G. F. Ward, writing from Kaolan (Lanchow) on September 5th mentioned an opportunity his wife and Mrs. Urech had had for witnessing :

'They had a splendid opportunity of preaching to some twenty women and children who flocked into a Taoist temple which the ladies visited. The chief nun herself listened very well to the explanation of the Gospel poster and understood it. At the conclusion of the talk she could remember what she had heard, but she steadfastly refused to accept it. She was very happy and willing, however, to take one of the tracts my wife handed her.'

Movements of Workers.

Acting upon the advice of well-informed Chinese friends, Mr. J. Bell, Dr. Pedley and Mr. and Mrs. Muir and child planned to leave Lanchow (Kaolan) by raft for Chungwei, in NINGSIA province, on September 27th, while preparations were being made for Mr. and Mrs. Urech and children to go overland to Sian, in SHENSI, by motor bus with a party of missionaries of other societies who are also withdrawing from the district. Dr. and Mrs. D. V. Rees planned to go by aeroplane to Sian, if necessary, while Messrs. A. L. Keeble and L. A. Street were remain-

ing in Kaolan a little longer to attend the necessary Mission business, but were also prepared to evacuate on short notice. Mr. and Mrs. H. D. Hayward, who have been unable to secure passport visas to proceed to Hami, in SINKIANG, have temporarily resided at Tunhwang, in the far north-west of KANSU, and, on account of the threatened advance of the Communists, have been advised to leave for a place of comparative safety.

Redeeming the Time.

Mrs. Hayward, writing on August 24th, when her husband was away on an itinerary visiting a settlement of Mongols and Chinese, 130 miles south of Tunhwang, makes the following reference to their local city work :

'The medical work here continues to be fairly heavy but we try to limit it to three days a week. While Mr. Hayward is away I sometimes gain experience in ways I shrink from, not possessing a great deal of courage for this type of work, but it is good for me and I am sure that it is helping the work.'

Prior to their having to leave Hwangyüan, TSINGHAI, Mrs. Urech wrote on August 11th of encouragement they had received in the work :

'Mr. Urech is away at the river side this morning baptizing one Christian man, a most promising convert who has already been the means of winning another man to CHRIST. We are sure that friends will uphold the little group of Christians here in prayer. They are not yet deeply taught in the Scriptures. It is a great grief to us to leave them so unshepherded.'

A Wonderful Deliverance.

Miss M. E. Weightman, writing from NINGSIA, Ning., on August 6th, tells of the wonderful deliverance she, with Mr. and Mrs. A. S. Rowe, had while travelling toward their stations :

'We really had a thrilling time on the raft. All went well until we came to the rapids and in a narrow gorge our raft crashed against the rock face and could not get free. The raftsmen were very alarmed as the raft began to break up. The wood crashed and skins burst. As the water came over the raft on one side some of our things began to go overboard. First of all over went our stores

.....
'At the time there seemed no hope but it was marvellous for just as Mr. Rowe called aloud "LORD, save us," the prayer was answered and the raft got free. Speaking for myself, the end of it all was a definite giving of myself and my life back to the LORD in new dedication. As we came out from between those mountains in the evening from the gloom to the brightness of the setting sun, it seemed a new thing—a new life, to be lived more for His service.'

Causes for Praise and Prayer.

Mr. A. S. Rowe, writing from Pinglo, in NINGSIA province, on August 26th, mentioned the following causes for praise and prayer :

'Last Saturday I baptized three of the Christians here ; others seem to be sincere but fail to break away from opium in some shape or form. The market town of Hwang-ch'u-ch'iao, 30 li north of here is a growing place

and is really a busier place than Pinglo. I hope to go there shortly with the idea of making enquiries about hiring a preaching shop or room of some kind and spend some time there. We have heard that there is a small group of Christians in Tong-k'ou and their leader is asking that someone visit them.'

Conditions in South Shensi.

In spite of the disturbances in Northern SHENSI and KANSU, we are glad to learn that conditions are peaceful in Southern SHENSI. Preliminary steps are being taken with a view to our workers returning to their stations in this district. Most of them are at present giving help in HONAN province. Mr. W. J. Michell, writing from Fengsiang, SHENSI, on September 5th, says :

'Yesterday I returned from Meih sien where a conference is being held. Mr. Wang Shih-kuang, who has been much used of GOD in other places, is conducting the meetings. We hope, D.V., to begin a conference here on September 10th.'

Mr. Fred Smith, writing from Yanghsien, SHENSI, on August 21st, gives the following report :

'An encouraging conversion in the street chapel last week was that of a Mr. Yuan, who lives in a village 25 li from here. He walked in to the service on Sunday. At his invitation, we visited his home yesterday. The village is composed of thirty families, all having the same surname, being of the one clan. First we had a meeting in his compound, over 100 people, all named Yuan, being present. Then in front of them he tore down his idols while we pasted up Gospel posters on the interior of outside walls. We have also been heartened by the case of a Buddhist priest at Longtingpu.'

Blessing and Growth in Shansi.

The province of SHANSI is not only enjoying continued peace and order, but many of the churches are experiencing blessing and growth. The following encouraging report of progress in the Church at Pingyao was sent in a letter, dated September 24th, from Miss L. Moller :

'The last Sunday in August 36 men and women were baptized. Over 20 of them were city people. One was a young woman who was saved during the tent meetings in May. She has come ever since, and her heart is truly rejoicing in her Saviour. Two other young women who attended the children's meetings some years ago have now come right out for the LORD. They are married and the father-in-law and husband of one of them were also baptized. The mother is rather opposed. It is a joy to see the seed sown in these children's hearts springing up into life.

'Deacon Liu has put up a nice little church just beside his home in the city. (It might be explained that the church in use for years at Pingyao is situated in the east suburb). It is finished now with two side rooms and a smaller prayer room, two guest rooms and kitchen. There is even a big bell swinging from the roof.'

The Open Door in Honan.

It is encouraging to learn of the open door for Christian work among the officials and gentry in Kaifeng, the capital of HONAN. Rev. T. E. Benson, who is giving his time mainly to this type of work, writing on September 17th, gives the following account :

'Mr. Yin, the Provincial Treasurer, is the pivot of much that is going on at present among the official classes in Kaifeng. Through his own experience he knows the

difference between being a church member and a new man in CHRIST. Both he and his wife are of one mind and are doing all that they can to bring those of their own rank of society to know the Saviour.

'There is a Bible Class every Thursday evening in Mr. Yin's house, which, since my coming here, I have been privileged to lead ; the average attendance is about 25.

'A door which shows signs of opening is the University, but unfortunately political feeling has just led to the virtual driving out of one of the professors who is a Christian. Another Christian professor, after seven and a half years' service, is this year to be dispensed with, unless he is willing to take an inferior position which would not bring him a livelihood.'

The Friendly Attitude in Szechwan.

The friendly attitude of the people at Chuhsien, SZECHWAN, toward the Gospel is shown by a letter from Miss E. Fearn. Writing on August 2nd, she says :

'During the past weeks the city work has been going on as usual. Attendance at the Saturday afternoon children's classes and Sunday morning boys' school has been well maintained. We are praying that the attitude of the Government school teachers may be changed so that their scholars may come along again in term time. During the holiday one teacher and several girls came round to chat with Miss Wilson and Miss Mitchell. The visitors were very friendly in their attitude.'

Another Station in Szechwan.

Writing from the Wanhsien Hills on August 20th, Mr. R. D. Guinness gives a promising picture of the work in the city :

'This place is an outstation. This year besides the Sunday services and morning prayers we have had a nightly meeting to which about twenty people come. We are very thankful for the interest shown and are longing to see some come to the place of the living faith. Before coming up here we were having quite a busy time with meetings each night. One for outsiders and another for a group of enquirers who are largely the fruit of the Bethel Band meetings. This group is full of promise ; four have been received and I hope a few more may be received this autumn.

Another Szechwan Station.

Writing on August 21st, Mr. T. E. Lloyd tells of a good interest shown in the preaching at Chowkow :

'We have had plenty of opportunities for preaching in our hall to big crowds which gather every market day. The Sunday services have also been very well attended and my diary records an attendance of over 100, which is exceptionally good for Chowkow. Last Sunday eight men and three women rose in response to Mr. Denham's appeal for decisions. Nearly all these were people we know are interested and we hope for great things.'

In Peril of Robbers.

While dangers are not uncommonly met with by those travelling in inland China, we are thankful for preservation granted to Messrs. J. Adamson and F. H. Meller. Writing on August 29th, Mr. Adamson tells of their meeting with robbers on a boat journey near Süyung, in Western SZECHWAN :

'Mr. Meller and I left Süyung on July 26th. The river was fairly high, so we expected to reach Luhsien in two days, but alas ! about 2.30 p.m. at a point only twenty-five

miles from Süyung we met with an organized party of about fifteen robbers. Some were only boys in their teens, while others were grown men. A few kept watch on the bank while others came on board our boat and relieved us of our belongings. They took their time in going through our boxes and gathered together all they desired—the worst of it was they wanted everything! They kept us on the river bank while they helped themselves for half-an-hour, then a whistle blew and each man walked off the boat with his load and up the bank in a somewhat satisfied manner. I felt worse about Mr. Meller's loss of his glasses and trombone than my personal losses.'

The Third Time in Ten Months.

When writing last month, mention was made of the encounter of Mr. and Mrs. Austin and Miss Bush with robbers on their way to Kiuchow. Writing on September 2nd, Mr. Austin says:

'When we arrived here we found our heaviest loss has been bedding, new material and clothes. This is the third time in ten months that I have been robbed so I have had the opportunity of taking joyfully the spoiling of my goods. Upon arrival we were glad to find that practically all the furniture remains, although there is very little else left belonging to Mr. and Mrs. Hayman.

'It is just over a year since I was here. These people have been without spiritual help for ten months, and it has been a joy to come and seek to be of some assistance to them. As the LORD has given us another opportunity of service we do long and pray that we may be used of Him in bringing some souls to a knowledge of Him.'

Baptisms in Kweichow.

Sister Margaret C. Welzel, writing from Pichieh, KWEICHOW, on September 10th, reports the baptism of twenty-one converts and adds:

'We have now twenty-five lepers and the first-fruits have been baptized. They are so bright and there is a work of grace among them. There is still much unrest here in the west from robbers and "Reds."'

Baptisms in Yunnan.

Mr. J. B. Kuhn writes on August 19th of blessing in the Luchang area, YUNNAN:

'I am happy to say that the blessing of the LORD has been with us here in the Luchang area during the past months; many of the backslidden believers are being restored to the faith, new ones are being added to the LORD and we are encouraged with over fifty baptisms so far this year.'

The Work in Kiangsi.

Mr. A. B. Lewis reported that among other aspects of the work considered at the Chinese Conference, which convened recently at Nanchang, KIANGSI, was the training of leaders for evangelistic bands, and the churches represented at the Conference were encouraged to organize such preaching bands. The needs of unoccupied counties were also stressed and the responsibility emphasized of churches near such unevangelized districts carrying the Gospel further afield. Steps were also taken at the Conference to encourage work among children and young people. Mr. R. H. Glazier was asked to visit the churches and hold young people's conferences, while Miss B. L. Huntamer will seek to reach younger children with the Gospel message.

[For further news of KIANGSI, see page 232.—ED.]

The Training Homes.

Already this autumn we have had the pleasure at this centre of welcoming seven new workers, and preparations are being made to open the Training Homes. It is anticipated that there will be ten or twelve ladies in Yangchow (Kiangtu) and about twenty-two gentlemen at Anking (Hwaining). The need of prayer for these new recruits is evident to all.

Mr. Gibb's Movements.

Mr. Gibb is planning to undertake a journey soon to Chuhsien, SZECHWAN, in order to be present at the meeting of the Sub-Synod of the Eastern SZECHWAN Diocese, and matters of vital interest to the churches in that district will be considered.

Baptisms.

Since last writing to you there have been 289 baptisms reported, bringing the total number, thus far, for this year up to 3,261.

A New Book by SISTER EVA OF FRIEDENSHORT.

'The Working of the Holy Spirit in daily life.'

Bound in White Cloth. 2s. 6d. net.

SOME years ago I listened to an address by the present Bishop of Norwich which he entitled 'The Ministry of the Holy Spirit in Christian Experience.'

In this small volume, so attractively produced, the same subject is set forth, from a slightly different standpoint.

Those who knew Sister Eva, and the readers of her biography will learn here as to the channel through which her beautiful life, and her most fruitful ministry flowed forth.

In the New Testament we have the revelation of GOD in CHRIST, so that our LORD could say 'I and My Father are one' and 'He that hath seen Me hath seen the Father.' Yet the ministry of the Holy Spirit alone can bring us into the actual knowledge of GOD, as He is revealed in CHRIST, and so our LORD has taught in saying 'He shall

glorify Me: for He shall take of Mine, and shall declare it unto you.'

In this book we see the record of a life not in its outward activity, but in its hidden source, in the knowledge of CHRIST, from its commencement in regeneration to its consummation in a transfigured and Christlike character.

Nevertheless there will be few readers of this record who will not feel that there are many lessons to be learned from it as to what a life, quickened, filled, and empowered by the Holy Spirit must be in relation to our surrounding conditions in daily contact one with another. Some may feel that this book is all too short; but we think the readers of it will find its message to be of great value.

W.B.S.

The Dragon Temple and Festival.

BY MISS DORIS E. ONIONS.

WITHIN a mile of the south of Licheng city is a famous Dragon Temple, where the Dragon King sits enthroned, surrounded by other smaller gods. The framework of the roof over his head is brightly painted, in some parts giving the effect of clouds, while five huge dragons, truly fierce to look upon, are entwined around the beams. To this god is ascribed the power to give rain, and he is therefore held in great honour and respect.

Once every year a festival is held in his honour when people gather from all the neighbouring villages to burn incense and *ko-tow*, and thus gain his favour. Once every seven years a special festival is held, exceeding all others in pomp and show, and it is about this that I want to write, having just witnessed it.

First, let us take a peep behind the scenes. Thirteen surrounding villages are appointed to be responsible for all the offerings and preparations and to provide all the necessary silks and embroideries to be used in the procession in the Dragon King's honour. If we could visit these villages beforehand what should we find? Thirteen pigs, one from each village, must be fattened for offering, to be offered on the day of the festival, spread out before an incense altar. Half a ton of flour has to be ground and made into breads and cakes of various shapes and sizes and spread out before the god. Special animals, either a mule or donkey, are chosen to turn the millstone for grinding, wearing garments used only for this occasion. The animal is reckoned unclean and unworthy for the task unless thus attired.

A very artistic altar screen made of wafers, decorated with many coloured artificial flowers, is made to stretch the whole breadth of the temple, and it is in front of this that the incense altar is placed, with incense and candles

kept continually burning. All who come within the temple make their way to this place to bow down and do homage to the great Dragon King. Behind the altar screen a great assortment of sweetmeat dishes and dainties are spread out in grand array, all to tempt the appetite of such a worthy person.

Wealthy families from these thirteen villages have been busy turning out their treasure boxes for jewellery, silks and embroideries to add to the pomp and show. Thus everything is prepared and the great day arrives.

Under a hot burning sun along miles of dusty roads they come. Some on donkeys, some on mules, some on carts, many walking, with children trudging gaily alongside dressed for the occasion in their best flowery garments and latest style in head-dress, all enveloped in clouds of dust. But heat and dust mattered very little, for a spirit of carnival was in the air, and old and young were all out for a good time. In addition to the temple worship, plenty of provision was made for amusement—various side-shows, conjurors, story-tellers, and three special theatre platforms erected outside, gaily decorated, all to entertain the crowds.

Shopkeepers erected stalls to sell their wares, quack doctors, not a few, exhibited their wonderful medicines, and in great style assured their victims of a sure cure, and food stalls in great abundance tempted the appetites of the passers-by. From a house inside the city, a small group set out with a different motive in view. They were ambassadors of the One True God and King of Kings, and in their hands they carried the message of life, given freely without money and without price to all who will receive. Hundreds received the messages given in the Name that is above every name. What will the harvest be, and what is your share in it?



Photo by] [Miss Onions.
Procession of silver umbrellas with artificial flowers on top.



Photo by] [Miss Onions.
The main courtyard outside the Temple.



Photo by] [Miss Onions.
Theatre platform facing the Dragon Temple.

By noon the temple offerings and worship were over, then from the neighbouring villages came a long procession, accompanied by drums and cymbals and other weird musical (?) instruments, in honour of the Dragon King, who was carried in a draped decorated chair at the end of the procession. I find it difficult to describe this part of the proceedings, for it was with mingled feelings that one witnessed such a scene of pomp and show to a false god.

'Thou shalt have no other gods before me.'

'I am the LORD, that is my name, and my glory will I not give to another, neither my praise to graven images.'

On a platform arranged four tiers high, supported by iron poles, and strapped on by ropes, were nine children, the topmost being a boy of about 8 or 9 years of age, while on each of the three lower tiers were young girls varying in age from 10 to 14, all dressed in gorgeous silks of different colours, heavily decked with silver ornaments and carrying a fan (a very necessary article in the heat). This platform was fixed on a table-like arrangement, and carried on the shoulders of eighteen men. There were ten of these with nine children on each, and on top of each was a mirror bearing the name of the village they represented. The mirrors were flashing in the sunlight, and were draped in blue and red silk and decorated with many coloured artificial flowers. These children were kept in the same position for almost a whole day, with very little to eat, and only an occasional drink of water handed to them at various points along the route. During the hottest part of the day they were left exposed to the sun before the Dragon King, in the hope that he would take notice and have mercy and send rain!

In between each of these came four men carrying huge red and blue umbrellas. These were followed by twenty men each carrying umbrella shaped lanterns, from which hung all kinds of silver ornaments, truly beautiful and

dazzling in the sunlight. Then followed five well-groomed horses, decked in bright coloured silks, with long silver ornaments hanging from the saddle. In front of each saddle was a mirror flashing out the sun's rays everywhere, and on it was inscribed the characters meaning 'to worship god.' Then followed crowds of men carrying long poles with dragon heads and different articles that might be used by him when going to war!

Last in the procession came the Dragon King, an ugly red faced idol of wood and mud, decked in silks and embroideries, with a golden dragon over his head, and a specially groomed horse was led in front of him in case he needed to ride! The heathen in their blindness bow down to such; what a challenge to all who know the One True God!!

'Can we whose souls are lighted with wisdom from on high,
Can we to men benighted the lamp of life deny?
Salvation! O Salvation! the joyful sound proclaim,
Till each remotest nation has learned Messiah's name.'

Towards the end of the day when everyone was tramping wearily home again, the doors of our home were opened wide, and an invitation to weary thirsty souls to come in and rest awhile. Large

numbers of women and children gladly took advantage of this invitation, and the cup of cold water given in His name was gratefully received, and thus a splendid opportunity was given to offer to them the water of Life, that believing in Jesus they might have Life through His Name.

To all who read this, does it mean anything to you? Does it help you to realise something of the powers of darkness that grip these people, who all their lifetime have been subject to bondage? Satan hath blinded their eyes, that the light of the Gospel of the Glory of CHRIST, who is the image of GOD, should not dawn on them. If it means anything to you, then I know that you will do something, and 'whatsoever HE saith unto you, DO IT.'



Photo by]

[Miss Onions.

No motor cars or trains, just hundreds of donkeys.

New Year's Week-end For Young People

In the Lovely Home and Grounds at Digswell Park, Welwyn North

A Conference for Bible Study, Prayer, Questions and Talks

Speakers: Rev. F. D. Coggan, M.A., Rev. and Mrs. Frank Houghton and Rev. W. H. Aldis

Cost: 24/- inclusive

Date: January 3rd to 6th, 1936

These Annual New Year Gatherings have grown in usefulness. It was felt last January that it was well worth while giving up a week-end in the midst of the busy season.

Full details on application to the Secretary at Newington Green, London, N.16

News from a Far Country.

What follows are gleanings from many letters. They afford subjects for prayer and praise.

The Inter-Provincial Conference at Yutaoho.

BY MISS A. H. L. CLARKE.

WELL, what really happened at Yutaoho? It would need quite seventy testimonies to give even a complete outline. One outstanding fact was that the Love of God was shed abroad in our hearts by the Holy Spirit. We loved the LORD increasingly, and loved each other tremendously! That love melted reserves, and welded us as one. We were free to talk to each other about anything and everything. It gave spontaneity in testimony, and a glad sense of release from prejudices, conventionalities, and opinions of others.

On the hillsides, or in the quietness of a room, the LORD Himself spoke to many through His living Word. His Spirit gave faith to ask, to take, and to thank for full measure and for power, or for whatever was desired. Present tenses were claimed, and GOD's words taken at their correct grammatical value, facts and promises being just what they are.

Another feature of Yutaoho, especially after the actual Conference days, was the desire for, and real delight in, unhurried times of prayer and praise. Just as one thinks nothing of an all-day picnic, so a day, or part of one set apart for renewing strength by waiting upon the LORD was welcomed and well attended. Five hours and seven hours would slip by without weariness. Alas! to have to acknowledge so many years of labour with so little fruit remaining: so much light, so little heat: such painstaking order, such a silent sacrifice.

We faced the demands of obedience—that on this act and attitude depends our receptivity of GOD's Holy Spirit. We realized afresh the command to holiness in the daily life and walk with GOD.

It was easy and exhilarating to mount up at Yutaoho, all stretching wings together; but we realized this was but an exercise for the walking days to follow.

We did not seek for mere showers of blessing which tend to evaporate; but rather rejoiced that all our fresh springs are in GOD, that He anoints with fresh oil, yes, with the oil of gladness.

Praise Him indeed!

The Crisis in Kansu.

Mr. J. Bell writes on September 20th: 'The situation is rapidly becoming more alarming. In view of this may I ask you to please remember us in daily prayer. We seem to be nearing a grave crisis. It almost looks as though we may all have to move to Paotow. Gradually we are being surrounded—with the exception of the Liangchow road—by undesirable forces. Lawlessness abounds in many places, unless the Government acts in a co-operative way it seems that KANSU is going to have a time of sorrow. If Taochow falls the C. & M.A. workers plan to leave as a group for Paotow. The direct route to Suiyuan for the Haywards is somewhat endangered by the latest development in the north. The province is being more and more endangered by rebelling soldiers.'

Mr. E. W. Carlborg, writing from Lanchow, August 16th, tells of their flight from the 'Reds': 'On August 3rd at noon, just as Mr. Phillips and I were about to leave for San Yang Ch'uan where Mr. Phillips was to lead a baptismal service, Dr. Kong came to let us know that a reliable report had just reached him saying that the "Reds" were at Liangtang, three days south-east of Tien-shui. Mr. Phillips went to San Yang Ch'uan as planned, returning Sunday p.m. and I remained behind in case of more serious reports. By Monday morning the "Reds" were reported about 100 li from the city. By 8 a.m. all of both

parties, Chinese and foreign, got off together, going over the mountains on the small roads for fear of having our animals taken from us on the big road. We reached Hsie Chia Chuang in two days crossing the river by boat at Yen Ho Chen. Little Kathryn Phillips being very ill with dysentery, we rested for a day. By the second day Kathryn was worse and it was decided to rest her a day or two more.'

Mr. Carlborg further says: 'Of the narrow escapes of the party behind us who were joined also by Mr. E. E. Taylor, and the many mercies granted them, I will not write now, but leave that for them to report. Suffice it to say that Mrs. Phillips and Miss Grasley, with the two children, reached Lanchow from Tingsi in the early hours of this morning, and Messrs. Phillips and Taylor should be in by horseback tomorrow. Reliable reports were received stating that on Wednesday, the day we rested at Hsie Chia Ch'uan, the trouble-makers reached Tien-shui and occupied the north suburb in which is our property, that the doors were broken in and the place occupied.'

The City has been Moved.

BY THE MISSES GREGG AND MOWER.

The Mission is just over. A temple courtyard in Pingshan was lent to us for twenty days. It was in the centre of the city. Early on the morning of September 9th missionaries, tent evangelists and helpers were busy erecting tents. Invitation papers were printed at local lithographers all ready for wide-spread distribution. Representatives had visited the Magistrate in his Yamen; he was interested, and received an invitation. Many small officials attended the meetings, also soldiers, policemen and students. Every possible shop in the city has been visited. Albert Grant and Rowland Hill with tent workers were busy most afternoons giving out tracts and talking to the business men. We went out with the Biblewomen into the homes. With invitations in our hands, we had entrance into any home, rich or poor, good or bad.

GOD given promises were abundantly fulfilled. The city has been moved and it is ours in a new way. It has been great to see nearly three hundred in the tent each night; at times one could almost hear a pin drop, there was such attention. Many have had to face facts and know that to follow CHRIST sin must be put away. During the first week seven business men gave in their names.

The Sunday School children were there seated in the front rows; they formed the informal Mission Choir! Their parents also came and some want to become Christians.

The special preacher was Mr. Charles Li, an earnest young Chinese evangelist. He is a real Apollos, mighty in the Scriptures, and the Bible readings he gave us were a real feast.

By 7 p.m. the children had already taken their places in the front rows and to the accompaniment of the silver trumpet they sang their songs of praise. This was followed by an address from one of the tent evangelists. At 7.30 p.m. men and women were also in their seats and they were ready for the two addresses. Mr. Li generally gave the closing message full of power. One night he had been speaking of the signs of the times, of the imminent war between Italy and Abyssinia, of the LORD's return; at the close an opportunity was given for those who wanted to accept CHRIST. I shall never forget the thrill of that evening; directly the invitation was given a very prominent city banker raised his hand, walked boldly to the platform, and said in clear tones 'I want to believe on the LORD JESUS CHRIST.' Four others also took their stand; one of the women, too, was

definitely converted that night. Join with us in the Hallelujah Chorus for 'He delivers magnificently.'

Ping Shan is a prosperous city, evil and adulterous. How are we to reach the many women and girls who are sold to lives of impurity? Seeing what we have seen, it has been increasingly impressed upon us the great importance of getting the good seed into good ground in the early years. We have the Sunday School but perhaps there is still more we can do for the young people.

Two or three nights before the Mission Communist literature had been scattered in the streets. During the Mission Communists were not far from the city and official word came to our tent of meeting calling out many of the leading men. A special watch was set at the city gates and on the city wall; the gates were all closed early from that time. Anyone in the streets late at night was severely questioned before being allowed to pass. Our own local evangelist was one of these returning from the tent after an enquiry meeting.

Concerning the Captives.

By HERMANN BECKER.

On September 12th I returned from Shenchow where I had been engaged since July 1st in negotiations for the release of the captive missionaries. Our hope that they would be free by the end of August did not materialize. The 'Reds' seemingly agreed to free them for \$6,000 'board,' Chinese money, but later victories over the Government troops gave them confidence, and they again demanded \$50,000 for each man. They even tried to intercept me on my way with the \$6,000 and take me prisoner. Their plans miscarried as sudden illness prevented my leaving on the day set. The 'Reds' accused the two missionaries of having secretly warned me, and cruelly beat them on their bared backs with bamboo rods. Our messengers were forced to witness the beating. We must pray earnestly that GOD will give the captives strength to bear their sufferings for JESUS' sake.

The missionaries asked for something to read, so I sent a New Testament, 'Moody's Monthly,' 'The Evangelical Christian,' and 'The Sunday School Times,' but the Communists threw them all away. The tins of milk, ovomaltine and bovril they took for themselves after compelling one of the messengers to taste it to make sure that it contained no poison.

One of the messengers, Peter Koh, is a Christian of the Finnish Mission. I engaged him as he knows that district. He has had two years at the HUNAN Bible Institute. On returning, the heathen messenger told me that Mr. Koh preached over an hour in the 'Reds' camp. They opened the way themselves by accusing him of having 'eaten of foreign JESUS doctrine.' He replied that they could not condemn him for eating a foreign doctrine as they themselves had eaten the foreign Marx doctrine. They threatened to beat him, but he held his ground. They cried, 'We will kill you,' but he told them that would not hurt him as he knew where he would go.

Although I have returned, negotiations have not stopped. The messengers went again with a letter to the missionaries. The 'Reds' last ultimatum was that if the money was not paid by August 31st they would beat the captives one thousand strokes. Let us pray for our suffering brethren as suffering with them.

Timely Supplies.

By MRS. J. A. AUSTIN.

I am very conscious of the fact that it is many months since I wrote, and now my trouble is how to condense all I have to say. We have had a wonderful deliverance from the 'Reds.'

On April 17th at 2 a.m. we were awakened with the news that a great many of the people of the city were fleeing, and that

we had better get up and be prepared to leave at daylight. Little did we realize that day was the beginning of many days on the weary road, and we also hoped that the evangelist would be able to get a few coolies to carry our road loads for us, but the LORD had other lessons to teach us those days.

We walked twenty-five miles the first day, and arrived at a place after dark where we were glad to lie down on some straw and rest our weary feet, and although we had no coverings yet we were kept from cold. Sleep was impossible as the whole place was in a state of excitement on account of the 'Reds.' We started off on our weary trudge of 30 miles to Hingi where we have a Mission Station. The LORD gave us a token of His loving-kindness. Dr. Fish had ordered three dozen tins of condensed milk from Hingi, and had they come before we left then we would have lost them all, but instead the LORD so timed it that we should meet the coolie on the road and were able to turn him back and let him carry the milk for us to use. That was our main diet for the next ten days and it saved our lives; we had it mixed with rice gruel.

This day we found the hardest. Mr. Holland came out to meet us, for which we were glad. He had his bicycle with him and he took it in turns to push us ladies along on it with two flat tyres! It was long after dark before we arrived at Hingi. The people from there had left except Mr. Holland. We were too tired to eat; we just wanted to lie down and rest our blistered feet. We found several things to cover us, and one lady found a pair of shoes instead of going along in her bedroom slippers, which she had forgotten to change when we had to flee. Some of us wanted to stay over a day in Hingi, but the whole city was in such a disturbed state that it was better to keep on the move.

I will not go into details about the other days, but we could not hire anyone to carry a chair, except for Mrs. Rosto, who was sick at the time, and the LORD wonderfully provided for her need. This relieved Mr. Rosto from carrying the baby on his back as Mrs. Rosto was able to take the babe in the chair with her.

We have been wanderers for ten months and this is our first settled home. Don't drop writing to me, all home news is much appreciated.

Appointment of Superintendents.

ANHWEI.—Mr. W. J. Hanna having been renominated by a large majority of the missionaries in ANHWEI, with the hearty concurrence of the Council, Mr. Gibb reappointed him as Superintendent in that province for five years.

KIANGSI.—Mr. Wm. Taylor having indicated his desire not to be renominated, the ballot taken among the workers in KIANGSI had largely favoured Mr. A. B. Lewis. With the hearty concurrence of the Council Mr. Lewis was appointed as Superintendent of the C.I.M. work in KIANGSI for a period of five years.

WESTERN SZECHWAN.—Dr. H. L. Parry having declined renomination for the Superintendency of Western SZECHWAN, a large majority of the nominations had favoured Mr. J. R. Sinton, who, with the hearty concurrence of the Council was appointed by Mr. Gibb for the usual period.

YUNNAN.—The Superintendency of YUNNAN which had been left in abeyance since March, 1934, was considered by the Council in the light of the needs of that province. The nomination had almost unanimously favoured Mr. J. O. Fraser who had requested permission to return to YUNNAN. With the concurrence of the Council, Mr. Gibb appointed Mr. Fraser to the office of Superintendent in YUNNAN for the usual period.

[All these friends would value the prayers of God's people.—ED.]

Forward be Our Watchword.

BY A. B. LEWIS.

After years of trial from the occupation of the 'Reds' in Kiangsi, these tidings of Forward Movement will be read with grateful interest. The prayerful support of God's people is eagerly desired.

I AM leaving tomorrow for a two months' journey in the south of the province. I shall be travelling in the country which was under the 'Reds' for some years, and looking around to see what we can do in order to plant the Gospel amongst these places.

Helping Needy Churches.

We are going to have some special meetings in Kanchow and in Tayu (which is the work we have just taken over from the Berlin Mission), then we shall also have a week's meetings in Longnan, a place which has had almost no missionary help for some years, and where they need reviving. In the above three places Mr. R. H. Glazier will be with me but he will return to Nanchang from Longnan, while I go on to Hsinwu in the south-east corner of the province, a station and work which we are just taking over from the Southern Baptists. They had a very good work there years ago; then came the Communist period and wave upon wave of persecution and destruction swept over them. Many of the Christians were killed, some died, and others were scattered, and now the Southern Baptists find themselves unable to carry on this work and have asked us to take it over. The scattered remnants of the church are still there and we hope to be able to gather them together again and set an aggressive work in progress. Kindly remember all of these things in your prayers.

A Victorious Life Conference.

Now to come back to the summer, I spent about six weeks in Kuling, which was a delightful change after the oppressive heat of Nanchang. There we had opportunities of service, as a Victorious Life Conference was organized, which was well attended. Mr. Wang Ming-tao was present for about a week and gave some very stirring addresses. He is a gifted preacher and out and out for CHRIST. A number of our KIANGSI Christians attended the Chinese Conference and were much helped. Mr. Wang Ming-tao will be coming to Nanchang for special meetings in November.

Progress in Tuchang.

You might like to hear something of the progress in Tuchang during the first half of this year. The preaching band had two calls which were very insistent, so they divided up, adding one or two volunteers to their number, and went to two places. Both of these were later opened as outstations with some 30 or 40 believers. The circumstances under which they went to these two places are interesting. An old woman who had just believed went to a neighbouring village called Pan-chia. She met a scholarly gentleman and told him that in the village which she had come from they preached the doctrine of salvation through JESUS, and if you believed, your sins were forgiven. She added that she did not know much about it as yet, but she believed it and advised the gentleman to make further inquiries. He thought it sounded good and decided to find out more about it. The result was that he was brightly converted and then led his wife to the LORD.

A Live Witness for Christ.

She has been a very live witness ever since, visiting all her friends to tell them of her newly-found joy. This old gentleman insisted that the preaching band should come to his village and they promised to do so. Then, strange to say, an unknown man from another village came to call on the preachers and told them he had heard the Gospel some years ago through the preaching band and had often thought about it since. He had just been telling his fellow villagers about it and they said, 'If it is as good as you make out, go and get the preachers to come here.' Consequently he begged them to come along at once. They felt the invitation was too good to lose and so divided their preaching band into two bands, with the result which I have already mentioned.

A Triumph of Grace.

Some of you may wonder how the work goes on after the preaching band has left. Here is a recent story from the first outstation opened in the Tuchang district. In this village lives a captain, retired from the army, a man of considerable ability, who had been somewhat of a terror to the bandits in his day. He had heard the Gospel in days gone by but always replied that Confucianism was better, therefore what need of a change. After he had given up his position he came in for some insults which wounded him very much, with the result that he took refuge in Confucianism and spent long times in the Confucian temple.

The next thing to record was that he became demon-possessed and broke up the things in his room, burned dollar notes and refused to wear clothing. Generally he locked the door and refused to see anyone. Two of the Christians were much concerned for him and felt led to go and speak to him. They called to him through the window, saying that the LORD JESUS had sent them with a message of salvation. He immediately opened the door and let them in. They had prayer with him, after which his heart felt calmed and quiet, so that he put his clothes on and talked with them for some time. After they had left the evil spirit came upon him again and later on he begged the Christians that they would take him to their home. This they agreed to do and the result was that he was brightly converted. He attended their one-month Bible School in the city and proved a most earnest student of the Word of GOD. Being a man of keen intelligence, he got on quickly and has now come to the Bible School here for further teaching. He promises to become a very useful worker. Please remember him in your prayers.

A Women's Preaching Band.

After the women's Bible School closed down in the spring, three of the Tuchang women students went back and asked their leaders to help them to organise a women's preaching band. This was done and they went out for a fortnight, the old lady from Pan-chia going with them. Two of the students from the Kiangwan Women's Bible Seminary have just gone over there and will probably help them to get started.

New Centres Opened.

Last spring a preaching band was started in Sinyu. It seemed rather a weak little band to begin with but the LORD blessed them and enabled them to open two new centres. Two other outstations were opened as a result of the witness of the Christians so that Sinyu had four new outstations opened last spring. The station is manned by a Swiss lady, Mrs. Sames, who at present is alone. I have, in former letters, mentioned the work in Yukan. There is still much to encourage there but during the last few months the county has been visited by destructive floods and many of the Christians have had to leave the district in order to make a living.

The Provincial Conference.

On returning from Kuling, we at once set about making preparations for our provincial conference. The missionaries gathered together for their conference from the evening of September 4th until the morning of the 7th. We had the joy of having Mr. G. W. Gibb with us, who gave some most helpful addresses on the victorious life. Unfortunately he was unable to stay on through the Chinese Conference. The Chinese arrived on the 7th and dispersed on the 12th. You will be glad to know that the LORD answered prayer and we were very encouraged by the results.

Christian Slogans.

When the Nationalist Revolution took place several years ago, inspired by the Communists, they flooded the country with slogans, crisp sentences setting forth their political ideals. For this conference we took a leaf out of their book and also prepared a number of slogans setting forth our aims and ideals, such as 'A Preaching Band for every County,' 'Energetically press forward the work of evangelism in preparation for the LORD's return,' 'Prayer and Bible study, the two indispensables,' 'Start Sunday Schools and lead the young to CHRIST,' 'The whole church should pray for the evangelistic work,' 'Energetically press forward the work amongst young people,' 'LORD, revive Thy work and begin it in me,' 'Organize preaching bands for unoccupied counties,' 'Go in for short-term Bible Schools,' 'Break down the enemy's plan for causing divisions,' etc.

Christian Posters.

Then Mr. Porteous also prepared a number of posters to drive home some of these points. For example, a

picture of a train going full steam ahead, the engine the Gospel, the tender the preaching band, the first-class carriages with passengers, the newly-opened outstations. Another was an eagle soaring high amongst the mountains and its two wings were prayer and Bible study, under which was the question 'Does your spirit soar?' There was also a picture of a trim little outstation with the question 'How many outstations has your church opened recently?' and another of a kettle boiling on the fire with the words, 'Fervent in spirit' and 'Did not our hearts burn within us while He spoke with us by the way?'

Practical Results.

The practical results of the conference are that they recommended every church to try to organize an evangelistic band and propounded a scheme for engaging a few good evangelistic band leaders who could go to places where there are no preaching bands and help them to organize one. They subscribed \$200 on the spot to pay the salaries of these men and recommended that the churches should contribute towards this fund, and also asked if the Mission would be willing to give any help. They recommended that the churches near to the unopened counties should seek to organize an evangelistic band for these areas and suggested that the local churches should contribute towards that end.

Work Among Young Peoples.

They were very interested in Mr. Glazier's presentation of the needs and opportunities for work amongst young people, in which he has been quite successful, and asked him to start a movement amongst young people throughout the whole province. The spirit manifested throughout the conference was excellent and we felt that it promises well for the future.

What Remains to be Done.

We had a map displayed showing the counties that are already opened in the province and those that need to be opened. It showed that of the 51 counties and 5 sub-counties in our field, 21 counties are occupied by missionaries, 7 others have a fairly good church established in them which should be able to do evangelistic work, 13 are completely blank, and 10 have a very weak church which is not able to do aggressive evangelistic work. You will see from this how much remains to be done and how great is the need of workers. The LORD is already hearing prayer and giving us additional men but at times things seem to move very slowly.

The Church in Manchuria.

The following brief extracts are taken from an article by the Rev. F. W. S. O'Neill, D.D. which appears in the current issue of 'The International Review of Missions.' Dr. O'Neill has been thirty-eight years in Manchuria in connection with the Irish Presbyterian Mission. The facts mentioned are full of encouragement for difficult days.

Friendly Officials.

DURING the four years since September, 1931, practically no interference has been placed in the way of Christian propaganda, either by the local or central authorities. On the contrary, both Japanese and Manchukuo officials have acted towards us in a spirit of friendliness.

Chinese and Japanese Fellowship.

'Between the Christian communities of the two races one of the chief difficulties of intercourse is obviously

that of language. Nevertheless, a united prayer meeting attended by pastors and other leaders, both Chinese and Japanese, has been held at intervals in Moukden.

Revival.

'Whatever may be the causes, the revival of religion within the last few years is not peculiar to our church alone. Roman Catholics and Protestants alike are advancing their forces over the land. To give an example of the ingathering in our mission, the Fakumen district north-west of Moukden, with a membership of 1308, had last year 355

baptisms, much the largest number in its forty-five years' history.

Attachment to the Bible.

'If the revival and ingathering were specifically emotional, a sudden instinctive impulse on a widespread scale towards safety of some kind, there would be less ground for jubilation. But while meetings for confession of sin and narration of Christian experience, leading to tears, are not uncommon, a more distinctive feature of church life to-day is the deepened attachment to the Bible. Formerly we deplored the proportion of illiteracy among the membership. Now it is the ordinary custom for each person to own a Bible or at least a New Testament.

Prayer Life.

'The chief reassuring sign, however, is the evident rise in the spiritual quality of the church as a whole. In no way is this more convincing than in the reality of the prayer life. A young woman, whose mind was unhinged by her brother's murder at the hands of robbers, was tended night and day in hospital while the prayers of the Christian community were offered on her behalf. After her recovery she stood up before the large congregation to give thanks to God and to all the people.

Religious Liberty.

'Outside the curriculum, but within the buildings, we are quite free to give religious instruction according to our own programme to all the pupils, Christian or non-Christian, if we so desire. Prior to the Occupation, the problem of religion in the schools, and with it the question of registration, was becoming increasingly difficult under

the Chinese Government. Now the whole position has changed for the better.

The Japanese Language.

'With regard to curriculum, the Japanese language is everywhere necessary, up to higher middle standard. The Confucian classics, which under the republic were frowned upon, have returned to public favour. The democratic teaching of Sun Yat-sen's "Three Principles of the People" has given place to the "Kingly Way," an aristocratic form of social ethics inculcated throughout the new empire.

No Interference.

'To sum up, it may be said with confidence that, whatever the future may have in store, there has been no evidence during the first four years of the Empire of Manchukuo of hampering interference on the part of the authorities with the long-established evangelistic and educational work of the Scottish and Irish Missions. As in their homeland and in Korea, so in Manchuria, the Japanese controlling power allows freedom of religion, whether Christian or non-Christian.'

Personalia.

ARRIVALS.

October 26th.—Dr. and Mrs. L. A. H. Snowball and child from Anshun, Kweichow.

MARRIAGE.

September 17th.—At Fengkieh, Szechwan, Mr. A. S. Derbyshire to Miss B. M. Roe.



Group at Last New Year's Week-End for Young People
In the lovely Home and Grounds at Digswell Park.

For details of Next Month's Conference see page 229.

Hudson Taylor's Birthplace.

THERE is always intense interest in beginnings. 'Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him and made him many.' Origins are always deeply fascinating and instructive, for they bring us face to face with GOD and His workings. And a man and his birthplace are inseparably connected. Even of the Most High we read: 'The LORD shall count, when He writeth up the peoples, This one was born there.' It is therefore good to know that steps have been taken to preserve the Birthplace of Hudson Taylor in memory of all that GOD has done through him. The story is briefly as follows:—

Hudson Taylor was born at 21, Cheapside, Barnsley, on May 21, 1832. This house was sold by James Taylor, Hudson Taylor's father, to a Mr. Johnson, in 1871, and has changed hands several times since then. Seven years ago, in October, 1928, the Barnsley British Co-operative Society purchased these premises which are now known as Cheapside Emporium. The Chemist shop, and the little parlour behind (see *Hudson Taylor in Early Years*, p. 43), have been swallowed up in the Arcade which now forms part of the entrance into the Emporium within, but contrary to the popular belief, the upstairs portions of the old home remain substantially as they were when Hudson Taylor was born.

An inscribed panel in the Arcade marks the place and date of the Birthplace of Hudson Taylor, but more recently the Barnsley British Co-operative Society have taken steps to commemorate more worthily this historic site. The prime mover in this development has been Mr. T. Davidson Cook, one of the Managers. He is a Scot, a Congregationalist, an authority on Burns, and is possessed with the instincts of an antiquarian. The Barnsley British Co-operative Society is a powerful organization, with an annual turnover of more than two millions sterling, and has an exceptionally fine body of men as Directors, some of these men being local preachers among the Methodists, the Methodist Reform Union especially. Hudson Taylor's own name as a local preacher was, for a short time, on the Plan of this latter body, prior to his going to Hull as a medical student.

Provoked by Mr. Cook's enthusiasm, the Directors of the Co-operative Society unanimously agreed to the setting apart the upper portion of the old home of Hudson Taylor as a Missionary Reference Library to commemorate, in a practical and useful manner, the birth of Barnsley's distinguished missionary. This happy event took place on Thursday, October 31 last, and the writer of these lines had the privilege and honour of declaring Hudson Taylor's Birthplace open as a Missionary Reference Library.

If Hudson Taylor were to visit Barnsley to-day he would find certain parts of the old town altered beyond recognition. Some of the streets have been widened, coloured lights control the traffic, and not a few imposing buildings have been erected. The Mining and Technical Institute is a commodious structure of brick, while the new Town Hall, with its fine clock tower, is a massive concrete block of which any city might be proud. Were

Hudson Taylor to walk down Cheapside, where he was born, he would hardly know the old familiar spot, but if he were to enter number 21 and go upstairs, he would find much to remind him of former days. On page 51 of *Early Years* we read of the way in which James Taylor used to invite his friends 'to tea at 21, Cheapside. This was a favourite rendezvous, and at five o'clock the drawing-room over the shop would be well filled with guests.' This room, a hundred years later, is little changed; the old fire-place is there, and the two windows still look out over Cheapside. The room has been used as a dining-room for the Co-operatives' employees. Of this room we shall have another word to say shortly.

Upstairs, where the bedrooms were, the main walls still stand, with the old fire-places and windows, but the partitions and dividing walls have been removed to adapt the whole floor into a work-room. By a happy arrangement, however, these divisions are still shown in paint on the oilcloth which covers the whole of this storey. The whole of this floor has now been turned into a Missionary Reference Library for books on China, while the corresponding whole floor of the next house, number 22, united by a door, is reserved for books on other mission fields.

It was a moving experience to stand in that upper room of number 21, and to recall that it was here that Hudson Taylor was born, and that it was on this floor also that his own room was, that room into which he retired one afternoon when GOD met him face to face. Years afterwards he wrote: 'I remember stretching myself on the ground, and lying there silent before Him with unspeakable awe and unspeakable joy. . . . Never shall I forget the feeling that came over me then. Words can never describe it. I felt that I was in the very presence of GOD, entering into a covenant with the Almighty. . . . From that time the conviction never left me that I was called to China.'

What better commemoration could there be than to establish a Missionary Reference Library on that sacred spot? But we must come to Thursday, October 31 last.

Thursday is early closing day in Barnsley, and the Co-operative Society were able to set apart the Cheapside Emporium for the opening ceremonies. In a gallery running round the main shop a small company of friends gathered together by invitation. The limited accommodation precluded a public meeting. Here at four o'clock we gathered, with the door leading into the Birthplace, and a Tablet over the door, veiled with a silk curtain. Mr. J. Cauldwell, President of the Barnsley British Co-operative Society, took the Chair. After he had spoken, Mr. Cook, the prime mover in this celebration, briefly told us of the steps by which this setting apart of the Birthplace had been attained. Then the writer spoke, and by pulling a cord unveiled the Tablet and the door leading to the rooms within. After a brief inspection of the Library, the company sat down to tea, at the accustomed hour of five o'clock, in James Taylor's favourite rendezvous, in the drawing-room over the shop, as recorded above.

After tea some brief speeches followed. One Barnsley veteran remembered seeing Hudson Taylor visit his

father's home accompanied by Wang Lac-djun, and that must have been before the sailing of the Lammermuir party. Another elderly man, a Barnsley antiquarian, whose mother still lives aged 96, drew from a spacious pocket a copy of *Early Years*, and having turned to page 21 he read about the death of the first James Taylor, who welcomed John Wesley to his home in 1786, and quoted the sentence which says: 'His was a lowly life, and he waits the resurrection in an unrecorded grave.' Then, with no small exultation, he told the company present that he had found the grave, as well as the official record of his burial on October 2nd, 1795.

With tea and speeches ended, Mr. Cauldwell, the President, called upon the company to rise and sing the Doxology, after which he, in moving words, prayed and pronounced the Benediction. It is surely a highly gratifying fact, and one for which to thank GOD, that Hudson Taylor's Birthplace having passed into the possession of a big business concern, that that business company, directed by godly men, should have set apart this hallowed spot as a Missionary Reference Library. And the occasion had added interest to the writer, for Mr. Cook announced to the company present that Hudson Taylor's sister, Amelia (Mrs. Benjamin Broomhall) had

been born in the same home just one hundred years ago this year.

How little Hudson Taylor's parents, or Hudson Taylor himself, imagined one hundred years ago that that Christian home at 21, Cheapside, Barnsley, would be set apart in later years as a Missionary Library to foster the great cause upon which they had set their hearts. One verse kept ringing in the writer's ears all that memorable day, a verse that James Taylor impressed upon his children, and upon his children's children, and that verse was: 'Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.' Turning to the President of the Co-operative Society ere we parted, we quoted that text, only to find that it was the word upon which he had been dwelling himself. He had only recently been elected to the office of President, in succession to Mr. Sam Jones, a local preacher among the Methodists, who had been deeply interested in the scheme to honour Hudson Taylor's memory. The office of President had been unsought, and he was deeply conscious of the honour which had come to him. Thus did we see, in the world of business, and in the sphere of Christian service, how truly GOD does honour those who honour Him. To GOD be all the glory! M.B.



Photo by]

Hudson Taylor's Birthplace.

[J. T. Walters

This picture shows the second storey of 21, Cheapside, Barnsley. The marks on the floor indicate the old divisions of the bedrooms. This whole floor is reserved for works on China. Another floor, through the door in the picture, is reserved for works on other mission fields.

Editorial Notes.

THE CAPTIVES.—How easily and, at times, almost lightly have we read in our New Testament of the imprisonments of the Apostle Paul, and of his sufferings for CHRIST'S sake and the Gospel. We have admired and marvelled at his fortitude when we have read of his having been beaten with rods, of his being stoned and suffering shipwreck, yet without smartingly feeling what this must have meant to that great missionary at the time. That was so long ago. But we are touched to the quick when such things happen to a fellow-worker, or to one dear to ourselves.

As the months have dragged on—and it is now fourteen months—the prolonged captivity of our two brethren, Messrs. Bosshardt and Hayman, has seemed painful enough, but the tidings that they have been beaten by their captors (see the report by Mr. Herman Becker on page 231) have come home to all hearts as a sore and most poignant blow. It is a painful task to report it, but we feel sure that our readers should know the bare truth, without our entering into any unnecessary details. One outstanding hope in reporting these distressing facts to our readers is the belief that it will provoke them to more constant and more importunate intercessions on behalf of the captives and their sorrowing wives. They do indeed need constant, prayerful support.

We would also ask prayer for Mr. Becker who has been, almost from the beginning, closely engaged in negotiations to secure the release of the captives. But for a sudden illness, no doubt providentially permitted, he would himself have fallen a captive himself into the hands of those who are holding our two brethren. He has been unsparing in his efforts, and is in touch with all necessary authorities. In all such negotiations it is essential that nothing should be done which would establish a precedent, and thus imperil hundreds of other missionaries in an endeavour to secure the release of those already in captivity. It is even unwise to write too freely about these things, for it is veritably true to-day that what is spoken in the ear in the inner chamber is proclaimed upon the housetop. There is evidence enough to prove that even personal correspondence can be tampered with and copies sent to Moscow. If that be so, how much more circular letters and published matter. Increasingly we need to take the attitude of the Psalmist and say: 'I will cry unto GOD Most High, unto GOD that performeth all things for me. He shall send from heaven and save me.'

The Secret Things belong unto the Lord.—That life is full of inscrutable mystery we are compelled to believe as our experience grows. We are called upon to walk by faith. At the best we see through a glass darkly, and sometimes not even that. How perplexed John the Baptist must have been, at being left in prison, if JESUS was the CHRIST. There was need then, and there is still need to-day, for CHRIST'S word: 'Blessed is he, whosoever shall not be offended in Me.' Why GOD has not answered the prayers of His people for the release of the captives we do not know. The Apostle Paul must have felt the same perplexity when his captivities were repeated and prolonged. But looking backward through our tears, with vision of maturer scope, we may yet see some of GOD'S reasons Why.

There is a little word in St. Paul's amazingly beautiful letter to Philemon. 'I beseech thee,' he writes in captivity, 'for my child, *whom I have begotten in my bonds*, Onesimus who was aforesaid unprofitable.' The Apostle was seeing of the travail of his soul and being satisfied. His sorrows were not unfruitful. Onesimus, the unprofitable slave, was begotten in his bonds. Such a word is full of suggestion for present day experiences. What a revelation it will be when we are allowed to see the full fruit of the Apostle's captivities, of Bunyan's imprisonments, and, indeed, the whole place that suffering has been allowed to play in GOD'S process 'in bringing many sons unto glory.'

The Misses French and Cable.—All our readers will rejoice to know that news has reached this country that the Trio, the Misses Eva and Francesca French and Mildred Cable, have safely reached Urumtsi, the Capital of Chinese Turkestan, on or before September 29. Their letter was dated September 29. There had been a long silence from the day when they crossed over the Russian frontier, and it is a great relief to have good news of their safe arrival, and to know that they were all well. They spent a few days at Chuguchak, the City of Seagulls, and then travelled by motor to Urumtsi, accomplishing this last stage in three days instead of in what previously took more than a fortnight. Now that we know that they are back in the heart of Chinese Turkestan let us continue to uphold them as they resume their service in that needy region.

Chinese Turkestan.—It is interesting to note, from a cable published in *The Times*, that on October 29th, exactly one month after the arrival of the Trio, Sir Eric Teichman, the Chinese Counsellor to the British Embassy in China, also arrived at Urumtsi, and that Colonel Thomson Glover, the British Consul-General in Kashgar, also reached the same city about the same time. As these two officials have met in Urumtsi with a view to discussing with the Government of Chinese Turkestan matters concerning British and Indian trade, we may hope that these official discussions may also do something towards facilitating the labours of the missionaries in that region.

It is common knowledge that throughout the Union of Soviet Socialist Republics there is not liberty for the proclamation of the Gospel, or for the circulation of the Scriptures. That pertains not only in Russia proper, but wherever the Soviet influence is dominant, and Outer Mongolia, once, to a certain extent, open to the Gospel, is now closed. The situation in Chinese Turkestan to-day is an exceedingly delicate one. All the letters of the missionaries are censored, and they dare not write freely, nor would it be wise to do so. For the same reason it is not possible to publish even what is known about their difficulties. Christians are imprisoned, and the foreign missionaries are beset with perplexities and perils. Their work has to be carried on without that publicity which normally accompanies missionary service. Their silence must not allow us to forget them, but should rather serve to emphasise their need of prayerful support.

Mr. George Hunter, who has been labouring in Chinese Turkestan for thirty years, in one of his few letters home has written: 'Never before, perhaps, in all my life have I felt how really GOD has answered prayer, and the seemingly impossible has been made possible.' There is far more behind these few words than can be published, and that adds to their significance. In his closing paragraph he asks for the prayers of GOD's people so that 'many of these people who sit in darkness may see the light of the glorious Gospel of CHRIST, and that He will also bless the great and good work of the Swedish Mission in Kashgar, Yenghisser and Yarkand.'

Against Principalities and Powers.—It is impossible to follow world movements to-day, without feeling increasingly the meaning of St. Paul's words about our warfare being against principalities and against powers. The serried ranks of the spiritual hosts of wickedness seem to be pressing the battle to the gate. In one great nation we see the middle wall of partition between Jew and Gentile, which St. Paul strove to destroy, being built up again. In another great nation we see might being worshipped as right, and the military spirit being encouraged in young as well as old. In another great nation we see all the forces of State resolutely set against all things religious, so that to-day nearly two hundred million people, who thirty years ago were accessible with the Gospel, are now living behind doors fast closed to CHRIST's word. In the Far East the discerning student of history sees vast movements which are destined to have immense repercussions upon the whole of the world. This is not the place to enter into any detailed discussion of these things. The matter which most closely concerns us is the open door for the preaching of the Gospel. We need to be profoundly thankful that so far that door has been kept open in China, and what is printed on page 233 concerning Manchuria, shows that Japanese influence has not been inimicable to this all important duty. Thank GOD for that. How subtle are the ways of the adversary, may be shown from the fact that we have before us as we write a wrapper in which Bolshevik literature has been broadcast through the post in China, and yet on that wrapper has been printed in Chinese and English the name and address of the China Inland Mission! Such a communication being received, by any Chinese Christian, he might reasonably believe that it had been sent him from the headquarters of the Mission, yet inside he would find Bolshevik propaganda. Never did we more need the whole armour of GOD, and to be 'praying with all prayer and supplication in the Spirit.'

Encouragement from History.—'Experience worketh hope.' So wrote the Apostle Paul. This truth we can prove in the personal realm, and it can be substantiated in the wide field of history, namely in the experience of the ages. The gathering clouds of to-day might well discourage and frighten us, but for the promises of GOD, and these promises can be confirmed by records of the past. In the mouth of two witnesses every word may be established. It is good therefore to have GOD's promises for the future vindicated by history.

More than fifty years ago the late Bishop Lightfoot delivered a lecture on the 'Comparative progress of Ancient and Modern Missions.' In the course of this lecture he recalled the formidable setbacks experienced by the Church at various periods in its history. These

he referred to, to dispel any faintheartedness in regard to the work of GOD of his day. As his message is most apposite for the present situation, it may be worth while to summarize one or two of his arguments.

'Let us remember,' he wrote, 'how the once flourishing and populous Church of Africa, with its 600 or 700 bishoprics, dwindled away under the withering blasts of the Donatist schism, and the ruthless devastations of the Vandal invasions, till at length the inpouring tide of Mohammedanism overwhelmed the land and swept away the last traces of its existence.' And we know nothing in history except the rapid spread of Islam which can compare with the more recent tidal movements of Bolshevism.

Or again Bishop Lightfoot refers to the devastations of the Tenth Century when the heathen and infidel forces of the world tightened their grip upon Christendom. There were the pagan Norsemen pouring in from the north and west, the pagan Huns swarming like locusts from the east, and the Saracens pressing in from the south and south-west.

'It seemed,' wrote the Bishop, 'as if every pore of life were choked and Christendom must be stifled and smothered in the fatal embrace.' And yet, to continue the Bishop's encouraging words, 'Christendom revived, flourished and spread.'

These facts surely have a message for us to-day. Unique as we are tempted to think our own experiences are, history has its parallels and its lessons. But, at the same time, we must not forget that the Candlestick of the Church may have been removed because of failure. History both warns and encourages, for it is, on the one hand, a record of man's failure, but on the other hand, it is the story of GOD's over-ruling providences. GOD has His rainbow in every cloud.

The Latest News.—The following are a few items from the latest news received just before going to Press.

A cable has been received reporting the safe arrival of Mr. and Mrs. H. D. Hayward at Hami in Chinese Turkestan. For a long time these friends have been endeavouring to enter this distant region, but without success. A series of articles in *The Times* has recently made known to the world some of the difficulties connected with the entry into and life in this region. We therefore ask special prayer for these workers who have at last obtained entry.

Mrs. D. V. Rees, writing on October 16th, reported that the Kaolan Hospital was open as usual. Dr. Rees had been attending the Governor of KANSU professionally and Mrs. Rees had been invited to visit his wife. At the time of writing most of the KANSU workers had had to evacuate the province.

According to reports in *The Times* there had been a revival of communist activity in SZECHWAN, to the west of the Capital.

The Rev. Sir Montagu Beauchamp, in a letter dated September 26th, asks for Praise to GOD for the wonderful way in which GOD has strengthened him for his travels in China. After seeing his son off for furlough, in November, he hopes to visit SZECHWAN again and return home some time in the Spring.

Just as we go to Press, *The Times* reports by cable that the two captives, Messrs. Bosshardt and Hayman, had been seen alive, by a Chinese messenger, on November 12th. This is later than any tidings received direct through mission sources.

'They Offered Willingly.'

'To their power . . . yea, and beyond their power they were willing of themselves.'—2 Cor. viii. 3.

'With such sacrifices God is well pleased.'—Hebrews xiii. 16.

Donations received in London for General Fund during October, 1935.

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5424	12	10	0	5510	2	10	0	8th.	5766	9	13	0	11th.	5766	9	13	0	12th.	5766	9	13	0	13th.	5766	9	13	0	14th.	5766	9	13	0	15th.	5766	9	13	0	16th.	5770	9	18	0										
5425	6	7	9	5513	2	0	0	9th.	5769	0	1	0	10th.	5773	1	1	0	11th.	5774	1	1	0	12th.	5775	1	1	0	13th.	5776	1	1	0	14th.	5777	1	1	0	15th.	5778	1	1	0	16th.	5779	1	1	0					
5426	10	0	0	5514	0	15	0	10th.	5779	0	1	0	11th.	5780	0	1	0	12th.	5781	0	1	0	13th.	5782	0	1	0	14th.	5783	0	1	0	15th.	5784	0	1	0	16th.	5785	0	1	0	17th.	5786	0	1	0					
5427	1	0	0	5515	0	0	0	11th.	5786	0	1	0	12th.	5787	0	1	0	13th.	5788	0	1	0	14th.	5789	0	1	0	15th.	5790	0	1	0	16th.	5791	0	1	0	17th.	5792	0	1	0	18th.	5793	0	1	0	19th.	5794	0	1	0
5428	10	0	0	5516	0	15	0	12th.	5792	0	1	0	13th.	5793	0	1	0	14th.	5794	0	1	0	15th.	5795	0	1	0	16th.	5796	0	1	0	17th.	5797	0	1	0	18th.	5798	0	1	0	19th.	5799	0	1	0	20th.	5800	0	1	0
5429	0	10	0	5517	5	0	0	13th.	5797	0	1	0	14th.	5798	0	1	0	15th.	5799	0	1	0	16th.	5800	0	1	0	17th.	5801	0	1	0	18th.	5802	0	1	0	19th.	5803	0	1	0	20th.	5804	0	1	0	21st.	5805	0	1	0
5430	0	10	0	5518	5	0	0	14th.	5800	0	1	0	15th.	5801	0	1	0	16th.	5802	0	1	0	17th.	5803	0	1	0	18th.	5804	0	1	0	19th.	5805	0	1	0	20th.	5806	0	1	0	21st.	5807	0	1	0	22nd.	5808	0	1	0
5431	1	1	0	5519	1	1	0	15th.	5805	0	1	0	16th.	5806	0	1	0	17th.	5807	0	1	0	18th.	5808	0	1	0	19th.	5809	0	1	0	20th.	5810	0	1	0	21st.	5811	0	1	0	22nd.	5812	0	1	0	23rd.	5813	0	1	0
5432	4	1	0	5520	1	0	0	16th.	5810	0	1	0	17th.	5811	0	1	0	18th.	5812	0	1	0	19th.	5813	0	1	0	20th.	5814	0	1	0	21st.	5815	0	1	0	22nd.	5816	0	1	0	23rd.	5817	0	1	0	24th.	5818	0	1	0
5433	0	12	0	5521	1	0	0	17th.	5815	0	1	0	18th.	5816	0	1	0	19th.	5817	0	1	0	20th.	5818	0	1	0	21st.	5819	0	1	0	22nd.	5820	0	1	0	23rd.	5821	0	1	0	24th.	5822	0	1	0	25th.	5823	0	1	0
5434	2	0	0	5522	1	17	0	18th.	5820	0	1	0	19th.	5821	0	1	0	20th.	5822	0	1	0	21st.	5823	0	1	0	22nd.	5824	0	1	0	23rd.	5825	0	1	0	24th.	5826	0	1	0	25th.	5827	0	1	0	26th.	5828	0	1	0
5435	0	12	0	5523	0	4	0	19th.	5825	0	1	0	20th.	5826	0	1	0	21st.	5827	0	1	0	22nd.	5828	0	1	0	23rd.	5829	0	1	0	24th.	5830	0	1	0	25th.	5831	0	1	0	26th.	5832	0	1	0	27th.	5833	0	1	0
5436	2	10	0	5524	0	2	0	20th.	5830	0	1	0	21st.	5831	0	1	0	22nd.	5832	0	1	0	23rd.	5833	0	1	0	24th.	5834	0	1	0	25th.	5835	0	1	0	26th.	5836	0	1	0	27th.	5837	0	1	0	28th.	5838	0	1	0
5437	1	0	0	5525	0	10	0	21st.	5835	0	1	0	22nd.	5836	0	1	0	23rd.	5837	0	1	0	24th.	5838	0	1	0	25th.	5839	0	1	0	26th.	5840	0	1	0	27th.	5841	0	1	0	28th.	5842	0	1	0	29th.	5843	0	1	0
5438	1	4	0	5526	0	10	0	22nd.	5840	0	1	0	23rd.	5841	0	1	0	24th.	5842	0	1	0	25th.	5843	0	1	0	26th.	5844	0	1	0	27th.	5845	0	1	0	28th.	5846	0	1	0	29th.	5847	0	1	0	30th.	5848	0	1	0
5439	2	0	0	5527	0	10	0	23rd.	5845	0	1	0	24th.	5846	0	1	0	25th.	5847	0	1	0	26th.	5848	0	1	0	27th.	5849	0	1	0	28th.	5850	0	1	0	29th.	5851	0	1	0	30th.	5852	0	1	0	31st.	5853	0	1	0
5440	5	0	0	5528	0	12	0	24th.	5850	0	1	0	25th.	5851	0	1	0	26th.	5852	0	1	0	27th.	5853	0	1	0	28th.	5854	0	1	0	29th.	5855	0	1	0	30th.	5856	0	1	0	31st.	5857	0	1	0	32nd.	5858	0	1	0
5441	1	1	0	5529	0	10	0	25th.	5855	0	1	0	26th.	5856	0	1	0	27th.	5857	0	1	0	28th.	5858	0	1	0	29th.	5859	0	1	0	30th.	5860	0	1	0	31st.	5861	0	1	0	32nd.	5862	0	1	0					
5442	0	10	0	5530	0	10	0	26th.	5860	0	1	0	27th.	5861	0	1	0	28th.	5862	0	1	0	29th.	5863	0	1	0	30th.	5864	0	1	0	31st.	5865	0	1	0	32nd.	5866	0	1	0	33rd.	5867	0	1	0					
5443	1	1	0	5531	1	1	0	27th.	5865	0	1	0	28th.	5866	0	1	0	29th.	5867	0	1	0	30th.	5868	0	1	0	31st.	5869	0	1	0	32nd.	5870	0	1	0	33rd.	5871	0	1	0	34th.	5872	0	1	0					
5444	1	0	0	5532	1	1	0	28th.	5870	0	1	0	29th.	5871	0	1	0	30th.	5872	0	1	0	31st.	5873	0	1	0	32nd.	5874	0	1	0	33rd.	5875	0	1	0	34th.	5876	0	1	0	35th.	5877	0	1	0					
5445	1	1	0	5533	2	2	0	29th.	5875	0	1	0	30th.	5876	0	1	0	31st.	5877	0	1	0	32nd.	5878	0	1	0	33rd.	5879	0	1	0	34th.	5880	0	1	0	35th.	5881	0	1	0	36th.	5882	0	1	0					
5446	0	10	0	5534	1	0	0	30th.	5880	0	1	0	31st.	5881	0	1	0	32nd.	5882	0	1	0	33rd.	5883	0	1	0	34th.	5884	0	1	0	35th.	5885	0	1	0	36th.	5886	0	1	0	37th.	5887	0	1	0					
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5448	0	10	0	5536	0	10	0	32nd.	5890	0	1	0	33rd.	5891	0	1	0	34th.	5892	0	1	0	35th.	5893	0	1	0	36th.	5894	0	1	0	37th.	5895	0	1	0	38th.	5896	0	1	0	39th.	5897	0	1	0					
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5450	0	14	0	5538	0	3	0	34th.	5900	0	1	0	35th.	5901	0	1	0	36th.	5902	0	1	0	37th.	5903	0	1	0	38th.	5904	0	1	0	39th.	5905	0	1	0	40th.	5906	0	1	0	41st.	5907	0	1	0					
5451	1	0	0	5539	0	10	0	35th.	5905	0	1	0	36th.	5906	0	1	0	37th.	5907	0	1	0	38th.	5908	0	1	0	39th.	5909	0	1	0	40th.	5910	0	1	0	41st.	5911	0	1	0	42nd.	5912	0	1	0					
5452	2	0	0	5540	0	8	0	36th.	5910	0	1	0	37th.	5911	0	1	0	38th.	5912	0	1	0	39th.	5913	0	1	0	40th.	5914	0	1	0	41st.	5915	0	1	0	42nd.	5916	0	1	0	43rd.	5917	0	1	0					
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