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God's work, done in God's way, will never lack God's supplies—J. Hudson Taylor.
A MAP OF CHINA. SHOWING THE MAJORITY OF THE PLACES MENTIONED IN THIS ISSUE.
The Completion of the '200.'

'This is the Lord's doing, and it is marvellous in our eyes.'

When in 1929, after much prayer and careful consideration of the need in China on the part of our Mission Executive there, the call for 200 more missionaries in two years was launched, there were many questionings and misgivings in the minds of some. Was such an advance as this possible in these days? Was it advisable when China was in such a chaotic condition to send out new missionaries? Would it not be a wiser policy to wait and seek to conserve what had already been accomplished? Was it not running too great a risk to send young people to China in such perilous times? Would it not be almost impossible in these days of financial stress to secure adequate support for all these additional missionaries?

These were some of the questionings which quite naturally arose in the minds of many. And we have to acknowledge that judged by purely human standards it was almost an act of folly, for the circumstances in China and in the homelands afforded no justification for such an advance.

But the advance of faith is often an apparent act of folly according to human reasoning.

Certain facts, however, stood out with unmistakable clearness:—China's need of the Gospel; the utter inadequacy of the forces on the field to give the Gospel to every creature; the urgency of the Lord's command—unqualified and unconditioned and still only partially obeyed—'Go ye into all the world and preach the Gospel to every creature'; the great affirmation with regard to finance, 'The silver is Mine and the gold is Mine, saith the Lord of hosts'; a deepening conviction that God's time for advance had come. And so in this confidence we launched this appeal, and made our prayer unto God:

'Lord, by the call of China's need,  
And by the love of Calvary,  
Choose and send forth, we humbly plead,  
Two hundred witnesses for Thee.'

The story of how God has answered this prayer will be told in detail later on, but all that shall be said now is that our prayer has been answered, and by December 31st, 1931, the Two Hundred will have sailed for China.

All the money needed for passages and outfits has been fully supplied, and the Mission finishes the year with the encouraging knowledge that full normal remittances have been sent out to every member of the Mission for the whole year, and all our needs have been supplied.

In a very real heartfelt sense we take to ourselves the language of the Psalmist:—

'Blessed be the Lord God, the God of Israel, Who only doeth wondrous things, and blessed be His glorious name for ever.'

Whatever the New Year may have in store for us of testing or trial or suffering it cannot rob us of the experience of God's wondrous goodness and faithfulness during the past two years.

'We'll praise Him for all that is past, and trust Him for all that's to come.'

W. H. Aldis
Have Faith in God.'

By the Rev. J. Hudson Taylor.

At the beginning of 1932, the centenary of the birth of Hudson Taylor, we quote from a characteristic address delivered by him at the annual meeting of the C.I.M. on May 26th, 1887. In view of the sailing of the Two Hundred, the reference to the going forth of the Hundred in 1887 is peculiarly interesting. Extracts from this address are to be found in 'Hudson Taylor's Legacy.'

Principles of the Mission.

We have reached our twenty-first anniversary; let us look back at the very serious problems that had to be faced at the outset. Nine provinces in which we are now residing, and two others in which we still itinereate, were without any missionary. After two or three years of vain effort to induce others to do something, we felt constrained to form the China Inland Mission. There were some serious questions to consider. One was how to form the Mission so as to be helpful to every existing missionary agency, and not injurious to any—so that it would not draw aside men or means from any of the societies. Then again, considering the great needs of China, and that the Master laid the command to go into all the world upon every believer, would not it be possible, in a simple, evangelistic work, for members of various denominations to labour harmoniously side by side, without interference with points of conscience? We concluded to invite the co-operation of fellow-believers, irrespective of denomination, who fully believed in the inspiration of God's Word, and were willing to prove their faith by going into Inland China with only the guarantees they carried within the covers of their pocket Bibles.

God had said, 'Seek first the kingdom of God and His righteousness, and all these things (food and raiment) shall be added to you.' If anyone did not believe that God spoke the truth, it would be better for him not to go to China to propagate the faith. If he did believe it, surely the promise sufficed. Again, 'No good thing will He withhold from them that walk uprightly.' If anyone did not mean to walk uprightly, he had better stay at home; if he did mean to walk uprightly, he had all he needed in the shape of a guarantee fund. God owns all the gold and silver in the world, and the cattle on a thousand hills. We need not be vegetarians.

God's Guarantees.

We might, indeed, have had a guarantee fund, if we had wished it; but we felt it was unneeded, and would do harm. Money wrongly placed, and money given from wrong motives, are both to be greatly dreaded. We can afford to have as little as the Lord chooses to give; but we cannot afford to have unconsecrated money, or to have money placed in the wrong position. Far better have no money at all, even to buy food with, for there are ravens in China, and the Lord could send them again with bread and flesh. The Lord is always faithful; He tries the faith of His people, or rather their faithlessness. People say, 'Lord, increase our faith.' Did not the Lord rebuke His disciples for that prayer? He said, 'You do not want a great faith, but faith in a great God. If your faith were as small as a grain of mustard-seed, it would suffice to remove this mountain!' We need a faith that rests on a great God, and which expects Him to keep His own Word, and to do just what He has promised.

A Hundred New Missionaries.

Now we have been led to pray to God for a hundred new workers this year. We have the sure word, 'Whatsoever ye shall ask in My name, I will do it, that the Father may be glorified in the Son.' Resting on this promise it would not have added to our confidence one whit if, when we began to pray in November, my dear brother-in-law, Mr. Broomhall, had sent me out a printed list of a hundred accepted candidates. We had been spending some days in fasting and prayer for guidance and blessing, before the thought was first suggested to our mind. We began the matter aright—with God—and we are quite sure that we shall end aright. It is a great joy to know that thirty-one of the hundred are already in China; but it is a greater joy to know that many more than a hundred of our workers in China are banded together in daily pleading with God to send the whole hundred out . . .

Be Careful for Nothing: Prayerful for Everything.

I do want you, dear friends, to realize this principle of working with God, and of asking Him for everything. If the work is at the command of God, then we can go to Him with full confidence, for workers. And when God gives the workers, then we can go to Him for the means.

Our Father is a very experienced One: He knows very well that His children wake up with a good appetite every morning, and He always provides breakfast for them; and He does not send His children supperless to bed at night. 'Thy bread shall be given thee, and thy water shall be sure.' He sustained three millions of Israelites in the wilderness for forty years. We do not expect that He will send three million missionaries to China; but if He did, He would have plenty of means to sustain them all. Let us see that we keep God before our eyes; that we walk in His ways, and seek to please and glorify Him in every thing, great and small. Depend upon it, God's work done in God's way will never lack God's supplies.

'Trust God's Faithfulness.'

When the supplies do not come in, it is time to inquire, What is wrong? Is there not something wrong somewhere? It may be only a temporary trial of faith; but if there be faith, it will bear trying, and if not it is well that we should not be deceived. It is very easy, with money in the pocket, and food in the cupboard, to think that you have faith in God. But oh, when our faith fails, the faithfulness of God does not fail. It is very true, as Miss Havergal puts it—

Those who trust Him wholly
Find Him wholly true.

But my experience proves that to those who do not trust Him wholly, still He is wholly true. He does not break His word, nor cast off His children in their weakness and trial. No! He is always gracious and tender. 'If we believe not, He abideth faithful; He cannot deny Himself.'

January, 1932.
An Interview with Mr. Findlay Andrew.

Friends who have not had the privilege of hearing Mr. G. Findlay Andrew, O.B.E., F.R.G.S., during his brief stay in Great Britain will be glad to read the following report of an interview which he accorded to the Editor of China's Millions.

WHEN were you last home on furlough, Mr. Andrew?

We arrived in March, 1920, and left January 19th, 1921.

I understand that your furlough was considerably curtailed then?

Yes, that was the case. Usually our furloughs are varied through any outside influence, but we went back as a matter of choice when we heard of the earthquake disaster and with the intent really to finish our furlough in Chefoo with the children if there was no need to go.

The outside world never seems to have realized the magnitude of that catastrophe. Can you give me a few details of the earthquake and of your relief work?

The earthquake occurred on the night of December 16th, 1920, while we were still at home. I have seen it stated in scientific magazines that it was the severest shock that has ever been seismologically recorded, and that statement has been confirmed in conversation with an eminent meteorologist from his own observatory records.

Putting on one side the official returns, which give the total number of casualties as several millions, I personally have no hesitation in stating that a very conservative estimate of the death roll would be a million. You have to remember that this was in a very sparsely populated area. The two main contributing factors bringing about such a death roll were the following. First, owing to the very loosely packed loess soil, of which most of the hills and mountains in that section of Kansu are formed, the shocks brought down these mountains in veritable torrents of earth which buried villages and farmsteads that lay in the path of their torrent. Secondly, owing to the attenuation of the forest the people are of necessity largely cave dwellers. These people were caught like rats in traps, and the roofs of their caves collapsed, crushing them to death, or else the entrances were blocked entombing them alive.

I was sent up at the special request of all classes of society in Kansu by the China International Famine Relief Commission as Field Director to supervise the relief efforts in the affected area. I worked under a provincial committee in Kansu, of which the Rev. E. J. Mann, of our Mission, was one of the members.

I had the assistance of three other missionaries, and a very valuable band of Chinese helpers. We organized some 14,000 refugees into labour gangs and set about the work of restoring communications by building roads and bridges, and also cutting through the tremendous slides of débris which blocked the valleys, damming up streams and constituting a very serious menace to other parts of China, in that if the waters of these dammed up streams, augmented by the summer and autumn rains, gained sufficient force to sweep through the débris, it would have resulted in an extraordinary large amount of siltage being carried down the Yellow River to be deposited on the bed along its lower reaches in Honan and Shantung, thus giving grave cause of anxiety through the possibility of flood.

Our work lasted from March till October, during which time we released twenty odd lakes, built several bridges, long stretches of road, and embankments to preserve villages and towns from further inundation. The wages paid to the labourers were of a sufficient sum to enable them to return home and build up some of their devastated homes, and thus to make a fresh start in life.

I believe it was in 1929 that you were asked to undertake relief work in connection with the famine?

Yes, in 1929 I was released from teaching duties at Chefoo by the Executive in Shanghai to respond to a request from the China International Famine Relief Commission to undertake a tour of sections of Kansu to determine the cause of the acute food shortage, the extent of famine conditions, and to devise, if possible, some relief methods.

Did you find that reports had been exaggerated?

No, the reports which were received at the coast did not give me anything at all approaching the actuality.

What were the conditions, then, as you found them?

The conditions were that people were dying by thousands from absolute starvation, and at a later period in the year pestilence, in the form of typhus and famine fever, added its horrors, and together with these two visitations there was the scourge of banditry, some of which could be traced to the pressure of circum-

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To the International Famine Relief coast, where I presented my reports inaugurated. We got down to the interest. In 1930 I was approached by these lectures created considerable (Incorporated), and also undertook a series of lectures in Chinese and (The China Famine Relief U.S.A. to the Shanghai Advisory Committee Commission at Peiping and also the existing provincial Committee and the Kansu Committee of the International Famine Relief Commission functioning in the relief work already inaugurated. We got down to the coast, where I presented my reports to the International Famine Relief Commission at Peiping and also to the Shanghai Advisory Committee of the China Famine Relief U.S.A. (Incorporated), and also undertook a series of lectures in Chinese and English at centres between Peiping, Shanghai and Hankow. The presentation of Kansu conditions at these lectures created considerable interest. In 1930 I was approached by the Shanghai Advisory Committee, through Mr. Hoote, asking me to return to Kansu and there to distribute what relief was possible through a special allocation of half a million Mexican dollars which, at the exchange then current, equalled a quarter of a million dollars in U.S. currency. This special gift was in the nature of a demonstration of Christian sympathy to the destitute people in Kansu, with the appreciation that a comprehensive relief effort to meet the full need was beyond the scope of any private organization or even of Government effort.

How did you make this trip?

Owing to published reports in foreign newspapers stating that all transportation was lacking on the road from Sian to Lanchow, and also that this section of the country was overrun with bands of brigands, our chief difficulty was to devise a satisfactory mode of travel. Eventually, with my companions, Mr. Ruhl, of the Christian and Missionary Alliance, and Dr. J. Hillington Kao, I purchased a one and a half ton Ford truck, and the three of us drove out from Tientsin on March 6th, 1930. At Taiyuan we had to obtain sufficient supplies of petrol, oil and spares to negotiate the journey to Lanchow via Sian, and also for the return trip. These stores we had to carry with us, thus making our load considerably more than the one and a half tons. At Taiyuan we were joined by Dr. Rees, who was going up to Lanchow to take over the hospital work laid down by Dr. Rand, who was called Home through typhus contracted in relief work in 1929. The story of our journey on this truck to Lanchow would fill a volume; suffice it to say that, after innumerable incidents, we got safely through to our destination with sufficient supplies in hand to bring the truck back to Tientsin.

Photo b21

Dr. A. G. Payleer.

Famine Refugees in the Hospital Compound at Lanchow.
as to what they meant by this statement Dr. Kao was taken to the ancestral hall of the clan of that village, and there over the main tablet in the centre of the roof was a large yellow envelope, and on it was written ‘To the glory of the true God through Jesus Christ the Son.’ In this hall the members of the clan were gathering at stated periods and prostrating themselves before this tablet in the firm conviction that they were doing what they had been exhorted to, namely, to forsake idols and turn to the True and Living God through the Living Way, Jesus Christ, and they stated that this experience was being repeated in several such ancestral halls throughout that district.

It has been stated that the Chinese themselves have contributed very little to relieve the sufferings of their own people.

From my personal experience that is entirely wrong. The activities of General Chu Ching-lan, who has raised and distributed large sums of relief money, would seem to point to this being a mis-statement.

Now you are returning again to China, Mr. Andrew. Can you give me any idea of the nature of the work which you are likely to undertake on your return?

I am going back as a Field Secretary to the China International Famine Relief Commission, and also a field representative of the China Famine Relief U.S.A. (Incorporated). It is possible that I shall be engaged in relief work in the flooded area along the Yangtze Valley, or I may even be sent up to the North-West where at the present time certain irrigation and road-building schemes are being put through as famine preventive methods. Although I am unable to make any definite statement concerning the immediate future, it would seem as though I shall be called upon to travel and work in the present very sorely afflicted districts for some time to come. If at any time in the future there is some relief from the stress of immediate suffering and famine, it is quite possible that I shall be asked to assist in devising famine preventive schemes with the hope that some day, through wise schemes of this nature, famine may be written off as a thing of the past in China, as has been so largely done in India.

Have you any special request for prayer that I could lay before the readers of CHINA’S MILLIONS?

Yes, to ask the readers of CHINA’S MILLIONS to pray very definitely that, at this time of such tremendous need in China, with almost unparalleled opportunity, the relief work done may result in not merely the affording of temporal relief but in a very definite contribution to the alleviation of her greatest need—the spiritual.

‘Crowded Out.’

The Rev. K. G. Bevan tells the story of a self-propagating work in an out-station of Tungsian, Szechwan. Mr. Chen is the voluntary leader of the work at Hwang-chin-keo. The account of his escape was given in our issue of December, 1929.

Mr. CHEN’S remarkable escape from being shot by brigands, the story of which appeared in CHINA’S MILLIONS nearly two years ago, was a great testimony to the fact that God is the living God, and great blessing has sprung from that deliverance. Two years ago we were much struck with the character of the Chinese and the receptivity of outsiders, and the work that had then already begun through Mr. Chen’s ministry has flourished to a remarkable degree. Later in that year there was another occurrence which has greatly strengthened their faith. Later in that year there was another occurrence which has greatly strengthened their faith. Later in that year there was another occurrence which has greatly strengthened their faith. Later in that year there was another occurrence which has greatly strengthened their faith. Later in that year there was another occurrence which has greatly strengthened their faith. Later in that year there was another occurrence which has greatly strengthened their faith.

The way that the local people have subscribed is really wonderful. The whole work is, practically speaking, God’s. Numbers of new enquirers have been brought in and several of these are very much in earnest. One elderly man, one of the leading men on the street, who two years ago seemed hopeless, decided for the Lord during this summer while we were there and has, we hear, been witnessing brightly since. The latest development has been the opening of an out-station of their own in the house of an interested enquirer, where two Sundays out of three some of the Hsia-pa-keo Christians go by turns, a distance of seven miles, to hold a service. To this service about ten to fifteen come, who every third Sunday go on to the market to meet with the Christians there. Their little chapel, an adapted shop, is on those occasions crowded out, as I saw on the Sunday we were there at the end of June. With difficulty the men were all accommodated, but the women had to go outside and sit in another place where they could hear!

In view of this crowding they have decided that they must build a new place of worship. God has signally prospered their plan. The accompanying is the letter which they sent out to the other churches in the diocese and the appeal at the end was only intended for them. The way that the local people have subscribed is really wonderful. The whole work is, practically speaking, independent, for although the Gospel was first preached there by the missionary, the development of it has been due to the earnest witness of Mr. Chen, the local Christians, and their fellow-believers from the neighbouring market of Hwang-chin-keo.

Mr. Chen is at present, I might add, doing a similar work at another old out-station, Kwantu, twenty miles up river from Hwang-chin-keo. Already in the few
months he has been there signs of blessing are not wanting and we trust that the result may be as fruitful as in Hsia-pa-keo.

A New Church.

The following is a translation of the letter referred to above. It is signed by the members of the Church Committee:-

'The market of Hsia-pa-keo in the county of Tungsiang, Szechwan, is an out-of-the-way spot, set on a range of mountains, approached from all four directions for several miles by climbing steep ascents along narrow paths. Owing to the badness of communications, civilizing influences have naturally found it difficult to penetrate therewith the people know nothing but their own farming life, being entirely ignorant of affairs either in the nation or abroad. If we enquire into their history and customs, we find they are utterly unprogressive and given up to demonolatry, superstitious practices having become firm and unassailable customs.

' Happily, in the early years of the Republic, they had the Gospel preached within their borders. Over a period of more than ten years' evangelistic work, and through receiving Church newspapers recommended to them, civilizing influences have increasingly made progress and the customs of the people have been daily improved. The outlook of those who were opposed to Christianity has been changed by these means and there have not been lacking those who have truly believed on Christ. At first those who met for worship were only about four or five, but now numbers have increased to as many as fifty or sixty. If we take into account their experiences of gracious divinity help, the energy of the Christians in propagating the Truth and the goodwill of everyone towards the Church, we realize the impossibility of estimating the future expansion of the work.'

I HAVE got so much to tell you that I scarcely know where to begin. Yangchow, Chefoo, and now Fowyang—I still have to rub my eyes occasionally to convince myself that it is really me and that I am really doing a little bit of the work that was laid so much on my heart at home.

Our China Director, Mr. Gibb, paid us a visit at Chefoo during the month of August and, to my great delight, set me free to go forward to my station. It was not all joy leaving Chefoo; I wish you could have seen my farewell. All the kiddies came to the gates to wave good-bye and I was showered with presents of all kinds from tin whistles to favourite story books. Another phase of my life finished, and I enjoyed it thoroughly. I had a splendid three days' boat journey to Shanghai where I found my senior missionaries waiting to escort me to my station. Mr. and Mrs. Hamilton are New Zealanders and from the very first talk with them, I felt that the Lord was indeed good to me to give me a home with such fine missionaries.

They have two little boys, so we should be quite a lively household.

Within a Year of My Arrival.

Miss A. B. Rodgers, of Belfast, who sailed for China a year ago, has been designated for young people's work in Anhwei. After a term at Chefoo she is now gaining experience and studying the language at Fowyang (formerly Yingchow). The following circular letter is dated October 14th.

'The Journey.

We heard rumours in Shanghai to the effect that we might be held up for months at the coast owing to floods and brigands, but as Mr. Hamilton was very anxious to find out how much damage had been done in our station as a result of the floods, we decided to push on and leave the matter of our safety in the Lord's hands. We travelled for a day by train and then had to wait at a large inland town for two nights and a day in order to get a launch to take us up river. In this town the American Presbyterian Mission had an out-station and they very kindly allowed us to use their premises during our stay there.

The launch was really a glorified barge and we were all crowded together, Chinese and foreigners, like herrings in a barrel. We had absolutely no privacy the whole four days we spent on the boat, but I was told it was a very good experience for my future, as you are never likely to secure it anywhere—at least very seldom! The children were a great attraction, but I did admire Mrs. Hamilton's self-control on more than one occasion when the kiddies were lifted right out of her arms and regaled with all kinds of dirty sweets, which the children received joyfully. Mr. Hamilton made use of every opportunity for preaching the Gospel and getting personal conversations with the men. He was a real inspiration to watch. I gave out some tracts to the women, and to my great joy one of them came and sat beside me and asked me to tell her the Good News. I had heard a lot about the stupidity of Chinese women, but honestly the half has not been told. I am sure I repeated the first sentence of that tract about fifty times, if not more, and at the end of that time, the woman could not say 'There is only one God' without making a mistake. This is where the perseverance of the saints comes in! But, oh, how eager she was to learn and never seemed to get discouraged no matter how much the men laughed at her. I invited her to come to

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me—as yet she has not put in an appearance.

Opportunities at Fowyang.

There are six of us altogether on the Compound at present—such a lot of missionaries for one station, you will think. But there are going off at the beginning of next year to take charge of new stations or rather occupy vacant ones, so our ranks are only so large for a few months.

This is one of the most responsive districts to the Gospel in the whole of our Mission, so I have come to the right place to get experience. We have a Chinese Pastor, an Evangelist and three fine Biblewomen, so we have a tremendous lot to praise God for, considering the vast need in many other stations. We get between two and three hundred people on Sunday mornings and they certainly hear the Gospel in all its power.

I was not left long in doubt as to what my work was to be—at any rate for the present. I was greeted with the news that the Pastor had announced the previous Sunday in Church that a new missionary was coming to look after the Girls' School. It was a bit of a shock to me to attain success in one line and to find that there was no Sunday School. Mrs. Hamilton had started one some time ago, but as one of her little boys had been very ill, she was forced to hand it over to a Chinese girl, whose enthusiasm soon waned and so the numbers dwindled away. My very first Sunday here, I was reading a passage from the book of Ezekiel and came across this verse, 'I will give thee the opening of the mouth in the midst of them and they shall know that I am the Lord.' So on the strength of that I had a talk with Mr. Hamilton and offered to restart a Sunday School the very next Sunday. On the following Saturday afternoon, two of us, armed with a huge bundle of tracts, went out canvassing for children. My! What a crowd we got around us! Eager hands on all sides were reached out for tracts. One woman brought a bench out and put it right in the middle of the street and with much bowing and gesticulating besought us to sit down. The other girl who was with me had only been in China the same length of time as I had, but we opened our mouths any way and tried to tell them about the one true God, Who sent His Son to die for them. It is very difficult to tell just how much a Chinese audience understands of what you are saying, their faces are so expressionless, and if you ask them if they understand, they will pile up the adjectives in order to assure you that they do, although in the next breath you will hear them asking their neighbour what on earth you are talking about! We did get a few recruits for our Sunday School and we opened with about thirty children. Last Sunday (the second gathering) we had forty, so if we keep growing at this rate we shall have to enlarge our premises soon.

I prepared my lesson and learnt it off by heart in order to get a certain degree of fluency, but I was a bit afraid of forgetting and coming to a full stop. The Lord showed me, however, how weak was my faith, and His help that day taught me a needed lesson. Some of the C.S.S.M. choruses have been translated into Chinese, so we started off with 'A little talk with Jesus makes it right, all right.' The singing was not quite what you are accustomed to hearing at home. Just try and imagine what kind of sweet music would be produced if everybody sang a different note, at a different pitch, to the fullest extent of their lung power. Still nobody could say that they did not enjoy themselves. I wish you would pray for teachers for the Sunday School. We do want the Chinese to take full control of it after a bit, but most of the young Christians have no idea how to set about preparing a lesson. I should like to have a teachers' preparation class once a week when I get more language at my finger ends.
Our Shanghai Letter.
A letter from Mr. James Stark, dated November 10th, 1931.

The Political Situation.

The Sino-Japanese situation in Manchuria, which has been engaging the attention of statesmen throughout the world, does not call for more than a brief remark in this letter, and I shall confine my references to its effect upon conditions in inland China as reflected in correspondence received from the field. Anti-Japanese demonstrations are reported from several of the provinces, resulting in the destruction of Japanese merchandise wherever discovered. In some cities every available space has been utilised for the display of anti-Japanese posters, and irresponsible youths of the student class have been loud in their clamour for war against the imperialistic aggressor. Happily there have been, so far as is revealed in the reports which have reached us, few indications of general anti-foreign sentiment, and the attitude of the people toward our missionaries has remained friendly. Everywhere there are great opportunities for preaching the Gospel combined with readiness to listen to the divine message.

In Tientsin, we learn from a letter recently received from Mr. F. E. Parry, there has been much excitement and for three days the people had been panic-stricken, owing to spasmodic fighting between the police and military of the Chinese city under the rule of Chang Hsueh-liang and a force, said to be about 3,000 strong, of Shih Yu-shan's ex-soldiers in plain clothes, who are reported to have had their headquarters in the Japanese Concession and to be armed with revolvers and a good supply of ammunition. It is not thought that Shih himself has had anything to do with this rising, but that these men are out to disturb the peace of the city and, if possible, drive out the existing powers, so that they may have a free hand to loot. The Japanese profess to have known nothing about their presence in the Concession, whilst the Chinese say they had seen these men going about in groups, and had warned the other powers of impending trouble.

Mr. Parry writes:—

"On Sunday night fighting commenced, when some of the invaders passed over the border from the Japanese Concession into the native city and were attacked by the Chinese military, who had been in readiness. Firing went on all night, and in consequence of two Japanese military being killed by stray bullets, the Japanese military quickly barricaded the whole of their Concession, refusing admittance or exit to anyone, and insisted on the Chinese military withdrawing 300 metres from their borderline, threatening action if they refused to do so or if more of their men were shot. This has caused a very tense situation, both in regard to the marauders, who are still active though many have been captured and beheaded, and as between the Japanese and Chinese. There appear to have been some minor clashes between the latter. Both the native city and the Japanese Concession are under strict martial law. Business is almost completely stopped, and shops keep fast closed. As soon as darkness falls, the streets are deserted and what are usually very busy thoroughfares are like cities of the dead."

So far there has been no trouble in the British or French areas; but the authorities are keenly alive to the danger and are preparing for eventualities.

In my last letter I mentioned that delegates from Nanking and Canton were about to meet in Shanghai to discuss peace proposals. Their important Conference ended with what they regard as satisfactory results, promising the early unification of the Government. It is to be hoped that when this has been accomplished the suppression of brigandage will be regarded as one of its first and most urgent duties, for the lawlessness which prevails is a serious menace to the prosperity of the country.

Banditry and Bloodshed.

In the province of Kiangsi bandit and Communist activity still prevents the reoccupation of our evacuated stations. Mr. and Mrs. Wm. Taylor and Mr. A. B. Lewis have gone forward to Nanchang, the provincial capital, where they will be in closer touch with the situation and be better able to advise the workers who look to them for guidance. Miss H. M. Duncan, writing from Changshan in Chekiang, just over the border from north-east Kiangsi, says:—

"The "Red" army is menacing our station fifty miles away where they raided and searched for us foreigners last February. Yesterday, out in our west country we found soldiers five miles out, keeping watch at night as well as in daytime. It is reported that the "Reds" are attempting to get out of Kiangsi, where fighting, looting and taking captive is still their work. It is to be hoped that Chekiang will not fall into their power. Owing to these conditions, and acting on the strong advice of the Chinese, we are refrainning from visiting these out-stations."
In the province of Honan, Mr. and Mrs. H. E. N. Lodgard and Miss L. Binnington have found it necessary to return to Yencheng owing to an attack by brigands on Shanghai. In Kwei-chow, Miss H. W. Kopp, while recently proceeding from Tungchow to Kweiyang, the provincial capital, was robbed; and in Shensi, Mr. and Mrs. W. I. Michell, when travelling by boat from Sisingh to Shih-chuan, were held up by bandits and relieved of most of the possessions they had with them, even to Mrs. Michell’s wedding ring. In Kansu, the Moslems have again been causing trouble—in the south-east of the province. They carried out their threat and killed all the inhabitants they could find within forty li of the city of Liang-tang. On September 25th, we learn from Miss Ivy Dix, the city of Hweihsien was attacked by brigands, purporting to be under a well-known brigand leader, a sort of Robin Hood in those parts. The northern section of the city, where the Mission premises are situated, was the only part not looted. These incidents show how widespread banditry is, and how great is the need of drastic action with a view to its suppression and the re-establishment of law and order throughout the country.

The military occupation of Mission premises is reported from stations in several provinces. Even Shansi, where for many years under the effective rule of Governor Yen Hai-shan private property was respected, has recently suffered in this way, Government troops having taken up residence in the Mission house at Yicheng. From Szechwan, Miss A. R. Allen reports that soldiers were again occupying the Mission premises at Sinchensia in her absence while engaged in the work of evangelism in other stations. Then, again, we learn from Mr. James Mason that, at Nanchow in the province of Hunan, both the Mission house and the chapel are still occupied by soldiers, the latter as a hospital. Considerable damage has been done to the woodwork, as is usual with these unscrupulous soldiers who do not hesitate to remove doors to be used as fuel for cooking their food.

In the Flood Areas.

From the flood areas little news has reached us. A letter received from Mr. J. S. Orr yesterday mentioned that her husband had gone to Kaoya to take the oversight of the distribution of several thousand bags of flour and one hundred bundles of clothing among the destitute in this city, which has suffered badly. Mr. James Mason, who with Mr. Draffin is temporarily residing at Changeh where he is giving oversight to the rebuilding of Mission premises, recently made a journey to obtain first-hand information regarding the flood and famine conditions. As far as his observations extended the whole country from Changeh to about one mile above Nanchow is still under deep water, so that there is no prospect whatever of an autumn crop of rice. Everywhere, he saw signs of suffering and poverty, but not of actual starvation, and all through the Nanchow district cholera and dysentery are raging, many dying each day from these diseases.

Here, as elsewhere in the areas affected by the floods, the real test will come during the winter, when last year’s rice crop is used up. The response to the appeals for funds for relief purposes issued by the National Flood Relief Commission has been fairly generous. I saw in the North China Daily News a few days ago that the contributions received had nearly reached $6,000,000.

A Good Harvest.

In view of the distress, present and prospective, in several of the provinces, it is cause for thankfulness to God that in others the conditions are very different. From Shensi, Miss Betteridge reports that in the Hanchung district ‘there has been a wonderful harvest,’ and adds, ‘even the poorest should have plenty to live on this year,’ whilst Mr. Julius Bergström, writing from Heping on the Sian plain, where in recent years there has been much distress, says:

‘The autumn crops are quite good and with wheat sown we have much better conditions here. It is a relief after the long famine years, and we thank God for mercy shown this people.’

From Hweihsien in the province of Kansu, Miss Ivy Dix writes:

‘There have been very good autumn crops so far, but I fear that very good harvests do not bring peace to the hearts and minds of the people, for they have the fear that when the fact becomes known it will attract more brigands to the district.’

Writing from Kweiting in Kwei-chow, Miss Wright Hay says:

‘We have had a very good summer, with the result that the rice crop is wonderful. Our old Chinese teacher told us there has not been such an abundant harvest for years in this district.’

The Spiritual Harvest.

There has also been a good spiritual harvest in many parts of our great field. Since the date of my last letter five hundred and ninety-four baptisms so far, but I fear that very good harvests do not bring peace to the hearts and minds of the people, for they have the fear that when the fact becomes known it will attract more brigands to the district.’

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‘We have had a very good summer, with the result that the rice crop is wonderful. Our old Chinese teacher told us there has not been such an abundant harvest for years in this district.’

The Spiritual Harvest.

Since the date of my last letter five hundred and ninety-four baptisms have been recorded, bringing the total thus far reported for this year up to 3,360.

Mr. Fairclough in reporting the first baptisms which have taken place at Shian, in Chekiang, a city recently
occupied by Miss Traunter, writes:—

'The other afternoon we had a most beautiful baptismal service in the river just outside the city wall. An old time military mandarin, now in business here, and the daughter-in-law of one of the most ardent idol worshippers in the town, made a most solemn and happy confession of faith in the Lord. Compare this event with the period of some twenty odd years ago, when it seemed pretty risky for a foreigner even to pass through the borders. The Lord be praised!'

Mr. J. D. Harrison, writing from Lunan, Shansi, tells of one family having destroyed their idols. In the village where they live, there are others interested whom he hopes to see coming out for the Lord. Opium, he says, is the curse of the village.

Mr. T. Muirhead reports the abandonment of idolatry by a mother and her daughter, who have both publicly signified their decision for the Lord at Luchuan in the same province.

Mrs. Pike, who has been absent from Nanchow for a year or more, and in spite of the Communist attacks and military occupation of premises, the Church in Nanchow is really prospering. The members are keen for the Lord, and there are many enquirers, some of whom are hoping to enter the Church at Christmas. Among these latter there are two young men, school teachers, one of whom is the son of Church members. I spent two Sabbaths there and on each occasion there was a good attendance at public worship.'

Special Missions.

In previous letters I have referred to the visit of Mr. Li Ioh-han to Shenxi. Writing from Hingping, Mr. Bergstrom says:—

'Recently Mission meetings were held here and at an out-station. We had the joy of having with us Pastor Li Ioh-han from Anwei, who spoke with much blessing, both forenoon and afternoon. Many hearts were touched by his earnest messages and testimonies. Though the meetings were scheduled during a very busy season, namely when the crops were being reaped and wheat sown, nevertheless our chapel building here in Hingping was often full to overflowing.'

Miss A. M. Maclean writes from Luan, Shansi, of the ministry of another honoured Chinese servant of God, as follows:—

'Pastor Yang of the Bible Institute, Hughtung, a man much used of God, has been here for a week of special meetings for men and women. Never before have I listened to such deep teaching from a Chinese, and seldom deeper from our own people at home. His knowledge of God's love is exceptional, and his love for His Lord is beautiful. Deep work has been done in hearts, and we wait God's time to bring to fruition all that was of Him during the week. Pray for Pastor Yang that God will direct and use him and that he may be kept useful. Truly we were fed on the finest of the wheat these days.'

I would bespeak your continued prayers on behalf of these two brethren, as also for Pastor Hsieh Meng-tshch and others as they conduct missions at our stations in various provinces. The fact that God is using them lays them open to attack by the adversary.

In Mission Schools.

It has been cheering to hear of the reopening of the Girls' School at Panning in Eastern Szechwan, with more than one hundred pupils. Miss
Gough, in reporting this, says —

' I am sure you will be glad to hear school is open again after the holiday with over a hundred children, more boarders and from new families; so our school helps to spread the Gospel. We put out not a single notice as to the date of opening; so I feel those who have come have indeed come in answer to prayer, and I do believe God is going to bless us this term.'

At Suiting, also in Eastern Szechwan, God has been giving encouragement in connection with the Girls' School. Miss E. M. Sanderson, who was prevented by an attack of typhoid fever from going over to the school last term, writes —

'At the beginning of the autumn term, I was able to take part in the work once more, and am again living in the school with Miss Wang, the Principal, and her assistant teacher, Miss Ch'en. I am so happy to be able to give them a little help once more. They were greatly helped through last term, though they had one or two very difficult girls in the school. Misses Lü and Chen (formerly in charge of the school) were most kind in giving them help and advice in many ways, and still continue to do so. These two ladies now take a leading part in the women's work in connection with the Church and Miss Lü is to-day on her way to Uen-t'ang-chin to hold a Women's Bible School there.'

Miss Sanderson adds —

'The Lord has graciously undertaken about the matter of registration this year, and we have had no real difficulties. The head of the local Educational Bureau has been changed, and the present head was at first not favourable towards the teaching of Scripture in the school. But his attitude has changed, thank God, and he has lately offered no opposition. Recently, when Pastor Ts'ai from Pachow visited us for special meetings, this man, Mr. Uin, arranged a meeting for him at one of the schools, inviting all the teachers in the various schools in the city to attend. It was a unique opportunity and we trust there will be fruit from it. Mr. Uin has had several conversations with Miss Ch'en about Christianity.'

Precious Lives Spared.

I regret to have to report that the American motor vessel _J-tu_, of the Yangtse Rapids S.S. Co., by which Sisters Jenner and Günther with Sister Ruth Chen and her sister from Kweiyang were proceeding to West China, swept by a sudden fire from stem to stern and completely gutted, was beached as a total wreck in the upper stretches of the Yangtse river, 100 miles below her final port of destination, Chungking. Through God's mercy these dear friends, with all the first-class passengers and ship's officers, were rescued, and continued their journey on one of Butterfield and Swire's steamers. These are all the details which have reached us. The news was transmitted by U.S. Naval radio to the office of the Company in Shanghai. You will, I am sure, unite with us in giving God thanks for thus graciously preserving the lives of His servants.

A Second Valedictory Meeting.

The Last Party of the 'Two Hundred.'

_God_ has done it! The prayers of thousands during the past two years have been answered, and on December 31st, God willing, the last party of the 'Two Hundred' will have sailed for China. A cable from North America stating that a further party of eight new workers was about to sail, thus bringing the total number of recruits from North America this year to fifty-eight, enabled our Home Director to make this statement at the Valedictory Meeting on Tuesday, December 8th, at the Kingsway Hall.

No wonder that Mr. Aldis, who presided, sounded a note of victory, while at the same time he laid upon us all the responsibility of continuing in prayer for the parties yet to sail on December 18th and 31st, that the adversary may not be permitted to hinder their going forth. He emphasized the fact that the natural desire to complete the number had not led to any laxity in the selection of the candidates. In fact, the qualifications of the recent reinforcements were distinctly above the average. Great care had been exercised in regard to physical health, and the sailing of at least two men had been postponed for this reason. The photograph and testimony of one of these, Mr. Cedric Ford, were actually included in the December issue of the _Millions_.

Mr. Aldis spoke of the many causes of encouragement in regard to the future—the wide open doors for the preaching of the Gospel, the friendliness of the people, the preservation of all our missionaries from capture by brigands during this year, the opening of many new centres, the continuance of our Mission schools, and the supply of all our financial needs. Because God's Word abides and His promises hold good, we have a message of cheer for His people everywhere. The Christian Church is not a defeated army fighting a rear guard action, for From victory unto victory His array shall He lead,

Till every foe is vanquished And CHRIST is LORD indeed.

After the singing of Miss Havergal's inspiring Advent hymn, 'Thou art coming, O my Saviour,' Mr. and Mrs. J. L. Rowe, returning workers, gave brief addresses. Mr. Rowe said that they were returning to China for the fourth time. He was often asked, 'Why China?' and his reply was that a servant does not choose his sphere of labour. To the further question, 'What do you tell the Chinese?' he always replied that he was merely a witness, a finger post, pointing to the Lamb of God, Who takes away the sin of the world. Both Mr. and Mrs. Rowe gave telling illustrations from their own experience of the power of this message to transform the lives of those who receive it, to break 'the power of cancell'd sin, and set theisoner free.'

The testimonies from the eight new recruits were interspersed with choruses. Miss Madden, S.R.N., told us how, as she read the life of Pastor Hsi, the command, 'Pray ye,' was impressed upon her, and as she prayed she heard the second command, 'Go ye.'

Miss Stafford-Smythe was converted at a C.S.S.M. camp at the age of fifteen. During her course at the B.T.I., Glasgow, she heard of the appeal for the Two Hundred, and received a personal call at the Glasgow...
prayer meeting on the specially appointed Day of Prayer, February 10th, 1931.

Mr. C. Woolcock had been for many years engaged in Church work, but it was only after he had reached Hankow as an electrical artificer in the Royal Navy that he definitely came to know Christ. The missionary call came through reading the life of Hudson Taylor and actually seeing the need which existed in inland China.

Mr. G. F. Holmes spent his schooldays in Singapore, and then became an apprentice in a shipyard in Liverpool. In East and West he learned the power of sin, and no deliverance came until, attracted by the Christ-like life of a fellow-worker, he accepted his invitation to a Bible Class, and was saved. The reading of China's Millions and 'A Thousand Miles of Miracle,' coupled with his early contact with Chinese at Singapore, finally led him to offer to the C.I.M.

Mr. L. G. Gaussen, B.A., quoting Romans xii. 1, said that in going forth to China he felt he was doing no more than to offer 'reasonable service,' and that for three reasons: first, because of China's need; second, because of Calvary's love; and third, because of God's call, which came to him first at a missionary meeting in 1926, and had been confirmed during a period of two years at the Missionary Training Colony. It was in response to the call for the Two Hundred that he offered for China.

Dr. R. H. Pearce said that at one time he had no enthusiasm for this service, and no love for the Chinese, but he realized that, in response to God's great love, it was His desire not primarily that we should serve Him, but, 'Thou shalt love the Lord thy God...' Like many other doctors, he loved his work, and Christ did not come first, but at length through the working of the Holy Spirit he received a new incentive to service in whole-hearted love for the Master.

Dr. J. H. Jeffery stated that he was going to China because he could not do otherwise. 'The love of Christ constraineth me.' He was converted at the age of ten, and though in the years that followed he wandered far from God, He kept a hold on him, and pulled him up very abruptly shortly after he left school. This new dedication of himself to God was followed eighteen months ago by a call to China.

Dr. E. Fischbacher, whose sister is already in China, realized very early that the command, 'Go ye,' applied to himself, and he took up his medical course with missionary work in view. But he lost the early vision of preaching and healing, and was content to go to the Mission field with healing alone as his object. 'I did not realize the utter futility of Western medicine to lift the Chinese one little scrap.' But a crisis came one Saturday afternoon in the midst of a very busy life. Success in his profession had left him dissatisfied, and as he read Isaiah xliii. 19, 'I will make a way in the wilderness,' he felt that his own life was a wilderness, and he yielded himself to God that He might do the 'new thing' which He had promised.

At this point in the meeting Mr. J. B. Martin gave the names of the seventy-two new workers from Great Britain who are included in the Two Hundred. It was a solemn and thrilling moment when the whole audience rose and sang the doxology, after which Pastor Henry Oakley, whose church has been constant in intercession for the Two Hundred, commended the new workers to God in prayer.

Mr. Aldis gave a closing address which touched all our hearts. It was based on the incident of Matthew xxvi. 6-13, and he compared the two comments on the action of the woman who poured the precious ointment on the Master's head. The disciples said, 'This waste,' but Christ Himself said (the words are a literal translation of verse 10), 'This beautiful thing that she has done to Me.' There are those who are tempted to make the same comment—'this waste'—when they see young men and women, with their lives before them, going to 'bury themselves' in China. Why did the disciples so utterly misjudge the woman's action? Because they thought only in terms of money, whereas money was the last thing in God's work; because they thought only in terms of the near at hand, 'the poor'; and because they thought only in terms of the present, and not of eternity. But, because the Lord Jesus saw that the gift was uncalculating in its nature, because it was a thank-offering for what He was going to do for her, and a true estimate of His value, 'very precious,' He called it a beautiful thing.

And as the meeting closed it was suggested that we should all make our offering to Him ourselves, our sons and daughters, our all—according to our estimate of His preciousness to us. Others will surely follow the Two Hundred to China as a result of this gathering.

F. H.  

A Seeking Devil and a Seeking Saviour.

The Rev. H. A. Willer, of Yenchow, Chekiang, shows how fierce is the conflict with the enemy of souls in that area.

We need to remind ourselves that there is a continual warfare for the souls of men between the Son of man, Who came to seek and to save that which was lost, and our adversary the devil, who walketh about as a roaring lion, seeking whom he may devour.

We have been reminded of this during the past few months in a very vivid manner, and it is only right that you should know about it. The attack has been manifested in connection with those who have been in some way associated with the Churches, for the devil delights to see the Name of the Lord dishonoured. Put briefly the facts are these:—

May 10th. A young couple living next door, both of whom have been Church members for several years, had a quarrel, and the wife threw herself into the near-by lake, but fortunately was not drowned.

August 15th. Another young couple living near one of the out-stations also quarrelled. When the husband returned to the house some time later, it was to find it locked, and on forcing it open he found his young wife hanging from a beam in the room, dead.

October 4th. You may remember that in our last letter we mentioned that for various reasons it had been necessary to remove twelve names from the Church roll. One man we were glad to find was attending the services after a prolonged absence, so that the action taken seemed to be causing an awakening. On the date mentioned, a day or so after he had left home on a visit to Hangchow, his eldest son committed suicide by taking opium. The father was fetched back, as the funeral could not take place until his return, priests were then called in and idolatrous practices performed, against the wishes of the
father, but the second son threatened to take his life, if this was not done.

October 14th. On this day we visited a village called Li-wang, situated a few miles from Ta-yang. This was the occasion of our first visit, and generally when in the villages we are well received. On the way there, however, we noticed that the Gospel posters which had been placed on that road a few days before, had been deliberately defaced. On arrival, although a small crowd gathered, preaching was difficult, and we were only able to sell one or two Gospels; this seemed to be largely due to the atmosphere created by one man who had previously heard a little of the Gospel, and we left conscious of having met with definite opposition from the evil one.

October 27th. The widow of the young man mentioned above dragged her mother-in-law before the law court official, accusing her of having cast out her husband's spirit-tablet and through previous bad treatment caused her husband to take his life.

How thankful we are that there is another and a brighter side to the picture, all the more glorious because it shows of victory over the power of the enemy.

September 20th. A Sunday at this out-station called Yang-chi, where for several years now the work has been in a very low state. An elderly man has moved in, heading for the time being his steamed-bread business over to his sons that he might spend the best part of a month superintending much needed repairs to the Church property, and with his own hands cut down certain trees and sell them for firewood, etc., in order to aid in the financing of the repairs. He is a true man of God, and has been conducting the services there three Sundays in every month. This man is a widower, and in China the position of a widower is far from easy. He has asked me to try and find him a wife from some of the other churches, but the temptation to take a heathen wife is not small. Until he marries there is no one to watch the door whenever he goes out, and to leave a house locked is an invitation to thieves. We often have a visit from him, and the matter of a wife is continually brought before the Lord as we pray together in my study. We shall be glad if you will pray that this need may be met. Elderly single women are practically non-existent in this land, and Christian widows are not plentiful.

October 8th-16th. Another visit to Ta-yang where, like St. Paul, we stayed for the first time in our own hired house, and received all that came in to us, preaching the kingdom of God, and teaching these things which concern the Lord Jesus Christ, no man forbidding us. We were only a small company consisting of U-nai-nai, the former Biblewoman (she is now able to get about with only one crutch), Hsu-sao-sao the young Christian woman who assists Mrs. Weller, Lao-fuh our gatekeeper, Mrs. Weller, and myself.

U-nai-nai, being an elderly woman, was left in charge during the day, while we others visited in the villages. Tracts were placed in the shops each day, and the tract for the day was the topic for the evening talk to the few who came at dark, only a small group, so that the talks were really personal talks as we sat around the room.

The tracts on which our talks were based were written by a Chinese in Shanghai who signs himself as 'A Watchman.' These tracts deal most ably with the essentials of the Gospel, and were a great help in putting the facts of guiltiness before men to those who came, for it is not easy for the people to understand what sin in the sight of God really is. One woman was heard to remark in all seriousness that she could not understand why every night she spoke of sin. Such a topic did not seem necessary, at any rate to her, but Mrs. Hsu was able tactfully to explain matters. On one occasion I heard the Bible-woman speaking to a small group about original sin and personal sin, and I heard the gatekeeper saying in an undertone, 'It doesn't matter much about original sin, we have each got enough of our own.' He knows what it is to have gambled all his life away, and he once had enough to support himself. His wife, he told me the other day, would not tell him when she had any money for fear he would want it. Soon after his conversion he told her that he had given up gambling, but she replied scornfully, 'You have told me that before.' Now, however, with the passage of time, and his continued freedom from gambling to which he was a slave, she sees the truth of his salvation, and trusts him that now they are unitedly investing their savings, and will soon have enough to buy sufficient land to again support themselves with care. His wife, however, is not willing to give up her life with the world; she works in a rich home, waits on them at their gambling parties, and makes a little extra that way.

She does not like her husband giving so much to the work of the Lord, so he told her that whatever he saved here he could not take with him when he went to heaven, but if he now stored it up he would have some to use when he got there! We are going off next week for a few days' evangelistic work in the country town of Shen-chang. The actual meetings will be over by the time you receive this letter, but we ask you to follow the work by prayer, for while one may sow and another water it is only God who can cause it to spring up and grow.

JANUARY, 1932.
HOPE THOU IN GOD.—The year 1931 is drawing to a close as we write, and doubtless many are looking with pathetic eagerness for the dawn of a new year, as if the transition from December 31st to January 1st held in itself the promise of prosperity. In China the curtain falls on a scene of almost unrelieved gloom. The Government of China has been humiliated by its failure to deal with both external and internal dangers. Japan remains in virtual occupation of MAN-CHURIA, and parts of KIANGSI, HUNAN and HUPEH are still under the control of Communist forces which have successfully resisted every effort to dislodge them. Whether the changes reputed to be taking place at Nanking will lead to that unification which has for a long time been the dream of successive governments, it is impossible to say. The flood-stricken areas are being reclaimed with painful slowness, and pestilence is taking its toll of the refugees who cannot as yet be repatriated. It is no great wonder if in China, as elsewhere throughout the world, men’s hearts are failing them for fear, and for looking after those things which are coming on the earth.

What an opportunity these conditions provide for the Chinese Christian Church! If, where conditions are worst, it is manifest to all around that Christ’s followers do not fear with their fear (Isaiah viii. 12; 1 Peter iii. 14) because they hope in God, He may use their witness not only as a steadying influence to prevent panic and restore confidence, but to lead many to inquire the reason of the hope that is in them.

Supplies.—While no details are as yet available, it is certain that all our needs have been met in 1931. Normal remittances have been possible throughout the year in China, though £1 exchanges for less than $14, Mex. compared with nearly $20 a year ago. We recognize the possibility that God may test our faith through the failure of many familiar sources of supply, but while we are as ignorant as any one else what sterling is going to do, and while we do not know exactly what God will do, we know what He cannot do, i.e., ‘He cannot deny Himself.’ Meanwhile such letters as the following, which enclosed a brooch—and, whatever its intrinsic value, it is a very costly gift in God’s sight—serve both to humble and to encourage us:

‘As I cannot contribute liberally with money, I am enclosing my most treasured and (to me) priceless possession, trusting it will realize a good sum. It is only by the grace of God I have been able to part with it, but I do it out of gratitude for my Saviour’s precious sacrifice for me and ask Him to accept it as given unto Him.’

Changes in China’s Millions.—In accordance with a suggestion made by quite a number of our readers at different times, we are printing this month a map of China on which are marked the majority of the places mentioned in this issue. The map will be placed in the same position each month—on the inside of the cover page—and we trust that reference to it will add interest to the various articles from the field. In order to give prominence to the map, it has been necessary to move the list of donations from the position which it has occupied for at least forty years, and it will appear in future on the last page but one of each number. A careful study both of the map and of the seemingly uninteresting donations list should call forth praise and prayer. It is not, perhaps, far fetched to suggest that the map will show how we in the C.I.M. are seeking first the extension of God’s kingdom in China, while the donations list makes it clear that Christ’s promise is being fulfilled, viz. that all that we need is being added unto us.

A PRAYER FOR THE TWO HUNDRED.

Guard the Two Hundred! Lord, we claim
In Christ our Saviour’s conquering Name,
A victory over Satan’s power!

Use the Two Hundred, Lord, we plead
That, girded with Thy Spirit’s sword,
They may advance where Thou dost lead
And win fresh trophies for their Lord!

These verses may be sung to the same tune as the chorus,
‘Lord, by the call of China’s need,’ v.s., Arizona.

The Two Hundred.—In view of the centenary of Hudson Taylor, who was born at Barnsley on May 21st, 1832, we had intended to print an address given by him in 1887 as our first article this month. But it seemed right that Mr. Aldis’s statement concerning the Two Hundred should take precedence even of this. When we recall the extreme improbability (humanly speaking) even two years ago that the number would be made up, we feel literally ‘like them that dream.’ Surely, the Lord hath done great things for us, whereof we are glad; and we pray that many who hear the news will be constrained to say, ‘The Lord hath done great things for them.’

In this connection there are two important considerations which we trust will not be overlooked. One is that the Two Hundred still stand in urgent need of our prayers. More than half of them have been only a few months in China, and are occupied mainly with the hard grind of language study. Others, as this number of the MILLIONS shows, are already beginning their work in inland China, and facing new difficulties and trials. It will be a sad thing if any of those who have prayed them out are content to leave them unprotected by prayer support just when they have begun to join battle with the enemy. We trust that the words printed on this page will be sung in public and repeated in private in place of the chorus, ‘Lord, by the call of China’s need,’ which can now be discarded because the miracle for which it prayed has been granted.

The second consideration is that reinforcements are still needed. At any rate for some years to come there should be a steady stream of recruits to take the places of those who through age or ill-health are compelled to retire, as also of the smaller number who year by year pass into the presence of the King. ‘Forward’ is still our watch-word.

Work Amongst Young People.—The article by Miss A. B. Rodgers in this issue gives the early experiences and impressions of one of the small band of missionaries
specially set apart for young people's work. A recent letter from another, Mr. Leslie Lyall, whose 'base' is at Hungtung, SHANSI, shows very clearly with what careful thought and prayer he is tackling the problem in that area. During October, in company with Mr. and Mrs. Trudinger, he made a tour of seven cities in southern SHANSI. In all these places the Church leaders promised their warm support, and Mr. Lyall was impressed with the possibilities for work amongst the children of Christian parents. But he also visited a number of large Government schools, and was given several opportunities of meeting the staff and talking to the boys. As he becomes more fluent in the Chinese language—incidentally he says that at Kiangchow he preached on Sunday morning for nearly forty minutes!—he hopes to spend several weeks in various centres, holding meetings or Bible Classes for students from these schools, as well as young people's missions for the Christian constituency. Two of the greatest needs in this pioneer work are suitable literature (which is sadly lacking) and a Chinese co-worker with some definite qualifications and a distinct call to this specialized and most important form of service.

The Comradeship in Scotland.

WE draw the attention of our friends in Glasgow and the vicinity to our Annual Young People's Rally (Comradeship for China) to be held, D.V., in the Tabernacle, St. George's Cross, Glasow, on the evening of Friday, January 15th. The meeting will commence at 7.30. A very attractive programme has been arranged which will include impressions of our life and work in China. Miss Cruikshank from Kweiki, and Mr. and Mrs. James Dunachie from Licheng, are all giving stories about the girls and boys in China, while our Scottish Secretary, the Rev. Arthur Taylor, is giving the story of the Mission, illustrated by lantern slides. While the meeting is intended primarily for young people, adults also will be warmly welcomed. Pastor D. J. Findlay, J.P., of our Scottish Council, will preside.

Subjects for Praise and Prayer.

PRAISE.
For the completion of the Two Hundred. pp. 3, 16
For leaders in the Christian Church. pp. 7, 12
For blessing in ANHWEI (p. 9) and other provinces. p. 12
For a good harvest in parts of KANSU, SHENSI, and KWEICHOW. pp. 11, 12, 13
For our Mission Schools. p. 13
For the deliverance of Friedenhaus orphan workers. p. 16
For financial supplies.

PRAYER.
For ordered government in China and for a peaceful settlement with Japan. pp. 10, 16
For the Two Hundred, including those now en route for China. pp. 3, 16
For the difficult work at Yenchow, CHEKIANG. p. 14
For Mr. Findlay Andrew as he returns to China. pp. 5, 7
For work amongst young people. pp. 8, 17
For the occupation of our evacuated stations in KIANGSI. p. 10
For fruitfulness in every centre during 1932. pp. 18, 20

C.I.M. Prayer Meetings for Jan., 1932
Saturday, January 2nd, 7.30 p.m.—Y.M.C.A., "Fairlawn," 643, Fulham Road, S.W.
Monday, January 4th, 8 p.m.—15, Crediton Hill, West Hampstead, N.W.3.
Tuesday, January 5th, 8 p.m.—12, Dornotn Road, South Croydon.
Thursday, January 14th, 3.30 p.m.—“Annandale,” Rafford Way, Bromley, Kent.
Monday, January 25th, 8 p.m.—C.A.W.G., 87, Trinity Road, Tooting, S.W.
Thursday, January 28th, 4 p.m.—“Greystones,” Wray Common, Reigate. (Ladies only.)
Thursday, January 28th, 8 p.m.—St. Andrew's Parish Hall, Archway Road, Highgate, N.6.

No announcement of the prayer meetings mentioned above will be made in future issues, but they will be held (D.V.) on corresponding dates month by month, except in August.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o'clock at the China Inland Mission, Newington Green, N.16.
The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o'clock every Friday evening.
The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 16, Belmont Street, Glasgow.
The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.

Personalia.

ARRIVALS.
December 18th.—Per P. & O. s.s. NAIDERA: Mr. and Mrs. W. E. Shearer, from Chowkiakow, HONAN.
December 26th.—Per P. & O. s.s. KASHGAR: Mr. and Mrs. W. G. Bobby, from Wuhu, ANHWEI.

DEPARTURES.
January 8th, 1932.—Per P. & O. s.s. CARPATHIA: Miss L. Cusden.
October 22nd.—At Chefoo, to Mr. and Mrs. S. Houghton, a son, Stephen Moseley.

Comradeship for China.

ANNUAL YOUNG PEOPLE'S RALLY
To be held in the MILDMAY CONFERENCE CENTRE, NEWINGTON GREEN ROAD, N.1,
On FRIDAY, JANUARY 1st, 1932, from 2.30 till 7.40 p.m.
ANNUAL MEETING in the GREAT HALL at 6 p.m.


January, 1932.
Reviews of New C.I.M. Publications.
By the Rev. T. W. Goodall.

I. CHEFOO.


The Editorial Department of the China Inland Mission has a deservedly high reputation for excellent workmanship in its literary output, but rarely have we seen so attractive a volume issued by this Department as its most recent publication entitled 'Chefoo.'

To begin with the cover, which is dark blue in colour. A lovely reproduction of a water-colour painting, framed in gold, by a former pupil and later member of the Girls' School Staff, adorns the top of this cover, while the single word 'Chefoo' in bold lettering is printed, also in gold, at the bottom right-hand corner. The effect is most charming. The subject of this charming water-colour is one of Chefoo's famous sunsets over the sea.

Then opening the book the already keenly interested reader is arrested by a fascinating pen and ink sketch entitled 'C.I.M. Compound, Chefoo.' We venture to predict that at least a good half-hour will be spent in examination of this diagram, drawn, by the way, by one of the masters of the school, before the reader proceeds further in his perusal of the book. Here will be seen plainly indicated the exact location in the Compound of the 'Boys' School; the 'Girls' School'; the 'Preparatory School'; the 'Business Department'—or 'Reception Room', as one small 'preparer' wrote in his letter; the 'Private Residences' of the masters, and others; the 'Girls' School Playground'; the 'Chinese Church'; the 'Prayer Room'; the 'Memorial Hall'; the two 'Hospitals'; the 'Playing Fields'; and, by no means least, the 'Gingerbread House.' Moreover, there are several tiny silhouette figures which are sure to provoke a smile: two males laden with baggage, moving slowly along the 'Mule Road'; one little figure of a pupil, evidently late for school, pounding along; another diminutive figure of a cricketer racing after the ball. Excellent! Yes, that sketch of the 'C.I.M. Compound, Chefoo,' will hold the reader in thrall for quite a long time. Next is a Chronological Table, which will engage his attention; while the Contents Table will reveal that the volume is divided into three parts—Part I., 'To-day.' Part II., 'Yesterday.' Part III., 'Its To-morrows'—and an Appendix. There are no fewer than twenty-six illustrations, printed on art paper, all exceedingly interesting. The type also is beautifully clear, the paper good, and the page-margins adequate. The format, indeed, is most pleasing.

But the book also makes capital reading. The story is well told. All friends of the Mission, especially those who are prayerfully interested in the Chefoo Schools, will wish to purchase and read it. As they do so they will be impressed not only with the excellent intellectual training given to the boys and girls—the education at the senior schools embraces a liberal number of subjects, the syllabus of study being so arranged as to afford an opportunity, to all who reach the upper forms, of sitting for the Oxford Local Junior Examinations, and the School Certificate—but they will learn also that the physical training is equally good, and the moral and spiritual influence of the school exceptionally high.

At a conservative estimate the Chefoo School has helped to produce nearly two hundred men and women who have heard the call to full-time Christian service.

The very pleasing cover design and the many cleverly drawn pen and ink sketches, by Mr. Norman Baker, which embellish the book, greatly add to its attractiveness.

Mrs. Weller writes well, and this product of her facile pen will be read with interest by young people, for whom it is specially written, and by their elders.

Each of these six stories of Chinese Mission School girls will make its special appeal to the heart of the reader, and will call forth prayer for all engaged in the important ministry of seeking to win the girls of China for Jesus Christ, and also for the girls themselves who make confession of faith in Him, that they may continue steadfastly to follow Him in face of opposition and difficulty.

The very pleasing cover design and the many cleverly drawn pen and ink sketches, by Mr. Norman Baker, which embellish the book, greatly add to its attractiveness.

We trust it may be widely read, and that amongst those who read it there may be not a few, but many, who shall hear the call of the Lord to go forth with the message of the Gospel to the schoolgirls in China.

About one hundred and thirty of these have become foreign missionaries.

II. SCHOOLGIRLS TOGETHER

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A few copies of the photo of the Val­
edictory Meeting on Sept. 11th, 1931, on
art paper, are still on sale. The price is now 6d.
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January, 1932.
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**Photo 531**

**TYPICAL CHINESE WASHERWOMEN.**
A MAP OF CHINA
Showing the majority of the places mentioned in this issue.
"This is the Lord's doing."

"If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the Lord of hosts."—Zech. viii. 6.

Too good to be true! Such, evidently, was the general verdict on the promises given to Israel through Zechariah. The picture of tranquillity, prosperity, and security, of men and women living peacefully to a good old age, and of boys and girls playing in the open spaces of the city, was in such marked contrast to the conditions then prevailing that it seemed to the dispirited remnant like an empty dream. Basing their expectations on human probabilities, on the stern facts of the situation, they could not but feel that the prophecy was impossible of fulfilment.

But to estimate the possibilities of the future by human standards, to base conclusions on the facts as we see them with our limited vision, is to bring God down to our level. He is God, and not man. His thoughts are not our thoughts, nor our ways His ways. God and man are no more commensurate than are heaven and earth. And it follows that what is impossible for the one is not necessarily so for the other. A speed of 300 miles an hour is impossible to an ordinary bicycle, but not so to a Schneider plane. What is ridiculously beyond the possibility of attainment for the one may be a commonplace to the other.

And yet how naturally and frequently we tend to limit God's power by our own yard measure, to narrow down our expectations of blessing in the future to inferences carefully drawn from a survey of things as they are, or as we see them! When shall we learn that God is not tied to human precedent, that the scope of his activities is far beyond the range of human reasoning, that He is the God Who doeth wonders (Ps. lxxvii. 14, where the same root is used), Whose judgments are unsearchable, and His ways past finding out?

It is primarily the going forth of the Two Hundred which has suggested this line of thought. For how often during the past two years has it seemed utterly beyond the bounds of possibility that the number would be complete at the end of 1931! Even last summer we could only speak confidently of about 150 who were 'in view,' and only 86 were actually on the field. 'This is the Lord's doing and it is marvellous in our eyes,' but not therefore too hard, too marvellous, for Him. When Israel as a nation was beset by difficulties, her prophets always recalled the deliverance from Egypt as a proof of God's wonder-working power. Is it too much to suggest that if ever in the future we are facing an apparently impossible situation, we may well remind ourselves that we are in touch with a God Who in 1929-31 chose and sent forth two hundred new missionaries?

And indeed from many points of view the situation at home and in China presents a challenge to our faith. Judging by human probabilities, for instance, we might expect such a shrinkage of income during 1932 as to hinder the advance and cause serious inconvenience, or even actual hardship, to the workers on the field, whose numbers have been increased exactly at the moment when British financial stability has been shaken more seriously than at any time within living memory. But the God Who delivered His people from Egypt sustained them with daily manna in that great and terrible wilderness. It may seem hard (or marvellous) in our eyes for Him to open new sources of supply when (to their deep regret) old friends of the Mission are unable to continue to give on the same scale as in former years, but should it also be marvellous in His eyes?

Or consider the political situation in China. In her international relations there is the problem created by the Japanese occupation of Manchuria. At Nanking the central government is passing through a period of transition, and its authority over the country as a whole tends to become more nominal than ever. No permanent success has followed the prolonged anti-Communist campaigns in Kiangsi, and large sections of the province are still closed to missionary enterprise. But God has ways of opening closed doors, and of keeping them open, so that no man can shut them. It would be marvellous in our eyes if no disturbances should occur during 1932 to drive our missionaries from positions already occupied, marvellous, too, if evacuated centres could be re-opened and new advances made into the regions beyond, but, again, should it also be marvellous in God's eyes?

The lack of apparent fruitfulness in many of the older stations causes deep concern and heart-searching. In view of the power of ancient superstitions and modern rationalism, in view of the coldness and deadness of some of the churches, can we expect a larger ingathering of souls during the new year? It would be marvellous in our eyes if the prayer which some are offering, that there may be ten thousand baptisms in 1932, were answered, but should it also be marvellous in God's eyes?

We may confidently reckon that God can, and will,
do as He has done in the past. Our blunder is that often we do not expect Him to do more than man has done, or can do. Let us assume to prove that He is altogether such an one as ourselves, let us rest in His almightiness, and expect Him, after His normal manner of working, to do exceedingly abundantly above all that we ask or think.’ Our sense of wonder will not diminish, but our faith will increase, as we see Him doing what must always be marvellous to us, because unlike and beyond anything which we can accomplish, but natural to Him, because like Himself.

F.H.

In Far Sinkiang.

_A letter from Mr. Percy Mather, dated November 6th, 1931._

I am sure that you will rejoice with me that the translation work is now finished—that is, the rough translation. It still requires to be written out again and nicely polished. However, anyone with the time and inclination will be able to manage that. I for the present have had quite enough. It has been hard work, and the following is the outcome: one Manchu Grammar, one Manchu Dictionary, one small book of Manchu and Mongol proverbs, one Tartar Dictionary, and one Kalmuk Dictionary. The Kalmuks are Western Mongols; most of the Mongols of Sinkiang belong to the Kalmuk branch. Nimigir, our servant boy, is a Kalmuk.

I owe a great deal to my Russian teacher, without whose help I could not have managed. His has been the brain work and mine the drudgery. However, I have made friends amongst them, and I have marvelled to find them so honest. I have just the one room which has to serve as study, bedroom, reception room, and dispensary, etc., and often it has been just full of Kazak patients, and yet I have never missed a single thing. It is really wonderful when one remembers how thievish many of the Kazaks are. They are a sociable people and very friendly. I meet my old patients in all kinds of out of the way places. They like to make themselves known. The other day a Kazak from the country stopped his horse and called out to me. Fumbling in his pocket he pulled out a tael note and gave it to me. Several months ago he came for medicine; I was out of one kind that he needed, so lent him a tael to buy some from the Russian doctor, and then forgot all about the matter, but he did not. I was really surprised, so much so that I forgot to ask him why he acted so strangely for a Kazak. I wonder whether the Kazak Gospel I had given him had anything to do with it?

The gardener whose eyes are now cured of trachoma is extremely grateful and seems earnest to know the doctrine. A few days ago he brought me a length of strong heavy woollen cloth, and told me to get it made up into a warm coat to go back with. There are others who are also enquiring, and one would like to stay in Chuguchak if only to follow up the medical work.

The Turki or Sarts are mostly from Kashgar. Many of the newcomers still preserve some of their fanaticism; but those who have been here some years are much more open and friendly. Medicine has been a great help in gaining their friendship, especially after the cure of one of their leading men who had been given up by the local doctors.

The Russians are very numerous in Chuguchak, many of them being poor refugees. They are exceedingly kind and hospitable. I have many friends amongst them who receive me as a brother. They are very religious, kind and hospitable. I have many poor refugees. They are exceedingly friendly and some of them are very interested in the books, and the other Sunday two came along and asked me to preach the doctrine to them. Several of their homes are open to the Gospel.

The Chinese are mostly merchants, and engrossed in money matters, but amongst them are those to whom the Gospel makes its appeal. One man came in a few days ago to ask about the Heavenly Road. He said: ‘I heard you talking about it, and you enquired, ‘Have you found the Heavenly Road yet?’ and I cannot get those words out of my mind.’ The gardener whose eyes are now cured of trachoma is extremely grateful, and seems earnest to know the doctrine. A few days ago he brought me a length of strong heavy woollen cloth, and told me to get it made up into a warm coat to go back with. There are others who are also enquiring, and one would like to stay in Chuguchak if only to follow up the medical work.

The Russians are very numerous in Chuguchak, many of them being poor refugees. They are exceedingly kind and hospitable. I have many friends amongst them who receive me as a brother. They are very religious, though their religion resembles that of the Roman Catholics. There is a refugee priest who arrived about two years ago. He is a good man, and has gathered quite a nice congregation around him. The little church is usually full on a Sunday morning, and the singing of the mixed choir is indescribably beautiful. I often wish I could send it to you by wireless. The service seems to consist of adoration more than fellowship. I am sure there is good opportunity for evangelistic service amongst them. They
are mostly country people and remind me very much of our farmer and fisher folk at home. I like them very much indeed, but their one great failing is drunkenness. I have tried to get hold of some good temperance and some good simple evangelical tracts in Russian, but without success. A friend kindly sent me a Russian hymn-book containing translations of our evangelical hymns. It has been lent out to various people, who have greatly appreciated it. At present the priest is copying out many of the hymns. I told you in a former letter that there are many poor Russian women married to Chinese. I have done medical work amongst them. I was called to see one poor woman dangerously ill with typhoid fever. She hardly knew any Chinese and her husband seemed to know just as little Russian. They have two bonny little girls, who act as interpreters between the parents. The elder one, about six years old, gave me a lovely welcome, and said, 'I have not forgotten Jesus'—meaning the hymn, 'Jesus loves all sinners,' which Mr. Hunter taught them more than twelve months ago. So we sang it together, prayed, and I gave the mother some medicine. I am glad to say she has now recovered. There is a fine opening for work amongst these Eurasian children. Mr. Hunter left for the coast about six weeks ago. Mr. Ridley expects to leave China next spring, so it looks as though our numbers are to be reduced to one. Pray ye therefore the Lord of the Harvest.' Mr. Hunter hopes to return, and it would be nice to see him come along with reinforcements, though he well deserves a rest first, as he has not had a furlough since 1900.

We have had snow these past two days, and it is snowing now as I write. I expect a cold journey back, but look forward to a warm welcome from Mr. Ridley (and from my little fox terrier). It will be a great joy to resume fellowship at close quarters. At present we are separated by about 500 miles of mountain, desert, and plain. Five hundred miles is not much by aeroplane nowadays, but when it has to be done on horseback, over rough snowy roads, it is not altogether a picnic. However, the return journey will be a change. I came in July, 1930. Then the heat, mosquitoes and flies were terrible. Perhaps the remembrance will help to keep me warm.

The people are friendly and open to the Gospel, but in a few days they will be without a preacher.

**Subjects for Praise and Prayer.**

**PRAISE.**

For translation work accomplished. p. 24

For blessing received at the Yungkang Bible School. pp. 25, 27

For the efforts towards self-support on the part of the Chinese Church in Cathay. pp. 25, 27

For the many patients who have received spiritual enlightenment and physical healing at our hospitals. p. 31

For the 62 women and 28 men baptized at Yenching. p. 32

For the growth of the Prayer Union and the Prayer Companionship. p. 37

For the supply of financial needs during 1931. p. 37

For God's presence and blessing at the Comradeship Rally. p. 38

**PRAYER.**

For the Central Government in Nanking. For greater fruitfulness in the older stations. p. 25

For pioneer missionaries for the far North-West. For the Yungkang Church and its newly appointed evangelist. p. 27

For those of the Two Hundred who are studying at Anking and Yangchow. p. 28

For our hospitals. p. 29-31

For blessing on the seed sown on itinerations. p. 33

For all missionaries working among the Moslems and Tibetans. pp. 34-35

For the students. pp. 35, 38

For the work among the Lakka tribe. p. 36

For all missionaries travelling up the Yangtze. p. 37

**C.I.M. Prayer Meetings.**

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

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

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

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 19, Mayfield Gardens.
Signs of Growth in Chekiang.
By Mr. G. W. Bailey, Kinhwa.

At Yungkang the district Bible school was to be held for a whole month. This school was arranged for the C.I.M. and associate churches in the four counties of Yungkang, Wuni, Chuchow, and Tsin-yin. Plans were made somewhat hesitantly as there were those who doubted the wisdom of conducting such a school and for so long a period. Day by day we proved that the Lord was with us and all our doubts and fears were dispelled. The school was a great success and we believe all who attended received much profit and were very happy. There was an average daily attendance at the classes of sixty-five and the Sunday congregations were between one hundred and forty and one hundred and fifty each Sunday. Those who helped were: Pastor Ting of Wuni, Dr. Cheng of Kinhwa, Rev. C. Fairclough of Hangchow, and the Misses Ford and Barham of Longyu. On the first Sunday of the school there were twenty-eight men and women baptized and received into the Yungkang church.

In all these 'special efforts' for the Lord, we have found that the devil likewise manages to put forth a 'special effort' at the same time. We are getting wary of his tactics now and look out for the showing of his hand. Last year he tried to use the disturbed conditions of the country to hinder our Bible school. This year it looked for a time as though arrangements were going to fall through on account of disturbed conditions within the camp. There were disputes among the members of the committee over the cooking arrangements and even on the eve of the first meeting we wondered just how things would turn out. However, the adversary may be clever and powerful, but praise God, He Who is for us is greater than those who be against us. So in His name we went forth day by day and overcame each difficulty and obstacle.

There were two special features connected with the school this year. One was the 'Practical work period,' and the other was the weekly evangelistic effort. As to the former, two or three hours were given each week for the students to put into practice some of the things they had been learning. Scripture lantern slides were given out to the students and each one had to prepare a talk on his particular slide. Or one topic was given to about six students and each one had to prepare a sermon outline on the subject given. Another evening several Bible questions were written on the blackboard and the students were asked not only to answer questions but also to explain their answers. All these items proved most instructive and the students took them up in a whole-hearted manner and seemed to enjoy them thoroughly. One day each week practically all the students went on to the streets, book-selling and tract distributing. The plan was for them to visit a different section of the city each week and place either a tract or Gospel portion in every house and shop, so that by the end of the Bible school every house and shop in the city would have been visited. There were no means of checking the results, but we do not believe we came far short of our objective. We were very much encouraged with the first class this year. This class comprised between thirty and forty keen, intelligent men and women all able both to read and write. It was a real privilege to be able to spend time with them over the Word of God for four hours a day for a whole month. They were all able to digest not only the 'milk of the word,' but 'strong meat' also.

The Finger of God.

A rather interesting event took place at the Bible school and one in which the Christians saw the finger of God.

THE YUNGHANG AND DISTRICT BIBLE SCHOOL, SEPT.–OCT., 1931.
The missionaries are Mr. and Mrs. G. W. Bailey, Miss Ford, and Miss Barham.

February, 1932. 26
A man came in from Wuni, not particularly wishing to attend the school for Bible study, but because he thought it would be a good opportunity to come to Yungkang to purchase a cow and incidentally register as a student at the Bible school in order to take advantage of getting cheap meals during his stay in the city. He might attend a few classes for the look of the thing, but if he had no time it did not matter much. Such were his thoughts. The very day he came on to the compound he was taken seriously ill. Medicine was bought, and Dr. Cheng attended him, but strange to say no one could diagnose his case. Prayer was made but he did not get any better. After three days a chair was called and he was carried home, incidentally without having bought a cow, after having eaten but about one 'cheap' meal, without having attended one class at the Bible school and with a sick body in the bargain. The Chinese proverb to the effect ‘that it is possible to deceive men but not God’ was very aptly applied. At the closing testimony and suggestion meeting many encouraging testimonies were given to help and blessing received and several suggestions were made for use, should a similar school be run next year.

Steps Towards Self-support.

At the close of the Bible school the Yungkang church deacons held a special meeting to consider calling someone to take the position of evangelist and teacher in the church. Mr. Hu, one of their own members, an elderly man and until recently a Bible Society colporteur, was invited to take the office. He was promised eight dollars a month from the church and was to act on trial for three months. We were encouraged at this decision, for it is a progressive step and, in that they did not ask the Mission for any financial help, have shown that they really desire to become self-supporting. Please pray for them that they be not hindered but may go on from strength to strength.

We returned from Yungkang on October 22nd, and the next week held a four days’ conference in Kinhwa. Due to the date being changed and the farmers being busy, the numbers attending the conference were small. Even so, many important subjects were discussed and perhaps the most cheering resolution passed was, ‘That the Kinhwa church, by the help of the Lord, be self-supporting at the end of three years.’ The Kinhwa church is already self-governing and if this objective is reached the church will then practically be indigenous. At this conference, five men and seven women were baptized and received into the church.

In order to maintain interest in the city and to strengthen the faith of the city Christians, Mrs. Bailey is re-commencing her mid-week class now she is back from Yungkang, so we ask you to pray for blessing as she gathers the city women around her.

New Work.

The new work at Hsichienlu continues to go ahead. Failing to secure suitable premises for a chapel in the village itself, a small place has been rented a short distance away from the village. This is not altogether satisfactory but we are praying that very soon a place may be found in Hsichienlu. There has been a great deal of sickness among these enquirers and newly baptized Christians. So much so, that it would seem that the adversary of souls has been doing his best to discourage them and get them to give up their faith. However, once again Satan has overstepped himself, and as a result of the remarkable answers to prayer in the matter of healing of sicknesses, the Lord has brought glory to His name and the faith of the Christians has been strengthened rather than weakened.

First Impressions.

A letter from the Rev. J. Carpenter, B.A., who sailed for China in September, 1931. It is written from the Men’s Training Home at Anking, and is typical of many others which lack of space forbids us to print.

As I sit down to write my first circular letter from China, my heart is full of praise to our Heavenly Father for all His goodness since last I wrote to you. I believe you have prayed for me, and I do want to thank you for your prayers, and Him for all the wonderful answers He has given. And now I must try and review very briefly, and to His glory, the way that the Lord has been leading me since I left England in September... [Here follows a description of the journey.]

It was evening time when, a few days later, we came to Hongkong, and I have never seen such a site—just hundreds and thousands of sparkling lights, bright by the shore, and fading away to tiny pinpricks away up the side of ‘The Peak.’ Later we went up the Peak by the mountain railway, and saw the same sight from the shore, and fading away to tiny pinpricks away up hundreds and thousands of sparkling lights, bright by Hongkong, and I have never seen such a sight—just very briefly, and to His glory, the way that the Lord has been leading me since I left England in September... 

At Shanghai.

The real business [at Shanghai] was unpacking everything, sorting it out, and repacking what would be necessary for the next six months into two Chinese pigskin boxes, a Chinese basket and a roll of Chinese bedding, and then putting the remainder back into my own boxes ready to be sent on when I am designated to my first station next spring.

During our stay at Shanghai, we each had the opportunity of telling briefly the story of how the Lord had led us to China, and on the Sunday (November 1st), with several others, I had the privilege of speaking by interpretation to a company of over 250 Chinese children who had been rescued from lives of sin and misery through the ‘Door of Hope’ Mission, and who now all seem just full of the love of the Lord Jesus. In the after-

February, 1932.
noon I was asked to speak at a small service for English children, and afterwards was able to lead to the Lord Jesus a little girl of about 11 years old, who, as I later found out, belongs to a Christian home, so that I realized others had been praying for her too, and would now be able to help her in her new life with the Lord. My heart was just overflowing with thankfulness to God for thus setting His own seal on my coming out to this land on my very first Sunday in China. 'Oh, magnify the Lord with me!'

To Anking.

From Shanghai we travelled by river steamer to Anking, two and a half days' journey up the River Yangtze. This included a Sunday on board, and we were able to hold two services, to which came not only several of the ship's officers but also the "guard" of eight (English) soldiers who were on board in case of bandits higher up the river. That was a great opportunity, and we believe the Lord was able to use our witness for His glory; the captain told us it was the first time a service had been held on board since the steamer was built last year.

The most thrilling part of that journey was the landing. There is no landing stage for river steamers at Anking, so a heavy Chinese ferry is rowed out into mid-stream, catches on as the steamer slows down, is then made fast and towed alongside while passengers and their luggage get from one to the other as best they can. I wish you could have seen that ferry when we were all aboard! We cast off (the steamer having never stopped) and were rowed to the bank, where we extricated ourselves from our luggage and from one another, landed, had our passports stamped, and set off to walk to the Training Home near the North Gate of the city. To myself it was thrilling to be back in the narrow streets and among the old familiar sights and sounds (and smells!) for the first time for nearly eighteen years (quite different from Shanghai), and it was wonderful to realize that these are the people to whom the Lord has called me to proclaim Jesus Christ as Saviour and Master. Our luggage was carried, Chinese fashion, on poles, by a long string of coolies, and we realised the wisdom of having brought all our goods in Chinese boxes, etc., as these were much easier to carry, and aroused far less curiosity. Let me say here (for I know you are wondering about it) that Anking is not an anti-foreign city. It is not keen on foreigners, but as long as they make themselves inconspicuous, nobody minds them at all. That is why only six of us were allowed out of the grounds each day; I wonder what Anking would think if we all took our walks together—four on the staff, fifty-nine students, and four babies! I only say this that you may not imagine us surrounded by bandits, etc.; and I trust the Lord, Who has kept us so far in safety, will spare us any such anxiety during these early months of language study.

The Language.

And what a language it is! Each day we have a class with one of the staff, another class taken by the head Chinese teacher who teaches us in Chinese, and another period of private tuition with our own individual Chinese teachers. I wish you could picture one of these lessons. My teacher has a pot of tea beside him and a little cup of sugar, and we sit opposite one another at a table, and the first lessons consist mainly of trying to make the same sounds as he does. He cannot speak a word of English, and we have to get to understand each other by pointing to characters and gesticulating. It is surprising how well one gets on at this when it is the only way of 'talking.' It certainly has a very funny side to it, but I want you to try to see deeper than that and pray very earnestly that the Lord will help me quickly to grasp this new language, so that I shall soon be able to tell the people about the Lord Jesus, and lead them to Himself. I believe He has already begun to do so, but this is only the very beginning, and I shall need His grace and patience to be faithful right through.

Pray!

Will you often pray too for this great land of China, in all its need and darkness? Ask the Lord to bless the labourers He has already sent out to this part of His Father's harvest field, and to send many more; and then, as you pray, ask Him to show you if there is anything you could do to answer your own prayers. What a privilege it is to have some practical share in this work so near to the heart of the Lord Jesus. I wish I could bear my testimony to that in such a way that, even through this letter, someone might be led to dedicate his or her life to the service of God in China, if that be His Will.
An Open Door for Medical Work.

I. From Dr. Jessie McDonald and Miss M. Soltau, the Women's Hospital, Kaifeng, Honan.

As one looks back there is, as ever, much to praise God for in His enabling us to continue here and to go on with this hospital work.

What a number of patients have been under our roof, such a procession of maimed and afflicted folks! This year people, knowing that the hospital is re-opened, have come in greater numbers, and this has meant that a larger staff was needed to look after them. Though last year carpenters and workmen were busy at repairs and new furniture, even now they are still at work. Bed after bed had been made for the children's ward and yet the last child who came in had no proper place to sleep, so still more must be prepared. In the carpenters' shed you will see, in process of making, chairs and tables, benches and stools, boxes to hold coal or wood, frames for Scripture pictures to hang in the wards, trays for carrying food or dressings, boxes for conveying the empty bottles from the different sections of the hospital to the dispensary for refilling, coloured slips to hang over the beds to indicate what sort of food the patient is to eat, splints for broken or injured limbs, and so forth. As the goods come from the carpenters' shed they have to go to the oiler, who paints them white or yellow, brown or black, as the case may be.

The Children's Ward.

This spring we opened up the large downstairs ward for children only. Cots for the smaller children, and small beds for the older ones have been full practically all the time, which shows how great is the need. This ward is re-opened, have come in greater numbers, and this has meant that a larger staff was needed to look after them. Though last year carpenters and workmen were busy at repairs and new furniture, even now they are still at work. Bed after bed had been made for the children's ward and yet the last child who came in had no proper place to sleep, so still more must be prepared. In the carpenters' shed you will see, in process of making, chairs and tables, benches and stools, boxes to hold coal or wood, frames for Scripture pictures to hang in the wards, trays for carrying food or dressings, boxes for conveying the empty bottles from the different sections of the hospital to the dispensary for refilling, coloured slips to hang over the beds to indicate what sort of food the patient is to eat, splints for broken or injured limbs, and so forth. As the goods come from the carpenters' shed they have to go to the oiler, who paints them white or yellow, brown or black, as the case may be.

holding in her arms a T.B. child (who for this special occasion has had his weights all removed); a bit of arithmetic has to go on afterwards when her weight has to be subtracted from the total. The children all call the nurses 'Auntie,' so all day long you may hear the cry for 'Gu-gu' going on.

If you could but take a walk round the ward, the first patient you might run into is a big girl of ten years who has been in for some weeks suffering from a bad eye; she is much better now and can be out and about with her eye more or less shaded. Another smaller 'eye' child, sent in for this mission because he felt sorry for her, has been a handful. She lay on her bed with her head tucked away and refused to eat or speak. What a work it was to get any food down her! She would eat meat, but other things she just spat out—milk or dough-stirrrings, soup or vegetables all seemed about the same. However, perseverance won the day, and she has gained pounds in weight, trots about the ward now and takes bowls of food, and, best of all, her sight has been saved. On 'Needle day' you will see a cheerful little procession of boys (parents are apt not to trouble much about girls), walking down the passage to the theatre to get their intravenous doses of medicine, which are going to save their lives and reduce the huge spleens from which they are suffering. To meet them you would think what queer shaped children they are, for their clothes stick out because of their big spleens. Though so listless and lifeless when first they came to us, in a short time they are bright and merry, interested in everything that goes on, especially in the kicking, howling, struggling child—the unwilling latest newcomer who is to join them (they cannot but remember that they were the same!)

Besides this ward, in private rooms, are more wealthy children whose mothers insist on staying with them. One little girl, an only child, has been very, very ill with dysentery and for days it was feared that she would not live. The father, who is something in the army, has said he would give $1,000 if only the child was cured.

Last Sunday morning a very different sort of child was landed inside the hospital gate, and lay huddled on his beddings on the ground, supported by his mother. He was a lad of about eleven years of age, had had ague for a month and was now thin and emaciated and very black, hardly able to hold up his head. His mother came with him into one of the hostel rooms, and the very next day he began rapidly to improve; five meals a day were not nearly enough for him, as at first he could only take liquids. The mother told how, in her anxiety about his condition, she had worshipped every idol she knew of, and burned incense before them. The boy got no better; so she put her low table out in the yard, and then worshipping before it to the Great Heavenly Father (they have no picture of Him), she besought Him for healing, promising to build Him a temple and to worship Him always, on the first and fifteenth of each month, if only her boy could be cured. There was still no improvement. She then heard, by chance, a man tell of this hospital, where he had been healed of some trouble, and the sick boy said, 'Mother, you've got to take me there; sell the land, but take me to Kaifeng you must!' So off they came on a barrow, and as soon as she got here she heard of the true Saviour. She returns home to-morrow, determined in future to worship only the true God.

The Chinese Staff.

Now about our Chinese staff. We started this year with our graduate nurses, Li and Wang; and when in February the former had to go home, we did wonder how we could survive the spring months (always the busiest), as we had depended upon her for so very much. 'Miss Snow,' who had been taught a little, took to giving anaesthetics like a duck to water, and in fact gives them better than Miss Li did, which is saying a good deal. Miss Wang was often in poor health, and was not really gifted in superintending the work of the wards. We let her go at the end of June and she has since gone to Bible School to get further training for evangelistic work.

Of the girls in training some left us, three who were married had to go home, for one reason or another, after six or more months here. We do see great improvement in several of those with us, and this gives hope for other unpromising ones! The
two latest comers are both married girls but with sad histories. In both cases the husband has gone off and left the wife, and no one knows if he is ever coming back again, or indeed if he is alive or not. One of these, 'Miss Yuan,' as we call her, has been living in one of our mission stations for some years, helping with the missionaries' children and teaching the women who come about. She for years had wanted to train as a nurse, but had tuberculosis. However, she is now so well that we accepted her this autumn, and, though she has not had much education, she is bright and eager to learn. Her companion 'Miss Gia' is of a sad disposition. She has tiny bound feet, but her father being a well-to-do shopkeeper, she, when not wanted by her husband, returned to her old home, and was allowed to spend her days and years sitting in a small room with little to do but mourn over her sad lot. If you catch sight of two little stick-like legs going hurry, hurry down the passage you know it will be Miss Gia; she never seems able to take for some years, helping with the patients' point of view, that before long it may be felt best to have girls, instead of boys, in the dispensary, and, if so, which of the girls are to go there? It would not do to have any except those proved to be honest and dependable, as the temptations there are so many, in the handling of money and quantities of valuable drugs. If three of our present nurses-in-training are spared for this it will mean that we must soon take on new girls, and begin once again with a fresh class. Not only are there the nurses to be prayed for, but please remember the others—the men and women servants. Just a year ago our faithful little nurse, Miss Cheo, from Taiyuan-fu, who seems to be a real treasure. The other coolie has really been converted whilst with us, and it is good to see his eagerness for more teaching and his interest in getting the other men to meetings. Mrs. Yu goes on with the dirty washing, day after day, most cheerfully. She has an ancient mother, who has recently been brought to live in a room nearby, in order that she may have an opportunity to hear more of the Gospel, and enjoy a little comfort. Do not think of comfort as you know it. The old woman had been pretty well starved when left to the tender mercies of the grandchildren and great-grandchildren, so having 'eaten bitterness' all her life, Mrs. Yu said she must see that her mother now, in her last days, enjoyed at least 'enough to eat.' She then proceeded to ask if she might have an old rusty kerosene tin, from the rubbish heap, which she would get lined with day, and it would form a stove for the old lady's cooking; whilst another old tin, lined with newspaper, would hold the flour, the main article of food. Mrs. Yu had to meet the difficulties of the grandchildren and great-grandchildren, so having 'eaten bitterness' all her life, Mrs. Yu said she must see that her mother now, in her last days, enjoyed at least 'enough to eat.' She then proceeded to ask if she might have an old rusty kerosene tin, from the rubbish heap, which she would get lined with day, and it would form a stove for the old lady's cooking; whilst another old tin, lined with newspaper, would hold the flour, the main article of food. 'Enough to eat.' She then proceeded to ask if she might have an old rusty kerosene tin, from the rubbish heap, which she would get lined with day, and it would form a stove for the old lady's cooking; whilst another old tin, lined with newspaper, would hold the flour, the main article of food. Miss Gui* joined our staff to help with the evangelistic work, and this October Miss Tien came to us; both were trained in the Nanking Bible School, and never before have we had such valuable workers. Miss Tien (an elder sister of the nurse of that name) is the...
practical one of the two, and besides taking her share in the Gospel work, is able to give help in many directions—cutting out garments for patients, shopping, taking the nurses for a walk, talking with patients about their payments, and so forth. They are also responsible for women’s classes in the city (in connection with the Church), three days a week; and beside this there is visiting of former patients.

Whilst in this letter we write about ‘ourselves’—that is, the Women’s Hospital—all the time, alongside of us is the dispensary (where Mr. Gardiner labours with bottles and accounts and all sorts of matters), and the Men’s Hospital with its staff of workers; naturally we all help each other out as need arises. Dr. and Mrs. Judd have been unremitting in their daily toil with us, doctoring and teaching and caring for the staff and patients, and it means much to have such experienced and devoted fellow workers.

Items of Interest.

Nearing the end of the year we realize that the number of patients seen up to date is equal to that of any of the pre-evacuation years. There have been thus far over 900 in-patients, and nearly 11,000 out-patients’ visits. Knowing the limitations of our present staff, through lack of experience, we see how much there is to thank God for.

As we look forward, our thoughts turn to those who are preparing to join us; will you please remember these in prayer? Dr. Lily Watney, who for years was in West China (and once, for some months, in Kai-feng), is now, after a long period of ill-health, coming back, and is to join us for a year—you may imagine how much we are reaching a portion of the population of Luan city. During their stay with us they listen quite attentively to the preaching of the Gospel and thus we can scout the hospital within this district of over a million population, while to the south of us is a similar district of about the same population without any hospital at all. From the standpoint of meeting the physical needs of these people, we feel great satisfaction in knowing that, if we were not here, there would not be any modern treatment for the sick. Still greater opportunities are presented in the spiritual field. Classes of people flock to the hospital who otherwise would not think of coming near our compound. Particularly is this true of the Mohammedans, who comprise a large part of the population of Luan city. During their stay with us they listen quite attentively to the preaching of the Gospel and thus we are reaching a portion of the population who were entirely untouched before. Luan has the reputation of being very conservative, but our hopes are that the hospital will exert considerable power under God in breaking down these barriers.

Our present hospital staff consists of five foreigners, viz., Dr. Knight and his mother, who has been in China more than thirty years; Miss Densham, trained nurse; and the two of us. In addition to these we have two Chinese male nurses, both named Wang, two Chinese women nurses, Miss Li and Miss Ngoh, and a Chinese steward and evangelist, Mr. Yen.

A Few Instances.

Perhaps a few instances of what goes on would be interesting. A young girl of fifteen who was a nominal Christian back in her village, came to the hospital for treatment. While here she listened to the daily preaching and teaching in the wards and later went back to her village converted and preaching and teaching in the wards.

Rapid Developments.

We have been in Luan for just three months, and this period of time has seen rapid developments. On the first of Sep-
and we believe she definitely yielded her life to the Lord to enter His service.

The other day a mother and father brought their two-year-old boy in to us from a village about four miles away. The child had an abscess in his neck which made it impossible for him to open his mouth. The parents were quite concerned over the fact that the child could not eat, and begged for medicine to make it eat, saying that then it would be better. Eventually we persuaded them to let the child take an anaesthetic and have the abscess opened. A week or so has now passed and the child was taken home by its most appreciative parents, who are themselves Christians. The wound has, of course, not entirely healed as yet, so that the child has to be brought in every other day to have it dressed. We wish you could see him riding on his seven-year-old brother’s back as he comes in for his dressings.

F

O R nearly two years now, we foreigners have met for prayer at the noon hour, and have been strengthened as a result. It was at one of these gatherings that we told one another of some real fights which had been going on, and also some definite victories won, and we strengthened each other with the messages with which we ourselves had been strengthened. It seemed as if we had all received a challenge in connection with the forwarding of the work in this district, and the Lord’s word to us was, ‘Be strong and very courageous’ and ‘Occupy till I come.’

The yearly Conference, which was to be held in a few weeks’ time, loomed ahead of us, and so our best methods of ‘occupying’ seemed to be the following:—

(1) To help the women who were applying for baptism, and to make known to as many as possible the ‘Way of Salvation,’ also inviting them to the Conference when they would hear more of the Gospel message.

For this purpose, two of our number, with a Biblewoman, visited three of the more distant outstations, while we in the centre, with another Biblewoman, held a short Inquirers’ School, and then visited in the surrounding district.

(2) To uphold by prayer the Church leaders, upon whom the responsibility of convening the Conference would fall this year, praying that they might be quickened by the Holy Spirit and be of one mind in Christ Jesus, so that there would be no room for the enemy with his evil devices.

(3) To pray for Mr. Joyce, who had been asked to come as the main speaker, and for prepared hearts, so that there might be much blessing as a result.

We then sent a hurried appeal to our Prayer Companions, asking them to pray us through, and we want to say now how the Lord answered prayer.

Definite Answers to Prayer.

We had beautiful weather all the time of the Conference, and the meetings were very well attended. Many also testified to blessing received, both from the messages given and the personal intercourse with one and another of the workers.

The safe arrival of Mr. Joyce was a definite answer. There were brigands in a certain town, just a few hours before he reached there, and a few hours after he passed another place, the brigands passed it too. God definitely answered prayer in bringing dear old Mrs. Wang from one of the outstations visited, safely through a disturbed area, so that she arrived here in time to be examined for baptism. She was just bubbling over with joy, and I am sure was an inspiration to all who met her.

Another answer was, courage given to two women in this centre to ask for baptism this year. They had both been coming for a long time, but were afraid of not being able to stand true in time of temptation; at last they were willing to trust the Lord for that, and wanted to take this definite step.

In all, including both Yencheng and the outstations, 62 women and 28 men were baptized. The simple faith of many of these was very beautiful.

The Church leaders were full of praise, as the money came in to meet all the expenses. They had at first been troubled about buying mats for sleeping purposes, realizing that they would be rather tempting to soldiers, should they at any time occupy the premises again. The thought came quite suddenly that it might be possible to make arrangements for hiring, which they did, and the result was just as amazing to us all, as when the Lord told the disciples to cast down their nets on the other side of the ship, for the owner was not only willing to hire out his mats, but also asked a very small rate for four nights’ use.

The way order was maintained, and the happy fellowship throughout the whole time, was really to the glory of God. The Chapel held about 800 people, and, during several meetings, the women were not all in. At one time we had an overflow of over 200. That evening there were more than 400 women sleeping on the place, besides men and little children.

‘Whatsoever ye shall ask.’

By Miss M. J. Söderström, Yencheng, Honan.

Definite Answers to Prayer.

Men and little children.

Definite Answers to Prayer.

Definite Answers to Prayer.

Definite Answers to Prayer.

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Definite Answers to Prayer.
‘The Lord hath done great things for them.’

Miss Allen, Namfu, Szechwan, gives a vivid description of her experiences while itinerating.

The Journey to Yingshan.

The purpose of this visit was to introduce Miss Roe to the people there as Miss Warren and expect to leave for furlough at the end of May, 1932. We encountered many difficulties both going and returning.

The first day to Sinchenpa was uneventful. Early the second morning we left for Yingshan and rain began to come down, at first slowly but soon a heavy downpour. The roads fast became heavy mud, and this, added to opium-smoking coolies, greatly hindered our progress. It was already dark when we were within thirty li of our destination, and the men could go no further. Our men went in search of an inn, but the market was crowded with soldiers and there was no place. After a long delay, a kind woman allowed our chairs to be carried into her house, but there was nowhere to sleep. We spent two nights in our sedan chairs, very thankful to be in a house and not on the street. After all was quiet in the inn and everyone settled down for the night, a heavy banging came at the inn door—soldiers searching for coolies. They were leaving the next morning and took all our men. Later in the evening three returned; they had escaped. Early next morning a further search was made by the soldiers for needed carriers, and two of the three were taken. We were now left with only one man instead of eight. The others promised to return, but we never saw them again. No other men were to be found and we were delayed all Friday and Saturday and still no one would venture as far as Yingshan where the city was crowded with a defeated army and everyone possible was being commandeered to carry the loads of the soldiers about to depart. All Friday and Saturday I did all I could to make Christ known in this needy place. Miss Roe and myself visited the people about us, and we distributed tracts to those passing by. Saturday night after all was quiet, and I was reading by torchlight, I was led out into praise, being fully assured that the Lord had already made arrangements for us to leave this place. The portion I read was Ps. 126, and verses two and three came home to my heart, ‘The Lord hath done great things for them.’ I knew something had been done for us, and I could not but praise the Lord.

Sunday morning we had just had our breakfast and had arranged for Miss Roe to go into the city, two men having been found. Miss Roe had just got into her chair, and I was watching her depart when suddenly our Biblewoman stood before me. I could not believe it was she—oh, so thick with mud—but listen to her words: ‘Don’t be afraid to come, eight men are nearly here, the Pastor has sent them to fetch you.’ One of our coolies, who had been taken by the soldiers, had told the Yingshan Pastor. With the help of military men who were living on the Mission Compound he had managed to get men to fetch us and a soldier was escorting them. Each coolie had a big label on him denoting the fact that they were on special service. We called Miss Roe back and soon the men arrived, and a little later we again set off with such splendid carriers. Yes, the Lord had done great things for us, ‘whereof we were glad.’

February, 1932.
Among Moslems and Tibetans.

*Mr. Leonard Street describes an interesting journey in West Kansu, when he accompanied the Rev. E. J. Mam, and saw something of the need and opportunity among Moslems, Tibetans, and Chinese in that area.*

We crossed a pass of 10,000 feet, ferried across the river Tan and were then among the Tungsiang Moslems. Their origin is thought to be Mongol, while the men speak Chinese, their everyday talk is a form of Mongolian. There is no missionary among them at present and I would suggest this as a definite topic for prayer. Over another mountain and down into the Ho Valley and Hochow was reached. From the top of the hill we overlooked a fertile valley and one could easily count fifty villages on a small raised table-land. These were Chinese, but all up the valley were Chinese Moslem villages and all along the road to Shunhwa, although over the other side of the Talichia Shan the Salar Moslems live. A feature of these villages is the minaret peeping through the trees. This part of Kansu is fertile and the crops excellent.

On the way to Shunhwa we crossed the Talichia Shan at 12,000 feet, and at the top encountered a band of Tibetan women with donkeys on a wood-gathering expedition for the precious pine. They are handsome women in their youth but quickly deteriorate owing to the entire absence of morals among the Tibetans. The women work in the fields while the men lounge around. They are a fascinating race. The glorious wild flowers and a bubbling buzz, which we crossed and re-crossed as we climbed upward, were a real delight.

At Shunhwa we were the guests of Mr. and Mrs. C. D. Holton, of the Christian and Missionary Alliance. They are working among the Salar Moslems, and although they have two charming little kiddies they live very near to the people. Please include them in your prayers for Chinese Islam. We rode out to Kehtsikong, where the Salars built their first mosque after trekking across Central Asia. Their tradition has it that a white camel led them across Central Asia and the place where she died was to be the land of their adoption. She died at Kehtsikong and two white stones there are her petrified remains! While we were there the shpong called the faithful to prayer and these lines came to mind:

---from many a mosque there comes the call to prayer.
No voice 1 hear that calls on Christ, for
But still I wait. [light.
For the messenger of Christ, who cometh late.
Our journey to Kweiteh took us through Tibetan country of high passes, rocky mountains, grassy slopes, and a lovely pine forest on the side of the mountain. From the highest points it was possible to look over toward the high mountains, snow-topped, of Tibet proper. Horses, donkeys, cows and sheep, watched over by a Tibetan lad or woman, marvellous adepts at guiding the herd by throwing stones, grazed on the grassy slopes. These are the sedentary Tibetans and their villages are numerous. We had two nights in these and were fortunate to find semi-inns kept by Chinese. The Yellow River was re-crossed on a very small skin raft, our animals coming over by ferry later. Mr. and Mrs. Bell were our host and hostess and we had an excellent time. The day after our arrival we attended a Tibetan fair, seeing what was to be seen, selling Scriptures and booklets, and preaching at intervals. I had a shout but doubt if anybody understood much! These fairs are really picturesque for the quaint and gaudy attire of the Tibetan women, their head-dress of silver plaques, dollars, and silk, with the hair in ninety-nine odd plaits, while to crown all there is a sort of witch’s cap. As darkness comes on, the grip of the prince of darkness tightens and drunkenness and immorality end the day. But we were unwilling to leave him unchallenged and, through the friendship of a local headman, we were able to have a lantern service in the village where a number of guests were being entertained. Mr. Bell preached in Chinese and an evangelist in Tibetan. The Tibetans are like children in that they will not attend an open-air for more than five minutes; yet they listened well under the attraction of the slides and even spoke of Him Who loved them and gave Himself for them. One of the greatest obstacles for workers among them is their satisfaction with their present condition. The following evening Mr. Mann addressed the business men and the elite of Kweiteh in the “Town Hall.”

From Kweiteh we re-crossed the Yellow River and later entered a valley which in its higher reaches was delightfully green with shrubs, trees, lovely bracken, and the bubbling stream, while the rock formations at the entrance caused both delight and wonder at their formation. Crossing the Tachi Shan in rain and mist, with the path sadly missing in places, we arrived in Kumbum on the second evening out. By pre-arrangement, Mr. Tong, the Tibetan Evangelist at Sining, met us here and escorted us over one or two of the temples. There are two temples with roofs of solid gold plates, a dazzling sight in the evening sun. The inside was beautiful, hideous, rancid, and devilish. The coloured mosaic was beautifully carved, the idols were hideous, and the sight of idolatry in action repulsive, horrible, and extremely pitiful, while the smell of rancid butter was only exceeded by the sense of the presence of the Evil One. A group of priests chanting their vain repetitions were much interested in our arrival, while the leader who chanted from a raised platform had a most remarkable bass voice. The power of the lamas is still great, but the grip of Satan is gradually being released, for a few years ago it would have been death to venture in the temples. The power of Tibet has been broken by the Moslems on the North-East Frontier.

From the Front Line.

Extracts from recent letters emphasizing various aspects of need and opportunity all over China.

East Szechwan.

MRS. ROBINSON tells of encouragement in the Liangshan district (East Szechwan). Miss E. M. Barber, her colleague for nine years, is expected shortly on furlough.

At Tienchiang the people have purchased premises which we hope will be used as a Forward Movement centre; while there we had great encouragement. Miss Kirton, who is with us learning the language, went with me. We had splendid congregations; the students from the boys’ and girls’ middle and normal schools came several times and listened and took away books and tracts. I was specially thankful for this, for I had prayed the Lord to give me opportunities amongst the students, they are so much on my heart—hundreds and thousands without the Light of life. We need to pray for them; Communism is making such strides. You will have noticed that one of the demands of the students was “Union with Soviet Russia.” At Mukia-chang, where they have had so many trials and tests of faith, the Church building is greatly in need of repair. The Mission willingly helps, and as the people have little money to give, many are giving time and labour to the work of restoration. This place is an out-station of Tienchiang, and prayer has been answered for a pastor—the people met in the early mornings while we were there especially to pray for a pastor; we now hear Mr. Snow is willing to go to their aid until a Forward Movement worker is appointed.

There is a spirit of inquiry and a willingness to take tracts and buy books such as we have not experienced since our return from abroad, so praise with us and continue in prayer for the pouring out of God’s Spirit on the district.

Yesterday I visited by invitation the Government Girls’ School. There are over 500 girls and over twenty teachers. A warm welcome was given and the books and tracts accepted. I hope the teachers will visit us, as they promised to do; some of our old students are in this school.

The out-patient department brings us visitors and gives us opportunities for preaching the Word, we are still praying and waiting for the doctor; in the waiting time we are occupying the hospital and so the mission house stands empty.

Our pastor* has been greatly blessed lately. The leaders, having taken an independent attitude during the evacuation, have made the handling of Church matters a very delicate one and sometimes very difficult. Mr. Chang has been given much grace and has grown in spiritual power.

Our harvest thanksgiving service this year was a very happy one and the text Mr. Chang preached from

* Pastor Chang’s story is told in the leaflet, ‘Saved to Serve.’
Yunnan.

A fervent appeal for prayer support has reached us from Mr. T. A. Binks, working amongst the Laka tribe at Akumi, YU NNAN:—

'I have been referring to your help by prayer. We feel that always our greatest need is for your help in our making known the Gospel of Christ. This refers not only to our own individual efforts but to the need of the Christians that we have in their responsibility towards the unbelieving villages. The great majority of our Laka villages must still be classed as unbelieving. Personally we are becoming more and more burdened concerning these villages because in many cases they are unbelievers not because they have not heard but because that, after hearing, they do not want to believe. We feel the need for your prayers in this connection more than in any other. We cannot be satisfied nor happy unless souls are being won to Christ. It is often said that if the Gospel is faithfully preached then the results are in the Lord's hands. This is true, but we know that to a healthy Church the Lord adds those who are being saved. Souls should be saved, and mainly through the testimony of the Church that already exists. After the long years of neglect we know that the small Laka Church has not the warm-hearted testimony that is absolutely necessary if souls are to be born again and added to those already saved. One may be termed a little old-fashioned in speaking of the need to save souls by the working of the Holy Spirit in our midst, resulting in a quickened Church and a conviction of sinners, the outcome of which is souls being born again. Is it too much to say, friends, that your help by prayer is indispensable? Real fervent prayer-help often costs more than giving of funds to missions. We are sure that if real prayer-help is given, funds will not be lacking. And if real fervent prayer-help is given, reinforcements in keen young men and women will not be lacking either. On the other hand, you may send out workers and funds but without following these up with fervent prayer, everything may be in vain. Out here we are up against the forces of darkness. The devil seeks to paralyse the life of our Church and hinder any forward evangelistic work. He may laugh at financial help or even new workers, but he will be afraid of both if they are backed up by prayer, and he will fear prayer most of all. Someone has said that if we depend on organization we shall see what the Church can do, and if we depend on education we shall see what education can do, but if we depend on prayer we shall see what God can do. Surely these are days when we need to see a little more of what God can do and less of the outcome of merely human efforts. Do not think that our work is more important than yours. Yours is the privilege and responsibility to help by prayer.

'A brief glance at the Laka tribe alone shows one hundred or more villages. The largest village contains nearly eighty families and the smallest is a hamlet of a few houses. Quite a number contain from thirty to forty families. They are spread over a district of about four days' journey in length and a day or more in breadth. At present we have Christians or enquirers in less than twenty villages. The Church is divided into four sub-centres or out-stations, each in charge of a deacon and containing about a dozen villages. In each village, where there are Christians, a leader is chosen who is responsible for services in his village and who represents the village at general Church meetings. Apart from these four sub-centres there are about fifty villages that are outside our present evangelistic efforts. We are hoping to send men to visit a number of these quite soon. A number of the Church members go out fairly frequently but we are very conscious of the need of power in both their lives and teaching. One feels that they are not helped very much by the Church because of its coldness. The men who go out are allowed a little for travelling expenses and food is given them by the Church. We are without paid helpers, but we do not feel that they are necessary. We need your prayer help. Please pray for quickening and awakening in the Church and for the leaders and preachers, that they may be more concerned about the unbelieving villages and homes.

'There is a great need, too, among the women who generally are more backward and neglected than the men. Mrs. Binks has an encouraging meeting among the women in Akumi, but there are many women in some of the other villages who are greatly in need of teaching. Our centre here in Akumi is surrounded by villages of several other tribes who are more numerous than the Laka. Yesterday we had a number of Lisu, Miao and Nsou along to the service. These are all greatly in need of help and are quite a long distance from their own central Churches of Taku, Sapushan, and the town. One real Church of Taku-Sapushan and several dialects to be an efficient help to all who come along. Recently we have been able to get some definite study done and have been able to take one examination in the Laka language. We have still one more examination to take which will be the final. The tribes' languages are quite different from the Chinese language, the idiom of each sentence is entirely different. We are sure you will pray for us in our contact with these other tribes and also that help may be given in acquiring the language.'

Hupch.

The Rev. H. J. Squire thus describes the terrifying experience through which Sisters Jenner and Günther, together with Sister Ruth Chen and Miss Chen's sister (all of the Friedenshort Mission), recently passed. We praise God for this notable deliverance.

'To emphasize the need of constant prayer for our missionaries travelling up the Yangtze, I append the following:—

'The s.s. Itu, an American-owned oil fuel steamer, left Ichang on November 12th for Chungking; three days later when about 120 miles from Chungking an accident happened to one of the feed pipes, and oil poured out on to hot machinery and immediately set fire to the ship. If this had happened the day before when in the gorges with walls of rock on either side sheer up from the water for a thousand and more feet, not a soul could have escaped death. In the mercy of God it happened where there was an open road and sandy beach so the captain ran the ship aground. The flames were so fierce and spread so rapidly that nothing could

February, 1932.
There were about ten foreign passengers on board and a large number of Chinese. The captain was American. In the panic some twenty Chinese passengers jumped overboard and were drowned, ten were burnt to death, including the chief engineer, and three others of the engine room staff. Among the passengers were two German lady missionaries, associates of the C.I.M., and with them two Chinese lady (voluntary) workers. They had to jump from the ship into a small boat, a jump of about ten feet. Two small boats caught fire coming alongside. They had nothing left but the clothes they stood up in. On landing they discovered they were in a bandits' lair. They were immediately captured and shut up in a temple. There they were kept shut up from Sunday afternoon, not allowed a bit of food or even a drink of water, with only some straw on the mud floor to lie on. One of the ship's men managed to slip away to another village and send a wire to Chungking, in response to which an American gunboat arrived on Tuesday morning and rescued them. The bandits had begun to demand some thousands of dollars, intending to carry them off into the interior, but the arrival of the gunboat put an end to their designs. Please pray for our missionary parties as they travel up the Yangtze. Shots are still occasionally fired at the ship on route and British guards are provided British ships as far as Ichang.

Editorial Notes.

The Home Base in 1931.—In accordance with our usual custom we record a few facts and figures concerning the work at the Home Base during 1931 which supply fresh evidence of our heavenly Father's faithfulness, and encourage us to believe that He intends to do yet greater things through the C.I.M.

One clear indication of advance is the increasing membership of the Prayer Union. We have now about 5,000 members, and fourteen new prayer circles were formed during the year. The growth of the Prayer Companionship, which links praying friends at home to individual missionaries on the field, is shown by the following comparative table:

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<th>Year</th>
<th>Number of Prayer Companions linked to missionaries</th>
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<td>1930</td>
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Better still than the increase in numbers are the many indications, in letters received by General Mackenzie, that prayer is being heard, and that more prayer means more blessing.

Only in three years since the Mission was founded (1919, 1924, and 1930) has the income in Great Britain exceeded that which was received last year—£63,133. As far as the general fund is concerned, 1930 was the only year when a larger sum was received. The actual number of gifts has never been so large, and they include nearly 750 gifts from new donors. And we thank God that, whatever other facts—of undeniable interest and value—may be disclosed by analysis and comparison, the main fact can never be shaken, that we have lacked nothing. Both in China and at home—for all financial ministry is on the same basis, and in periods of straitness all suffer alike—every member of the Mission has received a normal allowance for the whole year. The manna has fallen day by day. We have not laid up a store for the future, for we have found that God suits His supply to each day's need. 'Jehovah-jireh' is as sure an affirmation as 'Ebenezer.'

We do not apologize for the simile of the manna, for in very truth it is God Himself Who gives us our daily bread. But at the same time we recognize, with deep thankfulness for the grace of God in them, that it is through some thousands of God's stewards, many of them amongst 'the poor of this world' but 'rich in faith,' that He supplies the needs of the work. He Who for our sakes became poor knows at what cost gifts are cast into the treasury, and it was to donors that the all-inclusive assurance of 2 Corinthians ix. 8 was originally given.

Including meetings in Scotland—and these have been very numerous—nearly two thousand gatherings have been arranged in connection with the Mission during 1931, in addition to many unofficial meetings not reported to headquarters. The Rev. T. Gear Willett (in England)

February, 1932. 37
and the Rev. Arthur Taylor (in Scotland) have been as indefatigable as usual, and the year has seen the establishment of Mr. and Mrs. McCarthy in a new centre at Belfast.

Bishop and Mrs. Mowll.—Friends of the West China diocese, in which is included the C.I.M. East Szechwan district, were deeply concerned to hear of a very trying experience through which Bishop and Mrs. Mowll—and several new-comers to the diocese, not members of the C.I.M.—passed in December. After a long overland journey from Yunnan, where the Bishop had been conducting confirmations for Bishop Duppyy, Bishop and Mrs. Mowll (with the party of recruits) were travelling up the river from Chungking by Chinese houseboat, and had apparently reached a point 40 or 50 miles below Suiying when the boat was boarded by armed robbers, who not only stole all the silver that the party possessed, some of their clothing, Bishop Mowll's typewriter, and Mrs. Mowll's wrist watch and wedding ring, but struck Bishop and Mrs. Mowll and Mr. Rudd on the head with their revolvers. Bishop Mowll also received a knife wound in the back. We are thankful that Dr. Davidson, of the Friends' Mission at Shimen, was hopeful that their injuries would not prove serious, and that the journey to Chengtu was completed in safety. We are sure that our readers will join us in prayer that they may speedily recover from the shock which they must have sustained.

The Yangchow Girls' School.—The strong anti-Japanese feeling amongst Chinese students has caused difficulties in many of our Mission Schools, and we can hardly wonder that even Christian boys and girls find it difficult to express the reality of their patriotism without participating in anti-Japanese demonstrations. At Yangchow Miss Doris Todman, the Principal of the C.I.M. Girls' School, refused to give official permission for her girls to join the 'Anti-Japanese Save-China Association,' with the result that on December 11th a mob of students raided the school and, finding that the girls had dispersed after friendly warnings had been received on the previous day, they scribbled their slogans on walls and trees (!) and nailed up the main entrance to the school. Some of the educational authorities were not slow to apologize for the affair, and Miss Todman is determined to re-open the school, God willing, without delay. But it was a painful incident, and, but for God's restraining Hand, might have had much more serious consequences. Our prayerful sympathy goes out to Miss Todman and to all whose tact and wisdom and patience are put to so severe a test in the administration of Mission Schools.

'China's Millions.'—We are thankful that the map which is now printed on the second page of each issue of the Magazine has already proved its usefulness. The suggestion was first received in a letter from a reader in New Zealand, and we take this opportunity of assuring our readers that all such suggestions for the improvement of the Magazine will be sympathetically and prayerfully considered, even if practical difficulties do not permit of their being acted upon in all cases.

The bound volume for 1931, with an excellent index prepared as usual by the Rev. T. W. Goodall, is now on sale. The price is 3s. 6d. net.

The Hudson Taylor Centenary.—We have already announced that the May issue of the MILlIONS will be a special centenary number, in view of the birth of our founder, Mr. Hudson Taylor, on May 21st, 1832. Special meetings will (D.V.) be held at Barnsley, his birthplace, and at Hull, where as assistant to a doctor he began to learn precious lessons in the life of faith. At these meetings, and at the Annual Meetings in London on Tuesday, May 10th, Dr. Howard Taylor will be amongst the speakers.

The Swanwick Conference.—It is not too early to announce that the Summer Conference at Swanwick will be held (D.V.) from June 7th to 13th. Amongst the speakers who are planning to be present are the Rev. J. Russell Howden, B.D., Dr. Northcote Deck, and Dr. Howard Taylor.

The Comradeship Rally.—For five hours—2.30 to 7.30—on New Year's Day the Mildmay Conference Centre was the scene of the Comradeship Rally. While brief lantern lectures were being given in one hall, Mr. Norman Baker was giving a first lesson in the mysteries of Chinese writing, Miss Tippet was explaining her Gospel posters, in another hall, while in yet a third hall a Chinese guest hall, school, and home were being demonstrated. The afternoon closed with a brief united gathering in the large hall, and then after tea the main meeting took place. There was a most varied programme, and a number of Comrades took part in a 'surprise item' of recitations written especially for the occasion by Mrs. J. L. Rowe. With Mr. Aldis in the chair, the Rev. L. F. Wilkinson, B.A., as the closing speaker, and Mrs. Stevens, Miss Tippet, and the Rev. R. V. Bazire taking part, it is no wonder that the meeting was a great success. Beneath the interest and excitement there was a quiet sense of God's presence throughout the day, and we look to Him for definite results. In view of the fact that no Comradeship leader has yet been appointed and that Miss E. Grant, the assistant leader, has been prevented by illness from giving full time to the work, the report for the year is distinctly encouraging. We venture to ask all our readers to join in prayer that a suitable leader may soon be discovered and appointed.

'Young China,' the organ of the Comradeship, appears this month in a new guise, with a most attractive cover design prepared by Mr. Norman Baker and printed in bronze blue. The magazine, which is edited by Miss E. B. Harman, is packed full of interesting matter, including a talk on the Comradeship motto ('Have faith in God'), by Mr. Aldis, and many letters from the field. To those who are not members of the Comradeship the cost is 1s. 3d. per annum, post free.

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Personalia.

Arrivals.


January 21st.—Per P. & O. s.s. Corfu, Miss D. M. Alderman, from Shanghai.

Death.

January 16th.—Mrs. A. Hammond (retired missionary), at Leyburn, Yorks.

February, 1932.
Donations received in London for General Fund during December, 1931.

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*To help lighten the darkness. *Four Friends. *In Memoriam W.R.
All donations should be addressed to the Secretary, CHINA INLAND MISSION, Newington Green, London, N.16. Money Orders (payable at G.P.O.) and Cheques, which should be crossed, payable to the CHINA INLAND MISSION.

Bankers: WESTMINSTER BANK LIMITED, 21, LOMBARD STREET, LONDON, E.C.3.

If a gift is sent as a contribution towards the support of a particular worker, for some special Mission object, or for the Comradeship for China, this should be definitely stated.

Money to be transmitted to missionaries for their private use and not for Mission work may be sent through the Mission if this is clearly indicated.

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Hudson Taylor’s Legacy

A series of one-page meditations for four months from the writings and letters of Hudson Taylor, selected and edited by Mr. Marshall Broomhall, with introductory chapters on his legacy. A volume which would make rich with true riches all who receive it. Hudson Taylor’s Legacy is a volume which would delight his heart could he know it. It lives and will live. With great restraint and skill Mr. Marshall Broomhall has compiled these portions for reading each day for four months. Let them be but read three times in a year, and there cannot fail to be a strengthening of faith and a deeper devotion as the result. Many a phrase will rest in memory and heart, and Hudson Taylor and his work become more actual and inspiring.—Dr. W. Y. Fullerton.

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SOME APPRECIATIONS.

I hope the book will reach a wide circle. It cannot fail to promote the faith which recognizes and holds on to the faithfulness of God. And no greater service could be done to the individual or to the Church than that. May God greatly bless it.—Archdeacon Moule.

I have been greatly refreshed by Hudson Taylor’s Legacy. It is a glorious book; full of marrow and sweetness. Hudson Taylor was a great gift of God, and his ‘legacy’ will make rich with true riches all who receive it.

—Dr. Dinah Young.

We thank God for having put it into the heart of His servant to give this book to the Church. We believe that it will be very specially a means of help to those who make it their companion. It is a book that deserves to be no less than that.—The Rev. J. Russell Houde.

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CHINA INLAND MISSION.

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A MAP OF CHINA.

Showing the majority of the places mentioned in this issue.

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IT was characteristic of Him that He came just then. The disciples had gathered together, oppressed by fear and failure—fear of the Jews and a sense of their own failure to stand by their Lord in His hour of desolation. And suddenly, though they had heard no footfall on the stairs, and the door remained closely shut, He Himself stood in their midst. His first word was 'Peace'—then He had forgiven their base desertion without waiting for any shamefaced confession of failure! In their utter weakness He gave them power, for He breathed on them and said, 'Receive ye the Holy Ghost.' And instead of condemning their cowardice, He commissioned them with the words, 'As the Father hath sent Me, even so send I you.' What amazing love—that men who had failed so miserably on Thursday night should on Sunday evening be entrusted with a mission analogous to His own!

Picture the scene before and after He appeared, and you will recognize what a difference the coming of Jesus always makes. Their doubts were solved, their disappointment was turned to joy, the possibility of an attack from outside vanished from their minds. 'Then were the disciples glad when they saw the Lord!' His coming is always perfectly timed to suit our need. As the C.S.S.M. chorus has it:

* * *

Just when I need Him most,
Just when I need Him most,
Jesus is near to comfort and cheer,
Just when I need Him most.

We are reminded of many other occasions recorded for our encouragement in the Gospels when difficult situations were transformed by the coming of Jesus. There was the evening when, after the performance of one of His most striking miracles, He withdrew from the enthusiastic crowd for quiet prayer on the lonely hillside, and a storm blew up as the disciples were crossing the lake. 'It was now dark' (and it is always more difficult to face danger in darkness), but, worse still, 'Jesus had not yet come to them.' A contrary wind, darkness, and Jesus had not yet come. This was another occasion when failure and fear oppressed them—failure to make any headway, though 'toiling in rowing,' and fear that their boat would be engulfed as the waves rose higher and higher. And then, in the early morning, in the darkness before the dawn, 'He cometh unto them,' and though the vision startled them at first, they were quickly reassured. The wind ceased, the sea obeyed Him Who made it, and His coming brought peace and calm, restored courage and confidence, and 'immediately the ship was at the land whither they went.'

Or think of the crowd that met Him as He came down from the mount of transfiguration. There was the demon-possessed lad and his distressed father, there were the helpless disciples, and the scribes doubtless taunting them with their helplessness—a helplessness which was all the more humiliating because it seemed to reflect on their Master. But 'when He came,' with the light of the glory of God still on His Face, He grasped the situation in a moment—the scornful attitude of His enemies, the shameful failure of His friends, and the family in such dire need. His coming changed defeat into victory.

* * *

The last chapter of John's Gospel opens with another scene of failure. Once again the darkness is just giving way before the light of a new day, and after a night of hard and unrewarded toil, tired, hungry, dispirited, the group of fishermen-disciples draw near to the shore. There is no expectancy in their dull minds, no premonition that He is near Whose coming invariably brings light and gladness. But He stands on the shore, unrecognized even when He speaks to them, and His question, 'Children, have ye any meat?' reminds them of the long hours of disappointed hope, and is answered by a gloomy 'No.' And then in a few moments His presence has transformed the situation. Their weariness is forgotten, all cause for despondency removed, and He invites them to satisfy their hunger round the warmth of the fire which He Himself has kindled. 'O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! . . . Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.'

Throughout the ages the risen Lord has thus revealed Himself to His friends. In dark, weary nights, on dull, chilly days, when they are fearful, when they have failed, to baffled, anxious, discouraged men and women Jesus Christ appears, and His bright Presence dispels doubt and gloom, banishes their apprehensions, and warms the coldness of their hearts till they glow with new love and hope. Then are His disciples glad when they see the Lord, or, as the 107th Psalm has it, 'Then are they glad because they be quiet—for there is a deep rest of heart which no one can know till he has seen the Lord.' He appears to those who diligently seek Him, He answers every cry of need, but—still more wonderful—there are times when He does not wait for an invitation, but comes unasked—just when we need Him most.

If even now He can so reveal Himself, if the words, 'Then . . . came Jesus,' speak to us of joy unspeakable and full of glory as we see Him with the eye of faith, what will it be when the heavens are opened, and we
The Forward Movement in Shensi.

We are glad to print part of an interesting letter from Mr. and Mrs. W. J. Michell, Australian workers, who sailed for China in 1930, and are therefore amongst the Two Hundred.

The Work at Sisiang.

ALMOST encompassed by lofty mountain ranges the walled city of Sisiang is probably little different from what it was several hundred years ago. Countless souls have dwelt therein and have passed on to a Christ-less eternity because the Way of Life was not made known unto them. The city is bounded on the south by a river which, rising in the western mountains, follows a meandering course for many miles until it reaches the Han River and finally the Yangtse. Away from the mudbuilt city, where dwellings and people blend in drab harmony and where hygienic conditions are indescribable, the landscape on every hand evidences the majestic handiwork of the Eternal God. The ravages of sin are clearly manifested in the social life of the people, who possessing no spiritual ideals, often evince such an apathy toward the Gospel that one is forced to cry out, 'Who is sufficient for these things?' None but the Lord of life Who alone can bestow the panacea—He is ever seeking the lost. Will you not pray that hearts may be prepared of the Holy Spirit to bid Him enter and abide?

Of the population some are Moham-medans, others attend the Roman Catholic Church, whilst the vast majority are more or less devout idolaters. It is pitiable to see the ignorance and superstition of the worshippers, their idols are crude, hideous looking images or tablets perched high up on a shelf, mostly covered with the grime and dust of ages, as useless looking as they really are.

The Christian Church was commenced about thirty years ago and much faithful work has been done here, but just now many problems confront the leaders. There has been no foreign worker stationed here for about two years and many of the members have fallen into sin—the temptations which beset them from the world, the flesh, and the devil are very great. In consequence the actual membership is now rather smaller than it has been. Will you not pray for times of refreshment and quickening that the believers may be filled with that power which will enable them to be more than conquerors. There is cause for praise that recently, at a service by the riverside, two men and women were baptized and thus entered the fellowship of the Church. Elder U is a fine Christian man and has been in the work here for many years. He is a student of the Word and is truly burdened with the souls of his own people. Mr. Tan, the evangelist, spends much of his time itinerating, and we ask your prayers that as he tells forth the tidings of salvation the word may find a lodging in many a darkened heart. The girls' school in connection with the Church has now about twenty pupils whose ages range from six to twenty-three years. Three of these have taken a stand for Christ—two of that number just recently—whilst the remainder, though well taught in the Scriptures, are somewhat tardy in response to the Saviour's call. The Church has recently opened a school for boys, but the teacher is not a Christian, though he shows an interest in the Gospel message. Would you pray for this man, and for these schools that they may be used to train the children of Christians in the way of the Lord?

Soon after our arrival at Sisiang we again took up our books and sought to apply ourselves to language study, after a lapse of about two months, most of which time had been spent in travelling. Though a little had been learnt en route, much more had been forgotten. The summer months proved to be unusually mild, in fact the heat was not as great as a summer at home; so while on the one hand it was too hot for definite outside work, on the other hand it was not too hot to hinder study. By the Lord's gracious enabling we prepared and sat for the second sectional language examination, towards the end of last month. Continue to uphold us before the Throne of Grace as we seek to put into practice what has been learnt and as we proceed with further study. In July we each commenced to take small meetings with the children, first a Sunday School class with the younger ones. A boys' weekly meeting is held and Miss Cooke has recently started an Endeavour Society among the girls—these afford further opportunities for contacts and attempts at speaking. Our first adult meetings were the gatherings for morning prayer at which a short address was given.

In Peril of Robbers.

Recently at the suggestion of Miss Begbie, who is at present at Han-chung, the largest station on this plain, we paid a visit to the city of Shihchuan, which was opened by her a couple of years ago. In her absence two earnest men are bearing faithful testimony to the Lord's Grace. The distance of about sixty miles down river was covered by a small boat in one day. Down stream Chinese crafts move very well but against the current movement is so slow as to be almost imperceptible. Perils by waters gave no great cause for alarm although we were nearly immersed on one occasion when shooting a small rapid. Soon after leaving Sisiang we were delayed a short time owing to the fact that the boatman had to remove a portion of the bridge spanning the river before our small craft could proceed. Throughout the trip we were walled on either side by high mountains which in many parts rise almost precipitously from the water's edge.

Perils from robbers provided a new experience. After following the circuitous course of the river for about forty-five miles we were peremptorily hailed by a young man from the bank. It so happened that one of the boatmen was just preparing to enjoy an afternoon pipe of opium under an improvised cover of old rags, but fear impelled him hastily to obey the sum-
mons. Our party of four, including the Evangelist and Biblewoman, were sublimely unconscious that the voice came from any other than a prospective passenger so did not even trouble to turn our gaze thitherwards from beneath the bamboo cover of the boat. Immediately we grounded, a young man bearing an army rifle stepped aboard and without hesitation bade us alight, but in a flash realizing that the intruder by his threatening words and menacing attitude was a bandit leader whose object was plunder or worse, we did not respond.

A vigorous search was commenced by our visitor amongst our baggage whilst his colleagues, about ten in number who had been in ambush, came forward and covered us with rifles and revolvers. These gentlemen had dozens of rounds of ammunition in braces on their persons and freely brandished their weapons during the procedure of sifting our belongings over the bottom of the boat, the meanwhile freely choosing and rejecting. After four men had consecutively acted at will with our property there was not a great deal of value to reject. Eagerly grasping camera, torch, razor, shoes, clothes, basket of fruit, and wedding ring, they appeared to have no compunction about appropriating them. As our stay was to be a short one our loss was much lighter than it might otherwise have been. The bandits incessantly made requests for money but used a word with which we were unfamiliar and so we could only look blankly as the words rang in our ears. Fortunately neither of our friends made any effort to enlighten us although they knew that we carried about $100. To convey the remittances to the two men who are about 200. To convey the remittance in braces on their persons and wisely have been. The bandits in their hearts. During our stay with the authorities there was not a great deal of to fear of bandits chairbearers were unobtainable so there was no alternative but to walk. On the morning of our departure the L ORD provided a coolie to carry our baggage and so we set forth much in prayer for guidance and protection. We traversed the distance in less than two days and except for one occasion when we passed some farmers who, with bated breath, recounted the happenings of the day before when travellers had been robbed, the journey was without untoward incident.

Pray for Chenpa.

Chenpa, the city to which we have been designated for future service, is at present suffering greatly from the ravages of banditry. This city is situated in the southern mountains and we earnestly desire your prayers that as David was able in the Name of the Lord to capture the impregnable city of Jebus so this stronghold of Satan may be entered under the banner of the all-victorious Son of God.
Our Shanghai Letter.

Mr. Stark’s Letter is dated January 15th, before the disastrous conflict between Japanese and Chinese in Shanghai had developed.

The Political Situation.

SINCE I last wrote to you, events of great political and national importance have transpired in China. In December, General Chiang Kai-shek and all the other members of the National Government resigned office, and a new Government under the chairmanship of Mr. Lin Sen was inaugurated on January 1st, but has not yet in any really effective way begun to function. All efforts to induce Chiang Kai-shek, Wang Ching-wei and Hu Han-min to return to the capital have failed, and how to carry on the administration of the affairs of the nation without these important leaders constitutes a problem which the present Government is finding difficulty in solving.

For about a month before the old Government resigned, there was a student reign of terror in the capital, thousands of students, many of them mere boys, from Shanghai, Peking and other large educational centres, proceeding to Nanking to stage anti-Japanese demonstrations and to demand a declaration of war against Japan. The National leaders finding moral suasion ineffective, by military force entrained these students and sent them back to their studies in the universities and colleges from which they came, sternly forbidding further public demonstrations on pain of condign punishment. There has during the last week been a recrudescence of this student activity. These irresponsible youths, who resent restraint, have been asserting their alleged rights in a way that would not be tolerated in any other civilised country, even going so far as to demand the determining voice in the choice of the professor who should preside over their academic studies. Recently, the duly appointed head of the Central University in Nanking was prevented from assuming his duties and was subjected to physical violence at the hands of the students whom it was proposed to commit to his care.

General Feng Yu-hsiang has again come into prominence. At the end of the year he arrived in Nanking in the garb of a peasant, and he has received an important appointment in the new Government. He subsequently visited Shanghai. In addressing the students of the University of Shanghai he is reported to have said:

'You Christian youth should adopt the spirit of CHRIST. Bear in mind how CHRIST hated evil and drove away the money dealers from the temple. For the sake of humanity He was crucified. We must have leaders in China who are unselfish and willing to die for their country. During this hour of our national crisis we must search our hearts and reform our country. This is the fundamental way to solve internal strife and check foreign aggression.'

The report adds:

'General Feng went on to plead for national unity and international justice. He appealed to the students to be ready to shoulder responsibility for the country in the future. His audience was greatly impressed by his simple clothing and moved by his message.'

Disturbances.

In south KANSU, Moslem brigands have caused much suffering and loss, many of the people being tortured for money, whilst others in terror have fled from their homes in the extreme cold, without food or sufficient clothing. These lawless hordes attacked the city of Hwehshen, visited the Mission House, and forcibly entering, demanded money and took away everything they fancied. It is cause of thanksgiving to God that the Misses Levermore, Dix, and Miles, though occasioned much strain and anxiety, suffered no bodily harm. The Moslem invaders have since come into conflict with Government troops, who are reported to have defeated them, but it has been difficult to obtain trustworthy information on this point. We trust they have been effectually dealt with.

In the district of Shenkiu in HONAN, we learn from Mr. J. W. Tomkinson, there has also been bandit activity. Writing on November 17th, he reports the presence of a large brigand force to the west of the city, burning villages and a large proportion of the fuel upon which the inhabitants were dependent for the winter, besides taking captive large numbers of people.
The military occupation and looting of our Mission premises at Changshan in the province of Chekiang is reported, and we feel deep sympathy with our lady workers there in the trying experiences through which they have passed, as also in the losses they have sustained.

Fruit.

In spite of all the prevailing disregard of law and order, the work of God goes forward. Since the date of my last letter to you one thousand two hundred and fifty-seven baptisms have been recorded, bringing the total thus far reported for last year up to 5,126, and there are still centres from which we expect to receive returns.

Work Amongst Young People.

Whilst in Yangchow our boarding school for Chinese girls had recently to be temporarily closed, owing to the action of the local students in demanding that the pupils should join in their public demonstrations, and in other cities where they have been manifesting Soviet opposition to Christianity, especially at Christmas time; it is cheering to hear of a spiritual movement among this class in Nanchang, the provincial capital of Kiangsi. Mr. Glazier writes:

'I have been rejoicing in an opening in another school. A teacher, with whom I had become acquainted, asked me to speak to the English class of senior boys. At first I was rather uncertain whether or not I should do so. Finally, I felt I should, and prayed that the Lord would set His seal upon it. The attention was excellent, and very respectful. They were a fine lot of young fellows. At the close I gave them an open invitation to come to see me. The following Saturday morning their teacher came to see me at the request of the students, to say they enjoyed my talk and would like very much to come to see me. He added that heretofore the students resented anything spiritual when he asked foreigners to speak to them, but that they were very interested in my talk and wanted to hear more. Of course I gave them a hearty invitation through their teacher, who is a professing Christian and comes to my Monday evening Bible Class for teachers. That Saturday afternoon, five of those students came. Others were here practising singing for Christmas. They became acquainted and gladly joined in, promising to come back.

'We have heard a great deal lately of the disorderly conduct of students, but very little of a favourable nature. I am sure you will be glad to hear that one school, as a result of the Lord's effort, has been opened this year. Many learnt by heart all the hymns used, and the result of this effort was that a number of intelligent boys decided to trust Christ as Saviour. We hope in the future to do more work of this kind, and shall be glad of your prayers that we may be used in gathering in many young people in the village.'

Pastor Hsieh.

From Kweichow we hear of blessing attending the ministry of Pastor Hsieh Meng-teh on whose behalf I have more than once solicited your prayers. Writing of his visit to Chenzian, Mr. R. A. Beswick writes:

'The great event of the month was the coming of the Lord's servant Mr. Hsieh Meng-teh. For a week previous each evening was devoted to prayer for preparation of heart. We were encouraged with the response and felt that the Lord was indeed going to use His servant in our midst as He had at first created in the hearts of so many a hunger for blessing. Owing to a change of plans, Mr. Hsieh came to us a day later than arranged and our meetings did not start until November 25th evening. Personally we were much refreshed by the presence of this Chinese pastor in our midst, and we learnt not a little from him both directly and indirectly. It was a joy to see him so loyal to us as foreign missionaries, and to the Mission and its principles, and at the same time so thoroughly Chinese and desirous of the Chinese Church members shoulder their responsibilities. The first two days of meetings the weather was very cold and wet and few outsiders came, but most of the members and enquirers were present. Mr. Hsieh spoke thrice each day for fully two hours each time, yet did not become boring to most. The last two days were fine, and more outsiders were present with us. We
specially prayed for our evangelist who sadly needed a new touch of power. We believe that he has received this.'

Encouragement.

The following extract from a letter received from Mr. N. J. Amos, written from Kiangchow in western Szzechwan, will be read with interest, as also with thanksgiving to God.

‘I came back on Saturday last from a few days at Kwankowchung in the Ta I hsien district with Mr. Li Fu-chen. We had most happy fellowship together, and had good opportunities of preaching and personal conversation on the streets and in tea shops, on an average of three times a day. Each evening we finished up by preaching to a good-sized crowd in a teashop. Of course, some primary school children got the notion I was a Japanese. Altogether we sold something like 300 books and gave away about 4,000 tracts, and hundreds heard the Word. I think this was undoubtedly the best time I have had in the country since I came to China, and the one in which I was most conscious of God’s help and presence, and had most liberty in preaching the Gospel. We should be glad if you would remember this work in prayer, for I felt that something really worth while was accomplished, which will yet bear fruit.’

Mr. G. E. Metcalfe, writing from Taku in the province of Yunnan, tells of encouragement among an oppressed people. He writes:

‘I am thankful to say that we are all well and the district sufficiently peaceful to allow of our getting about among the people, also that there are not lacking signs of encouragement in the work. There are, however, many adversaries, and at the present time in this province one of the strongest “gates of hell” is the opium traffic, which increases year by year. While on the one hand those who plant opium are punished by the imposition of a fine at so much per acre, on the other hand the people are urged and encouraged to plant, even to the imposition of a tax on those who refuse to plant, which is called the “lazy tax.” While the Christians take a firm stand against the planting of opium, this becomes one of the strongest entrenchments of the enemy in any attempt at aggressive evangelism in his territory. We need to continue in the use of “all prayer” for the overthrow of this stronghold of the enemy, and shall value help in this particular.’

Mr. H. Becker, writing of the yearly conference at Yuanchow in the province of Hunan, says:

‘A few over four hundred came from the out-stations. We were grateful for the continuous beautiful weather, for it is very hard for them to travel in the rain with paper shoe soles. Many of the older women have bound feet and to climb over mountain paths from two to four days is all but impossible. One mother had twin babies, Jacob and Esau. An old neighbour helped her, and each with a strapping seven months baby tied on her back, they walked the twenty-three miles. With automobiles and Pullman cars, it is an easy matter to get to a conference, but with us in inland China it is not so easy.

The conference was held for eight days. Six to seven hundred were present in the morning and afternoon meetings. Several times in the evening there were as many as thirteen hundred. The Lord worked and Christians confessed their sins and shortcomings. Pastor Liu gave a very plain message and all got something from the Lord. He gave them the longing for a holy life and for victory over sin. In the evening evangelistic meetings, some fifty knelt before the Lord and asked forgiveness for their sins. Many students came from the Government schools and some went into the enquiry room. A few gave their hearts to the Lord and already are having to suffer persecution. May the Lord help them to grow in grace.’

Miss Lajus writes of a visit to a new district 70 li to the west of Yangchow in response to the invitation of a young man who had been converted in Nanking in connection with the Friends’ Mission. She says:

‘We found there quite a group of people ready to listen and were specially struck by one woman who had heard the Gospel about six months before for the first time. Living in the country she had no one to help her, but with the help of her husband she read through a few Gospel tracts and a Gospel until her husband was also converted. Both had been notorious gamblers. Then they set a room in their home apart for a place of worship and when we went there, the woman introduced me to about ten enquirers. As we were planning for a short term Bible School at Pishkiat I invited that woman to come. She did and was one of our best pupils, keen, diligent, always ready to say a word for the Lord and very prayerful, really a prepared soul. She is one of the four we had the pleasure of baptizing. Our Bible School was most encouraging. It had been prepared by much prayer. The attendance was more than we had expected, and the women had a mind to work. As most of our Yangchow better class women can read at least a little, we did not need to spend so much time on characters, but could go on to real Bible study. Some of our cold Christians seemed somewhat touched by the Spirit of God.’

1,285 Missionaries.

December 31st was, as usual, set apart as a day of prayer and fasting throughout the Mission, and at this centre we had three hallowed sessions of waiting upon God. The following tentative figures, which were given as an aid to our thanksgivings and intercessions, may be of interest to you.

During the year 1931, we welcomed from the various homelands one hundred and seven new probationers and twenty-one new associates, whilst one retired worker was readmitted. After making the necessary deductions of deaths, retirements for health and other reasons and transfers from the active to the retired list, the total number of members and associates in the fellowship of the Mission on the last day of the year stood at 1,285.

C.I.M. Prayer Meetings.

The Weekly Prayer Meeting is held every Wednesday evening at 6 o’clock at the China Inland Mission, Newington Green, N.16. The Weekly Prayer Meeting in Glasgow is held at 16, Belmont Street, off Great Western Road, Glasgow, W.2, at 8 o’clock every Friday evening.

The Ladies’ Monthly Prayer Meeting is held every third Tuesday of the month at 3 o’clock at 16, Belmont Street, Glasgow. The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o’clock at 19, Mayfield Gardens.

A New Prayer Meeting.

A new Prayer Meeting for China has been started at the home of Mrs. Lilicrap, “Netherton,” Molesworth Road, Stoke, Plymouth, on the second Friday in each month at 7.30 p.m.

March, 1932.
Among the Black Miao.

Mr. M. H. Hutton tells of advances among the tribes people in the Pangsieh district, Kweichow. Mr. and Mrs. Hutton hope soon to come on furlough, leaving two of the Two Hundred, Mr. and Mrs. Albitt, to hold the fort.

In these days much is being said of 'The Forward Movement,' so may I just tell you a few of the advances made here among the Black Miao. The Mission Station of Pangsieh was opened in the year 1897—so it has been thirty-four years in existence. In the beginning the prospects promised well, and then persecution and martyrdom befell the Christians, and some tens of them were hacked to death by the Chinese, including Mr. William Fleming. A great fear fell upon the Black Miao, and for twenty years scarcely any result was seen from the years of seed sowing. About the year 1917 signs of a break came, and a few were baptised. Then each year until 1921 there were the few who were added to the Church here. Alas, for nine years, from 1921 to 1930, the station and work was left without missionary in residence. January, 1930, Mrs. Hutton and I returned to live and work again here. At first we had not a soul attending the meetings from the villages around. Prayer prevailed and now we have a quite a goodly number at each Lord's Day services. At the many out-stations, the Christians carried on during the nine years without a missionary, and gradually they added to their numbers those who were to be saved. Before we had been back living among them for a year, the Lord gave us the joy of seeing fifteen persons baptized. Until then the Pangsieh Church had never received fifteen persons into the Church by baptism in one year. This our second year back among them, the Lord has done even greater things, for already twenty-five men and women have been baptized, and we hope there will be a few more persons baptized before this year closes. This is a marked advance for Pangsieh. It is the Lord's doings and we rejoice in Him and take courage for the future.

Translation Work.

The Black Miao New Testament translation work has claimed the greater part of my time during the past two years. Though this translation work has proved to be most exacting, yet to see one after another of the books of the New Testament translated into the language of the Black Miao people, and then the manuscripts copied out in duplicate, ready for the printer, etc., this is joy abundant which amply repays the labour put forth. For years it was useless almost to read from the Chinese New Testament in the services here among the Black Miao, for scarcely a soul understood what was being read, but now we can and do read and the people in the audience repeat the message for the service from God's Word in their very own language.

'Power Over all the Power of the Enemy.'

To be able to get away on a journey, after having toiled at New Testament manuscripts for weeks, is another joy—but even this is exceeded in joy when we see, as we have seen just recently, families renouncing their devil worship for the worship of the true God. A young man, Mr. Yang by name, came to see me one day. He had a lawsuit on and wanted me to help him with it. The Christian carpenter, a house servant, and I pointed him to Jesus—he looked and now he lives. When two colporteurs visited his village they saw him tear down all traces of devil worship. Two months later two other families by the name of 'Liu' or Willow, saw the Christian's God truly had power over all the power of the devil and so when I was visiting Chung An Kiang out-station recently, these two Willow brothers wished me to visit them in their village some three English miles into the country. What a joy and thrill it was to see the devil worshipping paraphernalia all being torn down from these two homes and burnt. There are three homes in that village now worshipping the Lord and having answers to their prayers to strengthen their faith. Since my return home, word has come of a devil priest (a third brother of the Willow family) and two other families all closely watching to see if the God of these Christians can and will keep and deliver new converts from the power of the devil, and if so, then they too are going to cast away demonology for the true God. Brethren, pray, yes, day and night, that this devil priest and the other two families shall truly be saved from devils to serve the Lord God. This priest has actually been attending the Chung An Kiang Sunday meetings the last few weeks.
One man recently told me, 'Oh, teacher, I mean to serve the Lord Jesus but I have many troubles to seek help for.' I replied, 'Many troubles need many prayers, and many prayers mean many answers, and God loves to hear and answer our many prayers, and this to strengthen our faith in Him.' I am glad to say, already that old man has had several answers to his many prayers and his joy is full these days.

Please pray for three brass-smiths at Chung An Kiang, Messrs. Tsao, Cheng, and Li. All are very earnest and growing in grace and in the knowledge of Him. Mr. and Mrs. Ts'ai have had answers to their prayers lately and are bubbling over with joy in the Lord.

Gin Lao-jiu, a Black Miao man, is being persecuted much these days. He was impatient at the slowness of his family to believe in Jesus, so he tore down and cast away the incense shrine in their home. Just to get her to dishonour God by devil worship for her buffalo. It fell ill out in the hills. The buffalo belongs to two families. The other family are heathen — devil-worshippers. When the buffalo was dying the heathen tried to prevail on Old Dragon's mother to do devil worship. She refused, saying, 'May it please the Lord whether it lives or dies.' Then she went off to see it. The heathen had done devil worship, but it was no better but rather worse. Old Dragon's mother arrived — prayed to God there on the hill, and straightway in faith took the buffalo by the nose, called out, 'Come on home with me.' Up jumped the buffalo and followed her home to the amusement of the heathen. Praise God for victory over the power of the devil through Christ.

We long for everyone to go on in the faith. One, Mr. Ku Ni-hsiang, who has been troubled with many illnesses lately, has gone back to devil worship. These are the experiences in our work here which humble us and drive us to prayer. Please pray with us for Ku Ni-hsiang and his family, that they shall be restored to the faith once again.

God does hear prayer for the unconvinced and backslidden ones, for already there have been 70 to 100 public decisions here throughout our Church district during this year. Some of these we have prayed for for years and they have at last yielded their hearts and lives to the Lord.

Evangelists and Colporteurs.

Evangelist Wang Hsioh-kwang has already entered upon his duties as evangelist. Called, set aside to the work of the ministry and supported entirely by the Church, he becomes the first Black Miao evangelist called by his people. To us, who have been in connection with this work for twenty years this is joy exceeding and we praise God and take encouragement at this decided advance made by the Black Miao Church here. Pray with us that they may give more liberally so that a second evangelist might be called to the ministry, for the harvest is great but the labourers are few here in Pangsieh.

The colporteurs are faithful men who count not their lives dear unto themselves for they travel around in the heat and cold, in wet and fine weather, calling men to repentance, selling books and distributing tracts. They meet with much hospitality and often with bitter persecution. Just recently two of these colporteurs were in a district seldom visited. The common people received them gladly, but the students of the school in the Dan Giang City sought to pick a quarrel with them, but our men refused to be angered. The students threatened them and refused to let them preach or sell books or paste up Gospel posters or give away tracts, so our men felt it wise to move on. Truly in these days Gospel workers in China need to be wise as serpents and harmless as doves.

When I was recently visiting the out-stations I found the attendances at most places on the increase. Praise God for three new villages where I found the Christians had themselves begun holding services. It was a joy to visit these new centres of work.

The Reed Festival.

This year's Black Miao Reed Festival afforded us good opportunities for bookselling, preaching, and tract distributing. We sold more books this year than we have ever done in previous years and the people came to the compound by 6 a.m. and we preached to them till breakfast time, then again until 3 p.m. when all went off to the Reed Festival excitement. Even at the riverside we preached, sold books and gave away tracts till dusk. Please pray for fruit from thousands of books and tracts scattered thus, during four days of hard work.

MARCH, 1932.
The South Shansi Battlefield.

Mr. E. R. Liberty writes of the conflict for souls in Southern Shanxi.

Towards the end of October, Mr. Webb and myself were able to have ten days’ tent campaigns, this time in Pingyao city itself, so far as I know the first of its kind. One autumn morning, therefore, I saw a cart stop outside a very large temple on one of the main streets of the city. Instead of unloading grain or various articles in common use, three large and heavy boxes were taken off, some mysterious bundles of poles and two long posts. Quickly a crowd gathered. After much discussion as to how to fit in our stakes so that the cart road was not obstructed we got busy and soon the tent was erected. For ten days, morning, afternoon, and evening we were busy proclaiming the Good News of a Saviour from sin. Most times the crowds were big, but one or two days we had a very cold wind and numbers dropped off. We cannot tell you of any very definite results, but it was a time of seed sowing and proved an excellent means of drawing attention. Large numbers of middle school boys came in and out and gave us a fair hearing. One rather interesting case I will mention: A Church elder who lived opposite was preaching on Luke xv, with illustrations drawn in Chinese style, when a boy came and sat down on one of the benches. At the close he went up to the preacher in tears. It appeared that that night his intention was to run away from home, and on his way out of the city, he stopped at the tent door just at that moment. It was the means of his returning to his father. Oh! that it would be the means of many prodigals returning to their Heavenly Father.

The tent campaign was followed by a week’s special meetings for Christians conducted by a Mr. Chu, a business man in Mukden whose home is not far from Pingyan. Every year he gives three months to preaching. He is a fine type of man and has been really used of God during his weeks in Shanxi. Real live messages were given especially along the line of Christian responsibility. We pray that more, many more, such men as he shall be raised up to serve the Lord not for gain, but because of a heart that has been touched with Divine love. Just at this time Dr. Ma left us to go to our C.I.M. Hospital at Luan. Since his baptism he had endured very severe persecution and every effort was made to get rid of him. We trust that he may make good over there, and I ask your very special intercession for him.

Mr. Chu left us for Hungtung and Pingyang where he had large gatherings of business men and of school boys, when he spoke of the Japanese affair and showed how the only hope for China was Christ. It was good to think that several hundreds of men entered the premises who have never darkened their doors before.

Mr. Webb’s Story.

Mr. W. H. Webb writes of the same campaign: A young man, a teacher in the middle school, came day after day to hear the Gospel preached; he was deeply convicted of sin, until he could bear it no longer. He called one of the workers out of the tent, went for a short walk with him and said, “I have been deeply impressed by what I have heard, I know I ought to give up my sin and follow Christ, but if I do I shall not be able to stand the persecution from my fellow teachers and the scholars, so I am not coming to hear you again, neither am I going to forsake all to follow Him.” That was the last we saw of him, a man deeply moved by the Spirit of God—but the fear of man brought a snare and he turned his back on the only Lord and Saviour. This is a typical incident of that fortnight’s work in the city.

Then came a sad parting. Mr. Liberty, who has been with me for a year and a half, was sent by the Executive to help in the work at Kiangchow, so our partnership in the work was broken and he left me for his new sphere of work. I think I ought to say that our fellowship in the work was, from the first, only pro tem. Mr. Liberty came as a new worker from home, one of the Two Hundred, to gain a little experience both in the language and in tent work and now he has both, and is getting to the place where he can take full responsibility; he has been sent to Kiangchow for this purpose.

You will notice that I, too, have had a change of station. I am here in Hungtung to take up tent work in this district. It was felt that the central district of our field was the most needy and I was asked to come here for tent evangelism. I accepted, and here I am in a new place, thinking...
about and planning for a real aggressive tent campaign through this year. At the present our greatest need is that of Chinese workers. We have only one at present, and we need several more if we are to carry on this work successfully. Our need of the 200 was great but our greater need is that of some 500 or 600 real Spirit-filled Chinese workers. So here is a challenge to our faith and to our prayers. Without these workers much that we hope to do cannot be done—so we are asking you to share with us the burden of prayer and faith for a large increase of Chinese workers.

Before I came here I had a 'last week' at Liangtsuen. It was great to get back there and to be with the Christians in that centre. I am glad to say that through their faithful witness others are being really interested in the Gospel. Sometimes we had as many as thirty gathered in the little room for our Bible studies, and one or two men are not far from the Kingdom. While there, five women were baptized and for the first time in that village we celebrated the Lord’s Supper. The work has been properly organized and they now have two deacons and a Church secretary. A boy of thirteen was saved during these meetings. The Christians there have in mind the renting of a large building for a Church. They require some £300 to rent it for ten years, and they have this as their objective. It means that they must get together some £25 for this purpose, but they are determined to do it and we are praying that the thing shall be accomplished. As you know we want the Christians from the start to be entirely self-supporting and this is the way to obtain our objective. We are willing to help a little but not to bear the responsibility—so as you are all keenly interested in the developments of the work in this centre, will you remember them in your prayers, that this project might be put through to the glory of God and to the strengthening of that newly formed Church.

At Kiangchow.

Here Mr. Liberty again takes up the story, and writes of Kiangchow:

This city is a tremendous business centre and extensive trade is carried on with Lanchow. Every available house is a factory or a place of some kind of business or another. Most buildings have attics and as you go by you hear the clank of machinery worked by little children who toil all day and who are nothing better than slaves. Its long and narrow main street paved with stones, with old-fashioned open shops, is more representative of southern China than north. Although the shops are unpretentious, their trade is enormous and it is surprising the variety of goods for sale. Outside the city is a tall factory chimney which marks the spot of a large cotton spinning factory fitted with 1930 Bradford machinery and employing several hundred hands. They are at present arranging to add weaving to the extent of their operations. The same suburb contains several large iron foundries where among other things, machinery are made.

So much seems to have taken place during the few weeks I have been here that it is difficult to make a selection of matters that need your most special prayers. First I must mention that I have been enabled to start, or rather restart, a meeting for shop assistants in a Christian firm in the city. Most of these youths have heard the Gospel from their childhood from the late Mr. Stanley Smith. Please remember me every Friday night as we meet from 9 to 10 p.m. round the Word. Some of these fellows are Christians, others may have only a head knowledge. You will join with me in praise that one young man, a photographer, has already come into blessing. One night at some special meetings held here by Pastor Yang, I asked him whether his sins were forgiven and if he had peace. He replied in the negative. Next day he was round to see me and we had a time over the Word and then some prayer. So far as I can tell from that day he has entered into a real personal experience of Christ as Saviour.

Although the members of the Kiangchow Church are few, there are some young men connected with it of outstanding ability. Mr. Chih is the English teacher in the boys’ middle school, and is one of Mr. Gillies’ old boys. Several of the middle school boys come round to the service from time to time. During the past weeks I have had some half dozen who have paid me several visits, ostensibly to hear a few words of English. In spite of all the pernicious instruction that goes on in these schools, there are numbers I am sure that are feeling after something, they know not what.

Subjects for Praise and Prayer.

PRAYER.

PRAISE.

For the safe arrival at Anking of the last party of the Two Hundred. p. 58
For the timeliness of the removal of the C.I.M. headquarters in Shanghai. p. 58
For the preservation of the life of our workers. pp. 44-47
For advance in the work among the Black Men. pp. 49-50
For progress in Shensi. pp. 51-54
For spiritual movement among students. pp. 47, 48
For blessing received from Pastor Hsieh’s ministry. p. 47

PRAYER.

For a just and reasonable settlement of the dispute between China and Japan.
That Chinese Christians may preserve a Christlike attitude at this time of their country’s crisis.
For General Feng Yu-hsiang. p. 46
For the awakening of the public conscience in regard to the menace of the opium traffic. p. 48
For the Forward Movement in Shensi. pp. 44-45
For blessing upon the work of evangelists and colporteurs. pp. 50, 55
That God will call forth more Chinese workers. pp. 52, 54
For the newly-formed Church at Sultan, Chikin. p. 56
For the summer Bible School to be held at Chaibston, Chikin. p. 56

Personalia.

ARRIVALS.

February 12th.—Mr. and Mrs. H. cornerstone and family, from Holland.
February 20th.—Per P. & O. s.s. Karmala : Miss E. R. White, from Chefoo.

DEPARTURES.

February 19th.—Per P. & O. s.s. Rawalpindi : Dr. Lilian Watney.
February 27th.—Per P. & O. s.s. Adrianic (from Belfast) : Miss E. L. Smith.
March 18th.—Per P. & O. s.s. Chitral : Mr. and Mrs. C. H. Stevens ; Mr. H. L. Bourne.

BIRTH.

January 19th.—At Woodhurst, Huntingdon, to Dr. and Mrs. A. G. Taylor, a son, John Michael.

Liverpool Annual Meetings.

The Liverpool Annual Meetings will be held on March 1st, in the Y.M.C.A. Hall, Mount Pleasant, at 3.30 and 7.30 p.m. Speakers : Miss C. F. Tippet, the Rev. W. H. Warren.
Autumn Itineraries.

A Record of Progress at Licheng, a Forward Movement Centre in Shansi, by the Rev. H. S. Cliff.

As the cooler weather came on, our autumn itineraries were commenced, and since then the two evangelists and I, between us, have visited about one hundred and forty villages, pasting up Gospel posters and tracts in every place and preaching whenever and wherever we could get an audience. We worked from a map, taking the villages in rotation, beginning in the south-west of the county and working up through the west and north-west to the north. In this mountain district there are few villages with an inn of any kind so we worked all day and spent the night in whatever village we reached by nightfall. Our resting places included temples, schoolrooms and various kinds of cottages and huts. Carrying our bedding, etc., was a believer who had been a Buddhist priest, and who had had some experience of a mendicant life. In finding places to sleep, it was no little help to us to have such a man of experience. He lost few opportunities for telling people that he had proved that only Christ could give heart peace. As a rule the village people were kindly hospitable, and we rarely had difficulty in finding shelter. In one mountain village we did have a little difficulty, and it was some time after dark before any door opened to us. We finally slept on the floor of a wood-cutter’s hut and with plenty of straw had a comfortable night. On these trips I took little food from home, otherwise depending on whatever we could get, usually millet gruel with carrots or potatoes boiled in it. One mid-day meal was of maize bread and a soup made from the mealy substance found in the inner bark of the elm—not unpalatable.

Our way was over mountain roads and sometimes we had steep ascents and descents. One day we had to cross a mountain range to get from one group of villages to another, and when we returned to the station, the evangelist who had accompanied me, in telling something about our trip at the next prayer meeting, said: 'I am forty-eight years old but never in my life have I had such steep travelling as we have just had.' From the highest point of the mountain we crossed, it is possible to see cities thirty to fifty miles away.

We were continually interested in the famine refugees from Honan province who were settling everywhere in these hills. They were in each case breaking up new ground for cultivation on the hillsides. We met one gang of men including a blacksmith, who made ground-breaking their trade. For about the equivalent of an English pound they would contract to break up an English acre of ground on the steep hillsides. This meant much arduous labour, digging out rocks and boulders, building walls from these at intervals up the slopes, then all available soil was levelled out as well as possible. The final result is that the sloping land becomes terraces of cultivated allotments. This, of course, is commonly seen in different parts of China, but what I saw on one of my journeys of this kind of cultivation more than astonished me. We made a special effort to visit a Church

The photo shows the Chinese evangelist with tracts, posters, and paste-pot, and a Honan famine settler outside recently-dug cave in the Shanxi hills. In the foreground are boulders which have been dug out, and the settler’s first harvest of maize, carrots, and potatoes is also seen. The cry of ‘Wolf’ was heard just as the party left this place.

Photo by H. S. Cliff.

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member who had been saved when living in Lucheng about sixteen years ago. Rough paths strewn with numberless stones and boulders led to the foot of the mountain in which he lived. Then we began ascending by a spiral path dug out of the hillside. After this, our way took us over a flat table of rock, then around the edge of a precipice following a course with a hairpin bend which brought us on to another mountain. From here we went up and up until we could see a shack built high up which needed no other roof but the overhanging rocks. Here was a family of enquirers but the Church member's hut could now be seen perched still higher up the mountain. To get to this, we had to climb up an almost perpendicular rock for a few yards and then follow paths near the edge of another precipice. To my amazement, the people lived by the cultivation of terraces of land even at this great height. The slope of the land was such that a man could only with difficulty walk up and down and the ground was cultivated right to the edge of a giddy precipice. They had built a threshing floor by enlarging and levelling the head of a knoll and as we crossed this later for the descent, it looked most realistically as if the guide were stepping over the edge into space. Here and all around our district the scenery of the mountains is most imposing. These, on the whole, are not in irregular jagged shapes but they often rise up in massive buttresses heading to flattened points. Some surfaces are smooth and flat as the sides of a house, others have graceful convex and concave surfaces, the whole appearing to the eye as some immense cathedral and solemnising one with a sense of the grandeur of God's handiwork.

In visiting these mountain believers, one of the first things I was called upon to do was to sharpen my pocket knife on a whetting stone in order to open a severe neck abscess. We had a nice little meeting when we worshipped the Lord of the mountains, and sought to encourage these simple people in their faith. A shepherd was sitting idle near by as we began our worship, leaving his sheep and goats grazing still higher up. As soon as we began to read the Word, he moved away saying, 'I am busy, I must see to my sheep.' To which I felt constrained to reply: 'Now, isn't that strange? Only a few days ago in a village not far from this mountain, I was chatting with an old man who easily answered all my questions, but directly we told him of Jesus, he too, was suddenly deaf. And isn't it strange that some people may be idle for half a day, but they are busy as soon as any mention is made of their soul's welfare?' He was shamefaced and stayed to listen as the deaf man had stayed when rebuked a day or two before.

Unworked Ground.

Only about twice did we find groups of enquirers; most of the other villages were unworked ground and where no foreigner had ever been seen. One late afternoon, we had just come up a mountain valley and had preached to some Honan settlers when a loud cry of 'Wolf, wolf!' rang up the hillsides. The animal had been seen going up the same path as we had just gone up. We ran to get a look at him but the shouts of all the settlers had sent him in fear in another direction.

As a rule we were kindly received everywhere and our message listened to with attention, but people as a whole in heathen lands are so darkened mentally and spiritually that apparently little lasting impression is made.

We were much touched with the experiences of a Buddhist priest in whose temple we were obliged to spend a night. I saw a framed picture of a famous shrine in Rangoon in one of the living rooms, and asking about it, I heard his story. Some time before he had set off on a pilgrimage with another priest for the accumulation of merit. He had gone from Wu-t'ai, a Buddhist stronghold in Shanhsi, to a shrine in Yunnan, while his friend went still further right on to Rangoon. The journey right across China had been taken on foot, prostrating themselves after every third pace. He says he himself travelled seventeen hundred English miles in this way. Asked if he had obtained merit or received any remission of his sins, he said: 'No, my body is still full of sin.' We told him of our wonderful Saviour and gave him a set of Gospels, but he seemed little impressed, held fast by Satan as he had been so long. Besides, is it any wonder when he had met on his pilgrimage, in one of China's largest cities, a false messenger of the Gospel who instead of seeking to preach Christ as the only Saviour and hope, had added to his false sense of security? This so-called missionary had assured him that all religions were really one and that it mattered little what road he travelled to get to heaven, as long as he travelled some road. In that large city in Central China, I had heard of a mission that preaches a Gospel tinted with Buddhism and other heathen religions, and here is some of the fruit.

City Work.

Two bootmakers, brothers, called Chia, one baptized in Lucheng, and one here in 1930, are a great joy to us. We have the most refreshing fellowship with them. They were blessed by the bright homegoing of the wife of another brother not yet saved. She contracted severe sepsis and pneumonia, and reached Luan Hospital too late for her life to be saved. When the end was near, she had been unconscious for some time, then said to those standing near: 'Let us worship.' We can see many bright lights and kneeling worshippers. I am strangely comfortable. I am no longer ill; I am glad to be going home.' When we met the brothers-in-law after the funeral they said: 'Our hearts are full of joy: it has not been like a death; it has been an occasion of joy.'

Mr. Lu, a carpenter, another of our few members, grew very cold spiritually a few months ago and had nothing but criticism for the missionaries, evangelists and everybody. The Lord laid His Hand upon him and the dear man has been broken down in penitence, acknowledging his wrong and doing all in his power to put wrong matters right.

We have just had a busy week of Bible instruction for members and enquirers. We had an average attendance of about fifteen and altogether had a most encouraging time. They delighted in their studies and repetition and most of all in the singing of the Scripture choruses, etc., led by Mrs. Cliff. Some bright testimonies were given at the close of the classes, and a nice boy, son of Mr. Lu, the carpenter, stood up to tell us that he had met with the Lord during the classes.

We have been thrilled by the anticipated fulfilment of the prayers of the Lord's people for two hundred new missionaries to work in this land, and are now praying, and urge all our friends to pray, for five hundred Spirit-filled Chinese workers to take part in the Forward Movement.
From the Front Line.

Extracts from recent letters emphasizing various aspects of need and opportunity all over China.

Kansu.

MISS R. VERHULST, one of the Two Hundred, tells of her arrival at Anting, Kansu.

'The last night on the road came and I was so excited with the prospect of reaching Anting the next day. I walked most of the way that day for I did not want to miss the first sight of Anting.

'This city is important because of its location. Four main highways enter it, and it is the last walled city before you reach Lanchow. Some of the best troops of soldiers are located here, you can notice by the way they drill that they are better trained than the average Chinese soldier.'

'Although the city looks so barren and desolate, I am very happy to be here with Miss Nowack. To me this barrenness and desolation is a picture of these human hearts without Christ.'

'Miss Nowack is having children's meetings in the evenings. It has to be in the evenings after boys come home from school and have their evening meal. The numbers have increased from 25 to 75 within a few days. Some men come too, they sit in the back and seem really interested so we allow them to stay. The children just love to sing the Gospel choruses.

'Miss Nowack and the Biblewoman go out almost every day visiting the homes and reaching or preaching from Gospel posters. The people are friendly in this city, almost every home has been visited.'

Szechwan.

A new worker in East Szechwan, Mr. E. H. Lambert, writes from Tachu:

'I am just longing to get out into the work again and do a little for the Kingdom of God in this needy county. Just think of it! In a population of 700,000 there are about seventy Christians—and that after this has been opened for twenty years. Praise God for the seventy, but may He, Who is able and mighty to save, soon add "other seventy"—and more—to the Church.'

Anhwei.

Mr. R. S. Hamilton writes of the progress of the Church in Fowyang, Anhwei, in spite of famine conditions following the flood:

'As the winter draws on we are becoming deeply conscious of the fact that there is a tremendous multitude in our district who are on the verge of starvation. Even with favourable seasons and good harvests many of the people have barely enough to keep the wolf from the door, so that with such widespread destruction of crops by the flood many will soon be without food of any kind. About a month ago a careful investigation of conditions in this district showed that the position was really serious. At that time many people were chopping up tree leaves, potato shoots, and roots to mix with their flour and it was estimated that by the middle of January approximately 500,000 people

Shenai.

The Rev. and Mrs. C. H. Stevens, who are returning to China this month (D.V.), have received this cheering letter from Mr. Liang, a Chinese evangelist at an out-station of Fengxiang, Shenai—

'May you have in Christ continual peace. During the 9th, 10th and 11th of the tenth moon of the present year this branch Church held a three days' evangelistic mission. Not less than 140 to 150 men and women attended daily and listened attentively. After the close of the evening meetings all those staying in the Gospel Hall sang hymns and prayed until midnight. This con-

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in this district alone would be facing starvation. These figures are alarming enough and they merely represent the conditions in a very small section of China’s flooded area. Famine relief committees are busy giving what relief they can but even so there is bound to be severe suffering before the next wheat crop is harvested in May. From time to time we hear of sad cases of suicide and even desertion of little children on account of lack of food.

Our annual autumn conference was held here from November 25th to 29th inclusive. The weather conditions were most unfavourable—cold winds, rain and a heavy fall of snow. However, in spite of such drawbacks the Lord drew very near and the conference proved to be one of the most helpful and encouraging that we have had. Only about forty country people came in but the city folk braved the elements and turned out to the meetings most faithfully. Usually there was a congregation of about two hundred and on Sunday there were well over three hundred present. In China it is frequently difficult to get quiet and undisturbed meetings but on this occasion we were impressed by the unusual spirit of quietness and earnest attention shown by those who attended. The conference was also quite unique in the history of this work inasmuch that on the Sunday the first four elders of this Church were ordained, eight deacons were received into office and twenty believers were baptized. We have had much evidence that the elders are true men of God with the shepherd heart. Our deacons for the ensuing three years are also a fine group of men, five of whom have previously held office. We would deeply appreciate your prayers for these men that they may faithfully fulfil the duties of their office.

Chekiang.

Miss Tranter is alone in the forward movement centre of Suian, Chekiang.

During the beautiful days of autumn it has been my joy to be out almost daily from breakfast till supper time, going with the Gospel message to all such places as we could reach in a day’s march. For nearly three months, I had the help of a faithful old brother from one of the Lanchi out-stations. All along the country roads, at intervals of about 5 li, are small rest shelters made of brick with long stone seats. All kinds of advertisements are stuck up on the walls, so we, forthtellers of the Gospel, follow suit and paste up attractive and suitable posters with telling Scripture words. May I ask you to pray that God’s own Word may indeed fulfil His promise and not return to Him void, but that He may use it to the salvation of many souls.

I still have no English companion and I hope that in the spring someone will come. When there is another to share in the work we may be able to go to the fullest extent of our field, which at present I cannot do, as the home work needs to be cared for also.

Our little Sunday school class gives me much joy. There are about sixteen names on the book with ten or twelve regular comers. During this last month their numbers have been largely augmented by a group of schoolboys who also came every evening, showing much intelligent interest. Of their own accord they learned the Lord’s Prayer, that they might join with us, greatly praised their copies of St. John’s Gospel, which I gave them, and learned to sing some Christmas hymns amazingly. Now and again they would show how they grasped the teaching, as when I asked why should we love the Lord Jesus, one boy answered instantly, “Because He came to be our Saviour.” Already I find the hatred of the enemy shown in that he is causing the parents and elders to fear and to keep their boys from us. We are praying for the seed already sown, and that God will in His own way still keep us in touch with those whom He has chosen to save. One little chap, after he had told us that his father would not let him come, ran in one afternoon asking to buy the other Gospels, as he had heard that John was not the only one.

Our numbers at the Sunday services continue about the same. Thirty is perhaps an average number, this without reckoning those who just drop in to hear without any definite purpose. As our big doors open right on the street, there are always those who are attracted by the singing or by what they see of the worshippers, to come in and listen. There is a real growth in knowledge and in faith amongst the regular comers, and I know you will rejoice with me when I tell you that two of them have confessed their faith in baptism. One is old Mr. U, who had heard the Gospel before we came, and had a Bible and hymn book. It has been a joy to see his growth and his undoubted faith. The other is young Mrs. Huang, whose husband has been a ready helper in the work ever since we came. She was apparently without knowledge, but her faith is very simple and real now.

Now, therefore, we have the commencement of a Church here composed of two members. The hearts of some others were so stirred at the baptismal service that I believe they will soon be desirous of following.

I recently had a visit of five or six days from my former colleague, Miss Ford, with her companion, Miss Barham. For some time they had been planning an evangelistic tour, walking all the way from their station, Lungyu, to Suian. By God’s gracious help they accomplished it, a distance, including some extra journeys, of some 300 li. Their joy was great in opening up some new roads, unvisited before, and mine was great in having them see my home and the conditions of work here.

Mr. F. E. Keeble writes encouragingly of the work at Chuhsein, Chekiang:

Now for the work, and in this respect we just praise the Lord with all our hearts. Our Church has now a revised roll of over fifty members; has a strong and most capable deaconate; has called one of its number to the position of full time evangelist, undertaking to begin by paying one-fourth of his salary, and after the first year to increase by ten per cent. each year; has held a most successful autumn Bible school, with an average meeting attendance of over fifty. Mr. Fairclough, of Hangchow, and Mr. Uen, of Yenchow, were invited as special speakers, and one whole week was given over to the subject which we feel is going to lead to much in the future; and finally, another clear indication of blessing is the remarkable increase in the giving to Church funds. Will you please make the following point a real prayer burden, for it means a lot to the future of Chuhsein? From May 30th to June 10th, 1932, the most important gathering in the year in our Chekiang River district, is to be held here for the first time in the history of the Church. It is the summer...
Bible school. Those of you who have read previous letters, will have noticed that this has been held at Lanchi of late years. Leading Christians from such places as Lanchi, Kinhwa, Changshah, Yenchow, Yungkang come to this special event. Special outside speakers are invited. It is altogether a great occasion, and one which can be richly freighted with blessing. But it is up to all of us to prepare the way with definite prayer.

'I have made several trips to Kiangshan during the year. On the last occasion, two Chinese brethren and myself were able to go some 50 li south of the county city. We had wonderful evening meetings in large villages. Crowds gathered as they saw our 200 c.p. lamp. We would hang up our Gospel posters, sing a hymn or two, and then preach. How they did listen, for many had never heard the message before. Kiangshan is distinctly encouraging.

'Our latest advance in Chuhsien has been the inception of tent missions. About a fortnight ago the first attempt was made. We have a large tent, and this was erected at Huang'pu, some 20 li from the city. Of course we were a curiosity the first night. Crowds swarmed in. In the ten days that we were there, we, i.e. Mr. Andrews and I, and Messrs. Lan and Li, sold over a thousand Gospels or tract booklets, visited hundreds of homes, and in the evening would light the lamp and preach to an attentive audience. The enemy too had his plans, for the last three days across the river there was a "fast" (Chinese theatricals, a great draw to the village folk), this reduced our numbers, but we believe there was real lasting work done, and some came regularly and had a real grip of the Gospel, and were gripped by it. Last Thursday we moved to a new site, called Tuent'eo. No sooner had we got the tent erected, our dinner prepared and eaten, and a meeting commenced, than a messenger from the city arrived with an urgent message from Mrs. Andrews, telling us we were advised by leading members of the Church to retire into the city, as we were in direct communication by small by-roads, with a town not so very distant, which had the day previous been looted with massacres. As this news was from reliable sources, and since it tallied with an inward conviction Mr. Andrews had had, we could do nothing but retire. So we speedily got a boat, and returned the same night to the city. Soldiers have recently gone up to that direction, and we deem it safe to start out again to-morrow for a ten days' mission at Tuent'eo, after which we hope to move to Iao-Chia for another ten days. Tent life has its hardships, but it certainly takes us among the people.'

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Editorial Notes.

SHANGHAI.—All hopes of a settlement of the differences between China and Japan have thus far been disappointed. The seeds of bitter hatred and animosity have been sown by the bombing of Chapei. An immediate military success for the Japanese forces might result in a patched-up peace, but would do nothing towards a friendly understanding between the two nations. But we are learning afresh how futile are the wisest and sincerest attempts of human devising to prevent war or to restore peace, unless God blesses them, and our eyes wait on Him Who alone can order the unruly wills and affections of sinful men, and make their wrath to praise Him. Meanwhile our hearts go out in deep sympathy to the helpless sufferers from the bombardment, and to the refugees who have fled from the stricken area.

While we must speak with restraint of the tragic situation in its political aspects, we can give thanks to God quite unrestrainedly for His loving forethought in planning the removal of our C.I.M. Headquarters to new premises last year. The old premises had very sacred associations, but they were in a quarter of the Settlement which had become predominantly Japanese, and if we had not moved we should have been compelled to evacuate them during the recent disturbances. (See map on the back of this issue.) In fact, one newspaper reported that they were seized and occupied by Japanese soldiers. Our new premises are in a comparatively safe position, and we have had the privilege of receiving members of at least one other Mission whose house was in the affected area.

The last party of the Two Hundred arrived while fighting was actually in progress, but we hear that they were able to proceed to the Training Home at Anking.

We were relieved also to know that the Chefoo children, who had been spending their holidays at Shanghai or with their parents inland, were not prevented from returning to school.

As far as we know the nation-wide resentment against Japan has not developed into more general anti-foreign feeling. We are praying that the natural indignation which Chinese Christians share with all their fellow-countrymen will not lead them to adopt an unchristian attitude towards the people of Japan, or to a patriotism which would blind them to their own national sins and mar their fellowship with God.

By Air to Sinkiang.—We praise God for the possibilities of aircraft for commercial purposes. Shortly before Christmas a test flight was made by the Eurasia Air Corporation from Peiping to Tihwafu, the capital of Sinkiang (Chinese Turkestan). Piloted by a German (who was accompanied by a Chinese director of the Company), the aeroplane left Peiping on December 20th, and reached Tihwafu in sixteen flying hours, on the afternoon of the 22nd, bringing Christmas mail which gladdened the hearts of our missionaries, Mr. H. F. Ridley and Mr. P. C. Mather. Mr. Mather reports that about the same time a fleet of motor cars appeared in charge of an old boy of the Chefoo Schools! He very rightly adds that such happenings in remote Sinkiang are a challenge to our young men to go there with the Gospel. It is no secret that the Mission is planning to designate to Sinkiang ten or more of the Two Hundred now in training at Anking. They must be men who are prepared to face loneliness and endure the hardships of difficult journeys to reach the scattered, and in some parts predominantly Moslem, population of Chinese Turkestan.
The Situation in Kiangsi.—The following notes from Mr. A. B. Lewis, who is at present assisting in the administration at Shanghai, will be read with prayerful interest and concern. The Communist forces continue to govern, and devastate, large sections of the province.

A new venture just started in Nanchang is a Gospel Message in the advertisement columns of a local newspaper. The same message appears every day for a week, and is changed each Monday morning. There have already been six enquirers to these advertisements, though the message has only been appearing about three weeks. One of these enquirers has been definitely converted, and is going on very well indeed. Another man wrote that he had lost all his relatives in the bandit troubles and was in despair, and thinking of becoming a Buddhist monk. He read the first message and felt it spoke to him, the second seemed to be just what he was needing, and he wanted to receive literature which would tell him more of the Gospel.

In Yuanchow, which was Mr. and Mrs. Porteous' former district, the Church has been suffering severe persecutions at the hands of the Communists. Men and women have been ordered to forsake the worship of God and take up propaganda for the Communist cause, and on refusing to do so have been murdered on the spot. In about eight centres it has been impossible to carry on their little services, but generally, when their meetings were forbidden, they courageously continued to meet secretly. Other parts of the district are still mercifully free from the Communist terrors, and in these the Evangelistic Band have been continuing their labours. The Pastor reports a new outstation opened in one centre, where they have been preaching, with eleven new converts.

In other places affected by banditry the Christians are continuing to carry on their Christian worship in spite of the difficulties, and in general the impression gained is that interest in the Gospel is greater to-day than it has ever been. In Nanchang I had the pleasure of meeting again Mr. Chen, who was the leader of the three men who risked their lives so many times in order to rescue Mr. and Mrs. Porteous from the Communists. He is as bright as ever, and quite unspoiled. He is continuing his education in the Methodist School at Nanchang, and is a trusty helper in the work among the students, which I have already referred to. Mr. Hwang, another of the rescuers, has been through some trouble at the hands of the Communists, and I am told that he has been entangled in opium smoking again. It is difficult for us to understand the temptations which these men, who have been for years addicted to this drug, are subjected to. Please pray for them.

F.H.

Retirement of a Member of the London Council.—It is with real regret that we have to announce the retirement from the Council of Colonel S. W. Cleeve, C.B., R.E., whose membership dates from the year 1909. The imperative claims of his important work in connection with the Army Scripture Readers' Society make it impossible for him to attend the meetings of the Council and Colonel Cleeve has therefore felt it was only right for him to resign.

We cannot allow this retirement of an esteemed member of the Council to pass without an expression of our deep appreciation of Colonel Cleeve's fellowship with us and our sincere sorrow that his retirement has been necessary.

We are thankful, however, to have the assurance of Colonel Cleeve's undiminished affection for the Mission and of his continued prayerful interest in the work.

W. H. ALDIS.

Scottish Week-End Conference.

We draw the attention of our readers and their friends to the announcement of our proposed Week-end Conference and House Party at 'Netherhall,' Largs, Ayrshire, for the first week-end after Easter. The Conference will assemble on Friday, April 3rd, in time for evening meal, 7.30 p.m., and will disperse on Monday, April 6th, after lunch at 1.30. The inclusive cost for the Conference (railway fares not included) is 28s., which also covers the Registration Fee of 2s. 6d., which should be sent to the Conference Secretary, the Rev. Arthur Taylor, 16, Belmont Street, Glasgow, W.2.

To those of our readers who do not know Largs, may we say that it is one of the prettiest seaside resorts in Scotland. Its air is most bracing and the country around is delightful, while 'Netherhall' itself, the home of the late Lord Kelvin, is situated in the midst of most beautiful grounds. It is an ideal place for a week-end Conference such as that we have planned. As the accommodation is limited, applications should be made without delay. It is planned that the week-end shall be as much like a 'family party' as possible. The Home Director, the Rev. W. H. Aldis, is to be present to give the Bible Readings and missionaries from China will give talks on the work. In addition there will be devotional meetings led by Mr. Geo. Graham Brown, our Edinburgh Secretary, and Fireside Lantern Talks by the Scottish Secretary.

A.T.
Donations received in London for General Fund during January, 1932.

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* "A Mile." † Also to the Greek. ‡ Legacy. § Also to the Gentile. ¶ For Jesus' Sake. || To Help Lighten the Darkness. ||| II Romans viii. 32.

(Continued on page 60.)
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SCOTTISH CENTRES:


A MAP OF CHINA.
SHOWING THE MAJORITY OF THE PLACES MENTIONED IN THIS ISSUE.
The Work which Thou gavest Me to do.

John xvii. 4.

THIS is a chapter which throws light on many great themes—the relationship of the Father to the Son, of Father and Son to the Son's disciples, of the disciples to the world. It has many key-words, and one of the most important—occurring fifteen times—is the verb to give. The Father has given authority (verse 2) and glory (verse 22) to the Son. He has given Him His ' words' (verse 8), and, most wonderful of all His love-gifts, we who believe on the Son were given to Him by the Father (vv. 2, 6, 9, 11, 12, 24). But verse 4 speaks of still another gift—the work which Thou gavest Me to do.

Now we are expressly told that Christ gives to us the words (verse 8) and the glory (verse 22) which His Father gave to Him. But we are not told that Christ gives us the work which His Father gave to Him, and for two good reasons. First, because that work was finished on the Cross, and, second, because it was a work which no one else could possibly accomplish. At the same time there is a parallel between our commission and His: 'As Thou hast sent Me into the world, even so have I also sent them into the world.' There is therefore a sense in which we may take the words of verse 4 and apply them without hesitation to ourselves.

'The work which Thou gavest me to do.' To every Christian God gives a work, and the work which God gives him is the only work worth doing. 'God hath set the members every one of them in the body, as it hath pleased Him'—each with its own function. The one question, then, which I must ask myself is whether I am doing the work which God, by His Word, by His Spirit, and through the circumstances of my life has guided me to undertake. The work which He has given me, let me do that. Whether it is a work which will make him prominent or not, whether it will loom large in the public eye, or whether he will be overlooked in all human honours lists; whether it is difficult or easy of accomplishment—these are questions which simply do not concern the worker. His task has been assigned to him. He may not understand what bearing it has on the great plan which His Master is working out, and for which all the workers are needed, but he must be ready to work on without explanation. It is not his own work, but work which his Master has given him. All over the world there are obscure, unknown men and women, whose work will never receive human recognition, but they will one day hear the Saviour's, 'Well done,' because, living as ever in the great Taskmaster's Eye, they have finished the work which He gave them to do.

What inspiration there is in the thought that He, and no other, has given me my task! Others may do their work to be seen of men, and they have their reward. But what a poor reward it is compared with the satisfaction which comes to those who make it their aim to be well-pleasing unto Him! 'If I yet pleased men, I should not be the servant of Christ,' and moreover life would be far more complicated than it is for the man who can say, 'This one thing I do,' whose vision is clear and his objective simple because he has only one Person to please. With good will he does his work as to the Lord and not to men. Work which he would never undertake for another he will do gladly for Christ's sake. The meanest task is ennobled, drudgery is divine, if it is the work which He has given us to do.

The remembrance of this great truth should make a difference to the quality of the work we do. With what care will a craftsman execute an order if he knows that his handiwork is intended for the king's own use! We dare not offer our Master anything less than the best. No work can be scamped, no laziness or inefficiency tolerated, in the service of Jesus Christ.

Christ never leaves a work half-finished. He found His food—His satisfaction—in doing the will of God and finishing His work (John iv. 34). He is the author and finisher of our faith. Having begun a good work in us He will complete it (Phil. i. 6). 'I have finished the work,' He said, 'which Thou gavest Me to do.' Nothing could turn Him aside from the task until, as He hung on the Cross, He could say, 'It is finished.' And the servant is not greater than his Lord. He expects us to finish the work which He gives us to do. 'Make full proof of thy ministry,' said Paul to Timothy, and the word might be translated 'carry out fully,' or 'complete.' It was the same admonition which he gave to Archippus, 'Take heed to the ministry which thou hast received in the Lord, that thou fulfil it' (Col. iv. 17). The reproach of the church in Sardis was that nothing which they had done was complete in God's sight (Rev. iii. 2). We cannot rest until our work is done, until we can say with Paul, 'I have finished my course.' How many begin to build, and are not able to finish! How many put their hands to the plough, and then look back! 'Give me the wages of going on,' may well be the prayer of every Christian worker.

The two clauses in the verse are more closely linked in the original than in the Authorized Version. Probably a more faithful translation would be, 'I have glorified Thee on the earth by completing the work which Thou gavest me to do.' To the question, 'How may I best glorify God?' the only satisfactory answer is, 'By completing the work which He has given you to do.' If day by day, in England or in China, I do that work, and never rest until it is complete, then the chief end for which I was created will be accomplished, for I shall 'glorify God and enjoy Him for ever.'

F.H.
THE work of the autumn began with the Quarterly Preachers’ Meetings, September 7th to 12th. These meetings are held mainly for the purpose of discussing matters concerning the churches, appointments of voluntary workers, receiving church contributions, and paying of preachers’ salaries. Dates of Bible Schools, Conferences, and special evangelistic efforts are also arranged at these times. Opportunities are given for the preachers to mention any special difficulties in their work, or to encourage by reports of definite blessing in their ministry. Prayer and Bible study are given a large place in these gatherings of fellow-workers. As a rule we meet during the first half of January, March, June, and September.

Whilst we were in session I received an invitation from a church of our Independent friends at Whu-zie for three days’ special meetings. The Lord gave unmistakable guidance, so I agreed to go September 18th to 20th. The letter said it was hoped the meetings would be of a revival nature. The preacher-in-charge was an ex-C.I.M. worker, who was dismissed twelve years ago for misconduct. At the time of joining the Independent Church, he publicly declared his desire to accept Christ as Saviour and Lord. This was the first time I had ever made such a definite appeal, but I felt some impelling power constraining which could not be resisted. Praise God for these wonderful tokens of His gracious presence and power. As I looked on that vast sea of nearly 700 faces, I longed that every heart—man, woman, and child—might be yielded to the Lord Jesus Christ. Many of them are near the Kingdom, will you pray them all in?

On the Monday morning, a young man told me what a difference there had come to him since he gave himself to Christ. Only the Sunday before, he absolutely refused to talk any business, though he was a timber merchant—but he absolutely repented and believed the Gospel. He had dedicated his life to Christ. Only the Sunday before, some friends called and wanted to buy a lot of building timber—he is a timber merchant—but he absolutely refused to talk any business, though it meant losing as much as $100 worth of trade. This same brother in Christ is paying half the cost of all the hymn books in his church, and already has given over $30. Christ is real to him and God is greatly using this consecrated vessel to His praise and glory.

The District Conference.

From the warmth and joy of these blessed and inspiring meetings I travelled to Sang-Yie in the North Creek area. September 21st to 22nd were the days set apart for the District Conference. Less than thirty representatives attended from the eight churches of the district. The atmosphere was ‘chilly’ and the condition lifeless. Indifference and unconcern seemed to be the general attitude. Whilst such describes those gatherings, it was most refreshing to hear, only two weeks later, that a plan had been arranged for the building of a new Chapel at Koe-So. Both the Sang-Yie and Koa-wa premises would be taken down and the material used to build this central chapel. The uniting of these two small congregations should establish the work, as well as provide adequate oversight for the Sang-Yie Church of Wha-sa across the river. There are signs of opposition by the devil. The Sang-Yie premises were formerly used as a ‘temple,’ but given unconditionally to the Christians thirty years ago. Local non-Christians are opposing the pulling-down of this one-time idolatrous building. The deeds of gift are in order, hence the Church is protected. Pray for wisdom and love, that not only may the work go forward, but that victory over the devil be sure and definite, and that these non-Christian folk may realize they have a share in the worship of the true God in the new premises, if they will repent and believe the Gospel. The journey from Sang-Yie back to Pingyang was undertaken in a very heavy storm. The river trip was anything but comfortable, and at times there were elements of danger, as the typhoon winds beat against the small boat. God graciously and quite unexpectedly provided extra rowers without any additional cost to us. God does wondrously help us when travelling.

Indigenous Churches.

Sunday, September 27th, was spent at Zie-ts’oa, a church ten miles from the city. There was a very crowded chapel both morning and afternoon. Preacher Yoa is doing a good work in this church, and numbers are being added to the fellowship, four men and three women quite recently. Our itinerations continued, this next time to a ‘self-contained’ church of our Independent friends. For
Crowded Meetings.

Though the whole countryside was active in reaping the splendid harvest God had graciously given throughout this area, I was specially invited by Pastor Ling, of the Independent Church, to visit five of their churches in the North Creek district, during October 21st—November 7th. We set out on a wet day for Zoe-Poe, ten miles over the hills east of Pingyang city. A small corner of a large room had been carefully curtained off for my use. Appreciation and welcome was the chief characteristic of this wonderful God-given opportunity. Crowded meetings three times a day was the inspiration given. The singing was hearty, the attention was keen.

This interesting and helpful tour ended by having four days of good solid Bible study at Sa-mang. Though the harvest was in full swing, we had over fifty at each session. Much prayer and song were a part of the blessings. As early as 3 a.m. one would hear the inspiring sounds of definite prayer coming from the chapel. The power of God's Holy Spirit brought us into His ' Treasure House': we were daily satisfied with Christ Himself. He drew very close to us during these days. It was a wonderful ending to a wonderful experience. I was brought definitely face to face with the need of more Bible teaching, and the great opportunities and possibilities before us in this service. The need has been sown; we now expect a fruitful harvest. Pray for it.

A few days and then we were off to Nyi-sa on November 14th for the last of the four district Conferences. This used to be the best, Alas! division and jealousy has brought this district to a pitiable condition. Satan has certainly caused the hearts of many to become cold, indifferent, and worldly minded. I returned home a saddened man, as I meditated upon the opportunities these churches have had in comparison to many less favoured centres. God grant there may be repentance and confession ere the 'candlestick is removed out of its place.'

Pingyang.

Last week the Pingyang Annual Meetings were held here. We all felt prayer was answered. Not only were the delegates more than last year, but the tone was decidedly better and encouraging. Our hearts have been greatly cheered by the fact that the Conference decided, unanimously, to link with Wenchow and Julian in forming a full-time Evangelistic Band. Each church will contribute as able. There will be at least two evangelists from each district. These will hold 'Missions' of a few weeks at places, visiting two by two during the day, and meetings each evening. We are looking forward to great increase in spiritual blessings in the near future.

The Dispensary work finished the year by Christmas meetings, when both young and old were made happy with the gifts so generously sent from numerous friends in various parts of the world. Definite blessing has attended the ministry of healing, soul and body. A record number of 2,105 patients have received attention, not a few returning thanks by coming once or more to the meetings held each week.

We have rejoiced in seeing 88 baptisms during the year, but are sorry this is thirteen less than the previous year. The great flood in the Yang-tze valley, compared to our own abundant harvest, called forth a generous response for help. Over $100 has been contributed by the Christians and forwarded to these distressed refugees.
ON October 26th word came that a young believer was in trouble, suffering persecution from his family and the rest of the village. Would we go a day's journey into the heart of the mountains and visit his wife, and also hold a class at a Christian's home, a short distance away? Hurriedly we packed our things, hired two tiny mountain carts and set off next day. For one long day we travelled along a dry river bed which was never meant for carts, for we bumped about until I felt sick. It was good to get to the smoother road leading to the mountain, but before long down we had to get out and simply haul ourselves up the steep places of the seemingly never-ending climb. 'That's the top,' someone would say, but that giant had many tops before the top was reached. Well rewarded were we when we did get there. What expanses!—wonderful ranges towering one behind the other until the eighth lost itself in the clouds. As snow had fallen the wind was piercingly cold, and we were glad of waddings and mufflers. The autumn colourings were beyond any description I can give. Reds, crimsons, browns and yellows vied with each other in making the world beautiful, and the slopes seemed to be alive with multi-coloured leaves. Midst such grandeur one is awed and the heart drawn out in adoration and worship to the Creator of all, our God and our Lord.

Hidden away down one slope was one lonely dwelling, and I felt that that home had to be visited on our return. At the bottom of the mountain, standing far back and isolated from all others, was a wee house where Christ's Name was honoured. How eagerly the folk invited us in, and glad they were of having an opportunity to hear more of the Lord Jesus. Not another Christian was in that district and they told me that no woman missionary had passed that way before. What babes in Him they are; He has promised to carry the lambs in His bosom and we know that He will guide and guard them as they allow Him. At times like this one realizes the magnitude of the work and the scarcity of labourers. There were villages scattered far and wide amongst those lonely mountains, and we can truthfully say the women folk there have never yet heard the Name of Christ; this surely is a challenge to some young folk at home.

A warm welcome awaited us at the Christian's home to which we were travelling. Our hostess is a widow and witnesses for Christ wherever she goes. It was grand to see that those to whom she took us in the other villages knew something of the true God and of His Son, the Saviour. We had opportunities of taking the message of Life to hitherto untouched villages, and the interest was marked. Everywhere we heard, 'Come again. Come soon.' We knew right well that we could not come soon and we doubted if we could 'come again,' as this district is four days' journey away from Luan. I would like someone to pray for our hostess, Mrs. C.; she loves the Lord and is trying to follow Him as far as she knows how. She is well-to-do, and has four sons and three daughters-in-law, who have not yet decided to follow Christ. After a happy week there we were sent away laden with potatoes, glutinous millet, oatmeal, and buckwheat. We were sorry to leave as there were so many villages nearby which were unvisited.

I must tell you about the man who suffered persecution. Being the only Christian in his village the heathen have had a free hand in persecuting him. He is despised by his family, even his wife doing her utmost to turn him from his decision. Two large carts of maize were stolen...
by the villagers because of his belief, and as he is a poor man this meant a big thing to him. The head of the village, when appealed to, refused to help him about the matter, and when we arrived he was in anything but a cheerful frame of mind. His wife suddenly took ill, very ill, and her father came and with her consent set up an idol in the home and worshipped it. They made the husband do the same; he has stumbled and in consequence is not happy. Remember, he is the only Christian in that place and knows very little of the Power to keep. Mrs. Li exorted him and pointed to the Scriptures, from which he gained comfort and strength. Please pray for him.

On returning to Chinyuen, we were able to visit that home hidden away in the mountains and found one woman there, a strict Buddhist, whose heart had been prepared for the message of salvation. We stayed three-quarters of an hour, whilst Mrs. Li told her how she, too, had been a Buddhist and how she had found Christ, and that He satisfied her wholly. That woman listened as only one who is hungry can do, and we left knowing that the good seed had fallen on to good ground. Who will water that seed with prevailing prayer so that it shall spring forth and bear fruit unto holiness? We found that she was related, in some distant way, to the Christian at the foot of the hill, and she will go to him for more teaching.

'His Other Sheep.'

On November 7th we went to two villages and visited the Christian families, inviting the women folk to attend the class which was opening on the morrow. It was to this village that Mrs. Liu, of Hungtung, and I went just two years ago, and the school teacher who first then heard of the Way of Life and decided to follow Christ, has gone steadily on. He has taught his wife and interested his brother-in-law and sister, both of whom attended the class.

Twelve women are here, and one is an outstanding case. I want you to pray her right into the Kingdom. One day, as we were 'fixing up' our winter garments, she walked in with a neighbour and showed exceptional interest. She said, 'I saw you walking down the street and told my husband that "the people of the Cross" had come to Chinyuen.' He replied, 'Did you let them go past? Why didn't you ask them in?' Any way, you can go and see them.' This unusual conversation brought forth from us, 'Have you heard the doctrine before?' She answered, 'Oh, yes, once at Hsiangyuan, from the Roman Catholics. They told us about a Cross and we wanted to know more. My husband is interested; he has a Bible and a hymn-book, and these he reads often.' That woman sat and listened for an hour or more, and she came almost daily whilst the class was going on. Mrs. Li thinks she is not far from the Kingdom. One day she said to us, 'I want to believe; there is nothing to hinder me, but I don't understand yet.' Old Mrs. Tsui, who lives not far away, will be able to teach her and take her to Sunday services. And thus the Lord brings in His other sheep. There are four children, ages ranging from one to four years, with their parents at the class. When they decide to cry altogether, things are rather distracting. Aged four is a most attractive child, belonging to Christian parents. He is exceptionally bright and has learnt hymns which he sings with the rest. When the grown-ups kneel to pray he kneels too, and always prays aloud after us, as do the learners. Sometimes it is difficult to keep from smiling as some of the words are not easy for that little mouth to pronounce, but he manages and is in his own way a little

sermon to the other people. His father is a colporteur.

The women have learned well, putting their hearts into the work, and so not a little has been accomplished by them—not one could read. One of the heathen women on her arrival sent a message to us by her sister-in-law, 'Tell them, I don't want to learn to read, I've only come to look.' We sent back answer, 'That's all right, tell her she may look as much as she likes.' We went to prayer and asked that God would make her want to read as well as to look. Next day in faith I took an extra book to the class, and when I showed it to her she eagerly accepted it and has made fine progress. She told me that she was afraid of the 'foreign devil' (that's me!) and wondered what she would be like, as she had never seen a foreigner before. She informed me that there was not so much difference after all, only the colour of the skin. And I felt duly flattered.

There was joy in Heaven over these two heathen women who have repented and accepted Christ as their Saviour. The one who came 'only to look' was very clear in her belief, and in her prayer to the Lord for forgiveness. She is the one who is able to answer questions put to the class, and also is often able to give the spiritual meaning of the lesson. Our hearts have been cheered indeed. Now they need prayer help to keep them going straight on. A Christian woman much burdened with sin found peace. Another seemed very dense, and appeared to sleep half the time when we did not watch her, and to us she seemed to get nothing. We cannot but ask the Lord to bring to remembrance some of the things she has heard.

Mrs. Li was busy these days, having individual interviews with other members of the class, who, being burdened, came to her for help. One said, 'I am going home to help my neighbours. I never realized what sin meant before, and I have been in the wrong.' We praise the Lord for seeing His mighty Arm at work. The children gave us a quiet time until just before the class was over, when a number came and heard of Christ's death and resurrection. One of our party whilst walking in the city saw a number of youngsters in a vacant space singing and gesticulating. On going closer he found it was a repetition of the service we had held with them but a few days before. One boy, with his hand pointing to Heaven, called out in a loud voice, 'There is only one true God, and He has one Son, Jesus Christ. He is our Saviour. You must worship Him.' The singing of a hymn then followed. Listeners smiled and passed on. Is that the end? I believe not, for His Word cannot return void.

Prepared Hearts.

Tancheng is one of our summer resorts, and in winter it is more than ordinarily cold. As it is so high every big wind made our fire smoke and at times we had to decide whether to endure the smoke or the cold. I want to tell you about what is called a 'little thing,' but we find that our lives are made up with such little things—to us they are but the manifestation of the Father's love and care. We arrived here wet and cold, with most of our belongings somewhat soaked. The fire was splendid and the brick-bed so hot that we could dry our things without trouble. When all the garments were packed away the bottom fell out of the fireplace, and from that time on we had a smoky fire and a cold brick-bed. The bricklayer was called in twice but without success. What if that grating had fallen out a few days previously, and we had arrived in that state to find no place suitable to dry our things or warm ourselves? And such has been His care for us all.

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along the way, every need has been supplied. Those of you who have especially prayed for Kang-i can lift your heads and sing a new song unto the Lord for what I am about to tell you. You remember how almost two years ago, Mrs. Liu, of Hungtung, and I stopped overnight here, as we had such poor animals and muleteers; our usual stopping-place is Tangcheng, but circumstances forced us to stay in this place where we preached Christ.

An invitation was then given to remain on and tell the women folk more, as they had never heard before. This village was laid upon my heart and I was burdened with its need. So at the very first opportunity we asked the Tangcheng leaders to find a place in which to live. The innkeeper at whose inn I had stopped that night, offered his best room in his private house, saying, 'It is demon-possessed, and so is my wife, but if the teacher cares to come and stay there she may. My mother-in-law used to live in the place and she has gone to her own village.' Mrs. Liu and I, being under Divine protection, jumped at the offer, and settled in. The innkeeper heard and believed, pulled down his idols and burned them. His wife was delivered from demon-possession and is now an earnest Christian. His testimony for Christ has been so true that he has won his father, stepmother, wife, nephew, niece, great-niece, his employee at the inn, a friend, Mr. Hu, another friend, Mr. Niu, and their families for the Lord; he has also interested two nephews and two nieces, and this all in almost two years. He realized from the beginning that his home was the Lord's, and if he were allowed to suffer loss he knew the Lord had permitted it. Whilst I was there he lost a valuable cow, which caused him to exclaim, 'It was the Lord's, it wasn't mine. It is all right.' This family has been persecuted, scoffed at and ignored, but he has kept true and firm, exhorting his family to do the same. Of course, they are young in the faith and need our prayers. He belongs to the oldest and wealthiest family and has a standing in the place. His employee, a year ago, was an opium-eater, down-and-out and utterly untrustworthy. Now he is reliable and is left in charge of the inn affairs for hours at a time. The man has saved money and expects to return to his home, 13 miles from Luan, to his wife and children whom he has not seen for years. He goes back a new creation in Christ.

When we arrived this time we found that the stepmother had been to her relatives and brought three of them into the class, which we held there for over a week. All these decided to follow the Lord; one, a widow, believed the first time she heard and is going back to a heathen village to take her stand for the Master. Two Christian men belonging to the Tangcheng district, when hearing of the meetings, brought their women folk in, and so daily we had an attendance of twelve or more. Every night men crowded in whilst in the daytime women and children heard the Good News. We were kept busy with individual talks, for it seemed to us that each heart had already been prepared and was waiting for the sowing of the seed. What joy is like unto this joy?

From the Front Line.

Extracts from recent letters emphasizing various aspects of need and opportunity all over China.

Shantung.

Mrs. Mason writes of the work amongst Chinese at Chefoo:

' Miss Williams and I visited a village, Chi-kwang. We found great friendliness, and freedom to go in and out of the homes. The only Christian in the village, Mr. Yu, had an embroidery factory, and he had taught the thirty girls to sing a few hymns. We gave him two, and then four benches, and then Mr. and Mrs. Ching and colporteuer Wang went there regularly every Tuesday and held a service in the factory. I think the meetings lasted about two hours, for they all spoke, and during the summer these girls have learned to sing about thirty hymns.

'The party preached the Gospel from a roll of pictures on the Lord's life. Twelve girls, on examination, told the story of each picture and received a pocket New Testament, and the others a pretty Gospel of John.

'A young woman dying of consumption sent for the preachers. She heard of the Saviour's love and, fully trusting the Lord Jesus, went without fear to be with Him. This made an impression in the village; now her mother and five other people wish their names to be enrolled as learners of the Gospel.'

'This village is a sort of " child " to Mr. and Mrs. Ching, who, in the heat and in the cold, take that long walk. At first they suggested we go there the day after Christmas, and have a special meeting. We subscribed, and put up one hundred bags of peanuts and sweets; the idea grew, and in the end twenty-three of us from Chefoo arrived there. The factory had been transformed into a most lovely place of worship, and decorated by the girls for Christmas; they had all borrowed forms, and over two hundred people were seated. The service began at 9.30, and continued till 12— a varied programme, and only one child cried. Mr. Yu stood at the doorway all through the service, and the look on his face was as if it had been the face of an angel. Towards the end he gave a testimony: "When I came to this village and considered this site to put up my dwelling, I prayed to the Lord that I might be a witness for Him here, but I never dreamed it would be so abundantly fulfilled as it is this day."

'For the first time in that village a large group of people met reverently to worship God, and to hear about His great gift of the Saviour. You would have rejoiced with us if you could have sat with us in that meeting. When I told the Christian women of our good day at Chi-kwang, one old lady said, " Why! that is the village where some twenty years ago they stoned Elder Woo, when he preached there!"'

'Every week we visit factories in town, and while they work we sing to them, and preach the Gospel. So many of them now say they believe on Jesus, and pray, and I am sure they do, but we want to see them truly converted. In one large work-room where there are one hundred and fifty women, all examining hair-nets, the owner, a Christian, asked me if I would not teach separately those who wish to believe on Jesus, so now, once a week, for a quarter of an hour, some of the girls and women come out, and we gather at one table, and I am teaching them to read from a catechism. How hardly does the devil allow anyone to leave

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his kingdom! These girls are all
laughed at by their chums, but I feel
a real beginning has been made. Do
pray for them.

I have told you how by mistake
I went into a home. The Lorn led
me there: all the women folk and
children learned to sing and pray,
and to enjoy the Scriptures. Six
months after they returned to Mon­
gking, their own town. I went there
purposely to find them; they were
so pleased to see me, and still remem­
bered what I had taught them. More
and more I pray that God will lead
us to prepared hearts, and when we
come across such what joy it is.

One day we were singing in a court­
yard with a large group of women
and children around us. As we
finished a lady of eighty years came
in the gateway. She said, "I heard
you singing from my house and I
came to listen." I replied, "We have
just finished singing, but we will come
to your house and sing to you." She
led the way, and now we often go there
to read the Scriptures, and talk to her.

Honan.

We are glad to be able to publish
some news of the Girls' School at
Chowkiakow, HONAN, contained in a
letter from Miss A. Sharp:

"Lengthen thy cords, and strengh­
then thy stakes"—the old prophet's
words had for long been my desire
and prayer for our school here, and
it seemed to me that with us the order
must be reversed, and the "stren­
thening" come before the "lengthen­
ing." Now this is where Miss Ho
comes in! Some of you know that for
many years we had been asking
God to bring her to us, if this be the
work whereunto God had called her.
So it was not a surprise to me on
my return from my summer holiday to find Miss Ho here in her
brother's home (Dr. Ho, the honorary
Chinese Pastor of our South City
Church), and later on, after a talk
with her, to know that she was willing
to come and co-operate in the Girls'
School here. A very real "stren­
thening" of our stakes! Miss Ho is
Chinese Principal, but as she had been
out of touch with school work for
several years—since her graduation
from the Nanking Bible College she
has been engaged in evangelistic work
amongst women—by her desire we
have shared the work this term, and
one could not but have a more loyal
fellow-worker or congenial companion.

Another "strenthening" has been
by the addition of Miss Chen to our
staff. Some of you know her better
as "Truth," one of the girls who
graduated from our Higher Primary
last June. With such "stren­
thening" we had to "lengthen our cords," and, at the request of the Chinese
members of the Educational Commit­
tee (Dr. Ho and Dr. Lin) in September
we took over the supervision of the
Lower Primary School, so now we
are one, a school with six classes and
a staff of six Chinese teachers (in­
cluding Miss Ho). We have had a
good term with 46 pupils. All through
I have been very conscious of the
quiet working of God in our midst.
We take turns in leading morning
prayers, and it is a great joy to listen
to Miss Ho's helpful talks then. She
is a splendid Bible teacher, reads
much, and the Chinese just pours
out from her lips. It is lovely (though
humble) to hear her saying many
things one has longed to say and
could not! I have always felt, rightly
or wrongly, that the Chinese girls
could say when myself or another
missionary was talking to them, "It's
all very well for you, but you are a
foreigner and different from us.
They cannot say that when Miss Ho
talks to them.

Next term we should very much
like to open a kindergarten class, and
get in many of the little ones who
are not just ready for the Primary
School yet, but not too young to hear
of "the Friend for little children.
Then I think a women's class would
meet a real need, for some who did
not have the opportunity of learning
when younger and would like to do
so now: I should like our "cords"
to stretch out beyond the school
compound and even this city, right
out into the country. With Miss Ho's
co-operation now, I hope I can some­
times go out to some of our nearby
country out-stations and help the
women there, perhaps taking one of
the teachers with me for a week-end
visit. Another note Miss Ho might
go while I carry on in the School here.
In this way I hope our whole school
staff (which I am so thankful to say
are all Christians) can have some share
in directly evangelistic work.

This North City Church is not
very old in years, and while it is
making encouraging progress in organ­
ization and self-support, the men's
side of the work especially is handi­
capped through the lack of a Chinese
Pastor. I hope he may be forthcoming,
and also that missionary reinforce­
ments may be sent us. Since starting
this letter, I have had a visit from Dr.
Lin, one of the Church leaders on
this side, and a loyal helper in all
the school work here. He told me
of their plans for the week of Evan­
gelism in the beginning of the China
New Year, how they are going "two
by two" into all the surrounding
hamlets and villages preaching the
Gospel. I was specially glad to hear
that our arithmetic teacher in the School (who is in business here and
gives his services voluntarily) is going
to form one of the Preaching Band.
He is an earnest Christian, but timid.

"Lengthen thy cords, and stren­
then thy stakes"—I have just been
reading it again in Isaiah liv. 2 and
noticing the compelling "spare not"
which comes before and the heart­
rending "fear not" which follows after. Our
"Leader and Commander" will show
us each one how to obey.
Kiangsi.

When I arrived at the village I had dinner in the home of the only Christian there, Mr. Liu. He was very pleased to see us, and of course our wife was pleased to see a foreigner once more. There is a nice little chapel there, and I had a room above the chapel. The barrowsman and young boy, who went with me, stayed with me during my few days there.

On Monday three of us went to a village eight miles away, where there is a Christian family, the grandparents of the young boy who went with me. What a reception they gave us! On arrival the old woman said, "Well, I am very pleased to see a foreigner. Why did you come to our village?" I replied, "No, I have peace." I thought what a difference between a Christian and a heathen. Her reply gave me a new desire to make Jesus Christ known. That evening I had a meeting with over fifty men, women, and children. God wonderfully helped me, and I praise Him for the opportunity. Next day I left for home.

On my arrival home I learned that the Thursday before I left for the mission the wounded soldiers (of whom there were hundreds in the city) intended looting the city. Not having known about it we slept well, but praise God for His keeping power. He hindered their plans. Christmas Eve we were preparing our small gifts and looking forward to spending a happy evening together, but things were arranged otherwise. Just as we were finishing supper news was brought that the wounded soldiers intended looting the city, and that we had better go to some safer place. We quickly gathered our things to take along with us. At first we thought we had better go outside the city, but as it was a bright moonlight night we were afraid to risk it, so we went to a poor home on the street, climbed up a ladder to their loft and spent the night there, with some bedding spread out on the straw. We heard the soldiers go in and out for many hours, the whole city did not rest, but praise God nothing happened. It was a strange Christmas Eve, but unusual things seemed more real, and I thought what it must have meant to the Lord Jesus Christ to be born in a manger. Next morning we returned home, full of praise to God and in spite of everything had a very happy Christmas. But I can assure you it was very difficult to find our gifts, we had forgotten where we had put them in our hurry.

What caused the trouble was, the wounded soldiers had recovered, so they were ordered to move on, but were most unwilling to do so without money, therefore the Yamen had to give $1,000 and the city people $100, to the city is peaceful once again.

In spite of many scars and several serious places of the city, the city is almost entirely controlled by Communists. Mr. C. A. Hunting, who has been in China since 1899, writes: Meetings have been kept on as usual, though we should like a much larger audience. Thirty have been baptized this year, but that is a very small number when we think of the thousands in this city who know not the Saviour. Many others have decided for Christ these months, and for each of them we praise the Lord, but we would that large numbers came right out, and be His witnesses in this great city. We still have a great many refugees in our houses on the West Street. These in almost every case are pitiable, most of them having lost practically all they possessed. We are doing what we can to help them, and as the cold weather is already here, clothing and bedding is a very large question, as owing to the great numbers of refugees in this city, the vast majority cannot get anything to do. We trust a good many of these will be converted ere they return home, and with this in view we visit like a special meetings every week for them; she is much encouraged by the way they do their best to memorize Scripture. One of the Christian women said, "If we memorize part of John's Gospel, when we return it will help us." One of the deacons has started a weekly evangelistic meetings there with a view to helping them, and men and women all attend that meeting, at which a few speak every time. Join us in prayer that salvation for many of them may be the outcome. Then the Lord will be glorified, and the enemy will be frustrated, and by and by that whole district will be open to the Gospel.

School work is still going on quietly, and we are daily praying the minds of these children with the Word of God. Keep praying for them. We have been promised fresh workers in the near future, and if the way is open for them to come. Will you all open this way by prayer, and make them in authority in the Government to allow them to live in here, if that is the Lord's will. Pray and pray.

Soochow.

It is refreshing to read of the contacts which the Rev. A. M. Sidibba is making with Christians and non-Christians in the Shanghai district:

"In some ways the last six months have often seemed disappointing, as far as any immediate results are concerned. One day recently Pastor Wang told me that he had dreams that he and I were climbing a very steep ascent, and began to wonder whether we should ever reach the top. Then he said to me: 'The promises of God are sure. There must be a way up.' This is our confidence, that God is going to bring us through into the satisfaction of a ministry that one feels has got there and achieved something for His glory. To this it is only fair to add that during the last six months or two we have become conscious of small but definite signs that God is beginning to answer prayer—the cloud like a man's hand that holds promise of abundance of rain. Let me tell you of some of the places and people concerning which we have asked you to pray. In October, Pastor Wang and Mr. Chow spent three weeks visiting the outstations and scattered country Christians. It is not easy reaching out-of-the-way places. Twice their coolie slipped on a narrow slippery path, and landed them plastered with mud. But the result was worth it. What was it?..."
... for further news. When at Tung-kwan-chng in December on three consecutive days I had personal conversation with a young fellow, E. Hain-chia. I found that his home was in Lungmen-chang. We have been praying that such links may lead, not only to the blessing of these individuals, but to the opening up of work in their market. Independently of me, Mr. Denham has also suggested to our Mission Superintendent that this place should be opened up as a new centre and a Chinese worker appointed.

Mr. Ren, the Church Treasurer, shows increasing desire to be used in service. For a month and more he came daily and spent an hour in special Bible study with me and Mr. Chew. [The ex-Taoist priest. See CHINA’S MILLIONS, November, 1931.] We read the book of Joshua and part of Romans. Mr. Ren is very concerned about his wife and son, a boy aged fifteen, as neither of them at present share his faith. Please pray for them. We are also still seeking for guidance about Mr. Chew’s future.

Bishop Mowll has suggested that in March, April and May two Chinese workers, Mr. Hsiao Tsung-fan and Mr. Chao Teh-sheng, should do special study here with me as a preparation for ordination as presbyters. If this idea materializes I shall be concerned that they may grow in more than intellectual knowledge. I shall hope also myself to profit from the experience, and to learn more how to reach, understand and help the Chinese man of the heart, hidden as he is behind the difficulties of a strange language and the closely guarded covering of surface politeness and coveted reputation. The Chinese loves to save his face and hide his heart. It is only in the warm intimacies of realized friendship that he welcomes another inside the warm intimacies of realized friendship and hide his heart. It is only in the

... the dispensary during the year was about 5,400, every one of whom had the Gospel message presented to them. Many had friends accompanying them, so that probably between 7,000 and 8,000 people heard the Word of Life through the ministry of the dispensary.

On the return journey from Taiyuen Shan, Mrs. Yang and the writer were able to do evangelistic work at Fen-shui-lu (25 miles from here). A man came and enquired after Pastor Yü, whom he had heard preach the Gospel there some years back, and had evidently been impressed with the truth of the message. But alas, "holden with the cords of his sin"—opium—there was no ready response to the offer of deliverance. From the terrible curse.

"The opium-smoking habit is indulged in to an appalling extent in all this district by both men and women..."

As a consequence, they are indolent, indifferent, and "dull of hearing." The general effect at the market town here has led to deterioration. Sometimes interest in the Gospel appears here and there, then cools off and the cause discovered is always opium and unwillingness to give it up. Prayer is asked for a mighty awakening among these sinbound souls, that there may be a conviction of sin and a convincing that there is "One mighty to save."

"Since January, 1930, the Misses Allen and Warren have been engaged in the Forward Movement work. This year their work has had three sides:

1. Preparing Chinese workers—some to carry on the work already initiated in the existing stations and some to engage in the "great move" of reaching the unreached places and people. To this end, three months' Bible Study Schools have been held for workers. The first was quite small with only two workers; to the second four workers came (two paid and two unpaid); at the third there were five workers (one paid and four unpaid). Daily there were two Bible study classes, reading, writing and singing as well as practical work.

2. Initiating two of the Two Hundred into Forward Movement work—Miss Roe, who sailed with the first party of the Two Hundred, and Miss Warin, who has been out a year. The Misses Allen and Warren parted without contention, one taking "Mark" and one "Silas" with them on their tours. Unfortunately, Miss Roe was called to help at Pachow just before she was to take a tour with Miss Warren, so another woman from our Study School made up the party.

3. Sinchenpa has been occupied by the military since March, preventing their residing in the premises, but their Forward Movement evangelist, Mr. Liang, has been able to reside when not out itinerating. Yet they have made five tours to thirty un­reached markets and unvisited territory in the Sinchenpa, Nanpu, and Yingshan districts, as well as five outstations. The party remaining in the city for study did some visiting and market-day evangelistic work.

C.I.M. Prayer Meetings.

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

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

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

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 9, o’clock at 19, Mayfield Gardens.

A Prayer Meeting for China has been started at the Mizpah Mission, Southsea, on the third Wednesday of each month, at 6.45 p.m.

April, 1932.
'The First Quarter.'

Miss M. Densham tells us of response to the Message amongst patients at the Luan Hospital during the first quarter since its opening.

We have just come to the end of the first quarter since the hospital was opened, so perhaps you would like a few figures. During the quarter we have had 750 outpatients, not including return visits; 102 operations and well over 100 inpatients. These figures are not large of course, but for a newly-opened hospital they are not to be despised, I think; specially when one realizes that the operations have averaged about one every weekday for four months. Most of the time we have been very busy though there have been a few slack periods.

I have recently found time to commence a course of lectures to the nursing staff on medical and surgical nursing, elementary anatomy and physiology, etc. I have the men and women together in the operating theatre on Wednesday afternoons once a fortnight, if nothing else hinders and if I have time to prepare. I should be glad of your prayers that the lectures may be of real benefit to the nurses in their work.

I should like to tell you about several patients we have had since last I wrote. One of these was a Roman Catholic girl who, as she was the proper age to get married, badly wanted a man to buy her for his wife, but unfortunately she had a disease which had caused extensive ulceration to the face leaving her very ugly with a much contracted mouth immovable when she smiled, and the lower half of her nose affected. After she had been on a course of medicine for some weeks with great improvement of the disease, Dr. Adolph operated on her mouth, considerably improving it. When that had healed he performed a second operation on her nose, taking a flap from her arm and stitching it in the nose. Unfortunately, this did not take and the operation had to be done again. We are hoping that this time it will take. In spite of the fact that she is a Roman Catholic, she has shown much interest in the life of Christ, reading the Bible and helping some of the others to read.

Then we had another woman in, a maternity case, whose baby we unfortunately could not save alive. She was the dearest little woman and so grateful for what was done for her; it was just a pleasure to have her, but it was just a pleasure to have her, but best of all it just seemed as though she had been waiting for the Gospel, and her heart opened like a flower to its message though she had never heard before. When she was asked if she would accept the Lord as her Saviour, she was a little hesitant and she said she would have to ask her home folk first! We hope to hear more of her as she lives near one of the outstations.

Another rather sad case may interest you. As you probably know, the people up here in the north have the heated ‘k’ang’ or brick bed. This they heat by means of coal dust mixed with earth which shoulders away indefinitely, all that is required is to add more of the mixture at intervals and it lasts all the winter. Sometimes, by mistake, charcoal is mixed with the coal dust and earth and this is very dangerous as the charcoal fumes cause people to lose consciousness, become very ill, and death sometimes follows. Three weeks ago two of the servants on the Compound were overcome by charcoal fumes from their ‘k’ang.’ In the early morning one of them felt queer and got up, then being overcome by the fumes he fell across the ‘k’ang’ with his foot right over the hole in which the fire is made. He then lost consciousness again and must have lain two or three hours in that position, when at last the cook woke up and although feeling ill himself, managed to drag the boy away and go for help. It was found that his foot had been so badly burned that the only chance of recovery was immediate amputation, and fortunately his relatives agreed to the operation. He is now going on fairly well. This boy, whose name is Ing pao, is not a Christian though he knows the way of salvation. Please pray that this great trial which has come to him may be the means of leading him to yield to Christ.

You may remember in my last letter I wrote about a bad case of septicaemia who, we hoped, was on the road to recovery. However, she suddenly took a turn for the worse, developing general peritonitis, and it became apparent that her condition was hopeless. Her people wanted to take her home to die, and started out, but she died before she reached home.

We had rejoiced when she appeared so much better, as she was a member of what is almost the only Christian family in the newly opened heathen
city of Licheng, and we felt that her healing would have brought glory to the Lord; but God ordained otherwise, and since her death we have heard that her family has been much blessed, so the Lord made the seeming misfortune turn out for good. Her mother who had stayed with her in hospital, spoke very gratefully to me of our efforts to save her daughter, instead of putting the blame on the hospital as many might have done.

Another seeming misfortune was also used of God to bring blessing to a family. This family comes from one of the Luan outstations, the father being an elder of the church there; the son and daughter, in their teens, both bright Christians, but the step-mother definitely not a Christian and not interested. The boy, a fine Christian lad of 19 or so, was taken ill with an appendix abscess and operated on. For about a month he did very well, and was nearly well enough to go home, when he had a return of pain and fever, and another slight operation was performed. This, however, was of no avail; there was evidently extensive hidden trouble, and in a few days the boy was dead. The father was grief-stricken as this boy was his only son and the light of his eyes. However, he was wonderfully brave about it, and was very grateful to us for what we had done. Since then we have heard of blessing in his family as a result of the boy’s death, and the heathen step-mother has shown an interest in the Gospel and is now attending service. Truly God’s thoughts are not as our thoughts.

Another interesting case was that of a man who was in the hospital with eye trouble. One eye was totally blind and the sight had almost gone from the other one. During his long stay in hospital, the blind eye was removed and one or two operations performed on the other eye. Gradually the man was able to see a little clearer, which was all we could hope to do for him; but he told us that he had also begun to pray to God since his eye had begun to recover a little sight.

Then we had a woman in who had to have her leg amputated. She refused to listen or pay any attention to the Gospel. For a day or so after the operation, her condition was satisfactory, but about the third day it started to go rapidly septic (we suspected she had been meddling with the dressings) which in turn produced general septicaemia, and her relatives took her home to die. Before she went I endeavoured to impress on her the seriousness of her condition, urging her to accept the only way of salvation before it was too late; and for the first time, though chiefly through fear, she took an interest in the Gospel. Others in the ward were listening, and one had the opportunity of turning to them and impressing on them the terrible consequences of dying without Christ and without peace in the heart. The next day, the woman, already almost beyond speech, was taken home. I spent the last few minutes with her, seeking to point the way to Christ, but we could not tell how much of the truth had sunk in, and we fear she had refused to listen until too late.

I must tell you about the dearest little boy we have had in for quite a long time. His name is Man Shan and he is five years old. He had an operation on his foot and was in nearly two months, and he only went home two days ago. We gave him one of the foreign dolls that the Comradeship sent, and he was so delighted with this doll. It had to have its foot bound just like his was! He quickly learnt all the hymns and choruses we could teach him, and he was nearly always singing when we went in the ward. We felt that his witness to the other patients in this way, though unconscious, was none the less real, and we miss him very much indeed. His old granny, who stayed with him, was at first almost antagonistic in her attitude to the Gospel, but latterly she took an interest and even asked to be taught. It is lovely to think that little Man Shan will take these hymns and choruses back with him to his heathen surroundings, and we do pray that the Lord will use them to some. I do not remember if I told you about the prison work. In the autumn we had an invitation to go and preach to the prisoners in the local jail, so every Sunday afternoon someone from the Compound goes. I manage to go sometimes and I do enjoy going. We are given a very warm welcome by the prisoners who are keen on learning to read and listen very well to the Gospel. Several say they believe, but I am afraid some say that because they think we shall use our influence to get them out of prison! Please pray that they may really be convicted of sin, and desire to turn to the Light.

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Our Shanghai Letter.

Mr. Stark’s letter is dated February 19th. Lack of space compels us to omit his general review of the situation in Shanghai.

BANDIT BARBARISM.

FROM KANSU Miss Levermore reports that the Szechwan troops occupying Hweihsen are well ordered, and with others are surrounding Tsinchow for the purpose of exterminating Moslem brigands who are accumulating there. She adds:

‘Old Mr. Tien, a church member here, was tortured by a group of brigands—not Moslem—last month. He was tied up, stripped and beaten with sword backs, then burned with straw. This was in the night and out of doors. He had to give jewellery, family as a result of the boy’s death, and choruses we could back with him to his heathen surroundings. In my last letter I referred to the closing of our Chinese Girls’ Boarding School at Yangchow. Miss Todman, who has been in charge of it, writing to Mr. Gibb on January 29, says:

April, 1932.
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pril by the chapeL The medicine hdp given is the biggest attraction, continue to come in good numbers to the general guest room of our' visitors have been from among his pupils. Moslems questioning and legitimate argument. The old " Sai Bay " In feet, they are too placid. One would like to see more evidence of Christian instruction in our schools.

MR. G. K. HARRIS writes: 

"Among Moslems, the attitude of the people has been very friendly. During the last few years, we have prayed much that God would make it possible for us to continue our schools, in which the Holy Scriptures are regularly taught, and though the official requirements in regard to registration remain unchanged, yet in practice a tolerant attitude has in many places been adopted by the Educational Authorities. We should value your continued prayers as we maintain our policy of non-registration and the retention of Christian instruction in our schools.

AMONG MOSLEMS.

Referring to the work among Moslems in Sinning, KANSU, 

Mr. G. K. Harris writes: 

"This month several visits have been paid to the Moslem suburb. The attitude of the people has been very friendly. In fact, they are too placid. One would like to see more evidence of the truth gripping Moslem hearts, even if it meant more questioning and legitimate argument. The old " Sai Bay " Abong is still about and has given us two good hearings. Some of our visitors have been from among his pupils. Moslems continue to come in good numbers to the general guest room by the chapel. The medicine helps given is the biggest attraction, but quite a number come in just to enquire about the teaching."

In a letter recently received from a C. and M.A. missionary at Hochow, mention was made of a young Moslem, who says he comes from the Sinning district and accepted Christ as His Saviour here. We pray that he may unite with the Church there and stand fast in the Lord.'

Mr. L. A. Street, writing from the same station, says: 

'Christmas week was quite a busy one. However, we were able to get some street-preaching in the Eastern suburb to quite a nice number, who gave attention to the Message. There is a preaching shop in prospect right in the middle of the Moslems and owned by one of them; it will be a triumph of God's power if we are able to get and keep it. The last week of the old year was occupied with a Bible School, two sessions daily, taken by Mr. Learner and Mr. Harris. There have been about twenty attending.'

WHERE GOD IS WORKING.

In the work of evangelism generally our workers are meeting with encouragement. In this connexion a few gleanings from letters recently received from different parts of the field will, I think, be of interest to you. Mr. Robert Gillies, writing from Kiangchow, on February 5th, says:

'Dr. Chia Yu-ming, accompanied by Rev. P. J. Hoehr, of the Mennonite Mission, Taning, spent six days at Hotsin and in spite of the inconvenient time of the year had very encouraging revival meetings. Attendance was good, the message through both preachers powerful and the indications of blessing many.

Passing through this city, they were able to have an afternoon and evening meeting, and I think we may say these were about the best meetings from the viewpoint of interest that we have had here for some years.'

Mrs. KERRY, since returning to Yunnanfu, in Western Szechwan, has resumed the women's meetings, which are held three times a week. While the numbers attending are not great, she is yet encouraged. Through the introduction of some young girls who frequently visit her a meeting has been held by Mrs. KERRY in the courtyard of one of their homes, and an invitation to do so again has been extended to her.

Mr. James Mason writes from HUMAN as follows:

'The Changchih street-chapel services continue as usual with good attendance and keen interest. During the last month we were only able to have a few such meetings as the weather has been very wet. Quite a number of people have enrolled as enquirers, and we are praying that they may be led out into the full truth of the Gospel.'
Mr. Bevan, writing from Tungsian in Eastern Szechwan, says:

"Hsia Pa Keo, the outstation which is preparing to build a new church, we were unable to have baptisms owing to my letters having never been received there. I found them very happy and bright, thoroughly enthusiastic about their building scheme. At Kwantu, the outstation reopened in the early part of the year, three were received as candidates for baptism. At Hwang Chin Keo, eight men and three women were baptised and four men and four women received as candidates, besides an old Roman Catholic who was received into fellowship. At this last place the Christians are much in earnest. Lately when Mr. Ts'ai, of Pachow, went there in his tour, they appointed two of their number to accompany him and contributed $28 for their expenses; an additional $10 contributed later by those not present at the meeting was sent to Hsia Pa Keo for the building fund."

Mr. Hutton, in a letter dated Pangsieh, Kweichow, writes:

"There have been quite a few idol temple priests and nuns in our district who have been enquiring most intelligently about the Gospel, lately. One, a Mr. Pan, in a temple 15 li from here, is reading the New Testament and showing real signs of interest in the Gospel teaching. He has actually broken his vegetarian vow and is eating meat and catching fish from the river close by, both of which are contrary to custom, and the only reason he gives to the people is, that all which the True God has given to mankind is good for food. He also speaks most freely about the True God and His Doctrine. To-day I sent this priest some more books to read, and pray that he shall soon come out and out for the Lord Jesus Christ."

Mr. J. B. Kuhn, who recently paid a visit to the tribes-people in the Upper Salween, nine days' journey from his station at Tall in Yunnan, writes:

"While I was in their villages, some families came out for the Lord, and of course their demon-worshipping implements were at once destroyed, together with pipes and wine. Everybody seems to know what has to be done when he decides for Christ. Another interesting thing is that the people of this one cluster of villages, where some sixty families have come out for the Lord, were already laid the foundation for their place of worship. Until now they have been worshipping in a house; but the company has become too large for comfortable accommodation. They have, therefore, decided to erect their own meeting place. On the day I was there they made a start, and I did all I could to encourage them. Ordinarily, on Sundays, there would be nearly three hundred in attendance at the main service. This makes the fourth place throughout the district that has provided its own chapel. There are other places, too, willing to do the same."

Pioneering among the Lahu and Laka.

Mr. J. H. Casto, Yungkang, Yunnan, gives a description of his visit to an unreached Lahu village.

"How many of you have been the first white person to enter a certain village? Just a couple of weeks ago I had that experience. Though the village has been Christian for several years, they had never seen a white person. The little children made a hasty retreat upon my approach, but came later in the evening with the older folks. We had a happy time of fellowship in prayer and singing. After teaching them a hymn or two we just sat around the fire and chatted until late in the evening. The village I refer to is of the type of Lahu among which we live, so their language and customs were not strange to me. I wish you could have seen one white-haired old chap. Old and bent with years, but happy as a child and of the rather blusterous type, he made everyone convulse with laughter every few minutes."

"The type of Lahu among which we work are very primitive, getting their food and clothing from their own fields. Their diet consists of rice, with one or two kinds of vegetables and pickled bamboo sprouts. They raise their own cotton, and from start to finish their garments are home-made in the true sense of the word. They are not adept at doing business but sell a few articles on the market occasionally, the proceeds of which are used to meet the Church leaders and bring before them more of the people is, that all which the True God has given to mankind is good for food. He also speaks most freely about the True God and His Doctrine. To-day I sent this priest some more books to read, and pray that he shall soon come out for the Lord Jesus Christ."

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Mr. T. Binks, Akumi, Yunnan, tells of the efforts made towards self-support amongst the Laka.

Towards the end of the year we enjoyed a visit from Mr. Fraser, the Superintendent of Yunnan province. His counsel and suggestions were a great help to us. During the time here he was able to meet the Church leaders and bring before them more clearly the matters of self-propagation and self-support. You may remember that last year the annual offerings for the work were very discouraging. This year a challenge of making a definite advance was brought before the leaders, who in turn exhorted the members throughout their various districts. Owing to the state of the Church
it was decided that the offerings for the year be given to one chosen out of the Church to act as native pastor. His work is to be among the villages where there are Christians or enquirers. He will need untold grace in exhorting and helping the cold-hearted and indifferent ones.

At the end of the year Harvest Festival services were held in our four centres. We believe that your prayers have had a part in the results, for not only do the total offerings amount to more than three times as much last year but each centre gave considerably more than on any previous occasion. The gifts consisted of money and grain. The grain consists of maize, oats, millet, rice, and buckwheat. Perhaps you will understand the poverty of these people when I tell you that quite a few gave, knowing that in six or eight months' time their own stock of grain will be eaten and they will have to go out here and there to try to find means to supply their family needs. They do not give out of their abundance.

This year they have not only to pay heavily in taxes for building motor roads but have also had to find men from the different villages to go and work on the road. For some this has meant selling various things which they could ill afford to part with, in order to find money for taxes. From this you will realize that giving to the Church work entails sacrifice. It seems now that the work of pastor may be divided between two men. Their names are Lee pi-fu and Lee chang-wen, both young and keen in the Lord's work. Both have difficulties in their way and we are praying that these may be removed and surmounted. The former suffers from headaches and bad eyes (a real thorn in the flesh) and also has a wife and young family who need his help. The latter also has a wife and little child. He lives with his parents and brothers, and they are not keen, which means that they are not pleased for him to leave the family affairs and engage in the Church work. I know you will realize that these two men taking up this work will constitute a call for definite prayer.

Mrs. Binks gives an interesting description of a Laka wedding:

We have been wedding proud in our home these days; our cook has been married to my serving girl. It has been quite a happy affair, so different from any other Laka wedding, when they neither want nor care for each other. Our two are both Christians and old enough to know their own minds. I suppose my girl will now be baptized and become a member of the Church. The weddings here are long affairs, lasting from Monday till Saturday. They have three meals in the girl's home, then she is escorted by her bridesmaids and others to her first meal prepared by her husband, followed by the marriage ceremony in the chapel. Then two and a half days' more feasting, after which she returns home until her husband escorts her to his home, which in this case is ours. He had to pay $250 to her family for her and provide six meals, besides one or two other gifts, so wives are not cheap in Lakeland!!!

Personalia.

DEPARTURES.
March 19th.—Per s.s. Lancastria, for Canada, en route for China, Mrs. G. Findlay Andrew.

ARRIVALS.
March 20th.—Per F. & O. s.s. Kashmir: Miss S. Gowar, from Szechwan; Miss E. Rice, from Chefoo.

Scottish Annual Meetings.
Monday, May 16th. GLASGOW. Christian Institute, 3 p.m. Renfield Street Church, 7.30 p.m. Chairman: The Rev. W. H. Aldis. Speakers: Dr. and Mrs. Howard Taylor, the Rev. W. H. Warren. Closing address by the Rev. John MacBeath, M.A.
Tuesday, May 17th. DUNDEE. Y.W.C.A., South Tay Street, 3 p.m. Y.M.C.A., 10, Constitution Road, 8 p.m. The Right Hon. Lady Kinnaird will preside.
Wednesday, May 18th. per Perth. Wilson Church, Scott Street, 7.30 p.m. The Right Hon. Lord Kinnaird will preside. Speakers at Dundee and Perth: Dr. and Mrs. Howard Taylor and the Scottish Secretary.
Monday, May 23rd. — ARDROSSAN. West Church of St. Andrew, 8 p.m.
Tuesday, May 24th. — ARDROSSAN. Old Church.

Further particulars may be obtained from our Scottish offices, 16, Belmont Street, Glasgow, W.2.
HE POLITICAL SITUATION.—It is surely a cause of thanksgiving that major hostilities between Japan and China in the Shanghai area have ceased. But this is no time for those who desire the extension of Christ's Kingdom in both countries to slacken the urgency of their prayers. Even if ignorance of the true position makes it difficult to pray with definiteness, we can at least claim that all the devices of Satan, whose purpose, as ever, is to hinder the progress of the Gospel, may be brought to naught. We can continue to plead that Communism may be held in check, especially in central China, that misunderstanding of the situation may not cause anti-foreign feeling in inland stations, that the present armed truce may lead to a real and reasonable settlement, that wisdom may be given to the Commission of the League of Nations, which has reached Shanghai. We fear that only time can allay the bitter animosity which has been aroused amongst all classes of Chinese by the action of Japan. Mr. Stark speaks of the influx of more than half-a-million terror-stricken refugees into the International Settlement and the French Concession. All are homeless and many destitute.

In the Far North-West.—A reading of the annual reports from stations all over China confirms the impression, already formed, that generally speaking the work was carried on under more peaceful conditions in 1931 than in the previous year. But there are, alas, important exceptions, and amongst them is the province of Kansu, including the area where the Misses French and Miss Cable have been continuing their pioneer work. For various reasons we cannot publish their experiences in detail, but a quotation from a letter written in December gives sufficient information to stimulate prayer:

'We have had the very hardest three months we have experienced. We were taken to the brigands' headquarters, four days across Gobi under escort and had many anxious days and nights. As I write, we are homeless, and the cold is intense, so that we are living in frost-bound conditions. We are, in fact, in one of those Satanic whirlwinds, when it seems as if one's breath is taken away by the fury of the attack. We have experienced such before and know that our only strength is to keep still and hide in the Rock until the fury be spent. "Faith is the SUBSTANCE of things hoped for," and when the storm is at its fiercest we know that the everlasting hills are there, though they be blotted out from our sight. We value the prayers of our friends more than I can say.'

Another letter, written on Christmas Day, from the 'Blue Palace,' Tunchwang, shows that there had been at least a temporary improvement in conditions. Truly, our friends have found the hidden source of calm repose which makes the pioneer of Christ's advance independent of circumstances:

'Yesterday, after three weeks' exile in the Guest House of Crescent Lake, we heard that our house was vacated by soldiers. At an hour's notice we packed up and returned here because the Christians were so anxious that we spend Christmas Day together. We arrived late last evening. Early this morning we got ready a room for service and . . . entertained a large number of guests. The landlord, the military governor and the chief Ahung sent out horsemen to invite us in so, for the moment, we are on the crest of the wave. To-morrow we may be in its trough! We have been on the run for so long, living on odds and ends made into a dish we call "Fugitive Stew," that we hardly know ourselves writing in a large, clean room in the best house of the town. To-day's Christmas service has been the first such celebration since the time of the Nestorians. There was a large and most attentive congregation. Our visitors have all left and we are taking breath after the hectic fit. We have some blazing brushwood in a little tin stove, the kettle is singing and soon we shall have a cup of tea and a piece of bread—a modest Christmas supper, but luxury is all a matter of comparison and we truly know it to-night. The outlook is still that of a red and lowering sky but above it is a sapphire throne. But we are perfectly safe.'

Hudson Taylor Centenary.—China's Millions for May will be a special enlarged centenary number, for it was on May 21st, 1832, that Hudson Taylor was born. There will be a special cover design in colour prepared by Mr. Norman Baker, which will include a portrait of Mr. Taylor. The leading article will be one of Mr. Taylor's own utterances, and the magazine will contain articles by Mr. D. E. Hoste, the General Director of the Mission, Dr. Robert Wilder, Dr. H. W. Frost, Mr. Marshall Broomhall, and reminiscences by Miss H. E. Soltau, Sir Montagu Beauchamp, Mr. G. F. Easton, Mr. Walter Sloan, and Mr. Graham Brown. Subscribers to the Magazine will, of course, receive this special number without extra charge, but for single copies the price will be threepence.

Two new centenary leaflets, with eight pages of matter and an art cover, have been prepared. One is from the pen of Mr. Marshall Broomhall, and is entitled 'Hudson Taylor—the Secret of his Life'; the other, written by the Editorial Secretary, sets out to give as many of the bare facts of Hudson Taylor's life as is possible in so small a compass. Apart from 'Hudson Taylor's Legacy,' which is greatly valued by all who are reading it, our main centenary publication is a special cheap edition of 'Hudson Taylor, the Man Who Believed God,' the shorter life by Mr. Marshall Broomhall, at one shilling. It has a stiff paper cover, and we are using a slightly thinner paper, but in other respects it is exactly the same book as that published at half-a-crown, with no abbreviations whatsoever.

We are reprinting the booklet, 'Four Talks on Hudson Taylor,' by Miss E. B. Harman, as the first edition is entirely exhausted. It contains most valuable material for Sunday School teachers, Bible Class leaders, and all who realize the importance of helping young people to appreciate the work of Hudson Taylor, and of inspiring them by his message and the story of his life.

The Annual Meetings.—The Annual Meetings of the Mission will be held (D.V.) on Tuesday, May 10th, at 3 and 7 p.m. in the Central Hall, Westminster. Full details will be given in our next issue, but naturally the Hudson Taylor Centenary will be much in our minds, and will influence the programme. Our Home Director will preside, and among the speakers already secured are Dr. Zwemer, Dr. and Mrs. Howard Taylor, and the Rev. W. H. Warren.

April, 1932.
They Offered Willingly."

"To their power . . . yes, 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 February, 1932.

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**TOTAL for February . . . £575 15 10**

*All donations should be addressed to the Secretary, CHINA INLAND MISSION, Newington Green, London, N.16. Money Orders (payable at G.F.O.) and Cheques, which should be crossed, payable to the CHINA INLAND MISSION.

**Bankers**: WESTMINSTER BANK LIMITED, 21, LOMBARD STREET, LONDON, E.C.3.

a. Money to be transmitted to missionaries for their private use and not for Mission work may be sent through the Mission.

b. This is clearly indicated.*
News Items.

The Rev. A. B. Lewis is giving assistance in the work of the administration of the Mission in Shanghai.

Mr. G. Findlay Andrew left Shanghai on February 9th for Tientsin, en route to Peiping. He was intending to proceed thence to Pingliang and Kuyuan in Kansu, and after a necessarily hurried survey of famine relief work proceeding there, to return to Hankow for a Flood Relief Committee on March 8th or 9th.

The Rev. C. H. Parsons and Mr. and Mrs. Funnell were hoping to leave Shanghai for East Szechwan on February 12th. Mr. Parsons planned to visit the forward movement centres at Yunanchang and Wentangtsing before returning to Paoning. Mr. and Mrs. Sinton were due to leave for West Szechwan a week later. Miss Tucker and Miss Kirton are making a good recovery after undergoing operations at Chungking.

Mr. and Mrs. P. A. Bruce have returned to Chefoo via Siberia after a brief visit to England. On arriving at Manchuli they found that no trains had been going through to Harbin for the last ten days, but that very morning word had been received that the line was clear, and so by the good hand of their God upon them they reached Chefoo safely on February 12th. The party of boys and girls returning from Shanghai after the holidays had been delayed by the fighting, but arrived safely on the following day. Prayer is asked for the Schools this term. Miss Rice, headmistress of the Girls' School, has just returned home on furlough. Miss Ina Lucia, B.Sc., has been designated to Chefoo, and proceeded thither from Yangchow in February.

Good news continues to reach us from the Language School at Yangchow and Anking. The Christian General Chang Chikiang recently paid a visit to the Training Home at Yangchow, and delivered a deeply impressive address to the students on Romans i. 1-16, and Ezekiel iii. The Rev. A. R. Saunders interpreted. Much prayer is asked that guidance may be given in regard to the designations of the new workers—nearly seventy at Anking and about sixty at Yangchow. These included 17 Associates—9 men and 8 women. The Homes have been so crowded that some of the new Associates could not be accommodated there this session. Most of the new workers will be proceeding to their stations during April. Pray that roads may be kept open and journeys completed in safety.

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JUNE 7-13.

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For full particulars apply to the Conference Secretary, China Inland Mission, Newington Green, N.16.

ANNUAL MEETINGS AT THE CENTRAL HALL, WESTMINSTER.

TUESDAY, MAY 10TH. AT 3 AND 7 P.M.

"CHINA'S MILLIONS," POST FREE 22. 6d. PER ANNUM FROM THE CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.16, OR MESSRS. MARSHALL, MORGAN & SCOTT, LTD., 12, PATERNOSTER BUILDINGS, LONDON, E.C.4, OR FROM ANY BOOKSELLER.

APRIL, 1932.
The Hundred and the Two Hundred.

The following article by Mr. Hudson Taylor was printed as a preface to the bound volume of CHINA'S MILLIONS for 1887. Mr. Taylor's statements are as true of the Two Hundred who have just gone forth as of the Hundred who sailed for China in that year, except in regard to the extent of the unevangelized areas.

MANY have joined in the prayer that a hundred new workers might be given us in 1887, as was first mentioned in our January number; many have rejoiced in the augmented income; many have given thanks as band after band have left our shores for the field. And now that the number is complete, we may well look back, grateful for the manifest answer to prayers, and ponder a few of the questions their going forth is calculated to suggest.

I. They have gone in glad obedience. The Master said Go! and they have gladly gone. They did not need to ask Why? His word sufficed. The words 'to every creature' proved that the command was still in force, for 1,000 cities and countless towns and villages in China were waiting for them, and are still waiting for some of you, our readers, to follow. To the Hundred the words Go and STAY had not a letter in common.

II. They have gone in fullest confidence. They never asked, Is His command a wise one or a kind one? To them He is wisdom, He is love. When He gave the command He knew all involved to those who go, to those they leave, to those amongst whom they will labour. That He gave the command proved to the Hundred that it was needed, that they were, right in obeying, that it was the best course both for the loved ones at home and for the lost ones abroad.

III. They have gone without anxiety. There would be no step of the way unknown to Him. They went not alone: He was with them always, and would be with them. They would never have a need of which He would not know, and for which He had not promised the supply. No crooked place could arise in their path which He would not traverse in order to make it straight. No complication could arise which He would not deal with. All authority on earth, as surely as in heaven, is given unto Him.

IV. They have gone to do a definite work. Not to try this or that, but to do, in the strength of the Lord, what He has told them. And what is their commission? To make disciples—to turn men and women from darkness to light, from the power of Satan unto God, that they may receive remission of sins and inheritance among those who are sanctified by faith in Christ Jesus. They know full well that they have no more inherent power to do this than had the man with the withered arm to stretch it forth. But they know that divine commands mean divine enabling. They are therefore gone, abiding in Christ, to bear this fruit; and by His grace it will be borne—souls, many souls, will be saved. This is as certain now as it will be after their baptism; just as the Hundred themselves were as certain to go twelve months ago as it is certain now that they are gone.

Do we not all need to dwell more frequently on the certainty, the absolute certainty of divine things? Why is gravitation certain? Because it is a divine Law. Why is Scripture just as certain? Because it is a divine Word. Why is the prayer offered in the Name of Christ as certain to be answered as the sun is to rise? Because both are according to the divine Will: both are promised in the divine Scripture.

In that Book of certainties we see unmistakably the woeful position of the heathen, and can well see why the command to evangelize them all is given. If we could not see, it would, nevertheless, be our duty, or let us rather say, our privilege, to obey. But our Master treats us as friends, and tells us His reasons—and one of them is the awful position of the heathen.

Some men say that the heathen never had the Bible they are excusable.

God's Word says: 'They are without excuse.'—Romans i. 20.

Some say, Well, but the guilt and consequent punishment of the unsaved at home are so much greater than theirs, that we ought to spend all our efforts at home.

God's Word says: 'Are we in worse case than they? No, in no wise.'—Romans iii. 9.

Some say, Since they have never heard of the Saviour, God will be merciful and will somehow save them.

God's Word says: 'As many as have sinned without law shall also perish without law.'—Romans ii. 12.

Some say God will not condemn the heathen.

God's Word says: 'Idolaters and all liars shall have their portion in the lake which burneth with fire and brimstone.'—Ree. xxi. 8.

Some say that the duty of Christian sons and daughters (unless the former can get civil or military or mercantile appointments of a profitable character, or the latter can marry well) is to STAY at home, and be a comfort to their parents and friends! They quite admit that they are absolved from this duty if they gain the appointment or the marriage connection, and that in these cases it is their duty to GO, at the human command. But the mere divine command is to be disregarded; or at most compounded for, by a money gift towards sending out some poor orphan that nobody cares to keep at home!

God claims for Himself all the Firstborn, i.e., every member of the Church of the Firstborn who are enrolled in heaven. Is it not an insult to Him to make more of earthly gains or position than of the interests of His kingdom? Is it not robbing Him to keep one back from His service whom we should not withhold from the Queen of England or even from a suitable husband? Is it not for Him to decide whether we, or our loved ones, serve Him at home or abroad?

The parents and friends of the Hundred have recognized His claim and have given them up to Him. He will give, and He will be, their 'exceeding great reward.'

J. Hudson Taylor

May, 1932.
OTHERS will write of Hudson Taylor as a man of faith, as a pioneer, and as a missionary statesman. In this article we desire to recall his early years, to see him as a youth, for 'the child is father of the man.'

Twice over in St. Luke's Gospel we are told, in slightly varying phrase, that Mary, the mother of Jesus, 'kept all these sayings, pondering them in her heart.' How true to life is such a word, for is not every mother, to some extent, an historian? We are thankful, at least, that that is true of Hudson Taylor's mother, for owing to her maternal love we now possess copies of most, if not all, of Hudson Taylor's early correspondence. These letters began before he left home, for he corresponded regularly with his elder sister who was at a boarding school, and the volume of his letters increased from the day he left his paternal roof. These letters, bound in twelve volumes, and extending to more than two thousand quarto pages of fine writing, were given to the writer of these lines by his mother about twenty-six years ago. Since that time we have frequently perused them and never without inspiration. They breathe an atmosphere redolent with blessing, and this is our justification for returning to them now. Some of them are too intimate for publication, for he wrote to his sister Amelia without restraint. His love for her was something unique, as these words, for instance, show: 'I love you more than life—whether it is right or wrong I know not. I long for your growth in grace and advancement in holiness more than for my own. I can believe, from my own feelings, what Paul meant when he said he could wish himself accursed for Israel's sake.' With such a love he wrote in utter confidence of his secret hopes and fears, his joys and troubles.

We have a definite reason for going back over this old ground. It has been asserted that 'it is always impossible to re-enter completely into a creative moment of life.' That is probably true. Nevertheless it is essential that we keep in touch with such vital moments lest we lose the original impulse. That is the value of every book of genesis. There is a unique value in all beginnings. It is not possible, for instance, to read these early letters of Hudson Taylor's without feeling that the words, 'In the beginning God created,' have an application to his life's work, and to the founding of the China Inland Mission. If his early passion is made to vibrate afresh in our hearts, the publication of these few extracts, typical of many, will not be in vain.

It is interesting to recall that Hudson Taylor's call to work in China came before he had commenced any public witness for Christ. Public speaking he found extremely difficult. Of his early efforts in this direction we hope to write elsewhere. It must suffice here to say that about nine months after his call he wrote concerning this matter of public testimony: 'I felt if I did not praise God for all His benefits, if I was ashamed of Him before men, He would be ashamed of me before His holy angels.' With this conviction he broke through his natural reserve and commenced to witness for Christ. Meanwhile the fire began to burn in his heart. 'Where God calls, man must obey,' he wrote to his sister within a week of his nineteenth birthday.

Three months before his twentieth birthday he wrote to the same sister:

'I am astonished at the littleness of my love and gratitude to Him, and confounded with His long-suffering mercy to me. Oh! pray for me, that I may live more and more devoted to Him—His service and strength. I feel as if for this I would give up all, everything, every idol, however dear. . . . Do we not deserve by our worldly-mindedness, our apathy, our ingratitude, our disobedience to the Divine command—Go, and evangelize all nations—do we not deserve to experience little of the love of God, and of the peace of Christianity? Oh! it is a noble calling, a high calling, an honourable calling. I feel my utter unworthiness and unfitness for it. . . . Oh! for more grace, and love, and faith, and zeal, and holiness!'

Hudson Taylor at the Age of Twenty.

From a portrait by his aunt, Mrs. Richard Hardey.

May, 1932.

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While he mused the fire burned and less than a fortnight later he wrote to his sister again:

'I feel as if I could write sheets full, and as though I could say nothing but "pray for me, pray for me." Oh! my dear sister, if ever you did pray for me, pray now, and get Father and Mother, and John, and all my Christian friends to pray for me, that I may be led aright by the Spirit of Truth.'

The same letter was continued the next day, and in the same strain:

'If I feel I have not long to stay in this country now. I do not know what turn Providence is about to take, but I feel something is coming soon, and I am forewarned that I may be prepared. Pray for me, love, that my faith fail not. I felt unspeakably happy on Sunday morning; and in the afternoon while singing to Leoni

'I am all on earth forsoke,
Its wisdom, fame and power;
And Him my only portion make,
My Shield and Tower.'

'I felt ravished with heavenly joys, and fell into a kind of ecstasy of bliss. I scarcely know how to attempt to describe the happiness I enjoyed. In dedicating myself anew to His service, I felt I had nothing to give. Had I ten thousand worlds, what would they be to the Saviour's love?—to that little so—God so loved the world! I can scarcely write for praising the Lord. Oh! I am so unworthy, so unfit for the Lord's work. It will only show the glory is His; it is His work entirely. Oh! to be made instrumental in bringing many to His fold! I feel the Lord is asking me: "If I will open the way, or will tell thee where to go, wilt thou go, even if thou canst not see the way clearly? Wilt thou trust in Me? Ye are of more value than many sparrows; the very hairs of your head are all numbered!" . . . Oh! my dear Amelia, when I come to see you, I shall have much to say which I cannot write. I feel the great want of the Church, and of the people of God individually is, earnestness.'

The letter is a long one, but it did not exhaust the passion that was aflame within his heart, for the same day he wrote to his mother:

'I feel thankful you do not wish to recall the offering you made of me to the Lord; perhaps He means to try our sincerity in this respect sooner than either of us anticipated at one time, or do now. If I know not the strength of a mother's love, I know so much of the strength of a son's love, of a brother's love, of love to friends and brethren in communion, that the thought of leaving all seems like tearing a part of one's self from the rest. But praised be God, I know also something of a Saviour's love, though but very little; and though my return is so small, yet I find religion is to me a satisfying portion, and I can sing: "I am all on earth forsoke." . . . I have felt for several weeks that I have not long to stay in England, and have told several persons so. I do not know whether He is not now calling me to leave all, to take up my cross, and follow Him. Praise the Lord, I do know one thing: He will not leave me in doubt or darkness respecting His will, and till He shall show it to me indubitably, I will by His grace wait patiently. I feel at perfect peace. . . . Pray much for me; we none of us know the efficacy of prayer.'

So great was the urge within his soul that he proceeds to discuss with his mother the prospects of working his passage out to China before the mast. Ten days later on March 12, 1852, he writes again to his sister:

'Oh! for more grace and love, love like His. He counted not His life dear that He might redeem us. He sought not ease and comfort, that He might purchase eternal happiness and heavenly rest for us. The value of the soul! how immense! how incalculable! The precious blood of Christ was the only price at which it could be purchased—and that was not withheld. If we really believe these things, and have received the benefits which flow from His sacrifice, shall we withhold ourselves from His service? . . . Shall we fear to enter on His cause, because it will lessen our comforts? Shall we even count our lives dear, if we may perchance win souls to Jesus? No. Oh, no! If we do, how dwelleth the love of God in us?'

All these letters, and many more, were written by Hudson Taylor before his twentieth birthday. Just eighteen months were to elapse from the date of the last quoted ere he actually sailed for China, and when he sailed he was only twenty-one years of age. The child was father of the man, and in these early letters we see the secret of the life that followed. In the beginning was God. What the Apostle Paul said of His Gospel, Hudson Taylor could say of his Call: 'It is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.'

The justification for the celebration of Hudson Taylor's birth, just one hundred years ago, is not found in a man's beginning, but in God's beginnings with a man. Of God, through God, and unto God are all things. So with Augustine's words concerning his mother—save that we make the necessary alteration of the pronoun—we close this brief paper: 'Not his gifts, but Thine in him, would we speak of; for neither did he make nor educate himself. Thou greatest him; nor did his father and mother know what a one should come from them. And the sceptre of Thy Christ, the discipline of Thine only Son, in a Christian home, a good member of Thy Church, educated him in Thy fear.'

Chronological Summary.

1832, May 21.—J. Hudson Taylor born at Barnsley.
1853, Sept. 19.—Hudson Taylor sails for China the first time.
1854, March 1.—Hudson Taylor lands in Shanghai.
1860, July.—Mr. and Mrs. Hudson Taylor sail for England.
1865, June 25.—Hudson Taylor's crisis at Birmingham.
1866, May 26.—Hudson Taylor sails for China the second time with the 'Lamennuir' party.
1875, Jan.—Hudson Taylor's appeal for eighteen workers published.
1875, July.—'China's Millions' first published.
1881, Nov.—Appeal for The Seventy.
1885, Feb. 5.—The Cambridge Seven leave for China.
1886, Nov.—Appeal for The Hundred.
1888, Oct. 5.—Hudson Taylor sails from Vancouver for China with first North American contingent.
1889, Nov.—Hudson Taylor visits Sweden, Norway, and Denmark.
1890, June.—Formation of German China Alliance.
1890, Nov. 20.—Hudson Taylor sails for China with first Australian party.
1891, Jan.—Sailing of first Scandinavian China Alliance party.
1899, Sept. 26.—Mr. and Mrs. Taylor leave China for Australia and New Zealand. Close of Hudson Taylor's work in China.
1905, Feb. 15.—Hudson Taylor sails for China for the last time.
1905, June 3.—Hudson Taylor dies at Changsha, Hunan.

May, 1932. 85
Mr. Hudson Taylor as Director of the C.I.M.

By Mr. D. E. Hoste.

Mr. Hoste succeeded Mr. Taylor in the Directorship.

The views and methods of Mr. Taylor are naturally reflected in the arrangements of the Mission, which he, as its first Director, guided for many years. Of these arrangements, those relating to its doctrinal basis, its non-solicitation of funds, and its interdenominational character are so well known as to render further reference to them here unnecessary, beyond saying that experience has confirmed us in the conviction that they are right for us as a Mission, and in our determination to adhere to them. The same is true of our practice of selecting candidates from all walks in life. Superior intellectual capacity and gifts of leadership have often appeared in persons from humble positions; it being found that there is no necessary connection between these qualities and social standing or scholastic training. Two other points regarded by Mr. Taylor as of great importance in estimating the fitness of candidates, and which are still so regarded, were a strong, genuine experience of Christ's power to save and satisfy in the individual life of the applicant, and secondly, zeal and courage in winning souls.

In connection with the work in the field, Mr. Taylor emphasized the need of adaptation to the life, customs and points of view of the Chinese, in order that their dislike of Christianity as a foreign and denationalizing agency should, as far as possible, be removed, and also that the essential character of the Gospel as a living message of love should be illustrated in the lives of the missionaries. He held that for the working out of this principle there was an important practical advantage in missionaries coming out young and therefore better able to acquire the language and to fit in with Chinese conditions.

Again, the vision and courage of Mr. Taylor were shown in the occupation of new areas, mostly by quite young workers, notwithstanding the dangers, hardships and isolation involved. He realized, that, as in the home lands, there was a constant danger lest the claims of immediate, local needs should blind us to the larger and wider call of the regions beyond. This was specially evident in the boldness with which he placed young women in stations of their own in new and hitherto unworked districts, thereby incurring much criticism at the time. Experience, however, has confirmed this policy, which has been followed by many others.

In nothing perhaps was the God-given insight of our first Director more manifest than in his arrangements for the care and oversight of the missionaries and their service throughout the field. The fact that, as the work grew, they were spread over some sixteen provinces, the stations, for the most part, being far removed from the coast, rendered this a matter of difficulty. His plans were based upon the belief that, the Mission being composed of a number of God's servants, called by Him into its fellowship, it was to be expected that, as the whole company walked faithfully with God, individuals would be raised up endued with the various gifts needed for the maintenance and development of the whole body: the evidence of their being called to a given ministry appearing in the fact of their fulfilling it with acceptance to their fellow-workers. Mr. Taylor's own position in the Mission was essentially of this nature: His love, his humility, his sympathy, his self-devotion, his patience, his insight and skill in affairs; also the inspiration of his example in facing danger, enduring hardship, poverty and suffering: these were what gained and retained for him the love and confidence of his brethren. Further, he, on his part, had confidence in the Lord concerning them. He trusted men, and women also, often comparatively young and inexperienced, with responsibility and with tasks calling for high qualities, while he himself poured out his life in seeking to serve and help them. He thus did much to foster the various kinds of gifts and skill which the manifold needs of this great work called for.

As the Mission grew and it became impossible for him personally to aid all the missionaries, he, in consultation with others concerned, appointed men to superintend the work in various districts; the principle just described as determining his own influence and position also applying...
to them. In this way, though not without trials and difficulties such as beset all true growth and progress, the various branches of the Mission, whether financial, business, transport or the care of the work amongst the Chinese, were provided for; the underlying principle being that each and all of the workers filling departments were members of the Mission called to its common service and imbued with its evangelistic aim and purposes, whilst contributing in their several degrees to the common end. The oversight of the work in China has thus from its early years been conducted by missionaries in the field: the Director being assisted in the central administration by heads of the various departments and a small group of Assistants caring for the actual work throughout the field, and also advised by a Council composed of missionaries superintending the Chinese work and some of the departmental chiefs. Similarly, in each of the home lands are a Home Director, an advisory Council and a staff of workers for the care of missionaries on furlough and the conduct of the affairs of the Mission in the country where they reside. Mr. Taylor, as General Director, maintained touch with the work in all the countries, the responsibility for the whole being thus vested in him.

Experience extending over thirty-one years since Mr. Taylor laid down the active duties of his office has confirmed the meetness of these arrangements for a Mission such as ours. It will be seen that its continuance mainly depends upon the measure of the spiritual life and godly walk of the Mission throughout its whole membership. Given these and the resultant supply of the spirit of Jesus Christ, there is ground for confidence that the work will continue to grow and prosper. Failing these, it would before long become disintegrated and dissolved, which, in the considered opinion of Mr. Taylor himself, would be a far better thing than its being kept going whilst spiritually unfit.

One feature of the Mission which, perhaps in a special degree, bears the mark of one aspect of Mr. Taylor's character, is the school at Chefoo, in North China, for the education of the children of the missionaries. It is no exaggeration to say that this school, apart from the good it has accomplished on behalf of the children, has in more ways than one been a means of great blessing to the whole membership. Incidentally it has done much to foster and strengthen the bonds of mutual sympathy, good understanding and love between the missionaries. Whilst unstinted in his self-sacrificing devotion to the evangelization of inland China and ready to go to all lengths in hardships, toil and danger in order to advance it, Mr. Taylor was no ascetic. On the contrary, not the least attractive of his qualities was the sense he imparted to others of his enjoyment of life in its various natural and healthy aspects. Human relationships, especially those of the family, had a large place in his heart. This fact made the faithfulness and fortitude with which for the sake of Christ and the Gospel he so often turned from them, all the more touching and impressive to those who understood and loved his rich and generous nature.

With regard to the diversity in the personnel of the Mission due to its international and interdenominational character, and also to the varying social standing and intellectual training of its members, Mr. Taylor, as a practical man, recognized that this feature did in a real sense render co-operation more difficult than in the case of an organization unilateral in these respects. He also saw, however, that the development of character and enlightenment of mind necessary to the attainment of the larger fellowship, were in themselves of the utmost value in the preparation for effective service amongst the Chinese. The emancipation from the self-complacency and the criticism of others arising from a restricted outlook could be brought about, not so much by holding academic views and theories regarding wide fellowship, as by the prolonged and exacting self-discipline involved in learning to fit in with others and to work with them in a common task. Moreover, the fact that the Mission had a common basis of clear-cut, dogmatic, fundamental Christian doctrine and also a common spiritual outlook and ideal, constituted an inward bond of union and effectively welded it together for united aggressive action. Sharing in a vast enterprise involving danger, toil and possibly loss of all things; inspired by the purpose to carry out the enterprise laid upon it from on high, the Mission has, in some real measure, been united and made effective as a fighting force. This, under Goo, has largely been due to the life and work of Mr. Taylor.

How Blessing came through Hudson Taylor.

Reminiscences by Dr. Robert P. Wilder.

When the Cambridge Seven were sent to China by the China Inland Mission, a book was published in England entitled 'The Evangelization of the World.' Many copies of this book were secured by us in America and placed among American students. What was written in that book by and about Hudson Taylor impressed me greatly. Apart from my father, the two men who had the greatest influence on me were A. J. Gordon, of Boston, and Hudson Taylor.

The Rev. John N. Forman, who had been travelling with me in the North American Universities, was appointed to Mission work in India. On his way to that land in January, 1888, he spent some time in Great Britain, and wrote me that I should not fail to see a ' wee' man by the name of J. Hudson Taylor when I passed through England; for, he wrote, ' One of the greatest blessings of my life has come through (not from) that man.' And when I heard J. Hudson Taylor at the Northfield and Niagara Conferences, I too felt that a great blessing had come to me, not from, but through him. He was so evidently a channel through whom the Spirit of God was flowing.

Evidently at first Mr. Dwight L. Moody hesitated about using Mr. Taylor at Northfield owing to the fact that he did not represent one of the regular Boards of Missions, but as soon as they met and Mr. Moody heard Hudson Taylor, it seemed as if he could not use him often enough from the platform of the Northfield Conference. I remember Moody saying at one of the Conferences: 'J. Hudson Taylor will be on tap at three o'clock this afternoon under that tree,' and pointed out the tree to us students. We were all greatly impressed by his knowledge of the Bible and the way in which he used it in his addresses. One of us asked him how he could give so
many addresses in the course of the day. He replied: 'I feed on the Word of God every morning, and then during the day I pass on to others what God has first given me.' I think it was his rule to spend at least one and a half hours every morning in Bible study and secret prayer.

It was my privilege to hear him not only at Northfield, but to be present at the Niagara Conference where the North America Section of the China Inland Mission was organized.

Once when I was a guest of Mr. and Mrs. Menzies, of Liverpool, at the same time that Hudson Taylor was their guest, our hostess asked Mr. Taylor: 'Are you always conscious of abiding in Christ?' After a pause, he replied: 'Last night when sleeping in your home I was not conscious of the fact. We must never be conscious of not abiding in Christ, and if we find ourselves not abiding in Him, we must confess it and be restored.'

It was my privilege to be present with him as one of the speakers at the first Conference of Studentenbund für Mission at Halle a/s. There I saw him for the first time under fire. He was attacked by the man who was regarded as the leading exponent of Foreign Missions in all Germany, who did not believe in the watchword 'The Evangelization of the World in this Generation,' and who criticised vehemently the principles of the China Inland Mission. Never shall I forget the calm way in which Mr. Taylor took his castigation, looking up unruffled and giving his reply to the critic without the heat shown by the critic. He gave the impression of a man who had reached the principles of the Mission after much prayer and who was absolutely convinced that they were right.

My last contact with him was in Switzerland, when he was broken in health and Mrs. Taylor brought him to live in the same pension where my sister and I were stopping, and where, later on, my wife and children and mother joined us.

At that time Mr. Taylor was so broken in health that he could not pray for many minutes at a time, but he said to me, 'I can trust even when I cannot pray. If God can afford to lay me aside, why should I object? It is not true that some flowers bloom unseen by any eye. His eye sees every flower, however hidden away it may be from the sight of man.' By day he would walk around with one of us as a companion studying the flowers, and by night he would stroll out watching the beautiful stars.

On the occasion of my mother's eightieth birthday, the only guests she asked for to help her celebrate the day were Mr. and Mrs. Hudson Taylor and the Rev. Andrew Murray from South Africa, who was staying at a pension near by. It was a wonderful experience for me, listening to the conversation of these three veterans. One whom God had used so mightily in China, another who has been so greatly used in South Africa, and my dear mother, who had served Christ so loyally in India. It was her last furlough. From it she returned to India and died there at the age of 88.

Though Mr. Taylor impressed me deeply when he was in full vigour because of his administrative ability, prayer life and power to influence audiences through addresses, yet in a sense he impressed me even more when broken in health at the pension 'La Paisible' in Switzerland.

‘The Greatest of these is Love.’

By Dr. F. Howard Taylor (Hudson Taylor's son).

Friends of the China Inland Mission commonly think of my father as a man of faith. He believed God. What God promised He is able to do and He intends to do. So, humbly, confidently, yet submissively he approached God in the attitude: 'Lord, Thou hast promised: do as Thou hast said.' Such an approach naturally wins miracles. God's omnipotence responds to our weak faith. He was a man of faith. And the God Who worked when he prayed is our God to-day.

He was also a man of hope. Faith, real faith, and expectancy go hand in hand. After the united prayer at Wuchang for 'Other seventy also,' they had a season of thanksgiving for the seventy recruits who were expected in the next three years. They came, seventy-six of them, including some very outstanding missionaries. Two years after the arrival of the last of the seventy, united prayer was made at the first meeting of the China Council for one hundred in a year. Then (December, 1886) Mr. Taylor expected them. 'If any one,' he remarked, 'could hand me photographs of the 100 who are coming in 1887 I could not be more sure than I am now.' We all know that they came, 102 of them that year. He was a man of hope, the kind of hope that 'maketh not ashamed.'

'The greatest of these is love': best of all he was a man of love. Of this, many illustrations will occur to those who knew him. Chinese Christians and missionaries all experienced it. One example must suffice. During the later years of his active missionary leadership, a serious situation arose in some of the more distant stations. Zeal, admirable zeal, but without sufficient knowledge to guide it of heathenism and its works and ways, was causing grave concern in Peking at some of the foreign legations. Permission for missionaries to reside and work in the interior might be withdrawn! So Mr. Taylor, after seeking guidance, determined to visit these stations and, after seasons of spiritual refreshment around the Word, explain the situation and the need of prudence in methods of work. The journey, by primitive conveyances, would be arduous, involving difficulty, much fatigue and even danger. His son (the writer) pointed out, as one physician to another, that such a trip, lasting all through the sultry summer and the rainy season, might very possibly cost his life. But he felt he had his marching orders, and replied: 'Doesn't it say we should lay down our lives for the brethren?' So that settled it. And the writer and his bride of three weeks accompanied the dear parents and Mr. J. J. Coulthard on their labour of love. Prayerfully undertaken, prayerfully carried out, it was much prospered of God.

'Whose faith follow.'

'Follow after love.'
Hudson Taylor and North America.

By Dr. Henry W. Frost.

Home Director Emeritus of the C.I.M. in North America.

My first contact with Mr. Hudson Taylor was in London, at his home on Pyrland Road, in his study and upon the evening of December 27th, 1887. I had heard of the China Inland Mission in America, at the conference held at Niagara-on-the-Lake, Ontario. This was through the purchase and reading of a book, *A Mission Band*, which Mr. Benjamin Broomhall had recently compiled and put forth, describing the going forth to China of the so-called 'Cambridge Band'; and I had afterwards been given added information concerning it by Mr. Kenneth Studd, whom I met at Colgate University, at Hamilton, New York, when he was taking part in a conference there. This double impact had made a deep impression upon me, giving me a desire to serve in China in connection with the China Inland Mission and leading me to entertain the daring hope that Mr. Taylor would consent to the establishment of a branch of the Mission in North America. I had gone, therefore, to England and had sought to have an interview with Mr. Taylor, that I might lay before him my application for service and also my project of Mission expansion. Mr. Taylor was in Scotland when I reached London, and it was nearly two weeks before I could meet and confer with him. It was thus, on the evening referred to, that I went to his home and entered his study.

I had visualized Mr. Taylor as a large man, with black hair and beard, possessing a heavy voice and of a rather austere mien. I braced myself, therefore, to make the best of a difficult situation. To my astonishment, the General Director of the China Inland Mission, the man of faith and power, was just the opposite of what I had anticipated. He was shorter than I was, with light hair and beard, a low, kindly voice and an appearance which forbade fear and enticed confidence. As Mr. Taylor came toward me, his two hands outstretched and a kindly welcome in his eyes and upon his lips, my heart was won. I felt at once that I had found a friend, whose friendship would endure through time and eternity. It was easy, after this, to sit before the cheerful grate fire and pour out my tale of desire and hope. Mr. Taylor encouraged me. But, in a subsequent interview, he discouraged me; coming to the conclusion that the Mission, so far as the home part of the work was concerned, should remain national instead of becoming international. However, as I parted from him, he promised to visit the States and Canada in the following summer as he should take his way to China.

It was on Sunday afternoon, July 1st, 1888, that Mr. Taylor, together with his son, Howard, his secretary, Mr. Whitehouse, and Mr. and Mrs. Reginald Radcliffe, reached New York. My parents, who were living at 80, Madison Avenue, took the party into their apartment. There other hearts beside my own were won, Mr. Taylor, in spite of quietness and gentleness (possibly because of these), seeming to have the divine art of drawing forth love from young and old, high and low. His Bible readings at morning prayers upon the Song of Solomon were thrilling and transforming, and they left us, not only at the feet of the Lord, but also at his. We went from New York to Northfield, Massachusetts, to attend the General Conference there, and what had taken place in my parents' apartment was re-enacted at that place, only on a larger scale. Mr. Moody led the Conference and hundreds of young men and women sat before him. Mr. Radcliffe thundered forth impassioned utterances of missionary obligation, and after these earthquakes, as Mr. Taylor spoke, there was the still, small voice. But it was the voice that was longest remembered. It echoes still in my own heart, and the same is true of many others.

This is not the time to tell the story of the formation of the Mission in North America. Suffice to say, that Mr. Taylor's passage through the States and Canada became a triumphal progress. Forty-two young men and women offered for China, so much money was given to take young people to China that it was difficult to allocate it, and finally, God literally forced Mr. Taylor to establish the Mission in North America. Thus the hand that so constantly clung to the Father's Hand, withdrew itself long enough to plant the tiny shoot of the Mission in

Photo by Barnet and Son.
North American soil. It was no vain act, for that shoot has become, at last, a great tree.

Mr. Taylor visited North America some seven times, in 1888, 1889, 1892, 1894, 1897, 1900 and 1905. And those of us who saw him during these visits had no occasion to regret the love we gave him when we first knew him. On the contrary, our attachment deepened as the years went by. How could it be otherwise when we saw that he walked unfalteringly with God? Personally, I came to see him at home and abroad, on conference platforms and in private homes, when men thought well of him and when—as at times in China—men did not think so well, when on guard and when off, when well and when sick, and, in all these circumstances and conditions, I never had occasion to conclude that he was out of fellowship with God. Such an one as this, I increasingly felt, could be implicitly trusted and confidently followed. And many others felt the same.

Perhaps the acme of Mr. Taylor's spiritual ministry in North America was reached in 1900, when he stood on the platform of Carnegie Hall, New York City, at the time of the Ecumenical Conference. Those who sat on the platform represented the finest minds of the continent, from the theological, ministerial and missionary standpoint, and the body of the hall was filled with hundreds upon hundreds of rich, cultured and consecrated Christians. And there little Mr. Taylor stood, unconscious of himself or others, with his face alight and his heart aflame with the Spirit of God. To this hour, as I think of the scene, I hardly understand whence came the effect that was produced, so child-like was Mr. Taylor's bearing and so simple his words. But this I know, that that great multitude was bowed before the Lord in breathless, awed silence, and hundreds never forgot in thought, word or deed the way of life and service which was that day made unmistakably plain.

Britain has given America some great gifts. But spiritually, she never made a larger and richer contribution to her welfare than when she sent to our shores the Rev. J. Hudson Taylor.

"He Lived in the Love of God."

The following is translated from Sister Eva von Tiele-Winckel's book: 'Denksteine des lebendigen Gottes,' and is reproduced with the permission of Deaconess-House, Friedenshort.

In the year 1900, a friend brought me from Schwarzwald in South Germany to Davos, and left me under the care of a motherly friend and of a lung-specialist. The ways of God are indeed wonderful! Lifted right out of the midst of all that had hitherto filled my life, transplanted amongst a crowd of sick people, very ill myself and given up by the doctors, without the prospect of ever being able to return to my home in Upper Silesia—yet God in His unspeakable mercy had prepared a fresh blessing for His child even here.

One day a kindly-looking elderly lady approached my reclining-chair. The gentleman who was with her introduced us and named her: Mrs. Hudson Taylor, the wife of the well-known founder of the China Inland Mission. This meeting was like a gleam of light to me. Years before, I had read a short autobiographical sketch, "A Retrospect," by this remarkable man of God, and had been deeply impressed. Now his wife stood before me, and on leaving, at the close of a short visit, she slipped a tiny book into my hand: "A holy life and how to live it," by McGregor. That was just what I was seeking! Oh, how I read and re-read the booklet! It answered so many of my questions, and showed me as from afar the way along which God in His goodness was ready to lead me.

Soon after, I was able to visit the Hudson Taylors in their modest dwelling in Davos village; and week after week during those winter months, spent in a poisoned worldly atmosphere so difficult to endure, the two hours which I was allowed to spend with these two holy children of God were as gleams of light and a source of strength for my inner life.

Hudson Taylor—the apostle of sanctification! Physically small, suffering, his nerves unstrung as a result of decades of service in China, unable for any mental work or strain; yet he became my apostle who showed me, as no one had hitherto done, the way of holiness by faith; and the possibility and joy, the blessed gladness, of leading a life of holiness, well-pleasing unto God, by the power of the Indwelling of Jesus. Behind his simple words, which were filled at the same time with both power and childlikeness, stood his personality lighted up by the
Presence of Christ, and the example of his life and work. I remember clearly yet how he said one afternoon, while his face shone with joy: 'It is so glorious to be able to give pleasure to the Lord.' That was entirely beyond my comprehension. In spite of all my years of striving, it still seemed to me as though I were a naughty child of my Heavenly Father's, deserving only of punishment, standing always at the bar, and under a sense of inner condemnation. How could the Lord take pleasure in me? But here I saw someone who, although already old, weak, ill, and in the midst of the most terribly trying circumstances (it was the time of the Boxer trouble, and every day frightful news was coming from the field), nevertheless lived in the love of God, and from whose eyes the joy of the Lord shone. Was such a thing possible? Could it be for me also?

One thing about this saintly servant of God struck me in our occasional talks. He never related anything advantageous to himself, nor anything detrimental or bad of others; not even when in the course of conversation opportunity for both—or even provocation—was given. There I saw how this life of inward holiness found expression in a truly humble, selfless, love-filled walk; a proof of its reality; for 'by their fruits ye shall know them!'

Some years later, I saw the beloved friend and spiritual guide once again, and was able to spend a week with him and his wife in a quiet chalet above the Lake of Geneva. It was the 'evening glow' of this wonderful life. The mental powers were so impaired that he could hardly frame a connected prayer or carry on conversation; but the power of the presence of God, the unhindered working of the Holy Spirit were more perceptible than ever; and at the same time this childlike composure, and deep inward content with the Will of God. He was, as Tersteegen loves to express it, 'profoundly satisfied' in God. If he could no longer lead the great Mission, nor any longer serve the 400 million in the eighteen provinces of that great empire, he could tend and love the little spring flowers, created so marvellously by his Heavenly Father, could transplant them from the cold meadows into pots and boxes, and adore the omnipotence of God in these little plants which He had made to grow for His children's pleasure.

Not long afterwards, the longing of his heart was fulfilled, and he was able to return once more to China, the land of his Call, to travel once again into the far interior to Chang-sha, the last capital city to be opened to the Gospel, and there, after a final bright flickering-up of his missionary spirit, he went in like a happy child to his eternal rest, to await in China's earth the First Resurrection.

Reminiscences of Hudson Taylor.

1. By MISS H. E. SOLTAU.

My first interview with Mr. Hudson Taylor was in April, 1866, when my father met him at a Conference in Teignmouth. Colonel Stafford was also present and brought Mr. Taylor home to stay with him in Exeter for a few days. Father came home at midday and the first thing he said was, 'Children, I have seen a missionary from China.' Take a note to him and then go to Mr. Cole to secure the Athenæum for him to-night and ask him to get out bills as quickly as possible in order to try to fill the hall.' We three sisters went off and told everyone we could all about the meeting and when the evening came the Hall was crowded.

We were so surprised when we reached Colonel Stafford's that day to see Mr. Taylor come into the room. He looked so slight and young with light hair. He gave us a warm welcome and asked us if we had ever prayed for China. We said 'No,' and I added, 'All I know about China is that I drew a map of it once and learnt the provinces.'

That evening he spoke on Prov. 24: 11 and 12. His message was most impressive and he told many touching stories of the condition of the heathen in China and of the conversions of several. My sister Agnes (later Mrs. Hill) and I hardly slept that night, and in the morning she said to me, 'If only I was not going to be married next month, I should go to China, but you must go, and Richard and I will help to support you.' The next day I offered to go, with my parents' consent.

Mr. Taylor stayed over Sunday and in the afternoon he spoke to our large Sunday School which we had in a very poor part of St. Sidwells. He spoke to the children on Ps. 115: 4-8, and told them the story of little Gracie's distress.* In the evening he preached again in the same old dancing room on Mark 5: 1-7, to a crowded congregation of the very poor.

On his return from China five years later, Mr. Taylor came to Barnstaple and stayed with Mr. Robert Chapman, who welcomed him with the words, 'Dear Brother, I have prayed for you every day since you went to China.' In 1872, he invited my sister Lucy and myself to stay with him at 6, Pyrland Road, and go to the Maldmay Conference. He spoke in the large hall one afternoon and it was crowded. I stayed on there after his and Mrs. Taylor's return to China in order to help Miss Blatchley with correspondence and for two or three Saturdays she and I were the only ones at the prayer meeting. She was very frail and I can see the tears running down her cheeks as she said, 'Everyone has forgotten the Mission.' Then I invited my brothers, George and Henry, to come and they came with several others and by degrees the room at No. 6, Pyrland Road, was filled again. Both were later on the Council of the C.I.M., as was also my brother-in-law, Mr. Richard Hill.

I remember once when someone was expostulating with Mr. Taylor at the madness of taking a party of young men to China when there was war between France and China, Mr. Taylor said very quietly, 'I have never found in my Bible where the Lord said the Gospel was not to be taken to China when there was war with France.'

2. By MR. WILLIAM SHARP.

As one of the Home Council of the Mission who worked with Mr. Hudson Taylor for some 28 years, I am asked for some reminiscence of his life and work. It is simply this—that he was a man of God, in a manner and to a degree to which I, personally, have met no equal; that his restfulness of spirit and simplicity of faith were all-inspiring; that his entrance into any assembly was to
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3. By MR. W. B. SLOAN.

My first memory of Mr. Hudson Taylor goes back to the year 1875, and as that is fifty-seven years ago, my readers must bear with me if my recollection is only a faint one.

D. L. Moody's first visit to Scotland in the years 1873-74 was a time of wonderful blessing, both in Edinburgh and Glasgow. There was such a movement of the Spirit of God as had not been known before, and has never been experienced since. Following upon this in the year 1875 a Christian Conference was held in Glasgow, which I attended. Although I had been led to a knowledge of my Saviour two years before that, I had never heard the name of Hudson Taylor, or of the China Inland Mission, which then had only about forty missionaries on the field.

Mr. Hudson Taylor was one of the speakers in that Conference, and all that I can recall of him was his reference to having been associated with the great Scottish missionary, William C. Burns, during his earlier years in China. He also spoke of how they did not see eye to eye as to the manner of our Lord's return, but they both looked for the coming of the Kingdom of God, and so they were able to keep on together.

In later years when I had the privilege of much personal intercourse with Mr. Taylor he told me that when the time came for William Burns and him to minister in different parts of China, he felt the parting from him even more than parting from his own mother on sailing for China the first time.

It was in the year 1883 that I first came into actual personal touch with him, and the details of that time I can vividly recall. I then had charge of an evangelistic meeting on Sunday evenings, and one day someone spoke to me by telephone, saying that Hudson Taylor was coming to Glasgow, and would I have him to address one of the Sunday evening meetings. So little did I know about Mr. Taylor that I replied if he would give an 'evangelistic' address, but not to speak on Missions! He did not come on a Sunday night, but he came on a week evening. It was at the time when "the seventy" were being sent out, and some of them took part with him that evening. Shortly before the time of commencement, as some of us stood talking in a room below the hall in which the meeting was to be held, one or two workers came in and with them a small and seemingly unimpressive-looking man to whom we were introduced as Hudson Taylor. As by that time I had learned something of the work he had done and was doing, his appearance greatly surprised me, but before the close of the meeting we had heard enough to make a deep impression on our hearts, and the first link of a chain was formed that night, which eventually led several out to China as missionaries in the C.I.M.

At Keswick in the following July he spoke from the platform. Missions were not then recognized in the official programme, but the man whose heart was burdened with the needs of China could not speak without referring to the great people which had so large a place in his affection. At the close of that address, on my knees in the tent, I definitely placed myself at the Lord's disposal for work in that land: and although it was eight years after that before my way was opened to go forth, from that hour the call remained and the purpose never left me.

Early in 1905 he came over from Switzerland to London, and on the 13th of February he sailed from Liverpool for the United States on his last journey to China. One Tuesday night during his residence at Newington Green he had tea with the Council, and then accompanied us to the Board Room. After a season of prayer, and when we had all risen from our knees, he stood for a moment or so and with a trembling voice said something like this: 'I fear that I must leave you now, in my present condition I could not help if I remained. I must now commit the carrying on of this work into other hands.' So he left the Board Room for the last time!

4. By the REV. SIR MONTAGU BEAUCHAMP, Bart.

Mr. Taylor was intending that I should travel alone with him inland after our party, arriving at Shanghai in the spring of 1888, had scattered. Circumstances prevented this until in the summer of 1886 we met again at the Taiyuan Conference. Then proceeding south to Hsiungtung and Pingyang, a party started with Szechwan as their object. C. T. Studd was one of the five Europeans at the start. But the method of travel was so peculiar and the heat so intense, that ere long, all the Chinese and three of the Europeans could not keep up the running. Hudson Taylor and myself struggled on alone. That is how I got to know him so intimately. A thousand miles overland in unexplored territory. Rivers rolling in flood. Hillsides collapsing. Inns often closed to us because we travelled so often by night. Two donkeys

make those present conscious of a peculiar atmosphere of spiritual power, spreading a warm and holy influence, akin to a sudden burst of sunshine on an otherwise dark morning. When in Council, with some difficult subject under consideration, and to which our united wisdom brought no apparent way out, he would so naturally and easily call us to go on our knees, confessing to God our insufficiency and want of understanding, and asking Him in the fewest and simplest words to shew us His will. And I do not remember that guidance was ever denied us. Thus the expression of his habitual intimacy with God became a wonderful experience in one's own life, carrying with it very practical benefits apart from the accompanying spiritual blessing.

A GROUP TAKEN IN 1871.

Shewing Mr. & Mrs. Hudson Taylor and four Chinese Christians.

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for Hudson Taylor to ride in turn. I as muleteer responsible for the un ridden one with saddlebags, which contained his very limited kit consisting of his Bible and candle, his mosquito net to spread over an open umbrella, and the inseparable little medicine chest. He could sleep anywhere, but many a time he was awake at night and then he lit his candle, and spent the time over his Bible and oft times in a favourite song. I was much impressed by his gentleness and patience and we often talked of those early days when I had known him in '65 and '72, and we pieced together puzzles hitherto unknown to the other side. At Hanchung we parted. There was an urgent call for Hudson Taylor to go to the coast. I was asked to go on a tour of prospecting through Szechwan and rejoin him again by Christmas at Takutung for Shanghai.

The initiation of the prayer for the Hundred and at the same time thanksgiving for them before a single person had started stands out in my memory. The 100+1 came within a year.

The summer of 1890 brought many C.I.M. missionaries to the Shanghai Conference. During the intervening years I had been wholly alone, mainly in the north and in Szechwan. In 1890 the then new C.I.M. premises given to us by Orr Ewing were opened. All Shanghai missionaries were invited to attend. A few words spoken by the only Chinese Christian missionary in Shanghai must here be mentioned: 'We remember how twenty-five years ago Mr. Taylor arrived with his first party. We gave him no warm welcome; the Shanghai papers ridiculed the "pigtail mission" and dubbed him knave or fool, but he answered not a word. To-day with several hundred fellow-workers and these beautiful premises, we see what God has done. I for one feel ashamed of my attitude towards Mr. Taylor in those early days.' And this speaker sat down with tears flowing freely.

My utter astonishment, immediately after the Conference, Hudson Taylor asked if I would go with him to Australia. He had never yet been there. I could not refuse, though I felt so utterly unfit for such work.

It was midsummer once more. We started Chinese steerage passage among the cargo twist iron decks as far as Hongkong, where I expected to stay with friends. But no, a Chinese inn on the harbour front, with noise, heat, and stinks combined! We waited for a few days for a ship for Sydney, on which no European was allowed to go steerage, so we booked 2nd Class, the lowest grade available. The skipper, a Christian, was so grieved that he played a clever game while we were ashore in Port Darwin. He had all our baggage transferred to 1st Class 'so that we should keep him company.'

And then came Australia—a great contract to the 1886 journeys, but the same Hudson Taylor. We went guests, in luxury everywhere from Government House downwards. How often he proved himself a 'seer' and God-guided man. Plans made for us beforehand often needed changing. The time for Melbourne was not ripe and so we left the city for a longer visit as the last farewell. Ballarat, Adelaide, Tasmania, Brisbane, were amongst the places visited. 'What a small insignificant little man!' was often the remark of people at first sight. But they soon discovered 'a mighty man of faith.' Hudson Taylor, on the contrary, often said, 'No, but a man small enough to hide in the Hands of a faithful and unfailing God.' Against the contrary opinion and advice of many local people in Melbourne we engaged the Town Hall which was packed with some 4,000 people. And at that Farewell Meeting most of the twelve new recruits were on the platform and spoke with us. The Dean, Macartney, who was in his eightieth year, was chairman. We were back in China with the party within six months of leaving Shanghai.

He has gone aloft now some twenty-six years. While he was living some said of the C.I.M., 'It will prove a rope of sand when he dies.' To this he replied, 'If it be of God it will last; if it be "my work" the sooner it goes the better.'

5 By Mr. G. F. EASTON.
My First Interview.

A small leaflet, which contained all that was published about the C.I.M. was given to me, from which I learned that a small booklet entitled 'China and the Chinese' could be obtained at 6, Pyrland Road, Mildmay. Though a Londoner I had no idea where Pyrland Road was, but after a very long walk, the following Saturday found me knocking at the door of No. 6. A lady—afterwards known to be Mrs. Taylor—opened the door. 'Can I get a copy of "China and the Chinese"?' 'Yes, please come in, I expect my husband in any minute.' Who the husband might be I did not know. I was shown to the back room, in which was a couch and a small table, on which all the business of the Mission was transacted. The rumbling of a cab at the door; the wife hurried to

Mr. J. W. Ewing. Mr. Hudson Taylor. Mr. J. J. Meadows.
A photo taken in Shanghai in April, 1905. Of the three veterans, Mr. Taylor had spent 31 years for China; Mr. Meadows this first helped; and Mr. Ewing (who sailed just before the "Lammermuir") part 36.
welcome her husband; a little man enters, takes possession of the couch, and tea is at once brought in to him. Handing me some papers he said, ‘I have just come from the printers, this is the rough proof of the first number of a magazine we are bringing out.’ Before I could look at the papers he said to his wife, ‘Will you take this friend into the meeting and ask Mr. Clarke to begin, and I will come when I have drunk my tea.’ The meeting was in the front room, a simply furnished room, with a round table in the centre, and the usual few chairs. Miss Pillan Smith was by the fire, mending stockings. Mr. and Mrs. Rudland from China, Mr. G. W. Clarke, an accepted candidate, Mrs. Taylor, and myself, about 7 or 8 in all. Mr. Clarke gave out a hymn about the lost sheep, and while we were singing Mr. Taylor appeared. He stood facing a large map of China (I believe it was worked in coloured woolls by Miss Blatchley) and prayed for the few stations, nearly all in Chekiang, others followed in prayer. At the close of the meeting Mr. Taylor retired to his bedroom on the first floor, and asked me to go to him for conversation. He had slipped down some steps on a Yangtse steamer and injured his back, and had to lie down as much as possible. He rather urged me to some decisive step, but I replied I could not be free for some time, and I needed some preparation and experience, especially as my work for the Lord had been almost confined to Sunday School and Children’s services. He replied, ‘If you delay for preparation millions of Chinese will have passed away; and it is no disadvantage that your work has been among children, the Chinese are a nation of children.’ Thus ended my first interview and first prayer meeting, the influence of which has never been lost.

Some Little Economies.

While staying with Mr. Taylor just before leaving for China in 1875, he gave me a carbon writing book for writing a diary, and remarked that it needed a metal sheet, which he had not got. Next day I bought a metal sheet for sixpence and told him so. He replied, ‘What a pity! There is a packing case in the basement with tin lining, from which a sheet might have been cut.’

In 1880-1881 Mr. Taylor was busy building the second house in Chefoo, known as the ‘old San.’ Just then a ship named The Christian was wrecked in the bay, and the wreckage was put up for auction. Mr. Taylor went to the auction and bought some tons of timbers for use in the house he was building. Curved timbers looked strange among the angles, and the doors looked like sieves, being full of large bolt holes, which took a carpenter a very long time to fill.

The scene is still Chefoo, 1881. Mr. Taylor went off on his donkey to do some shopping in the town two miles away. Eventually returning with a parcel under his arm, he came into the room, opened the parcel, and produced a number of Chinese shoes he had bought. Placing two shoes together on the floor he retired a few paces, and asked the company’s opinion as to whether we thought the two shoes would do for a pair; then, changing first one shoe and then the other, ‘Is that better? or that?’ He had bought a number of odd shoes from the shop’s box of cheap oddments, hoping he would be able to pair them passably!

Mr. Hudson Taylor’s Resignation.

During a furlough I was present at a meeting of the Council in London, when Mr. Taylor was explaining his purpose that Shanghai should be the centre and base of the Mission. The suggestion was a surprise and met with disapproval. Mr. Taylor rose from his seat, paced the room, and said, ‘I cannot agree with you, but I can leave the Mission!’ The suggestion was accepted!

No Successor.

I had just arrived in Shanghai from the interior, and crossing the lawn of the C.I.M. Compound, I met Mr. Taylor coming towards me. He took my hand, and his first words were, ‘Spurgeon has gone—he has no successor!’ (A cable telling of Mr. Spurgeon’s death had recently been received.) God calls and fits His servants for special pieces of work, often a big one-man job, and when it is done He takes them Home—they have no successor—we can think of many such. He may have someone who will take on his work, but they will do it in their way, and in their own supply of the Spirit of guidance and grace. There can be no real replica of one especially called and endowed by God. When that man has done his bit God rests him and carries on his work by some one adapted by His grace to continue—and complete maybe—the job. Mr. Spurgeon once spoke of Mr. Taylor as being the Apostle to the Chinese; not being believers in apostolic succession, may we not apply his own aphorism to himself and say, ‘Hudson Taylor has gone—he has no successor.’


Among many reminiscences of Mr. Taylor’s personality, there is one side which may not be specially touched upon, but which was well illustrated, by a very small incident which followed the great Missionary Conference in New York, in 1900, where he had been a distinguished speaker. It is that of his real attraction for little children, and his power of winning them.

After the Conference was over, Dr. Frost kindly arranged that a number of the delegates should visit his old University at Princeton. A number of distinguished men were in the party with Mr. and Mrs. Hudson Taylor, and it was touching to see how all joined in endeavouring to do honour to their guest. On our return Mr. Taylor was manifestly tired, and as we arrived at the station in New York, each of the party tried to relieve him of his personal baggage, etc., as far as possible, even I think the Moderator of the Canadian Presbyterian Church had his well-known umbrella. We joined the rushing stream of passengers, and hurried to a long staircase leading to the street level. When I looked round I saw him walking in the unusual condition of having his hands free. Then from another platform there came a mother carrying an infant, and holding on to her skirt was another, which seemed hardly able to walk, and which was openly objecting to the long descent for its little feet. The mother was unable to help, and I can see yet the light in Mr. Taylor’s eyes as he went to the crying child and said with his beautiful smile, ‘Do you think we could walk down together?’ The child looked up at him for a moment, then willingly took his hand, so that the descent was accomplished without difficulty, and the look of that mother spoke far more than her words. What struck me was not merely the power of detachment of a man who was bearing the heavy burdens which were on Mr. Taylor at that time, but the fact that he could, with one look, so win the trust and affection of a fretting stranger child as to gain its full confidence. Was not the reason to be found in the fact that he too had learned the secret of that heart, which belongs to the Kingdom of Heaven?
Mr. Hudson Taylor’s Last Walk.

THE old city wall of Changsha was pulled down about twelve years ago and the stones were used to pave wider streets. This does not only mean that more fresh air can enter the city, it is also a symbol of the new ideas and changes which have swept over the people.

One part of the old wall, called 'Tien Hsin Ko,' still remains. Here ramparts climb up a little hill and tower defiantly above the city. The strong fortifications are crowned with pavilions, whose triple curving roofs rise joyfully against the blue of the sky in compensation for the strength of the dark battlements. It was at this place that Hudson Taylor stood twenty-five years ago, the day before his death.

He had taken a walk with Dr. Keller and other friends on the wall, which was at that time still standing. At Tien Hsin Ko they had stopped to enjoy the wide view over the country. At their feet was a sea of houses, closely crowded together with no signs of streets between, beyond these on all sides was the hilly land broken by little patches of rice fields and watered like a garden by the great river Siang, a tributary of the even greater Yangtsé. In the distance rose the blue mountains which are so beautiful throughout Hunan.

This prospect was like a gift specially granted by God to his faithful servant who had said thirty years before: 'If I could only see Hunan opened, I would feel that my life-work was done.' He had prayed for many years that the Lord would open a door in Hunan for the Gospel. Mr. Dorward had laboured long years 'in journeyings often, in perils of waters . . . . in perils by the heathen . . . ' and we may be sure that Hudson Taylor had followed his travels with private intercession, but for long it had seemed without success. Not till 1901 had the way been opened and Dr. Keller been able to get a firm foothold in Changsha.

In 1905 when Hudson Taylor stood on the city wall before such a view of the 'garden of the Lord,' he saw with his own eyes the fulfilment of his long years of prayer. The command which he had received in 1865 to send the Gospel to all the inland provinces of China was now fully carried out. His heart went up in thankfulness to God, and, as Dr. Keller tells us, he exclaimed: 'Oh, how good God is to me.'

We may imagine that Hudson Taylor went home with his friends with thankful hearts, rejoicing in the Lord.

The next day came the guests to honour the veteran leader, as has been told in Hudson Taylor's 'Life.' And that same evening death freed the soul of the man who had been 'faithful in all His house.' Heb. iii. 2.

His life work was done. 

This Tien Hsin Ko is not ten minutes away from our hospital, and an evening walk sometimes brings us to this place. Our thoughts go back to the time when the Lord took His servant the very next day after He had shown him the fulfilment of his prayer.

This may well give us strength and hope for our daily work, dealing as we do with so many patients from all parts and classes of the city. There are coming all kinds of students to the hospital seeking for help, there are Christians from the different churches of our large city, there are workmen and merchants, officials from the Government departments and the Governor himself and his family. We are truly never without difficulties and are often in anguish over the life of a patient, physical as well as spiritual.

Such a walk to Tien Hsin Ko and thoughts about its history help us to trust and to look more upon the power of the Lord. We think also of our brethren who go beyond Kansu and Sinkiang where Tibet is now closed to the Gospel as Hunan was closed thirty years ago. Our prayers follow them and we know that His victory is with them who love Him and who have the one ambition, viz., to make Him known.

Scottish Annual Meetings.

THE Annual Meetings in Scotland, which will take the form of Centenary Gatherings, will be held, D.V., in Glasgow on Monday, May 16th. The afternoon gathering will be in the Christian Institute at 3 o'clock and the evening one in Renfield Street Church (which has again been kindly granted) at 8 o'clock. The special speakers will be Dr. and Mrs. Howard Taylor and the Rev. W. H. Aldis, while the Right Honourable Lady Kinnaird will preside at both gatherings.

The meetings in Dundee will be held on Tuesday, May 17th, the afternoon gathering being in the Y.W.C.A., South Tay Street, at 3 o'clock and the evening gathering in the large hall of the Y.M.C.A., 10, Constitution Road, at 8 p.m. The special speakers will be Dr. and Mrs. Howard Taylor and the Scottish Secretary, while the Right Honourable Lady Kinnaird will preside at both gatherings.

The Annual Meeting in Perth will be held on Wednesday, May 18th, in the large Hall of the Wilson Church, Scott Street, at 7.30 p.m. The Right Honourable Lord Kinnaird will preside and Dr. and Mrs. Howard Taylor and the Scottish Secretary will be the speakers.

The Annual Meeting in Aberdeen will be in the West Church of St. Andrew (which has again been kindly granted) at 8 o'clock on Monday, May 23rd, and on the day following, Tuesday, May 24th, the Annual Meeting will be held in Arbroath, the place of meeting being the Old Church.

Fuller particulars of all these gatherings can be had from our Scottish Offices, 16, Belmont Street, Glasgow, W.2.

The Centenary Meetings in Edinburgh will be held on Thursday, 12th May, at 3 and 8 o'clock. In view of the large attendance last year, it has been found necessary to change the place for the afternoon meeting, and friends are specially asked to note that it will be held in the Freemasons' Hall, 96, George Street. The Chairman will be the Very Rev. J. Harry Miller, C.B.E., D.D. The special speakers will be Mrs. Howard Taylor and the Rev. W. H. Aldis.

In the evening we are welcomed again to Charlotte Chapel when Mr. Aldis is expected to preside and give the closing address. Dr. Howard Taylor will speak at this Meeting and it is hoped that Dr. S. D. Gordon will take part. Friends are asked to pray that the success of these gatherings may be even in advance of the previous years, so that very definite outcome of blessing may follow from them.

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In the Closed Land.

Dr. D. V. Rees tells of his itinerant medical and evangelistic work in Tibetan country west of Kansu. Mrs. Rees is with him.

This is written in a place called Denga in Tibetan country, three days from the Chinese border. A district which is beyond Chinese jurisdiction, and of which we last night heard tales of entanglements, feuds, and fierce raid and counter raid, a picture of Arab and Moor at his worst.

We left Lanchow on 14th January and travelled toward the south west, through Titao and Taochow. All along the way we saw the results of Moslem Chinese feuds in burned villages and scarred people. We had the joy of staying in a Christian Inn—the Christian's name being Mr. Nail. Here we had Sunday evening worship with his family and many others whom he had gathered in from the countryside around. It was glorious to find this oasis of peace amidst the ruins. After service Mr. Nail told us of the wonderful protecting hand of the Lord, and one could see the peace of his heart mirrored in his beaming face.

The group gathered for worship was reinforced by a rather sad-looking man whom Mr. Nail introduced as 'my brother who has not repented yet.' That the Spirit of God was dealing with him was evident from the excuses which he immediately made. What a contrast to see this work of God in the midst of the dreary destruction of man.

My wife rode in a mule-litter, and occasionally I rode with her, and thus the days of our honeymoon were prolonged. She bore the journey wonderfully, seeing we have travelled for more than two months in November, December and January, right across China to Tibet, in practically every mode of conveyance.

I have never seen such precipitous heights nor threaded such awe-inspiring gorges. For the first time, I think, I trembled on horseback, as my horse slipped at the top of a pass, on the ice, when I was shot out of the saddle, landing on all fours. Whether my heart stopped beating or raced, I cannot tell, but all the rest of the animals with packs and riders were bunched behind and were in immediate danger of being swept down—down—down by my horse struggling gallantly to regain its footing. He succeeded—or perhaps this would not have been written.

Shall I lapse into poetry to describe what we saw after crossing the Tao river? This is the Tibetan-Chinese boundary in this region, and here we both took to Tibetan skins and horseback. I would that my tongue could utter the thoughts that arise in me. Snow capped hills in endless rank with Tibetan villages perched here and there along the precipitous paths. To see the sunlight on these wonderful mountains, forests, and gorges reminded one of Milton's words: 'Never did sun more beautifully steep in his first splendour valley, rock, or hill; Ne'er saw I, ne'er felt a calm so deep.' To think that in the midst of it is rapine and murder unchecked and continuous, the whole country given up to the evil one; and not only do they these things but have pleasure in them that do them.

Their consciences are wholly unawakened and thus at first sight they are simple and lovable folk; and at the second—beloved for the Gospel's sake.

Sheepskin clad all the Tibetans are, and each man carries a sword, and, so it seems, each woman carries a load on her back.

Those who are wealthier carry guns. Not a man but is armed. Everyone is a potential robber, we were told, the only deterrent being the size of the opposite party and their arms. Thus each party passes the other at a distance, in as wide a circle as possible. No village but has a blood-feud with the next.

Three days in Tibet and we have stayed in two villages which are at deadly enmity with their neighbours scarcely more than shouting distance away. The missionaries are the Red Cross Society, but still are in danger of the bullet! Through this Samaritan work the Gospel probably first touches the Tibetan's heart. No accredited authority—thus no police—no gaols and no punishment of evil-doers (for everyone is thus given the opportunity). Life is a most tangled skein of patched-up truces—blood-feuds and robberies awaiting settlement.

What prayer we have sent to heaven about this trip. There are

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opportunities without end, but I have asked the Lord definitely that some may be converted; and surely this will happen if you pray. For the Lord will enable us to do everything 'in the Name of the Lord Jesus.'

Perhaps you do not realize how difficult it sometimes is to minister to the sinful and the wayward!

Just think of eyes cured, pains and aches relieved, tumours removed, and all the woes that flesh is heir to treated! The fame thereof goes abroad, for they know nothing of the relief of sickness; and their next inquiry will be—Who are these people who are doing these good works? And the reply will be—They are the Jesus people who tell of a Saviour.

We are occupying the upstairs of a Tibetan house—it is like nothing you have ever seen! One downstairs room is occupied by the owner and his family, the other rooms are stables and servants' quarters. When one is on the roof one can frequently mistake it for the yard, until a hole appears with a notched tree-trunk for the stairs. As the hillside is terraced to the same gradation) mistakes are easy, especially when there is only one outside entrance and you go up through the stables to the living rooms.

To-day we visited a sick priest with heart disease (auricular fibrillation). This is the second such disease I have seen in this village and I never expected to meet it.

Getting in to where he was, reminded one of Christian getting past the lions, these were in the shape of two fierce Tibetan dogs chained at the entrance. It was almost awesome the way they strained to get to us and even tore the nearby wood with their teeth in their fury. I could easily imagine being torn to bits if they but got loose—they are enormous dogs, bigger than our largest at home, and horribly fierce. One's only defence seems to be, to carry a sword.

While operating to-day on the roof, firing commenced and all was excitement. The next village down the valley has a vendetta with this one, and already over thirty have lost their lives. A man from this village stole a cow from the next village. One of his fellow villagers was murdered in retaliation. Then the trouble started, and will continue until—nobody knows when!

To-day I could not help asking myself, 'Are we in the same world with the ones we know and love at home?' It all seemed so unreal to be operating in Tibet, with people scurrying past, watching the attackers from another village. Yet, there was the patient lying in her sheepskins on an up-turned bath (which was the operating table) and her husband, also in sheepskins, holding her hand. She, being totally blind, was to have an eye-operation. Then I praised God with a full heart, for we were on the King's business, and here in this closed land we had the privilege of being His witnesses.

To-day we had an interesting day operating and treating the sick-folk in another village—they cannot come to us because of the vendetta, but we can go to them. Our first general anaesthetic in this village was upon a priest—and as Mr. and Mrs. Carlson have been praying for this man for some time and wanting him for a teacher—gratitude will now no doubt open up the way, for his operation was very successful. Of the ninety priests in this village who chant the classics, he is the only one who reads and understands what he reads. May the Lord send his Spirit among these people. Please pray for them and us.

In another week we continue our journey under Mr. Ekvall's escort two days further to the west. Mr. and Mrs. Ekvall are living among the nomads, a day's journey past the last cultivation. After spending some time with them we return here, and then again to the border station of Luba-Sze, where we have been invited to attend the Christian and Missionary Alliance Conference which is planned to take place at the beginning of April.

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From the Front Line.

Extracts from recent letters emphasizing various aspects of need and opportunity all over China.

Kansu.

MR. A. L. KEEBLE tells of blessing at an outstation of Lanchow, Kansu, and of the remarkable conversion of a Japanese student:

'We have an outstation thirty miles down the main road, Big Prospering Camp. It surely does prosper now, for last year's connection with the famine relief work, much preaching was done in the district, and this year the harvest has come back. Back in September my wife spent a fortnight there with Miss Nowack and found a wonderful response. I was there the second Sunday and over 200 people were crowded into that village chapel. It is not just one village that has responded, for five miles around are men, and women, who tramp in week by week. One schoolmaster gives a tremendous witness, he labours abundantly teaching others to read, and telling his pupils of his Lord, while his wife spends herself for the women. Another man I think of—only the other day the engineer on the motor road gave an unexpected testimony to his honesty—deeply attached to his only child, a girl, spends much time teaching her and her friends to read the Word, not usual in this land. He had a gang of men working under him on the motor road the China International Famine Relief Commission are building. I fill up some of my time acting as Business Manager and Treasurer here for them—yet every Sunday he left the others working and forfeited a day's earnings to come into the city for service, and his testament and hymn-book were always ready for use in his breast pocket. One night I had the joy of showing my lantern to about 500 of the men, preaching on the pictures—please remember them in your prayers.'

'Three weeks ago some troops from the next province reached Anting, three days down the road, and there was a big battle. The down-country men won and a few days later arrived here and took charge. The city expected trouble, but the Lord's hand was upon us and not a shot was fired or a shop plundered. For during the night previous to their entry, all the remaining troops in the city together with all connected

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A section of road in North-West China made by the China International Famine Relief Committee.

with the old regime, had fled. In the General’s headquarters was a young Japanese student, who had been a prisoner for a month as no doubt, on account of the Manchurian affair, the General had thought he would be safer there. But that night the officer in charge of him feared for his life as the soldiers in fleeing were rather disorderly and so I was knocked up about 2 a.m. and the two came in, the officer and the student. Next morning early I gave the officer a receipt for one man and he ran off home to change his clothes quickly. But the young man is here still. I had met him before his imprisonment, for he came to me for help. But politics are not in our line here and a young man from Japan without a definite business in China looks suspicious. But later I learned his story. He comes of a good family in Tokio, and speaks English well. He grew weary of the emptiness of Shintoism, with its absurdities and contradictions, the emptiness of Shintoism, with its absurdities and contradictions, the emptiness of Shintoism, with its absurdities and contradictions, the emptiness of Shintoism, with its absurdities and contradictions. And so he was brought here and it has been my joy to help him into the light. The second day here he told us this. “When we are well, a hard bed does not matter, but, falling sick, we need a softer resting place. And in prison I read my Koran, but it brought no comfort to my heart. God was too hard—and I needed my God to be my Father. And that the Gospel brings to me.” And he told us, too, how that at the annual sacrifice at Tokio, the calf had been examined and passed as spotless by three veterinary surgeons. And he questioned the Ahung concerning the efficacy of the sacrifice to bring forgiveness if there were any blemish about it. And he asked whether the evidence of those three men was really trustworthy—could not there be something all had overlooked. And the Ahung suggested he said no more. So when I spoke of the perfections of our Lord as the one sufficient sacrifice for sins, that he alone in human form could take the place of sinful men, the light that broke into his face was wonderful. He had brought his English-Japanese dictionary with him in his small bundle. Why, he did not know. But now he does, for it was God’s provision that here he might study the Word and learn the truth. He is working through Matthew’s Gospel and each evening we spend time together with his queries and his comments. Look at Matthew vi. 7, 16 (Moslems proudly show a white tongue during their fast of Ramadan) x. 29, 30, and think what they mean to this man. He wrote to a friend after his release and asked for $100 to be sent if possible, and a telegram arrives to say $200 is coming. God sent that extra $100, he says. Please pray for him, for he will be returning down country soon. Pray that he, who wanted to learn the full truth of Islam that he might teach his fellow countrymen, may go back to preach the Gospel, in the blessing of the peace that has come to his soul.”

Shansi.

Mr. M. Graham Anderson, principal of the Shansi Bible Institute, Hung-tung, gives interesting details concerning some of the students:

“We commenced our second year of the course last autumn with just under sixty students in residence—some from Honan, 500 miles to the south, some from Shanxi, 500 miles to the north, still others from Shansi walking over 300 miles, whilst a number walked over 200 miles from the province of Hopei to the east. Let me picture some of the crowd to you. Mr. W. has been the trusted evangelist at a C.I.M. station in a neighbouring province. For years he has hoped to come to the Bible Institute for further training, and from his all too meagre salary he has been saving up for the purpose. Now he sits among us in great content having paid all his own travelling expenses and fees. He is a good

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sample of the more experienced type of student of which we always hope to have a number.

Mr. D. came several days’ journey up the province, but, after crossing the Yellow River, found the route he had chosen so infested with soldiers and brigands that his heart failed him and he turned back.

Mr. J. was an officer among these very soldiers, well educated and had been a nominal Christian for years. As his regiment passed through Hungtung he felt disgusted with the cruelties of military life, obtained his discharge from the army and entered the Bible Institute to prepare to serve as a good soldier of the Lord Jesus Christ.

Mr. C. is another exceptional student. Passing through a time of spiritual excitement in another province he had become mentally diseased. His fellow Christians prayed much for him, and in response to their believing prayers, he was restored, and his beaten family gladly consented to support him at the Bible Institute. Five or six fellow-students in the Bible Institute, fearing he would be refused admission if the truth were known, smuggled him in, and only after he had been in his classes for a week and quite normal in every way, did they come to report his case! We consented to allow him to remain on trial for a month and finally accepted him as a student. He did a very good year’s work and examined well over 80 percent.

Three men, all over thirty years of age, one of them a deacon in his church, came over from the Presbyterian Church in a neighboring province to be trained as honorary workers in their district. They were so delighted to be in the Bible Institute that, as one repeatedly expressed it—they could hardly believe they were enjoying such a privilege.

Such are but a few of the happy men and women who graduate at the end of next term may be wholly yielded to Christ and filled and fitted by His Spirit to be effective workers in His vineyard—winners of souls—ere they go forth into His service. There is nothing too hard for our God, and nothing he is not willing to do for us if we but wait at His feet. Isa. 40: 18.

Hunan.

Mr. Ernest Weller, writing from Chefoo, describes the work which he and Mrs. Weller are hoping to undertake at Hiangcheng:

“We still have to spend a week or two here before returning to dear dusty Hunan. In spite of recent reinforcements, labourers are few. The present plan is to merge two districts and part of a third into one field, to form what is known as a Secondary Forward Movement area, i.e., a large area where there are

Churches, but where their strength is manifestly insufficient to cope with urgent need still there for forward evangelistic work. Over this field my wife and I are to have the general charge. The districts are those of Shekichen where we were before, and Hiangcheng, which was formerly Mr. Harding’s field. These two districts contain about six counties. Another county, Uyang, both large and populous, is to be added. The whole will cover an area nearly equal to that part of England south of the Thames, excluding Cornwall, and our work will, I think, consist mainly of evangelism in cooperation with the churches, and by means of two evangelistic bands, also Bible teaching among the churches and short-term Bible schools for workers from time to time.

Hiangcheng is to be our postal address and home centre. We are expecting Miss Nora Conway and Miss Grey to make Shekichen their centre, and are very happy in having them as fellow workers. Miss Conway was born at Shekichen, where her parents have for many years been our senior workers. Mr. and Mrs. Conway are now in charge of the home side of the work in New Zealand from which country Miss Grey also comes.

The Mission Executive are hoping to send us several new workers.

COURTYARD OF THE HUNGTUNG BIBLE SCHOOL.

The main building shown is the Bible School Lecture Hall. In the distance are the city gates can be seen. The photograph was taken from the roof of the Principal’s house.

May, 1932.
specially to be helped into forward work in the large field committed to our trust.

'You will be thankful as we have been to hear of continued blessing at Shekitchen. Mr. Joyce, whom we saw in Shanghai before coming up here has paid several visits since we left for furlough and found numbers had increased. He was specially struck with the spirit of unity manifested, and as lack of unity has for several years been one of our biggest difficulties here, we were specially thankful to hear of this. The Church has invited Mr. Wang Hua-chiu to be their pastor, a choice which meets with our whole-hearted approval. Pray for him, please.

'Our dear friend Miss Monsen was recently invited to Shekitchen to hold special meetings, and we have heard of much blessing resulting therefrom. Once again the Holy Spirit has been doing his work, convicting of sin. One man in particular who in past years has been at the bottom of not a little of the discord that arose, was completely broken down and confessed with tears to the eminity that had been filling his heart. He publicly apologized for the wrongs he had done. We can only praise God. We feel that this hindrance removed this man may become a power for God.

'About the work in Hiangcheng I can say but little at present, but have heard that of late years it has been at a rather low ebb. I believe the churches there have but few spiritual leaders. Much prayer, however, has been going up for the Hiangcheng work, and faithful work can still be done. We can only praise God. We feel that this hindrance removed this man may become a power for God.

'The city of Pengan is a county town prettily situated on the Kialing River between Nanpu and Shunking. As it lies back from the river, nearly a mile, it has lost what importance it once had and is now but sparsely populated. Its business has passed to a large and flourishing market called Chowkow on the opposite bank and it is in this market that I have rented a house. Pengan can easily be visited and worked from Chowkow as a centre. I walked from Chowkow to Yinghean, about eighteen miles by the new motor road, and no less than seven new large stone bridges in ruins. They had collapsed because of the heavy spring rains, and were just tumbled heaps of broken stone. It was a great job getting over them for there was rain and the slanting stones were very slippery. On my first visit to the city of Pengan I walked into the park and stopped for a minute to watch some young fellows play tennis, whereupon two or three came up to me and repeatedly invited me to have a game. So I joined in two sets and thus established friendly contacts I might have found it impossible to make in any other way. I certainly counted it as an opening made by the Lord. I noticed a gentleman arranged in a soft felt hat, a very flowery sweater, and a pair of woolen under-pants watching the games, and afterwards I was introduced to him. He was the general of the troops in the district. Brig.-Gen. Yang Sen, of international fame, has forbidden the wearing of long clothes throughout his district, which includes Pengan, and in some places soldiers are forcibly cutting off at the waist men's long gowns.

'Opium smoking is greatly on the increase. In the cities and markets opium dens abound, and in the country little shacks, just big enough to contain one or two beds, are springing up everywhere by the roadside. It is a terrible sight to see all the opium smoking that goes on at night in the inns, and it is almost impossible to get any coolies who are not addicted to the vice. Never before has so much opium been consumed as now, and it brings untold sin and misery in its train. As we were passing an inn on our way to Pachow a man came out and told us a young girl had swallowed opium in a fit of temper and was dying, and he asked if we could help. We saw the girl, 16 or 17 years old, lying on a bed. Of course she denied having taken any. But I dissolved some salt in hot water, a strong solution and made her take it, she protesting violently the while. We then marched her up and down the room as the emetic did not take effect quickly enough I made her mother pull her tongue until it did! On our return some weeks later we looked in to see how she was and found her bright and cheerful and thankful for our help. We exhorted her and left some tracts and trust the seed sown will bear fruit.'

Subjects for Praise and Prayer.

PRAISE.
For the inspiration of the life of Hudson Taylor, the Founder of the Mission. p. 96
For the way the Lord has blessed the Mission in its growth and usefulness since it was founded. p. 99
For the Two Hundred now in China. p. 100
For blessing among the students at Hungtung. p. 96
For revival blessing at Shekitchen. p. 96
For open doors on the Tibetan border. p. 96

PRAYER.
That the Mission may be kept true to the pattern shown to its Founder. p. 100
For the Annual and Centenary Meetings in London, Yorkshire, Scotland, and elsewhere. p. 96
For Mr. Marshall Broomhall as he broadcasts the message of the life of Hudson Taylor on May 15th. p. 99
For those of the Two Hundred who are leaving the Language Schools as they travel to the interior. p. 98
For the work amongst the Tibetans. p. 99
For blessing on the Word preached to the gangs of men at work on the roads in Kansu. p. 97
For the Bible Institute at Hungtung. p. 98
For the Forward Movement in Honan and E. Szechwan. p. 96, 100

May, 1932.
Editorial Notes.

HUDSON TAYLOR CENTENARY.—As the material for this special centenary issue of CHINA’S MILLIONS has gradually accumulated, we have been more and more convinced that its publication will be for the glory of God. Our prayer is that no one may marvel at these testimonies to the character and work of Hudson Taylor without reflecting that apart from CHRIST there would have been no testimonies to give. ‘Not I, but CHRIST,’ Hudson Taylor would have said, ‘not I, but the grace of God which was with me.’ No one would deny that he was a man with unusual gifts of leadership and executive ability, but it was as a man of God that he impressed all who met him, as one who had learned so to tap the Divine resources that he actually lived the life of abiding in CHRIST which appears to so many Christians as a beautiful but impracticable ideal. If we consider Hudson Taylor’s faith and vision, his daring, his statesmanship, his practical common sense, and stop short there, the commemoration of his centenary will have been in vain. But when we realize that the secret of his life is an open one, that this God is our God, and that to us, even as to Hudson Taylor, He is able to make all grace abound, so that having all sufficiency in all things, we may abound to every good work.

The cover design for this special issue has been prepared by Mr. Norman Baker. It will be noticed that he has incorporated in it the three watchwords of the C.I.M., restoring ‘Jehovah-nissi’ to the place which it once occupied on the cover of ‘Occasional Papers.’ In ‘Our Sufficiency,’ Mr. Marshall Broomhall’s brochure on the watchwords of the Mission, he quotes from a letter written by Mr. Hudson Taylor: “Both you and I can still say, of the past, Ebenezer; of the present, Jehovah-nissi; and of the future, Jehovah-jireh.”

Publications.—Although this issue contains so much information regarding Hudson Taylor, we have made no attempt to give the connected story of his life, and we are conscious that the picture portrayed in these pages may be criticized for its lack of balance. Little, for instance, is said of Hudson Taylor as a pioneer, and nothing of his early experiences. For these and many other aspects of his life and work we must refer our readers to the literature advertised on page 104. Special attention is drawn to the centenary edition of ‘Hudson Taylor—The Man who Believed God,’ which is now available in paper covers, but without any abbreviations, at the price of one shilling.

Two new publications will appear (D.V.) on May 10th, the day of the Annual Meetings. One is the brief report for 1931 (price 6d.). The title, ‘Obtaining Promises,’ seems especially appropriate in this centenary year, for if ever there was a man who through faith obtained promises, it was Hudson Taylor. The report is bound in an art paper cover with a beautiful illustration showing a view of a terraced hill in Szechwan through the central gateway of a memorial arch.

The other new publication is the story of the Two Hundred. This is bound in a stiff green paper cover, with an attractive design in blue and crimson by Mr. Norman Baker, who has also prepared a striking picture map for the end papers. The paper edition is published at a shilling and there is a limited edition bound in green cloth, with art paper jacket, at 7s. 6d.

After a foreword by the Rev. W. H. Aldis, there are four chapters answering four questions, viz.: Why were the Two Hundred needed? How did the Two Hundred respond? Who are the Two Hundred? Where are the Two Hundred now? These are followed by appendices giving the full figures and the lists of names.

There are three illustrations including groups of the new workers recently at Anking and Yangchow.

We say ‘recently,’ for when this magazine is published last year’s recruits will have been designated to various centres all over China, and some of the parties will already be on their way inland by rail, steamer, motor car, house boat, sedan chair, and other means of conveyance! And then they will really begin the work for which they were sent to China. The story of their going forth has been written partly as a record of answered prayer, but even more in the hope that it will stimulate more prayer for victory in the battle which has now been joined.

Annual Meetings.—The 67th Annual Meetings of the Mission will be held, God willing, in the Central Hall, Westminster, on Tuesday, May 10th, at 3 and 7 p.m. In the evening we are arranging for an overflow meeting in the Lecture Hall below the main Hall, and all the addresses will be relayed to this gathering.

Tickets for reserved seats may be obtained free of charge, and applications will be dealt with in rotation, but it is advisable to book as early as possible, and to arrive at the Hall in good time. For the unreserved portions of the Hall no tickets are required. As usual, tea will be served between the meetings, and tickets (price 9d. each) will be supplied on application, or may be obtained from stewards at the afternoon meeting if they have not all been disposed of previously.

Our Home Director, the Rev. W. H. Aldis, will preside at both meetings, and Dr. and Mrs. Howard Taylor and the Rev. W. H. Warren are amongst the speakers. The closing address in the afternoon will be delivered by Dr. Zwemer, and in the evening by Dr. Howard Taylor.

The life and message of Hudson Taylor will naturally be the theme of some of the addresses on this occasion, but the work which he left behind, and which God has so blessed in the years since his home call, will be brought to our notice by speakers direct from the field.

Once again, and in no formal way, we would bespeak the prayers of our readers that in these gatherings CHRIST may be magnified, that His voice may be heard, and that no one who hears it may fail to respond to its challenge.

Centenary Gatherings.—Apart from the Annual Meetings, the only special centenary gathering in London will be the weekly prayer meeting on Wednesday, May 25th, at 6 p.m. On this occasion the meeting will be held at the Mildmay Conference Hall, N.16, instead of at our headquarters in Newington Green, and brief messages will be given by three of Mr. Hudson Taylor’s sons, Dr. Howard Taylor, Mr. Herbert Taylor, and Mr. Ernest Taylor, as well as by his daughter-in-law, Mrs. Howard Taylor. All are members of the C.I.M.

In the provinces much interest will naturally centre round the meetings at Barnsley, the actual birthplace of Hudson Taylor. The date of birth was May 21st, and there will be meetings on Saturday, May 21st, and on
Sunday and Monday, May 22nd and 23rd. Similar gatherings are being planned for Hull during the next week-end, May 28-30. Amongst other centres where special meetings are being arranged are Bristol (June 1st), Chester (June 14th) and Eastbourne (July 5th). Dr. and Mrs. Howard Taylor hope to speak at all these centres.

Full details of the Barnsley meetings may be obtained on application to Miss H. M. Priestman, Holborn Cottage, Ferriby, near Hull.

Amongst those at the Netherhall were Mr. Aikins, Mr. Graham Brown, and Mr. Arthur Taylor.

A Great Opportunity.—Through the courtesy of Mr. H. W. Peet, of the Far and Near Press Bureau, it has been arranged that the missionary talk to be broadcast on the National Programme on Whit-Sunday, May 15th, will (D.V.) take the form of an address on the life and work of Hudson Taylor. The speaker will be Mr. Marshall Broomhall (a nephew, as most of our readers know, of Mr. Taylor) and the time 3.45 to 4 p.m. We need hardly stress the possibilities of the opportunity which is thus presented of bringing Hudson Taylor's message to the notice of thousands who have never heard of him. We trust that all who read this announcement, whether they 'listen in' or not, will pray that in this short quarter of an hour the story of Hudson Taylor's simple faith in God and consequent obedience to His commands may be used for blessing to a wider audience than can ever be reached by missionary meetings or literature.

Kowloon.—While Communism has established itself in certain sectors of Kiangsi, and cities in other districts have changed hands over and over again during the last two or three terrible years, the city of Kowloon has been an island of refuge to which thousands have fled for safety. It has sustained many sieges, but probably none so prolonged or severe as that of which news has just reached us from Mr. C. A. Bunting. The city has been straitly shut up since February 4th, and when Mr. Bunting wrote on March 1st, the danger had by no means passed, though fresh troops had come to the relief of the beleaguered forces. More than once sections of the gates and of the city wall were mined, but on each occasion the assault which followed met with a courageous and successful resistance, though the wealthy suburbs outside the wall have all been looted by the Communists. None of the Christians had been seriously injured, and order was being maintained. Mr. Bunting is full of thankfulness to God, but the need for prayer, both for Kowloon and for other areas, remains urgent.

Our missionaries have not yet been able to return to Kiangsi. Dr. A. Bunting recently seized by Communists, and one of the Chinese Christian workers is being held to ransom.

Scottish Week-end Conference.

Lack of space prevents our being able to do more than mention the first Scottish Conference of the Mission which took place at "Netherhall," Ayrshire, from April 1st to April 4th. The Hudson Taylor Centenary year was a fitting time to launch out on such a venture and the Lord graciously crowed it with His rich blessing. The Conference proved a great success from every point of view. Most helpful Bible Readings were given by our Home Director whose presence at the Conference was much appreciated by all who assembled. The Devotional Gatherings were led by Mr. George Graham Brown, our Edinburgh Secretary, while the Missionary Sessions, all proving tremendously popular, were addressed by Mr. and Mrs. Wilson, Mr. and Mrs. Dunachie, Mrs. Hall, and Miss Cruickshank. The Scottish Secretary gave the "Story of the Mission," which was illustrated by over 200 slides and showed the work of the Mission from its inception to the present time. The Testimony Meeting on the Sunday afternoon, when striking answers to prayer were told out, was an island of refuge to which thousands have flocked for safety. It has sustained many sieges, but probably none so prolonged or severe as that of which news has just reached us.
Donations received in London for General Fund during March, 1932.

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If a gift is sent as a contribution towards the support of a particular worker, for some special Mission object, or for the Comradeship for China, this should be distinctly stated.

Money to be transmitted to missionaries for their private use and not for Mission work may be sent through the Mission if this is clearly indicated.

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"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.
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Crown 8vo. Stiff paper cover with attractive colour design by Mr. Norman Baker. Illustrated.
Price 1s. Bound in Cloth, with art paper cover. 1s. 6d. net.

A new book which tells why the Two Hundred were needed, how they responded, who they are, and where they are now.

C.I.M. SWANWICK CONFERENCE
JUNE 7-13.
Speakers: The Rev. W. W. MARTIN, M.A., Dr. NORTHCOTE DECK, Dr. and Mrs. HOWARD TAYLOR and many missionaries.

For full particulars apply to the Conference Secretary, China Inland Mission, Newington Green, N.16.

ANNUAL MEETINGS,
CENTRAL HALL, WESTMINSTER, MAY 10TH, AT 3 AND 7 P.M.

"CHINA'S MILLIONS." POST FREE 2d. 6d. PER ANNUM FROM THE CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.16 OR MESSRS. MARSHALL, MORGAN & SCOTT, LTD., 12, PATERNOSTER BUILDINGS, LONDON, E.C.4, OR FROM ANY BOOKSELLER.

May, 1932.
If there was more true abiding in Christ, there would be less selfish abiding at home.

—J. Hudson Taylor
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C.I.M. Prayer Meetings.

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

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

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

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

In Memoriam.

Rev. James Stephens, M.A.

On April 24th the Rev. James Stephens, M.A., Pastor Emeritus of Highgate Road Chapel, passed away at the ripe age of 85. He was a highly valued member of our London Council from 1889 to 1894, and he retired as he felt unable to spare the time for attendance at the meetings, owing to the claims of a busy pastorate. Several members of his congregation went to China in the fellowship of the Mission.

W.B.S.

Personalia.

ARRIVALS.
April 29th.—Mr. and Mrs. John Walker and family, from Honan.
April 30th.—Dr. and Mrs. F. Howard Taylor, on a visit from America.
May 2nd.—Mr. and Mrs. Herbert H. Taylor, on a visit.
May 13th.—Miss E. M. Barber, from Szechwan.

BIRTHS.
April 25th.—At Chefoo, to Mr. and Mrs. S. Gordon Martin, a daughter, Elizabeth Helen.
May 14th.—At Chefoo, to Mr. and Mrs. P. A. Bruce, a daughter.
Obtaining Promises.

‘Obtaining Promises’ is the title of the Annual Report for 1931, which has just been published.* We print below only the introductory paragraphs and a bare outline of the remainder.

The value of a promissory note depends on the character and the credit of the one who signs it. The person in whose favour it is written is concerned not only with the amount promised but with the one who promises it. The Bible is full of promissory notes, documents which contain ‘exceeding great and precious promises,’ and they are all authenticated by the signature of ‘God, that cannot lie.’ He began making promises in the garden of Eden, and not one thing has failed of all the good things which He has promised from that time onwards. David Livingstone penetrated central Africa in reliance on the promise of Christ, ‘Lo, I am with you always.’ ‘It is the word of a gentleman of the strictest honour,’ he said, ‘and He cannot break His word.’

Promissory notes may be made out to a specified person or to ‘bearer.’ The promise that Abraham should have a son was fulfilled to Abraham and his wife alone, but linked to that promise was another which concerned all the nations of the earth—a promise which is sure to all the spiritual seed of Abraham, the ‘promise by faith of Jesus Christ’ which is ‘given to them that believe,’ ‘Him which believeth in Jesus’—that is the proper style and signature of the ‘bearer’ who may claim, obtain the fulfilment of, all the promises of God. And the marvel of God’s promissory notes is that even when a definite person is specified and when that person has obtained the full benefit mentioned in the note, others—thousands of others—may present the same note at the bank of heaven, and find it honoured. Take for example the promise, ‘My grace is sufficient for thee.’ Paul was the specified person, and he claimed and received the grace of Christ, proving its sufficiency for his particular need. But the value of that promissory note will never be exhausted while men need that grace, and humble believers, not mentioned in the Scriptures, may come boldly and write down their own names in place of the great apostle’s, and with the same result.

The title chosen for this Report of the China Inland Mission would have served as a fair description of the work in any year since the Mission was founded. For the Mission would collapse immediately if it did not consist of men and women who, through faith, obtain God’s promises. Backed by no great denomination, by no organized body of influential people, with no guarantee fund, no large endowments for the support of the work, the C.I.M. is, as it always has been, directly dependent on God Himself for its continuance year by year. The Mission would cease to exist if its members ceased to obtain promises.

But there is a special fitness in the choice of this title for the Report of the year 1931 because it is issued during the very month in which we are celebrating the centenary of James Hudson Taylor, the founder of the Mission, who was born on May 21st, 1832; and without extravagance we may say that ‘Hudson Taylor, who through faith obtained promises,’ is as apt a description as ‘Daniel, who through faith stopped the mouths of lions,’ or ‘Shadrach, Meshach, and Abednego, who through faith quenched the violence of fire.’ For Hudson Taylor had learned that, as Owen says in his ‘Exposition of the Epistle to the Hebrews,’ ‘the faith whereby they wrought these great things was of the same nature and kind with that which is in every true believer; wherefore, as it was effectual in them for those duties whereunto they were called, it will be so in us also, as to all we may be called to . . . . There is nothing so difficult or seemingly insuperable, no discouragement so great, from a sense of our own unworthiness by sin, nor opposition arising against us from both in conjunction, that should hinder us from believing when we are called to it.’ Hudson Taylor staked his whole life on his belief in three great facts:

‘There is a living God.’
‘He has spoken in the Bible.’
‘He means what He says, and will do all He has promised.’

It was no easier, from a human standpoint, for Hudson Taylor to send hundreds of missionaries into inland China than for Joshua to conquer Canaan, for Gideon to defeat the Midianites, or for David to become king over Israel. But he obtained promises for his task as they did for theirs, not because he or they had outstanding gifts, nor even because they had exceptional faith, but because ‘he judged Him faithful Who had promised.’

The story of how Hudson Taylor obtained promises, both for himself and for the work which he founded, has been told more than once, and cannot be repeated here. As we turn to the record of 1931 we praise God for the evidence contained in reports from 300 stations of the Mission that, more than a quarter of a century after Hudson Taylor’s death, its twelve hundred members† were continuing to obtain promises as he did.

* Illustrated, art paper cover, 50pp., price 6d. net.
† Now almost 1,300 (May, 1932).
Promises of Protection.

Comparatively speaking, political conditions were quieter in 1931 than in 1930, but where there has been danger from brigands, lawless soldiers, or Communists—especially in the provinces of KANSU and KIANGSI—our workers have obtained promises of protection. Through God's mercy no missionary was captured or murdered during 1931.

Promises of Provision.

We have also obtained promises of provision for the supply of our needs. In spite of difficult financial conditions in all the home countries every need has been met, and all the workers in the field received normal remittances throughout the year. The income from all sources amounted to £154,082 4s. od.*

The Supply of Workers.

For the supply of workers we have claimed and obtained God's promises. By the end of the year the Two Hundred new missionaries, for whom an appeal was made in 1929, had sailed for China. A larger number of recruits left the home countries than in any previous year in the history of the Mission—138 in all, including 58 from North America, 40 from Great Britain, 18 from Australia and New Zealand, one from St. Chrischona, and 21 from our Associate Missions in Europe and North America.

*The full figures are as follows:

<table>
<thead>
<tr>
<th></th>
<th>£</th>
<th>s. d.</th>
<th>G.$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Received in Great Britain</td>
<td>63,153</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Received in North America</td>
<td>56,040</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Received in Australasia</td>
<td>8,337</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>Received in China</td>
<td>3,884</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>131,395</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Received in China for Associate Missions</td>
<td>22,686</td>
<td>18</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>154,082</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

G.$4,528.6 = £1.

The total number of missionaries on the active list at the end of the year was 1,285.†

The Success of the Work.

God has promised a harvest for faithful seed sowing, and promises were obtained in 1931. Many new centres were reached, and many new churches planted, all over China. Amongst tribes people as well as Chinese, in the remote north-west and south-west, as well as in provinces nearer the coast, the advance was pressed. Those actually baptized numbered 5,694, many of them delivered from the slavery of superstition or of opium smoking, gambling, and other evil habits. Special progress was made in work amongst young people. Hospitals and schools continued their splendid work, and a beginning was made in using the columns of the newspaper for evangelistic work. God used Bible Schools and special meetings for the spiritual growth of the Chinese Christians. Most churches are self-governing, and are in process of becoming self-supporting.

Promises of God's Presence.

In loss as in gain, in disappointment as in encouragement, in all time of their tribulation as in all time of their wealth, the Lord stood with His missionary servants and strengthened them. 'Oh that men would therefore praise the Lord for His goodness, and for His wonderful works to the children of men.'

†Nine C.I.M. missionaries were called Home during 1931. Their names are as follows:

<table>
<thead>
<tr>
<th>Members</th>
<th>Years of Service</th>
<th>Associates</th>
<th>Years of Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. G. Parker</td>
<td>55</td>
<td>Mrs. H. Pfannemüller</td>
<td>32</td>
</tr>
<tr>
<td>Miss M. King</td>
<td>35</td>
<td>Mrs. F. C. Welhmsen</td>
<td>7</td>
</tr>
<tr>
<td>Miss R. J. Pemberton</td>
<td>27</td>
<td>Mrs. K. Wiesinger</td>
<td>7</td>
</tr>
<tr>
<td>Mrs. H. S. Ferguson</td>
<td>25</td>
<td>Mrs. L. A. Salzgeber</td>
<td>6</td>
</tr>
<tr>
<td>Miss E. G. Wray</td>
<td>21</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Annual Meetings.

WHERE two or three are gathered together in My Name, says the Master, 'there am I in the midst of them.' It by no means follows that where two or three thousand are gathered together the sense of the Divine presence will be correspondingly more vivid. But the expectation born of many seasons of united prayer at Newington Green was not disappointed at our Annual Meetings, which were held on Tuesday, May 10th, at the Central Hall, Westminster, at 3 and 7 p.m. It was good to see the large gathering in the afternoon, and the crowds in the evening overflowing to the hall below, but our deepest consciousness was that He was there, without Whose presence the meetings would have been vain and valueless, and we believe that by His Spirit He will bring to fruition the work begun in many hearts that day.

The fact that we are celebrating this year the centenary of the birth of our founder, Hudson Taylor, was kept prominently before us, not least by the use of a number of his favourite hymns. These were selected by Mr. Marshall Broomhall, and printed with references to them quoted from Hudson Taylor's letters and other sources.

At the afternoon meeting Mr. William Sharp, the senior member of our London Council, read the portion of Scripture—Hebrews xi. 24 to xii. 2—and prayer was offered by the Rev. J. Russell Howden, Assistant Home Director. At the outset of his address as Chairman, the Rev. W. H. Aldis (Home Director) read two interesting telegrams from Associate Missions of the C.I.M. The first was from the Swedish Headquarters of the Mission in China, and read as follows:—'Since your annual meeting will celebrate the Hudson Taylor centenary we wish to join you in thanking God for the wonderful blessings which have come to many of us as individuals and as a Mission through this chosen vessel, this man of faith and love. May the founder's spirit ever characterize the Sweden Inland Mission.' The second—'Accept Christian remembrances centenary. 'The memory of the just is blessed'—came from Barmen, Germany, the Headquarters of the Alliance China Mission. Mr. Aldis then said how greatly we had been encouraged as well as amazed and humbled by the tremendous interest manifested in these meetings, and after a reference to Hudson Taylor, proceeded:

'We rejoice in the wonderful way in which the Mission has grown and increased since the Lord called His dear
servant Home to Himself. This in itself is evidence that the work is of God. It is our constant prayer, our deepest desire, and our humble determination that by the grace of God we shall in these days remain unswervingly true to the great truths and principles which have been the foundation of the work from the beginning. It is a heart-breaking tragedy when some work or organization or mission which at its inception was true to the Word of God and loyal to the Lord Jesus Christ departs in some measure from its loyalty. We desire your fellowship in prayer that as a Mission we may at all costs stand firm with uncompromising loyalty to the person of our Lord Jesus Christ, to His atoning sacrifice, and to the Word of God which liveth and abideth for ever."

Mr. Aldis closed by referring to the Annual Report, 'Obtaining Promises,' and said that the year 1931 had been memorable in many respects, for the harvest of souls, for the supply of our material needs, for the flood disaster ("probably the greatest flood in history since Noah's day"), and for the disaster in the Shanghai area. "It would be unbecoming," he said, "if we did not assure our Chinese friends of our heartfelt sympathy and our constant prayers for a righteous peace. We plead that God's blessing may rest in abundant measure on both China and Japan." Finally Mr. Aldis asked us to stand while he read the names of those missionaries who laid down their lives during 1931.

The Rev. W. H. Warren, Assistant China Director, spoke of "God's guiding Hand" in the C.I.M. God's guidance could be recognized in all the sixty-seven years of the Mission's history, as well as in the progress which is now being made. He spoke in some detail of the way by which God led us during the evacuation of 1927, of the new premises secured in answer to prayer at Shanghai, of the advance to which we were called in 1929. There might be stern opposition, but our Leader knows no defeat. Prayerful support was needed, so that God's plans might go forward to their consummation.

Miss Gowar, who has served for eighteen years in East Szechwan, told us of Yünanchang, a market town with a population of more than 60,000, 80 per cent. of whom are opium smokers. The first missionary to visit that place was the Rev. Sir Montagu Beauchamp, who was present on the platform, and Miss Gowar told some wonderful stories to illustrate the power of the Gospel in the lives of Chinese women at Yünanchang.

Mrs. Howard Taylor, who had only been in England a few days, having recently arrived with Dr. Howard Taylor from North America, was the next speaker. The two things about Hudson Taylor which had impressed her most deeply, she said, were his vision and his God-consciousness. It was a vision which lasted. Forty years from the time of his consecration to God in Barnsley the vision was undimmed, and notwithstanding the Boxer troubles and the baptism of fire that had to be endured, the vision of lost souls, and of our responsibility to bear the tidings of salvation to every creature remained with him to the end. In his lifetime he had the joy of seeing 13,000 souls won to Christ through the labours of the Mission, but since his death God has given us the joy of baptizing and receiving into the Christian Church, not thirteen thousand, but one hundred and thirteen thousand.

Dr. S. M. Zwemer was the closing speaker, and out of a full mind and a full heart he impressed upon us our responsibility to reach the Moslems of China. "China has four broken cisterns, but only one fountain of living water." Forty years ago when he was in Eastern Arabia he was encouraged by seeing a statement made by Hudson Taylor, "I expect to see some of the most marvellous results within the next few years in missions to Moslems, because the enemy has said there is no result—and God is not mocked." Great results were indeed manifest in many parts of the Moslem world, but the problem had not been adequately met in China, in spite of the lives of Ogilvie, William Borden, Thomas and Mark Botham, and others. Yet the Moslems of China were wonderfully accessible. Arabic-speaking missionaries were needed, including some who could prepare a special literature for use amongst Moslems. This year two new translations of the Koran had been printed in Chinese. Islam in China was awakening, and we must be prepared to face the challenge. Elisha, when he smote the waters of Jordan, cried, 'Where is the Lord God of Elijah?' and we who had been inspired by the life of Hudson Taylor should pray, '0, God, do it again!' and He would raise up men and women of like faith and courage.

The Evening Meeting.

It was a comfort to know that the five hundred people who overflowed into the lower hall could follow the whole meeting through amplifiers. For the closing address these were disconnected, and Mrs. Howard Taylor gave a special message while her husband was speaking in the large hall. The meeting opened with the singing of 'The God of Abraham praise,' a hymn frequently referred to by Hudson Taylor in his early correspondence. Our Treasurer, Mr. H. M. Miller, led us in prayer. Mr. Aldis, in his chairman's address, referred again to the human founder of the Mission, but emphasized that in all that we do the real Worker is the Lord Himself. We were honoured by the presence in the meeting of three of Hudson Taylor's sons. He spoke of the remarkable willingness of people everywhere in China to listen to the Gospel, but we were facing a gigantic task, and victory could only be won with spiritual weapons. 'This meeting is a challenge to some to costly sacrifice, and to others to personal service.'

There followed two brief addresses by Mr. Walter Sloan and Mr. Marshall Broomhall, both of whom gave interesting reminiscences of Hudson Taylor. At the close of his address Mr. Broomhall spoke of the Bible in which Hudson Taylor wrote the famous inscription on Brighton beach: 'Prayed for twenty-two willing, skilful labourers, June 25th, 1865.' The Bible had been given to him by Hudson Taylor, and the Old and New Testaments were bound in separate volumes. Mr. Broomhall gave the Old Testament to the Mission some time ago, but he felt that the C.I.M. ought to have the whole of Hudson Taylor's 'Brighton Bible,' and he handed the New Testament to Mr. Aldis, asking him to accept it on behalf of the Mission.

There followed an inspiring address by Mrs. Talbot, who has worked for 41 years in Central China, and has been used to encourage and bring into the work many of the present Chinese leaders in Honan and Anhwei.

'When I went to the great province of Honan,' she said, 'there were two central mission stations; at the present time there are nineteen with all the different activities connected with them, and there are nearly
two hundred out-stations. When we first went to the province there were no helpers to work with us in gathering in the lost; at the present time there is a large army that God has raised up.  

'After a period of fifteen to twenty years it was a great joy to me to meet again members of a band of workers with whom we were associated in years past. I found them eager for souls and still lifting up their hearts to God in prayer. I found them earnest in their work, and as I looked into their faces and realized how during the years God had guided them, my heart was full.' 

Nearly all these workers were the fruits of one man’s life, a former gambler and opium smoker, who after his conversion had been wonderfully used in personal work. 

The Rev. R. V. Bazire, of East Szechwan, told the striking story of Ts’ai Fu-ts‘u, a young ordained Chinese, who, inspired by the ministry of Hsieh Meng-ts‘eh, has foregone his salary and begun an itinerant preaching ministry throughout the province, trusting the Lord to supply his needs. He plans, God willing, to preach the Gospel in every county town in Szechwan—a programme which will occupy him for three years and a half. 

Dr. Howard Taylor gave the closing message, speaking of some outstanding characteristics of his father’s life. At the very outset of his Christian life he surrendered himself to God in a very definite way. His life was characterized by obedience. He knew the mind of God, and therefore he was able to obey it. He was a man of prayer. He was ready for any sacrifice that might be called for in the work of making Christ known in China. Faithfulness in little things was another marked characteristic, and, finally, ‘before the China Inland Mission was three years old he learned the great spiritual lesson of abiding in Christ and from that time onward he bore much fruit.’

In the closing moments of the meeting Dr. Taylor turned our thoughts to China—and then to Christ Himself. 

‘Let us for a moment think of China’s need. Out of four hundred and fifty millions there are to-day not less than three hundred millions who know nothing of Christ. What does our Lord Jesus Christ think about that? Let us ask ourselves how much Jesus loves us and how much we love Him. Shall we not this evening in fresh surrender yield ourselves up to Him Who loved us and gave Himself up for us? Shall we not tell Him on our knees this evening that we will go wherever He will send us, or, if we cannot go to the dark places of the earth, we will give that others may go, and that whatever we do we will bear upon our hearts the burden of perishing millions who are a burden to-day upon the heart of our adorable Lord and Master?’ 

F. H. 

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'The City of Sands.' 

By Miss A. M. Cable. 

'In the Cross of Christ I glory, towering o’er the wrecks of time.' 

WHO was the first missionary to bring the Gospel of the Lord Jesus Christ to mighty old Shachow in the province of Tangut? Tradition has it that St. Thomas penetrated here by the caravan roads which, even then, united China to India. If that tradition be true, Thomas, though known to posterity as ‘the doubter,’ proved himself of a more stalwart faith than the so-called believing Church of many subsequent centuries. It took no longer than one generation for the carriers of that Joyful News to hurry from the Galilean Mountains to the uttermost parts of the earth, doubtless remembering the instructions given by their Master as He sent them out on a previous journey, all of which had accentuated the urgency of the occasion: ‘Go forward even though I send you like lambs among a pack of wolves.’ Tangut has become Kansu, old Shachow has crumbled to dust and only some gigantic earthworks now mark its site, but on the opposite bank of the river has grown up the town of Tunhwang. Yet the name of Shachow—City of Sands—clings to the place because of the tremendous range of lofty sand-hills which, beginning here, runs right away into the Desert of Lob.

Six years ago we made a prolonged stay in Tunhwang, the encouragement of which was so great that we purposed to return soon. During the four years since we left England, we have tried again and again to reach it, but have been baffled by mutinies, revolts and brigandage of which Tunhwang was the storm centre. Last autumn, however, we heard the good news, ‘Tunhwang is open,’ so to Tunhwang we came. That is six months ago, and no sooner had Tunhwang welcomed us within its gates than every exit closed down, the rebel army took control and we have been held here ever since, unable to return to our base in Suchow which is two weeks’ journey distant.

The time has not seemed long for the joy we have had in winning this place, and since December we have had our own hired house here. It is the best courtyard in the town and its rent was so high as to be quite beyond our means. Before the winter closed in, however, we spent a few days in the country and there we met a stranger who was suffering from a painful disease of the eyes. We were able to do something to relieve him and the quiet of the retreat lent itself to many hours of conversation. On our return to the city we found to our amazement that this was the rich landlord of the splendid court, and some days later he called specially to say: ‘If you are wanting to move from your cramped quarters you are welcome to the use of my empty house for as long as you require it.’ The offer was accepted, and so we became his tenants at a nominal rental.

The chief attraction of the court was its splendid hall whose room space is sufficient to hold the crowd of listeners which daily fills it. There is now in Tunhwang, apart from the many who approve but fear to commit themselves to open discipleship, a small group of believers who, though few in number, have prepared a place and made arrangements for carrying on the future Sunday services.

June, 1932.
What did St. Thomas feel when he moved away from Shachow to other and yet untouched places, doubtless leaving behind a group of lovers of the Lord? Did they cling to him as these do to us, some so tenderly as to almost shake one's belief in the basic fact that this is God's husbandry and that He is pledged to perfect that which concerns it? What help the Tunhwang Christians require must be given by their own people and for this the Church in Suchow has accepted the immediate responsibility. Thus one sows, another waters and God gives the increase.

Dark days lie before Tunhwang. Its limited resources are sapped by the demands of the large brigand army and there is a real food shortage. Last week a thousand young men were swept off by the pressgang, to-day five hundred more marched past our door and everyone's heart is failing for fear. It would be an area depleted of young life were it not for the influx of Muslim Turki refugees from Hami. These impetuous people burst into revolt last year convinced that, in Turkestan, the young brigand chief would sweep all before him as he had done in Kansu. They were mistaken and when he fled they dared not remain behind, so down they came with him to Tunhwang, terrified fugitives bringing mothers, wives and children from the affluence of their quiet Cumul farms to the huddled courts of overcrowded inns. Parties of distressed aliens, women homesick for their own secluded quarters, flocked to our rooms, veiling their faces from the bold gaze of the bazaar crowd. Among them were old friends from whom we had received hospitality in prosperous Hami days, and now they turned to us as their only friends in this hour of distress. Thus the Muslim women whom we have so much desired to help, have been brought to our very door, and under conditions which have made them particularly responsive to kindness.

Islam is a giant foe but a giant stricken by a mortal disease which must ultimately be its overthrow—the disease of a low estimate of woman. Keep guard over Tunhwang with persevering prayer and thanksgiving and pray particularly for us that God may open to us a door for the message. There are many adversaries.

* Into the Lion's Mouth.*

Mr. W. J. Michell, of Sisiang, Shensi, who sailed from Australia in 1930, and is therefore one of the Two Hundred, describes a visit to Chenpa, a brigand-infested town on the Shensi-Szechwan border.

CHENPA, for many years the resort of renegades from the two adjoining provinces of Szechwan and Shensi, has of late been laid waste by bandits marshalled together under the leadership of a man notorious for his callousness and cruelty. Officially some 3,000 men wear the country's uniform as soldiers, but really, as is seen by the devastation wrought in that city and the surrounding country, they are for the most part unscrupulous bandits. Fear has driven thousands from the city and fear it is which prevents would-be visitors from venturing thither. To give you an idea of the conditions, I have since been led to understand that apart from Elder U there was scarcely another man in the church who would have been willing to accompany me there. Being a foreigner and of fair complexion, I knew that my presence would cause a sensation, and was not disappointed, but as is the case with the Chinese fellow-worker who undertook the trip with me—my senior in Christ by some twenty years—we know that safety and protection are assured when we follow the path of God's perfect will.

The Journey.

The eighty miles of narrow mountain track we traversed in three days, and were glad to have a young Christian of the Church to carry our books, tracts, and wadded quilts. Wisdom comes with experience and so this time my belongings were very few. Many years before, the road had been travelled by Miss Harrison, who established the work at Sisiang and also opened an out-station at Chenpa. For the last nine or ten years no missionary had visited the city and over a period of four years no witness for Christ had been proclaimed.

JUNE, 1932.
there by itinerant Chinese workers. Concerning the small Mission property it was not known whether it had been razed to the ground or not. Concerning the few Christians gathered out in former years it was not known whether they were dead or alive. Along the way nearly all the houses had been burnt out by the bandits and the inhabitants had fled. Devastation was evidenced on every hand; of the dwellings not razed to the ground all doors, windows, tables, beds, etc., had been burnt—probably as firewood by the marauders who have no compunctions about so acting. The second night on the road we slept in an inn which at home would not have done for a cow shed. As we were enjoying the evening meal a boy of about fourteen years of age came and stood beside me with eyes, ears and mouth wide open. He gazed as one fascinated, studying my entire person with absorbing interest and comparing my appearance with his own. The meal over, I removed my hat and he saw fair hair for the first time and could only hoarsely exclaim 'Kuai-teh-chen' (exceedingly strange). This boy, full of strength and vitality, until that night had not only never seen a foreigner, but had never heard of the Son of God. Who came into the world to be the Saviour of boys and girls.

A City in Ruins.

On the evening of the third day as the shadows began to settle upon the valley, we sighted our destination and made haste to reach the city gates before dark as the Mission property is inside. Walled on either side by mountains, Chenpa is of ancient standing and the picturesque view one has from a distance is completely changed as the visitor enters the precincts of the city. A cursory glance at the devastation reveals the reason why visitors are few. At the Western Gate our baggage was searched and just inside this we came to a building with 'Gospel Hall' or 'Happy Sound Chapel' written on the side wall. As we entered the first thing I noticed was that fowls had taken up residence within. Until our eyes had become accustomed to the gloom nothing else could be clearly discerned, then there appeared an old woman who seemed to be so taken aback by our sudden and unexpected appearance, that she could scarcely utter a word. The building erected by the Mission some thirty years ago was now hardly fit for habitation, and after a little delay we were enlightened to hear that no fewer than four families had taken up their abode within the two rooms which comprised the building. By previous agreement the old woman resided in the smaller room for a low rental. As the people began to talk we learned more of recent happenings and were informed that one of the parties residing in the place at his own request and rent free was a military official and his wife. As we were tired we made the best possible arrangements for sleep. I had four uneven forms and the other two shared what would perhaps have been termed a bed had not the bottom been missing—a few boughs of a tree made good this defect and so after prayer for the Lord's special protection we lay down to refreshing sleep.

With the new morning breaking in on us we made an inspection of the once flourishing city. Without exaggeration, at least half the place was in ruins, having been burnt out. The part which remained consisted chiefly of the old, unattractive buildings belonging to the poorer classes. The population is estimated as being between 8,000 and 10,000—of whom 3,000 are soldiers. The wealthy have all fled and their homes are occupied by the militia. That the Mission property still stands is a cause for sincere praise to God, incidentally that of the Roman Catholics is occupied entirely by those wearing the country's uniform and military flags are to be seen hoisted above the gateway. On the streets business is next to nothing—all commodities sold were of the poorest quality. Everywhere people stopped and gazed at the foreigner, few making any attempt to speak. I was referred to as being anything from a Holy Father of the Roman Catholic Church to a foreign devil. The question unasked on so many lips was what did we want and what was the purpose of our visit. Few knew the meaning of the words 'Happy Sound Chapel,' and fewer still had ever heard of the Saviour Who loved them and gave Himself for them.

Opposition and Divine Intervention.

In the afternoon we went on to the street to preach, leaving the young man who accompanied us to guard our belongings. The Elder had been preaching for about half an hour when the crowd suddenly fell back as a voice thundered out from the rear questioning concerning the message, and ere the preacher could reply the voice summoned him to stop and away. The Elder was loath to desist and promptly interrogated his interlocutor. Once more he was ordered to go and then the military official of second importance in the city with a flourish of his bodyguard moved off. An underlying order directed the crowd to begone. The preacher persisted but none would accept tracts, all in fear bidding him to comply. Further delay was useless, we returned to our temporary home, a large section of the crowd following us. I felt that the only thing to do was to pray. We did and afterwards gave out tracts, some of which were immediately taken to K'oo T'uan Chang,* the official who with his retainers had broken up the street gathering. Within half an hour we were summoned to appear before him and to explain who we were and what was the purpose of our visit. My fellow worker then showed what a faithful friend he was to me by not yielding a fraction even though he knew that being a foreigner I was hated and cursed in that city. In his fearless manner he declared the living message he had for dying men and unflinchingly made plain to the official the state of all men who have not received Jesus Christ. It was the first time they had heard the Gospel. I was a foreigner, perhaps the first many had seen, I spoke another language and the marvel to them was that I could read character and converse a little in their tongue. Most had heard of England and two petty officials knew the alphabet. Several questions were asked me relative to my coming to and being in China and then someone produced a book containing the rudiments of English which I was asked if I recognized. As I replied in the affirmative, tea was served and the atmosphere gradually thawed. The T'uan Chang then requested that I write his name in English, his reason being, I believe, to have a stamp of his signature made. This I did and without much further parleying we separated on very friendly terms, with full permission to preach when and where we chose. I would hasten to remind the reader that

* T'uan Chang, Commanding Officer of a Regiment.
of the few Christians of early days we found none were living.

The following night we began carefully to discuss our situation and I realized that we had with eyes wide open walked into the lion's mouth—had we faith that God would lead us out in safety? Perhaps all the talk of friendship and protection was a mere pretence, for we could not forget that these men were really unprincipled heathen. On the return journey we could easily be waylaid in a hundred places and molested. We wondered what God's purpose for us would be. That He could lead us safely home we knew and thus rested, content that, come what might, His Will is best. 2 Cor. vi. 4. became fraught with significance as I read it the next morning.

We had many personal talks with those who came into our humble abode, and ask prayer for the seed thus sown. Before leaving I was asked to buy some curios by Keo T'uan Chang. This request I refused as I strongly suspected the goods were stolen property. We accepted an offer to return to Sisiang by boat. The vessel left at 10.15 a.m. and at 12.15 had covered one third of a mile. Owing to the lack of water the two boatmen had to push their craft along the almost dry river bed. Feeling this mode of travel was rather slow we abandoned the project and traversed in safety the intervening eighty miles in about two days. Faithful is He of Whom it is said, 'The Lord shall preserve thy going out and thy coming in.'
The Two Hundred.
Designations of the 1931 Parties.

We print below the eagerly awaited list of designations. It will be noted that the great aim of the Forward Movement—to reach the unevangelized millions—has been steadily kept in view. Many of the places mentioned are not to be found in our prayer list, but they appear on the map opposite.

MEN.

SINKIANG.
Mr. W. J. Drew—FUKIANG.
Mr. H. H. E. Knight—SINTING (for TATUNGHISIEN).
Dr. R. A. H. Pearce—LANCHOW.
Mr. and Mrs. M. Phillips—TSIN.
Mr. A. S. Rowe—PINGLO.
Mr. G. F. Ward—PINGLO.
Mr. J. Zaporozan—CHUNGWEI.
Mr. L. W. King—PAYENJUNGO (with a view to Tibetan work).

SHENSI.
Mr. J. W. Beck—TZEYANG.
Mr. R. Small—TZEYANG.
Mr. J. G. Fee—LOYANG.
Mr. G. P. Moore—LOYANG.
Mr. F. G. Smith—NINGKiang.

SHANXI.
Mr. and Mrs. E. J. Hazelton—CHANGTZE.
Mr. and Mrs. W. E. Putnam—HUHUANG.

HONAN.
Mr. A. C. W. Crane.
Mr. R. W. Frame.
Mr. L. G. Gausen.
Mr. H. W. Guiness.
Dr. and Mrs. T. Murray.
Mr. C. Woolcock.

WESTERN SZECHWAN.
Mr. J. Adamson—NAGH.
Mr. E. E. Beatty—MENKONG.
Dr. J. H. Jeffrey—MENKONG.
Mr. H. T. D. Clements—KIKIANG.
Mr. H. A. J. Lea—CHENGU.
Mr. H. L. McIntyre—CHINGLONG.

EASTERN SZECHWAN.
Mr. G. H. Aldis—TUNKHANG.
Mr. R. D. Guinness—TUNKHANG.
Mr. J. Carpenter—CHOWKOW.
Mr. F. J. Purchas—CHOWKOW.
Mr. W. R. Clark—NANPACHANG.
Mr. C. W. Ellison—KWEIFU (for TANING).
Dr. M. B. W. Gray—SUITING (for PAONING).

KWEICHOW.
Mr. J. A. Austin—SHUICHENG.

Mr. C. E. Chapman—TUNG TZE (with Mr. Butler).
Mr. R. W. Grubb—TSUNYI (for MEITAN).
Mr. W. P. Holland—TSUNYI (for MEITAN).
Mr. G. K. Smith—CHEN YUAN (for LAOHUANGPING and area).

YUNNAN.
Mr. H. E. Holmes—TAI (for WEST).
Mr. J. S. Kirkman—TAI (for WEST).
Mr. C. B. Peterson—YUNNAN.

KINGSI.
Mr. J. Schweitzer—LINKIANG.

ANHUI.
Mr. G. T. Dunn—CHENG YANG KUAN.
Mr. and Mrs. E. A. Kohfeld—CHIKI.
Mr. and Mrs. E. C. Whipple—HWOSHAN.

CHEKIANG.
Mr. E. H. Owen—SHEI KU (for NINGHAI area).

WOMEN.

KANSU.
Miss B. M. Barnard—SIHO.
Miss L. B. Grasley—ANTING.
Miss W. M. Graham—LIANGCHOW.
Miss F. E. Leeuwenburg—TUNGTZE.
Miss E. M. Nowack—NORTH (with forward work in the area).
Miss M. E. Rattray—NORTH (with forward work in the area).
Miss N. Waldner—WEST.

SHENSI.
Miss B. M. Silver—CHEKU (for TINGUENTING).
Miss A. M. Weir—CHEN TI (for CHEKU).
Miss M. Wood—CHEKU (for CHEKU).

SHANXI.
Miss E. A. Booth—PINGHUN.
Miss L. E. Jacobsen—PINGHUN.
Miss D. M. L. Madden—LUAN HU.
Miss W. M. Jennings—PINGHUN.
Miss E. G. Stafford-Smythe—TAIPING.

HOPEI.
Miss E. A. Vorley—LINCHEN.

SHANTUNG.
Miss E. A. Dixon—CHEFOO (to relieve Miss Bun for furlough).
Miss I. T. Lucia—CHEFOO (Girls’ School).

HONAN.
Miss E. A. Baker—FUKOW.

Miss M. F. Farmer—CHOWKI AKOW (for SHENKU, etc.).
Miss H. G. Nowack—FUKOW.

KIANGSU.
Miss M. Carleson—SHANGHAI.

WESTERN SZECHWAN.
Miss J. E. Carpenter—CHEHSIH.
Miss J. R. Cleveland—CHUNG KIANG CHOW.

Miss M. K. Laird—SUIFU (for NANKI).

Miss M. Young—SUIFU (for NANKI).

EASTERN SZECHWAN.
Miss F. G. Houghton—YUNAN.

Miss A. Oliver—SINTENTS (for PAONG).

Miss R. M. Rossiter—CHUHSIEN.

Miss M. J. Scorer—WENTANGSING.

Miss K. O. Walton—KANG YUAN.

KWEICHOW.
Miss E. T. Bush—KWEIYANG (for hospital evangelistic work).

Miss S. King—ANSHUN.

Miss S. A. Thomas—ANSHUN.

Miss D. R. Layfield—TUHSAN.

Miss E. F. Stair—SIZENAN (with Miss Emblen).

Miss J. Stevenson—KIENSI (with Miss Loosley).

Miss D. R. Trefren—PAUNHSIEN (with Mrs. Fisher).

YUNNAN.
Miss M. C. Ament—for tribal work in western YUNNAN.

West
Miss S. R. Kelly—YUNNAN.

Miss M. C. Kent—YUNNAN.

Miss E. A. Hayes—YUNNAN.

East
Miss L. V. March—YUNNAN.

Miss I. H. Wilson—YUNNAN.

KIANGSI.
Miss R. W. Prentice—LINGNAN.

Miss I. J. Taylor (with Miss G. Brooks, for TING NAN).

Miss J. Z. Spence—NANCHANG (to join Miss Rowe).

ANHUI.
Miss K. H. Doddy—YINGCHOW (with a view to YINGCHOW).

Miss E. A. Scott—SHAN.

Miss E. R. Elliott—TUNGCHENG.

Miss T. C. Williamson—TAIHO.

CHEKIANG.
Miss A. B. Bissett—SHAOHING.

Miss E. Wimmer (with a view to NINGHAI district).

June, 1932.
A MAP OF CHINA SHOWING APPROXIMATE POSITION OF MOST OF THE CENTRES TO WHICH NEW WORKERS HAVE BEEN DELEGATED.

ERRATA.—Nankuchang (Szechwan) should be Nansuchang. Yunanchang should be south-east of Nansuchang.
An Independent Testimony.

The Very Rev. the Dean of Canterbury, Dr. Hewlett Johnson, has been visiting China with the object of inspecting Flood Relief work and expressing sympathy with the suffering people. Mr. G. Findlay Andrew, of the C.I.M., has recently escorted him over part of the affected areas. An extract from a letter just received from Mr. Andrew shows the stupendous nature of the task committed to him: ‘We have over 250,000 men at work on the dykes in the five districts over which I have oversight. They stretch from Wusueh on the Yangtse to nearly the vicinity of Shasi, and from Hankow up the Han River to Shuyang.’ We print below some of Dr. Hewlett Johnson’s impressions, which are interesting as an apologia for Christian Missions from a visitor’s point of view.

If anyone suffers from depression at the seemingly slow progress of the Christian Faith, let him go to China. Let him move from post to post along the line of Mission stations. . . . Let him also move in those circles where the leaders, and especially the young leaders — and Chinese leaders are mostly young to-day — think and plan and act, and he will understand what I mean when I say that perhaps the most inspiring field of Christian activity lies in that very country where, but a few short years ago, all seemed dark and hopeless.

Missionaries tell me that they see signs of revival. I hear it gladly; but my gladness is independent of any future movements; it is the present that rejoices me. Everywhere there are signs of a church which at this very moment is full of vitality and shows itself in the quiet, ordered life of a Christian society. To watch the children thread their way through crowded streets with tiny books in tiny hands on the road to Sunday School; to join congregations where mature Chinese Christians gather to worship in the same unconscious way that we do ourselves at home, is enough. It is the reward of faithful work. Christianity is no new thing now to multitudes in China. The Mission buildings, the Church, the School, the dwelling house, are all part of the accepted order of things.

The leaven runs deeper still. Not alone in Mission buildings or in regular orderly worship do we see the triumphs of the faith. We see it in the conscious or unconscious debt which many a Chinese leader to-day owes to Christian ideas and Christian teaching. Naturally the opportunities which my mission afforded me brought me into touch with many leading Chinese personalities and with men active in various branches of public life. Out of all proportion to the relative number of Christians in China is the number of Christian trained men in prominent positions, especially in Government positions. Mr. Wellington Koo, Minister of Foreign Affairs, and the President himself, are cases in point. Men tell me with pride of a long Christian ancestry. . . . The key positions seem to be held by men of Christian birth and Christian training.

It is the same with ideas. The closer one comes into contact with the thoughts and ideals which are gripping young China to-day the more one recognizes the Christian elements within them, distorted perhaps, but vital even in their distortion, and the forerunners of better things. . . .

Yes, to move in China to-day; to be conducted by missionaries who know the country and the people; to visit places far removed from the Treaty Ports, and to speak sympathetically with Chinese citizens, is to blow away with a very healthy breeze all those stupid stories of the needlessness or futility of Christian missions, or of the poor material turned out from Christian schools. These tales emanate mainly from seaports or from persons as ignorant of the real China, as they are timid to trust themselves alone among Chinese folk. Christianity is neither dead nor futile. It is the most living force in the China of to-day and productive of China’s most influential thinking.
Mr. G. Findlay Andrew pointing out sections of the Flood Refugee Camp at Tsai-tien to the Dean of Canterbury and Bishop Roots.

### Subjects for Praise and Prayer.

#### PRAISE

- For promises obtained during 1931. pp. 107, 108
- For the 5,694 believers baptized last year. p. 108
- For God's presence at the Annual Meetings. p. 108
- For good news from Tunhwang. p. 110
- For travelling mercies granted to Mr. Michell. p. 111

#### PRAYER

- For the new workers, that God may use them in the districts to which they have recently gone, making them a blessing to senior missionaries and to the Chinese. p. 114
- For the Superintendents, that they may give wise guidance to the new workers, so that there may be definite advance in every district. p. 122
- For a better understanding between China and Japan. p. 122
- For all disturbed areas, and especially for Mr. H. S. Ferguson in captivity. p. 124
- For Mr. G. Findlay Andrew and others engaged in flood relief work. pp. 116, 118
- For an open door in north-west Kansu. p. 111
- For Chenga, Shensi. p. 113
- For evangelistic work in Chekiang. pp. 119-121
- For the Swanwick Conference. p. 122

### News from Sinkiang.

Mr. H. F. Ridley hoped to leave Tihwafu in May and return to England via Siberia. The Misses French and Cable left Kansu in April, and were expected at Tihwafu about May 8th. They, too, are hoping to come home on furlough, but their route is uncertain.

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### Where are the Two Hundred?

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<tr>
<th></th>
<th>Men</th>
<th>Women</th>
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<tr>
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<td>West Szechwan (and Chwanpien)</td>
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June, 1932.
I have already written something about the various kinds of work being done among the refugees at Black Hill Camp and described some of the ways in which we tried to help as many as we could of the one hundred thousand huddled in those huts along the hill sides.

We learned that in one district containing about 4,000 huts numbers were dying from drinking polluted stagnant water. It was decided that a so-called 'Tea Hut' was the greatest need there. There were already two other such huts operating in other areas. So we decided to erect a third, and undertook to be responsible for the working and financing of the scheme. Several special gifts had been entrusted to us to use which would meet the obligations.

The London Mission lent me one of their most trusted evangelists who took charge of the erection of the enclosure, the hiring of men from among the refugees to carry water from the river, a distance of nearly two miles, and overlook the various details in connection with the carrying out of the scheme. Two great Chinese boilers were used to heat the water. Rough benches were provided to accommodate about thirty people. Four Christian men attended to the steam of people—old folks, women of all ages, and children. They came with every kind of receptacle to obtain this clean, boiling water. While waiting their turn, or resting for a while, they heard the message of the Gospel as it was told by one and another. The evangelist and his helpers watched for needy cases. Hungry children were kept back and given food. Women who could hardly drag their steps along were stealthily followed to their hovels and given a little extra help. Often a wee babe was found, or a sick child, or an aged grannie slowly dying. To such, food or money was conveyed during the night hours.

One foreign lady working in that area sent to me again and again for bundles of clothing, and during those weeks she distributed many hundreds of packets of 'mien'—Chinese macaroni—to mothers with little children, many of them under a month old. The mortality among infants in the camps was very high. It was quite impossible to keep count of the people who came for the hot water. From morning to night the stream never seemed to cease. May we not believe that some among them found the 'Water of Life,' and that many, who heard the message and saw the manifestation of God's love in His servants who served them, may prove to be among the 'other sheep' who have been gathered into His kingdom?

When the great camp at Black Hill was broken up by the military authorities and the many thousands driven elsewhere, another great camp was gradually formed at Tsai-tien, about twenty miles up the Han River. The 'Tea Hut' was taken down and removed to a place nearer Hankow and is now the 'home' of several families of refugees.

For some time it was not thought safe to attempt any work in the new camp at Tsai-tien, as Communists are very strong in the vicinity, but the Rev. Shen Wen-ching, of the Wesleyan Mission, has now started work there and has sent up two Bible-women to work in the camp. Even yet it is not considered wise for foreigners to go and reside there as there are Communist spies and cells in all these camps, so an occasional visit is the most that is deemed well to attempt at present.

Mr. G. Findlay Andrew, of our Mission, who is loaned to the Flood Relief Commission for a time, is up here organizing thousands of the able-bodied refugees into working parties for repairing dykes. A few days ago he arranged a launch party to proceed to the camp at Tsai-tien and investigate conditions there. The Dean of Canterbury, Dr. Hewlett Johnson, who is one of a delegation from England, Bishop Roots, a Chinese General, and two or three ladies, of whom I was one, were in the party. The day was fine and we had a very full and interesting time, stopping and going ashore here and there en route.

There are said to be a hundred thousand people in the Tsai-tien camp, but it is better situated and not so crowded as the old one at Black Hill. Very many of the refugees, when driven from Black Hill, moved their little huts up here and I recognized many of the garments we had made and distributed at Black Hill. Cholera and dysentery are very rife just now in this new camp and a few Chinese doctors are kept busy trying to cope with these and other maladies, but their equipment is very meagre and government support almost nil. As the Union and other hospitals in Hankow are all in full swing again, none of the staff from these can possibly...
be spared, for they are all shore-handed as it is. Dr. Mary, Gell, who did so much at Black Hill hospital and who so nearly succumbed to dysentery, is now back with us. She is joining the staff in the women's side at Union Hospital, for a year. Another lady, whose brave work at Black Hill I have mentioned in previous letters, is now laid aside with serious trouble. She has evidently overtaxed her strength in her devoted ministry among the thousands in that camp.

Several features of the work at Black Hill, such as the distribution of bean milk, etc., are being continued to some extent at Tai-tien by Chinese helpers. As one result of my visit I discovered that the need of a supply of hot water is just as great in the new camp as in the old and we are arranging for the erection of three or four small huts in different parts of the camp. A reliable man is appointed to take charge of this work who will employ refugees, as before, to carry the water, keep the fires going and distribute the precious liquid. All agree that this is a piece of very needful and beneficent work as it prevents so much disease. With the right men in charge quite a lot of evangelistic work can be done in connection with these centres.

Hankow has been quite excited the last few days by the visit of Lord Lytton and the League of Nations Commission. Through the influence of the Dean of Canterbury they were induced to call in at the one remaining refugee camp in Wuchang, but it was a very hurried call and the military kept everybody so much out of view that I am afraid they could only gain a very faint idea of what was really being done there.

A Cross-Section of Missionary Experience.

By Miss F. E. Bleecker, B.A.—one of the Two Hundred.

IN-SAEN is different from anything you have ever seen,” said the Senior Missionary. ‘To get there you climb up and up and up a steep mountain path and then suddenly drop in.’ In-saen or Tobacco Mountain, was indeed different, and our trip there last April was unique in many ways. In the first place, we set out in the rain, a venture no good Chinese traveller would approve. Dismissing our sedan chairs at the foot of the mountain, Miss Beugler and our faithful servant Nying-fung and I made the climb by foot in a cheerless drizzle. Fortunately Nying-fung was so thrilled at being taken for her first trip away from home that nothing could dampen her spirits. To our surprise no one met us to guide us up to the In-saen plateau, but our baggage coolies led the way.

Upon our arrival at the village called ‘New Market Place,’ we learned that our letter had not been delivered and we were more or less unexpected guests. Nothing daunted, our hostess bade her second daughter-in-law vacate the upstairs bedroom and we were soon very comfortably ‘at home.’ While the sweeping and dusting and various preparations incident to country hospitality were going on over our heads, we sat in the court below and renewed acquaintance with the household.

About twenty years ago the In-saen church was established as an outstation of Sinchang under the leadership of Mr. Ts’ong, the first believer in the district. In those early days adherence to ‘the foreign doctrine’ was no easy matter, and bitter persecution was the lot of the young farmer and his family. Once while the wife and children fled for their lives, Mr. Ts’ong himself was hung up by the arms and severely tortured for several days because he refused to cooperate in a village theatrical held to placate a local deity so as to break a long drought. Now the widowed Mrs. Ts’ong and her three married sons and their families form the nucleus of the In-saen church. For the small flock of Christians who gather Sunday by Sunday from neighbouring villages their compound is as popular a centre as the little chapel itself. We were truly welcome even though the exact date of our visit had not been made known, for the eldest son, attending the New Year Bible School in Sinchang, had urged our coming in the spring before tea-picking days and had promised his mother’s voluntary service as Biblewoman during our stay.

‘Bit of Music.’

We were not the only arrivals at In-saen that week, nor were the surprises all on one side of the balance. Sipping our tea in the courtyard, we found ourselves in the presence of a stylishly-dressed, bobbed-haired young woman whose black eyes behind tortoise-shell glasses seemed very keen and intelligent. Her manner was assured, her voice suave, and her vocabulary not confined to the local
dialect. Obviously she came from ' outside.' Miss Beugler instantly recognised her as ' Bit of Music,' Mrs. Ts'ong's eldest daughter who had received all grammar-schooling in the former C.I.M. School for Girls in Sinchang. Thereafter by teaching and by marriage with a well-educated man, she had secured for her self-social and educational advantages beyond those of her brothers. When last heard of she had been in Hangchow with her husband, both young people studying surveying with a view to map work in government employ. Incidentally—I speak from her viewpoint, not mine—she was the mother of four little boys. Why this sudden return to her mother's home in In-saen? She herself was offering the explanation to Miss Beugler.

Her husband, it seems, through intellectual pride, had drifted into religious scepticism and thence into avowed atheism. She had followed to the point of indiscipline to Christianity. In Hangchow, under the influence of Pastor Keh, the young couple had been restored to their old faith and had become ardent witnesses thereto. In course of time, ' Bit of Music ' herself had dreamed a dream in which the Lord warned her that her home church in In-saen was becoming cold and dead, and commissioned her to return and rekindle the fires of faith and zeal.

Now honesty compels me to record that we did not take the story of the dream at face value. I found myself sizing up this clever young woman very critically and thinking, ' I wonder what is the real reason of her being here.' I gladly received warning and spiritual teaching thereto. In course of time, ' Bit of Music ' began to lose herself in a genuine desire to minister to people who had never heard the good news we heralded. She endured the bad weather, long hikes, wet clothing, coarse food, and the general discomfort which was our lot, in good spirits and she kept on keeping on even when eager crowds were replaced in a gospel-hardened village by a few careless listeners. We noted that her messages were well-grounded in the Bible and that they gradually lost the fantastic flourishes which her own lively imagination at first supplied. Her personal magnetism, which was great, deserted her once in a village where unusual rank and wealth rendered our audience sceptical. Then the reality of her Christian experience came to her rescue. As she hesitated, seeking words with which to begin and seeming about ready to give up altogether, her mother whispered to her, ' Think of the Lord Jesus and go ahead.' She did just that, and as we silently prayed against the invisible wall of opposition raised to the Gospel, ' Bit of Music ' gave her challenge fearlessly and clearly.

' Come Over and Help Us.'

Our second week in In-saen was the hardest and the happiest of any I have spent in the country. From the Mong-ts'ong district, a wild, mountainous section of the Tientai border of Sinchang county, came two Christian men begging us to visit their villages to teach and preach. These dear brothers themselves looked like brigands or pirates, so rough were their aspect and clothing; but in reality, as we most happily came to know, they were princes of the Kingdom of God. Miss Beugler and I, thinking we should be gone only a few days and realising that our baggage must all be carried over the mountain paths by one of our own men, of which view on uneven Chinese roads we became decidedly weary at times. We found ourselves on a high wooded ridge. Suddenly Mrs. Ts'ong, in the lead, stopped and pointing to a cluster of houses far below us to the left said to the men, ' Have you ever been to that village to preach?' ' No,' was the admission. ' We always keep to the high road.'

' We ought to go,' someone suggested. ' There are fierce dogs,' said one of the men.

We stopped short. The prospect was not inviting. No path to the village was visible in the underbrush.

' I don't like dogs,' said Mrs. Ts'ong. ' Neither do I,' was my contribution. ' But—' We looked at one another and decided to go. As we scrambled down through the woods I said in my heart, ' We are going for Thy sake, Lord Jesus. Please take charge of those dogs.' The whole village was eating the noon meal when we entered. Bowls and chopsticks in hand they came out and gathered around us, and, having satisfied their curiosity as to our whence and whither and why, they listened quietly to what we had to say. We left tracts for the few who could read. Not till we regained the ridge path did it occur to me that we had not seen or heard a dog! Perhaps half an hour later Miss Beugler and I realised that Mrs. Ts'ong and ' Bit of Music,' who were last in line as we resumed our journey had not caught up with us nor been seen for some time. We decided
and besought them to heed the things exercised because of their indifference, and listen. ' Unde Old Eight ' was much preaching to stop their grinding of comenough for our foreign persons nor Gospel to two women who cared not

A mountain stream, vigorous from an abundance of rain, ran under an old stone bridge and leapt in a series of bright waterfalls into the depths below. Every prospect seen from our winding path seemed lovelier than the last. Reaching the village itself, we were taken to the home ' Uncle Old Eight.' Courtesy and hospitality are the common law of our Chekiang country Christians, as you know; and never have we been more graciously served for Christ's sake than in the humble home of this dear old man and his wife. 'Uncle Old Eight' has been a Christian only four years and 'Aunt Old Eight' was baptized just last summer, but they have a burden on their hearts for the unsaved people of Mon- 

ties'ong, which is beautiful to see and a privilege to share. Evening worship and Sunday services, morning, afternoon and night, were conducted in 'Uncle Old Eight's' guest hall to which relatives and neighbours were invited far beyond its capacity. This difficulty was overcome by the removal of the front partition which threw the room open to the court yard of the compound, using posters. Then we were bidden enter a nearby cottage unvisited or graced by no means satisfied 'Uncle Old Eight.'

Then she called to us her second son, a lad of perhaps twelve years, open-faced, likable. 'Since his older brother persuaded us to forsake our idols,' she said, 'on every first day and every fifteenth day of the month, this my second son has suffered with a very great and sudden illness. It is a strange thing, like a fire which grows brighter and fiercer as it draws near to him from without. It fastens upon his vitals and the pain is intense. At other times he is well but this weakens him and frightens us all. Please pray for him.'

'Bite of Music' and Miss Beugler instantly recognized the significance of the dates mentioned and explained to me that these were the days upon which the discarded household deities used

The Power of the Name.

Then she called to us her second son, a lad of perhaps twelve years, open-faced, likable. 'Since his older brother persuaded us to forsake our idols,' she said, 'on every first day and every fifteenth day of the month, this my second son has suffered with a very great and sudden illness. It is a strange thing, like a fire which grows brighter and fiercer as it draws near to him from without. It fastens upon his vitals and the pain is intense. At other times he is well but this weakens him and frightens us all. Please pray for him.'

'Bite of Music' and Miss Beugler instantly recognized the significance of the dates mentioned and explained to me that these were the days upon which the discarded household deities used to be worshipped by the family. It was clearly a case of demoniacal attack. We all prayed with fervour claiming deliverance for the boy in the name of the Lord Jesus Christ. God gave us to see His answer, for two days later, Sunday, was the fifteenth of the Chinese month. In perfect health the second son came with his older brother to the services at 'Uncle Old Eight's.' In the afternoon I had the joy of helping him read the third chapter of John's Gospel. Since that time, eight months ago, there has been no recurrence of that strange malady. There is nothing theoretical about the powers of darkness in China, nor about the power of the Name that is above every name.
THE TWO HUNDRED.—Friends of the Two Hundred, and all others whose prayers have been answered in their going forth, will read with deep interest the list of designations of last autumn’s parties on page 114. Eighty-nine of the Two Hundred had already been designated, so this list contains the names of 114 new workers, for it will be remembered that the final total was 203. If any proof is needed that the great aim of the Forward Movement—viz., to reach the unevangelized—has been steadily kept in view, it is found in the very large number of unfamiliar place-names in the list—names which our present Prayer List does not contain because they have never before been Mission centres. Even where the new workers have been posted to older stations it is nearly always with a view to forward movement work, eventually if not immediately. The map on page 115 shows the position of most of the places mentioned. The Moslems of Sinkiang and Kansu, and the aboriginal tribes of south-west China and the Tibetan border, have not been forgotten. The Mission authorities on the field, on whom the responsibility of these arrangements rests, were faced by two dangers. One was the possibility that the older centres might be undermanned, and thus the continuance of existing work would be impeded. The other was the possibility that the demands of existing work would swallow up the new workers, who were intended originally for forward movement areas. Of the two dangers our authorities—wisely, we believe, as well as courageously—chose to take the risk of the former rather than the latter. The argument in favour of concentrating our forces, if pushed to its logical conclusion, would bring every missionary back to the homelands so that they might first be more completely evangelized before we embarked on any enterprise overseas!

Our Medical Work.—But the need for reinforcements in semi-evangelized districts is a real one. If illustration is required our medical work provides a concrete example. Of the new doctors one is being sent to Lanchow, Kansu, where the Borden Memorial Hospital has been closed because Dr. Rees was singlehanded, and another to Szechwan, where he will eventually join Dr. Ivor Beauchamp at Paoning. But two others—Dr. Fischbacher and Dr. Jeffery—have gone to Sinkiang and West Szechwan respectively for entirely new work. Now, while we are far from questioning the wisdom of these designations, we cannot forget that (for example) Dr. Fish continues to be the only medical missionary in the province of Kwangchow and Dr. Hoyte is carrying on at Pingyang, Shansi, with no foreign colleague.

These facts—and many others which might be adduced—constitute a call to prayer, that the same God Who has so graciously heard our cry for the Two Hundred will continue to thrust forth labourers into the waiting harvest field.

The Political Situation.—While the political barometer is still at ‘Change,’ and from the human point of view unsettled conditions are likely to continue for a long time to come, we rejoice in every sign that prayer is being answered, and especially in the conclusion of an armistice at Shanghai—an agreement which apparently would never have been reached apart from the admirable patience and persistence of the British Minister, Sir Miles Lampson. But if the peril of a further outbreak in Shanghai has now been minimized, the problem of Manchuria’s future is assuming greater proportions than ever. The League Commission is facing a very difficult task, which is further complicated by the fact that three great nations are directly involved in the settlement of the dispute, and the third is Soviet Russia.

China’s Millions.—As the review of the year’s work, entitled ‘Obtaining Promises,’ is now on sale (50p., price 6d.), we are printing in this issue only the preliminary paragraphs and a bare skeleton of the remainder. Our object is to give as much space as possible to the latest news from the field. For the same reason we are following the practice of recent years and printing only a general account of the Annual Meeting. Yet in spite of these arrangements we are unable to find room for a considerable amount of valuable material, including Mr. Stark’s monthly letter from Shanghai, and a number of interesting reports which tell of blessing in Hopei, Shansi, Chekiang, and other districts. The problem of selection seems to grow more difficult every month, but we welcome the evidence which it provides that the work is going forward, and that our missionaries on the field realize increasingly the importance of securing more intelligent prayer by a regular supply of up-to-date information.

The Swanwick Conference.—If any of our friends are still hesitating as to whether they will join us at Swanwick from June 7th to 13th, we trust they will decide to apply for registration forms without delay. Dr. and Mrs. Howard Taylor have kindly agreed to act as host and hostess, and they will, of course, take part in the meetings. The daily Bible Readings are to be conducted by the Rev. W. W. Martin, M.A., and we are also to have the privilege of hearing addresses by Dr. Northcote Deck. The presence of a number of missionaries will add greatly to the interest of a very attractive programme. The railway companies have granted the usual concession by which vouchers will be issued to all registered members of the Conference entitling them to purchase return tickets at the cost of a single fare and a third.

Candidates’ Department.—Now that the Two Hundred have gone forth to China it is not to be thought that the Mission has ceased to expect and to accept offers of service. In this connection we should like to draw attention to the publication, entitled ‘For Intending Candidates,’ which has recently been revised. It contains a brief survey of the need of workers in China, a summary of the work and principles of the China Inland Mission, and suggestive thoughts concerning the call and preparation of intending candidates.

There may be some of our readers who have not heard of our Home Preparation Union, which provides a course of study for young people who feel called of God (Continued on page 124.)
Comradeship for China, this should be definitely stated. This is clearly indicated.

All donations should be addressed to the Secretary, CHINA INLAND MISSION, Newington Green, London, N.16. Money Orders (payable at G.P.O.) and Cheques, which should be crossed, payable to the CHINA INLAND MISSION.

Bankers: WESTMINSTER BANK LIMITED, 21, LOMBARD STREET, LONDON, E.C.3.

They Offered Willingly.

To their power ... yea, and beyond their power they were willing of themselves. 1-2 Cor. viii. 3.

With such sacrifices God is well pleased. Hebrews xiii. 16.

Donations received in London for General Fund during April, 1932.

W. K. J. B.

Orders (payable at G.P.O.) and Cheques, which should be crossed, payable to the CHINA INLAND MISSION.

*Readers of English Churchman.* Romans viii. 32.

**Readers of Life of Faith.” **

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If a gift is sent as a contribution towards the support of a particular worker, for some special Mission object, or for the Comradeship for China, this should be definitely stated.

Money to be transmitted to missionaries for their private use and not for Mission work may be sent through the Mission if this is clearly indicated.
to serve in China in the fellowship of this Mission. The course naturally includes the Word of God and the work of the C.I.M., and is preliminary to that given in the Training Homes to accepted candidates. There is no fee for membership, but each student provides the books necessary for the work. Membership is not held to imply a definite offer of service.

Further particulars both for intending candidates of the Mission and for those who might feel led to join the above Union may be obtained from the Candidates' Secretary. R.H.

C.I.M. Missionary Captured.

As we go to Press (May 17th) the news reaches us that the city of Chengyangkwan, in Western Anhwei, has been looted by bandits (said to be Communists), and that Mr. H. S. Ferguson, the C.I.M. missionary in charge, who has been in China since 1895, was taken captive. Mr. Ferguson has recently been assisting in Flood Relief work, and the Flood Relief Depot was looted. Let us pray persistently and believingly, that God's grace may abound to him, and that he may speedily be released.

LATEST C.I.M. PUBLICATIONS.

Obtaining Promises.
By the Rev. F. Houghton.
Art Cover. 50pp. Price 6d. net.

The Two Hundred.
By the Rev. F. Houghton, with Foreword by the Rev. W. H. Aldis. Crown 8vo. stiff paper cover with attractive colour design by Mr. Norman Baker.
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Daily Bible Readings by the Rev. W. W. Martin, M.A.
Addresses by Dr. Northcote Deck and many missionaries.

It is still possible to register for this Conference if application is made to the Conference Secretary, China Inland Mission, Newington Green, N.16.

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JUNE, 1932. 124
The photograph shows the congested state of the shipping in Soochow Creek.
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NEWINGTON GREEN, LONDON, N.16.

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A MAP OF CHINA, SHOWING THE MAJORITY OF THE PLACES MENTIONED IN THIS ISSUE.

1. KANSU
2. SHENSI
3. SHANSI
4. HOPEI
5. JEHOL
6. HONAN
7. SHANTUNG
8. KIANGSU
9. ANHWEI
10. HUPEH
11. SZECHWAN
12. CHHANPIEN
13. YUNNAN
14. KWEICHOW
15. HUNAN
16. KIANGSI
17. CHEKIANG
18. FUHCHEN
19. KWAN TUNG
20. KWANSI
MORE than conquerors! It would have been wonderful enough if, in the face of such circumstances as the apostle describes—'tribulations, anguish, persecution, famine, nakedness, peril, sword'—he had suggested that victory was possible. But he wants to make it clear that his experience in these trials had been more than a bare victory. 'Nay, in all these things we are more than conquerors (or, super-conquerors) through Him that loved us.' Better than any other rendering which has come to our notice we like that suggested by Souter, in his Pocket Lexicon to the Greek New Testament, 'In all these things we score a heavy victory through Him that loved us.' In the stern test of trial the stoic or the fatalist may maintain an attitude of courageous calm, a proud refusal to yield under the pressure, but it is reserved for the triumphant Christian to score a heavy victory.

A general can hardly test the quality of a soldier or a regiment in time of peace; but when the battle has been joined, when his men have their backs to the wall, or when they are advancing under a withering fire from the enemy, then he can judge the stuff of which they are made; and since no one can become a Christian without drawing the enemy's fire, we may expect no discharge from active service, no final issue to the long campaign in which we are engaged, until the Captain of our salvation Himself appears.

How are we acquitting ourselves under fire—in the temptations and testings which God permits to come to us? If our faith fails, if we begin to question the wisdom, or love, or power, of God, if we give way to depression or, still worse, to bitterness and complaining, then we are suffering defeat at the hands of our adversary. When Jacob said, 'All these things are against me,' when Moses said, 'Hear now, ye rebels; must we fetch you water of this rock?' when David said in his heart, 'I shall now perish one day by the hand of Saul,' when Elijah prayed, 'It is enough; now, O Lord, take away my life,' the difficulty of their circumstances had begun to overwhelm them—it was a day of defeat.

A second class consists of those who in difficult days are so far victorious that they acquiesce in the will of God. It is no small matter to refrain from giving place to the devil, to accept with patience and resignation the mysterious dispensations of God's providence. But St. Paul's words could never be used of them. They may escape defeat, but they are not scoring a heavy victory.

But when the Christian church in Jerusalem, faced by bitter persecution, prayed not for deliverance but for boldness to speak the Word; when the face of Stephen before his captors was as the face of an angel, and when as he was being stoned, he cried, 'Lord, lay not this sin to their charge'; when Paul and Silas, with their backs smarting and their feet fast in the stocks, lay in the inner dungeon and sang their midnight songs of praise; when Paul, at a time when all human hope of deliverance from shipwreck was gone, stood forth in the midst of his fellow passengers, and said, 'Sirs... I believe God'; when he showed himself exceeding joyful in all his tribulations—these were experiences of victory, heavy victory over the forces of darkness.

The possibility of such victory is not confined to dramatic experiences of physical peril. My difficulty at the moment may be simply the strain of financial uncertainty, the pressure of overwork, the trial of ungenial companions or fellow-workers, the limitations, whether physical or spiritual, which fret and disturb the soul, or any other sorrows, disappointments, vexations, to which flesh is heir. But whatever be my circumstances I need not suffer defeat, I need not merely stand my ground, but by my joyful confidence in God, by my positive delight in His will, by overcoming evil with good, I may score a heavy victory.

And how? The words are very simple, for the secret is an open one—'Through Him that loved us.' He loved His own, that were in the world, and the intensity of that love could only be measured by His Father's love to Him. (John xv. 9.) He loved us and loosed us from our sins in His own Blood. It is through the constraint of His love that we live no longer for ourselves, but for Him Who died for us and rose again. The life that we now live we live by faith in the Son of God, Who loved us and gave Himself for us. And victory comes through Him Who loved us, and loves us unto the end.

What heavy victories were His! When for forty days He withstood the tempter, when, in spite of all the inducements of friends and foes, He chose and steadily followed the path that would lead to rejection, to shame and suffering, when He steadfastly set His face to go to Jerusalem, most of all when He became obedient unto death, even the death of the cross, He was scoring a heavy victory. 'Be of good cheer,' He said, 'I have overcome the world.' He spoiled principalities and powers, He made a shew of them openly, triumphing over them in His cross.

As surely as He overcame And triumphed once for you, So surely you that love His Name Shall triumph in Him too.

He drew death's sting, He rose victorious from the grave.
The Barnsley Centenary Gatherings.

By the Rev. T. Gear Willett.

"They shall abundantly utter the memory of Thy great goodness." In these words we sum up our record of the Centenary week-end at Barnsley. To stand by the shop on May 21st where, exactly 100 years before, the Founder of the C.I.M. was born, was an historic privilege, but in the linking up of the churches of Barnsley in the gathering on that Saturday evening under the presidency of the Rector of Barnsley, the Rev. Canon H. E. Hone, supported by Anglican clergy and ministers of the Free Churches, we found a fitting tribute to the man whom God had used to found such an inter-denominational work as the China Inland Mission.

Before the meeting, the Mayor came on behalf of the town to receive the members of the family and representatives of the Mission, and at its commencement he voiced the town’s appreciation of one who had built up such an extensive work in China. During his address the Rector said that he had just finished reading Mr. Broomhall’s book, ‘The Man who Believed God’, and he rarely remembered being so gripped by any book. Dr. F. Howard Taylor followed with touching testimony to the whole-hearted consecration of his father to the work to which God had called him, and the simple obedience which he gave and which as a father he expected from his children. Sir Montagu Beauchamp, who remembered Mr. Taylor from 1865, added some other personal reminiscences and referred to the elderly missionary who in 1890 at the opening of the then new Headquarters of the C.I.M., spoke in a tribute of praise and also of apology for the slighting way they had looked upon this young missionary twenty-four years before. The Rev. Sidney J. Smith, Missionary Secretary of the Wesleyan Reform Union, brought the greetings of the Church that Mary and his father were associated with in the early days, and the closing address was given by the Rev. T. Gear Willett, who touched upon the world-wide influence and the greatness of the man who served God upon the simple terms of faith and obedience.

On the Sunday, many pulpits were placed at our disposal, and in the Established and Nonconformist Churches some thirty services were held, including several very large children’s gatherings in the afternoon. For these we also had the assistance of Mr. and Mrs. Herbert Taylor and Mr. Ernest H. Taylor, the Revs. R. V. Bazire, J. Doran and S. J. Smith.

For the Monday afternoon Women’s Rally, a large number of Women’s Bright Hours and other fellowship meetings concentrated, and the attendance must have numbered 600 or more. Miss Hilda Porter, formerly of the Wesleyan Missionary Society, Central China, presided, and Mrs. Howard Taylor and Miss Tippet spoke. There was a tense spirit of listening as Mrs. Howard Taylor spoke of the Barnsley mother who with her husband dedicated the child to the service of God in an unknown land, and Miss Tippet pictured the needs of the women in China and some results of Gospel teaching in changed lives and devoted service.

In spite of the wet and floods in the lower part of the town, the hall was filling rapidly long before the time for commencing the Thanksgiving Meeting, and there were about 750 present. Councillor R. J. Soper, M.P. for Barnsley, presided. It was a privilege to listen to an address and an appeal from the chair which for quiet power and deep spirituality we never heard equalled by any other of the nation’s representatives at Westminster. In a vivid way Mr. Marshall Broomhall showed how God went to Scotland for a Livingstone for Africa, to the Borderland for a Morrison for the Bible for China, to a Puritan home for a Carey for India, and to a godly home in Barnsley for a man for the interior of China, and then fitted him for the task. Dr. Howard Taylor emphasized certain crises in the life of his father where he was prepared to obey God at all costs and did so. The meeting closed on a high note struck by the Home Director, Rev. W. H. Aldis, on the faith, vision and courage of the man and God's response to his consecration. The stirring appeal to take hold by faith of the God of Hudson Taylor and follow the Lord Jesus in absolute surrender of life was a fitting conclusion to our witness as to what God had wrought in a century.

Subjects for Praise and Prayer.

PRAISE.

For the progress of the Gospel amongst the tribes. pp. 130, 131
For blessing in Hope and Honan. pp. 133, 142
For the work of Chinese Evangelistic Bands. pp. 134, 136
For the power of the Gospel in the Wenchow area. p. 136
For our medical work. p. 137
For encouragement in Yenchow, Chekiang. p. 139
For the loving fellowship of our Chinese brethren. p. 129
For blessing at the Swanwick Conference. p. 144
For the life of Miss Freeman.

PRAISE.

For the Rev. H. S. Ferguson in captivity. p. 142
For Miss A. M. Grainger, who was to undergo an operation at Chengtu on June 18th. pp. 135, 142
For the deliverance of Kiangsi, Anhwei, and other provinces from Communism.
For Dr. and Mrs. Adolph’s medical itineraries. p. 138
For medical reinforcements for Kweichow and other provinces. p. 139

JULY, 1932. 128
The Tables Turned.
The story of a recent journey in the Luchow area of West Szechwan, by the Rev. H. LiverIDGE, who has been in China since 1916.

SINCE last writing we have had the joy of welcoming one new worker, and another is on his way. These two young men are to reside in Nachi, a walled city about fourteen miles from here. Mr. Pocklington, who came last year, is from Australia, and Mr. Adamson, who joins us before long, is from bonnie Scotland.

Many of you will have heard that on December 27th last year I had an attack of what the doctor thinks was appendicitis. As an operation cannot be performed here it meant a trip either to Chengtu or Chungking. Chungking was more suitable but the surgeon was coming away to their yearly conference. He himself took sick and is not better yet, so I have been waiting, until now it is pretty certain I am going to Chengtu for a thorough examination. When the Chungking doctor passed through he was still kept in bed, but he gave me permission to take a trip in the country providing I was careful and took Mr. Pocklington with me.

We had both been longing to get out, so we set off to visit Niupeishih, Puckchih, Wenchangkong, Shui-pengchi, and Nachi. In every centre except Nachi we had splendid meetings, getting a very warm welcome from the Christians and an attentive hearing from the outsiders. The majority of the former are keen to hear the Word, and generally speaking the latter are eager listeners to the Gospel although unwilling to make the break with their heathenism.

At Niupeishih Mr. Pocklington was particularly impressed by the fact that Mr. Lo travels seventeen miles every Sunday to take the service. He walks it and then has to return. Another matter worth mentioning also is that an old member with bound feet walked thirteen miles there and back to lead an old blind woman member to service. At Peckchih the young man was much impressed by what he heard and asked for all literature we had of any sort, and then bought a New Testament. Pray that the Word of the Lord may enter his heart.

As a rule I preach three times every day when in an out-station, besides much conversation with the members and others, so you can see what it meant to have me in bed. Still, Mr. Pocklington, though not out in China very long, stepped nobly into the breach and preached twice on Sunday and once the other days. His messages were naturally brief, as his Chinese words are few, but the Christians were delighted that he could help in this way.

On Sunday night I seemed worse and gave the word that we were to return home next morning, which meant being carried about seven miles to the Yungning river and then down by small boat to Luchow. I had just given this word when Mr. Fan, the young leader, came in and said he wished I could stay and meet the landlord next day. He had been worrying the local people trying to get the place back from us, although we have a written agreement and another eight years to stay. I said we would see how I was in the morning, and asked them to pray.

The Prayer of Faith.
A while later five or six of them came into my room. Mr. Fan picked up a New Testament and read Matthew viii. 5-13. He gave a short message somewhat as follows. (1) The servant of the centurion was ill and he requested a spoken word for healing. The Lord's servant, Mr. Liveridge, is ill; let us ask the Lord to say the word and heal him. (2) Mr. Liveridge's faith is much greater than Abraham's. (Needless to say, Mr. Liveridge did not agree, but I was in no mood for argument and I am sure Abraham would understand.) (3) If the Lord raises up Mr. Liveridge, then he will be able to lead many souls from the East and the West to sit down in the kingdom of heaven. Then everyone prayed, and their prayers showed that they had no doubt whatever that I was to be raised up again.

It is impossible adequately to express my feelings whilst all this was taking place. I was alternately humbled and exalted. I was filled with joy and brought low with shame. Tears welled up in my eyes and a lump arose in my throat as I was prayed over by those to whom I had come to minister, and here the tables were turned and they were really ministering to me with no small measure of consolation. I just lay on my camp cot and felt too full to utter any words of any description.

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The thought came that the affliction was worth the abundant recompense. The Lord had given abounding consolation out of my sickness. I felt I should never forget the wealth and tenderness of emotion experienced during those moments of prayer, when some of these other sheep expressed their concern over the sickness of a human under-shepherd. Out of my weakness came abundant strength and comfort.

In my conversation with others we had often spoken of the affection and concern manifested by the Chinese Christians during sickness of others, but I have been so well in China on the whole that I had had no opportunity of getting first hand experience. All the way round on this trip the utmost concern was expressed both in prayer and conversation that their human pastor was not well. In this case, according to their faith was it unto them, for I was raised up, all glory be to Him Who answered the prayers of simple faith. I had been getting worse and had my own doubts, I confess, but the next day I was up and about and able to meet the landlord and settle the difficulty about the property. On Tuesday, instead of being on our way home, we were going still further afield to Shuipengchi, which has not given a welcome to foreigners for a few years as the Christians have been independent. Yet here we were on our way in answer to a hearty invitation from the leaders there. It would almost seem as if the enemy of the Lord’s work had tried his utmost to prevent this visit to Shuipengchi.

I was so strengthened that I took a service on Tuesday night and on the Wednesday I preached three times to the Church people and sold Gospel portions on the street for about an hour and a half, including many little sermonettes to smaller groups around tea tables or stalls on the street. Both Mr. Pocklington and myself were conscious that the meetings at Shuipengchi were increasing both in power and fellowship. The Christians said they had been starved for so long but had had good food to-day. This is the real sad side to the Independent movement locally, the Christians have not been fed with the bread of life. Praise God for this warm welcome and that He helped us to get there.

A Chinese Leader.

This is the Lord’s doing and it is marvellous in our eyes. Humanly, it was young Mr. Fan who finally persuaded Shuipengchi to invite us. Mr. Fan is very keen, and as he has plenty of time he spends several hours each day reading his Bible and in prayer. His conversation is full of ‘The Bible says this,’ or ‘The Lord Jesus says that.’ His prayers and keenness put us to shame. During the troubles a few years ago services were held every Sunday, although at times the opponents were spitting in his face as he preached. He consoled himself with the thought that they spat in the face of the Lord Jesus. A few weeks ago the market town caught fire and the whole place was threatened. It happened to be Sunday morning and everyone started rushing the furniture out. Mr. Fan stopped them and gathered the Christians for prayer. As they prayed the wind changed and the greater part of the market was saved, including the Gospel Hall. This was a testimony to the place, and they all gathered later for service, when Mr. Fan earnestly exhorted them to leave their idols and worship the true God.

From Shuipengchi we got a small boat and dropped down the Yunnning river as far as Nachi, where we found rather a dismal state of affairs. Perhaps the contrast with the brightness and joy on the rest of the trip over-emphasized the spiritual poverty here. Still, I believe there is a bright future for Nachi. Pray much for this place.

Amongst the Tribes.

Mr. T. Mulholland sends the following interesting report of a ‘Tribal Workers’ Conference’ held at Salowu, April 4th–6th.

On the first and second of April, quite a number of the workers among the tribes of East Yunnan were travelling towards Salowu to attend a ‘Tribal Workers’ Conference,’ to be held there from the fourth to the sixth. It will give an idea of the difficulties and the pleasures of travelling in Yunnan to mention that some of the roads passed over by those travelling to Salowu varied in altitude from just over 4,000 feet to about 9,000 feet. Thus there is some most arduous climbing to be done, but from the tops of the ascents glorious panoramic views are obtained. At this time of the year the hills are a picture in many places. We saw whole hill sides covered with beautiful azaleas of several distinct hues, while in other places deep red rhododendrons added a blaze of colour. In addition there are numerous delicate orchids and other smaller flowers, so there is much compensation for the difficult travelling at high altitudes.

On Monday, the fourth, we gathered together for a time of prayer, first that the Lord would do a deeper work in our own hearts and make us more fruitful in His service, then for the spiritual needs of the whole Mission; and finally for blessing and revival among the tribes of our large district. How much this was needed we all felt and during the next two days the need grew more real.

Retrospective.

On Tuesday, accounts were given by Mr. Nicholls of how the work began and then developed among the Miao and Kopu, by Mr. Metcalf of the Lisu and Laka, and by Mr. Porteous of the Tai and Nosu.

The early years of work in Yunnan form a story of difficulty and discouragement. Till the year 1900 there had been only twenty-five converts in our C.I.M. stations; now there are over 8,000. Let us briefly consider how the change came about, at least so far as the tribes are concerned.

Work among the Miao began at Anshun, in Kweichow, shortly after the Boxer troubles in 1900. In 1904, four strange-looking men came into the Methodist Mission station at Chaotung, Yunnan. Mr. Pollard met them, questioned them, and then taught them about our Heavenly Father’s love. That was the beginning of the work in Yunnan. Soon after, two Miao lepers at Sapushan heard of a foreign doctor at Chaotung, and decided to go and seek healing. They went but did not obtain healing.
Instead they got something very much better—the knowledge of salvation from sin. After a short time they returned to their home many days' journey away. There they published the Glad News among their own people, began to hold a little service each evening and to gather the people for worship on the Lord's Day. Next, they wanted a missionary, and Mr. Pollard requested our C.I.M. to take over the work and send a worker. Mr. Nicholls was just then at Yunnanfu, and the definite call was put before him. After a few hours' waiting upon the Lord, he felt He would have him go.

He went first to Chaotung to confer with Mr. Pollard, then on to Sapushan and from there out on an extensive itineration among the Miao villages. This meant living in their poor homes and eating their food, but the reward was great, for these simple mountain folk came out for the Lord in large numbers. Whole villages turned to the Lord from idolatry, witchcraft and all the other sins of their heathenism. And not only so; they began to go out preaching to all their neighbours. It is a just tribute to the Miao to say that it was due to their faithfulness that the Word spread to the other tribes. They preached to the Kopu and Lisu first, and brought some of them to Sapushan to learn more of the Way.

At present the Miao Christians number about 2,000, while the adherents number several thousands more.

In 1909 Mr. Metcalf entered the work at Sapushan and found that already there was quite an extensive movement among the Lisu who live mainly to the west. He began work at once, going out for long journeys into their villages, living among them, learning the language from the people, and always seeking to win and instruct them in the truths we have long known and loved. None were baptized till 1914 lest some who were not truly converted should be admitted. That year thirty-five were baptized. Since then numbers have greatly increased, till now there are almost 900 Lisu communicants.

The work among the Laka began very early through the efforts of the evangelistic Miao, but mainly through the lack of missionaries they were neglected. The workers spared what time they could to visit them, but the other work was so pressing that only one or two visits a year could be given. Thus a good opportunity was lost, and little progress was made. We are glad to say that the Lord has sent Mr. and Mrs. Binks to live and work among the Laka. They live at a rather lonely place, Akumi, and have already prepared St. John's Gospel for the printer. The Laka Christians number about 100.

Mr. Porteous began work at Sapushan in 1908, travelling in the villages, teaching and preaching. On one of his trips he met some Tai and taught them a little. A good while later he met them again and was invited to their village. A service was held, and during the evening he was surprised to see a bonfire in the yard—the people were spontaneously burning the paraphernalia of their heathen worship. Owing to the scarcity of foreign workers the Tai made little progress, though there are now about 1,000 Christians. Mr. and Mrs. Harrison have been sent to Loapa to carry on the work, but find that the Tai in this part are not very numerous.

The Nosu were first interested from the Kopu tribe at Hsinshao. A man named Shan with a friend decided to go on a preaching tour among the Nosu. It is sad to say that their object was only worldly profit, promising converts freedom from taxation, sickness, calamity and death. They gave a false version of the Second Coming, telling the people they must repent by a set date—or it would be too late. Incidentally, they sold Christian books at double profit!! When it was discovered that they were deceivers, many of the people turned back, but some decided to go on. Li Cheng-ming, a Lisu who could speak Nosu, did a lot of faithful work and interested many. This old man still carries on his work and has brought many souls into the Light. He sent some of the Nosu enquirers into Sapushan to see Mr. Porteous and to buy books. The outcome was that they invited Mr. Porteous to visit them. When he was able to go the Nosu gave him a great welcome. Great crowds made a profession and a Bible School was held at Salowu—the very first. It was just at its close that the Holy Spirit really manifested His power. At the close of an evening service, a spirit of prayer came upon the people, and numbers began publicly confessing their sins to the Lord. Since then the work has grown till now there are over 600 Church members.

The Present Position.

Quite an amount of time was spent in discussing the present position as regards self-support, self-government and self-propagation. From the inception the Miao have been most liberal in their contributions, and have made it their duty to support their evangelists in land, rice, fuel, and lighting. Only a few dollars of foreign funds are added yearly. Roughly, the Mission pays about one-sixth of all expenses among them.

With the other tribes foreign funds are used, but mainly for Bible Schools and forward evangelism. Thus quite an advance has been made in self-support.

As regards self-government, most matters of Church discipline are settled by the Church leaders. These also examine candidates for baptism, though the final choice rests with the missionary who has hitherto done all the baptizing. Church leaders hold Communion services in some places, but when the missionary is present he
presides. The time seems hardly to have arrived to appoint native pastors, but we are praying that the Lord will raise up suitable men.

Short-term Bible Schools are held twice a year to instruct the leaders and fit them to teach and build up the village people. A suggestion was made that a month's Bible School should be held in Wuting, and the leaders of the various Churches invited to attend. A fuller course of study could be given with emphasis upon the deepening of the spiritual life. At present there are too many difficulties, so the proposal was postponed.

Openings for Forward Work were discussed. We unanimously felt there was room for much forward work among the Chinese of our large district, as so few have been won for the Lord. The present fields among the tribes have only been partially evangelized, excepting the Flowery Miao. There are large numbers of heathen Nosu villages. The Lisu extend for many days' journey to the west, where no work has yet been done. There are several smaller tribes who have no missionary, though in some of them there are a few Christians. South of Yunnanfu there is a big open field among the White Miao.

It would be well to mention a few of the difficulties of tribes work. The difficulties of travel have been referred to above. The language difficulty is great. Each tribe has a separate language, but no written characters. Mr. Pollard invented a script which is now used. Mr. Nichols and the others have done a good deal of translation work. Quite often the local gentry and officials are jealous and antagonistic. At Salowu they tried hard to prevent Mr. Porteous from settling there. Christians have been cruelly persecuted in many cases. Some are now suffering because for Christ's sake they will not grow opium. Robbers have been a menace in the past, especially at Taku, where the hills form an excellent rendezvous. Lately this menace has been removed, and we need to pray that it will not recur.

The conference was closed with a prayer session. The three days were all too short. We could only consider the more important aspects of the work and the most pressing needs. We send out this brief report hoping it will help others to understand our work among the tribes, and join us in earnest, believing prayer for revival and a greater ingathering of souls into the Kingdom.

MISS J. BETTERIDGE has at length reached (with Miss Begbie) the newly opened centre of Shihschian, Shih-chian.

Shihchian is a small place, built by the side of the river, with the mountains all round. It would be true to say that 'every prospect pleases,' for certainly the scenery is very grand. The place is built on a mound, with a high stone wall surrounding it, so that it is difficult for undesirable people to enter. There is just one main street, and our little Chinese home is situated in the middle of it.

Many people come in and out, and we have to be prepared for them at any time. Everyone who comes is a soul needing to be saved, one whom the Lord loves, and it is an opportunity for telling them of the Lord Jesus Christ and the one way of salvation. Many come in out of curiosity, of course, and only stay a few moments, not waiting to hear anything, because they are afraid. Our hope is that these will come again, and gradually lose their fear and be willing to listen. We need tactfulness and an understanding heart, in dealing with these heathen people, that we may not hinder the Lord's work. Will you pray that we may have a Chinese fellow-worker, and she would be better able to introduce us to the homes of the people.

The children come around us in large numbers at all hours of the day and know no fear, so will you pray for us as we work amongst them too. Some of them are very ill-mannered and truly heathen, and we have to watch our belongings lest some of them should disappear, but the Lord can work in their hearts too. We hope to start a Sunday School for them soon, and would ask your prayers for this.

There is one old man, who came frequently before Miss Begbie left, and who has been attending here ever since, for whom I would ask your prayers that he may be truly saved. He is a water-carrier, just a poor man, and, as far as we know, he is very earnest and sincere. But it is not easy for an old heathen man of his age to turn to the Lord. Pray for him.

Sunday morning is a very busy time for us. Our service, if we can call it such, lasts for about three hours. People are continually coming in and out, some staying a very little while, others longer, according to their desires. The three men here take it in turns to preach, since it is such a long period and we have a large number of hymns. Pray for us every Sunday, will you, please? A large number hear the Gospel on these occasions, and we pray that the Lord will bring prepared hearts into our midst and that all that is done may be according to His will.

Coming back this time, Miss Begbie brought her little portable organ with her, and this is a great attraction to everybody. Most of the people have never seen one before and, as soon as we play it, a large crowd gathers round. The organ is examined above, below and all around, and most people seem to imagine, the nearer they age to it, the better the sound! We are so glad, though, to have it with us, and we believe it will be a real help in the work.

I have not told you yet how many there are in our family here. We have a man, his wife and little child of two, who came down with us from Sisiang, new to the work. The man is a young Christian, but his wife is still a heathen woman. I would especially ask your prayers for her behalf; she would be such a help in the work if she were truly saved. Pray that as she sees us here and hears the Gospel continually, the Holy Spirit may do His work in her heart. Will you also pray for the husband, that he may be kept and used of the Lord in this place. We have another Christian man, who spends most of his time preaching, either outside or in the 'preaching hall.' He is getting old now and we would ask your prayers that the Lord will strengthen him, and continue to use him in His service. Our gatekeeper, too, is a Christian man, one whom we value very much, and since his opportunities are many, I know you will remember him too. These, with our two selves, comprise our little family at

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From the Front Line.

Extracts from letters emphasizing various aspects of need and opportunity in many parts of China.
Blessing continues to follow the work of tent evangelism. Mr. R. E. Thompson writes from Lincheng:—

In the village of South Rock there was a splendid response to the Gospel message. Each day many came to the tent to talk with the evangelist, and every evening saw first an eager crowd of boys and girls ready to learn, and then the tent was filled with a crowd of grown-ups who listened attentively for two hours whilst our evangelist told forth the story of redeeming love. It was the first time they had ever heard a Gospel message; hearts were moved and many came into the light. At the end of the month fifty-one had recorded their names as enquirers; twenty-five of these were women. This is by far the largest number of women we have seen coming out for Christ in any one place. One encouraging feature of the work in this village was that ten complete families turned to God and destroyed their idols. We are glad also to be able to report that quite a number of boys and girls were amongst those turned from darkness to light. The last evening will long be remembered by the evangelists. The people were very unwilling to allow them to leave and kept the workers preaching, singing, and praying until after midnight. On that night there were eleven decisions recorded.

The new enquirers have been formed into a group for fellowship and worship. They have provided themselves with a place for services, and the necessary funds for overhead expenses. Praise God with us for many changed lives in South Rock villages, and please pray much for these young believers.

The work in the other tent, which was pitched in the village of Ku Lu Ying, was of the kind which calls us to our knees. We are glad also to be able to report that quite a number of boys and girls were amongst those turned from darkness to light. The last evening will long be remembered by the evangelists. The people were very unwilling to allow them to leave and kept the workers preaching, singing, and praying until after midnight. On that night there were eleven decisions recorded.

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and now,' she said, her face lighting up, ‘I know that the Lord has lifted me up out of the horrible pit and set my feet upon a rock, I know that my filthy garments of sin have fallen off, and the Lord has given me His white robe of righteousness, and I know that He has taken away my stony heart, and given me a new heart.' What a joy to be so sure... she knew.

Kiangsu.

A letter from the Rev. A. B. Lewis tells of the destruction of the Women’s Bible School at Kiangwan —

The ladies from the Women’s Bible Seminary in Kiangwan, of course, had to come away, Kiangwan being one of the places where the conflict was especially hot. After the fighting was over, they were allowed to visit their premises, or what was left of them. They found that the old Bible School buildings were burned with fire and that their new administration block, completed only a few months before, was a complete ruin. Their dwelling-house remained standing, but was pitted with bullet marks and torn in places by shell fire. Miss Nina Gemmell, who was captured with Mr. and Mrs. Porceous you will remember, has been helping in this institute during the past months and has once more had to lose many of her things. The soldiers took what they pleased before the fighting commenced and after the fighting was over they found that there was not very much left. This is the kind of thing that has happened very often in China during the past few years. It is part of the price that missionaries pay for the privilege of carrying the Gospel and for the joy of seeing men and women brought out of the darkness of idolatry into the truth of Christ. The lots of these Bible School buildings has been rather a blow to the ladies whose labours have built up such a successful work, but they have been very brave about it, and trust that the Lord will, in His own way, see them through.

In a later letter Mr. Lewis writes of the situation in Kiangsi:

You will remember that I have often asked prayer for the Evangelistic Bands that are labouring in Kiangsi. It is a great pleasure to be able to tell you of one of the answers to prayer which the Lord is giving. Just a few days ago I had a letter from the Leader of the Biola Evangelistic Band, which has been working in a large village in the Tuchung district. From the very beginning a measure of interest was shown, and several seemed to desire to know more of the Truth. The following is an extract from the letter received:

‘Our Evangelistic Band is now at Fengtien and the work is beginning to show signs of life and blessing. Please pray much for us. There is in this village a woman who has been possessed by an evil spirit for many years, and her condition is unspeakably sad. All the different ways and means of exorcising this demon have been tried, but not only was there no improvement, but the oppressive power of this evil spirit seemed to grow worse. She has now believed on the Saviour and the demon has already been driven away from her. As a result of this the faith of those who were interested in the Gospel has been greatly strengthened. Please pray that this woman’s faith may be strong. There is now the beginning of a little Church in this place and the number of those interested in the Gospel increases daily.’

Will you please pray for this place? This is the result of about two months’ work in this village, and will, I know, be a great encouragement to you all.

The local Evangelistic Band, made up of Christians belonging to the district, have also been out for several weeks. They report that they were finding the work very hard and the people unresponsive. I wrote a reply suggesting that they should spend a few days in prayer over the matter, and I trust that they too will have better news to give us.

Then I have on several occasions asked prayer for the city of Tingfan in the far south of Kiangsi province, right on the Kwangtung border. We have been very desirous of opening this place as a centre for Forward work, and the Chinese Church in Lungnan has from time to time done some evangelistic work in the town. Thus far we are not able to record any conversions, so this matter still calls for further prayer. You will, however, be glad to hear that we have been able to appoint two young lady missionaries to work in this city. They are Miss Isabel Taylor, the daughter of our Superintendent, and Miss R. W. Prentice, who comes from Worcester, Massachusetts. We should specially value your prayers for these two ladies who are hoping in due course to

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Christians getting right with wind bloweth whither it listeth, but conversions have come as a result of never seen anything like it before. The has been convicting of sin, and we have been blessing here. The Spirit of years' standing. He says:— God experienced missionary of twenty-five interest you. The writer is a reliable and our nearest stations in work. He writes from Hankow in April:—

answer is postponed. we know that He hears, even though the we pray according to the Will of God, and should want to beg you to continue steadfastly on these reports. We place more reliance in prayer about the matter. And should the Minister of War, has already left for Nanchang to direct the campaign. We the Government have been fighting which has followed. On the other hand, the Government have been withdrawing troops from the north-eastern part of the province, in the Kwan-ling River area, and this of course has been an invitation to renewed activities on the part of the 'Reds.' They have taken advantage of the situation and even crossed the border into Chekiang province, making it necessary for our workers in Chiangshan to leave their station. The newspapers tell us that the Government has planned an extensive campaign against them and that General Ho Ying-ching, the Minister of War, has already left for Nanchang to direct the campaign. We are thankful to hear of anything that seems to give reason for hope; at the same time, we dare not build too much on these reports. We place more reliance on the prayers of God's people, and I want to beg you to continue steadfastly in prayer about the matter. And should we not pray with thanksgiving? For as we pray according to the Will of God, we know that He hears, even though the answer is postponed.

Hunan.

Mr. Owen Warren recently accompanied Mr. Findlay Andrew to Kansu in connection with Famine Relief work. He writes from Hankow in April:—

News came in last night from one of our nearest stations in Hunan which will interest you. The writer is a reliable and experienced missionary of twenty-five years' standing. He says:— God has been blessing here. The Spirit of God has been convicting of sin, and we have seen several remarkable conversions, clearcut, after days of soul trouble. We have never seen anything like it before. The wind bloweth whither it listeth, but conversions have come as a result of Christians getting right with God. Quite a number of children have been blessed. Absolutely not our work. We have hardly touched it except to help a few through into the light. The devil is busy, too. They need prayer here.

A hundred miles to the east two of our men had a little excitement a few weeks ago, when some of the Moslem schoolboys attacked our place. Mr. Grant escaped through a window. The place was knocked about and his bicycle smashed, cutty, etc., disappeared. The local officials sent a letter of apology giving us absolute freedom to preach there for the future.

Szechwan.

Miss B. M. Roe, of Nanpu, describes some new experiences:—

Some little time after this I was to leave for a trip in the country with another worker, but a few days before I was to start, a letter came asking me to come here to Pachow, where I still am, and help during the temporary absence of two of the workers. I have enjoyed being here very much, and have had many new experiences. Almost the first was a funeral. An old Christian woman died. As her family are unbelievers it was feared they might do idolatrous practices, but they did not. The evening before the burial we went round. The big centre room was hung with scrolls and divided into two by a trellis work of white cloth and the women walked behind. The men carried in a coffin, and the women guests sat and drank tea. In front was a table spread with a red cloth and a big wooden arm-chair each side. When the pastor arrived we sang hymns, he read the burial service and gave an address. Then the women of the family came and knelt round the coffin, wailing and throwing themselves about. It really was a dreadful noise. When it had gone on for an appropriate time they were told to stop, which they did, and were immediately quite cheerful again. We were then invited to eat supper. Funerals in China are always an occasion for a feast, so next morning we were called to the feast proper. After this the family put on their white garments, the four sons wearing sackcloth. We also wore white cloth wound round our heads. Then we had hymn singing and prayer. After this crackers were let off and the massive coffin with sixteen bearers was carried out into the street. Here an elaborate white canopy was erected over it, decorated with embroidery and paper flowers. The men mourners walked in front, the sons holding long white streamers attached to the canopy, and the women walked behind. We followed a short distance and then returned. It was a long way to the family burial ground and took all day to get there. The pastor and several others went and the service at the graveside was held about 8 p.m.

We returned just in time to be called to a second feast. Two feasts in one day is rather a strain on one's consumptive powers! This time it was a wedding. The school teacher's son was getting married. The ceremony was over and the bride sitting in her room motionless to a second feast. Two feasts in one day is rather a strain on one's consumptive powers! This time it was a wedding. The school teacher's son was getting married. The ceremony was over and the bride sitting in her room motionless
as a statue with downcast eyes. No one spoke to her and she was not allowed to partake of the feast. Her trousseau was spread out for the guests to see.

A short Bible school was held for country women from the out-stations, preparing for baptism. They were so bright and keen and gave themselves so thoroughly to their learning. They had four sessions a day and a lot of memorized work between times. I had one class a day with them, and enjoyed it so much. We truly felt the Lord had answered prayer and sent in the right ones. On Saturday they were severely examined by the pastor and on Sunday six were baptized and five more received as catechumens. It was the first baptism I have been present at in China, and it was very wonderful. The pastor preached two splendid sermons and spoke again in the evening, when we had a lantern service, with some beautiful slides of our Lord's life.

Miss M. G. Carpenter tells of her return to Kwangyuan, Szechwan, after a stay at Sinhentse:

I began my long journey back to Kwangyuan. Instead of doing it in two and a half days by chair, I made it into a preaching tour, doing most of it on foot, and spending three weeks on the way. It was well worth while. The people seemed to appreciate the prolonged visit, and we were much encouraged by the response to our message. Although it is the main road, and workers are continually travelling to and fro, the stay at the different places is usually too hurried for much preaching. There was one instance, however, of even that kind of seed-sowing bearing fruit, which should encourage the traveller to be instant in season and out of season. At Pellingen, we met a woman named Chong. She had come into touch with Miss Haslam, who had stayed there for three weeks, and enjoyed it so much. We truly felt the Lord had answered prayer and sent in the right ones. On Saturday they were severely examined by the pastor and on Sunday six were baptized and five more received as catechumens. It was the first baptism I have been present at in China, and it was very wonderful. The pastor preached two splendid sermons and spoke again in the evening, when we had a lantern service, with some beautiful slides of our Lord's life.

Photo by L. A. Scott. 

Idols carved from a living cedar tree. Near Hsing, Szechwan.

The work of the Chinese Evangelistic Band in the Wenchow area is thus described by the Rev. F. Worley: In one town where, previous to their visit, there were only two Christians, both new believers, seven others were added to them during the meetings, later reports showing that they are standing steadfast.

In another village, where there were a few Christian families, no visible results were seen during the meetings, but immediately afterwards several began attending the services, having heard the Gospel during the meetings. Many others have since believed in that village, so that we are requiring for much fruit from a sower's work there. One of the most encouraging cases is the conversion of an earnest Moslem woman, whom I have told some of you about in my letters. He is a prosperous dyer, the leading man in his village, and for many years the leader of all things idolatrous. Sickness visited his home, and in spite of the assurances of recovery which the idols were said to have given, a daughter-in-law and a grandson both died. The eldest son, father of the child who died, then in revenge smashed the idols for deceiving them, and not protecting them although they had spent so much in worshipping them. They were now in a quandary, fearing that the evil spirits might wreak vengeance upon them, and realizing that they had no one to trust. Just then the evangelistic meetings began, and they accepted the invitation to attend. They believed from the first, realizing that the God of the Christians is indeed the true and living God. The whole family turned to the Lord and they removed everything idolatrous from the home, and then offered the evangelists the use of the large hall in the house for the meetings. They have believed for a whole year now and are making real progress. The whole family attend the services in the nearby village every Sunday, only one staying at home to keep the house. A grandson has been sent to our boys' school, and a daughter attended the two months' course at the Women's Bible School last autumn. He also insisted on giving $5 towards the expenses of the work, promising much more this year.

This work is organized and carried on by the Churches, with the cooperation of the missionary. They are providing the salary of one of the four men, while the others are supported by gifts from the homeland. Three of our Christians are each providing a month's wages for one man while another gave $50, over three months' wages. Mrs. Worley gives two instances of the power of the Gospel:

One of the most striking cases of the power of the Gospel is that of Mrs. Ng. She became interested in the Gospel through a Christian neighbour and began to attend the services for about two months, when she was persuaded to come to the Bible School for the ten days. She still took wine and smoked cigarettes.
and opium, although she had given up gambling. The smoking and wine-drinking were broken off during the school, and each night after prayers she went to the Biblewoman’s room till 10 p.m. or later to learn to read hymns and to pray. She is a widow, but has a son and a mother-in-law who were very angry because she was staying at the church premises, and the son smashed up a number of articles in her bedroom to the value of $30. This meant three months’ wages for her, for she is a particularly clever embroidery worker. At least ten neighbours came to call her home, and to tell her what had happened, but she refused to go until the school closed, as she said that it would only make her feel bad to see the broken things. When she did go she much astonished them by the calm way she took the spoiling of her goods. The son said, ‘It is truly strange my mother did not scold or curse!’ She said that if her son realized the power of the Gospel it did not matter about the spoiling of her goods. He and the mother-in-law continue to persecute her and refuse to let her eat with them, so for weeks she has eaten alone, but is standing firm rejoicing in her Saviour, and the freedom of her new life in Him.

At another of the schools the chapel-keeper’s wife one day saw a girl eating her rice with just a little salt, no shrimps, bean-curd or vegetable, which even the poorer ones usually have. As the girl was not from a very poor home the woman said to her, ‘Didn’t your grandmother give you any money to buy food? ’ ‘Yes, she did,’ her reply was, ‘but I am saving the money to buy a Bible. It doesn’t matter if I eat poorly for a few days. When I get home grandmother will ask me where I got my Bible, and I will tell her that I saved the money she gave me for food and bought it.’ She came to me and paid for the Bible, and seemed so delighted to have it, for she could read quite well. It was not until afterwards that I found out how she got the money to buy it.

News from Our Hospitals.

SHANXI.

DR. R. HOYTE writes from Pingyang:—

‘The struggle for existence’ is a phrase of painfully literal import in this part of the world at present. With minds largely occupied with it, patients come to hospital, sit down in our waiting-room, and discover that someone is preaching about things quite other than how to make a living. . . . However, they commonly do listen attentively, and one often appears to feel an effect being made. They listen readily to stories of our Lord, and to explanations of the pictures that we have on the walls, and seem not at all averse to giving mental assent to the Christian theology. That part does not seem so difficult, the spread of knowledge is rapidly undermining the old heathen beliefs, and the Christian beliefs bear the stamp of truth all over them. But when it comes to the personal application bearers often begin to lose interest; they think of something less unpleasant than the necessity of actually coming to a decision and begin to hope that they will soon be seen by the doctor. However, the good seed has been sown and in some cases it falls into good ground, though it is sad to see others whose minds are blinded to the truth.

However, if they come in as in-patients there is a better opportunity. According to a plan in which the doctors, nurses, steward and registrar all join with the foreign and Chinese evangelists, when a patient is admitted he is assigned to one of us, and that one makes it his business to convey the message of the Gospel to him. It gives definiteness to the job to be responsible for one or two individuals. There are services twice a day in the Hospital Chapel, but not all patients can leave their beds to attend, and in any case attendance is quite voluntary.

The results of such work cannot be tabulated, but quite a number appear sincerely to accept Christ as their Saviour and to set out to follow Him.

The numbers of patients during the year give cause for satisfaction. They are as follows:—

<table>
<thead>
<tr>
<th>Year</th>
<th>New Patients</th>
<th>In-Patients</th>
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<tbody>
<tr>
<td>1930</td>
<td>1,970</td>
<td>506</td>
</tr>
<tr>
<td>1931</td>
<td>2,282</td>
<td>746</td>
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... The diseases we have been asked to treat have been various. They include anaemia, aneurysm, adhesions, asthma, atrophies, anterior poliomyelitis, bites, beatings, burns, bursas, bomb wounds, bronchitis, cataract, carbuncle, cancer, cuts, cart crushes, chicken-pox, congenital abnormalities, dysentery, dropsy, dyspepsia, dislocations, diabetes, diphtheria, decayed teeth, erysipelas, entropia, enteritis, eye-strain, epistaxis, epilepsy, and so on all through the alphabet; anything and everything from hysteria to broken bones, and had temper to difficult labour. We have had 280 cases of disease of the skin or subcutaneous tissues, and 150 cases of tuberculosis. We have had a number of wounds due to firearms, 27 due to rifle bullets, 10 due to bombs, 3 to pieces of shell. Most of these were soldiers wounded in fights with brigands. I always feel that we owe a special debt of gratitude to these poor fellows. They go into the mountains to keep
down the brigands, and it is to them that we are indebted for the security in which we live in this city. One man had been wounded in the head by a piece of shrapnel in Hoxan in 1929, and he went about with it embedded in his skull until he came here and I discovered and removed it for him. These wounds are difficult to deal with, for we have no X-rays, so unless we can find the piece of metal with a probe or in some other simple way we cannot tell if it is still present, and, if present, where exactly it is. With fractures also we have to work in the dark, but I have recently got out from England some up-to-date apparatus that should help us with our broken legs.

Tuberculosis is as common as ever, of our women patients one in seven suffering from it; in half of these the glands were affected, in the other the lungs, bones, or joints were attacked. From what I know of home conditions in this district I would attribute the frequency of tuberculosis amongst women to their being so much indoors with closed windows and to the poor quality of the food. This disease is peculiarly difficult to tackle in China owing to the long periods of treatment necessary to obtain a cure.

During 1931 we have used spinal anaesthesia more than before and are finding it very useful. A man came to us suffering from a peculiarly painful variety of gangrene of the foot. Amputation was the only thing to be done. I gave him an injection in the back which made him numb below the waist and proceeded to take off the leg. In the middle of the operation I became conscious of deep regular breathing going on somewhere in the theatre. I paused, saw in hand, to look round and see what was happening. The patient had gone to sleep. Apparently he was worn out with weeks of pain, and had lost much sleep through it; then as soon as the injection caused the pain to stop he felt so comfortable that he quietly went off. He slept peacefully on whilst we sewed him up and put him back to bed, and he woke up just in time for supper.

Nineteen thirty-one was the first complete year that the maternity department has been open. We attended 18 confinements, 12 in hospital and 6 in the homes of the patients. Eleven of them needed some operative help, without it eight or nine in all probability would have died. The patient had gone to sleep.

The Roman Catholic girl I mentioned in my last letter is still with us. Unfortunately the operation on her nose was not successful, partly because of the disease still in her system. We have since made her quite a successful false nose using beeswax, which, however, she was too disappointed to appreciate properly. She is talking of committing suicide, as in China, if a girl does not marry, she is simply useless and nobody wants her. Lately she has been showing less apparent interest in the Gospel than formerly. Please pray for her.

During the year some forty missionaries or their children came to me for dentistry. I examined, extracted, put in fillings, or removed tartar, as each case demanded. This met a real need, for the nearest well-qualified dentist is hundreds of miles away in Peiping.

Miss C. M. Dentham, S.R.N., Luan, writes:—

My second nurse, Ngoh Shao Ing, was married to an evangelist on April 5th, and in her place I have another girl. This girl is a widow of twenty-five years. She seems to have taken to the work very well and is helpful and intelligent. I hope she will go on as she has begun. She is not a Christian, but is an earnest enquirer, and we do want to see her come out for the Lord. Then I am also in touch with another girl who, I hope, will be able to come here as nurse. She is a Christian girl from a village 10 li away from here, and was in a few weeks ago as a patient. After having an operation for appendicitis she returned home, and then I heard that she would like to come as a nurse. Nurse Li Kuei-feng is still doing splendidly; she is my head nurse. Thus your prayers for the nursing staff have been abundantly answered.

Another cause for much thanksgiving is that we have at last been able to engage a Biblewoman. Her name is Mrs. Su and she is about thirty-seven years old. She is very nice with the patients and very helpful to me; she also seems to be very earnest in preaching to and teaching the patients. She has a quiet, capable way with her, which is a great asset, as she can manage things and keep order in the wards.

In spite of being fairly busy, I have been able to continue taking ward prayers twice a week; one is able also to find many opportunities for personal talks with the patients, choosing one and another at different times. Nearly all who come in are willing to learn to read the little books of Scripture and choruses which are given them.

To-day Dr. and Mrs. Adolph are starting what we hope will be the beginning of a series of medical itineraries to the outlying districts. They went to the mission station of Hsiaoyuan for two to three weeks. Perhaps you will remember that, about eighteen months ago, I and two others from Luan spent a short time there holding evangelistic meetings. The city and district have also been visited several times since, but nothing in the way of medical work has been done there. In the villages round, the people have heard very little of the Gospel, so it is a fertile field for the sowing of the seed. We are so glad that within so short a time of opening the Hospital, and in spite of being short staffed, medical itineraries have
actually commenced; for this is the aim of every Mission hospital.

Tent evangelistic work is being started in the Luan district almost immediately, and we look to the Lord to do great things as a result of this fruitful means of evangelism. Untouched places can be reached and small nuclei of Christians left as the tent travels about from place to place. Please pray that many souls may be won and that much blessing may result from the tent campaigns through the coming summer and autumn. A great need is for suitable Chinese evangelists and Biblewomen, and for successfully organized follow-up work.

**KWEIChOW.**

Mrs. Fish writes from Kweiyang:—

We have just had a wonderful trip to Tongtsi with Mr. Robinson, Mr. Jones, Mr. and Mrs. Crofts, and several Chinese helpers. The people all listened well. Many bought books and with those who came as patients we had happy personal contact, and we believe His Word will accomplish that whereunto He has sent it.

Since our return we have been overwhelmed with patients, and though we should like to do the country visiting, we do wonder if we should leave these heathen who come to us in order to reach out to others. How we wish another doctor and his wife would join us!

This morning before five o’clock our guest hall was full. I spent an hour there with some twelve women, Mr. Hwang had even more men. I was finally called away for other things, a nice little girl and her mother were admitted as patients and there were supplies to prepare, buying to be done, and servants to oversee, my own small boys wanting something, and Dr. Fish, Miss Campbell and the five pupil nurses just as busy as they knew how to be. At one o’clock I finally dragged the doctor and Miss Campbell out to a meal, but they grudged the time and hurried back. Now it is time for our Women’s Meeting. The Biblewoman has had a meeting since early this morning, and that is the same story every day unless it rains, then we have a breathing space to get caught up, do operations, or order drugs, etc.

Our friends from the Provincial Hospital are still regular in attending our prayer meetings and Bible Study Class, and we have happy fellowship with them. We have wonderful opportunities of telling the Gospel and only wish we had more help in the follow-up work. At the end of the day’s clinic none of us feel very fit to lead a Bible Class. Do help us in praying the Lord of the harvest to thrust forth the labourers into His harvest fields. The harvest is ripe, but we feel so inadequate to cope with it.

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**‘Bread Upon the Waters.’**

* A letter from Mrs. Harold Weller, of Yenchow, Chekiang. Mr. and Mrs. Weller are expected home on furlough in the early autumn.

DURING this spring campaign, we have often proved the truth of the words, ‘Cast thy bread upon the waters, for thou shalt find it after many days.’ For instance, coming home one day from village work in Tayang, we saw a gentlemanly-looking man standing on the roadside, apparently wishing to speak to us, and receive a tract. We of course greeted him, as we can in China, and then Mr. Weller and he walked along together. He knew a good deal about the Gospel and the Holy Spirit, having been in the C.M.S. Hospital in Hangchow, of which he could not speak too highly, and where he had evidently been well taught. Soon after Mr. Hwang’s stay in the hospital we had visited his village, though he was away that day, but he told us that upon his return he said, ‘Well, this is strange, I have been learning this doctrine, and come home to find the words of God on my wall.’ We had pasted up posters as usual. We, of course, had no idea that a man of that village was learning the truth, and we had had a specially hard day. Another thing which struck us was that his father, now dead, had, about thirty years ago—evidently when Mr. Fairclough first opened up Yenchow—bought a C.I.M. hymn-book, which Mr. Hwang still has in his possession.

Of course, there is a great deal that Mr. Hwang does not understand, but he is going to the hospital again, and we know that he will learn more. He has taken down all idolatry in his home, and although he was in Tayang on his way to Yenchow, he was so anxious to take my husband to his village and home, that he postponed his visit to Yenchow, and took Mr. Weller the next day. His village people are rather hard, so please pray especially for Mr. Hwang of Li-Huang-t’suen. He asked for posters to put up in other villages we had not been able to visit.

Only this last week the skipper of the boat we travelled on told us that, when a boy, he knew Mr. Gibb, our China Director, who at that time was working in Anhwei province. We, you may be sure, told him the Gospel again, and left some books with him, as he could read well.

We have received letters from many of these cases, and although it is not ‘bread’ that we have ‘cast,’ it encourages us to take heart and to believe that perhaps some day someone else will find the ‘bread’ which we have ‘cast.’

We often feel that much of our work is just making contacts—on the boats, and in the villages, etc., but it all helps to break down prejudice, and make them listen more readily to the next ‘foreigner’ they meet.

Last autumn and this spring, we paid a good many visits to Yang-chi, the outstation about seventeen miles up the river. An elder who lived in a village five miles away has gone to live in the church house, leaving his two sons and daughters-in-law to manage things at home while he looks after the things of the Lord. He does this at a loss materially, but he says he dare not go back, even though at times he does not quite know how to make ends meet, because the Lord so distinctly told him to go there. He will, we know, gain much spiritually in thus being determined to trust and obey, and next year he will be better off financially, too, as the hill by the church, which they allow him to plant, will bring in profit.

He has to put up with a good deal of petty persecution from a village elder in Yang-chi, who hates the Gospel, the foreigner, the Church, and everything connected with it! He causes others to take their cows on to Mr. Chen’s vegetables, breaks down his wall, knocks down the boundary
stone, and so on. All these things are very irritating, but so far Mr. Chen has adorned the doctrine in dealing with it. Pray that this wicked man may stop doing these things. How one wishes that he might be converted, and become a helper instead of a hinderer. Mr. Chen gives up one or two days a week to preaching in the villages.

In March, we had a three days' Bible School there at their request, the attendance being about twenty to thirty, and on Sunday morning there were forty-one. You will remember that it is only a small cause, so this was a good attendance. Mr. Venn, of whom I told you in my last, came on Sunday with all three children, from their thatched hut in the hills about four miles away! They sang lustily, and could repeat the Apostles' Creed!!

At Yu-ho we found Mr. and Mrs. Ch'en, the first Christians of the village, in some trouble. They were only baptized last year. Mr. Ch'en had become surety for a relative some time ago. This man is a tax-gatherer, and has gambled away some of the money collected, and now Mr. Ch'en is suddenly called upon to pay $2,300, and although he is a well-to-do man, he has not enough ready cash for that amount! Do pray that this thing may not lead them away from the Lord. Mrs. Ch'en was greatly upset, and went as she told me her trouble. The Chinese have so many "matters" in which they get involved—and the devil often uses these things to trip up the Christians, especially the babes in Christ.

We have had some good times in Tayang. The people are really beginning to understand what we go for, and the children just love to come and sing the Scripture choruses, of which they learnt several quite well. A twelve-year-old boy, 'Little Dog,' was specially earnest, and nothing deterred him from coming in the evenings. He was in school all day. Small-pox was raging there, and every day there were children full out with it in our meetings!! The people downstairs in the house in which we were living, had recently lost a child with it. There were children daily dying with it a week before, also some grown-ups. We are constantly surrounded by disease, and we praise God that He keeps a guard about us Coming home on Monday, a man was on the boat with very bad diphtheria, and his friends all feared that he would die before they could get him home.

We returned only yesterday from Shuen-an, Tsa-yuen, and Tong-ch'ing. 'Love Cloud' is now at home with her parents in Tsa-yuen. She will probably be married in the autumn. Pray much for her; she is not yet seventeen, and, although she isorrying a Christian, he is a sort of small military official, and one fears that 'Love Cloud's' associates will be rather undesirable ones for a young girl.

Our boat going to Tsa-yuen was loaded with kerosene tins, but after a while we discovered two coffins. A young man was conveying his father and brother to Hweichow for burial. One had been dead five years and the other two!

Mrs. Hsu is still a great help in every way. She is going to help Miss Tranter at Sui-an during our absence from China. I am very glad, as I know she will gain much in spiritual things with Miss Tranter.

We have been kept in peace in this district, and unhindered in our country work, and for this we praise God. One Sunday, after the morning service, we were surprised to find the church premises suddenly filled with soldiers, but as we were at home, happily, they did not occupy our house. They only stayed one night, and we have not been troubled since. Mr. Weller had nice talks with them, and was able to give away a large number of tracts. One man was delighted to find that we had formerly lived in Kansu, in the very city which was his home. Another was also from Kansu, and had heard the Gospel from a young man who used to be in our boys' school when my husband had charge of it!

C.I.M. Prayer Meetings.

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

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

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

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

The C.I.M. Office, Belfast, has been removed from 29, Donegall Street, to Cromwell House, Cromwell Road. Mr. McCarthy asks that all communications should be sent to the new address. The Monthly Prayer Meeting is held on the first Monday. A new Prayer Meeting has been started at 4, Ashgrove Park, Cliftonville, Belfast, every third Friday at 8 p.m.
Scottish Notes.

1.—THE ANNUAL MEETINGS.

We anticipated a great time at our 67th Annual Meetings in Scotland, and we were not disappointed. The fact that the gatherings were to partake of the nature of Centenary Meetings, to commemorate the birth of the Mission's founder, made us all the more anxious that they should be very special, and they were unquestionably so, especially the two big public meetings in Glasgow. We were privileged in having with us as speakers Dr. and Mrs. Howard Taylor, the Rev. W. H. Warren, our Assistant China Director, and the Rev. W. H. A. , our Home Director, the we always expect now on the occasion of our anniversaries. Then, we were favoured in having for the closing address of the Monday evening's meeting in Renfield Street Church, the Rev. John MacBeath, M.A., who can be depended upon to deliver a message of unique and uplifting character. When the gatherings were advertised we did not know that we were to be further favoured in having, not only the second son of the late Mr. Hudson Taylor, but the eldest son also, and the presence of Mr. Herbert Hudson Taylor added to the tremendous interest awakened by the Centenary Gatherings. The programme of arrangements opened with the preparatory Prayer Meeting at Belmont Street on the Friday evening before the public meetings. Every available seat was occupied, friends in addition stood around the room wherever there was a crack, and, furthermore, others were content to stand outside in the passage. Mr. Aldis presided, and after giving a short Bible Reading, ' key-note ' messages were delivered by Dr. and Mrs. Howard Taylor, Mr. Herbert Taylor and the Scottish Secretary. Over the week-end a heavy series of services and meetings were carried through, and then followed the Monday afternoon meeting in the Christian Institute, where the Chairman was Pastor D. J. Findlay, J.P., of our Scottish Council, one of the late Mr. Hudson Taylor's staunchest Scottish friends. At the evening meeting in Renfield Street Church, the doors had to be closed almost immediately after the proceedings were commenced, as it was impossible to accommodate more than the Church can actually seat, and we would tender our apologies to those who could not gain admission. The Home Director presided at this gathering, and after he had presented the Report for the year, very helpful and inspiring messages were delivered by Mr. Warren and Dr. and Mrs. Howard Taylor. They were followed by Mr. MacBeath's wonderful message, perhaps the most uplifting closing address we have ever had at one of our Glasgow Annual Meetings, and certainly one of the greatest tributes to the work God did through Hudson Taylor.

Following the meetings in Glasgow were the gatherings in Dundee and Perth, where large and appreciative audiences assembled to hear Dr. and Mrs. Howard Taylor. In Dundee, the Lady Kinnaird presided, and at Perth, the Lord Kinnaird was in the chair. Both paid graceful and touching tributes to the activities and influences of the Mission in these days. The following week-end, the Centenary gatherings were held in Aberdeen. It was a matter for deep regret that neither Dr. nor Mrs. Howard Taylor could be with us for those meetings in the Granite City, and it would be idle to pretend that there was no disappointment in consequence. However, it was a real privilege to have the help of Mr. Warren and Miss Hooper, and both public meetings were attended with blessing. Again for the evening meeting, Dr. Esslemont Adams granted us the use of the beautiful Church—the West Church of St. Andrew. The large attendances in Dundee, Perth, and Aberdeen all testified to the growing interest the Mission is arousing in these cities and the many tokens of God's favour bestowed were reminders that the God of Hudson Taylor is still the God of the C.I.M. to-day. May we be more worthy of His love and faithfulness.

Once again we have to ask the circle of friends who entered into the fellowship of prayer for the Annual Meetings in Edinburgh, to join in our thanksgiving for meetings which we can report as records, both in attendance and in book sales, as well as in the interest manifested in the speakers who came to us.

The attendance at the afternoon meeting was specially gratifying, and fully justified our move to a larger hall. It was interesting to find how friends recalled the previous visit of Dr. and Mrs. Howard Taylor, and to know that words spoken then had been blessed and owned in the lives of some who had not been in touch with the speakers since. We were specially happy in our Chairman, the Very Rev. Dr. Harry Miller.

He touched many hearts as he recalled a farewell between Dr. Andrew Bonar and Mr. Hudson Taylor, when Dr. Bonar had summed up their conversation by the quotation: ' Our highest place is lying low at our Redeemer's Feet.'

His introduction gave a good tone to the whole meeting, and prepared for the telling addresses which followed, in which the power that is not of man was manifestly present.

In the evening, Charlotte Chapel was filled, and even the loud speakers in the Lower Hall were called into service. Mr. Aldis was our Chairman, and we realized something of how much the Mission owes to his guidance, which surely finds its strength in that prayer-life which is one of Mr. Hudson Taylor's great legacies. Dr. S. D. Gordon was taking Dr. Scroggie's place during his absence, and led in the opening prayer, after which we had not only the interest of the addresses, which recalled Mr. Hudson Taylor's personal life and witness, but the present work of the Mission in its scope and extension was put before us very vividly by Mr. W. H. Warren, and when our Chairman drew our thoughts to the great Centre as he closed, we knew assuredly that the work is one, and that it is succeeding only where the unseen power of the Lord—the Spirit—has room to work through the human instruments, even those who have been called to be His channels of blessing in and for China.

A.T.

2.—SCOTTISH VALEDICTORY MEETING.

Our friends in Scotland will probably appreciate knowing that the public Valedictory Meeting will (D.V.) be held in the Tabernacle, St. George's Cross, Glasgow, on Tuesday evening, September 6th. Pastor D. J. Findlay, J.P., of our Scottish Council, will preside, and in addition to returning missionaries and workers going out for the first time, the Rev. John McNeill, D.D., will be one of the speakers. The meeting will commence at 7.30, the doors being opened at 7 p.m.

JULY, 1932.

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The Rev. H. S. Ferguson.—A brief allusion was made in our last issue to the capture of the Rev. H. S. Ferguson by Communist bandits at Chengyangkwan, Anhwei. Mr. Ferguson is a Canadian member of the C.I.M. and he has been in China since 1895. He had recently been engaged in Flood Relief work, and on May 12th the bandits pillaged the Mission property and carried off the famine funds which should have been distributed the following day. It is reported that when Mr. Ferguson was seized (together with the Chinese Pastor) about two hundred poor Chinese knelt before the Communist officers pleading for his release, on the ground that apart from him hundreds of starving people must have perished, but the request was refused. On Sunday, May 15th, they withdrew from Chengyangkwan, taking Mr. Ferguson with them, but the Chinese pastor contrived to escape. Mr. Ferguson’s colleague, the Rev. W. W. Moore, was away in an outstation when the raid took place, and thus escaped capture.

In response to the representations of the British Consulate at Nanking, and of Sir John Hope Simpson, Director of the National Flood Relief Commission, the Chinese authorities made efforts to secure Mr. Ferguson’s release. Mr. W. G. Graham, Vice-Consul at Nanking, was wounded (perhaps accidentally) by a stray shot fired by a Chinese soldier while he was proceeding towards the place of Mr. Ferguson’s captivity. Within a few days (on May 22nd) it was reported that he had been released and had arrived safely at Pengpu in eastern Anhwei. But a letter from Mr. Stark at Shanghai, dated May 28th, shows that this report was at least premature, and we fear that Mr. Ferguson is still in captivity. We therefore earnestly invite the co-operation of all friends of the Mission in prayer that the Lord may work for His servant, making him more than conqueror in his trying position, and opening for him a way of deliverance.

We hear that in view of Communist activities in northern Anhwei our station at Fowyang has been evacuated, and Mr. and Mrs. Hamilton, with their four young children, and Miss Rodgers, Miss Madden and the Misses Williams, have reached Chinkiang.

Thus the Forward Movement in Anhwei has been temporarily arrested. Meanwhile special prayer is asked for Mr. W. J. Hanna, who has just been appointed C.I.M. Superintendent in the province. Mr. Hanna has recently returned from furlough in North America. He has served God in China for thirty years, with his centre at Tali, Yunnan, for the greater part of that time.

Blessing in Honan.—The five new workers who have joined Mr. and Mrs. Ernest Weller at Hsiangchong, Honan, arrived to find that both there and at Shekitchen God was at work. The blessing began with a visit from Miss M. Monsen and Pastor Liu a few weeks before we arrived, and the Spirit was here convicting of sin. Now quite a number of the boys and girls in this school are rejoicing in the assurance of forgiveness. In the afternoon of the Sunday before last, a number of them gave their testimonies. It was the first Sunday after the men arrived. I was so glad for them to have this as a start even though they could not understand much. The work here has been very dead, but now, though there are still many souls who have not been touched, because not willing to make a clear cut with sin, there are some who are alive and hungry for more and yet more. The Lord has been using the Joyce and Miss Dives in helping wounded souls, and He has been using some of these new-born souls too.

Miss Monsen’s approaching furlough prevented her from accepting an invitation to visit Fukow, but God used Mr. and Mrs. Joyce and a young Chinese who accompanied them, and Miss J. P. Brook reports that there also ‘not a few needy ones, men and women, were burdened on account of their sins, and later found peace through the Blood of the Cross.’

Such tidings, following on earlier reports from Shanhsi and Shantung, encourage us to seek and expect a similar work of the Spirit throughout China—a deep conviction of sin within the Churches, resulting in a heart experience of salvation and a great ingathering of souls.

The Broadcast on Whit Sunday. The following interesting note is contributed by Mr. Marshall Broomhall: On Saturday, May 14th, the B.B.C. bade farewell to Savoy Hill. On Whit Monday, the B.B.C. went into residence at the new premises, Broadcasting House, Portland Place. To quote The Radio Times: ‘On the night of May 14th will be spoken the last word ever to be broadcast from those familiar precincts [Savoy Hill]; and from May 15th onwards, broadcasting in Great Britain must acknowledge a new focus-point. The occasion is more than superficially significant. . . . Broadcasting, it seems to suggest, has turned its back upon the days of its childhood; it is about to enter into the full pride of its power.’

Now the first thing that strikes the eye as one enters the new Broadcasting House is a Latin inscription stretching across the entrance hall. This freely translated reads as follows:—

‘TO ALMIGHTY GOD
The first Governors of this institution dedicate this Temple of the Arts and of the Muses under the first directorship of John Reith, Knight, praying for Divine help that a good sowing may have a good harvest and that everything impure and hostile may be banished from this building and that whatsoever things are true and noble and beautiful and of good report and lovely may follow them in the path of virtue and wisdom.’

(Continued on page 144.)

July, 1932.
### Gifts of Jewellery, Etc. Received

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### Flood and Famine Relief

**GIFTS OF JEWELLERY, ETC., RECEIVED.**

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### Summary

- **GIFT OF JEWELLERY, ETC. RECEIVED:**
  - **To Date:** £3,579 16 3
  - **Brought forward:** 28,411 3 11
  - **Total for May:** £4,189 5 7
  - **Brought forward:** 28,411 3 11
  - **Summary:** £32,599 5 10

- **FLOOD AND FAMINE RELIEF**
  - **To Date:** £71 4 0
  - **Brought forward:** 28,411 3 11
  - **Total for May:** £71 4 0

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**'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.
Editorial Notes—continued from page 142.

Now the interesting thing to me was that the very first message broadcasted from this new centre after its official opening, if exception be taken to a Time signal and Shipping forecast, was the Talk on Hudson Taylor's Life. Can we not pray that, in the words of the dedication, 'a good sowing may have a good harvest?'

Swanwick.—Impressions of the Swanwick Conference must this year be compressed into a very brief note. The general view was that, though the numbers were not as large as in some previous years, it was one of the best Conferences we have ever had. Dr. and Mrs. Howard Taylor were our gracious host and hostess, and the Rev. W. W. Martin and Dr. Northcote Deck gave us searching and practical messages from God's Word. It was a special privilege to have Miss Monsen (of the Norwegian Lutheran Mission) with us for two days. Those who have read her experiences with pirates as related in 'We are Escaped' will not be surprised to hear that she held us spellbound as she told of God's wonderful response to the faith of His servant, not only in thrilling deliverances from HONAN robbers and Shantung pirates, but in the convicting and converting power of the Spirit manifested in scores of Mission stations which she has visited. Both the 'old-timers' and those who met with us for the first time this year, were conscious that God was with us of a truth.

A Friendly Greeting.—We much appreciate the kindness which prompted the Secretaries of the Baptist Missionary Society to send us the following message:

'The Baptist Missionary Society, through its Officers, would greet the China Inland Mission and join in the joy of the whole Church of Christ in the Centenary of its founder, the honoured and beloved J. Hudson Taylor, whose name, by the overruling kindness which prompted the Secretaries of the Baptist Missionary Society to send us the following message:,

In Memoriam—Miss Florence Freeman.—The cause of the Gospel in China is the poorer for the death of Miss Florence Freeman, which took place at Bournemouth on June 14th, after a long illness, in which she showed herself 'more than conqueror.' From 1906 Miss Freeman was in charge of the 'Pagoda Branch,' the first Young People's movement in the C.I.M. She continued to do much valuable work until the appointment of Mr. J. B. Martin in 1917. In the following year the name 'Comradeship for China' was adopted.

Personalia.

ARRIVALS.

May 12th.—Miss S. Romcke, in Denmark, from Chaocheng, Shansi.
May 26th.—Mr. R. G. Walker, from Chefoo.
May 27th.—Mr. and Mrs. F. S. Barling, from Pingyang, Chekiang.
June 10th.—Mr. F. G. Snow, from Tachu, SZECZHAN.
June 10th.—Mr. and Mrs. G. W. Bailey and two children, from Kinhsen, CHEKIANG.
June 18th.—Mr. and Mrs. F. Tull, per C.P.R. Montcalm, to Canada, en route to China.

BIRTH.

April 3rd.—At Nanpu, SZECZHAN, to Mr. and Mrs. W. A. Martin, a daughter, Christine Mary.

LATEST C.I.M. PUBLICATIONS.

**OBTAINING PROMISES.**


By the Rev. F. Houghton.

Art Cover. 50pp. Price 6d. net.

**THE TWO HUNDRED.**


Price 1s. Bound in Cloth, with Art Paper Cover, 1s. 6d. net.

A new book which tells why the Two Hundred were needed, how they responded, who they are, and where they are now.

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Suitable for Comradeship Groups, Christian Endeavours, Sunday Schools, Bands of Hope, etc.

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Daily one-page meditations for four months from the writings of Hudson Taylor, with introductory chapters by Mr. Marshall Broomhall.

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'I have been greatly refreshed by "Hudson Taylor's Legacy." It is a glorious book full of marrow and fatness. Hudson Taylor was a great gift of God, and his "legacy" will make rich with true riches all who receive it.'

—Dr. Dinsdale Young.

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By Marshall Broomhall, M.A.

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Special Centenary Edition, just published, Paper, 1s. net.

This is the authoritative shorter life of Hudson Taylor. With the present edition 27,000 copies have been issued.

"China's Millions," Post Free 2s. 6d. per annum from the China Inland Mission, Newington Green, London, N.10, or Messrs MARSHALL, MORGAN & SCOTT, LTD., 12, PATERNOSTER BUILDINGS, LONDON, E.C.4, or from any Bookseller.
'When our faith fails, His faithfulness stands sure.'

—J. Hudson Taylor.
CHINA INLAND MISSION.

Founder: The Late J. Hudson Taylor, M.R.C.S.

General Director: D. E. Hoste.

LONDON COUNCIL:


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Accountant: W. S. Hayes.

SCOTTISH CENTRES:


A MAP OF CHINA,
SHOWING THE MAJORITY OF THE PLACES MENTIONED IN THIS ISSUE.
'If Children, then Heirs.'

(ROMANS viii. 17.)

Our Father is very wealthy, and He has determined to make all His children His heirs. He says to us, as the father in the story said to the elder brother, 'All that I have is thine,' or, more literally, 'All that is Mine is thine.' The one qualification for the enjoyment of His property, of the comfort and amenities of His Home, is that you should be His child. Those who are outside the family have no share in the estate; but if He has adopted you into the family, then of all that He possesses He will withhold nothing from you.

'If children, then heirs.' The apostle does not admit the possibility that the Father's wealth is available only for a favoured few amongst His children. They may differ very widely in their endowments, but the inheritance is not intended only for His specially talented children; some of them may grieve their Father more than others, but He does not disinherit them. As far as fatherhood is concerned there is no distinction between the well-behaved and the ill-behaved; all are alike His children, and therefore ipso facto His heirs.

If, then, some of His children are suffering from spiritual poverty, lacking in love, or peace, or joy, or power, whose is the blame? If we see a child unkempt, shabbily dressed, we conclude that its parents are either too poor or too careless to clothe and care for it. We pity them if they lack the means, but condemn them if having the means they are indifferent to the child's welfare, and in the latter case the child's condition is a disgrace to its parents. And the spiritual poverty of God's children is not only a trying experience to them, but in the eyes of the outside world it casts a reflection on their Father. When Israel turned their backs before their enemies, Joshua felt, and rightly, that the honour of God was involved. 'What wilt Thou do unto Thy great Name?' When the disciples proved powerless to cure the demoniac boy, it was inevitable that the father's belief in their Master should be somewhat shaken. 'If Thou canst do anything' is the cry of a man who had in the first place fully expected a cure, but was crushed by disappointment.

But the defeat and failure in both these cases were not due to a lack of love or of power in God, and God's children are not poor because their Father is either indigent or neglectful. It was sin in the camp which hindered victory, it was unbelief in the disciples' hearts which made them impotent in dealing with this case of desperate need. God may permit His children to be poor in this world's goods (though even in temporal things they may boldly plead that it would be no credit to Him if He let them starve), but it is never His Will that they should be spiritually straitened and poverty-stricken. The poor in spirit are blessed because they recognize that they have no riches of their own, their righteousnesses are all as filthy rags, but they avail themselves of their Father's wealth, and claim their rightful position as His heirs. 'If children, then heirs'—do the words echo sweetly in your ears? You have no one to blame but yourself if you do not enter upon the inheritance of which you hold the title-deeds.

* * * *

But someone will say, How may this wealth actually become mine? Do not the words which follow give us a clue? 'If children, then heirs; heirs of God, and joint-heirs with Christ.'

Fulness of life, and wealth, and power,
All is Christ's by the Father's dower.
Yet in His grace abundant and free
He's willing to share it all with me—
To share it all with me.

'It is a wonderful thing,' said Hudson Taylor when the truth broke in upon his burdened heart in 1869, 'it is a wonderful thing to be really one with a risen and exalted Saviour! Think what it involves. Can Christ be rich and I poor? Can your right hand be rich and your left poor? Or your head be well fed while your body starves?' It had ceased to be a question of getting
something out of Christ and into himself. 'As I thought of the Vine and the branches, what light the blessed Spirit poured direct into my soul! How great seemed my mistake in having wished to get the sap, the fulness, out of Him. I saw not only that Jesus would never leave me, but that I was a member of His body, of His flesh and of His bones. The vine now I see is not the root merely, but all—root, stem, branches, twigs, leaves, flowers, fruit—and Jesus is not only that: He is soil and sunshine, air and showers, and ten thousand times more than we have ever dreamed, wished for, or needed. Oh, the joy of seeing this truth! I do pray that the eyes of your understanding may be enlightened that you may know and enjoy the riches freely given us in Christ.'

He being dead yet speaketh,' and we venture to echo his earnest desire. Oh, the every child of God who reads these words may draw with confidence on the Father's resources, for His Son, Jesus Christ, is one with us, and jointly with Him the Father has made us His heirs. F.H.

Reaching the Lolo.

The Rev. Thomas Cook, of Kiating, has for some time been seeking to reach the Lolo tribe in Western Szechwan. Miss A. M. Granger, S.R.N., one of the Two Hundred, describes a recent visit to Mapien.

Some time last autumn, just after Mr. Cook had returned from a short trip to Mapien (a town on the border of the Lolo tribes country), Mr. and Mrs. Cook and I planned, if the Lord opened the way, to make another visit in the spring. I am deeply interested in all work amongst the different tribes in this part of Szechwan, and am so hoping the Lord will lead me into work amongst some of them. When the time drew near for our visit many difficulties arose and it just seemed as if the enemy was trying to hinder us; right up to the last we were not at all sure whether we should get away or not. We left Kiating on March 11th and returned just three weeks later.

The journey there and back was most interesting, as well as beautiful. Part of the time the weather was quite good, making the journey more difficult, but we were very conscious of the Lord's protecting care keeping us from all harm and danger. The scenery was really magnificent, and we praised and magnified the Creator for all His wonderful works, but it was heart-rending to see field after field filled with flourishing poppies. Nearly every little mountain shack sold opium to the passer-by and several times we had our meals with men lying around us smoking opium! Mapien itself seems to be going to rack and ruin through opium.

The journey in took us four days by chair; the path, for that was all it was, led up and down over mountains the whole way, some days being far more difficult than others. There were a few accidents, but no one was really hurt. The last day going in we travelled most of the way along the Mapien river and it was most interesting seeing the evidences of the flood of last summer; there was a good deal of débris high up in trees and on cliffs, sometimes as high as 50 feet or more above the river. In several places there had been great landslides and the chairs had difficulty in getting past. For the greater part of the journey the people had never seen foreign women before, so you may imagine how we were swarmed with curious crowds; but how one's heart went out to them in their great ignorance of God's love and grace! There was a certain thrill in being the first women to visit these parts, but we also realized it was a great privilege and responsibility.

At Mapien.

The house we stayed in at Mapien was a disused schoolhouse, very dilapidated and dirty, but we were so thankful to have secured a place at all. This place was like an empty barn; there were even no doors, the soldiers having spoiled everything a short while before. We proceeded to borrow doors from other parts of the building for our two wee rooms; tables and stools and one chair were lent to us, so we were able to settle down in picnic style for a fortnight. We had a large central room in which we held meetings or where the folk waited in the mornings for the dispensary, and the room we used as a dispensary was next to it; this room was in the worst state of the lot, but it served its purpose.

Every day from about 10 a.m. to 12 or 1 o'clock Mr. Cook and I saw patients and did vaccinations, and at the same time Mrs. Cook and the evangelist spoke to the crowds waiting in the other room. As the people had no idea we were coming to do this work, and we also expected some opposition, we were very well pleased with the 126 visits that were made. Next time we shall probably have a great many more. Diseases were various, 'eyes' being the commonest; many we were able to help, some were beyond our scope, and we advised them to come into the hospital here for treatment. Others were most disappointing, as just when they were beginning to improve they left off coming, usually because they were not healed in a day or two!! Next time we hope to stay much longer and do much more. We must get 'in' with the Chinese there first, if we want to secure a real footing for Lolo work later on. Permission to travel into the Lolo country has to come through the Chinese authorities. Our great aim was to get into touch with some of these Lolo; we hoped some of them would come into the dispensary, but they are so afraid
of anything new. One did come just at the end of our time there for treatment for his eyes and another came for ointment. This latter had been the day before to see us and had had his photo taken, so we were glad to find he was not afraid to come again. We hear that there are a good number of lepers among them who would give anything to be cured.

The Lolo came into Mapien on market days, and towards the end of our time quite a few came to visit us. Some speak Chinese, but those who do not, usually bring an interpreter with them. The lords of Lololand are the true full-blood Blacks or Independent Lolo, and the White Lolo, being partly Chinese, are the serfs; although some of these latter are very influential. No 'White' is allowed to enter the house of a 'Black' unless permission has been granted, nor are they allowed to eat their meals at the same time. They believe in a trinity—father, mother, son—and animism has them in its fierce grip, they are in perpetual fear of evil spirits. The Chinese are trying to bring them into subjection, and we heard there was soon to be a demonstration just outside the town, when the representatives of a particular tribe would meet the Chinese authorities; they kill a cow and skin it as part of their pledge, then this skin is sent round to all the members of the tribe as a sign of their submission and that if they do not keep their pledge they will become as that cow.

We tried in various ways to show our friendliness to them. They are shy and afraid, but little Comradeship gifts helped to dispel some of their fear of us. In some ways they are childlike and simple, but once aroused they are fierce and cruel. They are certainly in dire need of the Gospel. How one's heart yearned for them! They are indeed as 'sheep without a shepherd.'

Work Amongst Chinese.

During our stay there we visited in every street, often stopping in different homes to talk with the people, and tracts were widely distributed. We found the people really very shy and afraid, but little Comradeship gifts helped to dispel some of their fear of us. In some ways they are childlike and simple, but once aroused they are fierce and cruel. They are certainly in dire need of the Gospel. How one's heart yearned for them! They are indeed 'sheep without a shepherd.'

The Lord. They were very kind to us during our stay and helped us in many ways; their name is Lai. Another couple, Mr. and Mrs. Li, also became interested; he was trying to help Mr. Cook to procure premises, and she often came to our women's meetings and when we left accepted a New Testament and a few other books. Mr. Li was a small official there. These two families do need to be upheld in prayer, and do also pray that the seed sown may bring forth fruit unto life eternal. Nearly every other day in the afternoon Mrs. Cook and I held a women's meeting, the evangelist assisting. The women and children came in good numbers and listened well. It was pathetic to realize that they were living in such gross darkness, never having heard the Gospel before, and again we felt what a privilege and responsibility was ours in bringing them God's Good News and we were so sorry we could not stay longer. We do thank the Lord for the many opportunities He gave us. All this work was amongst the Chinese. The Lord wonderfully helped us to rent the premises we were in for a year. Although these are not very suitable in some ways, yet it will give us a footing there till better and more secure premises are found.

[Special prayer is asked for Miss Grainger, who underwent an operation at Chengtu, Szechwan, on June 18th.]

C.I.M. Prayer Meetings.

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

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

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

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

The Prayer Meeting at Belfast is held on the first Monday of each month at Cromwell House, Cromwell Road, at 8 p.m.

The Prayer Meetings at Hampstead, Croydon, Bromley, Tooting, and Highgate will not be held during August.

Special Note.

Friends in the Edinburgh District are asked to note that, owing to the Y.W.C.A. having removed from the premises in George Street which have housed us for so long, the Prayer Meeting held on the last Saturday of each month has been removed to the Y.M.C.A. Buildings, 14, South Street, Andover Street, where it will be carried on at the same hour (7.30) as before, and all interested will be welcomed.

AUGUST, 1932.
A Narrow Escape.

The Rev. F. Worley, C.M.I.M. Superintendent in the Wenchow district (Chekiang) describes a remarkable escape from bandits.

It is not long since we sent out our circulars, but I must tell you about a very narrow escape I had a fortnight ago of being captured by bandits, that you might join with us in praising the Lord for His wonderful deliverance. As the district had been peaceful for a long time I made a trip to some of the distant churches in company with Pastor Whu. We went up this river and climbed to the low tableland, where we have two churches, and then on to the churches in the valley to the south. We found conditions very peaceful everywhere, though a year ago much of the country was over-run by bandits. We were returning home travelling down that river by boat, and had almost reached the city of Juian, when we had to wait for the tide, as the incoming tide is too strong to row against.

About half-past five we tied up to the bank of the river, and I sat outside at the back of the boat for a while enjoying the beautiful evening. About half-past nine, just as I was going to bed, a boat rowed by very close to ours, and I heard some one say, 'The foreigner is in this boat.' Immediately afterwards they asked our boatman for some drinking water. My suspicions that all was not well were aroused, and I asked the pastor what boat it was that had rowed by. He replied that it was a small boat with only three men in it, and that it had tied up a little further along the bank. I told him my suspicions that the boat was the same one which we had seen row away from a boat-landing there earlier in the evening, for they could not see me at night inside the boat, but must have seen me before, and that the request for water was only a blind.

We got our boatmen to move our boat to another part of the river, and they began poling and rowing along the bank against the tide.

On looking back we saw in the bright moonlight the other boat doing the same, and we all knew that there was something wrong. Then we saw that a man had got up from the boat and was hurrying along the bank trying to overtake us. Our two boatmen strained every nerve but it was hard work against the strong current.

We got the 'boy' to give a hand with the rowing, but still the man was gaining on us. Suddenly we bumped into another boat tied up against the bank and on pushing out into the stream to get past, we saw that there were four boats, three of them large ones with thirty or more men in each. Just then the man on the bank above arrived, and commenced signalling to them with his arms; they signalled back and immediately began rowing after us. Our men rowed for their lives, but could make little progress against the tide. They said to us, 'There is no hope, we cannot escape, our strength is done, and the bandits are rowing faster than we are.' I hurried back inside the boat for a time of prayer, calling unto the Lord to deliver us. Then the thought came to me that I had better get dressed, so I slipped into my clothes at once. The pastor came in and said: 'Get your boots on quickly, we must get out.' The river was very wide, and though we had been able to make very little progress against the tide our boat had almost reached the opposite bank. The boatman said: 'Take your money with you,' and gave his money to the pastor to take. Suddenly turning the bow of the boat towards the bank they rowed to the shore and we jumped out from the bow and hurried off into the fields. This move evidently took the bandits completely by surprise, for though on both sides of us they were still some distance out in the stream.

After hurrying through the fields away from the river for quite a distance we came to a road which we followed, hoping to find the road which led to Juian City, for we had told the boatman that we would go overland. After a mile or more the road brought us to a river as wide as the one on the other side, and we gazed at it aghast, fearing that we were on an island in the middle of the river with no possibility of escape. For a while we sat in a roadside resthouse, and then, fearing that the bandits might be searching for us, decided that we had better go into hiding until morning. All around were fields of barley and broad beans about four feet high, so we went into a field and lay down on the ground between the rows,
hardly daring to whisper. Fortunately the ground was dry and it was a beautiful night, the mildest we had had. We lay there praying silently, and listening to the various sounds, voices in a village some distance away, boats rowing up the river with the tide, and the chorus of frogs all around. About two o’clock we heard the sound of approaching footsteps and voices. Two men passed by us only a few yards away, and we heard them say: ‘We have looked everywhere.’ They went to the boat-landing, along the shore for a bit, then back again, and away by another road. We had hardly dared to breathe, they were so near.

With the first streaks of dawn we started out to try again to find some way out. The track we followed led us right into a village, and though some dogs barked we were thankful that no one stirred, but, alas, the track turned and led us back in the direction we had come from! I prayed that the Lord would lead us in the right way, and then we came to a branch track. Choosing the one that led away from where we had spent the night we soon found ourselves once more being brought up against the river. Whilst wondering what to do an old man arrived, who informed us that he was going to the city and that a boat would be leaving from there before long. He wanted to know where we had come from and where we were going, but he was quite satisfied with the explanation that we were looking for the road to the city and had quite lost our way in the night. Gradually a number of passengers gathered together, the boatman arrived, and we got a passage down into the city with safety, praising the Lord for His wonderful deliverance.

We found out from the passengers that the place where we had been was where the river makes a great loop, almost forming an island: we had got ashore on that narrow isthmus and had wandered into the loop of the river. If we had found the road to Juian, we would have almost certainly fallen into the hands of the bandits. Evidently having waited in vain on the isthmus, searchers at last had gone into the loop of the river, looking for us. What a mercy of the Lord we did not find that road! We had almost given up hope of finding a way. Arrived in Juian we found that our boat had arrived safely. After we had escaped one of the boats rowed along close to ours, but finding that the birds had flown they left the boat alone. Several other boatloads of men arrived, but at last they all rowed away. Fearing that they might still be waiting further down the river, the boatmen waited until other boats came down on the tide, and rowed to the city in their company. We praise the Lord that He not only delivered us but also our goods from the hands of evil men.

It was wonderful the way the Lord undertook for us that night. Pastor Whu had fever during the afternoon and was very poorly and weak. I had been doctoring him up with quinine and aspirin, and the Lord gave him the strength to flee with me over those fields and along the road. I had left my overcoat in the boat, but I was preserved from taking chill. Pastor Whu had the presence of mind to pick up his precious travelling rug which he found found overcoat to be useful. He kindly offered me the use of it, but I knew he had more need of it than I had.

While lying out there in the fields the Word of the Lord came to me, ‘Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my Helper; I will not fear: what shall man do unto me?’ Truly He was our Helper indeed.

The Call of Kweichow.

(Translated from an article in the ‘Chinese Christian Intelligence’ by a Chinese student.)

MR. ROBINSON of the China Inland Mission is an Australian working as a missionary at Tsunyi, Kweichow. On April 26th he came to Nanking and lectured to (or talked with) the students at the Kinling Theological School. The following is an abstract of his address:

The population of Kweichow is over 11,000,000, but believers are very few in number. The province contains 81 counties, and so of these have not a single Gospel centre. One can travel four days’ journey from Tsunyi without meeting a believer in the Lord. There are no brigands in that district. The Lord has opened the door for the preaching of the Word, and the people gladly listen and buy books. They are the more ready to seek and follow the Way because they are suffering from the oppression of officials. At Tsunyi there are only a hundred Church members out of a population of sixty or seventy thousand. In markets on the main road from Szechuan to Kweichow, Gospel centres have been established and hearers are numerous. Dispensaries have also been opened for the healing of the sick. In the mountains of the west and south there are many Miao tribes people, who have no literature, and whose language is different from Chinese. Western missionaries have specially prepared an alphabet, and portions of the Bible and hymns have been printed.

The Miao (and Ichia) have no intercourse with the Chinese, and mutually despise each other to such an extent that few of the Christians have broken down this barrier of prejudice. The life of the Miao is very hard. They eat maize and beans. They marry at the age of 12 or 13. Opium smokers are very numerous in Kweichow—about 80 per cent. of the population. It is not uncommon to find students and teachers alike smoking opium. The Miao have no idols, but simply worship their ancestors. The Ichia are more talented. They have priests for marriage and funeral ceremonies.

To sum up, Chinese as well as Miao and Ichia in Kweichow are all in darkness and greatly need our prayers. We hope that evangelists will go there and proclaim the Gospel. The type of evangelist needed is (1) one who has been called of God, and will gladly bear his cross and endure hardness; (2) one who will preach only Jesus crucified for sinners, and Jesus risen; (3) one who is filled with the Spirit and rich in spiritual power.

[Mr. and Mrs. Robinson have been visiting their children in Chefoo. He is taking part in the summer conference at Peitaiho during August, before returning to Kweichow in the autumn. He writes:—

You will be glad to hear that Kweichow has got twelve new workers this year and that several places for which we asked prayer are to be occupied, such as Tong Tsi, Mei Tan, and Szenan. Please pray for help in all the initial difficulties, and that the Lord’s servants may be prospered in renting premises and obtaining servants and teachers, and above all that Chinese evangelists filled with the Spirit may be prepared for them. Please pray that revival may soon visit Kweichow, reviving missionary and Chinese alike and sweeping many of the unsaved into the Kingdom.]
KANSU NOTES.

By the Rev. E. J. Mann, C.I.M. Superintendent.

August has had quite a change.
Miss Nowack has had trouble with her eyes, and the doctor ordered her away for a rest and change, so we took advantage of the absence of the ladies from the station to get some men's work done. Mr. Contento and two men who came from Chungwei have given about a month of hard work to the town. They rented a shop for preaching in by day and also held meetings in the Mission premises at night. They report crowds at all meetings, and many have professed to believe. We need guidance to know how to follow up this work, and shall value prayer that the true converts may make good progress in the Christian life and be willing to seek others.

Chungwei.—Reports from this centre are cheering. They had special meetings at Christmas and again at the Chinese New Year, with results on each occasion. Mr. and Mrs. Scoville have been down and special meetings have been held for the women. The numbers attending services are increasing and they hope for baptisms again this summer.

Siho.—Some special meetings were held here by Dr. Kong and another Chinese from Fukiang, with encouragements. One incident was of a very unusual character. Dr. Kong went to visit a friend who was the head jailor of the prison, and as he went round the prison he left tracts with the prisoners. There was a Szechwan gentleman there who had been the official of the next town during the occupation of the district by the Szechwan troops, and who had not succeeded in getting away when their retreat took place. He was expecting to be shot at any time. Dr. Kong gave him a New Testament in English and a letter, and told him to come at once, since he professed to believe in the Gospel and wished to be baptized. He went to the prison ready to die or live as the Lord should appoint, and wrote letters to his home friends urging them to believe in the Lord unto salvation. You will be thankful to know that, after a few days, instead of being shot he was sent to the borders of Kansu and liberated. Please pray that he may be kept true. This gave our sisters at Siho much joy and cheer.

Reinforcements.
You will be glad to know that we are getting quite a number of new workers this spring. I will give you a complete list of them so that you can reckon them as friends to be prayed for:—

Tsinchow District.—Mr. and Mrs. M. Phillips are to be stationed at Tsinchow. Mr. E. W. Carlburg goes to Fukiang for the present; he is engaged to Miss Hubble, who is at Siho. Miss H. F. Barnard goes to Siho when Miss G. Hoover leaves for furlough.

Ningsia District.—Mr. and Mrs. L. C. Wood are going to Ningsia; Miss M. E. M. Bolster to Ningsia, but ultimately to open the city of Kinki with Miss N. Bolton. Mr. A. S. Rowe and Mr. G. F. Ward are to open the town of Pinglo, which is 110 li north of Ningsia. Mr. J. Zaporozan goes to Chungwei to be companion to Mr. Contento, since Mr. Hess expects to be married in the autumn. Miss W. M. Jennings has gone to live with her parents, who are members of our Mission in Shanhsi, till the autumn. Then we hope that Mr. and Mrs. Hess will open the town of Ningsupu, 90 li from Chungwei. Miss N. Bolton, who is a nurse, has been transferred from Tsinchow to be with Miss Bolster; it will be her duty to act as district nurse, but we hope she will not be in great demand.

Lanchow District.—Mr. Glassford and Mr. Muir have been asked to go and open the town of Chenfan, 210 li north of Lanchow. Miss R. Nowack has been transferred from Anting to Lanchow. Miss F. E. Leeuwenburg, Miss E. M. Nowack, Miss W. Graham, Miss M. E. Rattray, and Miss N. Waldner have been also sent to Liangchow.

Sining District.—Mr. H. H. E. Knight has been appointed to join Mr. Street, with the hope of the two opening the town of Tatung; both these workers are specially for Moslem work. Mr. L. W. King joins Mr. and Mrs. J. Bell at Payen, now called by a new name, 'Hwalung.'

Lanchow District.—Miss L. B. Grasley takes Miss Nowack's place at Anting. Dr. R. Pearce comes to Lanchow for medical work.

You will see from the above list that we hope ultimately to open five new centres for work. Possibly only four will be opened this year, but even that number will require your help in prayer, so I want to tell you of the needs that will be sure to arise and for which we need your help.

In the first place we want suitable property in each place, and right guidance is needed that no mistake be made in this matter, and that landlords may be willing to rent to us. In each case the foreigner is not known, and there is certain to be a measure of reluctance, and fear of being blamed by the neighbours or officials.

Then Chinese colleagues are needed who will be in thorough sympathy with us, and who will be suited for this pioneer work. Many who would like to offer for such work have home ties or other hindrances, while some who could go are not suitable. The men will require evangelists, and the ladies will want Biblewomen.

Another need that is of great importance is that every station shall have good Christian servants. These are not easy to get in some places, and some are not willing to go away from home. In the same catalogue will be Christian gatekeepers, for heathen men may quietly do a lot of harm. Wisdom will be needed in buying the necessary furniture, and since in many places furniture cannot be bought or made it must be procured from elsewhere.

For the workers we covet your prayers that they may make good progress with the language, that they may be brave in making their first efforts at public speaking, and richly blessed in their service for the Lord.

Since receiving from our Director August, 1932.
the list of designations I have again studied my map of KANSU, and find that we still have seven or eight main centres that need to be opened to the Gospel. In several cases there are Christians in these places who long to have a leader for the truth living amongst them who can preach and teach. From two places I have received letters recently pleading for someone to be sent, and it seems to me that we need, as a Mission, another two hundred workers before the centres can be occupied, so please still pray for more workers.

Political Movements.

When last I wrote, the south of the province was in the midst of fighting, and you may remember that on our southern trip we travelled for some weeks in districts held by armies from the province of SZECHWAN. Those armies succeeded in defeating the Moslem brigands, and compelled them to flee from the Tainchow district. Most of them fled north intending to go to Ningsia, but before reaching that place a big section broke away and surrendered to the army at Pingfan. They reached that place a few hours after we did when we were on our way to Liangchow, and, while under good discipline at the time, they crowded every available place. They were very good to us, and we soon made friends with their officers and men. It was the very lot that had looted the Hweihsien ladies in December! Owing to the conditions of surrender being unacceptable, the band revolted again a few days later, but most of them were ultimately disarmed. The main body were not wanted in Ningsia and many of them were also disarmed, but the country is suffering now from small bands of the more desperate ones, who have turned highway robbers.

One cause of the brigandage, in addition to the defeated Moslems, is that the Sian General here has disarmed the big local army that was stationed at Pingliang, murdering the General in his back garden here in Lanchow. Whenever an army is thus disbanded there are sure to be groups that escape with their arms, and until they are received in by other armies they feed on the people and are a law to themselves.

Our province is now properly under the control of Nanking, since one of General Chiang Kai-shek's trusted friends is now the Provincial Chairman. We hope that with his coming we shall have a greater measure of peace and justice.

This map was prepared last year. It will be noted that five of the 'potential centres for Forward Movement' are now actually being occupied.

AUGUST, 1932.
Where are the Two Hundred?

We print below extracts from letters of a few of the Two Hundred. No less than 106 of them are already at work while six are en route to Sinkiang and even coastal provinces the urgency of the need can hardly be exaggerated.

MISS D. E. KEMP, S.R.N., was one of the first parties of the Two Hundred. She sailed in 1929, and since she left Yangchow has been busily engaged in nursing in Yunnan.

To a district nurse at home the call to go and nurse a patient six hours' journey away would be considered a long distance, but my calls for the last six months have been four, five, and six days' journey away!

With a full list of engagements before me I set out last September, and although I am now back at the capital I am still 'in harness' nursing one of our missionaries, who has come twenty-nine days' journey from the west to receive proper care and attention in nursing, the result now being realized in the lovely golden-haired bundle of love she has nestling in her arms at this moment.

Every journey has been attended by some special blessing and been a cause for praise and thanksgiving.

My first journey of six days was trying on account of the heavy rains, but the call was urgent and my help given on arrival was very much appreciated. The health of the whole family of four was at a low ebb. (I might mention here, before you get confused, that all my visits have been to nurse our own missionaries.)

And then a few days after my arrival the dearest little twin boy and girl were sent to grace the family circle! To-day, after six months, they are big, bonnie and well.

After this another journey of six days and another occasion of joy, this time followed a month later by a time of anxiety and real hard nursing. But the Lozen was undertaking and my patient responded and got well.

Off again at New Year, five days away this time. The purpose of all my visits was the same, and here was added to the family a little blue-eyed baby girl. Here I had to curtail my visit in order to make another journey, two days south and then three days cast of the province, to another patient. Just after starting out on this journey I fell from my horse and hurt my back, which delayed us and made me doubtful as to whether I could continue my journey on to my patient. Having reached the end of the two days' journey south, where I intended to rest over the week-end, I was handed a letter by men who had already been waiting two and a half days for me to arrive! The letter was marked 'Urgent' and was from my patient's husband. I was needed immediately, so we were off again at daylight next morning and did the three days' journey in two days, in spite of the fact that we got lost among the mountains after dark! We were tempted to stay an extra night on the road, but God knew this must not happen, so we followed the urge to go on. Who dares to refuse to see the Hand of God in this, for that night my services were needed, and the two bonnie children of the household were in ecstasies the next morning over a dear little baby brother who had come to stay with them.

Unlike nursing at home, these visits have included many other interesting kinds of work, and it has been a joy and a privilege to become one of the family, for the time being, and enjoy the happy fellowship of the family circle. Each of the families I have visited are working among different tribes who live a different life from the other, each speaking a different language and practising different customs. And if I have not had the privilege of actually working right among the people, I have at least a more intelligent idea of what working among the tribespeople means, and my prayers henceforth will be directed into a definite channel instead of wandering about in little streams hardly knowing for what purpose they are flowing.

There has also been cause for thanksgiving for journeying mercies. In spite of rumours of robbers and bandits actually on the road even as close as the day before, we were never given a moment's cause for anxiety.

About my future movements I cannot say anything definite. I am now going over to the other side of the city to help the C.M.S. doctor's wife, who is also a doctor and a very sweet woman. Both these doctors have given freely of their services to help many of our C.I.M. missionaries in the province in the past, and still do so in times of need.

After this I am still hoping to get

TRAVELLING IN YUNNAN.

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away into some real direct work among the people. But whatever is His Will will be revealed as the way opens up, and in this direction I ask you to pray that whatever I do, whether direct or indirect, may be for the extension of God's Kingdom here in this land.

Mr. G. F. Holmes is one of the party recently designated to Sinkiang. He writes from Anking. Later letters show that the party was still waiting in Shanghai for the necessary passport visas:

Prior to the time when Mr. Hoste, the General Director of the Mission, arrived at Anking in order to designate the workers, I read a book called 'Through Jade Gate.' This tells of some ladies who travelled back to England via Kansu and Sinkiang, thence through Russia and across Europe, home. Books have been very helpful in the past, and this book certainly had a message for me. Some things that God uses really take one by storm, and my only relief was prayer and resignation to His will.

One day (March 10th) I felt so burdened about the people of this province that I had to ask the Lord to definitely accept me for work in this place, only if it was His will and to His glory. I instantly had a gracious sense that the Lord had accepted me . . . The joy the Lord gave me then reminded me of the day when I first found Him as my Saviour. I took my room mate, Dr. Pearce, into my confidence, and also recorded the answer to my prayer in the margin of my Bible. So it was that when on the 7th April Mr. Hoste asked me if I had been led to go with the party that the Mission were planning to designate to Sinkiang, and mentioned that those responsible had hoped to send to Sinkiang, and mentioned that those responsible had thought of me for this party, I felt that all concerned had been led of the Lord and quite separately. The party is to be escorted by Mr. Hunter, who has laboured for over twenty-five years in this province. It consists of Mr. Parsons from Australia, Mr. Schoemer from America, Dr. Fischbacher, Mr. Joyce, Mr. Drew, and myself from England.

One service which was held recently was of great interest to me. This was a baptismal service held on May 4th. The service was at midday and to begin with the chapel was almost full. It was a joyful service, smiling faces showed those who knew the Saviour. The service began by those who were to be baptized giving a short testimony. One of these was at one time a local magistrate, and another was an old man of over seventy. After this a hymn was followed by a message from the Pastor. Then the candidates for baptism left the room to change into suitable attire. This seemed to be the signal for the people from the street to crowd into the chapel and round the baptistry. Order was conspicuous by its absence, but then this is China. As the hymn, 'Oh, Happy Day,' was sung, the candidates came forward one by one, and were baptized in the Triune Name. The joy on their faces transcended all the language difficulty, and the oneness in Christ Jesus made us share their joy.

The Pastor and Deacons had been very careful concerning those who were baptized. One who had come forward was postponed until such time as he was in employment, so that it might not be said that he followed Christianity for what he could make out of it. The old man I mentioned earlier was given a boat shaped body without springs).
you an idea of first impressions, and what this year has meant to me.

Have actual facts tallied with preconceived ideas of China and of the work? An unqualified assent would not be quite accurate, and yet things have been very much as I pictured them at home. Home, yes, and infinitely more needly than it is possible to imagine at home, and yet in the main my mind’s picture was very much like the one before my eyes. And after all there is something else. An indefinable something that cannot be explained, and which may be called the curtain of superstition hanging over the minds of the people among whom we live. It produces an effect that has to be felt to be understood.

Are these people more superstitious than was expected? How can anyone at home have any conception of the superstition of the ignorant people? A few days ago, a man working among his orange trees was asked why one or two among a great many healthy trees had died. ‘God did that,’ was his reply, and nothing further need be said or done, no searching into the cause of the trouble. His idea of God does not agree with our knowledge of Him as revealed in His Word, but rather seemed to think of our All-Wise, All-Loving Heavenly Father as a malignant evil spirit. If anyone gets a disease ten chances to one it will be dubbed ‘an evil spirit.’ If the crops fail then the idols must be propitiated —and so on. And who can say that these people clinging to their old fetishes are more to be pitied than the young people who have cast such things away, and have nothing to take their place? Above all other impressions gained during this year is that what China needs most is Christ. ‘And how shall they hear without a preacher?’

What have I done during this year? Nothing! That was the first thought as I compared what I wanted to do with what I did. I have been busy, nevertheless, principally with study, which is such an essential at first, and then with other things too. It has been such a joy to accompany Mrs. Thompson and the women here, as they have gone about visiting, and seeking to proclaim the message that brings life and liberty. And then several trips to the country have taken up time too, and have been so enjoyable. In a letter from a friend recently she said: ‘You speak of going to the country. Do you mean for a picnic?’ It isn’t exactly that! —especially when villages are visited where foreigners are very rare creatures. Women are said to have more curiosity than men, but that is not noticeable when we are the objects of interest and ribald comment, to a large crowd of both men and women. Their piqued feelings at times embarrassing, brings an opportunity for preaching. Our last trip to the outstations was a most interesting and inspiring one too. It was planned that we should reach as many places as possible in the time at our disposal, which meant being on the move most of the time. At the furthest point of our trip we stayed in a village right down on the sea front, one of the loveliest places I have seen since coming to this beautiful province. While there we were able to join in with the local evangelistic band, and spent a busy three days with them before we moved on again. I cannot tell you what a thrill it gave me to be with that band of about twenty men and women, who were each one living witnesses to the grace of God. Several of them had known what it was to be demon-possessed and had proved, too, that there was One greater than the demons Who could give deliverance.

It was small wonder that even their bright faces told of the Lord Who reigned within. When I tell you that there is absolutely no level ground in the immediate neighbourhood of Zihdong, you will understand that tramping from morning until night visiting different places was tiring, and yet seven or eight women went on day after day, and were going on for three more days after we left, tramping over the rocky roads with their tiny feet, which had been bound in childhood. Does not the devotion of such women put us to shame? And they were so kind and solicitous about us, never seeming to think of themselves at all.

In two of the places plans were being made to build a larger chapel, as the accommodation is proving inadequate for the crowds who come, and of this fact we had ample proof on the Sundays that we were there. And one of the places hopes to open two smaller branch chapels too, so the work goes on.

The Hwochow Tent Campaign.

Mr. W. H. Webb describes the two months' evangelistic campaign at Hwochow, Shansi!

From the first we were very well received and all through had no outward organised opposition; in fact, one would say that the people were glad to have us there, to get an opportunity to know just what the Gospel really meant. Until the last ten days we had good crowds, attentive audiences and some blessed results. Each morning from 10.30 till 1 p.m. we had the country folk in to hear the Word of God and, while we do not know of much being done among them by way of definite conversion, we stirred up a good deal of interest among them and, from what we hear, through the whole district there is a spirit of inquiry abroad and a fresh desire to know what the ‘Jesus Hall’ stands for. Although the Gospel has been widely preached in this province and through the land, old superstitions die hard. Many of these folk thought that Christ was a Western Sage, a Foreigners’ Ancestor, worthy to be worshipped; while quite a number of others still held that we cut out the heart and dug out the eyes of all who were foolish enough to be taken in by us and come to our meetings. One man said to me: ‘Your coming here has been welcomed by all; before we only knew there was a Jesus Hall; what it stood for—who He was—what He came to do, all were mysteries to us. Now we know, many of us cannot but believe, and many others will accept this doctrine ere long.’ We are glad to know that this man has been truly saved and is a real joy to us who have been working in the Tent at Hwochow. Many hundreds of tracts have found their way into country homes, and we pray God He will use them to bring many sinners to Himself.

Each evening we had a real good gathering of city folk; and these meetings were well worth while. The first hour was set aside for a children’s meeting, followed by

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about two hours for the grown-ups. We had a regular attendance of thirty to forty children, and they learned our choruses, texts and messages off by heart. We had some wonderful times with them, and I feel that some twelve of them, mostly boys of fourteen to seventeen years, are really converted. Three of these came to every meeting, learned all they could, as they were determined to earn the Bible which was offered as a prize to the most regular attendant and for the one who could repeat the most texts. All of them got a Bible and it is a real joy to see the way they read the Word, mark it and inwardly digest it. These promise to make fine young Christians; one of them, besides reading all he can of his Bible, has also found time to read through 'Pilgrim's Progress.'

If the children's meetings were good, the meetings for the older folk were better, and through the two months we had some sixty decisions for Christ. I do not mean that all were saved. These sixty men made up their minds to follow 'the Way,' inquire of the doctrine, in order to be saved. But as in all efforts such as these there is much stony and shallow ground, so this time we found among this number some two-thirds of them were of this type. They gladly received the Word for a while, but when persecution arose they walked no more with us. We have about twenty who, I feel, are truly saved, and if they go on will ere long be added to the local Church. We cannot really put down on paper the results and influence of such an effort as this; we feel we were doing a great work and only eternity will reveal the result of two months' Gospel preaching in that little city of Hwo-chow. That it was stirred is apparent from the above figures, as all these are city folk. There seems also to have been a real interest among some few women, but not having a lady worker with us, we were not able to find out as to any real conversions among them.

Some of these cases are very interesting, so will give a few incidents of real interest:

1. A young man of twenty-one, who had been in touch with the Gospel for several years, had been in the employ of foreign missionaries, but was one of the blackest sinners. His life of immorality cannot be mentioned in print. He was deeply convicted of sin one evening, came along to our morning prayers next day and publicly called on the Name of the Lord and was saved. He has been a new creature since and has made his changed life real, by going back to his home, a distance of fifty English miles, to put wrong things right.

2. A government school teacher, a former scholar of our Mission School. He was supposed to have been saved when a scholar, but, as he says, 'I was taught to say that I believed the Lord.' He wandered far into sin, however, but has at last come home and is bearing a real witness to the Lord Jesus. He is suffering a good deal of persecution for his faith, being told that by believing Christ 'he has become, willingly, a traitor to his country,' but he is resting in the Word, 'Blessed is the nation whose God is the Lord,' and carries on the good work.

3. A carpenter. This man made a good deal of furniture for the Mission Compound, some number of years ago, was interested in the Gospel at that time, but his father would not let him believe, as that meant stopping work on Sundays, and as they were poor, they could not afford to believe the doctrine. However, the old father has given permission at last and, as the seed sown in his heart so long ago has been watered and nourished once again, he has decided to follow Christ and live the rest of his days to the praise of His Glory.

We had one very remarkable meeting, on the evening of April 30th. The meeting was just soaked with the presence and power of the Holy Spirit and as a result we had, that evening, eight public decisions for Christ. This is the first time I have seen this kind of response in a tent, and we are glad that the time of sudden conversions has come in China.

Now as to follow up work. We are planning to keep our two tent evangelists in this city for the summer, so that these young Christians may be built up in the Word and the work as a whole conserved.

TWO VIEWS OF THE C.I.M. REST HOUSES AT YUTACHO, SHANSI. THE REV. G. W. GIBB HAS RECENTLY BEEN TAKING PART IN THE PROVINCIAL CONFERENCE THERE.
Our Shanghai Letter.

A letter from Mr. James Stark, dated June 21st.

We are still without news of the release of Mr. H. S. Ferguson, whose abduction by Communists I reported in my last letter. Our latest information is that on May 29th he was taken to Shangcheng, forty miles south-east of Kwangchow, in the province of Honan. He is said to be considerably treated, being allowed to ride a horse or donkey when he is taken from place to place, and is daily provided with two meals, each consisting of two basins of rice and the same vegetables as the Communist leaders have. In many of the villages through which he has been taken, he has been exhibited on a platform by his captors, and trying as this ordeal has doubtless been to him, he has, with his characteristic zeal, preached the Gospel to those assembling to gaze at him. The Consular Authorities and Sir John Hope Simpson, Director-General of the International Famine Relief Commission, have been actively interesting themselves in his case, and we continue in earnest prayer to God on his behalf.

There is still much lawlessness throughout the country. Brigandage is reported from several provinces, even from Suiyuan in inner Mongolia, and from districts much nearer the centre of government, where the Chinese civil and military authorities should be able to maintain law and order. Notwithstanding the leaders' frequent declarations of intention to suppress communism and banditry, nothing effectual has really been done. The situation sometimes seems hopeless, and it is a wonder that the long-suffering people throughout the provinces do not completely lose heart.

Journeying Mercies.

How wonderful it is that our parties of young workers, who went forward from the Training Homes this spring, have reached many distant destinations, after passing through robber-infested districts and in some cases encountering great difficulties, without, so far as our information goes, sustaining injury or serious loss of property. Surely divine guardianship has in special measure been vouchsafed to them. We give God thanks for His gracious dealings with them. The following two reports which have reached us present a striking contrast.

(1) Miss I. H. Wilson, one of the party of seven ladies designated to Yunnan, in a letter dated May 20th, writes from the provincial capital, saying:

'You will be glad to learn that we all arrived safely in this city a few days ago. We reached Haiphong on the 12th instant. After the usual inspection of passports, etc., we were, under God, enabled to get through the French Customs before noon the same day, thus obviating the necessity for staying an extra day at the coast. We had sixty-seven pieces of luggage, and the Customs officer very kindly attended to us immediately our goods were brought up from the boat, to the exclusion of other travellers, who had only a few things to be examined. We could very really see the hand of our God upon us in this and in other things, and with grateful hearts we went on to the hotel. We stayed in the "Tien Ran" hostel, owned by a Cantonese, who gave us one large room to ourselves, which we considered quite comfortable. The food served was Chinese, of course. The following morning we were off, and during the next three days travelled through, around and over these beautiful mountains and valleys. In the inns and on the train the Lord graciously stood by and helped us, and now, all our luggage having reached us, we just praise Him for all that He has in mercy done for us.'

(2) Mr. L. C. Wood, announcing the arrival of the Kansu party at Lanchow on June 6th, forty days after leaving Hankow, says:

'This is hardly a record in these days of motor transport, and you may be wondering what we found to occupy so much time on the road. The fact is, we met with numerous hindrances of various kinds which delayed us all along the way. I must not stay to go into details about our cart journey from Pingliang onwards. Hardly a day went by that did not bring its fresh problems. Twice we had to turn back on account of bandits; once the ladies had to sleep in a stable under a leaking roof; once they had to flee with just one blanket each to spend the night in a fortified enclosure on a hilltop outside Chin-Chia-I; at Anting six out of our twelve carts were commandeered by the local police for military service, in exchange for which we were given twenty-three donkeys;
Worshippers at a Temple in the Nanking Road, Shanghai.

Nanking Road is the "Oxford Street" of Shanghai.

and finally, at Ta-Hai-Ing, only 95 from Lanchow, fifteen of the donkeys and their drivers disappeared in the night, leaving their loads on the church premises. A passport from the Shensi Governor (who also controls Kansu), which might have saved our carts, blew out of a window at Pingliang and was never seen again. Looking back, it seems as if there was a perverse streak running through it all, and yet there was always sufficient grace and a way of escape. For example, at Anting, where we lost six of our carts and had the most difficult day of the whole journey, I found working in the Yamen one of our old Lanchow middle schoolboys who recognized me, and it was his help which enabled us to get a sufficient number of donkeys after we had been refused a second interview with the magistrate. I may be wrong, but I cannot escape from the thought that sickness, bandits, delays on the railway, undisciplined soldiers and unreasonable police were but various manifestations of the opposition of the enemy, opposition, however, which at every point was countered by prayer and the guidance of the Spirit.

Communist activity in North Anhwei has prevented the going forward of the four lady workers appointed to that part of the field. They are, therefore, continuing their language study at Chinkiang through the summer.

The members of the Sinkiang party are still here, waiting for Soviet visas to their passports, permitting them to travel through Russian territory. The U.S.S.R. Consul-General at Dairen has been in repeated telegraphic communication with his government at Moscow on the subject, and yet a reply has not been received. We can, therefore, only prayerfully await developments, as there is uncertainty as to whether the alternative route, closed for several months, has really been re-opened.

Mr. Gibb, with Mr. Trundinger, the Superintendent of our work in Shansi, who has been attending the session of the Council recently held in Shanghai, left this morning for Yutaoho to take part in the provincial Conference soon to be held there, afterwards visiting a few of our stations in the eastern part of the province before proceeding to Pekin, where he is again to be one of the speakers at the Milton Stewart Conference in July.

Since the date of my last letter 1,013 baptisms have been reported, bringing the total for this year thus far up to 1,617. This is a slight increase over the same period of last year. Much earnest prayer is being offered to God that greater fruitfulness and blessing may attend the preaching of the Gospel in all our stations, and we shall value your co-operation in intercession to this end.

Amongst Young People,

There has recently been a good deal of encouragement in work among young people. Illustrating this, I will quote from letters recently received from three provinces. Let me begin with Kiangsu. Miss E. Doris Todman, writing from Yangchow on June 7th, says:

'These few weeks the Lord has given us much joy in the School. His Holy Spirit has indeed been working in our midst, with the blessed result that ten of the girls have been baptized—two of them at the South Gate Church—and two more will be baptized at the Southern Baptists’ Church in a short time. Three others, all from heathen homes, have entered their names as candidates for baptism, and are, we believe, truly saved. I must not take your time with further details, but I know you will be glad to hear that you may be able to rejoice with us, and pray on for still fuller and deeper blessing.'

Secondly, I will take Honan. Miss Annie Sharp writes from Choukiakow, where the Girls’ School has had sixty-six pupils this term, and but for the great poverty and distress this spring, both in the city and country, there would have been more. She says:

'We are, on the whole, having a quietly good term in school, though we would like to see “greater things than these.” I know you will be interested and glad to hear that four or five of the older girls have come forward for baptism and Church membership, and we are hoping to have a quiet baptismal service on Sunday week, June 12th, when Dr. Ho is kindly coming over from the South city to assist Elder Chen (from this church) in the baptismal service, and then preach in the forenoon service, after which there will be the Communion. One of the girls is from a non-Christian home, but her mother is quite willing for the girl to be baptized, and speaks highly of her conduct at home since she became a Christian. There are

August, 1932.
one or two of the senior girls who have not yet made any definite decision for Christ, and we are praying specially for these, and trusting that even before the end of the term they may decide for Christ. We have a staff prayer-meeting on Tuesday evenings, and a united school prayer-meeting on Saturday evenings, and these gatherings have recently been specially powerful.1

Thirdly, from Kaibien in Eastern Szechwan, where Mr. R. B. Porter received a warm welcome when he arrived there in May as Mr. H. Wupperfield’s successor. He writes, under date June 6th, as follows:—

‘Yesterday (Sunday) over one hundred students from the Government Middle School came to an hour’s service in the Church, their primary object being to hear some English spoken, their teacher of English being a graduate of the Yenching University, and all showed a most friendly spirit and an interest which we trust may be followed up,’

Though the motive which prompted these youths to attend the service was not the highest, yet the opportunity of declaring the divine message was none the less great.1

Cheering Reports.

Cheering reports of other forms of work have also been received. Writing from Siaoyi, in Shanhsi, on May 31st, Mr. Leslie Lyall says:—

‘I came on here early in May and have now been alone for just three weeks, an experience I am enjoying very much indeed. I feel I am making progress with the spoken language: I take prayers twice a week in the morning, lead two evening prayer meetings and on the remaining evenings conduct children’s services in the courtyard. On Sundays I have charge of Mrs. Mellow’s Bible Class, when we have been going through II. Timothy; this means taking a chapter a week, and as yet the young fellows themselves do not take much part, the hour we have together is taken up entirely with the sound of my voice. Some of these men have been to me about personal difficulties, and I hope the Lord has used me to help them a little. In addition to these I have frequent visits from Kuominchun officers, school teachers, students and children, when one has the opportunity of preaching the Gospel in a personal way. Some of these officers I think are showing a revived interest in the Gospel, asking for Pocket Testaments, buying hymn books and being willing to talk about spiritual things. I am very closely in touch with the three teachers of a Government Primary School here; one or other is in here every day and two at least are genuine enquirers in whose heart I feel the Holy Spirit is doing a work. I also get out into the villages on occasion with Mrs. Mellow’s cook and one of the young men, when again most of the preaching falls to me; some at least of the usually large audiences understand.’

Mr. H. S. Cliff writes from Licheng, in Shanhsi:—

‘As various calls have taken me a good deal away from the centre this spring, I am now giving time to the city, and we are not able to do the tent work for which we had planned. The Chinese staff is not large enough to keep it going without my continued help. We have already visited two camps and have preached to the troops. To a great extent this opportunity is the result of our sick treatment of various soldiers and of an officer’s wife. This afternoon we are due at the men’s prison. We have permission for this every Thursday and for Mrs. Cliff to visit the women’s prison every Sunday. We are also planning to begin house-to-house visitation of shops and homes with Mrs. Cliff’s co-operation to-morrow. The little Church is not so strong numerically as it was a few months ago. Sickness has kept one regularly-attending Church member confined to his home, and our two most promising members, book-makers in business, have been forced by an elder brother to take their business back to Lucheng. We feel the loss but trust the Lucheng Church will be the stronger.’

In the province of Kwei-chow Mr. R. A. Bosshardt (of Chenyuan) has been meeting with encouragement in the work of evangelism at Lungen-chun-ao, a centre recently opened to the Gospel. He writes:—

‘My wife and I have been here a week and we hope to stay a month. On a recent fortnight’s itineration the Lord led us unmistakably to rent this place for a year. Very few alterations have given us a quiet nice hall, sitting eighty people, and a room at the back where we can live. Miss Emblen, together with a voluntary Biblewoman, a tribal evangelist and a colporteur, came for the opening, and the ladies remained a fortnight while the two men stayed until we arrived. Our hearts are full of praise at what we see of the Lord’s workings. Throughout the day there are guests and interested enquirers, and in the evenings crowded meetings for scholars, women and men. The local official and the head of the Tung Shan Shae come frequently to the meetings and seem really to understand something of the truth. The people are all very, very friendly and show us no little kindness. At times a hush comes over the gatherings which we cannot but believe is the presence of the Holy Spirit in our midst.’

From Yuanchow, in the province of Hunan, Mr. H. Becker writes:—

‘The Men’s Evangelistic Bands are working hard in needy districts. They report household gods destroyed, idols given up and new enquirers coming. During the hot summer they will walk miles to market places and lonely mountain farmhouses. Two of our orphanage graduates are leaders of the Bands, having previously attended our Bible School and worked in Bands.’

It must not be thought that there are no causes of discouragement. Where there is aggressive evangelism, we must sometimes expect opposition from the adversary, and there is in many of our stations evidence of his discouragement. Where there is aggressive evangelism, we must sometimes expect opposition from the adversary, and there is in many of our stations evidence of his activity. Let me give you one example. Mr. E. A. Crapuchettes, who with Mrs. Crapuchettes, Miss Kratzer and Mr. Ai, the Anping evangelist, spent some weeks in forward evangelism at Chinchin, in the district of Anshun in the province of Kwei-chow, where they sold six hundred Gospels and other Christian books, and distributed thousands of tracts, writes:—

‘There is an unmistakable spirit of antagonism from teachers, scholars, soldiers and all those in Government positions. This is bound to show itself in a more open way as time goes on. Now is our opportunity to work for Him and for the “other sheep,” for it seems certain that the night is approaching when man can work no more.’

Annual Valedictory Meeting, Central Hall, Westminster, Thursday, Sept. 8th, at 7 p.m.

August, 1932.
Encouraging News from East Szechwan.

Miss E. Wright, of Pachow, tells us how the Lord is blessing the ministry of Pastor Ts'ai, the itinerant evangelist who depends on the Lord alone for his support:

Pastor Ts'ai, who you remember felt called to definite evangelistic work, trusting the Lord for all his supplies, has just returned from a nine months' tour, full of joy and thanksgiving. Not only can he testify to the faithfulness of the Lord in supplying all the needs of himself and his family, but he has experienced marvellous preservation in the midst of varied dangers, sickness and brigands. On one occasion he had embarked on a small boat on the Yangtse, when suddenly a big wind blew up through the gorge, and the boat had to be tied up. The next day or two they were unable to proceed, but on the third day Pastor Ts'ai felt led to walk on by the tow path. That day the boat also started, but before going very far, was completely wrecked in the gorge, with loss of all lives on board. We have had letters from the various places he has visited expressing of how the Lord has blessed and used him. As opportunity offers, he has given Bible teaching to the Christians, whether in city or country places; he has held evangelistic meetings, and done much street preaching; he has had entrance into public schools, and indeed opportunities amongst all classes of people. He says he has been struck with the people's deep heart hunger for the Gospel. He has tried in every place to visit isolated or sick Christians and has been used in the healing of quarrels of long years' standing. At one market, two once leading Christians quarrelled some years ago, and each vowed that, on meeting the other, he would kill him, so for years they have been living in fear of each other. The elder man came to one of Pastor Ts'ai's meetings and was quite broken down. After conversation with him, he promised he would forgive his enemy. Whereupon the hot-headed younger man was sent for, and he too saw his grievous fault and the quarrel was healed. Once again, these two men were working together as leaders in that little Church, and within one month some forty or fifty were added to the Church there. Please continue to pray for Pastor Ts'ai. He hopes after a short rest to start out again, visiting the north and then going over to the west of the province.

Extract from letter from Miss F. Culverwell and Miss F. Lloyd, Futsunyi:

Tachow and neighbouring markets have been visited by Mr. Yu. When at Kwanyingchang he looked up the Christian family Heng, poor farmers, but witnessing truly. Among those who came to see the evangelist was a man of the clan who had been a general manager of affairs and a leader in much evil. With him Mr. Yu had long talks, and he professed a desire to break with the old life and to follow the Lord. One day he invited a number of his acquaintances to a dinner to meet the evangelist, and before them all he stood up and said he intended to give up the life he had been living and to believe the Gospel. Later, when the writer was visiting there, this man was sitting near by, and when the lesson on Mark i.—on the Lord's power to cast out devils—was being discussed, he remarked, ' That is what I need, deliverance from the devils.' After the class a number of women came from the cottages on the hills around to listen to the old, old story—every booklet on the Gospel was bought up.

Scottish Valedictory Meetings.

The big public Valedictory Meeting in Glasgow will be held, D.V., in the Tabernacle, St. George's Cross, on the evening of Tuesday, September 6th, at 7.30 p.m. The closing address will be given by the Rev. John McNeill, D.D., and Pastor D. J. Findlay, J.P. of our Scottish Council, will preside. Farewell messages will be given by Mr. and Mrs. A. B. Wilson, of Chekiang, Mr. and Mrs. James A. Dunachie, of Shansi, and Miss Mary Cruickshank, from Kiangsi, who are returning to their spheres of labour on September 16th. In addition there will be two short testimony messages from two Scottish nurses—Nurse Winifred Sellars and Nurse Marion Young—who are going out to China for the first time.

The doors will be open at 7 o'clock and our friends are asked to make an effort to be there as early as possible.

Our friends and supporters in Motherwell will be interested to know that a Valedictory Meeting will be held there in the Hallelujah Mission Hall, Leslie Street, on the evening of Monday, September 5th, at 7.30 p.m. Mr. Lawson Speirs, J.P., will preside.

Further particulars of these gatherings can be had from our Scottish Offices, 16, Belmont Street, Glasgow, W.2.

A. T.

EDINBURGH.—Farewell Meetings will be held on Sunday, September 4th, in Braid Church, Nile Grove, at 6.30 p.m., and on Monday, September 5th, in St. Andrew's Hall, Leith, at 8 p.m., to bid “God-speed,” to the Misses Sellars and Young.

G. G. B.

Subjects for Praise and Prayer.

PRAISE.

For the friendliness of the people in new centres. pp. 148-149, 160
For Mr. Worley's deliverance from bandits. pp. 150-151
For the new workers sent to and the new centres to be opened in Kwei Chow and Kansu. pp. 151-152
For progress in Chekiang. p. 156
For journeying mercies granted to our young workers. p. 158
For encouragement in work among young people. pp. 159-160

PRAYER.

For the work amongst the Lolo tribe. pp. 148-149
For revival in Kwei Chow. p. 151
For help in all initial difficulties in the various centres to be opened. pp. 151-152
For a greater measure of peace and justice in Kansu. p. 153
That the way may soon open for the party of new workers escorted by Mr. Hunter to travel to Sinkiang. p. 155
For blessing on tracts and gospels distributed during tent campaigns. pp. 156-157
For the two evangelists following up the work at Hwochow. p. 157
For the Rev. H. S. Ferguson still in captivity. p. 158
About the growing power of Communism. p. 162
For prayer visiting. p. 160
For more baptisms. p. 159
For the Lord's servants during the summer months gathered together for conferences that they may be renewed in spirit and prepared for the autumn work. p. 159
For the health of the new workers during their first summer in China.

August, 1932. 161
PRAY WITHOUT CEASING.—August is a holiday month, and we trust it will prove a time of refreshment and recuperation to all our readers. But it has often been pointed out that the adversary of souls never takes a holiday, and that only by unremitting vigilance can his devices be frustrated. We venture to hope that with greater leisure the friends of the Mission will spend more rather than less time in prayer. In China as in England August is the month when regular work is interrupted, and many of our missionaries will be away from their stations. If the time of rest and change is also to be a preparation for the autumn and winter campaigns we must pray that in the numerous Summer Bible Schools, and still more in the quiet of their own hearts, God will speak to His servants, both Chinese and missionary, in mighty power, giving them the assurance of His presence and the revelation of His will, that in His light they may see light. Special prayer is asked for the new workers facing the heat of their first summer in China and struggling with language difficulties.

But if there is one matter more than another about which we should pray without ceasing, it is the growing power of Communism in Kiangsi, Hupeh, and latterly Anhwei. Our Shanghai letter gives the latest news of Mr. Ferguson, who has been in captivity since May 12th. God forbid that any of us should sin against the Lord by growing weary in our prayers for him. Moreover, several of the new workers designated to Anhwei have not been able to proceed, and the prospects of opening new centres depend, humanly speaking, on whether this dark cloud of Communism is dispelled or not. One of the secrets of success in golf is the follow through, and we believe there is a blessing in every book or booklet which we issue. Dr. and Mrs. Howard Taylor’s latest book, entitled ‘Hudson Taylor’s Spiritual Secret’ should be on sale before the end of August, and full details will be given in our September issue, which will contain a leading article from the pen of Mr. Marshall Broomhall. The testimonies and photographs of the new workers to sail this autumn will be printed as usual in the October number. We hope to publish in the autumn a most interesting story of a Lisu tribesman in the Wa States of the Yunnan-Burma border, written by Mrs. A. B. Cooke, and illustrated by Mr. Norman Baker.

Valedictory Meeting.—The annual Valedictory Meeting will be held, God willing, in the Central Hall, Westminster, on Thursday, September 8th, at 7 p.m. Mr. Aldis will preside, and brief addresses will be given by missionaries returning to the field in addition to the testimonies of the new workers sailing in September. No tickets are issued for this meeting, and past experience suggests that it is advisable to arrive in good time in order to secure a seat.

PERSONALIA.

ARRIVALS.

July 7th.—Miss A. R. Allen and Miss E. Warren, from Sinchenpa, Szechwan.

July 8th.—Mr. and Mrs. A. Gracie, from Nansingkiao, Chekiang; Miss G. I. F. Taylor, from Wenchow, Chekiang; Miss E. M. Darby, from Chihshien, Szechwan.

July 10th.—Mrs. A. Strange and child, from Hanchung, Hensi.

DEPARTURES.

August 5th.—Per s.s. Duchess of Richmond: Dr. and Mrs. Howard Taylor, for North America; Miss E. Kerly, en route to China.

August 19th.—Per s.s. Montrose: Mr. and Mrs. H. Costerus and family for North America, en route to China.

August 19th.—Per P. and O. Nadlera: Miss E. K. Hooper.

BIRTH.

July 9th.—At Edinburgh, to Mr. and Mrs. John Walker, a daughter.

August, 1932.
Donations received in London for General Fund during June, 1932.

| Date       | Rect. | £   | s   | d    | Rect. | £   | s   | d    | Rect. | £   | s   | d    | Rect. | £   | s   | d    | Rect. | £   | s   | d    | Rect. | £   | s   | d    |
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| 1st June   |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 2nd June   |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 3rd June   |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 4th June   |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 5th June   |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
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| 8th June   |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 9th June   |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 10th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 11th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 12th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 13th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 14th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 15th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 16th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 17th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 18th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 19th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 20th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 21st June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 22nd June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 23rd June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 24th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 25th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 26th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 27th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 28th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 29th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |
| 30th June  |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |       |     |     |      |

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August, 1932.
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AUGUST, 1932.

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'WHAT HATH GOD WROUGHT!'
The new building, facing Newington Green, which has taken the place of Inglesby House. It is being occupied in September as a Training Home for men candidates. The accommodation on the top floor is reserved for retired field missionaries.
Subjects for Praise and Prayer.

PRAISE.

For the eagerness of the people to listen to the Gospel.

For our faithful Chinese fellow-workers.

For the many who receive the Gospel Message at our hospitals.

For the advance of the Gospel in Forward Movement centres.

For the measure of revival in Honan.

For the open doors in Kweichow.

For first fruits in Chowkow.

For the work of the evangelistic bands.

For the progress in Tuchang and the villages round.

For the results obtained through Newspaper Evangelism.

For the new building at Newington Green.

PRAYER.

For revival in the Shensi churches.

For the evangelistic campaign to be undertaken by Chinese Christians in Shensi.

For Sunday Schools.

For work among the soldiers.

For Bible Schools.

For work among prisoners.

For all medical work.

For the women's work at Pingshan.

For the out-stations of Tuchang.

For more earnest consecrated Chinese workers.

For Mr. and Mrs. Porteous on their way to China that they may be fully equipped for the Bible School work at Nanchang.

For revival in the Hwochow church.

That missionaries may be able to return to their stations in Honan for the autumn work.

For Mr. Ferguson's deliverance.

For Newspaper Evangelism.

For the complete recovery of Miss Johanssen.

For our friends of the Swedish Alliance Mission in their bereavement.

For the progress in Tuchang and the villages round.

For the open doors in Kweichow.

For the measure of revival in Honan.

For the many who receive the Gospel Message at our hospitals.

For the new building at Newington Green.

Personalia.

Departures.

September 16th.—Per P. and O. s.s. Corsu, Mr. and Mrs. J. A. Dunachie and family, Miss M. S. Cruickshank, Rev. and Mrs. R. V. Bazire and family, Miss L. Cusden, Miss C. F. Tippet, Miss L. Moller, Mr. and Mrs. A. B. Wilson, returning; Miss M. Young, S.R.N., Miss E. D. E. Silver, S.R.N., Miss W. Sellor, S.R.N., Miss E. M. Taylor, S.R.N., Miss N. V. Giles, Miss P. J. Morgan, Miss D. Jupp, Miss S. Wilson, new workers.

September 17th.—Per C.P.R. Montrose, via Canada, Mr. P. L. Bromley, Mr. A. S. Derbyshire, Mr. H. F. Rowe, Mr. A. W. Snow, new workers.

Arrival.

July 22nd.—Mr. and Mrs. W. J. Embery, from Shanghai, via Australia.

June 8th.—At Tientsin, Dr. E. Warren Knight to Miss D. G. Horsman.

Births.

June 12th.—At Taiyuan, Shansi, to Mr. and Mrs. R. E. Thompson, a son, Herbert Stanley.

June 15th.—At Taiku, Shansi, to Mr. and Mrs. E. G. W. Trickey, a son, Arthur Raymond.

July 19th.—At Situing, Shensi, to the Rev. and Mrs. K. G. Bevan, a daughter.

July 23rd.—To Mr. and Mrs. J. Brock, a daughter.

C.I.M. Prayer Meetings.

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

The Weekly Prayer Meeting in Edinburgh is held at 76, Belmont Street, Edinburgh.

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

The Prayer Meeting at Manchester is held on the last Sunday of each month at Cromwell House, Cromwell Road, at 6 p.m.
All Things are Yours.

"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—1 Cor. iii. 21-23.

The Apostle Paul never healed the hurt of his people lightly. He had a keen eye for fundamental issues beneath the surface of every disorder. He always passed from the incidental to the absolute, from the local to the universal. It was so in the case before us. When faced with party factions in the Corinthian Church his searching question, which carried its own answer, was: ‘Is Christ divided? Was Paul crucified for you?’ He does not argue; he convinces.

Or again, when two chapters later he deals with the same trouble, he asks: ‘What then is Apollos? and what is Paul? Ministers—that is all. ’I planted, Apollos watered; but God gave the increase.’ No retort was possible. Then to close the argument he adds: ‘Let no one glory in men. For all things are yours.’ The passing discords of a local Church have thus given us, for all time, a great and glorious truth.

Other troubles are ours to-day, but the same assurance holds good. No alert mind can fail to be distressed, and perhaps baffled, by the condition of the world. All things seem adverse. Every nation is in adversity, and so are multitudes of individuals. The daily papers are full of painful tidings, of physical calamities, of economic and of moral disorders. There is no need to give details. The danger is of being depressed by unduly dwelling upon them.

But what are we to say to these things? If we face the facts at all, we must either take Jacob’s line and say, ‘All these things are against me,’ or answer with St. Paul, ‘All things are yours.’ There is no middle path. Either God rules supreme or He does not. Jacob’s view was to regard himself as the sorry victim of a relentless fate. Paul’s view was one of perfect confidence in God. Jacob kept his eye on men and circumstances. He was dominated by them. Paul saw God sitting upon the throne, high and lifted up. Who was right? To follow Jacob would be to be filled with despair and with what is virtual atheism. But do we accept Paul’s position?

It is of the utmost importance for our peace of mind and usefulness which view of life we adopt. What we say to life is of more importance than what life says to us. Life brought prison to Joseph, Paul, and Bunyan. ‘God meant it for good,’ said Joseph, and came out to rule a kingdom. And as for Paul and Bunyan, they both enriched mankind by their prison writings. They saw themselves as the prisoners of Jesus Christ. All things were theirs, even prison, for they belonged to Christ.

Now the question before us is: What is our right attitude toward present-day conditions? Can we look out on life as it is to-day, with all its personal and national bewildermments, and say, ‘All things are mine’? Are we justified in making Paul’s judgment our own? If we can, we shall not be, like the disciples in the storm, in fear of imminent shipwreck, but we shall have confidence amid the world’s wild waves, in Him Who holds the helm, though He be unseen.

Now Paul enjoyed no sheltered life. His hardships and sufferings we know, but his all-embracing conviction was that all things were his, whether life or death, or things present or things to come, all were his. And this conviction he passed on to others in words as comprehensive as language can make them. He had said the same thing in other terms elsewhere. In his Epistle to the Romans he amplifies it thus: ‘For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus.’ In each statement his ground of confidence was our relationship to Christ and God—ye are Christ’s; and Christ is God’s. That is the conclusion of the whole matter. Therein lies our great security. If that be true, then all things are ours. It cannot be otherwise.

It is not merely salvation from our enemies that St. Paul asserts. That would be something immeasurable. It is enrichment both in and by the conflict. It is progress, not in spite of, but even by reason of, the obstacles. ‘All things are yours.’ All things work together for good, to those who love God. It is not exemption from trial, but gain by the trial. ‘Your sorrow shall be turned into joy.’

In one of his books the late Bishop Westcott has a word which has often brought us encouragement. It is this: ‘In the order of Providence it comes to pass (may I say it comes to pass by necessity?) that difficulties mark the direction of progress.’ That is a truth that will repay meditation. A grand parade with all flags flying may be very pleasing, but it is not progress. To stand still, as at Waterloo, in face of hard besetments, may mean advance and victory. Hard requirements call forth latent forces. Stern demands drive us to hidden resources. ‘If God be for us, who can be against us?’ The last word is not with the adversary. If evil is to be overcome of good, then God has a counter for every ill.

The Buddhist’s desire is to escape life. He aspires to Nirvana, release from ‘all things.’ The Stoic’s grim way is to deny life. His ambition is ‘freedom from emotion’—literally a-pathy. That is his great word. The Christian’s joy is to believe that all things, even adver-
usity, are his, because he is Christ's, and Christ is God's. Anything less than this is to imply that God is not a Sovereign Ruler. Ruskin has told us, in a chapter entitled 'Crystal Sorrows,' how the beauty of marble comes from its very distresses. These slabs with which men ornament their buildings are precisely those on which the signs and brand of these earth-agonies have been chiefly struck; and there is not a purple vein nor flaming zone in them, which is not the record of their ancient torture.'

To be persuaded that all things are ours is to dwell secure. It was this conviction which enabled the writer of 'Abide with me' to give us another, comforting and conclusive hymn. Because he could write, 'I fear no foe with Thee at hand to bless,' he could also sing:

- Where'er events beside,
  Thy will they all perform;
  Safe in Thy breast my head I hide,
  Not fear the coming storm.

- Let good or ill befall,
  It must be good for me;
  Secure of having Thee in all,
  Of having all in Thee.'

M.B.

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**Revival or Revolution?**

By the Rev. C. H. Stevens, Fengsiang, Shensi.

The journey from Shanghai by rail and motor-bus is now incredibly quick compared to the old days by river steamer to Hankow and then by Chinese boat up the River Han and finally by pack-mule or cart overland. It is now possible to do the journey from Shanghai to Fengsiang in the same time as it used to take from Sian to this place, that is, three and a half to four days. Certainly time is gained but a lot of the previous experience is lost.

Mr. and Mrs. A. E. Nelson kindly met us at the Tungkwan railway terminus with their mission bus and brought us and our baggage to Sian. A terrific thunderstorm overtook us, making the road impossible, so we had to turn into an inn for the night about forty miles from Sian. After a few days in Sian Mr. Nelson brought us on here. On the way we had the pleasure of meeting three of the deacons and others from Mairshien, who had walked across country that morning with the hope of seeing us as we passed. We also had a glimpse of old deacon T'su, of Langpien, and a word or two with Mrs. Pich, the Biblewoman at Chi-san, as we passed. We were unable to linger as Mr. Nelson wished if possible to get back to Sian the same day, as Mr. and Mrs. Moore, with a party of young men for Hanchung, were expected any day. Here, of course, a number of smiling faces were waiting to welcome us.

One disadvantage of the motor-bus is that it is almost out of the question for friends to come out in parties to meet us at various points on the road. Motor-cars cannot wait for such delays.

For some days there was a stream of folks coming in to greet us and almost everyone with some little gift. Dirty handkerchiefs enclosing fresh eggs came in almost bewildering numbers, the eggs mounting up to over a thousand, I believe. Quite a number of these have been sent to other friends. The leaders here also prepared a simple feast for us.

Large congregations are attending the Sunday service, but that does not mean they are all in earnest for the Gospel nor eager for the Bread of Life, but it does mean a great opportunity. Pray that ourselves and Chinese co-workers may have grace and wisdom to take advantage of it. Oh, that a real spiritual revival might break out! There are serious rumours of the advance of Communism in several parts of this province. Some towns have been captured by them and there is intense propaganda among the students (so-called). The alternatives seem to be a Revival or a Revolution. Pray that it may be the former.

The wheat harvest is again largely a failure in this and the counties of Fu-feng, Chi-san, and others adjoining. Not enough for reaping, so many have had to gather it by hand and not get their seed back again. This, combined with heavy taxation, prepares the ground for Communism. In spite of not having registered, the boys' and girls' schools have been carried on, the boys numbering about sixty and the girls about thirty.

Colporteur Peh and Mrs. Chang left for Imenchen a few days ago, going via Kwetsien, a very busy market town. The next day a party of three men and two women also
went there to join the others for an evangelistic campaign. We hope to be able to do more of this kind of work in places that may be considered Forward Movement. Please pray much for these Chinese witness-bearers.

Last Sunday week my wife and myself and two Biblewomen walked in the early morning to Liu-lin-pu, a market town about five English miles away to the west. The Church here is responsible for the outstation there, and Mrs. Tseo, whose work is largely voluntary, has been concentrating on this effort. At present it is a very simple affair, but we hope it will develop into solid work. The walk back in the heat later on was very tiring as the drought continues.

A gentleman named Mr. Ma, who has been in touch with us for years and who is of a religious turn of mind, has been in to see me since our return. He has in days gone by given much consideration to the claim and teaching of Buddhism, and yet seemed to admit something of the claims of Christianity. I believe he is now still more convinced of the challenge and claims of Jesus Christ. He is a man of good standing and might be a very useful vessel in the Lord’s service if he once came fright out. Please pray much for him, also that we may be allowed to see an increasing number of definite conversions. Not a turning to Christianity as the best of several religions but a trust in Christ as the only Saviour.

Young Yen, a previous famine relief lad, is developing into a most useful servant. I do not know how my wife would have settled in again without him. He is industrious, clean and practical; it would be almost impossible to get a more suitable one for her made to order. And withal he is a Christian. If only we had a dozen like him! But they do not seem to be made in dozens.

Answers to Prayer.
By Miss A. H. Maclean, Luan, Shansi.

The Sunday School.

What’s that noise? A continued banging at the gate urges the gate-keeper to hurry, and then a scamper of eager feet is followed by excited voices calling, ‘We have come! We have come!’ Surely there is no need to explain that ‘youth has arrived!’ From my room in the upper courtyard I called out, ‘So I hear, but how many of you have come?’ ‘Let us count,’ a girl’s merry voice answers. ‘One, two, three, four, five, six, seven, eight. Eight have come! Eight have come!’ ‘Where are the others?’ ‘Don’t know.’ ‘Well, go and call them, and then we shall commence Sunday School.’ ‘All right, Teacher!’ Another scamper, and voices are wafted back to me as the little owners separate to call their friends. Ten minutes go by and again the front courtyard is full of laughing, happy children. ‘We have all come this time,’ the same girl calls. ‘Go in, then, and sit down quietly and I’ll be there directly.’ And there they are of all sorts and sizes, from a baby of eight months to the oldest boy of fourteen years; girls with small brothers and sisters sitting in the front, whilst the boys ‘hug’ the back. Their faces are beaming with spontaneous happiness and their bodies wriggle like little fishes. Never have I seen a more restless group, and they are so full of joy and laughter and talk that it is not an easy matter to quiet them. ‘What shall we sing?’ Quiet at last! Can they sing? Really? Just listen to ‘Jesus Loves Me,’ ‘There is Only One True God,’ ‘Jesus is our Saviour,’ and ‘Salvation is for All.’ Yes, they can sing, but they still wriggle as they sing, and the sister of the eight-months-old baby jerks the said infant up and down, quickly or slowly, according to the different tunes. Hear them repeat texts one after the other; watch them bow their heads, and reverently, as wrigglers, ask the Lord to pity them, forgive their sins, wash clean their hearts and save them. Then comes ‘Amen,’ accompanied by a big sigh; eyes are opened and they all begin to talk at once. ‘What is this picture?’ Attention is again gained, and they listen breathlessly for a time to the story of the love of Jesus Christ for mankind. Many side remarks are made, many pauses are necessary whilst explanations are given by older children to the younger ones, but eyes and ears are wide open as the truths are given, and a prayer is breathed that the seed may fall into good ground. More singing, more wriggling, another prayer, and then they scatter, laughing, talking, jumping as they go.

This is the Changtze Sunday School which Mrs.
Thomas commenced about eight months ago. She has had as many as forty girls and forty boys, all from heathen homes, for there is not one Christian home in this city yet—a city known for miles around for its wickedness.

The Soldiers.

I hear my readers say, 'What are you doing in Changtze?' Let me explain. You remember in the circular of last September I told you that Mr. and Mrs. Thomas with their two wee children were leaving Luan to open up a new work in Changtze. For eighteen months they have been labouring there, and a solid foundation has been laid. But, alas! this altitude is too high for Mr. Thomas, and he has been ordered by the doctor to sea-level for a time. We need not tell you how sorry we are to lose them, but this has been permitted by the All-Knowing One, and it will work out for good.

Changtze is only 50 li from Luan, and for the last eighteen months has been overrun by HONAN soldiers, who came here when our good Governor, Yen Hsi-shan, left office. These men really are bandits, lawless and evil, suppressed only in measure by the provincial Government, for it is not unusual to hear of looting, shooting and killing in the wealthier villages around. Some of the wounded have been taken to our hospital in Luan for treatment, and more than one has died from bullet wounds. We feared that if after Mr. and Mrs. Thomas left no missionary were here in residence, these men might take too great an interest in the mission premises, so I came over 'to hold the fort' pro tem. Also we did not want the enquirers to feel that their Pastor had gone and that there was no one to take an interest in them. Mr. and Mrs. Hazelton, new workers, hope to settle in here permanently after the summer. I know they would value prayer.

Mr. Thomas has been able to do quite a lot of work amongst the soldiers, who have come on Sunday afternoon to listen to the Gospel. They still come, and Mr. Su, the evangelist, has a sing-song and a Gospel service for them. Being undisciplined, they have been troublesome and have forced their way into the inner courtyard, a place forbidden to them. After a rather unpleasant experience I had a week ago I now keep the dividing gate locked and keep well out of sight. I have proved, as never before, how God puts His restraining Hand on evil men, His fear into their hearts and keeps His own loved ones in peace and safety. The noises at night could be somewhat disturbing to those who know Him not as a Father and as a Deliverer. I am so thankful to have had this experience, and this opportunity of proving Him in this new way.

The Women.

Although this city is so sinful, the people seem eager to listen, and I have been amazed at the intelligent questions asked by the women. Mrs. Chang has had many openings as she has gone out from day to day, and the women have sat for two hours at a time listening and asking questions.

There is one dear old couple, 70 and 68 years old, who, on hearing Mr. Thomas preach in their village became interested, and now are enquirers. Every Lord's Day they walk 5 li into service, and last Sunday my heart was stirred as I watched the old man intently listening and nodding his head in assent to the truths that had become dear, an extra vigorous nod being given when the truth applied to himself. As I was alone I kept his wife, the only other woman worshipper, for Chinese dinner, and I was interested to hear how she is witnessing for the Lord amongst her own kith and kin and other villagers. She said to me, 'When I think of the Lord's sufferings, I want to cry.' Will you pray for them and for the work which has been begun in this very needy place?

I said I was alone; by that I mean that there was no other woman here, as Mrs. Li, my fellow-worker, left that morning for Luan Hospital. She had been ill for well over a week, running a temperature as high as 104.6. Miss Booth escorted her to Luan and on her return that evening reported that Mrs. Li had pneumonia; the crisis had just passed, and the doctor now expected her to recover. Have you been praying for us, in sickness and in health? If so, shall we not give thanks to God for this answer to prayer? My heart is full of gratitude to God for sparing her, for I should feel lost indeed without her help in the work. Seldom in these parts does one meet a young Chinese woman so deeply taught of the Holy Spirit and so eager to press on after her Lord.

New Workers.

And now you have been introduced to one of our new workers, Miss Booth. What do you think? This year
Seven of the last arrivals of the 'Two Hundred' have been designated to work in the Forward Movement area of this district. We are not as wealthy as that sounds, for our losses have been severe this year. Miss Knox, Miss Young, and Mr. and Mrs. Thomas have all had to leave owing to ill-health. Six of the new workers are from America, and one from England, Miss Madden, who will be Miss Donahum's co-worker in the Luan Hospital. Mrs. Knight, who has been much used here, is returning to Pinguangfu to give the much needed help in that busy centre; in the autumn we are expecting to welcome Dr. Knight's bride, who has already been over three years in this land.

**Bible Classes.**

The proposed spring's work mentioned in my last circular has been carried out, but not just as we planned it. In February we went to Yuwu and had splendid classes. Thirty women and some children attended. These, I think, were the finest classes I have yet had with Christians. From the first day we saw the Holy Spirit working, and it was for us to stand aside and wait. Souls were burdened with sins hitherto smiled at, and your prayers were answered in a very definite way. Mrs. Chang and Miss Lederach daily taught the beginners, and they, too, were encouraged.

March found us in Luch'eng, where there has been no woman missionary for years, but these Chinese women are well grounded in the Scriptures, having had the ministry of Mr. Williams and their own faithful Pastor Kunh, who went to glory a few years ago. Again blessing was given, the Lord using Mrs. Li's messages to needy souls. Most of the women and girls of these two places can read as they have been educated at the mission school in Luan, and it was a joy to be able to open up the Scriptures to those who could so well. These Christian women have temptations, difficulties and sorrows which you in Christian lands cannot imagine, but the Lord knows of them, so pray that He will give strength to bear and endurance to overcome. You cannot read too much into that last sentence, therefore pray the more.

Miss Lederach and Mrs. Li went off to Siting in April and visited in the city and villages for almost a fortnight. They found the city people very indifferent, and were conscious of hindrances from the evil one. They spent a day at the Wei home, where a young girl hanged herself because of ill-treatment; the mother-in-law was as hard as ever, not one bit ashamed. Why should she be? Isn't she still a heathen in bondage to Satan? Who knows of them, so pray that He will give strength to bear and endurance to overcome. You cannot read too much into that last sentence, therefore pray the more.

The caves we have there as our dwelling-place, and which have been occupied by soldiers for months, have at last been vacated, so Miss Lederach and Mrs. Li were able to live in them again.

**Prison Work.**

The prison work has been carried on Sunday by Sunday by the one staying at home. I had been absent for some time, and not knowing what the others had been teaching asked for guidance. 'Take the Prodigal Son,' came in answer. 'Oh, that I had my pictures here!' I breathed. I ran over to tell the Chinese girl who was in accompany me that afternoon what to prepare, when on the wall I saw large pictures of the 'Prodigal Son.' This time I breathed, 'Thank you, Lord.' Down they came, and later on were carried as very precious things to the prison. Had not the Lord met that need and we were not to expect much more that day? On arrival we found two women who had just been committed and who were to leave in a few days' time; this was their one opportunity of hearing. The pictures went up; all gathered round and these two women missed nothing. What they did not understand they asked for an explanation—such intelligent questions revealing that work was going on in the heart. We stayed as long as we were allowed—one hour—giving most attention to these two, whom we knew the Lord loved and who were being drawn irresistibly to Him. We left realizing that what He had begun He would perfect.

One woman who is in for life because of killing her husband is revealing that she is not far from the Kingdom. One week she earnestly told me, 'I do believe. I do believe. I want my heart cleansed. I do want to belong to the Lord Jesus.' And I believe she means every word. Why should I believe this? That afternoon before I set out I had been telling the Lord that the work had been going on for some months now and there seemed to be as yet no fruit. I reminded Him that His Word could not return void and asked that some token might be given. As this woman, refined in appearance and well-to-do, washreading that she is not far from the Kingdom. One week she earnestly told me, 'I do believe. I do believe. I want my heart cleansed. I do want to belong to the Lord Jesus.' And I believe she means every word. Why should I believe this? That afternoon before I set out I had been telling the Lord that the work had been going on for some months now and there seemed to be as yet no fruit. I reminded Him that His Word could not return void and asked that some token might be given. As this woman, refined in appearance and well-to-do, was
Medical Work in Shansi.

Dr. and Mrs. Adolph, Luan, write as follows:—

In our last letter we told you about our plans for medical itineration in Siangyuan, one of our Mission's Forward Movement centres, a city thirty-five miles away from Luan. To those in the home-lands, this perhaps conveys at first the idea of a comfortable train or motor ride occupying about an hour. But in China it is quite different. At 6 a.m. we pulled out of the front gate of our compound, a party of four: a Biblewoman, our cook and the two of us, together with our surgical and medical supplies, all packed on three springless carts, each one drawn by a mule. The journey consumed twelve hours, and, while it took us over some pretty hill country, taken all in all it was rather monotonous, except for the overturning of the first cart containing medical and surgical supplies with the Biblewoman seated on top! Fortunately no harm came to either the Biblewoman or our supplies, but as we passed on the road runs along the side of a precipice one hundred feet high for a mile or two, we rejoiced that the cart had not overturned there! Needless to say both were walking and not riding at this stage of the journey. Our male-nurse, Mr. Wang, went on his bicycle, preaching and giving out tracts as he went.

The following day, being Sunday, we attended worship with the small group of Christians at Siangyuan. Then early Monday morning we took the benches out of the small chapel and turned it into a temporary hospital of two rooms by hanging up a piece of Chinese oil cloth between the front and the back. One of these rooms we used as a drug room and the other served as a combined consultation and operating room.

At first, word seemed to reach folks rather slowly about our being there, and those who did hear were not accustomed to foreigners and were rather inclined to be afraid of us. One man, a cook, did screw up enough courage to come in and have us look at his aching tooth. It only required extraction, which we did with such immediate relief of his symptoms that he sent his mistress around to have her deafness treated. Simple ear-drum massage restored her hearing to normal and she also went her way rejoicing.

Still, the anti-foreign feeling seemed to grow for the first few days and, while many came in to the gate-house where our able evangelist, Mr. Suen, aged 69, was preaching the Gospel, few ventured to come in for medical treatment. Nevertheless, Mr. Suen was preaching from morning to night and, after a few days of it, he mentioned to me that he had pain in the sides of his chest. He said: 'I know it is from talking to those folks so much at the gatehouse, but I feel so sorry for them because there are so many who have never heard the Gospel before, that I simply cannot keep my mouth shut.'

But the tide really turned when a barber came in to have us treat his stiff wrist. Under a general anesthetic we were able to break up the adhesions present. He was so overjoyed with the result that he walked out swinging his hand like a newly found toy. You can imagine that after this we were not lacking patients. Reaching the barber had been better than a headline in the local newspaper! Before we left, new patients were coming in at the rate of about twenty-five a day, which was just about as fast as we could see them.

During our two weeks there we saw 132 patients all told. We felt as though we had made progress, at least, in breaking down the barriers which Chinese naturally feel where foreigners are not much seen, and not only so, but many had the Gospel preached to them for the first time. Few of these people could ever have come to our hospital in Luan on account of their extreme poverty.

We made our return trip by way of our cook's village, Gan-ch'ang, a point midway between Siangyuan and Luan, where we stopped off for lunch, and after lunch saw some seven or eight patients whom he had lined up for us. There were quite large crowds gathered around to get a glimpse at us, and our Biblewoman availed herself of the opportunity to preach to an audience of women.

Dr. Knight, also of Luan, describes an interesting case:—

We had one of our patients brought in on a wheelbarrow, a most unusual conveyance in our part of China. The poor soul was a widowed beggar woman who has suffered from a disfiguring disease for many years. To make matters worse, her feet were frozen during the severe winter two years ago. Nature kindly amputated the gangrened parts, but due to lack of cleanliness the raw stumps never healed. She was such a deplorable spectacle that she created quite a sensation as she crawled from market to market. One day a colporteur took pity on her and brought her in to us, and under treatment her case

Mrs. Adolph with a patient in the 'consulting room' at Siangyuan.
EN ROUTE FOR MANGYUAN.

The nurses or a fear that if they show any dislike to our message, they may not have the best done for them. But during the last two months we have had much encouragement. Several patients have bought Bibles, and have been daily studying.

We have sold more books and scripture portions to patients returning home during this time than we did in several months last year. Please pray that the Holy Spirit may help them to understand the Word and that they may be brought to a true saving knowledge of JESUS CHRIST. Many of them return to places far from any meeting place or Christians who might be a help to them. What a comfort it is that one can 'Believe in the Holy Spirit.'

May I mention two encouraging cases. A woman with ascites after having pints of fluid removed, appeared to be going home to die. Some months later she returned. I recognized her mother but could not think who she was, not expecting to see her again, I suppose. Then I remembered. Her face was beaming and we asked how she had got better and she said that she had been praying to the Lord since she returned home. We hope and pray that she will continue to trust in the Lord now that she is so much better, getting around almost like an ordinary person.

Another case is a young girl of twenty. She was in last year for an operation for T.B. glands of the neck, and while here learned to know the LORD as her Saviour. On her return to her husband's home (all girls go to live in the husband's home with his family) she witnessed brightly for the Lord but met with persecution. She kept true to the Lord and now she is back, drinking in more. She spends a lot of her time reading her Bible and helps many of the others who do not know as many characters as she does. Please pray especially for these two women.

Miss Jessie Jennings, S.R.N., writes from the Wilson Memorial Hospital, Pekingfu:—

It is not easy to tabulate the results of our evangelistic work. As we have mentioned before, there is a tendency on the part of some of our patients, after the first few days to assent, and nominally to agree to all we preach. Sometimes we fear it arises from an expectation that they may get 'preferential' treatment from the nurses or a fear that if they show any dislike to our message, they may not have the best done for them.
The Advance of the Gospel.
Some stories of God's working in forward movement centres.

Pingshan, Hopei.
(By Miss Jessie Gregg.)

At the beginning of the Chinese New Year, we had a class for women. It was held in the city and there was an average attendance of about twenty for ten days. It was good to see how eager they were to learn and to study their books. One evening we had a special meeting asking for decisions for Christ. I spoke on 'Behold, I stand at the door and knock,' and an invitation was given to those who wanted to accept Him as Saviour and King. Two young girls and two women opened their hearts, and 'I will come in' was accepted by faith.

It has been a joy to us that the Church has felt the need of Chinese helpers and at the last Church meeting four women were chosen as deaconesses from different parts of the field for this office. You might pray for them. They are appointed for one year, and they are certainly fine, good women.

We had a three days' class for the candidates who were hoping to be baptized and our Chinese helpers gave real help during those days teaching and testifying. On the examination day they did all they could to put the women candidates at rest, encouraging them to speak up when answering questions given by the evangelist. Then on the baptismal day when ten women and nine men were baptized, it was good to watch the love and care of the deaconesses as they helped them in and out of the baptistry and led them to the vestry. This is the first baptismal service that has been held in this city. We had our united Communion Service later in the day and about seventy were present. This was a very quiet, simple service, led by the city evangelist. The deacons and deaconesses took their part in handing round the bread and wine to the communicants.

So many of you have helped by your prayers to obtain these premises and I would like you to know how very suitable the place is for our work. Of course it is very small, therefore less to look after! We can sleep ten women in our two rooms for women, but to show you how elastic Chinese houses are, we actually had twenty-four during the conference, some slept on brick beds, but the weather being hot the majority slept on mats on the floor and we all had the nice feeling of belonging to a "house party." So far we have had no women in the city who are really interested in the Message. They seem to come to a certain point and then stop. Our women's guest room is always open and someone is always there to receive them.

We have started a weekly class just over the river, where ten to fourteen women come to read. May God save them all. Let us sow on and we shall reap.

Hiangcheng, Honan.
(By Mr. L. G. Gausen, one of the Two Hundred.)

This is to be the headquarters of what is known as a Secondary Forward Movement area, over which Mr. Weller is to have superintendence, that is to say an area which cannot strictly be called unevangelized, but where such churches as there are, are not capable of coping with the urgent demand for forward evangelistic work. The area contains two main stations, Shekichen and Hiangcheng, placed at opposite ends of the area. The former, until recently the Wellers' station, now has a Chinese pastor and is to be worked by two ladies. There is a real live work going on there. The work here at Hiangcheng seems to have fallen to a low ebb recently, in spite of all the work of the past. I fear that it must be said of many, 'Thou hast a name to live and art dead.' The work in the nine out-stations, too, seems feeble. The total number of baptized Church members in the whole area is about 1,200, of which the Hiangcheng district only claims 400. The whole area has suffered severely in recent years from banditry, which has for long periods at a time made itinerating impossible; and it has also inflicted a great deal of suffering upon the Chinese Christians and heavy loss to mission premises especially in the out-stations. Even the central stations at times had to be temporarily vacated. This, of course, partly accounts for the lowness of the work. At the present time Miss Dives says that the country is more
peaceful than she has known it to be for ten years. May God grant that the peace may continue, so that the Gospel may have a chance of reaching the countryside.

However, the Lord has been reviving the work here even during the last few weeks, largely through the visit of Miss Monsen (of the Norwegian Mission) for special meetings. In these the two men Church School teachers and one of the two evangelists were brought to real life and blessing. Since then the blessing has spread and several others have been saved. Quite a little revival broke out in the school just before we arrived, work having to be suspended for a few days since so many children were under deep conviction of sin. Since then a large proportion have been brightly saved and have testified to their salvation in public. Just as in the home Churches, when the work gets on into the second generation it seems sadly possible to have those who think they are saved and are well instructed, but yet are spiritually dead—even among Church officers! It seems possible to have a strong mental belief in the facts of the Gospel, without any conception of the fundamental moral demands of it, and so for Church members to be still involved in the toils of the appalling sin of a heathen land without sense of sin. The Lord seems to have given Miss Monsen a special minstry to such. It certainly seems to have been the case with many here, so we do praise God for this time of quickening and reviving, and pray that it may spread throughout the district.* * * * *

Our plans in the autumn, I gather, will be to go out in pairs to the out-stations where the Mission has premises, with a Chinese Christian as general factotum, and make that our centre for weeks or months as the case may be, and work the surrounding country. Mr. Weller is also hoping to arrange for two preaching bands, with two permanent evangelists in each, the rest being short time voluntary workers: one for this end of the area, and one for the other end. It is also hoped that short term Bible schools will form a useful part of the work.

Wengan, Kweichow.

(By Mr. H. L. Taylor, of Kweiyang.)

Scarcely ever have foreigners been to Wengan, although Mrs. Cecil-Smith was there for a short visit some sixteen years ago. As it was market day when we arrived we soon had a crowd of interested people besieging us. The evangelist was preaching and selling gospels at the front door of the inn during the afternoon—and I had a good time preaching to the crowd of about two hundred that listened very attentively. . . . Afterward we learned that an old sorcerer over sixty years of age heard us that day and believed. He came in more than once to ask about the Gospel and said that he realized that he would have to start a new life and give up his sins . . . .

After about eight days we began to see fruit, and a shopkeeper, whose business was to sell paper connected with idolatry, came to see me and said he wanted to believe. I explained the way of salvation, and got him on his knees praying and confessing his sins. So we did with all who claimed to be real. This man was willing to burn his stock of paper, with the idol on the top of it. His action and subsequent witness has made a profound impression on the city.

Then came another who had a small stall on the street and he also took a definite stand. These two made a practice of coming each evening for Bible study and prayer. Then they brought others who were interested, and we dealt with them. One day the deacon went out to the coal pit and preached to the people there and was given a careful hearing. We were out just over two months on this visit and the Lord gave blessing all the way.

Lung-chin-ao, Kweichow.

(By Mr. R. A. Bosshardt, Chanyuan.)

Our hearts are full of praise at what we see of the Lord's workings. Throughout the day there are guests and interested inquirers, and in the evenings crowded meetings for scholars, women, and men. The local official and the head of the Tung Shan Shae come frequently to the meetings and seem really to understand something of the truth. The people are all very, very friendly and show us no little kindness. At times a hush comes over the gatherings which we cannot but believe is the presence of the Holy Spirit in our midst.

Chowkow, Szechwan.

(By the Rev. G. T. Denham.)

Yesterday was Easter Sunday and our thoughts were full of the Risen Lord and His presence with us according to His promise. In the early morning, when we could be sure of being quiet and away from curious sight-seers, we met at the Lord's Table. Only five of us, a woman who
is acting as Biblewoman for the present, two servants, and our two selves were there, and we met in our little sitting-room, so far as we know the only Christians in this county, except for a government school teacher in the city of Pengang, who was baptized as a schoolgirl in Shunking. But though few the Lord was there also, and He manifested His presence in a real way later on in the day. After breakfast a few women came to the service and also Colonel Wu and his boy of whom I have written before. What a primitive service it was! We met in our dining-room, for of course there is no Church building here yet. And then one of the women who heard the Gospel for the first time only a few days ago, stayed behind to break her vegetarian vow, thus renouncing all trust in her own merit. After dinner she invited us to go to her home, because she wanted to destroy her idols. So we went, old Mrs. Dzeh the Biblewoman, who first spoke to her of the Lord, coming too. Of course a curious crowd came as well, and I had a good opportunity for preaching to them and explaining what we had come to do. We then sang a hymn, read a portion of Scripture, and prayed, and then the idols and all their trappings and the ancestral tablet were taken down, carried on to the street and there burnt. It was a great witness and a great opportunity. Will you join with us in prayer that this burning may be the first of many such, and also that the Lord will bless this Mrs. Tang and her family. She is a widow and has two big daughters and a son of nineteen who looks like a wanty English boy of fourteen and who is an opium smoker. And also praise God for the wonderful thing He has done. To Him be the glory.

Tuchang, Kiangsi.
(By the Rev. A. B. Lewis.)

At the time of the Nationalist Revolution in 1926, at the urgent request of consular authorities there was a general evacuation of missionaries to the coast. During that time, after much prayer, a forward movement was planned for the province of Kiangsi, which we hoped would, in due time, mean the occupation of every unoccupied county in the province. A beginning was made on these plans, but with the steady irresistible growth of Communism which has made it impossible to carry on missionary work in a large part of that province, our plans for opening most of these districts have been largely held up. In the goodness of God, however, we have been able to press forward in one county, namely, Tuchang on the Poyang Lake, and it is of this work I want to give a brief report. There were a few Christians in the county, a business man and his family in the city, two men in one end of the district, and one or two scattered about in another part. In 1929 special daily prayer was requested from all the Churches in the surrounding counties and one of the evangelistic bands of the Hunan Bible Institute began work. The leader of this band and some of his fellow workers are Christians belonging to our Church in Singtsi, in a neighbouring county, so that their language was well understood by the people. For their first campaign they prayerfully chose a centre some distance out in the country, and from the very beginning the blessing of the Lord seemed to rest upon their labours. After about three months' preaching some forty or more men and women had expressed their determination to receive the Lord Jesus Christ as their Saviour, and regular meetings for worship were commenced in the village. The evangelistic band then moved on to another busy market town where a Christian man had lived for some years without seeming to impress anyone by his profession of faith in Christ. At this place God again granted much blessing on the preaching of the Word and at the close of a three months' campaign some sixty or seventy men and women took their stand as Christians. Led by the Christian man resident in the town, who had also been greatly blessed during the mission, and who gave a site for the building of a place of worship, they subscribed some $700 towards the erection of a little church. Soon afterwards a period of persecution followed when the Communists made a raid on that particular town and district, and at that time some of these new adherents fell away. Yet the majority of them continued steadfastly to follow the Lord Jesus Christ and maintained services for worship. The next campaign which the evangelistic band initiated in a third village was cut short by bandit operations, but here again there was a small group of men and women who forsook idols and turned to the living God. Toward the close of 1930 and at the beginning of 1931 efforts were made to obtain premises in the city of Tuchang, which were in due time successful, and two young missionaries, the Rev. and Mrs. Otto Wust from St. Chrischona in Switzerland, began work in the city. They have sought to co-operate with the Christians and to raise up a self-supporting, self-governing and self-propagating Church along the
lines of our China Inland Mission policy, and the work has gone steadily forward.

As most of these new converts had been brought in through the efforts of an evangelistic band, they readily took up a suggestion to form a small band of their own, when the Hunan Band left the district to go elsewhere. God has greatly blessed the efforts of this small local band. During last year they carried on work for ten months, and were used of God to bring some twenty people to the knowledge of Christ. This year they have continued their witness and the latest report received mentions that they have again seen a few bright conversions. The work in each of the little out-stations mentioned above has continued to grow, and it was my privilege at the beginning of this year to visit them and see for myself something of what God had done and was doing in their midst. Arriving unannounced at one of these out-stations late one evening, the Christians immediately sent to their fellow believers, scattered in the outlying district, and by nightfall some fifty or sixty had gathered together in their own little chapel to hear the Word of God. I have rarely seen such an earnest and appreciative congregation. Their keen hunger for the Word and their earnest entreaties that I would stay longer, made it very difficult to get away to keep other engagements which were awaiting me. They told me that each Sunday some sixty or seventy people came together to worship the Lord in their little building. Up to the present sixty-six men and women have been admitted into the Church by baptism and we believe that there will be more to follow very soon.

This year the Hunan Evangelistic Band which had been working in an adjoining county, again returned to Tuchang, and the following is a translation of a letter which the leader of the band sent to me a short time ago. At the time of writing they were still engaged in evangelistic work in a neighboring village, though they will probably have to cease for a time now, seeing that the great heat has settled in.

You ask about the work at Fengtien village. I think if you could have seen it with your own eyes you would clap your hands, dance and praise the Lord. We were three months in this village and we visited 2,745 homes. Those who have zealously turned to the Lord number 64. Twenty-two homes put away idolatry, and there are sixteen homes where the entire family has turned to God. On May 25th their own little chapel was opened. There are a few special cases about which I would like to tell you.

(1) Mrs. Li, 41 years of age, who was possessed by a fierce demon. Every day she talked wildly, sometimes singing and sometimes crying. She took her own little two-year-old girl and flung her into an old well and drowned her, showing no sign of sorrow or regret. The family, seeing that she was so fierce, tried by every means to effect her deliverance. On one occasion they dressed her in male attire and took her to Wucheng to try and get help there. Once they took her into the mountains to effect her deliverance. On one occasion they dressed her in male attire and took her to Wucheng to try and get help there. Once they took her into the mountains and hid her in the forest and begged the Taoist priests and exorcists to drive out the demon. All these plans were tried, but the demon, so far from being exercised, only became more fierce. After our arrival in the village we urged the whole family to believe on the Lord and they responded immediately. Then we gave ourselves to fasting and prayer and from that time the demon departed. For the past two months this woman has been a most zealous believer. Everywhere she goes the witnesses for Christ. There are six people in her family, and everyone has accepted the Lord. The family into which her daughter has married, five in number, she has also led to the Lord Jesus.

(2) Mr. Li-shen-li was the rich man of the village, and was a very superstitious man. He had made ready all the idolatrous things for his own funeral, and thought by the use of these to obtain the forgiveness of sins. Now he has believed on the Lord and has destroyed all the idols and idolatrous stuff out of his house. His wife, his son, his son’s wife, and their servant woman have also believed.

(3) Mr. Chu-i-a was a diviner, he also has believed, and one Sunday a bonfire of all his books and accessories of divination, etc.

The Christians have started a fund for the Lord’s work in their village and now have some forty or more dollars. The chapel is one of the rooms in Mr. Li’s home, which was formerly used as a school, so that they are now a complete self-supporting unit. But they are still babes and have no one in their midst able to shepherd them, so please pray for them. On June 2nd we came on to Sinsenchan, which is about three miles from Fengtien. The work in this place is going on very well too.

The rehearsal of the Lord’s work in this Forward Movement centre will, it is hoped, encourage our praying friends at home to continue earnestly in prayer for the whole Forward Movement. Every centre cannot record such success as this and undoubtedly one of the great needs is for earnest consecrated Chinese workers such as they have in this band referred to above. The work that Mr. and Mrs. R. W. Porteous and Miss Nina Gemmell are hoping to do in the Nanchang Bible School has in view the training of men who may engage in such evangelistic work as has been carried on in Tuchang, and they would greatly value prayer that God’s guidance and rich blessing may be given them.
Round the Western Hills.

Mr. L. T. Lyall, B.A., is preparing to undertake work amongst children and young people in Shansi. Below he describes an interesting journey from Hungtung to Siaoyi.

When contemplating an itinerary, one's first concern is to see if mules can be found to take you in the direction in which you want to go; for this purpose likely inns are visited in the city and when suitable animals are found the usual haggling over the price ensues until an arrangement agreeable to both parties is come to. A portion of the sum is then paid down and the next morning early your muleteer awaits your pleasure. So it was that on April 1st I set off in company with Mr. Mellow on a journey round the western hills. It was a hot day for a start and one could not but be depressed after leaving the verdure of well watered Hungtung in passing through the fields of stunted, scorched wheat dependent for life on the rain which seldom comes.

Pack mules are strong, docile creatures, and with camels the chief freight-carriers of north China; when carrying passengers the baggage is carried on a framework which in turn is lifted on to a backless seat; in this position, as the muleteers is a very unenviable job, a bed for at least four persons, heated platform thick in dust which filled the room furniture consisted of a brick and in the flickering candle-light of which were stables. The guest room furniture consisted of a brick platform thick in dust which filled most of the room. This is, of course, a bed for at least four persons, heated by fire in the winter. There had been paper in the windows at one time, where we had the choice of two inns! The one we favoured with our presence had one guest-room next door to the stable; like other such hostelries, this was built round a yard on two sides of which were stables. The guest room furniture consisted of a brick platform thick in dust which filled most of the room. This is, of course, a bed for at least four persons, heated by fire in the winter. There had been paper in the windows at one time, perhaps when the last guest was there! The obvious thing to do was to pitch our camp-beds outside of which was a Stability. The obvious thing to do was to pitch our camp-beds outside of which was a Stability. The obvious thing to do was to pitch our camp-beds outside of which was a Stability. The obvious thing to do was to pitch our camp-beds outside of which was a Stability. The obvious thing to do was to pitch our camp-beds outside of which was a Stability.

We were astir betimes on the morrow and at once began the crossing of a mountain. The hills were still devoid of green, but wild fruit trees provided splashes of blossom here and there. At the height of our climb we found a temple, now occupied by soldiery to keep the route free from bandits, a precaution the necessity of which was emphasized by three litters containing soldiers wounded by these armed robbers which passed us soon after on their way to our Mission Hospital at Pingyang. Not infrequently on the road we came across the gruesome spectacle of wooden cages containing human heads . . . a healthy warning to any contemplating the bandit life!

Puhsien. Puhsien is a very attractive, progressive little city, surrounded by many trees and market gardens. A river bed divides the east suburb from the city proper. A substantial stone bridge proving no match for the summer flood water, communication is now interrupted in the rainy season, while at other times of the year a plank bridge serves its purpose. Puhsien is an unoccupied city, though missionaries have stayed there for short periods; there is, however, no church, and though Mr. Mellow was able to secure fine premises, they are still waiting to be occupied by the messengers of the Gospel. Our first night there was not made more enjoyable by the complaints of three abandoned female puppies just outside our window and the fortuitously emptying of the water from the public bath house next door, the water perforce having to find its way down the main street and past our door. There is no sewerage system in inland China! The next day, Sunday, was a busy one; all day there were men and schoolboys in to hear the Gospel, and quick friendships were made with some of the latter; among them in one school I discovered a Christian from Hotsin. The equally smart schoolgirls were at first shy, but before we left we were literally mobbed for the picture postcards on the backs of which English children have pasted Chinese Scripture verses. The funeral of a wealthy man and wife began while we were there, I say 'began' because it was to last three days. The ceremonial was very exceptional and a small fortune of money was being spent, to the delight of the townsfolk, for whom marriages and funerals are the chief excitements of life, except when a fair occurs in the vicinity or theatricals take place in one of the temples in honour of the gods. There were several processions on the Monday in which the Buddhist priests with their weird music and silk robes were

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prominent, but the most impressive was at night, when almost the whole city turned out to watch. Men went ahead placing candles on either side of the unit streets, followed by an army of banners, the priestly musicians and finally scores of mourners in white, first men then women, all bowing low and wailing loudly, manifested tokens of the deepest grief. The fact that this is almost entirely false does not remove the impression of the darkness of those without Christ, without God, and without hope in the world.

On Tuesday we moved on, I at least not a little regretfully leaving Puh pien behind. At first we had the pleasant company of some schoolboys on their way to celebrate the national Arbour Day by fetching trees from the plantation to plant in their school grounds; in this treeless land such movements are to be heartily commended. For the rest of the day we had bare loess hill sides on either side of us as we followed the winding valley which was to take us down to Taning. We crested and recrossed the little river, our mules usually preferring to splash the water to negotiating the somewhat rickety plank bridges used by pedestrians. We fell in with one of the latter (for among fellow travellers in this land there is none of your English railway carriage atmosphere) and were very soon talking of the things of God. We parted from him in a small town where we stopped for a hurried meal, and for the rest of the road to our destination we had the track through orchards of fruit blossom to ourselves.

Taning.

Taning is a finely situated city at the juncture of three valleys and surrounded by mountains—indeed, includes half of one within its wall! A river flows beneath and a cedar-covered hill surrounded by a temple lies opposite. As we entered we had to push our way through crowded streets, as there were theatricals on, and the restful atmosphere of the church premises was a welcome haven after a long day. Nowhere in the western hills are there any resident foreigners now, though of the churches there only Taning would seem to be able to do without such help as the missionary brings; this church is a large one, with its own pastor and managing its own affairs. Of the necessarily scattered population perhaps one in four is Christian, some villages containing no heathen at all. I felt strangely at home here, for this was the scene of one of the early efforts of the Cambridge Seven (1885). Bishop Cassels was the first messenger of the Gospel to open this city in the Name of Christ and it was in the room which he first occupied there, now a small chapel, that I took morning prayers with the boys of the small church school on the morning following our arrival. The same day we went out to visit Pastor Ho in his village some fifteen H away, being greeted on our way by the Christians from the villages we passed. The path led along a particularly rocky torrent bed down which in the flood season there will suddenly rush a huge volume of water, at the front presenting a wall up to twelve feet high. There was pointed out to us a gigantic boulder weighing at least fifty tons which last year was shifted from the position it had long previously occupied; the water thus rushes down to swell the flood waters of the Huang Ho or Yellow River for three or four days and then subsides to normal once more.

In Puh pien we had looked after ourselves quite successfully by means of a Primus, which fried our eggs and bacon breakfast, and a midday visit to a food shop, but in Taning we were royally entertained by Elder Feng, who, as a small boy, remembers Bishop Cassels’ arrival and has known the long and distinguished list of lady missionaries (chiefly) who have worked there since. So it was with regret that our visit had to be a short one, and on Thursday we were on the road again for Sichow. Once more it was a dreary river bed which we had to follow and one could not but admire the skill of the flocks of black goats both in clambering about apparently precipitous mountain slopes and in finding thereon the pasture which to the human eye was hard to discern. Wolves are not so common about these mountains as they once were, but nevertheless the goat herds are still accompanied by several dogs and themselves take up positions of vantage on high points whence they throw down clods of earth with a long spade on any erring goats, accompanying the action by shouts and curses. The latter are also very effective with mules and the ability to curse well seems to be the chief quality of a good muleteer. Following our sometimes precipitous narrow paths, where a slip on the part of the mule (a most unlikely event) might be fatal, often the only sound breaking the stillness would be that of the muleteer’s admonitions to his beasts with the rattle of the bells on the mules’ necks and the clump of their hoofs.

Sichow.

Sichow has not the attractiveness of the previous two cities but is one which is growing in population and importance. The church is not strong and is, moreover, threatened by the activities of Seventh Day Adventists, who have probably done more damage to the church in China than any other one cause. On the day after our arrival we walked around giving out
A SHANSI COAL MINE.
The photo shows a boy with a naked lamp round his forehead, and a rope cross in which he sits while being lowered by means of a windlass. In the background is a local shrine.

It is said that there is sufficient coal in Shansi to supply the world for 100 years.

tracts and visited a particularly fine neighbouring temple, where we were able to give tracts to a number of young soldiers. On Saturday we walked out to a village where a most interesting Christian lives. Originally a muleteer and later foreigners' servant, he was, under God, the means of saving the lives of a number of missionaries in the Boxer year, escorting them down to the coast and safety. The Lord has used him since as an evangelist, but we found him this time very weak in body and failing in health. The opportunity was taken to gather the children of the village and teach them a few choruses, which, after a preliminary fear of the tall foreigners, they much enjoyed. The following day was Sunday. Before the main service I went out and collected a crowd of youngsters for a children's service, while in the main service which followed, the usual congregation was considerably augmented by a number of Middle School boys. The evangelist's father, who by the way spent the afternoon settling a dispute between two Christians who otherwise would have gone to law, is another interesting man. In 1900 he, as a very young, illiterate Christian, had his two children killed and his wife severely injured by a Boxer. His natural desire was revenge, but before acting he got a friend to read the New Testament through to him for light on the matter. The result was that when later the murderer was arrested and he was given the decision about the punishment, holding up his Bible he said, 'Judge him according to this book, and this book only tells us to forgive, returning good for evil,' and in spite of the protests of the magistrate he insisted on this treatment of the prisoner. Later, moreover, when he was forced to take at least a small sum of indemnity money against his will, he returned to his home giving every cent of it away to beggars on the road.

We were due to start on a three days' journey to Siaoyi on Monday, in spite of the news that several hundred bandits were besetting the road. The military had that day returned from an unsuccessful expedition against them, but though the Christians tried to dissuade us from our intention, we felt it right to proceed as the muleteer was willing to go. The morning was fresh and clear after rain and the day's stage through wild and lonely country altogether enjoyable. The villages we passed had all been visited by bandits and in only one were Christians, now gone over to the Adventists. The night was spent in an inn at a town where five Chinese Christians were martyred in 1900; the people of the town have been strongly opposed to the Gospel ever since. The next day's stage was the dangerous one, but proved to be an entirely delightful journey over the Lofty Temple mountain, whose sides were thickly covered with woods and shrubbery; a month later it would have been a mass of lilac and yellow wild roses. As it was the wild fruit blossom was beautiful enough and with a brief stop near the summit at a Christian's refreshment shop we travelled all day without even seeing a bandit; though there was one man who passed us whom we should have arrested on suspicion had that been our business.

To make up for a tolerably respectable inn at the end of the second day we were not allowed to get much sleep. First at midnight, then at two, we were awakened by the unnecessarily noisy arrival of the water carrier. At 3.30 our muleteer tried to get us out of bed to start, and as a reward of his persistence we actually were on the road long before dawn, climbing a hill in the dark. As it was hilly country I saw the sun rise at least three times that day. By the way one passed frequent little coal mines and iron smelting works, indicative of the possible future industrialization of Shansi when and if peaceful conditions essential to progress can be brought about in this land. After walking or riding for six hours we reached an important market town where, as you can imagine, we enjoyed a hearty breakfast in a food shop. This town, too, has no Christians and no regular work is being done there. Indeed, travelling for three days, passing many villages and numberless farmsteads, the only Christians were those in the Adventist village and the lone shopkeeper on the mountain. How shall they hear without a preacher?

Siaoyi.

Siaoyi, Mr. Mellow's station, was reached the same evening and—shall I confess?—I had the first wash for thirty-six hours! When on the road, the rule is two meals and one wash a day! In Siaoyi I had a week of civilized life once more and became impressed with the possibilities in the young people's work at this station; I spoke to the Bible Class of about thirty young men on Sunday morning. I also received an invitation to speak to the boys of a nearby government school where the teachers are interested in the Gospel. Mr. and Mrs. Mellow were shortly leaving for the coast, and it was suggested that I carry on at the station in their absence. Therefore returned to
Hungtung to consider this possibility. It had previously been arranged that I visit Kiangchow and Hwochow, but as the way was closed to Kiangchow the Lord seemed to be leading north again. While in Hungtung I made arrangements for the newly started Sunday School to be carried on by a young Chinese. I also went out with the schoolboys to the springs where the Hungtung and Chaocheng water supply comes from on the occasion of the annual fair there. We distributed a large number of tracts to the crowds and had some conversation with a pilgrim Buddhist priest from Szechwan, who since 1913 has been walking from temple to temple in the effort to accumulate merit.

Early in May I left once more for a probable three or four months' absence from home. I first spent a week in Hwochow, where Mr. Webb and two Chinese fellow-workers were conducting a tent mission in the heart of the city. The Hwochow church, of which such great things were expected some years ago, is to-day in a truly sad plight, rent by factions, false brethren, and false doctrine. To help the church the Mission was being held, and one was privileged to see how the Lord was working in the salvation of souls. Two or three meetings a day were held with a good average attendance of fifty or sixty and a special meeting for school children, mostly boys, at night. This latter Mr. Webb kindly gave into my charge during the week I was there and in this way I had my first experience of mission work among boys in China.

This letter is written from Siaoyi, where I have now been all alone for a month—another new experience and a very enjoyable and valuable one. One learns better to appreciate the Chinese and the life they live; the interest of the funeral and wedding processions on the auspicious days, the tragedies of death with the accompanying fear of the unknown; the family brawls which all within a quarter-mile radius share; the bustle of fair days with the accompanying temple observances; the strange wedding ceremonies when a girl is united with a youth she has possibly never seen; the doorstep 'club' life; the young life so numerous and so coveted for Christ; their street games; the abounding superstition on all sides; the atmosphere which seems filled with the very spirits of uncleanness; all this is the environment in which the missionary carries on his spiritual warfare, seeking to turn souls from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ. My time has been very full with abundant opportunity to practise my limited Chinese on these good folk; morning prayers twice a week, two evening prayer meetings a week, courtyard children's services on the other evenings, the Bible Class for young men each Sunday, visits to villages for the purpose of preaching, not to mention the frequent calls to receive visitors—military officers, government school teachers, students and children not a few. One prays some of this may be good ground, that the seed may later bring forth fruit. The three government teachers previously mentioned are constantly in and two seem really in earnest but have not reached the place of being willing to cut away from their old life and customs to receive Christ.

The father of one has just died. I was asked to go and pray for the old man shortly before he passed away; after death the Buddhist priests are invited in to read prayers to placate the god of the under-world, and on this occasion I too was asked to pray for the forgiveness of the old man's sins! The body now awaits a suitable and auspicious day for burial, meanwhile being kept in the coffin in the house; no wonder I was asked for some disinfectant to purify the atmosphere! Of the church life there is not much to say, except that the women seem more spiritual than the men, several being real prayer-warriors who make our prayer meetings times of blessing and refreshing. There will be some baptisms shortly, by which time I hope both Mr. and Mrs. Mellow will be back.

**Editorial Notes.**

**THE SITUATION IN HONAN.**—News has reached us from various sources that consular orders have been issued for the evacuation of all our stations in Honan south of Chengchow, the railway junction west of Kaifeng. The reason given is that the Chinese authorities are preparing for an intensive campaign against Communist bandits, and cannot guarantee the safety of missionaries while fighting is proceeding. Fuller information will show how many of our missionaries are affected by this decision, but we know that Mr. Joyce has returned to Hankow with letters from him. In one of these Mr. Ferguson asks for stores, and says: 'My custodians are anxious that I should have suitable diet, and will no doubt facilitate the delivery of the goods.' In the other, which is addressed to the British Consul, he states the demands of 'the Soviet Government of China' for extra-territorial recognition, and for the withdrawal of all foreign armed forces from Chinese territory and Chinese waters. If these preliminary conditions are fulfilled, Mr. Ferguson's captors are apparently prepared to enter into negotiations for his release! No mention is made of ransom. On the other hand Mr. J. H. Kitchen reports that three Chinese Christians made their way at considerable risk into south Honan, and that the 'Red' magistrate at Shangcheng promised to discuss Mr. Ferguson's release if one of these Christians could bring $10,000 in cash and $5,000 worth of medicines.

We who believe that 'God ruleth on high, almighty to save,' must continue in prayer that He may stretch forth His Hand and work signal deliverance for His servant.
Mr. Wang contracted with a leading daily paper for a space three inches by 4½ inches for which he supplies fresh material weekly. The material supplied is, as stated above, first a striking Gospel message, and then an invitation to the readers to either write to him or call on him.

The response to these invitations has been most gratifying. Changsha has over thirty High Schools, and students in at least twenty of these schools have become definitely and deeply interested in the Christian message through correspondence or interviews with Mr. Wang. Officials, students, business men, monks and numbers of other classes have written to or called on Mr. Wang. Sincere enquirers have been supplied with helpful literature, and not a few have definitely declared their faith in Jesus Christ.

Missionary Methods.—We do not feel it to be our business to enter upon an academic discussion of missionary methods in China's Millions, but the following note, written by a young missionary still in his first term of service, and not intended for publication, is a sad commentary on the importance of steady adherence to our Mission policy of encouraging at all costs both self-support and self-government in the Chinese Church.

There is, we are assured, no desire to pass strictures on the noble work of earlier missionaries, who could not have been expected to foresee all the developments which have followed. We do, however, ask prayer not only for the district referred to below (which, thank God, is not a typical C.I.M. centre), but that everywhere, and especially in new areas, God may so guide that the work may advance along healthy lines from the very outset. Time has tended to obscure the methods of evangelization and church-planting which were advocated by Hudson Taylor, and our present Mission policy is a return to first principles, principles laid down, we believe, by a far higher authority than Hudson Taylor, in the Word of God.

X. represents the most pitiful ghost of a church I have yet seen in China. It has eleven outstations in the county and a total of 134 nominal members, which number has been steadily decreasing for some years past due to death and removals. Of the members only five or six men are capable of leading a service. They make a feint at supporting two evangelists and two Biblewomen, but as their salaries are not paid up, each of these has been forced to find other means of making up the deficiency. At Church services in the city only two or three people attend outside the families of the paid Pastor and Biblewoman.

We missionaries have in time past tried conscientiously and sincerely to make good use of the ‘unrighteous mammon’ for the glory of God, but personally I am becoming more and more confirmed in the opinion that it has proved but a broken reed which has pierced our hands, and that the benefit has been ephemeral and infinitely outweighed by the harm wrought either directly or indirectly. Would that it were possible to return to the position where the Church had not the remotest hope of other than spiritual help from their missionary, but on the contrary thought themselves fortunate not to have to support him. The Mission is now consciously working toward such an end, but it is an excruciating process.

Please forgive me for painting such distressing pictures, but I do so that you may see the nature of the need and how dire it is.

(Continued on page 184.)
All donations should be addressed to the Secretary, CHINA INLAND MISSION, Newington Green, London, N.16. Money Orders (payable at G.P.O.) and Cheques, which should be crossed, payable to the CHINA INLAND MISSION.

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If a gift is sent as a contribution towards the support of a particular worker, for some special Mission object, or for the Comradeship for China, this should be definitely stated.

Money to be transmitted to missionaries for their private use and not for Mission work may be sent through the Mission if this is clearly indicated.

SEPTEMBER, 1932.
Editorial Notes—continued from page 182.

it is, and with the assurance that it is not beyond remedy, and that you and I are in possession of resources which can transform that situation into the likeness of Acts 2, and if you and I are faithful and persistent in the application of those resources there will at least be definite progress toward that end. But such is the case as it is and we are confronted with it as God’s agents to see that His will is realized in this field. May we yet more earnestly and boldly pray that at no matter what conceivable cost, this time, every barrier—either in you or in me or in the situation here— which might hinder the perfect accomplishment of His highest purpose for this work may be removed, and that every eye might see Him alone, in all His power, grace, beauty, and joyously yield Him His due of love, praise and devotion.

Miss A. M. Johanssen.—A letter from Miss M. C. Brown tells of the serious illness of Miss A. M. Johanssen, of Yushan, Kiangsi, known to many as the author of ‘ Everlasting Pearl,’ ‘ Big Mark ’ and ‘ A Great Door.’ She was brought first to Kinhwa, Chekiang, and as soon as she could be moved she was escorted to Shanghai. We rejoice to hear that she is now thought to be out of danger.

In Memoriam.—The sad news reaches us from Jönköping, the headquarters of the Swedish Alliance Mission, that three of their workers (Associate missionaries of the C.I.M.) have died of cholera at Saratsi, in Suiyuan (Inner Mongolia), leaving the station bereft of all its foreign workers. Two of the number, Mr. and Mrs. G. A. Franzen, were experienced missionaries. The other, Mr. D. E. Gustafsson, sailed for China only last September. We extend deep and prayerful sympathy to those who are bereaved and to all our friends of the Swedish Alliance Mission in their heavy loss.

The New Building at Newington Green.—On July 27th the new building at Newington Green, of which a photograph appears on the cover of this issue, was dedicated to God’s service. Mr. Marshall Broomhall gave some interesting details of the old building—Inglesby House—which has now disappeared, and Mr. Aldis told of the wonderful provision which God has made for us in answer to prayer through the gift of one generous donor. Amongst those who led in prayer were Dr. Howard Taylor, the Rev. J. Russell Howden, and Mr. W. B. Sloan. As our readers know, the building is to be used partly for retired missionaries, partly as a Training Home for men candidates, and partly to provide accommodation for some members of the Staff at Headquarters. Our hearts were full of thankfulness as we saw the completion of the work which has been proceeding for so long. Much sympathy was expressed for the architect of the building, Mr. P. K. Allen, F.R.I.B.A., a member of our London Council, who was unable to be present owing to illness. As a Mission we owe a very deep debt of gratitude to Mr. Allen for the time and thought which he has so freely given not only to the preparation of the plans but to the supervision of the work as it proceeded. His absence on this occasion was a great disappointment to us as well as to him.

The Valedictory Meeting.—We trust that most readers of China’s Millions who live within reach of London have already booked Thursday, September 8th, the date of our Annual Valedictory Meeting to be held (D.V.) at the Central Hall, Westminster, at 7 p.m. As no tickets are being issued, there will be an obvious advantage in arriving in good time. The speakers will include several returning missionaries—Miss C. F. Tippet, Miss L. Möller, the Rev. R. V. Bazire, and Mr. J. A. Dunachie—while five of those sailing for the first time will give brief testimonies. Our Home Director, the Rev. W. H. Aldis, will preside, and the Rev. T. Bragg, L.R.C.P. and S., has kindly promised to deliver the closing address. Our October number will contain the photographs and testimonies of twelve new workers who sail (D.V.) in September. Special prayer is asked that all may be fully equipped both physically and spiritually for the new life in China to which we believe they are called.

To be published shortly.

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Annual Valedictory Meeting, Central Hall, Westminster, Thursday, September 8th, at 7 p.m.

Addresses by New workers and returning missionaries.

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SAD, indeed, was the position of God's chosen people at the time when these words were spoken, and heavy were the hearts of the godly seed as they looked around. Their kingdom was destroyed, their people carried away by successive captivities, their religion was a scoff, and their temple a desolation; while they saw idolatry everywhere triumphant, the heathen everywhere at ease. As at the later period, when Nehemiah answered Artaxerxes, 'Why should not my countenance be sad, when the city, the place of my father's sepulchres, liest waste, and the gates thereof are consumed with fire? so it was when Zechariah was sent to encourage Zerubbabel; and not only so, for the very temple itself was still unbuilt, and the little band who had been brought back to their own land discouraged by the overwhelming difficulties which beset them on every hand, were beginning to think that God's time for the rebuilding of Zion had not yet come.

Look up, look up, O Israel! Heathenism is strong, but there is One stronger. You are weak, and cannot contend against the power of the adversaries, yet the temple shall be built. Not by man's might, not by human power, but by My Spirit shall the work be accomplished. 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.' His hands have laid the foundation of this house; his hands shall also finish it. And they did finish it.

St. Paul wrote to the Corinthians, 'Ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them [the unbelievers], and be ye separate, saith the Lord and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' What glorious promises and what wondrous words these are! How many of us have struggled—all in vain—to cleanse ourselves from all filthiness of the flesh and spirit, to perfect holiness in the fear of the Lord, till we, too, have almost come to the conclusion that the time has not yet come for our whole being to be subjected and consecrated to Him, and Him alone? The foes seem more mighty than those by which Israel were confronted; our case more hopeless than theirs. Yet it is not so; these words were not written to mock us. 'Not by might, nor by power, but by My Spirit, saith the Lord.' Our divine Zerubbabel lives and reigns. His hands have laid the foundation in our hearts; His hands shall finish it. Dear burdened reader, do not attempt to read the passage backward, begin at the beginning; mix the word with faith and you will find that His yoke is easy, his burden light. He will finish His work in you. 'The very God of peace sanctify you wholly. I pray God, your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you [He Who is calling you—the present tense—to walk in holiness, to abstain from the very appearance of evil], Who also will do it.' And now, dear friends, with glad hearts and free, let us look yet further. We want to see all His commands fulfilled—not some of them merely. Go, go ye, go into all the world, says the Master. We want to go into every province of China, to tell of His dying love, to tell of His living power. Who will help in this glorious work? The difficulties are to human strength insuperable. How can our brothers Stevenson and Soltau enter Yunnan? Is not all Burmah in turmoil? Has not Margaret been murdered at Manwyne? Do not the latest tidings tell of Chinese troops massing in Yunnan? 'Not by might, nor by power, but by My Spirit,' saith the Lord. He has said, Go; they have set off; and in His own time and way He will bring them in. What, again, can our brothers, Henry Taylor and his Chinese evangelist Chang, do among the twenty-five millions of Honan? We care not to answer that question; we know what He, Who dwells in them and walks in them, will do there. He will get to Himself a great name; He will save an election in grace; and do this, not by might, nor by power, but by His own Spirit.

Who will help in prayer? Who will go and live Jesus among the heathen Chinese? Who will uphold the hands of those who have gone, and of those who are going there? Who will circulate information, and thus lead other believers to feel for China's need? Let us ever remember that each of these things can only be pleasing to God, and really effectual, as it is done—'Not by might, nor by power, but by My Spirit, saith the Lord.'

An article by Mr. Hudson Taylor, reprinted from the first volume of CHINA'S MILLIONS, August, 1875.

By My Spirit.'

* Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'—Zech. iv. 6.
From Tunhwang to Tihwa.

The Misses French and Miss Cable, who have been at work in Tunhwang for some months, were at length guided to undertake the long and difficult journey to Urumchi (Tihwa) in Chinese Turkestan. They hope to reach England for furlough before the end of the year. We print below their latest circular letter, omitting the opening paragraphs, which tell of their departure from Tunhwang.

For the first three weeks we travelled with no respite, only allowing ourselves time for feeding our teams, then pressing ahead again at full speed and not till we reached the little town of Shan Shan nearing Turfan did we allow ourselves a few days' rest. By this time every member of the caravan was desperately tired and also feeling the need of more satisfying meals than had been our lot for some time. In Shan Shan, as in each town along these trade routes, there is now some inn where we are known and welcomed as friends. In this town our friendly inn is owned by a Turk Lance whom we call Caleb. Placid, benevolent and generous, his broad face radiates kindness. On his doorstep we arrived in the early morning and his rooms were at once placed at our disposal, a couple of families of poor relatives, living on his bounty, being shifted to give space for us, while two youths were set to the nauseous task of emptying a villainous pool of dirty water which wrinkled its viscous surface in the court, at the threshold of our bedroom door.

Meanwhile a couple of us were foraging for breakfast, bringing back hot Turk bread, a packet of Russian lump sugar and some new-laid eggs, while Caleb's wife tied the calf under its mother's nose and cheered her into yielding us a bowl of foaming milk. Yet even while we greedily ate, the inn-court was already filling up with visitors, and from that time until the day we rolled out of Shan Shan there was no respite from their demands, and in spite of Sir Thomas Cook's* best endeavours, it was impossible for us to get any single meal in peace. The Turks are early risers, and before breakfast we were entertaining visitors who had walked several miles to see us and bring us some little present of fruit or bread or eggs. Among our new acquaintances was the Russian wife of the Chinese City Magistrate. She spoke both the Turkic and Chinese languages with the free brilliance peculiar to the Russian handling of foreign tongues. The most peaceful hours we had in Shan Shan were on the day when she invited us to a meal which we ate under the shady trees in her large quiet garden, secure from the ceaseless claims of the multitudes.

The Accident at Lukchun.

We reached Shan Shan wrapped in furs, but left it only a few days later in delightful summer weather. From here we rapidly descended into the Turfan depression which, as most of you know, is far below sea level, and soon we sighed for cooler days. We toiled through the hot sands towards Lukchun and when, at midnight, we reached the water course five miles outside the town, exhausted, we stretched ourselves on the Gobi flooring and slept under the stars for a few hours. Before sunrise we were on our way once more, driving between luxuriant vineyards and groves of mulberry trees laden with ripe fruit. As we passed among the sleeping farms one man only was out and about, but he hailed us to come and pick and eat what we would and when we reached the outer suburbs the women who recognized us brought out great dishes piled with fruit to refresh us as we went. The shady watered Bazar was already crowded, and we heard on all sides the merchants reminding each other that it was three years since we were last here.

Before ten a.m. the official visits had been paid and our various papers put in order as regards local visas, then, craving for rest, we spread our beddings in the dark windowless rooms and prepared to lie down. Just then, Miss E. F. French, coming through the stable yard made the horrible discovery that Miss Cable was lying there unconscious and bleeding profusely from a wound in her forehead. She had fallen on her face and the open gash was filled with stable filth. At the cry for help every one ran, and it was found that a vicious donkey had given her a terrible kick. Our distressed servants carried her in on an improvised stretcher, and laid her on the nazar. Our personal first-aid outfit is always at hand with disinfectants and abundance of sterilised dressings, and while the surgical work was in progress Sir Thomas Cook had a heart-to-heart talk with the brutal man who owned the beast and appeared to care nothing for the accident, merely seeming to view an 'infidel's' head as the legitimate kicking ground for a donkey privileged to belong to one of the 'faithful.'

Back to the Gobi.

Two very much shaken missionaries watched by the side of their wounded comrade, anxiously vigilant for any symptoms that might indicate possible complications. None, however, arose but the heat, the flies, the dirt, the cramped quarters, the noise and the constant stream of sightseers threatened to be more than the patient could bear. It was therefore decided to move back on to the Gobi, and on the second day the risk was taken of conveying her to the edge of the oasis. For the sake of coolness the tent was pitched on Gobi stones, but fifteen yards away was a rushing stream bordered with willows, poplars and great mulberry trees, whose outstretched branches threw their shade across the tent canvas. The silence and coolness of that first night in contrast with the stuffy inn is a thing to be remembered, but the next day the owner of a farm near by gave a nazar to which guests gathered from all quarters. In its proper significance a nazar is a feast offered by the wealthy to the indigent, but it appears in its practical aspect that the guests consist of all relations as far as the third and fourth degree, who come dressed in their best and in contrast with the stuffy inn is a thing to be remembered, but the next day the owner of a farm near by gave a nazar to which guests gathered from all quarters. In its proper significance a nazar is a feast offered by the wealthy to the indigent, but it appears in its practical aspect that the guests consist of all relations as far as the third and fourth degree, who come dressed in their best and

*Sir Thomas Cook is the Chinese factor who accompanies the ladies on their travels.
We have described the Muslim boy before now in these letters, so will not do so again, but Miss French, who made it her work to keep them at bay, had a rough time of it. Our servants showed the utmost good temper and patience—Sir Thomas made friends with the small children and could be seen handling a bullock-headed infant on each arm while Brother Chen coerced the school boys into reaching him a few words of Turki, but there was an unrecognizable element in the midst which made us anxious. After some days the Mosque worthies tried to bring things to a head by stirring up the youngsters to more daring deeds, and the next development was the public burning of the Gospels which they had brought. When we refused to sell any more copies of the Scriptures the situation looked really serious, for the Muslim youth when out to make trouble does not hesitate to use sticks and stones to chase the unwelcome Christian from his border. While the boys yelled and threatened, the venerable white-haired Mullah stood at a distance and encouraged them by his presence as he passed to the village Mosque from which he, as Haji, was expected to give the call to evening prayer. Miss French was inspired to approach the Mullah who spoke a little Chinese, and with Celestial diplomacy she contrived to lay on him that which might occur in that place. Very quietly she said: 'This place is yours, for we are but passers-by who find ourselves in a difficulty, and though we have pitched our tent on the desert which is no man’s personal property, if you say we must go we will do so, but of course the risk to the patient is your responsibility.' Stay here of course,' he said at once, 'and take no notice of these troublesome boys.' From that hour the atmosphere changed and the boys left to themselves could be heard sobbing with laughter when Brother Chen exercised his KANSU tongue on their difficult Turki tones.

It is to be noted that the friendly attitude of the women is in striking contrast to the arrogant bearing of the men. They showed us sympathy in our trouble and welcomed us to their homes. A great deal of the Ahung’s antagonism is due to a cowardly fear of man.

Though only the middle of May the heat was bad. Our camp faced the burning southern side of the Tian Shan which has won for itself the name of Flame Mountains, and when the wind blew over their burning surface it was like a blast from an oven. We dared not delay for we were to pass through still hotter regions, so by the shortest possible stages we moved on. The first march brought us to Tuyok where a Mosque is built to guard the opening of the cave wherein seven sleepers are believed to be still waiting their return to life. The hill-side backing the vale is hollowed by many caves which are the crumbling cells of a very ancient Manichean Monastery. The frontage has fallen away and the caves are now quite inaccessible, but seen from below, the bright frescoed decorations of the walls still stand out vividly. Last time we passed through here our reception was wholly antagonistic, but this time things were different. The chief Ahung asked us to his house and his wife spread out her own bedding in a darkened room and put Miss Cable to lie down, herself guarding the door like a dragon. Meanwhile the other members of the party were taken to see the dedication of a Muslim child in the famous Mosque, to climb about among the ruins of the Monastery and to cool themselves in the green vineyard.

The next stage brought us to a friendly farm which stands in the shadow of the massive ruined wall of an old Greek town built by Alexander the Great’s armies. Our aim was to avoid the rabble, so we chose this farm where we knew we should be among friends, having stayed there three years previously, and the farmsteads of that quiet place supplied sufficient scope for evangelistic effort during the time we spent there. It was cheering to find how well the women remembered what we had told them last time of the Gospel story. From here we took a new road, passing through a large village we had not touched before. We could hardly push our way through the main street by reason of the crowds which gathered round listening, asking questions, and burning Gospels. We had not expected to find friends here, but a smiling young woman caught our hands and reminded us of our last meeting in Barkul (thirteen days’ journey distant), and as we left the village the local Levite came running along to greet us, fresh from the sheepsinging of which he controlled the ritual: 'Why do you leave in such a hurry? Stay here for a few days like three years ago when you were in my seni at San bu,' he said, and verily when we saw the multitudes of snow-turbaned elders bowing in homage. No missionary superintendent, no society supports, no elaborate organization controls, yet since Islam captured this land its power seems to have steadily increased, and to-day it prides itself on presenting an invincible front to the Christian message.

At Turfan.

At last we reached the town of Turfan whose heat is the talk of Central Asia. It was just too early in the season for using the drag-outs which are the only possible habitations during summer, for they still retained too much of the winter damp and chill to be safe. Our rooms faced north and were lofty, but each day they became less bearable.
Sleep was impossible and the hours of daylight were an unbroken battle with the flies.

These very bad conditions shortened our stay, but Miss Cable was well enough to look up some of her old patients and we had to refuse invitations to the Vale of Vines and to homes bordering the far-stretching south Karsh. We knew that just beyond the glowing, shimmering range of Flame Hills lay coolness, green verdure and refreshing breezes, for in crossing the mountain pass we should leave the torrid zone and enter the temperate. It was with relief that we drove out through the gates of Turfan and took the open country, but we had only gone three miles when a scorching whirlwind caught us in its devastating grip. It was impossible to proceed and we hurried for shelter to a camel enclosure where we sat under a high wall backed by the wind. We soon found, however, that, though protected from the gale, we had come to a place infested with ticks. From every side they came scurrying, eager for a taste of our blood. We hastily spread a mackintosh sheet on the ground and sat on it, each armed with an instrument of murder, slaying them as they came up to attack us. These bloodsucking creatures dig their tiny heads under one's skin and nothing will detach them save the fumes of a stick of smouldering incense held close to their breathing apparatus. After a strenuous hour, the windstorm had abated, and we moved on again in the gathering darkness until we met a water-course which indicated the neighbourhood of farms, and here we unharnessed the horses, fed them in the canvas trough which we slung between the two carts on a Gobi stage, then lay down on the stones and slept as we had not done for all the burning Turfan nights.

These rushing whirlwinds are an almost daily incident in the overheated area of earth's lowest depression and day by day they impeded our progress until we climbed the steep gradient of Da-Ban Pass and emerged among the green fields and wooded slopes of the Urumchi plain. The cart road over Da-Ban is so steep that it looks impossible for heavy traffic, but thanks to certain clever expedients the trick can be done. In descending the hill all the team save one horse is harnessed backward to the tail of the cart so that all the pull is in the opposite direction to that in which you want to go, but the weight of the cart more than counters all the efforts of the horses who are irresistibly dragged backwards to the foot of the hill.

The Work in Urumchi.

After eight weeks' travel we sighted Urumchi and, simultaneously, Mr. Mather galloping out to meet us on his grey horse, followed by his faithful henchman, Nimgir the Mongol. The many months during which we had been cut off from communications had caused both Mr. Mather and the Kashgar Consul considerable anxiety on our behalf, for even consular telegrams had failed to reach us. A little further on were several carts of Christian women, and when we reached the mission house, it was to find Mr. Ridley and a church tea party waiting for us. A second tea party assembled us all that evening in the house of the postal official where we met the British Vice-Consul from Kashgar who was in Urumchi on a brief visit. Our arrival more than doubled the number of his nationals in Sinking. All this, combined with a drawer containing the mails of the two months which had elapsed since we last received a letter, culminated in a condition of excitement which was disastrous to sleep and which told badly on the owner of the wounded head.

Mr. Hunter was still away in Shanghai with no definite date fixed for his return and Mr. Ridley was only awaiting a final visa to leave for England so the little house in which we once spent three winter months was vacant and ready for us once more. When the gaieties following our arrival had simmered down, we conferred as to the best means of reaching the women of Tihwa with a definite Gospel appeal. After consultation, thought and prayer we decided to hold a three days' mission. The town was posted, visited, and preparations were made for large meetings. As regards numbers the response was beyond our expectations, each day the Church was filled with eager listeners and the Good News proclaimed. We were all much encouraged by the response and we believe a real and lasting work has been done. There is now in Urumchi that which has been prayed for, for years—a band of Christian Chinese women workers. To us it was a special joy that one address was given by a young school teacher who was converted and baptized in Suchow. All are rejoicing in the new openings which the mission has afforded, and we all look for a good harvest from the seed sown.

C.I.M. Prayer Meetings.

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

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

The Ladies' Monthly Prayer Meeting is held every third Tuesday of the month at 3 o'clock at 19, Mayfield Gardens.

The Weekly Prayer Meeting in Edinburgh is held every Thursday afternoon at 3 o'clock at 16, Belmont Street, Glasgow.

The Prayer Meeting in Belfast is held on the first Monday of each month at Crosswall House, Crosswall Road, at 8 p.m.

Prayer Meetings are held at Farnley Hall, Donagogate, Manchester, on the first Monday of each month at 8 and 7.30 p.m.

A Prayer Meeting in Timbuct is held on the third Friday of each month at 4, Garland Place, at 8.30 p.m.
Our Shanghai Letter.

A letter from Mr. James Stark, dated July 28th.

With Christ.

It is my sad duty to report the death of a valued member of the China Council, Mr. F. Worley, who passed away at Wenchow on July 24th. For two months Mr. Worley had been ill with a bronchial attack, which confined him to his room. Recently his heart became affected, and finally septiaemia set in, proving fatal. For several years Mr. Worley, who first arrived in China from New Zealand in 1911, had been Superintendent of the work in the important districts of Wenchow and Pingyang, where, by his gracious personality and his sterling Christian character, he won the confidence and esteem of the Church leaders and members, as also of his foreign fellow-workers. In his removal the Mission has sustained a great loss, which will be equally felt and mourned by the thousands of Chinese Christians who owe much to his wise leadership and sympathetic guidance. Mrs. Worley will, I feel sure, have the support of your prayers in the sorrow of her bereavement.

I have also to record the death on July 11th of Miss Ruth L. Murphy, a North American worker. Miss Murphy's health had never been really good in China, and of late it had caused her fellow workers at Hwailu considerable concern, leading Mr. Green finally to take her to the German Hospital in Peking for medical advice and treatment. The actual cause of death has not yet been communicated to us. Gifted as a worker among children she soon won their love and esteem, and she will be missed by those whom she had succeeded in gathering round her during the eight months she had spent at Hwailu.

No News of Mr. Ferguson.

We have no news of the release of Mr. H. S. Ferguson to whom our hearts go out in deep sympathy in his trying circumstances during this season, when even in Shanghai where the heat is less severe than in many parts of inland China, the thermometer has this month, on three or four consecutive days, registered 101.5 degrees and one day 102 degrees, in the shade, a record which has only twice been exceeded in this city in the last forty years. We continue in prayer that he may be preserved in health and that his deliverance may be brought about. A report has been current, but we are uncertain whether or not it has been confirmed, that the Communists have offered the Chinese Government to exchange Mr. Ferguson and Mr. Bert Nelson of the Lutheran Mission, who is also in captivity, for Mr. and Mrs. Noulens, alleged Communists now on trial in the Chinese Supreme Court at Nanking.

In the Disturbed Areas.

The Chinese Government having planned a strong anti-bandit drive in Honan, the Wai Chiao Pu recently notified the consular authorities that it was not possible to guarantee the safety of missionaries and requested that those in the parts of the province south of Chengchow on both sides of the railway be warned to withdraw for a time. The workers in all our stations in the affected area, excepting Fencheng, Shekichen and Hsiangcheng, had for one reason or another already gone to health resorts in other provinces. Those still in these three centres have since been recalled to Kaifeng. There is need of prayer that military occupation of mission stations may not follow temporary evacuation.

From Fowyang, North Anhwei, Mr. R. S. Hamilton writes:

Recent reports indicate that the Government troops have made some progress against the Reds, who have been driven out of Hokiu with severe losses. This should mean that these districts will return to a more normal state.

After a long silence, Mr. C. A. Bunting writes from the city of Kanchow, Kiangsi, which has succeeded in resisting the repeated and determined attacks of Com-
munists whilst others have been reduced to surrender. From his letter, which is dated July 4th, we learn that it is reported that the Communist leader, Peng Teh-huai, and about 20,000 of his troops were then hemmed in in the sector about 100 li south of Lungenhan and extending along the HUNAN border to KWANTUNG and east almost to Nankang. He is said to be short of food and ammunition. A wireless message from him to Chu Teh was intercepted, asking the latter to come at once to his relief. The Government troops immediately took steps to prevent this, ten or twelve divisions attempting to spread a complete net around him. The local press, Mr. Bunting says, has reported a big battle just outside of Yang Mei-tze, resulting in more than 1,000 Reds being killed. Mr. Bunting writes:

‘Work is going on as usual. The Church is to have examinations for baptisms this week. So far we have had very cool weather.’

We learned by telegram a few days ago that Miss Gertrude Brooks had withdrawn from Lungnan in Kiangsi to Hoping in Kwangtung, but we do not yet know whether or not this had any connection with the development mentioned by Mr. Bunting.

Mr. Rohm, in a letter from Tungsian, in the same province, writes:

‘Conditions in this part of Kiangsi have become alarming again. A band of Communists, who are said to have several hundred rifles, are harassing the people in villages twenty-five to forty li east of Tungsian. The people feared an attack on the city itself as the local militia, who were sent to guard those places, turned back. The situation was somewhat relieved when the next day 500 soldiers with some machine guns arrived here from Linchwan and 400 from Nanchang. Here martial law has for some time been enforced, and the town is guarded by 500 soldiers. But in the country the Communists have their way. When soldiers arrive at their haunts they have disappeared and nobody knows where they have gone. The soldiers being unacquainted with the district dare not advance. It is also rumoured that a large body of Reds from the Kwangsin river is on the move towards these parts. The magistrate has asked for some soldiers from Nanchang. I make no reference to the situation in Manchuria, partly because it does not directly affect our work, but principally because it is so complex and difficult to follow that it is impossible to determine the significance of events. The latest development is a blockade of the Manchukuo postal service, which has resulted in the suspension of the transmission of mails to Europe via Siberia.

Our Sinkiang Party.

Yesterday evening we received a telegram from the Soviet Consul at Dairen, informing us that visas to the passports of the members of our Sinkiang party, permitting them to travel through Russian territory, cannot be granted. We are not surprised that the going forward of these young workers with the message of the Gospel to the remote regions beyond should be thus challenged, and we can only pray for God’s guidance as to the next step.

Gleanings from Recent Letters.

Let me give you a few gleanings from recent letters, telling of opportunities of ministry given and embraced, as also of progress in various directions.

Mr. Harry L. Taylor, writing from the province of Kweichow, says:

‘I have had open air meetings in Kweiyang since I returned from Wengan, when as many as 500 people were standing listening.’

Mr. C. F. La Rue writes from Kopu in the same province as follows:

‘I was much encouraged while out last month to find that in most cases the Church members are more and more taking on the responsibilities of their own work. The work in the district seems to be slowly making progress. Outsiders are showing interest and backsliders are returning.’

Mrs. Pike, of Tuhshan, Kweichow, writing of an itinerary with her daughter, on which they found it advantageous to walk from place to place, notwithstanding the hot weather, says: ‘We were almost overwhelmed with the great need in every place.’

Writing from Hingi in the same province Mr. J. Jensen tells of much encouragement, many of those who hear the Gospel expressing their desire to be enrolled as enquirers.

Pingyuan, two days’ journey from Anping, also in the province of Kweichow, was recently visited by Miss Kratzer and others, who found the people not only friendly but apparently interested in the Gospel. Miss Kratzer writes:

‘The principal of the boys’ school was the only one at Pingyuan who did not like our presence. He made all the boys who bought Gospels lay them on a pile and had them burned. Some of them told us about it and bought others.’

The Shansi Conference.

When last writing to you, I mentioned that Mr. Gibb had gone to Shansi to attend the Provincial Conference at Yutacho. The following extract from a letter received from him will, I am sure, be of interest to you. Mr. Gibb, writing on July 7th, says:

‘The Conference commenced on Monday with a day of devotional talks and prayer, and from the first the presence of the Lord with us was felt. I had the privilege of giving all the devotional talks and the Lord did indeed help. From Tuesday on to the end of the Conference, the morning session was given to devotional talks and prayer, whilst the afternoons and some of the evenings were given to accounts of the work in the various districts and discussion on questions arising out of them. These were most interesting times and since my last visit two years ago there are many indications that a definite change has taken place in the work as a whole. Signs are being given on every hand of the definite working of the Lord in the hearts of the Church leaders and Christians alike, and our fellow missionaries are being greatly encouraged. In the Luan district indications of the Lord’s working are numerous. Interest is being shown by quite a number and we are, our fellow workers believe, on the eve of better things. I have been greatly impressed with the earnest spirit and with the spirit of unity and happy co-operation.

Tent work, its needs and methods, how to carry on the Forward Movement, work amongst the young, and our institutions including schools, hospitals and Bible Institute were all discussed and I must confess that the Conference proved one of the most interesting I have attended for many a long year.’

Since the date of my last letter four hundred and fifty-two baptisms have been recorded, bringing the total for this year thus far up to 2,069.
Reinforcements.

The testimonies of twelve recruits who sailed for China in September.

MR. P. L. BROMLEY.

"THOU shalt remember all the way that the Lord thy God hath led thee."

With awe and yet with gratitude one recognizes that God's hand has been shaping one's life. Mine has been the priceless heritage of God-honouring parents, missionaries in India, to whose prayers their children owe much. In spite of this, I did not accept Christ at Saviour until I wasthirteenth at a C.S.S.M. camp in England.

Two years later the Lord called to missionary service. I concluded that He wanted me in India, and looked forward to joining my parents and in managing a farm to support the work. The way opened up to go to Canada where I gained valuable practical experience in farming. But besides this, the Lord gave me something far better, for during the two winters spent there I had the inestimable privilege of studying in the Prairie Bible Institute. It was soon seen that farming was not my calling, so these plans for usefulness had to be abandoned, and I was brought to seek His way for me.

Mr. P. L. Bromley.
Mount Radford School, Rector; Praire Bible Institute, Algoma; C.I.M. Training Home.

During a year spent in my old school, the Lord showed me His place for me—China. I was free and willing to go, but felt too young and inexperienced to go just then. As I struggled with this difficulty, the way clouded over. In this time of darkness there came a tempting offer to return to the Bible Institute to teach, and this I almost accepted. Through a retired C.I.M. missionary I was brought to realize that my duty lay not at home, but with the heathen abroad, unless the Lord barred the way. In spite of difficulties encountered, the conviction of His call to China has deepened and now, after three happy and most valuable terms in the C.I.M. Training Home, He is leading me out to China.

Mr. A. S. DERBYSHIRE.

Missionaries were my heroes, missionary meetings and biographies thrilled me and a missionary career was my ambition from about fourteen years of age.

I do not know the day of my conversion but it occurred during a very critical period of my life between the ages of twelve and fourteen. The influence and training of Christian parents provided a basis upon which the Spirit of God worked, but I was led to Christ, with others, through the clear and persistent exposition of the way of salvation by the curate of our parish, who spent much time with us and was a keen soul-winner among boys. There was, however, no clean break with the old ways and my spiritual life was decidedly anemic for some time.

A missionary-hearted brother of mine was the leader of a study circle for interesting young people in the work. Talks were given by each member in turn about the work in some particular field or about some missionary biography. I attended for some years, being considerably helped in my own Christian life. The following lines struck me in reading the life of Dr. V. H. Stuart, of the N.W. Frontier, and the Spirit of God led me to a point of consecration:

Just as I am, Thou own to be,
Friend of the young, Who loveth me,
To consecrate myself to Thee,
O Jesus Christ— I come.

A few months later, after praying about the matter I wrote in the front of my Bible the conviction that I was called to go to China was confirmed the next day by the text of Isaiah 30: 21, I Thine ears shall hear to the mission field and claimed the promise of Isaiah 43: 1, 'Behold, I send My servant to the Gentiles.' That ear shall hear a word behind thee, saying, This is the way, walk ye in it.'

My brother's ambition was to preach the Gospel to the heathen and all his energies were directed toward the task of equipping himself and interesting others. God saw fit, however, to call him to higher service. I offered to go in his place if the Lord opened the way. Since that day eight years have passed during which the Lord's guiding hand has very graciously been upon my life and I am convinced that in China and in the fellowship of the C.I.M. is the centre of His path for me.

Mr. H. F. ROWE.

In spite of that inestimable privilege, a Christian home, it was not until nearly thirteen years of age at a special children's meeting, that I learnt to know the Lord as my personal Saviour.

Some three years later I went to a large city warehouse and there, to my great joy, I found a company of Christians who were seeking to make Christ known amongst their fellows. It was there that I began to work for the Master and I do thank Him for the experience of those years.

The need of those living in darkness and under the shadow of death had been brought before me and I had wanted to serve the Lord in Africa or South America. China was the last place in which I desired to go. However, when reading Catrina's Mailboxs for July, 1930, I saw the need of China and knew that the Lord wanted me to serve him there.

Whatever He saith unto you, do it.' On September 16th, these words came to me with great force, for I had made no move towards China. That night I laid my difficulties before the Lord and although it seemed impossible for me to go forward, I promised to offer, remembering that He is still the God of the impossible. The decision made was confirmed the next day by the text on my calendar, 'Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I,

Mr. H. F. Rowe.
Baptist Church, Godalming; C.I.M. Training Home.
Here am I; send me.' (Isaiah 6:8.)

Tarry not, should He bid thee go, 
Thou shalt carry a blessing to those who wait.

And a blessing awaiteth thee.

Almost the last words of my grandmother as she passed into the presence of the Lord were, ' Hallelujah, what a Saviour!' And as I look back on my youth, I seems to love Him more every day.

It was during a mission held at my home church that I publicly gave my heart to the Lord and came into the experience of 'Hell subdued and peace with heaven.' This joyful experience did not come until I had witnessed for Christ in the workshop. Soon afterwards the Lord called me to serve on the Methodist Plan and also later as a Junior Class leader. Last year was spent in the wonderful fellowship of Cliff College. Space will not permit me to say how much I owe to the Principal and Staff through whom I was blessed and strengthened in the faith.

The holidays were spent trekking the country proving the power of the Gospel we had received in the lecture room.

My call to the C.I.M. and to China came during that trek when in the East.
MISS P. J. MORGAN.

When about thirteen years of age, I read for the first time of thousands of people who had never even heard the name of the LORD JESUS. This impressed me tremendously and I remember asking Him then to make me a missionary and to send me one day to tell some of these thousands of His wonderful love. About that same time I had learned to know Him as my Saviour, and as I grew older He led me on in wonderful ways.

I was brought into contact with the C.I.M. at an annual meeting at church, but particularly through the book, 'Hudson Taylor and the China Inland Mission.' Some one at business wanted to get rid of some odd books and thought I might like to have this one. How thrilled I was at reading it, until I just longed to go in faith, as those missionaries did, to tell the Chinese of my Saviour, proving and getting to know Him in the same way.

At 1929 Keswick Convention came afresh the call to the mission field, making me feel sure it was God's will for me. He said, 'Ye have not chosen Me but I have chosen you,' and He opened and opened the way for me to go forward. Permission was given to me at home and as I waited for definite guidance as to whether it was to be China, the C.I.M. led me to a C.S.S.M. camp where I found Mrs. Houghton of the C.I.M. was our missionary officer. At camp the needs of China were laid more deeply on my heart and one day beside the sea came the command, 'Go ye,' and God's commands are His enablings.

Whatever has come to me during the days of training has been in answer to the prayer, 'that I may know Him,' and He has provided for my every need. Truly He is great and death wondrous things, and because we go, may many see a suggestion to visit the bookstall and particularly to notice a new publication, 'The Call of China's Great North West.' The story told so graphically in the book stamped itself on my heart and mind. For weeks I tried to get rid of 'The Great North West' and its call. Although I was keen to go to the mission field, China was certainly not the place I wanted to go to. I had a hard fight and offered several good excuses to my Captain why I should not go to China. How patiently and tenderly He dealt with the excuses and graciously showed me His Will, enabling me to say, 'Yes, Lord, even China.' Only a week later my mother passed into the presence of her Lord. It did seem a strange way, but surely the Lord was with me and He was the Leader.

Three months later I was able to begin my training as a nurse, and through my whole training, although I failed Him many times, He never failed nor forsook me. Again I was called to pass through deep waters just as I was about to sit for my final state examination. My only brother was called to higher service. The Lord stood by me and strengthened me at that time, proving Himself sufficient for every need. It is indeed a wonderful privilege, after several happy and instructive months in the Training Home, to go to China to tell the people what we know of God our God.

MISS SILVER, S.R.N.

My interest in China's need of the Gospel was aroused when I was ten or eleven years of age through hearing of the work of the China Inland Mission. I was thrilled with the knowledge and definitely decided that I would go to be with her to a meeting about China, not that we were particularly interested in China, but because it happened to be in the hall of the church which we attended. I accepted the invitation because of a desire to see the church hall. I do not remember much of the meeting, save a suggestion to visit the bookstall and particularly to notice a new publication, 'The Call of China's Great North West.' The story told so graphically in the book stamped itself on my heart and mind. For weeks I tried to get rid of 'The Great North West' and its call. Although I was keen to go to the mission field, China was certainly not

October, 1932.
I thought as long as I was doing Christian work it was sufficient. In October, 1929 a missionary from the C.I.M. spoke at our mission hall. She told us of the need of China's suffering women, the bondage to superstition, and of the unwanted baby girls being thrown on the hillsides. Oh how great the need! Later she quoted the words, "A need known and the means to meet that need constitute a call." "A need known," I had heard of the need before, but then I saw it as never before. "The means to meet that need"—I knew the Lord Jesus Christ had died for them as He had died for me and He said, "My grace is sufficient." What more did I need? But I did not want to go to China, and for nearly five months I repeatedly told my Saviour that there was work enough for me to do in England. Towards the end of those unhappy five months, God's command to Abraham came as a direct command to me, "Get thee out of thy country." I knew where I was to go and after a battle I submitted my will to His.

I entered into training at Aberdeen Park the following year. God has since been teaching me much of His wonderful patience and marvellous love to His unworthy servant. "It passeth knowledge, that dear love of Thine." "Oh the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgements and His ways past finding out to Him be the glory for ever." Will you please pray that I may be made more worthy to carry the message of His wonderful love to the needy Chinese?

I longed for something better. The Lord knew that longing and led in such a way that I grew really thirsty spiritually. In response to an invitation I went back to my church one Sunday in 1928 with a heart fully prepared to receive the Saviour. He brought such happiness that it was a joy to witness and to start Christian work.

A few weeks later I attended a lantern lecture at the church given by the Rev. A. R. Heard of the C.I.M., who stressed the fact that the Chinese were in bondage to sin and superstition. I was burdened with their unhappiness, knowing that my eyes had been opened to see Him Who only could bring happiness and freedom to the Chinese. I was too young to apply to the Society, so my spare time was spent in Bible study in connection with the Home Preparation Union and the reading of missionary literature. In January 1931 I was accepted for training which commenced in the following September. The days in the Training Home have been a time of great blessing, especially in a deepening knowledge of the Lord and of His Word.

The task ahead is tremendous and seems almost overwhelming, but He has said: "Fear not: I have called thee by thy name." From the fire, thou shalt not be burned; neither shall the sword pass through thee. Thou shalt not suffer; but shalt be a consecrated light to shine in darkness."

MISS H. WILSON.

He that openeth and no man shutteth..." (Ps. 112: 10)

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He that openeth and no man shutteth..." (Ps. 112: 10)
For two days we moved in and out Tibetans, Mongols and aboriginals. They go as traders, food vendors, or thousands go at the urge of trade. Moslems go to look-see; but with Moslems? A fair number of temples and red-robed priests to do far. You may well ask what have of thousands of people from near and able buner image festival brings tens the noted Tibetan Lamasery of Kum Bum (10,000 gods). Every year at first moon, the remark­

Bum (10,000 gods). Every year at the full of the First Moon, the remark­

KANSU is getting a little nearer the outside world. Letters travel faster and occasionally have the aid of auto service. Now there is a projected air mail service from the coast to Lanchow, six days from here. Just a few days ago Mr. and Mrs. George Bell and their children, from the nearest station of our Mission south of here, were fortunate to find an auto in Sining whose owner was glad to take them to the rail head. They reached Lanchow in a day and a half, Sian in three days more, and a week from Sining if no delays occurred, should have been on the rail to Peiping. This is exceptional but shows the trend.

At Kum Bum.

Shortly after our last letter the time came for a projected trip with Mr. Street and our Moslem colpor­

teur, Sheng. The district visited whose owner was glad to take them to the rail head. They reached Lanchow in a day and a half, Sian in three days more, and a week from Sining if no delays occurred, should have been on the rail to Peiping. This is exceptional but shows the trend.

Holding in the midst of medical missionary work, my inclination was towards a medical training as prepara­tion. I visited a mission hospital in London and learned there that I should have to take part in the daily ward services, but I had not learned to trust the Lord for power to speak and said, "No!" I chose another hospital where this would not be necessary. At this hospital in Manchester I spent four and a half very happy years in training, but I made no attempt to witness for the Lord and the call to mission work and China was pushed aside.

then followed a period at home and time to think, when I realized that I was spurning the love of my Saviour. I yielded myself to Him for service where He should choose. Very soon I was led to approach the Mission to which my parents belonged, but found the door fast closed and I could go no further. Returning to nursing I waited some months before venturing again to apply, this time to the C.I.M., and the way was open. Now, after a very helpful year at the Training Home, London, I look forward to service in China, knowing that He, Who has led us far, will continue to guide in every step.

In Moslem Villages.

The Rev. G. K. Harris, of Sin­ning, Chinghai, describes a journey in which he visited a number of Moslem villages in company with Mr. Leonard Street.
with nothing much to do. The wall which backed our place for preaching had a doorway. Out of this a man suddenly appeared, all smiles and greetings, urging us, with oriental palaver, to come inside and have some tea. He was really in earnest, so leaving Sheng to watch the books we went in and were invited on to a leaving Sheng to watch the books require but little to bring many in.

One by one as various members of the family came in we had conversations together. It would seem to require but little to bring many in that family out on our visit. As to our journey back to Sining and a few weeks later the visit of my wife and myself with our two boys to a village from which we were able to visit one Moslem centre especially for the women and girls— all this must be left undescribed. We would appreciate prayer not only for petitions arising out of the foregoing, but for the eighteen places near Sining where a family could visit both men and women Moslems for a week's effort buying bilingual gospels of Matthew.

How Prayer was Answered.

We returned to our kind friends of the night before and had a good night's rest. Heavy snow fell during the night so in the morning we were crunching through the snow on our way to Foremost Valley for a return visit. As to our second good opportunity there, for brevity I must pass that by. In mid-morning we reached the village where we had experienced such a rebuff on Sunday. The snow was glistening with the sunlight and people were beginning to move about in the village. We spread out an oil sheet for our books and sang a few hymns—the only pervious that now, except to say that in the villages visited that day there could not be less than 600 families or almost 5,000 people.

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

A small group gathered some distance from us. Several providential things happened to open up the way. A few schoolboys came out of the mosque. Noon dismissal time had come. The children saw our books and a few passers-by gathered. Soon about thirty hilarious youngsters were running peli-meli down toward us What a picture, if I had only had a camera handy! They swarmed about. We had a wonderful time. Any questions asked were answered, but as I told the people, I could not preach as I had promised their Ahong on this occasion not to do so. The result was that everyone urged me to come again and explain the Tirah and Gospel. Some followed us: they were so interested that I am sure the Lord has some people for Himself there. Out of many remarks I can note but two—' Why should our Ahong not let them preach?' and the conversation that led to several boys buying bilingual gospels of Matthew: ' Isn't this the kind of book he gave our Ahong the other day? ' ' Sure it is. '

' Here, you hold it a minute— I'll run and get the money for it. '

As to our journey back to Sining and a few weeks later the visit of my wife and myself with our two boys to a village from which we were able to visit one Moslem centre especially for the women and girls—all this must be left undescribed. We would appreciate prayer not only for petitions arising out of the foregoing, but for the eighteen places near Sining where a family could visit both men and women Moslems for a week's effort and the three places where two weeks could profitably be spent.

Mails to and from China.

Until further notice mails to China should be marked via North America or via Suez, as there is considerable delay by the Siberian route. The notices appearing in the daily Press should be followed. Mails from China are not travelling via Siberia.
In Memoriam.

Lt.-Col. J. Winn, R.E.

The following announcement in the Times of August 23rd must have brought a pang of sorrow to a very large circle of Christian people in this country:—

"On August 22nd, 1932, at Whyteleafe, the Grange, Wimbledon, in his sleep, Lieut.-Col. John Winn, R.E., retired, deeply loved husband of Elizabeth Winn."

Apart from his own immediate family circle there are probably none who will feel the loss of the beloved Colonel more acutely than the Council and members of the China Inland Mission.

Colonel Winn first joined the Council in the year 1905 and he was therefore one of its oldest members. He was certainly one of the most regular in his attendance at its meetings and for him membership of the Council was no mere nominal thing, for he threw himself into the work of the Mission with characteristic wholeheartedness. Every member of the Mission loved him and they all realized that he took a deep personal interest in them and their work.

Until the time of his accident eighteen months ago, Colonel Winn was always at the station to bid farewell to returning missionaries or those going out for the first time. The remembrance of his hand grip and his cheery smile as he said goodbye has lingered with the missionaries for many a day after they reached China.

It was a great joy to him to be able to attend the Council meeting in July, the first time for many months, and there was not one member of the Council who did not rejoice at having him back in their midst again. We little thought it was the last Council meeting he would attend.

We thank God on every remembrance of His dear servant—and it is with a deep sense of personal bereavement the writer pens these lines. Earth is very much poorer for the removal of Colonel Winn and he will have had a great welcome on the other side.

We would commend to the prayerful remembrance of all readers of China's Millions the widow and other members of the family who mourn the loss of the one who was rightly very dear to them.

Miss Freda G. Houghton.

Born December 28th, 1902, sailed for China September 18th, 1931, went in to see the King, August 31st, 1932.

"Precious in the sight of the Lord is the death of His saints."

The decoding of a cable from China has not inaffably brought a shock as it has been the bearer of news of the unexpected death of a fellow-worker in China; but never did the writer feel a greater blow than when he decoded and read the following:—

Following telegram received from Dr. M. B. W. Gray. On the 31st (August) deeply regret to convey the sad news of the death of Miss F. G. Houghton; cause, meningitis.

It seemed impossible that Freda Houghton, who less than a year ago had set sail for China full of glad hope and high expectation, and overflowing with life and vigour, should have been taken from us. But so it is. One is tempted to ask why should this be? Why should one who had apparently only just commenced her missionary career in China be taken? Was it the waste of a valuable life? Was the going to China a mistake? These are some of the questioning which inevitably arise in one's mind. And then there comes the answer, 'What I do knowest not now, but thou shalt know hereafter,' and the further word, 'He hath done all things well,' 'The Lord gave and the Lord hath taken away; blessed be the Name of the Lord.' And we remember too the word of our Lord Himself as He commended the woman who had broken the alabaster box of ointment over His feet. Those who did not understand said it was waste, but He Who knows how rightly to appraise our gifts and devotion said it was a beautiful thing.

Freda Houghton heard the Lord's call to service in China nearly twelve years ago through a sermon preached in her father's church at Whittington and responded to it immediately in full and glad surrender. Circumstances, however, made it impossible for her to leave home then and for years she waited and prayed that the way might open.

When the call for the Two Hundred came then the door opened for Miss Houghton to offer for service. This she did with alacrity. She was accepted and had a year's residence in the Women's Training Home.

October 1932.
Miss Houghton endeared herself to her fellow students. Her Christlike unselfishness and whole-hearted devotion resulting from her deep love for her Lord and her fellowship with Him made a deep impression on all in the Language School.

Then followed the designation to the province of Szechwan, where in the market town of Yunanchang for a few brief weeks Freda Houghton lived with a senior missionary and there witnessed for her Lord.

Of all that these last few weeks of her life on earth may have meant we do not know in detail, but we do know that she was getting into very close touch with some Chinese women and we are sure that there will be some Chinese in the Glory because Freda Houghton responded to the call of her Lord.

Her letters home have been full of radiant joy, and never even tinged by regret, although the separation from home was a very costly thing for her and her parents.

Freda Houghton is the first of the Two Hundred to receive the Crown of Life. She leaves a gap in the little army of the Forward Movement and may it not be through this removal of His servant the Lord is calling some one else to say, 'LORD, here am I; send me.'

To the bereaved parents and members of the family we tender our deep sympathy at this time of their great sorrow.

As a Mission we have also to mourn the loss of Mr. Francis Worley who went out to China from New Zealand in 1911. He was stationed in the province of Chekiang and had been for some years Superintendent of the work of the Mission in the Wenchow district, one of the oldest stations of the Mission. His removal is a very real loss to the work for Mr. Worley was held in high esteem by both Chinese and foreign missionaries.

News has also reached us of the Homecall of Mrs. H. H. Curtis (née Glanville) who went out to China from Melbourne in 1902. Mrs. Curtis labourd in the Gospel with her husband in the province of Szechwan, and since he was called Home three years ago she has continued in the same province carrying on devoted labours amongst the Chinese in the city of Kiangtsing where she was greatly loved.

On Sunday, August 21st, there passed away at her home in Belfast, aged 87 years, Fanny Kinahan, a former missionary of the China Inland Mission, who had given 15 years to the work in China. Miss Kinahan arrived in China in March, 1886, and was stationed in the city of Tainchow, in Kansu province. She laboured unceasingly amongst the women of the city, and visited on horseback and on foot the neighbouring villages. She returned home in 1901 after passing through the strain of the Boxer Rising, when the party with which she was travelling was robbed as it passed out of the province. Family reasons detained her at home, but her prayers and her gifts supported the work to which she was unable to return.

J.B.M.

The Valedictory Meeting.

As Big Ben was booming the hour at seven o'clock on Thursday evening, the 8th of September, there was a solemn hush in the Central Hall, Westminster, as the great audience, with bowed heads, silently asked for a realization of the Lord's presence, without which, as the Chairman reminded us, the meeting would be in vain. As the evening advanced we knew that the prayer was being abundantly answered, for only a look at the faces of that vast crowd was needed in order to be impressed with the fact that all, including the numbers of young people present, had come with a purpose. The tense spirit of expectation so manifest at the beginning was imperceptibly changed into that of rapt attention, and one felt that between speakers and listeners there was a bond of fellowship which could emanate from the Lord alone.

After Mr. Aldis's reference to Dr. Fullerton's recent Homecall, it was no wonder that the beautiful words of the opening hymn written by the Lord's servant, now in the presence of His King, rang out with fresh meaning and power, and it certainly was an inspiration to the true worship of our Saviour as King right at the beginning of the meeting.

Our Treasurer, Mr. Millner Morris, read St. Paul's missionary challenge from Romans x. 1-15, and then Mr. Walter Sloan led in prayer.

Mr. Aldis, our Chairman, centred his remarks around the meaning of the large gathering. Why should such numbers come to Westminster to listen to a few simple addresses on God's work in China? He attributed it to three things: (1) That God is working in our midst, and He is always willing to work mightily for those whose great desire is to glorify Him; (2) That the determination to advance with the Gospel grips the mind of God's people and advance is the true expression of our faith in Him; (3) That we are on the eve of Revival and a great outpouring of God's Holy Spirit.

Mr. Aldis then reminded us that the last time we had met at a Valedictory Meeting was in December to say farewell to the final party of the Two Hundred. By the summer they had not only passed through the Language School, but many of them had also taken long and wearisome journeys, and now they were all scattered, some in the remote places of the earth, all to take part in the advance of the Gospel, all with high hopes and expectations. A great trial had, however, come upon us in the death of Miss Freda Houghton, which is the first sad break in the ranks of the Two Hundred. Some might be tempted to ask if it were a mistake, but Mr. Aldis pointed out that the Lord makes no mistakes and in the withdrawal of this, His young servant, He was sending forth a challenge to some one to fill the gap.

After a touching reference to Colonel Winn, a much beloved member of our London Council, Mr. Aldis went on to make a brief survey of the situation in China in regard to the work of God. He pointed out that there was both opposition and opportunity. The opposition of the adversary was manifest in many ways. Brigands were rife and we were still praying for the release of Mr. Ferguson. Then there was the growing menace of Communism and through the effort of the Government forces to stem the tide, the stations of South Honan had had to be evacuated. The party of young men designated to go forth to Chinese Turkestan had been held up. One way had been closed immediately and lately the Soviet Government had closed the door through the Siberian side. There was still, however, one other route by which they hoped to...
get an entrance. But, in spite of the forces of evil arrayed against us, there is no need to fear, the Lord is on our side and giving us to see that to-day is the day of opportunity. Numbers of letters reach us telling of the extreme friendliness of the people and their eagerness to listen to the Message of Salvation. We are, I believe, said Mr. Aldis, on the eve of a great ingathering of precious souls and there is urgent need that every missionary should be clad with the whole armour of God for the mighty conflict. His servants must be in the right position for victory against the foe, i.e., in the heavenly places with Christ, and they must also have the right confidence in the power of the Gospel and the Holy Spirit. Mr. Aldis voiced the deep desire of the whole fellowship of the Mission when he laid stress upon the necessity for prayer, urging his listeners to uphold those at the front of the battlefield.

The next hymn, 'We rest on Thee—our Shield and our Defender,' seemed most appropriate before listening to the farewell messages of four returning missionaries. Mr. Dunachie of Shansi said that one great watchword of the C.I.M. was 'Forward' and he then told of his share in the Forward Movement and gave a vivid description of the way God had answered prayer in opening up one great heathen city, and how the only premises they could secure was a heathen temple and how this temple was cleared of idols and every vestige of idolatry and was converted into a place of worship of the living God.

Miss Möller's wonderful story of the outpouring of the Holy Spirit in Shansi stirred all our hearts. As incident after incident was told of the way God had been transforming lives, one could not but marvel and, with the speaker, hope and pray that the blessing may grow and spread.

Mr. Bazire struck a note of joy at the prospect of going back to tell the simple Gospel story to those who had not yet heard. He gave a very telling incident of a group of boys who had welcomed the unknown foreigner with jeers and curses as he entered their city, but who escorted him at his departure, singing 'Jesus loves me.' He spoke of the multitudes of young lives open to the influences of those first in the field and their ready response to the Gospel.

Miss Tippet, returning for the fourth time, hopes to go to the front of the battlefield. She referred to the millions who had never heard the Name of Jesus and of the multitudes lying in the desert, sad, lonely, tempted, cast down, needing the message of victory and power.

Our Assistant China Director, Mr. Warren, then commended the returning missionaries to the Lord, and after another hymn we listened to the brief testimonies of the new recruits. We marvelled at the way God calls forth His chosen ones as we listened to the varied experiences of the son of missionary parents in India, of a mill-hand, of a nurse, of one who received her call at an Annual Meeting, and lastly, of a child of the C.I.M. After singing a chorus, Mr. J. B. Martin read the roll of those going out for the first time and commended them to the Lord in prayer.

Dr. Bragg gave a most forceful closing address as he centred his remarks round the questions: What are our missionaries doing in China and what are they going to do?

After referring to the unparalleled opportunities afforded to doctors and nurses as well as to those engaged in educational work, he said that these, with the simple preachers of the Gospel, were all serving under one common banner, whose motto was, 'Holding forth the Word of Life.' With an apt illustration he explained what it meant to 'hold forth.' He then emphasized that the Word of Life was one message with no alteration and no substitute. It was not the cold printed page for the Word of Life we should manifest something of our Lord Jesus Christ. The success and permanence of our ministry depended upon the degree to which we made the Word of Life clear and unmistakable. In quoting the verse, 'Let this mind be in you which was also in Christ Jesus,' Dr. Bragg pointed out that the characteristics of this mind were humility, a no-reputation spirit, a servant. He then brought out the stupendous thought that we are going to be changed into the image or likeness of our Lord Jesus Christ. He closed his address by remarking on the Fellowship of the C.I.M. and suggested that it involves suffering, gifts, sympathy, love and prayer.

In speaking to those remaining in the homeland, he said the quality of our prayers depended on whether our fellowship were deeply rooted, whether we could say to those going forth 'I have you in my heart.' He then appealed to all present to become true workers together with Christ in holding forth the Word of Life.

And so closed a memorable meeting, the results of which will only be known in Eternity.

E.B.H.


**Editorial Notes.**

**REINFORCEMENTS.**—Once again we have said farewell to a party of new workers—eight women and four men. The former sailed on September 16th in the P. & O. s.s. Corfu, and the latter, who are travelling via Canada, in the C.P.R. liner Montrose, on September 17th. With the ladies' party are no less than ten returning missionaries. It is not too late to pray that God may use their witness on board ship, that the same Spirit Who has revealed Christ in them and is now sending them forth to China, may shine into the hearts of many of their fellow-travellers. We are sure that the testimonies printed in this issue, and the photographs accompanying them, will remind our readers to pray for the new workers and for all their home circles. Seventeen recruits were expected to sail from North America in September.

**Heavy Tidings.**—In addition to those to whom reference is made on pages 199-200 we mourn the loss of Mr. G. D. N. Tornvall, of the Scandinavian Alliance Mission, and therefore an associate member of the C.I.M., who has been missing since July 23rd, and was probably murdered on that date. He was travelling by car from Pingliang (Kansu) to Sian (the capital of Shensi) in company with Mr. Ekvall, an American business man, and a Japanese gentleman—apparently the same Japanese of whom Mr. F. E. Keeble wrote in a letter published in our May issue, a man who had become a Moslem, and had visited Kansu to meet others of his co-religionists, but was definitely converted while at Lanchow. Mr. Tornvall was an old boy of our Chefoo Schools and joined the Mission in 1919.

We learn that the three members of the Swedish Alliance Mission, whose deaths were recorded in our last issue, were probably the victims of pneumonic poisoning, and not of cholera.

**To Sinkiang via Mongolia.**—Reference has several times been made in CHINA’S MILLIONS to the party of young men waiting at Shanghai for permission to travel with the veteran missionary, the Rev. G. Hunter, via Russian territory, into Sinkiang (Chinese Turkestan). This permission has now been definitely refused, and an alternative route from Peiping (Peking) via Mongolia is being attempted. On August 13th Mr. Hunter left for Peiping with Dr. Fischbacher to arrange for the purchase of two motor-trucks to transport the party across Mongolia to Tihwaft, the capital of Sinkiang. The journey was expected to occupy about twenty days, and if, as anticipated, they left Peiping early in September, they may even now have reached their destination. The journey was expected to occupy about twenty days, and if, as anticipated, they left Peiping early in September, they may even now have reached their destination.

The period of long delay in Shanghai has been occupied in language study and in Christian work as opportunity offered, and we hear the good news that in this waiting time God has been continuing His own preparation of His servants for the work by a fresh revelation of Himself. Men who are to face the isolation of Sinkiang, and the almost unchallenged supremacy of Islam in the hearts of many of its people, need to be very sure of God.

News of Mr. Ferguson—A Letter from Anhwei.—

A letter from the Rev. R. S. Hamilton, of Fowyang, in northern Anhwei, dated August 3rd, gives the latest available information as to our friend the Rev. H. S. Ferguson. It is stated on fairly reliable information that Mr. Ferguson was seen by Chinese at Shangchung, in South Honan, at the end of July, strolling about the compound where he was held a prisoner. As Mr. Hamilton points out, such freedom is not generally accorded to Chinese prisoners. Further attempts were being made to secure Mr. Ferguson’s release by negotiation, but apparently without success. How much we need persistence in prayer for him and all others in captivity, or in danger through the activities of Communist bandits.

The remainder of Mr. Hamilton’s letter is of great interest, though much of it makes sad reading:—

‘This city and district is in the early throes of a very serious cholera epidemic. The death rate is fully thirty per day in the city alone. One day it was stated that seventy had died. The city authorities are experiencing difficulties in securing the services of sufficient carpenters to make the coffins required. During the past ten days four Christians and two very bright enquirers have gone to be with the Lord. One of these was a carpenter in whom we have been interested for the past two years. He had for many years lived a very straightforward life and considered that God would accept him on the ground of his good living. Only during recent months has he come to realize his need of Christ as a personal Saviour and to trust in Him. We are so thankful that this change came before it was too late. Several other persons connected with Christian homes have also succumbed to this disease.

‘We were able to secure from Pengpu a small supply of the Government anti-cholera vaccine and already about one thousand people have been inoculated at our compound.’

**The Scottish Valedictory Meeting.**

The public Valedictory Meeting for our returning Scottish missionaries was held in Glasgow on Tuesday evening, September 6th, when the large St. George’s Church Tabernacle was practically filled with an interested and enthusiastic audience. Pastor D. J. Findlay, J.P., of our Scottish Council, presided, and the closing address was given by the Rev. John McNeill, D.D., the well-known Scottish Evangelist, who at 78 years of age retains all his old fervour and enthusiasm for foreign missions.

Short farewell messages were given by each of the returning missionaries, the Rev. and Mrs. A. B. Wilson, of Chekiang Province, Mr. Robert Walker, of Shantung Province, Miss Mary Cruickshank, of Kiangsi Province and Mr. and Mrs. James Dunachie, of Shan-si Province. In addition our two Scottish nurses, the Misses Sellar and Young, told of God’s leading, and the Scottish Secretary also addressed the gathering—the biggest in point of numbers that the Mission has yet had in Scotland for a public Valedictory Meeting.

A.T.

The Rev. W. H. Aldis will be the preacher at a special service for city men at St. Stephen’s, Walbrook, on October 25th, at 1.20 p.m. The subject will be the Hudson Taylor Centenary. All friends will be welcomed.
Donations received in London for General Fund during August, 1952.

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'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.

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Money to be transmitted to missionaries for their private use and not for Mission work may be sent through the Mission if this is clearly indicated.

ARRIVALS.
August 22.—Mr. H. F. Ridley, from Tihwaifu.
September 17.—Mr. and Mrs. H. J. Chalkley and family, from Chefoo.
Miss E. M. Broomhall, from Chefoo.

DEPARTURE.
September 16.—Mr. R. G. Walker, via U.S.A.

October, 1952.

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Photo taken at the Conference of the League of Christian Churches, held at Tenganien, Shantung, June 10-14, 1932. Near the centre is the Rev. Robert Gillies, representing the C.I.M. On his right is Dr. Chia Yeung. Among other Chinese Christian leaders are the Rev. Tsoo Li-wei, Pastor Fan, whose revival services in Shantung have been greatly blessed and Pastor Yang Shao-tang, C.I.M. District Pastor in Shantung.
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A MAP OF CHINA,
SHOWING THE MAJORITY OF THE PLACES MENTIONED IN THIS ISSUE.
What, then, should be the attitude of the Christian when he is called to pass through experiences which are beyond his understanding, when God fails to do what he expects of Him, or allows him to face trials, disappointments, suffering, from which he imagined himself immune? There will not be wanting friends who will seek to comfort him by a reminder that God moves in a mysterious way, that His judgments are far above our sight, that His dealings are strange and difficult to understand, but that nevertheless we are sure that He makes no mistake. But the Christian who desires to follow his Master must feel secretly uneasy when such apologies for God are offered to him as comfort. If he knows God as Christ knew Him (as really if not as intimately) he will shrink from any suggestion that God's dealings need to be explained. He asks no immediate explanation, he does not seek in the first place to understand why his Father has acted thus. No, his first instinct is to thank Him, to rejoice in the knowledge that the ways of the Lord are right, to assure Him that he has the most absolute confidence in His love and power and wisdom. He wants his greatest Friend to know that to him His actions are beyond reproach, that whether he understands or not he utterly refuses to misunderstand. All the paths of the Lord are mercy and truth, and whether an explanation is vouchsafed or not, he rejoices in the Holy Spirit for all that his Father has done.

It may be that afterwards, without any diminution of this complete confidence in God, he may seek, in a spirit of reverent inquiry, to understand some of the reasons which prompted the Father to plan, or permit, the events which have happened. Why did God permit Joseph to be sold into Egypt and to suffer as he did? Why was not Stephen's life saved? Why was Paul carried to Jerusalem and there detained and imprisoned for a long time, when it was so clear that his only future was martyrdom? Why does God allow His people to suffer, from which he imagined himself immune? But however that may be, let us give Him the joy of knowing that we do not ask Him to justify Himself. Half the beauty of the nightingale's song lies in the fact that it sings in the darkness. When the day dawns, and the shadows flee away, we shall have new songs to sing, but meanwhile God gives us songs in the night, and He loves to hear us sing them.
Not very long ago we in the C.I.M. passed through a
time of testing in regard to funds. As the end of the
month drew near we met daily for prayer, but when the
last day came, although there had been wonderful answers,
the supply was not as large as we had hoped, and doubts
and questionings might easily have arisen as to how the
needs of the work and the workers would be met during
the next month. But on that last day, when six members
of the Mission met in the Quiet Room at Headquarters,
all six, as if by one consent, were led one by one to praise
God. They did not, as it were, console themselves with
the thought that half a loaf is better than no bread, and
thank Him for the half loaf! But they exulted in the
certainty that His ways are right. He would meet the
need, perhaps through other channels than the ordinary
Mission funds, but meanwhile they praised Him that the
sum received was just what it was, because that was His
good pleasure. ‘Even so, Father; for so it seemed
good in Thy sight.’ God keep us, in weal and in woe,
thus rejoicing in the Holy Spirit. 

F. H.

Notes from Kinghsien, Anhwei.

The province of Anhwei has been somewhat neglected in CHINA'S MILLIONS. We rejoice to be able to print part
of two letters from Mr. and Mrs. S. J. Warren, of Kinghsien.

The Forward Movement.

We have had the pleasure of welcoming reinforcements
into our district quite recently. A married couple, with twin
children (always a wonder to the Chinese), have been designated to
take over the work in the southern part of the district, and are for the
present staying with us and studying the language. They are from America,
and are members of the now famous
Two Hundred new recruits that God has so graciously called out and pro-
vided for, in connection with the For-
ward Movement of the C.I.M.

The object of the Forward Move-
ment is to reach all neglected places just as speedily as possible. At
the same time this does not mean that existing work, nor the necessary sup-
port for existing work, is to be given up. Rather, the old work is to be
encouraged and stimulated as much as possible with the hope in view that ere long many existing churches may not only become self-supporting and thus independent of the Mission in this material way, yet continue in fellowship with us, and actively join hand in hand with the missionary in reaching out to the unevangelized areas.

There are a number of missionary societies working in Anhwei province, but many of these have their main work located in the big cities and immediate neighbourhood. For instance, in
the city of Wuhu there are six Protestant missionary societies, and the Roman Catholics, at work.

As regards the rural work through-
out the province, probably the C.I.M. has a larger share of this than any other mission. Within our part of
the field we have four districts which come under the Forward Movement
two in the north of the province and
and two in the south of the province. Besides these we have several other centres where evangelistic work has been done in the past, but where no permanent work was established. These rank as Secondary Forward Movement places.

Here in the south of the province the two Forward Movement centres are the districts of Tsingt'heh, where we began work almost four years ago, before our transfer to Kinghsien and Chiki. During the past eighteen months or more we have had the oversight of the work throughout these three districts, so we hail with pleasure the appointment of Mr. and Mrs. Kohfield to the district of Chiki.

These three districts together comprise an area about seventy miles long from north to south, and about forty to fifty miles wide from east to west. In this area we have three walled cities, each the seat for the local District Magistrate, also a dozen or fifteen large important market-towns, several hundred large villages and a few thousand smaller ones, not to mention the host of scattered farm-houses and the homes of other country-folk living among the hills and the valleys. A large part of the district is mountainous, with extensive valleys forming plains between the ranges where rice is grown. But rice growing is not confined to the plains, for the industrious country folk terrace the valleys and even the gentler slopes of the foothills and grow rice on these.

During the past thirty years or so, Christian forces have been at work in Kinghsien, and at the present we have a Church membership of fifty-three souls. These are divided into three congregations, one situated in the city, and two in country villages.

In Tsingt'heh we have one centre where a church was organized years ago, but more recently it has dwindled almost to nothing through deaths and re-
movals, etc. Also in this district we have a promising country centre where we have meetings in the home of a Christian family, sometimes having a congregation numbering from twenty to thirty persons, almost all men. At present, as far as we know, in the Chiki district we have only one Christian, a man, who is a very keen witness for the Lord.

In Chiki we have one preaching place, in Tsingt'heh three, in Kinghsien four. As these places are scattered over a large area, the most northerly and southerly points being almost seventy miles apart, you may imagine how much travelling is involved in making a circuit of the district. And as one's most express method of travel is by using one's own two feet, you may imagine how much time and labour is required to accomplish a visit of the whole district.

Our force of Chinese helpers is reduced to one full-time evangelist, Mr. Low, and a Chinese Pastor, Mr. Ch'eng, whose work lies in another district, but who occasionally helps with the work in the south of the district. Also in Kinghsien district we have three Chinese gentlemen who act as local preachers, often taking the responsibility for the services in their own churches.

Mr. and Mrs. Kohfield are residing with us for the time being. But they hope to move on to their own part of the field as soon as possible. But this move is not possible until suitable premises have been obtained in that city. We hope to have the opportu-
nity of visiting that district soon, and trust that premises may be ob-
tained without great difficulty.

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With these few details of the area, the need, and the present work in this district before you, will you pray for us sometimes? We covet your prayer help! It means so much for us to have folk at the rear so definitely joining with us in this attack on Satan's strongholds by upholding us with prayer.

The Return of the 'City God.'

There was great joy in the hearts of some in this city just a few days ago because the 'City God' had come back to town, and folks said that he had come to stay.

During the Revolutionary period of 1926-28, while the southern armies were fighting their way to Peking in their endeavour to drive out militarism and corrupt government, agitators and educators were exceedingly busy in the rear, seeking to overthrow the old order of 'society' with its wealth of superstition and idolatry, and aiming to establish the 'New Order' of things. Their main piece of machinery was the 'People's Party.' Offices of the party were established in every district and the executive officers vested with great power, sometimes with authority surpassing even that wielded by the District Magistrate. In the majority of cases the executive consisted of appointees from the ranks of the local students and other youths. Many of these were still in their teens or early twenties, were largely inexperienced and distinctly radical in their outlook, both socially, politically, and religiously.

The 'Party' had many slogans, war cries, and objectives, but from the outset it gave itself unremittingly to a grand effort to abolish idolatry. The lunar calendar was abolished, partly because its dates are so coupled with idolatry, marking as it does the birthdays of idols, feasts, etc., so that it is a continual reminder to the people of their superstitions. Priests were dismissed from their temples and ordered to do honest work, though some turned bandit. In some cases temple buildings were destroyed; in other places the interior was torn out and the buildings converted to other uses. The idols were thrown from their pedestals, and broken up, burned, or dragged out on to dump heaps and pedestals, and broken up, burned, or swept out of the temple. In the opinion of one and all great retribution must fall upon the heads of such reckless people.

In every Chinese city there is an idol called the 'City God,' and he has a temple to himself called the 'City Temple.' This idol is regarded as the guardian of the city and is besought on all occasions by all classes of people. Here in Kinhsien, during the anti-superstition campaign, the interior of the temple was wrecked and a rope tied around the neck of the idol, who was thrown from his pedestal and dragged through the streets. As it was drawn along by men and boys, schoolboys, students, some of their teachers, 'Party' officials and others of like mind struggled for the opportunity of beating the idol with sticks. As this shouting, stockade mob rushed through the streets women thronged their doors or took up other vantage points, some of them even weeping, one and all crying aloud:

-'Pity the old city idol, pity the old city idol.'

Having drawn it through the principal streets, they stopped at the West Gate and hurled it down into the river, shouting curses and imprecations after it as it floated away. Friends of the idol had a thought for its welfare, however, and dispatched messengers after it to Clear Spear River, twenty miles away, and fishermen there drew the old wooden god to land and the villagers put him into an out-of-the-way temple for safe keeping.

A year or so ago a secret movement was organized, aiming to secure the return of the idol. Quietly robes for the idol's decoration, and trappings for the interior of the temple, were prepared. But the news leaked out and the 'Party' threatened such drastic action that the movement was crushed for the moment. A month or two ago the movement started again, but did not make much headway at first. Then several of the 'Party' leaders left for the capital, and secretly carpenters were called to work on the interior of the temple,
while other preparations were put in hand. A spirit of anticipation manifested itself among the people. But it was difficult to raise needed funds, for the wealthy business people feared to act lest the ‘Party’ might hold them responsible for the movement.

On Sunday, July 17th, an old priest was visiting a well-to-do business man about this matter. The gentleman was unwilling to make a donation. At the time of the visit a thunder-storm was fast approaching. As the business man demurred, flashes of lightning illumined the darkening sky, and as the thunder pealed forth a lad rushed in crying that a fire had broken out in the back loft of the house. After some effort this was extinguished and the business man resumed his conversation with the priest.

‘Your house was in danger of burning down just now,’ cried the priest, ‘and the fire has been extinguished successfully. You are indebted to the gods for preserving your property. What better method of showing your gratitude for their protection could you wish?’

So the business man gave in and made his donation!

On the following Tuesday messengers were dispatched to Clear Spear River to carry and escort the idol back to the city. Arriving outside the city on Wednesday, they were not permitted to enter that evening, but next morning the idol was escorted in triumph into the city and installed in the temple amid much excitement.

At the height of the excitement somebody suggested a raid on the ‘Party’ office nearby. The idea of retaliation caught on like wildfire and in no time a shouting crowd was bursting in the doors to that building and wrecking the interior. After the wrecking was completed the crowd dispersed, some to go home or to the teashops, others back to the temple for another look at the idol.

A ‘Party Victory.’

The ‘Party’ officials immediately took action at law, suing the elders of the city as the representatives of the people for loss and damage due to the riot. At first it was thought that if the elders made good the loss sustained all would be well and the idol be allowed to remain in peace in the city. But the ‘Party’ officials, feeling that they had a good case, reported it to headquarters at the capital, and were urged to press not only for damages, but also for the removal of the idol. So an order went forth that those responsible for bringing the idol back must go in person on a certain day to the temple and with their own hands destroy the idol. If they refused to do this they would be arrested and heavily fined. Being unwilling on the one hand to destroy the idol for fear of the people, and also unwilling to go to prison, they were in a dilemma. But they found a way out! Quietly they had the idol carried from the temple and deposited in a secluded spot outside the North Gate, and there it remains.

Years ago the ‘Party’ pulled down the idols and declared the day of superstition and of religious belief at a close. They did not realize that the customs and beliefs of centuries cannot be changed or blotted out just by destroying a few wooden or gilded mud idols. These beliefs are enshrined in the hearts of the people, and governmental proclamation can no more root out superstition from the heart than it can eradicate Christianity once that is implanted. So that at every opportunity these people openly revert to that in which they always believe, much to the chagrin of the ‘Party’ and other well-intentioned people.

But what a challenge to us! The Gospel of Jesus Christ has been preached among these people for over thirty years. Souls have been won and saved. A Church has been established and has been functioning for a number of years. On top of this a non-Christian organization, backed by modern education, destroys their idols and does not suffer either from the wrath of the gods nor from the Government. Yet they will not leave their idols, but rather seem the more attached to them, even to risking official displeasure to get them back.

Do you think that you and I can do anything about this? Let us pray more earnestly for His blessing on the preaching of the Gospel, that as Christ is lifted up they may be drawn from their idols and their sin, to serve the true and living God.

A Religious Stronghold.

The Rev. R. Cunningham writes from Tatsienlu, the capital of Hiskang, commonly known as Eastern Tibet. This is a letter which should drive us to our knees using a weapon which is mighty through God to the pulling down of strongholds.

The name Tatsienlu is Chinese and means ‘strike-arrow-furnace’ and may be translated, firing the arrow into the furnace. There is a story of this interpretation which I hope to tell later. The Tibetan name, Dar-dzen-do, may be explained as the point where two rivers meet, the Dar and the Dzen, Do simply meaning a junction. There are many place names all over Tibet ending with ‘Do’ and attached, merely mark the point where a valley, a road, or a river join each other. Tatsienlu, therefore stands at the junction of the Dar and the Dzen, two rivers which have their rise in the high snow mountains lying north-west and south-west of the city. Below Tatsienlu the river flows for twenty miles, entering the Tong at Wa-si-kow. The town is very easily found on the map being nearly at the point where 100 longitude cuts through 30 latitude.

Tatsienlu is 9,000 feet above sea level, is surrounded on all sides by enormous snow mountains, is some 2,500 miles from the coast, and is a strong centre of Lamaism. Lamaism is a highly organized system of darkness, maintaining its existence through ignorance, idiolatry, and superstition. There is practically no religion in it. It is a gigantic society of red-robed men, who live together in hundreds and thousands, who have never experienced any religious or spiritual call, who are under no moral persuasion whatever, and who spend their days in lazy indulgence and their nights frequently in sin and vice. There are seven lamaseries in Tatsienlu belonging to the Gelu, the Nima, and the Saja sects. Two of the lamaseries belong to a sect lying somewhere between the Gelu and the Nima. The three larger lamaseries are known as Ngacho, Dorjedra, and Lhamodze, the first

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November and on the Tibetan border—a bulwark which Christianity is attempting to scale with very little apparent success, so high and unscaleable are its ramparts. The ignorance behind this bulwark, fortified by every form of vice and sin and uncleanness, is simply appalling. And it is organized. The forces watching from the battlements are armed with all the weapons of bondage, fear, and superstition. One inch of ground will not be yielded without a fierce and desperate struggle.

Seven lamaseries and five hundred priests and practically every sect represented is no mean force in a town of 30,000 inhabitants. These temples differ somewhat in doctrine and interpretation but they are all united in their stand against the Gospel and the spread of truth.

As you thus try to picture in your mind the border city of Tatsienlu I would like you to make a simple contrast. Down on the plain you will find hundreds of walled cities. Take any one of them and what will you find? There is usually one long street running from the north gate to the south, and another running from east gate to the west. Branching from these two main streets are numerous side streets, usually residential, and here you will find the large Chinese temples, the merchant guilds, and the ancestral halls. The city temple, however, usually occupies a prominent site somewhere on the main street, and is crowded with people on market and fair days. There may be a Confucian temple, a Buddhist or Taoist shrine, and a small temple to the Goddess of Mercy. In an ordinary Chinese city on the plain the whole temple or priestly community will not number more than ten, while the population may number from fifty to one hundred thousand. In minor cities the sum total may be two or three priests, frequently illiterate and ignorant men who offer no active or effective opposition to the spread of the Gospel.

Tatsienlu on the other hand is a religious stronghold, organized and determined to withstand any advance of the Christian Message. And behind Tatsienlu lies Litang, and Kanze, and Derge, and Batang, and Draya, and hundreds of smaller lamaseries, and every one of them actively hostile, and relentlessly antagonistic to the message of God's love in His Son Jesus Christ.

Ai was captured by stratagem; the walls of Jericho were brought down by faith. Joshua before the high, strong, impregnable walls of Jericho felt his own weakness and helplessness, and there appeared to him the Captain of the Lord's host, with the result that the walls of Jericho fell without a blow being struck.
A Journey in Tibet.

The Rev. F. D. Learner suggests that 'The Closed Land' has ceased to be a true description of Tibet. That part of northern Tibet which is included in the new province of Chinghai is certainly open, and Mr. Learner describes a recent visit in company with the Rev. E. J. Mann.

When we left Sining on the morning of June 28th, it was raining hard, but as everything was in readiness, and thinking that it might clear up on the strength of the proverbial 'Rain before seven, fine before eleven,' we started. For the first nearly thirty li the west valley, it simply poured with rain, and we got soaked through. There was hardly a stitch of dry clothing on our bodies. We encouraged ourselves all the way along that the clouds did seem as if they were breaking. Anyhow, before eleven it did clear up and the sun, after a time, came out in all its strength. We soon got dry again, and the day turned out a very pleasant one indeed. The first day we got to Tangar, the place where we have a small out-station, and we spent a very pleasant evening with the few Christians, having our evening meal with Elder Tsang. Leaving very early the next morning, taking a south-westerly course, we followed up a narrow gorge, the winding road close beside and parallel to a rushing clear water stream, indicating that we were rising rapidly. Staying during the morning for a bite of lunch, we were invited into a Tibetan home and found them most kind and considerate in every way, even going out of their way supplying our needs. This class of sedentary Tibetans is not so difficult to reach with the Gospel, for they live in houses like the Chinese, and many of them even speak the Chinese language.

The second evening we stayed at a small semi-Chinese village by name of Sha-la-kui-te, staying in the home of a Chinese family. As we got in fairly early, we first had a rest and some refreshments, and then decided to take a peep at the Koko-Nor, for it can be seen from the top of one of the near mountain peaks.

The Koko-Nor is 10,900 feet above sea-level, and is 230 miles in circumference. It is fed by 72 streams, and as it has no outlet, its waters are of a deep blue.

Over the Border.

The next day we took a westerly course, and after going about ten li we came to the ethnographical border line, which is marked by a range of mountains known as the Rih-iho San. We stood, as it were, one foot in China and one in Tibet. Now we travelled over grassy land for about eight li, hardly seeing a person, apart from a few nomads here and there mounted on diminutive Tibetan horses, passing from one encampment to another. We also saw in the distance groups of black sparrow-like birds, and flocks of sheep grazing nearby.

During the afternoon we travelled in a more south-westerly direction, travelling on a newly-made motor road which eventually is being extended as far as Yu-shu, a nomadic centre which is being opened up by the Chinese Government as the halfway stop to Lhasa. We passed by a little place named Chapchar, where barracks are being built. This means that in the future this road will be more or less safe and open to travelers. I would like very much to go to this place in the near future, but the journey from Sining would take a full three weeks by horseback, and the country one passes through is very thinly populated and entirely by nomads. As the Mission branch out more and more in Tibetan work, this Yu-shu is an important centre to be occupied.

That evening we stayed in another Tibetan home. We had fortunately brought along with us Mr. Tung, the Tibetan Gospel Inn evangelist, otherwise we should have found it difficult that evening to get a resting place. The name of this small Tibetan village is Tammed, and we got a warm welcome. At first it looked as if we should have to stay out in the open, but after the ice was broken, the fierce dogs were kept back by means of chains and stones, we entered the gate of the compound, and from that time until the time we left we were indeed treated royally.

In the morning again we took to the road going in almost a direct easterly direction, and came to Kung-ho-hsien after going about thirty li. But about ten li from the city whom should we run into but the 'Hsien' official, who was going to a place in the opposite direction on official business. He was accompanied by a Mohammedan military commander of Kwainte, who was over in order to see that the building of the barracks at Chapchar was being done properly. Well, their meeting us altered their plans somewhat, and the Hsien official decided to accompany us back to Kung-ho-hsien in person, sending the Mohammedan Commander on by himself. The latter supplied us with an escort, who had orders to escort us to Kwainte before returning. On arriving at Kung-ho-hsien the official gave us a good breakfast and was
extremely kind to us during the few hours we were there.

Kong-ho-hsien is one of the new cities right in Tibetan territory which has recently been opened up by the Chinese Government, and indeed is a promising place. Up to now there are no city walls, and the place is comparatively small, but I feel sure there is a future for that place. It is right on the Yellow River, and later on, as water-courses are made, so as to make it possible for water from the Yellow River to run on the surrounding fields, the crops will be of much more value. This irrigation system is being thought out at the present time and should materialize in the near future. When this does come to pass, the population should increase by leaps and bounds.

This is indeed a centre very promising for Gospel work, and up to now nothing has been done. Possibly this could be worked as an out-station from Yangur. We surely found the people there very friendly and opposition was conspicuous by its absence.

At Kong-ho-hsien we crossed the Yellow River. This was done by sitting on small sheepskin rafts and being paddled over. The horses were not so fortunate, for they had to swim over themselves, and this they did very nicely. The river is about a quarter of a mile across at this point. That evening we stayed in a small sedentary Tibetan village, by name Dae-mong, and were again treated very nicely by the Tibetans. They could not speak Chinese, and thus again Mr. Tong came in useful.

The next day, leaving Dae-mong by daylight, we continued our course in an easterly direction and travelled during the morning a good eighty li without seeing any habitation whatsoever. We passed a few herds of yak which were heavily laden with grain, with nomads following on horseback. A more lonely road I have never travelled on. It was nothing but green grass, more green grass, and still more green grass.

Back to Kweiteh.

About thirty li before arriving in Kweiteh we crossed over the border line again and very soon after came to the 'Boiling Water' springs and were glad of another rest. I had heard about these springs before, how that eggs could be boiled in the boiling water and many other such stories, but I must confess that I had been rather dubious about believing them.

But now I know that such stories were perfectly true. We even made delicious tea from this literally boiling water.

All around the springs there were many tents containing Tibetans, Chinese, and Mohammedans, and these during certain times in the day took baths in the water, which had been allowed to partly cool. The water has some medicinal healing power, although quite void of any unpleasant taste. All the year round there is a continual stream of sick folk who come for healing.

The place all around was supposed to be infested with scorpions, but whether the day was too hot or the weather too dry, I do not know, we did not see any. But we refrained from upsetting the stones while we were there, for a bite from a scorpion is something that one would rather avoid.

We got to Kweiteh that afternoon, going in a northerly direction, and we received a warm welcome from the Christians there. Mr. and Mrs. George Bell were conspicuous by their absence, and the place did not seem so large as at all without the missionaries. They are now down at Chefoo for the summer, but they will be back again in the autumn.

The next day being Sunday, we stayed over, and this was our first day of rest since leaving Sining. It was a very happy day, too. Mr. Mann and I both led meetings for the Christians, and I feel sure that the time was a time of refreshment to them all.

The next day we were away at daylight again, and apart from a three hours' rest at the ferry where we crossed the Yellow River again, we did not put off any more time, but did the journey to Sining as quickly as possible, doing it nicely in two days instead of the usual three.

An Open Door.

Now what more can I say? I think that the time has come when these places on and over the border should be opened up to the Gospel. One cannot speak concerning Tibet on the western and southern side, but the part of Tibet which the province of Chinghai embraces is open. At the present time such places as Kong-ho-hsien, Sha-la-ku-te, Yu-shu, Tu-lan-hsien, Tu-ho-pa, are possibly not big enough to solicit missionaries all to themselves, but even if resident missionaries do not occupy them, they certainly should have periodical visits.

As the Mission more and more specializes in work among the sedentary Tibetans, as young men and women are forthcoming, my prayer to God is that the nomads shall not be left out. But where are the young people to do this work? Men and women are needed who count not their lives dear to themselves, those who will be willing to 'spend and be spent' in the service of God, those who have zeal unflagging, love unfafltering, heart unselfish, loyalty unshaken, and patience untiring.
A New Thing.'

' Behold, I will do a new thing ' . . . ' If ye ask . . . I will do ' . . . ' Not by might, nor by power, but by My Spirit.'

A circular letter from the Rev. and Mrs. F. S. Joyce and Miss Dives gives a full and thrilling account of the blessing at Hiangcheng, Honan.

An Answer to Prayer.

In answer to the prayers of nearly two years the Lord has begun a new thing in the church at Hiangcheng, Honan. The occasion was a series of meetings held March 13th-18th (1932) by Miss Monsen, accompanied by Pastor Liu, of Nanyang. These meetings brought us foreign workers low before God. Where have we failed in our ministry in the past that such a work needs to be done in the churches to-day? It was not a revival—that implies life already there—but a work needs to be done in the churches to-day?

What was it which sent away foreign workers low before God. Where is the church building is wide and takes in any one; the door of Church membership is not so wide and some get through; but the door of salvation is so narrow that no one can enter with any known sin upon him. You can only pass through when all your revealed sins are confessed and so still upon the conscience, and the present life is lived in secret or open sin.

Specific Sins.

Then sins, specific sins, such as stealing, hatred, an unforgiving spirit, pride, etc., were plainly and fearlessly dealt with, as is done in Scripture, and all with illustrations drawn from an intimate knowledge of the lives of the people and from a wide experience with souls. The awfully solemn message on adultery given in straight but pure language, was prefaced by 1 Corinthians xi. 31 and Isaiah i. 18, and followed by 1 Corinthians vi. 9, 10 and v. 11. 'Oh, the pit of iniquity in which lives are lived, hearing, seeing and doing from earliest childhood. One was faced with the question, 'Do we know enough of the lives of the people amongst whom we work?' If we do not, how can we fulfil our commission of Acts xxvi. 18? (And do we know our own selves as God sees us?)

How deeply the message went home was revealed by the faces of the hearers and in their own confessions later in personal dealing. Along with this unfolding of black sins rang the message of hope, 'Jesus is seeking sinners. The Holy Spirit is here to reveal sin. God is calling you to come now and reckon your sin account.'

The Narrow Way.

Another of the messages was on the text, 'Strive to enter in at the straight (narrow) gate.' 'The door of the church building is wide and takes in any one; the door of Church membership is not so wide and some get through; but the door of salvation is so narrow that no one can enter with any known sin upon him. You can only pass through when all your revealed sins are confessed and washed away. Some stand outside the door moaning, 'I cannot remember all my sins,' while the sins they know so well they are unwilling to confess and forsake; or else it is that they will not let the Holy Spirit reveal their sins to them, which He is waiting to do.'

The last message given by Miss Monsen, who had to leave before the conference ended, was on the text—Psalm xiv. 2-3, 2 Cor. v. 21, and Isaiah i. 18. 'Because of what the Saviour has done on the Cross, God, Who cannot look upon sin, can now say and does say, "Come, bring your sins and settle your sin account,"' said the messenger. 'And as you do this the promises of God will reach to your heart (they have only reached your ear before) and you will have an experience of salvation.'

The Personal Question.

One method which was manifestly used of the Spirit was the personal question, put to almost every Church member, 'Are you saved?' or 'Are you born again?' and 'What proof have you?' These questions, put by already saved souls, as well as by Miss Monsen, Pastor Liu and ourselves, though resented by some, brought
On the mountain west of Hiangcheng, Honan, are the Two Hundred (Masters Crane, Frame, Guinness, Gaussen, and Wootock, all working at Hiangcheng, with Mr. R. H. Joyce) who were surveying the land. Mr. Guinness writes: 'The river flows just below our hack well. The city itself is right on the edge of the wide Honan Plain. We took an early opportunity of climbing the hills, and had a wonderful view of the ripening corn, dotted here and there with darker patches which marked the villages.'

Tears to the eyes of others and set them thinking. A sense of facing eternal realities solemnized all. Between the meetings many gathered in groups to discuss what it means to be saved. Then, as the messages brought before them the absolute necessity of getting right with God and man, many, who at first listened complacently, had their eyes opened to see their condition before God and to realize that they were lost. Whilst there was opportunity for prayer at the close of each meeting, public confession of sins and weeping was stopped. Miss Monsen said, 'We are not told to confess our sins before the whole congregation: but we do find in Scripture that a saved soul is sent to help one who is seeking.' And so, as the burden of sin grew heavy on some, they sought out a saved person to help them, in whose presence they reckoned their sin account with God, confessing all to Him, and receiving forgiveness and eternal life. Others went away alone and spent time with God, letting Him deal with them. Several wrote out the long list of black sins which the Holy Spirit had revealed to them. As they confessed them one by one to God and rested on His precious promises, such as 1 John i. 9, Isaiah i. 18, Proverbs xxviii. 13, and Psalm ciii. 12, the burden rolled away and praise and joy filled their hearts and shone on their faces.

It was noticeable that the saved souls felt that confession and restitution must be made to those who had wronged. Stolen money and other belongings were restored, confessions made, letters written, and reconciliation sought with enemies. An eagerness to win others was also very marked. Hatred was one sin which bound so many and kept them back from true peace, but when this also was brought to the Saviour in confession deliverance would come. 'I am set free,' the saved one would say with joy and would go to put things right with those he or she had formerly hated. Amongst those who were saved were evangelists, deacons, voluntary workers, school teachers and ordinary Church members. Most of the results were seen after Miss Monsen had left. 'Don't pick unripe fruit,' she had said, 'let them go away with the sword in their hearts till they have to fall at the foot of the Cross. God's Word shall not return unto Him void.' So we waited and prayed and God worked.

Two School Teachers Saved.

One of the first to be saved was an ex-colporteur, who had previously received Bible training and is now one of the teachers in the local Church Primary School. He told later how he went through the first three days of meetings with perfect unconcern. In answer to Miss Monsen's question to him, 'Are you saved?' he confidently replied, 'Yes.' Seeing she was not convinced, he asked for an interview and sought to assure her of his being saved. She only replied, 'I do not think you have life.' Three times she said to him, 'You are deceiving yourself.' He went away and sought a humble and truly saved man and asked what it had meant to him to get saved. When he heard the answer he said, 'Then I am all wrong,' and the man replied, 'Yes, you are not saved.' He went to his room and passed a wretched night. He tried to pray but could not. In the early morning suddenly all his sins began to appear before him, so many and so black that he felt unfit to see the light of day. He spent the next day in his room, feeling that he would defile the house of God with his presence and that he dare not touch the Bible. His burden grew heavier and heavier. He wrote out all his sins—six pages of them. After another awful night, almost in despair he made his way to the Chinese pastor's room, showing him the long list of sins and saying, 'I am lost; there is no hope for me.'

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Pastor Liu said to him, 'Do you believe that Jesus can save you? You must believe that He can.' Then falling on his knees, he poured out all his sins one by one to the Saviour of the lost, willing to lose face sooner than lose his soul. He was washed in the fountain opened for sin and uncleanness; the joy of forgiveness and peace with God filled his heart, and he knew that he was born again. He came to us with a shining face saying, 'Thank God, I am saved.' He at once began getting right with man. He first went to his wife and asked her forgiveness; he restored stolen money and wrote letters of confession. It took him a long time to put all right, but do it he felt he must. Four days after he was saved he asked God to give him a soul and very soon he was led to an old man under deep conviction. It was not long before this man too was rejoicing in salvation. The school teacher also was rejoicing in salvation. The school teacher also too was rejoicing in salvation. The school teacher also

The Future.

Many who have become miserable because of their sins are resisting, finding the cost of getting right with God and man too great. May they yet fall at the foot of the Cross and see that the way of humiliation and death is the way of life. As the souls who have been saved witness, which they are doing throughout the district, so the river of life flows on. We do not forget our Lord's words, 'By their fruits ye shall know them.' We believe that in spite of all the wiles and assaults of the great adversary the work which God has begun will not cease. To Him be the glory. As we face future service may we in our preaching be fearless and faithful in dealing with sin and seek to bring souls, not merely to decision for Christ, to reception of the truth or to an interest in the Gospel, but to true repentance, confession and reconciliation with God and man. Thus shall we avoid having Churches with so many unsaved 'believers' in them. Must we not ourselves have consciences void of offence toward man? Must we not remain in nothingness before God, giving ourselves continually to prayer that costs but counts in that 'the strong man' is bound and the Holy Spirit is able to have complete right of way? Then He will assuredly accomplish His glorious work in the hearts of these amongst whom we are placed as ambassadors for Christ.'

C.I.M. Prayer Meetings.

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

The Weekly Prayer Meeting in Edinburgh is held every Tuesday of the month at 3 o'clock at 16, Belmore Street, Glasgow.

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

The Prayer Meeting at Belfast is held on the first Monday of each month at Cromwell House, Connell Road, at 8 p.m.

A Prayer Meeting is now held at 5.30 p.m. on the first Friday of each month at the Y.W.C.A., Westdown House, 4, Harrington Place, Lambeth.

For the convenience of friends who are unable to come to our Weekly Prayer Meeting at Newington Green, it is proposed to hold a Monthly Prayer Meeting at the Soldiers' Home, Buckingham Gate, and the first meeting has been arranged for Wednesday, November 9th, at 3.30 p.m. An announcement as to further meetings will be made in our next issue.
From the Front Line.

The following extracts from missionaries' recent letters are taken partly from the Shanghai Letter of September 1st.

Dr. and Mrs. Rees in Tibet.

Dr. and Mrs. D. V. Rees have returned to Lhasa-si, on the Chinese Tibetan border, from a medical itineration into Tibet, the opportunity for which came from a representative of the King of Ngawa, who invited them to visit his people. They were accompanied by Mr. and Mrs. Ekvall, of the Christian and Missionary Alliance, who acted as their escort. They wrote:

"With tents, food and all our moveables on twelve yak and our party of eleven mounted on horses, we set out from the Chinese border on June 3rd, and thence for three weeks across mountain, torrent, river and upland, plain and swamp we continued our journey until the Principality of Ngawa was reached. Sometimes we camped alone in the vast grassy solitude; at other times we made our way from nomad encampment to nomad encampment, guides from the one taking us on to the next over trackless wastes, and sometimes we camped near lamaseries. Here, instead of the nomad seeking treatment, the priests and lamas came out in scores."

At Ngawa, where they spent three weeks, the whole of their supply of literature was exhausted and hundreds heard the Gospel from Mr. Ekvall, who speaks Tibetan well, whilst hundreds of patients were seen, the King himself consulting Dr. Rees medically, and more than thirty surgical operations were performed. As the result of this visit the King and Queen of Ngawa offered Mr. and Mrs. Ekvall land for a mission station, provided that they would themselves occupy it. The Queen asked Mr. Ekvall for a New Testament in Tibetan, and questioned him about the Trinity.

By invitation the party continued their journey into territory on the northern route to Lhasa, inhabited by the Goloks, the farthest nomad tribe before uninhabited country is reached. Dr. Rees writes:

"Everywhere we went we found no difficulty in gaining friends. I have never seen itinerant work show up to greater advantage. In many cases patients travelled with us for days so that treatment could be continued or stitches removed. We touched the northern limit of the Jarongs, and our party of eleven mounted on horses, we set out and Missionary Alliance, who acted as their escort. They

Our ideas of this "closed land" have been entirely revolutionized. If our party started out again to-morrow and a year were allowed us, I do not think we should have any difficulty in travelling and preaching and doing medical work throughout most of the inhabited regions of Eastern and North-eastern Tibet."

You will wish to have the latest news regarding our Sinkiang party. Mr. Hunter and Dr. Fischbacher went to Peiping nearly three weeks ago to make arrangements for the journey via Mongolia by motor truck. The other members of the party have since gone North to be in readiness to start next week. The journey, it is expected, will occupy about twenty travelling days. In going so far afield these workers will have a special claim upon our prayers.

Tent Work in Hopei.

Mr. R. E. Thompson, of Lincheng, Hopei, sends the following interesting announcement:

"I would like to take you into our plans for the autumn. At a recent meeting of the missionaries working in the nine counties which comprise the Hwailu district, it was decided that I should be given charge of all the tent work in the area. As a result of this decision, our band has now grown to twice its number. We have now forty tents and fourteen workers. Our field has, of course, grown, too. In the past we were only responsible for five counties, now we are responsible for nine. These nine counties cover an area of 7,000 square miles, and there is an approximate population of two million souls scattered over 2,878 villages! There are three Mission stations, nine missionaries, and 700 baptized believers throughout this district. Our aim as a band is to visit the unvisited villages, win souls for Christ, and form them into self-supporting groups of believers. To accomplish

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this we hope to spend three months at a time in each of the nine counties. "Brethren, pray for us!".

Opposition at Huaitien.

Mr. J. H. Kitchen shows how opposition at Huaitien, Honan, turned out to the furtherance of the Gospel:

'Owing to the intense poverty it was impossible for the Christians to assist in sending out the evangelistic tent this spring, and we turned to other methods of evangelism. Our first point of attack was in the Huaitien district (the out-station on the Sandy River we opened amid so much opposition 18 months ago), where Mr. Grant and I alternated in supervising the work of several preachers in the surrounding country. Towards the end of the time trouble was stirred up by some misguided schoolboys, who wrecked the contents of the Roman Catholic establishment, and then turned their attention to our place. Mr. Grant was fortunately able to escape through a convenient window until the storm had subsided. One of the preachers was struck, but not seriously. When I visited Huaitien a few days later the interior of our little chapel looked as though it had been hit by a typhoon, with books, papers and posters littering the floor amid overturned forms and tables and the remains of our crockery and other accessories. I am glad to say our authority of absolute freedom to preach the Gospel there in the future. So that we feel things have altogether fallen out for the furtherance of the Message. Our own losses were light enough, but we regretted the loss of a second-hand bicycle which was smashed beyond repair.

The ringleader of these schoolboys was a young teacher named Ma, who was promptly arrested by the authorities and lodged in the lock-up. While he was there one of our church members sent him a New Testament, of which he read quite a good deal, and later wrote a letter acknowledging his mistake in persecuting the Christian Church and asking for prayer. Since his release we have lost track of him, but the LORD has not done so, nor need our intercessions cease for him and for many like him.

'We now have a faithful and earnest Christian, Chiang Ch'ing-ch'uan, as gatekeeper-evangelist in Huaitien. His wife is a great help to the women, and does a good deal of visiting. And so where a year ago there were hardly any who named the Name of CHRIST, we now have between 20 and 30 meeting for worship each Sunday, including an encouraging number of young men. Unto Him be the glory!'

Among Buddhist Devotees.

The Rev. A. R. Saunders, of Yangchow, Kiangsi, asks prayer for a new effort to reach Buddhist women:

'A few months ago a lady of high birth and good education, but a devoted Buddhist, who for years had been keen on the accumulation of merit, more out of curiosity than aught else came into the women's guest room, but the Gospel gripped her from the start. She continued to come at intervals, but in a very short time she confessed herself to be a sinner, and accepted CHRIST as Saviour. She bought a Bible, of which she became a diligent student; and before long she told Mrs. Saunders of having read in the Bible that believers must be baptized, and as she would in a short time be joining her husband in another city she asked for baptism with as little delay as possible. Before leaving for her temporary home, where her husband has an official appointment, she wished to take one step further, in obedience to her newly found CHRIST as Savior. She bought a Bible, of which she became a diligent student; and before long she told Mrs. Saunders of having read in the Bible that believers must be baptized, as she would in a short time be joining her husband in another city she asked for baptism with as little delay as possible. Before leaving for her temporary home, where her husband has an official appointment, she wished to take one step further, in obedience to her newly found LORD, by remembering His death, and on the day when she and several others were baptized this wish was granted. She hopes to return here later in the year; but, meanwhile, in her temporary home a room will be set apart where women, especially Buddhist zealots, may hear the Gospel, she being both hostess and the only messenger possible. Pray for this new departure for great issues depend on its success.'

Mr. Saunders gives some interesting incidents in connection with the campaign to reach pilgrims at the annual 'Goddess of Mercy' festival:

'An elderly nun, who for many years had sought the accumulation of merit by devotion to Buddha, sat by the temple door when accosted by a worker. It startled her to hear that all past efforts for accumulation of merit had been in vain, and that faith in the sacrifice of CHRIST was the only way for forgiveness of sins; but the truth gripped, and there on the spot she professed to accept CHRIST. A difficulty now faced her, about which she spoke freely. As a nun she is entitled to her maintenance, but if by breaking her vow she renounced all claim on the temple, what would she do?

'A group of three, husband and wife and the mother, were just leaving the temple when their attention was arrested by a preacher's voice, and they stopped to listen.
Seemingly, they were powerfully convicted of sin and the uselessness of idols, and they confessed faith in Christ. We await the aftermath.

A widow with an only son of sixteen years, who lives in a city more than a hundred miles away, is an ardent devotee of Buddha, and would go all lengths to reach the Buddhist paradise. To attain this object she is willing for her only boy to become a priest, and the boy himself was as keen as his mother until the Gospel made him halt. Armed with suitable recommendations, and under reliable escort, the boy was already on the road, bound for "The Golden Island" near Chinkiang, to take the vows of priesthood, but stopped over at Yangchow. With others of the same ilk he went to the "Goddess of Mercy" hill, the festival being in progress, and was one of the most active in scattering Buddhist leaflets. This lad, most enthusiastic in the promotion of idolatry, was frequently observed listening with close attention to the Gospel messages; and later on, when workers came into closer contact with him, he became deeply interested in God's plan of salvation, the reaction being that he decided to abandon his purpose of becoming a Buddhist priest, and to accept Jesus Christ as Saviour and Lord.

In the Devil's Den.

Miss L. M. Reeks, when recently on a journey with Miss Lindholm in Kwéichow had a very unusual experience. She writes—

In the beginning of July, we had an invitation to go to a place which is five days from Tunchow near the Kwangsi border. Having no Chinese helpers with us we felt we could not go alone as it is a very dangerous district. This man who sent for us is supposed to be an official, but is really a bandit chief. This we did not know at the time. He sent three men to escort us, and before reaching his place another set of armed men came to meet us and escort us through the most dangerous places. If we had not been sure that the Lord had sent us we would never have risked going there, but because the Lord opened the way for us, we knew He would keep us all the way.

This Mr. Ch'en had received grace at Miss Kohler's hands, so this paved the way for us. We felt we were in the devil's den. It is just a den of bandits with fifty armed men, who gambled all day and night, this probably being to keep themselves awake to guard against any attack from Kwangsi bandits. We believe the Lord took us there for two people especially. Mr. Ch'en has a wonderful mother, who is remarkably intelligent. She had never heard the Gospel in all her life, but it seemed as soon as she heard she was able to understand. Although she is seventy-four years of age her mind is exceedingly alert. Although she did not actually receive the Lord while we were there, yet we believe she is not far from the Kingdom. Her questions were so very clear. Then there was the second wife of the officer. She was like Lydia, her heart was already prepared, and as soon as she heard the Gospel, her heart opened and before we left we had the joy of seeing this woman believing the Lord. The Kweiyang coolie porter was able to go with us and he had talks with this woman, so he said she was a real believer. Although we were surrounded with danger and wickedness the Lord gave us this joy.

The heat being almost unbearable we found we could only stay there a week, but the Lord was good to us in keeping us from any serious sickness all the time, although some of our coolies were and still are very ill. The morning we were leaving just as we were coming downstairs to get into our chairs, Mr. Ch'en asked us to go upstairs as he had a small matter on hand. Then we saw that these men were all running about with loaded pistols, and looking like wild men. Just as we got to the top of the stairs we heard firing. The Kwangsi bandits had come in. They first entered the house and sat on the bed talking with our evangelist who asked them if they had been appointed to escort Miss Lindholm and me, but they said they had just come. It appears they had come to kill a man who was on the premises who had previously been with them, but had then gone over to the Chen party of bandits. They were quickly recognized, so our host had gone downstairs and killed three in our courtyard, at least two were killed outside the little inner gate. It was wonderful how the Lord kept our hearts in the midst of such real danger, and the Lord gave me the promise that no evil would befall us. The fray lasted only a short time, and when we heard that the rest of the men had been chased off a little way then we quickly left the house by the back gate, with our hearts full of praise to the Lord for preserving our lives through such danger.

All the way we were conscious that the Lord had His hand over us. We took a detour coming back visiting many places where the Gospel had never been preached. Many of the little country villages were visited also, and the people seemed very willing to listen to the Gospel. Lohu, Pienliang, and other larger places had another opportunity to receive the good news. The book sales were excellent the whole trip, and in many places we had no books to sell. May the Lord quickly bless the Word which has been given away and bought, that it may bring forth fruit unto a hundredfold.

Among Girls and Boys.

Miss E. M. Sanderson, writing from Eastern Szechwan, gives encouraging news of the Boys' and Girls' Higher and Lower Primary Schools at Suiting. She says—

We have just closed school for the summer, and I am thankful to say have had a very good term, free from interference by the educational authorities, and the teaching has been done conscientiously and well by the various teachers. Above all we have realized the Lord's blessing in our midst. Some of the older girls from non-Christian homes have shown definite interest in spiritual things, joining the school Christian Endeavour, attending the weekly prayer meeting, and showing, too, a change of heart and life. I believe that one very helpful contributing factor in this is that the entire teaching staff are Christian—this, I believe, for the first time since the school started. We rejoice exceedingly that it is possible to equip the school with competent Christian teachers and pray that the Lord will graciously continue to thus supply them for us. Of course, we know that in the past there were not always such teachers to be found.

The teachers have worked together harmoniously and well, thank God. One's only regret is that one or two of them are rather hard worked, one having nearly thirty hours' teaching a week, and another twenty-five or twenty-six. If it is possible to get a little more help next term, I shall be very glad, but up to the present we have no one in view.

The number of scholars last term was twenty-eight Higher Primary and forty-two Lower Primary and twelve

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they trooped, the girls with a woman to escort them, and keep them "in face," and the lads bursting in from time to time. I had the time of my life for they were so willing to listen, in fact they repeatedly asked me to tell them some more. They were most interested in hearing of the universality of Christianity and clapped their hands in applause on hearing some passages from the Gospels.

In the late afternoon I was invited up to the Middle School to talk to the students and meet the teachers, and I must say they gave me a great time. On leaving I presented a small New Testament to one of the teachers, which he accepted courteously and gratefully. They all struck me as being so in earnest—very different from most of the students I have met in Yuncheng. I was at the school about two hours, but late that evening two young lads of sixteen and seventeen respectively came to see me to ask some more. I was thrilled and we three talked over the New Testament until high on midnight.

Mr. Chiang and my colleagues had long deserted me. Before leaving the two lads practically promised me that they would make their stand as disciples of our Lord, and we have promised to exchange letters.'

Varia.

At an outstation of Hsiangcheng, Honan, Mr. Ernest Weller baptized an old lady aged ninety-seven! He suggests that this must be a record age for baptism.

Miss M. Standen writes of a visit to Chongmo, an outstation of Kalieng, which has been a particularly hard place to reach. The Mr. Chang referred to was one of Dr. Whitfield Gunniss's first patients; and his father was converted while he (then a small boy) was in hospital.

As you all know, our Gospel tent has been in Chongmo district for the past few months. The tent has been set up in a number of villages, staying generally for about a month in a place, and, praise God, there have been definite results from the seed-sowing. Mr. Chang, the young man who has been in charge of the tent work, went out with me to Chongmo. He had already arranged with the men and women, who had become interested through that work, that we should have ten days' Bible School to help them to understand more clearly the plan of salvation and other Bible truths.

'It was a great joy to me to find a real desire for salvation in the case of a number and also a willingness to suffer persecution for Christ's sake. We sought to build up Jesus Christ and His Cross, and I think that same really got a glimpse of Him as their personal Saviour. The addition of these new enquirers to the congregation has been a great encouragement to the Church. One felt the thrill of real life in the Church and a moving among the dry bones. I had many invitations to visit in the homes of these enquirers and hope to take advantage of these invitations in September. Much prayer has gone up in past years for Chongmo, and now one feels that the answer is coming.'

Mr. F. J. Purchas reports that crowds flock to hear the message at the newly opened centre of Chowkow, East Szechwan. The number of enquirers has increased. It is hoped to start definite work amongst children in the near future.

Four hundred Christians of Wenchow, Chekiang, carrying a white paper flower, followed Mr. P. Worley's coffin to the grave. The Wenchow people were deeply impressed by the fact that a foreigner was accorded such a large Chinese funeral.
A N IMPORTANT MEETING.—In view of the arrival of the Misses E. F. and F. L. French and Miss A. M. Cable on furlough, a special gathering has been arranged to take place, God willing, on Thursday, November 3rd, at 7 o’clock in the Central Hall, Westminster. The general subject will be ‘Trekking with the Gospel in Chinese Turkestan,’ illustrated by a remarkable series of lantern slides just made from photos taken by the three ladies on their recent journeys. Our Home Director, the Rev. W. H. Aldis, will preside.

There are a few reserved seats (price one shilling), but the vast majority of the seats in the large Hall are free, and no tickets are required. The ‘trio,’ as many affectionately call them, are greatly needing rest after a very strenuous period of service, and they will not be available for ordinary meetings, at least for some months, but they have gladly consented to give their friends in the London area this opportunity of hearing how God has guided their steps and blessed their ministry, during the last four and a half years.

The Rev. and Mrs. C. H. Stevens.—Friends of the Rev. and Mrs. C. H. Stevens, of Fengsiang, Shensi, will learn with deep sympathy the trying experience through which they have recently passed. Mrs. Stevens was still in a very weak condition after an attack of cholera, when on the night of August 14th the Mission House was entered by three armed men, who seized and bound the Chinese cook, and then searched everywhere for the ‘foreigners.’ Mr. and Mrs. Stevens escaped over the wall in their night clothes, and finally took refuge with a Christian family in the city. The military took action immediately, but the thieves—probably ex-bandit soldiers—made good their escape. Mrs. Stevens writes as follows from a Fengsiang outstation, where she and her husband were resting, ‘very tired and shaken up’—

‘We are so thankful of this refuge, though a Chinese outstation in the middle of August with dead and dying all around is not the ideal. In Mrs. Peh, the one in charge, we have a tower of strength and comfort . . . We know you will rejoice in the wonderful deliverance the Lord has graciously given us, and we shall greatly value praise and prayer. Our servant is with us and far from being himself yet. Liang Chong-sin, the evangelist who was captured and suffered so much in the mountains, is here helping in the villages these days, and we are very thankful that our lad who has suffered has his prayerful help and sympathy.’

Amongst Young People.—Mr. L. T. Lyall, of Hungtung, Shansi, one of the missionaries specially appointed to work amongst young people, reports that at the C.I.M. Conference held at Yütaoho, Shansi, and attended by over sixty missionaries, the question of providing suitable literature for this work was carefully considered. A committee of five is making a survey of existing literature, and considering the production of new material. A series of folders designed to help those conducting short missions, children’s services in connection with tent work, etc., is now being prepared, and Mrs. J. L. Rowe, whose very charming ‘Comradeship Recitations’ were recently published here, is supervising the production of the first of these folders. Prayer is asked for guidance in this attempt to meet a long felt need.

Children’s services are being held in more centres than ever before. We quote from two letters just received from far off Kansu, typical of many from other districts. Mrs. L. C. Wood writes from Ningsia: ‘By far the most encouraging feature of our first days here has been the nightly children’s meetings held at “lighting lamp time.” From seventy to one hundred little ones clapping their hands and singing choruses in time if not always in tune has been an inspiring sight, and not a few can now answer intelligently questions concerning our Lord Jesus.’ And from Hweihsi Miss Levermore reports: ‘As soon as the harvest work slackened and before the children returned to school we arranged the week of children’s meetings . . . It was interesting to see Mr. Chen’s little boy, aged five, at first refusing to attend the meetings, and then agreeing to come only on condition that his grandfather should accompany him. Thus the old man attended two Gospel meetings for the first time in his life. He shows no personal signs of interest, but shall it be that a little child shall lead him?’

A Tibetan Number.—This issue of China’s Millions might almost be called a Tibetan number. The letters from the Rev. F. D. Learner and Dr. Rees, while they do not minimize the difficulties, prove that the Kokonor territory of northern Tibet, now known as Chinghai, is definitely open to the Gospel, and missionaries of the Christian and Missionary Alliance are already at work. But there is a vast field, and as Chinese administration is established, evangelistic itinerations as well as more settled work will become more and more feasible. Here is a clear call to prayer. Mr. Cunningham’s description of Tatsienlu, in Sikang, or eastern Tibet, shows how formidable is the task of anyone who ventures to proclaim the Gospel of Christ in the strongholds of lamaism.

The League of Christian Churches.—Our cover illustration gives evidence of the virility and expansion of the League of Christian Churches, an organization founded in November, 1929. Its purpose is to join together all of like precious faith, whether Church bodies or individuals, on a sound doctrinal basis for mutual co-operation in the preservation of the faith in its purity, in deepening the spiritual life, and in aggressive evangelism, that we may build up the body of Christ and hasten the coming of the Kingdom of Heaven.’ Such well-known Chinese leaders as Chia Yü-ming and Ting Li-mei have from the first associated themselves with the movement and its component bodies include a large number of C.I.M. Churches (including those of Shansi, Honan, Anhwei, and Kiangsi), as well as many Presbyterians, Baptists, and others not associated with any particular denomination. Its basis is wholly in accord with that of the C.I.M., and we shall watch its growth with friendly and prayerful interest.

New Publications.—The following books are now going through the press, and should be published in the latter part of this month, or early in December:

The C.I.M. Birthday Book has been compiled by the Rev. T. W. Goodall and Miss E. E. Harman. At the head of each page is printed the date and a quotation from the writings of Hudson Taylor. Below are the names

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of those members of the Mission on the active list who celebrate their birthday on that day. We trust that all our readers will purchase a copy and use it daily, so that every member of the Mission will be remembered in prayer at least once a year by a large number of friends of the C.I.M. The book will be beautifully bound in special cloth, and will be obtainable in a variety of colours. The size is 6 inches by 4 inches, and the cost half a crown. There will be a limited number bound in leather at four shillings.

Honey Two of Lisu-Land ( foolscap 8vo, price one shilling), by Mrs. A. B. Cooke, of Yunnan, is a really charming story of work amongst the Lisu tribe, in the south-west of that province. ' Honey Two,' the hero of the story, is a Christian Lisu who lived in the unadministered Wa States over the Burmese border. There are a number of very fascinating illustrations by Mr. Norman Baker, and the jacket is printed in three colours from Mr. Baker's drawing.

Chinese Idylls, by the Rev. Robert Gillies, of Kings­chow, Shanxi, is assured of a welcome. These pen pictures of Chinese Christians were originally printed in The Christian, and we have had many requests to publish them in booklet form. The cover illustration is in colour and shows the highly decorated gateway of a Shanxi city. In order to ensure a wide circulation we have succeeded in keeping the price of this booklet down to sixpence.

Many friends of the Mission will be glad to know that a further issue of the ' List of Missionaries of the C.I.M.' is now available, price sixpence.

For the first time we are able to produce the C.I.M. Calendar at a shilling, and this is now on sale. A reduced facsimile appears on page 224. The original was a photograph by the Rev. T. G. Willett, who has kindly supplied the following information: 'Our picture was taken from the upper terrace of the Summer Palace near Peiping. It shows Jade Fountain Pagodas in the distance and in the foreground the section of the palace where the late Empress Dowager kept the young emperor Kwang Hsu a prisoner after he had endeavoured to depose her and bring about far-reaching reforms. The photograph was coloured by Mrs. Willett, and is now reproduced in four colours, and mounted on a bevelled card. For the convenience of friends who wish to be relieved of the trouble of packing and posting, our Business Department is prepared, in the case of orders of twelve or more copies, to pack and dispatch calendars post free to any addresses, at home or abroad. While the calendars need not be posted to addresses in Great Britain until the week preceding Christmas Day, orders for large quantities should be forwarded as soon as possible.

A sixteen-page leaflet with stiff blue paper cover has just been reprinted, entitled Secrets of Victory. It consists of an address on Revelation xii. 11, delivered by Dr. A. T. Pierson at the C.I.M. Annual Meetings in 1907—the last C.I.M. meetings held in Es­ter Hall—and though first issued twenty-five years ago it contains a message both searching and encouraging for our own day. The price is one penny, or threepence per dozen.

We must not omit to mention that a new Map of China (22-in. by 28-in.) is now being prepared, and should be published early in December. It will be printed in black and three colours and will show all the 325 centres of the Mission in China, in addition to all the chief geographical features. Particulars will be published in our next issue.

Scottish Autumnal Meetings.

We call the attention of our Scottish readers to the gatherings of the Mission in Glasgow during the first week-end in December. The Home Director, the Rev. W. H. Aldis, is to be present to take part in the meetings, which are held in connection with the half-yearly Autumnal Conference. Mr. Aldis will preside and speak at the Preparatory Prayer Meeting at 16, Belmont Street, on Friday evening, December 2nd, at 7.45. He will address the monthly rally of the C.S.S.M. on the Saturday evening. On the Sunday morning he will speak at the Barony Church, address the Renfrew Street Church Men's Brotherhood in the afternoon, and in the evening will speak at the Lyric Theatre Service.

The public half-yearly Autumnal Meeting will be held in Renfrew Street Church, which has again been kindly granted, on Monday evening, December 5th, and the speakers, in addition to two of our missionaries from China, will include the Home Director, the Rev. W. H. Aldis, and our Scottish Secretary, the Rev. Arthur Taylor. The doors will open at 7 and the meeting will commence at 7.30 sharp. There will be an organ recital from 7.15 to 7.30 by W. Blakey, Esq., M.A., B.Sc., the organist of Renfrew Street Church.

Full particulars of the gathering can be had from our Scottish offices, 16, Belmont Street, Glasgow, W.2.
BIRTH.
October 15th.—At Chefoo, to Mr. and Mrs. G. P. Welch, a son.
DEATH.
October 18th.—At Toronto, the Rev. R. Wallace, from Angina Pectoris.
ARRIVALS.
September 23rd.—Miss A. M. Cable, Miss E. French, and Miss F. L. French.
October 6th.—Dr. and Mrs. J. L. Johnstone and child.

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For blessing at Hiangcheng. pp. 214-216
For blessing resulting from opposition at Hwaitien. p. 218
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For the schools at Suiting. p. 219
For the deliverance of Mr. and Mrs. C. H. Stevens. p. 221

PRAYER.
For the progress of the Gospel and the overthrow of idolatry in Anhwei. pp. 208-210
That the power of lamaism may be broken and for the advance of the Gospel in Tibet. pp. 210-213
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For the League of Christian Churches. p. 221
For the Meeting to be held at the Central Hall on November 3rd. p. 221
For the Scottish Autumnal Meetings. p. 222
For Mr. Ferguson, still in captivity.

Hudson Taylor’s Legacy.
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This is more than a report in the generally accepted meaning of the word. It is an interesting record of the way wonders are wrought by simple faith in the promises of God.”—Woman’s Work.

Trekkng with the Gospel in Central Asia.
On THURSDAY, NOV. 3rd, at 7 p.m., in the CENTRAL HALL, WESTMINSTER, S.W.1, the Misses E. F. and F. L. FRENCH and Miss A. M. CABLE will tell of their pioneering experiences in Central Asia.
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NOVEMBER, 1932.
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*Photo by J. H. Casio, 231.*

*The River at Hiangcheng, Honan.*

*E. Weller.*
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SCOTTISH CENTRES:


A MAP OF CHINA, SHOWING THE MAJORITY OF THE PLACES MENTIONED IN THIS ISSUE.
The Secret of Success.*


FOUR THOUSAND YEARS had man been vainly struggling and striving when THE DELIVERER came! How the angels rejoiced as GOD laid help on One Who was mighty—almighty, and with what adoring interest and wonder they stooped down to look into the plan by which GOD Himself was about to destroy the works of the devil, and to set the lawful captives free!

Satan’s mighty power had been but too apparent: for millenniums, he, the strong man, had held his goods in peace. Man, the victim of his own passions, as of Satan’s wiles, had found no means of self-extrication; nay, all his ill-foreseen plans had but riveted his chains. Left without law, the issue had been all but universal destruction—the Deluge. Warned by that judgment, but in vain, pride and rebellion had soon culminated in Babel and the confusion of tongues. The elect family failed—failed in the patriarchs, failed in Egypt, in the wilderness, in the land. Man, however tried, had no power to deliver himself, and even when delivered by GOD, no steadfastness. The whole world was lying in the wicked one: Satan’s triumph seemed almost complete. Then GOD undertook to save—at His own time, in His own way, by Himself alone, and for His own glory.

GOD, who at sundry times and in divers manners spake in time past unto the fathers “in” the prophets, hath in these last days spoken unto us “in” His Son. Soon the glad tidings are noised abroad—Unto you is born this day, in the city of David, a Saviour, which is CHRIST the LORD. ‘Unto us a CHILD is born, unto us a SON is given; and the government shall be upon His shoulder; and His name shall be called WONDERFUL, COUNSELOR, The mighty GOD, The Everlasting FATHER, The Prince of Peace. Of the increase of His government and peace there shall be no end.’ Well may we ask when and how He came, and how He undertook His mighty and glorious task?

Did He come when earth’s brightest sun was shining with all its noontide splendour, and pale its glory by His might? No! In the quiet hours of the night, without pomp, and without observation die man, the victim of his own passions, as of Satan’s wiles, had found no means of self-extrication; nay, all his ease and luxury will never know.

These heavenly hosts had sung with wondering gladness when chaos was clothed with beauty and order—when GOD veiled in human form and self-emptying, lying in a manger. They knew the grace of our LORD, as never before, when they saw Him as JESUS CHRIST, who “though He was rich, yet for our sakes became poor.” The WISDOM of GOD and the POWER of GOD has undertaken our deliverance, and in order to accomplish it seeks no alliance with the wisdom, the wealth, the nobility of earth, but intelligently takes the lowest place as that best adapted for carrying out His purposes of love and grace.

Have we learned this lesson? Are we willing to learn it? ‘As the Father hath sent Me into the world, even so I send you.’ Or, are we going to repeat the oftmade experiment—which always has failed and always must fail—of trying to improve upon GOD’s plan? The poverty and weakness of apostolic missions necessitated reliance on GOD alone, and issued in wondrous success, and in modern missions it will invariably be found that in proportion to the non-reliance on wealth or education or political power, and in proportion to the self-emptying with which they are carried on, the issues are encouraging. The persecutions of Burma and Madagascar, and the dangers of labour among the cannibals of the South Sea Islands have proved no barriers to success, but have been very conditions of blessing. Can those who at home or abroad are ambitious for the highest success as fishers of men find a wiser or safer example than that of Him Who called His first disciples to leave all and follow Him, and Who Himself though He was rich, yet for our sakes became poor?

* In our last issue for 1932, the centenary of Hudson Taylor’s birth, we print an article written by him for CHINA’S MILLIONS, January, 1885. This article appears also in Hudson Taylor’s Legacy.
Walking by Faith.

Those who have heard the story of the Rev. F. T. Tsai, of Pachow, Szechwan, from the lips of the Rev. R. V. Bazire will be interested in this further account of a man whom God is using.

THE Apostle John, when writing to Gaius, said 'Greater joy have I none than this, to hear of my children walking in the truth.' Many are the disappointments and sorrows of missionary work. So many did run well but have been hindered that when missionaries see converts truly following the Lord their joy is all the greater. I have been asked to tell something of the grace of God in the life of the Rev. F. T. Tsai, of Pachow, but I do so with fear and trembling lest Satan get an advantage over one who, though not a spiritual child, is yet a brother beloved. Yet it is only right that this joy should be shared with those whose prayers have helped to bring about such blessing; and so these few words are written trusting they will call forth earnest prayer for the one whom the Lord has called to do a special work for Himself in Szechwan.

Mr. Tsai was one of the keenest workers in the East Szechwan district, and a man of ideas, enthusiasm and energy, even though the balance and judgment that come from experience were at times lacking. He did ordinary evangelistic work after graduating from the Paoning Training College, preaching in the Pachow district, and showing a real love for the Lord. He was then ordained Deacon and appointed to Nanpu, and while he was there Pastor Hsieh, of Anhwei, a man much used by the Lord, visited Szechwan in 1930, holding revival meetings for Christians in many centres. His ministry was blessed to many, and perhaps especially to Mr. Tsai, who yielded himself to the Lord as never before. He felt led to resign his salary, henceforth trusting to the Lord to supply all his needs. This was a real step of faith, as he has a wife and four little children. Mrs. Tsai was with him in this which was a great help. He also dedicated himself to the work of preaching the Gospel in all the county towns of Szechwan, and has already been to a large number of these cities. He generally first holds some meetings with the Christians and his example has inspired them as much as his message. It has been a great blessing to many to see one of their own number so wholly following the Lord. Many have been stirred up to greater keenness and some have gladly and liberally given towards his support. He also preaches to the unconverted on the streets, and always tries to visit the beggars in their common dwelling, and says that almost every time he has found Christians among them! Truly the poor have the Gospel preached unto them and the common people hear Him gladly. He has had some wonderful experiences, and the Lord has delivered him from real danger. Once he failed to get a passage on a boat, but heard later that the boat was wrecked and at least half-a-dozen people drowned.

At the recent meetings held in Paoning in connection with the sub-synod he gave an account of some of his travels and experiences. His hearers, both Chinese and foreign, were thrilled, and the general comment afterwards was that that one meeting was worth all the others put together. It was specially cheering to hear how in so many out-of-the-way places, unvisited by missionaries or other workers for years, he found Christians true to the Lord. How cheered would the missionaries, who sowed that seed, be could they but have heard him!

The following brief narration is given in Mr. Tsai’s own words, and should call forth thanksgiving to God for His grace manifested in the lives of those Christians living in lonely places without human help.

'The light of the Gospel has not yet penetrated to the north-east of Szechwan and the people of a district of over 2,000 li in extent are still sitting in darkness. For instance, at Nankiang a Gospel hall was opened many years ago, but in recent years no one has been set apart specially for that work, and Christians have died or fallen away and occasional preachers of the Gospel have met with persecution because the doctrine has been misunderstood.

'I spent four days at Tungkiang where there is no Gospel hall. Over 1,000 books were sold and some men promised to believe in the Lord.' At Chingchichang in the county of Tungsiang lives an old Christian woman of over eighty. The Church there had closed down since the persecution of 1926, but every Sunday this old woman cleaned herself up and went to Church. There being nobody to conduct the service she prayed there by herself. She pulled up the grass in the courtyard and wept for the Church with grief. After some years the Lord answered her prayers, another Christian coming and joining her, and now over a dozen people meet there for worship.

'At Misapping, in the county of Taiping, is a Christian, the only believer in a radius of several hundred li. He honour’d the teaching of the Lord and kept the Sabbath and was zealous in preaching. Truly he was the light of the district. He set his heart on the things of the Lord and in return the Lord set His heart on his affairs. He loved the Lord greatly and the Lord loved him greatly. Floods came but his property was uninjured; brigands robbed him but later returned what they took. Surely these were signs following!

The city of Chengkow has been for five or six years without any resident worker and the Gospel hall has been occupied by soldiers, yet nevertheless the Christians, in face of great difficulties, have not left the Lord and with tears have longed for the Lord to revive His work. At Hsiuchipa, some 60 li away, conditions are the same, and at both of these places in addition to Sunday services I had five meetings with Christians, eight or nine attending.

'At the city of Taiping the “divine soldiers” (brigand soldiers who practise magic arts and believe themselves invulnerable) are a great peril and have been so for many years, and the sufferings of the people are indescribable. The former Gospel hall is no longer rented and Christians dare not openly confess the Name of the Lord Jesus. I preached there for some days and also tried to seek out these lost sheep. In the city are four families of whom we can be hopeful. Thirty li away is Taningchang, a large market consisting of a straggling street nearly ten li in length. There is a large natural salt spring from which the water is evaporated and the people of the place all depend on this as their means of livelihood. It has been only during the last month that the Gospel preacher can be seen in this place, and some years ago the Gospel hall was closed down. It is a district of over a thousand li, with a population of over twenty thousand, and of this number there are at least three hundred Christians. At the recent meetings held in Taiping the Christians from all the district have gathered together, and have had meetings in the local church, and in the open air, and in the Gospel hall. The last two meetings were held in the local church, and it was very impressive to see the way in which these Christians have stood up to the trial of persecution. It is a great joy to see these Christians, who are so little thought of, and who are so few in number, standing firm in the faith, and it is a great encouragement to see the way in which they are growing in the Lord.'
of livelihood. Although the people are fierce and wild yet they gladly heard the Gospel. Moreover, I met there two Christians of former days.

At Kwei-fu is an old blind Christian woman of over sixty with no relatives, a washerwoman who trusts to her neighbours to point out the dirty spots and marks on the clothes. They all sympathize with her, but she is filled with the joy of the Lord. She wished to give me a dollar. Of course I could not accept it, but I marvelled at the love behind the gift and felt my faith greatly strengthened.

At Minyutso, Tehyangpa. Lung-chips formerly there were many hearers of the Gospel, but alas! there has not been continuous work in these places, and the Christians are now like scattered sheep. How they need the Lord. Lift up your eyes on the fields already white unto harvest and pray the Lord of the harvest to send more labourers into His harvest.'

Pray for Mr. Tsai in his lonely, difficult and often dangerous work, and pray also that God will raise up others like him, men and women who shall follow the Lord wholly. It is perhaps not quite easy for us to realize what a big step he has taken. A Chinese clergyman said some time ago to a missionary, 'It is all very well for you foreigners to trust the Lord and to live by faith. Look how many Christians there are in England. It is easy for the Lord to supply their needs. At the end of the first year Mr. Tsai found that the Lord had sent in slightly under the amount that he would have received had he kept his salary. He was glad of this, he said, because that would show that he had not taken this step in the hope of making money.

G. T. DENHAM.

The School of Prayer.

Dr. F. A. Keller, of the Chongsha Bible School, sends us a copy of the Chinese magazine, 'Evangelism,' edited by the Rev. Marcus Cheng, who is on the staff of the Bible School, 'Evangelism,' was born, but by far the largest circulation of all religious periodicals in China. This issue contains an article on Hudson Taylor by Mr. Cheng. At the end of the magazine are some 'Daily Meditations,' also from the pen of Mr. Cheng, and we have translated that for October 23rd. We believe our readers will, as they read it, thank God for such leaders in the Chinese Church.

And it came to pass that, as He was praying in a certain place, when His disciples came to Him, He ceased praying, and said unto them, 'Lo, I send you as sheep in the midst of wolves. Pray for their protection, that they may have the strength to undertake each day's responsibilities. So one of the disciples said to the Lord: 'Lord, teach us to pray.' And the Lord taught him, not only reproving one class of people, but daring even to confront King Herod and say plainly, 'It is not lawful for you to marry your brother's wife.' But when have we thought of John the Baptist as a man of prayer? He lived in the desert, and spent time alone in prayer, drawing supplies from God's overflowing springs. Because of his prayers, it may be said, the wilderness and the solitary place were glad; the desert rejoiced, and blossomed as the rose. It was because he had himself graduated in the school of prayer there in the desert that he could teach His disciples to pray; and it was because he knew how to pray, that he knew how to preach, and when he preached, it was with words of power and boldness.

The disciples said to the Lord: 'Lord, teach us to pray, as John also taught his disciples.' This was because the disciples had seen Jesus as Man hard pressed, suffering men's attacks and opposition, and therefore weary and weak with His strength all spent, and then retiring somewhere and spending some time in prayer, and coming forth with the glory of God on His Face, manifesting extraordinary power and wisdom. Therefore the disciples came to Him with this longing: O that we could learn the power of prayer, that by fellowship with God we could receive God's strength to undertake each day's responsibilities. So one of the disciples said to the Lord: 'Lord, teach us to pray.' And the Lord taught them how to open heaven's gate, and avail themselves of God's resources. The Lord Jesus said: 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.' If men who have bread, but have not God, cannot live, how much less can they live, who have neither God nor bread? There is only one way, and that is by prayer to be united to God, and so receive His riches. 'Lord, teach us to pray.'

Comradeship for China—Annual Young People's Rally

to be held in the

Central Hall, Westminster, on Tuesday, January 3rd, 1933, from 2.30 to 7.30.

ANNUAL MEETING IN THE LARGE HALL, 6 p.m.


Closing Speaker: Miss Mildred Cable.

December, 1932.

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TWO thousand people listened with eager interest to the testimony borne by Miss Eva French, Miss Mildred Cable, and Miss Francesca French, to the guiding, protecting Hand of God, and to the power of the Cross, to Mr. W. H. Aldis, who presided. He expressed the feeling of very many when, in voicing our welcome, he said that he never read the circular letters of 'The Trio' (the name by which they are known in C.I.M. circles) without being humbled by the utterly unreserved devotion to Christ which those letters revealed. The hymns we sang were those which they have been accustomed to sing in the desert—'Guide me, O Thou great Jehovah,' 'Hold the fort, for I am coming,' and 'In the Cross of Christ I glory.'

Miss E. F. French told us how God had fulfilled to them His promise, 'My Presence shall go with thee, and I will give thee rest'—rest in the desert, rest in the midst of inquisitive crowds, rest when under the power of brigands. She paid a tribute to the band of Chinese Christians who have made it possible to evangelize N.W. Kansu, and parts of Mongolia, Tibet, and Turkestan. Ten years ago there was not one Christian in Suchow. To-day a Communion service is never attended by less than thirty men and women. 'We have never lacked Christian men to come with us and share the trials and dangers of our journeys.' And not one of those men is paid, apart from an allowance for travelling expenses.

Miss French described the methods by which they seek to arouse curiosity when they arrive at a new city or oasis. Gospel posters are placarded everywhere, house to house visits are made. Books are sold in five or six different languages, and finally in the tent an evangelistic service is held, choruses are sung, and then the Chinese Christians in simple words tell out the Gospel of Christ, fearlessly proclaiming that there is 'None other Name under Heaven given among men whereby we must be saved.'

In introducing Miss Francesca French, Mr. Aldis referred to the motor accident in Moscow from the effects of which she has only just recovered. Miss French, with the aid of a huge map prepared by Mr. Norman Baker, gave us a most interesting survey of the territory covered by the three ladies in their itinerations. The expression, so often used, 'the closed land of Tibet,' was, she said, merely a piece of Satanic bluff. She bore out the statements of Mr. Learner and Dr. Rees (in our last issue) that to experienced missionaries northern Tibet, at least, is wide open. So is Inner Mongolia, but a sinister power bars all access to Outer Mongolia. The area of N.W. Kansu had been wholly covered six times. Four times they had travelled across Turkestan to Urumchi—two months' journey from Suchow—and twice to the Siberian border, where they had recently been privileged to enjoy fellowship with companies of Russian Christians. Eight months had been spent in Shachow, 'the City of Sands,' where seven out of the last eight city officials had been murdered. Wherever they went, on foot, by donkey, by camel, by cart, they found open doors for the Message, people who had heard the Word from them in previous years and believed.

Miss Cable's address was illustrated by a really charming series of lantern slides. The present writer was too engrossed in seeing and hearing to be able to give anything more than a general impression of a deeply moving story. She described the journey undertaken at the invitation of the Mongol Prince of the Edzingol, whose encampment is the last outpost before the area of Soviet domination. They met with hundreds of Mongol lamas, and over and over again the subject of conversation was the question raised by them, 'How can sin be remitted?' The Prince read the Scriptures and the 'Pilgrim's Progress,' and 'desired to hear the Word of God,' but there was a certain lama who, like Elymas, withstood them, seeking to turn away the Prince from the faith. Here also they saw the man who is said to control the spiritual side of the life of the Edzingol, who by the shaking of his rattle professes to let loose the spirits of evil. The nursing of Miss Eva French through cholera, the discovery that where they had once preached the Gospel (at Tunhwang, or Shachow) there was now a church with eleven or twelve enquirers, the examination of newly opened caves where a figure representing our Lord, though apparently as a disciple of Buddha, bears testimony to Nestorian influence, the compulsory detention for months in Tunhwang by order of a young brigand chief—these were some of the incidents and experiences which Miss Cable related.

We longed to hear more, and are thankful to know that after the trio have enjoyed a period of rest, they will be undertaking a number of speaking engagements throughout the country, as well as at our Comradeship Rally on January 3rd, and our Annual Meetings on May 9th. No Christian could listen to their story without a strengthening of faith in the living God and in the power of His Spirit through the Word, and we trust none came away without responding to the new call to live a life of costly sacrificial service, whether in sheltered England or in the heart of Central Asia.

Books by Miss A. M. Cable and Miss F. French.

Through Jade Gate and Central Asia. 10s. net.
A wonderful account of pioneer work and travel in Kansu and Turkestan.

The Fulfilment of a Dream of Pastor Hsi. 3s. 6d. net.
A story with an attractiveness that holds the reader to the end.

Dispatches from North-West Kansu. Paper, 9d. net.
A lively and telling little book on pioneer work in unevangelized regions.

The Red Lama. Art cover. Illustrated. 6d. net.
A thrilling story of a Lama's first contact with the Gospel.

December, 1932.
Among Lahu and Lisu.

Mr. J. H. Casto, who sailed from North America in 1926, is working with Mrs. Yaman, the same district which is described so vividly in the book, 'Honey Two of Lisu-land.'

SOME of you have been waiting to hear news of my last trip. The second night from any station I stopped for the night in a Christian Lisu village. Stone Family Village is a brand new village, but in it lives the oldest man I have ever seen. Some folks say he is even 120 years old. This old man, bowed and wrinkled with years, has four sons living. The oldest son is already old and grey, and almost too decrepit to do any work in the fields. Even his great-grandson is quite a large child. It is interesting to watch these old men who seem to enjoy their new life in CHRIST.

Charms and Eclipses.

Another man in the same village was in the process of erecting a new Chinese style frame house, and had already finished putting into place the central and most important section. I noticed that he had tied two bundles of dry grass to the middle of the ridge-pole, and I at once suspected some breach of Christian conduct.

'Old man,' I asked, 'why is that grass tied up there?'

'Oh, it’s just tied up there,' came the evasive reply.

'Yes, I see it is, but what is the use of it up there?'

'Oh,' he replied, 'the Shans told us that the moon would spoil if we didn’t put it there.'

I explained that Christians should not have anything to do with such charms, and one of my companions said to the man, 'Well, even if the moon did spoil, it wouldn’t hurt us Christians.' I requested him to remove the charm. Shortly a singular incident occurred. Just after dark, Timothy, grandson of the oldest man mentioned above, came in where we were sitting around the open fire, and announced, 'There’s an eclipse of the moon!' And sure enough, not three hours after that 'moon-preserving' charm had been cut down there was a total eclipse of the moon! Eclipses are a profound mystery to these simple mountain folk, so I had the opportunity of explaining the phenomenon while we stood there watching the moon fade away. While we were thus occupied, the heathen out on the mountains and down in the valley were engaged in a more serious task. An eclipse is said to be caused by a great dog eating the moon. Obviously, the important thing then is to frighten away the dog, and this the heathen attempt by shouting, firing guns, and beating gongs. Now, if you wish, you may try to persuade them that their noise-making is useless.

'Since ancient times,' they say, 'there have been eclipses.'

'Yes, I suppose so, but what of it?' you may answer.

'Well, has there ever been an eclipse when someone somewhere did not do something to frighten away the dog?'

'No, I don’t know that there has.'

'Well, each time the moon has been saved and restored to normal, has it not?' they argue, logically.

'Yes,' you have to admit, 'it has always reappeared.'

'Well, then, what proof have you that the noise-making is of no use?'

The Christians are not quite so incredulous, and usually believe what we tell them.

In Peril of Robbers.

Six days from home took us to the Tiger Forest District, not far from my proposed destination, but as it was Saturday we stopped with the Lisu Christians for Sunday services. The next day after our arrival in the Christian village, a band of brigands were said to have occupied a low pass through which we had come the day before. We decided to remain where we were to await further developments. Three or four days later we heard considerable gunfire, and I went out on a hill with my binoculars to observe the battle, but the view was obstructed by an intervening hill some distance beyond. The next day four men armed with a rifle, a pistol, and a long concealed knife, paid me a friendly visit. They came to ask me whether I could not locate their herd of cattle which they said had been confiscated by the soldiers.

'We formerly lived on the other side of your mountain range,' explained my armed guests, 'and we couldn’t stay there owing to so many brigands, so we left our country and came here bringing our cattle with us. But the soldiers did not know us and said we were thieves, and took away our cattle.'

I soon discovered that my friendly callers were themselves the brigands, and that the confiscated animals were stolen ones! I simply acted as if they were the most respectable of callers, and tried to oblige them by looking through my glasses, but could see no animals. Out of curiosity they each had to take a turn at looking through the glasses. They each said,
"We can't see much with these. Everything seems to be blurred." And no wonder! I had secretly turned both eyepieces completely out of focus lest they find the instrument of good use in their unlawful work, and decide to walk off with it. Presently the bandits walked the glances back to me, and after admiring where my two mules were, they quietly went away. My two mules were, at the moment, high up among the crags on the mountain side where they were being watched by some Lisu Christians who had fled through fear of the brigands. Then as the Christians were for the most part too scared to stay in their houses at night or to study, and whereas our way to the unevangelized and unexplored district was blocked by bands of soldiers and brigands, and a battle was imminent, we decided to visit some Christian villages on the homeward route. Accordingly, we quietly evacuated, as soon as we could do it gracefully, leaving the soldiers and brigands to contain amongst themselves.

I had previously arranged for my wife to send men to meet some of my men at an appointed place on a certain day, while I should continue to tour other villages. Owing to my having to abandon my plans, I was at the place appointed for meeting, but my wife’s messengers did not appear. We feared there was trouble, whereupon we decided to start home early the following morning. At dawn we left the Chinese inn and travelled for some four hours before stopping in a secluded spot along the roadside to cook our breakfast. While our pot of rice was boiling and the mules grazing we hastily saddled the animals and started for home. We reached home in two days, having completed what was formerly said to be a four-day trip, in record time. Along the way I had all sorts of fantastic speculations as to the havoc wrought by the bandits, and at the same time wondered whether I should be able to dodge the brigands who were supposedly near our line of travel.

No brigands were encountered on the road, and upon reaching home my wife nonchalantly assured me that she had seen none. I was greatly relieved but wished that I might have known that all was well so that I could have visited a number of other villages ere returning home.
From the Front Line.

In Tibetan Lamaseries.

THE Rev. F. D. Learner and Mr. H. H. E. Knight, together with Mr. Tong, the Tibetan evangelist, have been visiting lamaseries in a district hitherto unvisited.

By the early afternoon, we came to the lamasery of Ri-ku-long-si. The ground was quite muddy, and we plodded along carefully. We were met at the gate by a small lama. He was evidently pleased to see us. We were conducted to the temple, where we were met by the chief lama. He was dressed in black robes, and had a long, white beard. He greeted us warmly, and led us to his private quarters.

The lamasery was a large building, with several stories. The walls were made of clay, and the roof was covered with straw. The floors were of wood, and were covered with mats. The lamasery was surrounded by a high wall, and had a gate on each side.

We were shown around the lamasery, and were allowed to look at all the various rooms. There was a large hall, which was used for meetings, and a smaller hall, which was used for private meetings. There were also several rooms for the lamas to use for their personal needs.

The lamas were very friendly, and we were made to feel welcome. We were given a cup of tea, and were allowed to sit down and chat with them.

We spent several hours at the lamasery, and then returned to the Tibetan Gospel Inn, where we had our evening meal.

Reaching the Moslems.

Mr. L. A. Street and Mr. H. H. Knight are moving from Sining to Tatung, Chinghai.

Mr. Knight is hoping to do a general work amongst Chinese and Mohammedans, and he will be grateful for a place in your prayers as he grapples with Sining colloquial and seeks to understand the Chinese mind. Pray that we may be kept in true harmony and get His very best out of life together at Tatung. I am hoping that it may be possible to get two Christian servants, and shall be glad if you will pray that the need of an evangelist will be met. And above all pray that from among Mohammedans and Chinese and all we touch who can speak the Chinese language from among the Aboriginals, Tibetans, and Mongols, He may gather out a holy Church, a witness to His power to save and to keep.

Since my examination I have been getting into the fourth section work and have taken two journeys to Tatung in search of premises. Both efforts were unsuccessful, I regret to say. The folk there are rather afraid of the foreigner and doubtful of his motives, yet if I wanted to open business I could get a shop, but premises for a "Gospel Hall" is another matter. Next week Mr. Knight and I are going up to live in an inn for a month and hope thereby to disarm prejudice and remove suspicion. We have a wonderful God and He is working for us.

On the last trip in addition to preaching on the streets at Tatung, Mr. Harris and I visited some eight Mohammedan villages, in all of which we had good attention to the preaching, and a ready acceptance of the Gospels and Scripture portions—in Arabic as about one Moslem in a village can read Chinese character, but a number can usually explain the Arabic. One

Photo by F. D. Learner.

Lama Boyo at the Lamasery of Ri-ku-long-si, near Sining.

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old man heard us at Tatung and gave us a grand introduction to his village. Another “chance” encounter in a food shop gave us friends in another village and earnest requests to photograph their newly built mosque. The sight of the ahong receiving tracts to hand on to absent members in the presence of a number of his adherents will remain with me for many a day! This friendliness is good, but we want much more than this. We must pray more. One educated ahong walked five li twice to see us in the inn. With a Chanteo ahong from Sinkiang we had a great talk. He told us yarns of the Lord’s Return, Anti-Christ, and Armageddon, a strange mixture of true and false, using a number of Arabic words I did not get! Mr. Harris left the statement of the Lord Jesus, “I am the Truth,” for him to consider. To the Mohammedan this is nothing less than a claim to Deity and he must face the question involved. Let us pray for him and all who have been brought face to face with the Saviour, that God will shine into their hearts to give the light of the knowledge of His glory in the face of Jesus Christ.

A Guided Journey.

Mrs. L. C. Wood describes incidents on the journey to Ningia:

As to our stops, on more than one occasion delays gave opportunities for preaching the gospel. One extra day spent at an inn brought a young woman to us who seemed to drink in every word and who went off grasping a simple tract depicting a black heart, a white one, a red cross and a golden crown. A delay on the raft journey found us at an inn seldom visited, and at nightfall a group of men with eager upturned faces surrounded my husband as he sat beneath a tree and spoke of Christ. Probably they had never heard the story before. Will they ever hear it again?

On another sunny day, two of us had a chance to help the Chinatei in their work in the streets of the city. This has kept the city itself fairly free from the disease. However, the country people have been very superstitious, attributing the trouble to the fowls, and have actually killed them all, so that it is impossible to buy eggs! Owing to the drought a fast from meat was pronounced, and no animals have been killed. Housekeeping, without fruit, vegetables, meat or eggs, and all absolutely impossible to get, was not an easy matter. However, here again, we found how wonderfully the Loan supplied our need before we knew there was to be such a shortage of food supplies. For some considerable time we had been unable to get potatoes; but one day we managed to buy in a supply. Then a man came asking us if we wanted a milking cow. We said we were not looking for one as we had plenty of milk. On thinking the matter over we decided to purchase it. Next day, the calf of our old cow died, and the cow refused to give its milk. (Few cows in China will give their milk unless they have their calf.) Thus, in most wonderful ways we have realized how the Loan has been caring for us.

Until the last fortnight, when the streets of the city have been practically deserted, the preaching shop has been open all day, and we could not but admire the energy of the voluntary workers, day after day, from 8, 9 or 10 a.m. right on until 5 and 6 p.m. without a break. The seed has been sown and we look for a harvest. Owing to the lack of rain, and people not being busy in their fields, the tent workers asked for the tent to go out into the country. The question that occurred to us was: "How much preaching would they really do in this beat?" What has been the result? On one of the hottest Sundays, when the thermometer was 95 degrees in the house at 8 a.m.—it must have been well over 100 degrees in the sun on the road—four Christian women arrived from two villages five miles distant, and we had a nice little meeting from 8 to 9 a.m. Just on closing their meeting eight new women enquirers whom we had never seen, arrived from a village six miles distant where the tent had just been. They all seemed very earnest and really seeking the truth, and it was a joy to give them an hour’s instruction; after which the women attended Sunday School and then the morning service. So

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we found the tent work was not in

During the spring a very encoun
tering Bible School was held for a
week, when over fifty stayed on the
premises, and the interest was main
tained throughout the gatherings.

On Good Friday we had the joy of
receiving twenty-four (fourteen man
and ten women) into Church fellow
ship. They were the first to be
baptized since our coming here, and
we trust they will form a good
foundation for a real spiritual Church.

While examining the candidates for
baptism it was a great joy to listen
to the clear testimonies given by the
women. One, especially, was very
striking. She is an elderly woman
and a "character." At the previous
conference she was among those who
professed to have been converted,
but in many things we did not quite
know what to make of her. Howev
er, at the Bible School she seemed
very much gentler. When being exa
mined she was asked, "What proof
can you give that you are saved?"
But reply was very striking.
She said, "Before I was converted
I was like a man. Since my con
version I have become several tenths
a woman, and by God's grace I shall
become ten-tenths a woman." The
testimony of the villagers concerning
her is, "Before she believed the
doctrine every man and woman in
the village was afraid of her; now she
is completely changed." At the
close of the Bible School a Church
Committee was formed, and they
deal with all Church matters.

Forward in Shansi.

The Rev. H. S. Cliff writes from
the new centre of Licheng, SHAN
SI. He and Mrs. Cliff are now at Shuthe,
HOPEI, during the furlough of Mr.
and Mrs. Martin Griffith.

Since sending our last circular
letter in January, the extensive work
of visiting the villages, pasting up
gospel posters and preaching where
possible, has continued, and we thank
God that in this way every known
village in the county has been reached
at least once. More than half the
villages of the neighbouring county of
Pingshun have been similarly reached.
Recently, work of a more
intensive nature has been done in the
city. Every known home, shop,
school, government office, military
barrack, etc., has been visited, and a
selected packet of gospel literature
has been presented at each place.
Most of the homes in the suburbs
have also been visited in this way.

According to Chinese etiquette, it
is not always suitable for men only to
go to homes, where by day perhaps
only women may be found, so Mrs.
Cliff accompanied the evangelists and
ourselves to the number of familiar faces. One of the days
especially, the text "a little child
shall lead them" kept coming to our
minds as a bright little boy became
our self-appointed guide. Once he
knew what we were doing, he led us
by the lanes and alleys into all the
courtyards and homes, which by our
selves we should have had difficulty
in finding. He would often get to
the doorways ahead of us and shout
"Jesus is come with some books for
you" (of course, by "Jesus" he
meant "the Christians"). Sometimes
a watch dog challenged our entrance,
when the boy would make the dog
lie down and keep its eyes covered
with its hands until we had passed
tin and out. At the end of the morning,
the gift of a Chinese "Dravellers
Guide" sent him home with eyes
sparkling with pleasure. Thus we
left the written Word in the hands of
the people and hearts are no doubt
being prepared for His salvation.

Longer visits, affording oppor
unities for the giving of a clear
gospel talk, were paid to the larger
shops and contacts made through
our sick work gave us openings for
preaching to the troops in two of
the barracks. For the past few months
regular weekly preaching visits have
been paid to both the men's and
women's prisons, by the courtesy
of the county magistrate. We have
been listened to most carefully and,
whether in sincerity or not we cannot
yet say, a few have professed to
believe.

"Alas! a knowledge of the inside
of the prison has been a saddening
experience, reminiscent of what we
have read of prison conditions in
Europe in earlier centuries. There
seems to be no regular food supply for
the prisoners, who depend on relatives
or friends bringing it in from outside
the unfortunate remainder, with
out this help, just starve. Occasion
ally they may earn a few coppers by
work or, once in a while, the official
may be petitioned to make a temporary
allowance. We found some who were
in dire need and we could preserve
any measure of Christian consistency
only by relieving their distress.

Such is the wretchedness of the
whole prison system that the jailers'
wages are not enough to buy them the
coarsest of food and they openly make
their living by preying on the un
fortunate prisoners. Even the help
we sent "decreased" considerably if
it passed through ordinary channels.
We learned to put it right into the
hands of the prisoners. There seems
to be no provision for sickness. We
saw a man, very sick at one of our
visits, carried out dead at almost our
next visit. Later, we saw another

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man, terribly sick with the same complaint (dysentery) and we sent him in a simple specific medicine to be taken at intervals during two days. He took the lot within an hour but nevertheless got speedy relief. The next visit, instead of seeing a dead man carried out, we saw a man with a bright, happy, smiling face. We constantly marvel how the LORD blesses the use of simple medicines.

‘The use of opium and its derivatives seems an awful curse in this district. Many of the inmates of the prison are there either for using or for trafficking in the drugs, and most of the people around us seem to take them in larger or smaller quantities. (Two of our Church members have been under the habit during the year.) Officially the use of the drug is banned, but it still makes a “useful lining for pockets,” and under a pretext of supplying a remedy for the vice, a diluted form of opium is sold from official sources, which brings in a good revenue. This diluted drug is still potent and had been used in a self-poisoning case of an unhappy woman helped to restoration by Mrs. Cliff recently.

‘As already suggested, the work of healing the sick has been a help to the gospel work and deep impressions for good have been made. As an indication of some of the misguided remedies used in even this civilized land, one case may be cited.

For a bad sore on his leg, one man had followed professional advice and had made a mixture of mud clay and water—some had been applied to the wound, the remainder had been taken internally!

‘The Buddhist priest, mentioned in our former letter, came to see us one day and had a happy visit. Our youngest missionary (our little girl Estelle) sat on his knee, brought out her sweetest smiles, and made him at once feel at ease. We took his photo, prepared him a meal, gave him a New Testament, a ‘Traveler’s Guide’ and a ’Pilgrim’s Progress,’ and some eye medicine to strengthen his sore eyes for the reading! We are holding on in prayer for him.

‘Yang Kueh-pao, the recent convert, had a hard time at Chinese New Year. The family and villagers tried to force him to take part in idol worship, and his flat refusal roused their severe anger. His father took a big pole, drove him naked from the house and tried to kill him. He fought with his father in self-preservation. A neighbour saved him and got him his clothes. He was greatly grieved over his sin in the lack of filial respect (his own self-condemnation) but was soon comforted. More recently he confesses having given way to lustful temptation and he has not yet got through to a place of blessing.

‘The two bootmaker brothers continued well. They had an interesting experience just before the Chinese New Year. An old man trotted into their home at Lucheng where they were at the time. He proved to be the father of the first brother’s wife who had such a bright home-call from the LORD after her illness in Luan Hospital. Feeling his time was drawing short, he had walked about a hundred and thirty miles from another city, intending to walk another hundred miles to Hopei province to his original home. There he desired to spend the New Year and eventually to die and be buried. He was exhausted when he reached Lucheng. The brothers gave him a kind welcome and prepared him food and a bed. The next day or so, he said he felt rested and would go on. After walking a short distance, he found he had no strength and returned to the house. He passed away there but not before these good men had led him to the LORD. They buried him themselves in their own land even though he had no legal claim upon them. The neighbours looked on and marvelled. The brothers were overjoyed when we next saw them, that they had been able to lead the old man to CHRIST. Some time later, an elder brother compelled them to transfer their boot business back to Lucheng and our little Church is impoverished. We miss them greatly.

‘During a Sunday at Hantan I was privileged to lead the service at the little Church there. After the service, a young man, about nineteen years of age, asked to speak to me and told me an interesting story. He had run away from his home in Hopei province to the uttermost parts of the earth. Iii Jerusalem, Judasa, Samaria .. . uttermost parts of the earth .. . It was a joy even to behold the beaming face of this young believer and to help him to a still further knowledge of God’s Word as it affected his life.’
A Summer Conference.

Mr. J. H. Mellow writes from Siaoyi, Shansi. He underwent an operation at Peiping in May, but seems to be fully restored.

This year our district summer conference was a time of much blessing. The place is a fine temple in the midst of a forest of pine and cypress trees. This beautiful quiet spot is ideal for such meetings. There is room out under the trees for everyone to get alone for private prayer and Bible reading, and many took advantage of this. There were 120 at the meetings which lasted ten days. We had the same speakers as last year, Pastor Pan and Mr. Yu, of the Presbyterian Mission in Shantung. There was quite a number saved, and the Christians were blessed. The testimony meeting on the last day showed that there has been a real work going on in the lives of quite a number. One young woman who had been educated in a modernist school and had lost all her faith, was touched from the beginning. She told Pastor Pan that her mind was so full of the things she had been taught she could not believe anything. Pastor Pan urged her to pray, which she did, and at the testimony meeting she said, "Praise the Lord He has saved me." Then later she stood up to say she wanted to give her life to the Lord for His service. She seems very happy in Him, but fears she might lose it all. May He Himself keep her and open the way for her to get Bible training and enter His service if that is His will for her. Another young woman teaching in the summer school here, who was brought up in a heathen home, and knew nothing of the Gospel till a few months ago, stood up in one of the meetings praying and confessing her sin, with tears streaming down her face asking the Lord to save her. A young man who has been a Church member for years, but never showed any signs of real life, has been entirely changed. Pray that the work begun in these lives may grow.

A Tai Christian.

Mr. T. A. Binks, of Akumi, Yunnan, gives the story of a Christian leader in the Tai tribe:

After being at Taku for a week I had to take a necessary journey to visit Amolieh and Akumi. Going and coming I travelled via Laopa and another village of the Tai tribe who are at present without a missionary. One of the Tai leaders, Lee In-fah, came to meet me and I set out in wet weather over slippery mountains to get to Laopa. Lee In-fah is an interesting character and has suffered much persecution for the Gospel's sake. He first became interested in seeing a Miao Christian when sitting beside the road to eat his lunch of buckwheat cake, close his eyes and return thanks. He enquired of the Miao, who explained the matter, and also told him more. Later, after hearing more, he decided to believe in the Lord, and living in a large village where there was not one believing family it was a step the significance of which very few at home can realize. First of all the village people would come and stand outside his door in groups saying that he had gone mad, especially since he had destroyed his idols. Later on they observed that he was not offering sacrifices to the water dragon. In China rain and springs of water are supposed to be under the control of the water dragon and people have to treat him very respectfully or he will not give water. In Laopa the water supply comes from a large spring which rises above the village. The village leaders told Lee that since he would not sacrifice to the water dragon he could not drink the water and further, that if he went to get water they would smash his water buckets. He began to suffer persecution in other ways and eventually they stopped him from walking on the village streets. He tried to endure for a time and in the meantime he learned more of the new doctrine. Before long he had to leave his home and taking his wife and children he went to another place a few miles away where for two years he eked out a living and at the
same time met for worship with a few Laka Christians who lived near by. He thus became stronger in the faith. At the end of two years he heard that several more families in Laopa were desiring to enter the Church. He returned and with five more families found he could stand against the persecution. Ere long there was an increase of four more families. At present the number has grown to twenty-eight families, eight families having turned during the last month.'

Cholera in Anhwei.

Mr. R. S. Hamilton asks special prayer for Mr. and Mrs. Glittenberg, who are to take charge of the work at Fowyang, Anhwei, while he is on furlough in Australia. Mr. Hamilton gives some sad details of the cholera epidemic.

'From Pengpu I travelled by one of the old dilapidated Ford buses which are so familiar on that road. One of the front tyres was patched and repatched many times throughout the day, and then as a last resort they stuffed it with wheat straw. After bumping along for some miles, the straw was reduced to chaff, but a few coppers purchased sufficient to repeat the process. After another half hour's run, there was a warming flap-flap from the disabled wheel. Our driver then decided to abandon the wheat straw remedy, and merely bound the remains of the tyre to the rim of the wheel, and off we went. On the second afternoon we rumbled into our destination in a cloud of dust, very thankful to be there safe and sound after a rather exciting 120 miles.

'The past summer was one of the hottest for many years, the temperature in the shade at Fowyang rising to 108 degrees F. When the heat was most severe a dreadful cholera epidemic broke out in the city, and carried off the people at the rate of 30 or 40 per day. Soon the disease spread to the country, where hundreds of the poor people, weak and undernourished after the famine, fell easy victims to this terrible scourge. The Government issued free anti-cholera vaccine at Pengpu, where we were able to secure three separate supplies, sufficient to inoculate over 1,000 persons.

'During the epidemic we had the sorrow of losing our evangelist, four Christians, and at least two very bright enquirers. The evangelist was stricken down while on his way to a conference for the deepening of the spiritual life. One of the enquirers, Mr. Hong, a carpenter, had recently given us much joy. We got to know him soon after going to Fowyang, and he was frequently employed on our compound. He was one of the most honest and clean living Chinese I have met with, and for many years considered that salvation could be obtained by good works. We felt he was too good a man not to be a Christian, and we longed and prayed for his conversion. Recently the Lord dealt with him, and it was a great joy to listen to him one evening a few weeks before his death, as he told the story of the change that had come into his life. He was quite clear about the way of salvation, and had learned to pray very intelligently.

'About the middle of August I left Fowyang again intending to have a fortnight at Mokanshan and then escort Mrs. Hamilton and the family back to the station. Knowing that Gordon was ill I was anxious to do the journey as quickly as possible. Under favourable circumstances I should have travelled 120 miles and reached Pengpu the first day. However, heavy rain fell soon after the bus started, and it was quite disappointing, so I thought, to have to stop only twelve miles from Fowyang. However, that being at Ch'a-hua-miao, the Lord taught me how to spell "disappointment" with an "H"—"His appointment." Ch'a-hua-miao is the market town where we had our first Gospel Tent Campaign eighteen months ago. The group of believers won in that place now have their own little chapel, and it was such a joy to meet them again. They are so fervent, and full of the joy of the Lord. The leader is Mr. Liu, the opium smoker and gambler, whose conversion was mentioned in a previous circular. It was most interesting to hear more details of how the Lord had been dealing with him, and I was so thankful to hear of his steadfastness. When he was preparing to burn his idols, etc., some heathen friends wished to buy them. Although a poor man, he flatly refused to consider the matter, and committed them all to the flames. Later, when the father and some other unbelieving relatives died, he refused to observe the funeral rites. He would be a fine worker, we believe.'

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In New Centres.

CHENFAN, KANSU.

Mr. J. S. Muir and his colleague, Mr. C. Glassford, have left Liangchow for Chenfan, a new centre. The postscript of Mr. Muir's letter is a special call to prayer.

AFTER a week in Liangchow I set out three days north to Chenfan to seek premises for our new station. The LORD prospered us. The faithful witness of visiting workers in previous years had paved the way. The very first evening these premises were offered us. Over a friendly cup of tea the four street officials set their seals to the all-important rental agreement. Overjoyed, we hurried back to Liangchow.

There the church has opened a preaching shop on a busy thoroughfare, with the spiritual elder, Wei, as evangelist, aided by several voluntary workers. This is an ideal method in China. The walls are brightened by striking posters, and the whole afternoon we had an audience. Already there were a number that the Spirit of the LORD had touched. Mr. Glassford also had an opportunity to preach among the Middle School pupils. Two of the masters were very friendly, often coming over in the evening to chat.

We are nearly finished with the plasterers and carpenters at our new premises, and are looking forward to days of usefulness in this district. The people sorely need the message we bring. Will you join with us in this new effort?

PS.—This letter has been withheld for over a week. Just as I finished writing it we were faced with strong opposition from the people. They did not want foreigners in their city coming to 'rob the people.' The headmaster of the secondary school, seemingly the ruling voice in the place, called a meeting and strongly denounced us. He is a Communist. Some even went to our landlord and threatened his life. It seemed as if we would be like Paul—the next day he departed with Barnabas to Derbe.

Prayerfully we waited. Now the air seems to be clearing. The school-master has visited us in a friendly way. The bringing of medicines was a strong factor in our favour. The promise in Acts xviii. 9 to 11 we claim for Chenfan.

SHIHCHUAN, SHENSI.

A letter from Miss J. Betteridge throws interesting sidelights on work in a recently opened city:

Shihchuan is an exceedingly idolatrous and superstitious place, and although the premises here have been opened three years now there are still many who suspect us and would not dare to pay a visit. The women seem to be much more steeped in their old superstitions and practices than the men, perhaps because so few are able to read, so it is especially hard to get into touch with them.

One of the outstanding features of Shihchuan is its numberless babies and children, with their accompanying noises! The vocal organs of these children seem to be much better developed than others I have met at home! Being on the main street, right amongst the people, we have the full benefit of everything that happens around. Try to imagine the noise of screaming babies, children receiving chastisement, others quarrelling and hitting each other, men and women cursing and shouting in the street, and other sundry noises connected with buying and selling, all done in as loud a voice as possible, and carried on all day, right at our door, then you will have some little idea of our circumstances here. From the beginning of the day until night, there is little or no quiet. The Chinese do not know what it means! So will you pray that we may have special grace and strength given for such conditions as these.

There being so many children about us, it has always been on my heart to start work amongst them. Now, you will be glad to hear that this has been possible, and last Sunday afternoon was our third gathering together. On the first occasion seven came, and I was much encouraged, feeling it to be a definite answer to prayer. Now I have seventeen names and feel sure there are others too who will gradually come. Will you pray especially for this work, that the LORD's blessing may be upon it and that the children may not only be interested, but be brought to the LORD Jesus Christ? We feel that the children's work will be a definite help too in bringing the women, and giving us further opportunities. On the first Sunday I gave each of the girls one of the Comradeship picture postcards with texts on the back, and you would have so much enjoyed seeing how they were appreciated! They are wild, truly heathen children, and not easy to manage, but I am so thankful to the LORD for answering prayer and bringing them in.

December, 1932.
SIX MONTHS in CAPTIVITY.—On November 12th the Rev. H. S. Ferguson had already been for six months in the hands of Communist bandits, first in ANHEWEI and then in southern HONAN. Our latest letters from China contain no direct information of his whereabouts or of the conditions under which he is living. A Mr. Liu, one of the agents of the China International Famine Relief Commission, is apparently his fellow-prisoner, and members of the Commission, as well as several Chinese Christians, continue to risk their lives in attempting to secure the release of the captives. Meanwhile God forbid that any of us should sin against the Lord by ceasing to pray for Mr. Ferguson, that Christ may be magnified in him, and that he may be released in such a way as to bring glory to God.

The Sinkiang Party.—Our latest news of the party of six young men, who set out from Kalgan on September 13th with the Rev. G. W. Hunter in two motor-trucks, is contained in a letter from Mr. J. Gardiner, of Kaifeng, who happened to be at Kalgan when they left. He says that by the end of the second day they reached a horse ranch, and after several minor defects had been dealt with they continued their journey on the 16th. A request for information, cabled to Shanghai on November 15th, elicited the reply that no news had been received at our Headquarters there. As the journey to Tihwaifu was expected to occupy only from twenty to thirty days, letters telling of their safe arrival should have reached us some time ago. We are forced to conclude either that letters are being held up for some unexplained reason, or that their trucks broke down in the desert, and that they are continuing their journey by some slower means of transport.

Later news has just been received. Mr. P. Mather, in a letter dated October 21st, reports that the party reached Hami safely on October 17th, and might therefore be expected almost any day at Tihwaifu.  

Publications Inset.—The inset which is included in this number of CHINA'S MILLIONS serves several useful purposes.

(1) It is a renewal form for the use of subscribers to the magazine. CHINA'S MILLIONS is sent free to all donors of 10s., and over, though many of these prefer to make a special contribution in order to prevent the cost of the magazine being met from the Central Fund. To those of our readers who are not donors the subscription is 2s. 6d. per annum, post free.

(2) It provides an opportunity for bringing CHINA'S MILLIONS to the notice of others. Specimen copies will be sent free of charge to any addresses supplied by our readers.

(3) Both in the inset and on page 244 of this number mention is made of some of our publications, especially the more recent ones, which are eminently suitable for Christmas and New Year gifts. 'Chinese Idylls' was published on November 11th, and 'Honey Two of Lisu-land,' on November 25th. We would remind our readers that our Business Department is prepared, in the case of orders of twelve or more copies, to pack and dispatch C.I.M. Calendars, post free to any address at home or abroad. The C.I.M. Birthday Book is to be published early in December. Both cloth and leather editions may be obtained in red, blue, or green binding, protected by a glassine wrapper. The new Map of China (size 22 in. by 28 in.) should also appear early in the month. It includesSinkiang and Tibet as well as China proper. All C.I.M. centres are clearly printed in red, and other cities of importance (or centres which the Mission is hoping shortly to occupy) are in black. Three tints are used to mark provincial boundaries. The price is one shilling unmounted, and half-a-crown, mounted on cloth and folded.

We have two suggestions for those who desire to send a Christmas greeting to their friends, but would prefer something other than the conventional Christmas card. One is a little booklet entitled 'Gems of Thought from Hudson Taylor.' The cover is a reproduction in colour of a photograph of the Tao river in Kansu, and within there are daily quotations in script for one month from the writings of Hudson Taylor, together with appropriate Scripture promises. The price is threepence. The other suggestion is a sixteen-page penny booklet, bound in pale blue stiff paper cover, entitled 'Secrets of Victory,' and consisting of an address on Revelation xi. 11 by Dr. Arthur Pierson, delivered at the last C.I.M. gathering in Exeter Hall in May, 1907. It contains a most valuable message for the days in which we live.

An announcement of great interest to friends of the C.I.M. is that Messrs. Constable are hoping to publish before Christmas a cheap edition of 'Through Jade Gate,' by Miss Cable and Miss Francesca French. Many to whom the original price (10s.) was prohibitive, will joyfully order the book when they hear that it costs only 3s. 6d.

Chefoo.—Those who have read 'Chefoo,' the beautiful brochure on the Chefoo Schools which we published last December, will be interested to have a report of the results of the Oxford Local Examinations held there in July. Of eleven boys and girls who sat for the School Certificate, nine were successful, and of these four obtained Honours, and five are granted exemption from matriculation. Thirty-one took the Junior examination, and there were twenty-two passes, including five who obtained Honours. It is especially interesting to note that six girls were awarded the mark of Distinction in Religious Knowledge.

Mr. D. de B. Robertson is still busy superintending the preparations for the new buildings at Chefoo. The site for the new Preparatory School has been cleared, and the foundations are probably being laid this month. We thank God that the cholera epidemic did not reach the Schools, and that during the recent change of government in that area Chefoo itself was spared any actual fighting. In August, when cholera was sweeping across the country, Dr. Judd was kept working at high pressure, for nearly 500 separate persons received three inoculations each! Mrs. Judd reports striking answers to prayer in several serious cases of sickness.

Comradeship for China.—The Annual Young People's Rally will be held (D.V.) on Tuesday, January 3rd, at the Central Hall, Westminster, from 2.30 to 7.30 p.m.
The programme bids fair to be as interesting as in previous years, and that is high praise! Amongst the items mentioned are: "News and Views from Central Asia" (for the Mission French and Miss Cable are taking part), 'The Quest of a Chinese Pilgrim,' "Young China: through the Lantern," "Chopsticks, Rice, and Basins," and "Chinese Picture Talks." The evening meeting in the large Hall will begin at 6 o'clock, and the closing address by Miss Cable will be illustrated by a further selection of lantern slides.

Tea tickets (is. each) may be obtained as usual on application to the Comradeship Leaders, China Inland Mission, Newington Green, N.16, or (if they are not all sold beforehand) at the Hall.

F.H.

The Comradeship Leaders.—It is with real pleasure that we are able to announce that after many months of prayer the Lord has provided someone to undertake the leadership of this important young people's department in the person of Mr. Norman Baker, B.A.

Mr. and Mrs. Norman Baker were for some years in China, and it has been their desire to return again to the field, but medical opinion is strongly against this, at all events for the present, and so Mr. Baker has responded to the invitation to become Co-Leader of the Comradeship for China with Miss E. G. Grant, who has for many years been bearing a great part of the responsibility of this work amongst children and young people.

We should like to bespeak your prayers on behalf of Mr. Baker as he takes over these responsibilities. It is his desire to deepen and spread the interest in the Lord's work in China amongst the children and young people in this land, and so far as he is able he will respond to invitations which may come to him to hold meetings in various parts of the country with this purpose in view.

Mr. Baker has had some considerable experience of work amongst children in Australia before he first went to China, and has had a most interesting experience in work amongst the aboriginal tribes in Kweichow, and his joining the work of the Comradeship Department will, we believe, mean a real accession of spiritual power and blessing to the whole work.

W.H.A.

In Memoriam—Mrs. John A. Anderson.—In the Home call of Mrs. John A. Anderson at Aberdeen on October 22nd we have lost one who was the first qualified lady doctor to go out in the C.I.M. As early as seventeen years of age she felt the call to China and spoke to Mrs. Hudson Taylor concerning her future service. As Dr. Ina Roes she reached China in 1893 and laboured first at Luchow, Szechwan, and then, until 1921, at Taichow, Chihli.

Here was a life of quiet beauty and utter devotion; to know her was to love her and to be her friend was an enrichment of life to be highly prized. She had suffered much in the last months, but at the last she was 'hushed to sleep by the power of Jesus.'

Our sympathies go out to Dr. J. A. Anderson, to her daughter, Mrs. Gordon Welch, at Chefoo, and to the other members of the family.

T.G.W.

Subjects for Praise and Prayer.

PRAISE.

For Mr. Tsai and his ministry. p. 228
For the wide circulation of 'Evangelism.' p. 229
For blessing among the tribes people. pp. 231-232
For open doors into the bamansaries of Tibet. p. 233
For the children's meetings at Ningpo. p. 234
For fruit from tent evangelization in Sweden. p. 234
For blessing received at summer conferences. p. 237

PRAYER.

For Mr. Ferguson's release after his long period of captivity. p. 238-239
For Mr. Tsai as his testimony to God's faithfulness may be used increasingly and that other Chinese may be led to devote their lives to the Lord's service. pp. 238-239
For the Rev. Marcus Cheng in his ministry at the Changhai Bible School and in the editing of 'Evangelism.' p. 239
For revival among the tribes Christians, and for new labourers for this needy field. pp. 231-232
For blessing on the tracts distributed among the Tibetan lamas. p. 233
For a Evangelist for Mr. Street and Mr. Knight as they start work at Taung, where premises are needed. p. 233
For the Church Committee recently formed at Chouchii, Szechwan. p. 233
For work amongst presbyters. p. 235
For our new publications that they may stir up interest in God's work in China. For the Comradeship Rally to be held on January 3rd.

A Scottish Recruit.

The stationery of Mr. F. Rosssetter, who sailed for China on November 11th.

Almost ever since I can remember it has been my great desire to be a missionary. This desire, placed in my heart by the Lord, was greatly encouraged and strengthened by the influence of home and my missionary-hearted relatives.

It was not until I was fourteen years of age that I came to know the Lord Jesus Christ as my own personal Saviour during a special mission held in Rutherford Church in Aberdeen. Shortly after my conversion I read 'The Story of the China Inland Mission' and other missionary books on China, and through the reading of these books and attending missionary meetings there slowly came to me the realization that the Lord wanted me in China for Himself.

At the close of the Annual Meeting of the China Inland Mission at Aberdeen in the spring of 1930, one of the missionaries home on furlough asked me if I were going to China and on my replying 'Yes,' he gave me the words of Isaiah 11: 11: 'The Lord shall guide thee continually and satisfy thy soul,' and as I look back over the years, it is wonderful to see how the Lord has fulfilled His Word.

In the autumn of 1930 the door opened for me to enter the Bible Training Institute in Glasgow for missionary training, and I do indeed thank God for those happy and helpful years spent in Glasgow.

In my second year at the Bible Training Institute I applied to the Mission and in March of this year I passed the Scottish Council of the Mission. Little did I realize, when I arrived in London towards the end of September to see the London Council, that in less than two months I should be on my way to China. But the ways of the Lord are always the best ways and as I go forward it is with joy that I fresh realize that He, Who has led in the past, will continue to guide and satisfy in the days that are ahead in China.
Why I value the Prayer Companionship.

Five missionaries on furlough have been asked kindly to answer the above question. Space does not allow of all their replies being given in full, so one answer is given in full and extracts from the others.

I.

I am delighted to have the opportunity, while in England on furlough, of saying what a very real help and encouragement the Prayer Companionship has been to me.

'During August of 1929, while at our bungalow in the mountains above the city of Lliangshan, in Szechwan, I had the need of the surrounding market towns laid greatly on my heart. I wrote out a list of twelve, all within twenty English miles, in which no work among the women had, as far as I could learn, ever been done. Shortly after, I received a letter, asking if I should like to have Prayer Companions linked up with me, and mentioning that the number aimed at was twelve. As Companions have been allotted to me they have each been asked to take one of these market towns on their heart to definitely pray for. During the intervening time, till I left for furlough last March, it has been possible to pay visits of varying lengths to eight of these unreached markets. The four last on the list it has been impossible to visit, owing to there being brigands in that part of the country, and it is interesting that up to the autumn of this year no Prayer Companion has been forthcoming for any of those places. I am hoping that before long each of the twelve will have someone who is specially praying for them.

'It has been a great joy to meet several of my Prayer Companions already, and I am counting on seeing them all (D.V.) before I return to China next year. I have had many things to tell them of how God has answered their prayers both for these market towns in other matters in which they have been "helping by prayer." I do thank God for the Prayer Companionship and for all it has meant and is meaning to me.'

II.

'I know, because of this added prayer force, definite blessing has come upon the work. When Prayer Companions were specially praying for a Bible School the six unconverted ones present had all taken the Lord Jesus as their Saviour ere the Bible School closed.

'When out itinerating, the people have all been so willing and keen to listen and learn, and we know of not a few who, up to the light received, are truly trusting the Lord Jesus.

'Prayer has been focused on backsliders and some of these have repented and come back to the Lord, and some who had gone over to the Seventh-Day Adventists have come back to the true and right way.

'A priest who was hindering the women from coming in to hear the Gospel has, in answer to prayer, been turned out of the temple, and that hindrance has gone.

'Prayer is bringing Throne power into the work and is binding Satan's power. It is loosening the souls we are seeing brought from darkness to light and from the power of Satan to God.

'But for the prayers of the praying Companions I could never have accomplished the work that has been done since the Prayer Companionship came into being.'

I believe God answers prayer,
I am sure God answers prayer,
I have proved God answers prayer,
Glory to His Name.'

III.

'We do not know how ever we did without our Partners. It is amazing the confidence and strength and comfort they give.

'The call to prayer is a definite one. We need to "go" in prayer as much as to "go" to the heathen. We can stand in faith among the cities and towns and villages and hamlets of China and bring down the power of the Holy Spirit more effectually than if we were there in person. Yes! Intercessors are part of God's great plan for the salvation of the heathen.'

IV.

'I find it difficult to express why I value the Prayer Companionship, because it means far more to me than words can express. My Companions' prayers are part of me and our work. There comes with this contact real power in work and life. Here now at home the help and power is being received, and in China, well, we just feel we get in touch with souls.'

V.

'It is a joy to testify to personal blessing received in answer to the prayers of Companions. It was known to our Companions that we were leaving China earlier than anticipated owing to ill-health and a possible need of surgical treatment in England. Our first meeting with one of our Companions gave us joy unspeakable. This real prayer helper greeted us by saying, "I knew you were coming earlier because I had asked the Lord to make it possible." When meeting the same Companion some days later and telling how God had undertaken for us and that an operation was not necessary, this true partner replied, "That is the answer to my second petition on your behalf." Thus, unknown to us, our faithful Companion had pleaded for us in the Name of Christ, and his prayer had been wonderfully answered.'

Particulars of the Prayer Companionship can be obtained on application to the Secretary, China Inland Mission, Newington Green, London, N.16.

C.I.M. Prayer Meetings.

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

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

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

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

The Prayer Meeting at Belfast is held on the first Monday of each month at Cromwell House, Cromwell Road, at 8 p.m.

The Monthly Westminster Prayer Meeting will be held at the Soldiers' Home, Buckingham Gate, on Wednesday, December 14th, from 3.30 to 4.30 p.m.
**Donations received in London for General Fund during October, 1952.**

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**ARRIVALS.**

October 25th.—Mr. and Mrs. M. L. Griffith, from Shunteh, Hopei.

October 29th.—Mr. C. Carvardin, from Chengkou, Shensi.

October 4th.—Mr. and Mrs. H. A. Weller and son from Kienteh, Chekiang.

**DEPARTURES.**

December 31st.—Per P. & O. s.s. _Ratapuna_, from Marseilles: Dr. L. A. H. Snowball, Dr. Gwendoline N. Cook, Miss Ailsa Carr (new workers).

**BIRTHS.**

October 15th.—To Rev. and Mrs. K. G. Bevan, a son.

November 8th.—To Mr. and Mrs. A. L. Keeble, a son.

**DEATHS.**

September 3rd.—At Chengtu, Szechwan: Mrs. N. J. Amos, of cholera.

October 22nd.—At Aberdeen: Mrs. J. A. Anderson (retired).
CHRISTMAS and NEW YEAR GIFTS
(For other books, suitable as Christmas Gifts, see the inset)

Just published.

Honey Two of Lisu-land

By Mrs. A. B. Cooke.

With cover in colour and many original illustrations by Mr. Norman Baker.

Crown 8vo. 128 pp. Is. net.

A very story of evangelistic work among hillpeople in south-west Yunnan.

To be published early in December.

C.I.M.

Birthday Book

A birthday book, with quotations from Hudson Taylor, showing the birthdays of all active members of the Mission.

Beautifully bound in special cloth, 2s. 6d. net.

Limited edition bound in leather, 4s. net.

Both cloth and leather editions may be had in red, green, or blue binding.

Hudson Taylor’s Legacy

Daily one page meditations for four months from the writings of Hudson Taylor, with introductory chapters by Mr. Marshall Broomhall.


Cloth 2s. 6d.

Special Edition, Leather, with Photogravure Portrait of Hudson Taylor, 5s. net.

Chinese Idylls

By the Rev. Robert Gillies.

Fascinating stories of Chinese Christians.

Art cover. Price 6d. net.

Reduced facsimile of the C.I.M. Calendar.

Beautifully printed in colour. Price 1s. net.

The Two Hundred

By The Rev. F. Houghton,

with foreword by the Rev. W. H. Aldis. Stiff paper cover with attractive colour design by Mr. Norman Baker.

Crown 8vo. Illustrated Is.

Cloth, with art paper jacket. 1s. 6d. net.

A new book which tells why The Two Hundred were needed, how they responded, who they are, and where they are now.

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